



राम चमक रहे भानु समाना

Shrimad Jawaharacharya

LIFE AND PERSONALITY



Shrimad Jawaharacharya Life and Personality

: By :

Dr. Bhanavat

Shri N. P. Kotia

Shri G. K. Vasudev

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Email: absjsbkn@yahoo.co.in

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Publisher's Note

Born at Thandla, Madhya Pradesh on Kartik Shukla Chaturthi in the year 1932 of Vikram Samvat, Revered Acharya Jawaharlalji Ma Sa, epoch-making visionary and revolutionary, was a unique and extraordinary saint in the our nation's tradition of holy men, and was ordained at the early age of 16. He shed his mortal coil on Ashadh Shukla Ashtami in the year 2000 of Vikramaditya era.

Blessed with unmatched talent, profoundly erudite, a terrific exponent and speaker, Acharyashri commanded the veneration of Jains and non-Jains alike, for his vision was not confined to any particular class but was universal in its sweep. As a consequence, he inspired the masses to participate in constructive programmes like de-addiction from drugs and alcohol , non-violent resistance, 'Satya graha' (or, non-violent struggle offered to uphold the truth) in the cause of the Indian freedom movement, switching to wearing of Khadi, rearing of the cow, emancipation of the untouchables, etc. , and promoted awareness about the need to root out social evils like child marriage, old age marriage, dowry system, bereavement banquet, usury etc.

Impressed with his revolutionary, nationalistic, soul-focused personality, prominent national leaders like Father of the Nation Mahatma Gandhi, Sardar Vallabhbhai Patel, Lokmanya Shri Bal Gangadhar Tilak, Pandit Madan Mohan Malviya, and so on kept visiting him to have his 'darshan' and seek guidance. His personality, speech and conduct, being just, principled and ever in the best interests of the society, were characterized by absolute fearlessness. Concerned that the British government might sense his revolutionary streak and foment trouble, his well-wishers in the society advised caution, but he never yielded an inch in his assertions and revolutionary crusades.

His copious literature, published in 51 volumes under the title "Jawahar Kirnavali" (or, The Range of Jawahar Beams), is a source of inspiration for the society, and a priceless collection dedicated to universal humanity. This literature has served to emancipate a vast number of people.

In the field of literature, lives of great men constitute a special genre. They serve to fashion a strong society. The subject book is being published in the belief that if the Life of a visionary like Acharya Shri is presented, it would benefit humankind immensely. In fact, we put out some time back our Hindi publication "Jawahar-kranti". Eventually, with changing times, demand arose for a similar work in English, hence we now place in your auspicious hands " Shrimad Jawaharacharyaji—Life and Personality".

It is hoped that more and more readers will profit from its perusal, and we shall be obliged if this comes about.

Shri Akhil Bharatvarsheeya Sadhumargi Jain Sangh

Our Joyful Deference to the Sangh

O Sangh, thou art adorable as a father!
Thou art the provider of safe haven!

O Sangh, thou strive unceasingly for the protection of every living being in the world! Thanks to thy cool shelter, my family and I are living a contented spiritual life enhanced by penance and renunciation. It was under your tutelage that I took baby steps towards spirituality. Thou inspired me to explore my soul. It was thanks again to thy inspiration that my life took the turning into the true path. For this I make my obeisance to the Sangh.

My unworthy self has been afforded, through the medium of the book “Shrimad Jawaharacharya—Life and Personality” a unique opportunity of serving the Sangh. Expressing my gratitude to the Sangh from the core of my being, I state my firm belief that in future too the Sangh dispensation, the supreme benefactor, will continue to present me with opportunities for serving it.

“Service is the sacrificial fire, let’s be the oblation”

Sponsored by :

Shri Babulalji Kankariya, Nokha

Shrimad Jawaharacharya Life and Personality

It was at Jaipur on 18 Nov 1976 that I spoke with Shri Bhanavatji about the publication of the subject work, and apprised him of my perspective, outlined as under:-

1. Non-Jain readers are not acquainted with the works of Shrimad Jawaharacharya. With a view to generating interest in him among non-Jain readers : a) need is felt for publishing translations of his works; and, b) Ahead of such publication, arrangements might be set in train, for publishing in prominent English newspapers, articles and critical commentaries on his personality and works.
2. From amongst his writings, if “Dharma aur Dharmanayak” (that is, Religion and Religious Head), “Udaharanmala” (or, A Garland of Examples) and such other prominent, impactful volumes are rendered in English, or a good free-flowing translation in vernacular languages is made available, it would serve to introduce the non-Jain readers to his thought-provoking and revolutionary works.
3. This would also serve to arouse curiosity about getting acquainted with his complete works and personality.
4. For the benefit of such curious readers, “ The Multi-faceted Personality of Shrimad Jawaharacharya “ may be made available in a single book (in English). The book may comprise seven to eight chapters, each chapter being an exposition on various topics like his life and personality, and his thoughts on education, society, faith, awakening among women, nationalism etc , such as would also be inspiring to readers.
5. We look forward to having special knowledge about the lives of those great men whose works we are acquainted with. Hence, the creation of a multitude of interested readers such as are acquainted with his works may precede publication of his “Life and Works”.

Bhanwarlal

BIRTH AND HIS EARLY LIFE

BIRTH PLACE :

Malwa was a well known region of ancient India. For many centuries in Indian history there were no cities as celebrated as Ujjain and Dhar. Renowned as the seat of learning, Ujjain had great significance in the political and cultural life of ancient India. Malwa, with its capital at Ujjain, was famous for many reasons. Here once lived and ruled Vikramaditya whose name is held dearer than any other. Many other great persons too have played their part in making Malwa so loved by the people of India. This place has the pride of association with such greats as Raja Bhoj and Maharaja Udayan. Here lived, at one time, the poet Kalidas, one of the supreme poets of the world deserving to be ranked with Homer and Dante and Shakespeare. This famous state of ancient India is now in Madhya Pradesh and forms its western part.

In this western part of Madhya Pradesh there is a district known as Jhabua. Before independence Jhabua was a princely state with its capital at Jhabua. Thandla is a small town of this district and is situated among the mountain ranges of western Vindhya range formerly known as "Nag Parbat". This small town lying on the bank of river Ghodpur and inhabited by the Bheels has the privilege of being the birth place of the great Jain Āchārya Shri Jawahar Lal. Shri Rishabh Dās who was an Oswal Jain (Kavād) was a prosperous businessman and had two sons, the younger one being Shri Jeevrāj. Shri Jawahar Lal was born to Shrimati Nāthi Bāi, wife of Shri Jeevrāj. Smt. Nathibai belonged to a rich and prosperous family of the same village, Her father, Shri Motīlal, was the eldest son of Shri Shrichand "Dhokā".

Acharya Shri Jawahar Lal was born in 1875 (Kartik Shukla Chaturthi, Vikram Samvat 1932.) By way of a historical background the first organised attempt for independence (the so called Mutiny

of 1857) had been thwarted, but the people of India had realised the value of independence and were now more eager than ever to break the bonds of slavery. Politics was now a great concern and people were very much conscious of the need to some how overthrow the British rulers. Besides, they took an active part in bringing about improvement in social, economic and religious life of the people. They thought of uplifting the poor and the down trodden, aimed at emancipating women and strove to raise the social and economic status of Harijans. People grew aware of the blemishes of their social and political life. The life of Shri Jawahar Lal was shaped and moulded by all these influences. We shall throw further light on this in the latter part of this book.

Shri Jawahar Lalji was the first-born child of his parents and was the only son. He had one sister whose name was Judāvbāi. At the age of two he was deprived of his mother's love as she died of cholera. Nor was he lucky enough to be blessed with the love of his father for long, who left for his heavenly abode when he was just five years old. Being deprived of the protection of his parents, this orphan was brought up by his maternal uncle, Shri Moolchand Dhoka, who was a dealer in cloth in the same village.

Later on he was put in a primary school run by Christian missionaries. The atmosphere of the school did not suit him and nor did he find any charm in the courses taught at the school. He, therefore quit school where he could learn only the rudiments of Hindi, Gujarati and Arithmetic.

TWO INCIDENTS OF HIS CHILDHOOD

Two incidents which occurred during this period of his life deserve mention. One tells us a great deal about his patience, courage and presence of mind whereas the other compels us to believe that he was no ordinary soul.

i) His presence of mind and courage in awkward situation

Once, during his childhood, he happened to be among those traveling in a bullock-cart through a mountainous region, the track being uneven and zig zag. At places it was very narrow. On one side lay big rocks and on the other side there was a deep gorge. A little mis-step of the bullocks could mean death. The passengers, therefore, got down and walked on foot but the brave little child was not a bit afraid. On the contrary, he seemed to enjoy the jerky ride on the uneven, rocky and narrow way. Unmindful of any risk or danger, he experienced the thrill of this risky ride.

The bullock cart was now hurtling down the hill, even as the bullocks started running. The driver tried to control them but they would not stop and soon the driver found that it was impossible to check their speed. It was like entering the very jaws of death to remain seated on the cart which was swinging and jumping dangerously. Anxious to save his life, the driver threw the reins and jumped off the cart. Unbridled, the bullocks started running faster. Still the child Jawahar did not lose his presence of mind and was not a bit afraid in this dangerous situation. He was like a mighty rock unmoved by blizzards. Rising from his seat he took the driver's place and seizing the reins tried to control their speed. But nature intended to try his courage and patience further. He felt a jerk knock him from his seat and throw him on the yoke of the cart. Luckily for him the reins were still in his hands. He remained swinging there. He was now facing an unimaginable situation. Loosening his hold meant he would either be crushed under the wheels of the bullockcart or fall down into the deep gorge and face sure and painful death. But the brave child, without thinking of the black death looming before his eyes, without losing his courage and presence of mind, remained hanging in there and moving to and fro. After some time the slope was no longer steep and the bullocks also slowed to their normal speed. Thus thanks to his presence of mind, patience and courage he saved his life, having faced this ordeal successfully.

ii) Whom God protects no frost can kill

No body knows what is going to happen in future and we always keep groping in darkness. Sometimes incidents come to pass which we do not even dream. They happen and leave us amazed. The above incident seems to impress upon us that some times, if we show courage and boldness, nature also lets us have our own way. But the incident which we are now going to relate makes us believe that nature can not be fully looked through and that it always has in store secrets and surprises for us.

One day child Jawahar was busy talking to his friend. Both of them were so engrossed in their talks that they were unaware of the fleeting time. Both of them were standing beside a wall, and no sooner did they finish their talks and move away from the wall than the wall collapsed as if it was only waiting for their getting away from that place. Therefore we have to believe in the truth that no body can harm those who are blessed by luck and no creature can die before his ordained time. We should, therefore, try to know the purpose of life and without being proud of power and pelf, and without indulging in evil, try to use every second of our life in the welfare of humanity, nay in the welfare of every creature. This is our first and foremost duty. Shri Jawaharlalji was a man of this type. He devoted his whole life to the welfare of living beings. It is owing to his greatness, his sublime soul and his lofty moral living that he remains, to this day, a perennial source of inspiration to millions and millions of people.

His reluctance for wordly life

As has already been mentioned Shri Jawaharlalji did not find life at school very exciting. He, therefore, did not pursue studies further and, at the age of eleven, joined his maternal uncle at the latter's shop. He was heart and soul into his work and co-operated with his uncle zealously. But future is unknown. Some incidents take place which change the entire course of life. Similarly destiny had

something else in store for the child Jawahar. Unfortunately, when he was only thirteen, his maternal uncle Shri Moolchandji Dhoka left for his heavenly abode, aged just thirty three.

The pre-mature death of his maternal uncle was a great blow to this teenager and shattered all his dreams of a happy life. Nature had been unkind to him from the very beginning. He had been treated cruelly by nature. He lost his parents at a very early age. The wound which was softened by the love and affection of his maternal uncle was made deep and more painful by his sudden death. He did never dream that nature could be so unfeeling as to deprive him of his uncle so soon. His uncle left behind him his wife and his five year old son to be looked after by Shri Jawahar who himself was a child of thirteen. Shri Jawaharlal used to attend to the work but inwardly he was more and more inclined towards renunciation and self-realization. Wordly life ceased to hold any fascination for him. He often thought of the futility of life he was leading. Life is mortal, short and futile. One who goes on accumulating wealth, mad after the pursuit of worldly riches, appeared to him to be groping in darkness. This, he thought is nothing but an illusion which leads us but to the darkness of the grave and we are kept away from the real truth, the eternal truth. Real success lies somewhere else. His mind became a haunt of all these ideas and as a result, the glittering world had now no charm for him. He had been working at his shop whole heartedly and zealously but now it had no longer any attraction for him. He started to wind down the shop gradually.

Sense of duty-Still an obstacle

The teen aged Jawaharlal had thus decided his course of life. He would renounce worldly life and devote himself entirely to the service of humanity, indeed to the service of all living beings. He thought of giving himself over to the cultivation of the soul and self-realisation through renunciation. He had understood deep down that this world

is a stage where every actor has to perform his part and then leave it. He often thought, "To-day or tomorrow-some day-I will have to leave this world. Why then should I indulge myself in worldly illusions." But whenever he thought of renouncing worldly life he grew acutely sensible of his duties. He had his cousin who was a child of five. He had his widowed maternal aunt to be looked after. His aunt and his uncle had brought him up like their own child and to desert the same aunt and her child when they needed his help and support would be unbecoming of him. It would be a sin, he thought, for he was the sole support of the family. This conflict was proving very difficult to get around. But, as we say, man proposes and God disposes, and destiny had something else in store for him.

Turning Point in his life

One day, as usual, he was pondering over the same problem. His heart was weighed down with the feeling of responsibility and sense of duty towards members of the family he was living with. His five year old cousin was sleeping beside him and he thought that it would be unkind to desert him and his mother. A great conflict was going on in his mind. But all of a sudden some divine light shone on him and darkness began to dissipate. While thinking about his cousin he thought about himself - when I was of his age, what happened to me? This very question solved his nagging problem. He thought that when he was only a child of two, his mother left him and when he was five he was deprived of the shelter of his father. At that time, there was no body to look after him. He was orphaned, helpless, all alone to face the hardships that seemed to be his lot. But he was not to be left helpless and hopeless in this world and the love of parents was replaced by the love of his maternal uncle and aunt who made him forget about his parents through their love, kindness and affection. He was grateful to them. But this very fact made him think that every child has his own destiny which can not be changed by any agency of this world. If one thinks that one is bringing up somebody or helping

somebody it is one's egoism and feeling of pride. What is he? A mere instrument in the hands of that Power which shapes the destiny of every person. Can a man do any thing against the nature of the supreme (karma) ? Can he make or mar the fate of somebody? No ! No ! it is not so. Why then should I think that I am the sole support of this child ? If the child is doomed to suffer, deserted and helpless, I will not be able to support him. I may die tomorrow and the child would suffer. But in case it is otherwise, under all circumstances, come what may, the child will pull through and emerge successfully from all the trials, tribulations and hardships of life. It is wrong to think that I am looking after the child by supporting him. It is really one's karmas taking care of every creature on the face of this globe. These thoughts led him to the right course of life and he determined to renounce worldly life. But he did not reveal to any one what he had decided and began to devote more and more time towards the fulfilment of the real aim of his life.

Thus, when he was living a life much given to meditation it was a matter of chance that Jain Sadhus visited the village. They were Shri Ghasilal and Shri Madanlal - disciples of Shri Rajmalji. Besides these, there were other two Sadhus who visited with them, Shri Motilalji and Shri Devilalji. Shri Jawaharlal took full advantage of their visit. He would listen to their sermons regularly and sought to remain in their company for longer spells of time. As a result, his determination to join them gained strength.

Nevertheless, he had to face many obstacles. He was by now fully prepared to renounce worldly life and join the sadhus. He shared his views with his uncle Shri Dhanraj (his father's elder brother) and sought his permission to be allowed to lead the life of a Sadhu. When Shri Dhanraj heard this he was very much surprised. He thought being still a child he could not be taken to task for this change that had come over him, attributing it rather to the influence of Sadhus. He rebuked him for having thought of such things and bade young Jawahar not

to meet the Sadhus. He tasked his two sons to be with him always, with instructions that young Jawahar should never be allowed to meet the Sadhus. As such, he had to miss the company of the Sadhus for the time being. Can such restrictions change the determination of great persons? Same was the case with Shri Jawaharlal. He was a man of strong will power and once he decided on a certain course of life, no one could deter him. Persons like him never waver in spite of difficulties.

When Shri Dhanraj saw that young Jawahar was determined to lead the life of a Sadhu and that in spite of all restrictions there was no change in his ideas, he thought of inducing change through other means. He instructed all his relatives and friends that whenever they happen to meet Jawahar, they should depict a very negative picture of the Sadhus, and should try to impress upon him that he was not wise enough to take such step. So whenever young Jawahar met any old and venerable person of the society he used to tell him, "Dear son ! you must remain away from the Sadhus for they are not good persons. They misguide small children and later on make them do whatever they like. They often give them corporal punishment and also put them to various tortures. And if the children do not act according to their wishes they are shut in deep dungeons without food and water and are sometimes left deep in the forest where wild animals roam."

Without uttering a word against such persons he would listen to their advice. But the outcome of all advice was quite contrary to their hopes. There was no change in his decision. The feeling had come from within, therefore nothing in the outside world could change his determination.

To Village Leembdi

Now Shri Jawaharlal was in his fifteenth year. Worldly life, with all its allurements, had no charm for him for, in his opinion, it was

all illusion. He was determined to lead a pious monk's life for the welfare of living beings. However, he was under constant vigil, and did not find any opportunity to meet the Sadhus. It so happened that Jawahar learnt about the arrival of some Sadhus at the village Leembdi. This village was twenty four miles away from Thandla. He was now very eager to meet them and looked out for an opportunity to do so.

It so happened that his cousin Shri Udairaj (son of Shri Dhanraj) had to go to Dohad on business. Leembdi is near Dohad. This was a very good opportunity for Shri Jawahar who readily agreed to accompany him. In rural areas bullock-cart was the only conveyance. There were no roads, no bus service was available and even bicycles were not in vogue. Travelling by bullock-cart entailed danger at unfrequented places, and during the night, there was fear of being attacked and robbed. All the same, he and his cousin, who was seventeen, set out. The driver of the bullock cart too was in the same age group. On their way to Dohad they had to cross the river Anas. The river ran dry except during rainy season. The river bed was full of stones. By the time they reached the river, it was sun set and all around there was darkness. They went down the slope to the river bed but the bullocks could not drag the cart any further as they felt completely exhausted. It was growing darker and darker. The place was lonely and happened to lie deep in the impenetrable forest. Udairaj and the cart driver were so much afraid that they could not bear with this situation and started shedding tears. While they were crying, young, brave and fearless Jawahar did not lose courage and patience. Later on he expressed his views about the ordeals of life in this way :-

"The secret of success lies in boldness. The very difficulties which seem horrible prove to be a great blessing if we have the courage to bear them and patience to wait. One should not lose heart and, acting with courage should try to overcome difficulties. It is through struggle that we attain success."

When he saw that his companions were terror-stricken and were crying bitterly, feeling hopeless and helpless, he tried to cheer them. All by himself, in that darkness, he headed for the place where Bheels lived. There he knew Gulji Tadvi, a young Bheel. With his help he brought over some 10-15 Bheels. Lending their shoulders to the wheel they could drag the cart and traverse over the river bed. They rested for the night and the next day travelled to Dohad. This incident shows that he was a man of rare boldness. In times of difficulties he did not lose his courage and patience. As a matter of fact, he was a great stoic who faced everything - pleasant or unpleasant-with a smile on his face. He was essentially a yogi who not only knows the philosophy contained in books, but acts too, philosophically, in life. Later, as a monk, he would try to convince his followers that one should remain calm of mind with all passions spent. It is through courage that one emerges successfully out of all the difficulties, trials, tribulations and ordeals of life. Thus we see that he was an exalted soul right from his teenage.

A letter from the Sarpanch - a trick to bring him back to Thandla

Having finished his work at Dohad, Udairaj came back to Thandla. No sooner did he come back than he told Shri Dhanraj that Shri Jawahar had joined the company of Sadhus at Leembdi. Dhanraj was now much worried thinking that it would be very difficult to bring him back. He thought of a plan. He managed to make the then Sarpanch of Thandla, Shri Shahji Pyarchand, write him a letter that he should come back to Thandla promising that he would be allowed to lead a Sadhu's life. When Shri Jawaharlal received this letter his happiness knew no bounds. Now he was sure that he would be granted permission to become a Sadhu. He, therefore, returned to Thandla alongwith Shri Dhanraj who had gone over to Leembdi with a view to bringing him back.

This was a trick and Shri Dhanraj never wished that Jawahar become a Sadhu. How could he then concur in Jawahar's desire to

change the course of his life? He was not to be allowed to become a Sadhu. He, as the guardian of Jawaharlal, thought that Jawaharlal was still a child and was in no position to decide what was good for him. Shri Dhanraj was of the opinion that Jawahar was innocent and that the thought of becoming a Sadhu was fleeting and not innate. To lead a pure life of a Sadhu was not an easy task and he, as a guardian, felt it his duty to make Jawahar forget about renouncing worldly life. He tried his best and used all means - such as threats and allurements - but he could not succeed. Any how, for the time being, he did not lose hope and refused to allow Shri Jawahar to become a Sadhu. At last Shri Jawahar approached the Sarpanch - Shri Shahji Pyarchand - and requested him to fulfil his promise by forcing Shri Dhanraj to allow him to be a Sadhu. The Sarpanch told him that he had already tried his best but his uncle declined to keep his promise. He also told Shri Jawahar that he did not have anything on paper and, in the absence of any written commitment, he could not force his uncle to stick to his words. He pleaded helplessness. Shri Jawahar was taken aback and was exceedingly unhappy; but nothing could be done now except await a suitable opportunity. He was fully determined to have his own way, come what may.

Again at Leembdi

Some how or the other he wanted to reach Leembdi where he could live in the company of the Sadhus and prepare himself for ascetic life. Since he was determined he found the opportunity. The attempt he made now was a successful one that led him to a monk's life.

At Thandla there was a washerman named Bhera. He owned a horse and used it for transport purposes. Shri Jawaharlal contacted him and it was decided that he would take Shri Jawahar to Leembdi for Rs. 5/-. He was instructed to keep it a secret. Bhera was told to meet him on the bank of Navganva river by midday. Now, as per plan, Bhera left the village all alone and waited for Shri Jawaharlal on the

bank of the river. Shri Jawahar also left the village, crept quietly to the appointed place and found Bhera already waiting for him. Losing no time, they set off on horseback and headed for Leembdi.

There were two roads leading to Leembdi. One route was shorter than the other but dangerous, as it passed through a thick forest teeming with wild animals. The washerman did not agree to go via this shorter route. Therefore they had to choose the longer and safer route.

On arriving at Leembdi, Shri Jawahar learnt that his uncle Shri Dhanraj had already reached there. Shri Dhanraj expected to track him and was anxiously waiting for him. Ignoring the danger that lurked, he had taken the shorter route. Now, at Leembdi he tried to convince Jawahar again that he should refrain from renouncing worldly life. All his threats, requests and inducements were in vain. Notwithstanding his several appeals, Shri Jawahar was unmoved and could not change his resolve. Ultimately, he had to surrender for the time being and had to come back, but still he did not give him his formal permission to become a Sadhu.

At Leembdi Shri Jawaharlal lived an austere and pure life in order to prepare himself for the discipline he had chosen for himself. He lived the life of a Sadhu for eight months, spending his time in meditation and deep religious study. Nevertheless he could not secure his uncle's permission to become a Sadhu. At last he wrote a letter to his relatives at Thandla that they should try to persuade his uncle to allow him to become a Sadhu, otherwise he would have to leave for some unknown place for ever and that he would then never, in his life, visit Thandla. This letter caused some anxiety at Thandla. They knew about his determination and the seniors of the village persuaded Shri Dhanraj to grant his permission so that they might not lose him for ever. They thought that even if he became a Sadhu they would be able to meet him sometimes.

Permission granted

Shri Dhanraj had tried his best to deflect his attention but he failed. The threat to leave for some unknown place had its effect and he thought he would be losing him for ever and would not be able to see his face in future. At last, he had to surrender before his resolve and agree to grant his permission. He gave his consent before the elders of the village and this decision was conveyed to Shri Jawaharlal. A letter was at once dispatched with the contents 'You are hereby granted permission to seek ordination.'

Deeksha Ceremony

When Shri Jawaharlal received this permission letter his happiness knew no bounds. An auspicious date was fixed at once, and arrangements were made for the Deeksha ceremony. The date (Marg sheersh Shukla Dwitiya of the year 1948 of the Era of Vikramaditya) was fixed and invitation letters were sent out. Many spiritual aspirants and those under some religious row attended this function. This Deeksha ceremony was conducted by Muni Shri Ghasilal of the order of Shri Hukmichandji Maharaj. Shri Jawaharlal now became Muni Jawaharlal, and thus at last, his long cherished desire was fulfilled. In this way he became a 'Muni' renouncing worldly life and its pleasures. He was only sixteen years old. He was placed under the tutelage of Shri Maganlal.

'Muni Jeevan'

Young Devotee

Young Jawahar was an ardent devotee and a seeker after truth. At the young age of sixteen he became Sadhu. His personality was adorned with many qualities - such as great patience, determination, purity of conduct and capacity to endure the pangs of life with a smile on the face. This young boy from Thandla who was an object of affection for a few is now known and exteemed as Muni Jawaharlal by all. He, now, belongs to every living being and every living being is loved by him.

The duty of a Sadhu is to realize the truth and to enlighten those who are groping in the dark like blind men. Those who are ignorant and do not know what is truth are like soldiers who fight in darkness killing their own brethren knowing not why. Since the Sadhu has to guide his followers, he himself should know the truth. For this he has to study in depth, and should meditate on what he has read. In Jainism, knowledge is the first requirement of a Sadhu. Accordingly every new Sadhu is given extensive training in scriptures.

Munishri Jawaharlal started learning scriptures under the guidance of Maganlalji. Being intelligent and wise he soon learnt much, undertaking as he did a deep critical study of various scriptures. His memory was so sharp that he learnt many anecdotes and chapters by heart. Besides, be was very polite and was always ready to serve others. He not only led a pious and pure life but also devoted much time in pondering over what he had studied with concentration. Due to his qualities and good nature he endeared himself deeply to all the Sadhus there.

Death of Shri Maganlalji Maharaj

After his 'Deeksha', Shri Jawaharlal had hardly studied for one and a half month under the guidance of his teacher Shri Maganlalji.

When destiny plotted against him and he lost his dear teacher who left for his heavenly abode. Shri Maganlal died at Petlavad. This great loss had a profound effect on the mind and soul of this young Sadhu. During the short period he lived with him, he had gained a place in his heart. The death of his teacher frustrated him very much and once again he started thinking about the futility of life, that nothing is lasting, and nothing is worth loving for being short-lived. Now he was unable to focus his mind on any thing. He often used to sit by himself lost in thought.

Frustration and loss of equilibrium

Muni Jawahar was passing through a critical phase. He lost his composure and a deep melancholy settled in his heart which made him listless. When his uncle, Shri Dhanraj, came to know about all this he came to him to take him back home. During this critical period, Munishri Motilal showed great patience and faced the problem with courage. He consoled Dhanraj and looked after the young Sadhu with zeal and care.

Under frustration when mind loses equilibrium the condition may become critical. At such times, one can go to any lengths. Some times Muni Shri Jawaharlal used to think of putting an end to his life and some times he used to talk of going deep in a forest for worshipping and meditating there. Not only this, he some times doubted the integrity of his fellow priests and his followers. Often people would find him seated in a corner lost in thought. Whenever his senior fellow sadhus asked him to stand up he obeyed at once. On being asked to walk he would comply. Often he used to recite. 'अरिहंत देव तेड़े, तीने तीन भुवन में कुण देड़े' 'in a loud voice and become lost in recitation. During this period of mental derangement Muni Shri Motilalji looked after this young sadhu with love, affection and devotion.

Health of mind and body restored

During the period he remained sick, the services and efforts of one of his followers in tending to him deserve praise. Shri Pannalal, a resident of Dhar, did his best in facilitating treatment of the young Muni. In the beginning he arranged for Ayurvedic treatment. Finding that this did not bring desired results he switched over to allopathy. When some plaster was to be pasted at the back of his head it became necessary to remove hair from that part. The young Muni himself plucked the hair. In course of time the swollen part burst and much watery substance came out. It weighed nearly 3 kg. Due to this he became unconscious for some time. He had grown weak, but felt better. In slow degrees he regained his lost health and he could overcome the frustration which had affected him very much. Thus, his mental and physical health was restored.

Fear : The root cause of mental derangement :-

In course of time Munishri himself enumerated the details and circumstances which were responsible for his mental sickness. He was of the opinion that 'fear' was the root cause of all this. During his childhood he had been made to fear non-existent things like ghosts and apparitions. In addition to this the death of his mother, father and maternal uncle had its effect on the mind of the little child. Thus the sense of fear had entered the innermost recesses of his mind and heart. Hardly had the period of one and a half month passed when he lost his 'Deeksha Guru' Shri Maganlalji. Due to all these successive depressions he lost his mental equilibrium. He suffered from this derangement for nearly five months. This incident of his life teaches us a great lesson and also serves as a warning to those parents who discipline their innocent children through fear. Instead of creating a sense of fear in small children we should rather make them bold by using different methods. It is not just unwise but downright foolish to adopt means of instilling fear of such things.

Chaturmas at Dhar: His inclination towards Poetry :-

In the year 1949 of the era of Vikramaditya he held his 'Chaturmas' in the famous historical city of Raja Bhoj i.e. Dhar. During this 'Chaturmas' Munishri Jawaharlal engaged in an indepth study of scriptures, combined with profound contemplation. In addition he composed many bhakti songs. His collection of poems is marvellous and deserves all praise. After 'Chaturmas' he left Dhar and travelled to Ratlam via Indore, Ujjain, Bad Nagar and Badnavaer. Shri Udai Sagarji was the then Acharya belonging to the order of Shri Hukmichandji. Shri Udai Sagar was the third Acharya of this order. He was very much impressed by the qualities of the young Muni Shri Jawaharlal. He observed that the young Muni was a very good orator and was also unmatched in wisdom. Besides this, he had proved himself a poet. Given these qualities he thought this youth would turn out to be a great Muni commanding respect of his followers. After staying a while at Ratlam, Munishri Jawaharlal traveled to Javad via Javra. There he met Shri Chouthmal who would become Acharya later on. At Javad Shri Chouthmal was very much impressed by Shri Jawaharlal. He, being a seeker after truth, was much given to learning, and the quality of being a poet added grace to it. Therefore, wherever he went, and whomsoever he met, he left a deep impact on him. Sensing his potential, Chouthmalji Maharaj advised Munishri Ghasiramji that if he did not have sufficient facilities and resources to educate the young Muni in various scriptures, he should send him to Rampura where Shri Kesrimal would impart scriptural knowledge.

Chaturmas at Rampura : An opportunity to study scriptures :-

Shri Ghasiram promptly acted according to the advice given by Shri Chouthmalji. He left for Rampura accompanied by his fellow Munis. In the year 1950 of the era of Vikramaditya he held 'Chaturmas' at Rampura where Muni Jawaharlal found an opportunity to study various scriptures under the guidance of Shri Kesrimalji.

Chaturmas at Javara : Emergence as a successful preacher:-

The next Chaturmas was held in the year 1951 of the era of Vikramaditya at Javara. During this Chaturmas the young Muni proved himself a successful orator and religious preacher. People flocked from far and wide to listen to him and were never left unimpressed by the way he put forth his arguments. The language and style he used was cogent and very soon he found a place in the hearts of his listeners.

Arrival at Thandla :-

After the Chaturmas at Javara he came to Thandla, which was his birth place. The inhabitants of Thandla had seen him as an orphan and later on as a dealer in cloth. Now when they saw the same young child as an impressive Muni they were proud of him. They took pride in the fact that they belonged to such a 'Muni', so full of promise, with such excellent qualities. Young 'Muni' Jawaharlal held his Chaturmas of Vikram Samwat 1952 at Thandla.

Chaturmas at Khachrod : realisation of the importance and utility of nature-cure :-

While holding his Chaturmas at Khachrod in the year 1955 of the era of Vikramaditya, Munishri Jawaharlal suffered from chronic dysentery. Notwithstanding good treatment he did not get any relief. It was during this period that he realised the usefulness of nature cure.

It was a custom among the Munis that whenever they broke their daily routine they used to punish themselves by fasting. It served a dual purpose. They realised that they had gone astray somewhere and they must repent for it. Moreover, fasting is also a means of purification of the soul. Muni Shri Jawaharlal had to observe some such fasts as self imposed penalty. When he found that he was not getting any relief, he thought that he must observe his over due fasts before anything wrong happens (i.e. death) because life is uncertain

and one may cease to live anytime. Thus he continued his fast for six days. It had a very good effect. He was not only freed from the duty he had to perform, but also relieved of the malady he had been suffering from. In this way he came to understand that nature cure was the best treatment. In course of time he developed abiding faith in nature cure and besides practising it himself, he made others also realise its importance. He insisted upon the practice of fast for two reasons. Fast is good for the purification of soul and is also good for physical health.

Torch bearer of Sadhu Samaj

Shri Chouthmalji became the fourth Acharya of the order of Shri Hukmichandji Maharaj. He assumed this auspicious office on 10th of Magh Shukla of the year 1954 of the era of Vikramaditya. Being very old, he thought he would not be able to look after the vast community. He, therefore, appointed four very able and competent Munis for the guidance and welfare of all the Munis who happened to be at different places. Munishri Jawaharlalji was one of these principal Munies. By that time he had completed eight years of his Muni-Jeevan and had attained the age of 24. Thus this honour to him was a token of his recognition as a would be great Muni who was heart and soul for the welfare of living beings in whatever shape and form they might be.

Acharya Shri Shrilalji Maharaj :-

Acharya Shri Chouthmalji held his Chaturmas of Vikram Samvat 1957 at Ratlam. During this stay at Ratlam, he grew very weak and ultimately he left for heavenly abode on 8th Kartik Shukla of the same year. One week before closing his eyes for ever, he had appointed Shri Shrilalji as his successor. After holding his Chaturmas at Ratlam, Shri Shrilalji Maharaj came to Indore. Munishri Jawaharlalji also reached Indore after finishing his Chaturmas at Hameedpur.

'Pratuttar Deepika'

During the year 1959 of the era of Vikramaditya Munishri Jawaharlalji held his Chaturmas at Jodhpur. During the same period Acharya Shri Dalchandji who was the seventh Acharya of the 'Terapanthi Sect' held his Chaturmas at Jodhpur. Bhikhoogani the first Acharya of Terapanthi sect was given Deeksha as Sthanakwasi Sadhu by Acharya Shree Raghunathjee.

Acharya Shri Raghunathji did not agree to the stand taken by Acharya Bhikhoogani. Due to these differences Acharya Bhikhoogani evolved a new sect known as "Terapanthi Sect". At Jodhpur, as has been stated above, the Acharyas belonging to these two sects were present, and some people sought a discourse between these two great souls so as to clear the clouds of doubt. Due to some reason, this discourse could not take place. However Munishri Jawaharlalji raised a few objections against Terapanthi sect and put up seven questions. These question were, in return, answered by Terapanthi sect through a book published by them. The answers of this book did not satisfy Munishri Jawaharlal and he, within a short period of thirteen days, rebutted their arguments through a book entitled 'Pratuttar Deepika'. This book was considered a gem by the community and was therefore, published for wide use.

In Vikram Samvat 1960 a discourse between Munishri Jawaharlalji and Muni Shri Faujmal, belonging to Terapanthi Sect, was held at Jaitaran. In this discourse the views of Muni Shri Jawaharlalji were held as correct.

The name and fame of Munishri spread far and wide. He became more and more popular among the people as an evolved soul. Whoever happened to listen to his sermons did not remain unaffected. His language, his style, his diction and his deep knowledge of the subject had its desired effect on the hearts of the listeners. People from every walk of life craved to listen to his speeches. His speech was never dull and monotonous; rather, it was

most interesting, entertaining and absorbing. Thanks to his mesmeric effect, during his Chaturmas at Udaipur in 1962 (Vikram Samvat) the head butcher was so moved by his speech that he took an oath to give up butchery for the rest of his life. Further he declared that he would never slaughter any living being nor would he eat meat in future. He even decided to give up his business of buying and selling animals to be used for slaughter.

This head butcher not only kept his promise for the rest of his life but also persuaded other fellow butchers to give up this hateful profession.

In the year 1964 of the era of Vikramaditya Munishri Jawaharlal travelled to Bajana after his Chaturmas at Ratlam, where he addressed an assembly of 70 head Bheels from seventy different villages. The Bheel heads were so impressed by the sermon of Munishri that they promised they would never offer animal sacrifices at the altars of their gods in future.

He also attended the second Shwetambar Sthanakwasi Jain Conference held at Ratlam where he was highly esteemed as a first-rate orator. No person who attended this conference remained unimpressed by his appearance and demeanour, the lion-like countenance, the deep, sonorous voice, the perfect diction and the forceful arguments. It was a great joy to listen to him and the entire assembly was spell-bound whenever he spoke from the pulpit.

Attack on blind faiths :-

After holding his Chaturmas at Indore in Vikram Samvat 1967 Munishri proceeded towards Maharashtra. He visited many places in Maharashtra during the next few years, and held his Chaturmas at Ahmednagar, Junnar and Ghodnadi in the years 1968, 1969 and 1970 (Vikram Samvat) respectively.

During Chaturmas at Ghodnadi, he suffered from fever. When his fever persisted and he did not any relief, women in the

neighbourhood concluded that his fever was the result of some evil. People of that area were ignorant and held some blind, deep-rooted beliefs. Some cunning people used to befool them taking advantage of their ignorance, and made a living out of it. A certain Girdharilal of dubious reputation used to swindle people of their hard-earned money. He had a Mohara with him and whenever any sick person was taken to him he used to drop that Mohara in water. The Mohara having been sunk, he used to press it with his thumb and then used to lift it without catching hold of it. It was magical for the innocent people and he used to say that the Mohara being lifted showed that the person concerned was affected by the evil eye. It was his wont to ascribe every sickness to the evil eye. In case of Munishri also he declared likewise. Such beliefs are still prevalent among many uneducated people in India. Munishri thought that such beliefs were ulcers of society. He wanted to purge the society of these evil beliefs and practices. But the people would not believe in any view that countered such blind faith. Using his own example, he wanted to enlighten the people. After the demonstration given by Girdharilal, he called for a stone of the shape of the Mohara held by Girdharilal. Having dropped that piece in water, he pressed it with his thumb. When he lifted his hand, the stone piece also came up stuck to his thumb. The next day, Munishri repeated this demonstration before the public in open and said that it was nothing but a simple scientific fact. He advised them to act wisely and not to allow any one to trick them. He tried to free the innocent people from the shackles of superstition.

As Gani :-

In Vikram Samvat 1971 Munishri Jawaharlalji held his chaturmas at Jam village. Acharya Shri Shrilalji, who was the fifth Acharya of the order of Shri Hukmichandji Maharaj, was holding his Chaturmas at Ratlam. Five days before he completed his Chaturmas, he was prevented from moving from one place to another due to severe and constant pain in his leg. It was not possible for him to visit

other places. He, therefore, nominated four Ganis who could work for him and could look after nearly 100 sadhus of his sect. Munishri Jawaharlalji was also one of the four Ganis.

Unaffected by the glamour of high Office :-

After holding his Chaturmas at Ghodnadi in the year 1973 (Vikram Samvat), Munishri reached the village Gania. During this period the Munis of Javara had been suspended by Acharya Shri Shrilalji. These Munis wanted to launch a new sect as retaliation. For this they needed the leadership of a person who had a salutary image in the eyes of the public so that they might merit recognition and respect from their community. They needed the cover of an Acharya who could cast a spell over an audience with his knowledge, personality, character and oratory. There was no other Muni except Munishri Jawaharlal who could fit the bill. They approached him and requested him to become the Acharya of their new proposed sect. But they did not know that Munishri was a devoted Sadhu who believed in one command. He was not the one to be tempted by the glamour of high office let alone forming a new sub-sect. Rather, he was striving to bring the whole Sthanakwasi Jain community under the leadership and guidance of one Acharya. There was, therefore, no question of his accepting the office of Acharya proposed by such Munis who, for their own dubious, reasons wanted to create rifts in the sect. The efforts of these Munis were, therefore, in vain.

Sense of duty and urge to save the sufferers :-

In the year 1975 of the era of Vikramaditya, during his Chaturmas at Hivade, the entire southern part of the state was badly affected by drought. Since miseries never come alone, the people of the affected area also faced an epidemic of flu. With the exception of Munishri Jawaharlal and Shri Pannalal, all were down with flue. Munishri Jawaharlalji served his sick fellow-Munis with love and devotion. He did not lose his courage and, with a calm mind, treated them psychologically as well as via nature-cure. Thanks to

Munishri, all of them overcame disease and regained health. They all were very much influenced by the Muni who served them with such devotion during the period of their sickness. As a matter of fact Munishri Jawaharlal always found great pleasure in serving others. He endeared himself to the people he lived with due to this godly quality in him.

Aroused a sense of duty in others :-

Munishri had a great sense of duty and a passion to serve others. Whenever he found any person suffering either from some disease or undergoing pangs of misery his heart was filled with compassion. He served the people and tried his best to relieve them of their pain. But for a Muni of his stature this was not sufficient. Now and then people brought harrowing and heart-rending tales of their experiences. Munishri, full of pity and kindness, tried to persuade others also to feel for those who suffered. He was no ordinary man and in this mission too he was successful. Thanks to his efforts, the Jain community over there made provision for the livelihood of 200 to 250 persons.

Yuvacharya :-

While Munishri was busy mitigating the suffering of the people, Acharya Shri Shrilalji who was holding the Chaturmas at Udaipur, suffered from flue and had constant fever. During the period of his sickness he thought that he should appoint his successor. Having appraised the worth and potential of all the Munis under his tutelage, he zeroed upon Munishri Jawaharlal who had exceptional qualities. No sooner did he recover from his sickness than he expressed his views before the people who had flocked in from far and wide to listen to his sermons. All of them, with one voice, agreed to this proposal and welcomed the appointment of Munishri as Yuvacharya. Accordingly Munishri Jawaharlalji was appointed as Yuvacharya on 2nd Kartik Shukla, 1975 of the era of Vikramaditya. Munishri was informed about this appointment. As there was no answer from

Munishri, a select group of Jains from Udaipur were sent to him to ascertain his willingness to accept this appointment. In deference to appeals made by people and the orders of Acharyashri, Munishri left Maharashtra for Madhya Pradesh. On 10th, Falgun Shukla he, along with Munishri Motilalji and other Munis, was welcomed by vast numbers of people of Ratlam who had lined the roads and streets. They were all extremely happy at his arrival. The first thing he did was pay his obeissance to Acharya Shri Shrilalji Maharaj who had already reached Ratlam five days before his arrival. Then on 26th March, 1919 Munishri was ceremoniously nominated as Yuvacharya. This function was attended by many persons from far and wide.

After this ceremony Yuvacharya headed for Udaipur to hold his Chaturmas of Vikram Samvat 1976. Next, he visited Chittor and Bhilwara and then reached Beawar where he met Acharya Shri Shrilalaji.

During his stay at Beawar, Acharyashri received a delegation from Agra and Jaipur who apprised him of the wish of Munishri Munnalalji and his fellow-munis at Ajmer to discuss some problems concerning the unity of the community. Considering this request, Acharya Shri Shrilalji and Yuvacharya Shri Jawaharlalji reached Ajmer and held discussions about the unity of various Sthanakvasi Sects. After this discussion, Acharyashri came back to Beawar while the Yuvacharya proceeded to Bikaner.

Passing away of Acharya Shri Shrilalji Maharaj :-

Acharyashri left Beawar and travelled to Jetaran. On the Amavasya of Ashad, Acharyashri lost his sight all of a sudden. He had severe headache and he felt that his end had come. On 2nd Ashad Shukla, the malady worsened. On the same night Santhara was performed with the help of Munishri Harakchandji Maharaj. Before dawn Acharyashri Shrilalji Maharaj left this world for his heavenly abode. This was a great loss to the community. The news spread like lightning and every beating heart was sad. Acharya Shri had served

the community for a long period of 32 years with love and devotion and for twenty years he had guided his community as Acharya.

Shouldering the responsibility of Acharya :-

The sad news of the death of Acharyashri was broken to Munishri Jawaharlalji who had been fasting for three days at Bheenasar. The shock was unbearable for him. He prolonged his fast to attain calmness of mind. According to the tradition he was declared as Acharya. Now the whole responsibility fell on his shoulders. His prolonged fast created anxiety among the people and, following their repeated entreaties, he broke his fast after eight days.

AS AN ACHARYA

The office of an Acharya holds great responsibility. His life and personality, besides his character, impacts the whole community. Religion and society are co-related and due to this the duties of an Acharya who shapes the religious life of his followers are of great importance. The religious head of a community is a model for his followers who look up to him and emulate him. He is a perennial source of inspiration for countless followers for he is a caretaker and an object lesson. Therefore his life, his character, his personality and even his day to day actions have a deep effect on people who try to emulate him. The Munis who work under the guidance of their Acharya, follow him and try to act as he acts. The life of a family man too is greatly influenced by the life of a Muni. Thus we see that society does not remain unaffected by the way of life their religious head leads. It is, therefore, a great blessing for a community to have a man of knowledge, wisdom and character as its guide and caretaker. Acharya Shri Jawaharlalji was such a man who had a powerful and impactful personality. He always led a pure and pious life and was unparalleled in divine qualities and wisdom. He was not only a boon to the then Shwetamber Sthanakwasi Community but was also a blessing to the entire nation.

His first Chaturmas as an Acharya :-

As has already been mentioned, he was at Bheenasar when Acharyashri Shrilalji left for his heavenly abode. It was at Bheenasar that he accepted the exalted office of Acharya. From Bheenasar he came to Bikaner where he held his first Chaturmas as an Acharya in the year 1977 of the era of Vikramaditya.

An eager desire for the uplift of the community :-

Acharyashri Jawaharlalji was a keen observer. He was not unaware of the evils of the society. He wanted to purge the community of the evils which were prevalent then. He believed not

in blind faith but in scientific reason. Religion without reason was like a castle on a sand hill. Whatever he preached had logic behind it and it was difficult to counter his views. He was of the opinion that every person, besides leading a pious life, should make his own contribution towards the uplift of the society. Given his lofty aim, a plan was chalked out to redeem the masses from the ignorance they were steeped in.

A meeting, under the chairmanship of Seth Durlabhji Tribhuvan Jhaveri, was held at Bikaner. This meeting was attended by delegates from all around, including Bikaner, Ganga Shahar and Bheenasar. In this meeting a resolution to establish 'Shri Shwetamber Sadhumargi Jain Gurukul' was passed. The Jain Community from Bikaner, Ganga Shahar and Bheenasar promised to raise funds to meet the expenditure. But the proposed 'Gurukul' could not be set up. It was after seven years that an organisation known as 'Shri Shwetamber Sadhu Margi Jain Hitkarni Sanstha' was established. This organisation did, and has been doing to this day, work for the general welfare of the community. Their achievements in the field of religion, education and social welfare deserve all praise. The first elected chairman of this organisation was Shri Bherudanji Sethia and the first secretary was Shri Jethmalji Sethia.

His decision to wear Khadi :-

After holding his Chaturmas at Bikaner, Acharya Shri Jawaharlalji headed for Udaipur, where he invited all Munis of the community, and, after consulting with them, framed rules and regulations for the general order and discipline of the Muni community.

During this period he came to understand that cloth-mills had been using animal fat to brighten the fabric. Since the use of such cloth encouraged butchery, he, at once, shunned the use of fabrics woven in mills and decided to wear Khadi for the rest of his life. After this incident, he always wore Khadi and discouraged people from using mill fabrics. He called upon them to use indigenous products

and advocated self-sufficiency. He was against importing things and believed that our demands should be limited to our own resources. For instance, in one of the assemblies, he said that we should use only those things which are the produce of our own nation, because it is then easier to live comfortably. We should not be crazy and should never try to adapt ourselves to the things which are not available in our own country. Else life would be full of anxiety and restlessness.

His efforts resulted in more and more people switching to Khadi. His reasoning was so strong and his arguments so effective that the then king of Ratlam who was dead against the use of Khadi got influenced. One of the arguments he gave against the use of such cloth in which fat is used is appended below :-

“In case one drop of the blood of a cow is mixed in one full pitcher of milk then the whole milk is spoiled. People then think that the entire quantity of milk has been contaminated and they do not drink it. They consider it a sin to drink such milk. But it is really very strange that people do not hesitate to wear clothes in which the fat of the cow is used. Friends! do you know about the slaughter of innumerable innocent cows and buffaloes? Do you know about the heinous act which is being encouraged by you? Can any one of you dare see the mother cow being slaughtered before your own eyes? If you support this most atrocious, extremely wicked and detestable deed, then go, and wear such clothes. If not, then you should shun the use of such clothes. This is a sin and this is also against the tenet of self-sufficiency”.

Foundation of “Hitechoo Shravak Mandal”

The Jain community of Ratlam founded an organisation popularly known as ‘Hitechoo Shravak Mandal’. This organisation was established in the year 1978 of the era of Vikramaditya. Their main aim was to bring about social and religious transformation in the community. It will not be out of place to mention here that this stepping-stone was the outcome of the efforts made by Acharyashri.

Towards Maharashtra :-

Acharya Shri held his Chaturmas at Ratlam in the year 1978 of the era of Vikramaditya and thereafter proceeded towards Maharashtra. Acharya Shri undertook this journey at the request of Munishri Lal Chandji, who was on his last legs and, before passing away, wanted to see Acharyashri. As soon as Acharya Shri came to know about the wish of one of his fellow Munis, he, forthwith headed for Charoli in Maharashtra where Munishri Lal Chandji Maharaj lay dying. Destiny had something else in store for Muni Shri Lalchand ji and, despite the haste made by Acharyashri, his wish could not be fulfilled. Before the arrival of Acharyashri, he ceased to live his earthly life. The delay in arrival had been caused by several factors. Aside from some hardships on the way to Charoli, Munishri Hanut Malji, who accompanied Acharyashri fell ill, and died on the way. When the news of the death of Munishri Lalchandji reached him, he cancelled his visit to Charoli and headed instead for Ahmed Nagar. During those days, Ahmed Nagar district was adversely affected by drought and the people of Ahmed Nagar made repeated request, that Acharyashri should visit that area. During his stay there Acharyashri persuaded those who were well off to help the sufferers. The way he pleaded the cause of sufferers had its desired effect and accordingly many relief measures were set in train.

‘Sarvajnik Jeev Daya Mandal’ Ghatkopar, Mumbai (Bombay)

The foundation of ‘Sarvajnik Jeev Daya Mandal’ was the outcome of efforts made by Acharyashri. Before his Chaturmas of Vikram Samvat 1980, while travelling from Ghatkopar to Dadar, he saw many persons carrying baskets full of meat. On enquiry he came to know that every year nearly one lac and forty thousand cows and she buffaloes were slaughtered in the butcheries of Kurla and Bandra. Persons in the dairy business used to tend cows and she buffaloes till such time they were useful as milch animals. After that, they would sell their animals to the butchers as their upkeep was very costly.

When Acharyashri was apprised of this, he became very sad. His heart became so heavy with grief that he refused to enter Bombay and returned to Ghatkopar. During his Chaturmas at Ghatkopar, he laid stress on non-violence and tried to persuade people to be merciful to beasts, with the result that an organisation known as 'Sarvajnik Jeev Daya Mandal' came to be established. This organisation provided shelter to such cows and she-buffaloes. which were earmarked for slaughter. Even to this day, this organisation is in existence giving shelter to 600 to 700 heads of cattle. It has branches at various places such as Panvel, Jalganva, Igatpuri, Goti etc.

Emancipation of untouchables :-

After holding his Chaturmas at Ghatkopar, Acharyashri came down to Nasik. Here he was moved to note the pitiable condition of untouchables. They were outcastes and had no place in society. It was a pity that part and parcel of the same human race was not even considered fit to be touched. This discrimination was a great shock to him and a deep melancholy settled down upon him. He gave a heart-rending speech on the outcastes and untouchables. Later on, he gave more such speeches on the emancipation of untouchables. His persuasion, through his speeches, had the desired effect and the people of Nasik promised that they would change their behaviour towards untouchables. Thus, in a way, his contribution in eradicating untouchability is significant.

Attack on money - lenders :-

While visiting Nandurdi in Maharashtra, Acharyashri came to know that most of the Jains of that place were money lenders. They used to exploit the poor by charging high rates of interest and because of this the poor people of that area disliked them, though they had to go to them for their needs. When Acharyashri delivered a speech on non-violence, the non-Jains of that area, who were also present in the assembly, told him, "Sir, we kill buffaloes but the Jains

of this region kill human beings by charging high rates of interest. If these Jains give up charging high rates, we shall also give up the practice of offering animal sacrifices on such occasions as Dashehra.”

Acharyashri felt that the Jains of that area were hardly justified in exploiting the poor people. He, therefore, persuaded them not to practise such things. The money lenders thereafter charged reasonable interest on the money lent. To his satisfaction, non-Jains also stopped offering sacrifices at the altars of their gods.

Attack of diabetes :-

Acharyashri held his Chaturmas of the year 1981 of the era of Vikramaditya at Jalganva. During this period a painful boil appeared on his palm, which soon grew in size and caused the whole hand to swell. The affected part was operated upon a few times by the local doctors, but there was no relief. On the contrary it grew more and more painful and became bigger. Ultimately Dr. Mulgavkar, a famous doctor from Bombay, was sent for. The doctors were of the opinion that Acharyashri was suffering from diabetes and the boil on his palm did not heal due to diabetes. He was then treated for diabetes, and again subjected to an operation. Though it was a major operation, Acharyashri preferred to be operated without anaesthesia. While being operated, he did not show the slightest sign of pain on his face. This shows that he could overcome feelings of pain or he was a great stoic who was indifferent to pleasure and pain. People around him were greatly impressed by his capacity of endurance without complaint.

Nomination of successor :-

Every one, on the face of this globe is mortal, and life is short. Due to the continuing malady, Acharyashri thought that he should appoint his successor. He consulted the leading members of the community and finally Munishri Ganeshi Lalji was declared as his successor.

Foundation of hostel at Jalganva :-

Inspired by his sermons, the people of Jalganva arranged for the establishment of a students' hostel thereat. The hostel is functioning to this day.

Due to ill health, Acharyashri could not leave Jalganva. He therefore, held his Chaturmas of Vikramsamvat 1982 at the same place. Thereafter, he headed for Rajasthan via Madhya Pradesh and held his Chaturmas of the year 1983 of the era of Vikramaditya at Beawar. During this period, Acharyashri promoted social and religious reforms. After the Chaturmas, Acharyashri headed for Bikaner via a detour to Jaipur where he stayed for a few days. On 24th February, 1937 he delivered a long vigorous speech lasting three hours in which he condemned the use of intoxicating things such as smoking and Bhang (an intoxicating drug made from the leaves of Cannabis Sativa). In addition to this he included other topics such as prostitution, adultery, trafficking in girls, old-age marriage, emancipation of untouchables, cow protection, unity etc. His speech was so heart touching and spell-binding that none who listened to him, Jain and non-Jain alike, remained unaffected.

Speeches of Acharyashri were attended by people from every walk of life and every religion. He never believed in religious narrow-mindedness. His speeches touched subjects related to the welfare of the humanity in general. He was a great social reformer of his time. In addition to this, his style, his diction and his way of presentation was so exquisite that people listened to him spell-bound. He was a devoted person who worked all life for the cause of religious and social reforms, and was remarkably successful in his mission. If one reads his speeches on untouchability, child-marriage, old-age-marriage, feasts after death, boycott of cloth smoothened with fat, and eschewing of luxurious life, one will easily realise that he had a keen desire to eradicate social evils. He did much work in liberating the people from the mire of ignorance. We shall ever be beholden to him for the work he did in social and religious fields.

Over the next few years, Acharyashri held his assemblies in Rajasthan, Delhi and Haryana. He held his Chaturmas of Vikram Samvat 1984 at Bheenasar. It was during the years 1985-1987 (Vikram Samvat) that he wrote a book entitled 'Sat Dharm Mandan'. This work was penned mainly during his Chaturmas at Sardar Shahar (Vikram Samvat 1985), Churu (Vikram Samvat 1986) and Bikaner (Vikram Samvat 1987).

Over these years Acharyashri continued to preach compassion towards all living beings. It was mainly due to his efforts, through his sermons, that the outcastes of this region were re-admitted to society and people switched to the use of Khadi in large numbers.

***Brahmachari Sangh :-**

During his Chaturmas in Delhi in the year 1988, Acharyashri put forward the idea of "Brahmachari Sangh". His aim was to found an organisation which would comprise such persons as were inclined to abstain from married life but unable to join the order. He proposed that the members of this organisation should observe celibacy and should not hoard money for their use. Such persons should take an oath before the Acharya and the public to observe these two vows. These people could do a lot of work in the field of social reform and for the spread of religious teachings. Being exclusively devoted to the welfare of others and always living among the people, they will be able to exert a great influence on them. Acharyashri gave the following reasoning in support of the proposed plan, which is worth pondering over especially in the context of modern needs :-

1. There are persons who are free from worldly desires but are incapable of leading the life of Muni. Such persons may be averse to family life and tend to become Munis, but being incapable of leading absolutely pure life required of a Muni, they should not be given Deeksha. Thus the creation of third institution will avoid any

*For the detailed information about this proposal please read the Biography of Acharyashri Jawaharlalji. (P.206-212)

compromise on the strict observance of the Muni code and, at the same time give people a chance to practice asceticism.

2. Such a group of persons will neither be subject to the restrictions which a Muni has to observe nor will shoulder the responsibilities of family life. Thus they will be free to guide other common people. They will also be able to bring about social and religious reforms. There are certain things which can neither be engaged with by a Muni, keeping in view the decorum of his order nor can they be performed by a person leading a family life due to his commitments. Such things can easily be performed by this newly created group of devoted people.

3. The services of such devoted and learned persons could be used for spread of faith within and outside the country; They will be able to organise religious assemblies. They can do a lot of work in the sphere of education which is the foundation of a good life. Their work will be of great value in the field of publication etc.

His refusal to accept Titles

The public of Delhi was so highly enamoured of his person that in a welcome address they showered on him many titles of dignity. He was given titles like 'Jain Sahitya Chintamani' and 'Nyaya Divakar' but he, being against such tradition, refused humbly to accept the titles. His refusal was an example to be followed by his fellow Munis. The far-sighted Acharya knew that such practices may, in times to come, have an adverse effect on the Muni community. A Muni should not have any desire of power and pelf or honour. He is a stoic and views all pleasures and pains with a calm mind. Why then should he be enamoured of earthly titles?

Duty towards nation: Chances of being arrested:-

During those days, politics occupied Indians passionately and constantly and in every part of the country struggle for independence was gaining ground. The British Government was trying to crush this

movement and most of the national political leaders were put behind the bars. Though Acharyashri was a religious head, he was keenly aware of his duties towards the nation. His sermons were steeped in nationalism. He himself wore Khadi. His lectures rose above sectarian divide, the narrow boundaries of religions and, his style, his diction, his sonorous voice and his way of presentation all combined together to make him an outstanding speaker. His deep insight into the subject and his skill in oration attracted a vast number of people from all communities. It was due to his great popularity that the British Government suspected him to be a political leader in disguise. The vigilance department placed him under watch even as the likelihood of his arrest as a political leader increased. The Jain community was concerned about him, and respectfully requested that his lectures should be limited only to religion and that he should not include any political topic in his discourses. His arrest would be a disgrace to the entire Jain community.

At this, Acharyashri roared like a lion and said, "I understand very well what are my duties. I know what is religion. I am a Muni and I can not do or tolerate any thing which is against religion. Slavery is a sin and to accept it is still a greater sin. One who is a slave cannot lead a life according to the dictates of his own religion. Whatever I say, I say with full care keeping in view the dignity of a Muni. Even then, if British Government wishes to arrest me then you should not be afraid of it. One should not be afraid of danger in performing his duty. Munis in particular, should be bold enough to face all the trials and tribulations. They should endure pain while performing religious duties and should not falter in their determination come what may. If your Acharya is arrested while performing his duties you should be proud of it rather than being ashamed of it. The arrest of an Acharya will prove nothing but the brutality of foreign rule."

Seeing his great determination and undaunted courage, people had to keep quiet and the stream of his sermons went on flowing unobstructed.

Leaving Delhi, Acharyashri headed for Rajasthan and held his Chaturmas of Vikram Samvat 1989 at Jodhpur. Here, on 11th of Kartik Shukla, Acharyashri met a delegation in connection with a conference of Jain Munis. It was decided that the conference would be held at Ajmer. Accordingly after making intensive preparations, the conference was held on 5th April, 1933.

Ajmer Sadhu-Sammelan : His idea of 'Vardhaman Sangh'

This conference was attended by 240 Munis from 26 different sects Acharyashri, along with his fellow-Munis, also attended. Acharyashri discussed many problems there but was not very sanguine about the outcome of the meeting.

Acharyashri wanted unity of different Jain sects and wished to see all Jains under the leadership and guidance of one Acharya. In this conference he proposed the establishment of Vardhaman Sangh, a progressive organisation which would look after the whole Jain community and would be headed by one Acharya. For the smooth functioning of the organisation, there could be Upacharyas, Upadhyayas and Ganis etc. but there should be one Acharya for the whole Jain community. He proposed that this Acharya would be the religious head of the whole community in the nation and that every other Muni should be under his leadership and guidance and that all Jains should accept him as their Dharmacharya. The proposal was acclaimed highly by all the Munis present there but they expressed their inability to put it into practice.

After attending this conference, Acharyashri left Ajmer and did service in the villages of Rajasthan, He tried to educate people through his sermons and held his Chaturmas of Vikram Samvat 1990 at Udaipur.

Emancipation of the Harijans of Udaipur:-

During his Chaturmas, Acharyashri exhorted people to mete out humane treatment to Harijans. He insisted that they, being human,

had equal rights in the society. They did not deserve to be despised. Harijans were welcome to attend his sermons and they could listen to him while sitting with other persons. He often advocated their case and rebuked those who considered themselves superior to Harijans. His efforts were not in vain. Harijans on their part gave up the use of meat, wine and the vice of adultery. The number of such persons, who gave up these things, was nearly two thousand. An extract from his speech is appended below :-

“A female sweeper cleans the gutters and protects the people of the town from sickness. Her services are praiseworthy for she saves the life of innumerable persons besides keeping the whole town clean. Even then, if we consider her base and inferior to those ladies who are rich and prosperous and, by virtue of their birth, belong to respectable families, it is nothing but foolishness and ingratitude.”

After holding his Chaturmas at Udaipur, Acharya Shri went to Javad in the year 1990 of the era of Vikramaditya. On his way to Javad, Acharyashri broke his journey at many places such as Delwara, Nathdwara, Nimbheda, Badi Sadri and Kanod and all along, through his moving, healing sermons, awakened people from their deep sleep of ignorance.

Yuvacharya : Celebration at Javad :-

During the conference at Ajmer, it was decided by both the sects of the order of Hukmichandji Maharaj that Munishri Ganeshi Lalji should be formally appointed as Yuvacharya before Falgun Shukla Purnima. People from Javad ardently desired that this auspicious ceremony should be performed at Javad. Their wish was honoured by other people. All arrangements were made and invitations sent out. It was decided that the ceremony would take place between 11 A.M. to 1 P.M. on 3rd of Falgun Shukla of the year 1990 of the era of Vikramaditya. This ceremony was attended by 65 Sadhus and Sadhvis. Besides, nearly seven thousand people from other places had arrived to witness the ceremony. At the appointed hour, Acharya Shri

recited 'Nandisutra' and then he put his coverlet on the shoulders of Munishri Ganeshi Lalji declaring him formally the Yuvacharya. On this day he appealed to the people raise funds for the welfare of victims of earthquake in Bihar. His heart-touching appeal had the desired effect and 'The Earthquake Relief Fund' was its outcome.

A harlot rescued :-

Acharyashri held his Chaturmas of Vikram Samvat 1991 at Kapason. After his Chaturmas, he came to Udaipur. There, one of the devotees who used to come to listen to his sermons was Mumtaz, who was a prostitute. Mumtaz was so moved by the sermons of Acharyashri that she gave up prostitution, and the use of meat and wine, for the rest of his life. The life of harlot was changed and she gained an honourable place in the society. The head-mistress of one of the local schools embraced her, addressing her as sister. So the outcome of the sermons of Acharyashri was that a sinful life was redeemed.

Renouncing his authority :-

During his Chaturmas at Ratlam, in the year 1992 of the era of Vikramaditya, Acharyashri thought that he was getting on in years and that authority should devolve on the young shoulders of Yuvacharya, Shri Ganeshilalji, who would look after the order and discipline of his sect. He was of the opinion that elders should give an opportunity to their successors to work independently so that they might become near perfect. Moreover it was graceful to confer authority on a successor. Inspired by this thought, he prepared an authority letter informing all the Sadhus, Sadhvis and the Jain community under his guidance that henceforward Yuvacharya Shri Ganeshilalji would exercise all his powers and would look after the whole community. He declared this during his sermon on 23rd September, 1935 and backed it up with written authority.

After holding his Chaturmas at Ratlam, Acharyashri headed for Rajasthan. He visited many places such as Chittor, Bhilwara, Gulabpura, Vijay Nagar, Baiwar, Jaithana and Pali etc. At Jaithana,

he met Acharya Hastimalji Maharaj. Their meeting was pleasant and memorable.

Acharyashri in Gujarat :-

The people of Gujarat had been constantly reiterating their request to Acharyashri to visit their state. Keeping their request in view, Acharyashri decided to go to Gujarat and passing through Palanpur, Mehsana, Veerangav and Badwana, he reached Rajkot and held his next Chaturmas there. Once he crossed the boundary of Gujarat State, he delivered his sermons in Gujarati. During his Chaturmas at Rajkot, Mahatma Gandhi and Sardar Vallabhbhai Patel came to meet him. The Jain community of Rajkot got 'Shri Suyagdang Sutra' published which was translated by Pt. Ambika Dutt Shastri under the guidance of Acharyashri.

A respectable place to Harijans :-

After completing his Chaturmas at Rajkot, Acharya Shri travelled through Gujarat addressing audiences and transforming lives. That his focus was welfare of humanity is borne out by the undernoted incident. Harijans who came to listen to his sermons were given a separate, distant place to squat. Acharyashri was shocked to see that the people of Jaitpur discriminated on the basis of caste. He could not tolerate this insult and injustice. He gave a powerful and heart-touching speech advocating the cause of Harijans. The result of his sermon was that the next day all the Harijans were allowed to sit in the forefront. The Harijans too were so much influenced by Acharyashri that they gave up use of meat and wine.

Acharyashri's sermons touched hearts so deeply that the entire state of Gujarat was stirred into action and everywhere people talked of social and religious reforms. Many social reforms were introduced and the people grew more and more religious. Acharyashri was welcomed by many rulers in Gujarat and under his inspiration, many of them prohibited slaughter of animals in their states.

Acharyashri had promised that he would hold his chaturmas of Vikramasamvat 1994 at Morvi. He, therefore, left Jam Nagar on 16th June. But destiny had something else in store for the people of the Morvi. After leaving Jam Nagar, he had hardly walked for five miles when all of a sudden he was attacked by rheumatic pain in his right leg and could not proceed further. At last it was decided that he should hold his next Chaturmas at Jam Nagar.

Against Gambling :-

Following repeated requests of the king of Morvi as also his subjects, Acharyashri agreed to hold his Chaturmas of Vikramsamvat 1995 at Morvi. Countless people used to come to listen to his sermons. On Janmasthanami, Acharyashri gave a discourse on Lord Krishna, but he also criticised the custom of gambling on religious occasions. Gambling is the curse of society and on such religious festivals it is a sin to indulge in gambling. This talk was attended by the king of Morvi and many of his important officers. The king of Morvi was so moved by the speech of Acharyashri that he banned gambling in his state though it was a great loss to the state revenue.

His Greatness :-

Acharyashri came to Rajkot after holding his Chaturmas at Morvi. A few incidents which took place here throw light on how and to what extent does the life of a great saint influence others and mould their personality. Two such incidents are recounted below:-

1. During his stay at Rajkot, a Bohra from Bhavnagar had come to this town and was staying with a friend. This Bohra gentleman was an ardent devotee of Mahatma Gandhi and believed that he was the only saint. According to him all other so called saints and priests were deceitful, fraudulent, cheats and swindlers. He believed that such so called saints were asses under the skin of a lion, who exploited innocent people for their own selfish motives. Whenever his host friend requested that he accompany him to listen to the sermons of Acharyashri, his reply was in the negative. On the third day of

his stay at Rajkot, however he attended the sermon. The speech of Acharyashri had a magical effect on him. He heard the whole speech with devotion and was spell-bound. He was so enchanted by the speech and so enamoured of the personality of Acharyashri that as soon as the lecture was over he came over to Acharyashri and said, "Sir, I have been put to a great loss. I have been staying here for the last three days and due to my own folly I denied myself the benefit of your sermons for the last two days. Now this loss has to be compensated. This can be done by your visit to Bhavnagar. Your visit to Bhavnagar will be of immense benefit to the people of Bhavnagar and besides, I too will be blessed by listening to you for a few more days." He again said, "It is really a great blessing in it self to live under the shelter and care of such saints like you. It is my good luck that I am visiting Rajkot during the period you are here." In this way the mind of this Bohra gentleman which was filled with misgivings was cleared. Thereafter, he showed great respect and reverence for Munis.

2. One day, when Acharyashri was at Ahemdabad, Shrimati Mridula, who belonged to a multimillionaire family came to listen to him. Having listened to his speech she said, "I had a bitter experience about saints and priests and I was of the opinion that this group of people is a disgraceful black spot on the otherwise fair face of the society. But to day, on listening to Acharyashri, I have come to know that I was not right in my thinking, for all saints are not alike. I am really grateful to Acharyashri for clearing my doubts about saints."

A person of character can, by means of his personality, bring a good name to his family, society or nation. This has been amply proved here. Just a few great saints like Acharya shri can brighten the image of sadhus which has been dimmed in the eyes of educated people.

Acharyashri held his Chaturmas at Ahmedabad in the year 1996 of the era of Vikramaditya. However, during this period, Acharyashri did not keep good health. He felt that his end was drawing nearer.

He had lost his old vigour, vitality and zeal, and the roar of a lion. It appeared he was exhausted and needed rest.

After holding his Chaturmas at Ahemdabad Acharyashri proceeded to Rajasthan and held his Chaturmas of Vikram Samvat 1997 at Bagdi. Acharyashri had completed the age of sixty four years and now, due to constant illness and weakness, he did need rest as the demands of peripatetic life were not easy to cope with. People from various places poured in with a humble request that he should stay in their town. People from Ajmer, Beawar, Ratlam, Udaipur, Jalganva, Bheenasar, Bikaner and Jodhpur etc. made repeated requests that he should accept their proposal of staying in their respective towns. Now, Acharyashri could fulfil the wish of people from just one town. He expressed his desire to stay at Bikaner. On his way to Bikaner, at Valunda, he again fell of sick. He stayed there for a few days and having regained his health to some extent left Valunda and came to Bikaner via Nokha, Deshnok, Udairamsar and Bheenasar. He held his Chaturmas of Vikram Samvat 1998 at Bheenasar.

Shri Jawahar Kirnavali :-

During this Chaturmas, Acharyashri had grown very weak and was not in a position to give lectures. Munishri Shrimalji and Munishri Joharimalji used to give sermons and Acharyashri used to sit silently in the assembly hall. When Acharyashri had strength, vigour and vitality, his splendid speeches in his inimitable scintillating style used to overpower listeners. But alas, old age had rendered his oration less effective. Shri Champalalji Bandhiya from Bheenasar, who was an ardent devotee, thought that all the speeches of Acharyashri should be compiled and published for the benefit of the community. Accordingly under the guidance of Shree Shobhachandra Bharilla many parts of 'Shri Jawahar Kirnavali' were published. On 4th of Kartik Shukla his birthday was celebrated with much enthusiasm. On this occasion many speakers recounted his life and accomplishments.

Golden Jubilee of his Deeksha:-

On 18th February, 1942 Acharyashri Jawaharlalji Maharaj completed 50 years of his Muni Deeksha. By this time he had got back to Bikaner after holding his Chaturmas at Bheenasar. The Golden Jubilee of his 'Deeksha' was celebrated at different centres with tremendous enthusiasm. In the assembly held at Beawar at Jain Gurukul the following resolutions were passed :-

1. Jain Gurukul, Beawar expresses its great joy on the occasion of the 50th year of the Deeksha of Acharyashri Jawaharlalji who is the light of Jain community and life giver of the Jain culture. He, as a great preacher, has been enlightening the Jain community and we wish that we may continue to be blessed by his guidance for many, many years to come.
2. The lectures of Acharyashri are way beyond the confines of time place and nation. They are universal in their appeal and are meant for all persons of all ages. His discourses are original and are enriched with deep-rooted knowledge of scriptures. They satisfy the need of spirit, religion and nation. His sermons are so useful to humanity in general that this assembly most earnestly beseeches Shri Hitechhoo Shravak Mandal, Ratlam; Shri Shwetamber Sadhumargi Jain Hitkarini Sanstha, Bikaner; Shri Jain Gyanoday Society, Rajkot and other such organisations that they should put their best efforts in getting them published for the general good of humanity.
3. Maharaj Jawaharlalji is an Acharya who has exerted great influence on the people of every community. It is, therefore, necessary that the biography of such a religious preacher should be published for the inspiration and uplift of the community. Hitechhoo Shravak Mandal, Ratlam is requested to undertake this auspicious duty.
4. This assembly requests the community to commemorate the day associated with this great soul by launching some major project for the welfare of humanity and they should put their best efforts in accomplishing the task undertaken.

PASSING AWAY

Having grown old, Acharyashri kept indifferent health. He grew weaker day by day. At Bikaner, he was again badly affected by rheumatism and suffered from severe pain in his knees. He came to Bheenasar and stayed at a house built by Seth Champalalji Banthia. He was attacked by paralysis on 30th May, 1942 and the right part of his body was rendered useless. Yuvacharya Shri Ganeshilalji on being apprised of this, came over to Bheenasar. Acharya Shri felt that his end had come. On 18th June, 1942, in a written apology he expressed his views as follows :-

1. I sincerely apologize to all Sadhus and Sadhvis and the whole Jain community for transgressions committed by me.
2. My body is becoming feebler and feebler with the passage of time and I have lost all vigour, strength and vitality. Old age has started telling upon my body and I may, any time, cease to live this earthly life. It is, therefore, my ardent desire to apologize to all living beings and particularly to my own community. I hope this pardon will be granted by you.
3. I have attained the age of 67 and have completed more than 50 years after my Deeksha. During this period I remained in close contact with the community (Chaturvidh Sangh). In the year 1975 of the era of Vikrmaditya, I was entrusted with the responsibility of looking after the sect. Since then I have been bearing this great burden on my weak shoulders. Though I was not capable of shouldering this colossal responsibility, the inspiration given by Acharyashri Shrilalji Maharaj and by Shree Sangh enabled me to perform this duty with all humility. I was very much conscious of my failings and blemishes and did not deem myself fit to take the place of Acharyashri Shrilalji. But, obeying the commands of Acharya Shri and Sheesangh, I had to shoulder this responsibility. Since then, for strengthening discipline in the organisation, many changes and reforms were brought about. Though these were strictly in keeping with the dictates of scriptures, some people might not have liked them and they might have felt hurt. I sincerely and humbly apologize to all such persons.

4. I sincerely and humbly apologize to Sadhu Sangh. My relations with them were the relations of teacher and pupil, administrator and subordinate, and master and servant. In the best interests of the order, and discipline of Sadhu Sangh, and for promotion and welfare of the community some reforms and changes were brought about. All these changes were in keeping with the provisions of the scriptures. All these changes and reforms were hailed by the Sadhus and I do not think that they offended any body. Yet if some body felt offended or hurt during the performance of my duties, I humbly apologize to him. I hope that he will grant me pardon for the peace of my soul at this last hour.
5. While performing my duties, I came into contact with many Acharyas of different sects of the community. I was also in close touch with many old Munis. In some cases I opposed their views and I might have (though unknowingly) behaved in a way not liked by them. I also apologize to them for any such obstinacy on my part and humbly request them to grant me pardon for that offence.
6. During the long tenure of my Sadhu-Jeevan I have been advocating those causes which in my opinion were justified. My sermons were always based on truth as I saw it. During this period there were some differences on principle and, as a seeker of truth, I held many discussions. On such occasions, feelings of people holding a different view of life, religion and virtue might have been hurt. I humbly apologize to such persons and I assure them that despite difference in principle I did not consider them as my opponents I always took them to be my friends in my personal capacity. I hope they will forgive me.
8. My fellow Sadhus who were with me served me with love and devotion. The service done by them during the period I maintained my health, vigour and vitality and also during the period of my sickness deserves praise. They neglected their own selves and under all conditions and circumstances served me with full devotion. I am, really, very much grateful to them and hope that their lives will remain a perennial source of inspiration to the new entrants as Sadhus.
9. Due to physical weakness I was unable to perform my duties and found myself incapable of looking after the community properly

I, therefore, entrusted Yuvacharya Shri Ganeshilalji with all such responsibilities. He has been performing his duties for the last eight years with devotion. The work done by him deserves all praise and he has proved himself as a competent would-be head of the religious government. I am also happy to observe that my community has accepted him as their Acharya and are very much respectful and devoted to him. I express my ardent desire for the promotion and well being of all living beings under his able guidance and leadership.

10. Friends, every living being, on the face of this globe, is mortal. On the appointed day he has to cease to live in the shape and form he had taken. This mortal body is like a garb which he has to throw when worn out. He has to go on changing these garbs till he attains salvation through complete purification of soul. The only desire I express is that my next life should be the next step towards the purification and elevation of soul.
11. I renounced worldly life and embraced Bhagwati Dheeksha. I tried to perform my duties according to my own abilities. To this day it is my ardent desire that the stream of the religion should go on flowing for ever and for ever purging the people of their sins.

These heart - touching expressions of Acharya Shri were read out in the hall. The eyes of every person present were filled with tears. They were overcome with a sense of anticipated loss and they started feeling that soon they would lose his guidance. His feeble body and weak health forebode the end of his earthly existence and a deep melancholy settled down upon their hearts. Acharyashri had already been suffering from paralysis and now he had to suffer from the intolerable pain of a carbuncle on the left side of his waist. Dr. Elan who was a famous surgeon of Bikaner insisted on the necessity of operation. But after a few days the carbuncle burst automatically without any operation. Acharyashri endured all the pains with patience and with a stoic mind. The healing of the carbuncle took nearly six months.

Due to his constant sickness, the period of his last Chaturmas was spent at Bheenasar. During his period devotees from several parts of the country poured in to see him and to pay their respect to this great soul.

The carbuncle having healed, the health of Acharyashri showed some improvement. Hardly had he improved when a dangerous boil appeared on his neck causing him pain. Very soon many boils erupted on other parts of his body.

All of a sudden, on 10th July, 1943, the condition of Acharyashri worsened. On the advice of Acharyashri himself and other Munis of Shri Sangh 'Tivihar Santhara' was performed with the help of Yuvacharya Shri Ganeshlalji. This 'Tivihar Santhara' was performed at about quarter to twelve. Again, at 1 P.M. of the same day 'Chauvihar Santhara' was performed with the help of Yuvacharya and at about 5 P.M. Acharyashri left for his heavenly abode. His passing away was a great shock to all.

When his soul was struggling hard to get loose, one could see a divine glow on the face of Acharyashri and every person who paid his last homage to this soul did not remain unaffected for it appeared as if he lay in deep meditation.

To crematorium :

The procession to crematorium started on the morning of 9th Ashad Shukla. Seth Sh. Champalalji Bantia had arranged for a silver bier. The procession was led by a royal band and was joined by countless people including women and children. On this occasion a state holiday was declared and all the offices and educational institutions remained closed. The market of Bikaner and the surrounding areas also remained closed. Passing through Bheenasar and Gangashahar the procession reached the crematorium at 12 P.M. The Pyre was made with fragrant things like sandalwood, Ghee, Coconut and Camphor and the body was cremated.

The sad news of his passing away spread across the country and people paid their homage to this great soul in assemblies held in various parts of the country. A joint assembly of the 'Chaturvidh Sangh' of Gangashahar and Bheenasar was held. People expressed their sorrow and paid homage to their great teacher and religious leader. The assembly passed a resolution that in the memory of Acharyashri people should raise funds and should undertake some work for the welfare of the community. Instantly, an amount of Rs. one lac was collected and later on in the memory of Acharyashri, 'Shri Jawahar Vidyapeeth' was established.

SOME MEMORABLE EVENTS

In the first four chapters we have tried to throw light on the life of venerable Acharyashri Jawaharlalji in his role as a devotee and Acharya. Keeping in view the continuous tide and ebb of his life we did not mention some memorable events. Many great political, social and religious leaders would meet Acharyashri and hold discussions with him. His meeting with such persons is described in this chapter. Names of the Munis who received Deeksha from Acharyashri have also been mentioned. This chapter, therefore serves the purpose of recording those facts which did not find appropriate place in the preceding chapters. This will enable us to understand his personality more fully. Acharyashri was hugely popular in his life time, exerted profound influence in every field of life and commanded great respect in social, religious and political arena.

Some prominent persons and Acharyashri

Mahatma Gandhi :-

Acharyashri held his Chaturmas of the year 1993 of the era of Vikramaditya at Rajkot. On 29th October, Mahatma Gandhi visited Rajkot. He had already been apprised of the greatness of Acharyashri and he knew that Acharyashri put more and more self-restraint on himself. Besides he was an excellent orator whose speeches were informed with wide - ranging knowledge, deep insight and broad mindedness. Despite his busy schedule, Mahatma Gandhi decided to meet Acharyashri and have the benefit of his pious company. On the afternoon of the day he was to leave Rajkot, he met Acharyashri. The proposed meeting was not publicised so that Mahatma Gandhi availed himself of the opportunity to be with him without being disturbed. The two great men talked for a length of time. As he was taking Acharyashri's leave, Mahatma Gandhi said that he wished to listen to his 'Pravarchan' but that due to shortage of time he was denying himself this privilege.

Lokmanya Tilak :-

After holding his Chaturmas of Vikrmasamvat 1972 at Ahmedabad, Acharyashri visited the surrounding areas such as Ghodnadi and Rajanganva and came back to Ahemdabad. Just then Lokmanya Bal Gangadhar Tilak had been released from jail and was visiting Ahemdabad. He had heard about Acharyashri from such prominent persons as Shri Kundanlal Firaudia, Shri Manikchand Mootha, Seth Kishandass Mootha and Shri Chandanmal. Lokmanya Tilak met him, discussed the principles of Jainism, was impressed by Acharyashri and wrote the following :-

"I am really very much grateful to Acharyashri for having presented before me the true picture of a great religion of my nation. Jain Munis are a great asset to the nation and are beyond comparison as regards sacrifice, restraint, devotion and meditation. I have been blessed by the sermons of a great Jain Acharya. He is superb in holiness and is inimitable in his qualities as a Muni"

Madan Moahn Malaviya :-

On completing his Chaturmas of Vikramsamvat 1984 at Bheenasar, Acharyashri came to Bikaner. Madan Mohan Malviya who was visiting Bikaner and had heard about Acharyashri, attended his sermon. He was deeply impressed and expressed his deep regards to Acharyashri in person.

Shrimati Kasturba Gandhi :-

Shrimati Kasturba Gandhi (Ba---) visited Acharyashri during his Chaturmas at Ghatkopar (Bombay) in the year 1980 of the era of Vikramaditya. Giving the ideal example of Kasturba, Acharyashri inspired women to live a simple life and wear Khadi. After the lecture of Acharyashri, Kasturba was requested to address the assembly. She said, "I feel blessed to see Acharyashri face to face. The purpose of my coming over here has already been fulfilled and now I do not

think there is any thing left for me to speak. Acharyashri has already accomplished what I wished to do."

Shri Vitthalbhai Patel :-

During the same period Vitthalbhai Patel attended the sermon of Acharyashri and was so enamoured of him that he expressed his inability to find appropriate words to praise him.

General Bapat :-

On the eve of his Chaturmas of Vikramsamvat 1971, Acharyashri visited Parner. Among those who attended his sermons at Parner was General Bapat. General Bapat had an excellent memory and immediately after listening to the lecture of Acharyashri he would compose and recite poems in Marathi elucidating Acharyashri's thought. He had a deep regard for Acharyashri and was one of his ardent devotees.

A short introduction of General Bapat will not be out of place here. A brilliant scholar, he had stood first in I.C.S. and while undergoing training in England he read about the arrest of Lala Lajpat Rai. Unable to restrain his feelings, he delivered a speech in England which, though, was not appreciated by the British Government who tagged him 'dangerous' and kept him under constant observation. Shri Bapat was a great nationalist and as duty to the nation beckoned he gave up his position as a servile officer of the foreign government. Though he resigned his position, he stayed on in England and passed Bar at Law. Then he left England for Germany when he learnt the art of making bombs. From Germany he returned to India, taught the skill to young Indians and thenceforward all his activities were aimed at the overthrow of the British Government. General Bapat swept streets during early hours, wrote articles for English news papers in day time, devoted his evenings to lecturing and thereby enhancing awareness about freedom and progress, and at night taught the children of untouchables.

Professor Rammurti :-

Acharyashri held his Chaturmas of Vikramsamvat 1972 at Ahmednagar. Professor Rammurti happened to be there then. People of the city were greatly influenced by the lectures of Acharyashri and his fame attracted Professor Rammurti who came to listen to his discourse alongwith his companions. He was so enamoured of the wisdom and personality of Acharyashri that after the discource of Acharyashri he said, "I do not know what to say. I do not stand anywhere as compared to Acharyashri. If he is a sun, I am a fire-fly. In the presence of the sun a fire-fly is insignificant. Same is the case with me. I am very much fond of listening to great orators; but for the first time in my life I have felt that Acharyashri is inimitable in his qualities as a speaker and is beyond comparision in wisdom. During the past many years of my life I have never been so much moved as to-day. If our nation is blessed by just ten such Sadhus, there will be no doubt about its resurrection.

When I left my lodge I did not expect that I was going to listen to such a great man who is superb in his wisdom and in his qualities as an orator. I, in my future years, will never forget this happy experience for it is really bliss to listen to such elevated souls."

Shri Vinoba Bhave :-

In Vikramsamvat 1981. Shri Vinoba Bhave met Acharyashri at Jalganva and stayed with him for three to four days.

Shri Jamnalal Bajaj :-

During the same period Shri Jamnalal Bajaj, a prominent freedom-fighter, came to see Acharyashri and benefited from his holy company.

Shri Manubhai Mehta :-

Shri Mehta was the Prime Minister of Bikaner State and was

one of the Indian delegates who attended the first Round Table Conference held in London. Shri Mehta was greatly influenced by Acharyashri. He attended many discourses of Acharyashri at Bheensar (Bikaner) during his Chaturmas of the year 1984 of the era of Vikramaditya. He was so much taken up with the appearance and demeanour of Acharyashri, his perfect diction, and his deep-insight into the subject that he became his faithful follower. He attended the sermons of Acharyashri alongwith his family many a time. While leaving India for London to attend the Round Table Conference, he went to Acharyashri for his blessings and guidance.

Shri Ram Naresh Tripathi :-

Shri Ram Naresh Tripathi, who was a great scholar of Hindi and was an eminent poet, found an opportunity to come into contact with Acharyashri at Fatehpur. Later on he attended many sermons of Acharyashri during his Chaturmas at Bikaner in Vikram Samvat 1987 and having been greatly influenced by Acharyashri, he became his faithful follower. Later on he published an article on Acharyashri in 'Saraswati' (a famous Hindi Magazine). A few lines from this article are reproduced :-

"I met Acharyashri last year at Fatehpur. He is a man of ideal character, leads a pious life and is inimitable in self-mortification. Though he is a great scholar, and has deep knowledge and insight he has no pride. He is free from desire and is kind and benevolent. All his sermons have great relevance to contemporary times. He is a bold orator but at the same time is never harsh or repulsive."

Kaka Kalelkar and Bukhari brothers :-

Acharyashri held his Chaturmas of the year 1988 of the era of Vikramaditya in Delhi. During this period, he became an object of love and devotion for Jains and non-Jains alike. Many Hindu and Muslim political leaders attended his sermons and were greatly inspired.

Kaka Kalelkar a famous scholar and thinker, attended his sermons and was highly pleased to listen to his articulation of nationalist thought. Other famous political leaders who attended his sermons were Shaikh Ataullah Shah Bukhari and his brother Habibullah Shah Bukhari. They extolled Acharyashri after listening to his sermons.

Sardar Patel :-

Sardar Vallabhbhai Patel came to see Acharyashri on 13th October during his Chaturmas at Rajkot in the year 1993 of the era of Vikramaditya. Sardar Patel was anxious to have a private talk with Acharyashri and therefore he came at 3 in the afternoon. The news of arrival of Sardar Patel had spread like fire and due to this many non-Jains also attended the discourse of Acharyashri on that day. When Acharyashri finished his sermon Sardar Patel addressed the audience and said, "It is really a great blessing that you find an opportunity to listen to Acharyashri. But unless you think and try to assimilate what you have heard, you will not be benefited by his sermons."

Pattabhi Sitaramaya :-

After holding his Chaturmas at Rajkot in the year 1993 of the era of Vikramaditya Acharya shri came to Porbandar. During his stay at Porbandar, Pattabhi Sitaramaya a famous orator, freedom-fighter and scholar, visited Porbandar. Apprised of the popularity and fame of Acharyashri, he came to see him and felt very happy after his meeting.

Shri Thakkar Bapa and Shrimati Rameshwari :-

Shri Thakkar Bapa, who was a famous freedom-fighter and was connected with the work of emancipation of Harijans, came to meet Acharyashri on 4th October, 1937 at Jamnagar. Shrimati Rameshwari Nehru also accompanied him. Both of them discussed some of the problems in connection with the uplift of Harijans and expressed their gratitude for the pious company they found themselves in.

Deekshas under Acharyashri

Name	Deeksha Samvat	Place where the ceremony was performed
Sh. Radhalalji	1956	Khachrod
Sh. Ghasilalji	1958	Taravaligarh
Sh. Ganeshilalji	1962	Udaipur
Sh. Pannalalji	1962	Udaipur
Sh. Lalchandji	1966	Javara
Sh. Vaktavarmalji	1969	Chichvad
Sh. Surajmalji	1975	Hivada
Sh. Bhimrajji	1979	Satara
Sh. Siremalji	1979	Satara
Sh. Jeevanlalji	1979	Poona
Sh. Jawaharmalji	1979	Poona
Sh. Kesarimalji	1980	Ghatkopar (Bombay)
Sh. Chunnilalji	1981	Jalganva
Sh. Birbalji	1981	Jalganva
Sh. Sugalchandji	1983	Baiwar
Sh. Rekhchandji	1985	Churu
Sh. Hameermalji	1985	Churu
Sh. Chunnilalji	1989	Jodhpur
Sh. Gokulchandji	1989	Jodhpur
Sh. Motilalji	1989	Jaitaran
Sh. Phoolchandji	1991	Kapasan
Sushri Jhammubai	1992	Ratlam
Sushri Sampatbai	1992	Ratlam
Sh. Ishwarchandji	1999	Bheenasar
Sh. Nemichandji	1999	Bheenasar

Chaturmas of Acharyashri

Vikram Samwat	Place where he held his Chaturmas	Vikram Samwat	Place where he held his Chaturmas
1949	Dhar	1974	Meeri
1950	Rampura	1975	Hivada
1951	Javara	1976	Udaipur
1952	Thandla	1977	Bikaner
1953	Shivgarh	1978	Ratlam
1954	Sailana	1979	Salora
1955	Khachrod	1980	Ghatkopar (Bombay)
1956	Khachrod	1981	Jalганva
1957	Maheedpur (Ujjain)	1982	Jalганva
1958	Udaipur	1983	Baiwar
1959	Jodhpur	1984	Bheenasar
1960	Baiwar	1985	Sardarshahar
1961	Bikaner	1986	Churu
1962	Udaipur	1987	Bikaner
1963	Gangapur	1988	Delhi
1964	Ratlam	1989	Jodhpur
1965	Thandla	1990	Udaipur
1966	Javara	1991	Kapasan
1967	Indore	1992	Ratlam
1968	Ahemad Nagar	1993	Rajkot
1969	Junner	1994	Jam Nagar
1970	Ghod Nadi	1995	Moratri
1971	Jamganva	1996	Ahemdabad
1972	Ahemad Nagar	1997	Bagdi
1973	Ghod Nadi	1998	Bheenasar
		1999	Bheenasar

Important years of Acharya Shree's life :-

Birth: 4th Kartik Shukla, Vikram Samvat 1932.

Muni-Deeksha : 2nd Marghsheersha Shukla, Vikram Samvat 1948.

His nomination as Yuvacharya : 9th Chetra Krishna, Samvat 1975.

Taking over as Acharya : 3rd Ashad Shukla, Samvat, 1977.

Golden Jubilee of Deeksha : 2nd Margsheersha, Vikram Samvat 1998.

Passing away : 8th Ashad Shukla, Vikram Samvat 2000.

HIS PERSONALITY

In this vast and populous world, a mere individual may not be of great significance. But at the same time, there are individuals who have accomplished incredibly magnificent things and whose personalities are anointed with greatness. Acharyashri, a man of high distinction, was the most illustrious of them all. For fifty years he served humanity in general and his community and his nation in particular. Through all that long span of time he played an active and often leading part in the affairs of his community. His appearance and demeanour, the lion like countenance, familiar to every one, the deep sonorous voice; the perfect diction; the cogency of his argument; his wisdom and deep insight and his benevolence, all combined to make him the most outstanding teacher and preacher of his time. Consider the loftiness of his aim : to restore to people their self esteem, to remove their ignorance, to emancipate women, to redeem the outcastes, to purge the human race of their sins, and to create in them a feeling of love for all living beings. If we take note of the amazing measure of success that he achieved, sum it all up, we would be hard put to finding any other man of this century more worthy than he of the honour and reverence of future generations. It was his virtues and qualities that made him exalted and not his birth.

The child Jawahar of Thandla had been a victim of the curse of fate right from his birth. He lost his mother at the age of two and was deprived of the shelter of his father when five. This orphan, who could not even complete his education, rose to the exalted status of an Acharya and this was possible due to his revolutionary personality, far-sightedness, self-mortification and self-restraint. It was mainly due to his godly qualities that he became an object of love and devotion for countless people of the country, and remains, to this day, a perennial source of spiritual inspiration to millions and millions of people in India and elsewhere. During his life time Acharyashri Jawaharlalji visited many places in Rajasthan, Madhya Pradesh, Gujarat and Maharashtra and always travelled on foot. Through his discourses and his persuasive power he brought about religious awakening and rid the society of many evil customs and superstitions. He raised his voice against the slaughter of animals and offering of sacrifices. He emancipated women and the outcastes. A great religious leader, he also worked in the cause of freedom and nationalism, making the people of the country realize that slavery was the greatest curse and

exhorting them to shun the use of imported things. It was due to his efforts that many institutions were established for the service of humanity.

He reached out to every person whether he was a pauper or a king, poverty-stricken or multi-millionaire; ordinary or distinguished. He not only influenced great leaders like Mahatma Gandhi, Lokmanya Tilak, Madan Mohan Malvia, Sardar Patel and Vinoba Bhave but also influenced kings, barons, land-lords and high officials and, through his sermons, enlightened them. His distinguishing characteristics were his determination, presence of mind, disciplined life, love for the poor and down trodden, vigorous and lively speeches, devotion to the cause of religion and a passion to serve others. Even as an Acharya of Jainism he commanded great reverence from people belonging to various religions. He was so highly influential that a person who happened to listen to him only once became his admirer irrespective of the caste or creed he belonged to. Getting to know or listen to Acharyashri proved a blessing to many who had been leading a miserable life. Many people gave up violence and started leading a pure and pious life. Acharyashri brought about revolutionary changes in the character of many persons such as Mumtaz, a prostitute of Udaipur, and Kishan Patel a hunter. This happened due to the superb qualities of Acharyashri as a religious teacher and preacher.

Right from his childhood, Acharyashri exhibited boldness and presence of mind. He was a man of determination and great powers of endurance. The incident of going on a bullock-cart through a dangerous mountainous region, a desire for freedom from worldly attachment, and his decision of undergoing an operation without anaesthesia all bespeak his boldness, presence of mind, endurance and patience. He was a great stoic to whom pleasure and pain were alike.

Acharyashri was very courageous and remained unmoved in the face of dangers, disasters, trials, tribulations and ordeals of life, but at the sight of the poor and down trodden his heart melted like butter. He could not see any living being suffering from pain and was always ready to make the highest sacrifice for the welfare of the weak and the poor. During the famine of the year 1975 of the era of Vikramaditya his heart was filled with pity beyond measure. He himself looked after and served the fellow Munis who were suffering. Through his lectures he persuaded people to serve the victims of famine and flu.

Besides, he achieved great success in curbing the practice of slaughter of animals and of animal sacrifice. He had compassion for every living creature.

He knew that slavery was the greatest curse on the nation. He had great love for his nation and had a burning desire to break the bonds of slavery. He was of the opinion that one can not follow the teachings of his own religion unless he was a free citizen of a free nation. Slavery was a sin for him. Through his discourse, he persuaded people to be national-minded and to shun the use of imported things. He created among the people a liking for indigenous things. Thus we see that he was a true religious leader who was heart and soul not only for his community but also for the entire nation.

Acharyashri was a great public speaker. Whenever he spoke from the pulpit he always held the audience spell - bound. Not a sound was heard except for the wave of delighted laughter breaking over the rows of listeners. His personality was suffused with greatness. He was a man of progressive ideas. Whoever heard him speak for some time got so enamoured of him that he became his faithful devotee. He was a bold speaker and always advocated the truth as he saw it. Notwithstanding his boldness, he was never disagreeable or repulsive. His approach was never narrow. He always rose above the confines of religion. Because of this, his audience always consisted of people from various religions. People from every walk of life and of all religions came to listen to him.

On the whole Acharyashri Jawaharlalji was an ideal saint. He was never attracted by the glamour of high position and was never, in his life, affected by praise or criticism. He was a great Sadhu who believed in self-restraint and self-mortification. He loved all alike. He had a long cherished desire to unite all sections of Jain community and wanted to see the entire community under the leadership of one Acharya. Though he could not succeed in this mission during his life time, the community inspired by his ideals is tending to come under one flag and his plan of 'Veer Sangh' is going to be translated into reality. His passing away was a great shock to the entire community. Though many tributes have been paid to this great soul, the real tribute will be to carry out the mandate that our great teacher has given us. Though we will never see him as we saw him for nearly fifty years, the light of his teachings will continue to illumine our lives for many many years.



राम चमक रहे भानु समाना

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Tel.: 0151 2270 261/262/359

Email: absjsbkn@yahoo.co.in | www.sadhumargi.com