

Tirthankar Mahavir And Dharmatirth



Ganini Aryika Gyanmati

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TIRTHANKAR MAHAVIR AND DHARMATIRTH

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PREFACE

(LITERARY WORKS MIRROR THE AUTHOR)

-Pragya Shramni Aryika Chandnamati

The present book is actually short 'n' sweet. In the modern age of today, where busy gentry do-not have the time to read high level Scriptures (*Jain-Agam*), **Pujya Ganini Pramukh Shri Gyanmati Mataji** has greatly obliged the present generation by assimilating the life & the fundamental philosophy of Bhagwan Mahavir Swami, the last pillar of the Tirthankar Tradition of this age, as per the description in authentic Digambar Jain Granthas in a very precise & to the point manner in this small book.

Pujya Mataji has special grace of **GODDESS SARASWATI** from the beginning. In 62 years of her *deekshit* life, where she has written the *Teekas* (Explanatory Notes) on Samaysar, Niyamsar etc. for spiritually-inclined personnels, at the same time by translating the topmost grantha of Nyayadarshan-*Ashtasahasri*, she made the masses knowledgeable about *Shad-darhan* (6 Schools of Philosophy) and *Anekant*. She almost flowed the current of Pujan-Vidhans to be immersed in Bhakti-Ganga. She assimilated the essence of Jainism in 4 parts of *Bal-Vikas* for children & youth, prepared interesting smaller booklets from big Purans to introduce the public with a number of mythological events. She has set an unmatched record in present Jain-tradition by writing a number of *Sanskrit-Stutis*, *Sanskrit Teekas* of *Niyamsar*, *Aaradhna Grantha* & *Shatkhandagam*, *Shri Rishabhadev Charitam* etc. for high-levelled scholars. By going through the literature written by her, one can be fully introduced with the maturity and entirety of her *Gyan* (Knowledge). It is

true that only an extraordinary talent could master these various fields of literature- writing.

Her field has not been restricted to literature-writing only. Her versatile personality has achieved miraculous heights in the fields of *Tirth Nirman* (establishment of pilgrimage centres), *Chetan-Nirman* (shaping bright disciples) and *Samaj-Nirman* (development of society) by accelerating religious consciousness. Every single minute of the life of such a great Mata Ji is worth-following for everybody.

At one side Pujya Mataji authored *Rishabhdev Charitam* grantha in "Bhagwan Rishabhdev International Nirvan Mahamahotsav Year" and on the other side she provided *Vishwashanti Mahavir Vidhan* of 2600 Mantras to the society in "Bhagwan Mahavir 2600th Birth Anniversary Year". Simultaneously, she also introduced all with the life and universally beneficial principles of Bhagwan Mahavir by a number of smaller booklets & **Tirthankar Mahavir and Dharmatirth** is one flower of this series. Its English version will prove useful in carrying the message of the book beyond limited boundaries. Get this book published more & more and make available to the masses in the country and abroad for getting knowledge and assimilate the *Punya* of *Gyan-daan*.

Innumerable Namans in the holy feet of the writer of this book- Pujya Ganini Pramukh Shri Gyanmati Mataji and Hearty Blessings for Aryika Swarnmati (Sanghasth), who translated this book into English.





TIRTHANKAR MAHAVIR AND DHARMATIRTH

धर्मतीर्थस्य कर्तृणां शासनं सिद्धसाधनम् ।
अनादिनिधनं तीर्थं जीयात् जैनेन्द्रशासनम् ॥

*DHARMATIRTHASYA KARTRINAM,
SHASANAM SIDDHASADHNAM.
ANADINIDHNAM TIRTHAM,
JIYAT JAINENDRASHASNAM.*

FIRST TIRTHANKAR LORD RISHABHDEVA -

Indra formed Ayodhya Nagari owing to the *Punya* of King Nabhiraj and his queen Marudevi. *Kalpavrikshas* (Trees, which provide any wished article) were almost on the verge of extinction at that time, so Nabhiraj directed the public to

eat better fruits and also told to drink the *Ikshuras* (Sugarcane Juice) by crushing the sugarcane. That's why they were called as "IKSHVAKUVANSHI". Queen Marudevi gave birth to Tirthankar Vrishabhdeva. Then Devtas & Indras combinedly celebrated the *Janmabhishek* festival (ceremony of anointment of the newborn infant) by taking the JIN-CHILD to Sumeru Mountain.

BIRTH OF BHARAT & OTHER SONS -

When Rishabhdeva became young, he was married with Yashasvati and Sunanda. Yashasvati gave birth to Bharat Chakravarti & 99 sons and to Brahmi daughter. Queen Sunanda became the mother of Bahubali Kamdev and Sundari daughter. *Avadhigyanhari* (who has the knowledge of facts going on in different places without going to those places at all) Bhagwan Rishabhdeva made all his sons and daughters expert in all types of Knowledges & Arts.

TEACHING OF SHAT KARMAS (Six Basic Activities) -

Sometime Compassionate Bhagwan Adinath consoled the anxious public and thought through his *Avadhigyan* -

पूर्वापर विदेहेषु, या स्थितिः समवस्थिता ।

साद्य प्रवर्तनीयात्र, ततो जीवन्त्यमूः प्रजाः¹ ॥

*Purvaper Videheshu, Ya Stithihi Samavasthita
Sadya Pravartneyatra, Tato Jeevantyamuh Prajah¹.*

i.e. Here also there should be the arrangement as in *Purva Aper Videhshetra* (Eastern & Western *Videh*, where *Chaturth Kal-Satyug* exists always). So, at that time, as per the direction of Bhagwan, Indra came and established Kshatriya, Vaishya & Shudra Varnas and also structured City, Town, Village etc. Telling the ways to earn livelihood, Bhagwan

preached about six basic activities to lead life, as - *Asi* (Defence), *Masi* (Writing), *Krishi* (Agriculture), *Vanijya* (Commerce or Business), *Shilp* (Craft) and *Vidya* (Knowledge) and so Bhagwan was called as *Adipurush*, *Brahma*, *Yugadipurush*, *Prajapati* etc.

VAIRAGYA (DETACHMENT) OF BHAGWAN AND TAKING AHAR (MEALS) -

Sometime Bhagwan developed the feeling of Renunciation while seeing the dance of Neelanjana Apsara (a beautiful angel of heaven) and accepted Jaineshwari Deeksha with performing panchmushti Lonch (plucking of own hairs by own hands) below Akshaya Vat Vriksha going to the Siddhartha Forest of Prayag (Present Allahabad). At that time Bharat became Chakravarti being the sole ruler and owner of all the six Khandas (divisions) of the earth and thus the name 'BHAARAT', attributed to this earth became realistic.

After completing the Yog (Meditation) of six months, Bhagwan started moving for taking Ahar (Meals) but because of not knowing the method of giving Ahar by the people, six more months passed. One day the King of Hastinapur-Somprabh and Shreyans Kumar gave the Ahar of sugarcane Juice to Bhagwan as per the norms described in Jain-Shastras. King Shreyans knew about the method of giving Ahar on the basis of the remembrance of his previous births. This Ahar-Diwas was the day of 'Vaishakh Shukla Tritiya'. And due to that Ahar-Daan, this day is famous as AKSHAYA TRITIYA even today.

BHAGWAN BECAME ARHANT AND ATTAINED NIRVAN-

After the penance of one thousand years Bhagwan

became emerged in meditation under *Akshaya Vat* at Purvatalpur-Prayag and obtained *KEVALGYAN* (Enlightenment), knowing *Lok* (Where life exists) and *Alok* (Surrounding *Lok*) simultaneously. At that time Indra worshipped the *ARHANT MUDRA* (form) of Bhagwan. In the 12 assemblies of Samavasaran, Munis, Aryikas, Dev-Devis, Humanbeings and *Tiryanchas* (animalbeings) were showered with the divine preachings of Bhagwan. He went around everywhere and introduced innumerable *Bhavya Jeevas* (having the capability to be liberated from the worldly migration) with religious principles. Afterwards, He attained *MOKSHA* by burning all His *Karmas* by *Yog-Nirodh* (inhibiting all *Yogas*) going to Kailash Parvat.

After three years and eight & a half months of Nirvan of Bhagwan, Fourth *Kal* (age) started. After innumerable crores years of it, the second *Tirthankar Bhagwan Ajitnath* was born. Later, after a gap of innumerable years *Sambhavnath*, *Abhinandannath*, *Sumati*, *Padamprabh*, *Suparshava*, *Chandraprabhu*, *Pushpdant*, *Sheetal*, *Shreyans*, *Vasupujya*, *Vimal*, *Anant*, *Dharma*, *Shanti*, *Kunthu*, *Arha*, *Malli*, *Munisuvrat* and *Nami* Tirthankars occurred serially.

After 509000 years of the birth of Tirthankar *Naminath*, Bhagwan *Neminath* was born. *Neminath* was actually the cousin brother of *Shri Krishna*. After 84650 years of the birth of Bhagwan *Neminath*, Tirthankar Bhagwan *Parshvanath* was born and after 278 years of the birth of *Parshvanath*, Bhagwan *Mahavir* was born.

HOW BHAGWAN MAHAVIR WAS FORMED ?

Once upon a time a Lion was preying upon a dear at

Himvan Parvat, suddenly most compassionate *Charan Riddhidhari* (having the capability of walking through the sky) two Muniraj named Ajitanjaya and Amitguna came down there through the sky and addressed as -

O Mrigraj (ruler of the animals of the forest) ! You are going to be TIRTHANKAR MAHAVIR after 10 births from the present one. Now leave the acts of violence, which surely act as the cause of worldly sorrows. Follow the path of the upliftment of soul i.e. spiritual upliftment. Listening to the preaching of Muniraj, the lion remembered a number of his previous births (*Jati-Smaran*). Continuous current of tears started flowing from his eyes. He sat down with bowed head beside the feet of Muniraj. Being affected by the teachings of Muniraj, the lion fully abandoned his cruelty and accepted *Samyakdarshan* along with fully rejecting violence and took up five *Amuvratas*. As he became completely Vegetarian, there was nothing to eat for him and so he accepted *Sallekhna* [Fast till death and to die with utmost peace remembering *Panch-Permeshthis*, it is also called as *Samadhi Maran*]. Remembering the preachings of Muniraj that lion left his body and became Dev in Heaven. This Jeev of lion obtained the pleasures of Vidyadhar, Chakravarti & Dev due to his *punya*.

GAINING TIRTHANKAR PRAKRITI -

That jeev became the king named Nand in Chhatrapur Nagar. He accepted *Jaineshwari Deeksha* near Proshthil Guru and studied ACHARANG etc. Shastras and started performing hard penance. Thinking of sixteen bhavnas as *Darshan Vishuddhi*, *Vinayasampannta*, *Sheelvrateshvantichar* etc. and with strong spirit of *Apaya Vichaya Dharma Dhyan* i.e. How I may introduce (escort) these sorrowful worldly creatures to Eternal Bliss after taking them out from their

sorrows, he gained Tirthankar Prakriti. At last, he became Indra at the Pushpottar Viman of *Achyut Swarga* (16th heaven) leaving his body by *Sallekhna Vidhi*.

KING SIDDHARTHA AND MAHARANI TRISHLA

The name of the queen of Nathvanshi King Siddhartha of Kundalpur Nagar (Distt. Nalanda) of Videh Desh was Trishla. The above mentioned Jeev of Achyutendra came in her womb. It was the day of *Asarh Sudi Shasthi*.

BIRTH CELEBRATION OF MAHAVIR -

After nine months, on the day of *Chaitra Shukla Trayodashi*, queen Trishla gave birth to a great son, who was destined to be the Lord of three Lokas. Indras & other Devtas took the JIN Child to Sumeru Mountain and celebrated the *Janmabhishek* (Anointment ceremony after birth) *Mahotsava* of Bhagwan. At that time not only this visible world but the three 'Lokas' had a sigh of relief and happiness. Even the inhabitants of various *Narkas* (Hells) felt peace for a moment. At that time Indra named Bhagwan as '**VEER**' and on the tenth day of the birth, the King named the child as '**VARDHAMAN**'¹.

Once two Munis named Sanjay and Vijay had a doubt in some *Tatva* but as soon as they saw the child 'Veer', their doubt was vanished and so they named him as '**SANMATI**'.

DEEKSHA OF BHAGWAN MAHAVIR -

After reaching the age of thirty years Bhagwan Mahavir developed the feeling of renunciation of the world. Then, Laukantik Devas came and worshipped him. Bhagwan reached at 'SHAND' forest and plucked his hairs by own hands, he renounced all his possessions and accepted *Jaineshwari Deeksha*. Being emersed in hardcore penance, he passed

twelve years. Then, Kevalgyan (enlightenment) appeared to Bhagwan. That day was Vaishakh Shukla Dashmi. Indra ordered Kuber to from SAMAVASARAN. There were 12 assemblies in it in the series of (1) Gandhar Rishi Munis, (2) Kalpavasini Devis, (3) Aryikas & Shravikas, (4) Jyotishi Devis, (5) Vyantar Devis, (6) Bhavanvasi Devis, (7) Bhavanvasi Devas, (8) Vyantar Devas, (9) Jyotishi Devas, (10) Kalpavasi Devas, (11) Chakravarti Kings, other humanbeings etc. (12) Elephant, Lion etc. *Tiryanchas*. Thus innumerable *Bhavya* jeevas listen to the preachings of Bhagwan by sitting in Samavasaran.

GAUTAM GANDHAR -

Divya -Dhvani of Bhagwan could not originate for sixty six days, then Indraraj brought a scholar pandit named Indrabhuti there by trick. The scholar became the disciple of Bhagwan as soon as he saw Him and accepted Jaineshwari Deeksha. At that time, on that day of Shravan Krishna Pratipada (Ekam) *Divya-Dhvani* of Bhagwan Mahavir was originated and that's why this day is celebrated as '*VEER SHASAN DIWAS*' even today. The sermon of Bhagwan was chiefly in seven hundred eighteen languages. Each listener could understand the preachings of Bhagwan in own language.

Indrabhuti Gautam Gandhar assimilated the *Divya Dhvani* of Bhagwan in twelve Granthas. Bhagwan went to a number of places like Kashi, Kurujangal, Madhya Pradesh etc. and by pouring the nectar of His divine preachings, satisfied innumerable *Bhavya* Jeevas. The specificity of the principles of Bhagwan is their *SYADVAD* nature. It is most compassionate in the form of AHIMSA (Non-Violence) etc. five Anuvratas and five Mahavratas. KARMA-THEORY is the base of this philosophy and no God is taken to be the cause of joys and sorrows of any life. According to own deeds, a creature gets

happiness or sorrow. Every creature can make itself *Parmatma* Bhagwan Mahavir by destroying all its Karmas.

DIVINE DESHNA (PREACHINGS) OF BHAGWAN MAHAVIR —

SYADVAD- Each article/subject is having infinite Dharmas and it can be understood through *Pramans* and *Nayas*. *Praman* deciphers the matter generally while *Naya* describes each minute angle of the subject, illustrated by *Praman*. *Jeev* (Soul) has a number of Dharmas (aspects) as *Nitya-Anitya*, *Ek-Anek*, *Astitva-Nastitva* etc. *Dravyarthik Naya* proves *Jeev* to be *Nitya* (always existent) and *Ek* (One), while *Paryayarthik Naya* proves that *Jeev* is *Anitya* (Non-continuous) and *Anek* (More than one). *Jeev* is *Asti* (Existent) in relation with own *Dravya*, *Kshetra*, *Kal* & *Bhav*, while it is *Nasti* (Non-existent) in reference with other's *Dravya*, *Kshetra*, *Kal* and *Bhav*. For instance, a seth has a number of relations as Father-Son, Uncle- Nephew etc., but that seth is not the son to whom he is the father, he is the father of his son and the son of his father, in the same way, everything is having a number of Dharmas. To assimilate all those Dharmas by *Syadvad* is the function of *ANEKANT*. By understanding that *Anekant* the perception becomes *Samyak* (Righteous).

EXISTENCE OF ATMA (SOUL) -

There are infinite creatures in the world. Every creature is having its own individuality. 'I am happy-I am sad' defines which individuality in form of 'I', that is actually the soul. The soul is having the nature of *Gyan* (to know) & *Darshan* (to see). It is *Samsari* i.e. wandering in the world since infinite times due to the bondage of *Karmas* with self. When it destroys all its *Karmas*, it is liberated and becomes '*Siddha Parmatma* (God) with complete bliss.

ENTITY OF KARMAS -

Karmas are related (bonded) with this soul since infinite times. It assimilates *Karmas* by own *Raag* (attachment) & *Dwesh* (malice) mixed feelings and the fruition of these *Karmas* brings happiness or sorrow. This soul goes to Various *Paryayas* (to have the body) of humanbeing or *Tiryanch* or else. Good and Bad deeds or spirits of self become bound as *Punya* or *Paap* (sin) and gives happiness or sorrow to the soul/creature when time comes.

WAY TO LIBERATION -

The unified path of *SAMYAKDARSHAN*, *SAMYAKGYAN* & *SAMYAKCHARITRA* is the path of *MOKSHA* (Eternal Liberation).

SAMYAKDARSHAN -

To have firm belief in Real Dev (Arhant & Siddha Bhagwan)-Shastra (Sermons of Arhant Dev-JINVANI)-Guru (Jain Sadhus following the path told by Arhant Bhagwan) and Jeev-Ajeev etc. 'Tatvas' as told by ARHANT DEV is Samyaktarshan.

SAMYAKGYAN -

Whatever *Gyan* (Knowledge) occurs after *Samyaktarshan*, that is *Samyaktgyan*. For developing that *Gyan*, *Swadhyaya* and the Reading-Teaching of *PRATHMANUYOG*, *KARNANUYOG*, *CHARNANUYOG* and *DRAVYANUYOG* & to know the Tatvas without any *Sanshaya* (Suspicion), *Viparya* (Completely opposite notion) and *Anadhyavasaya* (Unability to decide) is Samyaktgyan.

SAMYAKCHARITRA -

Being away from immoral/non-virtuous deeds and to be

engaged in moral/virtuous activities is *Samyakcharitra*. It has two divisions-*SAKAL CHARITRA* and *VIKAL CHARITRA*.

SAKAL CHARITRA (Absolute Conduct)-

To completely renounce five sins — *Himsa* (Violence), *Jhooth* (Telling Lie), *Chori* (Stealing), *Kusheel* (Bad Character) and *Parigrah* (Possession) is called *SAKAL CHARITRA* in the form of five MAHAVRATAS.

VIKAL CHARITRA (Non-Absolute Conduct)-

Ekdes (Partial) renunciation of these Violence etc. five sins is called *Vikal Charitra* or five ANUVRATAS.

EIGHT MOOLGUNAS (FUNDAMENTAL ATTRIBUTES) -

The *Bhavya Jeevas*, who wish to leave *Himsa* (Violence), should first renounce *Madya* (Wine), *Mans* (Meat), *Madhu* (Honey), *Bar*, *Peepar*, *Pakar*, *kathoomar* and *Umur* because taking these in meals means violence of innumerable *Trasa Jeevas* (having more than one *Indriya-Sense*). Eating even a drop of *Madhu* equals the sin of burning 7 Villages, it has been referred by scholars¹. Meat and wine are clearly the places for the violence of *Trasa Jeevas* and are fully hateful and avoidable. Leaving the use of these eight articles is called Eight *Moolgunas*.

OTHER PERSPECTIVE OF EIGHT MOOLGUNAS

To leave 1. Wine 2. Meat 3. Honey 4. Taking Meals at night 5. Eating Five *Udambar* fruits (*Bar*, *Peepar* etc.) & 6. To practise compassion for all the creatures 7. Drinking filtered water (filtering as per the norms in Jain Shastras). 8. Having faith in *Panch Permeshthis* (Five utmost ranks of ARHANT, SIDDHA, ACHARYA, UPADHYAYA and SADHU) are the eight fundamental attributes of *Shravakas* (householders).

SEVEN VICES -

Gambling, Eating Meat, Drinking wine, Going to Prostitute, Hunting, Stealing and Having Immoral relation with other lady (not own wife)- these seven vices are the cause of great troubles, so these should also be left.

FIVE ANUVRATAS —

AHIMSANUVRATA - "Religion of NON-VIOLENCE is the real nectar of life" - even after knowing this fact if one cannot fully abandon violence i.e. the violence of *Sthavaras* (Jeevas having one sense only), he/she should surely leave the violence of *Trasa Jeevas* - this is the order of Jinendra Bhagwan.

To abandon the intentional violence of *Trasa Jeevas* by *Man* (Heart), *Vachan* (Speech), *Kaya* (Body) and *Krit* (to do self), *Karit* (to get done by other), *Anumodna* (to praise such an act) is called as **AHIMSANUVRATA**. *Shravak* (Householder) can not leave *Arambhi* (related with household works as making food, cleaning home etc.), *Udyogi* (related with Business) and *Virodhi* (for protection of self & religion) violence, but he fully avoids *Sankalpi* (Intentional) violence.

SATYANUVRATA —

Not to speak harsh, reprehensible, rude-unjust words is *Satyanyuvrata*. The *Shravak*, who adopts this vrata should also not speak such a truth by which Dharma or *Dharmatma* (Religious person) comes in trouble or is humiliated or some creature is killed.

ACHAURYANUVRATA —

Not to accept anything of others' possession without being given by him, is called *Acharyanyuvrata*. *Shravak*, who accepts this vrata does not take anything, which is lying down

or has been forgotten or has been put by somebody else. He also does not give such a thing to the other person.

BRAMHACHARYANUVRATA —

To remain uninvolved with all the ladies except own wife and to treat them like mother, sister or daughter is called *Bramhacharyanyuvrata*. Those who practise this vrata are worshipped even by *Devtas*.

PARIGRAH PARIMANANUVRATA —

To keep less possession by deciding the limit of Money and other valuables according to own need and capacity and to remain detached with rest of the possessions, thus controlling own passions is called *Parigrah Parimananuvrata*.

The concept of five Anuvratas is such a great treasure that one who practises these vratas without making *Atichar* (faults), the *jeev* surely takes birth in the heaven. If somebody has already gained the *Aayu* (Age) of *Narak* (Hell), *Tiryanch* or Humanbeing, then he can not accept five Anuvratas¹.

The practising of these five Anuvratas is very much useful for each house-holder (*Shravak*).

MOKSHA OF BHAGWAN -

On *Kartik Krishna Amavasya* Bhagwan Mahavir became *Mukt* (Liberated from the worldly migration) at Pavapuri by destroying all his *Karmas* at the time of dawn; He became *Nitya Niranjan Siddha*, completely liberated and fully happy for all times to come.

That day *Devtas* came and illuminated innumerable *DEEPAKAS*. They worshipped the *Nirvanotsava* of Bhagwan and thus from that day the tradition of celebrating *DEEPAWALI* came in practice. Today 2527 years have passed since Bhagwan got salvation.

Shatkal parivartan (Serial Change of 6 Kals-Ages) remains continued at the *Arya Khand* of Bharat Kshetra. There are two divisions of *Kal* (Age) - *Avsarpini* and *Utsarpini*. Both of these contain 6 divisions each. *Avsarpini* has *Sushma-Sushma*, *Sushma*, *Sushma-Dushma*, *Dushma-Sushma*, *Dushma* and *Dushma-Dushma*. Similarly, *Utsarpini* has *Dushma-Dushma*, *Dushma* etc. six divisions.

The first *Sushma-Sushma* Kal has the arrangement of *Uttam* (Best) *Bhogbhumi*, the second Kal contains *Madhyam* (Medium) *Bhogbhumi* and the third Kal has *Jaghanaya* (lowest) *Bhogbhumi*. At *Bhogbhumi*, any wished article can be obtained from ten types of *Kalpavrikshas*. The human couples there, remain very happy.

ORIGIN OF KULKARAS —

When 8th part of *Palya* was remaining in this Third *Kal*, the power of *Kalpavrikshas* appeared diminished and the light of *Jyotirang Kalpavrikshas* became very lower. Then, on the evening of Asharh Sudi Purnima, Moon appeared to be set in the East and the Sun in the West. Seeing this, people became anxious and reached near *PRATISHRUTI KULKAR* to whom they narrated the whole story. The Kulkar told that Karmabhumi arrangement was going to end then and due to the diminished power of *Kalpavrikshas*, Sun & Moon had become visible. "As a matter of fact, Sun & Moon always remain in the sky but till now they were invisible due to the light of *Kalpavrikshas*, so don't be afraid of these", he said.

After *Pratishruti Kulkar*, there occurred *Sanmati* etc. 12 *Kulkaras* serially, later the last 14th *Kulkar* - *SHRI NABHIRAJ* was born. His son-Lord *Rishabhdeva* became the first *TIRTHANKAR*. When three years and eight & a half months were remaining in the Third *Kal*, *Rishabhdeva* got *Nirvan*.

Again, 23 more *Tirthankars* have occurred in the Fourth *Kal*. Last of them-*Tirthankar Mahavir* got *NIRVAN*, when three years and eight & a half months were remaining in the Fourth *Kal*. After three years and eight & a half months of *Nirvan* of *Bhagwan*, *Pancham* (Fifth) *Kal* entered. In this present *Kal*, *Dharma* and *Happiness* are decreasing day by day. *Age*, *Intelligence*, *Prosperity* are also decreasing. Upto the end of this Fifth *Kal*, there will continue the reign of *Bhagwan Mahavir* and *Dharma* tradition will go on.

LACK OF DHARMA -

At the end of this *Dushma* *Kal*, there will be *Veerangaj Muni*, *Sarvashri Aryika*, *Agnidutt Shrivak* and *Pangushri Shrivika*. At that time, the wicked King will take up the first morsel of the *Ahar* of *Muniraj* as the tariff, then *Muniraj* will consider it as *Antaraya* and will have the fast. Knowing this as the end of *Pancham Kal* through his *Avadhigyan*, he will accept *Sallekhna* along with *Aryika*, *Shrivak* & *Shrivika* and will go to heaven by *Samadhi Maran*. On the same day, some *Dev* of *Asur Kumar Jati* (a type of *Bhawanvasi Devas*) will kill the King in anger at mid-day and at the time of *Sun-set*, the fire will be vanished.

Thus, *Dharma* will be lacking in this *Aryakhand*, but at *Videh Kshetras* this *Jain Dharma* always continues and never lacks.

After three years and eight & a half months of this, Sixth *Kal* will enter. At that time the nature and life of humanbeings will be cruel like *Tiryanchas*, they will feed upon raw meat, will wander naked, will be shameless, blind, deaf, handicapped, grieving and diseased. At the end of this Sixth *Kal*, there will be terrible *Pralaya* (Catastrophe) for 49 days.

By the fierce rain of *Air*, *Water*, *Fire* etc. of that *Pralaya*

Kal, innumerable creatures will die. Some jevas will be protected by Devtas-Vidyadhar etc. and will be kept at safe places like the caves of Vijyardha Mountain etc.

UTSARPINI KAL —

After the completion of Six Kals of *Avsarpini*, *Utsarpini Kal* will be initiated. The First Kal of this will be the Sixth Kal, again the Fifth Kal will enter. When sometime-interval will remain in this Fifth Kal, Kulkaras will be originated.

INITIATION OF DHARMA AGAIN —

Later, in the beginning of the Fourth Kal, 'MAHAPADMA' will be the first Tirthankar. There will be 24 Tirthankars in that Fourth Kal from the beginning upto the end.

INFINITE TIRTHANKARS -

Thus infinite circles of *Avsarpini* & *Utsarpini* have passed in this Bharat Kshetra and *Cahubeesi* (24) of infinite Tirthankars have occurred. Similarly 24 Tirthankars will occur infinite times upto infinite future.

In the same way, *Shatkal Parivartan* occurs at the Aryakhand of the Aeravat Kshetra. The tradition of 24 Tirthankars has continued infinitely there and will continue in the future also. There are 32 Videh Kshetras at Jambodweep. Due to the absence of *Shatkat Parivartan* there, Tirthankar tradition goes on continuously. Similarly, *Dhatki Khand* has 2 Bharat Kshetras, 2 Aeravat Kshetras and 64 Videhas.

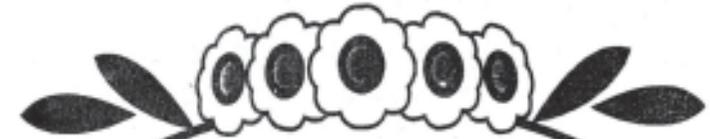
Thus at five Aeravats and one hundred & sixty Videhas of *Dhaei* (2½) *Dweep* (Jambodweep, Dhatki Khand & half of Pushkar Dweep), Tirthankars always occur and their DHARMATIRTH continues; they will occur in the future also and their Dharmatirth tradition will go on in the same way. As

the Tirthankar tradition is eternal, similarly this Jain Dharma is also eternal. Those who have won their Karma-enemies are called JIN and their JAIN DHARMA is in practice for eternal times and will continue eternally.

According to the Jain Philosophy, any *Jeev* can become Tirthankar by gaining Tirthankar Prakriti through *Solahkaran Bhavnas*.

भूतानागतवर्तमानसमये तेभ्यो जिनेभ्यो नमः

BHOOTANAGATVARTMANSAMYAE TAEBHYO
JINABHYONAMAHA.
(SALUTATIONS TO JINENDRA BHAGWAN OF PAST,
FUTURE & PRESENT)



Basic Mantra of Jain Dharma

NAMO ARIHANTANAM
NAMO SIDDHANAM
NAMO AARIYANAM
NAMO UVAJJHAYANAM
NAMO LOE SAVVASAHUNAM

Bhajan

Written by-Aryika Chandnamati

Music :—Chandanpur ke Gaanva Mein

A holy message has come, from Mangitungiji,

We will go to Mangitungi.

We will go to Mangitungi, you will go to Mangitungi—2.

Highest Idol of Lord Shri Rishabhdev situated there.

Supreme Sadhvi Gyanmati Mataji has inspired it.

Very ancient Pilgrimage is Mangitungiji,

We will go to Mangitungi .1.

Idol construction will be completed the earliest.

Panch Kalyanak celebration, then will be held there.

Then entire world will see Mangitungiji,

We will go to Mangitungi. 2.

All of us will do there Mastakabhishek of Jinvar.

All of us will get the Samyak darshan by the prayer.

With happiness "Chandnamati", go to Mangitungiji.

We will go to Mangitungi. 3.



Barah-Bhavna

[TWELVE ANUPREKSHAS]

Written by-Aryika Chandnamati

(Tune - Chalat Musafir Moh liyo Re.....)

I'm praying to you Jinvar deva!

I'm praying to you

Praying to you, I'm saying to you-2

I'm praying to you Jinvar deva. I'm....

I did not know about my soul,

I could not think about myself.

So tell me that path deva.....I'm praying to you.....

1. Anitya Bhavna

All things are momentary in world,

Everybody doing the birth and death.

It is also nature of Universe.....I'm praying to you.....1

2. Asharan Bhavna

Unprotected are the souls of creatures

They are feeling fruition of Karmas.

Any body doesn't help here.....I'm praying to you.....2

3. Sansar Bhavna

Soul moves in Universe from eternal,

And could not attain true happiness.

Now I want ending sorrow.....I'm praying to you.....3

4. Ekatva Bhavna

I came alone and will go alone too,

There is neither any friend nor enemy.

None takes my manifold sufferings.....I'm praying to you.....4

5. Anyatva Bhavna

Soul is separate from my body,

All relatives are different from me,

I think, my soul is as God.....I'm praying to you.....5

6. Ashuchi Bhavna

Although my soul is so sacred,
But He became impure by Karmas.
Please bless me to get pure soul...I'm praying to you.....6

7. Ashrav Bhavna

The inflow of Karmas grows my Universe,
And it also originates the Passions.
Sacrad and sinful kinds of Ashravas...I'm praying to you....7

8. Samvar Bhavna

The inflow of Karmas stopped where,
That condition is known by Samvar.
I want to attain this manner....I'm praying to you....8

9. Nirjara Bhavna

After the fruitition of those Karmas,
Dissociation of them then takes place.
Two kinds of this holy Nirjara.....I'm praying to you....9

10. Lok Bhavna

Universe is situated from eternal,
Which is divided in three Lokas.
We are wandering without knowledge....I'm praying to you...10

11. Bodhidurlabh Bhavna

Human life is the best than all lives,
But difficult is, to attain Ratnatraya.
Give me that Right Path, deva.....I'm praying to you....11

12. Dharma Bhavna

Religion is the nature of thing, say Granthas,
I want to receive nature of the soul.
Then, I will get Salvation.....I'm praying to you...12
These are called as twelve Anuprekshas,
Meditated by all great persons.
"Chandnamati" wants to get them.....I'm praying to you..

Bhajan**Written by-Aryika Chandnamati****Music- Kabhi Ram Banke.....**

Prince of Kundalpur, King of Universe,
Mahavira, O Lord ! Mahavira.
When You came in Garbh of Trishla,
Sixteen dreams seen by Trishla
Felt very happiness, Siddharth Emperor,
Mahavira, O Lord ! Mahavira.
When You had born in the Palace,
Indra and Deva came from heaven
On the Meru Mountain, Celebrated Abhishek
Mahavira, O Lord ! Mahavira.
In Young age you took Deeksha,
Gained Kevalgyan after twelwe years,
Then Samavsaran, formed came all persons,
Mahavira, O Lord ! Mahavira.
When Vira attained liberation,
Indra-human came Pawapuri then
Celebrated Diwali, from then began Diwali,
Mahavira, O Lord ! Mahavira.
Your Shasan is going today also,
We worship to you "Chandna"so
Give me blessing Prabhuvar, give me knowledge Jinvar,
Mahavira, O Lord ! Mahavira.

