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# ***The Golden Personality of Ganini Gyanmati Mataji***

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## **VEER GYANODAYA GRANTHMALA**

This granthmala is an ambitious project of D.J.I.C.R. in which we are publishing the original and translated works of Digambar Jain sect written in Hindi, English, Sanskrit, Prakrit, Apabhramsh, Kannad, Gujrati, Marathi Etc. We are also publishing short story type books, booklets etc. in the interest of beginners and children.

**— Founder & Inspiration—**

**GANINI PRAMUKH ARYIKA SHIROMANI  
SHRI GYANMATI MATAJI**

**— Guidance—**

**Pragya Shramni Aryika Shri Chandnamati Mataji**

**— Direction—**

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## The Golden Personality of Ganini Gyanmati Mataji

**Pujya Ganini Pramukh Shri Gyanmati Mata Ji** is like the brilliant sun on the wide-spread sky of Jain tradition in the present century. All the efforts to enclose her glorious personality in words will surely remain incomplete, however with the sincere wish of paying homage to her long ascetic life, I am humbly trying to pen down her brief introduction-

**1. BIRTH, RENUNCIATION & INITIATION**—‘Maina’ was born as the first child of Smt. Mohini Devi, the wife of Shri Chotteylal Ji Jain of Tikaitnagar (Dist.-Barabanki, U.P.) on 22nd October 1934, the day of Sharad Poornima.

By the regular study (*Swadhyaya*) of ‘*Padmanandi-panchvinshatika*’, an ancient Jain scripture, which was given to mother Mohini in dowry by her parents, Maina developed a deep feeling of renouncing the world. Infact, such feelings were deeply rooted in her since previous births.

At the tender age of 18 years, Maina took the vows of lifelong

Celibacy, Seven *Pratimas* (Vows for householders) and the renouncement of home from Acharyaratna Shri Deshbhushan Ji Maharaj in 1952 on the very day of Sharad Poornima.

Later in 1953 the first *Brahmcharini* of the 20th century Km. Maina took *Kshullika Deeksha* (Primary stage of initiation) from Acharya Shri Deshbhushan Ji on *Chaitra Krishna Ekam* at Mahavir ji *Atishaya Kshetra* (Rajasthan) to become ‘**Kshullika Veermati**’.

In 1955 Veermati Ji stayed in the holy feet of *Charitra Chakravarti* Acharya Shri Shantisagar Ji Maharaj for one month at the time of his *Samadhi* at Kunthalgiri and as per his order, She took *Aryika Deeksha* (Highest stage of initiation for females) from Acharya Shri Veersagar Ji Maharaj, the first disciple *Pattacharya* of Acharya Shri Shantisagar Ji, on *Vaishakh Krishna Dooj* of 1956 at Madhorajpura (Jaipur-Rajasthan) to become **ARYIKA GYANMATI**.

**2. STUDIES & TEACHING**—Since the beginning Mata Gyanmati Ji was having keen desire for acquiring knowledge. The best means for the same was chosen by her in the form of teaching *Munis* (Digambar saints), *Aryikas* (female saints) and other disciples of the Sangh (group). She started with ‘*Katantra Roopmala*’ (the Sanskrit Grammer) to continue with various ancient Jain scriptures as *Gommatsar*, *Parikshamukh*, *Nyaydeepika*, *Prameyakamalmartand*, *Ashtasahasri*, *Tattvartharajvartik*, *Sarvarthasiddhi*, *Anagardharmamrit*, *Moolachar*, *Triloksar* etc. She gained a lot of knowledge in a very less time and she also became an expert of various languages as Hindi, Sankrit, Prakrit, Kannad, Marathi etc.

**3. STARTED WRITING IN SANSKRIT**—Infact there was no example of writing scriptures by Jain *Sadhvis* (female saints) in the history of 2500 years after Lord Mahavir, the 24th Tirthankar (Jain Lord) but Kshullika Veermati Ji created the landmark when she

started writing with 1008 *Mantras* (holy verses) of *Sahastranam*. These *matnras* proved to be like the boon of Mata Saraswati (Goddess of Knowledge) for her. Since then Pujya Mataji did not look behind and till date *Teekas* (explanatory notes or commentary) & original texts in Sanskrit & Hindi written by her, have crossed the number of 250.

In 1969-70 she translated the highest scripture of *Nyaya* (Jain-logic)-*Ashtasahasri* into Hindi for the surprise of the world of scholars. Afterwards explanatory notes in Sanskrit & Hindi on *Samaysar*, *Niyamsar* etc.; Scriptures for *Swadhyaya* as-*Jain Bharti*, *Gyanamrit*, *Trilok-Bhaskar*, *Pravachan Nirdeshika* etc.; Novels like *Pratigya*, *Sanskar*, *Bhakti*, *Adibramha*, *Atae Ka Murga*, *Jeevandan* etc.; Hindi translation of *Dravya Sangrah*, *Ratnakarandshravakachar*, *Katantra Vyakaran* etc.; *Balvikas*, *Balbharati*, *Nari Alok* etc. and a number of other scriptures show the highly talented calibre of Pujya Mataji as a versatile writer.

She has not only written on *Adhyatma* (spirituality), *Vyakaran* (grammar), *Nyaya* (logic), *Siddhant* (formulae), children literature, Novels etc. but also devotional poetic worshipping hymns i.e. *Vidhans*. *Indradhwaj*, *Kalpadrums*, *Sarvatobhadra*, *Teenlok*, *Siddhachakra*, *Vishwashanti Mahavir Vidhan* etc. have immersed the people into the devotion of Lord Jinendra throughout the country.

The specific characteristic of the writing of Pujya Mataji is that it is in full accordance with the ancient Jain *Agam* (scriptures).

**4. SIDDHANT CHAKRESHWARI**—At present, Pujya Mataji is indulged in writing the Sanskrit *Teeka* '*Siddhant Chintamani*' of the first *Siddhant Grantha* of the Jain Philosophy i.e. '*SHATKHANDAGAM*'. She has completed 14 books, out of which the first & the second books have been published with Hindi *Teeka* also.

As 1000 years before, Acharya Shri Nemichandra Siddhantchakravarti wrote *Dravya Sangrah*, *Gommatasar*,

*Labdhisar* etc. similarly Pujya Mataji is also writing on *Shatkhandagam* after a deep life-long practice of Jain *Agam* to be truly called as *Siddhant Chakreshwari* (well versed in Jain philosophical formulae).

After the writing of *Dhavla Teeka* by Acharya Shri Veersen Swami 1000 years before, for the first time the simple *teeka* of this great scripture is being written.

**5. TEACHING CAMPS**—By the inspiration of Pujya Mataji a number of teaching camps have been organized so that Jain scholars may understand the real theme of Jain-*Agam*.

In 1969 a specific camp on 'JAIN-ASTRONOMY' was organized between the chaturmas of Jaipur and Pujya Mataji introduced & explained extensively Jain Geography & Astronomy to the scholars.

In Oct. 1978, a teaching camp of about 100 scholars including Pt. Makkhanlal Ji Shastri, Pt. Motichand Ji Kothari, Dr. Lal Bahadur Ji Shastri etc. was organized at Hastinapur and in this camp Pujya Mataji guided the scholars on various issues related with the real Jain tradition. Even today the series is going on.

**6. NATIONAL-INTERNATIONAL SEMINARS**—In 1985 an International Seminar on 'Jain Mathematics & Cosmology' was organized at Jambhodweep-Hastinapur followed by a number of other seminars in later years. In 1998 the Vice-Chancellors of various Indian Universities gathered at Hastinapur to attend 'Lord Rishabhdev National Vice-Chancellors' Conference', in which the participants were introduced with the first Tirthankar Lord Rishabhdev as the propagator of human culture of the present age.

Through the seminar on 'Antiquity of Jainism' at Jambhodweep-Hastinapur on 11th June 2000, the message to correct the misconceptions about Jainism in the textbooks of History was also conveyed to NCERT.

Many other seminars have also been organized at different times.

**7. THE DEGREE OF D.LIT. WAS AWARDED FOR THE FIRST TIME TO A SAINT/SADHVI OF THE DIGAMBAR JAIN TRADITION**—Without having the traditional degrees of the college & University, Pujya Mataji touched the heights of knowledge, teaching & literature- writing and to honour this unique talent, Avadh University-Faizabad presented the honorary degree of D.Lit. to her on 5th Feb. 1995. Pujya Mataji became the first among the Digambar Sadhu tradition to get this degree.

In the same way various *Acharyas* and social institutions have presented various titles (ranks) to her at different times such as-*Nyaya Prabhakar, Aryikaratna, Aryikashiromani, Ganini Pramukh, Vatsalyamoorti, Teerthodharika, Yugpravartika, Charitrachandrika, Rashtragaurav, Vagdevi* etc. but remaining aloof from all these honours, she always remains engrossed in penance for self purification.

**8. HISTORY WAS ALSO CHANGED**—In 1992 when Pujya Mataji came to know that students all over the country are being taught that ‘Lord Mahavir is the founder of Jain Dharma’ through the History books published by NCERT, she was deeply hurt.

Consequently by the continuous efforts of 10 years including the direct talks with the Prime Minister, Human Resource Development Minister, Director-NCERT etc., the process of correcting the misconceptions could be initiated.

**9. DEDICATION FOR THE DEVELOPMENT OF PILGRIMAGES**—Pujya Mataji have always been dedicated for the development of the *Kalyanak Kshetras* especially the birthplaces of Tirthankar Lords. She says that such places are the great treasures of our eternal culture so we should always remain awakened for their protection & development.

Firstly at Hastinapur, the birthplace of Lord Shantinath, Kunthunath & Arahath, the unique structure of Jain Geography ‘JAMBOODWEEP’ was constructed by her inspiration & guidance. The Tourism Department of U.P. Government has called it as ‘A Man Made Heaven of Unparallel Superlatives and Natural Wonders’ in its publications.

*Samavsaran* Temple & *Trikal Chaubeesi* Temple at eternal pilgrimage-Ayodhya, *Namokar Dham* at Sanavad (M.P.), Lotus temple at Preet Vihar-Delhi, *Sahastrakoot* Lotus temple at Mangitungi (Maharashtra), *Navdevta* Temple at Aklooj (Maharashtra), *Tees Chaubeesi* Temple with 11 summits at Ahichhetra, ‘*Tirthankar Rishabhdev Deeksha Tirth* at Prayag-the Initiation (*Deeksha*) & Enlightenment (*Kevalgyan*) land of Lord Rishabhdev are the consequences of the inspiration of Pujya Mataji only. Besides these a number of other constructions have also been done at various places.

The Birthplace of Lord Mahavir-Kundalpur (Nalanda-Bihar) has been developed magnificiently by the guidance & auspicious presence of Pujya Mataji in less than 2 years. A grand ‘Nandyavarta Mahal Tirth’ has been constructed there with Vishwashanti Mahavir Temple having the standing postured idol of Lord Mahavir, Navgrahshanti Jin Temple, Trikal Chaubeesi Temple & Nandyavarta Mahal- the birthpalace of Tirthankar Mahavir. Lord Mahavir Swami Kirtistambh has also been constructed.

Besides this, Muni Suvratnath Jin temple at the birthplace of Lord Muni Suvratnath-Rajgrahi along with the construction of the *Mansthambh* at the base of the Vipulachal Mountain, ‘Lord Mahavir Jin Temple’ with standing postured idol of Lord Mahavir at the *Pandukshila* campus in front of the *Jalmandir* of Pawapuri-the Salvation land of Lord Mahavir, Temple of Gautam Swami at His Salvation land-Gunava ji, Lord Rishabhdev Temple at Sammed Shikherji have also been constructed by the inspiration of Pujya Mataji.

At present, the development of Kakandi, the birthplace of 9th Tirthankar Lord Pushpdantnath is being done in the series of the development of the Birthplaces of Tirthankars, the sincere determination of Mataji.

**10. INSPIRATION FOR THE CONSTRUCTION OF THE 108 FT. HIGH IDOL**—By the inspiration of Pujya Mataji, the construction work of 108 Ft. high standing postured idol of Lord Rishabhdev has been initiated at the mountain of Mangitungi (Maharashtra). This idol will prove to be an astonishing wonder for the whole world and will also introduce the masses with the eternal culture of Jainism.

**11. GYANTIRTH AT SHIRDI (MAHARASHTRA)**—To establish Shirdi as a prominent Jain Centre, the plan of constructing 'Gyantirth' is being worked out. At *Gyantirth*, the grand idol of Lord Parshvanath will be consecrated along with other constructions as per the guidance of Pujya Mataji.

**12. VARIOUS MODES OF DHARMA PRABHAVNA**—'Digambar Jain Institute of Cosmographic Research' was established in 1972 by the inspiration of Pujya Mataji at Delhi with the major aim of constructing Jamboodweep. This institute has remained indulged in various projects for the dissemination of the preachings of Jainism since then.

*Veer Gyanodaya Granthmala* publishing scriptures/books in lacs of numbers, *Samyakgyan* monthly magazine with the knowledge of 4 *Anuyogas* (4 parts of Jain *Agam*), *Namokar Mahamantra* Bank etc. are some important projects to be quoted.

By the inspiration of Pujya Mataji, the then Prime Minister Smt. Indira Gandhi inaugurated 'Jamboodweep Gyan Jyoti' at Delhi in 1982. The Jyoti travelled throughout the country for 3 years and preached the lessons of Non-violence, Compassion, Universal brotherhood etc. among the masses and later it was consecrated at

Jamboodweep (Hastinapur) by Shri P.V. Narsimha Rao, the then Central Defence Minister.

Similarly in Apr. 1998 the then Prime Minister Shri Atal Bihari Vajpayee inaugurated 'Bhagwan Rishabhdev Samavsaran Shrivihar' at Delhi and it was consecrated at Kevalgyan Kalyanak Temple of Deeksha Tirth-Prayag after the tour of the whole India.

'Bhagwan Mahavir Jyoti' inaugurated from Lord Mahavir Birthplace-Kundalpur (Nalanda) in 2003 is also a landmark in this series.

To establish the 'Antiquity of Jainism' and the name & principles of Lord Rishabhdev among the masses Pujya Mataji got organized grand '*Chaubees Kalpadrum Mahamandal Vidhan*' at Delhi and also 'Lord Rishabhdev Birth-Anniversary Year' & 'Lord Rishabhdev International Nirvan Mahamahotsava Year' (inaugurated by the then Prime Minister Shri Atal Bihari Vajpayee) throughout the country & abroad.

Various T.V. Channels like Aastha, Jain, Sanskar etc. have done the broadcasting of the *Pravachans* of Pujya Mataji at various times. Direct telecast of programmes of Hastinapur, Ayodhya etc. have appealed the people in large numbers.

'Akhil Bharatvarshiya Digambar Jain Mahila Sangathan' was established by the inspiration of Pujya Mataji and today through its hundreds of units, it is unifying the feminine power of the Jain society for creative aims.

A large number of other day-to-day activities of *Dharma-Prabhavna* can be added to the above, however it is not possible to give their written account. The whole of the Jain Samaj consider her as an image of sincerity & hard work.

**13. STRUGGLE WINNER**—Since the beginning Pujya Mataji had one aim-to do any work according to Jain *Agam* only. If any struggle comes in her way in completing her so decided aim, she is never disturbed at all but with more determination, She wins over

the difficulties to ultimately achieve her goal. Whole of her life has been passed in the dissemination of the illumination of Jainism to self & all others along with following the *Moolgunas* (fundamental 28 tenets of a Jain Sadhu) strictly & protecting the *Aarsh* tradition (ancient scriptural tradition). She never allows the use of the money of any institution or Tirth or charity in the arrangement of her sangh. She has followed this vow for 50 long years. That's why *Sanghpati Shravakas* consider themselves fortunate when they take the responsibility of long distance pilgrimage tours of the Sangh of Pujya Mataji.

**14. LORD PARSHVANATH BIRTH-ANNIVERSARY THIRD MILLENNIUM MAHOTSAVA** –By the inspiration and in the auspicious presence of Pujya Mataji 'Lord Parshvanath Birth-Anniversary Third Millennium Mahotsava' was inaugurated on 6th Jan. 2005 at Varanasi, the birthplace of the Lord. This year was celebrated with various programmes at Ahichhetra-the *Kevalgyan* (Enlightenment) land, Shri Sammed Shikherji-the Salvation land and many other tirths related with Lord Parshvanath & throughout the country.

Pujya Mataji has inspired to celebrate the year 2006 as "Sammed Shikher Year" so that Digambar Jain Samaj may be dedicated for this great pilgrimage with all its power.

Besides this, She has also inspired to protect the Salvation land of Lord Neminath i.e. Girnarji and has attracted the mass-interest towards this issue.

**15. A UNIQUE OCCASION OF THE CENTURY : DEEKSHA (INITIATION) GOLDEN ANNIVERSARY**–Pujya Mataji has completed the 50 years of her *Aryika Deeksha* on *Vaishakh Krishna Dooj, Veer Nirvan Samvat 2532* i.e. 15th Apr. 2006. Thus she is having the dignity of the most anciently initiated (*Deekshit*) *Sadhvi* of the present Digambar Jain Sadhu tradition.

On this unique occasion the Samaj paid its humble homage in her holy feet by successfully organizing "Ganini Pramukh Shri Gyanmati Mataji Aryika Deeksha Golden Anniversary Celebration" from 14th to 16th April 2006 at Jamboodweep-Hastinapur. Various Programmes are being organized in this Deeksha Golden Anniversary year throughout the country.

**16. GOLDEN CHATURMAS**–Pujya Mataji took *Kshullika Deeksha* in 1953 and *Aryika Deeksha* in 1956.

3 *Chaturmas* of *Kshullika Deeksha* are as follows :

Sr.	Place	Year
1.	Tikaitnagar (Barabanki-U.P.)	1953
2.	Jaipur (Rajasthan)	1954
3.	Mhasvad (Maharashtra)	1955

50 *Chaturmas* of *Aryika Deeksha* are as follows :

Sr.	Place	Year
1.	Jaipur (Khaniya)	1956
2.	Jaipur (Khaniya)	1957
3.	Byavar (Raj.)	1958
4.	Ajmer (Raj.)	1959
5.	Sujangarh (Raj.)	1960
6.	Seekar (Raj.)	1961
7.	Ladnu (Raj.)	1962
8.	Calcutta (W. Bengal)	1963
9.	Hyderabad (A.P.)	1964
10.	Shravanbelgola (Karnataka)	1965
11.	Solapur (Maharashtra)	1966
12.	Sanavad (M.P.)	1967
13.	Pratapgarh (Raj.)	1968
14.	Jaipur (Raj.)	1969
15.	Tonk (Raj.)	1970

Sr.	Place	Year
16.	Ajmer (Raj.)	1971
17.	Delhi (Pahari Dhiraj)	1972
18.	Delhi (Najafgarh)	1973
19.	Delhi (Lal Mandir)	1974
20.	Hastinapur (Old Temple)	1975
21.	Khatauli (Muzzafarnagar)	1976
22.	Hastinapur (Old Temple)	1977
23.	Hastinapur (Old Temple)	1978
24.	Delhi (Mori Gate)	1979
25.	Delhi (Kucha Seth)	1980
26.	Hastinapur (Jamboodweep)	1981
27.	Delhi (Kammoji Dharmashala)	1982
28.	Hastinapur (Jamboodweep)	1983
29.	Hastinapur (Jamboodweep)	1984
30.	Hastinapur (Jamboodweep)	1985
31.	Hastinapur (Jamboodweep)	1986
32.	Hastinapur (Jamboodweep)	1987
33.	Hastinapur (Jamboodweep)	1988
34.	Hastinapur (Jamboodweep)	1989
35.	Hastinapur (Jamboodweep)	1990
36.	Sardhana (Meerut-U.P.)	1991
37.	Hastinapur (Jamboodweep)	1992
38.	Ayodhya	1993
39.	Tikaitnagar	1994
40.	Hastinapur (Jamboodweep)	1995
41.	Mangitungi Siddhakshetra	1996
42.	Delhi (Lal Mandi)	1997
43.	Hastinapur (Jamboodweep)	1998
44.	Delhi (Cannaught Place)	1999
45.	Delhi (Preet Vihar)	2000
46.	Delhi (Ashok Vihar)	2001

Sr.	Place	Year
47.	Prayag Tirth (Allahabad)	2002
48.	Kundalpur (Nalanda-Bihar)	2003
49.	Kundalpur (Nalanda-Bihar)	2004
50.	Hastinapur (Jamboodweep)	2005

**17. MAY WE CELEBRATE THE DIAMOND JUBILEE OF YOUR ASCETIC LIFE**—By knowing the number of the years of her penance or *Deeksha*, several *Acharyas*, *Munis* & *Aryikas* also feel dignified in telling that even my age is not as much as Mataji has utilized in hard penance because she adopted this path at an early age of 18 years and since then she has passed each of her day in following the difficult path of *Jaineshwari Deeksha*.

We pay innumerable salutations in her holy feet with a hearty wish that all of us may be able to celebrate the Diamond Anniversary also of her asectic life.

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## CONTRIBUTION OF GANINI PRAMUKH SHRI GYANMATI MATAJI FOR THE INTERNATIONAL PUBLICITY OF JAIN RELIGION

*Dharma-Prabhavna* (to disperse the illumination of Jain Religion universally) is one of significant characteristic of *Samyaktadarshan* (Right belief). Jain saints pursue the strict code of *Jaineshwari Deeksha* for self elevation & purification, however they always remain effortful for preaching the religious principles to all others so that they may also proceed on the path of eternal bliss.

**Pujya Ganini Pramukh Shri Gyanmati Mataji**, the supreme Sadhvi of the present Jain society, presents a miraculous record in the sense that as she has touched the heights of Knowledge (*Gyan*) & Conduct (*Charitra*), she has also established the standards of *Dharma Prabhavna* in the country and abroad. Throughout her ascetic life she has made sincere efforts to propagate the Jain culture & principles among the masses out of her deep devotion in the holy feet of Lord Jinendra. She says, "The vicious circle of transmigration can be destroyed only by following the path preached by Tirthankars and the success of human life is achieved through the steps to this eternal aim only."

Pujya Mataji has always been conscious for the publicity of Jain Principles in the international world also because this philosophy is significant for the entire human race. As the saints of Digambar tradition are strictly bound to the norms of ascetic life as described in ancient Jain scriptures, they can't proceed beyond a certain limit in the field of international *Prabhavna*.

However, the keen interest & foresightedness of Pujya Mataji have proved very fruitful in this regard. A number of foreign scholars could have the fortune to get her valuable guidance for their

individual upliftment and also for research purposes. Different international seminars & programmes can also be added to the list.

A brief presentation is following here in regard with the contribution of Pujya Mataji for dispersing the illumination of Jainism outside the country :

### 1. VALUABLE GUIDANCE FOR FOREIGN SCHOLARS

Indian land is supposed to be the home of Spirituality throughout the world. Various curious foreigners including scholars come to our motherland for getting the glimpses of the eternal culture of austerity, renunciation, restraint & devotion.

Jain saints & *Sadhvis* remain like the living images of these characteristics even today, so foreign scholars, who come to India in search of real spirituality, are always fascinated towards such personalities.

**N. Shanta, a French research scholar**, came here with such an ambition. She was working with Prof R. Panikkar in the field of Religion and Philosophy. While working on the project 'Women Monastic Traditions in Asia' she was suggested by Pt. Kailash Chand Siddhantshastri, the eminent scholastic personality & other scholars at Varanasi to go to Aryika Gyanmati Mataji to have the full & exact knowledge of the *Charya* (day to day characteristics of leading life) of the *Sadhvi* of Digambar Jain tradition. She did the same and in March 1976 she reached Hastinapur, the birth-place of 3 Tirthankars-Lord Shantinath, Kunthunath & Arahath and where Aryika Shri Gyanmati Mataji was indulged in quenching her thirst for real Knowledge (*Samyaggyan*) by the studies & writing of Jain scriptures.

You can very well understand the outcome of this visit of Ms. N. Shanta in her own words, as described in her book "**THE UNKNOWN PILGRIMS**" (**The Voice of the Sadhvis : The History, Spirituality and life of the Jaina Women Ascetics**) published in

1985 in French (translated in English in 1997).

In chapter 7 of the book-‘Aryikas : The Digambara Sadhvis’, she writes on page 631-

**The aryikas are anagari, nirgranthi, sramani, but in regard, to the external features of this way of life, more radical in approach than the Svetambara Sadhvis.**

On Page 632, She further says-

**This chapter endeavours to transmit the teaching given to me by Aryika Jnanamati Mataji at Hastinapura. Mataji wrote in fact a book entitled Aryika in response to a questionnaire sent to several sadhvis. During my first stay at Hastinapura one of her brahmacerin disciples read aloud the manuscript in the presence of Mataji and I was able to interrupt him in order to ask for explanations<sup>1</sup>. Later on, when I myself had studied the text with careful attention and written out a long list of questions, we discussed, during a second stay at Hastinapura, each of these questions; at the same time I was able to take part in the daily rites of Samayika and Pratikramana and to be present at the ahara-vidhi<sup>2</sup>. This chapter, therefore, assumes a personal character because it is based on the direct teaching of Mataji. This teaching of Mataji, as also her writings, is always grounded in the Scriptures and in tradition. In this chapter, therefore, we refer to her as a competent authority and as a contemporary aryika who transmits to us her own fully orthodox tradition.**

Infact, N. Shanta was deeply impressed with the specific

1. In March 1976.

2. In March 1977. Subsequently I paid a brief visit to Mataji in January, 1978. I must add that, although the sadhvis have been unfailingly welcoming and kindly and have made a great contribution to this study, certain ones of them in a very positive and perceptive manner, Mataji has not only shown lively interest in instructing me personally, but has even taken the trouble to write Aryika and explain it to me. She has also with the utmost simplicity allowed me to live during my stays in close contact with herself and the aryikas of Hastinapura.

interest taken by Pujya Mataji in describing the minute details of *Sadhvi Charya* of the Digambar tradition to her. Mataji not only wrote the book “ARYIKA” for her but also gave her the chance to be familiar with all the norms directly by keeping her in close contact day & night. Ms. Shanta used to take the saltless food (*Prasad*) from the meals offered to Pujya Mataji along with observing her *Samayik, Pratikraman, Svadhyaya* & so on.

She availed the opportunity in the rightest way as evident by the contents of her book. She has very well described the characteristics of Aryikas & Kshullikas, *Strimukti-nishedh* (the exclusion of womankind from Liberation), *Deeksha-Vidhi* (The rite of Consecration), Observances practised by Aryikas (*Samayik, Vandana, Pratikraman, Pratyakhyan* etc.), the method of *Svadhyaya* (the rite in regard to Scripture study) & *Ahar* (the rite in regard to meal) etc. from Page 633 to 672.

She has also quoted about Trilok Shodh Sansthan : The Institute of Cosmographical Research at Hastinapur along with the scriptural details of Jambudweep & Sumeru Mountain. She writes: **Mataji, accompanied by several aryikas, spends long months at Hastinapura, working incessantly at her writings. She often goes to that part of jungle where the construction-works depicting Jambudvipa and Meruparvata are going on, in order to issue instructions (Pg. 674).**

At last she has written specifically about the magnetic personality of Pujya Gyanamati Mataji. She writes :

**(Page 678-679) Mataji shuns publicity. She pursues her task ardently, living her life in accordance with the strict observance of the Digambaras, caring nothing for honours nor for making a name for herself. She is truly called ‘Jnanamati’ and ‘Sramani’, as being one for whom the daily acquisition, enlargement and deepening of knowledge is the supreme task and it is this knowledge that she spontaneously and ceaselessly**

communicates to others, more by her life and her writings than by word of mouth. For her, knowing and teaching are one and the same thing.

(Page 681) “The life of an aryika consists in dhyana and svadhyaya”

This is Mataji dictum, spoken with simplicity and conviction : this is what she herself lives out completely without letting herself be distracted by a hundred and one secondary concerns. She goes straight to the essential with a penetrating intuition, sound judgement and few words. She has a keen sense of the ascesis of time.

(Page 682) Mataji has many interests and an openness of spirit, but she is totally gripped by and absorbed in the Digambara tradition and pre-eminently concerned to transmit it to others, which in itself is an enormous task. Within this tradition her particular interest is in those values which, just because they are truly spiritual, are also universal.

Thus N. Shata could understand the heart of Jainism especially the Digambar tradition by the guidance of Pujya Gyanmati Mataji. The minute details of the various aspects in her book represent that she did not mis-interpret anything even on being a foreigner & a Non-Jain but assimilated the real knowledge in a noble way, which is worth-following by the scholars of today. This book has been proved to be a worthy guidebook for the national & international scholars working in the field of Jainism and also for the general readers.

One more example relates to **Sherry Elizabeth Fohr (Bradford, Pennsylvania), a scholar of Department of Religious Studies of University of Virginia.** She came to India for research work on the subject ‘Gender and Chastity : Female Jain Renouncers’ towards the completion of her degree of Ph.D. In the year 1998 Ms. Sherry stayed with the sangh of Pujya Gyanmati Mataji

at Hastinapur for about half a month to have the direct knowledge of the austere practices especially the celibacy of Jain *Sadhvis* of Digambar tradition.

She writes on the page 27 of her Ph.D. Thesis : ‘**Her disciples told me that Ganini Jnanamti Mata Ji had become famous for being the first unmarried girl in the twentieth century to renounce in the Digambar sect and also because she had become one of the most learned Jain renouncers in India.**’

On pages 102,157-158, 169-170 also she has described that by observing the vow of celibacy since childhood, special power & purity have originated in Pujya Gyanmati Mataji and chastity is like the number one in front of a hundred thousand zeros. The zeros are religious practices, but without the number one in front of them, these practices amount to nothing.

Thus Ms. S. Fohr also had the valuable guidance of Pujya Mataji for her research work and she could present a work stressing continence for the society.

Similarly various other foreign scholars have also come to Pujya Mataji from time to time to have the knowledge of Jainism & the Digambar tradition.

## 2. ADDRESS OF PUJYA GYANMATI MATAJI FOR VARIOUS FOREIGN VISITORS

Except Research Scholars, eminent foreign personalities & Study groups etc. have also come to Pujya Mataji for getting her blessings & teachings at different times.

The **Ambassador of Bulgaria Mr. Edwin Sugarev** along with his counsellor Diko Dikov & family came to visit Jamboodweep-Hastinapur on 16<sup>th</sup> Apr. 2000 at the occasion of the inauguration of Bhagwan Rishabhdev Jinbimb Panchkalyanak Pratishtha. He received the blessings of Pujya Mataji, who inspired him for following the vegetarianism. Again during Kailash

Mansarovar Yatra organized at Preet Vihar-Delhi Mr. Sugarev came to Pujya Mataji on 2<sup>nd</sup> Oct. 2000 for getting her valuable teachings.

On 28<sup>th</sup> Aug. 2005 the group of foreign scholars of “**International Summer School For Jain Studies**” reached Jambhodweep-Hastinapur to have the guidance of Pujya Gyanmati Mataji. The group included Prof. James L. Frederics (Los Angeles), Robin Brinkmann (Claremont), Sarah Hadmack (Manoa), Tim Helton (Claremont) & Laura Newberry (Claremont) etc. Following special teachings were rendered by Pujya Mataji for all the participants-

1. The aim of Human life is to liberate own soul from the cycle of births & deaths.

2. According to Jain Philosophy, no God gives joys or sorrows to us but our own deeds or *Karmas* are responsible for that.

3. The spiritual culture of India is supposed to be the best in the whole world. The Jain Culture teaches compassion for all creatures and so it mainly says that the food of a person should be purely vegetarian because meals affect the behaviour strongly. So, all of you should take the oath of being a vegetarian.

Recently from Dowagiac-MI, Barbara and Dave Groner (A Governor of Rotary International), who came for pulse polio campaign to India, visited Pujya Mataji with great enthusiasm. Ms. Eszter Szabo (USA), Judiler Smith (President-Rotary Club of Vandenberg Village, CA) and the group also visited her.

Many other names can be quoted in this series, however it is not possible to present the account of all of them.

To summarize, we can say that the knowledge and austerity of Pujya Mataji have attracted the foreigners also and they have been initiated for leading vegetarian life along with getting the knowledge of Jain philosophy.

### 3. INTERNATIONAL SEMINARS

#### (A) INTERNATIONAL SEMINAR ON JAINA MATHEMATICS AND COSMOLOGY—

An important International Seminar on Jaina Mathematics and Cosmology was held on April 26-28, 1985 at Jambhodweep-Hastinapur under the joint auspices of the Digambar Jain Institute of Cosmographic Research and the Meerut University by the inspiration & in the auspicious presence of Pujya Aryikaratna Shri Gyanmati Mataji. Besides the grand inaugural and valedictory functions, there were 6 technical sessions in which more than 30 invited talks/papers were delivered by scholars from India and abroad.

Prof. Yoshimasa Michiwaki (Gunma University, Japan), Mr. Yukio Ohashi (Ph.D. Scholar), Prof. S.D. Bajpai (Nigeria) etc. were among the participants along with a number of Distinguished Indian scholars.

Contributions of Jains to Mathematics & Cosmology were discussed in different presentations and it was established that various mathematical concepts had already been discussed by ancient *Jainacharyas* in their scriptures and foreign scholars had invented those very later. Further research on Jain Mathematical Literature was suggested to get some new inventions.

#### (B) OTHER SEMINARS-

A number of other seminars were held by the inspiration of Pujya Mataji from time to time. The inferences of these seminars had been useful nationally as well as internationally and so by publishing the proceedings these facts had been made available for all.

Jambhodweep Gyan Jyoti Seminar-1981, Jambhodweep Seminar-1982, Lord Rishabhdev : the first propagator of Human Culture (Seminar 1993), Vice-Chancellors' Conference 1998 etc. can be mentioned in this regard.

#### 4. BHAGWAN RISHABHDEV INTERNATIONAL NIRVANMAHAMAHOTSAVA YEAR

To propagate the antiquity of Jainism through the name & principles of the first Tirthankar of the present age i.e. Bhagwan Rishabhdev, Pujya Ganini Shri Gyanmati Mataji got a number of large scale programmes organized at various times. One important programme of the series was:

'Bhagwan Rishabhdev International Nirvan Mahamahotsava year'. At one hand, the celebration was carried out in the whole country for one year and side by side foreign lands as Canada, Toronto, New Jersey etc. were also echoed with the proclamation of Lord Rishabhdev when Nirvan Ladoos were offered there on 6<sup>th</sup> Feb. 2000 along with Lectures & Seminar series on Rishabhdev.

The International weekly 'INDIAABROAD' (published from Canada) published the news related with this programme from time to time.

Besides these, The International Mahavira Jain Mission of Canada (IMJMC) also celebrated Nirvan Mahotsava by organizing talks (Seminars) on June 11 at the Jain Centre in Toronto.

#### 5. WORLD PEACE SUMMIT 2000 AT NEW YORK (U.S.A.)

World Peace Summit was organized at New York by United Nations Organization (UNO) from 28<sup>th</sup> Aug. to 31<sup>st</sup> Aug. 2000. On getting the invitation in the name of her disciple-Aryika Shri Chandnamati Mataji to attend the Summit, Pujya Gyanmati Mataji suggested the name of Karmayogi Br. Ravindra Kumar Jain for the purpose because Jain saints can go from one place to another only on foot and so it was not possible for Aryika Chandnamati Mataji to attend the event. The organizing committee approved the name of Brahmachari Ravindra Kumar Ji, the another dedicated disciple of Pujya Gyanmati Mataji. He represented the Digambar Jain Community at the world level.

The folder LORD RISHABHDEV-THE FIRST PREACHER OF NON-VIOLENCE & WORLD PEACE reached the hands of the religious leaders of more than 100 countries and addressing of the assembly in the concluding session of the Summit by Ravindra ji echoed the name & principles of Lord Rishabhdev at the international level. People came to know that Lord Rishabhdev propagated the human culture by establishing 6 types of activities- *Asi* (Warfare), *Masi* (Writing), *Krishi* (Agriculture), *Vidya* (Education), *Vanijya* (Business) & *Shilp* (Craft work) and also preached about the principles of Non-Violence, Truth, Non-Stealing, Celibacy & Non-possession for the first time in this age. It was established that the principle of "Live & Let Live", propagated by Lord Rishabhdev will always remain the potent step towards the world peace.

Thus Pujya Ganini Shri Gyanmati Mataji has always taken initiatives for the publicity of Jain Philosophy not only on the national level but also on the international level. I pray to Lord Jinendra that the world may get her auspicious patronage for the long time to come.

N : MN : M

**Literature Written by  
Ganini Shri Gyanmati Mataji : At a Glance**

**PRATHMANUYOG  
(Novel/Children Literature)**

**Published Scriptures/Books**

1. Meri Smritiyan
2. Bhagwan Rishabhdev Ka Samavsaran  
(English Edition also)
3. Tirthankar Rishabhdev Ke Dash Avtaar
4. Bhagwan Mahavir Kaise Bane
5. Chaubees Tirthankar
6. Bhagwan Bahubali
7. Bhagwan Rishabhdev
8. Bhagwan Neminath
9. Antim Tirthankar Bhagwan Mahavir
10. Bhagwan Parshvanath
11. Bhagwan Mahavir
12. Shri Rishabhdev Janmbhumi Ayodhya
13. Jain Dharma Evam Bhagwan Rishabhdev  
(English Edition also)
14. Tirthankar Jeevan Darshan
15. Tirthankar Mahavir Aur Dharmatirth  
(English Edition also)
16. Bal Vikas (Bhag-1) (English Edition also)
17. Bal Vikas (Bhag-2)
18. Bal Vikas (Bhag-3)
19. Bal Vikas (Bhag-4)
20. Jain Bal Bharti (Bhag-1)
21. Jain Bal Bharti (Bhag-2)
22. Jain Bal Bharti (Bhag-3)

23. Nari Alok (Bhag-1)
24. Nari Alok (Bhag-2)
25. Bharat Bahubali (Chitrakatha) (English Edition also)
26. Aitihasic Tirth Hastinapur
27. Jambhooweep Guide
28. Sanskar
29. Atae Ka Murga
30. Jeevandan (English Edition also)
31. Upkar
32. Pariksha
33. Pratigya
34. Bhakti
35. Prabhavna
36. Yog Chakreshwar Bahubali
37. Kamdev Bahubali (English, Kannad Editions also)
38. Adibrahma
39. Pativrata
40. Ekanki (Bhag-1)
41. Ekanki (Bhag-2)
42. Sati Anjana
43. Jain Mahabhaarat
44. Bharat Ka Bhaarat
45. Rohini Natak
46. Bahubali Natak
47. Purudev Natak

**Unpublished Scriptures/Books**

48. Aitihasic Aryikayen
49. Rohini Katha
50. Bodh Kathayen
51. Tirthankar Mahavir Ki Shasan Parampara
52. Pracheen Digambar Jain Sadhu

## **KARNANUYOG**

(Siddhant Granth)

### **Published Scriptures/Books**

53. Trilok Bhaskar
54. Gommatsar Jeevkand Sar
55. Gommatsar Karmakand Sar
56. Bhav Tribhangi
57. Jain Bhugol (English Edition also)
58. Charcha Shatak
59. Gyanjyoti Guide
60. Hastinapur
61. Jambodweep

### **Unpublished Scriptures/Books**

62. Aasrav Tribhangi
63. Trilok Vigyan
64. Aryakhand Vyavastha-Alaukik Ganit
65. Manav Lok
66. Gati-Agati-Jeev Ke Swatatva
67. Jaindarshan Me Nimitt-Upadan
68. Samyakdarshan

## **CHARNANUYOG**

(Pooja/Vidhan/Literature)

### **Published Scriptures/Books**

69. Moolachar (Bhag-1)
70. Moolachar (Bhag-2)
71. Municharya
72. Aaradhna (Other name-Shramancharya)
73. Jin Stotra Sangrah
74. Kalyan Kalptaru Stotra
75. Samayik Evam Shrivak Pratikraman
76. Aryika

77. Shikshan Paddhati
78. Ratna Karand Shrivakachar
79. Solah Bhavna
80. Jinsahasranam Mantra
81. Samayik
82. Samayik Path (Dev Vandana)
83. Kundkund Ka Bhakitrag
84. Dash Dharma
85. Digambar Muni
86. Aatma ki Khoj
87. Dharti ke Devta
88. Indradhwaj Vidhan
89. Kalpadrum Vidhan
90. Sarvatobhadra Vidhan
91. Teen Lok Vidhan
92. Trailokya Vidhan
93. Shri Siddhachakra Vidhan
94. Nandeeshwar Vidhan
95. Vishwa Shanti Mahavir Vidhan
96. Jambodweep Vidhan
97. Shri Panchkalyanak Vidhan
98. Chaunsath Riddhi Vidhan
99. Shrutskandh Vidhan
100. Panchpermeshti Vidhan
101. Sahasranam Vidhan
102. Bees Tirthankar Vidhan
103. Chaubees Tirthankar Vidhan
104. Yagmandal Vidhan
105. Panchmeru Vidhan
106. Jambodweep Poojanjali
107. Shanti Vidhan
108. Rishimandal Vidhan
109. Samavsaran Vidhan

110. Jamboodweep Pujan Vidhan
111. Sudarshan Meru Pooja
112. Shri Rishabhdev Vidhan
113. Shri Neminath Vidhan
114. Manokamna Siddhi Bhagwan Mahavir Vrata Evam Mahavir Pooja
115. Shri Veergunsampad Vidhan
116. Mahavir Samavsaran Vidhan
117. Jingun Sampatti Vidhan
118. Shri Parshvanath Vidhan
119. Tees Chaubeesi Vidhan
120. Vishaphar Vidhan
121. Bhagwan Bahubali Vidhan
122. Acharya Shri Shantisagar Vidhan
123. Acharya Shri Veersagar Vidhan
124. Ayodhya Teerthkshetra Pooja
125. Ahichhetra Pooja Sangrah
126. Dashlakshan Dharma Pooja
127. Deepawali Pujan
128. Sammedshikher Tonk Pujan
129. Mandal Vidhan Prarambh Evam Havan Vidhi
130. Hastinapur Pooja
131. Jamboodweep Pooja Evam Bhakti
132. Shri Rishabhdev Pooja
133. Bahubali Stotra Evam Pooja
134. Bahubali Pooja
135. Abhishek Evam Pooja
136. Tirthankar Traya Pooja
137. Nitya Pooja
138. Shri Jinsahasranam Vrata Vidhi Evam Pooja
139. Vrata Vidhi Evam Pooja
140. Vrata Vidhi Sumanavali
141. Jinstavan Mala

142. Shri Veerjin Stuti
143. Bahubali Stotra (in Kannad)
144. Bahubali Stuti (in Kannad)
145. Prayag Tirth Vandana
146. Bhakti Pallavi
147. Vandana Sumanavali
148. Bhakti Kusumavali
149. Bhakti Sudha

#### Unpublished Scriptures/Books

150. Munisuvratnath Vidhan
151. Madhyalok Vidhan
152. Teen Chaubeesi Vidhan
153. 720 Tirthankar Vidhan
154. Saraswati Vidhan
155. Patrakesari Stotra
156. Moolachar Ka Sar
157. Shataavashyak Kriya
158. Navdevta Vidhan
159. Bees Tirthankar Vidhan
160. Aagam Darpan
161. Gandhar Valay Mantra (with meaning)
162. Sapta Paramsthan
163. Vrata Vidhi Evam Pooja (Bhag-2)
164. Jaindarshan
165. Divyadhvani
166. Namokar Mahamantra-Ek Adhyayan
167. Grihastha Dharma
168. Samyaktva-Bodh-Charitra Prabhrisar
169. Sudam Me Aaussanto
170. Dwavadshang Shrutgyan Ka Vishaya
171. Trailokya Jinalaya Vrata
172. Madhyalok Jinalaya Vrata

173. Jambodweep Vrata
174. Parshvanath Vrata
175. Charitralabdhi Vrata
176. Tees Chaubeesi Vrata
177. Punyashrav Vrata
178. Chaunsath Riddhi Vrata-Gandharvalay Vrata
179. Teen Chaubeesi Vrata
180. Panchkalyanak
181. Chaturvinshati Tirthankar Vidhan
182. Panchamkal Ke Ant Tak Chaturvidh Sangh
183. Jain Granthon Ke Adhyayan Ka Kram
184. Muni Deeksha Vidhi

### **DRAVYANUYOG**

#### **Published Scriptures/Books**

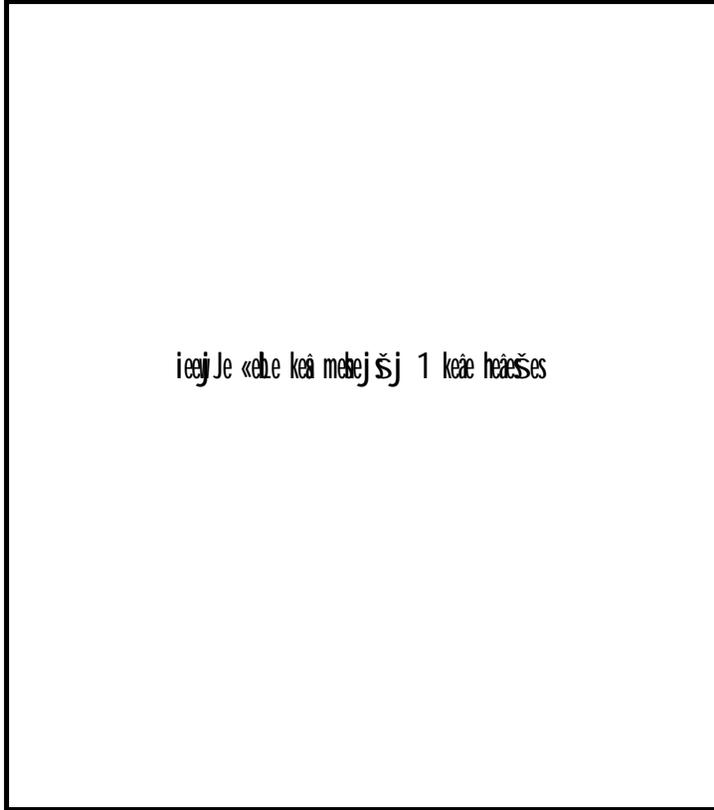
185. Shatkhandagam (with Siddhant Chintamani Teeka)  
Division 1, Book1
186. Shatkhandagam (with Siddhant Chintamani Teeka)  
Division 1, Book2
187. Ashtsahasri (Bhag-1)
188. Ashtsahasri (Bhag-2)
189. Ashtsahasri (Bhag-3)
190. Niyamsar Prabhrat
191. Niyamsar
192. Nyaysar
193. Katantra Roopmala
194. Samaysar (Part-1)
195. Samaysar (Part-2)
196. Pravachan Nirdeshika
197. Jain Bharti
198. Niyamsar Padyavali
199. Gyanamrit

200. Aalaap Paddhati
201. Mahavir Deshna
202. Dravya Sangrah
203. Samadhitantra-Ishtopadesh
204. Kundkund Manimala
205. Kundkund Ke Bhaktiprasoon
206. Anaadi Jain Dharma (English Edition also)

#### **Unpublished Scriptures/Books**

207. Laghiyastrayadi Sangrah
208. Ashtsahasri Sar
209. Aaptamimansa
210. Bhavsangrah
211. Niyamsar Kalash
212. Dravyasangrah Sar
213. Tattvarthasutra-Ek Adhyayan
214. Samaysar Ka Sar
215. Dhyan Sadhna
216. Adhyatmasar
217. Jainendra Prakriya (Bhag-1)
218. Gyanamrit (Bhag-2)
219. Shatkhandagam (with Siddhant Chintamani Teeka), Book3
220. Shatkhandagam (with Siddhant Chintamani Teeka), Book4
221. Shatkhandagam (with Siddhant Chintamani Teeka), Book5
222. Shatkhandagam (with Siddhant Chintamani Teeka), Book6
223. Shatkhandagam (with Siddhant Chintamani Teeka), Book7
224. Shatkhandagam (with Siddhant Chintamani Teeka), Book8
225. Shatkhandagam (with Siddhant Chintamani Teeka), Book9
226. Shatkhandagam (with Siddhant Chintamani Teeka), Book10
227. Shatkhandagam (with Siddhant Chintamani Teeka), Book11
228. Shatkhandagam (with Siddhant Chintamani Teeka), Book12
229. Shatkhandagam (with Siddhant Chintamani Teeka), Book13
330. Shatkhandagam (with Siddhant Chintamani Teeka), Book14

# *The Golden Personality of Ganini Gyanmati Mataji*



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**PARAMPUJYA GANINI PRAMUKH SHRI GYANMATI MATAJI**

*-:Written by:-*

**Br. Km. Swati Jain**

## **Ganini Gyanmati Mataji :At a Glance**

Written By- **Aryika Shri Chandnamati Mataji**

**BIRTHPLACE** : Tikaitnagar (Barabanki) U.P.

**DATE OF BIRTH** : 22nd Oct. 1934 (Sharad Poornima)

**CHILDHOOD NAME** : Km. Maina

**PARENTS** : Smt. Mohini Devi & Shri Chhoteylal Jain

**VOW OF CELIBACY** : In 1952 by Acharyaratna Shri Deshbhushan Ji

**& RENUNCIATION** Maharaj at Barabanki

**OF HOME**

**KSHULLIKA DEEKSHA** : On Chaitra Krishna Ekam of 1953 at  
Mahavirji (Raj.)

**ARYIKA DEEKSHA** : On Vaishakh Krishna 2 of 1956 at Madhorajpura  
(Raj.) by Acharya Shri Veersagar Ji Maharaj, the first disciple Pattacharya  
of Acharya Shri Shantisagar Ji Maharaj.

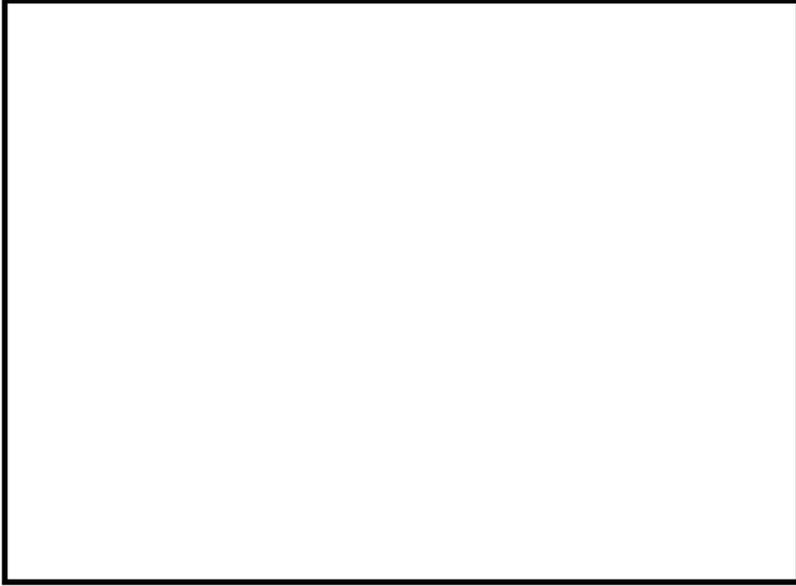
**LITERARY WORK** : Writer of above 200 Scriptures including Hindi  
Translation/Sanskrit Teekas of Ashtasahasri, Samaysar, Niyamsar,  
Moolachar, Katantra-Vyakaran, Shatkhandagam etc. Recipient of the  
honorary degree of D.Litt. in 1995 by Avadh University (Faizabad).

**INSPIRATION FOR THE DEVELOPMENT OF TIRTHS** : Jambudweep  
at Hastinapur, Eternal Tirth Ayodhya, Deeksha Tirth at Prayag  
(Allahabad), Nandyavarta Mahal Tirth at Lord Mahavir Birthplace-  
Kundalpur (Nalanda) & other Tirthankar Birthplaces etc. have been  
developed. 108 ft. high idol of Lord Rishabhdev at Mangitungi (Maha.) is  
in the process of development.

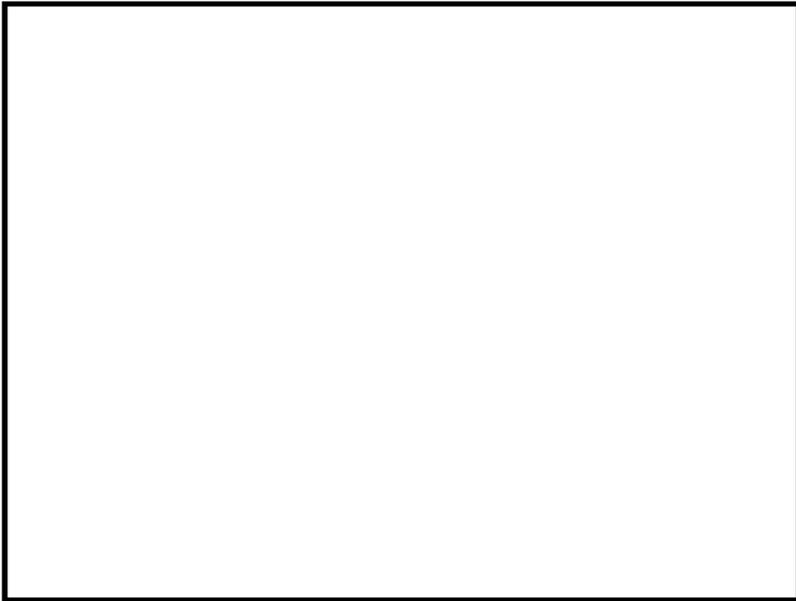
**ACADEMIC INSPIRATION** : International Seminar on Jain Mathematics  
& Cosmology, Establishment of Jain Chair at Avadh University-Faizabad,  
National Vice-Chancellors' Conference, National Seminar on 'Antiquity  
of Jainism', Judges' conference and a number of other National-Intern-  
ational seminars.

**INSPIRATION FOR VARIOUS CHARIOTS** : Jambudweep Gyan Jyoti  
(1982), Samavsaran Shrivihar (1998), Mahavir Jyoti (2003) travelled  
throughout the country for the dissemination of Jain Principles by her  
inspiration. May Pujya Mataji live long with initiating new ideas into the  
masses.

**Cover 3**

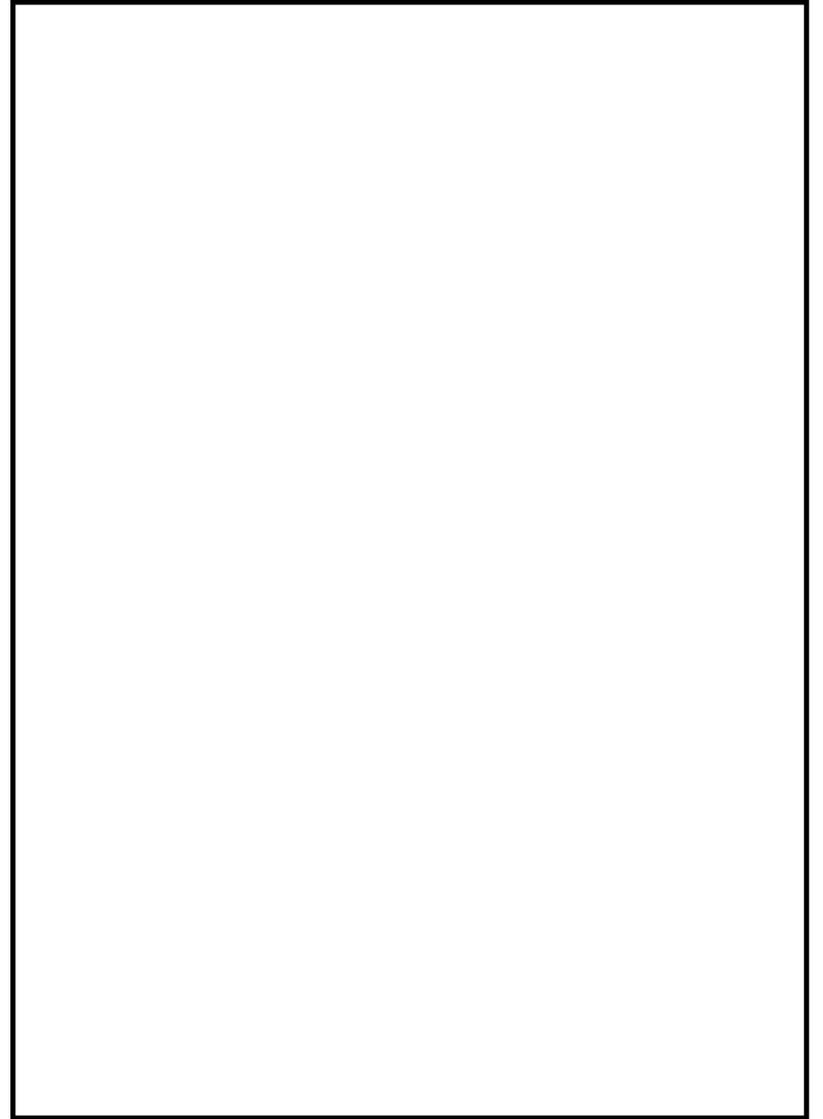


**GRAND KAILASH PARVAT AT DEEKSHATIRTH-PRAYAG (ALLAHABAD)**



**NANDYAVARTA MAHAL AT KUNDALPUR (NALANDA-BIHAR)**

**Cover 4**



**101 FT. HIGH SUMERU PARVAT AT JAMBOODWEEP-HASTINAPUR**

