

The movement's headquarters, or Honbu—regarded as the spiritual home of the people of the world—are located in the village of Tabuse in Yamaguchi Prefecture, close to the village where the founder was born and reared. The present spiritual head is Himigamisama, her granddaughter and the daughter of her son, known as Wakagamisama. The latter performs the role of administrative head of the movement.

Overseas branches exist in the United States, the largest center being in Hawaii, where the active membership is less than one thousand.

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Terapanth Svetambara Jain Tradition

The Terapanth Svetambara Jain Tradition was founded by Muni Bhikhan (1726–1803), who was later called Acarya Bhiksu. Bhikhan was born in India in the village of Kantaliya near Jodhpur. His parents were Bisa Osvals of the Sankleca *gotra* (clan) and followed the Murtipujak Jain tradition. After the death of his wife, Bhikhan renounced the world and became initiated into the itinerant mendicant order of Acarya Raghunath (1706 or 1708–1790) of the Dhanna Dharmadasa Sthanakavasi tradition in 1751. However, on June 28, 1760, he split from the "lax" Sthanakavasis with four other monks and founded his own mendicant order in Kelva near Rajsamand. In the beginning, his group had only thirteen male members, and his opponents scorned it as the path of the thirteen, or *terah panth*. Bhiksu later paraphrased *terah panth* as *tera panth*, or your path, and interpreted the number thirteen in terms of the principal rules of conduct for Jain ascetics, the five great vows, or *mahavratas*; the three restraints, or *guptis*; and the five compartments, or *samitis*—which he attempted to follow by the letter.

The cause of the schism was a disagreement over a technical point of Jain karma theory. The Jain canonical scriptures teach that the soul can be liberated from its karmic

fetters only through the renunciation of all violence—that is, all action. The Dharmadasa Sthanakavasis, like most extant Jain traditions, also propagate compassion, or *anukampa*, as a religious value and emphasize the positive karmic consequences of charity (*dana-daya*) and the protection of life (*jiva daya*). In contrast, Bhiksu argued that because ultimately both bad karma (*papa*) and good karma (*punya*) obstructs the liberation of the soul, a salvation seeker must avoid both. Because he privileged this perspective, he even regarded acts of compassion performed for the purpose of accumulating *punya* as sinful (*papa*). The most concise discussion of this issue from the Terapanth point of view can be found in Bhiksu's treatise *Anukampa Ri Caupai*, written in 1787 in the local Marvari language. Bhiksu distinguishes there (and elsewhere) between relative or worldly compassion (*laukik daya*) and absolute or religious compassion (*lokottara or dharma daya*)—that is, absolute nonviolence. He argues that although material acts of charity are positive from the social point of view (*vyavahara naya*), they are negative from the religious point of view (*niscaya naya*). In his conception, *punya* can be gained only as a side effect of acts of renunciation, not independently through acts of material help or other "mixed" actions. His criticism of the laxity of the Sthanakavasi mendicants and other Jain traditions is directed against their nonrecognition of the difference between religion and worldly morality.

The terminology of Acarya Bhiksu's teaching of absolute renunciation is influenced not only by the writings of the Digambara Acarya Kundakunda (c. second to third centuries C.E.) and the Digambara commentaries of Umasvati's *Tattvartha-sutra* (c. third to fifth centuries C.E.) but also by the *tabbas* (vernacular commentaries) of the Acarya Dharmasinha (1599–1671), the founder of the Dariyapuri Sthanakavasi tradition. Dharmasinha also taught the futility of compassionate help and nonintervention on the grounds that from the absolute point of view the moment of death of every living being is predetermined by its life-span (*ayusya*) karma, even if the causes of death appear to be accidental, and therefore preventable, from a conventional point of view. For other Sthanakavasis the name Terapanth indicates that Acarya Bhiksu's views are akin to those of the proponents of the image-worshipping lay movement of the Digambara Terapantha (which should otherwise not be confused with the aniconic Svetambara Terapanth order), whose adherents also claim to practice Jainism from an absolute perspective—or *niscaya naya*. The denial of the necessity of the practical point for a nonomniscient living being is, for them, a form of *ekanta-vada* (theoretical absolutism) that contradicts the Jain theory of *anekanta-vada* (nonabsolutism).

Although the principal outlook of the Terapanth has not changed during its 240-year history, its forms of application and its institutions have changed. To prevent schisms and

laxity, Acarya Bhiksu made the rule that there should be only one *acarya* (teacher-cum-group leader) and that he should be chosen by his predecessor. On that basis, the fourth acarya, Jitmal (Jayacarya; 1803–1881), created an elaborate institutional framework for the growing monastic order from 1852 onward. The ninth acarya, Tulsi (1914–1997), ruled the order from 1936. He modernized the Terapanth and turned it from a world-negating mendicant order into a world-transforming religious movement by emphasizing the significance of education, worldly morality, and social reform. In 1949 he created the “nonreligious” *anuvrat* (small-vow), movement for the implementation of nonviolence and morality in social life. In 1952 he abolished the dogma of nonaccidental death and later promoted “worldly” charity for his educational projects. The communal good-will movement in 1954 was followed in 1960 by the *naya mod* (new turn), initiative that sought to eradicate “outdated” social customs among the Terapanth laity, such as rituals, casteism, and female *purdha*. In 1970 the Jain Visva Bharati was opened and gained the status of a “deemed to be University” in 1991. It is located in Ladnun, the birthplace of Acarya Tulsi, and it functions today as the physical center of the Terapanth, though all important decisions are taken by the permanently itinerant acarya. In 1980, Acarya Tulsi introduced a new category of novices, the *saman(i)s*, who are permitted to use public transport and to travel abroad on missionary tours. For many Jains living outside India, the samans and samanīs are the only Jain mendicants they can meet. The present leader of the Terapanth is Acarya Mahaprajna (b. 1920), who was inaugurated in 1994. Mahaprajna contributed greatly to the Terapanth edition of the canonical scriptures, or *agama* (1974 ff.), and the publication of the Terapanth literature in Rajasthani. Under the impression of the success of Goenka’s *vipassana* (meditation) classes in Rajasthan, he introduced a Jain version of insight meditation, *preksha dhyana*, in 1975. And in 1980 he introduced the science of living program, *jnana vijnana*, a step-by-step guide for a nonviolent way of life for children and adults, intended for schools and universities in particular. The chosen successor of Mahaprajna is Yuvacarya Mahasraman (b. 1962).

At present, the Terapanth has about 250,000 followers all over India (including non-Jain members of the *anuvrata* movement); several thousand in Nepal, the UK, and the United States; and a few families in many commercial centers around the world. Most Terapanth lay followers belong to the traditional business families of the Osval castes. Because of the influence of the missionary tours of the samans and samanīs, the influence of the Terapanth is currently spreading worldwide, though primarily among expatriate Jains. The principal religious practices of the Terapanthis are fasting, meditation, and study. Because image worship is rejected, lay people venerate the mendicants of the Terapanth order as symbols of Jain ideals.

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Thai Forest Monks

The second half of the nineteenth century in Thailand witnessed an efflorescence of ascetic forest-dwelling monks dedicated to the practice of meditation. These monks led an eremitic life—sometimes alone, sometimes in small groups. They were heirs to a classical division within the Theravada sangha (monastic order) between forest dwellers (in Pali *arañāvasi*) and town dwellers (*gamavasi*). This division correlates loosely with a further categorization of monks into those who devote themselves to meditation (*vipasānadhura*) and those whose vocation is more inclined toward studying texts (*ganthadhura*).

Austere activities undertaken in addition to the monks’ rules (*vinaya*) came to be associated with the path of meditation. Thirteen in number, these practices are known as *dhutanga*, and they include the practice of sleeping in forests or cemeteries. In Thailand monks who follow all or some of the *dhutanga* practices are known as *thudong* monks.

Scholars propose that the revitalization of the *thudong* tradition can be regarded as a reaction to nineteenth-century ecclesiastical reforms and the emergence of a new monastic fraternity (*nikaya*), the Thammayut, promoted by the royal monk and eventual monarch, Mongkut (1851–1868). The Thammayut reformers engineered a more