

Contemporary Jain Legends

(English Translation of Arvachin Jain Jyotirdharo)

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Table of Contents

01. Arch-donor Jain KulBhushan Sheth Shri Manikchand (J.P.)	14
Family Birth and Childhood:	14
Arrival at Bombay: in the Business of Jewellery:	14
Internal and External Property of the Zaveri Family:	15
Flow of Charity:	15
Family Life:	16
Last Two Years:	16
His Works for Social Up-Lift:	17
Beginning of Jain Mitra Periodical:	17
Establishment of Bharat-Varshiya Digambar Jain Tirthkshetra Committee:	17
Syadvad Vidyalaya, Benaras:	17
All-Round Expansion of Religious Studies:	18
General Education:	18
Towards Social Reforms:	18
Individual Behavior and Attachment for Learning:	18
Conclusion:	19
02. Tapodhan Shrimad Rajendrasuri	20
Birth:	20
Childhood and Trade:	20
Detachment and Yati-Dixa:	20
Total Revision of the Practice of Yati and Ordinance:	20
Rigorous Penance, Extensive Travelling, Renovation of Pilgrimage-Places and Establishments of Idols Etc.:	21
Last Years of Life:	21
Renovation of Five Important Places of Pilgrimage:	21
Service to Literature:	22
Institutions for the Uplift of Society:	23
Rajendra-Sookti-Sangrah:	23
Humanity:	23
How to Earn Good Norms in Life?	23

Property Gained By Undeserving Methods:	24
Service of Saints and Colleagues:	24
Always Follow Discipline:	24
Development of Virtues:	24
True Learning and Scholarship:	24
An Evil-Minded Man Is Always Unhappy:	25
03. Shrimad Laghuraj-svami	27
04. The Great Scholar Shri Lalan	28
Childhood and Education:	28
A Religious Shravak:	28
Pandit Lalan Abroad:	29
Contribution of Knowledge to Mother-Land:	29
Some Important Events:	29
Thirst for knowledge in young age:	30
Be Optimistic:	30
Conclusion:	32
05. Dharm Veer Shree Veerchand Raghavji Gandhi.....	33
Fearlessness in Telling the Truth:	34
A Great Patriot:	35
Service to Religion in India:	36
06. Guru Gopaldasji Baraiya	38
Introduction:	38
Birth, Childhood and Education:	38
Pilgrimage and Residence at Bombay:	38
Public Life and Works:	39
Contribution in Literature:	39
Individual Character:	40
Important Events of His Life:	40
Family Life:	41
Conclusion:	41
Religion: High Thinking of Guru Gopaldasji:	42
Wealth and Charity:	42
Education:	42

Subjective Pleasures:	43
07. Param Tattvagna Shrimad Rajchandraji	44
Introduction:	44
Birth:	44
Childhood:	44
His Learning:	45
Attachment of Magical Powers in Childhood:	45
Avadhan Shakti and Jyotish Knowledge:	45
Business and Conduct:	45
Family Life:	46
Thinking, Convalescence and Revelation of Soul:	46
Earnest Desire to Be in Loneliness:	46
Last Efforts and Demise: (V.S. 1952 to 1957):	47
His Group of Disciples:	47
Shri Sobhagbhai:	47
Shri LaghuRaj Swamy:	48
Shri Ambalalbhai:	48
Shri Joothabhaid:	48
Shri Mansukhbhai:	48
Mahatma Gandhi:	48
Some Inspiring Events	48
Sympathy without-Reason:	48
Do Not Allow Your Mind to Be Idle:	49
Conclusion:	49
Preachings of Shrimad Rajchandra:	49
Normal Good Behavior, honesty and Justice:	49
Human life:	50
Detachment from worldly affairs (Vairagya)	50
Knowledge:	50
08. VidyaVaridhi Shri Champatray Barrister	51
Childhood and Study:	51
Family Life and Business:	51
Events Leading to Change in Life:	51

Service to Society and Religion:	52
Great Lover of Jain Literature:	52
Last Journey of Lonely Warrior:	53
Gems of His Thoughts:	54
09. Samaya Drushta Shri Vijay Vallabh Soori.....	55
A touch of Paras:.....	55
Dixa, Study of Scriptures and Separation with Saint-Teacher:	56
His Works:.....	57
Unity of Sangh:.....	58
Reforms in Society:	58
Conclusion:	59
10. Maha Tapasvi Acharya Shri ShantiSagarji Maharaj	60
Introduction:	60
Birth and Childhood:.....	60
Detachment, Life-Long Celibacy and Study of Scriptures:.....	60
Young Age and Dixa:	61
Shrutoddhar and Its Expansion:	62
Demise in Meditation:.....	63
11. Yognishtha Acharya Shri BuddhiSagar	65
Birth and Childhood:.....	65
Sounds of the Future:.....	65
Acceptance of Renunciation:	65
Ardent Practitioner of Yoga:	65
Practices for Spiritual Meditation and Services to Society:	66
Became Acharya: Expansion of Religion:	66
Expansion of Spiritual Knowledge and Service to Literature:.....	66
His Group of Disciples:.....	67
Old Age:	68
On the Eternal Journey:	68
12. Sheth Shri Hukamchandji.....	69
Birth and Childhood:.....	69
Family Life:	69
Personality of Sheth Hukamchandji:	69

Business and Trading:	69
Business Life:	70
Humanistic Approach towards Life:.....	70
Religious and Restrained Life-Style:	70
Sad Demise:.....	71
13. Saint Shree Ganeshprasadji Varni.....	72
Introduction:	72
Birth and Childhood:.....	72
Meeting with Mother Chironjabai:.....	73
Travelling to Earn Knowledge:	73
Establishment of Syadvad Jain Vidyalaya:	73
Establishment of Sattark Sudha Tarangini Pathshala at Sagar:	74
On the Way to Restraint:	74
Removal of Unfruitful Activities and Beliefs:.....	74
Devotion to Teacher and Holy Love:	75
An Incarnation of Charity:.....	75
Kindness of Varniji:	75
A Successful Writer:.....	75
Shanti-Niketan, Isari (Parasnath):	76
Last Practices in Meditation:	77
Educational Institutions Established By Shri Varniji:	77
14. Dynamic Acharya Shri Jawaharlalji.....	79
Detachment and Mind-Searching:.....	79
Dhanrajji Objects:.....	80
Meeting with Saint and Dixi:.....	80
Study and Travelling:	80
Jawahar Was Appreciated By Jawahar:	81
Dixi to Ganeshlalji at Udaipur:.....	81
Monsoons in the South:	81
Becomes Acharya:	82
towards Saurashtra-Gujarat:	82
Special Features of Acharya Shri Jawaharji:	83
His Teachings:.....	84

15. Great Poet Shri Nanchandraji Maharaj.....	85
Introduction:	85
Service to Teacher and Learning of Scriptures:	85
Attraction of Mumbai-Residents:	85
Last Three Monsoons and Sickness:	86
Steady Stay and Last Days at Sayla:	86
16. Literary Critic Shri Jugalkishore Mukhtar "YugVeer"	89
Introduction:	89
Birth, Childhood and Learning:	89
A Turn in Life:	90
Life-A Battle: Earning Money:	90
Experiences of Family Life:	91
Pandit Jugalkishore:	91
On the Way to Renunciation:	92
Publication of "Granth Pariksha"- A Historical Venture:	92
"Meri Bhavna"-An Immortal Creation:	92
Historical Literary Ordeal:	93
Personality and Achievements:	93
17. Dharm Diwakar Shri Chothmalji Maharaj.....	95
Birth and Childhood:	95
Family:	95
Tending towards Detachment with the World:	95
Travelling in Search of Salvation:	96
Death of Mother Kesarkunvarbai and Mankunvarbai:	96
Non-Violence and Self-Restraint:	97
A True Saint:	97
A Reformist:	97
Worked for Unity:	97
Literary Writer:	98
A Step forward for Unity:	98
Conclusion:	98
18. A Great Sympathizer Shri Motilal Kapadia.....	99
Childhood and Learning:	99

Social and National Activities:	99
Thirst for Knowledge and Service to Literature:	99
His Literary Style:	100
Special Qualities and Culture:	100
19. ShataVadhani Pandit-Ratna Shri Ratnachandraji Maharaj.....	101
Introduction:	101
Retirement in Monsoon and Study in Scriptures:	101
Detachment and Dixa:.....	101
Deep Study and Rigorous Penance:	102
Service to Literature:	102
At Ajmer Conference of Mendicants:	103
Travelling in North India:	103
In Punjab Via Delhi:.....	104
Desire to Go to Kashi-Benaras:	104
Last Monsoon:.....	104
On for Eternal Journey:	105
Experiences in Travelling at Different Places.....	105
20. Jain Dharm Bhushan Shree Sheetalprasadji	108
Introduction:	108
Birth, Education and Training:	108
Family Life and Fire Test:.....	108
Company of Saints and Restrained Life:.....	108
Service to Holy Places and Propaganda of Religion:.....	109
Service to Literature:	109
Service to Society and Convocation:	110
Last Days:	110
Conclusion:	110
21. Pragna Chakshu Pandit Sukhlalji	112
Birth and Childhood:.....	112
Days of Blindness:	112
Study of Sanskrit at Limbdi:	112
Towards Kashi-Benaras:	113
Beginning of Literary Activities:	114

His Outlook for Life:.....	115
His Method of Working:.....	116
Conclusion:	116
Last Years of Life:	116
22. Sampadak Ratna Pandit Shri Nathuram Premi.....	118
Childhood and Young Age:	118
Towards Mumbai:.....	118
Co-Operation From Sheth Shri Manikchand, J.P.:.....	119
Hindi Granth Ratnakar, Mumbai:.....	119
History of Jain Literature:	119
He Remembers Pragna Chakshu Sukhlalji:	120
Prayer.....	120
Conclusion:	121
23. Agamoddharak Shri Ghasilalji Maharaj.....	122
Introduction:	122
Birth and Caste:	122
Education and Culture:.....	122
Study and Penance:.....	123
Awards and Honors:.....	123
Literary Work: A Big Lot:	124
Avashyak Sootra: Mooni toshini	125
Last Days:	125
24. Pura Tattva Acharya Shri JinVijayaji	126
Birth:	126
Conclusion:	128
25. Celibate Pandit Chandabai	130
Introduction:	130
Birth and Childhood:.....	130
Her Works:	130
Mother Chandabai - An Idol of Pity:	131
Other Events of Her Life:.....	131
26. Udarcheta Mooni Shri Nyaya Vijayaji	133
Introduction and Birth:	133

Study and Inspiration for Progress:	133
Dixa:	134
Making of Literature:	134
Hold Over Sanskrit:	134
Writing of the Great Book on Jain Darshan:	134
Nationalist and Reformatory Approach:	135
Monsoons at Vadodara:	135
Last Days:	135
His Literature and Preaching:	136
His Preachings:	136
His Inspiring Personality:	136
A Place of Meeting of Saints:	137
27. Dharm Prabhavak Shri Kanjishwami	138
Birth and Childhood:	138
Study of Samaysar and Enlightenment:	138
28. Pandit-Varya Shri Bechardas Doshi	140
Birth and Disturbed Childhood:	140
Preliminary Study of Scriptures:	140
Higher Studies to Kashi:	141
Prakrit Language and Study of Scriptures:	141
Nationalism: With Mahatma Gandhi and Pandit Sukhlalji:	141
Translation and Publication of Scriptures:	142
Contacts with Mahatma Gandhi:	142
Problem of Livelihood:	142
Appointment as Professor, Stability and Fame:	143
Last Years:	143
His Services to Literature:	143
29. ShreshthiVarya Shri Kasturbhai Lalbhai	145
Tradition of Great Men:	145
Childhood and Learning:	145
Family Life and Efficiency in Business:	145
Contacts with Leaders:	146
Member of Legislative Assembly:	146

Towards New Industries:.....	146
National Fervor:.....	147
Goal of Life and Its Fulfillment:.....	147
Ardent Sponsor of Modern Education:.....	148
30. Gnanoddharak Mooni Shri PunyaVijayaji	150
Introduction:	150
Birth, Native Place and Parents:	150
Dixa, Dixa-Teacher, and Study of Religion:	151
Progress in the Research Work of Scriptures:	152
Appreciation of His Works:	153
Last Days:	153
Conclusion:	153
31. Dr. Kamtaprasad Jain	154
Birth and Childhood:.....	154
Family Life:.....	154
National and International Honors:.....	154
Donations:	155
An Accredited Editor:	155
Love for History:	155
Service to Literature:	155
The Religion of Tirthankars:	156
Last Journey:.....	156
32. An Idol of Service to Humanity: Shri Hrushabhdas Ranka	157
Introduction:	157
Birth, Childhood and Business:	157
National Fervor:.....	157
In the Company of Great Men:.....	157
In the Wide Field of Service:	158
Last Journey:.....	159
33. Mooni Shri Santbalji.....	160
Introduction:	160
Birth and Childhood:.....	160
Study of Scriptures:.....	160

Loneliness and Separation from Religious Trend:	161
Experiments in Social Service:.....	161
34. The Charity Saint Shri Meghjibhai Pethraj.....	163
Childhood:	163
Towards Renunciation:	164
Personal Life and Journey to Heaven:	166
Last Days:	167
35. Extra-Ordinary Literary Personality Shri Jaya Bhikhkhu	168
Birth and Childhood:.....	168
His Literary Works:.....	169
36. Shrivak Shiromani Sahoo Shri Shantiprasadji	170
Childhood and Education:	170
Contribution in Journalism:.....	171
Special Religious Services:.....	171
Great Interest for Learning in Jainism:	172
Last Days:	172
37. Dr. Nemichandra Shastri	174
Birth and Childhood:.....	174
Family Life and Teaching Activities:	174
Government Service and Resignation:	174
Devotion for Learning and Service to Literature:.....	174
Great Teacher, Writer and Research Scholar:.....	175
Sickness and Accidental Death:.....	176
38. Adhyatma Yogi Shri Sahajanandji Varni	177
Introduction:	177
Childhood:	177
Moments of Change: on the Way to Detachment:	177
Successful Writer and Spiritual Speaker:.....	178
Conclusion:	179
39. Shreddheya Shri Jinendra Varni.....	180
Birth and Childhood:.....	180
Business and Service:.....	180
Spiritual Study, Penance, Renunciation and Adoption of Vows:	180

Samansuttam:	181
First Efforts for Sanlekhana-I.E. Fasting Unto Death:	181
Visits to Holy Places and Monsoons:	181
Last Days:	183

01. Arch-donor Jain KulBhushan Sheth Shri Manikchand (J.P.)

A pre-dot: The people, who keep busy in doing good to others and use all their might in doing good earn respect and they are really great.

There have been many Jain millionaires in our days that have used their money for the uplift of society and lived a life, which became an ideal for others. Shri Manikchand Hirachand Zaveri of Bombay is one of such personalities. He did great things to the Jain society by his truthfully earned wealth. Ordinarily, millionaires are proud of their wealth and remain attached with the enjoyment of worldly pleasures, but Sheth Manikchand was an ardent exception. He has humble virtuous benevolent, always active to work and deeply religious.

Family Birth and Childhood:

Shri Gumanji, the grandfather of Sheth Manikchand was resident of Bhinder in District Udaipur of Rajasthan. He was trading in opium and shifted to Surat, in Gujarat in 1783 AD for the development of his business. Here he made a good progress and earned good wealth. He belonged to Visa Humad Caste and borne in the Gotra of Mantreshvar. Shri Hirachand, the father of Manikchand was born and brought up in Surat. He joined the business with his father. He married at the age of 20 with a Surat-based girl, Vijalibai, of his own caste. The couple was pious.

Vijaliben gave birth to Manikchand in 1852 A.D. and it was seen from the horoscope of the child that he will not only be very famous but also a great millionaire. The child was bright and charming. Hirachand always used to take the child with him to temple and brought him up with the knowledge of god and religion. The child was thoughtful and peace loving from the beginning. He had two elder brothers, Motichand and Panachand and one younger brother Navalchand in addition to two sister's Hemkumari and Manchhakumari. Manikchand lost his mother when he was only eight years of age and with her death, Sheth Hirachand had to look after homely work in addition to his working for trade. This did affect his business and he had to send his sons Motichand and Panachand with his daughter Hemkumari to a jewellery merchant of Bombay to learn the business.

Arrival at Bombay: in the Business of Jewellery:

Manikchand studied upto standard five in Surat and at the age of twelve, he came to Bombay with his father in 1864 A.D., leaving. Hirachand himself cooked food for the four brothers: Manikchand learnt accounts for one year with a shroff of Bombay. He was very hard working and had keen desire to learn. He took up the work of testing pearls and diamonds. His sister Hemkumari helped him very much in this task. He turned out to be a good expert in testing of diamonds and pearls very shortly. He earned a name in diamond market. By the time, all the four brothers were exceptionally good in this work. They got very good business from all sides. The people knew these four brothers by the loving name of RAMA. Among the four brothers, Panachand and Manikchand were more industrious, skillful and with deep understanding. They

earned good wealth within only four to five years. This was, evidently, the reward of their hard work and dedication.

Manikchand was more religious-minded among all the four brothers. He was habituated to go to temple. In Bombay he was always going to Jain temple of Gujaratis and worshipped with dedication. He used to sit for meditation and recite the holy name.

Manikchand earned a lot of wealth by 1864 A.D. in work of examining jewels and diamonds and now, he started his own business in 1869 A.D. He took the credit to be the first great in jewelry merchant in Visa Humad Digambar (i.e. without clothes) Jains. All the four brothers gave certain percentage of their income in charity and the rest to their father. Manikchand too was attached to do charitable activities.

These brothers started their own business-house under the name Manikchand Panachand Zaveri in 1871 A.D. This firm became famous and prestigious in no time.

Internal and External Property of the Zaveri Family:

The firm became very famous in Bombay and soon in India and abroad. Sheth Panachand was specialized in purchasing and Sheth Manikchand in selling pearls and diamonds. They always used to say, "Speak truth, act truthfully, We earn only by the force of truth". At the time of opening of this firm, Panachand was 22, Manikchand was 19, Motichand was 24 and Navalchand was 16. The four brothers worked with dedication. The firm made good profits. In 1876 A.D. some branches were opened in foreign countries also. They used to sell their goods to England and European countries. They sent one or two parcels of rupees fifty thousand each every week to foreign countries and this yielded twice as much profit. In foreign countries, people were beginning to wear jewellery-ornaments. They were very fond of diamonds and pearls. There was, therefore, very good trading continuously for two to three years with several foreign countries. The firm became popular and its ornaments and goods were considered to be second to none every where.

With the increase of wealth the brothers became more charitable and had more simplicity, sympathy. Manikchand freely mixed with others. He used to help Jains who came to Bombay to earn their livelihood. The brothers co-operated with open heart for the uplift of Jain community in North and South India. They, therefore, became famous as great donors in a few years.

In 1879 A.D., the father Hirachand was paralyzed and he died in 1881. Manikchand was extremely pained and he further became more charitable and religious minded.

Flow of Charity:

Charity is the basis of family life. A donor is always considered next to a saint and a brave person. Sheth Manikchand was kind since his childhood: he made following major donations.

- He donated a big building named Jubilee Baugh, priced at two and half lacs of rupees in those days to the Jain community. The monthly income of rent of this building was rupees eleven hundred.

- He donated rupees one Lac and twenty-five thousand for construction of a big inn Sheth Hirachand Gumanchand Dharmashala- (Hirabaug) in the memory of his father and this inn was inaugurated on December, 9th, 1905 in the presence of top Government officials and a very large number of Jains and Jains-loving people.
- He donated Rs. 20,000/- for Chandawadi inn in Surat.
- He donated Rs. 19,000/- for the temple and inn at Palitana.
- He donated Rs. 1,500/- for the Directory and Digambar Jains.
- He donated Rs. 25,000/- for Boarding at Allahabad.
- He donated Rs. 15,000/- for Boarding and Dispensary of Ahmedabad.
- He donated Rs. 10,000/- for renovation of Palitana temples.
- He donated Rs. 5,000/- for draught victims 1900 A.D.
- He donated Rs. 22,000/- for Hirachand Gumanji VidyaMandir at Kolhapur and this study-place was inaugurated by the king of Kolhapur in 1905 AD
- He donated Rs. 24,000/- for Boarding at Jabalpur.
- He donated Rs. 5,000/- for Girls' school at Surat.
- He donated Rs. 4,000/- for Boarding at Agra.
- He donated Rs. 4,000/- for Chaturbhai Auditorium at Kolhapur.
- He donated Rs. 1,000/- for Boarding at Hubli.
- He donated Rs. 25,000/- for Boarding at Ratlam.
- He donated Rs. 1,000/- for the temple of MoodBadri and so on.

Family Life:

He married to Chaturmati at the age of twenty-two. He could not stay much with his family because he kept himself busy in social affairs and business. He had two daughters named Maganbai and Foolkumari, but had one son by another marriage. His father had died in 1881 A.D. and after a few years his daughter was widowed. His first wife also died shortly. Since he had no son by the first wife, he had married for the second time because of the family pressure.

Sheth Manikchand built a large palace named "Ratnakar Palace" for his residence on Chaupatti at Bombay when he was only forty. He had a chapel also in this large building. The British Government was also attracted to him when he had donated Rs. 1,25,000/-. He was, therefore, honored with a title of "J.P." on March 14, 1906 AD in a special function. The Jain community also awarded him by a title of "Jain KulBhushan" on February 10th, 1910. He turned Myanmar (then Brahmdesh) for about two months from December 1911 AD.

Last Two Years:

Sheth Manikchand had to face a painful shock in last years of his life. The famous Speshi Bank of Bombay went bankrupt and he had to suffer a big loss thereby. He could not bear this strain and died shortly.

On July 16th, 1914, he did his daily work and worship in the morning. In the evening he worked in his office of the Committee of Hirabaug Tirthkshetra. He had been for a walk after meals at the seashore and had talks about religious teachings with members of his family till late at night. But soon he was sick. He had unbearable pain in his stomach. A doctor was called immediately. He went on repeating the name of Lord Arihant-Siddha and died after midnight. Countless people, especially from Jain community attended his funeral and condolence meetings were held at many cities all over India.

His Works for Social Up-Lift:

Establishment of Mumbai Digambar Jain Sabha: He happened to meet the great teacher Pandit Varya Gopaldasji Baraiya in 1893 A.D. at Bombay. Sheth Manikchand was deeply impressed with his lectures and his knowledge of religious books. They met together, obtained the co-operation of Jain community and established Mumbai Jain Sabha in 1893. This Sabha undertook several religious and social works. The Sabha set up Jain Pathshala (school for teaching Jainism), held examinations in religious knowledge, prepared preachers and spread Jainism, collected books for reading in temples, gave scholarships to outstanding students, started Ayurvedic dispensaries, took up proceedings for renovation of Jain-places of pilgrimage. It was decided to open branches of this Sabha in various regions of the country in the annual session of the Sabha held in 1900 A.D. Shri Premchand Motichand Zaveri, the cousin of Shri Manikchand was very much helpful in this task.

Beginning of Jain Mitra Periodical:

Sheth Shri Manikchand began this periodical as the main paper of Mumbai Jain Sabha in 1900 A.D. and the first editor of the periodical was Pandit Varya, the great learned Shri Gopaldasji Baraiya. Sheth Shri Manikchand was appointed as the proprietor of this periodical.

Establishment of Bharat-Varshiya Digambar Jain Tirthkshetra Committee:

On October 22nd, 1902, Pandit Gopaldasji Baraiya, Babu Devkumarji, Munshi Champatrayji and others co-operated and with their inspiration, a Tirthkshetra Committee was established in the grand session of Bharatiya Digambar Jain Mahasabha held at Chorashi Mathura. Sheth Shri Manikchand was elected as the General Secretary of this Committee.

Syadvad Vidyalaya, Benaras:

This Vidyalaya (i.e. the School) was established in 1906 A.D.

Sheth Shri Manikchand retired from his business in 1901 A.D. He happened to meet the celibate Sheetal Prasadji in the year 1905 A.D. at the time of Ujjain Pratishtha (Religious rite at Ujjain). He inspired Sheth Manikchand to encourage the study of Sanskrit and the prominent persons of all-India level in Jainism, like, Baba Bhagirathji, Ganesh Prasadji Varni, Pannalalji Bakliwal and Celibate Sheetal Prasadji established Syadvad Vidyalaya at the hands of Sheth Shri Manikchand in Benaras City which is considered to be the highest study-center of India. This Vidyalaya gave thousands of scholars and learned persons of high standard to the world of Jainism.

All-Round Expansion of Religious Studies:

For this purpose, Sheth Shri Manikchandji established schools in Benaras and Mumbai and the top scholars of Jainism like Pandit Nathuramji Premi, Pandit Pannalalji Bakliwal and others prepared high-level books for the study of Jainism. Sheth Manikchand helped them in all respect to prepare these books. Many of these books were gifted to great temples of India. He prepared a good library on Jainism in the chapel of own bungalow-Ratnakar palace. Sheth Manikchand honored and encouraged the prominent learned persons of his time. He had engaged Pandit Lalan and Pandit Madhvji to teach Jainism to his widowed daughter Maganbai.

General Education:

General education is invariably necessary along with religious education; otherwise it would be difficult to earn livelihood. Keeping this point of view in mind, Sheth Shri Manikchand established schools and boardings at Bombay, Ahmedabad, Ratlam, Jabalpur, Lalitpur, Akola, Nagpur, Meerut, Agra, Lahore, Kolhapur, Hubli, Sangli, Belgaum, Bangalore etc. Many Jain students stayed and studied in these boardings and schools upto graduation and even post graduation degrees.

Towards Social Reforms:

In those days many social evils like child-marriage, dowry, caste-circles and so on had strong hold over the society. To eradicate these evils, Sheth Shri Manikchand worked hard for female-education, Kindness to animals and birds and keeping away from eating meat. In all these tasks, he had the great help from Celibate Sheetal Prasadji; his own daughter and female-jewel Maganbai, contemporary learned person's scholars and several social institutions. Sheth Manikchand, thus, proved himself to be a social reformer. He was an able administrator and a sympathetic friend of the downtrodden.

Individual Behavior and Attachment for Learning:

He was very simple, honest, kind and reserve in behavior. He could know the man very well. He was insistent for just wages, truth, good dealings and reasonable charity. He always pressed to follow the norms of Jainism. He was not hardbound by religious ropes. Any Jain student could easily get admission to the boardings established by him. He was elected president of the meeting of Shwetambar Jain Visa Shrimali brothers held at Madhavbaugh, Bombay in 1908 AD. He granted financial assistance to one outstanding Sthanakvasi Jain student for going abroad. After 1901 A.D. he adopted limitations on his activities. He distributed all his property keeping certain portion for the society. He took the vow to be in the service of the society. He gave money very freely in calamities like earthquake, draught without discriminating between caste, creed or religion. He was very much interested in advancement of learning. He has a well-read person and learnt much from the scholar. He arranged further studies for his widowed daughter, Maganbai. He gave religions sermons when called for. In 1899, there was a serious outbreak of plague in Bombay. He stayed at Surat for about two months and taught religion to the borders.

Conclusion:

Thus, the life and deeds of Sheth Shri Manikchand are a source of inspiration for we all. He worked hard, he could know men at heart, his desire to up-lift the society, his unending deep love for learning, his large heartedness, sympathetic nature, his charitable nature, his desire to do something for others, his simplicity, his kindness and truthfulness and integrity even in the business of jewellery, his insistence to maintain highest levels of honesty in dealing with others, his tendency to make charity without discriminating between caste, creed religion and region show his brilliant individuality. Let of us follow his ideals!

02. Tapodhan Shrimad Rajendrasuri

Birth:

Rajasthan is known for brave warriors. It also produced several saints. We can see many monuments of Jainism and Indian civilization in Jaipur, Jesalmer, Ajmer, Pushkar Ranakpur, Abu-Delwada, Mahavirji, Kotah, Padmapura, Chittore, Kesariyaji, Shreenathji, Nakoda etc. There is a famous town Bharatpur, where once great warriors and prominent persons lived. RatnaRaj was born to the couple Hrushabhdas Parakh and Kesribai on December 3, 1827. The couple had an elder son Manikchand and younger daughter Premabai.

Childhood and Trade:

The child RatnaRaj had very high latency right from his birth. He respected his parents and elders deeply, his nature was peaceful, he kept himself away from quarrels and disturbances. He used to be with saints and teachers. At the age of twelve he went on pilgrimage to Kesariyaji and other places with his elder brother. He was more interested in religious study than ordinary learning of schools. He went to Sri Lanka at the age of 16 with his elder brother for business purposes. He went round Calcutta and other cities also while returning home. After the death of his parents, he tended to be detached from worldly affairs. He got more time for religious rites, study and meditation. He became more and more religious minded day by day.

Detachment and Yati-Dixa:

In 1854 AD Shri Pramodsooriji happened to be in the town with his disciples. RatnaRaj thought to take Dixa-initiation. He expressed his desire to his elder brother and finally took Dixa in 1847 AD at the hands of Shri HemVijayaji. RatnaRaj was now named RatnaVijayaji. He passed his first monsoon in Akola and second in Indore. He was keen to study further. So, in the next three rainy seasons, he studied grammar, logic, poetry, and literary skills in the company of Shri Sagarchandraji. He was awarded the status of Panyas in 1852 AD. He went on studying further in the next four monsoons by himself and took the help of Shri DevendraSooriji. He was now well equipped with extensive knowledge in religion. Hence, with the consent of his teacher, he taught religion to the disciples of Shri DharanendraSoori from 1857 to 1862 AD living in the service of his Dixa-Guru Shri Pramodsooriji. He took part in the felicitations of Shri DharanendraVijayaji by the kings of Bikaner and Jodhpur 1864 AD where he was himself awarded the title 'Daftari'. In the rainy season of 1865-66 he relinquished the title of 'Daftari'. In conflicts with Shri DharanendraVijayaji about the laxity in behavior and norms of detachment for Yatis and Dixits (those who have been Yati and Dixit) and other problems did not end during this monsoon seasons spent at Jhalore and Ghanerav, he decided to leave them. In 1867 AD, he was awarded the traditional SooriMantra-a ritual-and also a title of Shri Poojya at Ahor by Dixa-Guru Shri PramodSoori. He, then, left this place for Javara and during his stay for the rainy season there, he compromised with the Nawab and his ministers on certain issues.

Total Revision of the Practice of Yati and Ordinance:

During the four months of rainy season in 1867 AD, Yati Shri DharanendraSoori sent two Yatis, Siddhakushal and Motivijay to Shri Poojya RajendraSooriji. They discussed the issues in details. Shri Poojya RajendraSooriji decided to expose the blind faith in the traditional Yati-system, undeserving ways to impress upon the ignorant and simple people and the hidden lapses in various practices of Jainism. He made out a nine-point revision proposal, which was accepted and signed by Shri DharanendraVijayaji with the consent of all other Yatis. When this was completed, it was declared to the people. At this time Shri Poojya RajendraSooriji also relinquished all the titles, presents, chhadi, chamar Palkhi etc. (all these are religious symbols) in the temple of Shri Suparshvanath Bhagwan.

His two ardent disciples, PramodRuchiji and DhanVijayaji also joined with him. In this way he revised the Tristutik Sampraday (Three-prayer sect) and accepted the high position of Panch Maha Vrata Dharak (one who adopts five major vows) in public under huge celebration. By this revision, the religious study of Shravakas and Shrivikas (followers of Jainism) and their works of renovation and creation of places of pilgrimage were recognized and given foremost priority. The process took three years.

Rigorous Penance, Extensive Travelling, Renovation of Pilgrimage-Places and Establishments of Idols Etc.:

After accomplishing this great deed Shri RajendraSooriji passed his rainy season of 1870 AD in Ratlam and that of 1871 in Kukshi. He wrote the book "Shad DravyaVichar" and read 45 Agams here. He observed fasts and one-meal-day in the hills of Mang Tungi of Digambar Jain Atishaya Kshetra and also completed one and a quarter crore time repetition of the first stanza of MahaMantra. He passed about six months in deep thinking, meditation, penance and reciting Mantras. Kavivar Mooni Shri PramodRuchiji had given much service to Shri Poojya during his days of hard penance, meditation and reciting of Mantras. The following monsoons were passed in the regions of Malva and Mewar at Rajgadh, Ratlam, Javara, Ahor, Jhalore, Shivganj etc. During this time 31 Jain idols were installed in 1877 and 41 in 1884. He moved to Gujarat in 1885 AD and passed four months of rainy season at Ahmedabad, Dhoraji, Dhanera, Tharad etc. He preached Jainism during these days. He installed 951 Jain idols with his own hands in Ahor 1898 AD. About 35,000 people had taken part in this installation-ceremony. He wrote special code of conduct for multi-faced Jainism while staying at Shivganj to pass rainy season of 1899. There are thirty-five main rules in this code and his followers observe these rules since then. In 1901 AD, he again installed 201 idols in Ahor and did several religious deeds in Jhalore in 1902 AD. He, then, came to Gujarat. He stayed at Surat for the monsoon of 1903 and after spending next years he spent four months at Kukshi and Khacharod. He also spent his last monsoon of four months at Vadnagar (M.P.) in 1906 AD.

Last Years of Life:

After monsoon in Vadnagar (M.P.), he went to Rajgadh as his health was not well. The whole Jain community was unhappy to hear that Shri RajendraSooriji was not keeping well. He called for Shri DeepVijayaji and YatindraVjayaji and entrusted them the responsibility of administration of the Sangh. They were also placed in charge of edition, review, research and printing of "Shri Abhidhan Rajendra Kosh". He stopped taking food from December 19th, 1906 and peacefully passed away after two days while reciting "Arhan Namah, Arhan Namah". He was cremated on the next day on the holy pilgrimage place of Shri Mohan Keda at about one mile away from Rajgadh (M.P.) and very large number of people, especially Jains, attended the ceremony.

Renovation of Five Important Places of Pilgrimage:

Shri RajendraSooriji installed and renovated of pilgrim-places. The following five works were of special importance so he had gave the direction for development of these places.

- **Korta Tirth:** This place of pilgrimage is known by several names like Kanakapur, Korantpur, Koranti etc. It is about twelve miles away from Javai Bandh Railway Station on Ahmedabad-Delhi Railway line. There are four temples of Shri Mahavir, Shri Adinath, Shri Parshvanath and Shri Kesarianath. The idol of Kesarianath is five feet high made up in white marble. It was found in 1855 A.D. while digging a hill. The idol was instaled in the temple in 1895 with great celebration. The temple is a very beautiful piece of art.
- **Shree Mandva Tirth:** Mandavpur village is 22 miles away from Modra Railway station on Jodhpur-Ranikheda line. The original Jinalaya (Jain temple) is said to be of seventh and twelfth centuries. Shri RajendraSooriji came here in 1899 A.D. and inspired for renovation of

the temple. The present temple was been inaugurated in 1954 A.D. There is a big inn for the pilgrims to stay and dine.

- **Shri Swarn giri Tirth:** This is a very old place of pilgrimage and it is on a small mountain called Swarn giri near Jhalore Railway station. There are 13 other temples at the root of the mountain in the town while on the top there are three old and two new temples in the fort. The temples were used to keep war-weapons before Shri RajendraSoori came here but the king was impressed by rigorous penance, firm determination and continuous efforts of Shri RajendraSooriji and he handed over these temples to Jain community in 1877. The idols were then installed in these temples with great respect, and the temples were renovated.
- **Palanpur Tirth:** This Tirth is called Tungia Pattan also. It is on the side of highway from Alirajpur to Dhar in Madhya Pradesh. One tribal man once got 25 idols from his field and they are said to be as old as 1000 years. There are two temples here and Shri RajendraSooriji installed the idol of Godi Parshvanath temple in 1894.
- **Shri Mohankheda Tirth:** This pilgrim place is at a distance of one mile in the west of Rajgadh (M.P.) The idol of Lord Shri Adinath was installed in 1884. There is also a shrine of Shri RajendraSooriji here. Shri Vijaya Chandra Soori laid foundation stone in 1975 AD for the development and renovation of this pilgrim-place.

Service to Literature:

Our ancient teachers cited two ways to make our life a success: to pray for the true knowledge and observation of restraint with all possible efforts and devotion. We have already seen how Shri RajendraSooriji maintained restraint and performed rigorous penance. We shall now see the way he worshiped and prayed for knowledge.

We have 61 books written by him. They include language grammar, worship, Agam (religious rite), spirituality, prayers, lectures, management, yoga, questions-answers, Mantra-Tantra (recital of religious phrases and thereby get some advantage) and many other subjects. In all 25 books have already been printed before 1957 AD while others are ready for publication.

- Abhidhan Rajendra Kosh:

This book in seven parts contains 9200 pages. Totally 60000 words of Prakrit language are arranged in alphabetical order with their exhaustive meanings and explanation. The book provides very great reference on Jainism and includes almost all subjects. The work of this book started in the monsoon of 1890, and was completed in 1903 with the help of several disciples and learned friends. The printing of the book was taken up in 1913 and its last part was published in 1934 from Ratlam. The total expenditure for the task was of Rs. 4,00,000 in those days and Jain community greatly contributed towards this expenditure. Many learned persons not only of India but abroad welcomed this book.

- His other notable books are:

1. Prakrut Vyakaran, i.e. Grammar of Prakrut language
2. Kalp Sootrath Prabodhini,
3. Jinopadesh Manjari
4. Prashnottar PushpaVatika
5. Shri TattvaVivek
6. Shri Siddhachakra Pooja
7. Shri Mahavir Panch Kalyanak Pooja.
8. Prabhu Stavan Sudhakar

9. Holika-Akhyan
10. Akshya Trutiya Katha
11. Swarodaya Yantravali
12. Shadavashyak-Akshararth
13. Shad Dravya Vichar.

Institutions for the Uplift of Society:

The following institutions came into existence with the inspiration of Shri RajendraSooriji for religion and social works:

- Ranejdrodaya Yuvak Mandal, Jaora (M.P.)
- Shri Rajendra Jain Vidyalaya, Ahor (Rajasthan)
- Shri Rajendra Sooryabhyudayavali, Ratlam. This institution publishes small books on worshipping and relative Stotras-i.e. Religious hymns.
- Shri Rajendra Jain Granthmala.
- Shri Rajendra Pravachan Karyalaya, Khudala (Falna)

Shri Rajendra Jain schools were established: Mandsaur (Falna), Tanda, Khacharod, Siyana, Dhundhakada, Tharad and so on.

The following are some important names of his disciples and students:

- Shri Vijay Yatindra Soori (presently chief disciple)
- Shri Vijay Bhupendra Soori.
- Shri Vijay Dhanchandra Soori.
- Upadhyaya Shri Mohan Vijayaji.
- Upadhyaya Shri Gulab Vijayaji.
- Mooni Shri DeepVijayaji.
- Mooni Shri SagarNand Vijayaji.
- Mooni Shri Jayant Vijayaji.

There are many nuns, Shravaks and Shravikas in addition to this group who followed the preachings of Shri RajendraSooriji according to their ability and devotion and thereby secured great development in their life.

Rajendra-Sookti-Sangrah:

Shri RajendraSooriji has given preached on various subjects at various occasions and since many of his sermons are extremely useful for the up-lift of our life, they are produced hereunder in brief.

Humanity:

Every human being must maintain some virtues. This includes equal respect for every religion, duty towards fellow beings, good deeds etc. This can be achieved by keeping oneself in good company, good reading and good circumstances of life. When we are human beings, we must become true humane and even by this, we can achieve religion, money and purposes, desires and freedom-i.e. Moksha-Salvation.

How to Earn Good Norms in Life?

Every one should have a disciplined behavior. (i) Adopt truthfulness in dealing with others (ii) Beg pardon for lapses immediately for faults (iii) Do not act against the social rules or directions of religious books. (iv) Keep in the company of good persons (v) Save yourself from bad company (vi) Take advantage from the preachings of saints and always think of Almighty (vii) Maintain good reading and hear good talks, (viii) Do not cast evil sight on another's wife or husband.

Property Gained By Undeserving Methods:

You can earn and enjoy so much by black-marketing, theft, cheating, corruption etc., but this will be with you only upto your good deeds of previous lives are forceful. As soon as this force expires, you will have to surrender to Yamraj (God of death) leaving your wealth, relatives etc., down unearh. None of your relatives or friends can save you at that time. You will have to suffer severe pains for all your misdeeds. It is, therefore, necessary that you should do good deeds with your wealth and other means so that they may help you in your next lives.

Service of Saints and Colleagues:

The Lord has cited four aspects of the Sangh-i.e. Jain community: mendicants, Shravaks and Shrivikas (Shravaks and Shrivikas are family-holders). They must be taught, they must be respected by giving them clothes and other necessities, to propagate religion for the development of society, to ask others to do so, to be in service of such persons whole-heartedly, to spend money for their service because by such acts you create piety. The men doing such deeds develop themselves and go to their desired place. This piety brings an end.

Always Follow Discipline:

Always respect the words of teachers and elders. Do not doubt upon their advice. This is discipline. You get knowledge, prestige and advantage of heard knowledge through discipline and your credit expands like oil poured on water. He gets respect from all. A man without discipline is rejected and abused wherever he goes. He becomes unhappy. Therefore, adopt total discipline so that you can earn happiness in this life as well as in coming lives.

Discipline takes man to the top of human life. Even if a man is highly learned, efficient, honest and with good wealth, he cannot get respect from others if he does not maintain discipline. A man without discipline can not have other virtues like love, patience, sympathy, and deep thinking etc. because he remains constantly worried about his failures in life. It is the direction of great teachers that you maintain absolute discipline except in the following eight types of circumstances: 1. At the time of singing 2. At the time of dancing, 3. When pleading and discussing matters with others, 4. When studying, 5. In battlefield, 6. When fighting with enemy, 7. When taking dinner and 8. When deciding upon family relations.

Development of Virtues:

One is human in the light o truth, bravery, charity and restraint. A man without these virtues is without humanity. He wanders in darkness. A man must, therefore, develop patience, sympathy, simplicity, virtuousness, truthfulness, justice, self-confidence and detachment if he wants to be great among men.

True Learning and Scholarship:

That is only true learning and scholarship, in which they're sincere efforts for self-correction, love for the world and development towards subjective pleasures. A learned man will see every living being with equal sympathy and love. He will follow religion with devotion. He will not be selfish or deceitful. Then only he can attain total bliss for himself and for others. These are the views of policy-makers. It

is no learning where there is jealousy, pride and quarrel. This is a great foolishness. If you cannot attain salvation by your learning, it is no learning at all. Moreover you must make best use of your learning by keeping yourself engaged for the good of all living beings on earth.

An Evil-Minded Man Is Always Unhappy:

Adultery never brings happiness. It brings several difficulties and diseases. That is why it is said, "Bhoge Rog Bhagyam". Evil-minded people do not think in advance. They repent for their misdeeds only at the time of their death. He is afraid of pains he will have to suffer in his coming lives. But nobody can rescue him. There is no escape from suffering the results of evil deeds. He has to leave this world with flood of tears. Knowing this eternal fact, one should adopt religious path right from the beginning and make the best use of his human life.

03. Shrimad Laghuraj-svami

This chapter's English translation is not ready and will be inserted later when available.

04. The Great Scholar Shri Lalan

The year 1857 AD was critical year for India. There were severe conflicts, excitement and transition of powers. The British were strongly determined to establish their power over India on permanent basis while, the Indians, especially in armed forces, had deep dissatisfaction against the British rule.

During this extremely disturbed time, a son child was born to the couple Shri Kapurchandbhai and Monghibai on April 1, 1857 in a small village Kutchh Mandvi in western India. The child did not cry at the time of its birth as other children do. This was quite surprising and the mother Monghibai was very much pleased to see this child of smiling face. The child was named Fatehchand.

The history of Lalan generation is very bright. In 1817, two sons were born in the house of Ravji Thakore in NagarParker. They were named as Lalan and Lakhahir. The generation was named as Lalan (Lalan Gotra) on the basis of first son Lalan. There have been many brave, charitable and religion personalities in this Gotra and our hero of this narration, Fatehchand was also born of this Gotra.

Childhood and Education:

Fatehchand grew up as the moon in bright half. The father, Kapurchandbhai had to stay at Jamnagar during two-three years of Fatehchand's childhood. As the primary teaching in a village-school was about to be over, the father had to come to Mumbai for business purposes. Hence, Fatehchand studied at Bombay upto non-metric. Even though he failed in matriculation examination, he did continue his studies under the streetlights as the family was poor. Fatehchand studied Sanskrit, Prakrit, English, other European languages, living and non-living elements, various religions, Philosophy, Yoga etc., very deeply. He could understand and remember Shlokas and Mantras-religious and philosophical hymns- very quickly. He was, thus, born in Kutchh, brought up in Saurashtra and studied in Bombay. He was brave and adventurous as the people of Kutchh, ambitions as the people of Saurashtra and sympathetic and broad minded as the people of Mumbai.

Since the family was not so happy financially, Fatehchand had to borrow books from libraries. He had the skill to explain difficult things to others very easily and so he became very successful and famous as a teacher. He had deep study, intricate thinking, simple nature, high culture and company of highly learned personalities. He very shortly became known as Pandit Lalan. Before reaching the age of 25, he had completed study of theosophy and all the Indian scriptures. He was also a great orator. His speeches were full with high thinking and knowledge and hence people were always eager to hear his lectures. He became famous for his speeches all around.

A Religious Shravak:

According to prevailing practice, Fatehchand was married at the age of about 20 to Monghibai, a daughter of Shri Jethabhai Hansraj. Fatehchand was now residing at Lalwadi, Bombay in one room and was working as a teacher. His life was simple, thinking was very high, and behavior was sympathetic. He proved to be an ideal teacher. His father wanted to take him to business

but Fatehchand had decided to dedicate his life to the service of Saraswati-the goddess of learning and for the good of the society. As a teacher, his salary was Rs. 10 per month, but soon he became famous as a very great learned man and he could earn Rs. 300 per month by way of tuitions and other services. He could not live very freely.

He had a daughter named Ujam and she was married at Sihor town. Ujam, however, died shortly and Monghibai, her mother was deeply pained of this ultimately death. Worldly pleasures did not attract him. He was deeply interested in religious literature and at that age of 39 he proposed to observe total celibacy with his wife Monghibai, which she accepted with pleasure.

Pandit Lalan Abroad:

Born a teacher and educationist, vast reading, attractive speech, a celibate, knowing many languages, ability to explain his own views, power to make a dull subject very interesting and an effective orator, he became popular among the people of all walks of life. Shri Veerchand Gandhi had gone to Chicago as a representative of the Jain Religion at the most famous world Religion Conference and Shri Fatehchand Lalan had also gone there within a week. He stayed in America for about four and a half years. He imparted knowledge of Indian culture and main principles of Jainism to the Indians and Americans during his stay there. He established institution named Mahavir Brotherhood. Shri Warron, J.L. Jaini, Alexander Gordon and other prominent persons co-operated with him. This institute published several books written by Pandit Lalan. Again in 1936 AD, at the age of 79, Pandit Lalan attended All Religion Conference held at London as a representative of Acharya Shri VijayVallabh Sooriji. He stayed therefore about seven months and propagated Jainism as well as Yoga in England and other European countries.

Contribution of Knowledge to Mother-Land:

On his return from America, Pandit Lalan stayed for months together at Nagalpur near Kutchh Koday and many villages of Saurashtra. He taught Yoga and Jainism to the people of this region. He stressed upon the practice of Samayik (religions rite of meditation), love towards all living beings in the world, to live a truthful and honest life, dedication for the service of society, need of simplicity for successful human life, sympathetic nature, need for high thinking. People from all walks of life including children, young, old, rich, poor, women, learned, ignorant from all castes and religions took advantage of his learning.

He used to go to deliver lectures on religion in various regions of the country and several meetings were arranged at Mumbai, Hoobli, Gadag, Jamnagar, Songadh, Palitana, Ahmedabad, Agas, Vadva (Khambhat), Sangli etc. His wife died in 1918 AD and he stayed for sometime in Lalan Niketan at Madhala, but he mainly resided in Ahmedabad and villages of Saurashtra, especially around Jamnagar. He spent his last days with Parvatiben. Even though he could not see well with his eyes, he carried on his activities by intuition. He breathed his last on December 7, 1953 while praying Panch Parameshthi. He lived a long life of 96 years. To prayer meeting and, Atthai celebrations were held in Jamnagar.

Some Important Events:

Some notable events and information touching the life of Pandit Lalan is likely to be useful to a practitioner of religion and yoga.

Thirst for knowledge in young age:

Mumbai was not over-crowded than one hundred years ago. Shri Lalan used to come a long distance with heavy bundle of books up to the bridge of Masjid Bandar and read books on the public road side in the light of municipal lamp till late at night. He was coming there so regularly. When if he did not go therefore a day or two, the watchmen were worried for him. Thus, even the common men had much sympathy and attachment for him. He learnt the lessons of human love and principles of religion. He tried to implement this learning in his own life and it made him so great and famous.

One day a new sepoy came on the bridge in his daily routine duty. He saw the boy Fatehchand studying his books very deeply. He asked, "Brother, where do you stay?"

"Sir! I stay at Lalwadi."

"Do you come here on foot?"

"Yes, I come on foot and go also on foot."

"Are you poor?"

"No, but I have interest in reading and so I come here for reading in peace".

"Brother, do not be afraid. If it is too late, I shall come with you to put you at your home".

"No, I am never afraid. I can go home at any time."

So much fearlessness! So deep desire for knowledge! So good behavior! And so much peace of mind!

He, thus, studied at the public lamppost and he became a lamppost for others.

Lalan Saheb was not much attached to worldly things. He was as simple as a child. He was humorous. One day, he left one of his books in a train in America. He atonce talked to the station-master and said that the book does not bear his name but "Sarvesham" i.e. this book belongs to all. The book could be secured very soon and the stationmaster was much-pleased.

Be Optimistic:

One American woman arranged a party of friends with a view to meets and talk with Lalan Saheb. On one side there was a chair and table for Lalan Saheb and there were inkpot, pen and paper on the table. There was also a costly mattress on the floor for some to seat. Many other chairs were also arranged for sitting. Many friends had come there to hear Lalan Saheb. Before Lalan Saheb could begin with his lecture, somebody's hand struck with the inkpot and the whole inkpot fell on the beautiful and costly carpet. It was spoiled very badly. The American woman had tears in her eyes as her costly mattress was so much spoiled. Lalan Saheb gave his lecture on this event itself. He said, "Friends! The host sister is deeply unhappy, as the costly mattress has been badly spoiled. I am also equally unhappy. But why we should be unhappy? The blot is, in fact, less than one-hundredth part of the whole

mattress, and more than 99 part is as beautiful as it was. Why should we see this stain only and not the remaining part of the mattress, which is so attractive? In our life also, we suffer from such attitude. Even with one event we feel that whole of our life has gone in vain but we do not see towards so many years that have gone and which are yet to come an event is only a little spot and the remaining part of life can be made much better. We can do it; it is in our hand. We must have long hopes and need not cry over a small incident. We cannot waste away the whole of remaining life simply for the reason of a small incident".

This incident gives inspiration to all of us, and we must remember it whenever we are in trouble or face unexpected painful circumstances.

Pandit Lalan always appreciated virtues. He himself honored and accepted good things and virtues from all sides. He praised virtuous people. He never spoke ill of anyone. He was freely meeting with all types of persons even though they may not be spiritually affected. He respected everyone whom directly or indirectly contributed for his own development. He approved and encouraged good deeds even if the same were outside the scope of Jainism.

He was totally free from greed, attachment and pride. His simplicity was his best ornament. He was an ideal teacher from the very beginning. The study of Jain scriptures and company of great persons exemplified this. He never valued money very much. He was felicitated on April '48 by the Kutchchi Jain Samaj at Mahavir Jain Vidyalaya, Mumbai and on June, '48 by the Mumbai Jain Yuvak Sangh and huge amounts were given to him in bags. He did not keep anything from these amounts but accepted only that much amount which the conveners had decided for maintenance of his family.

Lalan Saheb used to meet great Acharyas of Jainism, which included KesarVijayaji, VinayVijayaji, VijayVallabhSoori and others. He also went freely everywhere where he can gain some knowledge. He met Shrimad Rajchandra, Kanji Swamy, LaghuRaj Swamy, Mahatma Gandhi, Virchand Gandhi, Pandit Sukhlalji, Shri Kedarnathji, Shri JinVijayaji, Shri Motichand Girdharlal Kapadia, Saint Vinoba, Kaka Kalelkar, Shri Malavijayaji.

In Jain traditions, the study of Yoga and other systems of meditations are not much accepted. Pandit Lalan, however, said that there was unlimited power hidden in every soul and it could be brought out to action by knowledge and meditation. Here he stressed upon the rite of Samayik. He himself practiced these rites very sincerely. Many prominent persons of Jain community were deeply impressed by the experiments he made with others during the days of Paryushan in Hoobli. He, further, made many experiments of Samayik in Kutchh, Saurashtra, Mumbai and Ahmedabad and thousands of people took part in them. He loved study of Yoga and scriptures.

Pandit Lalan had created literature of several types for the guidance of little-learned people in very simple language. He wanted to acquaint the people of India and other countries with Indian culture, philosophy, meditation and Yoga. His 24 books in Gujarati and two in English have been duly published. The notable of them is as under:

- Sahaj Samadhi: It is shown in this book as to how by adopting Yoga system one can attain self-knowledge after being free from outward attitude, knowing the importance of one's soul and proceeding to see one-self very deeply step by step. The book was written in 1901 AD and its English translation was done by Herbert Warren in 1914.

- Divya Jyoti Darshan: This book was first published in 1908 AD and almost the same subjects as in Sahaj Samadhi (see above) are discussed in it.
- Translation of Swanubhav Darpan.
- Shraman Narad (Translation)
- Gospel of Man (Manav Geeta-1900 AD)
- Experiments in Samayik (1926): This is a useful book for meditation. Here, Lalan Saheb has described eight types of Samayiks with illustration on each. The description is effective and enlightening. More than six editions of this book have been published upto now.
- Atma vabodh: This is criticism and discussion on the book of 43 stanzas written by Shri JayShekhar Soori.
- Jain Dharm-Prarambh Pothi-in 3 parts: Pandit believed that hands are the symbol of bravery, head that of knowledge, heart that of pleasure and speech that of knowledge in the form of Oom. If all these four aspects are properly developed and utilized. Life becomes fulfilled and man can achieve the highest position.

Conclusion:

The personality of Pandit Lalan gives us inspiration for a determined life. From his highly developed life we learn virtues of simplicity, satisfaction, urge for knowledge, service to society, love for Indian culture, need to train and develop children very well, desire to understand and accept new thinking, selflessness and love for the world. Let us follow his path and start efforts to gain the light of knowledge, ideal behavior and meditation for enlightenment of our soul.

05. DharmVeer Shree Veerchand Raghavji Gandhi

Dr. Kumarpal Desai

The wheel of time fail to wipe out certain events and personalities. These footsteps laid on the sea-sand of time do not disappear in spite of repeated tempests.

The new world of America heard for the first time the determined and brilliant voice of Indian culture and Indian scriptures in the World Religion Conference held at Chicago in America 92 years ago. The two representatives of India attending this Conference awakened the world towards the spiritual heritage of their mother country. One of these, two personalities was Swamy Vivekanand whose success at the Conference has been on the lips of every Indian even today, but even more successful was the representative of Jain religion, Shri Veerchandbhai Raghavji Gandhi. Indians are habituated to forget to light the lamps of their own houses! so Shri Veerchandbhai is least remembered by us to day. The people who forget their spiritual personalities who are like the books of enlightenment do not come out of their narrow-mindedness.

Let us remove the curtain of time covering this glorious event of World Religion Conference at Chicago in America held before 92 years ago. There were more than 3,000 representatives from different countries believing in different religions attending this Conference and more than one thousand essays were read at it. The audience was of about 10,000. The Conference was opened on September 11, 1893 AD and highly learned personalities like Veerchand Gandhi, Swamy Vivekanand and P.C. Majmudar went from India to take part in this Conference. The main purpose of the Conference was to impart knowledge of different religions of the world, to create brotherhood among the followers of various religions and thereby establish peace in the world.

The speech of 29 year old Shri Veerchand Gandhi impressed everyone very deeply. Shri Veerchand had a turban with golden lace on his head in the style of Kathiawar, a long loose gown on his body; a white woolen blanket on his shoulders and country-shoes with pointed ends on his feet. His dress, thus, revealed Indian culture. The Conference was set aback with the deep knowledge, detailed studies, impartiality and pointed speech. One American newspaper wrote, "Among the learned personalities of East, the lecture on Jainism and character-building delivered by a Jain Youth was heard by the audience with so much deep interest as no other lecture of any Eastern scholar was heard." Veerchandbhai presented the principles of Jainism with so much knowledge that some newspapers published it word-to-word. He had the skill of explaining the terms of Jainism very effectively in simple language. He could strengthen his views with logic and philosophy. He explained the Jainism on one side and expressed his own interpretation on other side. It is not enough to study Sanskrit and Prakrit to understand Bharatiya Darshan-Indian Scriptures but one has to be well studied of very old culture also. Veerchandbhai had these merits and that is because he appears to be a Jain at one place and other than Jain at another place but, certainly, he is Indian everywhere.

His speech was not invested with simply book learning. His deep study of various spiritual views was evident throughout his lecture. There were feelings with pleadings. The thinking of Vivekanand and Veerchandbhai reveals broad-mindedness in Indian spiritual philosophy. They

have not spoken only on Jainism in America but they have covered also Sankhya Darshan, Yoga Darshan, Nyaya Darshan, Vedant Darshan and Buddha Darshan-various spiritual lines of thinking in Indian scriptures. Swamy Vivekanand was more tended towards Hindu religion. He has strongly criticized Buddhism and yet both the learned personalities met together to establish the greatness of Indian views on religion in foreign countries.

Fearlessness in Telling the Truth:

Veerchandbhai always said the truth. He was openhearted, honest; sincere in his behavior and so he was very effective. Reverend George F. Pentecost, a representative from London had ridiculed Hinduism by criticizing the system of Devdasi and a woman marrying with god and then held by many. It was only Veerchand Gandhi who defended Indian view against this criticism. He said that-I feel pleasure that nobody had the courage to criticize my religion but I will have to reply on the criticism on our society. Veerchandbhai challenged that-this was that Hindu religion for which Greek historians have noted that no Hindu is even known to be telling a lie and no Hindu woman is ever known to be unholy.

It is a notable fact that Veerchand Gandhi had deep friendship with many Christians of England and America and yet he seriously criticized the defilement activities of Christian missionaries in India. He has expressed mild reaction towards Americans in his articles, titled "India's Message to America" and "Impressions of America" but he has strongly opposed the defilement activities of Christian priests and missionaries in his article", Have Christian Missions to India been Successful?" He said-you must have heard from your missionaries that the people of India were dirty, characterless and deceitful but did not hear the stories cruelty being inflicted upon these Indians by these missionaries who were said to be delivering the message of love for all human beings. The government had not taxed the goods of Liverpool and Manchester coming to India so as to get there a big market but they taxed the salt in India with a view to get money to conduct their Government at high expenses. The salt is of daily use and it is essential item of everyone. The tax on this item is not at ordinary rate but it is at the rate of two hundred percent. Have you told this face to these missionaries? After this, Veerchandbhai further proceeded with criticism? "If they have not, whose messengers you will call these people who always side with tyranny, who throw their cloak of hypocritical religion over murders and all sorts of criminals who happen to belong to their religion or to their country?"

In this Conference of Chicago, Veerchandbhai presented Jainism briefly but effectively. He explained Jainism in two parts: One-Jain Philosophy and two-Jain policy, nine elements, six types of souls, Syadvad, detailed thinking about substance and non-substance in Jainism etc. Everyone heard the philosophy very attentively and it impressed them very well. He explained the special aspects of Jain behavior. He discussed Jain policy. He made comparative study about the existence of the universe and Jainism with other religions. He established that Jainism is older than Buddhism and thereby tried to convince all the audience that Jainism is based on logic, evidence and philosophy. They got a new understanding and expressing his pleasure on American gave his opinion about Veerchandbhai like this: In this Conference of Religions, many philosophers, religious preaches and learned personalities came from India and they presented new vision one way or the other. They went on adding elements after elements in religions so that everyone would feel that their religion is comparable with many of

the world religions. Moreover, their speech and religious feelings made special effects. If was full of heavy learning, deep scholarship, thinking and convalescence. But among all these, one young gentleman of Jain religion gave an altogether new line of thinking and philosophy. The young man is from an ordinary family, he was not a monk or mendicant, he was not a religious teacher or preacher. If he were able to present his religions aspects so effectively, how great his teachers would be? He was a simple but determined philosophy of religious life. It was definitely worth knowing and understanding."

There is a special aspect about the lectures of Veerchandbhai Gandhi on Jainism that he never criticized other religions. His thinking to adopt non-violence in life and to remain free and neutral on non-secular pressures and prejudices. This is quite befitting to a true Jain who maintains his attitudes to see everything in one thing and one thing in everything. He spoke correct English language, natural but effective presentation and deep study of all related matters, these three aspects matched in his speeches. His studious lectures went deep into the hearts of Americans. He gave us books like The Yoga Philosophy, The Jain Philosophy. But his main contribution came in The Karma Philosophy. In this book, he elaborated the theory of deeds and it revealed his deep knowledge of the subject with active attachment for Jainism.

A Great Patriot:

Shri Veerchand Raghavji Gandhi was not merely a philosophical thinker but also an ardent patriot. It was believed in America that India was a country of "Tigers, serpents and kings". The Christian propagandists gave an ugly picture of India. Shri Veerchandbhai tried to present India in her correct perspective. Swamy Vivekanand did the same. He explained the greatness of Indian cultures to the foreigners and said, "It is surprising that foreigners have continuously invaded India and facing all these calamities, India is still alive with all her might and right. India's religion and behavior are unchanged and the whole world has to see towards India. The cultural heritage, agriculture, craftsmanship, literature, character, behavior, sources of science and knowledge, respect for guests, worship of woman, love for all living beings and natural sympathy are the special and notable aspects of Indian life. If this culture could have been bought, the Britishe might have already bought it and took it over to England. But this could not happen and can never happen."

Very late in 1893 AD Veerchandbhai talked of economic and political independence of India. Once he said to Americans that India was crushed under the feet of the British. India was free only in religion but when India would be politically free, she would never launch violent attach on any other country. In 1893 AD, Gandhiji was merely a barrister and Veerchandbhai had made this statement in those days. His thinking of 1893 AD has fully come to be true to day!

Veerchandbhai was deeply religious. He could foresee many things. He could see beyond tomorrow. When there was not even a ray of hope for India is independence, Veerchandbhai said that if India became independent she would peacefully co-exist with other countries. Before five decades of Indian independence, Veerchandbhai said in his lecture on The Jain Philosophy: "you know my brothers and sisters that we are not an independent nation. We are subjects of Her Gracious Majesty Queen Victoria the "defender of the faith", but if we are a nation in all that, name implies with our own government and our own rulers, with our laws and institutions controlled by us free and independent, I affirm that we should seek to establish and

forever maintain peaceful relations with all the nations of the world." Honors in foreign countries and work of religious propaganda. Shri Veerchandbhai had been so much impressive that the conveners and scholars of this World Religion Conference had awarded silver medal to him. After this, on August 8, 1894, the residents of Kasadoya City had awarded gold medal to Veerchandbhai. He delivered lecture on "Some Mistakes Corrected" in this city. When the lecture was over, he was requested to deliver yet another lecture- as noted by the newspaper named Beffellow Corriyar. Veerchandbhai established two institutions named "The Gandhi Philosophical Society" and "The School of Oriental Philosophy" in America. In Chicago, he established, "Society for Education of Women of India". Shrimati Harvard was the secretary of this institution and she had adopted strict Jainism with total vegetarian food under the inspiration of Veerchandbhai. As Bhagini Nivedita was the disciple of Swamy Vivekanand, so Lady Harvard happened to be the follower of Shri Veerchandbhai. She was performing Samayik also in the same way as other Jains.

After this, Veerchandbhai Gandhi came to England and fulfilled his desire to be a Barrister, but he did not use his learning to earn money.

The Jain community in England asked him to start a teaching class for the study of Jainism; and after some years, Veerchandbhai established "Jain Literature Society" in London. One devotee Herbert Warren stopped taking non-vege food and adopted Jainism. He noted down the lectures of Veerchandbhai and wrote a book in English on Jainism. Mr. Charles B. Bonny, President of the World Religion Conference was also very much impressed by the lectures of Veerchandbhai. When there was severe draught in India in 1896-97, Mr. Bonny was the president of Draught Relief Samiti established in America. This Samiti atonce sent Rs. 40,000 and one steamer full of grains. Veerchandbhai had delivered about 535 lectures during this tour of America. He had total control over 14 languages including Gujarati, Hindi, Bengali, English, Sanskrit and French.

Thus, a youth of only 29 going to foreign countries displeasing his relatives in India, deliver an impressive lecture in World Religion Conference, visit foreign countries for three times, establish several institutions and propagate not only the Jainism but almost all Indian scriptures, is really a very surprising matter.

Service to Religion inIndia:

Veerchandbhai did not live long, but his life was full of several awards and rewards. He was the first Jain student getting through B.A Examination with honors in 1884. His father expired in 1890 and he had not allowed any body to cry or beat breast, as was the prevailing practice in those days. This was not an ordinary achievement. At the age of 21, he was secretary of "Shri Jain Association of India" and he successfully worked for the removal of hair-removing tax being taken from the pilgrims coming to Palitana for pilgrimage. The firm Anandji Kalyanji filed a case against the ruler of Palitana against difficulties and hardships caused to the pilgrims, but the political agent had good relations with Sursinghji, ruler of Palitana and favorable orders could not be obtained from him. Shri Veerchandbhai took this matter in his hand. It was like committing suicide to be against rulers in those days but Veerchandbhai made several trips on horse between Mahuva and Palitana. He created an atmosphere for co-operative dialogue. At

last, he met Lord Ray, the Governor of Bombay and Political Agent Col. Worson and made effective presentation. MundakaVero-i.e. Tax on hair-removing rite was abolished.

One British officer set up a factory for removing the skins of pigs near SametShikhar. Veerchandbhai went to Calcutta to get this factory removed from this important place of pilgrimage of Jains. He studied Bengali language so as to understand the documents by staying at Calcutta for six months. At last he could obtain orders-SametShikhar is a place of pilgrimage for Jains and no one else has the right to enter there-and thus, the factory had to be removed from there. Similarly, he brought a good solution of the dispute on Kavi Derasar i.e. Jain Temple at Kavi.

He attended at International Trade Conference as a representative of the whole of Asia. He, then, attended the conference of Indian National Congress at Puna in 1895 as a representative of Bombay. He was a strong supporter of Rastriya Mahasabha-i.e. National Conference. He had made several experiments on food and dieting with Mahatma Gandhi. It appears that he had been in good touch of Mahatma Gandhi because in a letter written to the son of Veerchandbhai, Mahatma Gandhi asked him with aashirvad-blessings "Have you preserved anything from the ideals of your father?" wrote Gandhiji.

Shri Veerchandbhai Raghavji Gandhi expired in Bombay in 1901 AD at the age of only 37. His achievements in such a short life are certainly surprising. I have no words to pay befitting tribute to such a great personality but I quote a stanza from the National Poet Iqbal: (An attractive eye is compared with the flower of Nargis. This flower cries over thousands of years for its not being seen by a gentleman say its lover and when such a lover appears after a long time, the flower expands itself with joy.

Shri Veerchand Raghavji Gandhi was such a man in such a beautiful garden!

06. Guru Gopaldasji Baraiya

Introduction:

Just as Shri Shraddhanand and Rayjada Hansraj are in Arya Samaj and Sir Saiyad among Muslim Brotherhood, so is Pandit Gopaldasji Baraiya in Jain community. The Jain community was almost in darkness before the arrival of Panditji. The flag of Arya Samaj was not flying only in India but also in Arab-Iran. The Muslim and Christian religions were expanding with equal force. Shri Baraiyaji came to religions were expanding with equal force. Shri Baraiyaji came to resume the Jain community in such hard times. There will be no exaggeration to say that the souls of Shri Akalankdeva and Shri SamantBhadra were greatly pained with this painful condition of Jainism and they put in their extra-ordinary knowledge and power of scripture pleadings in Shri Baraiyaji and beat the drum of Jain Religion.

Birth, Childhood and Education:

Pandit Gopaldasji was born in Agra in 1867. His father, Laxmandas died when he was only two years of age and hence he could not study much but the mother gave him the best of impressions. He could study only up to seventh standard. It is worth to be noted that upto this age he did not have much interest in religion. He was in service of railway at Ajmer at the age of 19 and at that time he came into contacts with highly learned Jain gentleman Pandit Mohanlal. Gopaldasji was drawn towards Jainism with these contacts and he started studying Jain books. He left the railway-service after two years and started new service at the salary of Rs.20/- per month under Ray Bahadur Sheth Moolchandji where he had to supervise the construction work of various buildings. At Ajmer, he studied regularly for about six-seven years and with continuous hard working in study as also in service he mastered Laghu Kaumudi of Sanskrit grammar, some important sections of Jain grammar, Logic and principles of Justice (NyayDipika) etc. and then after started studying Gommatsar. Pandit Mathurdasji and Babu Vaijnathji helped and guided him very well in this task. He took up further study at the Pathshala (Religions school) of Bombay with Pandit Jivram Lallooram Shastri. He also studied Pariksha Mukh, Chandra Prati Kavya and Katantra-Vyakaran, Panch Dhyayi etc. with Pandit Baldevdasji.

Pilgrimage and Residence at Bombay:

In 1892, Sheth Moolchandji went for the pilgrimage of MoolBadri and Pandit Gopaldasji was with him. On his return journey, he came to Mumbai and felt that it was a good place for earning livelihood. He joined a European Company at the salary of Rs. 45 per month which was raised to Rs. 60 very shortly. During these years, his mother expired and he went to this native place without obtaining leave from his office. He was, therefore, removed from service but shortly reinstated because of his good record of previous service.

He worked as Commission Agent in jewellery after 1895 but it was difficult to maintain truth and honesty in this business and hence he stopped this work and then started to work as a broker in cotton, oil-seeds, silver etc. In V.S. 1902 he started working Adat (commission agent) at Morena with Gandhi Natha Rangji. He tried to work independently also for sometime in between but could not succeed. Now, he accepted service only for maintenance of his family

and dedicated himself for the service of the society. He did not care for rest, economic stability or prestige and worked hard for educational, social and religious activities in V.S. 1913, he was elected president of South Maharashtra Sabha. In V.S. 1918, he became ill due to excessive strains and died very peacefully.

Public Life and Works:

Pandit Gopaldasji Baraiya was the foremost torchbearer in Jain community. His public life begins from Mumbai. He established Digambar Jain Samaj in 14 with the help of Pandit Dhannalaji and then in 1897, Bharat Varshiya Digambar Jain Parikshalaya-i.e. Examination Board of India in unclothed Jain community-was also started and Pandit Gopaldasji himself took up its administration. In 1956, a periodical Jain Mitra was started and it was like a main pillar in the achievements of Pandit Gopaldasji. He started Jain school in Kundalpur with only two-three students and it is not well known as Jain Siddhanta Vidyalaya. This Vidyalaya has given many learned Pandits to Jain community who has taught many great Jain Shastras of Jainism to many students.

Considering his extra-ordinary contribution for the good of the society, the Government had appointed him as Honorary Magistrate of Morena. Then his outstanding services for Jain community and Jainism were also appreciated and the Provincial Council of Bombay, VadiGaj Kesri, awarded him the title of Syadvad Varidhi by the Jain Tattva Prakashini Sabha of Itava and Nyaya Vachaspati by the Sanskrit stalwarts of the Government Sanskrit College of Calcutta. His power of speech was astonishing and it was the main cause of his earning of so many awards. He could speak on any subject of principles continuously for two-three hours. Only highly learned Pandits could understand his lectures. He had been successful at the pleadings and discussions on many subjects but he had no systematic knowledge of Sanskrit and hence he did not enter into discussions with Sanskrit Pandits.

Contribution in Literature:

Panditji had no much of school or college learning. He did not know grammar completely, he had hardly studied under a teacher and yet by his own efforts, he studied extensively in almost all subjects and was honored as a great Pandit. He was a life-long student in search for knowledge. Since he was teaching the students in Jainism and other subjects, he had studied special and exceptional books so that he can answer the doubts expressed by his students. He was, thus, unparalleled and exceptionally learned man in Logic and Spirituality. His contribution in literature was mainly as under.

He wrote three great books:

1. Jain Siddhanta Darpan
2. Sushila Upanyas and
3. Jain Siddhanta Praveshika.

Jain Siddhanta Darpan is written in only one part and if it was written in all its parts, it would have been most important book in Jainism.

Sushila Upanyas is considered to be a very good Upanyas among such books of those days. Even if this is only an Upanyas-i.e. a guidebook, many serious subjects of Jainism is discussed in all details therein.

His exceptional contribution in Jain Literature is his Jain Siddhanta Praveshika. Even the most difficult and serious elements and principles are explained in simple language in this book so that a little learned man can also understand it properly. This book is as good as pocked dictionary for the students studying Jainism and those who are interested to know the essence of Jainism.

The life of Panditji and the main principles of Jainism which he followed can be seen briefly from his instructions and guidelines laid hereunder:

- If you want to be a true Anuvrati (Follower of Jainism), be free from fear.
- If you want to be free from fear, do not be in service of others but do your own business.
- If you want to be in discussions on religion even while being in business, you must maintain Anuvrat strictly. Then only your business will go well.
- If you want to follow Anuvrat, prescribe limitations for yourself.
- If you want to adopt limitations for yourself, let them come from your duties and responsibilities.
- Believe your duties as your right.
- Be rightful. Do not fight or cry for your rights.

Individual Character:

Panditji was of very high character. He was not addicted with anything. He was insistent on pure and holy food and drinks. He was, therefore, many times seen as orthodox. His clothings were also very simple. Hardly anyone could know from his dress that he was a great Pandit of Jainism. He never earned money through religious rites. He was accepting only travelling expenses. He did and said whatever he felt to be true without being influenced by rich or so-called great persons. He was, therefore, repelled by many of such persons.

He was totally selfless. He always came forward to help others. These were his greatest virtues. He did religious deeds for his own satisfaction. He worked hard for the development of Jain literature, Jain Principles and Jain religion. He used to work till late up to ten or eleven at night if circumstances called for without taking much care of his health. The work of administration of Jain Schools and other institutions brought him great burden of constant activities. He was peace loving, thoughtful, patriot and sincere to his responsibilities. He liked to stay in loneliness. He collected many books, he could remember many things at a time, he was simple and kind. He loved Hindi language very much.

Important Events of His Life:

He loved his students. He insisted for truth, hard work, simplicity, broad-heartedness, honesty and character. Two important events of his life are worth to be known by us and they are given hereunder:

- Baraiyaji was in service of Sheth Ray Bahadur at the salary of Rs. 20 per month before he came up in social field. Once, Sheth Saheb started for pilgrimage and he took Baraiyaji with him for lectures and discussions on religion and for maintaining account of money etc. Ray Bahadur sent him to buy railway tickets on one occasion. Baraiyaji not only brought the tickets but also paid luggage charges for the luggage with them. Ray Bahadur Saheb felt it seriously ill that such a great man, as he had to pay the luggage charges. Baraiyaji had to hear many good and bad words from Sheth Ray Bahadur. Baraiyaji was said to be senseless. How can Baraiyaji continue where cheating, fraud and falsehood are the pillars for prosperity? Even though, Baraiyaji was in financial hardship, he left the service of Ray Bahadur.
- Acharya Vrata (i.e. to keep away from theft and cheating) was one of the most essential vows out of the five major vows of Jainism. Once Panditji came from Mumbai to Agra with his family. After some days while seeing the account of expenses, he came to know that his servant had not taken the railway ticket for a child of three years of the family. He felt much pain in his mind and heart. He, atonce, went to the stationmaster and begged pardon for the mistake he put up the cost of the ticket on his table. The stationmaster persuaded him very much saying that it was true that he should have taken a half ticket for a child of more than two and a half years but in the present times, hardly any one follows this rule. He was very simple and plain-hearted. Please take back this money, otherwise he would be considered to be a fool among his friends and relatives. How can Panditji accept such an explanation? He returned leaving the money on the table of the stationmaster.

Baraiyaji was a great observer of five major vows. He was sincere and truthful in maintaining these vows.

Family Life:

Panditji was never happy in his family life. He was married at the age of 19 only when he was at Ajmer. He had one son, one daughter-Kaushalyabai and one more son Manikchand respectively. The first son died and lives much after his birth. His wife was not co-operative. She always created quarrels in the family. She did not contribute in any way for increasing the prestige of Panditji. She did not serve him well even in his sickness. We remember the wife of Socrates if we look at this woman.

Conclusion:

Totally an ordinary person in appearance, Panditji was really a very great man. He gave new life and look to Jainism. He had internal pride and satisfaction of his studies and learning. He worked hard for development and expansion of Jainism for about 25 years by moving at Kashi and other districts of United Province, Chhatarpur of Madhya Pradesh, Katni, Raipur, Indore and other districts, Jaipur of Rajasthan, Ajmer, Shetrunjaya, other places of pilgrimage, three major cities of India, viz. Bombay, Delhi, Calcutta etc. He took foremost part in Religious discussions, social institutions, establishment of Panch Kalyanak idols, up-lift of society and so on. People were deeply attached and attracted to him for his services in Jainism.

Late Pandit Manikchandji Kaundeya, late Pandit Bansidhar Nyayalankar, late Pandit Khoobchandji Shastri, late Pandit Devkinandanji Shastri, late Pandit Makakhanlalji Shastri and late Pandit Kailashchandrajji of the previous generation and Shri Pandit Jagan Mohanlalji, Pandit

Darbarilal Kothiyaji, Pandit Foolchandji Shastri and Pandit Pannalalji etc. of the present generation were the sources of inspiration for Pandit Gopaldasji Baraiya. Pandit Gopaldasji Baraiya was the religious teacher of Shri Ganesh Prasadji Varni and other religious leaders of his time. Even though Shri Ganesh Prasadji is not with us to day by his mortal body, he remains with us through the unending line of his followers and disciples.

Religion: High Thinking of Guru Gopaldasji:

The one, who insults and ridicules other religions through the pride of his own religion, really insults his own religion. The only purpose of worldly happiness (Public and personal) is religion.

When a person buys an earthen water-pot, he tests it by striking fingers on it repeatedly. In this way a man who turns to adopt a religion, he must test that religion upto his satisfaction and then only adopt it. A person taking up a work in hand must first examine its fruitfulness; otherwise his labor will go in Vain. Our soul becomes beautiful, simple, attractive, bright, impressive, peaceful and high by the effects of religion. The soul earns high credit and respects from others.

One cannot earn religion by partnership with any or by payment of money because it is the nature of substance. Religion can be achieved mainly by experience.

The great man having withdrawn from worldly subjects and pleasures is enormously happy. The Indras and Chakravarties do not even a croreth part of this happiness by the pleasures of subjects and objects. So if you want real happiness, you must follow religion because it is the only cause of happiness. The greatness of religion cannot be expressed by words. Jainism is not for specific persons of certain castes or creeds. It belongs to everybody, it saves everybody and none can capture it by him.

Wealth and Charity:

A fool gets golden ornaments and jewellery by earning money, a greedy man keeps his wealth under the ground, a man of ill habits wastes his wealth in evil deeds, a charitable person makes charity by his wealth while an intelligent person uses his money for the good of the people and advancement of religion.

Money earned by truth methods should be used in charity by sympathy and good will. Charity of knowledge is the best charity; you will your hunger only once while by earning knowledge the soul gets permanent happiness and salvation.

Education:

If students are taught only religion, they will not be able to maintain themselves and their families and therefore, practical knowledge must be imparted alongwith the knowledge of religion.

Where both these types of knowledges are given to students and where rich persons are in good number, that society is considered to be great, while the other societies and castes come to a lower status.

There are two main parts in the development of human life. (I) Personal development and (ii) Social or Public development. For both these types of developments, knowledge or learning,

money and unity are necessary. Jealousy, false pride and ill practices are the main obstacles in development. Human life becomes a success with good highest impressions (Sanskar) long-term development is not possible.

Subjective Pleasures:

The pleasures coming from senses and subjects lead to pains and miseries. To go for these pleasures is to go in the mouth of Kaal-death. Our soul suffers severe pains merely because of his longing for subjective pleasures. There is no happiness at all where the soul believes to be happy. The enemies in the form of subjects and worldly pleasures cause much more pains that are caused by the attacks of tigers and lions.

If you have sincere desire for real happiness, you must be away and detached from worldly way of living life and think for salvation. Shun subjects and run for knowledge. Leave away sexual pleasure and seek for eternal happiness of Moksha or salvation.

07. Param Tattvagna Shrimad Rajchandraji

Introduction:

Shrimad Rajchandraji is an exceptional personality of the 20th century (twentieth). He was a great philosopher and thinker. He was an incarnation of knowledge, a gentleman of the highest virtue and lamppost for many. He was extra-ordinary great not only for Jains but also for the whole of modern world. Mahatma Gandhi said for him: Shrimad Rajchandra held an astonishing personality. His writings came from his experience of life. One who read thought and followed his writings could easily reach the doors of salvation. One who wanted to be free from self-agony, wanted to know his duties and wanted to get real happiness in his life must read his books even if he was ardent Hindu or follower of any other religion. Kakasaheb Kalelkar said, "Shrimad Rajchandra was a great experimentalist. He has been a living example of experimentally proved achievements of ultimate position. He had attained total self-control and therefore, we can see exceptional strength and vigor in his creations.

Birth:

Shrimad Rajchandraji was born on the auspicious day of November 9th, 1867 the Diwali Day of Gods-of the month of Kartik, at Vavaniya village of Morbi states in Saurashtra of Gujarat. His grandfather was Panchabhai Mehta. He had come to Vavaniya from the nearby village Manekpara and started the business of shipping and money lending. Ravjibhai and Devaba were his parents. This was a devotional and serviceable couple and two events were known about them. One was of an old commission agent and the other was of a saint-Fakir. The couple had served these two persons with body, mind and money with total devotion and sincerely they had given blessings to this couple that they would have a great and victorious son. Shrimad Rajchandra was born after sometime of these incidents. In the Jain community of Gujarat the day of Gods' Diwali. The birthday of Shrimad Rajchandra was celebrated as the birthday of Shri Hemchandracharya who was said to know everything about Kalikal-Kali Kaal Sarvagna and as the day of beginning of the pilgrim-tour at Palitana. The child was named as Laxminandan at the time of his birth but at his age of four, it was changed as Raychand or Rajchandra. He was by this two name of Rajchandra.

Childhood:

Rajchandra got impressions of Vaishnav religion-a sect of Hindu religion from the birth because his grandfather was a devotee of Lord Krishna. On the other hand, his mother Devaba had come from Jain impressions. The child Rajchandra was, thus, brought up under combined impressions of Jainism and Vaishnavism. Rajchandra was deeply interested in reading and when he read hymns of Pratikraman in Jainism, he was drawn by the feelings of kindness to animals and the discipline coming out in begging for pardon in Paryushan days. He was drawn towards Jain hymns more and more. The Jain atmosphere gives more importance to knowledge, renunciation and detachment from worldly affairs. In these days of his childhood, one important incident took place: In 1875, Shri Aminchandbhai died of serpent-bite. At this time, young Rajchandra asked his grandfather as to what did it mean by death. The loving grandfather said, "The soul from his body has gone out and now he will not be able to speak or

move. His body will have to be burnt out near the pond outside the village." Hearing this, Rajchandra slipped into deep thinking and as a result the cover of ignorance vanished. He remembered his previous lives and when he went to Junagadh, he knew everything about the lives through which he had passed before. This knowledge affected his social life very deeply. He knew the pains of repeated births and death. He became more and more detached to his family life and decided to work to attain Moksha, absolute bliss or Salvation or Omniscience.

His Learning:

After seven years of age, Shrimad Rajchandra was put to a school. He remembered his readings only by one-time reading, (this is called Ekpathi) and he cited about this power in Samuchehaya Vayacharya. He completed his seven-year study in only two years. He was always eager for learning, reading new books and knowing more and more at all times.

Attachment of Magical Powers in Childhood:

He started composing poems at the age of eight. He sat at the father's shop and conducted the business honestly and sincerely. He could understand the proper meanings of Gujarati, Hindi, Sanskrit and Prakrit words and phrases in these books. The virtues of being kind to all living animate; sympathy and tolerance were developed in him from his young age.

Avadhan Shakti and Jyotish Knowledge:

He could do many works at a time without errors. He made an experiment of twelve Avdhans in Morbi at the age of only 16 and then did 16 and 52 deeds at one time in Jamnagar and Botad respectively. He made an experiment of performing 100 deeds at a time in Mumbai at the age of 19.

After this success, Shrimad Rajchandra turned to astrology. He had also the power of knowing books by touch only keeping eyes closed and knowing the taste of food-item without taking it on tongue. The intelligent part of the society expressed their sharp reaction on these extraordinary powers and newspapers like Mumbai Samachar, Jame Jamshed, Gujarati, Times of India, The India Spectator, Bombay Gazette etc. quoted these powers not only as a news-item but they wrote editorial articles also. The Jain Samaj in the assembly on Shatavadhan awarded him gold medal and he was titled as Sakshat Saraswati-i.e. Goddess of Learning in person.

Shrimad Rajchandra stopped these activities respectively at the age 20 and 24 because he was afraid of excessive public contacts because of his Avadhan experiments and only worldly progress was expected by the knowledge of astrology. He placed both these powers in the category of simple imaginations and turned towards restraint, detachment, study, thinking and loneliness for attaining real strength of soul.

Business and Conduct:

Shrimad Rajchandra had the business of jewellery and he did it only for the maintenance of his family. As a measure of social revolution, he wrote poems and articles for female education, unparalleled marriages, reason for the down fall of Aryans, protest against heavy expenses for dinner parties at marriages and many other subjects.

Family Life:

Shrimad Rajchandra was married to Zabakben, the daughter of Shri Popatlalbhair, elder brother of Shri Revashankarbhair Jagjivandasbhair at the age of 20. It can be said that the family-life of Shrimad was not for any other reasons but to wipe out the deeds of previous lives and it is a challenge to those who say that family life is an obstacle for the one who is out to search for the ultimate position of his soul, i.e. salvation. This is clear from the several letters written by Shrimad Rajchandra in those days:

- I do not desire to maintain any love or hatred, affection or aversion regarding relations with woman but I have stopped in promulgating my desires only because of impressions of my previous lives.
- Let both of us jointly tries to be godly idols and that too with great pleasure. You stress much on cleanliness or holiness and look to my devotion with even, equal and sympathetic feelings.
- The world expands as a result of residing in the black hall of family-group. You cannot destroy even a hundredth part of evils of remaining in family life by whatever changes you make in the ways of your living but you can destroy them to a great extent by adopting to stay in loneliness. Family life is the cause of passion. It is a mountain since the beginning of this universe on which attachments, affections and aversions reside.

Thinking, Convalescence and Revelation of Soul:

The personality of Shrimad Rajchandra was fully engaged in serious thinking and reflection of being with religion. He loved every living animate on earth and we can see this from his outward and inward behavior.

His desire to live highest quality of life right from his childhood, his revelation of previous lives, deep study of various scriptures, increasing document, constant muttering of Saat-Truth and the Ultimate, deep longing for right experiences, continuous efforts to increase and develop virtues, meaningful understanding of elements and principles studied in scriptures etc. brought him to be omniscient in V.S. 1947. He experienced Absolute Bliss and it was the most remarkable day of hi life. He says, "There is no doubt that I attained absolute knowledge and it is true at all times that I was then free from all the bondages around my soul. Jain thinking considers this to be Samyak Darshan and Vedant says it to be KevalGnan.

Shrimad Rajchandra wrote for poems at Ralaj Village in 1891 as an expression of his attaining Absolute Bliss and those who want to do good of their soul should know and study these poems for their salvation: These are:

- O Lord! O Lord! What shall I say?
- You gave me restraint, regularity and good feelings....
- Dull or stupid feelings give dull results....
- What is call the Absolute Knowledge...

(The Original word language are missing)

Earnest Desire to Be in Loneliness:

Shrimad Rajchandra, though, attained the Absolute Bliss but he was interested to be on the unending path to the eternal truth. It was necessary for him to be detached from this world and family for peaceful treading on this path and he started to stay in lonely places out-side Mumbai for more and more time. By loneliness, he could increase and strengthen his detachment with worldly affairs; he could study scriptures deeply and could think of the Absolute in more meaningful ways. His efforts can be divided in two parts.

In the first stage, there were many obstacles on his way and hence his progress was also very slow. Even then he continued his activities as vigorously as possible. He stayed in loneliness in the following places with a view to strengthen virtues, restraint and detachment with worldly affairs:

Last Efforts and Demise: (V.S. 1952 to 1957):

These were the years of his rigorous prayers. Attachment with outward and inward longings became weaker and he could be free from almost all bondages to a great extent. He continued his studies, thinking and reminiscing and started avoiding food, clothes, circumstances, contacts, bodily feelings so that total restraint can be adopted later on. In the forests of Uttarsanda, at Idar and at Kavitha he stayed in loneliness. His devotees have said much about this. He never allowed anybody to stay with him at night, he did not use mattress, and he used only one cloth and took only one type of food. He did not use footwear, he suffered bites of mosquitoes etc peacefully and stayed in lonely forests for meditation and silence.

He used to stay out of Mumbai continuously for more than six months for the company of saints and to be more and more detached with the world. He did not even correspond with others except for doing well of others and that too very briefly. He left his business in 1899 and asked for the consent of his mother to adopt Dixa-life, but in the next year only his body did not co-operate with him and he died in 1901. During his life of loneliness he stayed mainly at:

- Charotar region: Kavitha, Anand, Nadiad, Uttarsanda, Vaso, Kheda, Ralaj, Vadva and Khambhat.
- Saurashtra region: Sayla, Morbi, Vavaniya, Rajkot, Wadhwan, Viramgam
- Other regions: Idar, Ahmedabad, Naroda, Dharampur etc.

Even after attaining omniscience in 1891, he continued to be in efforts to gain power of self until he died in 1901.

His Group of Disciples:

As many bees come to flowers because of their sweet smell, in the same way many persons were attracted to him because of his power of soul. They respected him with honors, devotion and dedication: -

Shri Sobhagbhai:

Almost one-fourth part of Shrimad Rajchandra's correspondence is written about this gentleman. He was simple in behavior and serious in devotion. He was ardent devotee of Shrimad Rajchandra.

Shri LaghuRaj Swamy:

He was an exceptional devotee of Shrimad Rajchandra. He attained good of himself. Even though Shri LaghuRaj Swami had originally taken Dixa as Sthanakvasi mendicant, he dedicated his life to Shrimad Rajchandra and remained in his service even by suffering acute pains and hardships.

Shri Ambalalbai:

He was native of Khambhat. His power of memory was unusual and Shrimad Rajchandra entrusted him the work of copying out scriptures and letters. His contribution in collecting the literature about Shrimad Rajchandra after his death was very great. He himself passed away in 1905.

Shri Jothabhai:

He was with Shrimad Rajchandra for a very short time and yet he was fully devoted to him. He died at the young age of only 23 in 1890.

Shri Mansukhbhai:

Native of Morbi, Shri Mansukhbhai Kiratchand Mehta realized Shrimad Rajchandra as a great soul even with short stay in his company. He was sincerely devoted to the service of Shrimad Rajchandra.

Mahatma Gandhi:

Mahatma accepted three persons as his guide and he frequently took their advice and inspiration from them. Shrimad Rajchandra was foremost of these three personalities and Gandhiji obtained spiritual instructions from him. Many writers have taken Gandhiji as Mahatma (a great soul) and Shrimad Rajchandra as Dharmatma (A Spiritual personality)

In addition to these prominent persons, Shrimad Rajchandra had the great influence over Shri Popatlal Mahokambhai Shah of Ahmedabad, Shri Dharshihai Sanghvi, magistrate of Morbi, Shri Maneklal Ghelabhai, Shri Revashankar Jagjivandas Zaveri, Shri Mansukhbhai Ravjibhai Mehta, Shri Tribhuvan Manekchand, Shri Zaverbhai Sheth, Shri Jeshingbhai Ujamshi, Shri Laherchandbhai, Shri Dungarshibhai, Shri Khimji Devja, Shri Motichand Girdharlal Kapadia, Shri Chhotalal Manekchand, Shri Vinaychand Popatbhai Daftari, Shri Anupchand Malukchand and many others.

Some Inspiring Events

Sympathy without-Reason:

Shrimad Rajchandra was once going to Vavaniya from Morbi and Shri Mansukhbhai Mehta with other devotees had been with him for sendoff. The train was about to arrive and all were busy in discussion of spirituality. At this moment someone came to call Shri Mansukhbhai and he had to go, Shri Mansukhbhai was sorry for losing this chance of being in this discussion. Shri Mansukhbhai did not express this pain in words but Shrimad Rajchandra did see from his face

that Shri Mansukhbhai was really very unhappy to hear the spiritual discussion. Shrimad Rajchandra did not get into the train to go to Vavaniya but returned home to Morbi with the group of devotees. He granted advantage of spiritual discussion to Shri Mansukhbhai on the other day. This is the uncalled for kindness of a learned man Shrimad Rajchandra!

Do Not Allow Your Mind to Be Idle:

Once Mooni Shri Mohanlalji put a question to Shrimad Rajchandra: Mind does not remain steady. What are the ways to achieve steadiness of mind?

Shrimad Rajchandra said, "Do not allow---even a minute of time to go in waste. You must read a book, which will strengthen your detachment with world and think on it. If this is not possible you should matter religious phrases on rosary. If your mind is idle even for a moment, it will cause serious harm and spoil all your achievements. Go on giving him food of good thoughts. Just as cattle goes on eating grass put up to it, so is the mind. It needs some food at all moments. Thus, you must continuously go on pouring good thoughts into your mind. Do not submit to the directions of your mind. We must lead it on the right path instead of being drawn to do undeserving acts as desired by the mind."

Conclusion:

The personality of Shrimad Rajchandra was been mainly spiritual. Since he did not live long, his message did not reached to the vast society during his lifetime. We must not forget that he was not only a saint. He was an outstanding educationist, a born poet, having extraordinary power of remember, a reformer of society, ardent experimentalist of non-violence and brilliant torch bearer of secularism-i.e. equal respect for all religions.

He has given us AtmaSiddhi Shastra, Mokshamala, Apurva Avasar and many other letters and poems. These are the essence of Shad Darshan. He has granted directions to the seekers of spiritual strength and worked to bring up the high ideal of religion as well as of society. We have not been able to understand this great man in true perspective. This is not enough. We have not taken adequate of his preachings and teachings.

We must be without feelings and leave away our tendency to see any lapses on his part if we want to understand him in his real form. He has given us all-time principles; he has uncovered the religious facts while giving the message of peace, love, non-violence and truth. By following the guidelines given by him we can do well of not only ourselves but of the society as a whole.

Preachings of Shrimad Rajchandra:

He lived only for 33 years, but in this short life he has delivered preachings of eternal importance. It is not possible here to give everything he has said and written but some important and useful gems of his preachings are given hereunder:

Normal Good Behavior, honesty and Justice:

- All living beings are seen as equal, do not cause pain to any soul, do not exert work from any soul beyond its ability and capacity.

- Life is short but engagements are enormous. Cut down your engagements and attachments so that you will feel happiness in life and you will take your life to be sufficiently long.
- The activities, which happen to be the cause of happiness in this life as well as in future lives, are good activities and good behavior.
- Good manners and good behavior are the root of holiness.

Human life:

- We have had this human life many times in the past but we have not been able to do much for ourselves. Now know well the learned men, follow their directions and you will fulfill the purpose of human life.
- All living animates long for happiness and there is no exception to it. This desire can be fulfilled in human life only. Yet the soul goes to be unhappy instead of stepping towards total bliss-Salvation. This happens only because unhappy attachments with the world.

Detachment from worldly affairs (Vairagya)

- To be disinterested in family and worldly affairs is called Detachment (Vairagya)
- Only the Vairagya can lead you to eternal happiness.
- Detachment of devotees must be much more than that of a saint. Devotees must awake and withdraw their attachments with family life and worldly affairs. Hear the saint carefully and realize your vices. Then only you can be free from vices and evil thoughts; then only virtues will enlighten your life.
- Detachment is successful only if it is followed by the knowledge of the self. If there is no renunciation and detachment in mind, there will be no knowledge of soul. One, who stops at these stages of renunciation and detachment, loses his life in vain.

Knowledge:

- That is knowledge with which we are able to know the form of things.
- Knowledge is like a thread in the needle. This is said in Uttaradhyayan Sootra. Just as a needle with thread in it is not lost so if you have the knowledge, you will not lose your right path in this world.
- That is knowledge with which (a) external feelings can be controlled, (b) love for life, family and worldly pleasures decreases and (c) reveals truth by truth.
- Only the knowledge of soul can make you free from all miseries. The knowledge of self is not possible without thoughts. The soul does not gain thinking power if it keeps itself in the company of evil-minded persons and evil-circumstances. This is undoubtedly true. The purpose of knowing the true form of every thing is to attain self-knowledge. If there is no self-knowledge, the knowledge of worldly thing is in vain. The more the self-knowledge, the more intense is the self-meditation.
- If you know yourself, you know the whole world, If you do not know yourself, your knowledge is worthless.

08. VidyaVaridhi Shri Champatray Barrister

VidyaVaridhi Shri Champatray Barrister is one who has put in his entire mind, body and wealth for the expansion of Jainism in foreign countries. He believed in Jain scriptures very deeply and he was considered to be a determinant follower of Jainism of modern age who has engaged all his might for the development of Jain scriptures.

Childhood and Study:

There are many Jains living in Delhi. They have their independent business or they have are engaged as personal secretaries of kings, emperors and ministers. Some are dealing in jewellery also.

Shri Champatray was born in the year around 1872 AD in Chainsukhdasji Haveli of Delhi. Lala Chandramalji and Shrimati Parvatidevi were his parents. The family had deep Jain impressions since long traditions and hence the virtues like daily seeings of gods at Jain temples, worship, reading of scriptures, muttering of gods' names on rosary, avoiding eating at night and keeping of promises at any cost etc. were naturally inherited by the child. Champatray had three elder brothers but all of them had died in very young age. Champatray, therefore, got the love of his parents as their only child. But, unfortunately, his mother also died when he was only six years of age and Lala Sohanlal Bankelal, the elder brother of his father adopted Champatray as his son. Lala Sohanlalji was considered to be one of the richest men in Delhi in those days.

Champatrayji was put up to a private school named Kala Mahal for learning with his good deeds of previous lives; Champatray was healthy and charming. He was very intelligent also. He passed is matriculation examination in first class and therefore, he was admitted to the famous saint Stephen College of Delhi. Since he was very outstanding in his studies, he was sent to England in 1892 for the study of barristership and he returned to India in 1897 after achieving that degree.

Family Life and Business:

As per the prevailing practices of the time, Champatrayji was married at his age of 13 with the daughter of Lala Pyarelalji who was the Sarpanch of Delhi Jain Samaj and President of Delhi Bar Association. But destiny was quite otherwise. The girl with whom he was married was found to be mad and she never came to stay with Champatrayji. Champatrayji declined to remarry and thus, adopted life long celibacy.

During his stay in England, for the study of barristership, he was very much impressed by the English culture and even after coming back to India, he was considering himself to be highly learned, cultured and progressive man. He was very much famous as a great advocate of law within a few years and then he was appointed as chief-barrister in the criminal department of the High Court of Avadh. Even with so much success, he was never away from honesty, integrity and truthfulness. He accepted very few cases and refused to handle undeserving cases. He encouraged junior advocates and he was popularly known as uncle Jain.

Events Leading to Change in Life:

Shri Champatrayji was very much attached to his uncle-in-law Lala Rangilalji but with his accidental death in young age, Champatrayji was deeply moved. His mind was not convinced of this death by any arguments. He read some books of Swamy Ramtirth but when Babu Devendrakumarji residing at Aara gave him some Jain scriptures to read in 1913 AD and when he studied them very deeply he was at some peace. His confusion was resolved. His life took a turn. He left wearing suits, shoes, neckties etc. of barristeric attire and became a propagator of religion, a saint, and a godly-minded man. He adopted simplicity in life. He was smoking 25 cigarettes a day but now he did not smoke. He was now reading, thinking, meditating and reminiscing peacefully and in loneliness for eternal peace in life. Now, only this was his goal of loneliness for eternal peace in life. Now, only this was his goal of lie. This was 180° turn in his life-style. He was about 40-42 years of age in these days. He started working vigorously to expand the Jainism because with this knowledge only he was able to be at peace of mind and he wanted that all other disturbed and unhappy persons should also achieve peace like him.

Service to Society and Religion:

Shri Champatrayji First of all started experiments to purify his own life before turning to improve others. He adopted non-violence, truth and other Anuvratas-five major vows of Jainism. He was so honest that even if he had one or two kilograms of excessive weight of kits and luggage with him while travelling in railway, he atonce paid for it. When he declined for second marriage and later when he was pressed to adopt a son, he sternly said that man is great by his own deeds and not by the size of his family. He spent almost all his property for the advancement and expansion of religion and knowledge. At last, he had rupees 2,14,785 and he established a Trust for utilizing this amount in the activities of propagating good literature among the people. He never longed for fame or money and when he was honored by the title of VidyaVaridhi or Jain Darshan Diwakar, he advised the Jain community not to arrange such functions and waste money for unfruitful activities. In 1926 AD he stopped all activities for earning money.

Thus, Shri Champatrayji first purified his own life and then completely surrendered for the service of the society. When the Digambar Jain Mahasabha failed to adopt liberal policies and reforms to suit with the modern days in 1923, Akhil Bharatiya Digambar Jain Parishad was established and Champatrayji worked as its convenor and life-long member. He drew many young men also to work for the Parishad.

As regards the protection of the holy place of SametShikhar, Shri Champatrayji's contribution has been very much valuable. He also worked for the constitutional consent for the movement of Digambar mendicants (mendicants without clothes), permission of bringing out Jain chariots in circular processions, to draw the attention of the parliament at London against the cruelties and excesses at Kudchi, research in Jain archeology and many other problems of Jainism. Shri Champatrayji, thus, expressed his true and inherent love towards Jain community by actually working for it.

Great Lover of Jain Literature:

The life-message of Shri Champatrayji is expressed as under: Oh Jains! Your religion is connected with every living animate and non-living thing and therefore it is scientific. You must read your scriptures as if you prepare for examination in them, experience yourselves its

principles which are eternally true and present that religion in the most modern ways steadfastly, honestly and without prejudices. By doing this, even an ordinary man will be attracted to it and follow it.

You will have to prepare honest and young men to accomplish this work. They will explain the religious principles in English abroad and in different languages in India. One central university is necessary to prepare experts in various subjects like Languages, Grammar, Logic, Science, Sociology, History, Spiritual branches like Yoga, Meditation etc. For maintaining good administration of this university we will have to put aside trifling matters of family life and adopt non-violence, renunciation and even detachment. Only in this way, we will be able to show to the world that Jainism is capable of being a world religion. He did not accept that Jainism belonged to certain castes or communities. Jainism is for all and for all times. It is the only system by which truth can be propagated and established.

He stayed in America and Europe for many years. He created literature in modern style. He translated many Jain books into English and the important out of them are as under:

- Key to knowledge
- Confluence of Opposites
- Fundamentals of Jainism
- Householder's Dharm
- Jainism and World problems
- Cosmology: old and new

He presented the principles of Jainism in his characteristic modern style. He studied these principles in consideration with these of other religions so that people of other religions can also read them with interest. It was because of his deep knowledge of various religions that the Religion Conference of Kashi had honored him by awarding title of VidyaVaridhi. He started library of Jain books in London so that Jain literature may be available in foreign countries. He had sent many Jain books to foreign universities as a gift so that interest can be inculcated in Jainism.

Last Journey of Lonely Warrior:

Shri Champatrayji was engaged in many religious activities. He moved very much in India and many foreign countries. He was now about 60 of age and was keeping unwell since 1937. He, therefore, decided to return to India and die in India. His friends in England persuaded him very much that tuberculosis can be better treated in England but he did not submit and returned to India. He took treatment at Delhi for sometime and then at Mumbai. But no medicine worked on him.

During the last few months he went to Karachi for treatment. He was well here for sometime but the disease went on increasing and at last on 2nd June, 1942 he left this worthless world. The whole Jain community was unhappy with this sad news because with his passing away the work of expanding religion in foreign countries came to halt atonce.

Gems of His Thoughts:

- Selflessness and sacrifice are invariably necessary for the up-lift of Jain religion. We need not fear of cruelty or excesses but need to fight for justice and protection of religion. Even Lord Rama had to fight to save Sita. Shri Rama, Sugriva and Hanuman were the great men whose souls were on March towards Moksha-salvation. Non-violence is not cowardice but it is the best instrument to gain bravery.
- It is not necessary to go to Jain temples for a show or for prestige. Jain temples are not the places where beggars live. They are the sources of inspiration for those who desire to attain Moksha-salvation, for those who want to be eternally free and for those who want to be detached with this world.
- The Jain Religion is a Parasmani-a stone, which turns everything to gold on its touch. It makes an unholy, ignorant and uncivilized soul as pure as gold of total purity.

09. Samaya Drushta Shri Vijay Vallabh Soori

Shri Vijay Vallabh Soori was born at Vadodara, which is considered to be a city of high culture and education in 1871. This day is celebrated as Bhai Bij where a sister invites her brother for dinner and wishes him all happiness of life. Smt. Lehehhabai and Shri Deepchandbhai were his parents and his childhood name was Chhaganbhai. He had three brothers and three sisters. The family was deeply impressed in Jainism since generations and it had become the tradition of the family. Religious impressions were very deep on every member of the family. The parents were very simple, well cultured, sympathetic and absolutely honest. Shri Deepchandbhai died in the childhood of Shri Chhaganbhai and mother also did not live long to bring up her children with traditional virtues. The mother had said to Shri Chhaganbhai during the last moments of her life, "my son, accept the shelter of eternal religion and remain at the mercy of Lord Arihant because only by this type of living you will be happy. Spend your life in doing good of all and all living animates on earth." The child Chhaganbhai was of the age of 10-12 years at this time and yet his tender mind was deeply moved by this last advice of his dyeing mother.

As Chhaganbhai lost his father and mother at short intervals, he was very much unhappy. He passed each and every day with much trouble. He could hardly passed standard seventh but till then he remained in the company of saints and constantly visiting Jain temples and Upashrayas (places of worship and meditation). This fact indicates that he had good impressions of his previous lives. He had no mind in business, trade, homely work or worldly affairs. He was constantly thinking of eternity. Just then an unusual event look place.

If we see deeply, it appears that in the spiritual advancement of any individual, the company, guidance and help of saints and good teachers have a great contribution. And if a very great saint catches his hand, it is the rise of his good deeds of previous lives; and that is why it is said:

There is much difference between Paras (a stone which converts everything to gold on its touch) and a saint. The Paras will turn iron into gold. But the company of a great saint or a teacher is a blessing by which an ignorant man as well as a beast will turn to be a man of god.

A Touch of Paras:

Acharya Shri Atmaramji who was a big personality, an idol of absolute restraint and invested with full knowledge happened to be at Vadodara in 1942. As soon as young Chhaganlal heard his lectures, his mind began to dance with pleasure. The lectures were on achieving detachment with the world. His heart was pierced through. He dedicated his whole life to the feet of saint Atmaramji. Saint Atmaramji was an exceptional personality. He proceeded in search of eternal truth by his own intuition. He was born in the family of warriors in Punjab and took Dixa also in Punjab. He studied great books on Jainism and attained great inspiration for the search of eternal truth. He, therefore, adopted Jainism in public. His outlook was very wide, his heart was full of kindness and sympathy, Thirst for virtues, deep knowledge of various scriptures, unbeatable desire to be under Jainism and study its highest literature were the essential qualities of his nature. He had a big group of disciples and they awakened the followers of Jainism for truthful meditation and religious rites for about three decades.

When the saint Atmaramji completed his lecture and all went home, the child Chhagan was alone seated there. Seeing him Acharya Shri Atmaramji questioned, "O child! Why are you seated here? What is your trouble? Do you want money etc.?" The child replied in affirmative and then Acharya asked again, "how much money do you want?" The child replied, "which will never be exhausted, just you have it". Hearing this, the Acharya was greatly pleased. He thought that the child is spiritually

advanced. This came to be true. The child asked for Dixa and Acharya said that it would be granted at an appropriate time. The child was, then sent home.

Dixa, Study of Scriptures and Separation with Saint-Teacher:

There are many Jains in Radhanpur town of North Gujarat. Acharya Shri Atmaramji was camping here along with his large group of disciples to pass the four months of rainy season in 1887. The ardent desire of Chhaganlal was about to be fulfilled. With the consent of his relatives, Chhaganlal was granted Dixa in 1887 at the holy hands of respected Mooni Shri HarshVijayaji and then the grandfather like teacher gave him the new name "Mooni" VijayVallabh. Young Chhaganlal was now on the way of detachment and renunciation and it was perhaps destined that he will rule over the hearts and minds of many people.

Mooni VijayVallabhji became steady in muttering of holy names on rosary, penance, leaving away tastes of food and drink, performing Pratikraman (religious rite) regularly. On the other hand he began his study in various scriptures of Jainism under the guidance of his great teacher popularly known as Bhajji Maharaj. He was also stepping up quickly on the path of renunciation and secluded life.

Acharya Shri Atmaramji had the permanent place in his heart, but his Dixa-guru, (the saint who gave him Dixa) Mooni Shri HarshVijayaji was not keeping well and he had to be in his service all day and night. He did his study late at night but served his Dixa-teacher very well and thereby cleansed his heart and mind also.

He stayed with Guruji at Delhi for passing monsoon season. The grandfather Guruji was to pass his monsoon in Ambala. All the mendicants, followers and disciples served Shri HarshVijayaji with best of their efforts but he died. Newly adopted Dixa, Shri VijayVallabh was deeply pained. He could not be at rest for many days and hence he, alongwith his two colleagues, obtained the permission of Delhi Sangh and started to be with grandfather guru Shri Atmaramji at Ambala. They told the story of demise of Shri HarshVijayaji with tearful eyes. Dada-guru Mooni Shri Atmaramji said that we have to do much work in coming days and pacified VijayVallabh with love.

During the last three years Shri VijayVallabh Soori had studied almost all the scriptures in details while being in the service of Guru-teacher. This young mendicant desired to study more and more on religions and Darshnas etc and to fulfil this desire, he tried to study further under Mooni Shri Karmchandrajji at Amritsar and also under Pandit Uttamchandji. But he could not succeed much for various reasons. He then passed his monsoon of 1948 at Ambala with grandfather-teacher Shri Atmaramji Maharaj who had been enormously famous by this time in the whole of north India and also in many foreign countries Shri Veerchand Raghavji Gandhi was sent to represent for Jainism at the World Religion Conference at Chicago under the direction of Shri Atmaramji Maharaj. He propagated Jainism in America and Europe very well. Shri VijayVallabhji was seeing all these events and matters with his own eyes and this lead and inspired him to acquire more and more knowledge.

These were crucial years for India. The air of new age was expanding in the country slowly but steadily but one thing was very well realized that the society which will not keep pace with the advancing march of new vision, will be left out of development and progress not only in economic and political matters but also in social and educational matters. The pair of Atmaramji Maharaj and VijayVallabhji, therefore, thought the first need is not to create Jain temples but schools and study centers. They thought out a plan for this but in these days Atmaramji Maharaj expired at Gujranwala before his death he had entrusted the responsibility of completing this task to Shri VijayVallabhji in the presence of learned and wealthy persons getting co-operation from all sides of the society.

After coming out of the pains of death of Shri Atmaramji Maharaj, Shri VijayVallabhji decided to start with the following activities in Punjab:

- To establish Atmanand Jain Sabha in various cities of Punjab.
- To establish Samadhi-Mandir at Gujranwala in the memory of Shri Atmaramji Maharaj.
- To establish Jain schools at several places.
- Publication of Atmanand (Vijayanand)-periodical.

Shri VijayVallabh Soori completed all his plans sooner or later in his lifetime. Shri Atmanand Jain college was established with the encouragement of Shreshthi Shri Kasturbhai Lalbhai in 1938. Shri VijayVallabh Soori moved in various regions of Punjab for about 13 years after the demise of Shri Atmaramji Maharaj and did several works of educational, social, cultural and unity of Jain Sangh. He was not acknowledged as a great humanistic saint and was loved by many religious-minded personalities of Punjab. He had thus, completely obeyed his promise of preserving Punjab given to Shri Atmaramji Maharaj in his last days. Even though, Shri VijayVallabh Soori had his activities mainly centered in Punjab, he believed that the whole of land belongs to one god and he gave his services to Rajasthan, Gujarat and Maharashtra. In Gujarat he moved to Palanpur, Patan, Ahmedabad, Surat, Vadodara, Radhanpur, Dabhoi, Miyagam, Khambhat, Palitana and many other places; in Rajasthan he visited Sadadi, Falna, Bikaner and other places and in Maharashtra he went to Mumbai, Poona, Balapur etc. and passed his monsoons at these places. On the way he preached at many other villages and towns.

He spent last years of his life at the international city of Mumbai and passed away at noon at the ripe age of eighty-four.

His Works:

Shri VijayVallabh Sooriji was a multi-faced personality. He had received inspiration and education from the most ardent celibate, age-dominating personality, deeply learned and fully developed grandfather teacher Shri Atmaramji Maharaj. Shri VijayVallabh Soori consolidated the attitudes of others and mine. He stressed for Japa-muttering holy names or phrases on rosary, penance, detachment, renunciation, sympathy, tolerance and equality for all living animates on earth. He encouraged others to be in the service of society. He believed that strong society only can hold the religion strongly and for this spiritual, as well as practical education is necessary. If one is spiritually educated, he will not be drawn away toward godlessness and unrestricted behavior. Modern education is essential for getting respectable position in society; otherwise no concrete progress will be possible in business, govt. Job, education, trading or social activities. His important works can be briefly summarized as under:

- Study and teachings of religious scriptures: He was very liberal in this respect. He had appreciated many books with a view to find facts and get knowledge with virtues. He established Jain Pathshalas (schools), educational institutions and Jain colleges at many places in Punjab, Rajasthan, Maharashtra and Gujarat with the co-operation many local and outside persons for the advancement of religious knowledge. He renovated the hand-written books of the library at Shantinath Jain Temple at Khambhat during the monsoon of V.S. 1993 with a view that old literature of religion can go on being published. He then entrusted its management to Mooni Shri PunyaVijayaji.
- Mahavir Jain Vidyalaya: This institution was started in 1915 in a rented house at Mumbai with only 15 students and it was hoped that middle and lower class people will take advantage of it and receive modern education. This institution was entrusted with the work of publishing authentic Jain literature of very high level. The institution went on developing very fast and with the help and co-operation of thousands of old students, rich Jains and social workers, five more branches of this institution were opened at Ahmedabad, Poona, Vadodara, VallabhVidyanagar and Bhavnagar. This is perhaps the best of other social works dedicated to the society by Shri VijayVallabhji.

Unity of Sangh:

Acharya Shri VijayVallabh Sooriji was a broad-hearted personality. He did not discriminate much between Jains and non-Jains. In this case, how can he accept the barriers of Gachchha, Matas, and Vadas-i.e. different sections in Jain community? And for this purpose he offered special contributions at the conferences of Moonis and mendicants held at Vadodara in 1912 and at Ahmedabad in 1934. He preached to avoid and shun differences of sects in Jainism wherever he went and arranged meetings and lectures for this purpose. All the followers of Lord Mahavir must be one on the name of Lord Mahavir, said he to everyone. Everyone may make prayers and meditation in his own way but the ultimate goal of all such rites is to secure holiness of soul.

Reforms in Society:

AcharyaShri was an activist Yogi and so he is known as a Reformer of Samyagna. He was an exceptional great man to impress for co-ordination of three subjects: Dharm, Darshan and Society, i.e. the Religion, the Scriptures and the people at large. He used to say that if any Jain institution keeps itself away from Shravaks and treats the society and Sangh as untouchable; it will not be good for it. Every institution may contribute for the development of the society and make it free from undeserving addictions and other evils like non-vegetarian food etc. These institutions must awaken the ignorant society and make it full of virtues, disciplined and also learned. If this is not done, the institution itself will die. If the society is weak, illiterate, poor and frustrated it will be lead to blind faith and it will not give rise to great saints, judges, advocates, doctors, ministers, administrators, engineers, social workers, artists, historians, scientists, intellectuals, rich, industrialists, patriots, leaders, poets writers or outstanding players, he desired for strong, united, educated and awakened society where men and women are treated equally. He, therefore, took service to society as one of his important activities.

- He advocated being free from evil habits and keeping away from non-vegetarian food, wine, hunting etc. he pressed for education of poor and ignorant tribal people. He wanted that even the kings and rich people also should avoid wine, meat, hunting etc.
- Loving behavior: wherever he saw differences and conflicts, he intervened and established peace and love. He said to all Jains that they had One god, One holy stanza-Mantra and One way and hence they should not dispute on petty and trifling matters. He asked them to be peace loving and co-operative. Religion is to connect the hearts, not to disunite them. It is no religion with creates enmity and conflicts.
- Development of Middle Class: He did not like that a few persons in society be rich enjoying all happiness of life and others remain without food, cloth, shelter and education. He preferred to give work instead of money to the poor. He established workshops at Bikaner, Palitana, Khambhat, and Bombay and at other places where weaker section of the people would go and learn to do some work. He arranged for free training, food and clothing and even free books for the poor at these places. He tried for the uplift of poor and middle class persons. He firmly believed that excessive wealth keeps the man out away from religious thoughts and impressions and therefore, such people should come forward to help the poor and the needy.
- Change of direction of charity: He believed as the Jain temples are necessary to maintain religious culture, so the Pathshalas (schools for religious learning) and educational institutions are necessary for the development of society. He, therefore, inspired rich people to make charity in this direction so that charity to gods may not remain confined to temples only but may be used for education and development of the society. This was better way of making charity and must be adopted by the rich.
- A bridge between old and generations: He said very clearly in all his lectures and evening-discussions that the youth should not be ridiculed as atheists. He advised the youth that they should not laugh out elders as hypocrites or orthodox. They must respect all elders. The young as well as old have work jointly for the up-lift of society. He advised the family-holders not to remain engaged in untruthful social practices, false beliefs, bad doubts and evil

performances and advised the youth to learn hard and work for society. He advised the elders for pilgrimage, service for Jain temples, service to saints and mendicants, charitable activities etc.

- Unpreferable practices in society: Payment of money at the marriage for the bride or bridegroom, compulsory dinner party on completion of the vows of Atthai etc. wearing unholy cloths of silk, use of saffron in temples, soups made up of violence, use of things made from leather, girls not to be educated much and other ungraceful practices were prevailing in his days and he preached to avoid them outright by loving words and people honored his advice with respects.

Conclusion:

It is difficult to understand the characters of great men. Shri VijayVallabh Sooriji had liberal views as broad as sea. He was not merely a Jain saint but a great saint of the whole of India. He was invested with the national attitude of respecting all the religions equally. He interpreted Dharm-religion for the good of all and everybody. He took out religion from short and narrow considerations like going daily to temple, do certain rites and then in practical life adopt all sorts of bad and good practices to earn money. We can know him as a personality of the age or of the century. The present prosperity and stability of Jain community owes very much to such saints and Acharyas who could see centuries and ages ahead of their time.

10. Maha Tapasvi Acharya Shri ShantiSagarji Maharaj

Introduction:

India is a land of Saints, highly learned persons, mendicants, monks and exceptionally intelligent individuals. The spiritual heritage of India is world-famous. In our heritage, a great person was born before 115 years ago who had extraordinary power of character. He up-held Jain Darshan (outlook) by various good deeds. He also worked for establishing the views expressed in Jain scriptures. The traditions of Digambar Jains were being wiped out very quickly since many years and there was hardly a saint or mendicant to work and speak for Lord Mahavir and Kundkund. Shri ShantiSagar was born in this age in a small village of south India. He adopted Mooni-Dixa and contributed very much to uphold, strengthen and establish the traditions of Digambar traditions. He revived the character and some beliefs of Digambar Jain sect and that is why he is remembered and respected as the great saints of old age.

Birth and Childhood:

He was born in the family of warriors in (1871 AD) at Belgul village, some four miles away from Bhojgaon. Shrimati Satyavati (Satyabhama), the wife of Shri Bhimgonda was his mother. The child was born at the home of his maternal-father. His name was kept as Satgonda. Bhattarak Jinsen and many other great men were born in this caste and at present it was the fourth Jain generation wherein the child Satgonda was born. Belgul village is in Belgaum District of South India. Shri Satgonda was one of the five children in the family two elder brothers, two younger brothers and one sister. The whole family was well cultured.

Young Satgonda was healthy and brave from his childhood. No one could defeat him in hand-to hand fighting. He could easily carry a bag full of one quintal of rice. He was clever and intelligent and therefore loved by all. By nature, he was peace loving. He never quarreled with any one. He spoke little but sweet. From the very childhood, he was reserved detached from homely affairs and took active part in religious celebrations and rites. He used to go to temple with his mother everyday. He was much interested in meditation and study of scriptures. He used to wear simple clothes of Khadi (hand-woven cotton clothes.) Mother always advised him and taught good things. He was, thus, invested with all virtues from his childhood. The family was happy, prosperous and will all things of worldly pleasures. Every member of the family was devoted to Lord Jinendra. The child Satgonda had extra-ordinary power of memory and many people knew it. The father gave him the virtues of being serious and determined. The child revealed the qualities of great man from the very beginning and it was hoped that in future, he would be a great man. He could attract all people because of his loving behavior. Just as Mahatma Gandhi and Chhatrapati Shivaji were given high virtues by their parents, so was Satgonda invested with outstanding virtues by his parents.

He studied as he could in his village Bhojgaon and then turned to attain spiritual knowledge of detached great men and saints. He was in constant efforts to learn as much as possible from his own experiences of life because this knowledge is really true and piercing. Ordinarily, great men learn from their own experiences and mould their life in their own and independent way. Satgonda could get good knowledge from the company of saints and self-study.

Detachment, Life-Long Celibacy and Study of Scriptures:

According to prevailing custom of those days, Satgonda was married at the age of only nine years with a girl of six years of age but as it might have been destined, the girl died within six months of marriage. He was then pressed for second marriage when he was of the matured age of 18 but he clearly declined and observed complete, clear and holy celibacy for the whole of his life. He wanted

to adopt Dixā at the age of 17 but he could not do so because his parents did not consent. Thus, he was totally detached with worldly life right from his age of understanding. He used to sit at the cloth-shop of his father but dealt with total honesty and maintaining absolutely truthful behavior with all. He was careful not to be at lapses of integrity at any stage. Even while working at the shop he kept his mind in the service of the Lord, his prayers, self-study, company of saints and high thoughts.

Since he was intending to adopt Dixā, his parents allowed him to observe certain vows, rules and non-eating but directed that he should not leave the house until they were alive. He used to sit at the shop more time but continued to think of eternal element. He was holding the total charge of the shop when elder brother was away for business purposes. He allowed customers to measure by themselves after fixing the price and put the cost-money by his side or write it in the account-book. He was, thus, not much attached with business. He turned the shop as a self-study Centre for himself. Some 15-20 persons used to meet together at the shop at noon and he delivered an impressive lecture to them.

Young Age and Dixā:

At the age of 32, he went to the great pilgrimage of SametShikhar. His longing for pilgrimage was very deep. In the memory of this pilgrimage he took vows not to eat ghee and edible oil for the whole of his life. He, thus, started his steps on the way of future mendicantship. On return from pilgrimage he took a vow of only one time dining in a day. His father also took water and meals only for once in a day for 16 years. One day, the father called all his sons and handed them over the burden of house and business. He accepted meditation-death and left the mortal body while muttering the name of Lord Arihant. Satgonda was of 37 at this time. His mother also passed away after three years by adopting meditation-death. She died within twelve hours of sitting for meditation. Satgonda was now free from the bondages of parents.

After this he stayed in house for some years and prepared himself for permanent Dixā. When Digambar Mooniraj Shri Devapa Swamy (Devendra Kirtiji Maharaj) came to Uttoor Village, Satgonda requested before him for Dixā. The learned saint explained him that it was a difficult path to be Nirgranth Dixā-holder (Possessionless mendicant) and by sincere adoption of this Dixā, there is no fear for the soul to turn back to worldly affairs. Then after, as per the advice and guidance of Gurudev Devapa Swamy, Shri Satgonda took dixā in 1915 AD at the age of 43 in Uttoor village. He left everything after keeping only two clothes to wear and on begging bowl to ask for alms and to eat. He accepted the position of a minor mendicant. Satgonda was now free from the attachments of house and family. He was now worthless man named ShantiSagar. He kept away his attachments with the region of Bhoj Bhoomi and accepted the whole earth as his own nature place. He was now a spiritual person free from all worldly bondages. He was invested with natural detachment. He now started moving on earth seeking eternal freedom for him and for others. He suffered several large and minor troubles for long time and then he was steady in the quite sea of peace. He, on his way of moving from place to place came to the mountain Girnar that was holy with the footprints of Lord Maharaj Tirthankar Neminath. In this Holy Land invested with the memories of Lord Tirthankar Neminath, Shri ShantiSagarji Maharaj adopted Elak Dixā as he was very much increased in his feelings of non-attachment. In collecting the material to be a major-vows holder, Maharaj ShantiSagar greatly increased his spiritual ability.

While moving in routine course, Maharaj came over to Parnal village where the celebrations of Panch Kalyan Pratishtha Mahotsava of Lord Jinendra-a big religious rite) were going on Digambar mendicant Shri Devendra Kirti Maharaj was also there. Shri ShantiSagarji Maharaj requested for Nirgranth Dixā-Possessionless mendicantship-by placing his head on his feet. The great teacher mendicant Devendra Kirti Maharaj explained him that this was as painful as walking on the edge of a sword, but ShantiSagarji Maharaj said that he had sufficient power of restraint, celibacy, sympathy, tolerance and

truth and therefore, Devendra Kirti Maharaj invested him with the title of Mooni ShantiSagar by granting him higher stage of Dixa in the presence of thousands of followers and disciples on the holy day of Dixa-Kalyanak of Panch Kalyan Pratishtha Mahotsava, Maharaj ShantiSagar was of the age of 45 at this time. His detachment with the world was indescribable. He was extremely pleased to be invested with this high position of Digambar Jain mendicantship and thousands of men and women said JayJaykar-praises of him. While stressing on the need of observing difficult vows, Maharaj ShantiSagarji said that there was no cause of worry. He said that if he does not get proper material for observing his vows, he would stay in forest and adopt meditation-death without turning back from the vows.

While maintaining his vows very strictly, he moved towards the south and expanded religion at all places through which he passed. He advised people to shun evil practices. By time, he became famous. He granted Dixa and vows to several Shravaks (Jain family-holders). In 1834, he regularly established Shraman Sangh at the time of Mooni Dixa of Shri Nemisagarji. The Jain community gave him the title of Acharya at his age of 52; and after 26 years in 1951 at the holy celebrations of Panch Kalyanak Pratishtha Mahotsava at Gajpantha in Maharashtra, Acharya Shri ShantiSagarji was given further award of Charitra Chakravarti. Hundreds and thousands of ghee-lamps were being lighted at all villages and towns when AcharyaShri arrived with his followers and activities of high level discussions of scriptures, philosophical lectures and discourses, prayers, devotional songs and repetition of religious phrases were being undertaken.

In 1928, AcharyaShri started for the pilgrimage of SametShikhar alongwith his disciples and followers. This was the first occasion after many centuries that a large group of possessionless mendicants were moving in north India and there was a sharp wave of religious fervor in this region. He was honored at all places and Panch. Kalyanak Celebrations were also held at SametShikhar. Lacs of devotees arrived there for this celebration from the whole of India. Acharya walked about 35,000 miles in seven years and lacs of devotees had taken advantage of his spiritual knowledge. Maharaj Shri had cleared the way of Mooni-Vihar (movement of mendicants) The number of Acharyas, Moonis, small persons, women and celibates who had taken Dixa at the hands of AcharyaShri was about 3 to 400.

Shrutoddhar and Its Expansion:

Once AcharyaShri came to know that a big volume of religious teachings collected from the preachings heard from time to time and completed by Swamy BhootBali was written on one thousand years old leaves and trees. It was then very old and was about to be destroyed by insects. He felt importance of preserving it and hence he proposed to get the whole book re-written on copper sheets so that it can remain totally secured for thousands of years. He requested the rich Jains to bear the costs and expenses for this task. Thus, AcharyaShri ShantiSagarji got these Agam books re-written on copper sheets and this was his most important work of his life. It will be noted by golden writings in the history of Shrutoddhar of invaluable books of Jainism-i.e. re-writing of books, which were written, on leaves of trees by hearing the preachings of Jain saints and mendicants.

Acharya had to face many difficulties in his life and he faced all the adverse circumstances with fearlessness, patience and tolerance. He has, thus, established his highest character and we are confirmed of his greatness. AcharyaShri was famous as charitra-chakravarti only because of his achievements and accomplishments for the up-life of Jainism.

When AcharyaShri was on his way of Vihar (moving from place to place) one angry Brahmin named Chhindha attacked on him and his disciples with about 500 armed men. At this time, police arrested the Brahmin. When AcharyaShri came to know this, he requested the police Superintendent to

release him and said that he would go on fast if he is not freed from jail. The Brahmin was atonce, set free. What a surprising forgiveness and non-violence on the part of AcharyaShri ShantiSagarji!

Once AcharyaShri was performing Samayik (religious rite) in a cave. At this time, thousands and crores of red ants came up on his body and began to suck his blood by severely painful biting. AcharyaShri did not move for about two hours and went on suffering this pain. Afterwards, some Shravakas saw this and they removed the ants by throwing sugar nearby. Maharaj Shri opened his lips only after all the ants were gone away from him.

AcharyaShri was performing noon-Samayik in the cave named Kagnoli. At this time a dangerous black snake came over his body and wrapped him. The snake was for more than 20 minutes in this position pressing the body of Acharyaji. Acharyaji, however, maintained Mauna- (non-speaking) and meditation. There have been many such instances in the life of Acharyaji wherein he has been proved to be victorious over rigorous physical pains and mental worries.

AcharyaShri had created deep impressions on common people by religious preachings and restrained life. Rulers of Sangli, Faltan, Kolhapur, Pratapgadh, Idar, Dholpur and other states used to come to see him. Even several European officers were also attracted towards Acharyaji. His preachings were highly philosophical; his thinking was of the highest level. He considered people of all religious equally. His disciples had also created very good impressions on the people.

Demise in Meditation:

AcharyaShri ShantiSagarji adopted ultimate vow of Yam-Sannllekhana fast unto death at the closing years of his life. He accepted death bravely. His welcome death was as good as putting up a golden pot on the top of temples. He had adopted 12 year vow of Parmotkrushta-Bhakta-Pratyakhyan named Sannllekhana in the presence of Lord Jinendra in the Gajpantha region and he had stopped taking food since then. Sweets, ghee and salt were discarded right since he had adopted Mooni-Dixa and after some years, he had stopped taking even fruits and vegetables.

When his eye sight began to weaken in 1955 AD, he thought that it was then different for him to observe several vows like kindness to animals and several rules of daily routine life. He had, therefore, started preparations to adopt Sannllekhana Vow-fast unto death. In the first eight days, he took only two bits of food every day. Thenafter he took only juice from black grapes for another eight days and after that he used to take water only. He took water at an interval of four days and sometimes after five and six days. This continued for about two months. When he was absolutely weak and unable even to stand without help from someone, he adopted Yama-Sannllekhana called IngitiMaran-Sanyas. He, thus, stopped taking water till the end of his life. He did not take services from others even in his total weakness and continued to be in meditation of soul-salvation and muttering religion phrases and hymns.

People were coming for his Darshan-viewing from all corners of India. In these days he was at Kunthalgiri holy place in Sangli District of Maharashtra. More than one lac of people took his Darshan within two months. People considered them to have been purified with his Darshan and held that their lives were fulfilled. AcharyaShri ShantiSagarji Maharaj breathed his last. It was September 18, 1955 AD. He had touched JinendraMurti with his hand just before five minutes of his passing away and had moved his head towards his feet. He was muttering "Namah Siddhebhya: -"-respects to the Absolute when he breathed last.

AcharyaShri ShantiSagar was an ideal mendicant. This clear from the facts of his life. He had observed rigorous vows and restrained life with total celibacy for about forty years. He had won over his senses and had captured anger, greed, attachments, sensuality, pride desires with six enemies. He remained in peace at all moments of his life. He was in absolute peaceful state even after 55 days

of Sannllekhana vow during which he had not taken any food or water. His life was a lamppost for all mendicants, disciples and followers.

He re-incarnated the Digambar traditions in the hard days when people were ignorant and Jainism and were reluctant to hear the word Digambar clothless conditions. In his big group of disciples there were Shri VeerSagar, Shri ChandraSagar and Shri NemiSagar who were known for their penanceful lives, great mendicants like Shri KunthuSagar and SamantBhadra, many nuns and Possessionless persons. He has made his permanent place among the foremost Digambar Jain Saints.

11. Yognishtha Acharya Shri BuddhiSagar

Unending efforts to get knowledge, continuous practices in meditation and creation of spiritual literature-these three meet together like three holy rivers of the Ganges, the Yamuna and the Saraswati in Shri BuddhiSagar Sooriji. He is the great saint and mendicant of this century. He is universally accepted great man of Gujarat.

Birth and Childhood:

A religious minded couple strongly believing in non-violence and purely vegetarian was residing at Vijapur town of Mahesana District in Gujarat. Their names were Shivabhai and Ambaben. The couple was well known for their co-operative nature in the whole town. Shivabhai had agricultural land and the family was happy in all respects. A son was born to this couple in 1874, the day of Shivratri on which Lord Shiva is worshipped. He was known as saint BuddhiSagarji in his later life, but his childhood name was Bahechar. He started his learning at the age of six years in a dusty village-school. He maintained first position upto standard six and was very much loved by his teachers.

Sounds of the Future:

Every human being is born with deep impressions of his previous births. Bahechar was kind, thoughtful, preferring to stay alone and always ready to serve others. This was his nature since his childhood. At the age of 15 he had saved some Jain mendicants when buffaloes ran after them. At this time he heard the preaching from these Jain mendicants that the beasts also experience pain like human beings if they are beaten and it was a sinful act. He was atonce attracted towards Jainism. He used to go to Jain very often to hear the preachings and religious discourses and saints and mendicants. He easily turned to non-violence, forgiveness, broad-heartedness, penance renunciation and study of scriptures. He was attracted by high ideas of Jainism. He used to think and meditate. He studied Hindi, English and Sanskrit languages by his own intuition. After sometime he accepted the work of religious teacher at village Ajol. While teaching others, he himself also studied well in religion, history, logic, Yoga and other subjects. He marched on the path of thinking about the absolute and adopted total truth, non-violence. He thought that he would not be able to proceed in studies in this small village and hence he came to Mahesana with the help of Shri Venichandbhai. It was possible here to read and study special books on Sanskrit, Religious-logic and philosophy in large libraries and thereby expand knowledge on all sides.

Acceptance of Renunciation:

After sometime, he heard the news of sad demise of his parents and soon he decided to adopt Dixa. At last, he took Dixa in 1901 at Palanpur in the presence of and with the blessings of Shri SukhSagarji Maharaj who was the disciple of Shri RaviSagarji. Now he became Mooni BuddhiSagar from Bahecharbhai.

Ardent Practitioner of Yoga:

From the very beginning of his life he had knowledgeable detachment towards worldly affairs. He strongly believed that spiritual path and practices are the only steps to proceed to the Absolute Truth or Salvation and hence this young mendicant strengthened his practices in meditation. He did not mind to the trifling and unimportant differences in Jainism. He was devoted to high values of very wide Indian culture. He kept himself in loneliness for deeper meditation so that all living beings may get peace on earth and created very simple but high-leveled spiritual literature for common people, which can be read and understood by them very easily. He has, thus, obliged us all very much. He has tried to remove blind faith and unfruitful activities followed out of ignorance in villages and showed

the path of true knowledge and high behavior to the uncultured and wandering villagers. He preached the young and the old, the rich and the poor, Jains and non-Jains, men and women without discrimination of caste and creed and showed them the way to true knowledge and salvation.

Practices for Spiritual Meditation and Services to Society:

After adopting Dixa, he turned to do the works of public welfare after his daily routine deeds of study and religious-rites including meditation. He, therefore, became much popular among the people. Even the rulers of Vadodara, Idar, Mansa, Pethapur etc were impressed by the preachings of Shri BuddhiSagar Maharaj and they had put up ban on hunting, drinking wine, gambling, violence etc. on certain specified days. They took several vows under the advice of this great saint. The committees of learned awarded him the title of ShashtraVisharad (expert in Scriptures) A mendicant should not stay at one place and accepting this guide-line, Shri BuddhiSagarji went on moving continuously from place to place and village to village. He was, however, very much attached to three places:

- Boriya Mahadev near Vijapur. Here he met a dedicated mendicant Shri Sadanand Saraswati who imparted advanced knowledge and gave better guidance to Shri BuddhiSagarji Maharaj.
- Idar- a famous and old town of Sabarkantha District. Here there are rows of small mountains, lonely caves, dilapidated and ruined temples etc which attracted this Yogi. He spent several weeks in this region for deep meditation and muttering of religious phrases and hymns on rosary.
- Shri Kesariyaji holy place of south Rajasthan. Here is also deep forestry where loneliness is very easy. He could meet here Baba Hrushbhdev-Kala Baba who was respected by the people of all the 18 castes throb whom he could get deeper experience of spiritual peace. He spent many days in this region for meditation in loneliness.

Became Acharya: Expansion of Religion:

He was awarded the title of Acharya in 1914 in the presence of hundreds of Jains and many Jain Sanghs. Acharya Shri BuddhiSagarji was mainly interested in expansion of knowledge and good behavior in society, how to increase self-confidence, create brotherhood and make the people aware of their duties towards their country, community, society, region, animals and the world at large. He had come to Ahmedabad respecting the pressure of Sheth Lalloobhai Rayji of Ahmedabad after the monsoon of 1907 and preached many groups of Jains and non-Jains. He held spiritual discourses with Lala Lajpatray, ruler of Limbdi, Collector and Commissioner of Ahmedabad and other little-attached class of people belonging to Hindu, SwamiNarayan, Sthanakvasi and Arya Samaj. He cleared off their doubts and explained them the thoughts of Truth, non-violence, renunciation and liberality covering the eternal facts of this and future lives.

Expansion of Spiritual Knowledge and Service to Literature:

He established Adhyatma Gnan Prasarak Mandal-an institution for expansion of spiritual knowledge of Mansa in 1909 which is the day of special respects for knowledge (Gnan Panchmi) with a view to convey the message and preachings of Lord Mahavir to common people in distant small villages. The institution worked according to its name and has published about 125 great and small books on Gujarati, Hindi, Sanskrit and Madadhi and the special aspects of this series of books are that the books include the subjects of philosophy, history, yoga, spiritual practices like meditation, muttering of holy names, non-speaking, commentaries, translations, biographies, sketches and so on. These books are not for the people of particular or special classes or castes but are meant for the lowest to the highest persons like little learned persons, pleaders, doctors, professors, learned persons,

historians, mendicants, renunciators etc. The following books are very much useful to everyone in his daily life and for spiritual development of a real devotee:

1. Samadhi Shatak	Hundred stanzas on meditation
2. Parmatma Darshan	A look at the Absolute
3. Yoga Deepak	A Guide for Yoga
4. Adhyatma Shanti	Spiritual Peace
5. Karmyog	Theory of Action
6. Adhyatma Geeta	Spiritual Song
7. Dhyani Vichar	A Thought on meditation
8. Atma Shakti Prakash	Enlightenment of Self-power
9. Atma Darshan	A look at self
10. AnandGhan Pad Bhavarth Sangrah	A collection of the essence of spiritual songs
11. Shrimad Devchandraj	Biography of Shrimad Devchandra
12. Kumarpal Charitra	A life sketch of Kumarpal
13. YashoVijaya Charitra	A life sketch of Yasho Vijaya
14. Adhyatma Bhajan Sangrah Parts 1-14	Collection of Spiritual songs Parts 1-14
15. Shuddhopayog	What is holiness?
16. Samya Shatak	Hundred Stanzas on peaceful behavior
17. Shishyopanishad	Advice to Disciples
18. Atmana Shasan	Power of self

His Group of Disciples:

AcharyaShri was mainly interested in creating long lasting books on spiritual knowledge but circumstances lead him to grant Dixa to some advanced souls of this earth. Some of them are:

1. Ajit Sagar, 2. Kirti Sagar, 3. Bhakti Sagar, 4. Amrit Sagar, 5. Jit Sagar and 6. Vridhhi Sagar.

There have been many impressive mendicants in the tradition of AjitSagarji and KirtiSagarji and the list includes KailasSagarji, SubodhSagarji, PadmaSagarji and others. They have done many good deeds in society particularly in Jain community. The tradition is alive even to day. The holy place Mahudi is very much popular and it is highly developed also. Many saints and mendicants of the tradition of AcharyaShri BuddhiSagarji are active all over India and working vigorously for the expansion of Jainism by their inspiring and learned lectures, discourses and preachings. There is no doubt that these mendicants will play important part in expanding the spiritual practices and Jain principles even by maintaining secular outlook all around.

AcharyaShri BuddhiSagarji was like an unending mine of virtues. He had very broad outlook on every subject. He was courageous and adventurous, he could see for the future, he was always active on useful works, constantly meditating, holding deep faith in heard knowledge, by nature he was secular

respecting for all religions equally, he was kind and sympathetic, he was free from attachment and greed, sincere in observing rigorous vows, he believed in unity of Jain community, he expanded Jainism by establishing Bharat Jain MahaGnanalaya (Jain Library) not only among Jains but also among others. He was much tended towards Yoga and meditation and continuously practiced in it.

Old Age:

He was awarded the title of Acharya in 1914 at Mansa and thereafter he passed two monsoons at Sanand. He passed all other monsoons in and around Vijapur, Mansa, Pethapur etc. The disease of diabetes held him. In 1924, the famous Dr. Cooper of Anand examined him and concluded that he was suffering from some serious illness. But AcharyaShri was never afraid of death but he arranged that the books pending for publication were published at the earliest.

In 1924, the chief disciple Shri AjitSagarji was awarded the title of Acharya, Shri MahendraSagarji was made Guni and Shri RiddhiSagarji was given the title of Pravartak. In this year itself on the second day of bright half of the month of Margshreshth the idol of Ghantakarna Veer was established at Mahudi Village near Vijapur, Dist. Mahesana. This would draw the attention of Jains and non-Jains towards religion. He entered the 25th year of his Diksha last year of his life in 1925.

On the Eternal Journey:

Many diseases entered his body one by one after diabetes. After imparting the highest preaching to the political Agent of Padra, Maharaj Shri BuddhiSagarji came to Mahudi via Mansa, Lodra and Vijapur. He was feeling odd and loneliness after the demise of Maharaj Shri VriddhiSagarji in the month of Chaitra, and his own condition also began to worsen but he was determined to do good and think good of others. The Sangh at Vijapur pressed to carry away the Yogiraj Shri BuddhiSagarji and he was moved to Vijapur via Pundhara in the early morning by carrying him on a wooden plank. Alongwith the men of the Sangh, Mooni Shri MahendraSagarji were continuously in his service. The men and women with him could hear him speaking "Oom Arhat Mahavir" in a very low voice. He was brought to Vijapur in the morning, AcharyaShri BuddhiSagarji Maharaj breathed his last in the presence of hundreds of his followers and the people of Vijapur and other Sanghs in 1925.

12. Sheth Shri Hukamchandji

Sheth Hukamchandji made his personality by his own efforts. He was exceptionally intelligent, highly adventurous and industrious. He contributed very much in the fields of Industrial, Economical, Social and Cultural developments. He is known to be a great man in the world of business and trading. He earned unlimited wealth and property and used it for the up-lift of society and made his name permanent as the savior of the weaker and downtrodden. He was liberal, openhearted, sympathetic, religious and always ready to help the needy. His unparalleled ability and efficiency in business and trading made him famous all over India.

Birth and Childhood:

Sheth Hukamchandji was born in 1875 and after his birth his father went on earning more and more day by day. This was because of the good deeds of the child in his previous birth. Sheth Sarupchandji was his father and Smt. Jabribai was his mother. Sheth Sarupchandji was extraordinarily intelligent. He was very much famous in the world of business. By nature he was free handed, religious minded, studious and regular in habits. Sheth Hukamchandji got all these virtues as an inheritance from his father.

Hukamchandji was clever and intelligent from the childhood. His face was impressive. His power of memory was unusual and hence every member of the family was eager to see him highly learned. He started learning at the age of five years under the teacher Mohanlalji. People were not much tended towards higher studies in those days and hence Hukamchand also got education as other boys of his group. He however, secured religious learning very well. He had made good progress in the field of business and trading by reaching to the age of only fifteen years.

Family Life:

Sheth Hukamchandji had to marry four times. He married four times. His wife Kanchanben was as good as an incarnation of Goddess Laxmi. She had all virtues of sincerity, honesty, sympathy and godly mindedness. She took much interest in helping Shrivikashrams (Abode of Nuns), maternity homes, childcare centers and other serving institutions. She herself supervised the working of these institutions.

Personality of Sheth Hukamchandji:

He was taking exceptional interest in reading spiritual books and religious discourses. He was always pleased to see saints, mendicants and nuns. He invariably respected them all. He loved modern literature also and hence he read many books in Hindi and Gujarati. He used to read new a book almost every day.

He was simple and kind. He was talking at twelfth even with an ordinary man. He took him to be a servant of the people. He was an idol of virtues and restraint in the society of rich. He administered all his business by sitting in his own bungalow.

Business and Trading:

Sheth Hukamchand always thought of success. He was never without hope. He was never pessimistic. His optimistic nature, study of world-over markets and fearlessness in taking up difficult ventures were the main causes of his success. He was, therefore, known as ShethSaheb, Merchant-king and leader of indigenous industries. He changed his business and trading strategies considering the changes in big markets. He was not so rigid in business affairs. There was big marketing of opium in Madhya Pradesh, especially in Indore, in those days. He was deeply involved in it. He earned three crores of rupees in this business and gold and silver began to pour in his house. The

daily newspaper Times of India described him as "Merchant Prince of Malva". But when he went to Mumbai in 1926 for merchandising, he felt that he should not deal with speculative trading and hence he left speculative trading for five years.

Business Life:

The contribution of Sheth Shri Hukamchandji in the industrial development of India is outstanding. He started Hukamchand Mills' nos. 1 and 2, Rajkumar Mills, Jute Mill and many other factories. In addition he opened one-cloth mills and another mills for steel in Calcutta. He said that Khadi hand-woven cotton cloth is the soul of the country because the village people get their livelihood from his business by working in their spare time. Moreover, by adopting Khadi we can stop the flow of money to foreign countries. In keeping this view, he started a factory for preparing Khadi and another mills for crores cloth at Indore and thereby he produced clothe worth Rs. 20 crs. His industrial settlements of many varieties provided livelihood to thousands of poor persons in the country. According to one estimate, there were about 15,000 persons working in his mills and factories. He had earned crores and crores of rupees from his industries by his multi-faced skill, efficiency, ability to stretch out business strategies and unusual power of appreciate market trends all over the country and world.

Humanistic Approach towards Life:

He used much of his money for the up-lift of the society. Those who used their mind, body and wealth for the good of others get the grace of god and honors of the world. One can become great only by the service to humanity. They are worth to be worshiped and respected. Sheth Hukamchandji got constructed magnanimous buildings like Sheesh Mahal, Indra Bhavan, and temple of Itvaria and so on. In addition to this he contributed much for guest-houses, rest-rooms, schools, colleges, boarding houses, Smt. Kanchanbai Shrivakashrams (residing and worship-place for Jain nuns) medicinal clinics, dinner houses, maternity homes etc. He had spent lacs and crores of rupees for the development of society and religious activities.

Religious and Restrained Life-Style:

He was interested in Jainism from his childhood. He was performing worship of Jinendra, doing self-study and religious discourses from his young age. In July 1942, he was honored for his services to the society at the time of celebrations of Ashtahnika festival named Shanti Mangal Vidhan at Indore and while replying for this honor he had said, "I have deep faith in Jainism and I have progressed in life because of this faith, study and thinking by self in Jainism, by the company of Jain Saints, mendicants, detached persons and Jain friends". He remained busy in regularly discussing the issues of Jainism for about 50 years of his life. He honored saints and Shravakas (Jain family-holders). He purified his soul by various good deeds and paved way to heaven in the next life. He did not consider much o worldly happiness and he was passing almost detached and simple life in spite of so much wealth and honors.

Respected Acharya Shri ShantiSagarji Maharaj was also deeply impressed of the personality of Sheth Shri Hukamchandji when the former came to Indore with his disciples and followers. Sheth Hukamchandji, once, went to have Darshan (seeing) of Acharya Shri ShantiSagarji even though he had acute fever. He was more worried for the welfare of Jain saints and mendicants. He had visited Songadh in Saurashtra which the place of pilgrimage for Digambar Jains for more then three times. He had deep attachment for Kanji Swamy. He donated about one lac of rupees for construction of study hall and Jain Temple at Songadh.

Once there was trouble for the holy place of Samet Shikharji, which is the most important place of pilgrimage for Digambar Jains. The British had decided to have permanent residences there. The Jains were greatly disturbed of this decision. Sheth Hukamchand himself went bare-footed from

Indore to Samet Shikharji with prominent persons of Jain community and told the British that if they do not mind the protest of Jains against establishing the residences of British at Samet Shikharji holy place, the position will go worse. The British, then, put off the proposal. Thenafter the Jain community decided to buy the whole mountain including the holy place of Samet Shikharji so that such a trouble may no arise in future. For this, the Jain community gave Rs.5000/- and further Rs.25000/- was collected from Indore.

It was his great task to be in the service of Jain religion and Jain community. He had divided this great work into four parts: (i) Service to holy places of Jainism (ii) to solve the problems arising against these holy places. Jain saints, mendicants and against the Jain religion (iii) To remove internal differences of various groups of Jain community and (iv) To establish institutions and help such institutions.

The history of the progress of Digambar Jain community from 1900 to 1950 AD is well connected with the life of Sheth Hukamchandji. He purchased land between Indore and Indore Cantonment in 1903 and a magnanimous Jinalaya (Jain Temple) of Lord Parshvanath was constructed thereon. He called for efficient workers from Iran and Jaipur for construction of the grand Itwariya Jain Temple. Most of the working this temple is from glass. There are beautiful pictures from colorful glass and these pictures include therein Siddhshetra, Samavasaran, Tramblik, (i.e. three godly words), Nandishwar Dwip, an eye-view of heaven, SaptaVyasana, Ashtakarm etc. The devotees become deeply moved by viewing them. It is because of this reason that Indore is said to be the city of holy places: a place of pilgrimage or TirthaNagari.

Sheth Hukamchandji had helped the people of Indore who were suffering from plague. He started a boarding house and Jains were being given meals at a charge of Rs. 100 per month. He was elected as a President of a conference at Palitana in 1914 and he had declared therein to donate Rs. 4,00,000 for the welfare of Jain community.

In 1918, he had donated Rs. 4,00,000 for the Lady Harding Medical Hospital of Delhi. He has never discriminated between Jains and non-Jains while contributing for teaching institutions. He had purchased a building at the cost of Rs. 25,000 for starting a school therein. He had donated in several other teaching institutions very freely and liberally.

Sad Demise:

Sheth Shri Hukamchandji, thus, served the society, religion and industry for more than fifty years continuously. He passed away from us on February 26, 1959 AD. We can pay him our homage only by following his ideals.

13. Saint Shree Ganeshprasadji Varni

Introduction:

There are many few personalities who become exceptionally great and respectable for all by their good behavior and good deeds. Saint Shri Ganesh-prasadji was one such personality of the present age. He has contributed very much for the expansion of Jain culture and Jain ideals. He was born in a non-Jain family and yet he worked for Jainism. He was deeply attracted by the principles of Jain religion and he preached Jainism for the whole of his life. He established many Jain educational institutions and promoted Jain way of life in thoughts and conduct as well. He was learned and yet very simple. He was kind towards all living being. He was broad-hearted and sympathetic. He was a sea of all virtues and hence he was unideal soul for the whole of humanity.

Birth and Childhood:

The region of Bundelkhand has given rise to several warriors. The people of this region are highly turned to religion. We know the stories warrior king Chhatrasal who was an exceptionally brave king of his time. There are many holy places like Drongiri, Nainagiri, Sonagiri, Aharji, Deogarh, Khajuaho, and Papauraji in this region and Saint Ganesh Prasadji was born on this land. He was born in 1875 at village Hansera of Lalitpur District. Shri Hiralal and Smt. Ujjariben were his parents. His father was believer of Vaishnav sect of Hindu religion and yet he had deep respect for and faith in Navkar Mantra from his childhood. He was from Asaqti Vaishya community. His was a middle class but self-satisfied family. The father Hiralal advised the child Ganesh also to repeat and remember the Navkar Mantra of Jain religion. Shri Hiralal shifted to Madavara village as there was no school as Hansera village and he hoped to earn better at this place. At this time, the child Ganesh was of six years of age. Ganesh got admission at the school of this village at the age of 7 and he passed the middle-school examination at the age of 14. There were 11 Jain temples with high shikhar at the top and one Vaishnav temple in this village. One of the Jain temples was just opposite the house of Ganeshprasad and therefore he used to go there because of normal curiosity, but he saw the religious rites very carefully and heard the preaching attentively. As if he had Jain impressions from his previous birth, and these impressions are working now, Ganeshprasad was learning towards Jainism slowly but firmly. He discarded the false beliefs and traditions of the society prevailing then. The child Ganesh now stopped taking food at night. He did not drink unfiltered water and adopted certain practices of Jainism. He thought that the principles of Jainism were quite logical and philosophical. His future life thus, laid its seeds by now.

Ganesh-prasad completed his learning at the school at Madavara at the age of 14 and he passed further four years in playing and reading. He was married at the age of 18. His father gave him the following message at the time of his death: My son, nobody is for anybody in this world. Know this very firmly. Always keep Navkar Mantra (A Jain stanza of utmost importance) in mind at it will save you from all troubles. The religion, which includes this stanza, is very great and if you want salvation, always try to know and follow this religion with determination.

When Ganesh-prasad's father died, his grandfather of the age of one hundred and ten years also died on the same day. The burden of the whole family was now on Ganeshji. He was not moved even the least. He accepted the service as a teacher at Madanpur. He took training in teaching at Agra after four months and again served as a teacher at one or two places. His wife and his mother were pressing him to stay in their original religion of Vaishnavism in Hinduism instead of turning to Jainism but their pressure could not act on Ganeshji. Since Ganeshji did not sit for dinner in a row the caste-fellows threatened him to boycott but he did not mind to it. He was now working as a teacher in the school at Jatara. Here he came into contact with Kadorelal Bhajji who was very well studied in

religion and philosophy. During their talks, Ganeshji informed Kadorelal that he had left his wife and mother saying them that until they adopt Jainism, he will not keep any relations with them and will not eat any food prepared by them. Kadorelal Bhaiji persuaded Ganeshji saying that nobody can be forced to adopt Jainism. So he should not make haste in this matter. He advised Ganeshji to understand the essence of Jainism and proceed on the path of Jainism step by step.

Meeting with Mother Chironjabai:

One day Shri Kadorelal asked Ganeshji to approach Chironjabai at Simara as she was well studied in Jainism. Ganeshji could see one Kshullakji also at Simara and after the religious-lecture was over, Chironjabai invited Ganeshji and Kadorelal for lunch. Ganeshji was reserve and shy by nature. Chironjabai made a comment seeing that child (i.e. Ganeshji) she begins to love him like her own child. Later Chironjabai said, "My son! I feel that you are my son of my previous life. I give over all my property to you from to day. You stay here freely without any hesitation. If you want to study further, I can make all arrangements for your study at Jaipur."

Ganeshji avoided six tastes in his meal for one month, then Chironjabai preached him: First acquire knowledge and then only adopt vows. Do not make haste. Do all your work with feelings of piety. Do not perform any work, which makes you unhappy.

Travelling to Earn Knowledge:

Ganeshji started to go to Jaipur for further study but his kits and baggages were stolen on the way thus he had to turn back. He did not inform Chironjabai of these circumstances. He visited holy places in Bundelkhand and moved from place to place with a view to earn knowledge. At last, with help of a rich man, he came to Mumbai and here he could meet Baba Gurudayaldasji, resident of Khuraja, Pandit Pannalaji Bakliwal and Guru Gopaldasji Baraiya. Ganeshji began to study Ratnakarand-Shravakachar, Katantra Grammar and other books on Jainism under their guidance. He passed the examination started by Sheth Manikchand Parikshalaya in the same year and obtained the prize of Rs. 25/- which was a good amount those days. The atmosphere of Bombay did not suit his health and he came to Jaipur via Kekadi. He began study of Tattvarth Sutra, Sarvarth Siddhi, Katantra Grammar etc with Shastri Vireshwar. After this, he appeared at the examination at Bombay. When he was writing his paper of Katantra Grammar, he received a letter informing him of the death of his wife. Ganeshji thought that he was now free from family bondages. He informed Chironjabai also of this news and said that hereafter he will be able to study with free mind. He then received a letter from Pandit Gopaldasji Baraiya and Ganeshji, therefore went to Mathura for advanced studies and left Jaipur. He studied there for two years. He, then, went to Khurja and passed the first and second examinations in Nyaya (i.e. philosophical Logic) from Benaras.

From Mathura, he started to go on the pilgrimage of SametShikhar in the scorching heat of the month of Jyeshtha (i.e. May). While doing a Parikrama, going round of the high hills of SametShikhar, he lost his way and suffered severe thirst. His mind was, yet, at peace. He remembered Lord Parshvanath and he had before his eyes a pond full of clean and sweet water in that forest. He drank the water and became free from thirst. This was really a surprising event. After this pilgrimage, Ganeshji studied difficult books on philosophical logic, Vyadhiakaran, Panch Laxani and Muktavali under the famous and highly learned man Dularjha. After this, he studied under Pandit Thakurdasji. From here he started towards the famous city of Sanskrit learning Varanasi in 1903. He was 28 years of age at this time. He had been wandering places to places for study since the last 12 years.

Establishment of Syadvad Jain Vidyalaya:

When Ganeshji reached Varanasi, Shri Jiwanath Mishra was the main scholar of Nyaya (Philosophic logic) the subject of Nyaya. When pandit Mishra asked him about his family line, Ganeshji said that

he was not a Brahmin but he was ardent Jain. Hearing this Shri Mishra was very angry. He said that he is never teaching any Jain and he also pushed away Ganeshji. Seeing this grave insult of Jainism, Ganeshji was deeply pained. He thought to make arrangements for the study of Jainism and related philosophy at Varanasi City, which is the birthplace of two Tirthankaras Suparshvanath and Parshvanath, and known seat of learning from ancient period. He had a dream at that night in which he was instructed to take help of Baba Bhagirathji. Ganeshji studied for sometime with Shri Shastri Ambadas who was teaching at Shwetambar Vidyalaya. During this time Ganeshji called up Baba Bhagirathji by a letter. Both of them now began to think to establish a Jain Vidyalaya at Varanasi. At this time Shri Chamanlal, resident of Kama gave one rupee to Ganeshji by which 64 postcards were purchased and written to 64 places. Many people appreciated this gesture of Ganeshji and very good help could be secured. As a result, Syadvad Vidyalaya was inaugurated at a temple on Bhadaini Ghat with the holy hands of great charity maker Sheth Shri Manikchandji in 1905. Traditionally this day is celebrated as Shrut Panchmi. Ganeshji himself became a student of this Vidyalaya and Baba Bhagirathji managed it with all interest. Shri Ambadas Shastri and two other professors were appointed at this Vidyalaya with the advice of Ganeshji. This Vidyalaya is considered the highest school of Jainism in Jain community and it has given out learned personalities like late Pandit Bansidharji, late Pandit Devkinandanji, late Pandit Manikchandji, Kailashchandraj, Phoolchandraj, and many others.

After sometime an university known as "Hindu Vishwa-Vidyalaya" was established at Varanasi with the efforts of Pandit Madan Mohan Malaviaji. Many Prachya Darshanas (Old scriptures) were included in various curriculii of the university. A detailed curriculum of Jain Darshan was also included in these curriculii with serious efforts of Pandit Ambadas Shastri and Ganesh Prasadji. Various examinations were also arranged for these studies. This was a very great achievement on the part of GaneshPrasadji. Famous advocate Pandit Motilal Nehru, the father of Pandit Jawaharlal Nehru was of great help in this achivement.

Establishment of Sattark Sudha Tarangini Pathshala at Sagar:

This Pathshala (religious school) was inaugurated on the third day of bright half of the month of Vaishakh in 1912 with further efforts of Shri Ganeshji. This day is celebrated as Akshya Trutiya. This school is now famous with the name of Ganesh Digambar Jain Sanskrit Maha Vidyalaya. The school developed much with continuous efforts of Shri Ganeshji and thousands of students have taken its benefit. Shri Ganeshji and religious mother Chironjabai frequently resided at this Vidyalaya.

On the Way to Restraint:

Ganeshji was now famous as GaneshPrasadji or "Bade pandit" at Sagar. He adopted the vow of celibacy at Kundalpur at the hands of Baba Gokuldasji, the father of Pandit Jaganmohanlalji. After this, he was known as Varni and he kept one Dhoti and one shoulder cloth only with him thereafter.

Removal of Unfruitful Activities and Beliefs:

There were many unthoughtful beliefs in practice in common Jains at Bundelkhand in the days of GaneshPrasadji Varni. People were being removed from their caste as a punishment for petty reasons. Poor persons were undergoing many hardships. Varniji and his followers went village to village and stopped many of such practices. They established educational institutions at Nainagiri, Sonagiri, Papauraji, Aharji and a number of other places so that education would expand. Bundelkhand is considered to be a fort of learned personalities because of serious and long-term efforts of Shri Varniji. The educational institutions established by him are giving high quality of learned persons even today.

Devotion to Teacher and Holy Love:

Varniji was fully devoted to his teacher. When he completed the study of Ashta-Sahasri under Pandit Ambadas Shastri, he gave a diamond ring to him as a present from a student with deep feelings and reverence. Not only to Pandit Ambadas Shastri, but he was sincerely devoted to all the learned persons under whom he studied. Varniji also loved and duly respected all those who were his disciples and followers. He was always very much careful that every learned person is properly respected and honored in the society.

An Incarnation of Charity:

He was surprisingly charitable. He gave away things, which were offered to him only with deep love and affection. Once Varniji was coming to Sagar with a basket full of good mangoes. He saw on one railway station that some poor children were sucking the fruit-stones of the mangoes thrown away by the passengers of the train. He atonce stepped down and asked the children to stand in a queue. He distributed all the mangoes to these children. When he reached Sagar, Chironjabai asked him, "Brother, did not you bring good quality mangoes from Varanasi?" Varniji answered, "Baiji, I did bring mangoes but distributed to the poor children at the railway station". Baiji was very much pleased to hear this. This is the striking illustration of the sympathetic nature of Varniji.

Kindness of Varniji:

Varniji was very kind. He could not see any living being suffering pains. He always ran to help the needy. If he saw any one trembling in cold, he would atonce give him his own cloth from over his body. Once he was returning to Sagar from a village, he was taking-out drinking water from a well for himself and his colleagues. He saw a poor untouchable class woman was very thirsty and was asking some water. His colleagues were objecting saying that if water is offered to an untouchable woman, our water pot and rope shall become untouchable and remain of no use for us. Varniji not only gave her water but also gave the water jug to the woman. He gave her his shoulder-cloth and Dhoti also. That evening he had to enter the city with a narrow strip covering him. Varniji, thus, did not mind to be ashamed of for the sake of kindness to others.

Varniji could know the heart of others very effectively. He called on the most mischievous boys and taught them by sitting with them. There are many examples of such boys who later became highly learned personalities.

Varniji was a very good orator. The audience maintained pin-drop silence to hear him. One would feel that he was showering nectar when he spoke. He could explain difficult and serious subjects of religion and philosophy in a very simple way. He used to give effective illustrations to explain complicated issues. He could speak on national problems also very well while talking of religious matters. He could impress upon his audience very deeply. His dialect had the impressions of Bundelkhandi surge, which is a very sweet dialect of a Hindi language.

A Successful Writer:

Respected Varniji has written much in his natural language. His art of writing daily diary was exceptional. He noted stanzas and phrases coming out of his heart expressing his feeling along with the narration of the events. He wrote many letters on the saints and mendicants took "Sallekhana" and that sat in meditation unto death. Several of these letters have been published also. These letters included essence of several religions and philosophical issues. Four parts of a big book Varnivani are published on the basis of these diaries. He has written large commentary on Samayasara of Acharya Kundkunda in the form of lectures which is very much famous.

He wrote his autobiography "Meri Jivangatha" and it has been much popular. Every devotee and mendicant needs to read it. The style of expression in this book is very simple but instructive. It preaches the reader in many ways. He has included many events of his life so effectively in this autobiography that it is read with interest by all and everybody. He began to write comments on Shlok-vartik very nicely but it could not be completed. His speeches are deeply meaningful and inspiring. These are useful for every mendicant and devotee.

Varniji advised the prominent persons of the society to make donations for educational and religious institutions. He believed that the local persons should administer and maintain such institutions. The people will do a great service to society by such donations. He inspired rich persons to donate in very large sum of rupees. He has, yet, never taken money in his own hand. He always left the collection, security and use of money to the managers of the institutions.

A Man of Determination:

Varniji always maintained self-respect. Once Varniji was going from Drongiri to Sagar by public bus. He was on the front seat but after sometime a police officer came and wanted to sit on the front seat in the place of Varniji. Varniji was asked to move to back seat by the bus conductor. He observed that one becomes slave to these vehicles, thus he gave-up use of any vehicles for good. He stopped traveling by such vehicles after that incident and travelled by foot only. Varniji, thus, wanted that everyone must maintain his own personality, status, and respect.

When Varniji came to Sagar from Isari in 1944, he had himself adopted the vows of tenth status. He had moved at several places around Sagar and created deep attraction and attachment for religious education.

While travelling on foot from Sagar, Varniji reached Baruasagar at a time when big religious celebrations were going on. Here he adopted minor Dixa on the seventh day of bright half of the month of Falgun in V.S. 2007 before the idol of Jain god and became "kshullaka". He traveled in Uttar Pradesh and Delhi in this condition itself. His diamond jubilee was celebrated with great pomp and enthusiasm at Firozabad on his return journey from Delhi region.

Shanti-Niketan, Isari (Parasnath):

Varniji reached Sagar by travelling on foot after his diamond jubilee celebrations at Firozabad. He spent his four months of rainy season here. His preaching-lectures in these days were like the drops of nectar. He desired to be steady in holy and peaceful atmosphere in his advanced age. He wanted to live restrained life full of meditations, deep thinking and high reading. He started for the pilgrimage of Samet-shikhar after that monsoon with these thoughts in mind. On his way, he spent the monsoon of 1953 at Gaya and after that he turned to Isari. He mostly stayed here till the end of his life. He deeply desired that he must lay his life at the foot of Lord Parshvanath in Isari and after his almost continuous stays at Isari, there was very good development. Many inns, Upashrayas-hall for meditation, worship and religious study, residences for Jain nuns, a Jain temple and a big lecture-hall were built up. Isari, thus, became an important place of pilgrimage for Jains with Varniji residing there. Many saints and mendicants stayed here for months and lived penanceful life. Many mendicants stayed here even after Varniji's death. Celibate Surendra-nathji was conducting self-study and other religious rites here. Number of celibates live here even today. Shravakas-Jain family-holders that go to the pilgrimage of Samet-shikhar drop here for a day or two to respect Varniji and have Darshan (seeing) of saints and mendicants and for worship. Many religious souls like Baba Bhagirathji, Acharya Nemisagarji, celibate Nandlalji have adopted meditation unto death on this holy land and this place has become a place of worship for devotees and disciples of Jainism. People get peace of mind and inspiration to do good deeds with the Darshan of this place.

Last Practices in Meditation:

Varniji was not able to move freely in these days because of his old age of about 87 years. He could not observe several vows. He, therefore, decided in his mind to begin with Sallekhana Vrata (fast unto death) but to avoid rush of people for his seeing, he did not declare his decision. But he arranged his daily life in line with this decision. He stopped speaking and moving much and reduced his eating almost to nil. He was performing rites of Sannllekhana and its regulation as per the guidance of Pandit Bansidharji. Varniji kept laid down on his bed almost for the whole day in deep thinking and total peace of mind. He was hearing Barah-bhavna, Chhah-dhala, Bhaktamar-stotra, and Samaysar Kalash-all religious hymns and stanzas very carefully. He sank into deep thinking at times.

On September 1, 1961, he stopped taking even fruit-juice and on September 5, 1991 he left even water and all the clothes, thereby adopting complete Digambar condition-i.e. naked position-as was at the time of his birth. He was named as Shree 108 Muni Shri Ganeshkirti Maharaj at the time of his Sallekhana. During the last 18 hours, he remained away from all touches, desires and attachments. Even though there were various irregularities and pains in his body, which was extremely weak, the internal awareness of Varniji was very good. He left his body on the 11th day that is on September 5, 1961 at 1-20 hour's night quite peacefully.

Hearing the news of Varniji's demise, thousands of people poured into the Ashram at Isari and Varniji was cremated in the premises of this Ashram itself. Many meetings at various places were held to pay respect to this holy saint and many people spoke of Varniji. Many newspapers published special issues to pay homage to Varniji. A marble-memorial was also established at the place of cremation at Udasin-ashram Isari.

With the demise of Varniji, the Jain community and Jain culture lost a great prop and patronage. Varniji had passed his life for others. He always thought of doing well to the society. He was eager for expansion of education and knowledge. He himself was highly studied. He inspired many by his own life. He obliged the Indian culture by his services in the field of education and religions teaching and preaching.

Many persons were attracted to him by his simplicity, love for education, thirst for knowledge, highest character, love for everyone, spiritual outlook, deep study, faith in religious rites, longing for eternal peace, insistence for non-violence, truth, celibacy and detachment with worldly affairs. There is a large group of such persons which include thousands of Shravaks (Jain family holders) of Northern and Eastern India, prominent rich merchants and business men, learned persons, professors, large number of intellegensia and Jain followers. Many mendicants and detached personalities were also attached and attracted towards Varniji. Here is a brief list of such persons who were given Dixa by Varniji and others who were graced by him. Devotee Manoharlalji Varni- he was known as Sahajanand Varni among the people. He has created a large bunch of literature on Jainism. He died at Muzaffarnagar in 1979 AD. In addition to this, Shri PoornaSagarji, ShriSwarupanandji, Shri Chdanandji, Shri Deepchandji Varni, Bhagat Shri Pyarelalji, celibate mother Chandabaiji, celibate mother Krushnabaiji and celibate Shri Surendra-nathji, Ratanchandra Mukhtar, Dr. Narendra Vidyarthi, and Niraj Jain are the main personalities inspired by Shri Varniji.

Educational Institutions Established By Shri Varniji:

With his continuous efforts and longing for knowledge, he inspired people of Bundelkhand and surrounding area to give liberal donations for establishing schools, Pathshalas etc. Thousands of students, scholars, learned personalities, detached persons, mendicants and research scholars have taken great advantage of these institutions. Some of these institutions can be listed as under: 1.Syadvad Vidyalaya at Benaras (U.P.), 2. Ganesh Maha Vidyalaya, Sagar (M.P.), 3. Mahilashram,

Sagar, 4. Barua Sagar Vidyalaya, 5. Shahpur Vidyalaya, 6. Drongiri Vidyalaya, 7. Khurai Gurukul, 8. Jabalpur Gurukul, 9. Lalitpur Inter college, 10. Itava Pathshala and 11. Khatauli Vidyalaya. In addition to this, he has established Pathshalas and schools for advancement of religious knowledge at fifteen other places. These institutions are ever-remembrance of Varniji.

There are many known and famous learned personalities in present Digambar Jain community who became a bridge connecting old and new generations. If there are any persons to encourage and inspire these great men for deep and all round study in Jainism, they are respected GaneshPrasadji Varni after Guru Gopaldasji and in that way Varniji can be said to be the first and foremost inspirer of studies in Jainism in the present age.

14. Dynamic Acharya Shri Jawaharlalji

Ordinarily it is believed that Jain mendicants and nuns perform the rites of their own religion and read only the books on Jainism and that way they live away their life in their narrow field of religious boundaries. They preach Jainism and learn Jainism and do nothing beyond that. But here is a great personality who has been out of these limitations. He held "Atmavat Sarva Bhooteshu" know everybody like thyself-and thus, extended equal love towards all living beings on earth. It is appropriate to know about this great man here also.

Malva is as good as a heart in India and great personalities like the king's Vikramaditya and Bhoj and poets like Kalidas and Bhavbhooti, the worshipers of the goddess of learning-Saraswati have been in this region. A couple, Jivrajji, and Nathibai of Oshwal Vanik caste were living in the Chandla village of Zaburva District in this region. The family was highly cultured with religious fervor. One brilliant and charming child was born to this family in 1876. The day corresponds to the previous day of Gnan Panchmi, the day celebrated in adoration of the god of knowledge. This was the first child of the couple and since it was quite charming and lovely, its name was kept as Jawahar-a jewel.

The human life enlightens only after hard tests. The difficulties in the lives of great men are normally to lead them to the path of greatness. The child Jawahar lost his mother when he was of only two years of age and father when he was of five years. He, therefore, was brought him up by maternal uncle Mulchandbhai who was maintaining his family through a small shop of cloth.

There were many tribals and low caste people living in and around the village Chandla, Jawahar was put up to a school run by Christian missionaries. The child had the indecency to learn much from the nature rather than from the books. He learnt Gujarati, Hindi, and a bit of arithmetic and then he had to sit at the cloth-shop with his maternal uncle. The child Jawahar became so much expert in evaluating the cloth within a very short time that even the experienced persons praised him. The child was much impressive in appearance, he was brave, adventurous, deep thinking and industrious and became known very well in and around the village. But the destiny was otherwise. The life of Jawahar was taking a new turn and soon there was an unexpected incident.

Detachment and Mind-Searching:

As Jawahar was of only 13 years, his maternal Uncle Shri Moolchandbhai with whom he was staying passed away all of a sudden. Jawahar lost his only support. He had thought that his maternal Uncle Shri Moolchandbhai will be his good guardian for many years but as he died unexpectedly, Jawahar felt a deep shock. His tender heart could not be at rest for quite a long time. Jawahar had now the responsibility to took after his widow aunt and her son Ghasilal who was hardly five years old.

Jawahar converted these worldly miseries into the causes of worldly detachment and this is an evidence of the deep impressions of his previous lives. A note of his thinking has been found and it runs as under:

"Oh conscious soul! It is your blunder that you forget yourself upto now. You have not done any note-worthy worship or prayers of any Dharm-religion in spite of so much time have passed out. Now, at least, accept my word and sincerely try to correct this serious error which committed. You are not in much convenient circumstances and one does not get such opportunity often. Therefore, act vigorously with all your power and internal strength and take advantage of Lord's prayers and his vicinity."

Sometimes, the whole picture of his very short life passed through his mind. "Mother passed away, father passed away, maternal uncle passed away and what have I to do by earning profits in this shop? I can make suitable arrangements for maternal mother and her child Ghasilal. I must,

therefore, go to a good teacher somehow and march on the way to god. This is the real good thing for me. He remembered the great obligation of his maternal uncle of and he was feeling of it very much and yet continuous thinking, unshakable determination and the power of taking firm decisions lead the boy ahead on the way to search for the Absolute.

Dhanrajji Objects:

Dhanrajji the elder brother of the father of Jawahar came to know that Jawahar was not working for the shop-cloth with enough attention and hence he called Jawahar and persuaded him to be more careful for shop and homely work. Jawahar told him that he was internally detached from worldly affairs and might not stay with family for long time. Hearing this, Dhanrajji was very much displeased and angry with Jawahar. Dhanrajji asked his two sons to keep an eye over Jawahar so that he should not meet any saint, mendicant or nun in or about the village. This continued for some time but there was no change in the attitude of Jawahar. Dhanrajji then instructed the prominent persons of the village that they should speak ill of monks and mendicants before Jawahar whenever occasion arose so that Jawahar might begin to hate the monks and put off his idea to become a mendicant and may turn back from intense religious feelings. Thus, Dhanrajji tried to take back Jawahar from his way by all means he could but who can escape from what was destined to happen? Jawahar was staying like a lotus in between water since last four years. He took the least interest in shop and home. He was passing his time in reading, thinking and meditating. He was unhappy, as he was not able to meet any mendicant or devotee of religion.

Meeting with Saint and Dixa:

Jawahar happened to go to a small Limbdi village near Dahod with Udaychand, the son of Jashvantlalji. He could meet Ghasilal Maharaj of the tradition of Shri Hukamchandji. He, therefore, stayed at this village and expressed his intention to get Dixa, but Ghasilal Maharaj pressed upon Jawahar to obtain the consent of his relatives. Jashrajji, however, called up Jawahar back to home by creating false circumstances. But Jawahar was now impatient. After some days he went back to Limbdi. Since there was no way out, Dhanrajji had to send consent-letter with his son Udaychand for Jawahar's Dixa. He was granted would Dixa in 1892. Shri Ghasilalji Maharaj drew out the hair from the head of Jawahar also fulfilled his desire by taking Dixa as the disciple of Maganlal. Jawahar was now so much pleased as a hungry man would set sweets and a poor man would get huge stock of money. The feelings of detachments that had arisen in Jawahar were now being fulfilled.

Study and Travelling:

Jawahar was very much anxious to make his life very much advanced right from his childhood. Jawahar had exceptional power of memory, outstanding intelligence, deep thinking and tendency to be in readiness for the service of others. He was fully obedient. With all these virtues in Jawahar, Goddess of knowledge had to be pleased on him. Jawahar could commit to memory hundreds of Stanzas, Gathas-songs, prayers, Samayik, Stotras-hymns to be spoken when performing this religious performance, Pratikraman-a religious rite very shortly. After only one and a half months from Dixa, Jawahar had the separation from his teacher-master Shri Maganlalji Maharaj at Patalvad village and the mendicant Shri Motilalji Maharaj passified him taking him under his care. Shri Motilalji Maharaj installed more steadfastly the virtues of service to others, penance, restraint, detachment, renunciation, tolerance, sympathy and so on in this young Mooni Shri Jawaharlalji. During the first four months of rainy season which was spent at Dhar, Jawaharlalji studied poetics and at Rampura in the second monsoon, he studied, very carefully Dash Vaikalik, Uttaradhyayan, Acharang, Suttrakrutang, Prashna Vyakaran and other scriptures under the learned Shri Kesharmalji. He was always ahead of other learners because of his exceptional intelligence. He spent next three monsoons at Javara, Pandla-Shivganj and Sailana. Alongwith studies, he propagated freedom from

intoxication and other habits among the local public. In 1898 he could have the company of young Acharya Shri Chauthmalji Maharaj and his disciples and after two more monsoons he could meet all the members of the great Sangh of the followers of Acharya Shri Chauthmalji at Javara.

In 1900, Acharya Chauthmalji entrusted all his responsibilities of his great Sangh to four outstanding Monies-mendicants because he was becoming weaker. Shri Jawaharlalji who had taken Dixa since only eight years, was also one of these four mendicants. The monsoon season of 1901 was spent at Mahidpur near Ujjain.

Jawahar Was Appreciated By Jawahar:

Respected Shri Lalji Maharaj had come to Indore after he was awarded the title of Acharya and from here; he came to Udaipur through Mewar region. The Jain community-The Sangh requested him to pass that monsoon at Udaipur but he said, "I shall give you a box of Jawahar in this monsoon so that your desires would be fulfilled" which meant that the monsoon of 1902 was spent at Udaipur where much knowledge was acquired, rigorous penance was performed and many people were preached. From here he went towards Jodhpur. On the way, the thieves took away their cloths, begging bowls and other pots near Taravigadh but the mendicants maintained peace. The monsoon of 1903 was spent in Jodhpur where a great Shravak-Jain Family holder Shri Pratapmalji was preached well and his false beliefs were washed off. He was put up on the path of virtue. The monsoon was spent in Bhinasar and then the other monsoon was passed again at Udaipur.

Dixa to Ganeshlalji at Udaipur:

This monsoon happened to be much effective and fruitful. (1) He observed fasts for eight to 61 days, (2) the whole of the people of Udaipur including the officers of the kingdom took advantage of the preachings of Shri Jawaharlalji and heard his lectures with interest. (3) One detached devotee named Shri Ganeshlalji Maru vowed for total celibacy at the age of 16 years and after the four months of the monsoon, he adopted Dixa. This holy soul very deeply studied almost all the Jain scriptures, Sanskrit, Persian and other languages and later became an Acharya.

Shri Jawaharlalji left Udaipur and came to Masooda village near Ajmer via Nathdwara, Kankroli, Gangapur, Bhilwara and Chittore. He preached Suganchandji Kothari here and re-established him in Shravak Dharm-Duties of Jain family-holder. He then came to Gangapur via Raipur and spent the monsoon of 1907 here itself. He spent next monsoon at Ratlam. He gave proper guidance to the members of Sthanakvasi conference and came to Thandla. While spending monsoon at Thandla he told stories of maintaining discipline by an elephant, keeping peace by a serpent and forgiving the stone-throwers by those who were hurt. The people heard these stories with deep interest. These stories re-sound the virtues of world-friendship and kindness in the heart of the stories-teller.

Jawaharlalji was not well when he moved from Thandla but on being little better, he came to Javara and then granted Dixa to a highly rich but graceful person named Shri Lalchandji at village Kodd. He then, reached to Indore via Dewas and passed this monsoon of 1911 at Indore itself. Shri Chandanmalji Firodia and other Shravakas requested Shri Jawaharlalji to come towards the south and the request was accepted. Hence, Maharaj Shri Jawaharlalji came to Ahmednagar to spend the next monsoon after visiting Badvaha, Sanavad, Burhanpur, Faizpur and Bhusaval.

Monsoons in the South:

Maharaj Jawaharlalji spent successive monsoons at Ahmednagar, Zunner, Ghodnadi and Jamgaon. He was awarded the title of Gani when he was passing his monsoon at Jamgaon. He again went through Ahmednagar, Ghodnadi, Mitti, Hivada, Sonai and other towns. At Hivada, respected Shri Lalji Maharaj, who had come here from Udaipur, awarded him another title of Yuvacharya. The title was given as the Sangh-people pressed to honor him; and then at the monsoon of 1919 at Silam, which

was Wednesday regular celebrating of awarding this title of Yuvacharya were held. Then in the next year itself Maharaj Shri Jawaharlalji received the news of sad demise of respected Shri Lalji Maharaj at Bhinasar and Maharaj Shri Jawaharlalji observed fasts for eight days.

Becomes Acharya:

Maharaj Shri Jawaharlalji had now the responsibility of reviving the whole Sangh, Jain community and other Jain groups. He had to advise them and guide them. He narrated his experiences to them and said that teaching requires the first attention so that ignorance and false beliefs can be wiped out. But there were no enthusiastic works available in the Sangh. He, therefore, created an institution "Sadhu Margi Jain Hitkarini Sanstha" for fulfilling these purposes. After completing monsoons at Bikaner and Ratlam, Maharaj Shri Jawaharlalji came in south and moved in Satara, Poona, Jalgaon and Ahmednagar cities and areas. While he was passing monsoon at Jalgaon in 1925 he had an abscess on his hand. It was not being cured in spite of long time treatment and the famous surgeon Dr. Gulgaonkar diagnosed that Maharaj Shree had diabetes. The abscess was cut out without using anesthesia. By and by he was well. This was the circumstance when his fearlessness, tolerance and detachment towards his own body was being tested.

He granted Dixa to Bhimrajji and Siremalji at Satara and to Shri Jivanlalji at Poona. He passed his monsoon of 1924 at Ghatkopar. Here he did many works related to kindness towards animals and other souls. The Shravaks (Jain family holders) were advised to unite and stay together. Mooni Shri Sundarlalji observed fast for eighty-one days and he was with Maharaj Jawaharlalji. There were preaching lectures everyday and thousands of Jains and others took advantage of these lectures. This monsoon was, thus, most busy and successful. Maharaj Jawaharji came to Bikaner in 1928 through Bhusaval, Jalgaon, Ratlam, Mandsaur, Nimbaheda, Udaipur and Beawar. Here also the institution "Sadhu Margi Jain Hitkarini Sanstha" was established, which is working even now for learning of Jain mendicants, their travelling, and rules on their behavior and other subjects.

In the further journey, Maharaj Shri came to Churu via Sardar City. Here he granted Dixa to Shri Shekhchandji. He spent this monsoon and then proceeded towards Bikaner, Rohtak and Delhi. Here, special celebrations were held to honor Maharaj Shri Jawaharlalji. From here, he went towards Jodhpur via Agra and granted Dixa to Shri Motilalji at Jaya Taran on his way. He came to Udaipur via Ajmer very slowly. At Ajmer, there was celebration in the honor of Mooni Shri Ganeshlalji who was awarded the title of Yuvacharya. He had long efforts of 28 years to acquire knowledge and restrained life. This was inspiring for the whole Jain Sangh and Jain community especially to 65 saints and nuns who attended the celebrations.

towards Saurashtra-Gujarat:

The Saurashtra region of Gujarat had not, so far, seen such a learned and penanceful Jain. Acharya Shri Jawaharlalji believed in necessary reforms in the society of the day. Therefore a deputation of prominent Shravakas of Gujarat requested Acharya Shri Jawaharlalji to visit Gujarat and especially Saurashtra and accepting their request Acharya Shri came to Rajkot via Palanpur, Viramgam and Wadhwan city. He was in Rajkot, Jamnagar, Morbi and Ahmedabad. He was heartily welcomed everywhere by Jains, Jain-loving persons, national leaders and several rulers of Saurashtra. Acharyaji also was impressed to see their affection for him.

But it was from here that his health began to deteriorate. He was unable to walk and even then he started towards Marwar. He spent his last four monsoons respectively at Beawar, Bagdi, Bikaner and Bhinasar.

Acharya Shri Jawaharlalji did not fully recover after leaving Saurashtra. His knees and body continued to ache and before it can be controlled he had severe attack of paralysis in half of his body

on right side within six months of the golden jubilee celebrations of his adopting Dixa. There was a large abscess also on the lower part of his backside. In spite of all these pains in his body, he talked with everybody, begged for pardon of his deeds and misdeeds and then left the mortal body very peacefully. His cremation and death rites were done befitting his personality. Deep mourning was observed through out the state and "Shree Jawahar Vidyapith" was established to suit his life-long activities.

Special Features of Acharya Shri Jawaharji:

- He had tendency of detachment right from his childhood.
- He did not stop only at prevailing fixed rites and performances but gave special attention to achieve knowledge from all sides.
- He was very active, a great reformist and invested with the fervor of patriotism. Keeping himself within his limitations, he always contributed for the development of the society as a whole and not merely Jain community, even though he did give much attention to unite and consolidate the Jain community.
- In addition to many saints and religious personalities, several prominent persons and leaders of the nation came to see him, hear him and talk with him. Some important of them were as under:

Mahatma Gandhi, the father of the nation	in 1937 at Rajkot
Sardar Vallabhbhai Patel	In 1937 at Rajkot
Shri Bal Gangadhar Tilak	In 1916 at Ahmednagar
Shri Pattabhi Sitaramaiah	In 1937 at Porbandar
Pandit Madan Mohan Malaviya	In 1928 at Bikaner
Sando Prof. Ramamurti	In 1916 at Ahmednagar
Senapati Bapat	In 1915 at Parner
Shri RamNaresh Tripathi	In 1931 at Bikaner
Kaka Saheb Kalelkar	Not known
Shri Thakkar Bapa	Not known
Saint Vinoba Bhave	Not known
Rulers of Saurashtra and Rajasthan from various places.	
Sir Manubhai Mehta	In 1928 at Bhinasar

- He had no strict habits; he favored and worked for social reforms. He had broad outlook in dealing with religious and social problems. In his days learning was much less in Indian society in all sections and also in Jain community. There was child marriage as also advanced-age marriages. Dowry was wide spread. Condition of women, especially of widows was pitiable. Gambling, wine-drinking, meat-eating, tobacco chewing and smoking, use of narcotic substances, other addictions and adultery were common in all corners of society. Untouchability was a dark spot of Hinduism. Religion rivalry was prevailing between the followers of various religions of Aryans. There were educational, moral and national problems of the time. Acharya Shri Jawaharlalji has made praiseworthy contribution in bringing out reforms in these directions.

- Learned is respected everywhere: He made this phrase fulfilled by his wide-spread, brilliant, learned, all-inclusive and experience-tested speeches and it is because of these reasons that his meetings were over-crowded by not only Jains but also with Hindus, Mohammedan, Sikhs, Young and old, men and women. Everybody had something to learn and achieve from his lectures.

His Teachings:

- **He used to pray this:** Oh Lord! I want to rise. I desire continuously to proceed to achieve my goal of progress in all direction. Oh Lord! Grant me such devotion that I may not go down or turn back, I may not be attracted by the worldly temptations. How fortunate I shall be, Oh Lord! If you rescue me! I have known your form and established it into my heart. I consider my heart to be your temple.
- **Muttering of spiritual phrases and hymns:** This is vital in the lives of great man. Whenever they are tired of worldly problems and their mind experiences agony, only the god's name gives them peace. Even in serious troubles, they got relief by muttering and remembering god's name. This leads them to the way out.

Whenever a man understands the essence of godly phrases Siddho Hum, Shuddho Hun, Anant Gnanadi Gun Samruddho Hum-and repeats them with concentrated mind, he realizes his unlimited internal powers and this gives him inexpressible pleasure. Repetition of godly names invokes the progress of the self, it increases the self-power and confidence and this completely developed soul is itself the God.

- **Education:** Man is a bunch of unending enormous power but several layers of worldly vices and impurities cover up this power. To enlighten this power by removing those layers is the ultimate aim of education. Very few parents understand this and they hold the education to be only a tool to make money. This is a great blunder. Very experienced teachers are required to pour in good impressions in the tender minds of growing children.
- **Penance:** This is a kind of fire in which all impurities burns out and the soul comes out as bright as pure gold. Penance is, therefore, of prime importance. Those who go through penance have their speech very effective and holy. A penanceful mendicant must not and will never tell a lie or speak ungraceful words. His speech is like drops of nectar and fearful animals become fearless by hearing his words. A mendicant always keeps his tongue under total control and therefore, his speech is holy and effective.
- **Untouchability:** Every religion teaches to consider one another as brothers. Every man is our brother and the word brother means an assistant. In this way a Shudra-a low caste man is also your assistant and you are also his assistant. Low caste people are the pillars of society. They are bottom-stones of a palace and if these are not strong, the society will be doomed, the culture will be nowhere. Remember that these low caste people are also children of Hindu community. Do not hate them or insult them. Love them, sympathize them.
- **Determination:** Does determination bears the power to eradicate miseries? Yes, certainly. Determination has unlimited power. It removes agony and then there is not rise of any more miseries. The development of one's own power of determination is real spiritual development it creates effect on non-living things of nature also. If you add your power to your determination, it does bring you success and eagerness of soul to do more work. Nature certainly helps for fulfilling the determination made with total sincerity. You must be free from pride and seek shelter of Almighty to achieve success.

15. Great Poet Shri Nanchandraji Maharaj

Sympathy for all living beings, poetic ability since birth, singing devotional songs in sweet voice, natural tendency to help others and equal respect for all religions were the principal virtues of Shri Nanchandraji Maharaj. He spread the message for religious awareness in Western India for more than five decades.

Introduction:

The Saurashtra region of Western India has given many saints, brave warriors and benevolent personalities to the country. There is a village named Sayla in the Zalawad (presently Surendranagar) district and there happened to be a saint named Lala Bhagat so that this village is often known as Bhagat NA Gam -a village of a saint, Shri Nanchandraji was born in 1877 in this village. His childhood name was Nagarbhai. Shri Panachandbhai and Shrimati Raliatbai were his parents. This was a Dasha Shrimati Bania family (a sect in merchant's community) devoted to God and good behavior believing in Sthanakvasi branch of Jainism. Nagarbhai lost his mother at the age of five years and father when he was only 11. As such, his brother's wife Monghibai brought up as her own child. As this was not enough, his brother Jesangbhai also passed away very shortly and Monghibai was a widow. At this time some news was received indicating that the girl with whom Nagarbhai's marriage was fixed, has been changed over by some other girl and then both Monghibai and Nagarbhai were very unhappy. Nagarbhai lost interest in worldly matters and in spite of long persuading by elders and others, he went on being more and more detached with the world. He was now passing his days in reading religious books and was keeping in the company of saints and mendicants. He decided to adopt Dixa if a suitable great teacher is available. At this time, he happened to meet Shri Popatbhai Hansraj of Limbdi and he advised Nagarbhai to approach Shri Devchandraji Maharaj. Both Shri Popatbhai and Nagarbhai, therefore, came to Kutchchha via Vagad. Here, they were impressed with Darshan (seeing) and preachings of Maharaj Shri Devchandraji. Nagarbhai then adopted in 1901 at the famous place of Anjar where Saint couple Jesal and Toral had buried themselves alive in the honor of God. Shri Devchandraji gave new name to Nagarbhai and he was now said to be Mooni Nanchandra.

He passed some monsoons at Mandvi (Kutchchha), Jamnagar and Morbi. During these days he propagated that there was no objection if a Jain mendicant sings loudly the songs of national interest and also the prayers of Lord Mahavir. This was a great reform that Nanchandraji adopted for himself and he, therefore, became famous as revolutionary Jain mendicant in Kutchchha and Saurashtra.

Service to Teacher and Learning of Scriptures:

Paralysis and the young mendicant Mooni Nanchandra decided to stay with him for his service now affected his Dixa-teacher Shri Devchandra Maharaj. He had, thus, to stay at Limbdi for a very long period of nine years from 1912 to 1920. During these years he learned by himself with his own intuitional power most of the books in Sanskrit, Prakrit, Scriptures and poetics. In addition to this, he used his time for creation of literature and service to society so that he was much popular in the Jain Sangh. In spite of all services of Mooni Shri Nanchandraji and members of the Jain Sangh Shri Devchandraji Maharaj passed away in 1921 after severe hit of paralysis. Shri Nanchandraji was unhappy his Dixa-guru was here. He, then, shortly went to Sayla and adopted fast for three days with staying in seclusion in a cellar in the condition of meditation. Severe cold and wet weather severely affected him and he was caught with the disease of rheumatism and gout. But Mooni Nanchandraji had formed habit of neglecting body and his tolerance was under test now.

Attraction of Mumbai-Residents:

Mooni Shri Nanchandra had attractive personality, his speech was poetic, his outlook was very broad, his voice was sweet but loud, he was a reformist, he was eager to see the development of society. All these virtues made him famous and the Mumbai Sangh continuously invited him to spend some monsoons at Mumbai. At last Mooni Shri Nanchandra passed his rainy season of 1926 at Ghatkopar, Mumbai. The number of audience in his lectures indicated as to how many Jains had come to Mumbai from Saurashtra and Kutchchha. In this monsoon, a foundation stone was laid for construction of a grand building of Sthanakvasi Upashraya: Sthanakvasi is a branch of Jainism and Upashraya means a place of worship, meditation and performing religious rites. Shri Nanchandraji Maharaj also addressed All India Sthanakvasi Jain Conference here.

The monsoon of 1927 was passed in Limbdi. Shri Chunilalji Mooni was granted Dixa here in these days. Then the monsoon of 1928 was spent in Vankaner. In 1929, Shri Shivalji (Santbalji) was granted Dixa at Morbi. The monsoon of 1933 was decided to be spent in Agra. During this interval of time Shri Nanchandraji represented the Limbdi sect of Jainism in the Conference held at Ajmer. He passed the four months of monsoon of the 1937 at KandaVadi. Two more monsoons were spent at Borivli. During these years, he did several works of bringing awareness in religion, social up-lift and services to common people. The Jains residing at Borivli in those days belonged to poor and medium classed but they were deeply devoted to Jainism. They were united and worked with one voice on all-important issues. It was for this reason that Shri Nanchandraji Maharaj could do very good work for religious awareness, youth activities and women-associations.

Last Three Monsoons and Sickness:

After completing the monsoon of 1958, Shri Nanchandraji Maharaj arrived at Vajeshwari with a view to go towards the native places. There was good accommodation for stay and sanitation here but during his one and a half months stay here his health did not remain good. He was badly suffering from colds and gout. It was decided to go back to Borivli under the advice of the doctor so that better treatment can be given to him. Hearing the news of sickness of Maharaj Shri Nanchandraji, MahaSatiji Hansakumari and others came to Borivli via Vajeshwari travelling from Ahmedabad. There was no time to reach to native place to pass monsoon of 1959 there and the Jain community of Borivli pressed upon Maharaj Shri to pass this monsoon in Borivli itself. He stayed in a building named Krushnakung during this monsoon with a view to pass time in loneliness and peace. Maha Satijis (i.e. nuns) passed their monsoon in Ghatkopar. Maharaj Shri had a mild heart attack during his stay here but he recovered with the efforts of the doctors. After recovery, Maharaj Shri started his travel towards Gujarat. The whole group reached Limbdi in due course. He had another mild heart attack near Viramgam but he recovered slowly and he began to take interest in Library, Pathshala (religious school), school and also preaching lectures. After finishing four months here, Maharaj Shri Nanchandraji started towards Sayla. This was to be his last journey.

Steady Stay and Last Days at Sayla:

Maharaj Shree did his last four monsoons at Sayla. His 87th birthday was celebrated here in their presence of Respected Santbalji, Chunilalji, MahaSatijis-nuns and Shravaks (Jain family holders) with deeply devoted songs, prayers, and lectures on religion and meditation. After this Santbalji Maharaj went away for Delhi and Calcutta (Bhavanipura) to pass the next monsoons but for Shri Chitmoon, Gurudev, i.e. Maharaj Shri Nanchandraji was everything and so he stayed with him. Many persons, devotees, followers, disciples, nuns etc. continued to come over here to have Darshan (Seeing) of Maharaj Shri Nanchandraji.

At last it was the day for long journey to heaven. On in 1965 he did morning prayers and preached his intimate disciples. He completed his morning activities and finished Pratikraman (worship rite) also. He however could not sit in the evening prayers. He complained of pains in his chest. Soon his

breathing took high speed. A doctor was called at once from the nearest town Surendranagar but before the doctor could arrive, Maharaj Shri had decided to go to the mercy of the four, viz. Arihant, Siddha, Saints and the religion prescribed by Kevli-i.e. Jainism and breathed last at night at 10-25 hours to begin his journey to the Absolute.

The news of this sad demise of Maharaj Shri Nanchandraji spread very soon in all directions and people from Saurashtra, Gujarat, Mumbai and Hyderabad rushed to see him last. There were more than 10,000 persons in this small village. He was cremated amidst the repeated sounds of "Jay Jay Nanda, Jay Jay Bhadra" in the presence of his disciples, devotees and followers. His bright body was mixed up with five major elements of earth, water, light, wind and space. Maharaj Shri had lived long life of 64 years with total restraint and expanded religion and virtues of good behavior, non-addition, humanity, prayers, truth and sympathy among the Jains and non-Jains communities all around in Gujarat, Saurashtra, Mumbai and many other places.

Maharaj Shri Nanchandraji had granted Dixa to Mooni Shri Chunilalji in 1927 and Mooni Shri Santbalji in 1929. Both of them were totally devoted to Maharaj Shri Nanchandraji. Even after 60 years of his Dixa, Shri Chunilalji Maharaj is following the ideals of Maharaj Shri Nanchandraji, while the personality of Mooni Shri Santbalji was revolutionary and hence while following the rules of his daily life, he was lead by the ideas of world-brotherhood and turned to the feelings of nationality, Indian culture, thoughts of Mahatma Gandhi and development of society. His whole life reveals his thoughts and his activities. In his Ashram at Chinchana, he established four divisions of Shrimad Rajchandra, Mahatma Gandhiji, Respected Shri Nanchandraji and Pandit Jawaharlalji. Thus, the two ardent disciples of late Maharaj Shri Nanchandraji, Shri Chunilalji Maharaj and Shri Santbalji Maharaj carried on the thoughts of their great teacher Shri Nanchandraji Maharaj by their activities and, thus, paid him a befitting homage.

Maharaj Shri Nanchandraji had the power to create effective poems from his childhood and he had special practices in prayers and religious rites. He composed about 400 songs of prayers and devotion deeply related to the religion. The songs are in different poetic metres, they are rhythmic and every one likes to recite them with pleasure. These songs are published in the books "Prarthana Mandir" (Temple of Prayers) and "Subodh SangitMala" (Preachings in songs)-parts 1, 2 and 3. He wrote and compiled three parts of "Sanskrit Kavyanand" (Pleasure poetry in Sanskrit) and "Manavatanu Mithu Jagat" (Sweet world of humanity). His teachings can be summarized as under:

- Life and Wealth: Money is for human life; life is not for money. The beauty of the world is merely an illusion. Body and ornaments have no real value. It is madness to run after wealth by degrading your soul.

Let there be light of humanity in your heart and maintain it by constantly remembering the God. Is it good to go round in business day and night like a bull of oil-seeds crusher, to increase the family, to worry for them, to suffer many hardships for them and at last to go away leaving everything here itself? Why is life? Why have you come here? Where from have you come? Where are you to go from here? What will you take with you? Who are we? What are we doing? Think of all these questions whenever you are free.

Always be in the company of saints and teachers. Go on reading good books. This is the way to eternal bliss. Otherwise, all these scenes before your eyes are vain. Every man has some or other defects, but one must accept and appreciate virtues. Tell all the members of your family to be remembering god at all times.

Always keep in efforts to be before the god. Think of god, read about god, see god every where and hear the praises of god. Spend more time in thinking than in reading. Go on reducing your attachment, be serviceable to everyone, keep your speech and thoughts under control. Always be gracious, kind, helpful, love-all living beings, he devoted to god and makes prayers everyday.

Development in life is the essence and aim of life. Good thinking is the first step towards development and good learning will drive you to good thinking. See that you do not misuse your understanding, talent, power, means and money. Your soul experiences fear because it remains in the company of evil-minded persons. Your soul is really eternal and all pervading. You must know it well and lead it on to the path of Absolute Bliss-salvation. Such a person only wins over his death.

Always be watchful against vices. Keep yourself engaged in prayers, meditation, good deeds and good thinking. Do Pratikraman (devotional rite) everyday and go to sleep while muttering the phrases in adoration of God. There is great power in repeating and muttering the names of God and eternal phrases of religion but the only condition is that you should do this with total faith and sincerity. Behave well with everyone. Your behavior must be open, clean and free from pretence. It must be aimed to do well of all. Always take advantage of your experiences. Never be disheartened, pessimistic or helpless. Keep yourself in pleasure. Keep your mind cheerful at all times.

We hardly try for self-experience. We simply like to hear and read. We are afraid of acting because we have no faith in ourselves. You need to search in yourself and then only you will get something and be able to give something. You must be free from pride. Some are proud of their wealth, some of their learning, some of their family, some of their prestige and so on. This will lead you downwards. You must destroy pride if you want to march to be perfect.

The following institutions were established with the inspiration of Maharaj Shri Nanchandraji:

- Sthanakvasi Jain Vidyarthi Bhavan, Limbdi in 1914: A Boarding house for students.
- Shri Devchandraji Sarvajani Pustakalaya, Limbdi: A library:

Maharaj Shri had more than 7,000 books and he gave over all these books to this library. Sheth Shri Amulakhbhai contributed very much gracefully for this library and the library could be expanded to be a great library for everybody. It was opened for public in 1947. The Library has been awarded many prizes as the best library of Gujarat.

- Shri Nanchandraji Sarvajani Mahila Mandal, Limbdi, established in 1947. The institution works for all round development of women, particularly for their education and opportunities of employment. The activities have been widely appreciated.
- Institutions at Borivli: Upashraya of Sthanakvasi Jain Sangh, a Hospital, an Industrial Centre and a Store for selling religious material.
- Respected Nanchandraji Primary School, Sayla established in 1953.

In addition to this, many institutions were started with his inspiration and encouragement at Ahmedabad, Surendranagar, Sayla, Jamnagar, Ghatkopar, Mandvi-Kutchchha and many other places for social and educational activities. The society is ever grateful to him for his works.

Thus, Maharaj Shri Nanchandraji had spent whole of his life for the welfare of the society. He could know his times very well. He had unusual power of understanding things. He was a great saint mendicant, well-known singer of religion songs and prayers. He was a spiritual poet. The society is indebted to him for all times, now and hence.

16. Literary Critic Shri Jugalkishore Mukhtar "YugVeer"

Introduction:

Shri Jugalkishore Mukhtar-YugVeer has served the Jain culture, Jain literature and Jain society in the beginning of this century. He was a learned literature, and literary critic. He has left an indelible impression in the Jain community by his good deeds and service to the society. He did not mind much for wealth or honor. He served the Jain society taking it to be his first duty. This was really remarkable. His book "Meri Bhavna"-my desires, intentions, -will remain in the minds of the people eternally. There is no doubt in it. He was a foremost research scholar in indology, a successful critic, a composer and a writer. He has obliged the Jain culture in many ways. He was a great lover of great Digambar Acharya Shri Samant Bhadra of second century and he has contributed very much to bring to light the literature and life of Shri Samant Bhadra. He created literature for about seven decades and has fulfilled his nickname of YugVeer in all respects.

Birth, Childhood and Learning:

He was born in 1878 at Sarsava (District. Saharanpur of Uttar Pradesh). Chaudhary Natthumal Jain Agrawal was his father and Shrimati Bhoidevi Jain Agrawal was his mother.

He started to study Urdu and Persian at the age of only five years. Alongwith this, he was learning Sanskrit and Hindi in Pathshala. His teacher Maulvi Saheb was also surprised to see the intelligence of the child Jugalkishore and he thought that this must be due to extra-ordinary grace of the goddess of learning-Saraswati. Ordinarily, it was to be ten years to learn Urdu and Persian languages but Jugalkishore learnt it within a few years. The teacher used to quote the example of Jugalkishore while teaching other students. The young boy Jugalkishore was so much interested in turning that Shri Balmukund, the postmaster of the town used to teach him English in his spare time. He studied Jain scriptures in Jain Pathshala also alongwith all these study. He studied at Sarsava upto standard five and then, was admitted to the Government High School at Saharanpur where he studied upto standard nine. He passed standard ten by private study. Jugalkishore was studying Jain scriptures with deep interest very regularly. At Sarsava, he was reading Dash Laxani Parva-a religious chapter from his childhood. He was married at the age of 13 or 14 when he was yet studying and thus, he was a family holder even at his young age.

While studying in Jain Pathshala at Sarsava, he had started writing and in the beginning he wrote in Jain Gazette. By and by, he began to compose poems. He liked "Anitya Panchashat" book published from Sholapur very much. He read it repeatedly with interest and then translated it in Hindi in poetic form.

Jugalkishore was much interested to learn and after his wife was with him, his personality came to limelight. His wife contributed very much in his achieving advanced learning. He studied Hindi and Sanskrit in Hakim Ugrasen Pathshala at Sarsava. He mastered these languages very shortly because of his unusual ability of grasping what the teacher taught. As soon as he was well in Sanskrit language, he turned to study Jain scriptures. He committed to memory the Ratnakarand, Shravakachar, Tattvarth Sootra, Bhaktamar Stotra and other preliminary scriptures of Jainism. With the reading of old books on religion, he had desires to study more and more into these subjects and this lead him to go for research in ancient scriptures. His knowledge of Jain scriptures went on increasing day by day so that he had deeper and deeper faith in Jainism.

When he was studying English in Std. IX at the Government school at Saharanpur, an incident took place and he had to suddenly leave the school. Jugalkishore was reading Jain scriptures very regularly on all days. He had written, "None is allowed to enter with shoes" at the door of the room of the boarding house in which he was staying and he did not allow any one to enter his room with shoes

or chappals. There were always religious scriptures in his room. He had fixed this rule so that there may not be disrespect to Jain books, Jain pictures etc. One day a Muslim student entered his room with chappals even though Jugalkishore stopped him to do so. Jugalkishore was brave. He pushed him out forcibly. This student, then, complained of Jugalkishore to the Head Teacher who took the side of mohmedan student and inflicted fine of some rupees to Jugalkishore. Jugalkishore could not tolerate such an insult of his self-respect and he left the school. He passed standard ten by receiving private teaching. This incident reflects upon the nature of young Jugalkishore. He always insisted for good behavior, truth, certain principles and above all self-respect. He was inspired to launch non-violent resistance to establish truth in all walks of life. He decided to defend Jainism at all costs. Initial articles of literature written by Jugalkishore in his young age are not available to day but his one creation published in Jain Gazette of 8 May 1896 is available. It appears from this article that Shri Jugalkishore had internal inspiration for writing right since his childhood and he knew from this intuition for writing right since his childhood and he knew from this intuition that the causes of India's illuck are lack of learning, unity and disrespect for the advice of saints and learned persons. He saw that until these causes are not eradicate, India will not be able to achieve freedom and secure satisfactory progress in science and knowledge arts. In one of his creations, he has written that in old ages, India was holding the place of world-teacher but she has lost this place because of her ignorance and lack of unity. He advised the youth that they should unite and work hard with determination to bring back India on the place where the whole world will look at her with hopes.

A Turn in Life:

Jugalkishore turned to poetry and essays because of an incident of 1843. When he was studying in standard five, there was an occasion of celebrations in his home and many ladies had met together to sing songs to welcome this occasion. The ladies were singing songs in unbecoming language and the young Jugalkishore did not like it. He atonce asked the ladies to stop singing such songs in ungrateful words and phrases. He desired that the songs should reveal the ideals and aspirations of ancient Indian culture and atonce wrote a beautiful song to suit the occasion and reflect the holy ideal of scriptures and culture. He did not write the song to elevate his pride but to eliminate absurdity from the songs sung by the common women of the day as it was due to sheer ignorance of ideals and intentions. He used his skill only to wipe out unholiness from the present day songs. With this incident, Jugalkishore was encouraged to write more and more songs and his literary ability took an active form, which was in dormant condition up to now.

Jugalkishore was taught up Urdu and Persian and he was brought up also in such atmosphere as would encourage the feelings in this literature but he could see from his intuition that the immortal wealth of Indian culture cannot be properly made out in these languages and Hindi was more suitable language for this purpose. He, therefore, turned to Hindi and wrote many essays, poems, critical notes and other literary writings in Hindi.

Life-A Battle: Earning Money:

As Shri Jugalkishore was now married, he thought that he should himself maintain his family. He had full faith that he must live vigorously to make his life meaningful and hence he started to work, as a preacher-lecturer in Mumbai Provincial Conference as this type of work was suitable to his nature. He also wanted to awaken the society by such activities. He was getting good salary for this work from the conference. This work was started in November 1899 but he worked for only one month and 14 days as a preacher because he did not like to receive any remuneration for doing the activities of expansion of religious thoughts. He wanted to do this work without receiving any salary and then he began his services for literature and religion without monetary returns.

Jugalkishore now desired to state some independent business. In those days, the activities of a pleader were very attractive because there was very good earning in that business. He studied for that and passed the qualifying examination. He started pleadings at Saharanpur. There were very few persons in this business in those days and therefore there was attractive earning. Common man was not able to pay the fees of regular pleaders and therefore, they preferred to engage Mukhtar-a stage little lower than regular pleader. Hence Jugalkishore started to work as Mukhtar and shifted to Devband in 1905 AD excepting that he would be able to work well at Devband. Here started practicing as Mukhtar but alongwith this business of practicing in law, he took up social activities. It was believed that the one who can speak untruth skillfully and create effective plots would only be a successful Mukhtar. But Jugalkishore's trend was quite otherwise. He never adopted falsehood in his work and therefore he was respected as a Mukhtar of very high status. Such a Mukhtar can be hardly one among one lac. His clients were totally free from all worries after entrusting their cases to Jugalkishore. Jugalkishore continued to give time for literary creation alongwith his business as a Mukhtar. He was reading and thinking on ancient Indian culture all the while even when he remained busy with his obligations as Mukhtar. He could earn very good money and prestige in very short time and was known very well around the region.

Experiences of Family Life:

His family life was simple, happy and peaceful. He had good co-operation of his wife who always remained with him in acquiring religious knowledge and it was with her help that Jugalkishore could progress so much in all directions.

The couple had a beautiful daughter named Sanmatikumari born in 1899. She was very much clever in learning but this deeply loved daughter passed away at her age of only eight years after suffering from plague. Jugalkishore was deeply pained of losing her.

They had another daughter in 1917 AD and she was named as Vidhyavati. This child was also very beautiful and virtuous. As she was hardly of three months, Jugalkishore suffered a deep shock. On March 15 1918, his wife suddenly died of pneumonia after 25 years of married life. Pandit Jugalkishore had now to bear the additional responsibility of bringing out this child-girl and therefore he engaged a governess for her. Difficulties usually come in battalion. As Jugalkishore had not yet come out of the pains of his wife's unexpected death, his daughter Vidhyavati also passed away on 28 January 1920 of some disease. This was the day, which is taken to be the last in the family-line of Pandit Jugalkishore. All ambitions and hopes of life were lost and Pandit Jugalkishore was extremely under agony for quite a long time. But what was the way out? Jugalkishore was very much thoughtful, godly-minded, believer in truth and good deeds. He decided to face what may come. He doubted his activities for creating new literature so that he may be able to keep his personal pains away at least for that much time. It was perhaps God's desire that he was free from family-bondages so that he may take up literary activities more vigorously.

Pandit Jugalkishore:

A journalist, an editor: Pandit Jugalkishore working as a journalist and an editor reveal his all-round ability in the field of literature, which justifies his nickname of YugVeer. It is the foremost duty of a journalist to preserve truth in creating literature and this is evident from the life and literature of Pandit Jugalkishore. Pandit Jugalkishore has presented his original and natural thoughts before the society in a very logical and convincing way without any fear of favor from any side. Panditji's life as a journalist had begun from first day of July 1907 when he had accepted the position of an editor of Jain Gazette, which was official publication of Jain Conference. His style of editorship can be divided in three parts:

- Research in linguistics (ii) service to society and (iii) collection of evidences. His editorial activities were full of vigor, pointing for social reforms and hence the same was widely welcomed by the people. The number of subscribers to Jain Gazette increased from 300 to 1500 but some social leaders were displeased of his clear thinking on social customs and practices and hence Pandit Jugalkishore had to leave away his working as an editor to Jain Gazette.

After about ten years from his having been relieved from Jain Gazette, Pandit Shri Nathuramji Premi had appointed Pandit Jugalkishore as an editor of Jain Hitaishi where he worked with total devotion and determination for about two years upto 1921 AD.

He, then, established Samant Bhadrashram of Delhi on April 21st, 1929 and started compiling and editing of a monthly named "Anekant" from November. In this work, Pandit Jugalkishore established his high learning and ability to create quality literature. His style was his own and it attracted a large part of the society. Panditji expounded his policy of public-good and not of public interest through this monthly magazine.

On the Way to Renunciation:

Panditji studied Jain literature with total seriousness whenever he got time from his work of editing of Jain Gazette and this study impressed upon his life very deeply. He felt that his working as Mukhtar was a burden on him. He thought that he was wasting his valuable time for worthless activities of moneymaking. He constantly pinpointed his colleague Babu Surajbhanu that they both should stop working as pleaders and Pandit Jugalkishore his Mukhtarship. Both of them were famous pleaders and their retirement from this lucrative business caused surprise for many. This was a day of festival for Jain community because two prominent personalities turned to the service of literature, especially Jain scriptures from that day.

Publication of "Granth Pariksha"- A Historical Venture:

While studying Jain scriptures in depth, Pandit Jugalkishore noted that some so called learned persons-Bhattacharaks have pushed in certain absurd principles which were totally against Jain religion into Jain scriptures. He found out as to wherefrom these perverse views were taken out and put into Jainism. He has published his researches on these matters in his book "Granth Pariksha" which was in four parts. When two parts of these books were published in 1916, many traditional evil beliefs were hit and several learned persons were strongly displeased with this research work of Pandit Jugalkishore. They held Panditji as a betrayer of religion many adverse stories were put out against him but no one could produce any evidence against him.

Third part of Granth Pariksha was published in 1928 AD and Pandit Nathuramji Premi wrote in its introduction: "I do not if any Jain intellectual has written such a critical book with so much pain within last several centuries and it can be said without least hesitation that such type of critical publication is the very first in the history of Jain literature. This series of publication is as good as iron bits for its rivals".

With what pains and deep thinking this series of critical writings might have been created! Pandit Jugalkishore had no sleep for one and a half months when he was deeply busy in writing this book and even then he completed this book. The style of his writing was interesting and everyone read it with curiosity. This was really a great achievement for Pandit Jugalkishorji.

"Meri Bhavna"-An Immortal Creation:

Even if YugVeer Pandit Jugalkishorji had written only this single poetry, he would have been ever remembered in the field of Jain literary personalities. This poetry was first published in the joint issue--of "Jain Lipi" for the months of April-May, 1916. The poetry was then printed in the form of a booklet

of which 50 lacs of copies are already sold out. It was translated into Sanskrit, English, Urdu, Gujarati, Marathi, Kannad and other languages. This showed its popularity among the people. This poetry was a crest in the achievements of Panditji's life. "Meri Bhavna" and YugVeerji were considered as two sides of one coin in Jain community. This poetry was read daily in thousands of Jain families. It was frequently sung in-group prayers also. In his poetry, Panditji's feelings for self-development, social and national awareness was clearly seen.

There are 11 poems in Meri Bhavna and it summarizes the best books of Jainism as if a whole sea is filled up in a small water-pot. This was a literary gem in view of arrangements of words and phrases as well as the meaning held by these words.

Historical Literary Ordeal:

Pandit Jugalkishorji established on April 21, 1929 the Samant Bhadra Ashram in Delhi and after one year it was shifted to Sarsava. Here the Ashram was named as VeerSeva. Thus, the birthplace of Pandit Jugalkishore itself became the place of his spiritual practices.

If we briefly think over the life-long literary practices of Pandit Jugalkishorji, we can reasonably say that he was a literary stalwart of very high caliber, he was outstanding essayist, accredited critic, great historical and dedicated journalist. His performance was multi-faced and splendid. In Jain community PatraKesri and Vidyanand Swami were considered to be one and the same person but Pandit Jugalkishorji Mukhtar clearly said on the basis of his research that PatraKesri had been much before Swamy Vidyanand and also Akalank.

In the same way he said with several evidences that the poet-king Shri Rajmallaji was the writer of creator of the great book PanchaDhyayi.

The historical facts about Acharya Swamy Samant Bhadra were in darkness but Mukhtar Saheb prepared an authentic history of facts on this issue by hard labor for more then two years and many learned personalities have strongly praised this work. Thus, the credit of bringing the complete history and bio-data of Acharya Swami Samant Bhadra to light goes invariably to Pandit Jugalkishorji Mukhtar.

There are many Jain books, which are referred to here and there, but they are not available. Panditji prepared a list of such books. He had declared a prize also to search out these books and some of these books could be secured also.

Panditji wrote "Vivah Kheshtre Prakash" in support of inter-caste marriages and "Jina Pooja Adhikar Mimansa" to support the eligibility of perform DassaPooja (religious rite). He was boycotted from his caste for writing these books but this did not actually come into effect.

Panditji had gone to Jain Siddhanta Bhavan at Aara to study Dhavla and Jay Dhavla. He worked hard for three and a half months and prepared a note of 1000 pages and it includes the summary of both these books.

There were many disputes and complications about the time of Lord Mahavir. Panditji made deep study of connected matters and presented a composition, which was accepted by all. The research on the date of Veer Shasan Jayanti-date of first preaching-lecture of Lord Mahavir-can is considered to be the most important task done by Panditji. This date is celebrated on the first day of dark half of the month of Shravan every year.

Personality and Achievements:

Acharya Shri Jugalkishorji Mukhtar "YugVeer" had the personality of a spiritual practitioner, a dedicated devotee and a self-studied mendicant. His personality was overflowing with self-confidence and courage. He has always maintained faith in scriptures, he was always open to be questioned

and tested by others. He was never loose in his character, he shunned blind faith. He has opposed blind faith, pretense and absurdities everywhere and refuted them fearlessly.

Hard work, perseverance and desire for study were the main virtues in him and these were essential for fulfillment of one's life. He was a sincere follower and worshiper of Jinvani-Jainism. He worked hard to uphold truth and justice. We can hardly see such a man in the world. He longed for knowledge, worshipped with meditation and worked with sincere efforts.

He has worked so much for literature that he has been an immortal soul in Jain tradition. Service of the people was also an inseparable part of his activities. He was highly learned, reformer of society, studious, poet, essayist, historian and a literary star. His work will inspire many generations to come.

17. Dharm Diwakar Shri Chothmalji Maharaj

(Dharm Diwakar means a man who enlightens religion)

Birth and Childhood:

The Indian soil has always been holy with the footsteps of warriors, Religious Saints, Social Reformers and other leaders. The region of Malva is particularly known for several saints' mendicants in addition to the rulers like brave Vikramaditya, King Bhoj and others. On this Holy Land a son was born to Kesarbai in 1907 at Neemuch City in Madhya Pradesh. His father Gangaramji was a religious, well-behaving family-holder. Many saints, mendicants and nuns used to come to his house very often and hence the members of the family remained in touch with them. The whole family was much pleased with birth of this child. The learned Brahmins and astrologers named the child as Chothmal. There are four meanings of the word Choth and the special features of this name of four letters are as under:

- (1) In the long path for Moksha-Salvation the fourth part after the first three of knowledge, study of scriptures and character is penance and penance wipes out crises of deeds in previous years and also lives.
- (2) In the five major vows, the fourth one is celibacy and it is the highest and most effective instrument in spiritual practices leading to Absolute Bliss.
- (3) In the four sections of Religion, the fourth one is Bhava-i.e. feelings, tendency, trend. This is the main section by which Moksha can be achieved.
- (4) Among the 14 virtues, the fourth virtue is equality; goodness (Samyaktva) the path to salvation begins with Samyaktva as its basis.

Family:

Chothmalji Maharaj had two brothers and two sisters. Elder brother's name was Kalooram and younger brother was Fatehchand. Navalbai and Sunderbai were the two sisters. At the age of seven, the father of Chothmalji put him to a school for study. The child was very clever and therefore, he did not stop simply at reading and writing but studied Hindi, Urdu, English, Arithmetic and other subjects also. He was fond of reading new books. Since the whole family was godly-minded, Chothmalji who was interested in music also naturally adopted the virtues of discipline, truth, and service to elders.

Tending towards Detachment with the World:

When Chothmalji was of about 13 years of age, his elder brother Kalooram developed vices of gambling, wine drinking etc. On one night, Kalooram was constantly winning in gambling and hence the opposite-side players killed him. With this incident, the child Chothmalji learnt the lesson that evil habits always lead to evils. Gangaramji, the father of Chothmalji felt a shock with this untimely death of Kalooram and he died in 1894 in spite of day and night services of Chothmalji and his mother Kesarbai. Both the mother and son were very unhappy with these events and they were tending to understand the worthlessness of this world. Mother Kesarbai was deeply unhappy but she had the responsibility to bring up Chothmalji, put him to some work and got him married. She decided in her mind that after this burden is gone, she would adopt Dixa.

When Chothmalji was of 16 years of age, his relatives thought of his marriage and he was married to Mankunvarbai, daughter of Poonamchandji of Pratapgadh (Rajasthan). Chothmalji always desired to earn religious bliss alongwith money. In those days many saints and monks were visiting the city of Neemuch very frequently and Chothmalji and his mother Kesarbai used to see and serve them. One day, the mother Kesarbai expressed her desire of adopting Dixa before Chothmalji and said, "I want to

secure absolute good of my soul" and hearing this, the son, Chothmalji replied, "I appreciate your desire, but I also want to follow you by adopting Dixa". Saying this, Chothmalji requested his mother to grant her consent for the same the mother said, "my son, you are newly married and you must be with your family for some years. You can have Dixa only when you are of appropriate age." Chothmalji replied, "mother, this body is not for enjoying worldly pleasures. It is for penance and restraint. I am determined to adopt Dixa". Seeing her son's strong feelings for Dixa, the mother granted her consent but asked him to obtain consent of his wife Mankunvar also. Chothmalji approached his wife to obtain her consent for Dixa but she did not agree saying that "neither I shall take Dixa, nor shall I allow you to adopt that path". The father-in-law of Chothmalji also was much worried for his daughter and he persuaded Chothmalji not to adopt Dixa. In addition to this, many other relatives, elders and friends tried to persuade Chothmalji not to adopt Dixa, but none could succeed. Replying all of them, Chothmalji said, "Religion cannot be followed in family-life so easily and conveniently as it can be followed after adopting Dixa". Many other relatives further, pressed him upon for turning him back for his determination of adopting Dixa, but he was not moved even a little because he had very well understood the worthlessness of worldly pleasures. In those days Jain saints were not granting Dixa to any one without the consent of his relatives and the Jain Sangh also did not approve such Dixa. The mother and son, therefore, could not adopt Dixa immediately. Chothmalji, however, was eager to have Dixa and seeing this the mother said that if he is ready to accept in a simple and silent way, it can be expedited but if he wanted to adopt Dixa with pomp and celebrations, he would have to wait. Chothmalji accepted to receive Dixa in a simple way and hence he became a disciple of Kavi Varya Hiralalji Maharaj on Sunday in 1896. After two months of Chothmalji's Dixa, his mother Kesarbai also adopted Dixa at the hands of Mahasati Shri Fudiji. Thus, the brave son and brave mother began to seek salvation of their souls.

Travelling in Search of Salvation:

Chothmalji Maharaj who had newly adopted Dixa passed his first monsoon at Neemuch Cantt. He studied the Sootras of Dash Vaikalik and Aupapatik here during these days. He went on studying many other scriptures while moving from place to place.

Death of Mother Kesarkunvarbai and Mankunvarbai:

During the monsoon of 1906 at Ratlam, the Kesarkunvarbai was not keeping well. She, therefore, adopted fast unto death-Santharo and died just on the next day.

While Chothmalji was moving from places to places, his teacher asked him to go to his native place at Pratapgadh and preach his wife of worldly life Shrimati Mankunvarbai. Chothmalji had no attachment for worldly pleasures but he was afraid of being drawn back to family life by his father-in-law and others because of family feeling. Even then, he obeyed the directions of his teacher and went to Pratapgadh. His preaching lecture was fixed in the bazaar. His former wife Mankunvarbai and father-in-law came to know about the arrival of Chothmalji. The father-in-law, however, did not come to hear his preaching but Mankunvarbai had come. She tried to take back Chothmalji to family life and in her further efforts she went to Mandsau, Jaora, and other places. She insisted for seeing Chothmalji at least one and assured that she will do what he liked afterwards. Her desire was accepted and Chothmalji called her in the presence of four-six nuns and some mendicants. She came and asked, "you have adopted celibacy and restrained life of Dixa, now what should I do? How should I pass my life? Whose shelter should I seek?" Chothmalji replied with serious voice, "You and I had worldly relations in many lives but there was no religious-relation between us. Religion is the only true support to live. If you want to accept my say, you also seek shelter of religion and become nun-adopting Dixa. This is the best way for you". The words of a true saints are always much effective. Mankunvarbai was also moved. She requested for Dixa and she became nun in 1911-the day is

celebrated as VijayaDashami. She observed various penances for six years and seeing that her end is very near, she adopted Santharo-i.e. fasting unto death. She expired on the tenth day of the bright half of the month of Shravan in 1917.

Jain Diwakar Maharaj Chothmalji was a believer of Jainism and yet he honored all other sects and religions. He wanted to establish friendship by love and sympathy. He wanted to please others even by suffering pains. He could understand the essence of religion and life very clearly. He was above caste discrimination, regionalism and sect-feelings. He encouraged others to be religious and great. He had courage and sympathy for others and was in habit of being in meditation. He could attract many by his loving attitude to everyone. He had expanded his mind to cover up everything by his practices in meditation and thinking. His personality was much impressive. His activities were worth following.

Non-Violence and Self-Restraint:

Hindus and Mohmedans equally came to hear him. They left their evil habits after hearing his preachings. His contribution for expanding non-violence and development of life was remarkable. He could attract many rulers of Indian states, officers, learned personalities, millionaires, moneylenders and others. Non-violence has most important consideration in Jainism and almost all-religious saints have stressed upon non-violence, mercy, sympathy and friendship. Whenever somebody desired to give some presents to Jain Diwakar Shri Chothmalji Maharaj during his movements from place to place, he used to tell them, "renunciate, extend mercy and behave properly". He went round in Maharashtra, Madhya Pradesh, Rajasthan, Haryana, Punjab and many other places and preached non-violence and principles of Jainism.

His speech was magical. He could impress upon the audience very deeply. Many a people changed the way to their life after hearing the preaching of Shri Jain Diwakar Chothmalji. They turned to repent for their misdeeds. He turned prostitutes into gentlewomen. Hunters threw away their hunting arrows and bows. Young men became free from bad habits and turned to serve the society. Atheists began to think of Almighty.

A True Saint:

His speech was simple but piercing. He preferred to speak on simple subjects. The audience could grasp the essence very easily. He spoke from Vedic scriptures, stanzas, phrases, illustrations and Undue poems. His speech was musical and every one liked to hear him. People heard him for hours together. There was satire on evil practices prevailing in society. At time, he was humorous also. People of all religious like Hindus, Mohmedans, Parsis, Christians and all walks of life, rich and poor, old and young, men and women, high family as well as low family people rushed to hear him.

A Reformist:

He has done astonishing work for reforms in society. He stopped child-marriages and advanced age-marriages, dowry, dinners after death, sacrifices of animals to gods and untouchability. He imparted advice to prisoners to be gentlemen after being released from Jail, he spoke against cruelty on animals, he said that prostitutes are as good as black blots on society and many other subjects. His preachings covered all sorts of evils prevailing in society. Society and many other subjects his preachings covered all sorts of evils prevailing in society.

Worked for Unity:

He took unity in society to be of prime importance. He established Mahavir Jain Mandals and Jain Mandals i.e. Jain Committees, at Balotra, Beawar, Piploda, Udaipur and many other places. He started Jainodaya Prakashan Samiti at Ratlam and the Samiti published literature relating to religion

and scriptures. He established Jain School for religious learning at Raipur, Delwada, Sanwada, Gogunda etc., Mahila Ashram at Jodhpur, Oswal Nirashrit Fund at Ahmednagar, Samaj Hitaishi Shravak Mandal at Mandsaur, Chaturth Jain Vruddhashram at Chittorgadh and several other institutions.

Literary Writer:

He was a very good writer of high quality religious literature. He wrote both poetry and prose. He has written 30 poems in which 19 are biographical and 11 are collection of religious songs. In reading these poetry, the reader was deeply influenced with religious fervor.

Just as Lord Shri Krishna has given essence of all Vedas and other scriptures in his Geeta, Shri Diwakar Chothmalji Maharaj has complied the preachings of Lord Mahavir by searching into almost all Jain scriptures in his book Nirgranth Pravachan. This is an immortal work given by Chothmalji Maharaj to Jain community. It will inspire all Jains for centuries to come. In addition to this, his own lectures are collected and published in the book named Diwakar Divya Jyoti, which is in 20 parts.

A Step forward for Unity:

Even after adopting Dixa, Chothmalji Maharaj tried his best to unite several sects in Jainism and to achieve this goal, he decided to speak from one stage with Digambar Acharya SurSagarji Maharaj and Shwetambar Moorti Pujak Acharya AnandSagarji Maharaj during the monsoon of 1951 at Kota with a view to establish unity between several sects of Jainism. The effort was mainly successful.

When he was spending his monsoon at Sadadi, he had expressed his views for bringing out unity among different Jain sects before Shri Zaverchandbhai Jadhavji Kamdar, editor of Jain Prakash. His suggestions, in brief, were as under: -

- All saints' mendicants and nuns of all sects should hold combined conference at one place.
- There should be only one system for performing religious rites and all saints, mendicant and nuns of all sects should follow this.
- Sthanakvasi Jain Unions should publish authentic literature of high level.
- None should comment or criticize a member of other sect.
- Festival-days and other days of celebrations are fixed unanimously.

He advised to celebrate the birthday of Lord Mahavir jointly so that unity of several sects is well founded. All Jains belonging to Digambar, Shwetambar, Sthanakvasi and other sects from Ujjain, Ajmer, Agra etc. places met together and celebrated the birthday of Lord Mahavir with all joys and pleasures. This could be possible-with the efforts of Shri Jain Diwakar Chothmalji Maharaj only. This practice continues even to day at several places.

Conclusion:

After Ratlam, the monsoon of 1951 was spent in Kota. This period remained to be a unique in respect of unity of the Jain community. At this time he had pains in his stomach and it continued for 14 days. At last, he passed away on Sunday in 1951. His soul united with the Absolute.

Jain Diwakar Shri Chothmalji Maharaj was a multi-faced personality. He was a famous orator, reformer, revolutionary, believer in unity and a great man of the age. He will go on enlightening us as the sun in the sky for ages to come. His works have been inspiring the whole of Jain community and all Jains are indebted to him forever.

18. A Great Sympathizer Shri Motilal Kapadia

Childhood and Learning:

Shri Motilal Kapadia was born in December 7th 1879 at Bhavnagar (Gujarat). He has dedicated whole of his life in all the activities for the uplift and development of Jain community. He studied upto B.A. at Bhavnagar and then came to Mumbai to study further for LL.B. He passed the examination for solicitor in 1910 and then started a firm under the name of "Motichand and Devidas" with the help of his friend Devidas Desai. The well-known personality of Jain community Shri Kunvarji Kapadia was his uncle. Shri Motilal gained deep religious inspiration from him and took much interest in the study of Jain scriptures.

Social and National Activities:

He became very much famous as a professional solicitor. All his colleagues loved him. He did various activities in public life. There was not a single activity of Jain community in which Motilal had not contributed liberally. His name will be ever remembered with Shri Mahavir Jain Vidyalaya and Shri Jain Shwetambar Moortipujak conference started in Jain society. With a view to provide residential accommodation to Jain students studying in the colleges at Mumbai, he established Shri Mahavir Jain Vidyalaya in 1916 AD. He was secretary of this institution from the very beginning. He was the main personality connected with this Vidyalaya. He had collected money by moving door to door for the development of this Vidyalaya and he was constantly thinking for its further and further development. This institution developed very fast and it holds many branches at several places in India today. Shri Motilal Kapadia worked for about 34 for this Vidyalaya and its development is solely due to the hard efforts of Shri Motilal Kapadia.

In the same way, he has worked hard against many difficulties to establish and continue. Shri Jain Shwetambar Moortipujak Conference. He had deep feelings for this Conference and he remained an important person in the development of this conference.

There was change in his thinking with the changing time. He had deep faith in Jain religion. He was working with co-operation and compromise on disputed matters. He mattered much for concrete work rather than long-time thinking. He hardly displeased anyone and worked with affection with all types of men in all sorts of religions and social activities. He took care of old persons and joined hands with new people. He helped in all good works without much consideration of caste, creed, community, religion or region. His thinking was very high and his public activities were also aimed for the good of the common people.

Thirst for Knowledge and Service to Literature:

As he was busy with various social and religious works, so also he was engaged in reading and writing. His field of reading was very wide. He took exceptional interest in the study of Jain literature. He used to read many periodicals on various subjects. He was turned to writing since his student life. He wrote many articles in Jain Dharm Prakash and then he wrote many books which were published very soon and read with interest by all. Major portion of his writings is of critical nature on the books of famous Jain Acharyas. These are quite exhaustive and explain the philosophical matters in simple and acceptable language. He was turned to spiritual books from the very beginning and he wrote very much to create the feelings of detachment towards worldly affairs. His first critical book was on Adhyatma KalpaDrum of Shri Mooni Sunder Soori and it was published in 1909. This book earned applause from all corners of Jain community. Then the first part of AnandGhan Padya Ratnavali was published. Shri Motilalji has given detailed criticism and discussion on the fifth poems of Shri AnandGhanji in this heavy book. He translated the whole of Upamiti Bhav Prapanch Katha; the

famous and voluminous book in Sanskrit written by Jain Mooni Shri Siddharshi Gani and this was published in three parts. In one of these three parts, Shri Motilalji has given historical and spiritual summary and comments on the life and literary works of Siddharshi Gani. He published an interesting commentary on the poetic epic named ShantSudha Ras and this work was much appreciated by the learned Jain personalities. He also translated and published the biography of Shrimad Hemchandracharya written by Dr. Bullar. In addition to this he wrote many books and poems like "Jain outlook on Yoga", "A Jain of the present age", "Yashodhar a character", "Life and works of Sheth Motisha" and "Much gone, little remains" and so on and these are all published in due course of time.

He wrote detailed commentary on the well-known scripture named Prashamarati during the period of two and a half years from August 1948, when he had recovered from his major illness, till the end of his life. He completed his work of writing commentary on the remaining poems of Anand Ghan Padya Ratnavali and also a Chovisi. He wanted to collect all poems, devotional songs, prayers, and other writings on Lord Mahavir in one book and he had divided this plan in 25 parts. He had completed first part of this plan, which was on the previous lives of Lord Mahavir and had started, with the second part a few days before his death. Thus, there is a big lot of unpublished literature created by Shri Motilalji. The books, which are already published, are also awaiting their re-print.

His Literary Style:

His style of writing indicates that he was a man of common people. He looked to the people who were not much educated and whose power of understanding was much limited. He deeply longed to lead these people on the path of religion, spirituality and detachment with worldly affairs. He, therefore, repeated one and the same matter many times. He was never tired of putting up one philosophical idea in many different forms and words. He believed that repetition is not a drawback in spiritual literature. He held that common man couldn't understand serious issues in brief writings. Hence, he adopted simple language; several illustrations to explain complicated subjects and poetic tone.

Special Qualities and Culture:

He was always hopeful of bright future. This was his most important virtue. Even in the circumstances driving to hopelessness, he found out a way and encouraged every one to work hard to face the situation.

He never spoke harsh words to any one. He called on everybody by love and sympathy. He was pleased to work for others. He helped others as much as he could. He had deepest attachment with Jainism and yet he never disrespected other sects or religions.

He was always active. He never felt tired of continuous working. He passed through serious sickness at the age of 69 but he was fully active before this age. He never liked to keep any work half way.

He was always humble. Whenever he worked for any institution, he did his duties with total devotion, hard work and sincerity. If he had to follow others, he followed with interest. He never disliked going behind others and accepted new things from all corners and from everyone without hesitation.

His life was fully busy in outward activities as well as inward activities. He was handling several institutions with doing literary work at home. His life is worth following and initiating. He lived long but left leaving many immortal works behind. He had worked so much that hardly any one could even imagine. We receive all-round inspiration from his life.

19. ShataVadhani Pandit-Ratna Shri Ratnachandraji Maharaj

Introduction:

The Kutchchha region in the west India is known for its brave man, their simplicity and spirituality. The region is almost a desert and yet the people have tender hearts. Their daily life is tightly fixed. At a village named Bhorara a Visha Oshwal family was residing where the couple Shri Veerpal Sheth and Shrimati Laxmibai had two sons Nathubhai and Rayshibhai. The younger son Rayshibhai was later known as Shri Ratnachandraji Maharaj. He was born in. 1880.

In those days, education was much less and the region of Kutchchha was very backward. Hence Rayshi was put up to a village school. He was bright in learning. He could remember his lessons very quickly. He passed seventh standard at the age of ten and since there was no accommodation for further study in this village, their relatives sent up both the brothers to Mumbai for training in business. Thus both the brothers joined the business of food grains. Rayshi was serious in nature and hence he remained away from games. He could establish himself very well in the business, he had to go to a village Sanavad near Indore very frequently for business matters; and during these days he learnt English which was good enough for reading postal letters, telegrams etc. He had now good experience of trading in food grains and he started his own business at Mimbai in partnership with Shri Keshavji Devji who was also a merchant from Kutchchha. He could earn very well by reaching the age of 13 when he was feeling tired in business, he used to play gambling as it was the way of entertainment and it was being played in all corners of the society in those days.

Retirement in Monsoon and Study in Scriptures:

The merchants of Kutchchha in those days were moving to various cities and villages for eight dry months of the year in their business affairs and coming back to their native place to pass the monsoon. They used to keep themselves in the company of saints and mendicants, pray to gods, chant holy names and phrases on rosary and participated in religious festivals. Rayshibhai was married to a girl named Hansbai at the age of 13, as it was the prevailing practice in the region. During three years of his marriage, he had to stay at Mumbai and visit Sanavad, Belapur and other towns for business but used to come to his native village Bhorara in monsoons. During these days he was meeting Shri Gulabchandraji Maharaj of Limbdi sect and many mendicants who were his followers and disciples. Rayshibhai used to go to meet them at Limbdi, Mundra, Anjar and other places. He was inspired to live a spiritual life with detachment feelings in worldly affairs.

Detachment and Dixa:

There was an event in 1895 which led him to be firm in his feelings of detachment. When he was a Belapur, he received a letter from his home that his wife Hansbai had died giving birth to a girl child. Hearing this news, Rayshibhai wrote a letter to his elder brother at Mumbai requesting him to inform relatives at Bhorara that they should not think for his second marriage. Rayshibhai was naturally pained to hear the death of his wife but he could get a company of two or three religious minded friends of Kutchchha. He therefore, passed much of his time in reading scriptures and discussing spiritual matters. He came to Bombay after two-three months and he had the company of some mendicants of Khambhat sect. He returned to native village Bhorara after a few months with the consent of his elder brother. Shri Gulabchandraji Maharaj was spending his monsoon of 1896 in this village. The villagers had known that Rayshibhai has declined to re-marry and by that time his elder brother also wrote a letter to him approving his decision not to re-marry. The mother Laxmibai pressed much for the marriage of Rayshibhai because no mother would be willing to allow her son of 16 years to go for Dixa. The father was silent all the while in this matter. The mother tried her best to keep her son within the family and get him re-married but she could not succeed and at last in 1897,

Shri Rayshibhai of the age of 17 was granted Dixa in the large presence of many saints, mendicants and nuns of all-around Jain Sangh. Rayshibhai established Shri Gulabchandrajī Maharaj as his great teacher and adopted the name of Shri Ratnachandrajī Maharaj. His formal Dixa celebrations were held at Mundra after seven days.

Deep Study and Rigorous Penance:

His feelings of detachment duly held since childhood was now becoming stronger. He kept himself fully engaged in the study of religious books and meditation. After regular Dixa at Mundra, the Sangh started to go to Mandvi (Kutchchha). He started with the study of the Sanskrit grammar at Deshalpur village on the way. This was the first day of bright half of the month Ashadh and then completed the first part of Siddhanta Chandrika by studying under the learned gentleman Shastriji who had come from Jamnagar. He completed second part of Siddhanta Chandrika in 1899 at Anjar. Alongwith this, he studied RaghuVansh, Shrutbodh, Vrutta Ratnakar and other scriptures. His power of memory was very strong. He was very intelligent. Hence during the monsoon of 1900 at Jamnagar and that of 1901 at Junagadh, he completed the study of Siddhanta Kaumudi, Shishupal Vadh, Kuvalayanand Karika and other books by studying under various learned men Shastrijis. In the next six months he studied very deeply the TarkSangrah, Nyaya Bodhini, Nyaya Dipika, Nyaya Siddhanta MuktaVali, Sadhanika and Dinkari. These six great books are considered to be very difficult for study. This was not enough. He further studied grammar books of Manorama, Shabdendu Shekhar etc and many other books viz. Anuyogdwar, Chandra Pragnapti, Surya Pragnapti, Dash Vaikalik etc. During the four months of monsoon of 1904 at Anjar he studied English, Arithmetic and Astrology. He completed study of Panch Laxmi, Siddhanta Laxan, Ras Gangadhar, Sankhya Tattva Kaumudi, Nyaya, Sahitya, Darshan Shastras etc. by staying under the famous scholar Shastri SahshiNath Jha of the Mithila City before the monsoon of 1905 spent at Khedoi. While moving in villages of Kutchchha after the monsoon of 1905 at Khedoi, he was caught by the disease of small pox. He could recover from it after some months. He then studied Vyutpattivad; Shaktivad, Sadharan Hettavabhas and other scriptures under very well learned Shastri Balkrishna Mishra at Chotila. This was the last study in the Nyaya Shastra and it ended in 1908.

Thus he completed ten years of his Dixa-life at the age of 27 in hard studies but he was caught by eye-disease when he was spending his monsoon at Jamnagar in 1900 and he had now to wear spectacles. Even after this he remained sick of fever, smallpox, obsesses, ear and throat troubles of and on. Even with all these troubles, he continued his studies and other activities and thus showed his detachment towards his body. He held high character and ideal behavior at all times.

Service to Literature:

He started developing his power of concentration since 1907. He started writing Bhavna Shatak and Kartavya Kaumudi in Sanskrit during the monsoon of 1908. He was unusually intelligent, he could grasp difficult subjects very easily and he could anticipate circumstances very well. He went on earning success after success and could acquire power to perform eight avadhan, 17 avadhan and 50 avadhan during the first year itself (these are all sorts of religious rites). He could mind to several things at a time and this is an exceptional power in human beings. The man possessing extraordinary power of memory only can achieve from such a success.

He had received inspiration and encouragement from Pandit Shri Gatulalji, Pandit Shri Shankarlal Maheshwar and Shrimad Rajchandrajī who had adopted a few years before. Because of his deep study, continuous thinking, repeated meditations and unusual power of understanding, he could acquire power to perform one hundred very shortly. After sometime he made experiments of this power at Gurukul Panchkula and since then he was known as Bharat Bhushan and ShataVadhani.

He was well studied in languages, grammar and poetics and hence he could complete the stanzas of poetry in Sanskrit and Gujarati spontaneously. His ability in this respect is clearly seen in his discourses with the great poet Shri Nanalal, Shastri Shri Ramkrishna Harshji, Shri Keshavlal Dhruva, Shri Hirachand Motichand, Shri Popatlal Punjabhai, Shri Kesharmalji Choradia of Jaipur, Shri Ramchandrajji Bhatt of Alwar, Pandit Shriman Narayanji and other learned personalities. The blind great man, i.e. the man whose knowledge itself are his eyes, Pandit Sukhlalji Sanghvi while paying him tribute said, "He was a mendicant of his own class, he could mind hundreds of works at a time and it appears that the Gujaratis only have acquired such a power through inheritance". He referred to Sahasra Vadhani Mooni Sunder Soori, Upadhyaya Shri Yashovijayaji, Shri Gatulalji, Shrimad Raychandrajji, Shri Shankarlal Shastri, Mooni Shri Santbalji and many other saints and scholars of Gujarat some of whom had been in the 15th century. Thinking in spiritual way, the power of a person does not depend on how many Avadhan he is able to perform at a time but on his learning, his seriousness, his thinking and meditation. The power of performing Avadhan should not be a source of earning popularity but it should be helpful in acquiring holiness of soul, deep and long meditation and heart-felt prayers so that development of soul can be achieved. One can reach the highest peak of life and everyone who exposes his power of making Avadhan must remember this thing: Avadhan means the power of concentration, power of doing or remembering many things at a time.

At Ajmer Conference of Mendicants:

In his days, there were differences and conflicts between Sthanakvasi sect of mendicants and other Shravaks-i.e. Jain family-holders. There was internal fighting and hence the groups were being loose day by day. Many of them felt that there should be common code of conduct for all sects of Jain mendicants and then only such conflicts can be brought to an end. Many efforts, it was decided to hold a summit conference of all Jains including mendicants, nuns, saints, followers, disciples, Shravakas and others of Ajmer. All the sects of mendicants and others from the whole of Gujarat-Saurashtra, Malva, Rajasthan and Punjab in addition to Shri Durlabhjibhai Zaveri, Shri Dhirajlal Turakhia, Shri Hemchandbhai Mehta, who were desirous of doing good for the Jain community and the great poet Shri Nanalal, Pragnachakshu Pandit Sukhlalji-a blind but highly learned man having his knowledge only as his eyes-, Pandit Bechardasji, Shri JinVijayaji and the ruler of Limbdi Shri Dolatsinghji helped very much for convening this summit conference. There were 238 saints, 40 nuns and thousands of male and female Shravaks attending this summit conference. This long awaited Conference began from in 1933. There were 32 mendicants from Gujarat. Mooni Shri Ratnachandrajji Maharaj had the honor of making an opening ceremony and initial address. Shri Ratnachandrajji of Gujarat and Shri Udaychandji of Punjab were appointed as peacekeepers. The authors of the proceedings were Shri Atmaramji and Shri Santbalji. There was welcome-compromise on the issues of appointments on the positions of Yuvacharya and Upadhyaya, Fixation of monsoons and power to grant the certificate of freedom from lapses. Many mendicants of the same sects moving in different states happened to meet and acquaint themselves in this summit conference.

Travelling in North India:

A mendicant must keep on moving. Maintaining this trend, Maharaj Shri Ratnachandrajji started towards Jaipur as soon as this summit conference was over. It is prescribed that Jain mendicants must go on moving from place to place in dry days of the year for contacts with the people, to preach them, to maintain detachment with the world, (by staying at one place, some attachments are bound to come up), to strengthen restraint in life by gaining experiences from various walks of worldly life and to maintain good health. Shri Nanchandrajji Maharaj went towards Agra and Shri Ratnachandrajji Maharaj stayed at Jaipur to preach the people during the monsoon after the Ajmer conference at the request of various Jain Sanghs. The people had thought that mendicants and disciples in large number would study in Sanskrit, Prakrit and Jain Agams under Ratnachandrajji Maharaj. There was

no much response to this thought and only four mendicants from Punjab, and eight from Rajasthan only took up studies under Maharaj Shree. We see here that Gujarati mendicants were not much interested in Jain study. Maharaj Shri Ratnachandraji also studied astrology and astronomy under Shri Kedarnath who was the president of the Observatory of Jaipur. He also wrote an important critical essay on Revtidan during this monsoon. Because of unbearable heat, a mendicant Mooni Shri KapurVijayji was sick while going to Alwar. He had smallpox and also pneumonia. He expired within eight days. This caused deep pains to Shri Ratnachandraji Maharaj and since there was no time to go further in travelling, he had to pass his monsoon of 1944 at Alwar.

In Punjab ViaDelhi:

After Alwar-monsoon, Maharaj Shri Ratnachandraji moved towards Delhi. People from all religious and all sections of the society came to hear Maharaj Shree in large number, as his lectures were inspiring with clear impression of his very high learning. He was awarded the title of Bharat Ratna here. After completing his stay at Delhi, Maharaj Shri Ratnachandraji went towards Amritsar via Rohtak with young Maharaj Shri Kashiramji. He passed through many small villages and was very much unhappy seeing differences and disputes for small reasons among Jain mendicants and also in Jain families. He tried to bring out acceptable compromise with best of his efforts in all possible cases. The Jain community here was under deep influence of Arya Samaj and taking a note of this he tried hard to expand Jain thoughts and studies by staying at Rohtak. During this travelling he could meet Rishiji Amolakhji and Aryaji Parvatibai. When Maharaj Shri Ratnachandraji entered Amritsar after passing through Jalandhar, Kapurthala and Vyas, he was welcomed with great enthusiasm and interest by the local Jain Sangh. He was Shri Sohanlalji Maharaj here and then started forward to reach Jammu via Sialkot, Gujaranwala, Lahore and other places. By his effective lectures, even the non-Jains left taking wine and meat. On his return he spent monsoon at Amritsar in 1935 and he established Shri Sohan Jain Dharm Pracharak Samiti during this stay. This Samiti later started the great study home Shri Parshvanath VidyaShram affiliated with the Government Sanskrit College under the inspiration and encouragement of Maharaj Shri Ratnachandraji. Moreover an open celebrations to award the title of Poojya to Shri Kashiramji Maharaj was also accomplished in these days. The Jain community awarded the title of Vidya Bhushan to Maharaj Shri Ratnachandraji. He continued his moving in Punjab and at last came to Balachor, the place of very high natural beauty after passing through Nalagadh, Ambala, Panchkula and Simla. While moving through this cold region, Maharaj Shri and his disciples happened to be sick very frequently, but the group at last reached Delhi even by very slow moving.

Desire to Go to Kashi-Benaras:

Maharaj Shri Ratnachandraji was inspired to go to Kashi-Benaras by the blind but highly learned personality Pandit Sukhlalji Sanghvi so that he can have comparative study of Jain Religion as a whole with many Jain Sanghs believing different sects of Jainism. He, therefore, moved to Agra, Vrindavan, Mathura and other holy places of pilgrimage and looked at them with Jain spirit to thinking. He had pain in his ears at Agra; he suffered from blood pressure and other ailments. He could not proceed further and had to stay at Agra for the monsoon of 1938. He had to put off his idea of going to Kashi-Benaras. He started towards Rajasthan as soon as monsoon was over. He fixed his monsoon of 1939 to be passed at Ajmer. He made long discussions with the prominent Shravaks and Jain mendicants of Delhi and Agra but the questions of Annual Celebrations of Jains and common code of conduct for Jain mendicants could not be solved.

Last Monsoon:

With his long movements in cold regions, irregularities in eating and constant working for the unity of various units of Jain community, his health was becoming weaker and weaker day by day. He had

trouble of prostate gland and could not pass urine easily. Thinking that he will have good treatment at Mumbai, he started for Mumbai and at last underwent operation of prostate gland at the hospital of Dr. T.O. Shah. The operation was successful but he was suffering from pneumonia, gas and other diseases. He was somewhat well only after four-five months.

He always thought for united Jain community and expansion of Jainism. For this purpose he discussed again and again with Shri Harshchandra Doshi, editor of Jain Prakash, Shri Girdharlal Daftari, secretary of Mumbai Sakal Sangh, Shri Chunilal Vardhman Shah, a great writer and prominent intellectuals educationist and social workers. He talked about three sections, viz. Veer Shraman Sangh, Veer Brahmachari Sangh and Veer Shravak Sangh also in details.

On for Eternal Journey:

Maharaj Shri Ratnachandrajji was suffering from high blood pressure and his trouble increased because of hard work day and night. According to the note of Shri Jamnadas Udani, Maharaj Shri had more than an hour long discussion with him about the working of Veer Sangh in May 14th 1941 AD. The doctor advised him to go to Devlali and he replied, "I am now at peace, and nothing need be done for a few days". He was little better on the next day, but he had very fast breathing at night at about 2-30 hours, he felt attack of paralysis also. Blood pressure went up to 230 and even before a specialist doctor can come from Mumbai; Maharaj Shri Ratnachandrajji left his mortal body in the early morning of Friday at 04-50 hours. As soon as the news of his demise was out, people from Calcutta, Rangoon, Madras and other places rushed in thousands to see him last. Some sent their condolence messages by telegram. He was cremated at Ghatkopar in the presence of thousands of his devotees, disciples and followers and nuns in addition to Shravaks and others.

Here are the living monumental works at Maharaj Shri Ratnachandrajji. These reveal his multi-faced ability:

- Pandit Shri Ratnachandrajji Jain Kanyashala, i.e. Girls schools at Ghatkopar.
- ShataVadhani Ratnachandrajji Pustakalaya. A library-affiliated with Shri Parshvanath VidyaShram, Benaras.
- Shri Ratnachandrajji Sthanakvasi Jain Pustakalaya, Kathor-i.e. a Library.
- ShataVadhani Pandit Ratnachandrajji Jain Gnan Mandir- (School for religions study) at Surendranagar.
- Shri Jain Sahitya Pracharak Samiti- Beawar.

Experiences in Travelling at Different Places

Many events and incidences are connected with the movements from one place to another by Jain saints and mendicants. Mooni Shri Ratnachandrajji had several experiences while moving through Rajasthan, Marwar, North India and many other places and these indicates his virtues of restraint, fearlessness, determination and tolerance. We shall see some of these events hereunder:

(1)

Mooni Shri Ratnachandrajji was coming towards Jaipur via Agra and Bharatpur. It was hardly half an hour to the sunset on the way when he came near a temple. He stopped there and he thought to pass the night in this temple. He had passed several nights in temples before this and he was confident that he would allow staying for a night in this temple. It was, however, replied from the temple that nobody is allowed to sleep in the temple at night. There was an inn near the temple and a man pointed to that inn. Maharajji went there. It was an open space on three sides and the floor was also not repaired by clay or cow dung etc. Many cartmen used to come there and lighted fire to be

free from cold. It was a night of very severe cold and yet Maharaj Shri and his disciples passed that night in such an inconvenient place.

(2)

Once Maharaj Shri came to a railway station at Basi and many times sadhus, saints, mendicants were allowed to pass night in such small railway stations. But the present stationmaster declined and asked them to go in the nearby village. One person said there was small rooms just near by the roadside and they may stay there overnight. It was only 15 minutes left for sunset. The small room was very old and it was a risk to stay in. It was almost a hut and can be pulled down by a little pressure. There was no door. The floor was badly uneven. It was full of dust. There were footprints of wild animals also. In spite of this, the group with Maharaj Shree passed their night in such a place without any impatience or unrest in mind.

(3)

Once Mooni Shri Ratnachandraji was returning from Ajmer. He came to a railway station named Eranpura Road. He started on foot from here. According to a guidebook, one small railway station named Kotar was nearby. Maharaj Shri and his disciples reached Kotar just at the time of sunset. The station was merely a lonely place and there was no stationmaster also. At a little distance, a railway joint-man was residing in a small room. He allowed Maharaj Shri and his disciples to stay at the railway station for the night. At night the group had completed Pratikraman and other religious rites and they were simply talking. At about half past nine, a constable came. He knew Maharaj Shree to some extent. The constable said, "This station was not lonely like this before some years, but there are repeated thefts here since last three-four years and two-three station masters were looted and severely beaten. Hence this station is useless. The guard of the train himself gives the tickets to the passengers when the train arrives. One train comes at ten o'clock night and the other at ten o'clock morning. I have to be present here before half an hour of the time of arrival of the train. Many trains come and go after ten hours but none of them has stoppage at this station. The thieves meet together here at about mid-night and you have put at such a place of acute danger. It is not safe to stay here. So you all come to me at my room which at about quarter of a mile from here.

Maharaj Shri Ratnachandraji heard this and said, "Brother! We cannot move to some other place at night. We have nothing which the thieves will take away from us." All the mendicants and Maharaj stayed there only. There was heavy rain at night and no thieves came there and the Moonies passed their night very peacefully.

On the other day when going from this place, they met with a tiger but the group maintained total silence. The tiger continued walking on his way and thus went away.

(4)

Maharaj Shri and his disciples were experiencing great hardships in getting food and water in unknown place where there were no Jains. If they had to pass through a railway station, and the village is far away, they would request the engine driver that would allow them to drink hot water of railway engine. During his movements in village of Punjab in cold days, he was getting hot water to drink but no body was heating water in summer and hence he could not get hot water to drink in summer. He had, therefore, to do with buttermilk.

He could not get buttermilk or water in a village named Sahadara, which is at a distance of about five miles from Lahore. Villagers used to sell their milk at Lahore and never prepared curd from which buttermilk can be obtained. As such he could get food to eat but nothing to drink. At about five o'clock evening, a factory was started and he could get hot water to drink. Maharaj Shri and his disciples drank this hot water and then took some food.

(5)

In addition to such difficulties, Maharaj Shree had to face insults and abuses while asking for alms from non-Jains some asked them to stand at the gate and then gave raw food as if they were giving it to a beggar. But when they were said that Jain mendicants do ask for alms but they are not beggars, they called in these mendicants into their house and then only Jain mendicants could accept some food from such houses.

20. Jain Dharm Bhushan Shree Sheetalprasadji

Introduction:

Even when the revolution of 1857 AD for independence was a failure, the thinkers and patriots of the country did not leave away hope for getting independence tomorrow if not today. The Indian National Congress was established in 1885 AD and the people of India raised their voice for freedom with increased vigor. In spite of this, the people were very backward. There were child-marriages, dinners after death, dowry, and denial for widow-marriages, illiteracy, blind faith and many other evils. In those days the social, economical and spiritual darkness. Maharaj Shri Sheetalprasadji was born.

Birth, Education and Training:

Sheetal was born in 1879 AD at Lucknow, the capital of United Province. Lala Makhkhanalaji and his wife Narayanidevi were his parents. Not much of information about his childhood is available. He had completed his primary and secondary education and passed the matriculation examination in first grade at the age of 18. He also passed the examination of Accountantship from the Roorkee Engineering College after four years and soon joined the government service.

Even though Sheetal made a good progress in education, he was to be a man of quite different trend. He was not from an ordinary clay. He achieved virtues through his daily life and kept himself engaged in good thinking. This is evident from his writing appeared in Hindi Jain Gazette of May 24th 1896. He writes: O learned Jain brothers! You are the real pillars of Jainism. Preserve it, expand it, awaken it as it is in dormant condition, adopt holy and benevolent behavior by mind, body and speech. You will, thereby, improve your present life as well as lives to come.

Family Life and Fire Test:

He was married to a daughter of Shri Chhedilalji, a resident of Calcutta. The girl was virtuous, always in service of her husband, beautiful but her life was very short. She died on February 13, 1904 because of plague. Alongwith this, celibate Sheetal had to suffer other strokes of the death of his mother and younger brother within a month. These events increased his detachment from worldly affairs, while on the other hand several parents of high standing in society, with so much of wealth came up with the proposal of Sheetal's second marriage with their beautiful daughters. There were all sorts of temptations before this young Sheetal of 25 years of age but he faced them all with astonishing courage. He resigned from the Government service on August 19th 1905 and decided to pass his life for the service of the society and high reading.

Company of Saints and Restrained Life:

In 1905 AD, he went to serve at the conference of Digambar Jain Mahasabha. He came in contact with famous charitable man Shri Manikchandra of Mumbai in the conference. Sheetal was devoted to real service to society, he was quite young, very well educated, efficient, industrious and yet very simple. He had heart-felt love for Jainism, he was detached with worldly affairs and was deeply invested with all virtues. Shri Manikchandra drew up the boy with him, took him to Mumbai and made all arrangements for his convenient stay. Sheetal worked under Sheth Shri Manikchandra for four years and gave his services to several institutions. All and everyone loved him. He had learnt virtues of studying religion and scriptures, he was free from ill habits of smoking, drinking, gambling etc. He never ate meat. He used to drink only filtered water, he studied regularly, and he was thoughtful and tolerant. He had all these virtues from his grand father Lala Mangalsenji. He took vow of life-long celibacy in 1911 AD under the consent of Elak Shri Pannalalji Maharaj at Sholapur and adopted hand-woven clothes of saffron color. He was wearing only Dhoti and keeping shawl on shoulders. By and by he restricted his diet, started to do prayers and religious rites at fixed timings. He started studying

scriptures. He decided not to eat anything while being in any vehicle on travelling. He used to observe total fast on holy days. He adopted several other restrictions to pass clean and holy life of a detached person. He followed all these limitations till the end of his life with absolute integrity.

Service to Holy Places and Propaganda of Religion:

The celibate went through the whole of India for expanding Jainism. He went to Brahmdesh (now Myanmar) and Shri Lanka to study Buddhism. He desired to go abroad in Western countries but circumstances did not help. He was liberal, tolerant and invested with the feelings of good for everyone in the world. As such he became popular wherever he went. He maintained detailed note of his movement from place to place and such notes for his movements in and around Mumbai, Madras, Karnatak, etc. have been published in the form of books, he advised people to renovate the old places of pilgrimage.

Service to Literature:

This can be divided into two parts: (1) Editing of Jain periodicals and (2) Comments and translation of Jain scriptures and independent writing of books.

- He worked as an editor of Jain Mitra periodical for 20 years from 1909 to 1929 AD. He sent many books for prominent persons as presents with a view to expand Jainism. He also handled publication of Jain Gazette, Veer and Sanatan Jain periodicals for many years. He continued to write even though he remained on tour for expanding Jainism and therefore the publication of periodicals went on regularly without interruption. He encouraged young writers to write and provided necessary guidance.
- There are 77 books written and edited by him. These can be classified as under:

Spiritual	26
Jainism and Religion	18
Morality	7
Historical	6
Literature of Taran Swamy	9
Biographies	5
Others	6

His wide knowledge, experience, literary skill, efforts and sincerity towards work undertaken were apparent from his works. He showed how good behavior and spiritual practices could be carried on even in daily routine activities in very simple language. He translated with critical notes many books like Pravachansar, Samaysar, Niyamsar, Parmatma Prakash, Samadhi Shatak, Ishtopadesh, Tattva Bhavna, Tattvasar, Swayambhoo Stotra etc. He prepared a great book Sahaj Sukh Sadhan by staying in contact with Shri LaghuRaj Swami who was an ardent devotee of Shrimad Rajchandra. This book is very much useful to all devotees of Jainism. Its Gujarati translation has also been published. He expressed deep respects to both these saints in the introduction of this great book. He can be considered to be one of the great personalities who have translated difficult spiritual books into simple Hindi so that little learned common people may read and understand them. He was deeply attached to spiritual practices and so traditional Pandits learned persons at times laughed him out saying him a pure spiritualists. But the celibate was absolutely sincere in spiritual practices and service to the people and he was least affected by such comments about him.

Service to Society and Convocation:

He had decided to be in the service of the society from his childhood. He always completed the work taken in hand by own efforts. He called on others and involved in these tasks in such a way that evens the difficult was done easily. He expanded education, eradicated evil practices, wiped out differences and conflicts, established unity and co-operation, helped the poor through various institutions, attended annual functions and other meetings and guided the old and new generations for the good of all. He was loved and welcomed everywhere. The following are the main institutions established by him: -

- Syadvad Vidyalaya, Benaras - a religious school
- Shri Hrushabh Brahmcharyashram, Hastinapur - a boarding house for mendicants.
- Jain Shravkika Shram, Bombay - a boarding house for nuns.
- Jain Bala Ashram, Aara - a boarding house for girls.
- Shri Jain Vyaparik Vidyalaya, Delhi - a commercial school.

All these and many of his services to the society were appreciated and he was awarded the title of Jain Dharm Bhushan on February 28, 1913 at the Conference held at Benaras under the Presidentship of Dr. Harman Jakobi. This was a very great honor to him. The great Guru-teacher Shri Gopaldasji Baraiya had also given him great honor in this big conference. Maharaj Shri, however, did not disclose any of these honors in his periodicals. What a surprising detachment towards worldly honors!

In spite of all these praise-worthy works of Maharaj Shree, he had many rivals and they did not spare him from various types of harassment. These rivals were displeased of his reformatory practices and attitude, which were supported by the Jain scriptures and saints also. These rivals had, however, repented for their misdeeds of troubling such a saint as Maharaj Shri.

Last Days:

At the age of 62 he had the disease of trembling. He was taken to Mumbai, Delhi, Rohtak and other places for treatment but there was no recovery. This trouble developed into paralysis and expanded to various parts of his body. He was, then, unable to move out. Babu Ajitprasad Vakil took over responsibility for his service and shifted him to his AjitaShram at Lucknow. With the increasing trouble of the disease, he, one day, fell down on January 6th '42 and there was fracture in the bone below his waist. His health worsened day by day thereafter and at last he breathed his last at 4-00 hours morning on February 16th 1942. A great personality left the mortal body and went on for eternal peace.

Conclusion:

Shri Sheetalprasadji had adopted celibacy from his very young age and dedicated himself for the service of the people and religion. He tried hard for the development of women, children and young men. He exhausted his whole life for Jain periodicals, Jain art, Jain literature, Jain scriptures and Jain education. He served the society for more than four decades forgetting his own interests. It was difficult to find such a dedicated saint in those days but the people of the day did not know him in time and caused loss to themselves. They lost the opportunity of creating strong and united Jain Samaj with the guidance of this Samant Bhadra of the present age. The learned and the rich could not recognize his ability because of idleness, internal conflicts and lack of foresightedness. As a result, all round development of Jainism and Jain community in independent India of 20th century could not be achieved as it could have been expected. This is a painful fact. In the celebration of his centenary, one conference was arranged at Indore in the company and under the guidance of Elacharya Shri

Vidyanandji. Let us hope that something concrete will be done at least by now to recognize and honor the services of this great celibate Maharaj Shri Jain Dharm Bhushan Sheetalprasadji so that the Jain community be free to a little extent from the debt it owes to Maharaj Shri Sheetalprasadji.

21. Pragna Chakshu Pandit Sukhlalji

Pragna Chakshu means the great man whose deep learning is his eye. Pandit Sukhlalji is considered to be an all-round figure of greatness of the present century. Even though he was blind, he was the true practitioner in the literature of truth; he was the greatest thinker of his times and highly learned in scriptures mainly of Jainism. He had dedicated whole of his life to the Indian culture. He is considered to be one of the most outstanding and the learned persons of Sanskrit in India. He was a seer without the power of seeing. It is a great surprise that a man without eyes edited a great book like "Sanmati Tark" in a modern scientific way wherein every line and every note of comment is full of his deep learning. He was very liberal in his views and therefore, his admirers include many more non-Jains than Jains. This is quite natural and pleasant also.

Birth and Childhood:

Pandit Sukhlalji was born 1881 corresponding to the Kodh (Dhrangadhra) the place of his maternal father or at Limbdi, the place of his grandfather. This was a village of the state Muli of the District Surendranagar in Saurashtra. Panditji was Visa Shrimali Vanik community of Dhakad-Dharkat generation a sort of merchant community. Sanghvi Talshi and his first wife Maniben were his parents. His mother expired when he was only four years old. He passed his childhood in Limbdi under the care of his distant relative Shri Mulji Kaka of Sayla in absence of his mother.

He was obedient, hard working and very much eager to learn. He was much interested in games. He was adventurous. Self-labor was duly expected in the families of merchants of village as they had to carry bunches of grass, bags of food grains, packages of joggers and other goods in shops and store-rooms. They had to turn tiles of their houses. With all this, the child was much attached to games like playing cards, tops, balls etc. He was interested in horse-riding and swimming.

At school, he was always considered to be a student of first rank. He did his homework regularly but alongwith his school study he took interest in seeing and talking with Jain mendicants and nuns. He was afraid of sins from his childhood. He adopted various types of vows with the advice of Jain mendicants and maintained them rigorously. He obtained religious knowledge from Jain teachers. His father expired in 1919 AD.

Days of Blindness:

Pandit Sukhlalji has noted that he lost his eyesight at the age of 17. It is like this: It was summer of V.S. 1897. I went to Surendranagar to learn business activities after the festival of Holi-which falls in March. I was working in cotton ginning factory alongwith other boys. I was going for latrine at noon one day and I experience loss of eyesight at that time. I saw everything to be white. I felt that it must be due to scorching heat of the noon. One evening my uncle took me to go home with him in a horse cart. When I reached home, one old dame told that this boy would have smallpox. In the next morning, smallpox was actually seen on my body. The disease took long time and it was very acute on eyes. One eye was so much swollen that even the nose was affected and the eyeball came out. I had unbearable pain in both the eyes. Doctors and Vaidyas were surprised to see this. No medicine worked on me. I lost both of my eyes. Even though I was completely recovered from the smallpox, I could not see and I was permanently blind.

He was now dependent upon others. He had nose, ears and tongue but no eyes. Life was now very burdensome. There was no way out. But he maintained courage. He started his study vigorously with a view to come out from the troubles of life.

Study of Sanskrit at Limbdi:

The new Upashraya (religious school) at Limbdi was not the main place of his shelter. He would take any periodical that was available and read it. He would recite whatever prayers were at his memory. He would hear new things from others and commit it to memory wherever it was possible. His loneliness was, thus, a bit easy. He was keeping himself in company with any mendicant, who was spending his monsoon at Limbdi and committed to memory several prayers, hymns and stanzas on spiritual subjects under his guidance. He came in contact with Deepchandji Maharaj in 1909 and he learnt many Jain chapters from him in which Dravyanuyog and Ganitanuyog of Jainism were described briefly in Gujarati. He committed to memory many hymns like Dash Vaikalik, Uttarahyayan, SootraKrutang, Bhaktamar Stotra, Kalyan Mandir Stotra etc. The sweetness of Sanskrit language impressed him very much. When he knew that there is vast literature in Sanskrit and many commentaries on Jain Agams are also in Sanskrit, he was eager to study Sanskrit and he committed to memory everything of Sanskrit which he could do with the help of others even though he may or may not have understood it. His younger brother Chhotalal, two other friends, Popatlal and his brother Gulabchand helped him as his readers so that Sukhlalji may commit to memory by hearing them in Sanskrit. His study and company of several saints, mendicants, disciples, followers; ardent Shravakas, nuns, renunciate, etc only were his activities from 1898 to 1903. He was betrothed for marriage when he was young but this was cancelled by the parents of the when Sukhlalji turned blind and thus there was no family life for Sukhlalji.

Towards Kashi-Benaras:

In 1903-04, Sukhlalji came to know that Acharya VijayDharm Sooriji had established YashoVijaya Jain Pathshala- a school for religious studies- at Kashi and when Sukhlalji took admission to that Pathshala, there were six mendicants and 25 Shravak-students. There was very nice accommodation to stay and board. The friends-group of Sukhlalji included Vijayendra Soori, NyayaVijayaji, JayantVijayaji, Pandit Hargovinddas, Pandit Bechardas etc. Sukhlalji was older than other students were and hence he was well respected at the Pathshala. There were famous Pandits like Ambadutta Shastri and Harnarayan Tiwari to teach these students.

For the first two years, Sukhlalji studied and thought very much. After this, he started teaching new students with himself studying further in Jainism. Thus, Sukhlalji completed his study in Grammar, Poetics, Logic, Linguistics, and word-formation during the four years from 1904 to 1908. He specially helped the weak students. He committed to memory everything he could. He, thus, memorized 18,000 stanzas and completed BruhadVritti of Siddhaim Vyakaran from 1960 to 1963. He went to a pilgrimage to Samet Shikharji and Palitana and gained much knowledge in Jainism.

He passed the monsoon of 1909 in the company of Acharya VijayVallabh Soori at Palanpur. From here he went to Abu-Delwada and returned to Kashi. He then decided to appear at the examination of Sampoorana Nyaya Madhyama of the Queen's college in 1910. Since there was no suitable teacher for him, he was examined orally. Many highly learned and expert personalities questioned him extensively and Sukhlalji answered them. Sukhlalji was declared successful in first class and he also came in personal contacts of these learned personalities. This happened to of much use to him in his further life.

He appeared in the first part of the examination for the degree of Acharya in Nyaya and also Madhyama examination at Patna. He completed all the three parts of the examination for the degree of Acharya upto 1913. He studied the most difficult books on Nyaya. He could easily understand the Khandan-Khand-Khadya of Shree Harsh, AdvaitSiddhi of Shri Madhusudan Saraswati and Chitsukhi of Chit Swaroopacharya which considered to be most complicated and difficult books on the subject. After satisfactory progress in study, Sukhlalji left Kashi. He, then, caught Mooni PunyaVijayaji, Pandit Hirachand, Pandit Bhagwandas, Acharya LalitVijayaji, Acharya JinVijayaji, Shriman HansVijayaji

Maharaj and others. He spent monsoons from 1913 to 1916 at Palanpur, Mahesana and Vadodara. He stayed with Mahatma Gandhi at Sabarmati Ashram and gained much experience.

Beginning of Literary Activities:

Panditji had devoted his life to religion and religious literature. He wrote and edited more than 30 books on Nyaya, Karmvad, Jain Siddhanta, Achar, YogDarshan, AdhyatmaVad, Indian Philosophy, History and so on. These books were published and many of them were translated into Hindi and English. The books are respected as authentic and quoted as references. Sukhlalji started his literary activities by translation. First of all he took up KarmGranth and translated them into Hindi. There is no book in Hindi or Gujarati, which can stand to these translations. The books have been indispensable for those who want to study Jain literature. He took translation as not merely translation but included his comments and supporting quotations from other books. There are comparative comments on important issues. The books include several maps and appendices.

In 1920 he started writing the most important and immortal book of his life-Sanmati Tark.

Mahatma Gandhi established Gujarat Vidyapith at Ahmedabad and Shri JinVijayaji was appointed as the head of archaeological department. He then, started calling up learned personalities and Pandit Sukhlalji was one of them. Pandit Sukhlalji joined the Vidyapith in 1922. He edited the commentary of VadMaharnava-a part of his Sanmati Tark with the co-operation of Pandit Bechardasji. This work proved itself to be unparalleled with any other work in the Indian Spiritual Literature. He collected 24 hand written notes for making their reference that were available in writing, in print or otherwise from all corners in support of his discussion on the issue. Pandit Sukhlalji made his name permanent in the world of learned personalities. Even though this immortal work is said to be on Jainism, it includes all the spiritual subjects and every scholar of comparative studies in various scriptures get everything in this one and the same book. Dr. Harman Jakobi and many other foreign scholars have extensively praised this book. This work was carried on continuously and it took nine years to complete it. The work is in five parts and it includes many appendices. The part six covers elaborate preface, translation of the original and substance in Gujarati.

Pandit Sukhlalji was appointed as a professor in Jain scriptures at Benaras University in 1933. Before joining at Benaras, his book partly written during the holidays at Gujarat Vidyapith was completed and it was printed in 1930. This book was Tattvarth Sootra Vivechan. The book is useful not only to an ordinary Jain but also other learned persons. This book is as good as a textbook for the study of Jainism and it has been very much popular.

He worked as Professor of Jain scriptures and Jainism at Benaras University from 1933 to 1944 but alongwith his teaching activities he himself studied more and more. He went on creating new literature also. He edited "Praman Mimansa", the most outstanding work of Acharya Hemchandraj with the co-operation of Pandit Mahendrakumar and Pandit Dalsukhbhai. It was published in 1939 AD. The comments and preface of this book have been translated into English and the same is published in 1961 AD under the name: Advanced studies in Indian Logic and Metaphysics.

After this, he took up editing "Jain Tark Bhasha" of Yashovijayaji. It was published with exhaustive comments and introduction. After this, he took up Gnan Bindu Bharatiya Darshan and published it in 1942 with detailed comments on Gnan Mimansa and also introduction into it. The only book of Charvak Darshan-Charvak philosophy-Tattvopaplavasinh in Gaikwar Series in 1940 and 1949 AD respectively alongwith-detailed comments views references and quotations. Pandit Sukhlalji became very much famous in foreign countries with the publication of these two series.

Pandit Sukhlalji retired in 1944 even though Dr. Radhakrishnan, the chancellor of Benaras University pressed him to continue and stayed with Acharya JinVijayaji at Bharatiya Vidya Bhavan, Mumbai. He was, however, not well at Mumbai and came to Ahmedabad. He took up permanent post of Honorary

Professor at B.J. Vidya Bhavan conducted by Gujarat Vidyasabha. He stayed at "Saritkung" bungalow at Ahmedabad for many years. When it was sold away, Pandit Sukhlalji stayed at Anekant Vihar, which belonged to Acharya JinVijayaji. Both these places happened to be as holy as a place of pilgrimage for learned persons, scholars, social workers and others.

Pandit Sukhlalji retired from Benaras University but he continued creating new literature. He was invited to deliver Sayajirao Memorial lectures at covering the three subjects-Soul, World and God in Gujarati. These have been published in 1958 and 1960 in Hindi under the name Bharatiya Tattva Vidya. These lectures have also been translated into English and L.D. Vidya Mandir under the title Indian Philosophy publishes them in 1977. He has delivered lectures on Soul, God and Penance at Gujarat Vidya Sabha and these have been published in Hindi and Gujarati in 1956 under the heading Adhyatma Vicharna. He delivered lectures on Acharya HariBhadra under the invitation of Mumbai university and the same are published in Hindi and Gujarati in 1966 under the title: Samdarshi-Acharya HariBhadra.

In addition to this, Pandit Sukhlalji has written edited and compiled several other big and small books. We can see from this large bulk of books that he was never idle in his life. He has done so much work even though he had lost his eyes. This is because he was solely devoted to spiritual literature. He has worked very hard during the whole of his life. His stray writings have been collected and published as a book titled "Darshan and Chintan". We can see his approach towards philosophical thinking, national thoughts and social problems in his lectures on various subjects. His writings were not routine but revolutionary, his thinking was very deep, his comments were authoritative and his life as a whole was dedicated to spiritual and scriptural knowledge.

His Outlook for Life:

Pandit Sukhlalji could do so much work in literature only because of his outlook for life. He kept his own necessities to the barest minimum and gave all facilities to own necessities to the barest minimum and gave all facilities to his assistants and colleagues. He took unavoidable services only from others. He was self-supporting as much as he could. This was his way of living life. Many people came forward to help him but he depended only on his own earning. He never had more than two pairs of clothes. He kept only one mattress and a covering. He believed in simplicity and cleanliness. He had no house of his own. He had no more requirements than were really needed. It is for this reason that he could straightway tell the truth to others. He expressed his views most courteously and with love. Because of his straight forwardness and insistence for truth, he was disliked by many but he did not mind for it.

He was the direct illustration of the saying "Learned is respected every where". He was respected wherever he went. It was natural that the people will honor such a man. He was awarded VijayDharm Soori Jain Sahitya Gold Medal in 1947. He was honored by the degree of D.Litt. By the Gujarat University in 1957, the Sardar Patel University in 1967 and the Saurashtra University in 1973. The Government of India honored him by awarding Padma Bhushan in 1974. Even before this, the Government of India since 1961 granted him pensions by giving him Certificate of honor for Sanskrit. The Sahitya Academy of Delhi granted him prize of Rs.5000 for his "Darshan and Chintan". The Government of Mumbai also gave him prize for this work. His admirers had formed Pandit Shri Sukhlalji Samman Samiti in his honor and he was honored in 1957 at Mumbai under the Presidentship of Dr. Radhakrishnan. He was given a bag of Rs.75,000 on this occasion. Panditji formed Gnanodaya Trust with this amount and decided to use this amount for the expansion and creation of Indian religion and philosophy. He was awarded the title of VidyaVaridhi by Naav Nalanda Vihar of Bihar in 1975 AD. It was with his inspiration that Parshvanath Shodh Sansthan at Bihar and L.D. Prachya Vidya Mandir at Ahmedabad was established.

His Method of Working:

Panditji first of all collected all information about which he wanted to write and then he was continuously dictating in a lonely place keeping his diet at barest minimum. He was arranging everything in mind at the first stage and then constantly dictated the same with unbroken link. He spared much less time for food and daily routine work of natural calls etc. We do not feel from his writings that he had no eyes but we see deep learning, study and very wide outlook in all pages and phrases.

Conclusion:

He was always active and self-supporting. He contributed to all fields of learning across which he came to pass. There is no blind faith but purely logical faith. The world has been benefited by his widespread knowledge. He has followed the views of Mahatma Gandhi in politics and social up-lift. He has used his broad outlook in following Mahatma Gandhi and also Lord Mahavir in the matters of religion and scriptures. His writings evolve comparative studies and compromising attitude. This indicates his tirelessness in appreciating philosophical aspects.

Ordinary it can be said that Pandit Sukhlalji does comparative and relative study in philosophical, cultural and spiritual subjects for the first time in Gujarat. He tried to give us essence of all religious like a bee collecting honey from several flowers. And this was not in writings alone. He also followed his life accordingly. It is for this reason that we see balanced consideration of all religions in his writings. Pandit Sukhlalji defined Religion like this: To discard impurities and weakness from life and restore all round cleanliness and equitable strength in its place is the true culture of life. This is only famous since in its place is the true culture of life. This is only famous since old age in all countries and castes in the name of Religion.

Simplicity, satisfaction, self-service, self-dependence, sincerity for truthful work, total faith, longing for truth where there are differences and conflicts and service to the goddess of knowledge till the last breath of life were the virtues strongly held by Panditji. His life is a lamppost for all of us. He did not run away from life even though he lost his invaluable eyes. On the contrary, he took it to be a challenge to himself and came out victorious. He was really a first rank learned personality of this century.

Last Years of Life:

He worked at different places in different institution will 1960. But after undergoing a major operation, he had started winding up his activities. Though he was well within a short time, he desired to remain under deep thinking fully introverted at a distance from busy world outside. He was about 75 years of age at this time but he lived for 22 years more. In spite of this he could hear, think, speak and move like a young man. He had stopped going out and hardly granted visits. He had curtailed his activities of writing. He was now hearing on various subjects of his interest but this was almost negligible during the last seven years. Thus, he was totally away from activities in his ending years of life.

He was taking very little food since last 20 years and had not touched sweets, pulses and tasteful items since 35 years. He took selected fruits only. He had stopped taking heavy food altogether. He took only liquid food during last ten years. He was suffering from any appreciable disease. He had an operation of prostate gland and it troubled him at times. Otherwise he had no blood pressure, heart disease, diabetes etc. Doctors advised him to take solid food but he was accepting only liquid food and that too much less.

He was sufficiently aged and had trouble in passing urine. Even then he could go for latrine and urine until 15 days before his demise. His relatives had sifted him to V.S. Hospital as his urinal trouble had

increased. He passed away on 2 March 1978 in this hospital. We shall bow down our head to such a great personality of the age.

22. Sampadak Ratna Pandit Shri Nathuram Premi

Childhood and Young Age:

This great man was born in 1881 AD at Devri village of Sagar District in Madhya Pradesh. The family was quite ordinary and belonged to Porvad, i.e. a merchant generation. Originally from Mewar, several families had shifted to Bundelkhand in Madhya Pradesh for better living. His grandfathers moved on horses for selling joggers, salt and other household provisions in distant village and earned hardly four or five paise at the close of the day.

In these circumstances, Nathuramji was put up to a village school for study. He was very clever in study and always-maintained first or second rank in the class. His teachers loved him. He passed the teachers' training examination very easily and atonce got the service of a teacher. He was getting salary of one rupee and a half in the beginning, which came to be of rupees six at a later stage. He was therefore; habituated to live with minimum needs and this habit continued till the end of his life. He could, yet, save something because of his simple living without any avoidable habits and used all his savings for the publication of literary books and service to others.

Panditji served as a teacher for about two years. He came in contact with poet Amirali in these days and he was interested in making poems. His poems were printed in periodicals like "Kavya Sudhakar", "Rasik Mitra" etc. He wrote his poems under the nickname of Premi. In addition to writing his own poems, he made investigation on other poems also. His contacts with poets, writers and literary critics increased slowly and he was drawn to expand the scope of his writings. He was transferred to Nagpur in these days but he could not keep well there and returned to his native place very shortly.

Towards Mumbai:

Just in these days he came to read an advertisement for the post of a clerk at Mumbai Prantik Jain Sabha in a newspaper. He applied for the post and soon got the order to join there. This was a historical town in his life. He had no money for railway ticket to go to Mumbai but this well wisher Sheth Khubchandji arranged for his ticket and landed him Rs.10. He, thus, joined the service of a clerk at Mumbai in 1901 AD. He had to make correspondence work for six-seven hours and maintain accounts of cash in his job. He had also to do editing of a monthly periodical Jain Mitra and post its copy of subscribers and others. He was learning Sanskrit, Marathi, Gujarati and Bengali in his spare time. Once his master suddenly examined his cash and accounts. Nathuramji showed him all the books and accounts with cash. Everything was in order and the master was much pleased but Nathuramji told him that he would no longer serve on the post, as he (the master) had not trust in him. He was persuaded very much but he did not change his mind. He, however, continued to work for the periodical Jain Mitra.

During his stay at Mumbai, Pandit Nathuramji came to know Shri Pannalalji Bakliwal, a great lover of literature. Shri Bakliwal had adopted life-long celibacy and had turned to the service of the people. He was known as Guruji-a great respected man in the local community. He was considered to be the most learned person among the Jains of these days. Nathuramji was deeply affected by his dedication, detachment, character and sympathetic nature. Premiji learnt Bengali from him. Pannalalji was also pleased to see the ability and selflessness of young Premiji and slowly entrusted him all the responsibility of the periodicals "Jain Hitaishi", "Jain Granth Ratnakar" and all of his office-work. In the beginning Premiji had the help and co-operation of Shri Chhaganmalji, the cousin of Shri Bakliwal in the work connected with Jain Hitaishi reached the stage of one of the most outstanding periodicals of all India level under the editor-ship of Premiji.

Co-Operation From Sheth Shri Manikchand, J.P.:

At this time Premiji came in the acquaintance of Sheth Shri Manikchand. He encouraged and inspired the activities of editing and publishing of several periodicals and books at the hands of Shri Premiji. Shethji had the great credit of all-round services for Jain community. He helped for the development of Jain learning, Old scriptures, Jain places of pilgrimage and Jain students. He produced outstanding students and scholars in Jain community by granting them financial assistance. He was purchased 300-400 copies of all publications of Premiji at three-fourth of the published cost and sending them to Jain temples, Jain institutions, learned persons and students. He gave over almost all his property in charity and therefore Premiji established Manikchandra Digambar Jain Granthmala after his death. His Granthmala had donated many books of authority and high level to the society at a very low cost. This institution has been converted to Gnanpith some years ago.

Hindi Granth Ratnakar, Mumbai:

Shri Nathuramji Premi established this institute on 24 September 1912 at Mumbai. He was tired of frequent changes in his service and he wanted to create his own source of income, which may be enough for his livelihood. Alongwith this he desired to expand the Hindi literature. He, therefore, established this institute with clean and holy purposes and he got unexpected success in this venture. He became very famous. We can realize this from his congratulatory book. He had wide experience of editing, research and publication and had handled periodicals like Jain Mitra, Jain Hitaishi and other Jain books of importance. He had very good hold on many languages like Hindi, Sanskrit, Bengali, Marathi, Gujarati and Prakrit. This was the first and only series of Hindi books published in western India and it was intended to provide good books at lowest possible price. Premiji sacrificed all his efforts, earnings and talent for the development of this series of Hindi books. The members of his family were also displeased of Premiji's so much interest in this work. Even though Premiji's wife expired suddenly in 1932 and his only son Hemchandra also died in 1942, he continued his work with total dedication. This institute has gave many books of unusual importance to the society, particularly Jain community. The institute observed the following principles very strictly and this was the main reason behind its popularity all over India:

- Only the best books, which may be of much use of the people, be accepted for publication.
- To investigate, edit and make research of these books very carefully.
- To give high quality of printing with attractive lay out.
- To maintain good relations with writers and other publishers. They should not be treated as customers or competitions but heart-felt friends.

This publication house could get "Swadhinata" the famous books of Acharya Mahavirprasad Dwivedi and other well-known books of noted writers like Premchandji, Jainendraji, Chatursen Shastri and Sudarshanji for printing and publication only for its ideals principles of good dealing practices. Even after the rights of the writers had expired, he was giving financial assistance to them in unexpected circumstances of their hardships. As such almost all the publications of this publishing house were sold out very shortly and the publishers had not to ask for or wait for the critical remarks of known critics. In addition to this, the publication house worked for publishing history books independently and brought out many essays on literature also.

History of Jain Literature:

This is a historical work of Premiji. He has discussed Logic (Nyaya), Scriptures (Darshan), Yoga, Grammar, poetics, figures of speech, Linguistics, Law of Karmas (deeds) and many other subjects in addition to the lives of great Acharyas personalities beginning from second century to thirteenth century. He wrote on highly learned personalities, including mendicants, practitioners in religion,

poets and literates also of several centuries. This book is of much use to the mendicants, historians and research scholars.

This was not enough. He discussed about "Nitivakyamrut" and "Aradhana", which were rarely available in addition to several books which, had not yet been published. He has included different thoughts of different thinkers, his own thinking on key-subjects, information about places of pilgrimage, historical reference to several characters, making of words from old languages, information about several generations, rulers, saints, intellectuals and so on. He did editorial work of Jain Mitra and Jain Hitaishi so well and with so much skill of his learnedness that both these periodicals became much famous for the quality of their subjects.

He Remembers Pragna Chakshu Sukhlalji:

Shri Premiji had been in deep contacts with Pandit Sukhlalji for more than 30 years. They had intimate relation when Pandit Sukhlalji was in Agra, he always recited the following prayer written by Shri Premiji with his friends and students:

Prayer

Oh kind Lord give us such talent that we will think of the good of the whole world and make more and more efforts to help others. I must understand as to how others will be happy and I must try to make them happy. I shall suffer all miseries that come to me but will not be able to see others suffering any pains. Let truth be my duty, truth be my activities, truth be my goal, Premi will pass his whole life in search of truth.

Pandit Sukhlalji liked this prayer very much. Sukhlalji was very much affected by the writings of Premiji in Jain Hitaishi. Premiji was a Jain Pandit and yet he was fundamentally secular. Pandit Sukhlalji was extremely pleased to know this.

Shri Premiji came to the residence of Shri JinVijayaji at Poona in 1918 AD, and Pandit Sukhlalji was also seated there. They welcomed Premiji by reciting a stanza of his above prayer. Thus, inherent love came out in words Sukhlalji was deeply appreciative of Premiji's works and they were bound by hearty attachment for life. Whenever Pandit Sukhlalji came to Mumbai, he would not miss to see Premiji and also stay with him. Pandit Sukhlalji had cultivated family like relations with Smt. Ramaben, -wife of Premiji, Hemchandra-his son and Smt. Champa-wife of Hemchandra. They used to go for a walk for hours together in the hilly areas of Ghatkopar and Mulund.

As Premiji had real "Sanmati Tark" of Pandit Sukhlalji, he was deeply respecting him for his deep learning and Premiji requested Pandit Sukhlalji to do similar editing of two other great books on Nyaya. Pandit Sukhlalji came in contact with Jugalkishore Mukhtar, Babu Surajbhanu Vakil, Pandit Darbarilalji "Satya Bhakta" and several other great men with the medium of Shri Premiji. With this, there was advanced discussion on literature, scriptures, history, philosophy, and research among these highly learned personalities.

Pandit Sukhlalji was deeply influenced by the simplicity, fearlessness and secular nature of Premiji. Premiji had liberal and unprejudiced views on all subjects, his personal life was simple and truthful, he was always dedicated to his work, and he was always sympathetic to others. Premiji had said his three foremost desires to Pandit Sukhlalji. These were:

- To bring up the level of Jain learned personalities and establish their greatness in all corners of society.
- Jain holy places, particularly of Digambar Jains be renovated, preserved and identified and to take up the work of publication of Digambar Jain literature at the earliest.

- To remove shortsightedness in Jains, especially of women and more particularly of widows, to help them in their pitiable conditions and form out a concrete plan for these purposes.

Conclusion:

Premiji was born in a very small village. He achieved his greatness by his own efforts. He was famous as an editor, compiler, poet, critic and a literary figure. In the congratulatory book published at his age of 66 as many as one hundred and twenty-five learned and prominent persons, not only from Jain community but also from other walks of life have expressed their admiration for Premiji and this is the real tribute to the life and work of Premiji.

23. Agamoddharak Shri Ghasilalji Maharaj

Introduction:

Jain Acharya and a literary giant Shri Ghasilalji Maharaj was a great intellectual in Sthanakvasi Jain community. He was truly detached with worldly affairs and was famous for his deep study of Jainism. Major part of his life was engaged in writing commentaries on Jain scriptures and various literary activities. There is hardly a mendicant who has worked so much as Shri Ghasilalji Maharaj in the near past for literary creations and scriptural writings. He was a beloved disciple of the great Acharya Shri Jawaharlalji Maharaj. He has enlightened several key-issues in Jainism and Jain literature and has established his profound ability and very deep thinking. His literary creations reflect his holy, restrained and vowful life. His personality is evident from his thinking and his way of life.

Birth and Caste:

Shri Parasram and Shrimati Chaturabai were his grandparents; while Shri Kaniramji and Shrimati Vimlabai were his parents. The family had good agricultural land and property. The family was very happy and known well in the village. He was very simple at heart. They were eager to help others. He earned money by honest and truthful ways. The family was devoted to god. Shrimati Vimlabai was duly faithful to her husband; she was good-natured and was loved by everybody. Pandit Ghasilal was born in 1885 at Banol village near Jashwantgadh in Mewar region, which is well known for giving great warriors to the country. Shri Ghasilal's personal appearance was impressive. He was fair with shining face. Anybody who saw him predicted that the boy would be a great man in future. The astrologers said that the boy would have extra-ordinary fame in all matters of life. The parents fixed his name as Ghasilal, which was as per his birth-time stars.

Education and Culture:

Ghasilal did not go to any school for learning. He learnt everything from nature only. Every place was a spiritual school for him and all moments were his study-time. The world is an open book for great men and every event, every change and every thought brings new teaching for them. The child Ghasilal, thus, studied in the lap of nature. He learnt the virtues of tolerance, real, renunciation, satisfaction, and appreciation of other's virtues, fearlessness, simplicity, equal feelings for all and self-support from nature itself. The people of the village were also giving him their love naturally as if they knew the future of this boy.

Ghasilal used to think deeply on all events of his life as also of others. He was playing usual games with other boys but his attitude was exclusive. He went away in nearby forests to think about life and nature. He would sit under a tree for hours together. He lost his father at the age of ten and mother at the age of 12. As if the nature wanted him to be self-supporting from his early life.

Great men look at miseries with interest. They think that some way will emerge from these difficulties. Ghasilal also cultivated the virtues of patience and tolerance from his boyhood. He was staying with one of his relatives at Jashwantgadh. Acharya Shri Jawaharlalji Maharaj came in the nearby village Tarpal in those days after completing his monsoon at Udaipur. He had a small group of his disciples with him. The boy Ghasilal happened to meet him there. Ghasilal was deeply influenced by his preachings even though he heard religious sermons for the first time in his life. Seeing all these detached persons with Acharya Shri Jawaharlalji Ghasiram also turned to adopt the life of renunciation. Ghasiramji expressed his desire to adopt Dixa and then Acharya Shri told him how the life of a mendicant was full of pains and troubles. Acharya Shri told him, "It is very difficult and painful to follow vows but that is the only way to be free from the bondage of deeds". Ghasilalji atonce replied, "I shall suffer all pains with total determination to follow the restrained life because restraint

always brings happiness in this life as also in future lives." Seeing that Ghasilal was firm in his words, Acharya Shri allowed him to stay with the group of his disciple for some days. At last, Acharya Shri Jawaharlalji granted him Dixa in 1952 at Jashwantgad. After a few days, some thieves took away his new clothes while he was moving around in the evening. The new mendicant Ghasilal proved his patience and tolerance even at this time. This was the first test of his restrained life and he proved his worth. This was the bright sign of his coming life of renunciation.

Study and Penance:

He started moving in several places in Marwar with his preceptor. He passed his first monsoon of 1903 at Jodhpur. The young mendicant Ghasilal began his efforts to take up rigorous penances and secure knowledge from whatever corner he can. In the beginning his learning-progress was quite slow. He took several days to memorize even one stanza or a lesson. But he could grasp his lessons speedily as the days passed. The cover over his knowledge began to weaken and as a result he could memorize DashVaikatik Sootra in the first monsoon itself and began with the study of Uttaradhyayan Sootra. He spent his second monsoon at Beawar, third at Bikaner, forth at Udaipur, fifth at Gangapat, sixth at Ratlam, seventh at Chandla, eighth at Jaora and ninth at Indore. He committed to memory several chapters and pleasures of many scriptures. During his monsoon at Indore, he studied Sanskrit Margopadeshika, Hitopadesh, Siddhanta Kaumudi, Urdu, Persian, Arabi and grammar in Prakrit. He went on studying scriptures day and night without rest, and studied well the principles of scriptures, Darshan, Astrology etc. He had unusual poetic skill and many of his poems were being recited in congregations.

After the monsoon of Indore, his preceptor Shri Jawaharlalji Maharaj wanted to make his beloved disciple Shri Ghasilal more and exceptionally learned person and hence decided to moved in south towards Maharashtra. Accordingly, he spent his tenth monsoon at Ahmednagar. While moving in this region, Ghasilalji learnt Marathi language and studied the literature about Saints Gnaneshwar, Tukaram, Namdeo and others. He committed several poems and other creations of these saints to memory. This is indicative of his outstanding power of learning. He was a broad-hearted man looking towards everyone with sympathy.

After this, he spent his 11th monsoon at Junner, 12th at Ghodnadi, 13th at Jamgam, 14th at Ahmednagar, 15th at Ghodnadi, 16th at Miri and 17th at Hivada. He spent many more monsoons in Maharashtra even after this. He came to Saurashtra after 1944 and spent some monsoons in this region. After finishing his 55th monsoon at Viramgam, he came to Ahmedabad from 1958 and stayed here continuously for next 16 monsoons. Here he did some writing on scriptures. He had acquired knowledge of 16 languages in addition to the study of Grammar, Logic (Nyaya), Darshan and Literature. He spent his monsoons in many regions of India and many non-Jains also took advantage of his vast knowledge. Accepting requests from several devotees from all over India, he started the work of translating 32 scriptures and stayed continuously at Ahmedabad to complete this work without interruptions. He at last completed this task by 16 years' hard labor. 27 scriptures are laid before the people duly printed in four languages and many people have read them with interest. His translation was multi-faced and this was the very first effort in the history of Jain literature. The original part of the scripture was put up first in the form of prose and poetry and then after detailed comments and hard meanings. After that there were translations in Hindi and Gujarati. Such exceptional arrangement was unique in the creation of Jain literature.

The Jain community will never be free from the obligation of Shri Ghasilalji because it only because of his pains that every Jain is able to read Jain scriptures in Gujarati and Hindi. The Sthanakvasi Jain community is particularly obliged in Shri Ghasilalji.

Awards and Honors:

The ruler of Kolhapur was extremely pleased with the vast knowledge of Shri Ghasilalji and he had awarded him with the titles of Kolhapur Raj Purush and Shasanacharya. The Karachi Jain Sangh gave him titles of Jain Diwakar and Jain Acharya because of his total renunciation penance and restraint.

Literary Work: A Big Lot:

Ghasilalji was a great saint of Sthanakvasi Jain community in particular. Following is a long list of his creations in Jain literature.

Eleven Ang Sootras: Spiritual phrases

- Acharang,
- Sootra Krutang,
- Sthanang,
- Samavayang,
- Vyakhya Pragnapti,
- Gnata Dharm Katha,
- Upasak Dashang,
- Ant Krudra Dashang,
- Anuttropapatik Dashang,
- Prashna Vyakaran,
- Vipak Sootra.

Commentaries on Agam Literature:

Achar chintamani	Anagar Dharma Mrut Varshini
Samayarth Bodhini	Sagar Dharma Sanjivni
Suavyakhya	Mooni Kumud Chandrika
Bhav Bodhini	Arth Bodhini Tika
Prameya Chandrika	Sudarshini Tika
Vipak Chandrika	

Literature of twelve sub-Agams:

1. Aupapatik	Piyush Varshini
2. Raj Prashniya	Subodhini
3. Jiva Bhigam	Prameya Dyotika
4. Pragnapana	Prameya Dyotika
5. Surya Pragnapti	Surya Gnypti Prakashika
6. Chandra Pragnapti	Chandra Pragnaptika
7. JambuDwip Pragnapti	Prakashika Vyakhya
8. Niraya vatika (Kalpika)	Sundar Bodhini
9. Kalpavatansika	Sundar Bodhini
10. Pushpika	Sundar Bodhini

11. Pushpa Choolika	Sundar Bodhini
12. Vrushina Dashang	Sundar Bodhini

Original Sootras:

1. Uttar Dhyayan	Priya Darshini
2. Dash Vaikalik	Achar Mani Manjusha Tika
3. Nandi Sootra	Gnan Chandrika
4. Anuyog Dwar	Anuyog Chandrika

Chhed Sootra

1. Neeshith	Choorni Bhagya Avachoori
2. Bruhad Kalpa	Choorni Bhagya Avachoori
3. Vyavahar	Bhashya
4. Dasha Shrut Skandh	Manu Harshini Tika

Avashyak Sootra: Mooni toshini

Shri Ghasilalji Maharaj has wrote exhaustive commentaries in Sanskrit on the 32 Sootras cited above and then he has translated his work in Hindi and Gujarati also. In addition to scriptural literature he has written many books on Nyaya (Logic), Grammar, Dictionary and poetry. His greatness and vast learning is evident from his works. He as made all efforts to put the Sthanakvasi Jain Literature to a very high position.

He was well invested with the virtues of simplicity, nobility, sweetness of speech, broad-heartedness, tolerance, self-supporting nature etc. It was for this reason that non-Jains respected him also. He has solved many quarrels between men and men in society. He was always for natural love, friendship and spiritual tolerance.

Last Days:

His life was nearing its end. He was not keeping well since December 1971. He stopped taking food during the last eight days of his life and accepted little water only. He adopted Sallekhana vow (fast unto death) on February 2, '73 at ten o'clock morning in the presence of Shri Chhotalalji, Shri Kanaiyalalji and Samastra Chaturvidh Sangh. He had completed 88 years of his life. He passed away on February,3 '73 -Thursday at 9-29 hours night at Sthanakvasi Upashraya of Saraspur Ahmedabad. Let us follow his preachings by mind, body and money because by that way only we will achieve good in ourselves.

24. Pura Tattva Acharya Shri JinVijayaji

Mooni Shri JinVijayaji was a famous archeologist and an ardent lover of old arts. He was an exceptional person. He inspired establishment of many research institutions, libraries, series of publication of old books and related schools. He contributed very much in expanding the invaluable store of Indian culture. He was a lover of study since his birth and a great man of his age.

Birth:

He was born on 27th January 1888 at Rupaheli village of Hurda Taluka of Bhilwara District in Rajasthan. His generation was in warrior's line of Parmar community. Shri Birdhisingh (Vruddhisingh) and Shrimati Rajkunvar were his parents. His childhood name was Kishansinh.

The elders of Mooni Shri JinVijayaji had participated in the Indian Independence revolution and hence the British who had killed several of his relatives also confiscated the family property. His grandfather had reached Rupaheli after living underground for several years. He could earn the sympathy of the local ruler and had established well in the village. The father of Mooni Shri was appointed as an officer in forest department. He had a distance of piles in his old age and he had received his treatment from the Jain mendicant Shri Devihans. Shri Devihans was very much pleased with the intellectual ability of the child Kishansinh. He instructed Birdhisingh to see that Kishansinh studies very well and very much and that he will bring the name of his family very high. The father of Kishansinh died in 1899 and the whole family was totally helpless. It was not possible to put the child Kishansinh for study in a school. Seeing this, the mendicant Devihans kept the child Kishansinh with him for his study. But mendicant Devihans met with an accident and he died within three months. Kishansinh was again in helpless condition. He had served Devihans very much and Kishansinh had deep desire for study and knowledge. Hence instead of going back to his home, Kishansinh went with one another mendicant Shri Gambhirmal and reached the village Mandya. He studied here for two and a half years. After this Kishansinh came to Chittore with mendicant Gambhirmal and stayed there only. He was doing agricultural work here. Here he came in contact with a Marwari Sthanakvasi mendicant. Kishansinh was always eager to know new things and the company of this Sthanakvasi Jain mendicant made him also a Sthanakvasi mendicant. Within much less time of his being a mendicant he committed to memory some books of Jainism. But his desire for study was very deep while there was no enough facilities for study. He, therefore, decided to leave this sect of Sthanakvasi after deep thinking and one night left the Upashraya. He came to the dilapidated houses of Ujjayini on foot and left his clothes of mendicant at the bank of Kshipra River. He stayed at Ratlam and nearby villages and then came to Ahmedabad with a view to take up further study. He, however, could not take study and at last, he came to meet one Samvegi mendicant named Sundarvijayaji at Pali village in Marwar. He adopted Dixia under him and accepted the name of JinVijayaji with which he was known till the end of his life. While moving after Dixia he came over to Beawar where he had contact with famous Jain Acharya Vijay VallabhSooriji. There were two or three Pandits with him and JinVijayaji joined with them in their movement to have further study in religion. His sphere of study went on expanding and he was much interested in research work in history. He studied VeerBhoomi Rajasthan and with that he wanted to know much more about the past days of Rajasthan. He studied with historical point of view all the hand-written books or leaf-writings could be available. During his stay at Mehsana for the rainy days he had the acquaintance of famous Jain Acharya Shri Kantivijayaji and his disciples Chaturvijayji and PunyaVijayaji. They helped Shri JinVijayaji very much in his studied. In the memory of Acharya Kantivijayaji, he started Shri Kantivijay Jain Historical Publication series and many important books were published in this series. The books were accepted and honored by many learned personalities.

After Dixa, he started writing articles in Gujarati and these were published in Jain Hitaishi and also in Mumbai Samachar. He obtained many books on the famous Jain Vaiyakaran Shaktayan from the stocks at Patan and prepares one exhaustive article. A list of Jain Bookstalls at Patan was also printed in the form of an article. Shri JinVijayaji secured unparalleled position in the field of Hindi and Gujarati publications for publishing these articles and books.

During his stay at Vadodara, he edited a large book titled Kumarpal Pratibodh and published it.

When Shri JinVijayaji was passing his monsoon at Mumbai, an institution named Bhandarkar Prachya Vidya Sanshodhan Mandir was established at Poona and accepting the invitation from their Shri JinVijayaji went to Pune after the monsoon at Mumbai. Here, he established Jain Sahitya Sanshodhak Samiti and started a research magazine named Jain Sahitya Sanshodhak alongwith a book series on the related subjects. Thus, Shri JinVijayaji's stay at Pune proved to be turning point in his life because he could meet the famous freedom fighter Lokmanya Tilak and great revolutionary Shri Arjunlal Shethi. Shri JinVijayaji began to think of Indian independence with these acquaintances. He was deeply moved by the political ideas of Shri Lokmanya Tilak. He began to think in a different direction from here and after long thinking, he decided to leave away the life of Jain Shwetambar Moorti Pujak mendicant. He was under pains that the country was under British rule. He did not like to stay inactive in these circumstances and thought to take active part in freedom struggle. He declared his decision in the newspapers. Mahatma Gandhi then called him to Ahmedabad and Shri JinVijayaji started his railway journey. Mahatma Gandhi and the workers of Gujarat Vidyapith appointed him in archaeological section and from here, he began quite a new chapter of his life. He ceased to be Jain mendicant and now he was the Head of the archaeological department of Gujarat Vidyapith. He worked here for about eight years. His nature was revolutionary and hence his attitude and thinking took a radical turn. The large stock of books in the library of this section is the result of his selection of archaeological books of extra-ordinary importance. His beloved subjects were the history of old Gujarat and its languages, his discourses with intellectuals inspired him to study German language and know the German personalities. Gandhiji also approved his desire to go to Germany. With the inspiration from everyone and respecting the invitation of the learned German professor Harman Jakobi. Mooni Shri JinVijayaji went to Germany to 1928 and stayed therefore about one year and a half. He exchanged views with the learned professors of archaeology of Bonn, Hamburg and Lipsing universities. He established Hindustan House in Berlin to consolidate friendship between India and Germany. This House became an important center for India-German contacts and other facilities and many leaders, students and merchants took its advantage.

He returned to India by the end of 1929. He had two ways before him at this moment: One, to keep himself confined to languages, literature and studies and the other to play active role in country's struggle for independence. He put off the first option for the time being and took up the second option in 1930. Mahatma Gandhiji's Dandi March and salt movement began on thirteenth of March and Mooniji was atonce sent to jail for joining this movement. He came in contact with Shri Kanaiyalal Munshi in the Nasik Jail and they exchanged their views on the subjects of various studies.

Even though Mooniji joined the freedom struggle of the country, his future was connected with the subjects of studies. He reached ShantiNiketan at Calcutta and there he had extensive discourses with the famous and foremost personality Shri Bahadursinh Sindhi who was most connected with Jain literature. As a result the plan of establishment of Sindhi Jain Gnanpith took shape and Mooniji accepted to give his services here and then Sindhi Book series began. The first book published in this series was Prabandh Chintamani. Shri JinVijayaji started Jain Boarding also in ShantiNiketan. The monetary burden for all this work was being borne by Shri Bahadursinh. Mooniji stayed here for about three years. The atmosphere of Calcutta did not suit to his health and he decided to shift his working field from Calcutta to Mumbai or Ahmedabad. He had to go Mumbai in these days for the major operation of Pandit Sukhlalji. With the hard pressure of Shri Kanaiyalal Munshi, Mooniji

JinVijayaji decided to co-operate in the working to Bharatiya Vidya Bhavan and connected the work of Sindhi Jain Granthmala with the working of Bharatiya Vidya Bhavan. Mooniji began to do this dual work simultaneously.

Mooni Shri JinVijayaji kept himself away from Quit India Movement in 1942. By this time, he was invited to consolidate the bookstalls of Jesalmer and he went there. He stayed here for about five months and prepared manuscripts of about 200 books. He then returned to Mumbai and joined to work as Director to guide the work of edition and publication of various books and help the students in their study for the degrees of Decorate.

Mooniji was always concerned for the problems of the country as well as of the society. The problem of food-grains became very serious after independence and his attention was drawn to agriculture, physical labor and self-sufficiency. As a result, he obtained some land near Chaderia village in Chittore region from the ruler of that area and established Sarvodaya Sadhana Ashram on 28 April 1950. Mooniji then gave over this Ashram to Shri Vinoba Bhave when he came on his foot journey to Rajasthan.

Rajasthan Puratattva Mandir was established on 13 May 1950 with the efforts of Mooni Shri JinVijayaji and he himself took up the work of its administration. He was, thus, attending the activities of agricultural development of the Ashram on one side and was working in Rajasthan Puratattva Mandir with total devotion on the other side. In 1952, he was selected as an honorary member of the world famous Oriental society of Germany. Very few Indians have got this honor. He was granted this honor in recognition of his research work on Indian language.

In 1961, the Government granted him the award of Padma Shree. This was in honor of his study, research and publication of archaeological books particularly in Jain literature.

The Rajasthan Puratattva Mandir-i.e. archaeological school of Rajasthan was started in Jaipur and many hand-written as well as books of unusual importance on history and archaeology was collected there. The publication work was taken up on large scale. The Government of Rajasthan constructed a special building to make this institution a permanent one and Shri Mohanlal Sukhadia, the then chief Minister of Rajasthan had put it open in 1959. This could happen only because continued efforts of Shri JinVijayaji. This institution secured a place of extra-ordinary importance all over India on the subjects of Indian languages and archaeological information. Mooni Shri JinVijayaji was honorary director of this institute until 1967.

Mooni Shri had special attraction for Chittore because its history is worth taking proud of. It was the place of rigorous penance and work place of the great-learned Jain Acharya Shri HariBhadra Sooriji. Mooni Shri JinVijayaji established Shri HariBhadra Soori Smarak Temple just opposite the famous fort of Chittore as a respect and honor to Shri HariBhadra Sooriji. To day, it is a place of pilgrimage of Jain community and a place of interest for other virtues. Mooni Shri JinVijayaji has also created Bhamasha Bharatiya Bhavan in the memory of famous charity maker Shri Bhamasha.

Mooni Shri JinVijayaji established several institutions during his lifetime and many learned personalities, students and institutions received guidance and inspiration from him.

Mooni Shri JinVijayaji was very weak at the age of 80. His eyesight was now very poor and yet he continued to work with the same interest and efforts for Indian archaeological study, Jain Darshan, old history of Chittore and also for national issues.

Conclusion:

In over all consideration we see that the whole life of Mooni Shri JinVijayaji was spent for the worship of Goddess Saraswati-the Goddess of knowledge. He inspired even the learned persons, research students and intellectuals in the subjects of archaeology, old India History and culture. He created

many institutions so that these studies may continue. He left many monuments, which speak of his learning and service to the society. He spent his last days at Ahmedabad, which was the main land of his activities. He was now very weak because of his old age. He passed away on 3 June 1976. A life-long practitioner in various studies and exceptionally learned personality in archaeology thus, made his way to heaven after living sufficiently long and bright life.

25. Celibate Pandit Chandabai

Introduction:

This is the story when Raja Ram Mohan Ray, Ishwarchandra VidyaSagar, Maharshi Dayanand Saraswati, Shrimad Rajchandra, Shri Ramkrishna Paramhans and other personalities were in efforts to wipe out the darkness prevailing on over country.

The female community was suffering very much because of ignorance, evil practices, blind faith and social excesses. Daughters were burden on their parents and the birth of a daughter in the family was considered to be a disgrace of God on the family. In these days, one great woman was born. She taught women to live with self-respect and self-efforts. She enlightened them, taught them to be free from fear. She presented her own life before them and led them to be brave and turn to true renunciation. She encouraged them to be courageous to fight against the prevailing social evils. She was a nun in self-penance, efficient and devoted to social services, and saw the whole world with love and sympathy. She was religious in her life and patriot in the service of the country. She saw possibilities in the presence, recognized the greatness of the past and assessed the circumstances in the future. This was highly learned mother Chandabai.

Birth and Childhood:

Pandita Chandabai was born at Vrindavan in 1890 in a rich Agrawal Vaishnav family. Shri Narayandasji and Shrimati Radhikadevi were her parents. Her childhood passed in the devotion of Shri RadhaKrishna -i.e. in prayers to Lord Krishna and his beloved Radhika. She earned faith from the childhood songs of her mother. She learnt to be dedicated to her work from her father. She was married to Shri Dharmkumarji, son of Chandrakumarji and grandson of Pandit Prabhudasji at the age of only 11. This was a famous family of Goyal family line and was devoted to Jainism. Her husband Shri Dharmkumarji died within a year of his marriage. Thus, Chandabai became widow at the age of 12 only.

Shri Devkumarji, who was a famous writer in Jain community, was the elder brother of Shri Dharmkumarji. He was also religious minded and always eager to do good of others. He was deeply unhappy with the untimely demise of his younger brother and consequent widowhood of demise of his younger brother and consequent widowhood of Chandabai. He however took immediate decision with wisdom, non-attachment and patience. There was no salvation for anyone without true knowledge and virtues with knowledge were indispensable for the up-lift of man. Chandabai began to learn again with the advice and inspiration of Shri Devkumarji. She faced many difficulties but she passed the examination of Pandita-a woman Pandit-a learned woman from Kashi-Benaras.

Her Works:

She always thought of women living as a subordinate or servant with covered face, ignorant and prays to evil practices of the society. She strongly believed that the only way to save the women is to impart her sufficient learning and invest her with good culture. If she is not illiterate she will certainly be healthy. She can be self-supporting if she was learned to some extent. She would earn prestige by spiritual practices. She kept all those things in view; she started a girl's school in 1907 at Agra City for expanding learning among girls. She obtained two rooms in the temple of Shantinath Bhagwan and appointed two lady teachers. This school went on advancing and it became known as Jain Balashram in 1921. Today it is an exceptional institution for the learning of girls. It is a symbol of Chandabai's service to women. Mahatma Gandhi saw the Vanita Vishram established by Chandabai and said, "I am very much pleased to see the Vanita Vishram started by Chandabai. I am happy to see its peaceful atmosphere". Thus, this a unique institution for the uplift of women of Jain

community. Students are taught upto the degree of Nyaya Tirth, Sahitya Ratna and Shastri in this school.

Mother Chandabai - An Idol of Pity:

Mother Chandabai was deeply religious and she had worked to symbolize her spiritual nature. There were five hills at Rajgruhi. Chandabai constructed a grand Jain temple on a hill known as Ratnagir by purchasing land on it. She constructed an attractive Man Stambh a big pillar-in the compound of Bala Vishram in 1939. She constructed an imitative idol of Shri Gommat Swami from the one established at Shravan Belgola in 1937 and created an artful mountain. She also got prepared an idol of Bahubali Swamy, which was 13 feet high, and both these holy idols were established under grand celebrations.

Pandita Chandabai has contributed in Jain literature also. She was a successful writer and editor. She edited a periodical "Jain Mahilodaya" for many years from 1921. She wrote Updesh Ratna Mala, Saubhagya Ratna Mala, Nibandh Ratna Mala, Adarsh Kahaniyan, Adarsh Nibandh, Nibandh Darpan and many other books, which are much useful to women.

She was active towards reforms in society also. Keeping herself in the front position in the creation of literature, Chandabai was enthusiastic for expanding the light of Jainism all over the world. There were news in the periodical Search Light in 1948 that George Bernard Shaw is writing a book titled Awakening of Jainism and the principle of non-violence presented by various Jain saints will be relatively compared with the views of non-violence given by Mahatma Gandhi and this will be an exhaustive critical volume on the subject. Dr. George Bernard Shaw had called Shri Devdas Gandhi, the son of Mahatma Gandhi for this purpose. Chandabai atonce wrote to Sir Sheth Hukamchand, President of Jain Samaj, Sahoo Shantiprasadji, Sheth Bhagchandji, Babu Chhotalalji and others saying that "this work should not remain incomplete merely for want of money and one person who is highly learned in Jainism, spirituality and related subjects having total control over speaking, writing and understanding of English must be sent to Dr. Shaw because Dr. Shaw was an unparalleled writer and the book written by him will be immortal, respected all over the world and shall be considered very authentic. It is very necessary that one Jain learned persons remains in his continuous contact for giving proper perspectives on Jainism, Non-violence and Jain Scriptures". This reveals her love for Jainism and foresightedness in spiritual matters.

Other Events of Her Life:

Pandita Chandabai was addressed as Maa-i.e. mother. She was really kind-hearted.

Once a girl in her Vanita Vishram had a typhoid in 1943. The sickness took serious turn and it developed into pneumonia. The girl was almost unconscious. Arrangements for the doctor and services from other girls were made in advance but when Chandabai knew that the girl was in need of constant attention, she herself remained in her service day and night without eating and drinking. When others told that she need not be constantly with the girl, Chandabai said, "I have total faith that I shall be able to save her by my own services". She remained by the side of the girl for three days and nights without even an hour of sleep and the girl was saved. She was herself sick because of so much strain but she did not mind.

She was always awoken towards religion even in very difficult circumstances. She had no attachment for her body. She was much concerned for the awakening of soul. She was unexpectedly sick on 8 February 1942 and within five-six days she turned serious. She was not able to sit or stand. Even in such serious condition, she carried on her daily worship of three-time Samayik, worship, prayers etc. when she was even more serious, the girls and workers of Bala Vishram were very much taking any injection. Everybody requested Shri Nemichand Jyotishacharya, the head of Bala Vishram to persuade mother Chandabai that there was no objection to accept injection from the religion point of

view, but the mother replied, "Oh learned man, I can understand if other persons talk like this because of attachment and love for the mortal body, but when you also say, so it is surprising. We expected that you will help us in performing our religious rites and prayers. Why should I worry for this unholy body? The soul spiritual bodies since the beginning of time". Mother's reply like this reveals her spiritual awareness and her faith in the power of the advanced soul, say God or the Almighty.

The mother was now entering her old age while working continuously for the humanity. She passed away peacefully on 28 July 1977.

The life of the Mother is the symbol of Jain culture. She was away from worldly pleasures and had accepted the path of renunciation by herself in spite of knowing that it was full of several difficulties. She remained in search of non-violence and truth till the end of her life. She was not only a merciful administrator but a strong penanceful nun. She kept herself engaged in achieving knowledge from all sides. She never wished to be honored by others, she was always available for the services to others. She was, thus, a silent and dedicated servant of humanity. She carried the voice of her age and the women of all religions, sects and beliefs shall take inspiration from the life of this enlightened mother.

26. Udarcheta Mooni Shri Nyaya Vijayaji

Introduction and Birth:

There is a village named Mandal in Saurashtra region of Gujarat State in Western India. It is a place of pilgrimage, a place of education and a place of trade. The famous king Vanraj Chavda had built a fort of stones at this place and Siddhraj Solanki as well as Bhimnath had contributed for its development. Shri Hakkasooriji had said in 1280 that it was one of the six most important places of worship in Gujarat. The plan of establishing Shri Yashovijayaji Sanskrit Pathshala at Benaras was made out in this village. (A school for religious learning) and the most well known Shrut Abhyasi (the one who studies by hearing) Shri Jambu Vijayaji Maharaj has also been from this place. Many Jain followers and students have lived here since many centuries. An ardent religious-minded and highly cultured couple, Shri Chhagalal Vakhatchand and Diwalibai were residing here and a son was born to them in 1896. Since this was the first child to the couple, all the members of the family were much pleased. The child was healthy and charming and hence he was named as Narsinh.

There was a government school at Mandal some 90 years ago but Narsinh was put up to a private school of one Shri Pandya for learning. The clever boy Narsinh completed his study up to the fourth standard in a very short period. He was loved by all the teachers and students in the school as he was of mixing and co-operative nature. There were no facilities for study in English and hence the education of Narsinh came to an end here as the parents were not willing to send him to an outside place for study.

Study and Inspiration for Progress:

Jain mendicant Shri DharmVijayaji happened to be in Mandal in 1902. He was deeply learned in Jain studies and Jain scriptures. Narsinh was one in a large congregation hearing the preachings of Shri DharmVijayaji. There was immediate donation of Rs. 20,000 for expansion of religious activities. Shri DharmVijayaji advised the young boys to study Jainism and become master in it. There was magical effect of the preachings of DharmVijayaji and a Pathshala-school for religious study was started in the bungalow of one Shri Navalakha. Pandit Shri Bechardasji was appointed as the teacher and 15-20 students enrolled for admission at once. Narsinh was one of these students. Mooni Shri DharmVijayaji was a man of foresightedness and he thought that this school needed be shifted to Benaras if highly educated persons were to be created from the school so that advanced study in various subjects might be available in Mooni Shri started for Benaras alongwith the students. This was a difficult task as the road was very long, full of many troubles and there were difficulties to get food on the way also. Even then all could reach Benaras because of their determination and faith. The Brahmin teachers here were not willing to teach the Jain students in the beginning but the problem was solved by the efficient and tactful efforts of Shri DharmVijayaji. The students then began to study in religion, languages, grammar, Nyaya (religious logic) and other subjects very regularly. Narsinh came to meet his parents in holidays, and the parents started to talk of the marriage of Narsinh who was their only son. Narsinh, however, was not prepared to accept this binding for the present. It was destiny that the parents expired before the marriage of Narsinh could be settled. Narsinh then asked the consent of his Uncle Popatlal Vakhatchand to go to Palitana and on receiving his consent; he went to Benaras instead of to Palitana. He met his old friends and teachers. He thought that his hopes would not come true.

It was very difficult to prosecute study at the Pathshala at Benaras. There was no permanent fund of money with the Pathshala and the question of arrangements for food of about 30 students of the Pathshala became serious. Students soon realized the anxiety of the teacher and they offered all

their ornaments to the teacher to come out of this trouble. Seeing such a great sacrifice of the students, the teacher had tears of gratitude in his eyes.

The teacher started for the pilgrimage of SametShikhar with all his students and they reached Calcutta in 1907. The Jain Sangh of Calcutta welcomed the great teacher and students and big fund of money could soon be collected for the Pathshala at Benaras.

Dixa:

The great teacher delivered preaching lectures in Upashrayas and other public meetings. He preached 12 Bhavna (commands) to the students also at times; and five students were ready to adopt Dixa because of these preachings. These were (1) Narsinh of Mandal, (2) Magan of Kheda, (3) Mafat of Dasada, (4) Saubhagyachand of Radhanpur and (5) Bechar of Dehgam. The Dixa rites were performed for these five students on the fifth day of the dark half of Chaitra in 1907 in the presence of thousands of persons with great celebration. They were respectively named as NyayaVijayaji, MrugendraVijayaji, MahendraVijayaji, SinhVijayaji and VidyaVijayaji. They completed their monsoon at Calcutta and then started for further movement in 1908. They came to the holy place of Pavapuri where the great Lord Mahavir had left his mortal body. They had passed through Nadiya, Murshidabad, Baluchar and Ajimganj. The atmosphere here was quite suitable for penance and study and hence the teacher thought to establish a religious school (Gurukul), but at that time he received a message that he was urgently required at Benaras.

The newly turned mendicants were granted regular and formal Dixa here with large-scale celebrations and then the group started for Benaras. When these new mendicants and the great teacher entered the town Kashi in 1908, the king welcomed them with elephants, horsemen, large musical band, and thousands of men and women. The people shouted, "Jain Pathshala shall be renovated, the great teacher has returned" with great joy. Newly Dixit Shri NyayaVijayaji now started his studies very seriously.

Making of Literature:

NyayaVijayaji was very clever and unusually intelligent. During the four monsoons from 1908 to 1911 he achieved mastery on Sanskrit language and many religious scriptures. He was especially interested in Nyaya (Philosophical logic) and hence he appeared at the examinations of Nyaya Tirth and Nyaya Visharad held by the Calcutta University and secured brilliant success. All the teachers, students and other people were extremely pleased of this extra-ordinary success of their student.

Hold Over Sanskrit:

NyayaVijayaji had so much hold over Sanskrit that he composes poems in Sanskrit instantaneously and delivered lectures for hours together. The learned personality Fatehchand Belani has noted that there was not such great-learned man in Sanskrit after Shri NyayaVijayaji. His learning was total and it was evident from the books Adhyatma Tattvalok and Nyaya Kusumanjali at the age of only 25. The famous Pandit Shri Mahavirprasad Dwivedi was extremely pleased to read the first book and it is clearly seen in his letter written to Mooni Shri NyayaVijayaji. The Brahmins of Nagpur and Ujjain had awarded him a Certificate of Merit in which it was written, "Kim Ashwaghoshah, Kimu Katidasah" which means that Shri NyayaVijayaji was as great writer as Ashwaghosh and Kalidas.

Writing of the Great Book on Jain Darshan:

He felt at the age of only 28, the need to write an exhaustive book in Gujarati in which there may be all-around knowledge about Jainism and in the beginning only a few chapters were prepared but since this book was selected as a text book in various institutions of learning it was necessary to make it all-inclusive and exhaustive. Mooni Shri worked hard for it and then this great book of 500 pages came

out. It became so much popular that its 11 editions in Gujarati, two in Hindi and one in English were published. This book was highly appreciated by many learned persons and known mendicants. Mooni Shri PunyaVijayaji who was a famous editor of Jain scriptures wrote the preface of the 11th edition of this book. This great book was completed during the monsoon at Jamnagar in 1918 and it has immortalized Mooni Shri NyayaVijayaji.

Nationalist and Reformatory Approach:

Mooni Shri NyayaVijayaji studied deeply the Indian literature and hence his views were advanced and liberal. He was much concerned about social conditions and national problems of his time. Many non-Jains came to him in his meetings and young boys and girls also heard him with interest. The monsoon of 1931 was spent in Mumbai and he had many memorable incidents during this time. He was strong supporter of wearing hand-woven cotton clothes, simplicity and bringing up low and medium classes of people. He himself was wearing hand-woven cotton clothes and advised his disciples and followers also to wear such cloth. He preached in favor of this. He always opposed silk-clothes and said that just you behave well for your food, so you must adopt good behavior in wearing clothes also.

The birthday of his great teacher Acharya Vijaya DharmSooriji was celebrated in Fort area of Mumbai in 1931 under the Presidentship of Sardar Vallabhbhai Patel on large scale celebrations. The great deeds in the fields of Jain literature, Jain community, non-violence, avoiding meat-eating etc. done by Acharya Shri Vijaya DharmSooriji on all India level were highly praised by all in these celebrations. At the end of the celebrations, the sale of hand-woven cotton cloth came to be of about Rs. 5,000.

But a large section of the society could not approve the reformatory, revolutionary, truth-telling and compromising thoughts of Mooni Shri NyayaVijayaji and as such he had to spend about 26 monsoons after the views of Mooni Shree with real and co-operated with him in his activities of making literature.

Monsoons at Vadodara:

He passed three monsoons of 1929, 1932 and 1933 at Vadodara. He could impress Maharaja Sayajirao Gaikwar with his deep learnedness, national thinking and outstanding ability to speak. He could get opportunity to express his clear and strong ideas on Child-Dixa, hand-woven cotton cloth eradication of Untouchability etc. When public opinion was sought on the regulation about Child-Dixa, all the Sanghs except those of Vijaya DharmSooriji and Vijaya Vallabh Sooriji had objected this regulation very strongly. But then the Jain Shwetambar Conference, Jain Yuvak Mandal, Pandit Sukhlalji, Shri JinVijayaji, Shri Mahasukhbhai, Shri Mohanbhai Vakil of Padra and other prominent persons had supported such a regulation. The Shree Sangh of Bhavnagar and Atmanand Jain Sabha of Lahore had also supported this regulation and at last the bill was adopted. Thus, Child-Dixa was prohibited in Vadodara State.

In the work of expanding use of hand-woven cotton cloth, i.e. Khadi, Shri Manilal Kothari and other prominent persons of the society supported Mooni Shri. They had advised to use Khadi on religious occasions. Maharaj Shree was kind towards neglected and untouchable people in the society and hence he had arranged for combined dinner party of higher and lower class people including Harijans, neglected class of persons and untouchables in the Harijan Vas, (locality where lower class people etc. are residing) near the Sarasiya Pond. In this way, the desire of the great Lord Mahavir to consider all the souls to be equal was fulfilled with the efforts of Mooni Shri NyayaVijayaji.

Last Days:

Mooni Shri NyayaVijayaji was of 69 years of age in 1959 and he was feeling very weak. In his last sickness, his ardent devotee Shri Ratilal Mafatbhai had pressing asked him to go for change of air and atmosphere but Mooniji had strongly objected to it and Shri Ratilalbhai had to beg his pardon. He

had attack to paralysis in 1959 while he was moving on a terrace. He was peaceful even in this painful condition. A specialist doctor was called for but it could not help much. It was, therefore, decided to take him to Ahmedabad in the morning next day. But before this could be done, he breathed his last at 10-00 hours that night. Hearing his sickness, many people rushed to see him from various villages and towns. As soon as it was known that he was no more, all the shops and markets were closed. His coffin was brought to the premises of Panjrapol at Mandal Mahajan (a place where disabled animals are kept and maintained) at 2-30 hours noon and then funeral took place in the presence of thousands of his devotees. The people of Mandal Village remember him even today for his immortal deeds.

His Literature and Preaching:

Maharaj Shri has created vast literature. He wrote 17 books in Gujarati, 24 in Sanskrit, 6 in Hindi, 10 in English and 1 in Prakrit (Total: 58). In his book titled "Kalyan Bharti" written by him in his advanced age, he explained the Jain principles in simple language even though he was highly learned and in addition to this, he presented almost all Indian culture by keeping himself unprejudiced by Jainism even though he was an arch Jain. There were about five hundred stanzas in the book. He has given Adhyatma Tattvalok, Atma Tattva Prakash, Maha Manav Mahavir and Nyaya Kusumanjali in addition to Jain Darshan and Kalyan Bharti. All these are considered to be the books of very high philosophical level.

His Preachings:

- It is necessary to do the work of Social, National and Religious regeneration by unions or collectively. Celibacy and renunciation are indispensable virtues for doing this work. Leave away your weakness of mind, stand and awake. Jump with courage in the field of action, and God will be at your help. You will be able to wear the garland of victory and bravery.
- Woman is the mother of nature. Her ignorance is curse on society development of children depends mainly on mothers. If they are given education in common behavior, languages, home management, child-care, virtues, simplicity, courage, wisdom, service to others, lover for family etc., they will produce Saints, mendicants, spiritual personalities, brave warriors, brave women and respectful personalities.
- When lacs of the people of over country are suffering from hunger, it is not fair to spend money for dinner parties.
- What is wrong if the virtues connected with Dixa are first well taught to the aspirant of Dixa? He must first be tested and then only granted Dixa at an appropriate age and time. The series of lectures of mendicants must be the series of education. This will create good thoughts to those who hear the lectures. The audience will be aware of their duties and responsibilities, evil practices in the society, will be discarded, and the discrimination between Jains and non-Jains will disappear. He believed that the speeches of Jain mendicants must be encouraging and highly thoughtful.
- We have to purify our life with the encouraging and highly thoughtful. Tirthankars were totally detached with the world, above love and hate, they were omniscient and were able to show us the way to salvation-Moksha. There cannot be Anti-religious practice of decorating or respecting the idol-on the meditating idol of the great Lords Tirthankars.

His Inspiring Personality

- Devotion of Vaishnavas: Those who have acquired right sense will consider all religious and scriptures to be equally good. It was only for this liberal and clean thinking to maintain equal consideration for all religious that non-Jains and Vaishnavas were attracted to him. These communities also served him much and Maharaj Shri had passed three monsoons consecutively with them.

- Hold over languages: His speech was sweet, simple and effective even though it was regional. His words had a unique force. Bright words were always on his tongue. His words revealed his high thinking and struck directly on heart. Even the learned persons were astonished with his speech.
- Liberal like a Sea: He strongly believed in secularism. He treated all religions to be equal. We can hardly see such thinking in any Jain. He held many gods in his worldly activities also. (Anekantvad)
- Detachment: He never longed for disciples. He has never been worried for preservation of his literature-works after his death. He was always pleased in his own self. He had nothing like personal interest in anything.
- Liking for loneliness: He lived almost secluded life in his last 15-20 years. He usually read scriptures and thought on that in depth. He lived peacefully throughout his life.

Once the great saint Agam Prabhakar (one who has deep study of scriptures). Shri Punya Vijayaji Maharaj was to go to Patan via Sankheshwar. He was eager to see Shri NyayaVijayaji as he considered it to be a great pilgrimage to go to see him. When such a great saint himself came to see Shri NyayaVijayaji, it spoke of the greatness of both the saints. It was an extremely joyful event inspiring the people to be devoted to religion.

A Place of Meeting of Saints:

Many learned persons came to discuss spiritual matters with Maharaj Shri NyayaVijayaji and among them were Mooni Shri JinVijayaji, Pragnachakshu Pandit Sukhlalji, Shri Parmanand Kapadia, Mooni Shri Santbalji, Shri Vimla Thakar. Swamy Shri Satyanandi who was the principal disciple of Swamy Shri Shivanandji Maharaj of Haridwar-Hrishikesh, Swamy Shri Chaitnyanandji, Swamy Shri Premanandji and many other including intellectuals from all walks of life.

One more bright person of Mandal, Mahant Shri Shantiprasadji also came to see Mooni Shri NyayaVijayaji. The people of Mandal were extremely surprised to hear their discourses in Sanskrit.

Whenever the famous and highly learned Mooni Shri JambuVijayaji came to Shankheshwar, he used to come alone to see Mooni Shri NyayaVijayaji. This was a long journey of thirty-six miles. He was then turning back after holding detailed discussions with Mooni Shri NyayaVijayaji on various subjects. This indicated his deep devotion and love for Mooni Shri NyayaVijayaji.

27. Dharm Prabhavak Shri Kanjswami

(Dharm Prabhavak means a person who could influence religion to a great extent)

Shri Kanjswami was famous as a saint of Songadh. He has been an inspiring force in construction of many Jain temples. He has contributed a lot for the reprint and revision of scriptures written by Shri Kundkundacharya. Personality of Shri Kanjswami was extremely impressive. He was interested in the development of his soul. Everyone who came in his contact was deeply impressed by his spiritual approach and sharp intelligence. He was impressed millions of Jain and non-Jain devotees by his continuous lectures for more than 40 years.

Birth and Childhood:

Kanjswami was born in 1890 at Umralla village of Bhavnagar District in Saurashtra (Gujarat). Shri Motichandbhai and Ujambai were his parents. His family line was Sthanakvasi Jain sect of Dasha Shrimali Baniya (a trader). The child Kahan had religious culture and natural tendency of renunciation. He has lost his parents in his young age and hence he joined with his elder brother to work in a shop at Palej after receiving nominal education at Umralla. In spite of this, his mind never took shop-activities very seriously because by nature he was almost detached from homely affairs. He never missed to go to see any saint or mendicant as soon as he heard him come to Upashraya. He was spending most of his time in spiritual discussions and services to the saints and mendicants. His relatives called him "Bhagat" - i.e. a devotee to religion.

One day he clearly told his elder brother that he did not want to marry and that he had determined to accept Dixa. His brother persuaded him but his detached mind had long back decided to adopt Dixa. He went on to the regions of Kathiawar, Gujarat, Marwar and many other places to find out a teacher-Guru before adopting Dixa and at last Shri Hirachandji Maharaj of Botad sect granted him Dixa in his own native village Umralla in 1914. Kanjswami made deep study of the scriptures of Shwetambar Sthanakvasi branch of Jainism. He became famous throughout Saurashtra with his knowledge and restrained life and many people were drawn to him for his deep learning, exhaustive thinking and his style of preaching and speaking.

Study of Samaysar and Enlightenment:

There was an event in the life of Shri Kanjswami in 1922, which changed the direction of his thinking. He could get the great book Shri Samaysar written by Acharya Kundkund and he was extremely pleased of its study. He thought that he was at last secured what he was searching for since several years. He was deeply impressed of Samaysar and it brought major change in his line of thinking. After this in 1926 he could read "Moksha Marg Prakashak" written by Shri Todarmaji and this re-inforced his new line of thinking.

Shri Kanjswami moved in many villages as a mendicant of Sthanakvasi Jain sect and tried to explain the essence of Jainism to the people. He used to stress upon the success of right thinking, reading and studying in all his preaching. He said that falsehood was a much greater sin than the killing of millions and one cannot have good behavior without good thinking and reading. He himself believed in his preachings very firmly.

In 1935 on the birthday of Lord Mahavir, Kanjswami relinquished his position of a mendicant of Sthanakvasi Jain sect and this change became the basis for the changes to come in future. With this change there was serious protest against him in Sthanakvasi sect but he remained unmoved like the mountain Meru. He adopted Digambar sect of Jainism and declared himself as a Digambar Jain Shravak. He said that he has made this change of the principles of truth. After this change, Kanjswami made Songadh village of Saurashtra to be his permanent place of residence. Kanjswami

had to face serious opposition and difficulties for his change but at last his disciples and followers thought Kanjishwami must have changed himself with deep thinking and understanding and they then submitted him with deep reverence as before. As the time passed many born Digambar Jains were attracted to him because of his knowledge and deep study. They became his devotees and ardent lovers. They were all impressed by his internal and outward personality. His speech was deeply spiritual, philosophical and piercing. Many people started coming to Songadh to hear him from distant places and there was a big class of his followers. The small village Songadh turned into an important place of pilgrimage for Jains. Then a grand Jain temple, a branch temple of Simandhar persons were constructed at Songadh and these are worth seeing even today.

Shri Kanjishwami had unparalleled deep interest in Yogishwar Shri Kundkundacharya and the scriptures written by him like Samaysar, Pravachansar, Niyamsar, Panchastikaya and others. Kanjishwami delivered several lectures on these scriptures in big cities like Rajkot, Mumbai, Songadh etc. His lectures were full of spiritual fervor. He considered Samaysar to be the best book on Jainism and he strongly believed that every stanza of Samaysar would lead to Moksha-Salvation.

The style of preaching of Kanjishwami was unique. He spoke with force on spirituality and philosophical aspects of religion. He enlightened the soul or greater soul (Parmatma) in his speeches. Many learned personalities were attracted to him because of his people, learning and speeches. His speeches were considered to be revolutionary.

Many Sthanakvasi Shwetambar Jains had adopted Digambar sect of Jainism with the influence of Kanjishwami and consequently as many as 6` Digambar Jain temples were constructed in Saurashtra, Gujarat and many other states. Many scriptures were published under the inspiration of Shri Kanjishwami and many more were translated into Gujarati prose and also poetry. A monthly periodical titled Atma Dharm was published in Gujarati, Hindi, Marathi and Kannad languages. Several publication houses like Kundkund Kahan Jain Shashtramala, Songadh, Pandit Todarmal Smarak Trust, Jaipur were created for publication of Jain scriptural literature. There was extensive advancement of Digambar view of Jainism under the inspiration of Shri Kanjishwami. The devotees were led to perform religious rites regularly and self-study camps were arranged at several places. One class of learned persons came up at Songadh and Jaipur and a system was established to prepare new teachers of Jainism in Digambar sect. Shri Kanjishwami extensively traveled all over India to see holy places of Jainism and had inspired many persons to take part in religious rites and study philosophical aspects of Jainism. Shri Kanjishwami had the credit of construction of many Jain temples; he published Jain literature of high quality and preached the people on the principles of Jainism. He passed whole of his life in the service of Jainism and Jain community. He was constantly in efforts to create attraction of many devotees towards the study of Jain scriptures. At last he had to be admitted to Jashlok Hospital Mumbai because of his sickness and to expired in that hospital on November 28, 1980 after living a long life of 91. The Digambar sect of Jainism lost a great saint in the demise of Shri Kanjishwami.

28.Pandit-Varya Shri Bechardas Doshi

(PanditVarya means a learned personality of the first rank)

PanditVarya Shri Bechardasji can be considered to be one of the most outstanding learned persons. He was a patriot and a social worker. He lived a very difficult life and he never hoped for garlands of flowers. He made hard sacrifices for advanced studies and advertisement the punishment of exile for the motherland. He served the society and the country with mind, body and money all his life. He fulfilled his life by making efforts in all walks of life. He awakened the Jain community from blind faith. He is one of the very few learned personalities of this age. He lived among various types of difficulties from the very beginning of his life and maintained patience and peace of mind upto his advanced age even against heart-rending troubles. He spared no efforts for knowing new things and search for truth. This was the exceptional virtue of Shri Bechardasji Doshi.

Birth andDisturbed Childhood:

The small town Vallabhipur occupies an important place in India and in the history of Jainism. This place takes the credit for the compilation of Jain scripture and commentaries more than 1500 years ago. Pandit Bechardasji was born on the in 1890 in this well-known town of Gujarat (old Saurashtra). Shri Jivraj Ladbhai Doshi was his father and Shrimati Otambai was his mother. The family belonged to Visa Shrimati Deravasi Jain-a sect of Jainism. The economic condition of the family was normal. Panditji started his study in the village school of Vallabhipur but studied in his maternal native village of Sanosara upto 5 standard. He completed his sixth standard at Vallabhipur. His father expired when Panditji was only ten years of old. The family faced hard circumstances to survive. His mother had to sell out all her ornaments to do the death rites of Shri Jivrajbhai. Panditji's eyes had tears when he told the tale of those days. His mother Otambai had to grind corn and do manual work as a servant. It was even than hard to maintain the family of two sons and one daughter. Panditji never took it as shame in doing odd jobs in others' houses to help the mother in maintaining the family. Panditji prepared ashes to mix with corn, took out cotton from cotton balls, took out cottonseeds from cotton, sold dried pulse and other eating things in public.

Preliminary Study of Scriptures:

He wanted to study further but he was seriously pressed with the problem of maintaining the family. In those days, the learned Jain Acharya Shri Vijay Dharm Suriiji Maharaj had set up a Pathshala (School for religious study) at Mandal to create learned persons in Jainism and Shri Harshchandraj Bhurabhai (late Mooni Shri JayantVijayaji) of Vallabhipur town was going to join the Pathshala in 1902-03 (Hindu 1958-59), Pandit Bechardasji Doshi also joined with him. Shri Vijaya Dharm Soorishwarji had deep desire to bring out scholars in Jainism. He was much pleased to such an intelligent boy like Bechar. After this, Shri Vijay Dharm Soorishwarji found it difficult to prepare learned persons in Gujarat, which is a region where financial earning counts very much. He decided to go to Kashi, which was famous for learning in all subjects. Bechardasbhai studied Kaumudi during his stay at Mandal for 5-7 months and then started to go to Kashi with Shri Vijay Dharm Soorijishwarji Maharaj on foot. His mother was not willing to send him at such a distant place and so he returned to Vallabhipur from Godhra with Shri Harshchandrabhai and completed his study upto 7th standard.

Bechar returned to Vallabhipur respecting the wishes of his mother but he always longed for higher studies and so he went to Palitana and studied Jainism (NavaTattva etc.) with Mooni Shri Siddhviyayaji. He faced much difficulty in boarding and lodging at Palitana. His mother had given him a tiffin box. He consumed this food and then he maintained himself on alms from the people. He had to pass several days without food. At last one generous soul Shri Saubhagyachand Kapurchand of Jamnagar decided to give him rupees ten per month. Now Bechar was a little happy. He came back

to Vallabhipur nearly after one year at Palitana. Somebody told him that the persons bearing their names beginning with the letter B had the changes of being on long journey. Hearing this, Bechar once again asked his mother to allow him to go to Kashi but the mother once more returned. At last, he went to the Pathshala at Mahesana and completed the study of the book Margopadeshika of Bhandarkar within one month.

Higher Studies toKashi:

Bechar was not satisfied with his studies. One day he took to Kashi with Harshchandrabhai in 1906 without informing his mother. Thus, Acharya Maharaj desired to prepare scholars in Jainism, met Becharbhai's wish to study further in Jainism under any circumstances. But Bechar was caught by smallpox within six months. As soon as, his mother knew this, she went to Benaras all by herself. A mother's love can not be judged by intelligence. Bechar returned to Vallabhipur after passing two years at Kashi. By now he had already studied three-fourth of LaghuVritti written by the great Acharya Hemchandra. Bechar came back to Kashi after a short stay at Vallabhipur and started editing books of Shri YashoVijaya Jain Granthmala in co-operation with Pandit Hargovinddas Trikamdas Sheth meanwhile his study of Jain scriptures continued. The books published by this Granthmala on Jain Vyakaran and Jain Nyaya were accepted as text books for the examination of "Tirth" in Calcutta Sanskrit College and then Becharbhai passed the Tirth examination in Nyaya and Vyakaran (i.e. Philosophical logic and grammar). Becharbhai and Hargovinddas also passed the examination on Religion held by Mumbai Education Board with a top rank. Both of them were given prizes of rupees 75 each.

Thus, Pandit Becharbhai was now being considered as an intelligent and clever student. In those days he was composing poems in Sanskrit also and could complete in complete stanzas on the spot. Seeing these merits, Maharaj Shree offered him scholarship of rupees ten per month but Becharbhai declined to accept it saying that when the Pathshala met with all his requirements, how could he accept such scholarship.

Prakrit Language and Study of Scriptures:

Pandit Becharbhai had by now good acquaintances with many scholars who were coming to see Shri Maharaj Shree. Maharaj Shree desired to make Becharbhai a perfect master in Shraman Sanskrit-culture and Becharbhai had already studied the Prakrit language by this time. Becharbhai said that he learnt Prakrit and Ardhamagadhi languages by his own intuition and that these languages entered his mind naturally and easily. But this was not enough. It was necessary to study Pali language also. For this purpose, Maharaj Shree sent Becharbhai and Pandit Hargovinddas to Srilanka with Dr. Satishchandra Vidyabhushan. Both of them returned to India after finishing their work within a short period of eight months. They started publishing Old Jain Books in the series already started before.

Nationalism: With Mahatma Gandhi andPandit Sukhlalji:

There was on air of nationalism upto now in religious, social and non-secular education institutes. Becharbhai witnessed some of the movement of Bang Bhang when he was at Kashi. After this he decided to wear hand-woven cloth and used sugar prepared in villages. In 1915-16 AD Mahatma Gandhi gave a call declared to use only Indian goods and Khadi (hand-woven cotton cloth). Becharbhai was so much attached to Jainism that he hardly read any book other than Jain scriptures. With his study of Prakrit, Ardhamagadhi and Pali Languages, his thinking limits broadened. He taught Jain literature independently. He was eager to know more and more facts and bare truth underneath. His blind faith began to weaken. He was then interested to memorize several scriptures and many a times he was reciting and repeating writings and stanzas of Jain scriptures. This time in the life of

Pandit Becharbhai was of revolt. He turned to scrutinize the statements of the scriptures and think deeply.

Translation and Publication of Scriptures:

Pandit Becharbhai now thought that if there was to be awakening of the Jain culture, the Jain books, which were originally in Sanskrit, should be translated so that a common man would read them. It was not possible to do this work in Benaras and hence he joined Jinagam Prakashan Sabha established by Sheth Poojabhai Hirachand of Ahmedabad in 1914 and came to Ahmedabad. The main aim of these institutions was to prepare and publish authentic translation of important Jain scriptures. But in those days, there was a strong protest against translation of Jain scriptures. The saints, mendicants and liberal intellectuals did not like to submit to such protest. Pandit Becharbhai expressed his views for translation of Jain scriptures in an open public meeting held to celebrate the birthday of Lord Mahavir. There arose even stronger protest against translation of Jain scriptures. At times it was felt that such protest may take the form of physical beating and serious quarreling. But Panditji carried on with his views and did the translation from Mumbai.

During those days, on January 21, 1919 an open lecture was delivered on the subject: Loss caused by mutilation of Jain literature: in the meeting held under the Presidentship of Shri Motichand Girdharlal Kapadia. This open lecture was held under the invitation of the secretary of Vakrutva Pracharak Mandal, which was working under the auspices of Mangrol Jain Sabha at Mumbai. With this programme there was further serious protest all around against the translation of Jain scriptures, but the true thinkers were not much moved. This lecture placed Pandit Bechardasji in the forefront of public debate. The Jain Sangh at Ahmedabad dismissed him from the Sangh. His boycott was declared. Pandit Bechardasji was, however, determined to tell the truth and did not mind to such actions. Panditji used to say that if public praise or public protest did not matter you couldn't tell the truth otherwise.

Contacts with Mahatma Gandhi:

During those days, Pandit Bechardasji came in contact with Mahatma Gandhi, who was pleased to know the views of Pandit Bechardasji. Gandhiji expressed his best wished for him and advised him to go ahead in his work without caring for public opinion. After this, his contacts with Mahatma Gandhi increased. Pandit Bechardasji joined Gujarat Purattva Mandir of Mahatma Gandhi in 1921-22 AD and here he accomplished the most difficult work of editing Sanmati Tark in co-operation with Pandit Sukhlalji Sanghvi. This work was been praised by many and it is considered to be an ideal one in several other similar works. Mahatma Gandhiji was fully satisfied and pleased with this work. Pandit Bechardasji had to suffer permanent weakness of his left eye for doing this work which was in very small letters.

After this there was that historic event of Mahatma Gandhiji's Dandi March. Panditji could not keep him confide himself within four walls them. He also joined this movement. He worked as an editor of hand-written 'NavJivan' and consequently, was inprisoned for nine months at Visapur.

Problem of Livelihood:

Real difficulties for Pandit Bechardasji began when he was released from jail. He was not allowed to enter the areas under British rule and this continued till 1933-36 when Congress came in power of provinces. It was very difficult for him to maintain a family of 6-7 members. He had also to meet with the expenses of studies of his sons and daughters. Panditji suffered these troubles for 4 to 5 years. He was teaching Sthanakvasi Jain mendicants and students in Marwar, Rajasthan and other places and tried to maintain his family with many troubles. He took pains in expanding Jain literature even in those hard days. He never thought severing his relations with Jain literature and turn to other sources

of income. His wife Shrimati Ajwaliben, his sons Praboth and Shirish and daughters Lalita and Lavanyavati were at his help in all circumstances and we must remember them at this stage.

Appointment as Professor, Stability and Fame:

The L.D. Arts College was established in around 1938 and Pandit Bechardas Doshi was appointed as professor of Ardhamagadhi in this college with the efforts of all respected, learned personality Dr. Anandshankar Dhruva. In 1940, Pandit Bechardas delivered lectures on "Evolution of Gujarati Language" in the Thakkar Vasanti Madhvi series of lectures arranged by the Mumbai University and this made him famous for his deep knowledge of languages. Pandit Bechardas served the Jain literature with devotion for more than sixty years of his life and several important books of Jainism published. He was an exceptional scholar in old Gujarati, pure and impure Prakrit and Ardhamagadhi Language. He held a respectable position among the world scholars in these subjects. Simultaneously, he was a great scholar in Sanskrit too. He was particularly loved for his courage to bring to light the several truths and facts hidden in Jain scriptures. He was a great revolutionary in this direction. Dr. Radhakrishnan, the President of India, honored him in 1964 for his deep learning in Sanskrit literature and devotion in religious scriptures. He was granted a Certificate of merit with a Shawl. Many institutions also honored him. He was the first scholar who was awarded seven gold medals, seven silver caskets and about 15 Certificates of Honor from several prestigious institutions.

Last Years:

Even after his retirement from the college, he had given his honorary services to the L.D. Prachya Vidya Mandir for many years. He guided many students for Ph.D. degree. He expired at the age of 93 on October 11, 1982 after a short illness. He is an immortal personality in the field of Jain culture and Jain literature and we badly need such dedicated persons today.

His Services to Literature:

Here is a list of some of his important works in literature:

Published by Gujarat Vidyapeeth-Gujarat Puratattva Mandir and edited with the co-operation of Pandit Sukhlalji Sanghvi:-

- Sanmati Tark-five parts
- Sanmati Tark-Original translation with commentaries
- Celibacy from the Jain point of view.

In Yashovijayaji Jain Granthmala: with Pandit Hargovinddas: Books in Sanskrit and Prakrit edited.

- Ratnakarav Tarika
- Shantinath Mahakavya-an epic
- Neminath Mahakavya-an epic
- Vijaya Prashasti
- Pandav Charitra
- Sheel Doot
- Nirbhaya Bhim Vyog
- Laghu Shad Darshan Samuchehaya

- Anekant Jaya Pataka (first part)
- Syadvad Manjari
- Abhidhan Chintamani Kosh
- Parshvanath Charitra
- Mallinath Charitra
- JagadGuru Kavya
- Shabda Ratnakar Kosh
- Avashyak Nirukti (Prakrit)

Independent works, independent editing and translation

Prakrit Margopadeshika	Independent work
Bhagvati Sootra-2 parts	Editing and translation
Prakrit Vyakaran-Grammar	Editing and translation
Mahavir Vani	Editing and translation
Hemchandracharya	Independent work
Dhamma Pada	Translation
Jain Darshan:	Translation of the commentaries of GunRatna on Shat Darshan Samuchehaya.

29. ShreshthiVarya Shri Kasturbhai Lalbhai

(ShreshthiVarya means respected among the great man)

Tradition of Great Men:

Shri Shantidas Zaveri who happened in the tenth generation before Shri Kasturbhai was granted a title of Nagarsheth of Ahmedabad under the ordinance of emperor Akbar as he was a unique person to respect the emperors, his wealth and his devotion to religion. This is evident from the historic evidence of his very big donation to emperor ShahJahan for making the famous Mayarasan-The king's seat. In this tradition there was Motichand, the elder brother of Sheth Hemabhai, and Sheth Lalbhai was the grandson of his grandson. Sheth Kasturbhai was the son of Sheth Lalbhai. Sheth Lalbhai had established the Raipur Textile Mills in 1896. Sheth Kasturbhai has, thus, the culture of textile industry since his childhood. Sheth Lalbhai lived for only 57 years but he had earned respect and love from all the members of his family. He was instant on discipline, good behavior, and respect to elders, management and devotion to the work on hand. Sheth Kasturbhai was born on December, 19 1894 in the lap of Mohiniba in Ahmedabad.

Childhood and Learning:

Kasturbhai had two brothers and four sisters. He used to play cricket and fly kites with his younger brother Narottambhai. He passed his matriculation in 1911 by studying in R.C. High School. There were great teachers like late Shri Ballubhai Thakore and Jivanlal Diwan who were deeply affected by national spirit. They did influence their students. Kasturbhai was thus, invested with love for motherland right from his young age. The family was devoted to religion and Kasturbhai used to go to see God with his mother, brother and sister's everyday. He had gone to see holy places like Abu, Palitana, SametShikhar etc. He had, thus, inborn virtues of culture, discipline, nationalism and also learning. His father Lalbhai suddenly died in 1912 when Kasturbhai was studying in Gujarat College. He took up the big business of his father with the pressing advice of all relatives. He had learnt good English with the help of private teachers so that it may be helpful in foreign tours.

Family Life and Efficiency in Business:

In the business, he had first to work as a timekeeper and then in stored department. While working in stores he had to check up the quality of cotton and Kasturbhai went to several districts and village to study the various qualities of cotton and he was considered to be an expert in cotton-examination in the whole of India within a few years. There was First World War in 1914 and textile industry got a great boost. The Raipur Mills began to produce cloth of very high quality. Kasturbhai had fixed some basic principles like

- Maintain high quality of goods
- To plan for long term profits
- Best quality of cotton and over raw material is used.
- Employ tested experts in various sections and allow them to work freely
- Brokers, merchants, shareholders and assistants should be given satisfactory returns and they must be treated very well.

Thus, the Raipur Mills were considered to be one of the best textile mills in India. In these years, he was married to Shardaben, the daughter of Shri Chimanlal Vadilal who was a famous jeweler in Ahmedabad. His marriage was celebrated with simplicity and, thus, Kasturbhai entered for family life in May 1915.

Contacts with Leaders:

There were three important events, which brought him in contact with Mahatma Gandhiji, Sardar Patel, Dada Malvankar, Diwan Jivanlal and others. These events were:

- Strike of Mill-workers in 1918.
- Draught in Gujarat and
- Congress General Conference o 1921.

Kasturbhai proved his ability, efficiency, patience, honesty, broad-heartedness, long-term thinking, sincerity and devotion in dealing with these circumstances. He was hardly 27 years of age in these days and all were impressed by his style of working. He himself had deeper confidence in him and he, then, another textile mills-Ashok Mills-with capital outlay of Rs. 12,00,000. This Mills also came out to be the most successful venture and it produced high quality of cloth.

At the time of Congress Conference, Shri Motilal Nehru and other leaders lived with Kasturbhai who could see their daily routine and was very much impressed by it. With this, Kasturbhai decided to make his life very great. He became more interested in national issues. Shri Vallabhbhai Patel had made an open request for donation for the expansion of primary teaching in Ahmedabad when he was the president of the Municipality in 1921 and the Kasturbhai family donated Rs. 50,000 for it. Kasturbhai thus, came out to be most charitable, able administrator and a great patriot in the country. He established his industry very well and proved his ability in the fields of industry and business.

Member of Legislative Assembly:

In 1922, Sardar Vallabhbhai suggested his name as a representative of Mill Owners Association in the higher legislative assembly at Delhi and Kasturbhai was successful after hard efforts. He earned good experience of the working of parliament through this position. He was appointed in several committees related to industry, purchase of cotton and textile policy by the British Government and even after independence, Kasturbhai worked on several positions related to industry, banking, public enterprises, Reserve Bank and other sections under instructions of Jawaharlal Nehru. He worked on all these positions very well and he became famous for his long sightedness, honesty and patriotism. There was hardly a person who can complete with him in matters of purchase of cotton and policies related to textile.

Towards New Industries:

After the untimely demise of his father in 1912, Kasturbhai confined himself in the textile industry upto now but now it was difficult to absorb all the members of the great family in this industry alone and it was necessary to think of other industries. This was required in the national interest also in 1937, his attention was drawn to the business of starch, but he had to go to America in 1946 and then he started with the talks of co-operation with Cyanamid Company of America and then 800 acres of land was procured near Valsad in the name of Atul products. Kasturbhai entrusted the work of developing and planning to one of his most trusted gentleman Shri B.K. Majmudar who worked very well and an ideal industrial complex was opened on March 17, 1952 at the hands of Pandit Jawaharlal Nehru. The plan went on developing and when the Indian Government granted a loan of Rs. 3 crores in 1965, the development was much expedited. At present, this industry is exporting goods of crores of rupees to foreign countries. There are 1500 quarters for the staff and about 5500 men of surrounding area are getting permanent livelihood from this industry. There is production of several medicines, chemicals and various colors in this industrial complex. This is the story o the development of the industry itself but this Atul has worked towards educational, cultural and social welfare also. These services are particularly notable. The staff is given meals at confessional rates, there is open-air theatre, and clubs for games and entertainment, activities of general knowledge, and culture, art and

skill are also being carried on extensively. There is good arrangement for the learning of more than 2000 children and students. There are facilities for health protection, clinics etc. In addition, all the members of the family including Shri Majmudar, Shri Siddharthbhai, his wife Vimlaben are taking deep interest for the all-round development of this tribal area of Valsad District. This not only praise worthy but also worth to be followed by others. Thus, "Atul" is the highest dream of Shri Kasturbhai that has come true at Valsad.

National Fervor:

Shri Kasturbhai had acquaintance with several national leaders since 1921 when dealing with the strike of mill workers, at the time of Congress Conference and in connection with matters of Industry, Bank, business etc. Even though Kasturbhai was wishing well of everybody, he was primarily interested in the good of the nation. He did not mind to forego his own advantages in national interests were to suffer. He even suffered losses many a times so that national interest can be upheld.

He was always eager to maintain good relations with mill-workers, staff members and shareholders. He used to remain present with them at the events of their pains and pleasures. He had created self-interests with them and they also respected him like an elder of their family. Kasturbhai always-encouraged production and use of Indian goods, he was foremost to help at the time of natural calamities like flood, draught, earthquake etc. He had healthy relations and respects for national leaders like Mahatma Gandhi, Sardar Patel, Motilal Nehru and others. He always helped the national movements directly as well as indirectly.

He was at the key position in the proceedings for development of Kandla port as a major port of the country. He had accepted the responsibility of collecting five crores of rupees from industrial and business houses for Gandhi Memorial Fund. He gave his services as a trustee of this Fund for many years. He was an advisor in many small and big economic plans. He was the leader of the group of industrialists sent to Russia-Soviet Union in 1954. He had attended as a chief Guest at several conferences at America, Japan and countries of Western Europe and he had represented India in all these conferences.

Goal of Life and Its Fulfillment:

In the last year of his life he had said that he had four wishes: -

- Renovation of Jain temples,
- Modernization of Premabhai Hall (Ahmedabad)
- Establishment of Engineering College at Ahmedabad and
- Research and Protection of old copies of scriptures.

All these four desires of Sheth Kasturbhai were fulfilled during his lifetime and therefore, he felt his life a grand success.

The L.D. Engineering College was established at Ahmedabad in 1945 with the donation of Rs. 25,00,000 from Shri Kasturbhai. He had been President of the well-known Jain firm Anandji Kalyanji and had held its administration for many years. He had done several important works during these years. He handled the question of admission of Harijans- Persons of low community- into Jain temples, dispute of Taranga and the historical disputes over the renovation of Jain holy places at Ranakpur, Delwada, Shetrunjaya and Taranga. He solved all these disputes so well that he has been immortalized with these places of pilgrimage. Thus was not enough. He carefully and personally supervised the renovation of these holy places because these places have been renovated with attractive arts and sculpture. He had obtained marble through his personal influence from the mines

at Danta for the renovation of Jain temples at Delwada. The art of temples at Taranga was covered up from outside. Kasturbhai employed special workers to reopen and renew the artful work. He made several changes to make the temple more attractive. He also got the Jain temples at Girnar, Kumbharia, Dhandhuka and the Jain temple at Shantinath Pole Ahmedabad very well renovated. All these temples were being well administered by the firm Anandji Kalyanji and seeing this very good work, Sir C.P. Ramaswami, President of the Committee for inquiry into religious trusts and reported and recommended that other Hindu Trusts should also follow the management pattern of the firm Anandji Kalyanji.

Sheth Shri Kasturbhai established Lalbhai Dalpatbhai Bharatiya Sanskriti Vidya Mandir opposite the Gujarat University for the development of Bharatiya Prachya Vidya Indian Ancient Studies and research into as well as publication of old copies of Jain scriptures in co-operation with Mooni Shri PunyaVijayaji in 1955 and it was inaugurated by Pandit Jawaharlal Nehru in 1963. There are at present 45000 hand-written copies of Jain scriptures. There is a grand museum of artistic items received as presents from various institutions of Western India and prominent personalities along with this Vidya Mandir. The new building was put open in 1985. This institute is an important source of inspiration for the Ph.D. students, scholars and learned personalities on Indian culture. When the accredited personality like Dr. Dalsukhbhai Malvania was appointed as Director of this Vidya Mandir, the Gujarat University has approved it for the study of Ph.D. Dr. Malvania is the foremost scholar and intellectual in the subjects of ancient Indian culture. There was total expenditure of about twenty-two lacs for this Vidya Mandir in those days and Sheth Shri Kasturbhai had donated such a big amount through his many Trusts and thereby exhibited his deep love and attachment of ancient Indian culture. This is praise worthy to the utmost.

The work of renovation of Premabhai Hall at Ahmedabad continued for seven-eight years and there was huge expenditure of Rs. 55,70,000 for it. Shri Balkrishna Doshi has planned it with the best of skill and the hall is now considered to be most modern with 975 seats. The Lalbhai Group of Industries has donated Rs. 32,15,000/- for this renovation.

Ardent Sponsor of Modern Education:

Education to suit to this new age is available through Science and Technology. He had already donated two lacs of rupees for the L.D. Arts College in 1929. After this, he established Ahmedabad Education Society in 1935. Shri Anandshankar Bhapubhai Dhruva was its president and Sheth Kasturbhai was the president of the Administrative Committee. It was with the efforts of this committee that Gujarat University was established. For this 100 acres of land was initially Purchased and at a later stage another 525 acres of land was procured. The total cost of this 625 acres of land was seventy lacs rupees. After this, the building of the University was constructed and research institutes were established. There is very great contribution of Sheth Kasturbhai in all these works.

He has made large contributions for the following Institutions, which have now become world-famous:

- Ahmedabad Textile Industries Research Association: This research Institute mainly works for textile. It was established in 1947 and Dr. Vikram Sarabhai was his honorary Director. The magnificent building for this Institution was built in 1954. The scientists themselves now handle the administration and management of this institute.
- Physical Research Laboratory: Dr. Vikram Sarabhai established this Institute in 1948 and Sheth Kasturbhai had give his full co-operation and help in this task.
- Indian Institute of Management.
- School of Architecture
- National Institute of Design

- Dr. Vikram Sarabhai Science Centre.

The wife of Sheth Kasturbhai had sudden ache in her stomach on February 9, 1950. She was admitted to hospital and operated also. But she expired after 2 days. Kasturbhai felt a deep shock of this demise. After this he never stayed at home at Ahmedabad on Diwali days but went to some holy place and thought meditatively for peace.

Last journey: at the age of 86, Kasturbhai had some trouble in speaking and he died at Ahmedabad on July 20, 1980. The news of his passing away spread at electric speed. He was taken for funeral in simple Dhoti and white covering on body. All textile mills remained closed in his honor but his own mills continued to work as usual because this was his last desire. Thousands of people from and beyond India conveyed condolences for this multi-faced personality, fore-seer, liberal, arch up-holder of education unparalleled industrialist, and a dedicated great man. Everybody was sad with his demise.

He had assimilated virtues in his active life. Let these virtues inspire us to make our life an enlightened one.

30. Gnanoddharak Mooni Shri PunyaVijayaji

(Gnanoddharak means up-holder of learning and knowledge)

Introduction:

The best way to see the self and the world in its true form is devotional, selfless and pure leaning without any pretence. And hence, there arise such circumstances when efforts to achieve truth and knowledge meet together and make him without rivalry, fear, violence and full of love, piety mercy and other virtues. The great mendicant, knowing most of the scriptures respectable Mooni Shri PunyaVijayaji made so deep efforts to achieve truth and knowledge that his life becomes an ideal for all of us. His detachment was not, therefore, lifeless or unmeaningful but full of pleasure and fearlessness. His practices to touch the highest ends of truth and knowledge fulfilled the stanza; "A mind full of pleasure is the reward of deep devotion". He always worshipped the great soul internally as well as outs worldly and made his lie full of Sat, ehit and Anand-truth, knowledge and pleasure. Mooni Ratna (a jewel among the mendicants) knowledge was such a spiritual personality of Gujarat. His works of expanding knowledge and learning with a view to make the stocks of scriptural heritage immortal and permanent makes him every-living with all of us.

Birth, Native Place and Parents:

He was born in 1896, the day for the worship of knowledge at Kapadwanj town of Gujarat. His child name was Manilal. Shri Dahyabhai Doshi and Shrimati Manekben were his parents. The mother Manekben was very much turned to religion. There was hardly any learning for girls before about 75 years and yet Manekben had studied up to sixth standard and learnt of five Pratikraman (religious rite), thinking about soul and nine elements i.e. Jiva Vichar and Nava Tattvas. Manekben had five children but only one survived and that also was critically saved. The town Kapadwanj where Maharaj Shri was born, was also a religious town. The people were of the nature of renunciation, detachment and restraint. Many religious brothers and sisters of this town had adopted Dixa and walked on the way to salvation. In the present age, there were two able persons who worked hard to save the books of scriptures and the honor of giving these two persons to go the town Kapadwanj. These two respected persons are Shri SagarNand Sooriji Maharaj and Shri PunyaVijayaji Maharaj. There is hardly a Jain family at Kapadwanj from which at least one person has not taken Dixa. Thus, the native town of Mooni Shri PunyaVijayaji is place where three rivers of renunciation, detachment and penance meet together and it has also become the cause to lead Maharaj Shri PunyaVijayaji on the path of renunciation and restraint.

As the financial condition of the family was not good, the father Dahyabhai was staying at Mumbai while Manekben was bringing up her children staying alone at Kapadwanj. When Manilal (Maharaj Shri PunyaVijayaji) was of hardly 2-4 months of age, his mother Manekben had gone to wash clothes at the riverside, leaving Manilal asleep in the cradle. At that time there was serious firebreak out and the house of Manekben also was caught into it. Hearing the news of firebreak out, one Vohra-gentleman came running. He heard the child crying. He was lead by the feelings of humanity and ran into the burning house. He took out the child safely and put it at his own house. When Manekben heard the matter of firebreak out at the river, she rushed home and saw that the house was totally burnt to derbies. She thought that her only child who would keep the family line undisturbed was also taken away by God. She was extremely taken up with unbearable grief. The Vohra-gentleman thought that the parents of the child would soon come to take the child but nobody came till evening. The Vohra-gentlemen was noble hearted and saw that the child was from a Hindu family and hence he obtained water from a Hindu and the child drank it. The child was given the milk of a goat. No one came to receive the child even at night and hence the Vohra-gentleman started inquiry for the parents

of the child in the morning next day. At last Manekben got her son safe and sound. There were no limits to her pleasure. Manilal got the protection of the Lord Rama in the form of that Vohra-gentleman. Hearing this, Dahyabhai came to Kapadwanj and took away the wife and son Manilal to Mumbai. Then, Manilal got his primary education at there.

But then the future of the mother and son was to take a different turn and nature indicated something unexpected. Shri Dahyabhai suddenly expired and Manekben was widow at the age of only 26. She was non-plus and there was no way before her. But she was the one who had tried to follow religion in her life and in these days of extreme hardships she preferred to keep following the religious piety. She realized the futility of life. Her mind and heart longed detachment with the world but the 14 year-old Manilal was in her way. What to do of him? Where to sent him? The mother thought that if I leave this worldly life, why should Manilal be kept in this hopeless world? Ultimately it was decided that both the mother and son should adopt Dixa.

Dixa, Dixa-Teacher, and Study of Religion:

At last Manilal adopted Dixa in 1909 at Chhani near Vadodara as a disciple of MooniVarya Shri Chaturvijayji. He was named as PunyaVijayaji. After only two days of Manilal's Dixa, his mother Manekben also adopted Dixa at Palitana in the group of Shri Mohanlalji Maharaj and she was named as Shri Ratnashreeji. The grandfather-teacher of Mooni Shri PunyaVijayaji, Shri Kantivijayaji Maharaj was an ideal Shraman (devoted to spirituality). He was fully turned to non-violence, restrained life of penance and truth, and as the grand-father teacher was broad hearted, so was his teacher Shri Chaturvijayji Maharaj. He was devoted to his spiritual daily routine, courteous in behavior and continuously in the service of scriptural literature. Thus, the grandfather-teacher as well as the teacher was both devoted to the search of knowledge and expansion of knowledge.

After Dixa, Mooni Shri PunyaVijayaji had only further study and research in scriptures writes in this matter, "There was much less in my life that I studied one and the same subject continuously for long. I studied with concentrated mind for several years and then started reading ancient books with research in old scriptures. This was, as if, for the reason of impressions of previous lives, exceptional favor of my elders, or loss of deeds creating bondage on soul. And thus, study and research went on simultaneously with each other. Work teaches work. While reading and researching into the scriptures, I continued to gain knowledge in new subjects. The roots underneath were extraordinary and unstained intelligence, heart-felt desire to reach the truth and eagerness to know the subjects in depth. During the first year of his Dixa, Mooni Shri PunyaVijayaji studied many great books under the immediate guidance of grandfather teacher and the teacher. The basis for deep study of scripture was, thus, laid down very firmly. In the next year, he studied Margopadeshika with Shri Bhailalbhai, an ardent Shravak of Vaso and on completion, he studied Siddh-Hem-Laghu-Vritti, Hem-Laghu-Prakriya, ChandraPrabha Grammar, Hitopadesh, Dashkumar charit and other scriptures under Shri Nityanand Shastri, He studied Kavyanushasan, Tilak Manjuri, Tark Sangrah and Chhandanushasan under Pandit Sukhlalji Sanghvi. He learnt many other things of his own alongwith these studies. He continued translation and research in scriptures with his studies and Pandit Sukhlalji had a very great contribution and help in all these achievements.

Maharaj Shri himself writes for Pandit Sukhlalji, "Pandit Sukhlalji is my great teacher in spiritual study and the teacher is an important person on the foot-steps for the progress in life. I have had many teachers, learned mendicants, family-holder teaches and others but only two personalities are of my deep-most respects. They are Shri Chaturvijayji Maharaj and Pandit Shri Sukhlalji Sanghvi. Maharaj Shri Chaturvijayji was the editor of Shri Jain Atmanand Granth Ratna Mala, the savor of the stocks of knowledge in the form of books and a dedicated person for the expansion of spiritual fervor all around. Pandit Sukhlalji taught me with personal feelings and has given me such knowledge by speech, which can never be obtained from books.

Mooni Shri PunyaVijayaji served the Jain community by expanding, saving and preserving the ancient scriptures. If he could get some hand-written letters or if he is placed in the library of hand-written books, he would not mind to eat or during even water and continue its study day and night without rest. He was as good as a mendicant under deep meditation at that time. It was a happy moment to see him under this condition.

Mooni Shri PunyaVijayaji has worked of his own in various fields of expansion of knowledge. It is surprising that he could do such a huge work by his own. We cannot appreciate or evaluate his work in words. The learned personalities in India and abroad will realize the greatness of his work as the time passes. His works can be briefly summarized as under: -

He examined and organized the stocks of books at Limbdi, Patan, Khambhat, Vadodara, Bhavnagar, Palitana, Ahmedabad and several places in Gujarat-Saurashtra and Rajasthan with the help of grandfather teacher and his teacher. He has prepared lists of such books at some places. Some detailed lists were also got printed. At several places, he arranged for cupboards, boxes, shelves and separate rooms for these books and copies of very high scriptural importance. He saved some stocks from vanishing. He had worked continuously for 16 months to preserve the stocks at Jesalmer. As there were many difficulties, so there were voluntary helpers also. He established Bharatiya Sanskriti Vidya Mandir and Maharaj Shri gave over thousands of hand-written and printed books as a present to this Mandir. This is an evidence of the greatness of Maharaj Shri PunyaVijayaji.

Progress in the Research Work of Scriptures:

The scriptural phrases are the lifeline of Jain religion and culture. Maharaj Shri PunyaVijayaji studied scriptures in the modern style and revised their readings. He took up about 45 great books for study one by one and critically studied them. He then took help of 2-3 writers and prepared new editions and commentaries of these books. He had no money to pay these writers but e did not ask for money to anybody. In 1947-48, Sheth Shri Kasturbhai Lalbhai of Ahmedabad came to know this. He examined the work of Mooni Shri PunyaVijayaji and paid the dues of the writers. He also requested Mooni Shri to continue his work. The readings of these scriptures were last prepared 1500 years ago at Vallabhipur under the guidance of Shri Devarddhi Gani Kshama Shraman and now these were reviewed and revised by Mooni Shri PunyaVijayaji. Two of these books, viz. Nandi-Sootram with its original text and Nandi-Sootram with various comments have been published in 1966-68. He has been appropriately addressed as Agam Prabhakar in appreciation of his great works like these. Mooni Shri PunyaVijayaji had handed over all the money, which were received at Kapadwanj celebrations, Vadodara celebrations and Mumbai chaturmaas Parivartan for the publication of scriptural books. He reorganized various stocks of scriptural books as under:

- To preserve the hand-written books.
- To prepare informative lists of these books.
- To arrange for providing these copies to the studying intellectuals and students in India and abroad and ensure its best use for the purpose.
- Arranged the pages of these books in chronological order and used some medicines and chemicals so that these can be well preserved without being damaged by white-ants and other insects.
- He obtained ancient books, ancient and modern pictures, art-pieces, art-material of wood or metal, small idols hand-written books containing pictures, preserved them and classified them so that the same can be provided to research scholars for study.

He did all this work with his own intuition and inspiration of Shri Vijaya Nemi Soorishwarji Maharaj, Shri Kantivijayaji Maharaj, Shri Chaturvijayji Maharaj, Shri Vijaya Dharm Soorishwarji Maharaj and others. These personalities helped him also at several occasions.

Appreciation of His Works:

The great works of Mooni Shri PunyaVijayaji were appreciated very well during his lifetime:

- He was appointed as examiner of thesis written for Ph.D. degree in archeology.
- He was elected to be the President of archeology-history department at Gujarati Sahitya Parishad in 1959.
- The Jain community of Bhavnagar had awarded him gold medal, the Vadodara Sangh had awarded him the title of Agam Prabhakar and Mumbai community of Worli had granted them the honors of "Shrut Sheel Varidhi" at the hands of Shri Vijaya Samudra Soori Maharaj.
- He was made an honorary member of American Oriental Society in 1970.

Last Days:

He did not mind his health in his studies. He has held by piles in the monsoon of 1955. It became very acute and he suffered very much for one and a half years. He, however, continued to work on edition Katha Ratna Kosh and study of Nishithchoorni. His devotion, knowledge and peace of mine were exceptional. At last on Monday, the sixth day of the dark half of the month of Jyeshtha in 1971, corresponding to June 14, '71 he prayed last after performing Pratikraman (religious rite) at about 8.50 hours night and as if he was adopting Santharo (fasting unto death) he breathed his last within two four minutes while talking with Shri Laxmanbhai. He was at peace till the last minute. He had no pains nor had he any attachments with the world. He was a great person of total renunciation.

Conclusion:

This saint of self-practices was a concrete idol of Anekantvad. He had sharpened his intelligence with the study of scriptures. His Dixa life of 62 years was an uninterrupted journey for religious deeds. He lived a life of true and dedicated intellectual and yet he was a student unto his death. The world lost a saint, the Jain community lost an ideal devotee and the world of literature lost a dedicated student. We have lost an invaluable jewel from humanity. But now what remains with us? We shall remember him in his works and draw inspiration from his life.

31. Dr. Kamtaprasad Jain

Dr. Kamtaprasad Jain has been a great persona in the service of the society; he was highly learned and successful editor of many great books. He expanded the religion of non-violence in India and many foreign countries through world Jain mission. Whole of his life was devoted to the religion and service to the society. He was always eager to expand the principles of non-violence and piety of Jainism throughout the world. He has propagated Jainism in the world through literature and thereby earned deep reverence from the Jain community.

Birth and Childhood:

Dr. Kamtaprasadji was born on 3 May 1901 at Camp Belapur (now in Pakistan). His father Lala Pragdas and mother Bhagwatidevi had poured religious fervor in him from his childhood. He received best teachings from his mother as did Shivaji and Gandhiji. His childhood was passed in Hyderabad (Sindh) and it was here that he received his school-education. He had acquired knowledge of Hindi; Sanskrit, Urdu and Sindhi languages through private teacher and this helped him in his literary and cultural activities in later life. He started writing articles on various subjects from his age of eighteen years. He obtained school education up to standard ninth only and had not done even matriculation and yet he could obtain extensive knowledge in several subjects by his hard labor, right impressions and studious nature. He became a sea of knowledge by his own efforts and intuition.

Family Life:

Dr. Kamtaprasad Jain married twice. His first marriage was in very early age but the wife expired unexpectedly. His father pressed him for second marriage and submitting his wishes, he married for the second time at the age of 23. He had three children by this marriage, the son Virendra and daughters Sarojini and Suman. The other children died in their childhood. His father was a Banker-contractor in army-wing. He had his branches at Peshawar, Ravalpindi, Hyderabad etc and Kamtaprasad also joined in this firm in 1920. The Indian bankers were removed from the defense forces in 1930 and had worked as land-broker for some years. His health worsened later and he expired on May 20, 1948.

Kamtaprasadji established himself at Aliganj (Uttar Pradesh-India) from 1931 and started working for social services. He was appointed as honorary magistrate from 1931 to 1949 and was taken up as Assistant Collector in 1943 where he worked up to 1948. Even while working on such high positions, he continued to work for the society honestly and sincerely. The common people praised him very much for his dedicated services. He was president and secretary of several committees and celebrations and his works in these fields indicate his eagerness to work for the society and common people.

National and International Honors:

Dr. Kamtaprasad had received special honors from national and international institutions:

- Gold medal for his essay on Lord Mahavir from Yashovijayaji Jain Granthmala.
- Silver medal for his essay on Hindi Literature from Bharatiya Vidya Bhavan.
- Degree of LL.D. by the Jain Academy established by Barrister Shri Champatray Jain in its Conference at Karachi held in 1942.
- Degree of Ph.D. for his comparative study of all religions by the Christian International Penmenical Church of Canada.
- Degree of Sahitya Manishi by the Sanskrit Parishad of Benaras

- Degree of Siddhnatacharya at the time of Golden Jubilee celebrations of Jain Siddhanta Bhavan, Aara
- He was appointed as a Member of Royal Asiatic Society, London.
- He was appointed as a Member of Kisarling Society of Germany.
- Highest honor from the International Religions Union of Central America
- Welcome-secretary at the Fifteenth World Vegetarian Conference at Delhi.
- President of the Jain Religion and Nature Department at the Oriental Conference held at Ahmedabad.

Donations:

He had donated thousands of rupees for conducting several activities including the office of All World Jain Mission. He gave financial assistance to several orphans and poor students. He contributed liberally for publication and distribution of several books.

An Accredited Editor:

He was working as the first editor of Veer periodical from 1923 and did his work continuously for 30 years. He worked in "Voice of Non-violence" and "Ahinsa Vani" also for many years. Ahinsa Vani was famous in the field of Hindi and Voice of Non-violence in other fields both in India and foreign countries. His art of editing was highly impressive. He always inspired and encouraged new persons in literature.

Love for History:

Dr. Kamtaprasadji was especially interested in Jain History. He had deep knowledge in this subject and gave many books to Jain community. His History of Jain Community, Consolidated Jain History in four parts, Collection of ancient Jain articles and History of Jain Warriors are most outstanding.

Service to Literature:

The famous literary giant Shri Kanaiyalal Mishra-Prabhakar wrote for Dr. Kamtaprasadji-Jain literature was his subject, Jain history was the line of his thinking and his mission to remove the black clouds covering the Jainism and attracts the whole world by the light of Jainism.

Dr. Kamtaprasadji has wrote nearly 100 books in Hindi and English during his lifetime and the subjects of these books include History, Religion, Scriptures and literature. The following books are of importance:

- Maharani Chelana
- Satya Marg (The path of Truth)
- Jain Viranganao (Brave Jain women)
- Jain Veeron Ka Itihaas (History of Jain warriors)
- Digambar and Digambar Mooni Mendicant
- Veer Pathavali (a collection of prayers)
- Bhagwan Mahavir ki Ahinsa Aur Bharat ke Rajyo par Unka Prabhav (non-violence of Lord Mahavir and its influence on the states of India)
- Patitoddharak Jain Dharm (Jain Religion Savior of down trodden)
- Consolidated Jain History
- Lord Mahavir

- Holy places of Jainism and their visits
- Non-violence and its influence on the world
- First Tirthankar Lord Hrushabhdev
- Devotion and Worship
- Short phrases from Swamy Kundkundacharya
- Ahinsa-Right Solution of World Problems
- Some Historical Jain Kings and Heroes
- The religion of Tirthankars.

In addition to this, he has published several booklets for propagating Jainism and non-violence.

The Religion of Tirthankars:

An exhaustive book of about 514 pages in English was published in 1964. This was the greatest and last work of Dr. Kamtaprasadji. This book was written after study of hundreds of other books. In the words of Dr. Kastoorchand Kasliwal, Dr. Kamtaprasadji was the greatest scholar in Jain literature. His contribution to literary community is invaluable. It is difficult to see the simplicity, sympathy, nobility and learning like his anywhere else. He served the literary world, society and particularly Jainism beyond limits by following the footsteps of Shree Veerchand Gandhi, Barrister Champatray and Shri J.L. Jaini.

Last Journey:

He was suffering from piles during the last 30 years of his life. He was bleeding heavily in latrine. He was worse in September 1964. During these years, his wife also passed away. He was not able to sleep at night because of his ill health but his son Shri Virendrakumar and daughters used to discuss spiritual matters with him so that he may feel some relief. Even though he was so sick, he did not accept any allopathic medicine. He was taking only Ayurvedic and Homeopathic medicines. He was firm on this point till the end of his life.

It was decided to shift him from Aliganj to a better place for better treatment on Sunday, the 17th May, 1964, corresponding to the sixth day of bright half of the month of Vaishakh in V.S. 2021, because his health was taking a serious turn but he passed away during the journey itself. His face did not appear to be paining even at the time of his last breath; it appeared to be smiling. His son and daughter were reciting Navkar Mantras so that he might hear the same. He breathed his last with the voice of "Namo Arh..." The country, the world and particularly the Jains lost a dedicated servant, highly learned and most outstanding literary figure. Let us nurture well the tree of World Jain Mission, which is sown and watered by him. This will be the highest tribute to this world personality. Let us also follow his ideals of service to the society, the work, the orphans and work for Jainism upholding the first principle of non-violence so that his soul is at peace in heaven.

32. An Idol of Service to Humanity: Shri Hrushabhdas Ranka

Introduction:

Not only the Jains living in India but those residing abroad were also very much attached to Shri Hrushabhdas Ranka, an idol of sympathy and service to mankind. He was a man who had no rival and was known to be friend of one and all. He has relinquished his own self and had become a person of the whole Jain community. He dedicated his life for others. He was, thus, the most popular person among the Jains.

Birth, Childhood and Business:

Shri Ranka was born at Fatepur village of Khandesh District in Maharashtra on December 3, 1903. His ancestors were native of Jodhpur State of Rajasthan. The name of his grandfather was Dhanrajji and Shri Pratapmal was his father. They were in all five brothers and sisters: three sisters and two brothers. Shri Hrushabhdasji was the elder brother. Regarding his surname Ranka, it is said that his ancestors were in the trade-business of cloth prepared from the hair of Ranku quality of goats that happened in Punjab. As such they were known as Ranka.

His formal education was only up to standard eight because he was helping his father in the business he was only 14 years old. After working with his father for some years, he joined as a partner in the company named Vachchraj Kheti limited, which was engaged in agriculture and taming of cows. He retired from here after a few years and entered the business of insurance. This was his main field of earning almost for the whole of his life. He worked in this business for many decades and finally retired in 1971.

National Fervor:

The Swadeshi movement influenced him. (Use only Indian made cloth and articles) launched by Mahatma Gandhi and Gokhle and look up the work of propagating the use of and distributing Khadi (hand-woven cotton cloth) at his young age of only 20. He was being more and more influenced by the national movement and national issues. He suffered imprisonment of about four and a half months for participating in Salt Satyagrah in 1931. He again suffered this much imprisonment at Dhulia and Visapur for national reasons. He had to spend 13 months in jail at Nagpur for participating in Quit India movement. This great person, thus, proved his patriotism in his young age.

In the Company of Great Men:

Shri Hrushabhdas had the good fortune to be in the company of great men of national level before and after independence. In the beginning he worked at Wardha, Jalgaon, Poona and Surrounding regions. Here he came into contact with Vinoba Bhave, Mahatma Gandhi, Kedarnathji, Jamnalalji Bajaj, Bal Gangadhar Tilak and Prof. Jaju. Hrushabhdasji cultivated his attitude to catch up virtues of others and hence he was quite simple, absolutely honest, personal disciple, holy thinking, non-violence, selflessness and common good of the people. He worked in creative activities and national movements for more than three decades by holding key positions and yet he never cared for honor or money. Even after independence, he did not want to become a minister or a governor but continued to work for the society and relief works. Later he dedicated himself to the service of Jain community.

Hrushabhdasji wanted to cease to be an individual and be absorbed for the society and hence he took minimum interest in his home-affairs. His wife Shrimati Rajkumari was a holy, serviceable and husband-devoted pious woman. She was always with Shri Rankaji. They had three daughters-Varsha, Vimla and Shashi and one son Rajendra. As they're one and the only one son Rajendra expired in a small illness, Rajkumariji was extremely unhappy. Her mind was permanently affected.

Rankaji had maintaining surprising peace and patience even in such painful circumstances and had converted his time into the hours of worship and prayer to God. This reveals his matured understanding of human life.

In the Wide Field of Service:

Hrushabhdasji had permanent impressions for service, sympathy and piety from his childhood. He could not see pains of others without having tears in his own eyes. He stayed with Jamnalal Bajaj and Vinoba Bhave at Wardha occasionally. He was, therefore, more deeply attached for service of the people. In the years before independence he decided to follow the principles of Gandhiji very rigidly because he believed that the country couldn't have economic independence without first achieving political independence. His services first appeared in the propagation of Khadi, service to cows and up-lift of Harijans-down trodden people. Later, he gave his services in the works connected with Kasturba Memorial and Gandhi Memorial.

His services in the various relief works were not only praise worthy but also unparalleled. Rankaji with his companions would always rush for any relief work for draught affected people, earthquake victims or flood victims. He was a leader for relief works for draught affected people in Bihar and Maharashtra, flood victims of Gujarat or severe draught in Rajasthan. At the time of draught in Bihar, he started Mahavir Kalyan Kendra-Mahavir Relief Centre at Mumbai respecting the appeal of Shri Jayprakash Narayan. Distributing them food grains helped lacs of persons, clothes and residences by this Centre and people from other regions also came out to help and co-operate in this task in large number. Rankaji earned praises from all sides for his services and this Centre also became famous as a foremost relief-institution.

Bharat Jain MahaMandal is a prominent institute of Jains and Rankaji began to take interest in the working of this institute since 1946. He deeply longed for the unity of Jains. He took up editing of Jain Jagat periodical in 1948. Shri Chiranjilal Barjatya was working here before Rankaji took his entry. Rankaji worked here with so much real, efficiency and integrity that his services were appreciated. He was taken up as General Secretary of this institution very shortly. He was elected as president of 1949 conference of his institution at Chennai. He began to register new members-general and life-long for this institution with the co-operation of social workers. He sent very good articles for Jain Jagat periodical also, and thus, the periodical became popular as a foremost, authentic, matured, secular and social mouthpiece of Jain community in a few years. Its outward as well as internal form was attractive. With his continued perseverance, patience and hard work of 15-17 years he earned love of intelligent and wealthy people of Mumbai. He stayed at there on permanent basis from 1958 so that he could do this work conveniently. In these days there was 2500th celebration year of Lord Mahavir's great departure for heaven and with the constant efforts for unity among Jains, these celebrations were made untidily upto 1971-72. There were committees of Jains at District levels; state levels as also at national level. A great book named Samansuttam prepared under the guidance of Vinoba Bhave was presented before Indians and the whole world. This accredited book was all acknowledged books in Jain community and it was brought out to make these celebrations more joyful. This was a great historical work. The credit for most outstands fieldwork to bring out unity among Jains on this great occlusion goes to Rankaji because he was the secretary of the celebrations-committee at Mumbai. Rankaji will be remembered for centuries to come for this great accomplishment.

Shri Shantiprasad Sahoo and Sheth Shri Kasturbhai Lalbhai lent their co-operation with open heart and the salvation-ceremony of Lord Mahavir at Mumbai and Delhi became extremely popular. The Government of India also approved such celebrations at other places in India and in several foreign countries. The celebrations were, therefore, made a grand scale. The central and state Governments extended their help and co-operation in these celebrations. So much literature on Jainism was

brought out, several educational activities were started, service centers were opened, holy places and Jain temples were renovated, new temples were built, new coins were brought out, artful photographer, albums and things of art were also published and put up for the public. The celebrations were completed on grand scale in India and many foreign countries. The publication of high quality Jain literature and propagation of the principles of Jainism in foreign countries were the main achievements of these celebrations.

To provide facilities for study to the outstanding Jain students, and help the poor women of Jain community Jain students, several arrangements were made for this purpose. The institute named "Jain Gruh Udyog" Jain cottage industry contributed very much for the development of poor class, especially women, of Jain community. Rankaji was very much interested for the uplift of youth and students. He had deep faith in the power of youth. He published a book titled "Dhan Kamavani Kala" ways to earn money-and thereby guided the youth of Jain community to be self-supporting. He started Jain Vidya Pracharak Mandal for expansion of education at chinchvad near Pune and other similar institutions at Chandvad near Ahmednagar and other places to help the Jain students to prosecute their study. He arranged for scholarships to the outstanding students and opened helping centers to guide them.

He gave his special and timely services in Anuvrat movement. (A religious movement). Acharya Tulsi arrived at Ahmedabad in 1967 to pass his monsoon and Shri Rankaji was requested to take the leadership of this movement. Shri Rankaji said that if Shri Ravishankar Dada accepted to be the President, he would be ready to work as vice-president of this movement. At last, Ravishankar Dada accepted his request and then Shri Rankaji worked as Vice President of this movement for four years from 1968 to 1971. He made this movement prevailing all over India. Alongwith thus, he started a fortnightly periodical titled AnuVrata and it became very much popular. It was considered to be an authentic and most creditable. It was welcomed all over Jain community. This is an outstanding evidence of his working with alround efficiency honesty and hard labor day and night.

Last Journey:

Shri Rankaji served the nation, society and Jainism for more then five decades. He passed away peacefully on December 10, 1977 at Pune. He has left his lofty ideals for the youth of the present age and we are all grateful to this person for many years to come.

33. Mooni Shri Santbalji

Introduction:

The ruling section of India has always been respecting saints and sadhus. The rulers ruled on the basis of truth, non-violence and justice. The saints on the other hand gave voice of the poor, illiterate, and tribal people living pitiable life. They guide and preach them for their well being. The saints should be helpful to such people in improving their plight. This was the belief of Mahatma Gandhi and the famous Jain mendicant of Gujarat Mooni Shri Santbalji was an exclusive person of the 20th century to follow this principle in his life.

Birth and Childhood:

Mooni Shri Santbalji was born in 1904 at village Tol of Morbi Taluka where Shrimad Rajchandra and Maharshi Dayanand Saraswati were also born. He was a prestigious family with good culture. The village Tol is about four miles away from Tankara. His childhood name was Shivilal and Shri Nagjibhai and Shrimati Motiben were his parents. He had received the culture of service to others, devotion and honesty from his parents as also from his maternal relatives. His father died when he was only of five years of age and hence he studied up to standard seven at the maternal house of his mother where the homely atmosphere was of devotion to God and prayers. He went to Mumbai to earn money so as to help his mother when he was only thirteen years of age. He took employment at the monthly salary of Rs. 35/- in a firm named F.K. Modi and Sons. He won the heart of his Parsi employer by his honest, sincere, skillful and punctual services. But then he began to work in another firm for the monthly salary of Rs. 150/- for the reason of one of his Muslim friends. The new employer had total trust in Shivilal and decided to make him a partner in the firm. But the mind of Shivilal was longing for the company of saints.

In these days, the Jain mendicant Shri Nanchandraji who had adopted the thinking of Mahatma Gandhi happened to be at Mumbai. His lectures were directed to consolidate the thinking of Lord Mahavir and Mahatma Gandhi in doing religious activities. Hearing these lectures, Shivilal was moved to adopt Dixa. He thought to adopt Dixa after the death of his mother with the consent of his sister and other relatives. There was prohibitive act on granting of Dixa by Jain mendicants but the king of Morbi was present to hear the preachings of Shri Nanchandraji and being deeply affected by the words of Shri Nanchandraji, he lifted this ban and then Shivilal was granted Dixa in 1929 in the presence of thousands of Jains and non-Jains. Shivilal was now Mooni Shri Saubhagya Chandra. He became an ardent disciple of Shri Nanchandraji Maharaj. He later became famous as Santbal.

Study of Scriptures:

Within five years of his Dixa he studied languages Sanskrit, Prakrit, English, Hindi etc and scriptures on Nyaya, Praman, Tark and literature. He studied several scriptures of Jainism as also important religious of the world. He studied so deeply and yet quickly that several learned persons as also his teacher mendicant Nanchandraji were surprised. He also became ShataVadhani (one who remembers one hundred verses at a time). The learned persons of India at Ajmer conference gave him title of Bharat Ratna.

Because of his ability to remember many things at a time, he studied and thought on serious issues of Jain scriptures and gave vast literature to Gujarati Samaj within the years 1933 to 1938. He converted the four scriptures-Uttaradhyayan, Dashvaishalik, Acharang and Avashyak into simple and effective Gujarati language and published them through the Mahavir Prakashan Mandir-a publication house. He presented the first two scriptures in the form of poetry under the title Sadhak Sahachari. In his last years, he translated Tattvarth Sootra in Gujarati poetic form and tried to place the original

scripture in the hands of Gujarati Samaj. He, thus, followed a welcome practice. In this achievement he proved himself to be a highly learned personality as also his skill of composing poetry.

Loneliness and Separation from Religious Trend:

Having done all these works, he was not at peace. He wanted to keep himself in loneliness. He went to the bank of river Narmada and observed absolute silence with total loneliness for about one year. He remained as if he was a piece of wood. After this, he published a statement on being inspired by the light or inherent power that he received from this penance. He expressed revolutionary ideas to create society on the basis of principles of religion. As a result, the Sangh, which had granted him Dixa, disapproved him as a mendicant and boycotted him. But Mooni Shri Santbalji was one of those Sadhus of the whole of India who wanted to change those parts of religion which were not useful to society and which were detrimental to the interests of the society, simultaneously preserving the good parts of the religion based on truth and also preserving the composite unity of Indian culture. Even though the Sangh boycotted him, he maintained peace and patience. He continued to live life on the original principles of Jainism coupled with the thoughts and behavior of his own sect of Sadhu life. He continued to move from place to place, beg for alms and unexpectedness as a Jain mendicant and yet stopping forward to his determined goal of life.

Experiments in Social Service:

His discovery of life was not to practice religion by moving away from society. He promulgated good of society with that of individual and good of self with that of the other. He was fully determined to be with the people and he moved in totally backward villages of Bhal-Nalkantha region of Gujarat where even drinking water is scarcely available and put in new thinking, new light and new courage in the ignorant people of this unproductive region. He worked with motherly love among the poor, ignorant, illiterate, rejected, neglected and helpless people. They were suffering from the cruelty of moneylenders, land brokers, coolie practices, blind faith and evil practices of the society. He made it meaningful the line of a poem: Let me be mother of the whole world and shower love over every one. He created centers for constructive work. He consolidated the villages, low caste persons and women together and drew them for self-honor and pride.

He started co-operative and drew them for self-honor and pride learning, encouraged Khadi and cottage industries, adopted improved agriculturing, led them to maintain cows, activated village panchayats, started the system of arbitration for village quarrels, pressed for Lok Adalats for dealing with some more serious disputes, committees to absolve discarded persons, mother-communities, clinics, experimental unions, farmers unions, cowherd's unions, self-labor, village industries, laborers union and several other institutions. Mooni Shri Santbalji inspired and encouraged people to keep themselves together and work with co-operation.

Villages were dependent upon others and Mooni Shri Santbalji gave them the programme for earning bread, housing, clothing, education, health, justice and security so that they might be self-supporting.

He made all possible efforts to secure democratic administrative system, non-violent and religious minded society, clean and honest dealing and hard-working attitude in the people. He created hopes and faith in these people by his own virtues, restraint and the power of penance. He took the people to stand up with faith that they could do something for others. He told them that they had to swim by their own boat. He brought them out from the beliefs of destiny. He continued to inspire these people continuously for 45 years and ordinary people did extra-ordinary works under the guidance and inspiration of Mooni Shri Santbalji. He poured new light in villages and the meek villagers came out with the force of their own. Mooni Shri did not confine himself within the limitations of practical behavior in society, he did not consider immediate profit or loss like a trader but thought with long

terms good of the people. He was for the change of prevailing circumstances, change of cornerised thinking and also the change of heart and he fought to achieve this till the end of his life.

His vow of not to beg for anything, his life and his prestige were all at stake and yet he spent the whole of his life to preserve the social values. There was not a single corner of the society in which his ideals and his thoughts had not touched. He wanted to build the society on the basis of single religion of equality, sympathy and honor for all. He made new in-roads in economic, social, educational, cultural, political, spiritual, moral and religious fields. He opposed injustice by non-violent methods and made all out efforts to establish truth and justice. He made penance a way for social good. Individual activities of Jainism were converted into social activities. He, thus, gave an entirely new outlook for the good of self as well as of society. He used to say that all the Sadhus or mendicants should discard discriminating caste, creed, community, region and religion and work for world-peace.

After moving all over the country, Mooni Shri Santbalji came to Chinchin village of Thana District in Maharashtra as per his last wishes. He wanted to create International Centre named Mahavirnagar here and hence he stayed here on permanent basis until he breathed his last on Friday, on march 26, 1982. He was honored by every home in Maharashtra but he died on the auspicious day of Gudi Padvo.

Following the traditions of some saints of middle-age culture, Mooni Shri became younger brother Santbal of other saints, and told the stories of Ramayan, Mahabharat, Bhagwat, Geeta and the preachings of Lord Mahavir to the common people making it to suit to the prevailing circumstances in the society. He inspired and encouraged everyone to start working for the good of the society. He was an activist from his birth and even though he accepted renunciation on one side turned to look for others following the ideal thinking of Mahatma Gandhi. He said: Service to society is service to God and advised everyone not to forget this principle ever in his or her life. We shall also follow his words and pay him highest tribute only with our works.

34. The Charity Saint Shri Meghjbhai Pethraj

Childhood:

The child climbed on the tree to fly kite because of his child-like activities, but he lost his balance and fell down. Such a fall was bound to bring the end of his life but destiny was otherwise. The child was saved. The child must have thought. I should never climb on the tree, but no, it was Meghji and he thought, I must rise up, even more than this, but keep the circumstances well in mind. This was the first lesson that Meghji learnt in the beginning of his life.

He was born in 1905 corresponding to the 15th September, at Dabsang, some 18 miles away from Jamnagar. The Jain Oshwal Shri Pethrajbhai and Ranibai were his parents. Shri Pethrajbhai had the eldest child, daughter Laxmi and then three sons, Raychand, Meghji and Vaghji. The economic condition of the family was not so good but their prestige was very high. Pethrajbhai was broad minded and the whole family was deeply religious minded. Meghji studied in a village school. He was very clever and passed the fifth standard very easily. Seeing his outstanding career as a student, he was appointed in his own school as a teacher and was granted monthly salary of Rs.8/-. Teachers were highly respected in those days. But Meghji was not to take this to be all. He was teaching names of London, Berlin, New York, Mombassa etc. to the students in the class. He himself wanted to see these places and earn a lot of money to save his family, society and the motherland. How can he be satisfied with this service of Rs.8/- a month?

He was acquainted with prestigious families because of his service as a teacher and he decided to go to Africa on the basis of one of such relation. His parents granted their consent after much hesitation but pressed him to go after his marriage. As such Meghjbhai was married to Monghibai at the age of 14 as desired by his parents. The parents borrowed money on credit for the ticket of Meghjbhai and then Meghjbhai resigned from the service of a teacher.

At the age of 15, Meghji came to Mumbai to go to Africa. He was coming out of Saurashtra for the first time and was aspiring to see the whole world. He was quite simple, totally unaware of the complications of worldly life. He completed the procedure for boarding the ship but when he returned he saw that his trunk of kits and goods was missing. He was extremely pained. The steamer was about to start. He asked everyone there because his passport, money, clothes were in the trunk. Instead of helping this boy, the persons laughed at him saying, "if you cannot look after your trunk, you should not have come out of your home and wished to go abroad". Meghjbhai felt this very much. So much pain and punishment for such a little error of oversightedness? He met the police. He ran everywhere to find out the trunk, but the steamer started and the dream of Meghji's going to foreign remained unfulfilled. Meghji thought that he would not be able to go abroad at anytime hereafter. His parents had collected money for his ticket with much trouble and they hoped that Meghji would earn much. But now, how to go to parents? What face will he show to them? He had lost his service of a teacher also. Should he go back or stay at Mumbai itself? Meghji was not a boy to lose courage by one failure. He must go abroad under any circumstances. He took a lesson to be careful at all moments of life. Ordinary man submits to circumstances but extra-ordinary man rules over the circumstances. He decided to return to home and try again. He has not done any evil work that he cannot show his face to anyone. He will now suffer his carelessness and try to come out of it once again. He returned home. All were surprised. Meghji told them the whole story. He said, I was being tested by his fate and if he lost courage, he should be working as a teacher for the whole of his life. If he remained idle, he should not get such opportunity hereafter.

The parents could follow the ambition of Meghjbhai. They also did not like that his career may come to an end here. But what was the way out of? The mother could not sleep at night. She was after all a mother. Ranibai, next morning proposed to make use of her ornaments in these circumstances and

Pethrajbhai submitted to this proposal with heavy heart. They arranged for the ticket of Meghjbhai by giving Ranibai's ornaments as security for money taken. At last, Meghjbhai put his feet on the land of Mombassa on July 18, 1919.

Meghjbhai joined a well-known firm as an accountant. The firm was very big and the work was troublesome. Meghjbhai had not seen without earning name, fame and money. Account books are the key records of any business and Meghjbhai knew it well. He learnt writing of the books of accounts with one of his friends and mastered the art of writing books within 2-3 months. He used to work in the firm from morning to late at night. He knew that happiness and wealth is not possible without hard work and discipline, and money earned without hard work does not help but do some harm. It was difficult to earn money, but it was more difficult to preserve it.

He was to receive yearly salary of Rs.250 for the first year and 350 for the next year. Meghji started working with all his efforts and knew all the complications of business with his inborn skill and courage. Two years were now over and his master one-day called him. He thought, he must have committed error some where? The master said, "many staff ask for increase in salary within 2-4 months of their service while you have been working silently for all this time" Meghjbhai replied, "Salary was granted after seeing that the man actually deserves it". The master said, "that is why we have decided to increase your salary to Rs.1500 for this year". Meghjbhai was very much surprised. He became a person of discussion in the whole firm. He informed his parents in India and they were all extremely pleased. Meghjbhai was friend of everyone. He loved all and he also was loved by all.

The greatness hidden in this youth of 18 years began to move. "Shall I work as a servant of the whole of my life? Have I left my native only for this reason?" He wanted to do independent business. His heart was at severe unrest in service. But the love and affection of his masters and colleagues did not allow him to separate from them. There was risk in independent business but there was security in service. He was completing two and a half years in service. He had called on his brothers with them from India and with their co-operation, family duties and self-intuitional force, this young man standing at crossroads dashed for independent business.

He collected Rs.185 from well wishers and the three brothers started with independent business in the firm established under the name "Raychand Brothers". They purchased goods at sale rates and sold at retail rates. They were also preparing Vaseline and hair oils at home and sold it by moving village to village.

Honest labor does pay much. Very shortly they opened a shop at Nairobi and after some days at Malol. They put up a factory "Aluminum and Industrial works" in 1930. After few more years, they developed a business of extracting tenin from the skin of wotal trees at the bank of Thitha River, not much far from Nairobi. They also developed these trees in that area. They, thus, started various business activities and within the activities of 31 years, they established, and 55 limited companies in East Africa as well as in India.

They had now wealth in crores but they were never slave of money. He always kept simple dress; he behaved sympathetically with everyone. As a result, all the members of his staff, including officers, respected him as their elder member of family. They were all totally faithful to him. He always cared for the pains and pleasures of every member of the staff even the lowest.

Towards Renunciation:

Once travelling in a plane, there were heavy jerks and this put he to deep thinking. How to use so much wealth? He decided at once. He had entrusted all the responsibilities of his total business at Africa to a British Mr. Gray. The responsibility of Mumbai office was given to Shri C.V. Shah. Mr. Shah was looking after all the affairs of Shri Meghjbhai in India. Meghjbhai loved him like his own son.

Shri Meghijibhai many times told, the wealth became of no value if it was kept in safes, it reduced itself. Even the piety of the man who collected it became exhausted. He believed that by charity, man does not become entitled to piety. He must take active part in the works of service to the people. Meghijibhai now left his world of business activities and turned towards the good deeds of charity.

He started helping in social services regularly in 1936. There was severe draught in Saurashtra and a committee was established in Africa to render help to draught-victims. Shri Meghijibhai was the president of this committee, which collected a large fund.

Meghijibhai was Jain by religion but he was secular by nature. He wanted that all sects of Jains should meet together and strengthen their unity but he could not accomplish this task. He established for Oshwal community of Jains, One boarding house at Jamnagar, a Girls' school at Nairobi, and a lecture hall at Thika. In these acts, he was much, attached to Religion rather the caste and creed. He said, "The mankind needs the preachings of non-violence and detachment of Jainism, and it needs it most in these days". He said that Jainism was capable of being world religion and he sincerely believed in it. He presented his thoughts at the twentieth Jain Shwetambar Conference held at Mumbai in 1957.

A large wave of his charity began in 1944 when he retired from business. He had made many donations even before this. He believed that he should not spend his energy in making small donations. He was more interested in creating a new institute or new management by granting large donation under a well-prepared plan. He did not believe in making charity to earn honors or fame. He never made charity in such a way that the person or institution receiving charity might feel it insulting or embarrassing. He was interested in making charity to the people with whom he lived and where he was brought up. He was inclined to make donations for educational purposes and medical reliefs. He wanted to see Saurashtra educational purposes and medical reliefs. He wanted to see Saurashtra came out of its backwardness after we got independence in 1947. He did not like to give direct donations in Government plans. He first saw that the plan was duly implemented and then he would donate for its proper working. He also preferred to create institutions as per his own plans and then hand them over to the Government for its proper administration. Where there was contribution of both the Government and the people, he would donate very freely. He used to decide on great donations very shortly and yet after deep thinking.

He used to come to his native village very often.

He had good acquaintance with Shri Dhebarbhai, chief minister of Saurashtra in those days. He had agreed to give donation of rupees sixty lacs for establishing medical college at Jamnagar within a short discussion of one hour.

There was not a single day in the years around 1954 on which the news of laying foundation stone in one or the other village of Saurashtra for same new institution with the help of Shri Meghijibhai's donation did not appear in the news. He gave good donations for starting primary schools, for preparing buildings for schools, for establishing technical schools and boarding houses for the students of backward class, for maternity homes, hospitals, town halls, women development institutions, children homes, leprosy hospital, reading rooms, nursing training college, orphanage, sanatorium, blind school, old men's' homes, Jain temples, Derasar (places of worship and meditation) boarding house, colleges for arts and science, law and commerce colleges, technical colleges, TB Hospital etc. Once Pandit Jawaharlal Nehru came to his house. Meghijibhai gave him a cover. Panditji thought that there would be a memorandum of complaints or a proposal. When he opened the cover, he saw that it contained a Cheque of rupees one lac for establishing Kamla Nehru Memorial Hospital.

In his first visit with the Government at Ahmedabad, Meghji bhai expressed his desire to donate seven and a half lacs of rupees for establishing a Cancer Hospital after a short discussion of half an hour.

The donations for social service work in Gujarat and Saurashtra total to be more than a crore. Similarly, donations in India and Africa amount to be more than one and a half crores. In additions, the income from the trusts established for these works was also used for regular donations.

At the time of talks with Jivraj Mehta, then High Commissioner of India in London, he offered donation of one lac and ten thousand sterling pound for creating Medical College at Vallabh Vidyanagar but the administrators at Vallabh Vidyanagar could not accept this money for some reasons.

Meghji bhai never made a plan, which may be beyond his capacity. It may then be a business Venture or a charitable plan.

He started primary schools even in Africa. He opened Libraries, he helped many children to pay their fees and purchase books. Thus, the people at Africa were also benefited with the donations of Shri Meghji bhai.

There was serious draught in Bengal in 1943. The Indians residing in Africa victims. The contribution of Meghji bhai was very large in this amount. He moved to many places to collect this fund when he suffered several instances of insult and disrespect. He always started collecting fund with his own donation and when he would write a large amount, others would also donate very freely.

He contributed with mind, body and money for creating Gandhi Memorial Academy in Africa.

There was hardly any public school or hospital in which there was no contribution from Shri Meghji bhai. He helped the students of Africa for going to foreign countries to receive higher education. He helped them by giving scholarships also. He spent about four lacs shillings for such scholarships.

Himself has expressed his feelings at the time of making donations. Here are his words:

"I am coming from a small village. I had been abroad before many years to earn my livelihood and I have been successful with the grace of God. I believe that my earnings are not only of mine but the brothers and sisters of my motherland as well as the people of the countries in which I have done my business and other activities have also a share in it and I, in face, pay their share by helping in the works of social necessities according to my ability. In doing so, I do not oblige anybody but I do my duty". By exhibiting so much nobility and broad-mindedness, Shri Meghji bhai has tried to idolize the feeling of trusteeship advised by Mahatma Gandhi. The act of charity is described like this in the seventh chapter of Tattvarth Sootra: Giving away money earned justifiably in quite an ordinary and natural behavior in such a way that it would do good both of the giver as well as receiver. Shri Meghji bhai followed this ideal knowingly or unknowingly in making charity.

Personal Life and Journey to Heaven:

The contribution of the members of family of Shri Meghji bhai in the making and development of his life was not small. Shri Pethrajbhai, the father of Meghji bhai used to invite relatives and friends to his home for dinner occasionally on the days of festivals and he was pleased to welcome and serve them. His first wife, Monghibai was also much serviceable. She gave birth to a daughter in 1924 and her name was kept as Sushila the one with all virtues. Monghibai was, however, not keeping well and in spite of several medicines, she expired in 1930. This was a painful blow on Meghji bhai of 26. Now, Sushila of six years needed a motherly person in home, and a gold home-woman was also required. As such, Meghji bhai married to Maniben in 1932. Maniben took deep interest in the works of Meghji bhai and always stood by his encouraging him for good works. Meghji bhai had four daughters

and two sons and their names were Minal, Jaya, Sumita, Usha, Bipin and Anant in the order of their age.

In spite of so much progress in business, Meghijibhai attended towards his family very well. He took deep interest in the study of his children. All the children had good education and they were married in good families. He believed that daughters should be educated to the same extent as sons. He hardly took any interest in business affairs after coming home.

He did not stop only at the thinking for providing work and bread to the poor. He knew that these ignorant will misuse money put into their hands and hence he tried to provide for their education and good living habits.

He passed about four years in India after retirement from business. In these years, he had been a member of our Rajyasabha. He did not mean retirement as withdrawal from all activities. He worked for the people instead of for the self in this period. He administered very well the trusts created by his donations. He was for absolute punctuality at work. He was always simple in his dress and did not care for his status very much. He used to go to office by underground train in London even though he had his own car.

He had mild humorous nature also and could make serious circumstances very light at times. He could get very efficient colleagues like Mr. Gohel and Mr. C.V. Shah.

Last Days:

Meghijibhai remained physically very well but as if he could foresee his end he said, "I am keeping well now, but how can it be said as to what will happen after 60 years". And it so also happened. On Thursday, the 30-7-1964, he awoke early as usual. He prepared tea by himself and drank it with beloved wife Maniben. He had some pains at about 10.00 hours. Doctor examined him and gave some medicine. He took coffee at 11.00 hours, but his health suddenly worsened. It was heart attack. Before some more treatment can be given, he breathed last at 11.45 hours.

He went, but left great fragrance behind him. Maniben maintained courage and turned to carry on and complete the works left half way by Meghijibhai. She did not allow creating any memorial after Meghijibhai because the works done and started by Meghijibhai were themselves his true memorials. It was declared on behalf of Meghijibhai Foundation to donate one lac pounds to the Government of Kenya for increasing medical and educational centers.

The great men become immortal by their deeds and Meghijibhai was such a great, charitable, self-supporting, industrious and serviceable personality.

35. Extra-Ordinary Literary Personality Shri Jaya Bhikhhkhu

Birth and Childhood:

Shri Jaya Bhikhhkhu was born in his maternal native place of Vinchhia village in Saurashtra in 1908. Shri Virchandbhai Hemchandrabhai Desai and Shrimati, Parvatibai were his parents. His mother expired when he was only four years of age and hence his childhood passed in his maternal native place Vinchhia (Saurashtra). His paternal native village was Sayla (of Lala Bhagat) in Saurashtra. He had three names. In his family he was called by the loving name Bhikhabhai, in the group of his well wishers he was called as Balabhai and as a literary figure he is known as Jayabhikhhkhu which is his nickname.

Jaya Bhikhhkhu had his primary education at village Varsoda near Vijapur and then he studied at Tutorial High School, Ahmedabad in secondary section up to the English standard three. After this, he joined Shree Veer Tattva Prakashak Mandal, established by the late Acharya Shri Vijaya Dharm Sooriji Maharaj. He studied Sanskrit, Hindi, Gujarati and English for 8-9 years at Shivpuri, which is full of natural beauty small forests. Before this, he moved through Kashi, Agra, and Gwalior and at last came to Shivpuri.

He married to Vijayaben on 13-5-1930. His nickname Jaya Bhikhhkhu is made up by the combination of his and his wife's name. The part "Jay" is taken from his wife's name and "Bhikhhkhu" is taken from his own name of Bhikhalal".

There is courage and playfulness in his life. For his own development he believed that the blessings received from saints and teachers were more effective than learning in schools and colleges, lively acquaintance with this wide world was more educative than reading and the inspiration obtained from nature was more encouraging than books. He liked the book "Saraswatichandra" of Govardhanram Tripathi very much and he had taken encouragement for literary activities from him.

He started his activities of a writer in 1933 and started at Ahmedabad since then. He had been to Calcutta to appear at the examination of Nyaya Tirth and had put at Kenning Street. He was completing his studies and he had now the time to think for his future. He took three decisions: -

- (1) No to be in service of any one
- (2) Not to accept any inherited property and
- (3) to live only at the support of writings.

If a man putting his head in the lap of Saraswati-goddess of knowledge keeps some patience and tolerance, the goddess does take his care Jaya Bhikhhkhu firmly believed in this and his life is evidence to it.

His beginning life passed off as a journalist. He wrote in periodicals-Jain Jyoti and Vidyarthi for many years. In addition to this, he wrote the famous column "Int Ane Imarat" in Gujarat Samachar daily for several years. He wrote also in Zagmag, children weekly and also in Akhand Anand, Jankalyan, Gujarat Times etc. as and when he had spare time to write.

His style of writing was his own. He could make a very great creation out of a small incident or little substance if he felt that there is an element of humanity and interest for mankind. His novels were popular among Jains as well as non-Jains. There were people who had read one of his novels for 15 to 20 times. His stories were translated in Kannad and Telugu languages also. 13 of his books have received various awards from state and central Governments.

He was a leader in creating literature for children. He gave a unique direction to the literature. He had the gift of being a natural artist in literature. He adds his own experiences into it and thereby

innocent fun comes out very well coupled with the development and growth of child-life in easy and natural way. Thus, sweet smell is added to the gold by his unusual skill.

Jaya Bhikhhkhu has lived on the income of his writings. He has encouraged others to live like that. He was not limited himself by any narrow ideals of literature but has written in his own way, as per his will. He received some indication of his death and he gave following message to his family.

Everyone should live life like a sweet smelling candle. He died on December 24, 1969. One pillar of the Gujarati culture was lost. We can light a lamp with a lamp and accordingly, his son Dr. Kumarpal Desai has been famous as a writer, professor, journalist and an orator at a very young age.

Shri Jay Bhikhhkhu always longed for highest character and virtues. His literature also gives this message. After his death, Jay Bhikhhkhu Sahitya Trust publishes his books.

His Literary Works:

He was a life-long devotee of the goddess of knowledge (Saraswati). He has given about three hundred books to the motherland of Gujarat. The following are note worthy:

- Jain BAL Granthavli: Series 1 and 2: for children.
- Lives of the Great men: Lord Mahavir, Acharya BuddhiSagar Soori, Upadhyaya Shri PremVijayaji and Shri Rajendra Soori Memorial Granth.

He has written characters and lives of many other saints, Sadhus, mendicants in a very simple language, which would be read with interest by children, young and old.

It was believed that Jain stories were dry with only renunciation, detachment, penance and imaginary scriptural stories, Shri Jay Bhikhhkhu changed this belief entirely and now the Gujarati people of all castes, religions and creed read these stories with deep interest. Thus, Jay Bhikhhkhu propagated Jainism by way of literature of interesting stories.

His son, Dr. Kumarpal Desai has continued to give us high level literature through Jay Bhikhhkhu Trust since last few years. This literature is inspiring, awakening and above all it is enlightening also.

36. Shravak Shiromani Sahoo Shri Shantiprasadji

Shravak Shiromani means the greatest among the Shravaks-ardent believers in Jainism.

Childhood and Education:

He was one of the most outstanding Jain gentlemen of the 20th century. He achieved religion, health, desires, wealth and salvation in most appropriate ways. He has been successful in his mission of life. He was born on May 22, 1911 at Najibabad of the Bijnor district of Uttar Pradesh. The roots and forest of Himalayas and the borders of Gadhwal District are not very far from here. The name of his grandfather was Salekhchandra. He was famous as a religious man as well as a social worker in his region. Shri Diwansinhji and Shrimati Moortidevi were the parents of Shri Shantiprasadji.

His primary education was in Najibabad and college education was first in Meerut and later at Benaras Hindu University. He was very clever in his studies. He had passed his B.Sc. degree examination with first class.

He was well cultured in the family. He did not miss to go to temple regularly even at his advanced age. He used to visit Hastinapur and other holy places and participate in religious celebrations.

RamaRani was his wife. She was the only daughter of famous Marwari Industrialist Shri Ramkrishna Dalmiya. Her mother died in her childhood and so she was brought up under the care of Sheth Jamnalal Bajaj. She was therefore deeply influenced by patriotism, self-supporting, self-confidence and secularism right from her childhood. With the marriage of Shri Shantiprasadji two top, wealth and cultured families came together. Their good deeds grew very soon within only 10 to 15 years the family took a foremost place among prestigious families of India.

Shantiprasadji had three sons named Ashok, Alok and Manoj, and one daughter named Alka. As the wealth of the family increased, he was more inclined to the service of the society and expands cultural activities among others. He had various types of professions; he was deeply involved in industry and business. He was extremely intelligent, he could know and test the men, he was liberal towards his staff and workers. He has foresight of a big industrialist and administrator. He, therefore, took up foremost position in the industrial sector of India. Here was the meeting of both money and education and this lead the family to be famous in the whole country.

Shri Shantiprasadji was kind, noble, liberal, simple and most cultured. He loved mankind. He had high traditions of his family and forefathers. He was impressed by the helpful nature of his mother. Service to society was the tradition of this family since many generations and this was apparent in the life of Shri Shantiprasadji since his age of 18 years. He took advanced participation at the All India Youth Conference at Hastinapur in 1929 and we would see his real for unity, administrative skill and co-operation. This was indicative of his future greatness. He and his wife RamaRani rendered great services, granted valuable guidance, inspiration and enthusiasm at the annual conference of All India Digambar Jain Parishad in the summer of 1940 at Lucknow and since then the Jains accepted them as their leaders and advisers. There were burning problems of widow-marriage, inter-caste marriage, dowry etc and differences prevailed between old and new generations. He could succeed in solving most of these problems to a great extent and many of his suggestions were accepted by almost the whole of Jain community. He made efforts for unity among Jains of various sects. He became the chief of Bharat Jain MahaMandal and encouraged the caste brothers to establish unity and co-operation. He established Digambar Jain MahaSamiti in 1974 with a purpose to make it an all-accepted institution of all Digambar Jain community and increase religious-attachments among them. At the time of our independence struggle and also at the time of wars with Pakistan in 1965 and 1971, he made long discussions with the Prime Ministers Shri Lal Bahadur Shastri and Smt. Indira Gandhi

and lent all-out cooperation. He made great donations for General Hospitals, Universities, and creation of public education institutions. Services towards Education, Literature, Culture and Religion:

With the rise of his good deeds in his previous lives, justful policies in Industry and Business and extra-ordinary business skill, he earned wealth very rapidly and with the increase of wealth, the family turned to make large charity for social and cultural works. This can be seen from some of his following works: -

- Established Moortidevi Girls school in Najibabad in 1921.
- Started scholarships titled Moortidevi Scholarships under the auspices of Sahoo Jain Trust. The scholarships are granted for Shastri Degree at Syadvad Mahavidyalaya, Benaras, and Acharya, M.A. Ph.D. and D.Litt. degrees. Many students have taken advantage of these scholarships upto now and have given their services in the fields of Religion, Scriptures, Literature, History, and Sanskrit and Prakrit languages.
- and (iv) Bharatiya Gnanpith and Moortidevi Granthmala. Shri Shantiprasadji Sahoo established the two great institutions on 18-2-1944 with the consent and co-operation of his family. High level literature, both old and modern is being published in Sanskrit, Hindi, Prakrit, English, Tamil, Kannad and other languages. About 100 books have been published from these publishing houses so far. The books are edited in modern style.
- Gnanpith Award: An award of Rs.1,50,000 is granted for the best book written and published in the 14 national languages listed in our constitution. The subjects must be about mankind, humanity and national culture. Covering him with a Shawl on his shoulders honors the author. Such literary activity of national level has not been on record in the history of India ever before and therefore, we respect the promoters of this activity for their nobility, love for literature, patriotism and fore-sightedness.

Contribution in Journalism:

Shri Shantiprasadji had wide industrial and business dealings and hence he had to create relations with advertisement media, periodicals and newspapers. In around 1945, the publication of NavBharat Times began from Delhi and in 1955, the Benett Colmann Company was taken over by the Sahoo family from its original proprietor of Times of India. Since these days he has worked to maintain highest efficiency of his group in Indian Journalism. He ensured that the propagandist activities be full of varieties, highly attractive and of highest level in its quality to create deep-most impressions on the on lookers. They maintained high level of English language but simultaneously granted even higher importance to Hindi language thereby supporting the national level of Hindi in all features of life.

In addition to this he rendered help, openly as well as secretly too many schools, Pathshalas (schools for religious study), libraries, research institutes and numberless poor students.

Special Religious Services:

The celebrations of the 2500th day of Lord Mahavir's eternal journey to heaven were successfully held at regional, national and international levels. The highest credit for these celebrations if at all it is to be given; it can be given only to Shri Shantiprasadji Sahoo. He made best use of his personal relations and inspired the President, Vice-President and Prime Minister of these days to take part in these celebrations, he got sufficient land allocated for the Grand National memorial of Lord Mahavir at Delhi through the Government. He was the working President of this widespread celebration-committee. It was he who encouraged for creating various Jain Committees at District, State and National levels so that these celebrations do not remain confined to big cities only but also expand upto very small villages of the country thereby carrying the message of world-friendship, equal respect for all religions and spirituality of Lord Mahavir to these remote places. He had spared the buildings of his offices at Mumbai, Calcutta, Delhi and other places for this purpose. The credit of bringing

together all the four sections of Jainism in India lender one religious flag at Delhi on the occasion of these celebrations goes to Shri Shantiprasadji Sahoo. He earns great credit for publication of "Samansuttam" also.

Great Interest for Learning in Jainism:

The All India Oriental Conference was held at Benaras in 1968 under the auspice of Benaras Sanskrit Vishva Vidyalaya (University). There was no programme for Jainism there at. When Shantiprasadji came to know this, he took immediate steps and arranged for inclusion of discussion on Jainism and top ranking learned personalities in Jainism were invited specially for taking part in them.

He has either established or given big donations to the following institutions:

- Prakrit Research Institute, Vaishali (Bihar)
- Syadvad Mahavidyalaya (college), Benaras
- S. P. Jain College, SasaramNagar, Bihar
- Non-violence Expansion Committee, Calcutta
- Varni Sanskrit Vidyalaya (school), Sagar
- Sahoo Archaeological Museum, Devgad
- All India Digambar Jain Holy Places Committee, Mumbai
- Digambar Jain Committee
- Sahoo Jain College, Najibabad
- Indian Art Jain Research Institute, MoodBadri
- Shraman Jain songs Propagandist Sangh(Karnatak)-Delhi- (inspired by Mooni Vidyanandji)
- Other religious works:
- Veer Nirman Bharti- He granted prizes to all the Jain learned personalities without discriminating of their sect or beliefs-through this institution
- There was hardly any religious celebration at state or national level in which he has not directly or indirectly remained present and provided guidance, leadership and special help during his last 25 years of life.
- He respected all learned and dedicated personalities of Jainism. He attended their lectures and preaching discourses even by time out of his busy schedule of other engagements. He took active part in discussions on philosophy, spirituality, daily activities of an ideal Jain, family life of a Shravak etc.
- He always raised his voice where there was injustice to the cause of Jainism in his capacity of a prominent leader of Jains of the whole of India and got the matter rectified by taking active interest.

Last Days:

Shri Shantiprasadji Sahoo had great real and enthusiasm at the time of the celebrations of 2500th day of Lord Mahavir's departure from this world to heaven and he had suffered much strain for the success of these celebrations. The body, however, takes its own course. In these days, his beloved wife RamaRani expired on July 22, 1975. He had her life long cooperation, inspiration and love. He felt this blow very severely. He tried to face these calamities, but he was taken over by heart disease and he was taken away from this world on October 27, 1977. Lacs of eyes shed tears. Jain community all over India passed condolence resolutions. The whole Jain community and especially

the Digambar Jains have lost their most beloved leader. They feel helplessness and loss of leadership.

Thus, Shri Shantiprasadji Sahoo is now no more with us. He has given most outstanding services in the fields of national, social, cultural, literary and religious activities for more than 40 years. His good deeds will inspire us all for the centuries to come. He has left special message for the youth of the present age. The youth should always be eager to extend selfless services to the society and never turn back to sacrifice his own interest for the many. The contribution of Shrimati RamaRani was not less in the success of her husband Shri Shantiprasadji Sahoo. She was an ideal wife devoted to the family as also to the Jain community around. She was sympathetic to all. She deserves to be equally respected as Shri Shantiprasadji.

The successors of Shri Shantiprasadji, - his elder brother Shri Shreyansprasadji and son Shri Ashokkumar are following the foot steps of Shri Shantiprasadji. They are devoted to the service of the common people, especially to the Jains and so we feel some relief in the pains of losing the great person, Shri Shantiprasadji Sahoo.

37. Dr. Nemichandra Shastri

Dr. Nemichandra Shastri was a sea of knowledge in real sense. He has been a devotee of the goddess of learning (Saraswati) for the whole of his life. He was a master in Indian philosophy, Astrology, ancient and middle age history of Jainism, grammar of Prakrit and Sanskrit languages and literature. He is considered to be an outstanding personality of the Jain world of present age.

Birth and Childhood:

The Dhaulpur village of Rajakhed District in Rajasthan is the meeting place of Vedic and Jain cultures. Rajasthan is particularly known for giving great warriors and famous kings. Shri Ratanlalji was well known in the surrounding area for his religious fervor and piety. His son Shri Balvirlalji was leading happy family life with his Shri Javitribai. A brilliant child was born to them in the morning in 1915 AD. The child was the only issue to the couple and hence he was very much loved in the family. The father Shri Balvirlalji, however, expired when this child was of only two years of age and hence his maternal uncle Dayaram brought up the child.

The child was very clever in study. He was especially skillful in arithmetic. After completion of his secondary, it was decided to send the boy to Kashi for further study. The boy faced many troubles but did his study well. He obtained degrees in the oriental studies of Sanskrit, Prakrit, Religion, literature, spiritual logic, astrology etc at the age of only 24. He was now holding the degrees of Nyaya Tirth, Jyotish Tirth and Kavya Tirth.

Family Life and Teaching Activities:

He married to Sushilabai, daughter of Shri Chiranjilal, resident of Agra in 1939 after having been betrothed in 1936. He had now the responsibility of maintaining the family. One gentleman named Mangalsen appointed him as a teacher in night school of Aara to teach religious subjects at the salary of Rs.30 per month. Here, he could get the advantage of the company and spiritual discourses with celibate Chandabai. He had triple duties to perform here: Teaching Sanskrit at Jain Balashram in daytime, teach religious subjects at night in one Pathshala (school for religious learning) and then to work as the Head of library at Siddhanta Bhavan.

Government Service and Resignation:

He was performing these triple duties very well and hence he was much popular in the whole village. By and by he increased his own studies and made sure his basis of future greatness. With the advice of some of his friends, he accepted service in the Education Department of Bihar Government and now he had to stay at Sultanpur near Bhagalpur. Nemichandraji was a man of self-respect and he could not suit himself with the domination of officers and routing work of office. He, therefore, resigned from the service and came back to his original field at Aara. He engaged himself day and night in Siddhanta Bhavan to finish his remaining life work.

Devotion for Learning and Service to Literature:

Nemichandraji studied continuously and obtained the degrees of Shastri, Jyotish-Acharya, Sahitya Ratna, M.A., Ph.D., and D.Litt. He was, thus, truly a sea of knowledge by now. He was appointed Head Professor at the Jain College of Aara in 1955. He was not determined to propagate the Jain principles with the help of his wide knowledge. In this work he could get full co-operation and help from Dr. Rajaram Jain and Pandit Bhujbali Shastri and then the Jain Siddhanta Bhavan of Aara in Bihar became a famous research and study place of all-India culture, art and literature. A grand diamond jubilee celebration of this Siddhanta Bhavan of Aara was held in 1963 with the inspiration and encouragement of Dr. Nemichandra Jain.

He convened several meetings and programs for the development of Hindi language, to popularize Bhojpuri literature and to propagate Jain principles. He arranged conference; lectures, meetings and discussions to honor learned personalities to publish Jain literature, and to enhance common causes of the society. He took active participation at Indian Digambar Jain learned personalities' conference and he was selected to be the president for the conference to be held at Khatuli in 1970. He held an important position of President of Prakrit and Jain Darshan (scripture) selection at the annual conference of Oriental Learnings held at Ujjain in 1972.

Great Teacher, Writer and Research Scholar:

He was an examiner for Ph.D. and D.Litt. degrees of several Universities. As many as 11 students obtained Ph.D. degree by getting his guidance and many of the are now high level professors and famous learned persons all over India. There was only one voice from him until the end of his life: Sincere study and Research. He was a life-long literary person and 34 of his works have since been published. He wrote many note-worthy essays on astrology, journalism, and editing and miscellaneous subjects. Service to Literature and enhancement of studies was his life-long profession. This is evident from the following works:

- Tirthankar Mahavir and His Acharya Tradition: This is the last great work of Dr. Nemichandraji. It the most important among all his works and it a last tribute of this great personality at the feet of Lord Mahavir. This was published in 1974 on the date of 2500th Nirvan-day (The day of Lord's leaving this world) of Lord Mahavir. This great work is in four parts: (a) Tirthankar Mahavir and his daily life. (b) Shrutdhar and Saraswatacharya: One who has learnt by hearing and who is more learned than the most learned. (c) Prabuddhacharya and Parampara Poshakacharya: A great teacher and up-holder of traditions and (d) Acharya Tulya Kavyakar and Lekhak: A Poet and a writer of very high caliber as Acharya.
- Hindi-Jain Sahitya Parishilan: Assimilation of Hindi Jain Literature. This work is in two parts. The first part has seven chapters and the other has four chapters. In the first part, there is poetry of old-age poets while the second part contains the poetry of modern poets.
- Adipurana Pratipadit Bharat: India expounded in old scriptures. Dr. Nemichandra Shastri studied various forms of Indian life in Adi Puran written by Shri Jinsen Acharya and brought out new faces touching the old Indian life.
- Vishva Shanti and Jain Dharma: World Peace and Jainism: This is perhaps the first book of Dr. Shastri. The causes of unrest in the world are hate, attachment, anger, pride, greed etc. and there and be no peace without coming out of these causes-This is the message of this great work.
- Mangal Mantra Namokar: An Introspection: It is the essence of this book that Namokar Mantra-An important spiritual stanza of Jainism-is everything of all Dwadashang Jivani. Dr. Shastri has made all efforts to prove this from several angles of thinking. There is also deep comparative study connecting psychology, arithmetic, yoga and Agam (scriptural) literature with each other in this enlightening book.
- Bharatiya Jyotish: Indian Astrology. This is his best work among all other works given out by him astrology. The book is divided into five chapters and almost all subjects like: Division of time, comments on principles, future-telling on the basis of horoscope, year wise predictions including supporting and non-supporting of stars among themselves are presented in depth.
- Guru Gopaldas Baraiya Smruti Granth: A memorial book on the great teacher Gopaldas Baraiya. The book contains life sketch of Shri Gopaldasji, some introduction about his literary works with a collection of some of his writings. Alongwith this many other writings of high caliber writers on religion, scriptures, literature, history, archaeology etc are also included Prakrit, Bhasha Aur Sahitya Ka Alochanatmak, Itihas: Critical History of Prakrit Language and literature: The grammar of Prakrit language is important even today and this book is written.

Keeping this point in view. The whole book is divided into two parts: The first part deals with the language and the second part contains criticism on literature.

In addition to these books, Dr. Nemichandra Shastri wrote: Bhagya Fal, Bhadrabahu Sanhita, Ratnakar Shalak, Alankar Chintamani, Bharatiya Sahitya Sansad, HemShabdaNushasan-a study, Abhinav Prakrit Vyakaran and so on.

Sickness and Accidental Death:

He was not yet out of the exertion from his services connected with Ujjain Archaeological studies Conference, then he had stomach-ache in December 1973 but without giving any mind to it he went to teach the students of the college. The pain increased when he returned home. The famous surgeon Dr. Shahi made immediate operation on him. Since he was suffering from diabetes, the operation did not take a serious turn. Very famous and learned person like Dr. Kailashchandra Shastri, Dr. Kothiyaji and others came to see him from Kashi, but his health continued to worsen. He continued reciting Navkar stanza till the end but it was not acceptable to the Almighty, and Dr. Nemichandra Shastri breathed his last on January 10, 1974.

After the demise of the Kashi-resident and most well-known learned personality on Jainism, only three or four intellectuals of old generation were left who assimilated Jainism and speak with authority on the subject. These persons were also passing away by and by. It was, therefore, necessary that young students should come forward to take interest in Indian culture, literature and language and carry forward the task of teaching Jainism and Jain scriptures in schools and colleges. Let us hope that the life of Dr. Nemichandra Shastri will inspire and encourage the youth to ardently follow him.

38. Adhyatma Yogi Shri Sahajanandji Varni

(Adhyatma Yogi is a person who performs Yoga in spiritualism)

Introduction:

We have in India very high traditions of expanding knowledge and these traditions continue since time immemorial. The credit of continuing these traditions goes to the persons of deep knowledge, teachers, students and devotees. Shri Sahajanandji Manoharlalji Varni was a learned person of very high status; he was a renunciate, writer of extra-ordinary spiritual books and an able orator. He is an important organ to continue to the traditions of expanding knowledge. He wrote many spiritual, scriptural and authoritarian books for the good of himself and of others. His works were praiseworthy and need be imitated. The society could never come of this debt owed to him. He was engaged in continuous studies and undisturbed practices in literature. He was all the time in worship of the goddess of knowledge (Saraswati). He was a teacher of spirituality. He came out in time with the tradition of former spiritual teacher Shri GaneshPrasadji Varni (older Varniji) and this younger Varniji was his outstanding disciple. His power to studying difficult things very easily, and his impressive face duly justifies his title of younger Varniji and also of Sahajanand.

Childhood:

Shri Manoharlalji Varni was born in 1916 at Damdama Village of Zansi District. Shri Gulabramji and Shrimati Tulsibai were his parents. He had serious disease in his stomach in childhood and therefore, his name was kept as Maganlal. After painful efforts he was cured and the child began to reveal his impression of his previous lives.

The child Maganlal started his learning at the age of six in the village school and after a year and a half he was admitted to Sagar Vidyalaya, which was established by the elder Varniji. His father had deep love, respect and family relations with elder Varniji as well as Chironjabai. Maganlal could study very well. He was taking active part in games and exercises. He was interested in music also. He knew playing with harmonium, flute etc. His voice was also pleasing and suitable for music. His nature, his face and his speech were attractive and therefore, he was known as Manohar (something which captures mind). He was betrothed against his will during the vacation of Sagar Vidyalaya in his young age due to the pressure of relatives, and even after the betrothal, he was indifferent for family life. He did not like to talk about marriage. He was always engaged in his studies. He passed the examinations for the degree of Shastri at the age of 15 to 17. He obtained the degree of Nyaya Tirth at the age of 18. Thus, he was very well learned at the young age of 20. He was totally devoted to his teachers and extended lovable behavior with everyone. As he was deeply interested in studies, he was equally interested in teaching also. He worked as a teacher in Sanskrit for sometime in Sanskrit school. He considered teaching to be the most pious act of charity and taught his students with best of his efforts and attachment.

Moments of Change: on the Way to Detachment:

Worldly relations are short-lived in the lives of great men and they also meet with such circumstances. Varniji also had similar circumstances. His wife expired when he was only 20 years of age but had to have second marriage because of the pressure of his relatives. His second wife also died after six years and now his desired way of life was clear. He now began with a new chapter of his life. He adopted the vow of absolute celibacy at the age of 26. His line of thinking also became detached with worldly affairs. As a result of this, Shri Varniji adopted life-long celibacy and other vows of Shravaks (rules of Jain family life) in the presence of and at the hands of elder. Varniji Shri GaneshPrasadji at Siddhikshetra Shri Shikharji in 1944. He now started to walk fast on the way of eternal happiness. He

was more and more detached and after two years, he adopted the vows of seventh idol at Kashi (religious restrictions). After this he accepted eighth idol at Jabalpur, ninth at Balashinor and tenth at Agra in the presence of elder Varniji in December 1948. His renunciation became stronger and then he adopted 11th idol in 1949 at Hastinapur in the presence of elder Varniji. From now onwards he was known as chhote Varniji, i.e. younger Varniji.

He had done his monsoon of 1974 AD at Ahmedabad. His 58th birthday was also celebrated here with great enthusiasm and All-Religion Conference was also arranged. Shri Atmanandji and Shri Gokulbhai had adopted vows of life-long celibacy before him. Some of his books were translated into Gujarati and English in which Dravya Sangrah Tika. "Comments on the collection of materials" and "Address to self" were important. His outlook was wide and spiritual and hence he had gone to Shrimad Rajchandra Vihar Bhavan, Idar and had held discourses and questions answers with many devotees.

Successful Writer and Spiritual Speaker:

Varniji was famous for his renunciation, penance and learning. Alongwith this, he was a philosophical and spiritual writer of very high level. He was famous as an effective orator. He could explain serious and complicated spiritual issues in simple but impressive language. His style of preaching was impressive and effective. His acquaintances and contacts were many in Uttar Pradesh and many gentlemen of Saharanpur; Meerut, Muzaffarnagar, Delhi and other cities were deeply impressed by his sweet and effective speech. Whenever Varniji went, the people were attracted to him because of his pointed preachings. He had total hold over all the four Anuyog. He had delivered lectures on Samaysar, Pravachansar, Niyamsar, AshtaSahasri, Pariksha Mool and other books-all these are Jain scriptures. These lectures are published in the form of a book also.

In all about 565 works of Shri Varniji are available, in which 65 are hand-written and 500 are in the form of lectures. He was a writer of such a big lot of literature and yet he was quite simple, natural, prideless, unattached, unprejudicial and fearless. He had decorated his life with these virtues. It is not known that any one person has given so many books since last several decades. Varniji was an established and successful writer and speaker. His Parmatma Arti, Atmakirtan, Sahajanand Gita, Sapta Dashangi Tika and many other creations are very famous. I am independent, unshakable, without desires, knower and seer of things; I am the soul etc. is all his addresses to the self and recited at every house. His style of language was impressive, spiritual and philosophical and people heard him most attentively.

He had studied almost all the scriptures in depth, he had served his teachers with total faith, he had thought continuously about the Absolute, he had made prayers and penance day and night and hence he had obtained pure vision. His small but best work is Aviruddha Nirnaya in which Principle and Spirituality are systematically connected and consolidated. This book was published in Hindi and also in Gujarati. It is very much useful to practicing devotees. With these works, he was well respected by the religious minded people of India but the climax of this creation of literature rests in his Sapta Dashangi. Commentaries of the two great spiritual books Shri Samaysar and Shri Pravachansar. He earned great fame and credit among the literary personalities of the whole of India. The publication ceremony of his commentary on Shri SamayaSarji was done by the then Vice President of India. Dr. B. D. Jatti on 18-12-78 at the Vivekanand Hall of the Delhi University. This was a memorable event in the history of Digambar Jains and a grand beginning of the exploration of the influences and inspirations of Jainism. In the present days, Sahajanand Granthmala, Meerut has published his literature and Varni Pravachan-Prakashini Sanstha-both is publishing houses. The monthly periodical titled Varni Pravachan also publishes Varniji's lectures and writings. It is engaged in propagating and promoting the literature created by Shri Varniji.

Shri Varniji deeply desired that the spiritual knowledge spreads very well all around, the traditions of Jainism be well preserved and people may be lead to follow good behavior, truth, restraint and renunciation. He tried his best to achieve these goals wherever he moved during his saintly-life, wherever he spent his monsoons and wherever he made speeches and preachings. He was the only hope of inspiration and faith after the demise of elder Varniji and the society could get his advice and guidance as time demanded even though most of his time was passing away in reading, writing and thinking.

Varniji's last desire was to adopt the position of Nirgranth, i.e. undoing anything till death, but it was not fulfilled. He suddenly expired in Meerut on 29 March 1978 by a severe heart attack while performing Samayik, a religious rite. A glorious star of Jain community was lost untimely. He is present before us in the form of his books, writings and speeches and this is the only solace to us.

Conclusion:

One beautiful memorial book on the personality and works of Shri Sahajanandji Varni was published at Meerut before about three years. It contains tribute to this great person by the prominent persons from all over India. It also contains the articles of accredited writers on Jainism and spiritual subjects. A grand memorial is under construction at the holy place of Hastinapur under the auspices of Trilok Research Institute where several activities for the research and propagation of Jain Studies and Jain Culture are being carried on. Our best tribute to Varniji will be to follow the spiritual ideals of Lord Mahavir as cited by Shri Varniji and develop our knowledge and character in that direction with total devotion to Shri Varniji.

39. Shreddheya Shri Jinendra Varni

Shri Jinendra Varniji is an exceptional personality of this century. His life was shining with the virtues of equal respect to all religious, friendship with all living beings, study in loneliness and meditation.

Birth and Childhood:

Shri Jinendra Varniji was born in 1921 at Panipat at the house of the famous advocate Shri Jay Bhagwan who was well studied in Jain, Vedic, Buddhist and other scriptures. Shri Jinendra got the leadership as an inheritance from his father. This was his great family-wealth. He got spiritual learning under Shri Roopchand Gargiya. His father loved literary activities much more than his profession of advocateship. And this came down to his son Jinendra who was much impressive. Shri Jinendra obtained the degree of engineer in Electrical and Radio science with his extra-ordinary ability to learn.

It was unusual as a result of his deeds of previous lives that his body was very weak, unhealthy and caught with various diseases right from his young age.

Business and Service:

After the death of his father, he had the responsibilities of his younger brothers and he established an Industrial Company at Panipat, which became very famous because of absolute integrity and honesty of Shri Jinendra. But Jinendra had least interest in business, wealth or fame. He made his younger brothers well efficient to carry on the company and then he retired from it by entrusting the company to them. His intuition drew him in another direction. He was not keeping well and was being attacked by typhoid of and on. He was caught by Tuberculosis at the age of only 16. He was religious minded that he declined to accept non-vegetarian food and medicines made by violence even though the doctors pressed for such a treatment. At last, one of his two lungs was taken out.

Spiritual Study, Penance, Renunciation and Adoption of Vows:

There was an important event in his life in 1950. Dash Laxan Paryushan was going on - a week of religious performances. He was so much attached to it that he went to temple even under heavy rains. His father Shri Jay Bhagwan was delivering a spiritual lecture there. He heard the word Brahmasmi-I am the eternal Lord and it came to be his life-long motto. He started deep study of scriptures from this moment. He made short notes as he studied scriptures and heard preachings and the great book "Jainendra Siddhanta Kosh" came out of these writings. He studied scriptures repeatedly to review and revise his notes. This was completed in 1960. He went to Songadh for special thinking and meditating in 1954-55. His tendency for renunciation and experience became stronger with the increase of his knowledge and as a result he accepted AnuVrata leaving his home-life in 1957 AD. He had absolute faith in religion, he had deep desire to study religious in depth and all this made his march on spiritual path very fast. He took advantage of the heart-felt experiences of Shri GaneshPrasadji Varni. He spent some time in 1958 AD at the abode in Isri.

He came to Benaras to have religious discourses with the men of Bharatiya Gnanpith on the subjects of Jainendra Siddhanta Kosh in 1968. Here, his arrangements were made at Maid again Inn by Shri JayKrishna Jain (MunniBabu) Shri MunniBabu desired to take Shri Jinendra for seeing several temples in Benaras but Shri Varniji told, "Brother, I do not see anything in these temples of stones. There is only exhibition of wealth. Please lead me to see the temples of living beings." Shri MunniBabu then took him to the greater than the greatest learned person Shri Gopinathji Kaviraj. Both these persons had discussions and company for about one month. Shri Gopinathji said for Shri Varniji, "His heart is totally pure. There is no pride; he is a mendicant who has left his home-life. He

had done me a great favor in coming here with me". Shri Varniji used to write down the summary of the preachings of Shri Gopinath. His power of memory was very sharp.

He came to Rohtak in 1970 and he was severely caught by the old disease of asthma. He was now thinking of death by meditation-Samadhi Maran. The doctors gave opinion that the root cause of the disease is shortage of water in your body. Taking water once in the evening can control the disease. Jainendra Siddhanta Kosh was not yet completed and Jinendra Varniji was worried for its completion. The devotees also pressed him to accept water but the code of conduct attached to the position of Varni was coming in the way because it denied taking water in the evening. Some devotees told him to take water without informing the Jain community and in a way that nobody would know about it. At this moment, Varniji told with a painful heart that it would be a great blot for the mendicant engaged in search of truth. He considered pretence, attachment and greed to be the greatest sins. On one side there was acute asthma and weakness of body and on the other side, it was strong and resolute soul with determination and tolerance. After so much strain in his mind and heart, he was prepared to complete the service to the voice of Jainism. He went away to Calcutta. MunniBabu brought him to Varanasi from Calcutta and from there, he went to Sarnath. After seven to eight months he came to the temple of Chhedilal at Bhadani. This temple is famous as a birthplace of Lord Suparshvanath. It is near Anandmayi Ashram on the bank of Ganges. Varniji used to teach the devotees and preach to the people. He was now much above a sect or religious compulsions. He did not hesitate accepting virtues from Vedant, Upanishad or Kooran. He was in search for something from all these great books but there was no solution. At last, he stopped thinking about it.

Samansuttam:

He came to Wardha in 1973. He had unshakable faith in Shree Vinobaji. He had once said that as there was the Dhammapal for Buddhists, the Geeta for Hindus and The Bible for Christians, so there should be one great book for Jainism which is acceptable to all its four sects because Jainism is also a world religion. This work was not only difficult but almost impossible for Shri Varniji, but with the grace of good deeds of previous lives, Samansuttam was created by calling upon all the prominent Acharyas, learned persons of all the conflicting sects of Jainism on the occasion of 2500th day of Lord Mahavir's Nirvan (i.e. Lord's passing away).

Varniji, then, went to Benaras from Wardha and stayed there for one month. He wanted to meet Acharya Samant Bhadra Maharaj at Kumbhoj and so he went there for seven eight days. He was unwell here because of severe cold but he was much satisfied with the meeting with Maharaj Shri Samant Bhadraj.

First Efforts for Sanlekhana-I.E. Fasting Unto Death:

From Kumbhoj, he came to Kashi and from there to Benaras in 1977 and stayed in the temple of the birthplace of Lord Suparshwanathji. Here, the old disease of asthma again caught him. Taking this to be an appropriate time, he adopted fasting and non-speaking without informing anyone. The whole Jain community was at unrest when they came to know this. Many prominent persons and leaders of the community pressed him to put off fasting but he was not moved from his decision. At last, he was impressed by the words of Acharya Shri SamantBhadra and Vinobaji and he left fasting after 40 days. The surprising fact of this fasting came to be that due to fasting and non-speaking, his health was improved a lot. From Benaras, he came to Calcutta and from there to Isri. After about a year, he came back to Benaras.

Visits to Holy Places and Monsoons:

He came to Rohtak to pass the monsoon of 1980. He, then, came to Benaras in 1981 and after passing three months there; he came to Bhopal, Kumbhoj, Karanja and Vaishali, and at last came

back to Bhopal. He passed a monsoon here. After moving to all these places he came again to Kashi and he felt that he has come to his original place. The root cause of attachment to Kashi was that it is the birthplace of Lord Parshvanath. Shri Varniji Maharaj was related to the whole world-the whole mankind, but how can he have the same relations with other cities and towns as it was with Kashi? For him Kashi was the place of his own being. At this time, he published new edition of Shanti Path Darshan and after completing this work within three-four months; he went towards Chhindwara-Bhopal in 1982. Where Pandit Rajmalji became his most dedicated devotee.

He came back to Benaras in May and began to work for preparing second edition of Jainendra Siddhanta Kosh. He was, however, not able to work so speedily as he desired according to his nature. He was, therefore, not happy. He was not well with the behavior of some people of the society. The greatest of his pains was I am not able to do anything to solve these problems. I have my own compulsions". His health did not help him. At this time Shri MunniBabu told him very clearly to stop his writing activities. He was, now, not able to sit for long hours. Maharaj Shri Varniji remained silent on this advice, but he did not take pen in hand after that date. His whole life was spent on pen and literature. He was getting life force and interest from them. But now his interest was waning. MunniBabu felt that he was at serious fault. He thought that Maharaj Shri Varniji would get loneliness, peace, rest and even physical health, but the decision of Shri Varniji was painful. The decision waited since long was not painful. The decision waited since long was not on. Maharaj Shri decided to go for Samadhi Maran-i.e. death in meditation.

Maharaj Shri Varniji was a sea of virtues. He was flexible, truth seeking, simple-natured, appreciating virtues and secular. This was reflected in his personality. He was not great only because he was learned. He was not great only because he was learned. He worked hard to serve the Jainism. He was great because he sincerely tried to lead life according his knowledge acquired by his extraordinary ability in studying scriptures. His penances and mendicantship is even greater than his leaning. His simplicity, natural goodness and liberal outlook to co-ordinate among different views and beliefs are the shining sides of his life. As he was going deeper and deeper into the sea of knowledge, he went on acquiring more and more virtues. It there is any test for saintly life; it is simplicity and eagerness for service to others. It is difficult to get another illustration of his life. He never longed for fame, popularity or happy life. Varniji was, thus, a cent percent great personality. He was as holy as the Ganges, he was respectable and worth to be remembered in the morning.

The work of service of Jainism, which would be done by a large group of learned personalities at a cost of lacs of rupees, was done by a lone, empty-handed unattached man like Varniji at no cost. This was almost a magic task so easily fulfilled.

The Jains and non-Jains of Kashi believed him to be an ideal teacher-Guru. His behavior was not different from his words. He had some special virtues. He used to speak much less; he saw the world as a "Seer". He could understand complicated things very easily. His thinking was unprejudiced, original and natural. It was to the point and very effective.

He was an unattached lovable mendicant. There was meeting of the three rivers in the form of truth, love and renunciation. He acted for truth, he saw for truth, he thought for truth. This was his ideal of life. It there is no love for mankind in your life, it is not a life at all-this was his clear and touching belief.

His lectures were wholly philosophical based on the description of atomic elements in scientific way. His arguments were justful, arising out of own experience, reasonable and easy to understand. He gave more importance to individual preaching rather than group preaching by lectures. He was not willing to waste valuable time in worthless pleadings. He considered every moment of time to be of great value and favored to use it for the good of self and soul. He used to say, "if we can bring our

thoughts to rest by our knowledge-meditation, we will be able to experience our internal light which is powerful and also peaceful in this condition of absolute detachment-absolute Inertia.

He was an idol of peace, love and renunciation. He was a sea of discipline and good behavior. His eyes were always overflowing with the feelings of love. He always spoke which was absolutely necessary in the interest of the hearing persons. He always maintained peace of mind. He was never angry with anyone. He loved to live in loneliness. He believed that it is necessary for achieving salvation. He used to cover his body with a small cloth. He took food only to keep his body active in necessary activities. One could get peace of mind only by seeing him. Many doubts were cleared of by discussion with him and by living with him. His heart was the abode of internal peace, love and attachment. He was not a leader of only Jain community but the whole mankind. Indian culture, literary world, humanity and especially the religion of Jainism will remain obliged of him forever.

Last Days:

Shri Varniji Maharaj had stopped his writing activities and avoidable movements. He had decided for meditation-death (Samadhi Maran) and with this decision, he reached Nainagiri in November 1982 to be with respected Shri VidyaSagarji Maharaj. Varniji prayed him saying, "Oh, Sir, all the deeds of my life have been completed. Only the last great deed of Sannllekhana now remains-i.e. fast unto death. Kindly give me your shelter so that my Sannllekhana can be fulfilled at your feet". Acharya did not consent immediately but asked him to go to Isri, i.e. SametShikhar. Here he adopted the final holy vow of Sannllekhana on April 12, 1983 at the feet of Acharya Shri VidyaSagarji and stopped taking food till the end of life. In the beginning, he was accepting a little of liquids to drink but from April 15, 1983 he stopped taking ghee or milk and took only vegetable-soup and water. This was reduced by and by finally stopped accepting even water from April 18, 1983. He used to observe total fasts in between. From May 23, 1983, he declined even water. An absolute devotee of Jainism used to hear scriptures from Acharya Shree and exchanged thoughts also. The mendicants and renunciates of the Sangh though he was physically weak, his internal awakening continued. He was awakened at every moment and did not miss to perform daily rites even in his last days.

It was 24 May of 1983. Acharya Shree had already taken his meals. At this time, Varniji called a mendicant and asked him to inform Maharaj Shree that he was now losing his awareness. Acharya Shree soon came by his side. Varniji expressed respects to him by folding his hands three times. Acharya Shree asked him to speak Namaskar Mantra and Varniji spoke "Oom" twice. When he was to speak "Oom" for the third time his head turned down to the feet of Acharya Shree. Shri Jinendra Varni thus, passed away at 11-00 hours forenoon on May 24, 1983 quite peacefully. He had adopted Samadhi Maran-death in meditation and this reveals his faith in Jainism. His renunciation, his penance, his detachment with worldly affairs and finally his intuitive greatness leads as to realize the purpose of our life.