

# LOKOTTAR SADHAK

HINDI AUTHOR

*Principal Nihal Chand Jain*

ENGLISH-TRANSLATION

*Dr. P.C. Jain*

*Publisher*

Dharmodaya Sahitya Prakashan

## BIBLIOGRAPHIC DATA

- Title of the book : Lokottar Sadhak
- Hindi Author : Principal Nihal Chand Jain
- English-Translation : Dr. P.C. Jain
- Edition : First
- Date of publication : 19 April 2007
- Publisher : Dharmodaya Sahitya Prakashan
- Co-operation : Bhanu Jain, Gotegaon (M.P.)
- Printers : Jaipur Printing Center  
Jaipur (Raj.)
- Subject : Life- history Account of  
Achharya Shanti Sagar ji Maharaj
- Co-operation Amount  
for printing next  
edition : Rs 50 /-

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## PRAFACE TO ENGLISH TRANSLATION

Param Pujya 108 Achharya Shri Shanti Sagar ji Maharaj was a great unparallel saint of the 20th Century. He was the virtuous envoy of peace and non-violence, passionless ascetic engaged in penance, strict follower of the conduct of Jain saints exactly the same as has been described in ancient Jain scriptures in minute details. He was the only personality who kept alive the continuous succession of Jain Muni, rather laid the foundation stone afresh of the conduct of Jain Muni strictly according to the rules and regulation prescribed in scriptures for Mahavirtis.

The present generation is fortunate enough of having several congregations of Jain Achharya, Muni, Elak, Kshullak and Ariyaka Mataji. All have their legacy from Achharya Shanti Sagar ji Maharaj and owe to him for practicing fearlessly the culture of Jain Shramans. He remained penanceful throughout his whole life and because of observation of his true and hard penance many miraculous incidents of his lofty conduct happened which have become synonymous with his name and look like hearsay for other ordinary people.

These incidents/memoirs of Achharyashri are so altruistic, fascinating, heart-touching, effective and inspiring that almost all present Jain saints often quote them in their religious dispositions. Most of these incidents have been described at length by Late shri Sumerchand Ji Diwakar in his famous treatise "Charitra Chakaravarti". Principal Nihal Chand ji of Bina had edited some of the selected most inspiring incidents and re-written them in lucid style in the form of a book, namely "Lokottar Sadhna". Its second edition was brought out by Geeta Gyan Aradhana Swatantra Parmarthik Nyas, Ganj Basoda by adding some more incidents from the life of Acharya Shantisagar ji Maharaj including life sketch of Achharya Shri with slight change in the name of the book.

In the modern age of competition English language has become an important medium of instructions in schools and col-

leges and a great number of students are excessively attracted towards English Medium Schools. Such Students take little interest in Hindi books, Secondly, Param Pujya 108 Muni Shri Prashant Sagar ji Maharaj, Param Pujya 108 Muni Shri Ajit Sagar ji Maharaj, Param Pujya 108 Muni Shri Nirman Sagar ji Maharaj, 105 Elak Shri Nirbhaya Sagar ji Maharaj, and many other saints of Param Pujya 108 Acharya Shri Vidya Sagar ji's congregation are inspiring Jain community with a missionary zeal for opening Jain Pathshala on modern innovative lines during their chaturmas and sessional stay in winter and summer season. Param Pujya 108 Muni Shri Nirveg Sagar ji Maharaj felt it a timely need of having an English version of the memoirs of Achharya Shanti Sagar ji Maharaj so as to make available to the learners through English medium young ones as also to Jain people and their young ones residing abroad, the inspiring life account of Achharya Shanti Sagar ji for preserving their interest in Jain culture. I was ordered to take up this work in October 2002 during Munishri Chaturmash at Ganj Basoda and because of his blessings, I could complete this English translation of "Lokottar Sadhak" though it took about four years to complete it.

In fact, it is not a literal translation but is a text with elaborate explanation of the Jain phraseology and technical terms which are commonly used in its Hindi version so that the laymen and beginners may understand the full text without technical jargon. For example, title of chapter 3 is 'Life saving through "Akibhav Stotra" (Hymn of prayer) Generally English knowing people and freshers are not familiar with Akibhav Stotra and its back ground. Therefore before starting the text of this chapter 'Akibhav Stotra' and the circumstances which led to the composition of this hymn of prayer by Muni Shri Vadi Sagar ji Maharaj has been described in detail. Similarly, the words 'Karma' and 'Karma bondage' occur in chapter 6. 'Destruction of 'Karma' by knowing Karma Bondage'. Both of these words connote special meaning of Jain philosophy. Therefore, the 'Karma philosophy' has been discussed in detail but in simple words before starting the chapter. Again in chapter 7 an aphorism No. 9/8 of

Umaswami's Tatvarth Sutra has been quoted in Hindi text but has not been explained sufficiently. In this English translation it has been elaborately explained. Similarly in this very chapter the words 'Trisudhi' "Yogya Achar vidhi" i.e 'Navdha Bhakti' has been explained in simple language. In short each and every technical terms of Jain philosophy has been explained with in brackets mentioning Hindi or sanskrit word in italics, such as 'Samayik' 'Mohniya', 'Vedniya', 'Antrai', 'jnanavarniya karma', 'yam sallekha', 'Tiryanch gati', 'kshayaka', 'Vairagya', 'pratikirman', 'Gandyodak', 'Mahavirti', 'Divyadhvani', 'Ratantriya', 'sidhi', 'Vriti parishankhyan', 'Abmodarya', 'chowka', 'kshapak', 'Aayu bandh', etc. Thus every care has been taken in this work to maintain simplicity of expression.

I take this opportunity to mention that my elder son Dr.P.K.Jain, Senior Scientist ISRO, Banglore and my daughter-in-law Smt.Subhra Jain, teacher in central school, Banglore took great pains in going through the whole manuscript thoroughly several times and for giving necessary suggestions and corrections as also retying the corrected version of this work. Both of them well deserve my felicitations for this religious job.

I shall be failing in my duty if I forget to thank shri Sunil Kumar Sharma and shri Sushil Jain of J.L.N.S college, Ganj Basoda for rendering great help in preparing typed manuscript. I am equally thankful to Brahmachari shri Bharat jain of Dharmodaya Sahitya Prakashan, Sleemanabad Dist. Katni (M.P) for taking great efforts in printing this in book form through blessings of param pujya 108 muni Shri Prashant Sagar ji Maharaj and param pujaya Shri Nirveg Sagar ji Maharaj towards whom my head always remains vow in devotion.

Deepavali 21-11-06

**Dr. Prem Chand Jain**  
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M.P.

## FOREWORD

Dr. (Ku) Aradhna Jain, a highly learned personality, established "GEETA-GYAN-ARADHNA SWATANTRA PARMARTHIC NYAS" utilizing her honestly hard earned money of Rs. One Lakh on "Shravan Shukla Poornima, August 24, 1999, in the auspicious memory of her learned father, late Shri Gyan Chandra Jain "Swatantra", the former Editor of "Jain-Mitra", which earned name and fame for the small town Ganj Basoda among Jain community throughout India. Seven eminent persons of the town were included in it as office-bearers and members.

As per the rules and regulations of the *Nyas*, the net amount of annual interest earned on its permanent fund is used in granting financial help to unsupported widows of the community, providing medical facilities to patients with small means, granting scholarships to poor but talented students of Jain community and publishing unpublished work of Pt. Swatantra Ji and other scriptures. The *Nyas* has been contributing for above causes since the very inception of its establishment.

Ganj Basoda town is fortunate enough to have regular "Chaturmas" and visits of *Muni-saints, Aryika-Matajis* and other learned vows-observing *shravaks*. Inspiring incidents/miracles and memoirs of the life of *Param Pujaya Achharya Shanti Sagar Ji Maharaj*, a great saint of the twentieth century, have been quoted in the preaching of these saints, *Maha-vratists* and other intellectuals. Presently, *Chaturmas* of venerable 108 *Muni Shri Prashant Sagar Ji* and venerable 108 *Muni Shri Nirveg Sagar Ji Maharaj*, the disciples of *Param Pujaya Achharya 108 Achharya Shri Vidyasagar Ji Maharaj*- the unparalleled, influential learned seer in proclaiming religion, de facto "Mahaveer" of the present age is going on where streams of daily dispositions, religious teaching of scriptures, etc. are flowing. During these religious dispositions also, inspiring incidents and memoirs of the life of Achharya Shanti Sagarji Maharaj are quoted.

These life memoirs of Achharya Shri Shanti Sagar Ji Maharaj are so altruistic, benevolent, fascinating, effective, heart

captivating and appropriate that we thought of collecting and publishing them for making them available to all including non-Jain scholars and people at large. Although all these memoirs have already been included in the “Charitra Chakravarti” treatise, normally general people do not read it due to its huge voluminous nature. Secondly, it is also not easily available now.

Hence, it was decided to publish some of the selected distinctive memoirs and incidents briefly. In the mean time it was known that Pt. (Principal) Nihal Chand Ji Jain has already worked on this theme, which had been published. Therefore, the trust resolved that this collection should be revised and republished, of course, with added inspiring incidents/memoirs. The present work is the result of this decision of the trust. This auspicious altruistic work is hereby dedicated to the masses with an auspicious desire that these inspiring incidents from the life of Shri Shanti Sagar Ji Maharaj may deepen the faith in true Deity, Scripture, *Guru*, (*Deva*, *Shastra and Guru*) and Religion and may be a medium in making the faith of the people an eternal one.

We, most reverentially, extend our gratefulness and offer our ‘*Namostoo*’, ‘*Vandami*’, and ‘*Ichchami*’ at the feet of those seers, sages, saints, *Munis*, Achharya, *Aryika Mataji*, *Kshullakas*, who dwell in our hearts and through whose dispositions we could know so many astonishing/miraculous incidents and memoirs of the life of Shri Shanti Sagar Ji Maharaj. The Trust is grateful to Pt. Nihal Chand Ji Jain, the author of this work for kindly favouring the Trust by consenting to republish it.

The Trust shall be indebted forever to its office bearers/members and other religious devotees for the generous contribution of money for its publication. Sawai Singhai Shri Anil Kumar Jain ‘*Diwakirti*’ deserves all thanks not only for the monetary contribution but also for successfully completing managerial work for its publication.

The trust is also grateful to ‘*Kittoo Offset Printers*’, Ganj Basoda for its praiseworthy swiftness in carrying it out.

**Dr. Premchand Jain**

Secretary, Geeta-Gyan-Aradhna Swatantra Parmarthik

Nyas, Ganj Basoda

## PREFACE

Principal Pt. Nihal Chand Ji is a renowned name among the genuine learned personalities, expositors and authors of the present generation. His book “*Naitik Acharan*” has been in discussions. “*Lokottar Sadhak*” is his second important work. Incidents related to the propagation of the religion (teaching of *Jina*) from the life of Shri Shanti Sagar Ji Maharaj, the first *Digambar Jainachharya* of the twentieth century, have been described here in a very lucid, narrative and literary style. These incidents have been taken from the treatise “*Charitra Chakravarti*” written by venerable Pt. Sumer Chand Ji Diwakar. But Pt. Nihal Chand Ji has weaved it in such a manner with warp and woof of his distinctive expression of style and self-realized spiritual thinking that this work has become more interesting and touching. Each incident gives the pleasure of a short story stirring up the waves of veneration, compassion, abdication and asceticism of the reader’s heart.

This work contains 125 incidents. Their headings have wonderful capacity of conveying the core and message of the incident. The poetic Heading- “*Meeting of Poison and Ambrosia*” illuminates the character of an incident when a venomous serpent entered the cave of Achharya Shri and sat before him expanding its hood, Achharya Shri, without being afraid, kept on seeing it affectionately with compassion in the eyes, disposition of forgiveness in the heart and scattering a smile of friendship on his face and the serpent, with its hood lowered, went outside the cave having found the touch of nectarous thoughts/feelings of Achharya Shri. In fact it was precisely a meeting of poison and ambrosia. It is noteworthy how appropriately the author has depicted the difference of nature of two ‘*Jeevas*’.

Similarly there is another poetry heading- “*Surrender of Animal-Lion before the Man-Lion.*” It is also an excellent use of suggestive and figurative power of the words depicting the lion-like energy of Achharya Shri. The incident illustrating the lion-like vigour of Achharya Shri is as follows. One night a lion came to Achharya Shri when he was resting in a temple situated in an uninhabited mountain and sat near him for the whole night. As soon as

the day dawned, it returned quietly without causing any trouble. It did not dare attack Achharya Shri who was endowed with the spiritual strength of forgiveness, compassion, friendship and fearlessness. The terrific power of the lion was defeated as against the non-terrific exercise strength of Achharya Shri. The heading “Surrender of Animal-Lion to the Man-Lion” has very ably and rightly depicted this spiritual strength of Achharya Shri.

The descriptive style of the author is attractive. Each story begins with a quote of some Sanskrit verse or proverbial narration describing the glory of the attribute that has been expressed in the conduct of Achharya Shri through the incident in question. Thus the author has not only proclaimed the excellence of the conduct of Achharya Shri but also conveyed the message to readers that the attribute described is significantly essential, valuable and desirable in human life.

The language is full of apt sayings, fascinating, and capable of stirring the hidden attributes in the human mind. Figurative and suggestive uses have made the language interesting and the expressions sharp and heart touching. For example, following use is noteworthy:

“When the groups of people gathered in the morning and witnessed the scene, their sympathies began to weep.”

Here the use of the words- “to weep with intangible sympathies” is a very attractive experiment of the formal usage of indirect expression (figurative use) by which the expression has become sharp and charming.

“Being empirical with reflection of loneliness and seclusion, his title of “*Charitra Chakarvarti*” seemed evidently to be accurate and appropriate.”

Here the words ‘accurate and appropriate’ have become a successful indicator of the splendid conduct of Achharya Shri that the word ‘*Charita Chakarvarti*’ could not have contained.

“The residents of nearby villages were making frantic attempts to take Achharya Shri to their respective villages to witness its soil being transformed to the sandal-dust by his holy feet.”

The word ‘sandal’ used in the sentence indicates purity of the

conduct of Achharya Shri by whose touch the *Jeevas* who come into contact with him become pure.

Use of “*Anupras*” (alliterations) has enlivened the language with musical beauty. Following examples are evidently perceivable:

- संघर्ष में हर्ष और प्रतिकूलता में समता ।
- देह से विदेह की अन्तर्यात्रा ।
- सिंह का समर्पण नृसिंह को ।
- परीषहजय की अकथ कथा ।
- आत्म सौरभ की सुवास में निवास करते हैं ।
- करुणा का दीपदान बनकर रोशनी के चिराग बनते हैं ।

This illustration of “*Utpreksha*” (comparison) is unique in which the detachment of Achharya Shri has been depicted comparing with the person of Sankhya philosophy:

“That passionless head of Saints remained absorbed in his devotion, like a person of *Sankhya* philosophy that remains detached from the world like lotus-foliage in water, observing the acts of nature.”

The peculiar feature of this work is its apt sayings. The whole work is full of heart-touching apt sayings, which introduce the truth of life to the readers drifting them to various thoughts/currents. For example, relish the following apt-sayings:

- Entire dedication towards your “*Aradhya*” (reverent idol/hero) is devotion.
- Without veneration, the knowledge is an unnecessary burden and the conduct is hypocrisy.
- The first page of great saint’s life is written with letters of compassion.
- The day when our experience is influenced by these worldly fetters, the auspicious beginning of salvation shall begin.
- The slaves of sensual enjoyments lead their lives misapprehending self-pleasure in bodily pleasures.
- Infatuated person is like a wet coconut while a dry coconut symbolizes a detached person.

Incidents included in this work are very heart touching, thought provoking and full of magical power in turning the direction of life. The story of profound devotion of Bhimshaw Makdoom, a non-Jain and master of huge body, is exceptionally wonderful, extra ordinary and pleasing. He became so ecstatically frenzy in devotion of Achharya Shri that he lifted him in the state of *Samayik* along with his seat on his own shoulder and took him away to his village at a distance of about 12 Km. This incident reminds of Shiva-devoted 'Ravan' who tried to lift Shankarji along with the Kailash Mountain where he (Shankarji) was seated engrossed in penance to take him to Lanka.

I have firm faith that a continued study of present work adorned with these various qualities in which stimulating real life incidents of the life of Shanti Sagar Ji have been delineated, shall be more effective than hearing of hundreds of lengthy and wide expositions.

I extend my applause to Principal Pt. Nihal Chand Ji for composing this marvelous work.

Dated 16.05.2000

- Dr. (Prof.) Ratan Chandra Jain  
137, Aaradhna Nagar, Bhopal

### ***Introduction: History of the Composition of this work.***

- The Saint is eternal and universal.
- Saints, by riding on the chariot of right conduct and holding the bridle of prudence, keep the horses of the scriptures moving towards the "Antar-yatra" (journey) of life.
- The prosperous the nation, the higher is its self-reliance enriching the national character.

There existed in our soil of Bharat, an unparalleled person named Achharya Shanti Sagarji Maharaj adorned with the title of 'Charitra Chakarvarti' who revived the 'Digambar Shraman' heritage of passionless saints during nineteenth century performing such an unimagined penance, which compelled people to believe that unlimited transcendental devoted efforts can also be made to attain one's resolution through this human body.

The history of the compilation of the collection of divine memoirs 'Lokottar Sadhak' from the life of Achharya Shanti Sagarji Maharaj, "Gurunanguru" (the preceptor of preceptors), is the foliage of the sprout of this unique feeling that a mounting over the peak of indestructible passionless penance is possible by this destructible body. A pinnacle of a prudent control and self-discipline of one's senses can be achieved in the courtyard of "Sampurna-Chinmayata" (complete intelligent thoughts/knowledge) that belittles even the Himalayas.

By assimilating the splendid conduct with the aggregate of his body and by preserving fasts for 27 years, 3 months, 23 days (9938 fasts) during 35 years of his saint's life, he had made not only his soul but the body as well, pure and transparent by observing eleven kinds of devotion.

The vow of 'Simhniskeerit' has been written and shall be read only in the Scriptures but Achharya Shri materialized it by his transcendental will by observing this arduous fast thrice in his life which has been inscribed in the great scripture of 20th

century. The name of any other saint will hardly be written in the future during this 'Pancham Kaal' to have achieved this laudable meritorious accomplishment.

He sowed the seed of immortality in his body-soil by observing it thrice which contained 270 days fasts. In 'Simhniskeerit' vow the observant has to observe fasts on the first day followed by taking food on the second day; again with effect from third day, two continuous fasts and then take food on the 5th day; then continuous fast on 6th, 7th and 8th day and taking food on the 9th day. Again four continuous fasts on the 10th, 11th, 12th and 13th day and taking food on the 14th day. Thus gradually increasing fasts to 5, 6, 7, 8 and 9 days taking meals only one day in between these fasts. Then reversing the process observing continuous fasts for 9, 8, 7, 6, 5, 4, 3 and 2 days respectively by taking meal only one day in between these fasts. Thus to complete this vow one has to observe total fasts of 45 days in increasing sequence and 45 in decreasing sequence totaling to 90 days fasts taking food only for 18 days. (Thus it takes  $90+18=108$  days to complete it once and Achharya Shri observed it thrice.)

Similarly, it is the greatest fruit of transcendental accomplishment to have completed the 'Solah Karan Vrita' 16 times by observing 16 fasts each time.

So, the hero of this work, a '*Digambar Jainachharya*', who had anointed his body by the nectarous savour of his natural penance, re-established the diminishing *Muni*-tradition and made the whole Jain community and the people at large to savour the divine fruits of religion by wandering on foot from the South to the North of India. The credit for continuous succession of passion-free Achharya in the present time is in fact attributable to the great Compassion of this Achharya.

I was studying the immortal work "Charitra Chakarvarti" by late Pt. Sumerchand Ji Diwakar when I received a letter from venerable Muni Shri Nirveg Sagar Ji Maharaj, (July98) appreciating my article 'Naitik Acharan' and asking me to write some distinct memoirs of Achharya Shanti Sagar Ji Maharaj in this very new and easily understandable style of narrating the factual

contents in form of short stories.

So be it, I reached Bhagyodaya Sagar to visit Muni Shri on the August 19, 1998 and discussed with him, after offering 'Namostoo' and seeking his blessings, the plot of the proposed work on the life of Achharya Shanti Sagar Ji Maharaj. Poojya Muni Shri suggested writing some inspiring incidents of the life of Achharya Shanti Sagar Ji based on some 25 themes. Thus the basic source of material for the work was made available by Shri Nirveg Sagar Ji Maharaj who arranged the relevant holy context of the *Sallekhana*/Samadhi of Achharya Shri Shanti Sagar Ji Maharaj resulting in the publication of "Maha Prayan" in 1998.

The Saint is boundless. The Saint belongs to all. Splendour of the Saints never fades. He is beyond time limit. The saint is of forgiving disposition like the earth, large hearted like the sky; irradiant with the radiance of penance like the sun and full of qualities of modesty. All the above qualities become self-blessed and praise worthy by getting the shelter of the fervour of the personality of Achharya Shanti Sagar Ji Maharaj. All human attributes became synonymous with his name under the shelter of his ascetic personality.

The narrative account and memoirs described in this work, originated from the lofty ideals from the life of Achharya Shri, became everlasting and well protected for all times to come.

The saint's intimacy with human sensitivity clouds his heart with compassion; Ocean of affection is drawn together in his eyes; his lotus hands are always ready to rise for bestowing blessings.

The whole life of Achharya Shanti Sagar Ji Maharaj had been the sum total of divine incidents who actually shaped the immortal ballad of Jain Saints. He was unparalleled/incomparable. Remembering only his name is capable of destroying the network of sins. The pen of this author has become a virtuous producer by writing his divine memoirs. It is very difficult to pen his personality in words. Words are incapable of describing transcendental ascetic practices. Just as a child tries to catch the reflection of the moon looking in water so is the modest attempt of

the author in writing this work. This attempt has also been blessed by venerable Muni Shri Kshama Sagar Ji Maharaj who very kindly went through the script of this work from the beginning to the end and gave proper place to the words.

The ardour of the author shall be meaningful if the touchstone-qualities of the character of the 'Charita Chakravarti' may touch the readers.

The present work "Lokottar Sadhak" is an enlarged and revised edition of "Lokottar Sadhana". About ten more memoirs have been added in this edition with slight modification in the title.

'Geeta Gyana Aradhna 'Swatantra' Parmarthik Nyas', Ganj Basoda has materialized its desire to make transcendental personality of 'Charita Chakravarti', Achharya Shri Shanti Sagar ji Maharaj, all pervading and had the fortune of earning the virtue of its publication.

Printer Kittoo Offset Printers, Ganj Basoda has printed it carefully without any mistake, so they along with the publisher "Geeta Gyan Aaradhna Swatantra Parmarthik Nyas" equally deserve felicitations.

The author extends his gratitude towards them and offers his humble salutation with folded hands towards venerable Gurus.

Deepawali 4th Nov, 02

Principial Nihal Chandra Jain  
English translation by  
Dr. P.C. Jain

## Life History Account of Achharya Shanti Sagarji Maharaj

It is known from the history of the development and growth of the Jain culture that twenty four 'Thirthankaras' of Jain religion made the soil of the Northern India holy by their 'Panchkalyanakas', but after having had the *Divya Deshana/Dhwani* (Divine Discourse) the great authors/creator of the doctrinal scriptures of the path of sagacity made the Southern India as the 'Shruti-Tirth' (Pilgrimage of Scriptures) by taking birth there.

Achharya Shanti Sagar ji took birth at Yelgood village, about four miles away from Bhojgram of Belgaum district of the same *Shruti-Tirth* in Southern India, in the night of Wednesday of *Asadh Krishna Sasthi Vikram Samvat* 1921, i.e., in the year 1872. He belonged to the fourth caste group of Jains of 'Kshatriya' descendent. Shri Bhimgoda Pateel and Shrimati Satyavati Devi had the fortune of becoming his father and mother, respectively. He was given the name of Saatgowda at the time of his birth. He had two elder brothers namely Adigowda and Devgowda, one younger brother Kumbhgowda and a younger sister Krishna Bai. His family was religious and prosperous.

He was a virtuous great man, an extraordinary store of attributes, an aggregate of compassion, profundity, valour and talents, bodily strong and healthy, powerful exceptional man with destruction-cum-subsidence of karmas and was adorned with the fragrance of the possession of good moral character/conduct.

### Education and Marriage

Saatgowda acquired only general ability in Marathi, Hindi and Kannada languages but because of his super-human religious attitude and developmental style of work along with suitable atmosphere, the requirement of education was fulfilled at home.

He was married at the age of nine years to a six year old girl following the then prevalent custom. That girl died after about six to seven months of marriage in her parental house.

### **His Capabilities/Abilities**

His many abilities regarding physical and skills in arts are well known. Some of them are as follows:

He used to knock down four to six persons together in exercise/wrestling as he was the master of immeasurable strength. He also used to pull the leather bucket used in irrigation that could only be pulled by strong and sturdy bulls. To move effortlessly with sacks of grains pressing them in his both the arm-sides; taking incapable/weak persons at the shrines located at the pinnacle of Shikharji Mountain by carrying them on his back and bringing them back safely, etc., are other examples. But he never exhibited his strength to cause pains/sufferings to others or for the sole purpose of showing his strength.

Concentrating at the target, he shot down a coconut with the rifle in one attempt in his maternal house in Ekda village. He was also expert in evaluating horses. His best hobby was to feed cows and bulls.

Having had dispassionate and detachment tendencies/feelings by birth, he did not participate in the marriage ceremony of his younger brother and sister. He had unbounded devotion towards *Munis* due to which he used his shoulders in carrying them across the confluence of Ved-Ganga and Doodh-Ganga.

### **Profession**

Despite his lack of interest towards worldly affairs, he was engaged in agriculture and trade in grains in compliance with the desire of his father as per family tradition.

### **His ab-initio celibate life**

On attaining the age of eighteen years when his parents started the discussion of his second marriage, he specifically made it very clear not to be smeared in snares of this illusory world or else he affirmed to advance to the Muni consecration. Hearing this, his parents permitted him to observe vows without any obstruction.

### **His Renouncing disposition**

Merely at the age of 17 to 18 years, his thoughts were sufficiently oriented towards “*Virakti*” (non-attachment to worldly

affairs) but because of the affection of parents he practised religious vows during early years living at home. He took some vows in the proximity of Adiguru Sidhh Sagar ji and at the age of eighteen years gave up the use of mattress for sleeping and shoes for walking. During his pilgrimage to Shikharji, at the age of 38 years, he renounced ghee and oil and started taking meals and water only once in a day as a mark of respect to *Nirvan Bhumi*, the land of final emancipation. After four years of the demise of his father, i.e. at the age of 41 years, he left the house and adopted consecration of the *Kshullak* (Junior Saint) from Devappa Swami, popularly known as Devendra Kirtiji, on ‘*Jyestha Shukla Triyodashi*’, *Vikram Samvat* 1972 and was known as *Kshullak* Shanti Sagar in place of Saatgowda. He accepted *Elak*- consecration in ‘*Siddha Kshetra*’ Girnar and soon engaged himself for getting ready for *Digambar Muni* - consecration. He assumed *Digambar* posture by abandoning the clothes forever on the eve of *Diksha Kalyanak* on *Falgun Shukla Gyaras*, Wednesday, in *Vikram Samvat* 1976, i.e. in the year of 1999, from *Muni* Devendra Kirti ji who arrived at Yarnal during the great festival of *Panchkalyanak*. Now, he became *Muni* Shanti Sagar.

He formed ‘*Shraman Sangh*’ in Samdouli. Hence, he was bestowed with the position/rank of ‘*Achharya*’ by the ‘*Chaturvidh* (four-fold) *Sangh*’ on *Ashvni Shukla Gyaras*, Wednesday, *Vikram Sawant* 1981, i.e. in the year of 1924.

### **His Contribution**

In his life time while performing *Chaturmas* at different places during his pilgrimage to several sacred places, he inspired people to renounce consuming wine, meat, etc. and taught them the art of leading fearless and terror-free life through his religious expositions on those themes. It was only through his preaching that many social evils like beast’s sacrifice were discontinued in Katni, Dhariawad, etc. It was the effect of his preaching that special projects like women education, and safety and security of sacred scriptures written on palm leaves in Mood Bidri in Karnataka, were initiated.

The unique work of interpretation/analysis/commentary along with marking on palm leaves and publication of ‘*Shatkhandagam*’

and 'Kasaya Pahud', etc. could be completed only due to his earnest efforts. Apart from this, he took profound interest in publication and amelioration of other scripture works. At the same time, he strived hard for reassuring people about religion and its fruits by observing/performing various '*tapas*' (penances) and putting excellent efforts.

***Charitra Chakarvarti:***

Achharya Shri carried out his '*Chaturmas*' at Gajpantha in Maharashtra in *Vikram Samvat* 1994, i.e. in the year of 1937. During great festival of '*Panch Kalyanak*' convened here, the whole community present there felt themselves blessed and fortunate enough by adorning Achharya Shri with the honourable title of '*Charitra Chakarvarti*'.

His many disciples embraced '*Digambari* consecration' and assumed suitable vows having impressed by his completely passionless conduct and '*Samyak Tatavabodh*' (right approach to the knowledge of the real nature of things). Achharya Shri Veersagar ji, Achharya Kunthu Sagar ji, Achharya-Kalpa Chandra Sagarji, Achharya Sudharma Sagar ji, Achharya Paay Sagar ji, Achharya Nami Sagar ji, Muni Shri Samant Bhadraraj, Muni Shri Vardhman Sagarji, etc. are some of the major distinguished names among them. Apart from them many other deceased *Muniraj*, *Elakas*, *Kshullakas* and *Brihmacharies* are among his disciple-community. As per information available, about seven hundred persons felt honoured after having become his disciple.

***Yam Sallekhana:***

After deciding to adopt '*Sallekhana*' in Gajpantha in 1951, he reached Kunthalgiri where he assumed *Yam Sallekhana*. Voluntarily giving up his Achharya-rank, he entrusted its liability to his capable disciple Muni Shri Veer Sagarji by writing thus, "I, being fully satisfied, bestow on my first disciple *Nirgrantha Muni* (Passionless saint) Veer Sagar the status of Achharya".

He had always been attempting to remain alert and cautious in "*Aatma-Sadhana*" (strive for the Self). Renouncing meals gradually, step by step, he finally gave it up altogether except water on 14<sup>th</sup> August, and on 4<sup>th</sup> September, taking water for the last time, renounced it as well forever. He delivered his immortal divine

message for 22 minutes for public welfare on 26<sup>th</sup> day of his '*Yam Sallekhana*' by displaying the strength of self. Finally, by abandoning complete attachment with the body, this Mortifier-king courted great departure (death) on September 18, 1955 at 6.50 A.M., the astrologically auspicious moment, i.e. '*Amrit Siddhiyog*', accordingly Sunday, the sacred day of '*Bhadrapad Shukla*'.

He carried out an illustrious work of making it available-for-all and giving a new direction to the continued trend of *Digambar Jain* Saints in the 20<sup>th</sup> Century by living it appropriately in practice in the present era according to the scriptures. Great philosopher and the then President of India, Dr. S. Radha Krishnan expressed his emotions, "Achharya Shanti Sagar ji is the symbol of the soul of India and such persons are intangible form of the soul of our country".

This ascetic, who took tireless efforts for the "*Aatma-Sadhana*" and for the amelioration of the society, shall forever remain unforgettable.

*Dr. (Ku.) Aradhna Jain, Swatantra*

## Dimension of the Faith

*Deva, Shastra* and *Guru* (Deity, Scripture and Guru), the guide of the '*Moksha-Marg*' (path of final emancipation), are the center of our religion, culture and faith. In the present time when *Arihant Dev* does not exist and '*Jinwani*' *Mata* (the Scripture) remains mute, then only *Digambar Gurus* guide and show the right way.

After last *Tirthankara Bhagwan Mahaveer*, this succession of Gurus remained uninterrupted. In this succession Achharya Shanti Sager Ji Maharaj is the foremost famous Achharya in the 20th century, widely known as '*Charitra Chakarvarti*'. My father, venerable late Shri Gyan Chandra ji 'Swatantra' had the great privilege of being in the proximity of Achharya Shri. Being carried away by the emotional feelings, whenever he narrated incidences/memories of Achharya Shri's elevated high conduct, his unique capacity of enduring affliction, his astonishing style of clarifying doubts, facts disclosing doctrines, etc., I could not resist paying homage to Achharya Shri. My boundless reverential belief in him kept on growing.

Incidentally, Ganj Basoda had an opportunity to witness the '*Chaturmas*' of most venerable *Muni Shri Prashant Sager Ji* and *Muni Shri Nirveg Sagar Ji Maharaj*. When we had a chance of hearing the twin *munis* about the heart touching, emotions-exciting, compassionate and unforgettable memories/incidences of Achharya Shanti Sagar ji pointing to the morals of the life, we thought of publishing a collection of such inspiring memories. Though the '*Charita Chakarvarti*' work of late Pt. Sumer Chand ji Diwakar describes the complete holy conduct of Achharya Shanti Sager Ji, it is not within the reach of people at large owing to its voluminous nature and high cost. In the meanwhile, a complimentary copy of "*Lokottar Sadhana*" by venerable Pt. Principal Nihal Chand Ji Jain of Bina was received for the study. The heart was filled with instant pleasure after reading this. A strong

feeling to publish this work, of course, with compilation of some other memories of the Achharya Shri, was generated. The author gave his kind consent for its publication in an amended and enlarged form and honourable members of the '*Geeta Gyan Aradhna 'Swatantra' Parmarthik Nyas*' and other generous gentlemen of the community contributed its cost of publication. Therefore, this work '*Lokottar Sadhak*' is the result of all this.

This invaluable collection of about 125 incidents of the life of Achharya Shri Shanti Sagarji Maharaj shall be of a great help to the human beings in creating an effective understanding of several issues like what is duty and what is not; what should be done and what not; difference between profit and loss; what deserves consideration and what not, etc., and our staunch faith towards Gurus shall be kept on growing stronger.

Dr. (Ku.) Aradhna Jain 'Swatantra'  
President

Geeta-Gyan- Aradhna 'Swatantra' Parmarthik Nyas  
Ganj Basoda

## Chapter -1 Calamity by Ants

Calamity: Pious Saints consider it as a pious step of “Karma Nirjara” i.e. shedding of karmic matter with a feeling of pleasure in struggle and equanimity in unfavorable situations.

Calamity: is darkness prior to dawn after which sun rays invite fresh light of life.

Calamity: is a criterion to assess the extent to which our senses and mind are in our control.

Calamity: is a firm resolution of keeping patience in unexpected crisis to elevate ones life.

Digambar ascetics engaged in carrying out great vows and Achharyas take calamity as testing time of their religious considerations and become “patient” (forbearing) by enduring it with their capacity, equanimity and quality of remaining calm and unperturbed.

Calamity: is a perpetual spring of endurance.

One day Achharya Shanti Sagar Ji Maharaj sat in a state of meditation in a lonely place of a temple situated in a jungle to carryout “Nidra Vijaya Tapa”, a penance to conquer sleep. It was evening time when a priest of the temple came to kindle a lamp. While pouring oil in the lamp some of the oil spilled over and spread all around the place. After doing his work the priest left the place leaving the spilled oil on the floor. After some time, smelling the oil, lines of ants began to come and with in a very short time a flock of innumerable ants gathered there. By and by these ants began to creep on the body of this great saint. Creeping on the lower portion of his body, buttocks etc., they began to bite him. As a result, after some time blood began to exude from the lower portion of his body. How unbearable is the stinging pain of the ants-bite, no one can say except the one who happened to fall victim of it himself? Only bearer knows where the shoe pinches. The ants kept on biting his tender private parts through out the night. But Achharya Shri showed a great courage in calmly en-

during the unthinkable strait crisis, firmly sticking to his sacred vow of Jain monks, unmoved, unshaken, totally engrossed in meditation and with equanimity. His mind perhaps must be passing through the moments of misfortune, anguishes and pains of the hell and must be presuming that these pains and distress were not greater than those of the hell. Filled with great thought of the theory of ‘Discrimination science’, Achharya Shri endured this affliction throughout the night. He had full faith in great spiritual power of the ‘Discrimination science’, which embodies that the soul and body are two different entities. Both are mixed up like milk and water with each one retaining its own entity. Each is distinguishable from the other. Our body is mixed with the soul as long as the Karmas are clung to it. But as soon as one separates or destroys these Karmas with the power of austerity, the soul rests in eternal peace and in never-ending omniscience, omnipotence, perfect conation and super human pleasures free from all kinds of infatuations and attachments.

In fact, those whose divine steps of self realization advance for the inner journey from body to bodiless become totally indifferent to the world and the body and keep focusing their mind on the unimaginable power of “Siddha Bhagwan” (the emancipated soul who has developed the perfection)

In short, that passionless head of Saints remained absorbed in his devotion, like a person of Sankhya philosophy that remains detached from the world like lotus-foliage in water observing the acts of nature.

Although in this dark night of affliction the priest had a dreadful dream and he woke up with shudder, however because of the lethargy of his companion and fear of lions at night in the jungle, both of them slept again waiting for the dawn. While on one hand this terrible disturbance of innumerable small ants continued, on the other hand, this incarnate monk went on cleansing and purifying his austerity in the flames of affliction.

When the groups of people gathered in the morning and witnessed the scene, they were shocked and “*their sympathies began to weep*” (wept with sympathy). What was left for them except shedding tears in repentance? Some sugar was scattered in

the vicinity of Achharya Shri to attract the ants so that they may leave his body, as it was very necessary that ants should go out of the body of the monk on their own. Any willful attempt to separate them from his body would have been detrimental to the ants, an act of violence, which a Jain Muni would not and can not approve, as it was contrary to the principle of Jain philosophy. There was no alternative other than waiting for the ants to leave, on their own, the body of the distressed saint in the greed to enjoy the taste of sugar, which was more pleasant and sweeter than that of the oil. One can imagine how long those moments of waiting would have been? Even a fraction of second appears to be too long in such moments. All remorseful hearts watching that pathetic scene, were witnessing silently the absolute calm disposition of the great ascetic. It was a unique and incomparable incident of conquering pain and anguish and the energy of the penance.

Being empirical with reflection of loneliness and seclusion, the title of “*Charitra Chakarvarti*” (i.e. the sovereign in the field of right conduct having intrinsic activity of spiritual entity) seemed evidently to be accurate and appropriate. (*Chakarvarti* is called the sovereign of all the six parts of the “*Bharatkhand*” or “*Aryavrita*”. Thus, he remains a monarch of earth. However, *Charitra Chakarvarti* is the conqueror of all the six organs of the body (5 senses and one mind) and earns the respect and salutation from even the *Chakarvarti*).

The conqueror of senses focuses his attention on cognitive body restraining from the physical one, by virtue of which layers of the mystery of the soul begin to unfold one by one.

An ignorant fool has interest in body whereas a person well-versed in spiritual knowledge tries to be indifferent from his body meditating extreme power and strength of his soul.

Really praiseworthy is this extra-ordinary accomplishment of penance and indescribable tale of the conquest over affliction by Achharya Shanti Sagar Ji Maharaj.

This arduous spirit of determination to bear agony is on that celestial height of conduct where all measurement of grandeur seems to be trifle.

## Chapter - 2 Meeting of Poison and Ambrosia

O! Goddess of knowledge, like a jewel (Chinta Mani Ratana) you bestow all desired materials, which fulfill all the wishes of its owner. May I, who bows before you, be blessed with the knowledge, trance, purity of thoughts and activity, realization of self-identity and never-ending pleasures of salvation? (That is, real joy of emancipation from rebirth)

- Violence is poison. Non-violence is ambrosia.
- Cruelty is more destructive than deadly poison and a heart anointed with compassion is ambrosia.
- Merciful attitude towards creatures is ambrosia and the angry reddish eyes are the expression of poison.
- Vengeance is poison. Forgiveness is ambrosia.
- Showers of affection, love, compassion and nonviolence calm down poisonous cinders and extinguish them.
- Non-violence is invincible. Violence is synonym of disgrace and defeat
- The humble moist cloud of non-violence cools down the violence-heated earth.
- What is eternal or immortal is ambrosia whereas poison attributes to death or is mortal.

Achharya Shanti Sagar Ji Maharaj was an entire aggregate of forgiveness and patience. A gleam was always seen shining on his face.

He was absorbed in meditation in a cave. Suddenly an almost seven to eight hands (meters) tall poisonous snake came and stood raising its hood before him. There were hair on its body and its copper-red eyes were sparkling. Its tongue was flickering back and forth as if ready to spit cinders of poison. Achharya Shri was beholding him unblinking and it was also looking at Achharya Shri with fiery glance. There was a serene expression of compassion and non-violence on this Saint’s fearless face. The snake was gazing at this compassionate image of affection, and

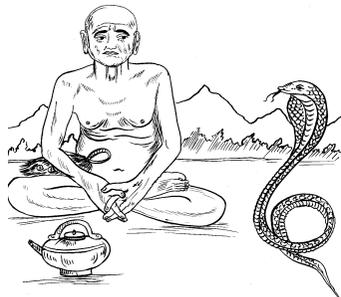
he, an ocean of peace, taking it as a new-comer desirous of meeting him, bestowed his blessing on this king of Yama. It was a remarkable scene of the meeting of ambrosia and poison. When Achharya Shri narrated this incident to great Pandit Sumer Chand Ji Diwakar, all listeners were thrilled. Pandit Ji questioned what were his thoughts during his encounter with death? The answer of Maharaj Shri was a symbol of deep faith, in the theory of Karmas. He told, "If I have ever harmed that creature at any time it will cause harms to me otherwise it will go silently".

Such was the wonderful impact of the quiet, placid and fearless image of Achharya Shri that that *Tiryanch* (sub-human) snake-king slowly went out of the cave lowering down its hood as if bowing down its head before him. It was an excellent example of transmission of feelings of victory of forgiveness over cruelty and anger.

The language of mind is more effective than that of the words. What we throw at others, the same returns to us. Eyes of non-violence visit ambrosia even in poison. Compassion flows from heart to the door of eyes, converting the foes into friend. Moist eyes of affection cool down anger. Language of fearlessness pacifies even the most venomous snake. Achharya Shri always had a feeling of friendship in his heart towards all human and sub-human beings. The uninhibited and spontaneous tendency for the mutual affection shines through the lamp of compassion.

Achharya Shri bestowed his blessings not only on his admirers but on each and every creature.

This was his definition of saintliness.



## Chapter - 3

### Life Saving Through 'Akibhav Stotra' (Hymn of Praise)

*'Akibhav Stotra' a hymn dedicated to the first Tirathankar Adinath was composed by Jain Saint, Achharya Shri Vadiraj Ji Maharaj who had conquered all his contemporary disputants in doctrinal debate on spirituality and Reality. So a title of Vadiraj i.e. the king of right speakers was confessed upon him. Thus he was being called by that name. Due to operation and fruition of past 'Karmas' he had generated leprosy.*

*Once as he was engrossed in meditation on the outskirts of the city, some jealous persons commented mockingly in the royal court that Jain Saints were ugly and affected .by leprosy. Among the Council of Ministers was present a prominent Jain-Minister who could not tolerate this mockery and in an uncontrolled rage of anger stood up to declare that Jain Saints had always been masters of charming body like gold. The jealous persons retorted saying that they themselves had seen a leprous Jain Saint. The king, being in a fix hearing these contradictory statements, decided to see the Saint, the next day.*

*The Minister visited the Saint in the evening and having seen him actually leprous, was alarmed. He narrated the whole story to the saint and prayed to protect the religion for its proclamation. After blessing the Minister, the saint immediately got engrossed in devotion of Jinendra Dev. He evoked the first Tirthankar, Shri Aadinath Bhagwan, and concentrated in eulogizing his supernatural qualities. He thought of Kuber, the Treasurer of heaven, who had caused rains of gold and jewels in Ayodhya six months before Shri Aadinath Bhagwan came over in his mother's womb. Recollecting this incident, his thoughts advanced and he began to murmur "when six months before your arrival from heavens in the mother's womb the whole surface of earth was turned golden, then why not my leprous body also trans-*

*forms into a golden one when I have enshrined you in the temple of my heart through meditation?”*

*This eulogy came in the shape of the “Akibhav Stotra”. During course of such thinking his body transformed really into a golden one.*

*In the morning, when the king visited the Jain saint and saw his shining golden body he was filled with anger realizing the evil intention of the miscreants who wanted to defame Jainism and Jain saints on false accusation, and declared punishment to them. But the Jain saint, Shri Vadiraj Ji Maharaj, an image of forgiveness narrated the whole incident to the king with facts and requested the king to pardon them which was readily accepted.*

#### **The Present incident is related to Achharya Shanti Sagarji and Pt. Sumer Chand Diwakar**

Achharya Shanti Sagarji was the master of innumerable transcendental powers. But these powers are of no use to the impassive ascetics. However, sometimes they use these powers, out of affection, to save the life of their ardent devotees. This laudable incident is related to late Shri Sumer Chand Ji Diwakar, the great Pandit and the renowned writer of ‘Charitra Chakarvarti’ treatise.

A white spot of leprosy appeared on the forehead of Pandit Ji that slowly started spreading. He was so depressed that once he thought of committing suicide; but a good thought prevailed upon him making him to ponder that after having died with this heinous thought of suicide, he might have to endure sufferings in one of the rebirths. Nevertheless, he began to feel ashamed and avoided facing people.

About fifty years ago people had several misconceptions about leprosy. They used to relate it with low conduct. Pandit Ji, the master of excellent conduct, was perturbed only with this anxiety. The destiny evoked a firm intention in him to share his anxiety

with Achharya Shri? The intensity of grief eases by sharing with others. Having firm faith, he pleaded with moist eyes.” O Lord! I am incapable of bearing the burden of ripening of karma (i.e. the fruition of my own sins, which have now come into operation) and am now filled with the vicious thought committing suicide. So I have come to you hoping for some solution.”

The saint showered his blessing, “Don’t worry! Your ailment will disappear soon. Begin reciting ‘Akibhav Stotra’ correctly thrice in a day”. He received this primary recourse, a basic formula of life, in the form of ‘Akhibhav Stotra’.

Pandit Ji recited intently ‘Akhibhav Stotra’ for about four weeks and the disease gradually diminished on its own. But a small white spot still remained. Pandit Ji said, “Maharaj Shri! This white spot is still there on the forehead.”

The “*Param Pujaya*” Guru Achharya Shri touched his forehead raising his hand to bless him, and that white spot too disappeared instantly. Virtuous is the magical touch and the instant effect of unprecedented mystic power. The blessing of the Guru becomes an immediate act of fruitful virtue. This ambrosia-like gain of Guru’s blessing relieved Pandit Ji from the heinous act of suicide.

This grace of Guru was also showered on Brihmachari Jin Das.

The life of saint is meant for the benefit of the religion and its followers. Blessing of saints has ascent of psychic power, which is inspired for the sake of compassion.

## CHAPTER - 4

### Ardent devotion of Bhimshaw

- Entire dedication towards your “*Aradhya*” (reverent idol/hero) is devotion.
- The passionate veneration of a devotee takes the God into his heart.
- Reproachful argument has no place in devotion.
- One develops intense desire to attain divinity by renouncing his self towards devotion.
- There is no existence of egoism in devotion; what remains is only eulogy of devout.
- The Ganga of devotion emerges from the Gangotri of modesty.
- Devotion is rational and purposeful. The doors of the Discrimination-Science open through it.

Achharya Shanti Sagar ji Maharaj was in Kognoli village. The ‘Chaturmas’ (a period of four months of rainy season during which movements of Jain saints are restricted to a particular place so that the vow of non-violence can be observed properly and correctly) was approaching. The residents of nearby villages were making frantic attempts to take Achharya Shri to their respective villages to witness its soil being transformed into sandal-dust by his holy feet. Was there anyone among these villagers who did not want to be privileged enough to have the fortune of serving his reverent Guru for full four months? Requests along with offering of ‘Shriphal’ (coconut) at the feet of Guru continued. Achharya Shri was about to take his final decision. All eyes were focused on his decision. Shravakas of Nasalpur village were also among those who did not want to be deprived of the good fortune of serving Achharya Shri. Among devotees of Nasalpur there was a man named ‘Bhimshaw Makdoom’. While

he was full of devotional power on one hand, he also had a remarkably strong built and physical power. He did not hail from the Jain community, but he took a firm decision to take this great saint to his village after having been mesmerized by his first meeting with the Achharya Shri.

Achharya Shri was engrossed in meditation in a cave on the outskirts of the village. It was early morning, the time of ‘Brahm Muhurat’, and Maharaj Shri had just begun the Samayik (Samayik is a religious ritual in which a devotee concentrates on religious themes for a duration of at least 48 minutes quietly sitting or in a standing posture without speaking or making any movement) when Bhimshaw and his friends arrived there. While offering his prayers to Maharaj Shri, God knows how an idea struck to him, perhaps out of his ardent devotion to Achharya Shri who would neither speak nor resist during the time of Samayik. Hence, he used his physical power coupled with his dedicated devotion to the Achharya Shri.

Bhimshaw lifted Maharaj Shri along with his seat, kept him on his sturdy shoulders, and left immediately for Naslapur. He reached Yamgarni village, about 12 kilometers away, at sunrise.

Achharya Shri broke his silence with the advent of morning rays. He uttered “O gentleman! Now let me get down”. Seeing the ardent devotion of Bhimshaw with his courage reaching a pinnacle, Achharya Shri smiled. All fatigue of Bhimshaw vanished with that smile of Achharya Shri.

Back there, not finding Achharya Shri in the cave of Kognoli, all Shravaks of the village become worried and started searching him. They finally arrived at the place where Achharya Shri was seated. They requested him for his ‘Chaturmas’ in their respective villages. Achharya Shri smiled and pointing at Bhimshaw said, “Bhimshaw is there. His devotion has driven me here”. Thus Chaturmas was fixed at Naslapur.

- The excess of power is established in devotion.
- The strong feeling of devotion generates additional power

in a person.

- It is the living effect of devotion and reverence that children-infants and old persons complete their 27 kilometers long journey of Sammed-Shikharji on foot with ease.
- Determination power doubles when compounded with devotion. The mystery that the power remains in the devotion of a person is unfolded by the above incident.
- Devotion makes even God emotional; then how can the compassion of a saint remain unmoved in the heat of devotion?
- The active elements of devotion and reverence transform the life of a person. Without veneration, the knowledge is an unnecessary burden and the conduct is hypocrisy.
- A revolution can not be launched without veneration or reverence.
- Achharya Shri became helpless against the devotion of Bhimshaw. Selfless devotion i.e., devotion without the fruit of hope, has unimaginable effect.

## CHAPTER – 5

### Compassion: The Swans of Mansarovar

- The first page of great saint's life is written with the letters of compassion.
- Saints are swans of the *Mansarovar* of compassion.
- The religion is purified by the compassion. Religion without compassion is like a tree without root.
- The entrance-door of religion is compassion; The “*Abhishek*” (holy bath) of the ‘*Samyaktava*’ is not possible without entering it.
- The chaste and pure light of “*Aatmvata-Sarvabhuteshu*” (all beings of the Universes are like me) emits through the lamp of compassion.
- Compassion / forgiveness are the breaths and heart-beats of saintly-souls. Like music, their life resonates by the sound of compassion and kindness.
- They grow the “*Kalpviraksha*” (a tree of paradise that grants all desires) by sowing seed of compassion in the soil of their soul. The fruits of which keep the universe safe and secure.
- Compassion and kindness seek shelter under Achharya Shri. Innumerable incidents resound his compassionate nature.

The incident, in question, is related to the house-hold life (“*Grihasth-Jeevan*”) of Achharya Shri.

When he went towards his farm for relieving himself, he saw that his servant had fastened a large bundle of great-millet and was stealthily taking it away. He sat silently with his back towards him. Maharaj Shri thought at that time “What sin can not be committed out of hunger”? If a hungry man cursed with poverty is taking away some grains for his stomach, let him take. His heart was filled with sympathy for the poor. He ignored him by posing as if he had seen nothing. The servant was so impressed

by this incident that he himself went to the house of Maharaj Shri and begging his pardon, told his elder brother, “Anna! I was taking away some great-millet from the field; Maharaj Shri saw me but said nothing. I am very much ashamed of myself for this act.” A feeling of kindness must be observed towards subordinates.

Here is another incident.

‘*Chaturmas*’ of Achharya Shri was going on in Baramati in 1951. Maharaj Shri was sitting for ‘*Samayik*’. A chick of a bird fell down from a nest located at the upper side of the house.

Its wings were not fully developed so it was unable to fly. It was skipping hither and thither being separated from its mother.

Maharaj Shri rose from the ‘*Samayik*’ and thought of its protection lest the crows might take it by squeezing it in the beak. He called for a worker and began to discuss with him. At that very moment Pandit Sumerchand Diwaker came to him for studying scriptures. Achharya Shri was talking to the worker. He expressed his feeling about the protection of the chick of the bird. A stair was arranged and the infant was placed in the nest properly. A board was fixed by the nest’s side to secure the chick from falling again. After sometime the chicken’s mother came and took it away. Seeing this, Maharaj Shri took a breath of gratification and said that since the mother of the infant had come; now there was nothing to worry for its life.



How much depth is there in the compassion / mercy of saint? He himself was perturbed by the separation of the bird from its mother. Those who become so arduous (*Vajra*) in their penance, tender they are in their feeling of compassion, more than the flower. Kindness is the root of religion and proud is the root of sin. It is true that the vocabulary of religion begins with compassion.

Kindness is the right scale of religiousness.

## CHAPTER –6 Destruction of ‘*Karma*’ By Knowing Mystery of *Karma*-Bondage

[According to Jain philosophy ‘*Karma*’ is a substantive force or matter in a very subtle form. The whole cosmic space is filled with these particles of matter called ‘*Pudgala*’. The soul being compounded with the outer world is literally penetrated by these matter particles. These in turn become *Karmas* which cling to the soul. These *Karmic* matters cause pain or pleasure as the case may be, to the bonded person. When the soul, out of desire, affection, corruption of knowledge, perverted faith, false preaching etc, experiences effective state of mind, pleasant or unpleasant, then this state causes the self (soul) to get bound by *Karmic* matter of various kinds that in turn accordingly cause pleasure or pain of the particular nature.

Thus the Jain philosophy does not recognize that our pleasure or pain is at the mercy of any super-natural power. It emphasizes the fact that our worldly pleasures, pains or sufferings all are our own creations, the result of our deeds, good or bad. One can obstruct the flow of *Karmas* by refraining from violence, falsehood, theft, bad conduct and attachment to belongings by observing vows, performing the routine task carefully, controlling one’s mind, speech and body by fostering religious ideas of forgiveness, by enduring affliction patiently and by contemplating reality of the world, its transitory-nature and so on so as to avoid all unnecessary acts of violence thereby saving one’s self from falling into the clutches of *Karma*-bond. One can also destroy these *Karma*-bonds completely by observing the right way of penance thereby opening the door to salvation, the highest ambition one may aspire.]

Achharya Shanti Sagar Ji taught a formula of life “By knowing the mystery of *Karma* bondage one can destroy the *Karmas*”. He emphasized that at the outset; one should study and contemplate not ‘*Samaya Sar*’ (the most auspicious scripture

of 'Dravayanuyoga' which deals with the metaphysical aspect of Reality) but 'MahaDhawala and Mahbandha' (which are doctrinal volumes of 'Karmanuyoga' dealing with the process of *karma* bondage).

Why are we lying in trouble? We want pleasure but why don't we get it? Well, it is correct that pleasure and pain are under complete control of 'Karmas'. Whatever one receives depends on the kind of 'Karma' one binds. As one sows so must he reap? The kind of *Karma* seed we sow, the crop of pleasure or pain is the result of the ripening of that *Karma*.

Achharya Shri narrated a perceptible tale.

A royal priest taught his son, not the tactics of earning wealth but trained him to identify the kind of *Karma*-bond resulting from different types of acts. The priest's son could not learn worldly cleverness but only mastered the *Karma*-bond scriptures. After the demise of the royal priest he was forced to struggle with financial stringencies and poverty. He did not have any means of earning his livelihood, so was forced to indulge in committing theft. He entered the royal treasury for stealing. He raised his hand to steal a necklace of jewels but instantly remembered that by stealing jewels certain type of *Karma*-bond is fastened. So he put that necklace back. Again he picked up some goods of gold and silver but thinking of *Karma* bond placed them back. He was perplexed because whatever he laid his hand on, the idea of *Karma* bond forced him to withdraw it.

While returning disappointed, he saw a heap of straw. His father did not teach him about the guilt attached with the theft of the straw. The innocent son of *Brahmin* fastened a bundle of straw and when he was just about to take it, the king's constable caught him red-handed. When the king came to know that he was the son of the late royal priest he called him and enquired why he preferred to steal the straw? *Brahmin* son replied "O king! My father taught me only the Bond Scripture. I did dare to steal diamond and gold ornaments of the royal treasury but remembering that a very serious guilt is attached to stealing these things. I left

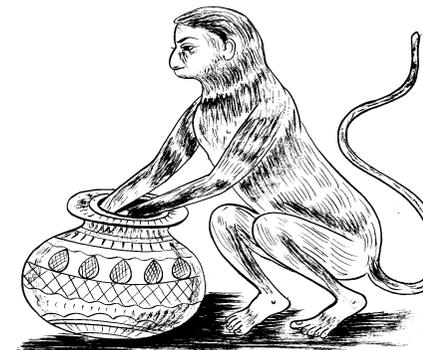
them there and on coming out saw the heap of straw. I picked it up thinking that there is no serious guilt attached to stealing it. The King perceiving him as God-fearing and truthful appointed him on a less stressful but well paid job.

By having the knowledge of *Karma*-bond one is saved from committing sin. The mystery of *Karma*-bond opens the doors to salvation and inspires to shed and eradicate *Karmas*.

We should not consider bond as a nature but a suffering. The world is also a bond, a fetter, but we are not getting released from it because we have accepted it as nature. The day our experience is influenced by these worldly fetters, the auspicious beginning of salvation shall take place. Take the world as a prison, only then floundering for salvation will occur. Imagining the world as a hospital decorated with soft and delicate beddings where nurses are standing for service at our will, shall any sensible person think of making it his permanent residence? Instead he will wait anxiously to get out from the disease-bed soon after recovery. If you accept the world with this feeling, then the stair of salvation is nearer to you.

If the acceptance of fetter takes him out from a blind-well and puts him at its plinth then that fetter is acceptable for some time because in its acceptance a background of freedom is attached.

Identify the salvation from the mystery of Bonds.



## CHAPTER – 7 AFFLICTION OF HOT MILK

- Victory over affliction is a penance for monk and Achharya.
- Affliction is a kiln where life is refined like gold on heating.
- Conquering affliction of hunger and thirst has been termed in a Jain saint's life as '*Shraman Constitution*' (i.e. the rules and regulations prescribed for saints) in *Moolaradhana* (the basic text which describes network of the conduct of Jain saints).
- Shedding of '*Karma*' occurs by conquering afflictions which by cleansing the foulness and impurity of heart purifies the conscience as crystal clear as cloudless sky.
- "*Margacyavana nirgararth parisodhavyah parisaha*" [i.e. the afflictions are to be endured so as not to swerve from the path of stoppage of *karma* (i.e. *moksha marg*) and for the sake of dissociation from *karma*. By enduring hunger, thirst, etc one becomes firm in facing fruits of *karma* blocking the future influx of *karmas* and destroying them gradually to attain salvation. Generally, the knowledge gained with ease is forgotten in times of distress, but one who has a daily practice of enduring affliction, does not deviate from the path of religion and is always ready to endure these, thereby shedding *karmas* to open the door to final emancipation]. The above aphorism of Umaswami Dev shows the reason and purpose of enduring affliction voluntarily. It is a prior practice of enduring the unexpected, sudden and uncalled for calamities.
- Practice of Conquering afflictions is a highway to control the mind and keep it stable in the moments of distress.

Once, Achharya Shri went out for *Aahar-charya* (i.e. for

taking food in a manner prescribed for Jain saints). Having found a suitable situation for taking his meals as per his vow at the doorstep of a right devotee (*Shravak*), Maharaj Shri entered his kitchen. After worship and utterance of tri purities (i.e. purity of mind, speech and body) by the *Shravak*, Achharya Shri paid veneration to all emancipated souls (*Siddhas*) and became ready to take food in a standing posture in his hallowed hands placed together.

[Jain saints take meal in a right devotee's house only when he respectfully observes '*Navada Bhakti*' i.e. paying nine kinds of respects. These are: (1) Invitation to take food while the saint happens to pass in front of his door; (2) Offering him a high seat; (3) Washing his feet and applying the washings to forehead; (4) Worshipping him; (5) Saluting him; (6 to 8) Preserving his own mind, speech and body in a state of purity and utterance to this effect (9) Declaring the purity and suitability of food and water.]

During those days Maharaj Shri used to take only hot milk and rice. Boiling milk was kept in a pot near the *Shravak*. Some times when *karmas* become functional, blind faith gives birth to imprudence. The saying "*Vinash Kale Vipareet Buddhi*" (at the time of annihilation, one loses his wisdom), proved to be true and the *Shravak*, in utter confusion and haste, picked up the hot pot with a cloth and poured the hot milk into the hallowed hands of Achharya Shri. He did not use his prudence that the boiling milk in the hot pot which had to be picked up using a cloth could not be poured into hallowed hands of Achharya Shri.

As soon as the hot milk was dropped into his hallowed hands, Achharya Shri became semi-conscious out of pain due to unendurable heat and sat down on the ground.

Venerable Nemi Sagar Ji Maharaj, a "*Grihastha*" (house-

holder) at that time by the name of Nemanna Shrivak, was present in the house of the Shrivak. Seeing Achharya Shri unconscious all the people were flustered. Nemanna began to recite '*Namokar Mahamantra*' loudly in his ears presuming it to be the last moments of his life.

After some time Maharaj Shri became conscious and opened his eyes, then only people felt relieved.

In fact, it was an '*Antrai*' (i.e. obstruction in taking meals) but there was not the slightest hint of anger on his face. He stood up quietly with a gleam of forgiveness and endured this affliction as if nothing had happened. How placid and poise was Charitra Chakarvarti Shanti Sagar Ji Maharaj? The ascetic sees fault in himself and the voluptuous blames others (i.e. attribute faults to others)

How relevant and appropriate are these sayings:

“A vile person says all are sinner. The voluptuous says you are sinner”.

“The ascetic says I am a sinner. The *Gyani* says no body is sinner”.

## Chapter -8

### The Living Example of Forgiveness

- A human is one who is able to forsake all external connections.
- It is not the definition of man to catch up each and every substance or thought coming from within, matters little; it may be either from the door of heart or from a home.
- Anger is contrary to nature; Anger is also a temporary insanity. Forgiveness is the vigour to defeat this madness.

An unexpected incident happened with Maharaj Shri in Kognoli village. Kognoli was the place where Achharya Shri initiated his penance and by relinquishing taste, began to move in full nude posture. Prior to this Jain Saints used to adopt nude posture only at the time of taking meal.

He used to be engrossed in meditation during the whole night in a cave located in an unfrequented and isolated place in the outskirts of Kognoli village.

Once, a mad man arrived in the jungle from the town. He had a stick with sharp-iron-edge in his hand which is generally used for chasing cattle. He demanded a piece of *chapati* from Maharaj Shri saying, “Eh-Baba! Give me a *chapati* as I am hungry.” But what was with this Baba to offer? He remained silent, absorbed in self.

Seeing Maharaj unmoved to his plea, he became agitated and began beating Maharaj Shri with the stick. The sharp-iron-edge of the stick inflicted several wounds on different parts of Maharaj Shri's body and blood started oozing. Hands of Achharya Shri were swollen with the assault of the stick. No body was there to check him in such an adverse situation. The mad man continued with his insanity. Then, god knows what struck him,

he left the cave.

In the morning when visitors came, they noticed blue spots of injuries and the bleeding body. But praise worthy are those ascetics who remain unmoved in such a grave situation. The news of the incident spread like a wild fire in surrounding villages and the crowd of Shravaks gathered near Achharya Shri. In spite of repeated queries Achharya Shri kept mum about the incident.

After much persuasion and repeated requests he was brought to Kognoli village where he could recover after appropriate treatment and dedicated service.

It is during the moments of crisis, when forgiveness and patience are put to trial. There was no revengeful attitude towards a harm-doer. Forgiveness became alive against the wonderful observance of penance by Achharya Shri. Praiseworthy is the depth of this eternal ocean of Muni Shri's compassion that forgave a person who had pierced him with the thorns of pain.

Forgiveness becomes the eternal wealth of those who become destitute of the feeling of anger. Perverted aspirations of an angry person punish him. It was heard that after some time the mad man was sentenced to death by a court of law on an allegation of the murder of one of his relatives.

## Chapter -9

### Victory over Thirst Affliction

- Water is more important than food; and air more important than water.
- A man may live without food but it is very difficult to live without water.
- It has been said in '*Sarvarth Siddhi*', "Saints quench the fire-flame of thirst with the cool fragrant water of profound equanimity filled in a fresh earthen pot of patience."
- Discerning *Munis* endure quietly the terrible anguish of hunger, thirst, etc. It is a victory over affliction. This causes "Samvar" (i.e., blockade of *karmas*). The victory over affliction results into subsidence of thoughts, equable disposition and penance which in turn increase "*Nirjara*" (i.e., shedding of *karmas*). Accepting affliction as the fruit of his own sin that might had been committed in some previous birth and taking calamity as a debt, the monk makes himself free from that debt by conquering them. He does not hold agitated aspirations.
- It has been said in '*Kartikeyanupreksha*':  
"Muni accepts sufferings and affliction as debt and regards these as fruits of his own sins accumulated by him in some previous birth."

Once, Achharya Shri came out for *Aahar* i.e., for taking his meal. *Shravak* offered him food with full devotion but forgot to offer him water. Next day the other host too forgot the necessity of offering water although Maharaj Shri waited for water for some time and then sat silently without taking it. Only the great monk endures the anguish of thirst with equanimity. What can be said about the sense of the host who forgot to offer water even on the third day?

Finally on the ninth day, scarcity of water caused blisters on his chest due to excessive heat. He remained profound even in

this situation. The operation of “*Antrai Karma*” became weak on the tenth day and the host Shrivak offered him water. There remained no capacity in his body to take solid food, so he took only water and sat down. Curious Shrivaks questioned Maharaj Shri, “You did not take even milk, why is it so?” Achharya Shri became serious and replied, “Today the body needed only water and you were anxious to give it milk.”

Taking food by the ascetic is also a penance and a means of shedding *karma*. This kind of unique penance of Achharya Shri was becoming a cause of great virtue for him. And virtue becomes great means in mending *karma*.

The Muni, who owns ‘Discriminatory Science’, experiences regards the conscious strength of the soul as different from the body, and does not feel grieved by the distresses caused upon his body. The slaves of sensual enjoyments lead their lives misapprehending self-pleasure in bodily pleasures while the conquerors of the senses reside in the fragrance of Self by coming out from the stink of passions.



## Chapter -10

### Surrender of Animal Lion before Man-Lion

- Lion and “*Maharaj*” both are kings.
- Achharya “*Gun Bhadra*” has called monks as Man-lion.
- The monk’s natural tendency is similar to that of the lion. He does not accept humility. Valour and self-respect is included in the daily routine of monks.
- Muni moves about all alone like a lion.
- Lion, the Lord of animals wanders in the jungle fearlessly. Jain Saints being untouched with worldly temptation move without fear in the dense forest of the world. In this respect both are at parity.
- But there is a remarkable dissimilarity. Non-vegetarianism is inalienable for the lion’s mode-of-life (“*Paryaya*”). Its food is not possible without violence, while the monk is a staunch follower of non-violence.
- Lion is violent (as a beast of prey) but not cruel and if not hungry it sits silently without being agitated. But because of its mode-of-life it is destined to violence.
- Muni is always non-violent and compassionate. Invisible bright rays of non-violence emit from his halo. These rays are capable of calming down a violent animal.

This incident relates to “*Dronagiri Siddh Kshetra*” wherein the venerable Achharya Shri had arrived along with his congregation. He used to go to temples situated in the mountain range of Dronagiri during night for meditation. His daily routine was to rest on the mountain in the night and descend in the morning to grant an audience to the visitors. Muni Shri used to come down daily at 8.00 am. One day Muni Shri did not get down though it was late by one and a half hour of the scheduled time.

Anxiety of the people was rising. Well! Moments of waiting are always lengthy. People were perplexed and alarmed as to why Achharya Shri had not come down? They were also aware

of a lion that wandered on the mountain (at night). At last people lost their patience and headed towards the mountain. On the way, they saw that Achharya Shri was coming down. One inquisitive Shravak asked “O Lord! Why are you so late today?” Maharaj Shri kept mum. The other expressed his doubt out of curiosity, “Sometimes a lion visits the mountain. Did it happen so, Achharya Shri?” At last Achharya Shri had to break his silence, “A lion did come to me in the evening. It sat near me the whole night and went back a few moments ago.”

It seems that the king of the jungle had come to visit the king of ascetics. The magnanimous company of this lion-man was like a heavenly abode for the lion. Surrender of a lion at the feet of a non-violent monk had become a symbol of friendship. The meeting of these two personalities full of valour and brilliance and their silent conversation which continued for the whole night was in fact a courtesy meeting of one king with the other. One Shravak questioned, “Were you not afraid of that violent lion?” Smile of Achharya Shri itself was a reply.

A similar incident occurred on the mountain of Muktagiri. A lion used to come to nearby water-fall every day to drink water and Achharya Shri remained there absorbed in meditation.

Maharaj Shri told the Shravak, “What to fear? If it does not happen to be our former enemy (in some previous birth) and there is no trouble or attack from our side, then why will it attack us?”

A Non-violent person is always enriched with fearlessness and a feeling of friendship. Feelings of violence subside before him. The curse of sins, heat of passion and poverty (humility) do not stay near the saint.

A moralist has rightly said:

“The Ganga destroys sins, the moon destroys heat and the ‘kalpviraksha’ (i.e. the heaven tree) destroys poverty but saints destroy all of them”.

## Chapter -11 The Mount of Fearlessness

- Saints and *Muni* remain firm like a rock in distress.
- They live in fearlessness by virtue of eradication of causes of all the seven fears. In fact they are the mount of fearlessness.
- Not once but many times Achharya Shanti Sagarji Maharaj was asked, “Maharaj Shri you are not disturbed by fear and perplexity in moments of crisis created by violent creatures, snakes, lion etc, whereas in such moments common people would begin to tremble out of fear and restlessness.
- The only reply of Maharaj Shri to such questions was, “Only a former enemy would cause trouble otherwise no one harms. Presently on my part I owe forgiveness and fearlessness towards all living ones, then what to fear?”

This incident relates to Konnoor (District Belgaum) during fourth *chaturmas* in 1923. Achharya Shri was absorbed in *samayik* in a cave at Konnoor. A snake entered the cave from a bush. While advancing towards the exit for going out after wandering around hither and thither; it heard a sound of offering “Shriphal” by a visitor, it came back into the cave.

Now it reached near Maharaj Shri and began to cause him trouble by climbing upon his body. But the snake could not horrify him in pure light-like meditation of “Self”. He remained firm like the *Meru* Mountain not only physically but also in his thoughts.

Maharaj Shri began to think in those moments that any affliction, be it natural, divine, humanly or sub-humanly (animal, birds, ants etc.), can cause harm only due to the operation of our own Karmas. The root cause is ‘*Mohniya*’, (i.e. a kind of spiritual intoxication interfering with cognition and will), ‘*Antrai*’, (obstruction in useful efforts), ‘*Vedniya*’ (causing pleasure or pain) and “*Jhanavarniya*”, etc (i.e. a kind of veil around the pure consciousness) *Karmas* and one should make an effort to destroy

these *karmas*.

His contemporary, passionless saint 108 Shri Nemi Sagarji Maharaj who remained in the vicinity of Achharya Shri, has narrated a surprising incident of an affliction caused by a snake in konnor. There are about 700 small and big caves in konnor where ascetics would be engrossed in meditation for the realization of "Self". Because of the virtuous effect of holy soil of Southern India, the existence of Achharyas and monks has been there right from first century.

Achharya Shri used to be engrossed in meditation on "Ashtami and Chaturdashi" (i.e. eighth and fourteenth day of every half of a lunar month) in one of such caves. He was also observing a vow of silence on this day of incident. A flying snake reached near Maharaj Shri and hid itself between his thighs.

It was mid day. The snake kept on causing disturbance for about three hours but Achharya Shri did not break his resolute posture. The snake was clinging upon his body again and again as if it was expressing its friendship and intimacy and must have felt kinship with him.

It forgot its poison-stinging nature as if to become grateful by blessing touch of Achharya Shri.

The third incident of snake affliction of the same nature happened in Kognoli. One person called Nandadeep entered the temple to see radiance of continuous-lit-lamp: he ran off, terror-stricken seeing a snake king clinging to Achharya Shri's body. A Crowd of people assembled. They were not in a position to remove the snake by force for fear of snake-bite. (They were not in a position to remove it by force because a dreadful situation of snakebite might have been created.

As time passed, the snake slowly came down from his body and slinked away out side.

How astonishing, extra-ordinary striving effort of devotion of Achharya Shri must have been at that time?

A saint free from the fear of death could remain so fearless at this juncture.

## Chapter -12

### Wealth of the "Samyaktava" (Right Belief); Detachment

- Pure heart is a dawn of *samyaktava*. And the wealth of *samyaktava* is detachment.
- Once Achharya Shri asked a symbolic question, "Do you feel pain when the hearth is burnt?" "Not at all Maharaj! What is there in this to cause pain? The hearth is different from us." Achharya Shri told, "Similarly soul should be regarded different from our body just like the hearth." Just as a guest who comes to our house, remains unattached while using all goods of the house, does not consider the things as his own, we must also have such a guest-like unattached vision towards our body.
- Infatuated person is like a wet coconut while a dry coconut symbolizes a detached person.
- If the body suffers from any disease, then recourse to cure it must be taken but not by suppressing the soul.

This incident took place two months before the adoption of "Yam Sallekhana" by Achharya Shri ('Yam Sallekhana' is a process of making the physical body and internal passions emaciated by abandoning all resources gradually at the approach of death.)

A Shravak, while coming to Kunthalgiri saw that ring worm disease was spreading on the back of Achharya Shri. He respectfully asked Achharya Shri "Why don't you take medicine for the ringworm?" Maharaj Shri replied smilingly "Enough medicines have been applied but the disease is not leaving me (my body). Now only one medicine remains to be applied by which this disease shall go away and the body shall also be free from all diseases."

'Shravak requested, "But Maharaj Shri! Why are you not applying that medicine just now? Kindly tell me the name of medicine and I shall try my best to bring it."

Achharya Shri became serious and said, "You at present do not know that medicine- I shall make the body free of disease within two months by applying that medicine. This body has been trou-

bling me for many days. First of all teeth discarded me and they left me. Then one eye wrangled and its light departed and that of the second one is about to leave me. I did not accept any servitude in my life. I have been exhausted in trying medicines. Now I shall acquire new body by restoring to “*Samadhi Maran*.” (i.e., courting death when the body is about to perish and does not assist in observing vows. His inclination for ‘*Yam Sallekhana*’ was obvious in that speech of Achharya Shri. A marvelous detachment towards the body!

All this is understood through intelligence but usually the conscience would not allow the feeling of perceiving the radiance of “*Samyaktava*” (right belief). We fail to link perception with the stream of *samyaktava*”. We also fail to include the feelings of detachment in our conduct.

We lead our whole life on the surface of body and take care of our health even if the soul might remain seriously ill. Non-attachment in life can save us from the karma-bondage.

Our vision towards the body should be non-attached; just as a patient remains on the disease-bed. He talks to nurses, makes merry with them but does not want to reside there. He wants to get relief from the disease. As soon as he is cured, he wishes an immediate discharge from the hospital. He does not take hospital as his home. Well! He may give donation for its development but does not accept to make it his residence.

Keep this kind of perception towards our body. We must aim for a soul adorned with “*Ratnatrya*’ (Tri-jewels). A person despite having both eyes is blind if he is devoid of seeing self.

- Detachment to body makes us detached from licentiousness and worldly enjoyments.
- Detachment is strengthened by ‘*Discrimination Science*’. Just as lotus remains in the water but does not sink in it, a similar attitude should be developed towards the body.

If the lotus sinks in the water it shall rot and if separated from water, it will dry up. Striving hard for inculcating the feeling of detachment of life from worldly pleasures and licentiousness, like a lotus remaining unblemished while in water, is the principal distinguishing mark of the saint.

## Chapter -13

### The Unprecedented Current of the “*Samyaktava*” (Right Belief)

- There is nothing as virtuous for all beings as *samyaktava* -in all the three cosmos (i.e., Universe-Upper, Middle and Lower) and in all three ages (i.e., Past, Present and Future) and there is nothing as inauspicious as wrong faith.
- The wealth of *samyaktava* is imperishable and novel.
- Nothing is greater than it in the past, present and future.
- A wretched man too with *samyaktava* is a divine person.
- Just as a cinder, though covered with ashes, has brightness and light, the wealth of *samyaktava* exists.
- *Samyaktava* prevents sins while other earthly riches/passions invite “*karma*” of sins.
- Grandeur, prosperity, glory, prestige, etc have no meaning for a man who is equipped with the *Samyaktava* (because an owner of *Samyaktava* is spiritually the wealthiest and the happiest person in the world.)
- A man having positions, prestige, wealth, etc but devoid of the wealth of *samyaktava* can neither attain desired success in life nor can that life be regarded as purposeful.
- *Samyaktava* is auspiciousness of life.
- Wrong faith is darkness, inauspicious and ominous.
- The souls that are pure and filled with *samyaktava* are not subject to poverty, defamation, physical disability, short-span of life and do not suffer the pangs of hell or of “*Tiryancha-Gati*” (sub-human organic class) even if they are vow-less devout souls.

*Chaturmas* of Achharya Shri was fixed in a Jain-Vari in Karnataka province. Achharya Shri felt that Jains of that place were fully submerged in wrong faith. So, he resolved that he would

not take food in the house of a *shravak* who worships false deities. Achharya Shri transformed hearts of people by his unique flow of preaching of *samyaktava*. People expressed their steadfast faith in Guru's words and expiated their mistakes abandoning the wrong faith; they collected the idols of false deities in a cart and drowned them in the river.

The king was so impressed with the great holy conduct of Achharya Shri that he often visited him, but he did not like the deities' idols being immersed in river in this way.

One day he reached Achharya Shri and expressed his concern over it. Achharya Shri psychologically convinced him in a very good manner. He told "Oh king! Do you establish idols of Ganpati in the month of 'Bhadrapad'? You also worship them and perform devotions and 'Arti', and after ten days of ceremony what do you do on the holy day of 'Anant-Chaturdashi'? The king replied, "These are consigned to pure water of a river, pond or a lake." Maharaj Shri asked, "Why do you consign them to water when you worshipped them with such devotion?"

"Because their time of festival is over", the king replied.

"Then after this, whom do you worship? The same Bhagwan Ram, Hanuman, etc. Similarly, the task of worshipping them was over with the arrival of Jain Guru. Hence it was our virtuous duty to consign them to water. Now they worship *Tirthankaras* and *Arihantas*, the omni scent Lords, the master of infinite knowledge."

Thus the doubt of the king was cleared. Achharya Shri preached with an ethical quote – it is natural for the stars to disappear with the rising of the sun of *samyaktava*. Is the path visible in darkness in the dim light of stars? It requires silvery rays of moonlight or golden light of the sun for the road to be clearly seen. The *samyaktava* fills our heart with right faith and the light of self-confidence. The false faith is darkness. *Digambar* monks, preceptors or *Digambar Achharyas* are the torch bearer Saints who show us right direction to the *samyaktava* and present us the key of self-analysis/introspection for our welfare.

## Chapter-14 Unimaginable Effect of *Jain Namokar-Mantra* (The Jain Sacred Verse)

- When the snake of "*Mithyatava*" (false-belief) stings our soul then the interest in Mother-*Jinvani* (i.e. the speech/ words of *Tirthankaras*) is lost, just as a snake-bitten person does not feel bitter taste of the leaf of the Neem tree.
- Some "*Mantras*" (incantations) have been originated through reverence of gods who are devoid of *Samyaktava*. Such incantations are capable of treating snake-bites. There was a Jain person who was an expert in treating poison cases by *Mantras* other than *Jain-Mantras*.

When Shanti Sagar Ji Maharaj prohibited worship of those gods and goddesses who are attached to worldly desires except *Jinendra Dev*, a problem arose that if this expert in *Mantras* is prohibited to use "*Mantras*" of *Mithyatava*-gods attached to worldly desires then public welfare and life-saving acts of people would stop.

Maharaj Shri seriously thought over this problem, called that Jain person, an expert in *Mantras*, and convinced him that there were unimaginable powers in *Jain-Mantras*.

Achharya Shri gave him a *Mantra* and taught him the method of its use. Achharya Shri told him that in case the Jain *Mantra* did not work properly within two months then prohibition of *mithyatva* (false belief) would not be binding upon him but he would have to renounce *mithyatva* for two months.

Just then a person came running to that Jain-brother and requested him to save his snake-bitten bull. The *Mantras*-practitioner went there recollecting "*Panch-Parmeshthi*" and began to cast out snake-bitten bull by using Jain-incantation taught by Achharya Shri.

The *Mantra*-practitioner was pleasantly wonderstruck to see that the bull was instantly cured of the poison. That *Mantra*-practitioner came again to Achharya Shri and meekly told, "Maharaj Shri there is much effect/power in Jain-incantation. The poison of that bull was

immediately removed. I solemnly resolve to renounce Mithyatava for the whole life.” There is a lucid description of incantation knowledge in the tenth text of twelve-fold “Jinvani”.

- No one can be “*Shrut-Kevali*” (an omniscient in scriptures) without being well-versed in incantation knowledge.
- Bhadra-Bahu, the omniscient in scriptures was a perfect master of incantation knowledge.

There is a description in chapter 28 of “*Mahapurana*” that Bharat Chakarvarti overpowered Magadh gods by spelling *Mantras* (incantation)

Now this art of public welfare is fading.

## Chapter-15 Affliction by a Large-Ant: “*Vairagya*” (Detachment from worldly pleasures) of Nemanna

Achharya Shri was an extra-ordinarily unparalleled eminent person who revived the tradition of Digambar Jain monks. Seeing his arduous penance, the Jains would develop devotion and steadfast veneration towards Jainism. The peculiarity of his penance led saintly souls to adopt asceticism and undertake ‘*Muni Diksha*’ (i.e. consecration to become Jain monk).

- Precisely the life of Achharya Shri was a pious message of spiritualism.
- The five great vows resounded in his conduct,(i.e. his conduct itself was an evidence of five great vows -*Panch-Mahavrita*)
- Complete vigilance and constant alertness had become an integral part of his life style.

At the time of his absorption in meditation, he used to become heedless towards his body. Such concentration is seen only in few selectable saints.

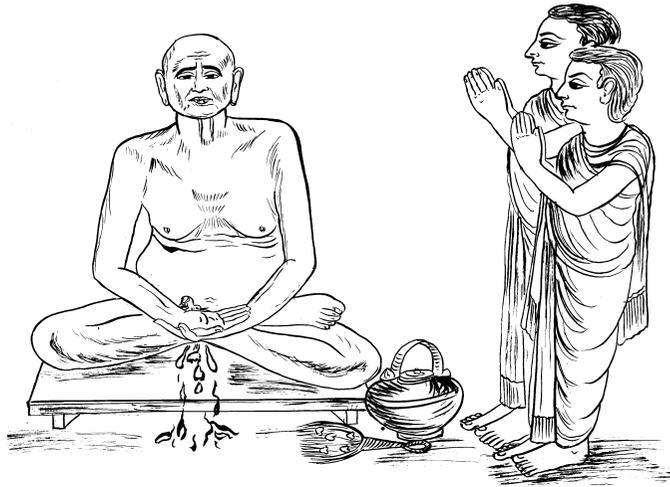
One such incident happened with Achharya Shri in the jungle of Kannor. He was sitting in the sun in a lotus-posture (cross legged posture) for ‘*Samayik*’. A large-ant came near him from somewhere and clinging on his penis began to bite it. It kept on sucking blood from his penis due to which blood began to exude from there. Maharaj Shri meditated unmoved for about one and a half hour and remained totally engrossed in “Self” being heedless towards pain created by the large ant. Brham-Chari Bandova Baba Ji, pointing at a *Shravak* Nemannaji (who later on was well-known by the name of 108 Nemi Sagar Ji Maharaj) told, “Nemanna Ji! See blood is oozing here.” After the meditation of Achharya Shri was over, Namanna Ji asked him, “What is

it Maharaj! From where is this blood oozing? Maharaj Shri replied, “I just sat for Samayik. I do not know what happened?” Hearing these words of Achharya Shri, an impregnable “*vairagya*” was evoked in Nemanna Ji. He said, “Is this a miracle? Is he a saint or some god? Definitely this is a great soul.”

This strange incident transmitted a very strong feeling of detachment in the mind of Nemannaji. He had evidently seen a wonderful power of penance.

He resolved at that very moment to become Achharya Shri’s disciple for ‘*Muni Diksha*’ (i.e. initiation of austerities)

Achharya Shri became famous as a miraculous Baba who’s “*Darshan*” and blessings freed the people of their troubles and pains.



## Chapter-16 Striving for Equanimity

- Jain Saints have equanimity towards friends and foes; palace and cemetery; gold and glass; slander and panegyric, worship and sword-strike (*Chhahdhala*).
- Digambar Saints are synonyms of equanimity.
- They bestow compassion/affection not only on their devotees but also shower their compassion on those who attack them with sword.
- They are inspired by eternal feelings of world-wide fraternity.
- They have feelings of pity \mercy even on murderers.
- They do not blame others in the moment of distress\crisis but seek its reasons in themselves and endure it with equanimity. They remain unshaken because their passions have been weakened.

This incident is of Rajakhera (6<sup>th</sup> Feb., 1930) Achharya Shri reached there along with his congregation. The joy of Rajakhera’s *Shravaks* knew no bounds because they had visited such a rare self-thinker *Digambar* Achharya for the first time. With a view to expose preaching and to propagate religious impression, a great pavilion was erected near the temple where Achharya Shri, along with his congregation, propagated very intensively the doctrines and principles of *Jainism* by disseminating\distributing blessings of restraint and religion for three days.

Some sinners\infidel people were envious of this intensive propagation of *Jainism*. They saw nudity with an eye of contempt. They secretly planned a conspiracy to attack the congregation of Achharya Shri. Some unperceived feelings of conspiracy stirred Achharya Shri and on the fourth day he decided to move

else where from Rajakhera, but in the meanwhile many learned people from other places had arrived there who insistently requested Achharya Shri to stay back. Because of his affection towards them, he stayed there.

The incident on the fifth day was unimaginable; a crowd of four to five hundreds of organized miscreants was heading towards the temple. Some people were holding swords and other arms with an ill intention to attack the congregation. They were heading towards the platform where congregation of Saints used to sit for 'Samayik'. But it was a mere coincidence that Achharya Shri had asked that day the Saints to sit inside for *samayik*.

The background of 'Samayik' (concentration on religious themes) is set by the feelings of equanimity. If some creatures are hurt or killed by Jain Saints while moving around or in the process of taking food, etc., they observe "Pratikraman" (repentance) with feelings of forgiveness.

The miscreants saw that there were no Saints out side that day on the platform. They did not dare to enter inside and advanced towards houses of Shravaks. The leader of those cruel miscreants, namely Chhiddi Brahmin, advancing with them, had lost his prudence and cognition. Those miscreants attacked some of the Shravaks. In no time Shravaks realized this unexpected incident. They saw that some anti-religious elements eager to attack monks were now advancing towards them. By all means, they opposed and faced them with courage and strength.

All Shravaks united for defence of their venerable Guru\monks without caring for their lives and faced miscreants despite that some of them were mutilated. News of this incident reached the regime within no time and the defence-force of the regime arrived at Rajakhera after midday to check those fiends.

The congregation of Saints showed a wonderful restraint at that time. Officers of the police came to Achharya Shri and were so impressed to see him that they expressed to Achharya Shri their intention of rendering rigorous punishment to the ex-

tremists for their wrongful acts. Just then, Achharya Shri took a vow that until and unless Chhedilal Brahmin was released he would not take his food.

While on one hand the blood-thirsty Chhedilal and his colleagues were pouring in, as clouds of distress, on the congregation, police officers on the other hand were dumbfounded, hearing the vow of that compassionate and kind Achharya Shri, as they had seen such a great saint for the first time in their lives.

"I should not have malice towards scoundrels, barbarians and followers of wrong path. And I should have such a transformation that I confront them with equanimity."

Only Saints practise the praised path of non-violence with equanimity towards scoundrels and bless them for the growth of their religious virtues.

## Chapter-17

### The Extra Ordinary Grandeur of the “Gandodak” (Remains of Anointment)

Many diseases disappear by venerably applying “*gandodak*”, which is obtained by carrying out the “*Panchamrit-Abhishek*” (anointment with five types of holy liquids, i.e., water, milk, .....???) and “*Shantidhara*” (continuous stream of water poured on idol of Jinendra-deva with a prayer for the peace and welfare all around) on the supreme reverent idol of “*Veetraga*” (dispassionate and detached) *Jinendra Deva*, on the forehead and upper parts of the body. Eulogizing qualities of *Jinendra Deva*, Poet Dhananjaya says, “People desirous of curing poisonous disease wander in search of magical formula, charms, incantation, medicine, etc. but it is strange that they do not remember you.” Achharya Veersen has written in ‘*Dhavla Text*’, “Remembering Lord *Jinendra Deva* with full intentness and eulogizing His qualities and attributes prevents many impediments, fears and attack of vicious gods (evil spirits???)”

- The foremost thing is a firm reverential faith and unflinching belief.
- The fruit of the incantation depends upon faith and belief.

This incident is of the life of Subak Sagar Ji Maharaj (Elak Ji). His name in the “*Grihastha*” (domestic) life was Paigonda Satya Gongga Patil. A dreadful snake bit him in 1945. There was an excessive burning sensation and life seemed to be impossible. Satya Gongga Patil made up his mind to undertake ‘*Diksha*’ (initiation of religious austerities) if he was saved from the effect of poison of this hideous snake and, if not cured; he would relinquish vital breath by adopting the vow of “*Samadhi*” (opting for a sacred willful death). “*Kshullak Ji*” (Junior Jain Saint) Samant Bhadra Ji and devotional singer Jingonda were present at that time of the incident. They devotedly started recitation of

“*Vishaphar Stotra*”. *Panchamrit-Abhishek* of Lord *Jinendra* had just been performed at that time. The ‘*Rishimandal*’ incantation was also being chanted. After completion of *abhishek* and *shantidhara*, the entire *gandodak* was poured upon him. As soon as the holy water of *gandodak* touched his body, the pain of poison disappeared and his body became poison free. Then, Paigonda Satya Gongga Patil went near Muni Paay Sagar Ji at Dorgoan and undertook “*Kshullak-Diksha*” from him and later “*Elak-Diksha*” from Shirgupti Maharaj on November 18, 1946.

The grandeur of unimaginable effect of the *gandodak* is in fact due to the unprecedented nature of the incantation of Lord *Jinendra*. Achharya Jinesh Swami has described Lord *Jinendra* as the creator of incantation, holder of incantation and the image of incantation.

A poison removing incident from the *gandodak* also happened at Hiberkhera village of Amravati district.

A gardener of the Shrine used to be in the service of Lord *Jinendra*. He had deep reverence for Lord Parashwa Nath. One day a dreadful snake bit him. He requested *Jain Shrivaks* to perform *abhishek* of Lord Parashwa Nath and to apply its holy *gandodak* on his body. The *Jain Shrivaks* were engaged in routine worship and there the body of the gardener was becoming weak due to the effect of the poison. People started gathering. Followers of other religions said that by passing time in worship the poor Gardner would die.

The gardener suffered second attack of dizziness and by then *Abhishek* of the Lord Parashwa Nath was completed. At the third attack of dizziness the *gandodak* was applied on his body and as soon as the water touched his body, the pain of the poison disappeared immediately and the poison was removed. The people present there, who witnessed this incident were very much impressed and their devotion to *Jinendra Dev* deepened.

Grandeur of Lord *Jinendra* is remembered with great respect and veneration in this village even today. Today our reveren-

tial belief has been deviated from Lord *Jinendra* to the goddess of wealth.

The power of incantation depends upon the attributes of faith. We are living in the refuge of the governance of *Jinendra Dev*, then why is our condition deteriorating? The main reason is the lack of firmness of our faith.

Poet Dhananjaya composed “*Vishapahar Stotra*” in such a state of disposition. His son is nearing death from the effect of snake poison. Dhananjaya, a right believer remains engaged resolutely in the worship of the Lord *Jinendra*. His firm reverential belief did not allow him to deviate.

After the worship, surrendering himself totally under the protection of *Jinendra Dev*, he said “You only are the incantation, the elixir and the medicine. You only are the lifesaver. What to say of snake-poison, you release one from the poison of infatuation and false faith and become conducive of his well-being. There is no other recourse for averting poison but you”.

That ‘*Vishapahar-Stotra*’ composed out of true reverence, bestowed new life upon his son.

## Chapter-18

### The Salutation of “*Mahavriti*” (Observer of five great Vows): Smile of Self-Confidence

The supreme saint practises five great vows. His practice is linked with unflinching feeling of faith in “*Agam*” (Jain scripture) produced by restraint of the inner heart. He does not fear for unexpected disasters. He believes that the conduct advised in Jain scripture is always indubitable. Well! If some accumulated sinister Karma does activate, then it is better to endure its outcome with equanimity, taking it as testing time.

Chaturmas of Achharya Shri was in progress in Kumbhoj (Bahubali), when a resident of Mumbai, adherent to Jainism and a virtuous merchant, Poonam Chand Ghasilal Ji Johri planned to arrange a visit for the whole congregation of Achharya Shri to the holy pilgrim-center, Shri Sammed Shikhar Ji, with full grandeur and appropriate decorum of Jain asceticism. The merchant had earlier expressed this desire before Achharya Shri a few times but in the absence of favourable opportunity and the order of the Guru, his desire remained unfulfilled. This time Achharya Shri gave his consent knowing well that the merchant’s feelings had genuinely generated from the bottom of his heart.

This good news came to the knowledge of Jain community on the auspicious day of Hindi month of ‘*Kartik Krishna Pritipada*’ of ‘*Veersamvat*’ 2453 (year 1926). And on the conclusion of ‘*Ashtanhika festival*’, the congregation, in the proximity of Achharya Shri, decided to leave for Bihar Province.

*Digambar* Saints had not entered contemporary Northern India for the past hundreds of years as it was a Muslim dominant area. One day an elderly Pandit came to Achharya Shri and paying his obeisance affectionately, requested, “O worthy Guru! People of Northern India are wicked and of crooked nature. I have not seen *Digambar Saints* visiting that area in my whole life. When the congregation enters that area, I am afraid that irreligious and envious people may cause impediments to the congregation”.

The mental strength of contemporary Shravaks was not grand and glorious at the political and social level. Therefore, that elderly Pandit suggested Achharya Shri to exhort or win some god over (semi divine being) to associate and accompany him for the protection of the congregation. Having heard that placidly, Achharya Shri questioned him, “You are so learned but has your “*Mithyatava*” (false belief) come to an end? Otherwise you would have not given such an advice, inconsistency to Jain Scripture?” Pandit Ji did not understand Achharya Shri’s intention fully and courteously requested him to explain further. Achharya Shri again counter questioned, “Can a “*Vriti*” (devout) or “*Mahavriti*” (true devout saint observing five great vows) salute an “*Avriti*” (non-devout)?” Pandit Ji replied, “Not at all Maharaj Shri. How can a *Vriti* salute an *Avriti*?” Maharaj Shri told, “In order to learn a “*Vidya*” (any particular skill) or win a semi-divine god over, it is necessary to salute him and saluting an *Avriti* amounts to appending a fault in the sacred vow”. Pandit Ji became silent hearing this logic. Seeing him serious, Achharya Shri said, “What is there to fear about? We have deep faith in ‘*Panch-Parmeshthi*’ (i.e. the five supreme souls *Arihanta*, *Siddha*, *Achharya*, *Upadhyaya*, and *Sarv Sadhu*). There will be no impediment for us by their blessings and in case any such unexpected trouble occurs because of intense rise of our unpleasant pain-causing Karmas, then we and our congregation are ready to endure it.”

The apprehensions of that affectionate Pandit Ji disappeared before irrepressible boldness and self-confidence of Achharya Shri. His heart was transformed and a voice came out from his inside “O Lord! Bestow your favours on the “*Bhavya Jeevas*” (i.e., the one who is capable of attaining “*Moksha*” or capable of liberating him/her/itself from the vicious cycle of life and death) for the purpose of flowing the river of religion on the soil of Northern India, and start this journey with the holy feeling of pilgrimage. This auspicious path of yours shall undoubtedly be a virtuous one by the blessings of *Jinendra Dev*. A kind of strong feelings to this effect rises in my heart repeatedly”.

The self-confidence of Achharya Shri was smiling.

## Chapter-19

### The Worth of “*Manusya-Bhav*” (Human Form of Life)

Living a life with religious vows signifies/justifies the *Manusya-Bhav*. Achharya Shanti Sagar Ji Maharaj had delivered a soul-stirring sermon to observe vows during “*Paryusan Parva*” at *Baramati Chaturmas*.

He said,

1. “Whoever abandons mundane pleasures without enjoying them is par-excellent / an eminent person.
2. Whoever abandons mundane pleasures after enjoying them is mediocre?
3. Whoever remains engaged in enjoying them and does not think of abandoning them are worthless rogue, i.e., life without religious vows is meaningless and worthless.

People have a notion that observing religious vows is bothersome. It is an illusion. How much does a person struggle with worldly affairs? How much trouble does he take? The day is spent without a moment of rest in earning money, and there is no sleep during the night in the anxiety of its protection. There is in fact an illusion of pleasures while accumulating wealth day and night.

It is not really bothersome to observe religious vows by being a “*Vriti*” (observer of religious vows). By being a *Vriti* one attains the *dev-bhav* (a form of life living by gods in heaven) wherein an immense pleasure awaits him that is unimaginable in *manushya-bhav*. Apart from this, the soul in *dev-bhav* can reach even “*Videh-Kshetra*” where it may have the privilege of visiting in person “*Simandhar Swami*”, the first Tirthankar of *Videh kshetra*, and may attain *Samyaktava* hearing his “*Divya Dhvani*” (celestial speech). A vital point on which Achharya Shri focused

his attention was- “We should always think about the happiness and welfare of the living beings”.

The status of Tirthankar is attained by constant reflection on the welfare of the world at large. If there is no feeling of compassion in the conscience then despite having “*Kshayak Samayktva*” (i.e. never ending *samyaktava*), one can’t fasten on the “*Tirthankar Prikriti*”. So, observe vow. That vow will definitely be fostered. Command of the scripture is Command of the Jinendra Dev. Vows should be observed adhering to the Command of the scripture and not out of conservatism. Command of world is convention. A religious person regards scriptures as his guide.

We can escape from enjoyments and mundane pleasures only by abandoning them. Mundane pleasures, in what ever quantity or duration, do not give satisfaction. This omnipresent truth should enter into our inner-self.

The worth of *manushya*-bhav is self-beneficial. The self-benefit is in the abandonment of mundane pleasures and enjoyments. Even a life of hundred years without observing religious vows is useless. But a life span of even a year with vow-observance is meaningful and worthy. Achharya Shanti Sagar Ji Maharaj being compassionate towards all worldly beings<sup>0</sup> was inspired by the auspicious desire of their welfare instructs, “There is no hope for future. Accept religious vows for the benefit of the self.”

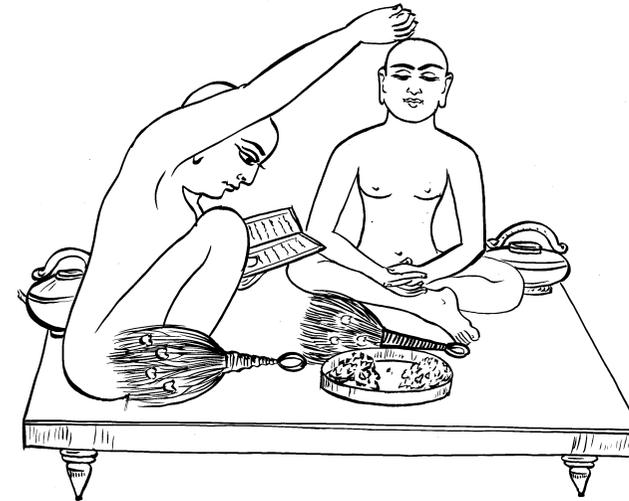
Being imbibed by the grandeur of religious vows, elder brother of Achharya Shri of his house-holder times undertook initiation of “*Kshullak*” (junior asceticism) at the age of 70 years and of *Digambar* saint at the age of 76 years by the name of Vardhman Sagar.

A person, whose life is filled with the bliss of renunciation, can’t be restricted by even old age from observing great religious vows.

Modern intellectual class of people can’t even think of adopting “*Muni-Mudra*” (accepting asceticism) and fostering great arduous vows in their old age.

After according him “*Diksha*” (initiation of asceticism), Achharya Shri Shanti Sagar Ji Maharaj ordered Vardhman Sagar Ji to leave for the south. The Guru so ordered to prevent arousal of any brotherly affection in their hearts. Thus, the immensely experienced Achharya Shri asked him to live elsewhere.

Observance of faultless religious vows is a very tough task, which can be accomplished only by rare ascetics.



## Chapter-20

### The “*Samadhi*” (Trance) of Rudrappa

The deeper the attachment more is the fear of death.

A person keeping attachments is naive.

Only a naive is fastened with the strings of attachment and delusion. He does not want to keep himself aloof from them.

Death separates a being from its present form of life so it is always dreadful for the ignorant person.

Meritorious people armed with *samyaktava and charitra* (right-belief and right conduct) do not fear death and conquer it through ‘Samadhi Maran.’ He does not feel attachment with the body at the time of ‘Samadhi Maran’ as he has knowledge about separation of body from the soul with the help of “Science of Discrimination” and remains self-awakened crushing the external body and inner ‘*Kashayen*’ (decoctions).

Monks aspire to abandon the body with ‘Samadhi’. They make their life pure by this wonderful art of conquering death with ‘Samadhi’ just as gold becomes pure by passing through the fire.

Meritorious *vitragi* person abandons diseased/incapable-incompetent old body by accepting ‘Samadhi (trance)’ just as the snake takes off its slough. Neither does he keep any mental affection in separating the body nor any malice in leaving it while confounded by diseases.

Shrimant Rudrappa, a follower of Lingayat religion, was an intimate friend of Achharya Shri of his *grihasth* (house-holder) days. Rudrappa, a sincere observer of vows was a great pandit and scholar of Vedant. He was utterly blemish less and a modest person bearing a good moral character. He used to remain engrossed in silent reading in his home being indifferent from mundane enjoyments and passions. Whenever there was a desire to

see Achharya Shri (when Achharya Shri was a *grihasth*), he used to come to him to talk on metaphysical matters and listened to his teachings very quietly and seriously. Selfless friendship exists only between two people having similar ideology. Both were enlightened and simple by nature.

Although Rudrappa was learned in a different philosophy yet there was ample forbearance\ tolerance in him in respect of religious matters.

Once, the dreadful disease of plague broke out in Bhoj village where Rudrappa was living. Because of the severity of the plague, Shri Bhimgonda Patil, the father of Shanti Sagar Ji arrived at the house of his father-in-law, in Yarnal village, along with his children and wife, Smt. Satyavati Ji. After some days Shri Satyagonda (*grihasth* name of Achharya Shri) heard that Rudrappa was suffering from plague. Severity of the plague was at its peak. (The nodes of the plague also appeared????). People were so alarmed by the dreadfulness of plague that they did not dare to go to see their own ailing relatives. People used to be afraid of this infectious disease just as they were afraid of the tiger. When Satyagonda Ji learned this news of his friend’s illness, he stealthily went to Rudrappa without caring of any consequences. He who is filled with the feeling of well-being for others, fear eludes him.

Seeing the deplorable condition of Rudrappa, he thought it was his duty to do something good for him in the last moments of his life. Rudrappa was filled with extreme feelings of affection seeing his friend near him. Achharya Maharaj told very affectionately, “Rudrappa! Now your time is near. Now accept “Samadhi Maran”. You very well know that the soul is separate from the body. So now relinquish attachment to the body. Be self awakened and recite the name of “Arihanta”. Hearing these words of his friend, Rudrappa began to recite “Arihanta”-“Arihanta”.

He was filled with reverence towards Jainism hearing the kind voice of his friend. He moved his head in acceptance that the Jain Guru and Jain scriptures are the true Guru and the guide of right knowl-

edge. The mist of his *mithyatva* (false belief, delusion) and “*Moha*” (attachment) began to fade away.

He began to chant the name of “Arihanta” with reverence towards Jainism. The body of Rudrappa was becoming weaker and his words feeble. But the vibration of his lips seemed to be constantly reciting the name of “Arihanta”. Achharya Shri was continuously instructing him.

After some time Rudrappa was no more. Only his lifeless body remained there. Shanti Sagar Ji Maharaj, the supporter of *Samadhi Maran*, showed his friend the right path and became the cause for his “*Sadgati*” (salvation). Who carries on such kind of friendship nowadays?

Nowadays friendship is done with a view to grind one’s own axes.

## Chapter-21

### “*Bandh*” (Bondage) and “*Mukti*” (Liberation or Complete Freedom from All *Karmas*???)

The living creature (animate) himself invites bondage. He creates the cycle of transmigration by his own dispositions and also takes off the fetters of transmigration by his own thoughts.

A hunter brought a parrot confined in a cage to sell in the market. I asked the hunter, “Why has it been confined in the cage?” The hunter replied, “Sir, it itself has chosen this bondage.” I again asked, “How!” The hunter replied, “It has two wings which help it to fly freely in the sky but out of greed for grains it holds the rope tightly with its paws. The rope does not catch it or hold it, conversely it wants to hang on the rope, and not to fly.”

In the same way no one can keep this “*Jeeva*” in bondage. Because of its contractual attachment and emotions, it has defined pleasure as being fastened with the invisible rope of “*moha*” (attachment).

Achharya Shanti Sagar Ji had explained the *bandh and mukti* through an allegory.

Four friends started for a long journey through various countries. All the four friends were experts in their respective subjects, arts and architects. They were passing through a dense forest. At the advent of night they decided to take rest in the jungle. But there was no measure for their safety. After consultation they decided that each one of them would be awake in turns for three hours and look after the luggage apart from being watchful of wild animals. The first friend was an expert in the wood work. The specialization of his art was to give any shape to barren wood. He began to think as to how he would pass these three hours all alone? He saw a piece of dry wood in the jungle. He also wanted to assess the skill of his craft whether he could shape that wood into a lion during the three hours? Confluence of curiosity and craft took place. He thought that if the fully prepared statue of the

lion be placed on the rock, the other wild animals would not come there.

The piece of wood was transformed into the shape of a lion. It was now the turn of the second friend to be awake. He was an expert in the art of drawing and painting. He saw that his predecessor had given a shape of lion to the wood. "I shall give expression to its limbs and organs by colours. Thus it would be a good use of time in these three hours. He gave a form to that wooden lion like a real one using his colours. The third friend was a scholar and an expert in incantation. He had the capacity of giving life to an inanimate by his incantation. He noticed the art of his two friends and decided to infuse life into the form of the lion to assess the power of his incantation. With the power of incantation the inert lion became active. Seeing its movements, he climbed a tree and called all the other companions to climb up. By that time the lion had transformed into a ferocious form.

The fourth friend was a wizard and an intelligent person. He thought that his three friends had themselves invited the crisis and climbed the tree for the safety of their lives. Within no time he ascertained that the lion was leaping and jumping because of the influence of incantation of the third friend.

He asked his third friend, "Why do you fear? You yourself have installed life in that wooden body by the influence of your incantation; you must know counter-incantation of the one by which you installed life in it. You should now withdraw your incantation power and it will again become inanimate."

The power of the incantation had created that crisis and only that could control it. ‘

The prudence of the incantation-person awakened hearing the words of the wizard. He immediately tested counter incantation and that terrible form of the lion became lifeless (inanimate).

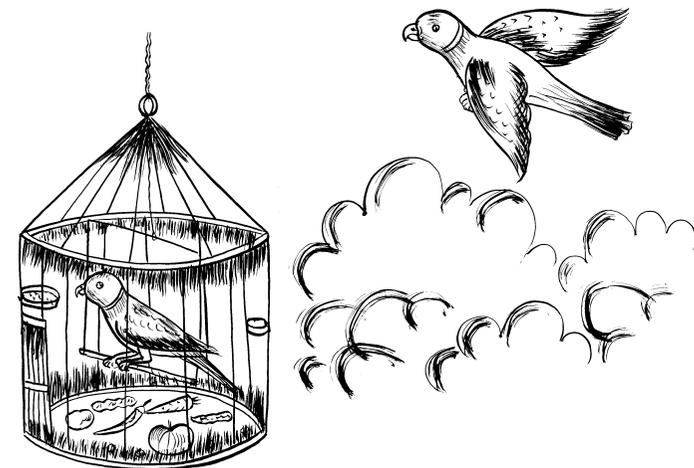
Understand the mystery behind this example. The *jeeva* infuses life in the lion-like crisis by its own passions and aversions. But if he so wishes he can destroy lion-like *karma* by keep-

ing away from passions and aversion. 'Karmas' are in fact lifeless which can't cause any harm to us provided passion and aversion are destroyed.

The incantation of *mukti* too is in our hands as also the incantation of *bandhan* and crisis. All depends on our prudence, vitality and striving for restraint. We are the masters of the incantation of the *bandhan* as well as of the *mukti*. No one else can either bond or liberate us.

The culprit himself invites bondage of the prison. The prison is not our home. A person strongly wishes to be released even from a well-facilitated prison. But he has to remain there till the expiry of his punishment. A *jeeva* creature is compelled to sojourn in the prison-like universe till the duration of his "Aayu" (Age)-*karma*. But even the criminal gets curtailment in the duration of his punishment by his good conduct. He gets an early release. Don't take bondage as inherent/basic attribute (nature). Bondage may be facilitative, but the steps to peace, and pleasures are not there.

*Mukti* is absolute or limitless. *Mukti* embraces even the sky in its arms. Only a *mukta-jeeva* (liberated soul) can experience the pleasures and immortality of the *mukti* (liberation).



## Chapter-22

### The Rains of Stimulus

Achharya Shanti Sagar Ji Maharaj was stationed in a temple of Shaupuri in Kolhapur. 'Panch-kalyanak' celebrations were being performed. Minister of Kolhapur (Deewan Ji) was a *Digambar Jain* named A.B. Latthe who had earned a good reputation in Maharashtra province. The king of Kolhapur also had a great respect for him.

Child marriage was intensely rampant, a hundred years ago. *Jain* community was not untouched from this social evil. Achharya Shri had a vision for community reformation and he considered this custom as an injustice and a curse to the child mind. The rate of child death was also higher at that time. The girl used to be called a widow at the death of the boy although she still remained immature by wisdom. She was called a widow even before she could understand the meaning of marriage.

Shravaks requested Achharya Shri that as there was incantation-like supernatural power in his faculty of speech, he should kindly adopt some sound measure for eradicating this social evil (custom) of the community. Achharya Shri kept mum at that time.

One day Latthe Sahib sat near him after offering his *Namostoo* (paying regards) at his feet. Achharya Shri sensed the suitability of time. Bestowing his blessings upon Deewan Sahib, he said, "You must have earned enough virtues in your previous birth by which you are occupying such an honorable post. You are enjoying much respect in other provinces as well." Dewan Latthe Sahib replied courteously "Maharaj Shri! I request to be informed of any suitable service for me." Maharaj Shri replied, "The impropriety of child marriage is intensely rampant. You should try to promulgate anti-child marriage law. It will make your human birth meaningful. It should not be delayed." Deewan Latthe Sahib was very much delighted and he admired this per-

ception of Achharya Shri in his heart. He offered his *Namostoo* in acceptance of the advice and stood up promising to accomplish this job as soon as possible. Latthe Sahib reached the palace of the king of Kolhapur. The king was at rest that time. Still he came out because of the unexpected arrival of Deewan Ji and asked his well-being. Latthe Sahib, while paying appropriate respects, told him courteously – "Achharya Maharaj, our respected *Guru* has asked me, with his blessings, to enact anti-child marriage Act in the state." The king was much delighted to see the devotion of Latthe sahib towards his *Guru* and said, "Deewan Ji, you draft the law. I shall put my signature and impress the royal seal on it and shall execute it publishing in the Government Gazette"

Deewan Ji prepared the draft of the law and the next morning, the King of Kolhapur promulgated that Law in the State of Kolhapur by ratifying it.

In the afternoon a well decorated government horse-rider came to Achharya Shri carrying a paper in his hand. People were astonished to see this government official coming to Achharya Shri riding on a royal horse. The armoured horse-rider paid his respectful greetings to Achharya Shri and tendered one royal sealed envelope to him. All the people were perplexed to see the government letter in a sealed envelope that had come to Achharya Shri. The envelope was opened in the presence of Achharya Shri and the letter was read out.

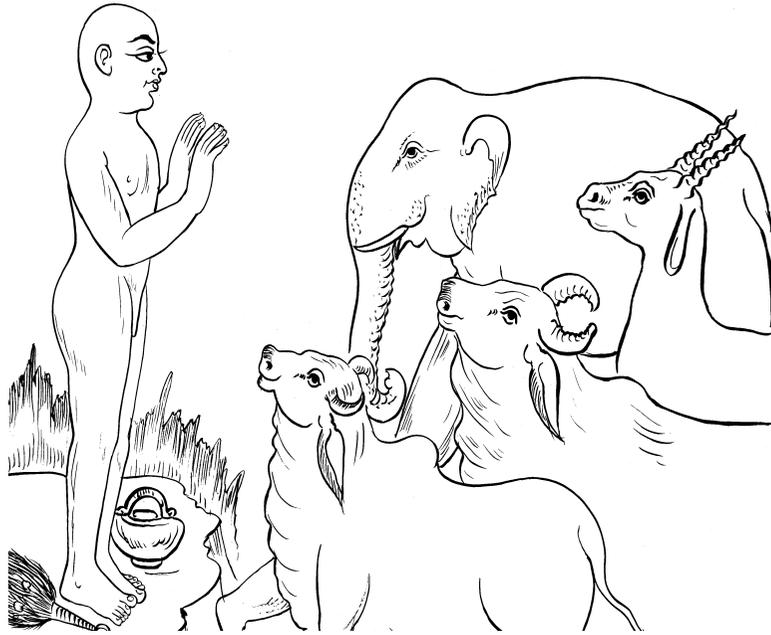
It was informed in that letter that the state of Kolhapur had enacted an anti-child marriage law. Knowing this, a gleam of immense happiness appeared on the face of Achharya Shri. How pervading and auspicious had been the insight of this universal reformer Achharya Shri for cleansing the society.

Truly speaking, the originator of the above law was the Achharya Shri, whose original thinking had impressed the King of Kolhapur and he happily ordered Deewan Ji to prepare and promulgate the above law in the State.

The saint is a reformer of the society and works for its

well-being. He can't remain indifferent to the society. He raises his voice against orthodox conventions, customs and evil traditions of the society, and his voice contains the power and strength of the whole community and the public at large.

In a similar context, Achharya Vidya Sagar Ji Maharaj, observing destruction of 'cow-pedigree' at the advent of Twenty First century, has strongly and powerfully opposed/ been opposing slaughter houses made with modern technology that are being established on the Indian soil. Compassionate heart of Achharya Shri moved hearing the shrieks of the mute cattle and now he is protecting the cow-pedigree, which is on the verge of destruction, by establishing hundreds of cattle-stalls (byre) everywhere through his blessings to the community.



## Chapter -23 Affection of a Hindu Devotee

The incident is of June 16, 1928. The congregation of Achharya Shri Shanti Sagar Ji Maharaj reached Maihar in the province of Rewa on its way to the pilgrimage of Sammed Shikhar Ji. It halted for rest at Palaswara village, a bit ahead of Maihar.

An ignorant Hindu devotee, on seeing Achharya Shri, thought that this ascetic seer must be similar to his *Naga-Babas*, who smoke cannabis, chillum and tobacco.

It is true that in this era of "*Kaliyug*", the sun of the truth (i.e. reality) has been clouded by *moha* (worldly attachments) and *mithyatva* (false-beliefs, delusions). Today the promoters of passions are regarded as well-wishers. That man had seen ascetics marked with *tilak*, coated with cow-dung ashes, and smoking cannabis. So, he made up his mind to offer chillum and cannabis to appease this ascetic seer. The Hindu devotee came to Achharya Shri and being preoccupied with his old-impression, said innocently, "Swami Ji! May I express a request?" Casually Maharaj Shri said, "Yes! Tell, what do you wish to say?" The devotee said "O Lord! May I send for a little cannabis to make you feel relaxed?"

Maharaj Shri perceived that the man neither had the knowledge about the way of living of *Jain* ascetics and their vow of abstinence nor had he ever seen any *Jain Saint*. He is saying so out of affection and ignorance. So, Maharaj Shri explained quietly, "Our minds always remain sound. We ascetics do not smoke cannabis." The devotee said astonishingly, "Maharaj! All ascetics smoke. Why do you not smoke?" Achharya Shri further explained, "These all are called intoxicants. By consuming them, our sensible feelings and dispositions get polluted and great sins are adjoined with them. What to say of true ascetics, even common man should not consume them."

It is a fact that these intoxicants badly damage heart, nervous system, chest, the pancreas, mind and the stomach. The cannabis, hemp leaves, opium, charas (a resinous preparation of hemp), wine etc., are all members of the same family.

The devotee understood by persuasion of Achharya Shri that these ascetics were different from those whom he had seen and known till then. These are some great and distinctive ascetics engaged in penances. The devotion of the man further deepened. Very affectionately he said, "Maharaj Shri! May I bring some sweet? Kindly oblige me by accepting it."

Achharya Shri explained again, "Devotee! There are very strict regulations prescribed for us ascetics about taking our food. We do not accept food which one wishes to offer at his own accord." Maharaj Shri perceived, by the honest devotion of the devotee, that he was a "*Bhavya-Jeeva*". So, he began to preach him in a very simple way. The wife of the devotee was also present there. Both of them were very impressed by the pious speech of Achharya Shri. His wife left/ relinquished unfiltered water forever, while the man took a vow of abstaining from any woman other than his wife.

## Chapter -24 Vigour of the Penance

Achharya Shanti Sagar Ji was a great ascetic and a detached saint engaged in penances. The vigour of his penance was as grand as the great Himalaya, and the earnestness as profound as an ocean.

He was a born saint.

The ascetic lives in a state of pure, detached and very simple straightforward nature. He always remains in meditation for the well-being of his soul remaining indifferent from the storms of *moha* (worldly attachments). He keeps himself aloof from the fruits of penance. Supernatural power of the ascetics, engaged in penance is reflected in their speech.

The power and effect of the penance of Achharya Shri have already been expounded in previous memoirs, but hundreds of incidents are appended with the vigour of his penance. He never used the fruits of his penance for himself.

This incident is of a merchant of a village, Vedni. He spent enormous wealth on the treatment of his headache but all was in vain. Once he humbly narrated his sufferings and distress sitting at the feet of Achharya Shri.

Saints are always compassionate by nature. Out of compassionate disposition, Achharya Shri touched his '*Pichhi*' (a bundle of peacock's tail feathers, an equipment of moderation of *Jain Saints*) on the head of the merchant. The miracle of the personality of Achharya Shri was evident. Within moments his headache was completely cured as if it had never been there. Ascetics have vast feelings of compassion towards the whole universe.

This ocean of compassion\affection was filled with sympathetic disposition towards each and every being just as a mother has affection for her son.

The second incident relates to Tilak Chand Gandhi of Falton. A snake bit his son. Shri Gandhi thought of the only recourse of saving the life of his ten year old son. He very confidently brought his son to Achharya Shri. Achharya Shri looked at the boy attentively and said, "Don't worry, he will be alright." Such was the miraculous effect of these words of Achharya Shri that after some time the boy was completely cured.

The third incident is related to a leper of Naslapur. He approached Achharya Shri and began to entreat him. In those days, leprosy was regarded as an incurable disease and because of the "Papodaya" (ripening of previous sins), a leper was looked down with an eye of disgrace in the society. Achharya Shri asked him to follow a vow of celibacy and told him- "Observe it for the whole life; you would be cured within six months." These eternal words of Achharya Shri became his medicine. The man recovered steadily.

The fourth incident is related to a patient of epilepsy. He was a *Jain-bhai*. He was very much distressed with the anguish of this disease. He could any time fall and breathe his last. He engaged himself in the services of Achharya Shri and prayed for his recovery at times.

One day when Achharya Shri was to depart to other place, that man fell at the feet of Achharya Shri and repeated his request. Achharya Shri blessed him and said, "You should worship the 'Jina' and you will be cured within no time." What can be said of the auspicious words of Achharya Shri? Was it magic or incantation that the man soon recovered of that epileptic disease?

Seth Gendamal Ji, the chief organizer of Shri Sammed Shikhar Ji Pilgrimage, narrated his experience that the "punya" of Achharya Shri was great and excellent. Villagers of Bagad Province are usually very wicked by nature but the journey of that place remained smooth (i.e. free from any trouble or obstruction). Though many possibilities of terrible turmoil occurred but, because of the *punya-pratap* (splendour of virtue) of Achharya Shri, these used to disappear just as the mist disappears with the

advent of sunrise. Frequently, there were such natural occasions when it would rain just ahead of the congregation, and Achharya Shri could continue his journey peacefully. The golden pinnacle of the temple of Achharya Shri's penance was seen at Kunthalgiri, where he spent 36 days of his 'Samadhi' (trance) period.

He used to give a glimpse of his face to thousands of people (devotees) every day and while bestowing his blessings on them, it appeared as if an apparent "Samosaran" was being held there. His penance is an auspicious record of a *Digambar Jain Muni*. Observing about eleven types of vows, he observed 9938 fasts in his life-time that are enumerated separately in an appendix.

The radiance of his body, sanctified by "Ratnatriya" [three jewels of *Samyaktava* (right belief), *Samyak Gyan* (right knowledge) and *Samyak Charitra* (right conduct)], extremely glowed during these fasts.

## Chapter-25

### Impact on Monkeys

Achharya Shanti Sagar Ji Maharaj was an image of placid peace/calmness. Not only human beings but the “*Tiryanch Paryay Jeev*” (animals) too would become calm and quiet for some time in his presence, forgetting their inborn nature by the influence of his equitable and placid dispositions. This projection of the dispositions was due to his unique penance and saintly personality.

The congregation of Achharya Shri was returning to Vindhyachal province after completing Shri Sammed Shikhar Ji pilgrimage in 1928. The dense forest surrounded the Vindhya region. At the time of cooking food, the congregation reached a place which was dominated by a troop of monkeys. There was no such place where the food could be cooked without any disturbance from the monkeys and the congregation could be offered food according to the rites (“*Ahar-Vidhi*”).

A time of dire difficulty arose before Seth Gendamal Ji Zaweri, the head of the congregation, because the suitable place for staying was at least at a distance of 14 miles. But time was not sufficient to reach there.

The head of the congregation approached Achharya Shri and requested, “Maharaj Shri! This place is greatly disturbed by monkeys. How should we manage for food, etc?” Maharaj Shri said smilingly, “You people enjoy sweet juice and poories, feed those items to the monkeys as well.” Saying so, he became silent. A dispassionate smile was blooming on his face.

Shravaks of the congregation cooked the food taking great pains and efforts for its safety. But people were apprehensive of the monkeys snatching morsel from the hands of Achharya Shri. In such a situation, “*Antrai*” (obstruction in taking food by a *Jain Muni*) would happen. *Shravaks* could not perceive any solution. Slowly and gradually, it was time to offer food to the Saints.

Maharaj Shri performed the purification and as soon as he went out for *Aahar-Charya* (taking food), hundreds of monkeys unexpectedly became calm. Sitting silently at a distance, they watched Achharya Shri having his *Aahar* (food). People were pleasantly surprised to see such a change that occurred in the monkeys within moments.

Achharya Shri’s *Aahar* was completed uninterrupted. As soon as Achharya Shri returned after taking food, the disturbance of the monkeys resumed. Now, how to deal with them? Shravaks started feeding *chapatis* (breads) to the monkeys. While on one hand they fed *chapatis* to the monkeys and on the other they themselves took food and water.

This unthinkable influence of the self-elevation was seen for the very first time that the monkeys were watching the *Aahar-Vidhi* (the manner in which the food is taken) of Achharya Shri forgetting their capriciousness and naughtiness as if mesmerized by some incantation.

The incomparable splendour of the spiritual-effect was worth seeing. The influence of Achharya Shri’s transcendental conduct dominated the topic of conversation among the members of the congregation.

## Chapter-26

### Generosity of the *Sanghpati*

“*Sanghpati*” (the head of congregation who is dedicated to social service), Pooranchand Ghansi Lal Johri of Bombay No. 2, was ecstatic with joy on receiving consent from Achharya Shanti Sagar Ji for the pilgrimage of Shri Sammed Shikhar Ji along with the congregation in 1927.

Earlier the congregation of Achharya Shri would visit only Southern India but because of the *punyodaya* (rise of virtues) of the devotees/ prospective-liberators, this congregation headed to Bihar Province. The news, that the ‘*Munisangh*’ had set foot in Northern India, was a source of joy for the natives because people of this region had not had the visit of *Digambar Munis* for many generations.

Only a virtuous person thinks of utilizing his wealth for welfare of others. The director of the Sangh was a promising virtuous and an ardent follower of Jainism having great affection for Achharya Shri Shanti Sagar Ji Maharaj. He was not a possessor of huge capital but had an enormous wealth of virtues which strengthen him to resolve on accomplishing this great task in the proximity of the feet of Achharya Shri.

Poet Manranglal has written:

“He, whose wealth is thy both feet, will never be short of anything.”

Seth Ghansilal Johri and his elder son Seth Gendenmal Ji couldn't have thought of a better person than Achharya Shri, an embodiment of pure conduct and adorned with *ratnatriya* (tri-gems of right belief, right knowledge and right conduct), for offering their generosity towards the auspicious cause of this pilgrimage. Hence, he spent money freely without thinking of their capability. Seth Ghansilal Gendenmal Ji was a merchant of pearls. His hands were always full of pearls. Now he was to generously

spend pearls. He became *hasta mukta* from being *mukta hasta*.

The wealth of a “*samyak-drishti*” (right-believer) and virtuous person is always invested in virtuous deeds. It is important for a wealthy person to earn virtues rather than earning wealth.

Almost every one has an addiction to earn money and dump it in the safes but there are rare persons who have the addiction to spend it freely, for a purposeful cause.

*Sanghpati* Seth Gendenmal Ji would humbly request the *shravaks* to join the congregation for pilgrimage handing over dispassionately the bundles of currency notes to the organizers. Neither did he count the currency-notes nor asked for any account or bills of expenditure from them. His behaviour was quite different from the other wealthy people in general. He believed that he had only a few thousands of silver coins (in 1903) as his capital, and the rest had been earned by establishing financial relations with Arabian countries on account of his friendly behaviour, amicable speech, honesty, authenticity and credit.

A noble thought that wealth is a slave of virtues, was the reason for his abstinence, religiousness and devotion to *Munis*. He always thought that the wealth of jewels earned from the ocean should be spent for the cause of worship of the ocean like *Maha-Muni* (great-saint), an abode of *ratnatriya*.

“O Ocean! I surrender and entrust upon you the goods bestowed by you.”

*Sanghpati* spent a huge amount for the celebration of *Panch-Kalyanak* festival at Sammed Shikhar Ji and remained in the congregation for a very long time abstaining from his business. People may have misapprehension that his wealth would have reduced due to this. The people, sheltered by the Achharya Shri, were not only elevated to spiritualism but also rose to the height of prosperity. The increase in wealth of Seth Gendamal Ji, by leaps and bounds, made it clear that the source of virtue yielded even more water than what had been taken out from the well. The well never runs dry.

## Chapter-27

### The Unique Influence of Achharya Shri

A true saint has a great spiritual strength by which he averts the dire crises. Straits occur due to the rise of 'Asata-vedniya Karma'. But one who is inspired by the feeling of well-being of all, even his 'Asata' is converted into 'Sata'. Achharya Shanti Sagar Ji averted the straits by overcoming difficulties and afflictions through his equable dispositions.

The congregation of Achharya Shri was ready to leave for Piprod village from Bilheri (Jabalpur), when a traveler informed, "Maharaj! There is an awesome serpent on the way that follows the wayfarers (pedestrians); therefore, the route is very dangerous."

Anxiety of the people was obvious. Shravaks wished that Achharya Shri permits to select the other route. Who doesn't have the allure of life? Who knows what might happen after confronting the fierce snake? Self confidence of the people began to stagger for some time. They forgot that the congregation was following a pious saint, who had not only faced terrible snakes many a times but had also endured the troubles created by them all over his body several times remaining unmoved and absorbed in meditation. He was not an ordinary man.

Hearing this, the great Achharya, an ocean of peace, remained unmoved. Not even a sign of anxiety appeared on his face. Achharya Shri said, "You need not worry. We shall follow the same route. Achharya Shri commanded and the congregation marched ahead unhesitatingly.

By the grace of "punya" of Achharya Shri, the snake was found sleeping in its hole and the journey was over peacefully.

It is true that crises of devotees of Jinendra Dev are averted within minutes.

'Mantungacharya Maharaj' has also expressed this per-

ception in the '*Bhaktamar Stotra*'.

"O Lord! Adinath! A person, who treasures Thy name in his heart as a "*Nagdamani*" (infallible) medicine, fearlessly/unhesitatingly tramps over a cobra as black as cuckoo's neck with raised fangs and eyes reddened with rage."

Pious souls have their unique/unprecedented influence. Crises cannot stay in the proximity of such souls. Seth Chandulal Saraf, a supreme devotee of the Guru, had narrated an incident to late Shri Samerchand Ji Diwakar.

Achharya Shri was moving towards Ahmednagar, a famous city in Maharashtra. There was Rahuri station on the way. It was almost evening time and the members of the congregation desired to spend the night in this village. But Achharya Shri marched ahead turning a deaf ear to the request of people. So, all of them had to accompany him for his service. After some time it rained cats and dogs in that village and there wasn't a single house left intact in the fury of the flood. Next day Achharya Shri was asked, "Maharaj Shri! Can you foresee the future, as you had presaged the rains? Maharaj Shri told, "No, I can't foresee the future. Yes, on such occasions I act according to my conscience." Despite your requests my conscience was not ready to take a rest there, so I heeded to it. It is true that the echo of the pious soul is beneficial to all beings. Could there be any calamity for those who take refuge in such a pious soul? Those who are concerned with the 'Self' are the masters of the incomparable personality.

Those, who strive hard for achieving their accomplishments following the voice of their conscience and not the conventions or the world, are in fact divine seers who are acquainted with the God.

## Chapter-28

### Achharya Shri: The Forecaster

The evolution of the soul is obstructed by '*Mohniya Karma*'.

*Mohniya Karma* obstructs the Samyaktava as well as "*Samyak Charitra*" (right conduct). Attachments and aversions invariably accompany '*Charitra Moha*', the infatuating conduct. Freedom from worldly desires can't be attained in the presence of '*charitra moha*', and the soul is not capable of attaining sanctity without being free from worldly desires.

Even a little knowledge without *moha* is capable of attaining omniscience, but the "*Moksha*" (salvation) can not be attained without being free from worldly desires despite being well-versed in all the religious texts. The *Moksha* means complete erosion of the *moha*.

With the erosion of '*moha*', the soul is separated from the deformations of attachments and aversions. Such a soul being pious and pure begins to sail in the world of enlightenment.

Having achieved this kind of purity by his soul, Achharya Mahamunivar Shanti Sagar Ji could foresee many mysteries hidden in the womb of future.

His speech had attained supernatural power, perfection and authenticity.

The incident is of 1947 when the *chaturmas* of Achharya Shri was going on in Solapur. One day the following words uttered out of his mouth involuntarily- "These *Razakar* people are committing great sins and crimes in the state of Hyderabad. Their atrocities are crossing the limit. This will now end in less than three days."

These words of Achharya Shri proved true just after three to four days. Incidentally, the Government of India under the lead-

ership of Sardar Vallabh Bhai Patel (the then Home Minister) attacked the state of Hyderabad by initiating police action and the Hyderabad state bowed down in submission before the Government of India within three days.

Achharya Shri had uttered these words, referred above, in presence of Pandit Summer Chand Ji Diwakar. So, after this victory campaign, Pt. Diwakar Ji told Achharya Shri "Bhagwan! Your utterances regarding Hyderabad proved to be true. Well, you remain aloof from political events then how could you guess that its existence was merely for few days?" Maharaj Shri said in a very simple way, "I spoke as my heart invoked me". Words of the saint never fail.

In the same way, in January 1948, Achharya Shri, all of sudden mentioned to his disciples about an impulse in his heart that some terrible event would take place in the country in near future. And just after three to four days, Nathu Ram Godse committed the gruesome murder of Mahatma Gandhi. Several similar incidents that were to occur in future used to reflect automatically in the mind of Achharya Shri. '*Shrut Gyan*' (the knowledge of revelation) is very vast. It experiences the future on the screen of the present through knowledge of "*Nimitta-Gyan*" (Ominous Science).

Such is the unimaginable power of penance that one attains the "*Vachan-Siddhi*" and "*Bhav-Siddhi*" (supernatural power of making correct statements and sentiments) from it.

## Chapter- 29

### *Chaturmas of Achharya Shri at Lalitpur*

In 1929, after Katni, the Chaturmas of Achharya Shri Shanti Sagar Ji was held at Lalitpur (Kshetrapal Ji). Achharya Shanti Sagar Ji had a unique personality. He was a great saint engaged in penance and a supreme ascetic who very sincerely followed the words of the “*Agam*” (supreme religious texts) in his life.

On his arrival at Lalitpur, Achharya Shri performed the ‘*Sinh-nihkridit Tapa*’, a very tough vow at that odd-age. The body of Achharya Shri became very feeble because of this arduous penance and he had a wrathful attack of high fever running around 104<sup>0</sup> C to 105<sup>0</sup> C. In this condition, it was almost beyond imagination to observe fast for 15 days without taking a single drop of water and then repeat it again for another 15 days after accepting food for one day, and so on.

Achharya Shri had once quoted, “A *Jeev*, who by lack of knowledge bonds awesome sinister *Karma*, destroys them through penance just as the fire reduces fuels to ashes.”

No flaw or oversight could be observed in his religious routine while observing fast.

There is a reference in ‘*Teloyapannati*’, “In *Bharat-Kshetra*, the abstemious saints (*Muniraj*) having detachment from worldly desires for a very long period take birth as ‘*Lokantik Dev*’. Ascetics, adorned with *samyaktava*, who keep an equable temperament in slander and praise, pleasure and pain, and profit and loss, also become *Lokantik Dev*”.

Spiritual-sight of Achharya Shri had become so transparent and pure that he had become completely impartial, unattached and indifferent towards his body and its sensual enjoyments. So, such ascetics take birth as *Lokantik Dev*. The learned scholar Pt. Summer Chand Diwakar once discussed with him about the pro-

longed fasts, and he just replied ‘*Manglam Sharno Mahaviro*’- I take the holy refuge of Lord Mahaveera.

Pandit Ji asked, “What about your sleep during prolonged fasts?” Reply of Maharaj Shri was, “There is a nominal sleep. I contemplate about the soul at that time. The mind does not get attracted on its own accord towards worldly objects.”

Only those who become indifferent towards the body are capable of observing long fasts. This was the reason that the face of Achharya Shri remained radiant with extraordinary gleam and splendour even during high fever. Conquerors of senses have wonderful spiritual power.

By abandoning the food, the mind does not get diverted towards worldly passions. It remains fully in self control giving immense supernatural pleasure during self-meditation. Great sins are reduced to ashes in the flames of fast.

## Chapter-30

### Pearls of solutions in the ocean of doubts

Happiness of the Jain community of Delhi, the capital of India, knew no bounds when Achharya Shri's congregation arrived. The residents of Delhi rendered a magnificent welcome to the congregation of Achharya Shri in the form of a historic procession with utmost devotion. The glorious ballad of the penance of Achharya Shri became the talk of the town.

Not only the intellectuals but even high officials used to visit him. People had visited such a great saint for the first time. The waves of curiosity and doubts began to rise in their minds. The daily routine of Achharya Shri was the subject of their curiosity.

One day a gracious English man came to visit him. He asked Achharya Shri "Maharaj! Why have you given up the world? Can we not get peace while living in the world?" Maharaj explained to him that attachment to materials is the world. More the attachment in our mind more is the accumulation/ "*parigraha*" (mass of material) around us. It is due to this accumulation that the feeling of temptation and attachment-and-aversion arise in our mind. Just as the flame of a lamp flickers in the wind so does the mind by the waves of attachment and aversion. The mind can rest in peace only by abandoning them. And a peaceful mind makes the soul assuaged. This mental peace is achieved through a pure and pious life. The attachments smear the mind which accumulates sins. Attainment of the self can not be achieved unobstructed while having the worldly *parigraha*. Abandonment of sensual lures and enjoyments is necessary for this.

Hearing this experienced and touching speech of Achharya Shri, the Englishman was pleased and bowed his head in devotion. Delhi being a capital city, several senior judges, barristers, professors and politicians used to come and sit near the feet of Gurudev to obtain clarifications on their doubts and problems.

Congregation of Achharya Shri had become a great source of unprecedented popularity (for *Jainism*). Persons of every sect used to be very impressed hearing the speech of Achharya Shri.

One day he told the Muslim brothers who came to visit him, "Brother! A man is happy by showing pity and compassion towards living beings (*Jeevas*) and extremely aggrieved by slaughtering and eating them. Hearing these compassionate words, many Muslims abandoned meat-eating. A number of people belonging to scheduled caste gave up consuming alcohol and meat hearing the impressive speech of Achharya Shri.

Similarly, in Alwar, a Brahmin Professor expressed his doubt devotedly, "Maharaj! Is drinking milk not equal to drinking urine?" Maharaj Shri replied very calmly, "There are separate storages for the milk and the excretions/urine in the body of the cow. There is no connection between blood or meat and the milk. Maharaj Shri asked the Professor a counter question. "Do you drink the water of holy Ganga?" Professor replied in affirmative. Maharaj Shri said, "There are crocodiles, fishes and other aquatic animals in the river whose excretions and urine are mixed with that water, and even then you drink that water considering it as sacred whereas there being separate storages for milk and urine you consider both of them as similar. How is it justified?"

Hearing this, the intellectual visitor became silent and the thorn of the doubt was thrown out of his mind.

Achharya Shri further said, "The cow or buffalo has extra milk than required for its Calf. Therefore, the misconception that the calf has an exclusive right on the cow's milk should be erased. One person doubted "Maharaj Shri! Is there no experience of pain in the body while carrying out "*Kesh-louch*" (pulling out the hair with the hand)?" Maharaj Shri replied, "Yes, there is pain as long as body has "*akatva*"-wisdom (that the body and the soul are not two different entities). "Well, does this pain, then, disappear when one learns the science of discrimination (*Bhed-Vigyan*)?" Maharaj Shri told, "Yes! Does your body burn while burning the wood in the hearth?" The skeptic told, "No, it does not."

"In the same way the soul is not affected even when the body is in pain. The saint also feels cold or hot in the respective seasons, but he is not grieved. He acquires the capability of enduring it through his spiritual strength."

Thus, the answers given by Achharya Shri used to be very authentic and convincing.

## Chapter-31

### Transcendental Bent of Mind (Disposition)

Focusing of one's mind on the welfare of the self (i.e., the soul) is a part of the "*Sadhana*" (crusade) of *Jain Saints* having supernatural disposition. The tendency/nature of the mind is to remain unsteady. The mind is of fickle nature like a monkey. It is in the routine of a '*Shraman*' (saint) to concentrate his mind on the abstinence and try hard not to deviate from it.

It is only the mind which creates the world and also prepares the path to '*Moksha*' (salvation) after having freed from the bonds.

The conqueror of the mind is called the '*Self-victorious*'. A person attached to the world remains in the control of the mind whereas the saint keeps the mind under his control. Digambar Saints have the power to keep the mind tied up by their conduct of abstinence and not let it become unrestricted. Stumbling of the mind occurs so fast that a normal religious person can't detect it. Although, those who are mature in these practices, become masters of their mind. The worldly-person is a servant of his mind but the great monks treat their mind as a servant keeping it under their complete control. They, the conqueror of the self, do not allow the mind to dominate them. And if there is even a small deviation or error then they immediately refine it by observing penitence.

This incident is of Naslapur when Achharya Shri, known as a *Muni* and not *Achharya*, was stationed there. Muni Adi Sagar Ji Shedwal, a house-holder then and better known as Shri Bal Gonda Patil, was very religious and a devoted shravak to *Munis*. He, along with his few house-holder friends went from Chikori (Belgaum) to visit Shanti Sagar Ji Muniraj and requested, "O master! Kindly allow us to take your photograph so that we, all the house-holders, may have the privilege of seeing this *Digambar* posture indirectly". Muniraj Shanti Sagar Ji accepted this request. The photographer was called for. Taking a photo was something

special in those days. The photographer came to Maharaj and said, "Maharaj! This is not a proper place for a good photograph. There is another good place. Kindly move there." Given his consent, the Maharaj Shri was bound by his words. He acted as instructed by the photographer. He allowed his photograph to be taken in the posture as requested by the photographer.

But after this, something strange happened. Maharaj Shri had been taking only water, rice and milk in his food for the past many years. Now he gave up milk for a week in order to teach himself a lesson for his inclination to be photographed. Next day he took only rice and water.

Maharaj Shri pointed that his mind had accepted to be photographed that made him experience many kinds of dependence and follow instructions of the photographer. Therefore, he had given up milk in atonement for his mistake so that his mind would not be encouraged again for such things.

When, during Naslapur *Chaturmas*, the Grihasthas (house holders) inquired during the course of a discussion about the reason for taking only milk and rice, and whether other food grains and food stuff were not fit to be taken, Maharaj Shri replied smilingly, "Whatever food stuff the *Grihasth* offers I take. You people do not offer other food stuff so the question of not taking them does not arise."

Next day, as soon as the *Shravaks* were ready for giving the *Dal-Roti* and green *curry* in his "*Anjali*" (hands strategically folded by *Jain Munis* to take food), he closed his hollowed hands. After the food, people again requested him, "Maharaj! You have taken the food as before. You did not take *Roti* and other stuffs." Maharaj asked, "When and how did you grind the flour?" It was later known that the flour was ground at night. Such food should neither be offered to the Saint nor should a 'Muni' take it. He explained to the *Shravaks* for a fortnight the procedure of preparing suitably edible food. It was that then he started taking other pure foodstuffs and stopped his eight to ten years old routine of taking only milk and rice.

## Chapter-32

### *Vritti Parisankhyan Tap*

#### (Taking food only when a particular vow is fulfilled)

True saint does not enjoy his taste buds.

He takes his food as per the rules prescribed by religious texts observing four kinds of outer-penance and does not even think of yearning for food. He strives for the “*Nirzara*” (shedding) of his *karma* by sticking to four kinds of penances viz., “*Anshan*” (not taking food at all), “*Avmaudarya*” (taking food in a very little quantity), “*Vritti-parisankhyayan*” (taking food only when a particular vow, thought before hand prior to having food, is fulfilled) and the “*Ras-parityag*” (taking tasteless food).

He evaluates himself to assess as to what extent his infatuation towards food has been controlled. He examines his ‘*Labhantrai karma*’ (*Karma* obstructing the gain) by taking some peculiar vow while starting off to take food such as- he will take food only if it is available in a particular house, lane or if a shravak invites him with a particular item in his hand such as ‘*kalash*’, garland, fruit, etc.

Once, Achharya Shri took a strange vow in Kannoor. The requirement of his vow could not be met for six continuous days resulting into six fasts of Achharya Shri. He would move out everyday to take food and after having a round of the city returned calmly to his abode. Anxiety of Shravaks began to rise due to unavailability of proper “*Vidhi*” (rite) for taking food by Achharya Shri. The situation in Kannor was quite similar to that of *Bhagwan* Adinath’s when he could not get the “*Aahar*” (food) for six months as the innocent people were unaware of the right procedure of offering food to a *Digambar Muni*.

On the seventh day, due to weakening of his *Labhantrai Karma*, the proper *Vidhi* for taking food by Achharya Shri was found at the door of a poor *Grihastha*, Bhimappa. On this day the

poverty of Bhimappa became a boon in disguise. As there wasn’t any large sized brass pot in his house due to poverty, he placed a coconut on an earthen pot and invited Achharya Shri for food. Maharaj Shri had taken a vow that he would take food only if someone invited him holding a coconut placed on an earthen pot in his hands.

Hail to such a hard penance of the saint. Praiseworthy is the patience with which he remained stuck to his vow enduring the affliction of the taste buds, appetite and thirst. Bhimappa earned an intense *Punya* (virtue) by offering food to Maharaj Shri on the seventh day. Several incidents have been reported about the “*Vritti-pari sankhyan*” penance of Achharya Shri. (Refer, *Aryika* Vishudhamati: “*Eise the Charitra Chakarvarti*”)

Achharya Shri reached Gwalior in the winter of 1930. It was extremely cold. Achharya Shri took a vow that he would take food that day only if someone invited him wearing wet clothes. He passed by the doors of *shravaks* once and twice but in the absence of the proper *Vidhi*, the *Shravaks* had to be disappointed. When Achharya Shri was on the third and final round, suddenly one shravak invited him wearing wet clothes. In fact, it so happened that his clothes had become “*Ashudha*” (tainted or degraded) having been touched by some other person. When that *Shravak* came to know that Achharya Shri was coming again to that side he immediately poured water over his body and stood up to invite Achharya Shri wearing the wet clothes. Achharya Shri also had an eye for community reformation through his “*Vritti-parisankhyan Tapa*”

Jain *Shravaks* of Belgaum, Kolhapur and surrounding areas had become entangled in the confusion of the “*Mithyatava*” (false belief). Therefore, Achharya Shri took a vow that he would take food only by the hand of the person who renounces *mithyatva*. A person having *mithyatva* does not possess the quality of “*Shradha*” (right or reverential belief); which, out of seven, should be the first quality of a donor. In the absence of *shradha*, the remaining six qualities could not be present in a donor.

When Achharya Shri left for north India from the south, he

experienced that there was a laxity of conduct due to degenerate manners of eating and drinking and low inherent rites. The non-vegetarians household servants used to fetch water for the kitchen. How could a *Maha-Vriti* saint take food prepared with that water?

Achharya Shri had the foresight and was endowed with transparency of views. He took a vow that he would take food only from a person who had abandoned consuming water brought by a low-caste person. The motive behind that vow of Achharya Shri was that the procedure of using pure water be followed in the houses of *Jains*.

## Chapter-33 The Divine Sight

Meditation makes the soul pure and pious.

Once, a *Shravak* asked Achharya Shri, “Achharya Shri! How do you perform the great task of self-mediation? Achharya Shri’s reply was, “It is not attainable in a single birth, but requires hard work and continuous practice of several births. To have a resolute mind, one should initially meditate the quartz-crystal made idol of *Jinendra Dev*. By this process the soul becomes uncontaminated and pure like the quartz-crystal.

The inner-self becomes clean like a mirror by concentrating on meditation.

Deeper the concentration of meditation, greater is the control over the senses.

Meditation leads to right perception. And a divine sight is achieved by the right perception.

The incident is of 1932 when Achharya Shri’s *Chaturmas* was going on in Jaipur. ”*Panchas*” (heads) of Kudchi temple in South India sent *Bal Brahmachari* Rattoo to Jaipur to bring an idol for the temple. Brahmachari came to Achharya Shri and revealed the desire of *Panchas* saying that they had instructed him to bring the idol according to the wishes of Achharya Shri. Maharaj Shri said, “Is the idol of *Bhagwan* Mahavir Swami ensconced there? I can see the image of *Bhagwan* Mahavir in my mind. It would be better that the opinion of the *panchas* of the temple may again be sought telegraphically. In reply they instructed to bring the idol of *Bhagwan* Parshwanath. Achharya Shri said, “It was good that you have sought the opinion of *panchas*. I did see the idol of *Bhagwan* Mahavir there. Now, you order for the idol of *Bhagwan* Parshwanath as per the wishes of the *panchas*.” Unfortunately, the crown of the idol broke. This news was conveyed telegraphically to kudchi. It was replied that whichever idol was

readily available should be sent. The available idol was only of *Bhagwan Mahavir Swami*. When the people of Jaipur came to know that the idol of Mahavir Swami had reached there, they said, “Achharya Shri had told before hand that he could see the idol of Bhagwan Mahavir there”.

It was the pure transformation of the perception. We may call it a divine knowledge or a divine sight which Achharya Shri had already experienced in his self-meditation.

## Chapter-34 A Firm Assertion

The Government of Bombay enacted a Harijan Mandir Entry Act in 1947 to ameliorate the conditions of Harijans, the scheduled caste people. As per the law, the Jains were also included in the word ‘Hindu’. In the guise of this law the Harijan Sewa Sangh of Sangli laid a plot on 4<sup>th</sup> August, 1948 to forcibly enter the Jain temple by collecting together some sweepers and cobblers, etc.

Achharya Shri’s conscience resolved to take strict measures against that action because if it was tolerated silently then the entity of Jain temples would be jeopardized (as tyrants would slowly begin to embezzle Jain temples in the name of Harijans Mandir Entry law).

History is the witness. Historic Jain temples of Faltan were given the name of Jabreshwar, Jain temples of Kolhapur by en-sconcing Vishnu Deva and the Chamundi Jain Hill of Mysore were converted into Hindu temples.

To overcome this crisis, Achharya Shri resolved before Lord Jinendra Dev that he would not take any cereals till the problem of Jain temples was solved.

This news created waves of anxiety among the Jain community. Pandit Sumerchand Diwaker along with Sarseth Bhagchand Soni and Seth Raj Kumar Ji from Indore reached Faltan and requested Achharya Shri not to take such a tough vow. Shri Talakchand Shah said, “Maharaj! The process of law and politics moves very slowly. Although it is a time consuming task, the whole community shall try its best and make full united efforts in this regard. You please take cereals. But Achharya Shri remained unmoved as if he had pledged himself with a firm assertion. He said with self confidence, “There will be no extinction of the religion at this juncture. The Jain religion is an independent religion and the Jain temples are not Hindu temples. This corruption will not last for long. He reiterated “If this crisis on the religion is not averted, I shall not take any cereals till the end of this life, let it be the end of the body.”

A letter in this connection was written by Pandit Diwakar Ji to Dr. Rajendra Prasad and a delegation met him on his arrival at Jabalpur on 29<sup>th</sup> October, 1948. Dr. Rajendra Prasad told the delegation, “you please convey my respects to Achharya Shri and request him to take cereals.” When the matter was discussed with Morar Ji Bhai Desai, the intention of the government was not found conducive.

When the Congress came to power then again it was hoped that the crisis on the Guru will be averted with the help of Dr. Rajendra Babu.

Government of Madhya Pradesh also enacted a law on the lines similar to the Bombay Act but through right approach and on request of the Jain delegation the prudent provincial cabinet exonerated Jain temples from the provisions of that Act.

After promulgation of the Republican Constitution in 1950, Pandit Diwakar Ji discussed this matter with the Congress President Shri Purushottam Das Tandon. He agreed with this contention that the temple was not a club or a sports field where any one could come and go. It was a centre of faith and worship where only the community with feelings of attachment had a right to enter.

Distinguished judges also expressed the same views that members of a community could not have the right to enter the place of worship of other communities. Shri Motilal Seetalwad, the Attorney General of India was consulted in this regard and he said, “This issue is connected with the Fundamental Rights and it can therefore be presented directly before the Supreme Court.”

After this an awful incident took place in Aklooj on November 28, 1950. The Collector of Sholapur district got the locks of Digambar Jain temple broken in the night and made the sweepers and shoe-makers (cobblers) enter it. A furore was created among the whole Jain community due to this.

Eminent merchants and barristers like Sirseth Bhagchand Soni, barrister Das Baboo, barrister Palkiwala, Ramanlal Kothari solicitor and Talak Chand Shah drafted a case and filed it before Honourable High Court against the Harijans entry into the Jain temple of Aklooj.

The Chief Justice Shri M.C. Chagla and Justice Gajandra

Gadkar heard the case on July 24, 1951. We must say, it was a glorious “*Punya Prabhava*” (virtuous effect) of the penance of Achharya Shri that though initially, the case was not going in favour of Jains but took a different turn in the final phase of arguments. The Chief Justice himself asked the Advocate General about who had empowered the Collector of Sholapur to get the entry of Harijans into the Jain temple by breaking the lock at 8 P.M. in the night? The Collector had only the right to sue the people stopping and checking the Harijans entry into the temple and not an oppressive act of entry into the temple by breaking the lock.

Finally, Honourable Chagla read out the decision, “The objective of the Bombay law was to give a right to Harijans to enter Hindu temples like the upper class Hindus. There is a fundamental difference between Jains and Hindus. Therefore, we dissent the contortion of the Advocate General that the objective of the law was to remove the difference between Jains and Hindus. Secondly, if any Hindu can prove his right to worship in the Jain temple before the enactment of this law, then the same right could be available for Harijans. Thirdly, the action of the Collector was not just according to the law.”

Experts of law were wonder struck that expected defeat turned into total victory of the religion.

This success is attributable to the venerable Charitra Chakarvarti Rishiraj who out of affection towards “*Jinshasan*” had abandoned cereals for the past three years. It was the fruit of his “*Pravachan Bhakti*” and of his inexhaustible devotion towards “*Panch Parmeshthi*” that it saved the boat of religion from drowning. Achharya Shri gave his consent for taking grain-made-food on the auspicious day of ‘*Raksha Bandhan*’ on August 16, 1951, after a lapse of 1105 days.

A large “*Chouka*” (cooking area) was arranged in a pavilion where thousands of *Shravaks* had the holy sight of the *Aahar* of Achharya Shri.

During those historic moments the rain gods showered a few drops of water as an expression of their happiness.

This was an extremely thrilling scene.

## Chapter-35

### The Supreme Prudence of the Sensitive Saint

As much as the saint is arduous in the observation of his vow, he is soft and sensitive by heart. Water of compassion flows in his heart for the poor and the grieved.

The heart of the saint is filled with compassion towards the poor and weak people.

Achharya Shri, when he was a *grihasth*, was climbing the Sammed Shikhar Ji Mountain. He saw an elderly lady who was trying in vain to climb the hills. She would sit down for some rest after climbing for a while.

Seeing her condition his heart was filled with sympathy and affection. He encouraged and inspired her for keeping her patience and after some time carried her on his back helping her to complete the pilgrimage of the great hills into an innate semblance of the purity and simplicity of the conscience of Achharya Shri. He had not only lifted her weight but also had evaluated his own strength to bear the holy burden of ameliorating the condition of the humanity.

Achharya Deshbhushan Maharaj had narrated a particular incident of the life of Achharya Shri to great Pandit Diwakar Ji.

A poor shravak in a village had an intense desire to invite Achharya Shri for taking *aahar* at his house. But he was unable to arrange '*chouka*' (cooking arrangements for suitable food for offering it to Achharya Shri) because of his poverty.

See the destiny of the time that one day that shravak arranged food with whatever was available in his house and stood at the door step to invite Achharya Shri. Such was the magnetic effect of the instinctive emotion that Achharya Shri found the suitable *vidhi* (rite) at his door for taking meals. That shravak was very pleased thinking that his house had become sacred by

the pious feet of Achharya Shri, but he became somewhat dejected because there were only four *rotis* of millet in the kitchen.

Achharya Shri was a very discerning, compassionate and sensitive hearted transcendental saint. He thought that if he ate all the four *roties* then, what would the poor man eat? Therefore, Achharya Shri completed his meal taking some *bhakri*, a little *dal* and some rice. The poor shravak offered the meal with full devotion and a pleased heart looking at Achharya Shri feeling obliged and very fortunate. Later, Achharya Shri said that, that day he could concentrate more on *samayik* and that too for a longer time.

The food offered with pure and holy heart affects one's thinking and actions.

The projection of feelings is relative. Feelings of both the donor and the recipient have a wonderful effect on the routine activities of the saint.

## Chapter-36

### **“Mookam Karoti Vachalam” (The Dumb is given the voice)**

“I pay homage to the Guru, who bestows supreme bliss upon us and with whose grace the dumb gets voice and the lame climb the mountain.”

All non-realizable become realizable to a person upon whom the Guru showers his compassion. The devout for whom the blissful hand of the Guru is raised becomes completely contented and successful.

A thirty five year old young man better known as Annappa Dadhiwala lived in Neemsir village of Kolhapur. He was well-versed in ‘*shashtra*’ but became dumb. He remained mentally depressed for one year and out of embarrassment avoided meeting people. The village people took him to Achharya Shri. He was already acquainted with him. He sat near Achharya Shri.

Well! Achharya Shri was an image of compassion. He said to Annappa, “Why are you sitting silently? Speak! Why are you not speaking? Recite the *Namokar Mantra*”. He tried to speak and to the astonishment of the people that dumb man began to speak as before. He remained in the proximity of Achharya Shri for four days and returned to his home. After arriving at home he again became dumb. The venerable Muni Paaysagar Ji was then a house-holder. He went to his house and having heard his whole story started reproaching him, “When you got such a boon by the blessings of the Guru that you started speaking then you should have remained in his service for at least one year. Go again at his feet and remain there till you are completely cured.”

Annappa went back to the idol of penance. He again started speaking under the influence of the penance of Achharya Shri. When he returned to his home after remaining there for about 20 days, he had become completely cured. Muni Paaysagar Ji said,

“Achharya Shri has not only blessed the dumb man of the village with the power of speech, but has also given me, the one who was spiritually dumb, the power of auspicious speech making my life virtuous and purposeful. The life of a person who is blessed with his eternal compassion becomes ameliorated. Achharya Shri has given his supporting hands by breaking dumbness to innumerable persons like me who were about to be drowned in the ocean of the world”. Paaysagar Maharaj continued to say, “He has reformed the snarls of several births of a person like me, who was attracted to worldly pleasures, by bestowing upon me the great wealth of “*Mahavrita*”. He has made me to reach the dawn of *samyaktva* by releasing me from the clutches of the intense night of *mithyatva*. My vocabulary fails to express his infinite favours showered upon me.”

## Chapter-37

### The Architect of the life of Muni Paaysagar Ji

It will not be an exaggeration to call Achharya Shanti Sagar Ji an architect of the life of Muni Paaysagar Ji. The credit of bringing Muni Paayasagar from *mithyatva* to the enlightened path of *samayktva* goes to Achharya Shri. Muni Shri Paaysagar Ji was a chief actor in a theatre company while he was a house-holder. Later he lived like a revolutionary by encouraging the ‘*Satyagrah*’ of mill-workers against Bombay mill owners. But soon he, assuming the form of Chidambar Baba with matted hair and body smeared with cow-dung ash, reached Kashi where he came into contact with various kinds of ascetics. In the form of a matted haired hypocritical ‘*sanyasi*’, he himself began to think whether he could achieve his salvation by that kind of self-deception? So abandoning the disguise of the ascetic he began to wander following his own will as a vagabond wearing well decorated clothes.

Say, it was a favourable moment that Achharya Shri Shanti Sagar arrived in Kannoor and Paaysagar Ji visited him there for the first time.

Shri Paaysagar Ji disclosed that some Jain brothers told Maharaj Shri about him that he was a depraved person addicted to every kind of sensual passion and though being a Jain by caste had no faith in ‘*Namokar Mantra*’. Hearing all this Maharaj Shri kept quiet. A glow of luster and peace glittered on his face. He only said, “He has visited me today; therefore he will certainly gain some thing.”

Shri Pai Sagar Ji further said, “I saw him as a spiritual magician. The seed of asceticism lying inert in my heart began to sprout. This unforgettable visit of Achharya Shri had awakened a kind of energy in my breath. God knows what happened to me? I felt as if a blind person had got eyes.”

A rampant and arrogant person of yesteryear had, by taking a vow of celibacy for the whole life, embraced ‘*Seventh Pratima*’ within a month. Achharya Shri was a great judge\ connoisseur of the mind. What did he see in me that when in the next month I expressed a strong desire for the consecration of a ‘*Chhullak*’ position, he obliged me?

Just after six years I took the great vow of “*Digambar-*

*Diksha*” (consecration) in Sonagiri in 1929.

I had to bear great accusations of people till I reached the position of a ‘Muni’ because my past had remained a storehouse of great passions and vices. When I was assuming the rank of ‘*Eilak*’, Shri Chandra Sagar Ji, who at that time was in the congregation of Achharya Shri, had taunted/accused me that I had embraced the consecration of the “*Eilak*” rank without even knowing the essential properties of the ‘*Eleven Pratimayan*’.

But Achharya Shri had very well understood it psychologically that whatever I accepted, I maintained it desperately even at the risk of my life.

Divine sight of Achharya Shri had transformed my life as if an iron piece had got the touch of the “*Paras Stone*”. Achharya Shri had showered unlimited kindness on me.

Achharya Shri told me at the time of my parting, “Paaysagar! Be very careful. Always remain vigilant in your own self. It matters little what the world says, you should remain absorbed in the *Yoga-Nidra*.”

Paaysagar Maharaj was a great actor. His art became more refined after he became Muni and he began to attain popularity as an actor of the path of “*moksha*” (salvation). While speaking on religious matters he used to narrate/describe the feelings of non-attachment in such a manner with his art of acting that the audience savoured the feeling of non-attachment completely fascinated.

His exposition on religious texts, sinking in the savour of the self, was so heart touching that the people also sank in the savour of happiness.

In the last moments of his life his body became the home of diseases, so, he said, “The *karmas* I have fastened, I will have to endure the fruits myself. There is no medicine of the “*Karma-disease*”. He said that there were only two means of destroying Karma:

1. Meditating the nature of the self.
2. Devotion towards ‘*Jinendra Bhagwan*’.

He always had a feeling of obligation towards Achharya Shri and kept repeating throughout his life that Achharya Shri had made his life pure by sublimating his evils and overlooking the faults.

He expressed his feeling in these words:

“I want to celebrate ‘*Deewali*’ of the qualities of my soul and want to burn Holi of my *Karmas*”.

## Chapter -38

### The Death became Immortal by Touching Thy Feet

It has been said in 'Ratanakarand Shravkachar':-

“*Sallekhana*” is the renunciation of one’s body with equable feelings at time of calamity, famine, feebleness of the body due to old age or suffering from any incurable disease”.

*Sallekhana* is embraced with the holy intention of crushing one’s own “*kaya*” (body) and the “*Kasayan*” so that the observation of “*Ratnatriya-dharm*” could be continued with the adoration of self-restraint till the last moments of one’s life.

Achharya Pujiyapad Swami has said, “The external ‘*Sallekhana*’ is to reduce the body and the inner one is to lessen ‘*kasayan*’, and all the causes\ means which nourish them”.

The ‘*Chhapak*’ (i.e. the bearer of ‘*Sallekhana*’) purifies his life by this act of conquering death. As gold gets refined and purified in the ritual of being put in fire, similarly a detached (free of passions) person, having reached the old age or due to any of the reasons mentioned above, assumes ‘*Yam Sallekhana*’ challenging the god of death and gradually decreasing the feeling of passions towards the body.

The Saint makes his body forbearing to pains and afflictions by observing penance with the sole intention that at the last moment he may renounce the body with ‘*Samadhi Maran*’.

‘Charitra Chakravarti Shanti Sagar Ji Maharaj, a “*Samadhi-Sadhak*”, embraced the historic ‘*Sallekhana*’ in Kunthalgiri (Hyderabad) on August 14, 1955 giving the position of Achharya to his chief disciple, 108 Shri Veer Sagar Ji Maharaj, on August 24<sup>th</sup> and a written announcement to the effect was sent to Jaipur (where Muni Veer Sagar Ji was stationed)

Achharya Shri assumed the ‘*Ingnimaran Sanyas*’ and while remaining fully awakened and absolutely self-conscious

told the people that he had no expectation from any one after that. Achharya Shri took only water for twelve days during the entire period of 36 days of ‘*Sallekhana*’. Meditating ‘Om Siddhoham’, he breathed his last and left for heavenly abode on September 18, 1955 in the morning at 06.50 hours.

Achharya Shri, through his arduous penance and following the daily routine of the Muni described in religious texts of Jain scriptures, very effectively diffused Jain preaching by reviving “Jain-Shraman” culture. He had adopted the twelve years duration ‘*Sallekhana*’ vow in Gajpantha, a place of Jain pilgrimage, in 1950.

When some distinct people requested Achharya Shri that he should not assume ‘*Sallekhana*’ at that time, then Achharya Shri narrated an incident that had happened 12 years back.

Twelve years ago Achharya Shri fell ill. The son of one of his devotees had returned to India from America after obtaining a high degree in medicine. After examining Achharya Shri, he reported, “Maharaj, you have developed a cancer of the throat which is incurable, therefore it will be better for you to assume ‘*Sallekhana*’.

Maharaj Shri smiled on hearing his advice. He said to the young doctor, “See I have no cancer. Your anxiety is meaningless. What is conducive to the well-being of my self, I will manage it on my own. I shall assume this vow at the call of my self-inspiration you have no right to suggest it to me”.

Achharya Shri continued saying, “That time I was not a victim of cancer nor did it appear later. But now my senses have weakened, therefore, for the sake of protection of my vow of non-violence it is my duty to assume the ‘*Sallekhana*’. My conscience is telling me so”.

Maharaj Shri further told, “Yasi Ekla Jasi Ekla”, i.e. a living being comes and goes all alone. ‘Sathi kuni na kunacha’ i.e., no one is of any assistance to anyone. His words, fortifying and furthering asceticism against worldly desires, made everyone nonplussed.

During ‘*Sallekhana*’, Achharya Shri, the great saint cher-

ishing the transcendental and auspicious feelings for the well being of all, showered his blessings of “friendship open to every one” while being very cautious in appearing before devotees and in performing his religious routine activities without any negligence.

When Sanghpati Seth Gendamal and the great Pandit Sumerchand ji Diwkar requested him for his blessings he said, “Why only for you? My blessing are also due for those who observe and follow the religion and for the atheists/adversaries to the effect that the wisdom may prevail upon them for their welfare.”

Each and every particle of kunthalgiri echoed these feelings of Achharya Shri:

“Friendship towards the whole world; and not the least enmity towards any one. All hopes and expectations are to be given up while taking the shelter of ‘*Samadhi*’.

The *samadhi* of Achharya Shri was the indication of the following:

“The soul is eternal and is characterized with the qualities of right belief and knowledge, the all other outer qualities and feeling are only symptoms of coincidence.”

The life of Achharya Shri was becoming by all means transcendental and by shedding *karmas* it was advancing from pure to purer through the penance-fire of ‘*Sallekhana*’.

The death, as if transforming itself into a great auspicious festival, was telling to Achharya Shri- “*Today the death has become immortal by touching Thy feet.*”



## Chapter -39 The Rare Kindness/Compassion

The birth of a divine child Satgounda in Yelgud village, about four miles away from Bhojbhumi, is an incident to be specially inscribed on the annals of the Nineteenth and Twentieth Century. He later became the great *Guru* of ‘*Jain -Shraman Sangh*’ by the name of Achharya Charitra Chakarvarti Shantisagar.

Satgounda was an ascetic-soul by birth. He lived his *Grihasth-life* as an agriculturist following the “*Grihasth-Dharma*” with abstinence, non-violence and by adhering to and following the religion of truth.

An eighty year old *Maratha* agriculturist narrated an unforgettable incident to Pandit Summer Chand Diwakar- the author of ‘*Charitra Chakaravarti*’ treatise- that resounds (indicates) the compassionate personality of Satgounda. The name of this agriculturist Maratha old man was Gan Joyti Damale. To narrate this memoir, he walked to Bhojbhumi, about two miles away from his village.

The old man told, “My agricultural-field was adjacent to the field of Maharaj Shri whom we used to call as Pateel. My financial position was weak while Pateel *sahib* was ranked among ‘*shrimants*’ (a wealthier class).” He continued “At the time when the crop was ready, thousands of birds used to peck at the grains in my field and when I chased them away, they would peck at the grains in his field.

Maharaj Shri would see the birds pecking at the grains and did not make them fly away as if it was not his field.

One day I said to Pateel *sahib*, “Why don’t you fly away the birds from the field? If you wish, I will send all the other birds also here.” He said, “Gan *bhaiya*! You may send them and if these birds eat up all the grains of my field, there will be no shortage for me.”

I said to Pateel Sahib, “You appear as a saint to me. If you have so much pity on birds, why don’t you keep water on the trees for them? Why do you keep it so low in earthen pots?”

Maharaj Shri said, “Water will not be visible to the birds if it is kept at a higher place, therefore, I keep it low.”

Considering this kind of attitude, I used to think that Pateel sahib was an extra-ordinary person who was so merciful towards the birds. Baba Gan Jyoti continued, “It is a fact that whenever the whole crop was ready and we took out the grains, it was always comparatively more yield in his field than the normal. I had actually experienced this glorious effect of kindness.”

Pateel sahib always remained quiet and absorbed in thoughts. He never uttered any needless\pointless incoherent talks. He always said that there was no feeling of spite in agriculture as present in other business fields. He was very simple natured and always spoke in an innocent and honest manner.”

## Chapter 40 “Vani Bane Veena” (Let the Speech be Melodious)

The animals are in distress because they do not possess voice of language (power of expression by words). They are mute.

The human being is sad because he is garrulous and at times uses incoherent and unrestrained language.

The sense-organ of taste, the tongue, works simultaneously in two ways; to taste and to speak.

The Human being possesses a mind which controls his speech using a prudence discriminating between the useless and the useful.

The speech is rewarded with supernatural power by its restraint use; but to achieve it, one has to be forbearing, patient and tolerant. Quick utterance is not called as a skilled speech. Excess speech and quick speech is regarded as the lack of greatness and gravity.

Achharya Shri never gave any haste answers when asked complicated questions concerning the Jain Scripture or spiritualism. First he would meditate deeply on that subject or thing and then gave its logical, rational and decisive answer.

Once a *shravak* asked, “Maharaj Shri why don’t you ever give a quick reply?” Achharya Shri retorted, “Do you take me as omniscient? Have you assumed that the omniscience can be achieved only by renouncing or relinquishing the loins-cloth? It is possible that an answer given without thinking prudently may be contrary to the scriptures, so I do not want to have an abode in the hell by making any statement contrary to the scriptures.”

“It is likely that some people may have an impression about me as lacking in knowledge but it will do no harm to me. Yes! It is not propitious for anyone to speak without prior-think-

ing on the subject of scriptures.”

Great people are not egoists. They humbly accept ignorance about the wealth of knowledge which they do not possess and do not camouflage their ignorance in the guise of ostentation.

Acharya Vidya Sagar Ji expressed these thoughts in his treatise “Mookmati” as given under:

“He who conquers his tongue,  
Is always away from sadness.  
He lives long with happiness.  
His speech becomes life-saving herb,  
Curative of all grieves, of self and others.”

## Chapter - 41

### Vow: The Golden Pinnacle of Life

Can any one ever be relieved from the debts of mother, father and the Guru? The Guru is a unique benefactor and a guide to show the right direction.

The Supreme Guru ‘*Arihant Dev*’ is saluted/bowed first by saying ‘*Namo Arihantanam*’ before saluting/bowing to the ‘*Siddhas*’, the conquerors of all the eight *karmas*; because the acquaintance with the self and right approach to eternal happiness is obtained with the help of the Guru.

Guru remains very compassionate for his devotees. How would knowledge be gained without the Guru? It is he who guides us from the darkness of ignorance to the light of knowledge.

This is the greatness of the Guru. Whoever seeks his refuge is made like him. But the nascent or ignorant people can not assess this compassionate gesture of the Guru.

The Deity (*deva*) and the Scriptures (*Shastra*) are impassive in nature but the Guru is like a life boat becoming instrumental in crossing the ocean of the future i.e. in freeing from rebirth.

Seth Tuljaram of Barahmati, a devotee of Acharya Shri, was a generous donor who having procured a bid of Rs. 60,000/- had ensconced the idol of Deshbhushan Kulbhushan Bhagwan in Kunthalgiri.

Acharya Shri used to inspire him again and again to take the vow. Once Acharya Shri clearly told him, “You are not inclined to take the vow. It seems that you have already fastened the bond of some “*Kugati*” (organic-class) or the “*Narak-gati*” (hellish-class) because one who has bonded any one of the three “*Aayu-bandh*” (hell sub-human and human age-*bandh*) is not inclined to abstinence”.

Seth Tulgaram, hiding his weakness for not taking the vow said, “There has not been any fortunate person like me among my last six generations to have the fortune of visiting such a dispassionate Guru like you. As far as the task of abnegation is concerned, it will be done at an appropriate time. But Maharaj Shri! When both, the “*Vrati*”, the right-believer *shravak* who observes vows, and the “*Avrati*” (one who doesn’t observe vows) go to the heaven then what is the necessity of observing the vows?”

Achharya Shri replied, “As a rule, the *shravak* with vows goes to the heaven but for vows-less *shravaks* there is no such assured rule.”

Seth again said, “Maharaj Shri! Why do you force me again and again to take the vow?”

With a compassionate heart, Achharya Shri said, “I want a companion with me while leaving for the heaven. So, please accept. Here after no other Shanti Sager will tell you so.”

Heaving this, Seth Sahib repented and bowing his head said, “Maharaj! I am here just to carry out your command. Kindly oblige me.”

Having the acceptance of Seth ji, Achharya Shri placed his “*Pichhi*” (a whisk of the softest peacock feathers) on his head and giving him appropriate vow blessed him, “May the virtue be with you. Your religious activities may rise. I am very glad to grant you a vow.” Has this kind of a rare intimate affection of Guru-disciple tradition been seen anywhere?

“It is true that if the sage Shanti Sagar Ji had not rejuvenated and transformed this era with his body and if this living incantation (Achharya Shri) had not been there, then humanity would not have been elevated. And if such saints had not been there, Bharat would have been devastated by now.”

(From Sharmanlal Jain ‘Saras’)

## Chapter- 42 Pull Out the Thorn with the Thorn

The nature of the saints is like a tree laden with fruits. When a traveler throws stones on the fruits-bearing tree it returns them with sweet fruits.

When any one hurts the saints with his harsh words, he does not oppose or retaliate but annuls them with his sweet words.

The saint overwhelms his opponent so much with his simplicity and transparent vision that the opponent’s flame of revenge cools down as a flower-garden.

The ‘*Pichhi*’ of a Digambar *Muni*/Achharya Shri that he always embellishes in his hands reveals this fact like a silent message-bearer, which tells that softness, beauty and the feeling of protection are precisely a symbol of bestowing blessings while still doing the work of sweeping/brushing.

Once a non-Jain came to Achharya Shri and said arrogantly, “Maharaj! why do you remain naked like monkeys?”

Maharaj Shri said very calmly, “If a thorn is pierced into the foot then it is removed with the help of another thorn. Our mind is also unsteady (restless) so it is necessary to accept nakedness like monkeys in order to check its unsteadiness. The mind remains in control by nakedness.

Hearing this touching reply with logical words he was much impressed and became a perfect devotee of Achharya Shri.

Hurtful speech is a thorn. Removing the thorns of hurting words with sweet words is the nature of the saint.



## Chapter- 43 Heroism of Non-Violence

Non-violence of Jainism is relevant and endowed with lustre of valour on the axis of contemporariness. No cowardice and escapism is hidden in its womb.

Achharya Shri Shanti Sagar Ji Maharaj though being an incarnation of non-violence and observer of five great vows, explained non-violence to the Jain society as a form of weapon of valour only, because fleeing from the fear of tyrants in the name of non-violence is weakness and cowardice. Non-violence is impotent, when it discourages us of protection against invaders.

This incident is of Islampur in 1927 when Achharya Shri was about to leave from there along with the congregation. Some people, hostile of Jainism, collectively decided that all those naked saints would be allowed to go out of the village only after forcing to put on the loin-cloth. Thousands of Kshatriya Jains gathered taking swords, guns and spears in their hands to encounter the unexpected crisis on Jain saints.

Muni Chandra Sagar Ji, a member of the congregation, then told the people to keep quiet and not to be excited. When Achharya Shri heard this, he told Muni Shri, that preaching of peace was not timely at that time. When the prestige of the religion was at stake every possible course of action for its protection should be adopted. That was not the time to keep quiet. The atheists were preparing to clothe the passionless saints, and the capable religious people could not sit idle keeping mum. Behaving according to circumstances is the command of Jainism. Protection of virtuous religion was not possible by showing asceticism/detachment at the time of Kshatriya-tendency. The vision of Achharya Shri at that time was in conformity with the brilliant Kshatriya tradition which was precisely a form of the supreme energy of non-violence.

“Forgiveness befits the serpent who holds poison and not to the one who is toothless, poison-less, meek and simple.”

## Chapter -44 Excess of Devotion

Prudence is necessary while performing religious rituals. Devotion becomes blind in the absence of prudence.

A prudence of least “*Aadambar*” (ostentation) is expected in all religious acts.

Although sectarianism has crept in Jainism due to different manners of worship but Achharya Shri Shanti Sagar ji did not encourage imprudent/indiscriminate religious conduct.

Once, Pandit Makkhanlal Ji placed a fresh charming rose flower at the feet of Achharya Shri. Achharya Shri said Pandit ji, “You are a learned man then why this sort of excess in devotion?” Pandit Ji told, “When we offer flower in the worship of Deity then why not to Guru?”

Achharya Shri replied, “Brother! if there is devotion then offer it just before me but not on any part of the body otherwise by and by people shall start placing it on the head of the saint due to which the characteristic of nudity of Jain saints shall vanish and the very subtle and delicate organisms present in the flower may face uneasiness by the heat of our body.”

Once, this kind of indiscriminate behavior led the life of a *digambar* Jain saint into danger. The incident was that the saint was suffering from fever and the people consecrated him like consecration of an idol with “*Panchamrit*” (a mixture of milk, water, curd, etc.) due to which the fever transformed into collapsible fever.

One should not lose prudence in the excess of devotion.

## Chapter- 45 Pilgrimage and Abstention

Virtuous are those whose pilgrimage turns into an adoration of the Self and who return from pilgrimage with some special gift.

The “*Bhavaya*” souls develop such magnificent base for the welfare of their Self by going to pilgrimage of ‘*Nirvan Kshetra*’ that incarnates their dormant inert potentials.

Achharya Shri, at the age of 32 years in his “*Grihasthashram*” (house-holder status), renounced ghee and oil for the whole of his life so as to make the memory of the pilgrimage of Shri Sammed Shikharji long-lasting. On returning home, this future *muni* vowed to take meals just once in a day.

While paying homage at the feet of *Bhagwan* Neminath on the Girnar mountain as a ‘*Kshullak*’ (a junior monk, observer of eleven ‘*pratima*’), he renounced his “*Dupatta*” to become “*Eilak*”, making this pilgrimage a memorable one.

On returning from Girnar-mountain he also gave up the use of any vehicle for the whole of his life and took the vow to walk on foot. On the way back from Girnar mountain, the evening was about to fall. He came out for taking food. After “*Padgahan*” (prostration and request by *shravak* to take food), when he was just about to start taking food, he noticed the time. It was winter season and the sun was soon about to set. He began to think that if I start taking food then it will be taken as a fault of taking food at night. There was still some sunlight. Despite the fatigue of the journey and the intense hunger, Achharya Shri came out without taking food. People asked the reason, “Maharaj! Has any carelessness happened?” He replied calmly, “There was no fault in the “*Bhojan-Vidhi*” (food-rites), but I gave up food because of the possibility of causing the fault in the observation of the vow by taking food so late.”

The saint should abstain from taking food seventy two minutes before sun set.

## Chapter- 46 Fast: The Redemption from the “*Moha*” (Attachment)

A ‘*shravak*’ asked Maharaj Shri, “What are the advantages of fast?”

“Redemption of the body from the “*Moha*” (attachment)”, Achharya Shri replied.

While fasting, weakness in the body and the trouble caused by hunger is natural, but just as the redemption from *moha* starts, all these troubles gradually fade. In fact the root of the troubles lies in the feeling of attachment.

Senses do not rush to passions during fast. When the sense of *moha* faints, the power of the self awakens.

Achharya Shri Shanti Sagar ji had contextually mentioned two actual events with reference to infatuation of the *moha* during his religious discourses, which are quoted here.

A female monkey has comparatively more attachment caused by affections towards her young one. Once, a baby of a female monkey died. She kept on embracing the dead young one to her breast. Achharya Shri saw that some male monkeys snatched the dead baby forcibly and consigned it to the river.

How does the second incident manifest the conception of attachment to the body?

A female monkey along with her baby jumped into an empty water tank. After sometime when water began to flow in it, she held the baby on her shoulder to save it from drowning. When the level of water began to rise she kept lifting him to the upper side of her body till the water came to the level of her neck. But when she herself was about to drown because of the risen water she pressed down the young one under her feet and stood up on it in order to save herself from drowning.

It is the sense of attachment to ones own body. Fast abates this sense of attachment to life. As much as we get deeply involved in recollecting supreme souls (Arihant, Siddha, Achharya, Upadhyaya and Sarv-Sadhu), we feel inexpressible peace and the body pain shall disappear.



## Chapter- 47 Excellence of Abstinence

One '*Muni Maharaj*' fell sick in a village. *Shravaks* of the village made him observe '*Yam Sallekhana*' (i.e. abandonment of all kinds of food until death) finding his disease incurable. The anguish of thirst began to oppress him gradually and when he could not endure it he started asking for water. When *Shravak* did not make it available, he began to threaten them with abusive words and curse.

'*Chaturmas*' of Shri Shanti Sagarji Maharaj was going on in a nearby village. Villagers came to him and asked for his guidance. Achharya Shri asked them to stay back at night and take rest.

Next day he himself arrived in that village and reaching the trance-engrossed '*Muni*', offered his '*Namostoo*'. The '*Muni*' was perplexed seeing the great saint Achharya Shanti Sagar Ji bending down before him. He uttered "'Maharaj! What are you doing? I am your disciple. You are my venerable. Why are you saluting me?'"

Achharya Shri replied, "Don't worry. The trance-engrossed saint is of a very high status. I have come to know that you have thirst trouble and the people of the village are not giving you water even on demanding it. I have brought hot water in my '*Kamanda*'. Get up and I will give you water to drink."

The '*Muni*', being in a fix, hearing unexpected words from the mouth of Achharya Shri, sat down taking some support.

Then Achharya Shri addressed him, "O Brother! Do you know where and in which "*Gati*" (class of life) had you been in your last birth? And where had you been even before that? This *Jeeva* (soul) has not left any "*Yoni*" (birth) untouched out of eighty-four lakhs of *Yonis*. Sometime it took birth as a crocodile, a fish and sometime suffered from the innumerable pains of the

hell. Even then, were you relieved of your thirst? That kept increasing by leaps and bounds. It is only the abstinence, which was not attained earlier. A rare opportunity of abstinence has been found by you in this present mode of birth due to rise of some auspicious Karma. Today the thirst of your body intends to destroy the wealth of your soul. Both recourses are open to you. You yourself decide what is beneficial to you? Whether you want water for assuaging the thirst of the body or want to protect the abstinence which satiates the soul. You will have to choose any one of these two alternatives because both of them can not be practised together.” The state of mind of the ‘Muni’ had changed by the completion of address by Achharya Shri.

He was fortunate enough to have propped up before falling down, getting the proximity of the feet of Achharya Shri. In repentance his voice was choked by emotions. He firmly seized the feet of Achharya Shri with his hands. Only one sentence could come out of his mouth. “I want the refuge of these feet, Maharaj! Maharaj!! I do not want any thing more. May I get the proximity of these feet till the end of this “*Paryaya*” (mode/class of life)? Kindly grace me with this favour. Now I have attained every thing.”

A unique firmness was incarnated in the state of mind of the Muni, the practitioner of the ‘*Sallekhana*’. Next day he attained “*Sadgati*” (beatitude) completing his “*Paryaya*” (mode of life) with flawless ‘*Sallekhana*’ and with a peaceful state of mind.

With gratitude: ‘Santa Saurabha’ by Neeraj Jain

## Chapter -48 The tale of the Creation of Achharya Veer Sagar

A person takes a new birth with the change of his heart. Excellence in life is obtained by the creation of esteemed feelings and with the change of heart.

Two youths came to Achharya Shri Shanti Sagar ji Maharaj during his ‘*Chaturmas*’ with a view to test him. They minutely observed the conduct, behaviour and daily routine activities of Achharya Shri. When no fault was seen, they tried to criticize in some other way because they had come there with that purpose in mind. One of them asked, referring to the Jain treatise, “You are staying in the temple while a *Digambar Muni* should live in an empty dwelling, in some deserted habitation or in the forest.”

Maharaj Shri kept silent hearing this and affectionately asked, “Where have you come from? Is there an arrangement for food etc. or not?” The visitors told that *Shravaks* of the congregation had invited them for food. Then Maharaj asked, “Which is this tree standing there facing us”. It is a mango tree Maharaj; everyone knows that”.

Then, Achharya Shri told, “Pluck and bring two or three mangoes, they will be useful to you in your food”.

“Maharaj! Where do we find mangoes on the tree in the month of ‘*Shravan*’? It will bear fruit in its own season (in ‘*Baisakh -Jyestha*’).”

Maharaj replied smilingly, “Brother! This is the reply to your question. Where will you find saints living in forest in this “*Kaliyug*”? Such fearless saints having strong bodily structure could be found in the “*Chaturtha Kala*” (fourth period of the two eons of regeneration and degeneration i.e. the ascending cycle and the descending cycle)”.

The young man was nonplussed without an answer. He

had understood both, the simplicity and the innocence of Achharya Shri and the helplessness of the saint. So, he returned touching the feet of Achharya Shri.

But the curious youth returned again after preparing his inner-self and joined the congregation accepting vows and abstinence. And while living an austere way of life, he took '*Digambar-Diksha*' (becoming a *digambar* saint) in due course of time and absorbed him self in the tough practice of abstinence.

One day that ablest disciple was made the successor of his Guru. Achharya Shri himself bestowed upon him his own status of Achharya.

The name of that great saint was Achharya Shri Veer Sagar ji Maharaj.

With gratitude from "Sant Saurabha"

## Chapter-49 The Nectar drops of the Divine Preaching

The whole life of Achharya Shri was an aggregate of super natural events as if the '*Moolaradhana*', the constitution of '*shramans*', must have been written referring to his conduct. Who was not anointed in the spiritual shower of that meditation acquired through the perception of penance (austerity) by this "*Maha Shramana*", who had incarnated divinity in his life? Everyone was anointed in it.

By churning up the whole '*Charitra Chakarvarti*' treatise, some nectar drops have been gathered which are like rose-water in the tips of the eyes providing coolness. Some of the aphorisms uttered in his divine preaching have proved to be conducive to the well-being of people and to the well-being of life. Such pearls of wisdom have been decorated in this perceptible context.

- The illness befalls a "*Tyagi*" (an ascetic who has given up or renounced all worldly desires) for "*Vairagya*" (renunciation or freedom from worldly desires), while it befalls the "*Bhogi*" (a voluptuous person) for weeping.
- The feet of a person who acts as he speaks should be worshiped.
- Withholding breath is not "*Samadhi*" (trance). Preventing the mind to be attracted towards wealth, money and food and to orient it towards the Self is the "*Samadhi*" (Trance). Materialism is generated from the voluptuousness. With constant effort the voluptuousness can be overcome.
- Half the relationship with the world is broken by keeping the vow of silence and peace of soul is raised.
- The "*Moha*" (attachment/infatuation) is reduced by fasting. It is fasting of the body, but testing of the soul.
- The *Jeev* does not get the *Moksha* (final emancipation) even if he is endowed with the "*Samyaktva*" (right knowledge). As

the saying goes, “Gangadas goes to the Ganga and Jamnadas to the Jamuna”, so the definition of knowledge changes according to one's own faith. The real value is of the “*Samyak-Charitra*” (right conduct). As a rule, the *Moksha* is definitely achieved with “*Samyak-Charitra*”.

- No purpose is served by begging before the *Karma*. The “*Nirvana*” (eternal bliss) can be achieved by living a self-dependent life practicing restraint.
- Brave person creates a new era by his valour.
- ‘*Dravyanuyoga*’ ascertains the path while ‘*Charananuyoga*’ is like the foot. If even after determining the path, the foot is not moved than who can reach the destination?
- The objective of the life of a ‘*Muni*’ is to shed *Karmas*. Without adopting the position of the ‘*Muni*’ shedding of *karmas* can't take place.
- At the outset, not ‘*Samaya-Sar*’ but the great treatise ‘*Maha-Bandha*’ is needed which explains us the knowledge of ‘*Asrava*’ and ‘*Bandha*’. With the knowledge of ‘*Bandha*’ the ‘*Jeeva*’ avoids sins. The *Karmas* are shed off by this method.
- He who abandons sins is virtuous. Rules of the politics are that while ruling, virtues should also be earned.
- Non-violence is honoured in the equanimity; therefore, equanimity is the root of Jainism.
- Spending money in restoration and repair works of temples will result in protection of religion.
- You have performed the work of a washer-man in all your previous births; Kept on washing clothes of others and did not think, even for a while, to make your self dirt less (pure and clear).
- It is not my aim to instruct you to observe fast for getting the pleasures of heavens. Adhere to fast to get “*Deva Gati*” in order to obtain the capacity to visit ‘*Kevli Bhagwan*’ in “*Videha*”. You will be able to know the history of the successions of your past births. You will then be endowed with the

*Samyaktava* by visiting ‘*Kevli Bhagwan*’ which will be the cause of your *Moksha* (final emancipation).

- The ‘*Vyavhara*’ (i.e. the usage) is like a flower. The fruit is sprouted in the flower. As the fruit grows, the flower keeps shrinking in the same proportion. When the fruit is in full growth, the flower is separated from the fruit by itself. The ‘*Nischaya*’ (i.e. the final determination) is like the fruit. The way, in which the fruit of ‘*Nischaya*’ advances, the flower of the ‘*Vyavhara*’ contracts by itself in that proportion. Finally on reaching the final stage of ‘*Nischaya*’, the ‘*Vyavhara*’ is separated by itself.
- The well-being is not in the religious texts. They are mere the guide to the route of well-being. The pole even being fixed into the ground, guides the passer-by.
- Penance is the medicine for the decline of *Karmas*, and the effective medicine is bitter in taste.
- For keeping the sufferings of poverty at a bay, one should lead a merciful life by abandoning faulty violence, falsehood, theft, promiscuity and excessive greed.
- The “*Nikat Bhavya*” (the one, who has the capacity for attaining liberation and is likely to achieve it in near future) experiences the nature of the Self. One, who is to transmigrate in the world for a very long time, does not experience the nature of the Self. On “*Abhavya*” (the one, who has no capacity to attain the final emancipation) also does not experience the Self.
- A timid person, the deer and the bird of the village do not go out leaving their places. Only the brave goes out leaving his abode.
- A person constructs a beautiful and magnificent home for his future birth right now by working for the *Jain* temples.
- I do not value even the ‘*Chakravarti*’ (the monarch of monarchs) as against a person practising restraint.

## ANNEXURE – ONE

**An Ardent Ascetic Engaged in Penance and His  
Accomplished Fasts**

<u>Name of the Fast</u>	<u>Number of Fasts</u>
1. <i>Charitra Shuddhi</i> Vow	1234
2. <i>Tees Chaubisi</i> vow	720
3. <i>Karma Dahana</i> vow (Thrice)	468
4. <i>Sinha Niskridita</i> vow (Thrice)	270
5. <i>Solaha Karan</i> vow (Sixteen times)	256
6. <i>Shruta Panchami</i> vow	36
7. <i>Viharmana</i> vow (20 <i>Tirthankara</i> vow)	20
8. <i>Dashlakshana</i> vow	10
9. Eight vows of <i>Siddhas</i>	08
10. <i>Asthanika</i> vow	08
11. Vows of <i>Gandharas</i>	200
(There are 1452 fasts in <i>Gandharas</i> vow but Achharya Shri could complete only 200)	
12. Additional vows	6372
<b>Total Fasts in above mentioned vows</b>	<b><u>9602</u></b>

In addition, continuous fasts for 4,5,6,7,8,9,10 and 16 days that too for 6,6,6,6,7,6,1 and three times each respectively makes 300 fasts; and 36 fasts of “*Yam Sallekhana* vow” for 36 continuous days makes a total of 336 (extra) fasts. Thus after adding these 336 additional fasts, the total becomes 9602+336=9938 i.e., Nine Thousand Nine Hundred Thirty Eight fasts.

Achharya Shri was elevated to the status of “*Nirgrantha Muni*” in 1920. From that time to the year 1955 i.e. during a period of 35 years of his ‘*Muni*’ status, he observed a total of 9938 fasts. In other words, he observed fasts for 27 years, 3 months and 23 days which in itself is an indicator of his distinctive Self-power.

## ANNEXURE - TWO

**The Last Devine Spiritual Instruction of  
Achharya Shri**

I pay my humble obeisance to *Om Jinaya*, to *Om Sidhaya* and to *Om Arham Sidhaya*; my salutations to all the former, future (ensuing) and current “thirty groups of twenty four *Tirthankaras*” of Bharat-Eravat Region (*Kshetra*); I bow down before the presently existing twenty *Tirthankaras* like ‘*Simandhara*’ *Bhagwan*, etc. of *Videha* Region. I extend my reverence to all 1452 *Ganadhar Dev* existed during the period between ‘*Rishabh Deva*’ to ‘*Mahaveer*’; My salutation are due to all ‘*Munishwaras*’ adored with 64 ‘*Riddhies*’. I offer my salutation to “*Antkrit Kevli Munishwara*” (one, who has attained liberation). I also bow down to the each of ten ‘*Munishwaras*’ who have overcome terrible afflictions (*Ghoropsarga*) occurring during the period of each “*Tirthankara*”.

The eleven main branches of scripture (i.e., the works within the original canon) and fourteen foremost religious texts (called ‘*Purva*’ i.e. non-*Anga* or non canonical works) are in fact like an ocean. Today there is no ‘*Shruta Kevali*’ (i.e. scriptural omniscient) to describe it. How can a trifle person like me explain it? It is conducive to the well-being of all and sundry. “*Jainwani - Saraswati Devi*” has been accounted as an endless ocean and whoever embraces Jainism, welfare is definitely bestowed upon him. He attains the external pleasure and ultimately also gets the bliss of liberation (*Moksha*) i.e. freedom from births and rebirths. One who embraces the only sacred letter ‘*Om*’, welfare is bestowed upon that ‘*Jeeva*’.

Two monkeys used to quarrel with each other in Sammed Shikharji. One monkey had his abode in the heaven by the effect of ‘*Namokar Mantra*’. ‘*Shreshthi*’ Sudarshan delivered the preaching to an ox and it attained the heavenly abode. ‘*Anjan Chor*’ attained the highest state of existence (i.e. celestial state

of existence) by the greatness of ‘*Namokar Mantra*’. Even the soul of a bitch, the lowest origin, soared to the celestial state of existence by the preaching of ‘Jeevandhar Kumar’.

Although being a Jain, no faith in Jainism. The whole world is well aware that “*Jeeva* (living being) and “*Pudgal*” (other worldly objects / substances) are two different entities, but no one has a belief in it. The soul or *Jeeva* has the characteristics of perception and consciousness whereas the *Pudgal* or substance has the characteristics of touch-ability, taste, colour and odour. Both have different characteristics. Both are different and distinguishable.

*Mohniya Karma* kills the *Jeeva*. If it befriends with the *Pudgal* (non-living substance) then the *Jeeva* is hurt and vice versa. As we are the *Jeeva*, therefore welfare must be bestowed upon the *Jeeva*.

The rise of ‘*Darshan Mohniya Karma*’ has killed the *Samyaktva* (right belief) to a great extent and the ascent of ‘*Charitra Mohniya Karma*’ has destroyed the power of abstinence. Thus, both these *Karmas* have been killing the *Jeeva* or soul for endless time. Then, what should we do?

The ‘*Jeeva*’, who wishes to get pleasure and contentment, I ask him to attain the ‘*Samyaktva*’ (right belief) by destroying the ‘*Darshan Mohniya Karma*’. Kill the ‘*Charitra Mohniya*’ and embrace the abstinence. By killing these two ‘*Mohniya Karmas*’, let the well being be bestowed upon your self.

This *Jeeva* has been wandering/transmigrating in the world for an endless period due to rise of the “*Mithyatva Karma*”. Then, what should you do? You should annihilate the ‘*Darshan Mohniya Karma*’. How is it to be destroyed? Only by self-meditation. How is “*Nirjara*” (dissociation of *Karmas*) achieved by self meditation? Bonds of virtues are earned through pilgrimage. It is also earned by performing every religious deed.

Self-meditation is the mean for the “*Karma-Nirjara*” (dissociation of *Karmas*). Self meditation/contemplations for a period of

‘six *ghari*’ (one *ghari* is equal to 24 minutes) is considered as excellent; the moderate period is of four *ghari* and a low period is counted of two *gharis*. Whatever amount of time can be spared, engage it in self meditation. Do it for at least ten to fifteen minutes, if not more. *Samyaktava* (Right belief) is not attained without self-meditation. And without *samyaktava* the earthly bonds of *Karmas* do not get broken and further the cycle of birth, old age and death cannot be broken without *Samyaktava*. One should pursue abstinence after attaining *samyaktava*. It is the ascent of *Charitra Mohniya Karma* due to which the soul does not attain ‘Liberation’ (*Moksha*) until a period of 66 ‘*Sagars*’. In spite of having ‘*Samyaktava*’, ‘*Charitra Mohniya Karma*’ is not killed without embracing abstinence. So one should embrace it. Don’t be afraid. Seventh stage of purities “*Seventh Gunasthan*” can not be achieved without embracing abstinence. Realization of our own self can’t be felt without ‘*Seventh Gunsthana*’. Dissociation of *Karmas* (*Nirjara*) does not happen without realization of our own self. And the power of omniscience (*Keval-Gyan*) is not achieved without dissociation of *Karmas*. “*Om Siddhaya Namah*”.

State of trance/ecstasy (*Samadhi*) is of two kinds, namely the optional state of trance and the ultimate state of trance (*Savikalp Samadhi* and *Nirvikalp Samadhi*). “*Grihasthas*” (House-holders) living in clothes endeavor optional trance. No one can adopt ultimate *Samadhi* (State of trance) except saints (*Munis*). Kund-Kund Swami has said thus in ‘*Samayasara*’ treatise. *Samyaktava* does not take place without self-realization. Practical *Samyaktava* has been said as a formal usage. It is a struggle. Just as the flower is the cause for the germination of the fruit, similarly the practical *Samyaktava* has been said as the means for an ultimate end.

When does the *Nirvikalp Samadhi* (or ultimate state of trance) come into being? It comes after self-realization. When does the self-realization happen? It happens after having absorbed in ultimate state of trance. When does the ultimate state of trance happen? It happens only on assuming the state of a ‘*Muni*’.

It begins with the advent of the seventh stage of purities (the seventh '*Gunasthan*') and is completed in the twelfth stage of purities. The '*Keval Gyan*' (the power of omniscience) is revealed in the thirteenth stage of purities. Such is the rule.

We should understand it very clearly with firm belief that the "*Pudgal*" (Matter) and '*Jeeva*' are quite different from each other. Had you understood this reality then why would you fall into the lot of delusion of *Pudgal*? Brothers and brotherly relations, children, parents all are related to the '*Pudgala*'. None is related to the *Jeeva*.

Worshipping '*Jinendra Deva*', devotion to *Guru*, studying scriptures, abstinence from passion, performing penance and offering donations- these have been described as six essentials activities of a *shravak*. Sword (weapon), ink, agriculture, business, craft and knowledge- these have been described as "*Arambh*". In order to destroy faults resulting from these *Arambhas*, the above six activities have been described as essentials. All this is customary usage. In reality the *Moksha* (final liberation) is not achieved by doing all these activities; only sensual pleasures are attained not *Moksha*. *Moksha* (Salvation) is achieved by self-meditation only.

Reverential belief on '*Jinvani*'; '*Jinvani* is truth'. We should have full faith on that '*Vani*'. Hearing even one word of that '*Vani*' (Speech), '*Jeeva*' will cross over the world and shall attain *Moksha* salvation; such is the rule. Which is the true *Vani*? Only the '*Self-meditation*'.

All purposes are accomplished by self-meditation. O brother! *Punya-Bandh* (Bondage of the Virtues) is achieved by performing any auspicious action; pleasures of heaven are attained, but not the *Moksha*. Only self-meditation has the capacity of taking you to the *Moksha* (salvation).

## SUMMARY

The foundation or the root of the religion is compassion/clemency. What is the foundation of '*Jain-Dharama*'? Truth and non-violence. All speak of truth and non-violence but not follow in deeds. Will saying words like 'Cook the food' and 'Have your meals' fill the belly? Baba! Without the action of eating food, the belly is not filled. Action should be carried out, and only then the purpose is accomplished.

Leave all activities. Follow truth and non-violence.

The truth includes *Samyaktava*. This is practicality. Follow the practicability. Assume *Samyaktava*. Assume self-abstinence, and then your good fortune shall come. Without this no well-being can be ascertained.

*The End*