

A Revolutionary Step in the  
Sthanakwasi Society on the occasion of  
Acharya Jay's Tri-centenary Birth year  
Started by Dr. Padamchandraji Maharaj Saheb.

# **SAMAN AND SAMANI DIKSHA**

(An overview)



~**Publisher**~

Jay Parshva Padmodaya Ahimsa Research Foundation, India.

❖ **Saman and Samani Diksha:**

An overview

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# **SRI JAYMAL JAIN PARVA PADMODAYA MUMUKSHU INTERNATIONAL RESEARCH INSTITUTE (AN INTRODUCTION)**

## **Establishment**

On the occasion of Tri- centenary Birth Year of Ekbhavavatari Acharya Samrat Pujya Shri Jaymalji Maharaj Saheb, **Sri Jaymal Jain Parsva Padmodaya Mumukshu International Research Institute** was established in November 2007. The Inspiration to form this organisation came from the discourses of Pujya Gurudev Sanyam Shiromani , Agam Vivechak , Pandit Ratna, the then Upadhyay Pravar and present Acharya Shri Parshvachandraji Maharaj Saheb and Pravachan Prabhavak, Swadhyay, Dhyan, 12 vraton ke prabal prerak, , Mahamanishi Dr. Shri Padamchandraji Maharaj Saheb.

## **Main Object**

The main object of this research institute is to incorporate and flourish the culture of non-violence, charity, sympathy, goodwill, morality and to create awareness amongst all people throughout the world. The organization will also carry out researches in this regard.

## **Primary Goal**

- 1) To train Saman and Samani for popularizing non-violence and spreading the universal principles of Bhagwan Mahaveer amongst all people in India and abroad. To accomplish this goal, an arrangement to be made to send them to various places across the country as well as facilitate foreign visits from time to time.
- 2) To open training centres across India and conduct classes for Saman-Samani Group for training them in spreading and popularizing the rule of Jina and principles of Jainism.

- 3) To provide free boarding and lodging facilities, food, medicine etc. at the aforesaid training centres for Saman-Samani and also for spirituality seeking souls, mumukshus and adorers (aaradhaks).
- 4) To send Samans and Samanis abroad for promoting non-violence, vegetarianism and goodwill & to take care of their lodging, travel and other basic facilities .
- 5) To establish research centres for performing research on topics such as non-violence, vegetarianism, environmental protection etc. and to provide study material, lodging and other facilities for the research trainees.
- 6) To collect & make others collect literature on topics such as non-violence, vegetarianism, upliftment of society & national awakening. Arrangements shall be made to publish and distribute such useful books.
- 7) To open centres in every nook and corner of the country for spreading non-violence and protecting environment.
- 8) To establish Ahimsa University for advocating and making people non-violent.

### **Founder Hereditary Trustees of this Institute**

(Conventional Descendant Founder Trustees)

- 1) Shri Suresh kumar Galada
- 2) Shri Ashok kumar katrela
- 3) Shri A.N. Prakashchand Bohra
- 4) Shri Malli kumar Daga
- 5) Shri Ravindra kumar Kothari
- 6) Shri Naman Gundecha (s/o. Late Lalith kumar Gundecha)

### **Descendant Founder trustee of this Institute**

- 1) Shri Amarchand Bokdia

## **\*Acharya Tradition\***

1. Acharya Samrat Shri Jaymalji Maharaj Saheb
2. Acharya Pravar Shri Raichandraji Maharaj Saheb
3. Acharya Pravar Shri Aaskaranji Maharaj Saheb
4. Acharya Pravar Shri Sabaldasji Maharaj Saheb
5. Acharya Pravar Shri Hirachandji Maharaj Saheb
6. Acharya Pravar Shri Kasturchandji Maharaj Saheb
7. Acharya Pravar Shri Bhikamchandji Maharaj Saheb
8. Acharya Pravar Shri Kanmalji Maharaj Saheb
9. Acharya Pravar Shri Jeetmalji Maharaj Saheb
10. Acharya Pravar Shri Lalchandji Maharaj Saheb
11. Acharya Pravar Shri Shubhchandraji Maharaj Saheb
12. Acharya Pravar Shri Parshvachandraji Maharaj Saheb

## **\*Swami Parampara\***

1. Swami Pravar Shri Kushalchandji Maharaj Saheb
2. Swami Pravar Shri Bhagwandasji Maharaj Saheb
3. Swami Pravar Shri Harakchandji Maharaj Saheb
4. Swami Pravar Shri Surajmalji Maharaj Saheb
5. Swami Pravar Shri Dayachandji Maharaj Saheb
6. Swami Pravar Shri Rajmalji Maharaj Saheb
7. Swami Pravar Shri Nathmalji Maharaj Saheb
8. Swami Pravar Shri Chouthmalji Maharaj Saheb
9. Swami Pravar Shri Baktavarmalji Maharaj Saheb
10. Swami Pravar Shri Ravatmalji Maharaj Saheb
11. Swami Pravar Shri Chandmalji Maharaj Saheb

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# Golden History of Shri All India Shwetambar Sthanakwasi Jaymal Jain Shravak Sangh

## (Formation)

The soul and religion are linked to each other from time immemorial. During the passage of time, the soul gets delinked from the religion and at times it becomes spiritual by taking birth in a particular area. In the arya kshetras of adai dweep, Thirthankars again streamline the flow of the religion from time to time by establishing the four-fold Tirth namely laymen (shravak), laywomen (shravika), monks (sadhu), and nuns (sadhvi). During the regime of these Thirthankars, firstly the Ganadhars and thereafter the Pontiffs (Acharyas), Pastors (Upadhyayas), Monks (Sadhus) and Nuns (Sadhvis) prevent the drying of the religious flow by showering the preachings of the spiritual gods. Their influential religious propagation and strong efforts go a long way in preventing the wandering of the soul.

Amongst the chain of such Acharyas, one great Acharya Shri Jaymalji Maharaj Saheb's soul was born 300 years ago on this earth to make a great impact in popularizing Jainism. He took the vow of celibacy for his entire life at the prime and young age of 22 years . He attained sainthood on Margsirsh Krishna 2, Vikram Era 1788 with the aim of freeing himself from the bondage of karmas. He became the disciple of Acharya Shri Bhudharji Maharaj, followed strict discipline, undertook lots of austerity measures and became a great scholar of Jain scriptures. He vanquished the so called lenient practitioners (Shitilacharis) of Jainism by defeating the yati group in debates. There were many territories which remained prohibited for pure followers of the principles pertaining to sainthood due to the widespread terror of these yati groups . He opened these territories for the travel of scripture following monks and nuns. He was thus named 'Charcha-Chakravarthy' (King of Debates). Impressed by the great disciplinary and austere life of Shri Jaymalji Maharaj Saheb, the four-fold congregation conferred the title of Acharya on him with dignity on Akshaya Tritiya (Vaishakh Shukla 3), Vikram Era 1805 at Sinhpol (A Jain Shrine) of Jodhpur city in Rajasthan. On the day he was conferred the title of Acharya, Shri All India Shwetambar Sthanakwasi Jaymal Jain Shravak Sangh came into being.

# **\*Yugpradhan Acharya Samrat Shri Jaymalji Maharaj Saheb\***

**(A Towering Personality)**

Ekbhavavatari, Charcha–Chakravarthy, Bishma-Pratijnyadhari, Charitra-Chudamani, Akhand Baal Brahmachari, Intense austerator, Yugpradhan Acharya Samrat Shri Jaymalji Maharaj Saheb practiced for the welfare of his soul and with the aim to propagate Jainism, he enlightened 700 great souls by his excellent vairagya life (aversion leading to renunciation) and heart touching discourses. He gave them Jain Bhagvati Diksha Mantra and came to be known as 'Diksha Daneshwar' in the erstwhile Jain Society.

He exalted the post of Acharya from Vikram Era 1805 to 1851 and this great soul toiled hard for spreading Jainism. Later on, the main purpose with which he accepted the path of restraint, with that sole aim and in order to achieve that, he got completely involved in spirituality and self - contemplation, having come to know through intuition and power of knowledge, that his end is near, he gave up the post of Acharya in Vikram Era 1851, announced his successor and handed over the title of Acharya to Shri Raichandraji Maharaj Saheb in his own presence. He was referred to as Acharya of Acharyas and reputedly named Gachchadhipati Pujya Shri Jaymalji Maharaj Saheb.

His contemplation was always fundamental and supernatural. This contemplation was depicted in words in the form of influential discourses and simple but interesting composition of poems. These forms entered the heart (inner part) of the people at large and enabled them to overcome bad traditions, bad rituals and superstitions in the erstwhile plagued conventional society. There are more than 250 such all time and universal poetries composed by Acharya Samrat which led to blowing the cunch for revolutionizing the society. This was the reason he became famous as a great social reformist and saint–poet. He removed the idol - worship and the leniencies in practices (shithilachar) from the root and was called Yugpradhan.



## **\*Bhikshu – Bhikshuni Diksha Tradition Of Acharya Samrat\***

(Glimpses from the History)

In the Jain history, Saman–Samani Diksha tradition cannot be termed as innovative. About 200 years ago, during the period of Ekbhavavatari, Bhishma - Pratijnyadhari, Akhand Baal Brahmachari, Charcha - Chakravarthy, Yugpradhan Acharya Samrat Puja Shri Jaymalji Maharaj Saheb, the tradition of Bhikshu - Bhikshuni Diksha was started. Yugpradhan Acharya Samrat had a vision to make people entering the path of restraint shine glowingly through penances. He took a decision that those people who were interested in taking forward the path of restrained life shall be given full Diksha only when they were matured in age, knowledge and practice. To fulfill this goal, for the first time in this present regime of Jainism, he started the intermediate link between the Shravak–Shravika and Sadhu–Sadhvi with the revolutionary Bhikshu and Bhikshuni Diksha. Acharya Samrat had the aim that those who wanted to follow the path of restraint but are still below eight and quarter years of age and those who have not yet attained maturity in knowledge and meditation should be well trained before becoming sadhu-sadhvi. He started the training process by giving these people Bhikshu - Bhikshuni Diksha.

When Acharya Samrat put into practice this revolutionary step, the then Jain society was astonished but as time passed by, this was admired by the society. During the period of Acharya Samrat, the Bhikshu and Bhikshuni after obtaining the Diksha-mantra, and adorning the dresses similar to that of a monk, gained knowledge under the guidance of their guru or guruvarya. They used to take food by seeking alms (gochari) and lead a life like that of a saint thus realizing a monk's routine beforehand. Once this Bhikshu - Bhikshuni attained maturity, they transformed themselves by accepting the Jain Bhagwati Diksha. These well trained and austerity filled Sadhu – Sadhvi practiced the path of resistance outstandingly. They were very influential in the society and due to them Jainism also became very influential.

# Saman-Samani Diksha

(An entirely novel revolutionary step in the Sthanakwasi Society Propagated by Pravachan Prabhavak Dr. Shri Padamchandraji Maharaj Saheb)

On the occasion of Acharya Samrat's Tri-centenary Birth Year and with the acceptance and kind permission of 11<sup>th</sup> pontiff of Jaygacch, Saralmana Prashantcheta Acharya Pravar Shri Shubhchandraji Maharaj Saheb and Sanyam Shiromani, Pandit Ratna, Agam Vivechak the then Upadhyaya Pravar and present Acharya Pravar Shri Parshvachandraji Maharaj Saheb, Mahamanishi Dr. Padamchandraji Maharaj Saheb wanted to incorporate new features and formats in the two centuries old Bhikshu - Bhikshuni tradition which shall benefit both self and others. Hence he placed a detailed presentation before Shri All India Shwetambar Sthanakwasi Jaymal Jain Shravak Sangh. All the members of the organization unanimously consented and realizing the importance of the experimental approach, they requested Dr. Shri Padamchandraji Maharaj Saheb to immediately streamline the process so that the flow continues unhindered.

With an aim to continuously increase the flow of religious activities in maximum directions throughout the year, Dr. Shri Padamchandraji Maharaj Saheb joined the link between Shravak-Shravika and Sadhu-Sadhvi group by creating a bridge in the form of Saman-Samani group. This revolutionary step taken for the first time in the sthanakwasi society was an excellent and unique boon to the society. It is not an exaggeration if it is termed as a precious achievement of the tri-centenary year.

# What is Saman-Samani Diksha?

(A Training Period)

1. Saman - Samani Diksha is not a new tradition in vogue. It is an entirely new form of Bhikshu-Bhikshuni Diksha started by Ekbhavavatari, Akhand Baal Brahmachari, Bhishma-Pratijnyadhari, Yugpradhan Acharya Samrat Pujya Shri Jaymalji Maharaj Saheb, about 200 years ago.
2. The experimental form of Saman-Samani Diksha by itself is a revolutionary step, where there is no hurdle of age and no obstruction relating to knowledge.
3. Saman - Samani Diksha is a training for following the path of restraint. Saman - Samani, after getting accustomed during the training period, when they become Sadhu-Sadhvi, they are more refined and follow the path of restraint of the highest order.
4. In a way Saman - Samani Diksha is a resolve to spend the time following the path of restraint with certain leeway. This makes the male or female seeker expedite the entry into full-fledged and flawless sainthood that takes him up progressively towards salvation. This Diksha is a strong and innovative ritual that enables the seekers reach closer to salvation.
5. Saman - Samani Diksha was started with an aim to publicize and spread the non-violence amongst the entire world and thus create great influence of Jainism. This may earn him spontaneous right to become a Tirthankar in upcoming births.
6. Saman - Samani Diksha by adopting non-violence, truth, non-stealing, celibacy and non-possession inches closer to entering into the five great vows.
7. Saman - Samani Diksha is a vow to partly abstain from Pranatipat (violence), the first of the eighteen types of sins and complete abstinence from other 17 sins including Mrishavad (speaking lies) etc. for the entire life.

# Saman-Samani Diksha

(Code of Conduct)

1. **Great vow of Non-Violence:** Complete abstinence from violence knowingly and thoughtful abstinence from violence occurring due to acceptable occupation.

Note: Apart from usage of mike, phone, communication equipments and vehicles required for influencing, propagating, spreading Jainism and relaxation in observance of the fifth *samiti* relating to disposal of waste such as stool, urine etc., abstinence from all other forms of violence.

2. **Great vow of Truth:** Complete abstinence from telling lies.
3. **Great vow of Non-Stealing:** Complete abstinence from stealing.
4. **Great vow of Celibacy:** Complete abstinence from sexual activities.

Note: *o* Resolve to avoid even direct touch of opposite gender.

*o* Not to indulge in talks arousing erotic desires and increasing lip-smacking tasty desires.

5. **Great vow of Non-Possession:** Giving a place in lifestyle to 'Muccha Parigahvutto' the self - welfare words of the omniscient Tirthankara Bhagwan Mahaveer - necessary articles may be possessed and used for safeguarding the restraints, for propagating, spreading the words of the Jinas (Jinwani) but without any attachment, affection or passion.

Note: Movable and Immovable property, money, cash, gold-silver etc. should neither be kept personally nor with anyone else. However, it is a responsibility of every Saman - Samani to become a trustee of the trust in order to take care, safeguard and expand all the movable and immovable properties of the Trust. The possession (be it in any form or nature) is without any attachment whatsoever.

6. Complete abstinence from all the four types of intake namely foods, beverages, dry-fruits and mouth-fresheners during night time.
7. Hide the formulations of mind.
8. Hide the formulations of word.
9. Hide the formulations of body.

**Note:** In order to float into thoughtful restraints and to have control over the five senses *kayotsarg* to be done time and again.

# Saman-Samani Diksha

(Dress Code, Naming Ceremony, Hair-Plucking, Veneration)

## -: DRESS CODE:-

A person's dress code is an indicator of his personality. When a person wears a particular dress, other people understand that he is such-and-such type of a person. Like, if white cloth is attired in a certain way, people believe definitely that they are Jain Sadhu-Sadhvi.

Knowing from their exclusive Knowledge, the Omniscient Tirthankars gave permission to accept external resources (dress, symbol, equipments etc.). Certainly, knowledge (*Jnana*), faith (*Darshan*) and character (*Charitra*) only are tools to salvation but various types of clothes, equipments etc. are legalised for ascertainment of common people. The seeker also must have the feeling that "I am a Sadhu". The advantage of this confidence is that the seeker shall not falter in his vows, shall contemplate about the likely flaw and in the event of committing a fault, he critically repents the mistake committed, atones and purifies himself.

Like Sadhu - Sadhvi, Saman - Samani too have a certain purpose of resources (dress, equipment etc.). In the regime of Bhagwan Mahaveer, Sadhu - Sadhvis following the achelak religion are permitted to wear and keep white clothes, low cost clothes and limited number of clothes. After Diksha, Saman-Samani also wears white clothes only as a mark of their identity. They shall keep wooden bowls / vessels for seeking alms and use white cloth as cover for keeping these vessels. There is a provision for keeping whiskbroom (Rajoharan), which is an indicator of mercy for creatures. Apart from the dress they are attiring, additional clothes and books required for self- education (swadhyaya) shall be kept in white bags. They shall cover their mouth with a mukh-vastrika as per the specifications mentioned in the scriptures.

Saman-Samani have the deep desire and passions to become Sadhu-Sadhvi. Therefore, literally they may be termed as Sadhu-Sadhvi. Keeping this factor in mind, Saman-Samani group are permitted to wear only white clothes (clothes similar to Sadhu/Sadhvi along with an overcoat). When they are using vehicles as per need, they are supposed to keep the mukh-vastrika in hand so that no room is given to complicated thoughts, imbalanced mind or dilemma in their code. At the religious place or while travelling bare – foot, it is mandatory to keep mini whiskbroom (Rajoharan) so that the travelling, floor-inspection and creature-protection works are completed.

### **-: NAMING CEREMONY:-**

Saman-Samani shall be given a name by the Gurudev who has chanted the Diksha-mantra and thereafter they shall be addressed by that name only. Every Samani's name will suffix with the word "nidhi".

### **-: HAIR PLUCKING:-**

Saman-Samani shall compulsorily pluck their hairs (Keshlunchan) twice a year. Along with the plucking of the hairs, they are at liberty to tonsil their heads by using shaving tools (keshapanyan).

### **-: VENERATION:-**

Indian culture has given the topmost position to the sacrifice. Here the greatest of the greatest King, Emperor, Minister, Prime Minister bow their heads at the feet of the renunciator. The moment a male or female renounces the family attachment and worldly treasures, breaks all the bondages of relationship, becomes an aspirer of salvation (mumukshu) and treads on the path of restraint, he/she becomes venerable, adorable, bowable and respectable by the entire world. By bowing and venerating, one displays his humbleness. Due to this humility, he gets qualified for garnering knowledge. Ethics say- "Vinyat Aapnoti Patratam" that is, a humble person obtains qualification for gathering knowledge.

Saman-samani group too is a family-renouncer, detached vairagi and self-controllable. This group is just a step below the Sadhu-Sadhvi but one step above the Shravak-Shravika group. It is the duty of shravak-shravika to bow to this group. The procedure for veneration, bowing toward Saman-Samani is to bend the five parts (panchang) physically, join both the hands and then verbally utter the word "*mathen vandami*". In response, there will be provision for Saman-Samani to say "Daya Palo". Within the samani group, the veneration procedure shall be as per the ratnadhik (Possessors of Knowledge, Belief and Character) with veneration by chanting the lesson of Tikkhuto (Guru Vandana) thrice. The same rule shall be applicable for the Saman group.

## **Saman-Samani Self Discipline and Arrangements**

*“Appa so Paramappa”* which means soul is a supreme being. To make the soul attain that supreme position, a seeker involves himself in spiritual practices and reaches a level where he contemplates only about self-soul. For practicing this, the best way is to be within limits through self-discipline and follow the rules and regulations.

There is a possibility of relaxation in self-discipline, which may lead oneself to the boundaries of independency instead of being within limits. To prevent this from happening, spiritual discipline will be imposed on them by the erstwhile Acharya pravar and Upadhyaya Pravar of the sect (gachch). In addition to this, with the permission of Acharya Shri and Upadhyaya Pravar, other saints also can manage discipline of the spiritual doings and practices of the Saman-Samani group. They shall look into the three vital aspects of sarna, varna and dharna of the Saman-Samani group, thereby revising, correcting and newly acquiring the knowledge.

- At present, with the permission of Acharya Samrat Shri Shubhchandraji Maharaj Saheb and Acharya Pravar Shri Parshvachandraji Maharaj Saheb, Pravachan Prabhavak Dr. Shri Padamchandraji Maharaj Saheb will have spiritual discipline over the Saman-Samani group.
- There shall be one leader each from the Samans and Samanis who shall be making arrangements for the group. Both Saman-Pramukh and Samani-Pramukha will be making arrangements for their respective group with the permission of Gurudev Shri.
- For propagating and spreading religion, Saman Pramukh / Samani Pramukha will send a group comprising minimum of two Samans/Samanis. Else, wherever more are required, there instead of two Samans, three, four or five Samans and in place of two Samanis, three, four or five Samanis group will be sent.
- From the entire Saman fraternity group of one or more than one Saman and from the entire Samani fraternity, group of two or more than two Samani shall be formed and sent to far and near, villages and towns of the country and abroad with the aim of propagation & spreading of the empire of the Jinas and popularising the Jain principles. Every group of Saman and every group of Samani shall undergo mutual (Saman with Saman and Samani with Samani) change from time to time.

- Any individual Samani is prohibited from going out alone for the purpose of vihar, travel, seeking alms etc. An elderly Samani can stay alone at the Samani centre for valid reasons. She will be accompanied by a helper. For food the Samani can either seek alms from the kitchen at the Samani centre or from the lunch box of the helper.
- Saman Pramukh / Samani Pramukha who is sending two or more than two Samans / Samanis in separate groups for propagating and spreading religion shall appoint one Saman / Samani amongst them as Director so that balance of arrangement and seriousness of discipline is maintained. Saman/Samani are totally prohibited from meeting, talking alone with a person of opposite gender in a secluded place.
- Saman/Samani life is a complete social life dedicated to the empire of Jina and for self-practices. While leading this social life, samans and samanis in their respective group shall not have any attachment with others by making relationships like religious brother, religious sister etc.
- After diksha, Saman-Samani get training and when they earn qualification, they are free to accept full-fledged Jain Bhagwati Diksha in any sect (parampara) or gachch.
- Before attaining Jain Bhagwati Diksha, Saman/Samani should stay with sadhu/sadhvi (Saman with Sadhu, Samani with Sadhvi) for at least 6 months carrying out religious worships, excellent sacred practices, co-operation and harmony etc. diligently.

After successfully completing this process, they shall have to give a written request to Sri Jaymal Jain Parsva Padmodaya Mumukshu International Institute. After getting permission from the organization, they can accept Jain Bhagwati Diksha in that sect (parampara).

- God Forbid! In the event of future mismatch between a Saman/Samani turned Sadhu/Sadhvi and his/her companions in that sect, he/she shall be referred back to Sri Jaymal Jain Parsva Padmodaya Mumukshu International Research Institute, who in turn will assign that particular Sadhu/Sadhvi to remain in one of the Samani Centre and teach the Saman/Samani group and spirituality seeking souls and adorers (aaradhaks) as well.
- Any person who has attained full sainthood cannot become a Saman/Samani.
- In the event of any flaw occurring in the code of conduct, Saman-Samani should correct that flaw by critical self-examination, condemnation, purification and atonement before Gurudev Shri. When a Saman/Samani is found guilty breaking



the code of conduct or discipline, one or two attempts shall be made to convince him/her. Even after this persuasion, if there is no change (improvement), then the guilty Saman/Samani shall be asked to shun (give up) his/her dress, symbol etc. and then handed back to the worldly family members.

- If any Saman/Samani indulges in an inappropriate activity which leads to criticism of Jain religion and empire of the Jina or if the sangh (organization) and society has to bow their head in shame; in such a situation, Sri Jaymal Jain Parsva Padmodaya Mumukshu International Research Institute is at full liberty to take strong action against the said Saman/Samani.
- A chief coordinator will be appointed at the central office under whom, state-wise provincial coordinators will be working. District-wise regional coordinators will be appointed under the provincial coordinators. In the foreign countries, regional coordinators will be appointed country –wise.
- For inviting Saman/Samani, request will be sent through the regional coordinator to the provincial coordinator and chief coordinator. The chief coordinator will put up the request before the in-charge Gurudev and with his concurrence give consent to the provincial and regional co-ordinators as well as the inviting Sangh (organisation).
- Regional co-ordinator will be making arrangements for sending the Saman/Samani group to the request accepted place. After the arrival of the Saman-Samani group at the request accepted place, all arrangements pertaining to their stay at that place and departure for the next destination will be taken care of either by the concerned association (sangh) or by the Mumukshu International Institute.

# Saman-Samani Diksha

## (An Introduction)

Saman-Samani Diksha may be termed as training period of a saint's life. Complete adoption of Non- Violence, Truth, Non-stealing, Celibacy and Non-possession for the entire life is saint's (sadhu-sadhvi) religion or angar dharma. Following these vows in a limited manner is family (shravak-shravika) religion or agar dharma. Saman-samani life is a bridge between angar and agar dharma propounded by Lord Mahaveer. Providing some tenderness to the so-called stringent angar dharma, there is a provision for some exceptions, and this exception is kept with the aim that Jainism is publicized and popularized extensively. Still, it has to be mentioned that the Saman-Samani life is much tougher than the shravak-shravika life or family life. Here, there is no freedom like in a family life but at the same time, there is no toughness like that of a saint's life.

In the male section, there is a provision that a person aged 65 years and above and who is unable to take Muni-Diksha, may be given Saman Diksha in exceptional circumstances.

In the female section, there is no age limit (no minimum or maximum age) for the girls and ladies for Samani Diksha. The reason is that more sophisticated and matured sadhvi's are brought in the Sadhvi Society.

After adopting Saman/Samani Diksha, the life of a Male/Female seeker is equivalently committed to follow the rules and regulations of sadhu's code of conduct. But in order to comprehensively influence the empire of the Jinas and propagate and popularize the Jain philosophy they are freed of certain rules in exceptional circumstances. Primarily they are allowed to use vehicles, electronic and communication equipments, toilets and seeking alms from the Lunchbox.

Saman-Samani Diksha is to be adopted for the entire life. There is no provision for partial or fixed period (time –bound) diksha.

When Saman or Samani practicing religion to the core, make themselves conducive for restrained procedure and become efficient for practicing completely the path of self- welfare, then they will be free to accept Jain Bhagwati Diksha with five great vows.

### **\* Maiden Samani Diksha \***

In the Saman-Samani group, Mrs. Vasanthaji Mehta and Ms. Diptiji Mehta came forward in the year 2007 to accept Diksha in the Samani category and thereby provided a defined concrete shape to the revolutionary step taken by Dr. Padamchandraji Maharaj Saheb.

## \* Saman-samani practices \*

### 1. Knowledge

### 2. Meditation

### 3. Ritual (Rites)

**1. Knowledge–practice:** Knowledge only leads to extraordinary (exceptional) knowledge and this exceptional knowledge only helps a person to climb the steps of success both in worldly and trans-worldly life. Saman-Samani group's knowledge–practice is aimed at gaining transworldly knowledge instead of worldly knowledge but worldly (school and college) knowledge is also life's necessity. This is the reason that in addition to the scriptural knowledge, worldly-education and experience is also considered a bench-mark of qualification for Saman-Samani.

Literally the main purpose of the Saman-Samani Diksha is to make available experienced, intellectual and knowledgeable Sadhu-Sadhvi to the Jain society and make them tread the path of excellent practices and self–welfare continuously. In this purpose, welfare of both self and others is inherent.

Adopters of angar dharma, Jain Sadhu–Sadhvi's follow the five great vows and convey the message of preaching of Jina (Jinvani) to every home and every person. Their passing of the preachings in this manner is not for publicizing the Jinvani but it is meant for influencing the empire of the Jinas. Literally, Jain Sadhu–Sadhvi's are not publicizers or spreaders of the empire of the Jinas, they are influencers.

Apart from the angar religion, those who follow agar religion are all family–oriented and they are so much involved in the worldly activities and relationship, that they do not get enough time for self–contemplation, religious practices and meditation . In such a situation, how can they spare time for propagating and spreading Jain religion ? It is amply clear that it is impossible for them to do so.

The increasing non-peace, terrorism, temperament, violence, corrupt practices, decreasing morality and dispersion of many more inhuman elements has made strong realization for the necessity of Bhagwan Mahaveer's principles. Sophisticated principles like Ahimsa, Aparigraha and Anekantavad alone can inculcate qualities like peace and prosperity, happiness and harmony in the present–world human. The need of the hour is to spread these principles of Bhagwan Mahaveer to the heart and mind of every human being across the world.

In Jain society, some work has been done for the aforesaid purpose but this is just a molehill out of a mountain, a tip of the iceberg. Some Sthanakwasi Jain Acharyas created a link between Shravak- Shravika and Sadhu-Sadhvi in the form of Swadhyayi brothers and sisters in their sect with this purpose. But this group is after all family oriented. Hence this group is able to promote and popularize Jainism during the eight days of the Paryushan Festival only; remaining 352 days of the year are spent in occupation, service and business maintenance.

By giving Sagarik-Diksha (Diksha with some relaxation in rules), Ek Bhavavatari Acharya Samrat Pujya Shri Jaymalji Maharaj Saheb created a Bhikshu–Bhikshuni group which would give full–time services involved in publicizing and spreading Jainism throughout the year. But this group also involved itself in increasing the knowledge, meditation and sacred practices. Although

they become strong enough to move forward on the path of self-welfare, the main purpose was not fulfilled to the extent possible. Later on group of Bhikshu-Bhikshuni continued to be formed and after certain duration they accepted Jain Bhagwati Diksha completely.

With the aim of widespreadly publicizing of Jainism across the world, and keeping in mind the present situation, Dr. Shri Padamchandraji Maharaj Saheb started the Saman-Samani Diksha in the Sthanakwasi society which is a new, broader form of the Bhikshu-Bhikshuni Diksha. This is a novel experiment. It is believed that this experiment of Munishri, with the co-operation of the organisation and society, will reach the pinnacles of success, fulfilling the purpose and achieving the goal at the earliest.

- Under Knowledge-practice, arrangements are made for the Saman-Samani group to be given scriptural and elementary education which enables them to remain in a state of trance form (Samadhi).
- Mumukshu International Institute will make arrangements for two types of studies for the Saman-Samani group.

1. Scriptural and spiritual education

2. Practical knowledge.

In order to give momentum and achieve the purpose of comprehensively spreading the right perspectives of Jainism, the minimum qualification for Samanis is graduation (A bachelor's degree).

In case a Samani does not possess a bachelor's degree before Diksha, then after Samani Diksha complete arrangement will be made for that samani's study, tuition, examination etc. so as to enable her attain graduation in Jain Philosophy .

Similarly, after graduation in Jain Philosophy, facilities will be provided for those who are interested and capable in pursuing post-graduation and further higher education like M.Phil, Ph.D in Jain Philosophy.

All the facilities of these natures for the Samani education will be provided at the central office of the Samani group located at "P.M. Bohra - Jayparisar", Shri Jaymal Jain Paushadhshala, No.3 A, Vepery church Road, Vepery, Chennai - 600007 (TN). For the Saman group these facilities if required will be provided at Bangalore. In the time to come, the aim is to expand this and establish a Jain University also. Efforts will also be made for providing facilities for study of various languages.

**2. Meditation - Practice:** Pravachan Prabhavak, swadhyay evam 12 vraton ke prabal prerak, propounder of Jain Anuppeha Dhyana Yog Sadhana Dr. Shri Padamchandraji Maharaj Saheb, based on pure scriptural systems, started the Anuppeha Meditation system for the students of the National spiritual and moral cultural camps organised during the summer season. Visualizing its usefulness in concentration and achievement of practices, this Anuppeha Meditation system's training has been made mandatory for all the Saman/Samani after their Diksha.

Post training, after acquiring skills, it is the duty of Saman/Samanis, that they educate and give practical training on this system of Anuppeha meditation to more and more number of people (boys - girls, youngsters and other male - females) for betterment of both publicization and spread of Jainism and self – welfare . The training in the system of Anuppeha Meditation started by Dr. Shri Padamchandraj Maharaj Saheb is divided into seven stages. After attainment of training in all the seven stages, a seeker moves to state of trance form or equanimity (Samadhi).

## ❖Seven Stages of Jain Anuppeha Dhyan Yog Sadhana System❖

**(1) First Stage:** The purpose of this initial stage is to provide impetus to the start by bowing to the liberated souls and respectable worshipful person. Bowing and veneration is an indicator of courtesy (vinay). By courtesy, one gets fillip to work completion and achieves success instantly. In this stage, along with different postures, breath is taken in, held and then blown out by chanting the words of *panch-parmesti, viharman tirthankaras*, bowing and heartily venerating to them.

**(2) Second Stage:** Here, in order to move his base power upward, the meditation seeker practices five types of formation. Practicing these formations also facilitates control of the five senses along with upliftment of the base power.

**(3) Third Stage:** Here the meditation seeker chants the 35 words of Mahamantra Navkar Sutra in crescendo-decrescendo and through in-take and off-take of the breath.

The meditation seeker gets dual advantage from these three stages-

- \* From the first stage, entire physical body's nerves and blood vessels are purified / filtered and
- \* From the second and third stage, the instability of the volatile mind, which has even greater velocity than the wind, comes to an end and the person's volatility automatically gets detained.

The above three stages of anuppeha meditation system are called external stages. The remaining last four stages known as internal stages are as follows:-

**(4) Fourth Stage:** In this stage, the seeker keeps the Anuppeha sankalp chakra in front of him and focuses his sight (eyes) on it with a resolve to enter the meditational stage and takes efforts for concentration. This effort makes the seeker involve himself in deep meditation and takes him automatically to concentration.

In this stage, the seeker experiences that his mental resolves are getting eradicated by itself. With this experience, the knots of attachment–malice, situated in the inner self of the seeker, start getting penetrated.

**(5) Fifth Stage:** In this stage, the seeker who is in the meditative state of consciousness automatically reaches the state of religious meditation (dharma dhyan) and gets feeling of soul's pleasure. Through twelve types of emotions, bhavana (thoughts), he makes efforts for self-realization again and again and thus experiences an inexpressive peace of the soul.

**(6) Sixth Stage:** In this, the seeker, realising his self, almost reaches the state of equanimity (samadhi) and of the twelve types of austerities (nirjara), he enters into internal types from 'Dhyana' to 'Vyutsarga', that is, he enters the distinctive knowledge situation.

**(7) Seventh Stage:** This is an equanimity (Samadhi) stage where (i)Self Realization, (ii)Padmodaya Healing (iii)Third Eye, (iv)Divine planning etc., are especially practiced.

After the fifth stage, the seeker, absorbed in anupreya meditation achieves the distinctive knowledge, and believing that the body and soul are different, he takes efforts to involve himself only in the self. In this situation, the body becomes immaterial for him. He sacrifices all the happiness-sadness, hunger-thirst, vadium-disease and various other concerns. Seeking of the soul, self-involvement is the only work left for him. He spontaneously gets into the ten types of ascetic religion (Forgiveness, Emancipation, etc...) contemplation and through emotional restraint achieves capability to reach the seventh apramatt gunasthan.

The seeker, who practices the seven stages of this anupreya meditation system, can become vibrant, holder of strong willpower and equipped with power of austerity. Through this meditation practice, he converts the shades of sins into shades of punya and increases the punyaubandipunya. Destroying the sinful karmas, he spontaneously becomes involved in modest practices.

### **3. Ritual (Rites) - Practice:**

(i) Adherence to self – control, (ii) Austerity, (iii) Travel

All the Saman/Samanis will visualize whatever the relaxation or freedom in practicing points provided for them and self-consciously adhere completely the five major vows and 5 samiti and 3 gupti. The code of conduct prescribed for the Saman-Samani shall be adhered to flawlessly. Apart from the micro-organic or physical violence, which is permitted for comprehensively publicizing and spreading Jainism, they shall give the six bodied living beings, freedom from fear and shall safeguard them.

Of the twelve types of austerities, six of which are external and six internal austerities, they shall observe according to their potential, external austerities like fasting (Anshan), taking food less than their appetite (unodari), taste desertion (ras-parityag) etc. and internal austerities like atonement (prayaschit), courtesy (vinaya), service (vaiyyavachch)etc. from time to time.

They shall have limited (as less as possible) number of items in the food and also give up one or two vigays daily.

On important festival days, they must do austerities like fasting, (upvas) one-time food (ekasana), one-time food without vigays (ayambil) etc., because these will reduce the karmas accumulated in the past.

- To do navkarsi daily.
- To use hot water/dhovan water for drinking purpose.
- To consciously discrete sachit-achit and seek alms.

## **\* Pratikraman \***

Saman-Samani group should do Shraman - Aavashyak Sutra with all rituals both times (Morning & Evening).

## \* Travel of Saman/Samani \*

It is said that “roaming saint and flowing water” - both are serene (pure). For spreading and publicizing Jainism, the importance of travelling is much more. Since Sadhu-Sadhvi’s are allowed to travel only bare –footed (Padyatra), their religion–message is confined to limited areas. To fulfill the aim of comprehensive publicization and spread of Jainism, Saman-Samani make use of various types of vehicles to travel longer distances but they will travel bare – footed in areas which are conducive to travel by legs.

During the chaturmas period, Saman-Samani will do annual stay (Varshavas) for the first two months. That is, in a particular place, they shall conduct programmes like prayer, discourse, camps etc. and indulge themselves in practices like *swadhyaya* etc. as prescribed in their rules and regulations. Of the remaining two months, Saman-Samani will spend one month under the Diksha giver Gurudev Shri for learning knowledge – meditation and the rest of one month may be spent at their regional or central office.

Saman-Samani group will do the well-mentioned criticism Pratikraman in the form of atonement for utilizing the freedom to use transport, mike, phone etc. Because of vehicle travel, Saman-Samani will be able to spare more time for publicizing and spreading Jainism. The regional co-ordinator will make all the arrangements related to their travel.

In those areas where Sthanakwasi Saints or Satis are unable to reach or take care of those areas after a delay of many years, especially in those areas, Saman-Samani shall reach there and light the lamp of religion-knowledge and glow it with their spiritual services. They shall establish awakening towards religion amongst all the people, in every home, especially in boys–girls and youngsters.

Many Jina followers do business, service, jobs etc. in foreign countries. Though they are interested in the regime of Jina, Jain religion and its principles, they do not get the companionship of religion and religious souls. Capable Saman - Samani will go abroad and awaken the interest in Jainism and Jain principles of these Jina followers.

They shall make these people become aware of the principles of Lord Mahaveer and various dimensions of Jain Philosophy and take efforts to awaken them in Jain religion’s soul practices. In this way, Saman-Samani light the lamp of knowledge, meditation and religion amongst the people living there and stabilize their belief (credo).

Awakened brothers and sisters, who are interested, will be influenced by the Saman-Samani sent from here, in such a manner that they too can become a *swadhyayi* or saman-samani and actively publicize and spread Jainism in those areas. They will make other people give up non-vegetarian food and try to make them fully non-violent by deeds.

By streamlining the flow of vitarag religion’s river in every house and by expressing gratitude towards the infinite Favours of Shasunpati Lord Mahaveer, they will strive to awaken the feeling (Emotions) of equanimity (Samadhi) in their minds.

**Jai Jinendra-Jay Guru Jaymal**



# Chamatkari Jay Jaap

Pujya Jaymalji Huâ Avatari, Jynara Nâm Tani Mahima Bhâri,  
Kast Tale Mite Tav Tapo, Pujya Jaymalji Ro Jâp Japo.

Pujya Nâme Sab Kast Tale, Vali Bhooth-Preth Pin Nâye Chale,  
Mile Nâ Chor Huve Gup-Chupo, Pujya Jaymalji Ro Jâp Japo.

Lakshmi Din-Din Badh Jave, Vali Dukh Nedo To Nahi Aave,  
Vyapâr Mein Hove Bahuth Napho, Pujya Jaymalji Ro Jâp Japo.

Adiyo Kâm to Hoya Jâve, Vali Bigdiyo Kâm Bhi Ban Jâve,  
Bul-Chuk Nahi Khaya Dapho, Pujya Jaymalji Ro Jâp Japo.

Râj Kâj Mein Tej Rahe, Vali Khamâ-Khamâ Sab Lok Kahe,  
Aâchi Jâga Jâya Rupo, Pujya Jaymalji Ro Jâp Japo.

Pujya Nâm Tano Jo Liyo Otto, Jynare Kade Nahi Aâve Toto,  
Ghar-Ghar Barne Kaya Tapo, Pujya Jaymalji Ro Jâp Japo.

Ek Mala Nit Nem Rakho, Kini Bât Tano Nahi Hoye Dhakho,  
Khali Viman Aru Taleji Sapo, Pujya Jaymalji Ro Jâp Japo.

Svabhakth Tani Pratipal Kare, Muni Ram Sada Tum Dhyan Dhare,  
Koi Partikh Bât Mati Uthapo, Pujya Jaymalji Ro Jâp Japo.

Pujya Nâm Pratap Iso Jabro, Dukh Kast Rog Jâve Sagro  
Keyi Bhavara Karm Khapo, Pujya Jaymalji Ro Jâp Japo.

Note: Recitation of this magical Jay Jâp concretizes Samyakthva

## **Ekbhavavatari Acharya Jay–Life Focus**

- Aversion (vairagya) leading to renunciation on hearing just one discourse. Memorizing Pratikraman in 3 hours standing on his legs.
- Alternate day fast for 16 years, two-two days fast for 16 years, 20 one-month long fast, 10 two-month long fast, one 90 days fast with abhigraha, one four-month long fast, one six-month long fast , three-three days fast for 2 years, five–five days fast for 3 years and many more austerities.
- Not lying down for 50 years (From Vikram era 1804 to Vikram era 1853).
- Without taking food for 8 days in Bikaner, he vanquished 500 yatis in discussion and for the first time opened the area for Jain saints forever.
- Pipad, Nagaur, Jaisalmer, Bikaner, Sanchor, Khinchan, Falodi, Sirohi, Jalore and many more areas were opened by him by defeating the yatis in discussion.
- He gave Diksha to 700 great souls out of which 51 were his disciples (Shishya), 200 grand- disciples (Prashisya) and 499 belonging to the sadhvi community.

## **Ekbhavatari Acharya Jay – Life Focus**

- The kings – emperors of Jodhpur, Bikaner, Jaipur, Nagaur, Jaisalmer etc. and King Mohamed shah of Delhi along with his son were all given knowledge and guided to the right path.
- He composed Badi Sadhu Vandana in Vikram Era 1807. Apart from this, he created more than 250 poetic compositions.
- Two years prior to his lifetime (Vikarm Era 1851 to 1853), he handed over the post of Acharya to his successor and concentrated on self mausoleum.
- At midnight, on the sixteenth day of santhara, he was venerated by Uday (muni) and Keshav (muni) who came from the celestial form. Seeing the full light and when asked by Acharya Shri Raichandraji m.s. and other saints, they got the solution from Simandhar Swami that Pujya Shri is Ekbhavavatari. From the first eon (Kalp) celestial world (Devlok), he will go to Mahavideh Kshetra and from there attain Moksha.