

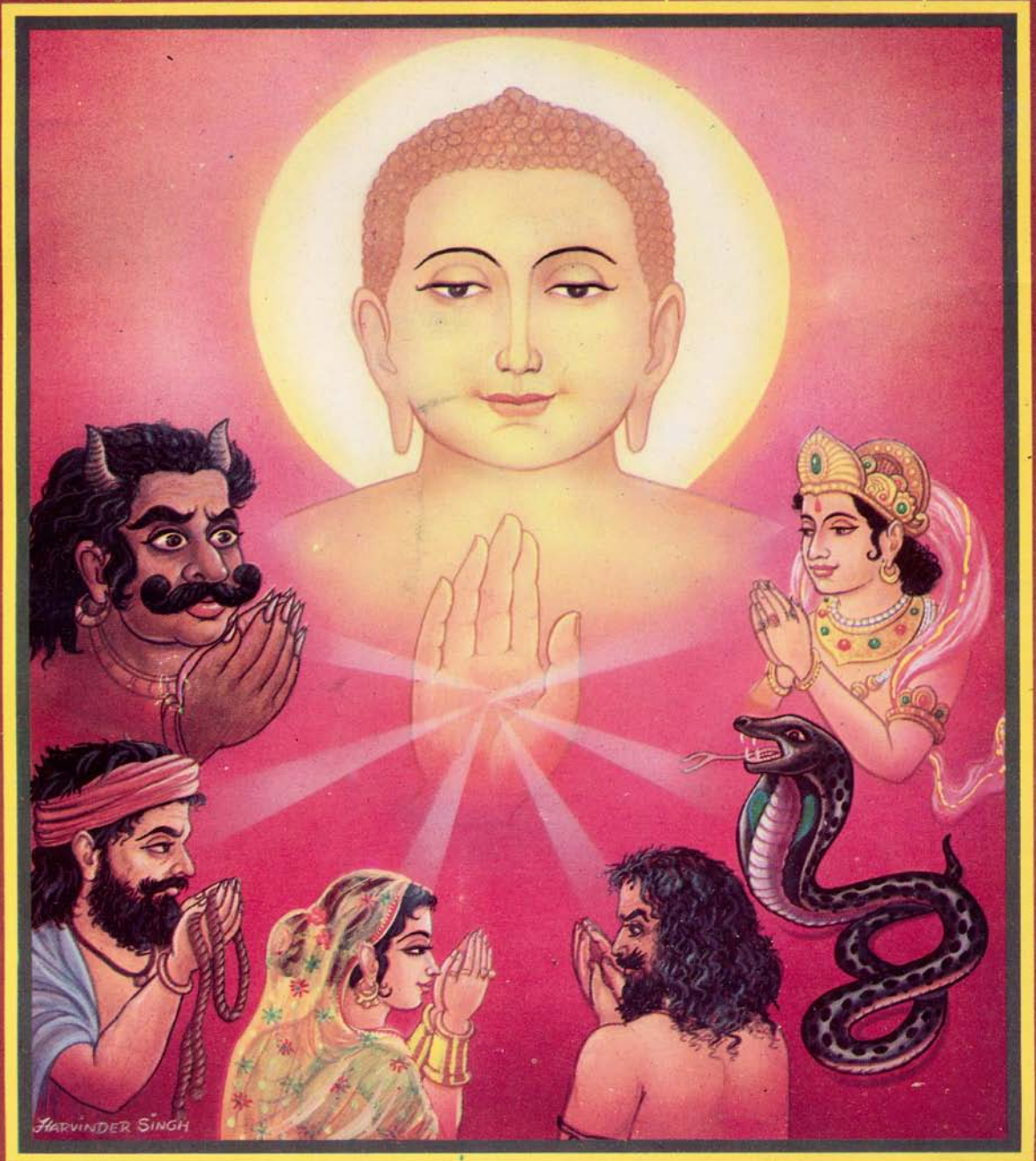
A Mahavir Seva Trust Presentation



Vol 8 & 9

Rs. 40.00

Compassionate BHAGWAN MAHAVIR



A complete story of twenty seven births of Bhagwan Mahavir

COMPASSIONATE BHAGWAN MAHAVIR

The twenty fourth Tirthankar Charam Tirthadhipati Shraman Bhagwan Shri Mahavir Swarn was born in 599 B.C. that is, on the 13th night of the bright fortnight of Chaitra month of the 542nd year before Vikram Samvat. Right from the childhood he was patient, brave, adventurous and compassionate. Even after being very powerful, he was highly forgiving. "Assure every living being fearlessness. Behave in a friendly and impartial manner with everybody" - before preaching this principle, he implemented it himself. At the young age of 30, he renounced royal life-style to follow the path of penance and self-restraint and became a monk. After about 13 years of highly difficult and severe penance and meditation, he attained Kevalgyan. After preaching Samata, Samyam, Aparigraha, Anekant and Ahimsa to the whole world, he achieved Nirvan at the age of 72 in Pavapuri.

"Tirthankar" is the highest spiritual status of the universe. After practicing penance, meditation, self-restraint, compassion and friendliness during a long journey of many births, only a soul with exceptional qualities attains this distinction. That's why the story of Bhagwan Mahavir has been started from the previous 26 births of Him and continued till the current birth. These events show that this highest distinction is achievable only after prolonged efforts.

The basis of this story is the Trishashthishalaka Purush Charitra by Kalikaal Sarvagya Acharya Shri Hemchandra Surishwarji. The disciple of **Adhyatmayogi Acharyadev Shrimadvijay Kalapura Surishwarji Maharaj Saheb**, Shishyaratna Muni Shri Poornachandra Vijayji Maharaj has presented here the divine life-span of Bhagwan Mahavir in a short but meaningful manner in the form of a picture story.

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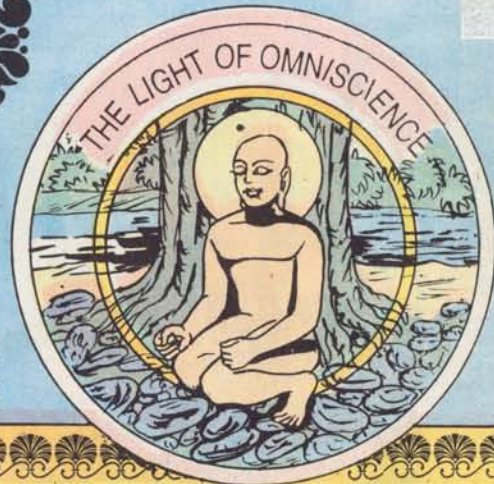
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COMPASSIONATE BHAGAVAN MAHAVIR



The status of Tirthankar is the loftiest and greatest in this world. The soul attains this status after prolonged penances and other spiritual practices stretching to many re-incarnations. How Bhagavan Mahavir attained this status is a long story of penances and spiritual practices of twenty seven life-times.



नमः सूचन
इस ग्रन्थ के अध्यास का कार्य पूर्ण होते ही नियत
समय में आप वापस में भिक्षा मागस करने की कृपा करें

EARLIER-BIRTHS

BIRTH

INITIATION

OMNISCIENCE

Shatrumardan was the king of Jayanti city in the west Mahavideh area of the Jambu continent. In the city lived a forest-guard named Nayasar who was very generous, upright and simple. One day the king called and instructed Nayasar—

Good quality timber is required for construction work in the palace. Arrange to supply it before the onset of monsoon.

It will be done sire !



Nayasar took hundreds of workers into the forest and started felling the trees.





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the workers a break for lunch.

He instructed his servant—

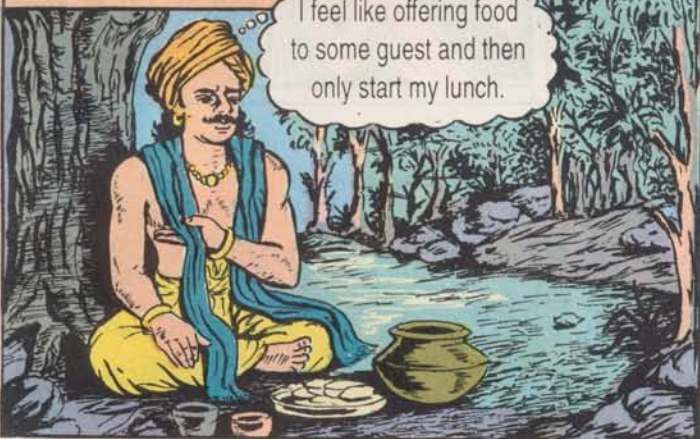


Nayasar too sat down in the shadow of a dense tree.



His servant served him food and placed a pitcher full of butter-milk before him.

I feel like offering food to some guest and then only start my lunch.

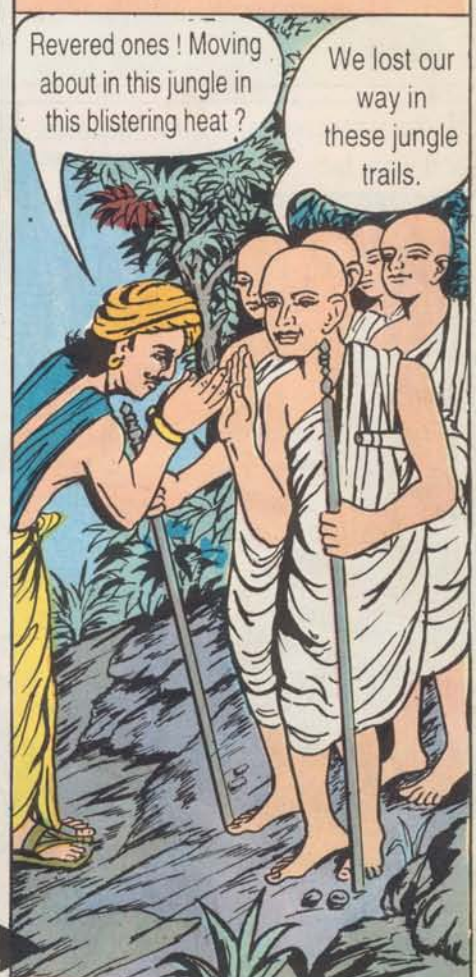


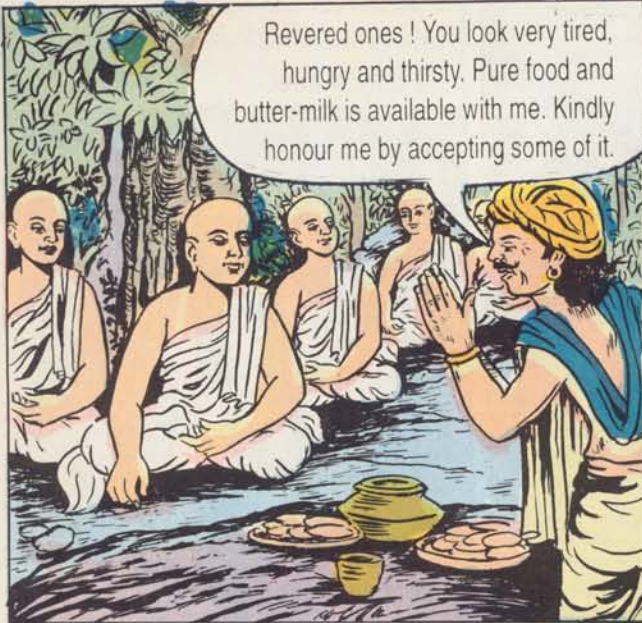
Nayasar was happy to see the ascetics. He went ahead, greeted them and asked—

Revered ones ! Moving about in this jungle in this blistering heat ?

We lost our way in these jungle trails.

Just at that moment he saw some ascetics coming in his direction.

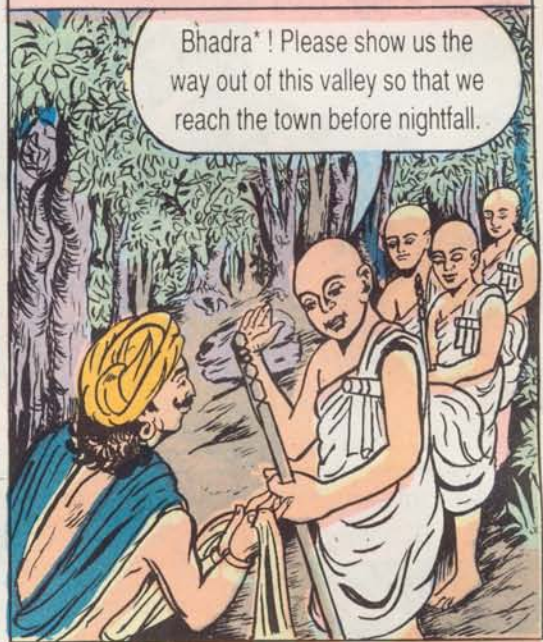




Revered ones ! You look very tired, hungry and thirsty. Pure food and butter-milk is available with me. Kindly honour me by accepting some of it.

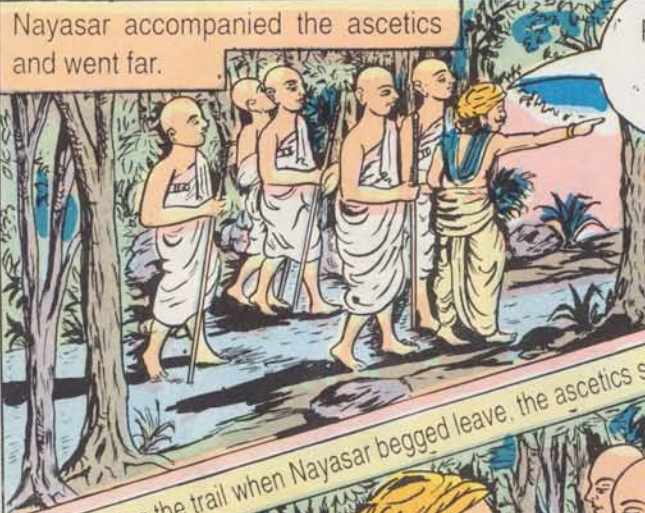
The ascetics ate the food. Naysar became ecstatic with joy.

After eating and taking rest the ascetics asked Naysar—



Bhadra* ! Please show us the way out of this valley so that we reach the town before nightfall.

Naysar accompanied the ascetics and went far.



Revered ones ! This trail at the base of the hill leads to the town. Please follow it.

After showing the trail when Naysar begged leave, the ascetics said—



Bhadra ! You showed us the path out of this desolate area. We, too, would like to show you the path out of this miserable jungle of re-births.

Nayasar listened to the preaching with joined palms—

Bhadra ! Have unwavering faith in god, guru and Dharma if you want to cross this jungle of worldly life. Faith and right conduct are the true means of well being.



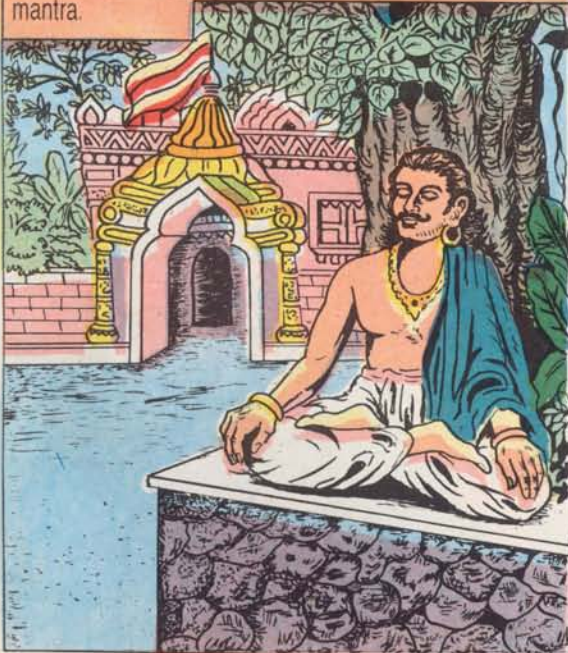
These words inspired Nayasar to get the glimpse of right-perception as absolute faith for the first time during the numerous cycles of rebirths.

Revered ones ! I shall certainly try my best to follow the path you have shown. How fortunate I am !

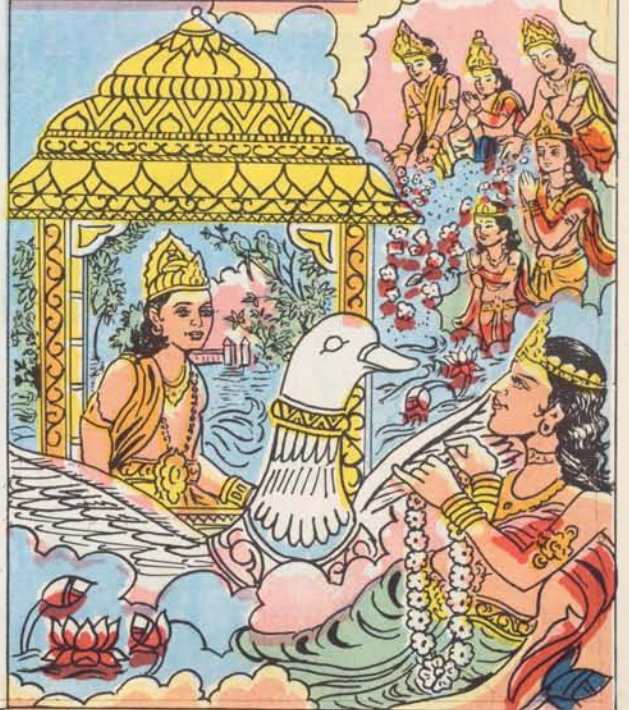


At the end of this conversation the ascetics proceeded towards the city and Nayasar returned.

Till the last moment of his life Nayasar continued to follow the path of charity, public-service and truth. He breathed his last peacefully and chanting the Namaskar Maha-mantra.



After death Nayasar re-incarnated as a god in the first Dev-lok (dimension of gods).

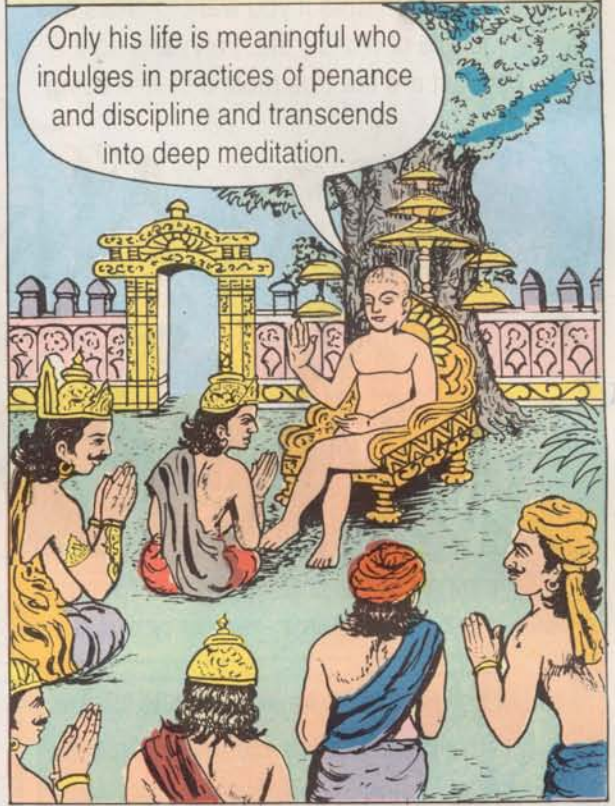


After completing his age as a god, this being was born as the son of emperor Bharat, the sovereign of Bharat-kshetra and son of Bhagavan Rishabhdev.



This boy is emitting strong radiation; as such; he should be named Marichi (rays).

When he became young, one day Marichi went to the Samavasaran* of Bhagavan Rishabhdev, with his father. To listened to the discourse.

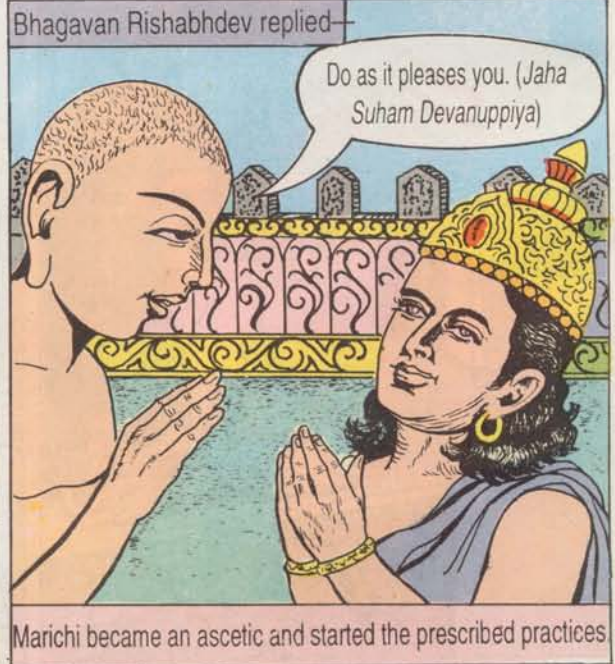


Only his life is meaningful who indulges in practices of penance and discipline and transcends into deep meditation.

The words of Bhagavan Rishabhdev filled Marichi with feelings of detachment.



Bhagavan ! Feelings of detachment overwhelm me. I want to accept Diksha*



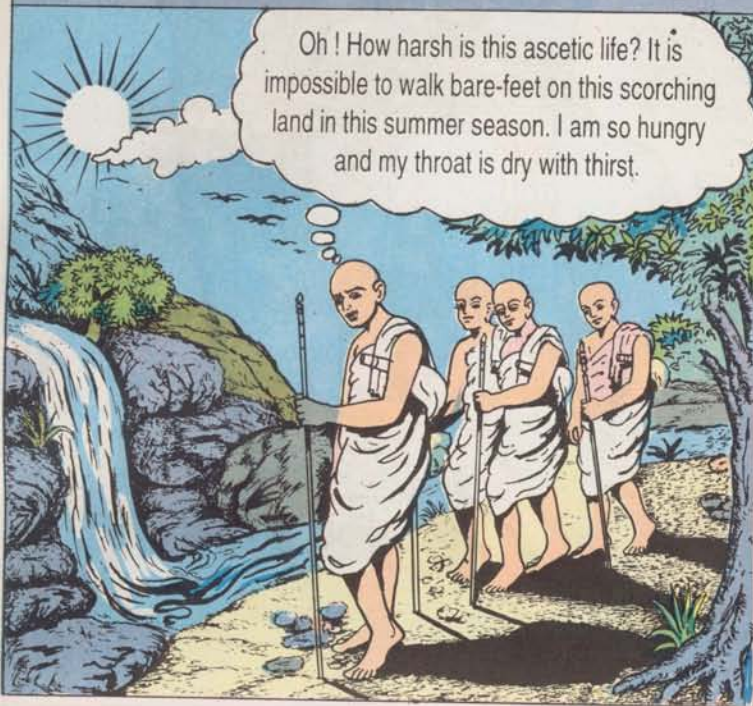
Bhagavan Rishabhdev replied—

Do as it pleases you. (Jaha Suham Devanuppiya)

Marichi became an ascetic and started the prescribed practices

Ascetic Marichi was wandering once. Summer season was at its hottest. The long and continued walking made him very tired. Distraught with hunger and thirst he thought—

Oh! How harsh is this ascetic life? It is impossible to walk bare-feet on this scorching land in this summer season. I am so hungry and my throat is dry with thirst.

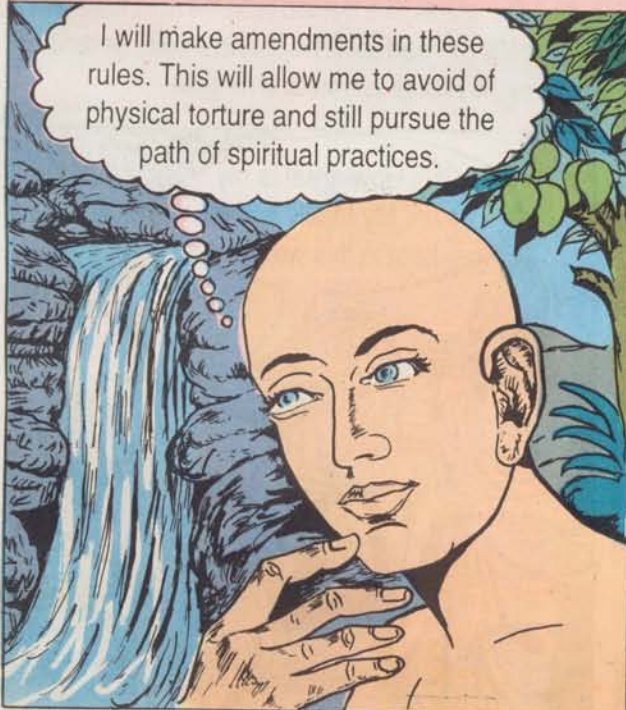


I cannot violate the codes of ascetic life. As such, I can neither eat these ripe fruits nor can I drink the water from these streams. What do I do?

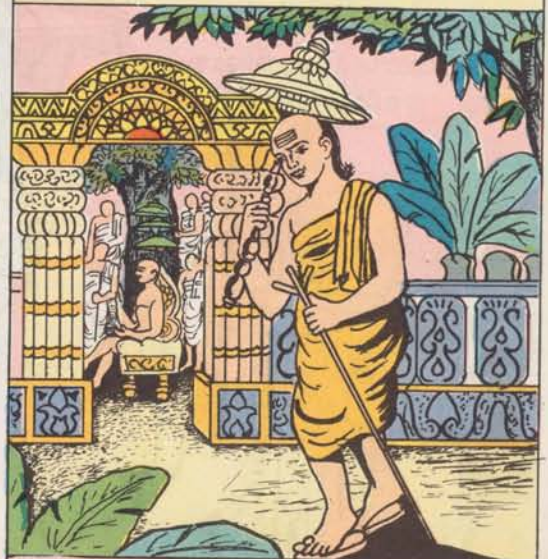


The harsh vows and codes of ascetic life disturbed Marichi. He came out with a strange solution—

I will make amendments in these rules. This will allow me to avoid of physical torture and still pursue the path of spiritual practices.



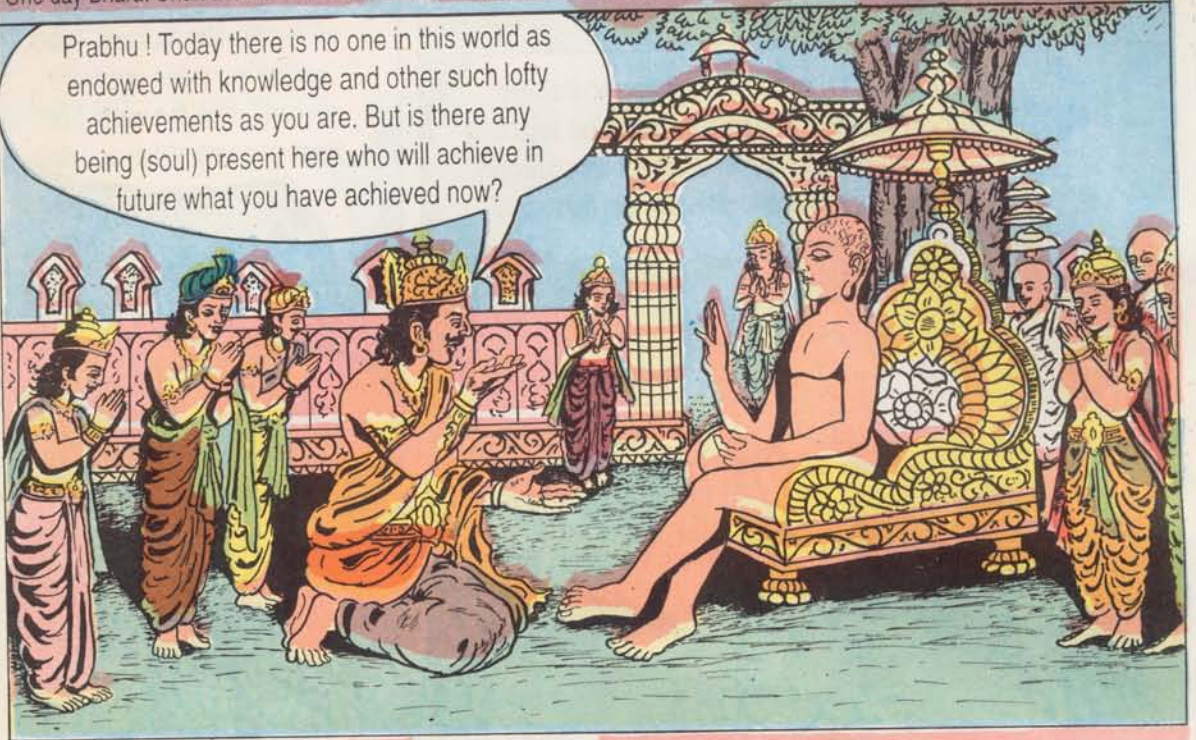
Marichi changed his dress according to his convenience. He started carrying an umbrella for protection from sun. He also started wearing wooden sandals.



He moved around with Bhagavan Rishabhdev and standing at the gate of the Samavasaran he started inspiring people to follow the right path.

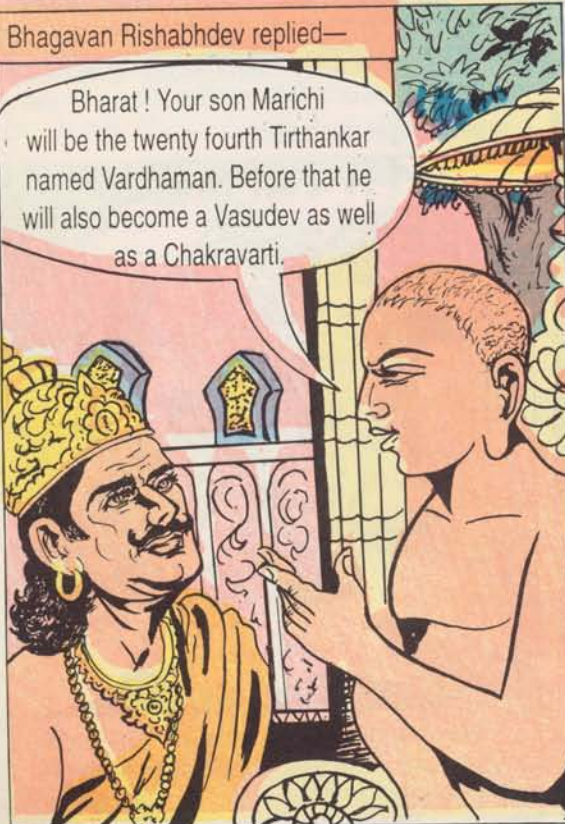
One day Bharat Chakravarti came to attend the discourse of Bhagavan Rishabhdev. After the discourse the emperor asked—

Prabhu ! Today there is no one in this world as endowed with knowledge and other such lofty achievements as you are. But is there any being (soul) present here who will achieve in future what you have achieved now?



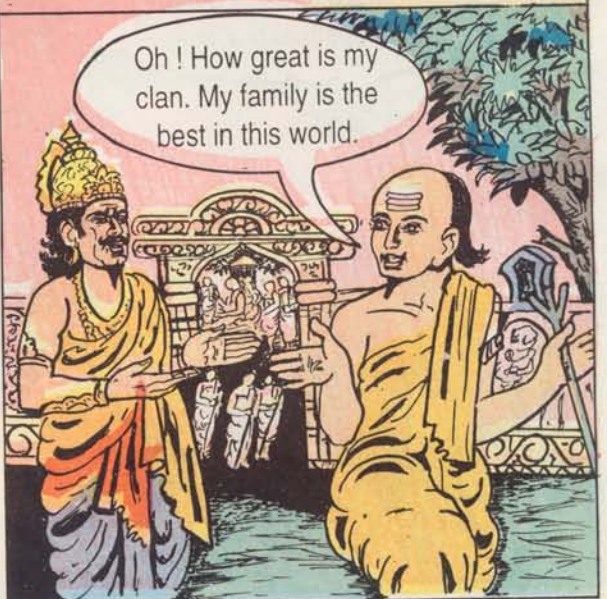
Bhagavan Rishabhdev replied—

Bharat ! Your son Marichi will be the twenty fourth Tirthankar named Vardhaman. Before that he will also become a Vasudev as well as a Chakravarti.

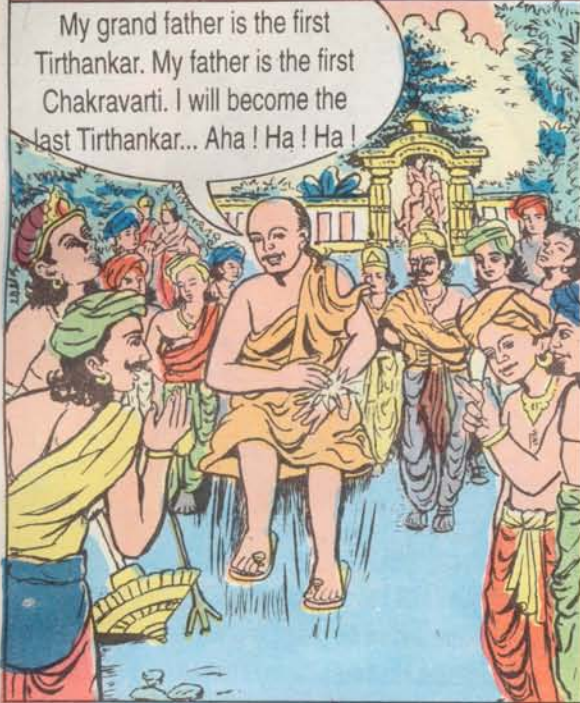


The joy of emperor Bharat saw no bounds when he heard this prophecy of Bhagavan Rishabhdev. He rushed out of the Samavasaran bare feet and broke the news to Marichi. When Marichi heard about his illustrious future he danced with joy. He became very proud of his clan—

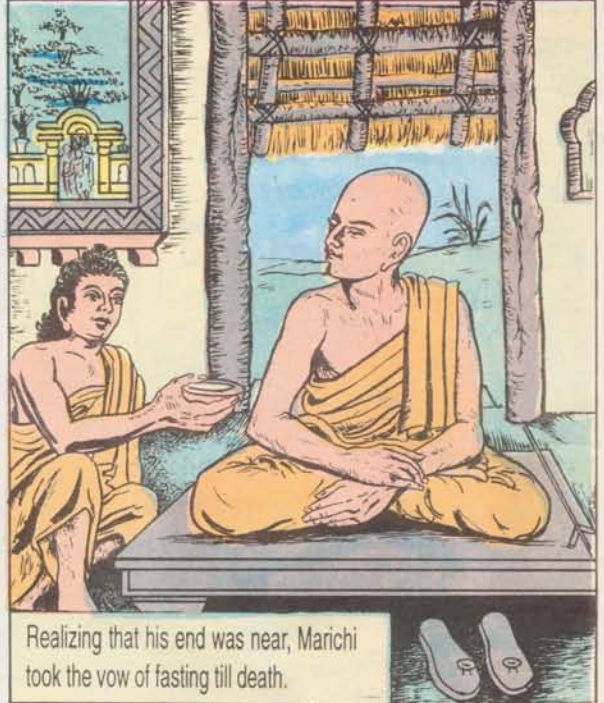
Oh ! How great is my clan. My family is the best in this world.



Marichi clapped and jumped with joy and started praising his clan before the visiting masses*.



Once Marichi took ill. He made a prince named Kapil his disciple. Kapil looked after him during his sickness.

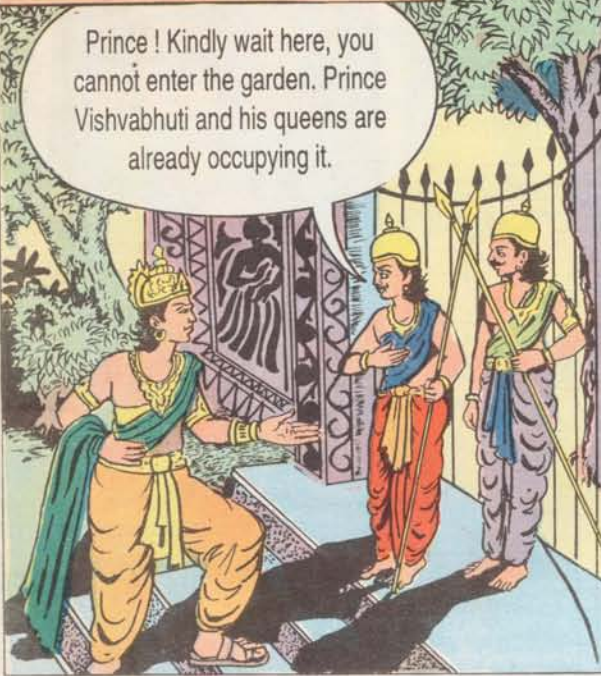


Realizing that his end was near, Marichi took the vow of fasting till death.

The being that was to be Mahavir re-incarnated alternatively as a god and a trident carrying Parivrajak (a type of mendicant) for next twelve births.

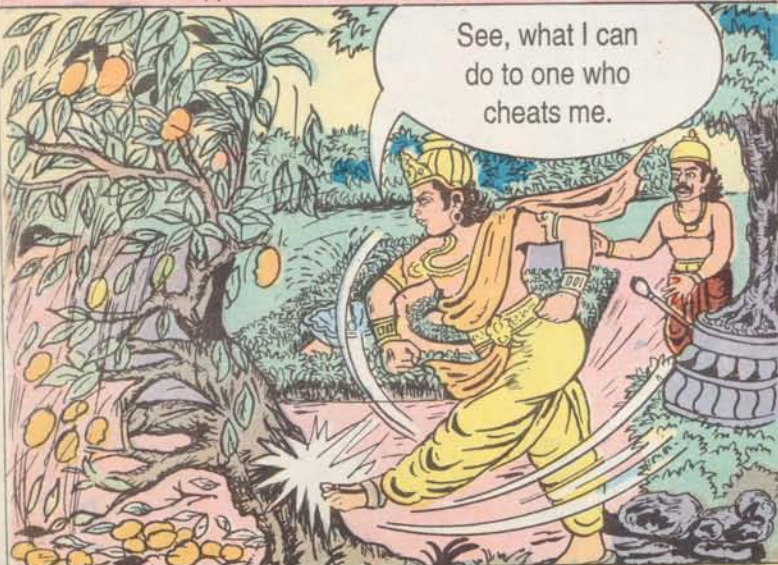


In the sixteenth birth this being was born as the son of the younger brother of king Vishvanandi of Rajagriha. He was named Vishvabhuti. One day Vishvabhuti was on a pleasure trip with his queens in the state garden. His cousin Vishakhanandi also arrived there—



Vishakhanandi took it as an insult and was annoyed. He conspired with his mother and on the pretext of a war he made Vishvabhuti leave the garden. He, then, occupied it himself.

When Vishvabhuti returned from the battlefield he went to the garden. When he came to know that Vishakhanandi was inside he realized that he had been taken for a ride. He lost his temper and gave a mighty kick to a nearby tree. All its fruits dropped down in a heap. The guards started trembling.

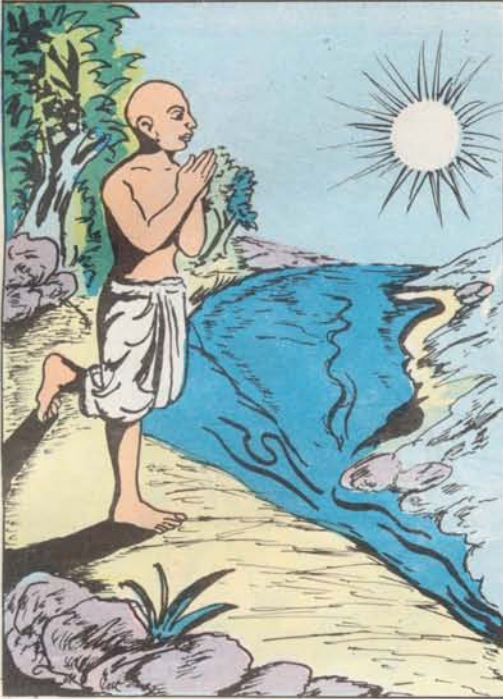


However, his inherent attitude of benevolence did not allow him to treat his own cousin so cruelly.

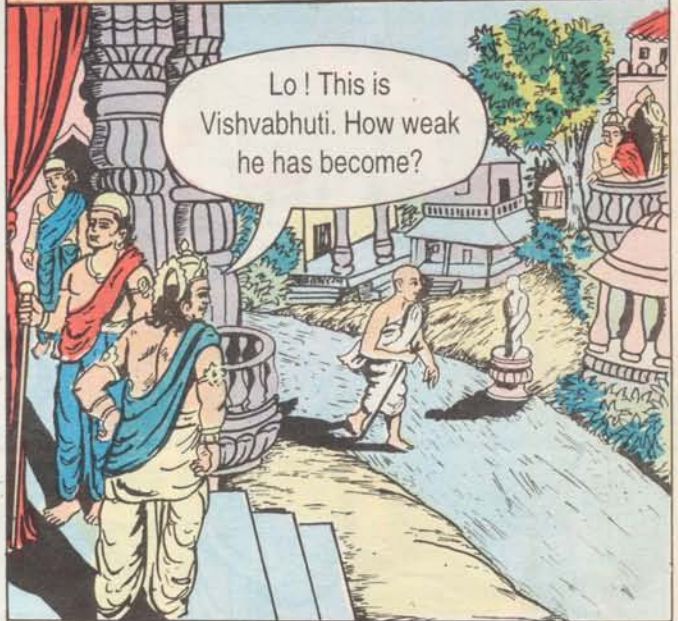


Vishakhanandi went to sthavor sambhuti and became an ascetic. He started harsh penance.

After hundreds of years of penance ascetic Vishvabhuti acquired several miraculous powers.



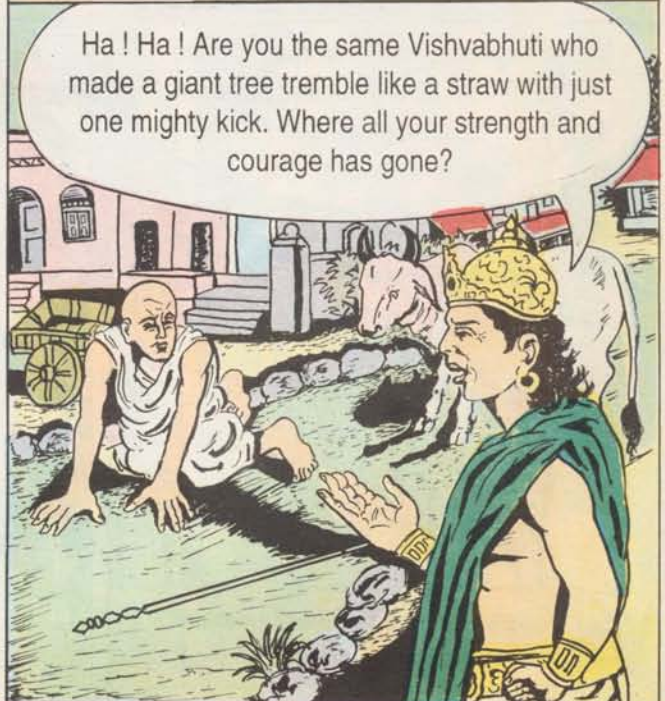
Once ascetic Vishvabhuti arrived in Mathura city for breaking his one month fast. Prince Vishakhanandi was already in Mathura. When he saw an ascetic walking on the streets he recognised him as Vishvabhuti.



While the ascetic was going for alms from door to door a stray cow hit him.



The ascetic fell on the ground. Seeing all this Vishakhanandi laughed heartily—



When the ascetic saw that the person making fun of him was Vishakhanandi his suppressed anger erupted.

Scoundrel Vishakhanandi ! Although I have abandoned my wealth and kingdom and become an ascetic, you still follow me like shadow. Don't consider my tolerance to be my weakness, you fool !



Filled with anger, the ascetic held the cow with its horns. He lifted it, whirled it, and tossed it up in the sky. When it fell he caught it like a ball.



Vishakhanandi ran away in panick.

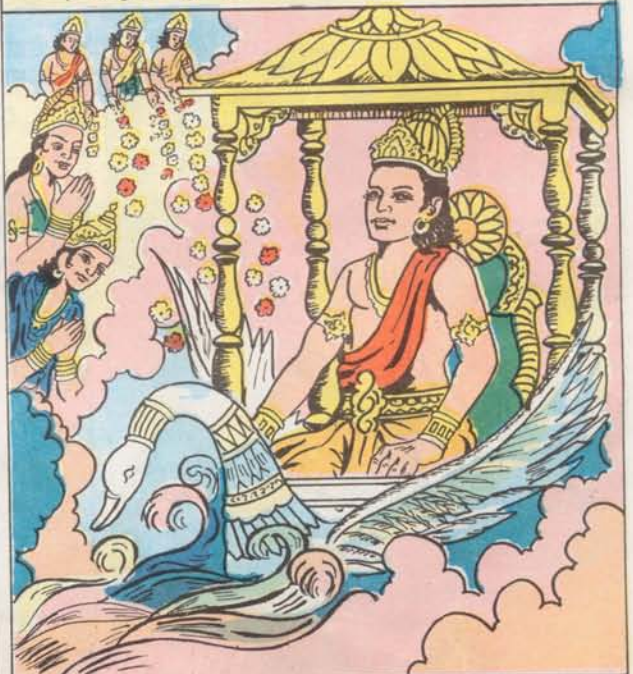
Disturbed by his insult Vishvabhuti pronounced—

If I am to get any fruit of all my penance, may I be born as a great and powerful king in my future reincarnation so that I may take my revenge.

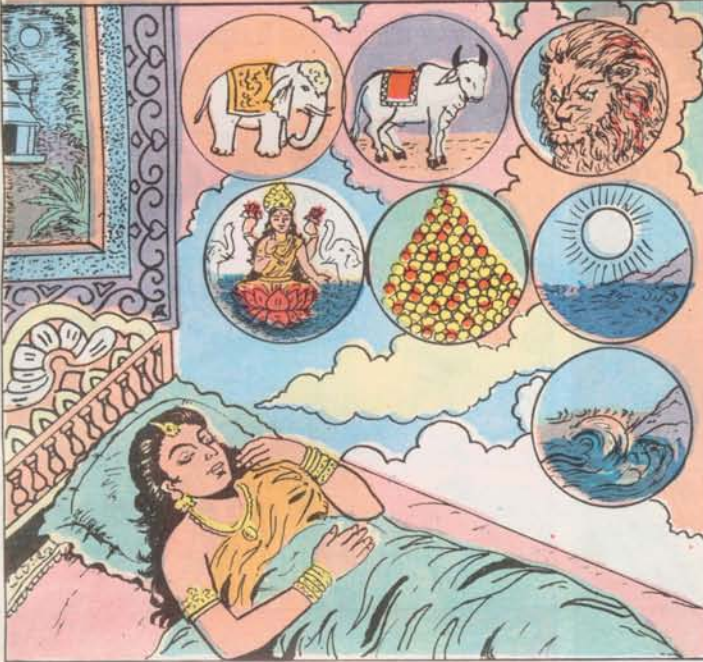


Thus Vishvabhuti uselessly waisted the achievements of years of penance.

Completing his age Vishvabhuti reincarnated as a god.



18
 Completing its age as a god this being descended into the womb of queen Mrigawati, the wife of king Prajapati of Potanpur. The queen saw seven auspicious dreams, an indication that the child to be born would be a Vasudev.



In due course the queen gave birth to a brilliant child. It had three lines on its back, as such, it was named Triprishtha.



As a result of extraordinary penance during the earlier life Triprishtha grew to be a highly valorous, courageous, and charismatic prince.

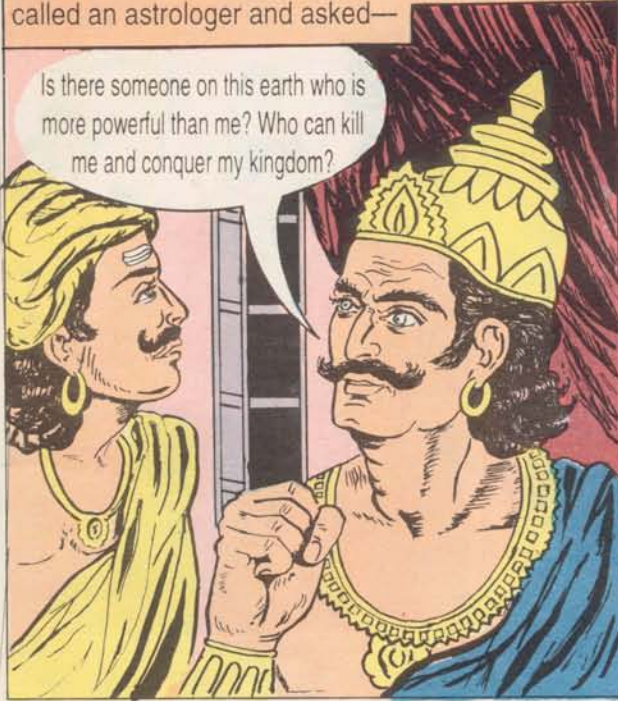


During that period a Prati-vasudev (anti-Vasudev) king, Ashvagriva, ruled over Ratnapur. He was conquering the neighbouring countries. He had already brought the three zones of Bharat area under his rule.



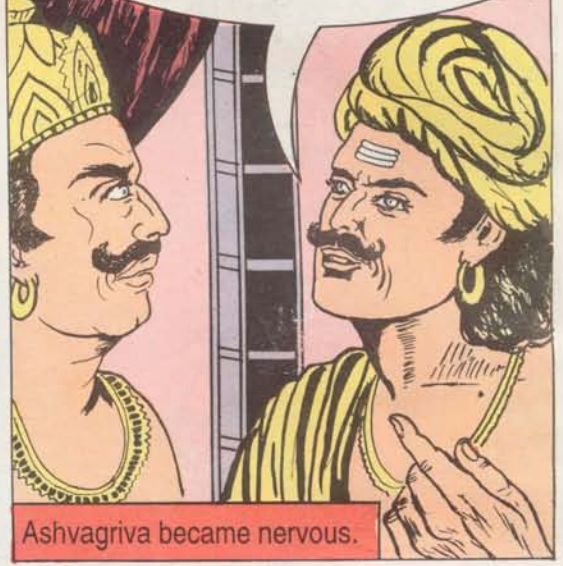
When he heard about the strength and valour of prince Triprishtha he became apprehensive. He called an astrologer and asked—

Is there someone on this earth who is more powerful than me? Who can kill me and conquer my kingdom?



The astrologer replied—

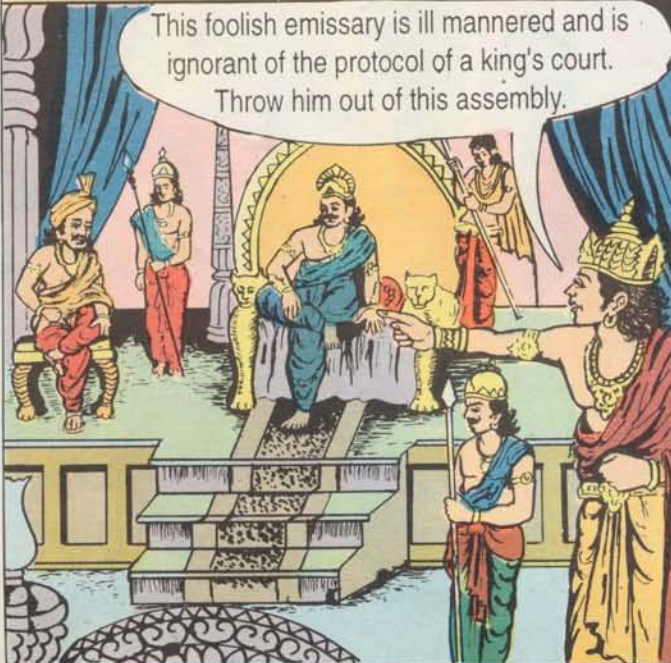
Sire! The warrior who insults your powerful emissary Chandamegh and kills the ferocious lion of Tungagiri mountain is the person who will slay you.



Ashvagriva became nervous.

He sent emissary Chandamegh to Prajapati. The emissary unceremoniously entered the assembly and rudely took a high seat. Prince Triprishtha lost his temper.

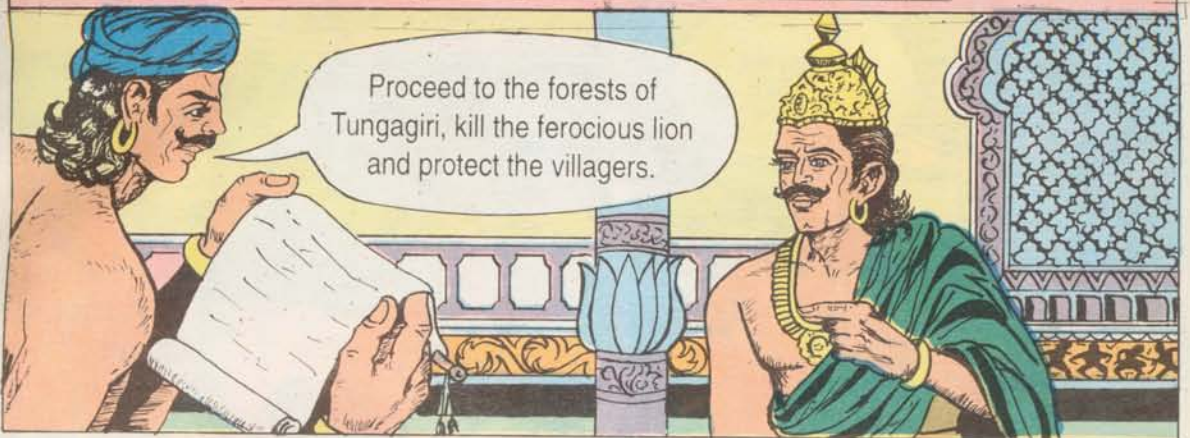
This foolish emissary is ill mannered and is ignorant of the protocol of a king's court. Throw him out of this assembly.



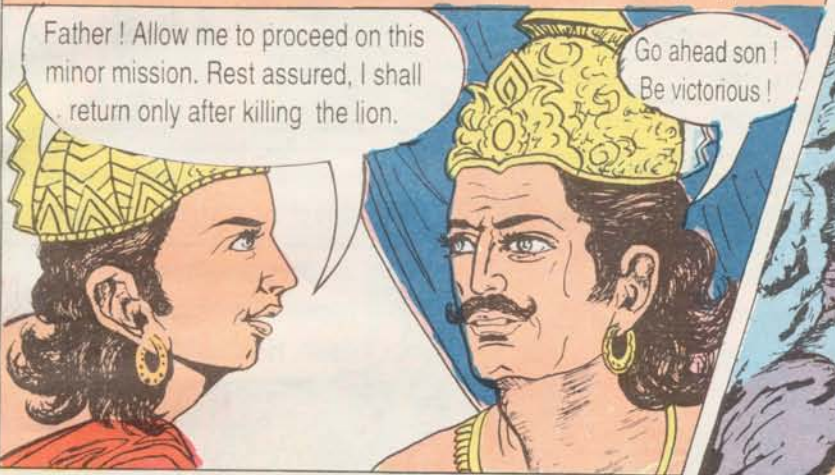
The guards insulted and dragged Chandamegh out of the assembly.



The emissary returned to Ashvagriva. He narrated the incident of his insult in an exaggerated manner. Ashvagriva got angry. After a few days Ashvagriva sent instructions to king Prajapati—



Hearing about the order of Ashvagriva, prince Triprishtha requested his father, king Prajapati—



Prince Triprishtha took his elder brother Baldev and some soldiers along and went into the forest. The soldiers went near the lion's den and made a lot of noise. The sleeping lion got up, roared in anger and pounced on the soldiers.



When the prince saw the charging lion, he thought—



Prince Triprishtha got down from his chariot, dropped his weapons and faced the lion bare handed. As soon as the lion attacked the prince—

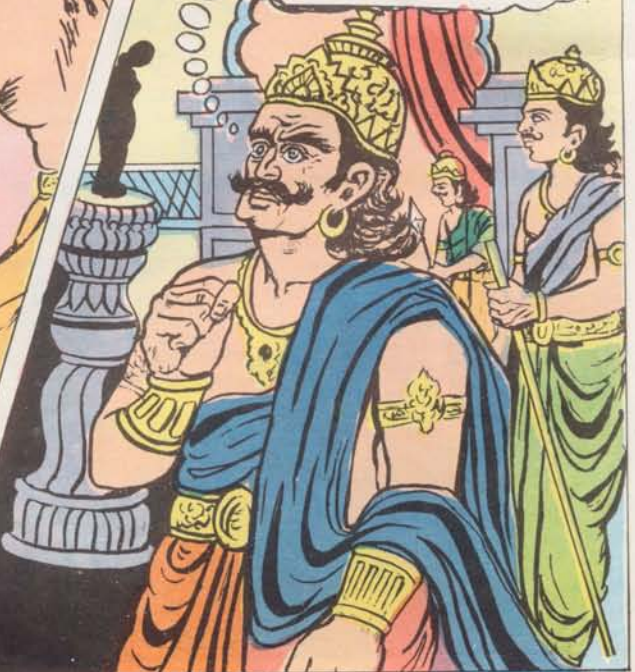


He gripped its open jaws and tore it into two as if it was an old rag.

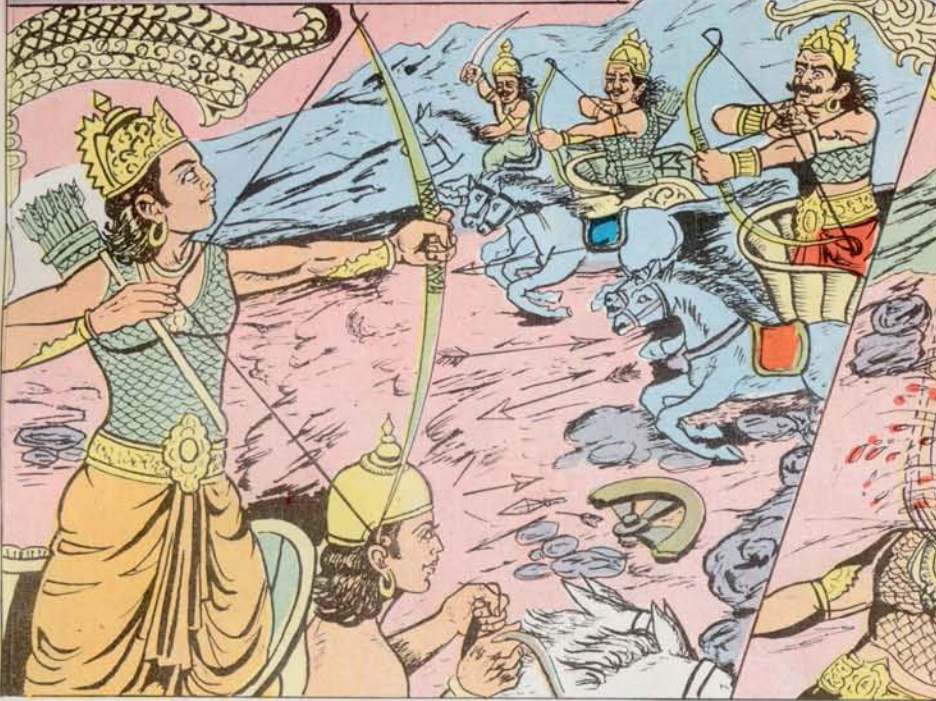


When Ashvagriva heard the news of the killing of the lion he was stunned.

This lad will certainly become the instrument of my death. He should be finished.



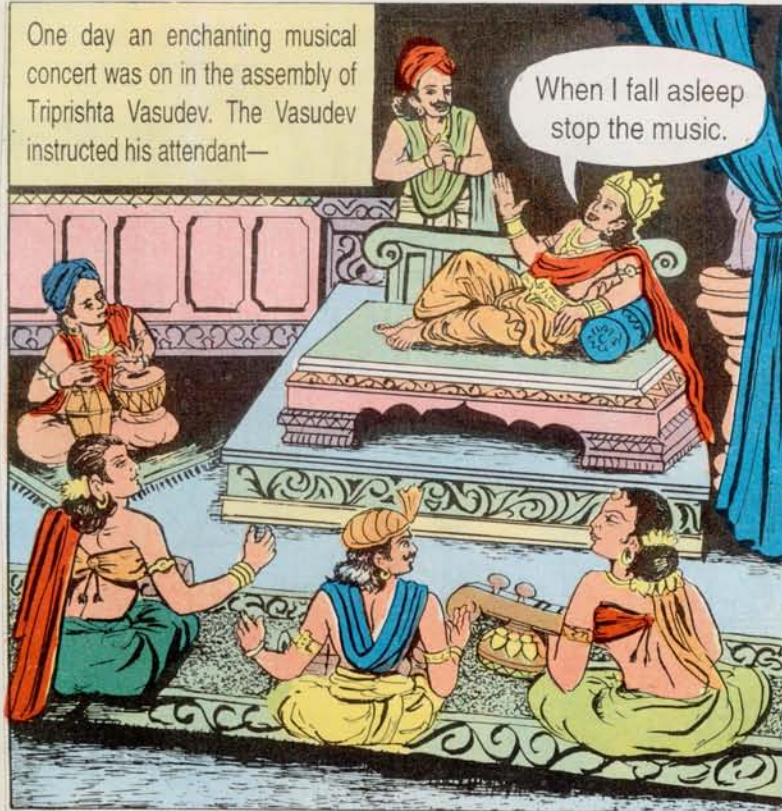
Confused Ashvagriva declared war on Prajapati.
A fierce battle started.



In the end Triprihtha beheaded Ashvagriva
with his disk weapon.



One day an enchanting musical
concert was on in the assembly of
Triprihtha Vasudev. The Vasudev
instructed his attendant—



While the music was being played,
Triprihtha went to sleep. The
attendant was so engrossed in the
intoxicating melodies that he forgot
about the emperors instructions.



The programme continued till late in the night.

When Triprishtha awoke he found that the programme still continued. He got irritated and raising his voice asked the attendant—

I had ordered you to stop music when I fall asleep. Why did you not follow the order?

Pardon me sire ! I got so absorbed in the lilting music that I forgot everything.

Triprishtha Vasudav lost his temper.

His ears like music more than his master's order. Take him away and pour molten lead in his ears.

The guards poured molten lead in the ears of the bed-chamber attendant.



Squirming with excruciating pain he died*.

* This being later reincarnated as a cowherd and hammered nails in Bhagwan Mahavir's ears.

Triprihtha Vasudev spent all his life enjoying mundane pleasures or fighting wars.



After his death he was reborn in the seventh hell.

In its twentieth birth the being that was to be Mahavir was born as lion.

In the twenty first incarnation it went to the fourth hell.



19



20



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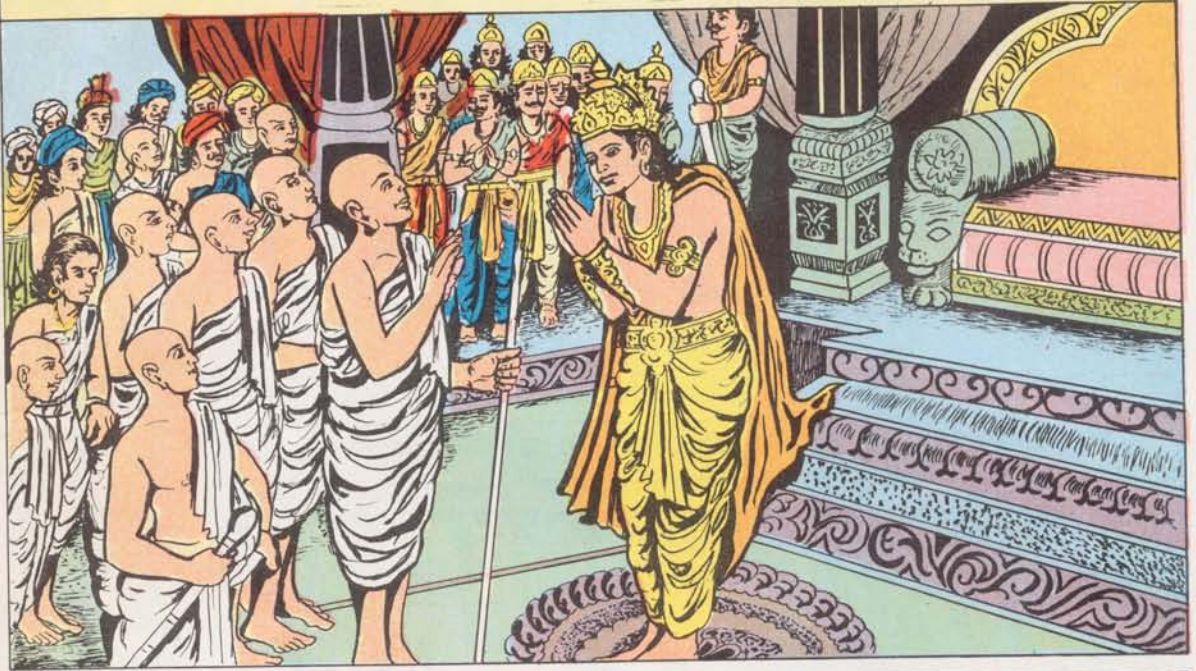
And in the twenty second birth it was born as prince Vimal.

In its twenty third incarnation, this being was born as son of king Dhananjay and queen Dharini of Muka town in the Mahavideh area. He was named Priyamitra. He was generous towards poor and compassionate towards birds and animals.



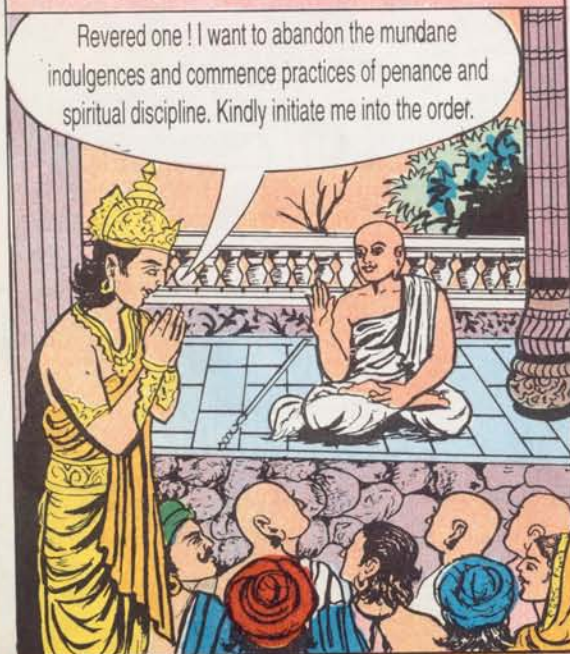
23

Highly virtuous Priyamitra became a Chakravarti, an emperor, when he became young. He took care of his subjects like his own children. He enjoyed serving the poor and worshiping religious persons like monks, mendicants, ascetics etc. One day an ascetic named Pottilacharya arrived in Muka town. Priyamitra Chakravarti welcomed the Acharya.



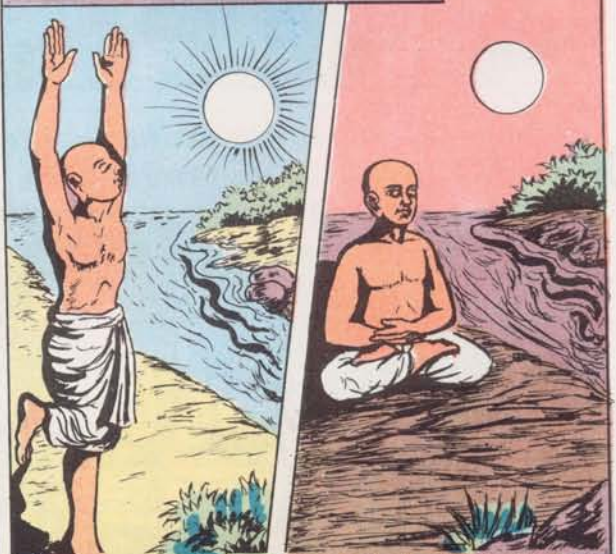
Priyamitra listened to the discourse of Pottilacharya. He was deeply moved.

Revered one ! I want to abandon the mundane indulgences and commence practices of penance and spiritual discipline. Kindly initiate me into the order.



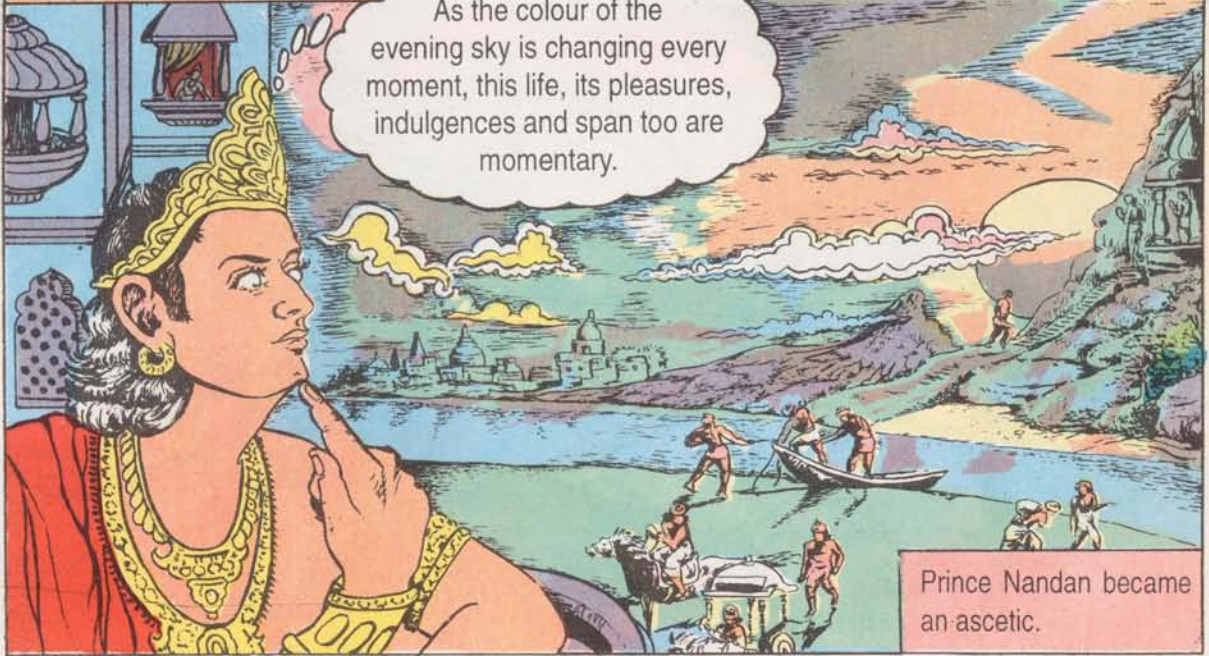
Pottilacharya accepted him as his disciple.

Ascetic Priyamitra did practices of harsh penance, meditation, discipline etc. for ten million years. During the day he would stand in hot sun and during the night he would sit bare bodied in Virasan (a yogic posture) and meditate.



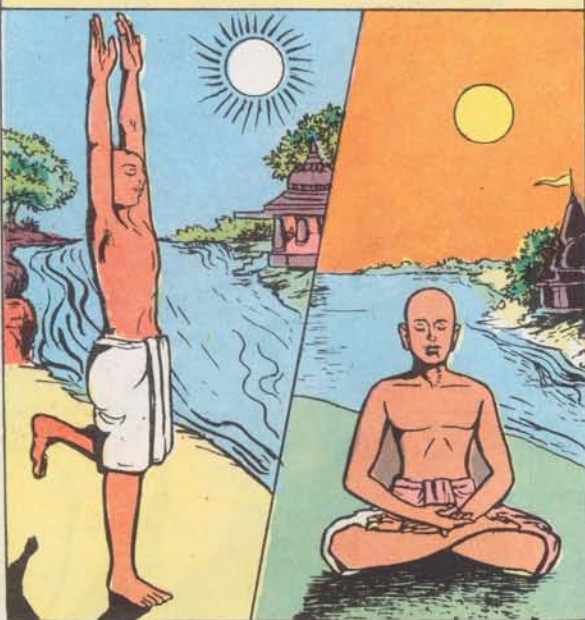
He breathed his last after a fast until death. He reincarnated as a god in the Mahashukra dimension.

After completing its age in the Mahashukra dimension this being was born as the son of king Jitshatru and queen Bhadra of Raksha city in Bharat area. His name was Nandan. One day when he saw the ever changing hue and colour of the evening atmosphere he was overwhelmed with feelings of detachment.

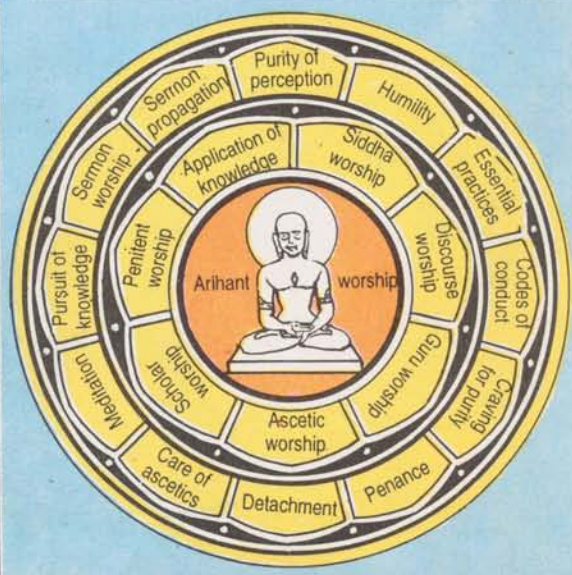


Prince Nandan became an ascetic.

He spent all his time engrossed in meditation and penance. Ascetic Nandan did a harsh penance of 1180645 one-month-fasts one after the other for a hundred thousand years. His body became frail and emaciated.



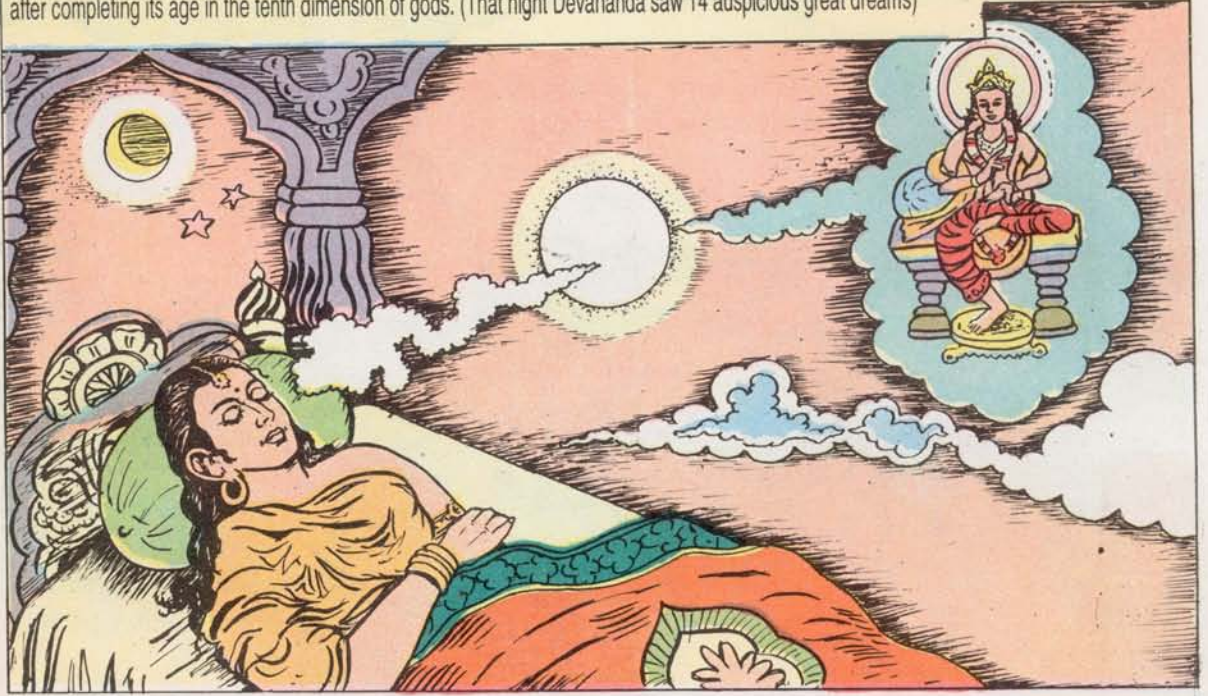
He acquired the Tirthankar-naam-karma by repeatedly doing twenty auspicious practices (The Bees-Sthanak).



He took the ultimate vow of a sixty day fast and breathed his last. He reincarnated as a god in the tenth dimension of gods.

* For details see Tirthankar Charitra, a Diwakar Publication.

In the northern part of Vaishali there was a suburb named Brahman-kund. A rich Brahman named Rishabhdudd lived there with his wife Devananda. He was a devotee of Bhagavan Parshvanath. The being that was to be Bhagavan Mahavir descended into the womb of Devananda after completing its age in the tenth dimension of gods. (That night Devananda saw 14 auspicious great dreams)



After eighty two days of this descent the king of Saudharma dimension of gods perceived through his Avadhijan (extra sensory perception of the physical dimension) that the last Tirthankar is in the womb of mother Devananda.



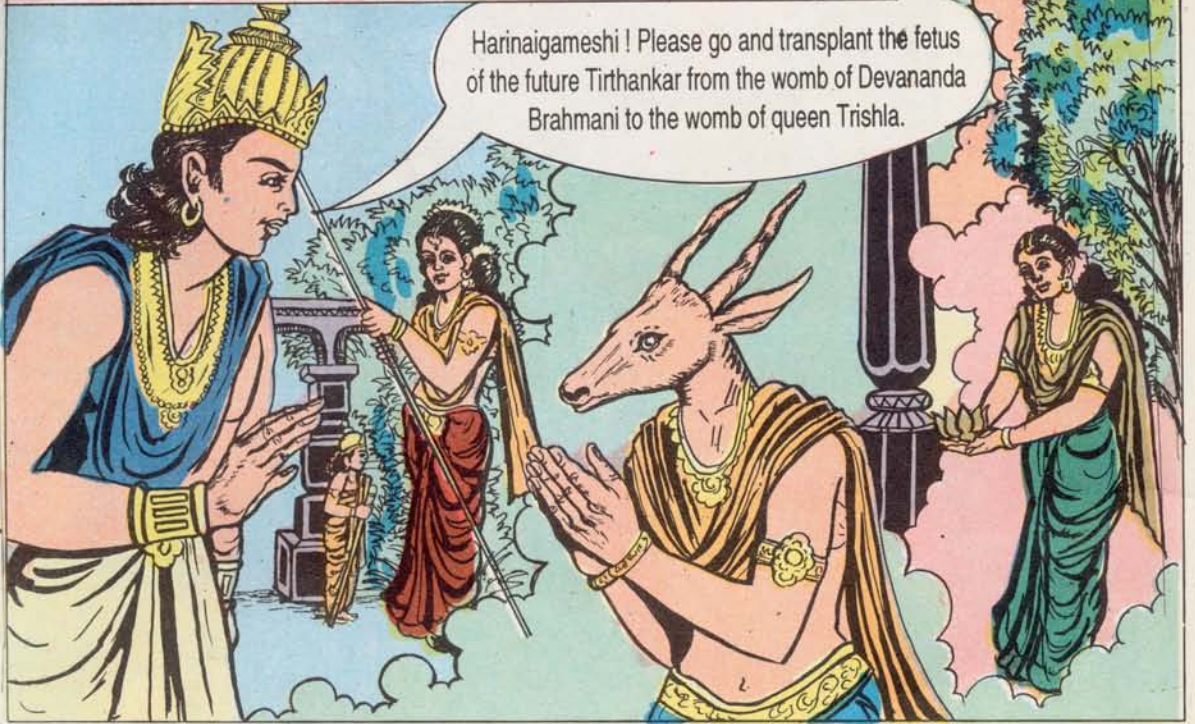
After this the Indra thought.



A Tirthankar always takes birth in a Kshatriya (warrior) family or clan. What a surprise! The future Tirthankar has been conceived in a Brahman family.

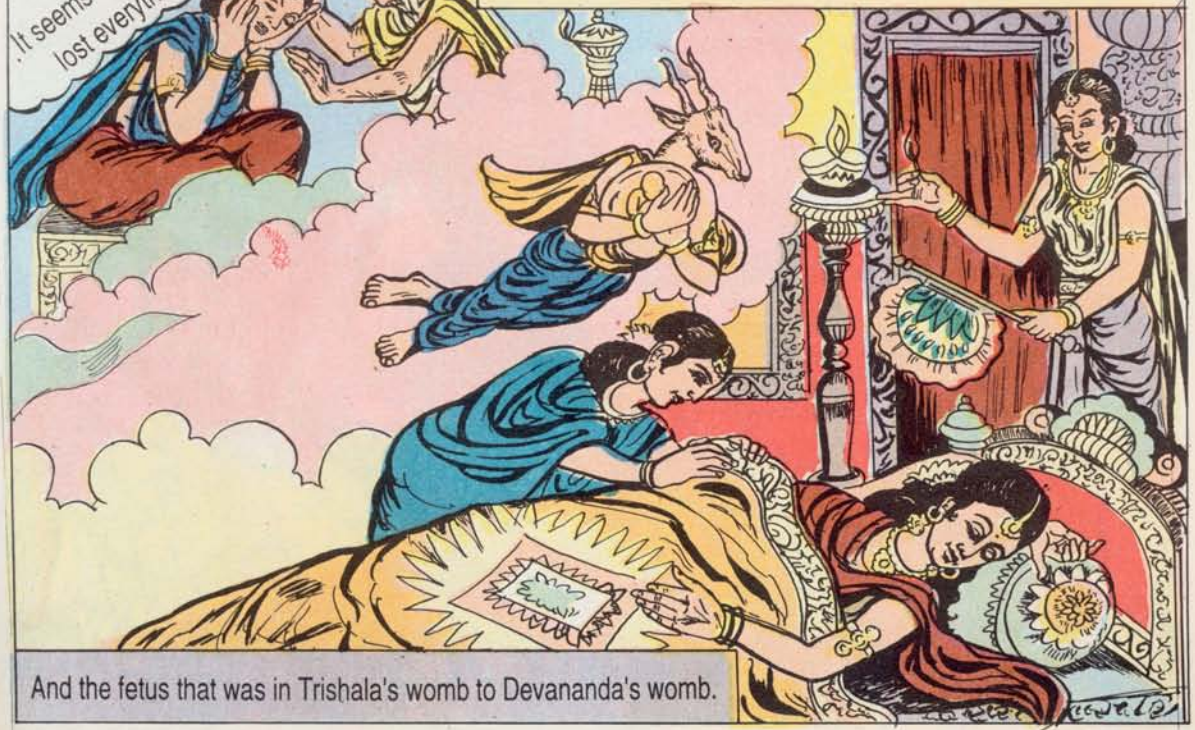
Realizing about his duty in such a situation the Indra summoned his commander Harinaigameshi.

Harinaigameshi ! Please go and transplant the fetus of the future Tirthankar from the womb of Devananda Brahmani to the womb of queen Trishla.



Oh!
It seems that I have
lost everything.

Harinaigameshi carried out Indra's order. He transplanted the fetus from Devananda's womb to Trishla's womb.

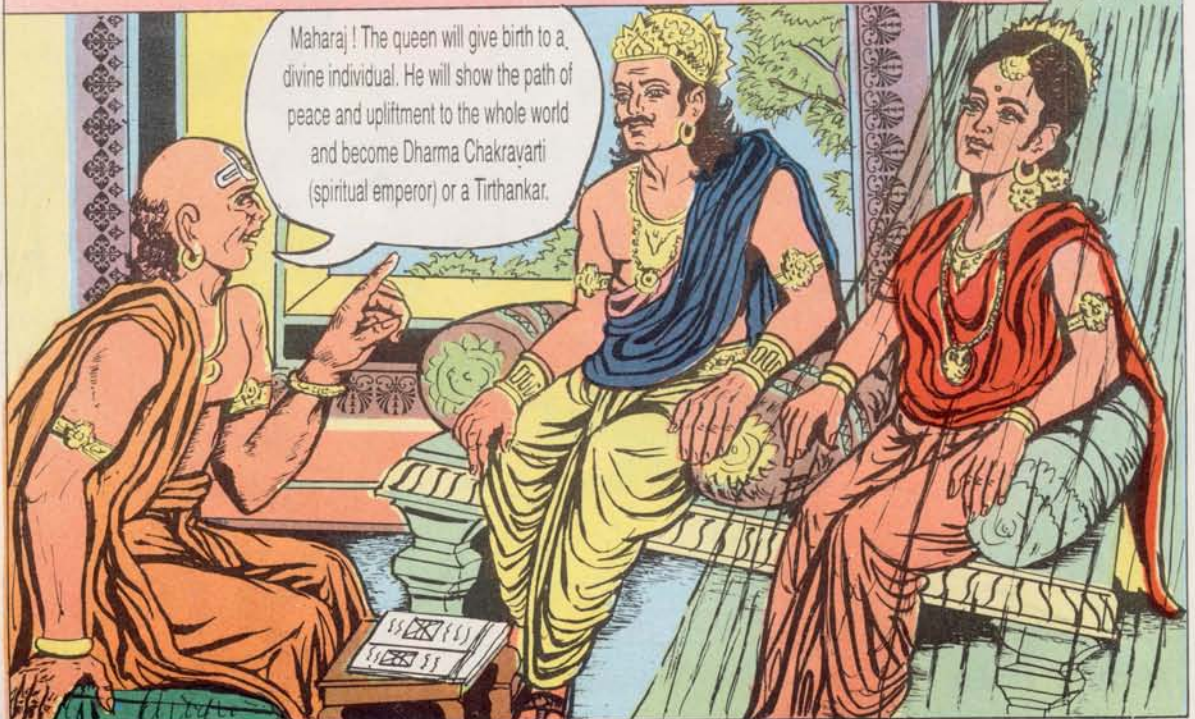


And the fetus that was in Trishala's womb to Devananda's womb.

At midnight on the sixth day of the dark half of the month of Ashadh queen Trishla saw fourteen great dreams.



In the morning queen Trishla told king Siddharth about her dreams. The king called astrologers and asked them to interpret the dreams. The astrologers interpreted the dreams according to the scriptures on the subject and said—

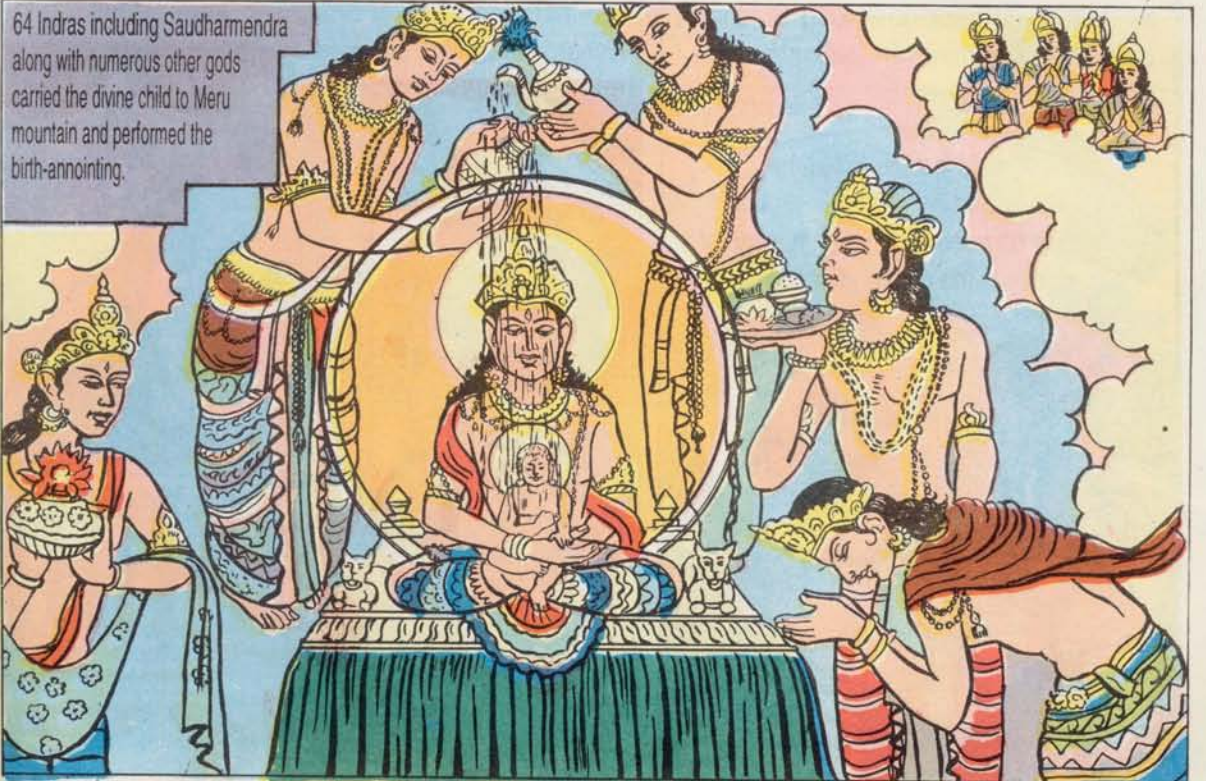


Maharaj! The queen will give birth to a divine individual. He will show the path of peace and upliftment to the whole world and become Dharma Chakravarti (spiritual emperor) or a Tirthankar.

On the midnight of the thirteenth day of the bright half of the month of Chaitra, mother Trishla gave birth to a divine child. A fluorescent glow spread throughout the world. 56 goddesses of direction performed the post birth cleansing ritual. Groups of gods started for Kshatriyakund to celebrate the auspicious birth ceremony of the twenty fourth Tirthankar.



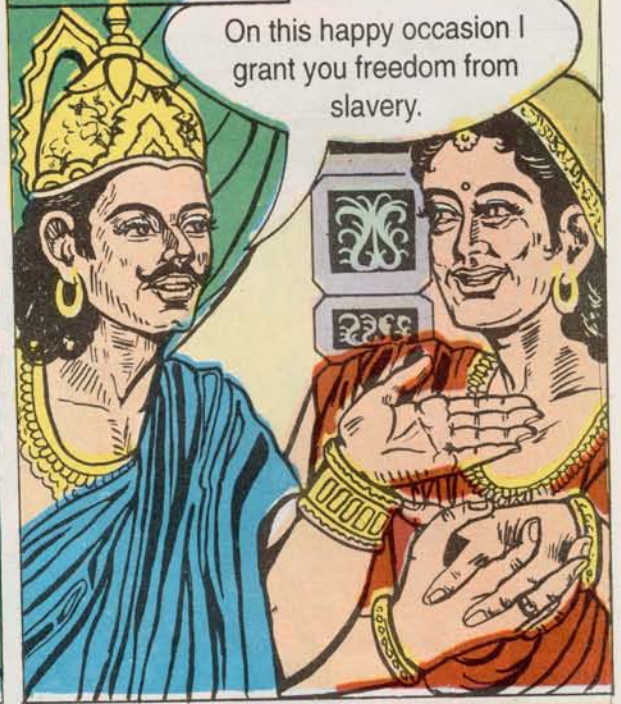
64 Indras including Saudharmendra along with numerous other gods carried the divine child to Meru mountain and performed the birth-annointing.



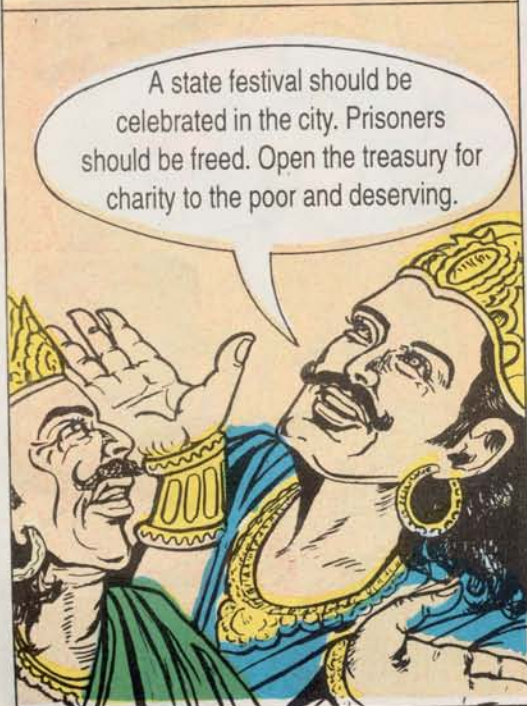
In the morning when rays of light appeared on the horizon, slave-girl Priyamvada came to king Siddharth with the news.



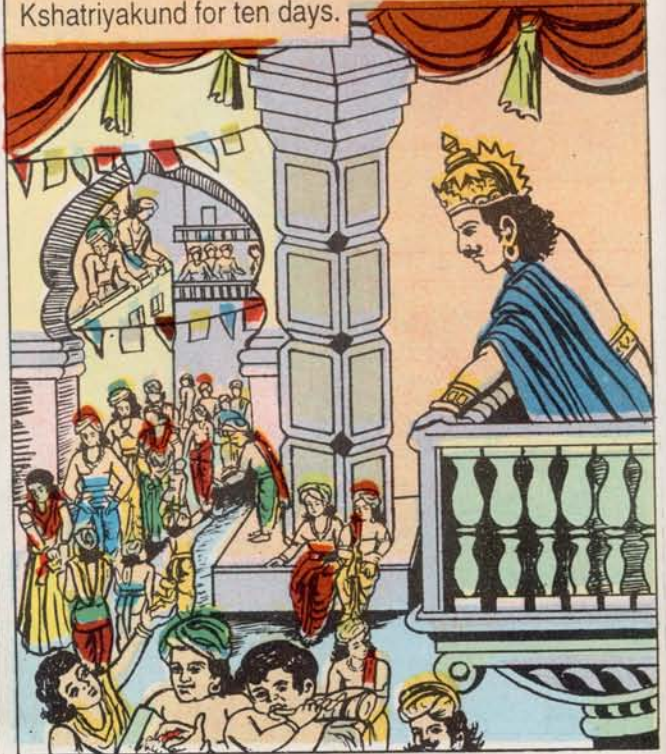
Over flowing with joy, the king gifted his necklace to the slave-girl and said—



Beaming with happiness king Siddharth called his chief minister and instructed—

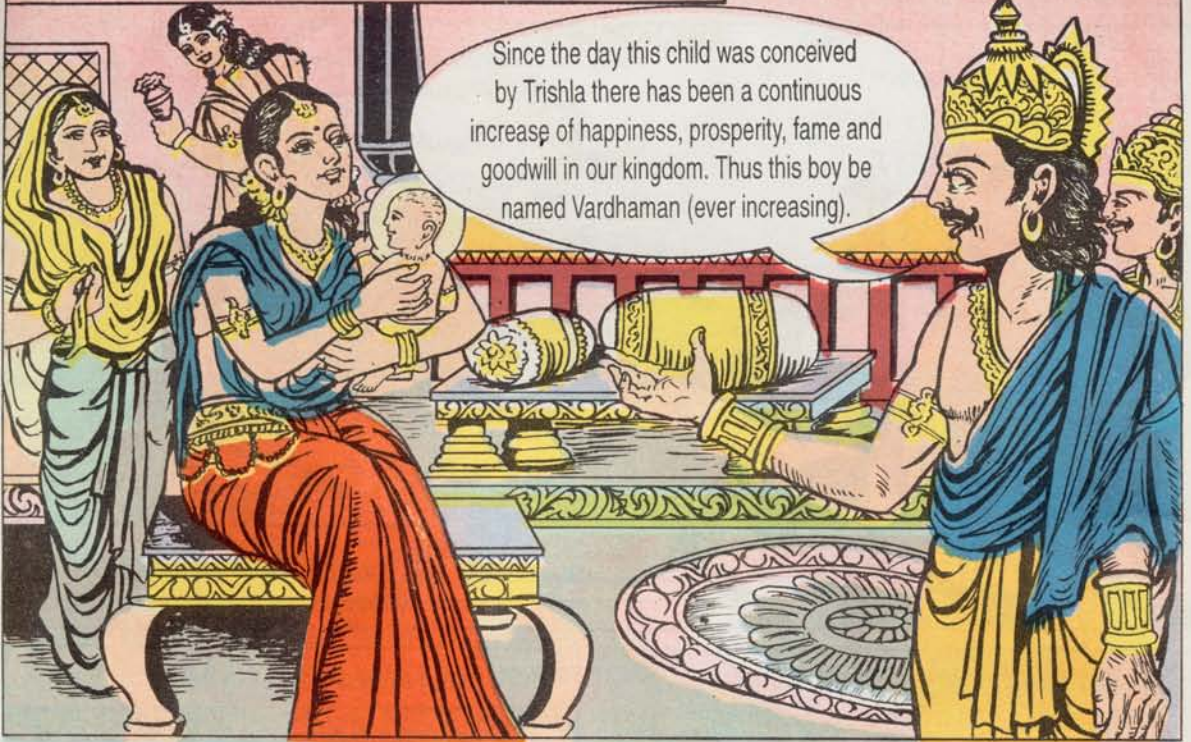


The birth festivities of Bhagavan were celebrated in Kshatriyakund for ten days.



The naming ceremony of the infant was celebrated on the twelfth day after the birth.

Since the day this child was conceived by Trishla there has been a continuous increase of happiness, prosperity, fame and goodwill in our kingdom. Thus this boy be named Vardhaman (ever increasing).



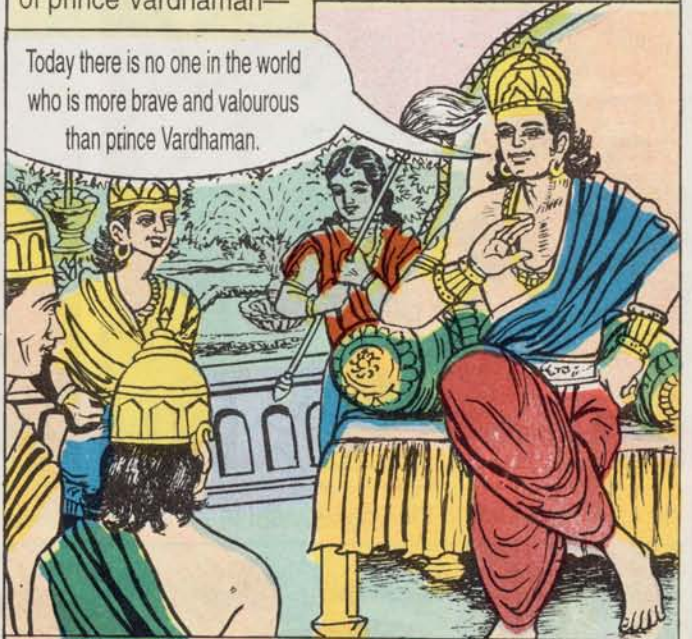
Prince Vardhaman was very brave and courageous since his childhood.



He was highly accomplished in all the sixty four arts including wrestling, horse-riding etc.

One day in the assembly of gods Indra said in praise of prince Vardhaman—

Today there is no one in the world who is more brave and valourous than prince Vardhaman.



One of the gods did not like these words of praise. He left has abode to come to the earth to test Vardhaman.

On the earth Vardhaman was playing with his friends in the Jnatakhand forest.



All the children started running at once. Prince Vardhaman reached the tree first and climbed the tree.

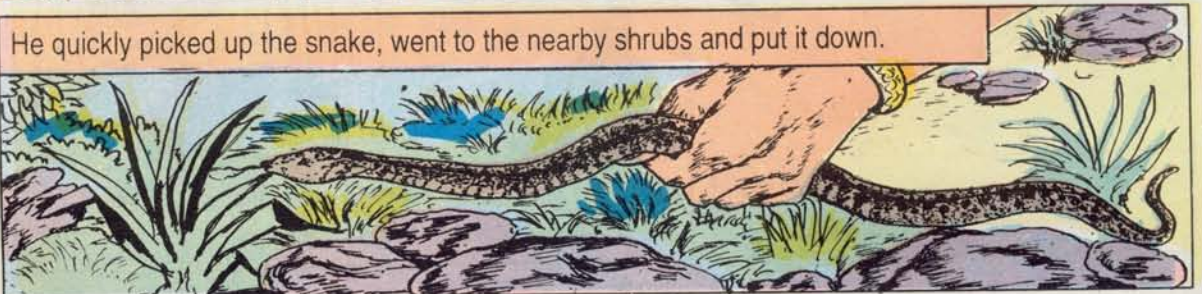
The god using his magical powers turned into a black serpent and slithered up and around the tree. It started hissing ominously.



Vardhaman jumped down the tree.



He quickly picked up the snake, went to the nearby shrubs and put it down.



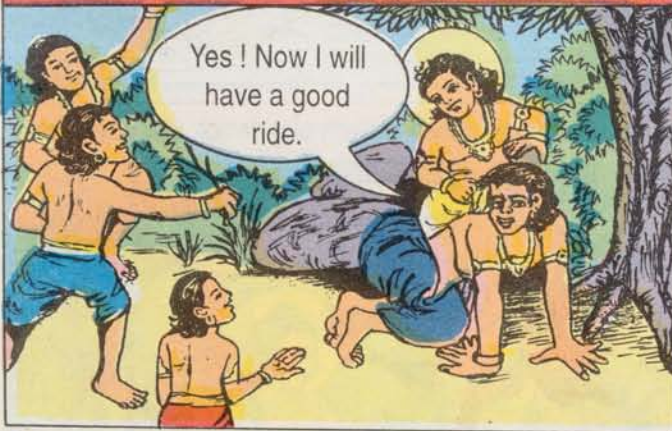
After some time the boys started playing another game.

One who touches that tree first will be the winner. He will ride the loser piggy-back.



The god, who had come to test Vardhaman, turned into a child and joined the group. While playing he lost intentionally and took Vardhaman on his back.

Yes ! Now I will have a good ride.



Ha! Ha!
Ha!



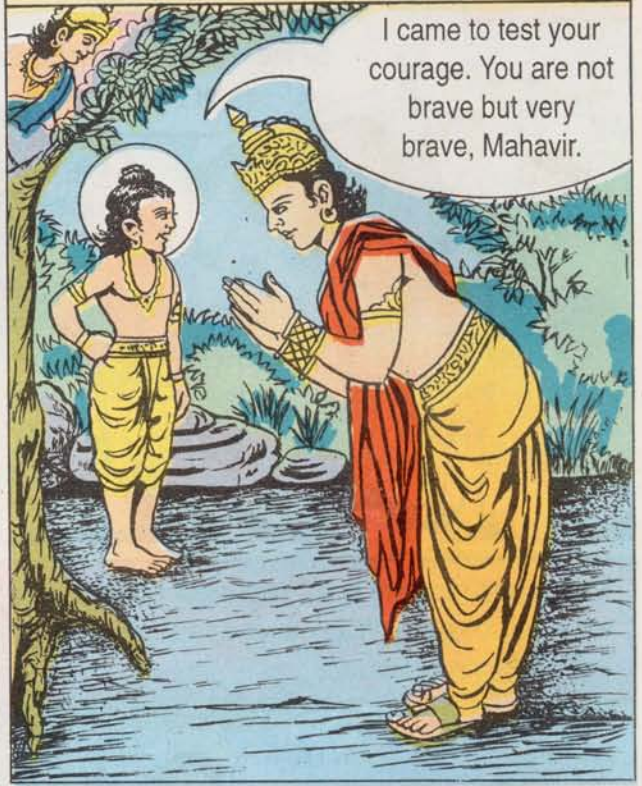
After going some distance the god turned into a giant terrifying demon. He enlarged his body and started flying in the sky.



When that god did not stop, prince Vardhaman gave a mighty blow with his closed fist at the god's shoulder.



Crying in pain, the god at once appeared in its true form and begged Vardhaman's pardon.



By that time the other children fetched some elders from the Village. When in place of a demon they saw a god touching feet of Vardhaman, they uttered hails of victory.

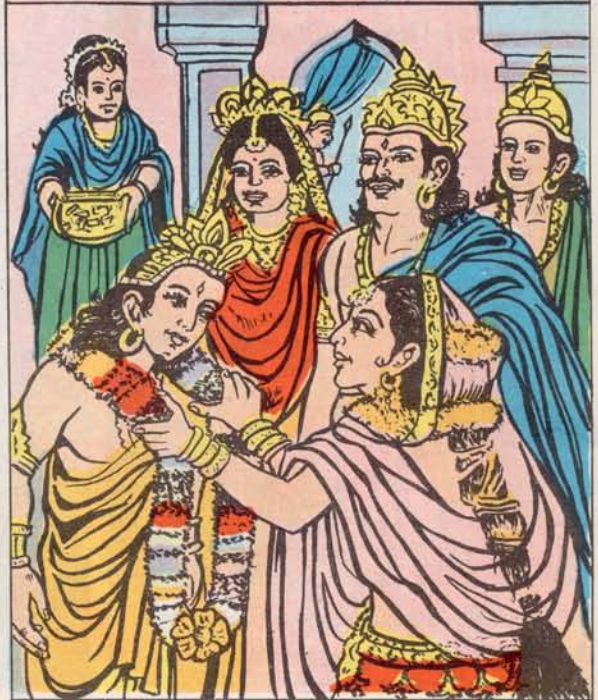


Since that day, Vardhaman became popularly known as Mahavir.

When Vardhaman became a youth his parents one day said



Forced by his parents Mahavir married Yashoda, the daughter of king Samarvir.



By the time Mahavir became 28 years old. His father, king Siddhartha and mother, queen Trishla had expired.



Prince Vardhaman approached his elder brother Nandivardhan to seek permission. When Nandivardhan heard about Diksha he became sad.



When Mahavir remained silent Nandivardhan added—

Alright brother ! Agree to my affectionate request and wait for two more years. After that you may accept Diksha.



Mahavir accepted his brother's request and remained at home for two years leading a detached life.

Knowing about Mahavir's resolution for Diksha the gods from the edge of the universe arrived and formally requested—

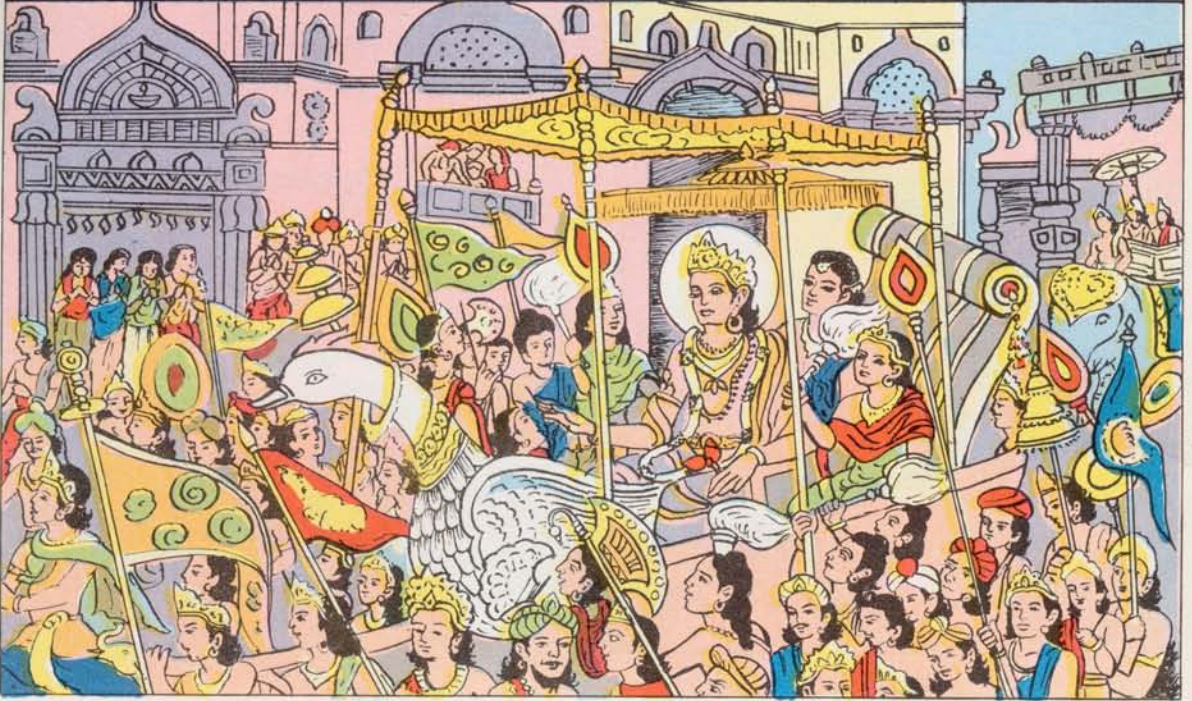
O ! Source of spiritual light, may you be victorious ! Your's is a great resolution. Show the path of spiritual upliftment to the world. Please propagate the religious-ford.



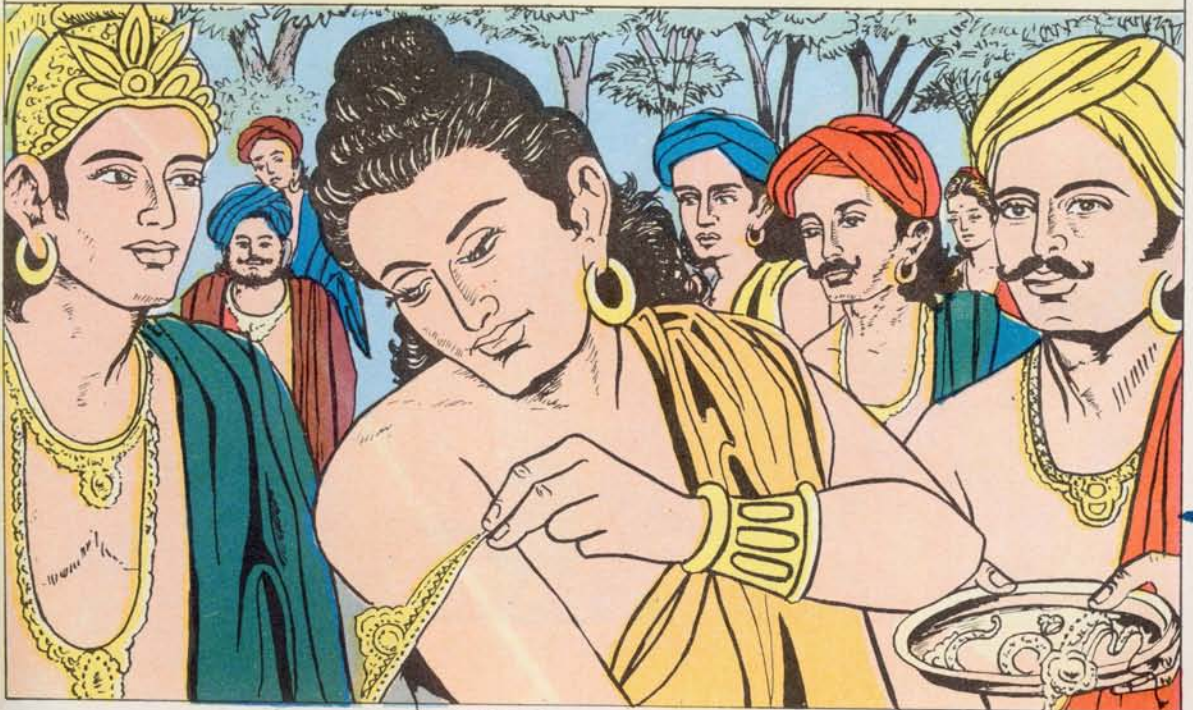
Prince Mahavir gave ten million eight hundred thousand gold coins in charity, three hours every morning for one year, just before the renunciation. Poor and rich, all came to take charity from him and returned satisfied.



At the end of two years, on the tenth day of the dark half of the month of Margshirsh, prince Vardhaman riding the Chandraprabha palanquin left for the great renunciation. Saudharmendra and numerous other gods and goddesses as well as thousands of men and women joined this large procession.



The great procession arrived in the Jnatakhand garden outside the town. The palanquin was placed near an Ashok tree. One after the other, Vardhaman put off all his costly ornaments and garments.



P. 34

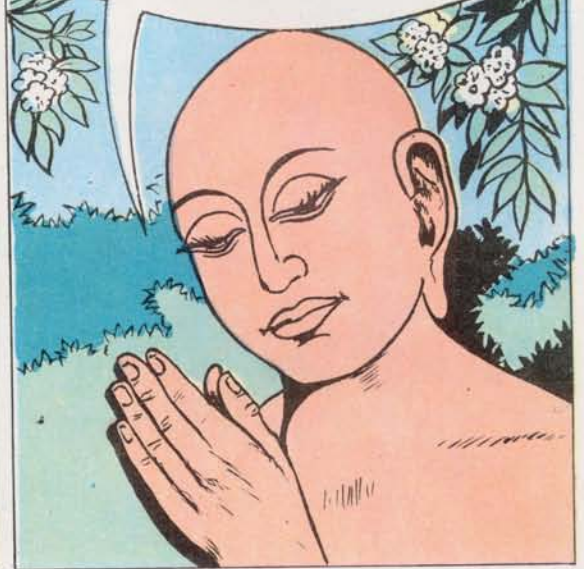
Facing east he performed the five fist-full pulling out of his hair.



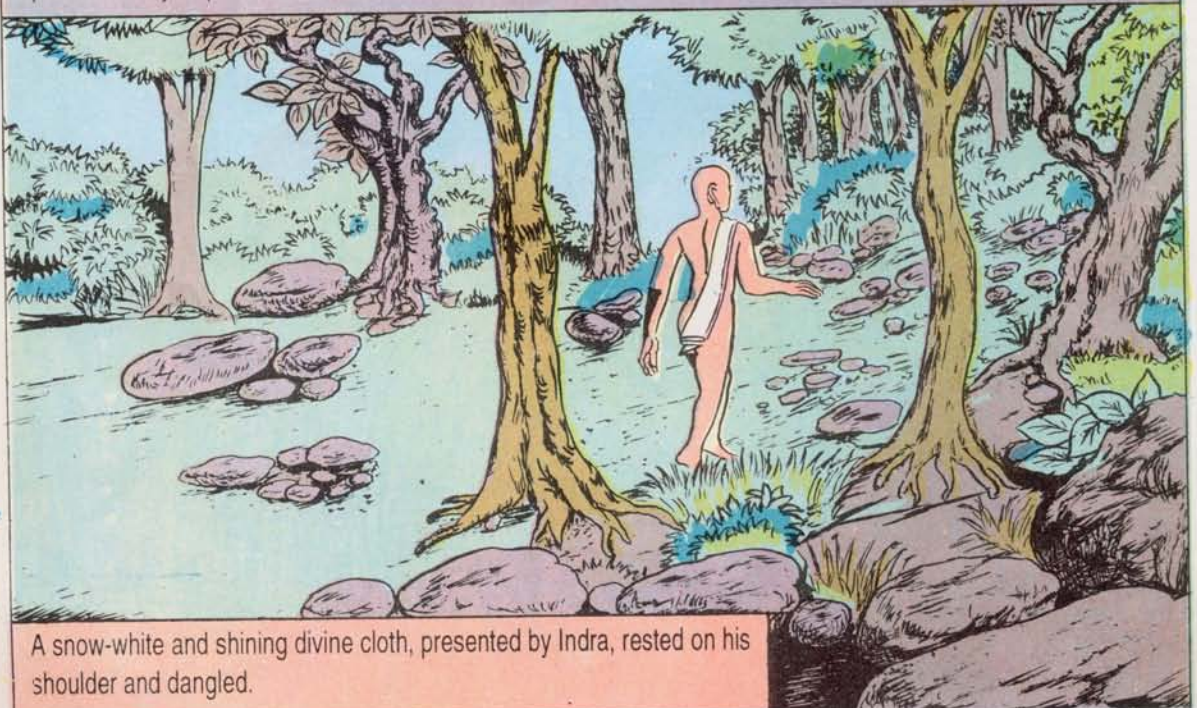
Indra himself collected the hair in a gem studded pot.

He then offered obeisance to the Siddhas* and took a vow in his loud resonant voice.

I resolve to practice equanimous attitude throughout my life. I resolve to abandon all sinful indulgences for life*.

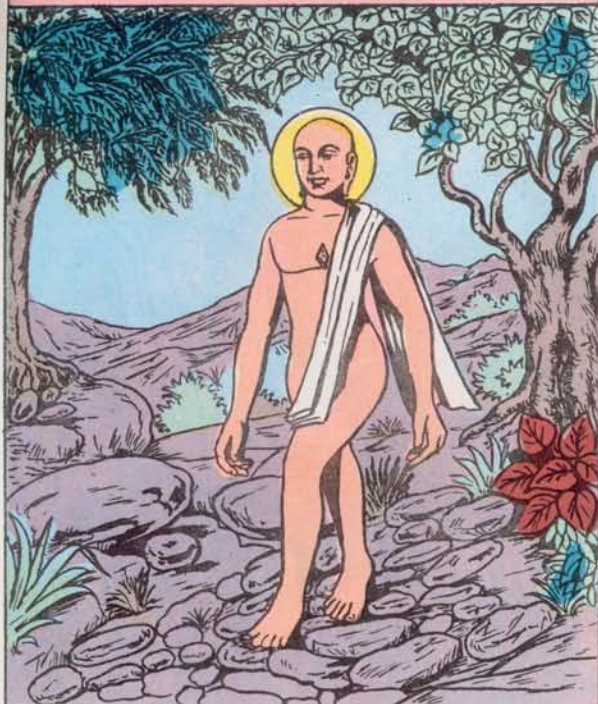


After a two day fast without water, the great ascetic (Mahashraman) took the vow of rigorous discipline and engrossed in spiritual ecstasy he proceeded towards the forest. He walked on the rocky path without stopping or turning back.



A snow-white and shining divine cloth, presented by Indra, rested on his shoulder and dangled.

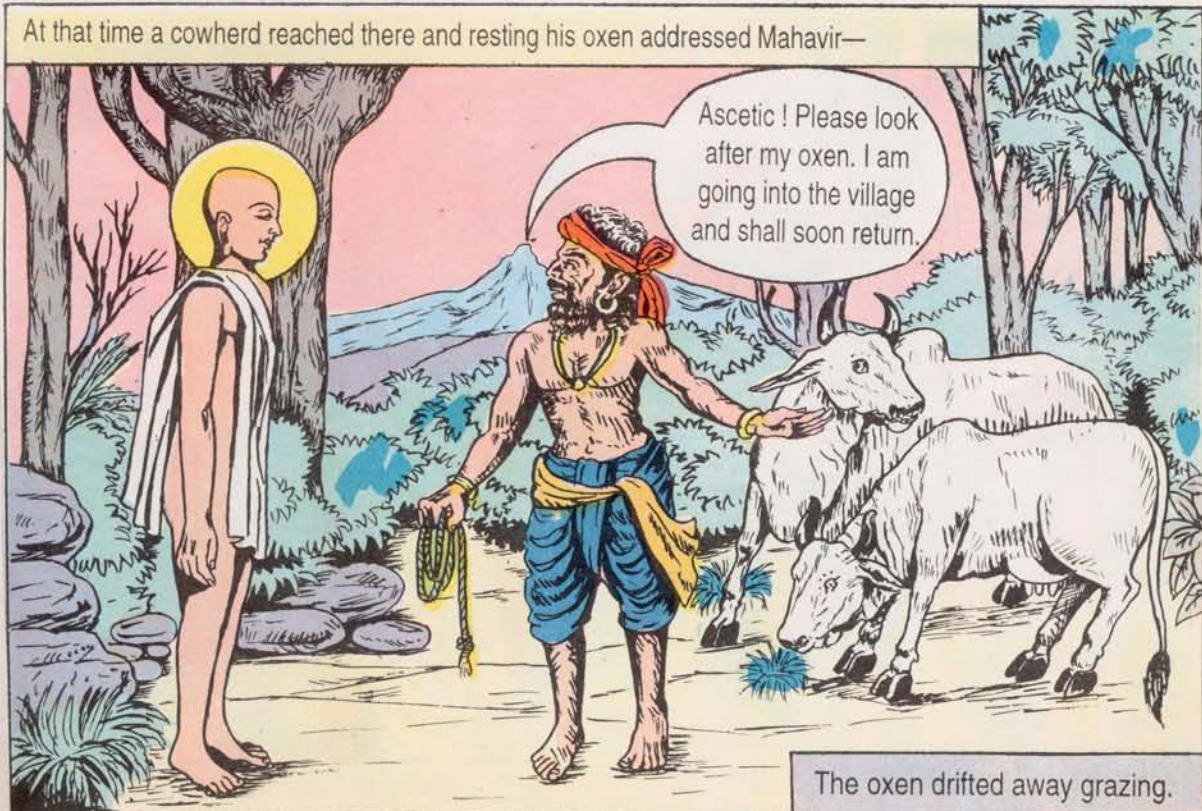
Leaving the Jnatakhand garden Shraman Bhagavan Mahavir proceeded alone towards the forest.



In the evening he stood still in deep meditation under a tree outside Kumargram (a village).



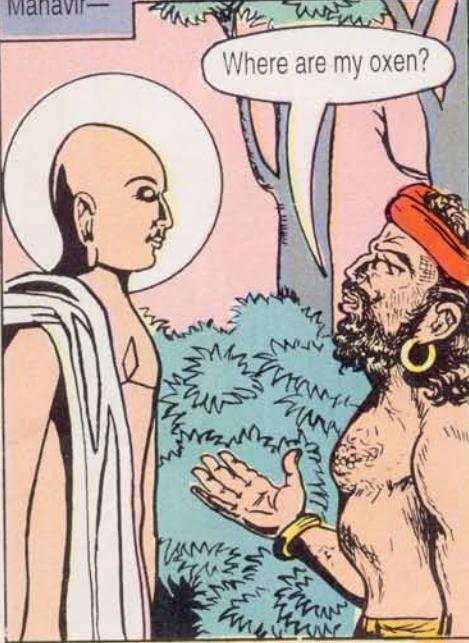
At that time a cowherd reached there and resting his oxen addressed Mahavir—



Ascetic ! Please look after my oxen. I am going into the village and shall soon return.

The oxen drifted away grazing.

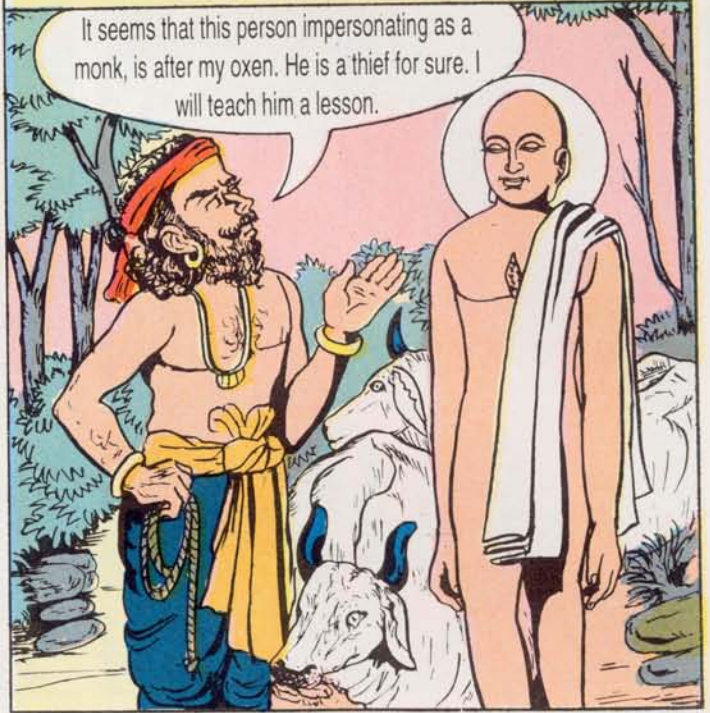
When the cowherd returned from the village he found the oxen missing. He asked Mahavir—



Where are my oxen?

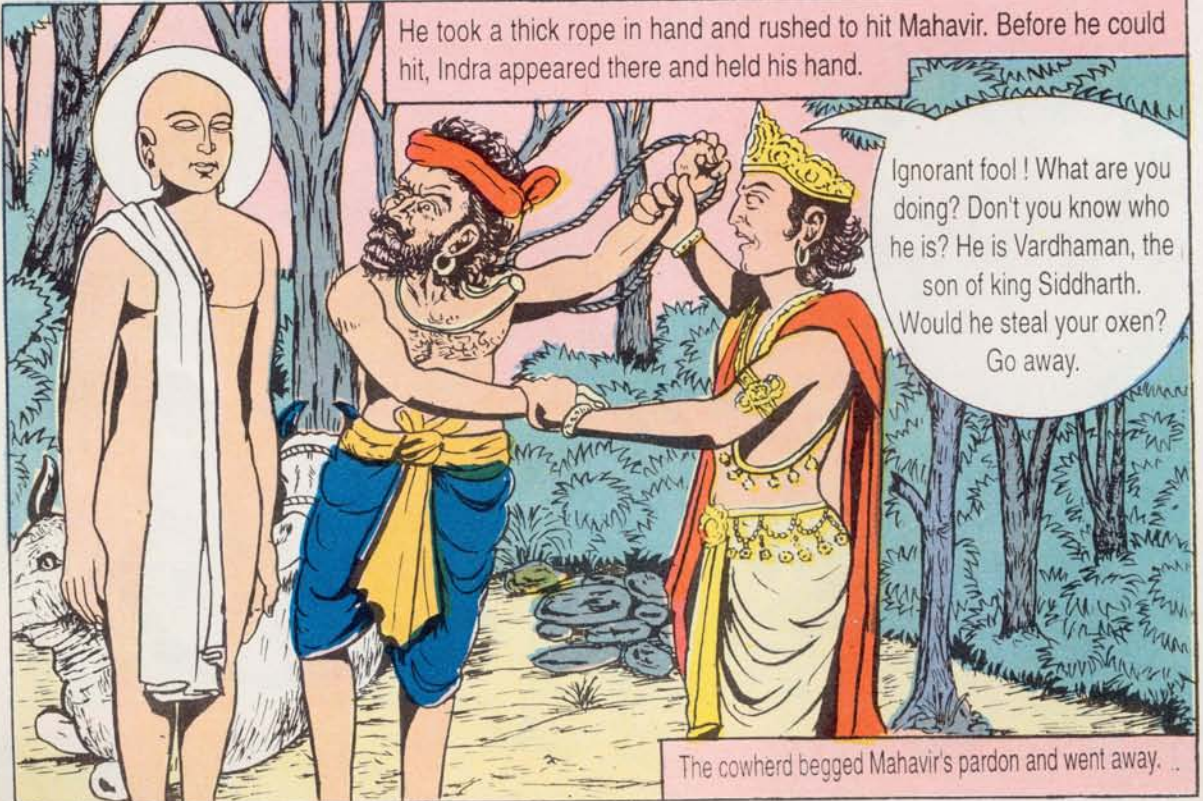
But Bhagavan, standing in meditation, remained silent.

The cowherd kept on searching his oxen all along the night. In the morning he saw that the oxen were resting near Bhagavan and regurgitating.



It seems that this person impersonating as a monk, is after my oxen. He is a thief for sure. I will teach him a lesson.

He took a thick rope in hand and rushed to hit Mahavir. Before he could hit, Indra appeared there and held his hand.



Ignorant fool ! What are you doing? Don't you know who he is? He is Vardhaman, the son of king Siddharth. Would he steal your oxen? Go away.

The cowherd begged Mahavir's pardon and went away. ...

Indra, the king of gods, requested Mahavir—

Prabho ! The path of your practices is very hard. Ignorants will inflict pain on you time and again. Please allow me to be with you to serve you.



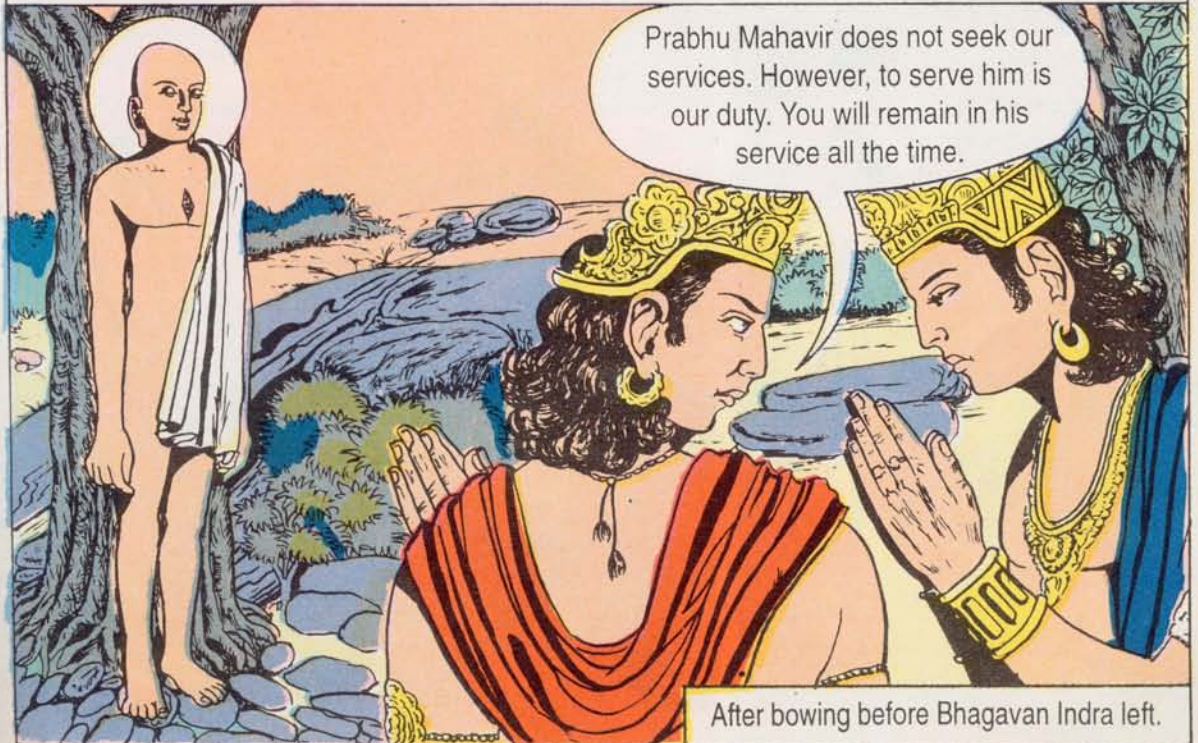
Mahavir replied—

King of gods ! It has never happened, nor will it ever happen that an Arihant (during his period of practices) desires for help from some one when he faces any trouble. A Tirthankar attains liberation only through his own inner strength and courage.



Mahavir's answer made Indra bow his head with respect. He summoned one of his Vyantar gods* and instructed—

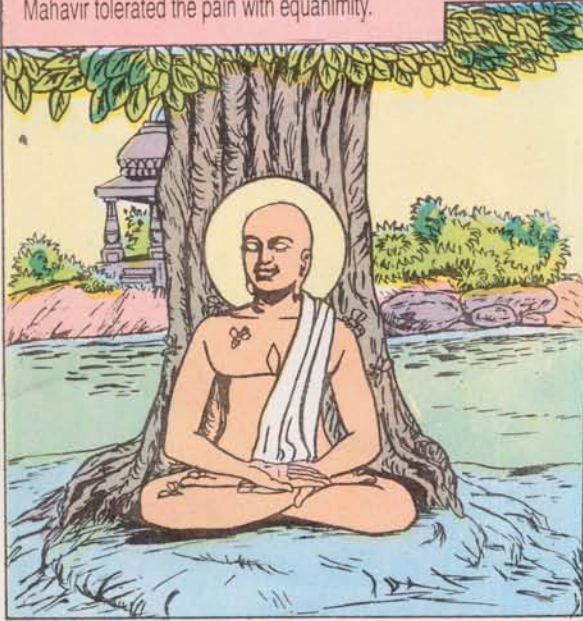
Prabhu Mahavir does not seek our services. However, to serve him is our duty. You will remain in his service all the time.



After bowing before Bhagavan Indra left.

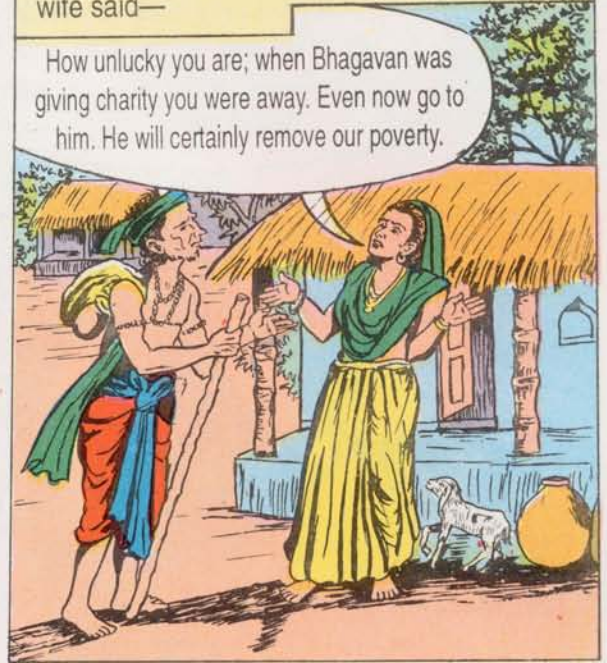
* a specific class of gods

At the time of accepting Diksha fragrant pastes like that of sandalwood were applied on Mahavir's body. Attracted by this pleasant odour Bumble-bees would crawl on his body. The sting of these insects failed to disturb him. Engrossed in meditation, Mahavir tolerated the pain with equanimity.



When Mahavir was doing the year-long charity, a poor Brahman, Som Sharma was away from the town. When he returned his wife said—

How unlucky you are; when Bhagavan was giving charity you were away. Even now go to him. He will certainly remove our poverty.



Som Sharma set out in the direction Mahavir had gone. When he reached him, he submitted—

O ocean of compassion !
You are benevolent. Kindly
remove my poverty. Give
me something.



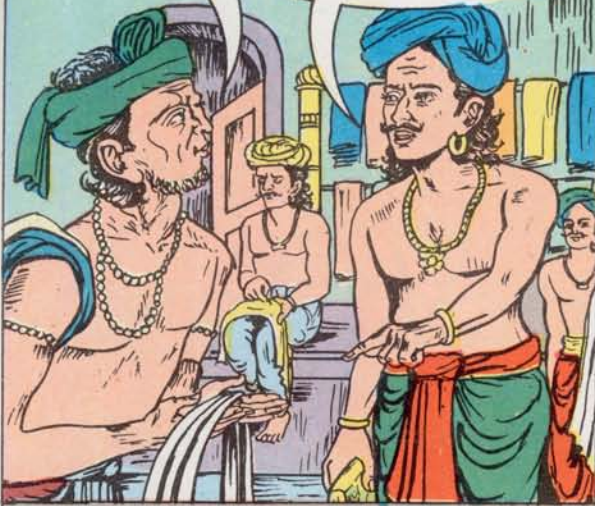
Mahavir only had the divine cloth with him. He tore it into two and gave one piece to Som Sharma.



Som Sharma took the piece of cloth to a mender.

What price would I get for this?

If you get the other half it could be sold for a hundred thousand golds. We will share the amount equally.



Som Sharma followed Mahavir for many days and finally got the remaining half of the divine cloth.

He got the two pieces mended into one and sold it to king Nandivardhan for a hundred thousand golds.



One day Mahavir was standing in meditation in ruins of some old building. A young couple came there in search of solitude. When they saw Mahavir standing there they started shouting abuses and throwing stones at him. Mahavir was wounded.

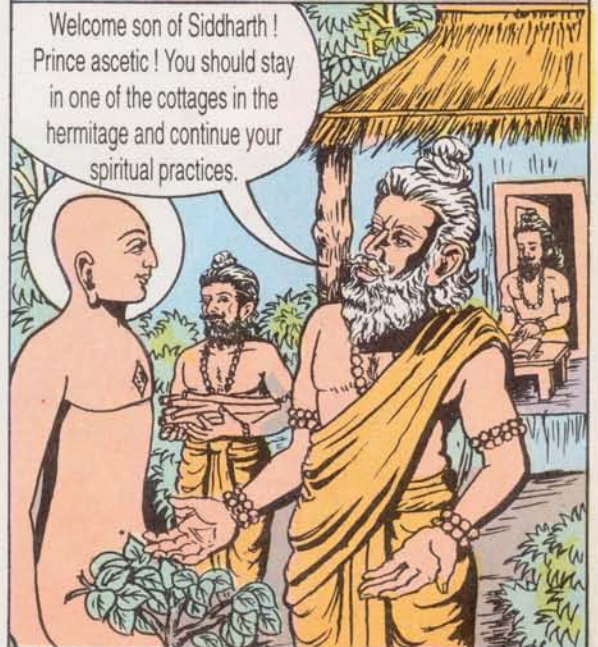
Hey! Who are you? Why are you standing here? Go away. Get out from this place.



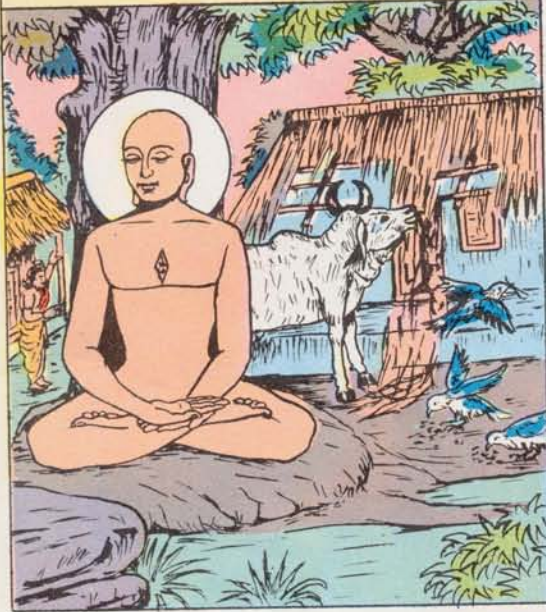
Mahavir silently left the place. In freezing cold he went under a tree and resumed his meditation.

When monsoon season approached Mahavir went into a hermitage. When the rector of that hermitage recognized Mahavir he insisted—

Welcome son of Siddharth! Prince ascetic! You should stay in one of the cottages in the hermitage and continue your spiritual practices.

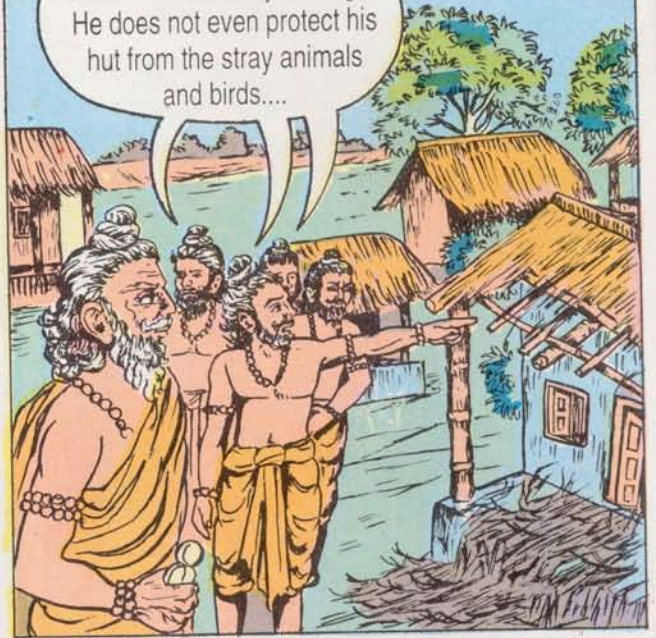


Mahavir camped in the hut and started his penance and meditation. Stray cows came near his feet and plucked out the hay forming the hut. Birds also plucked out straws. Mahavir did not stop this.



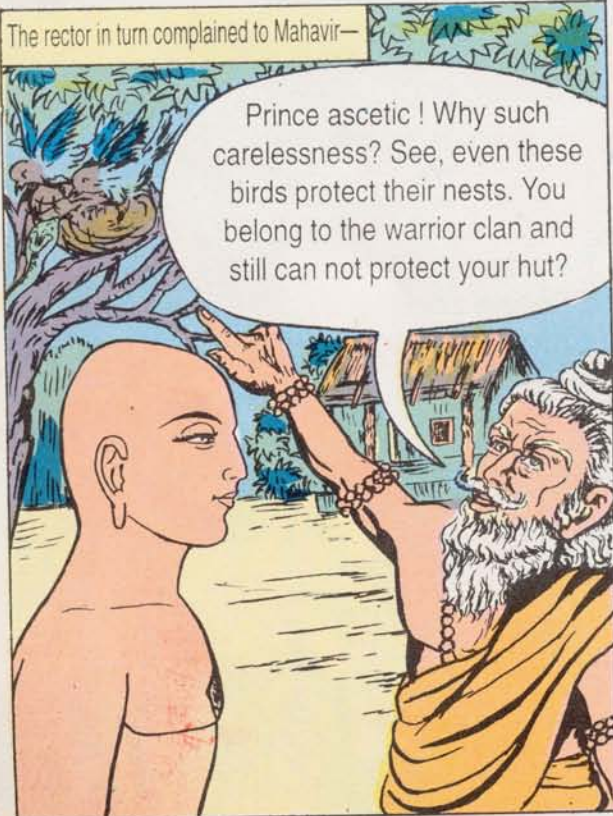
The resident hermits reported this to the rector—

Sir! Your guest ascetic is extremely lethargic. He does not even protect his hut from the stray animals and birds....



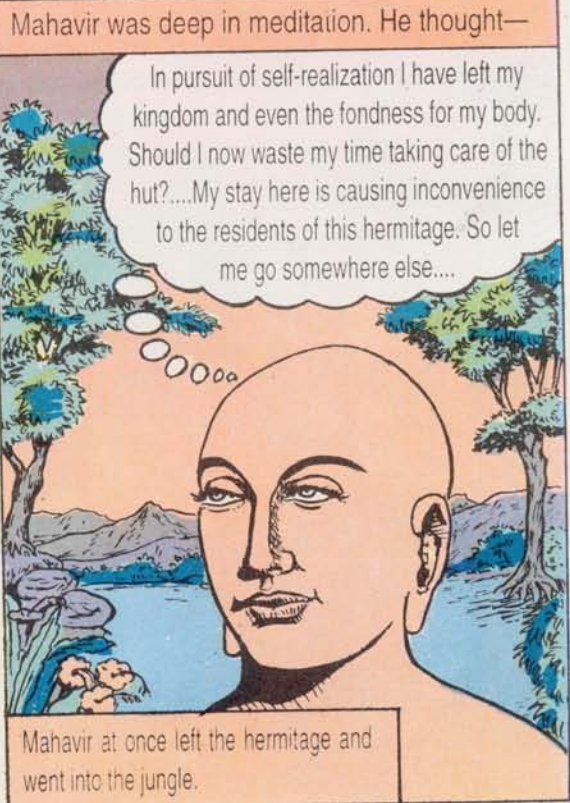
The rector in turn complained to Mahavir—

Prince ascetic! Why such carelessness? See, even these birds protect their nests. You belong to the warrior clan and still can not protect your hut?



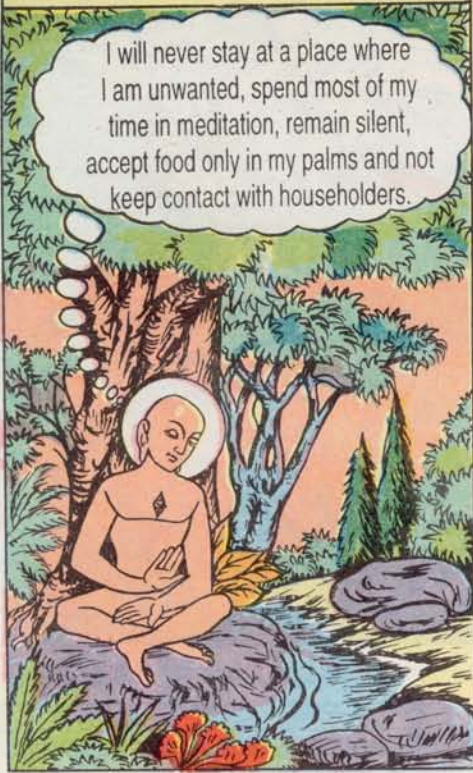
Mahavir was deep in meditation. He thought—

In pursuit of self-realization I have left my kingdom and even the fondness for my body. Should I now waste my time taking care of the hut?...My stay here is causing inconvenience to the residents of this hermitage. So let me go somewhere else....

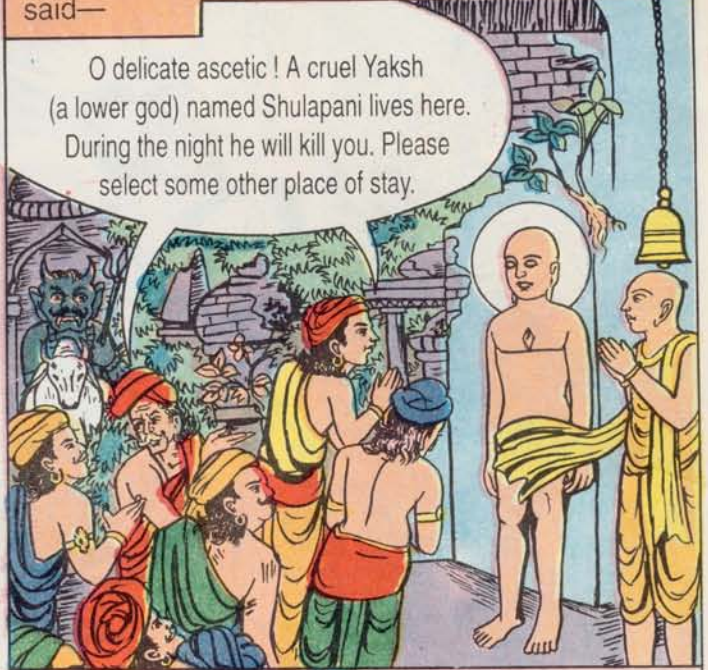


Mahavir at once left the hermitage and went into the jungle.

This experience at the hermitage inspired Mahavir to make five resolutions—



Proceeding further Mahavir arrived at ruins of an old temple. The villagers approached him and said—

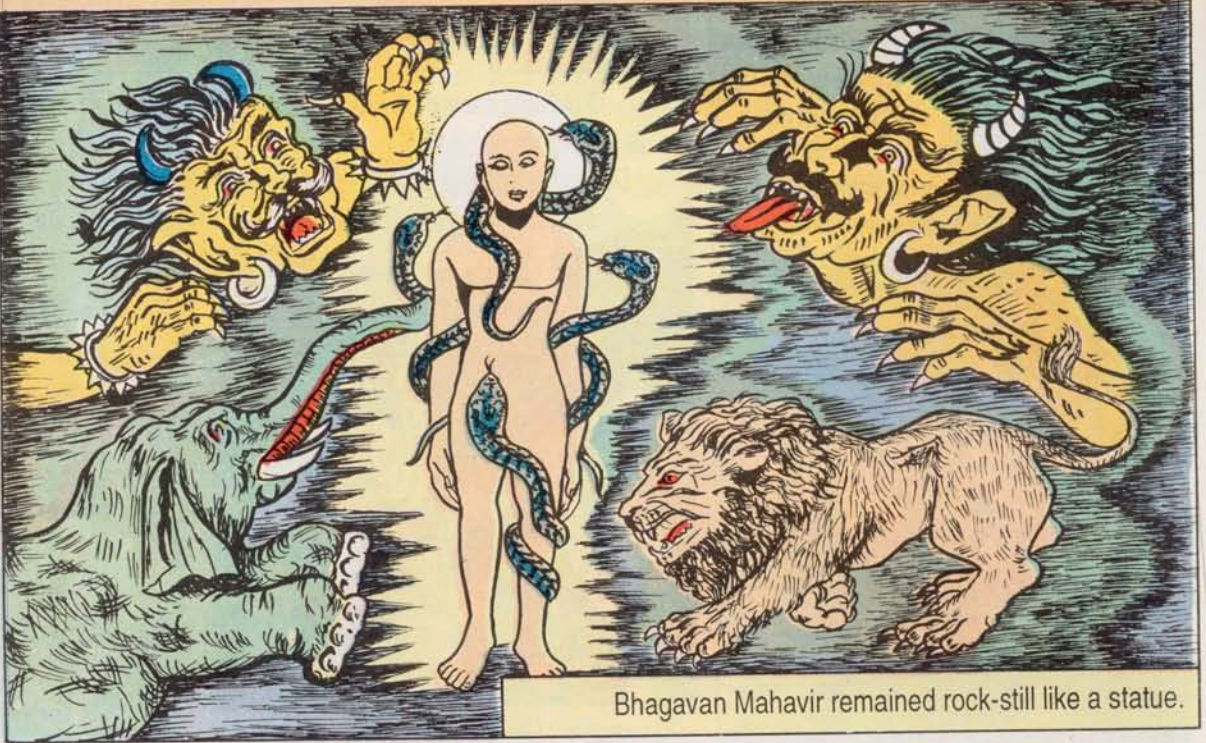


But ascetic Mahavir was fearless. He stood in meditation at a spot inside the temple in order to remove the fear of the villagers.

When the darkness of night descended, Shulapani Yaksh arrived making loud hissing sound. When he saw a human being occupying his abode he started burning with anger.



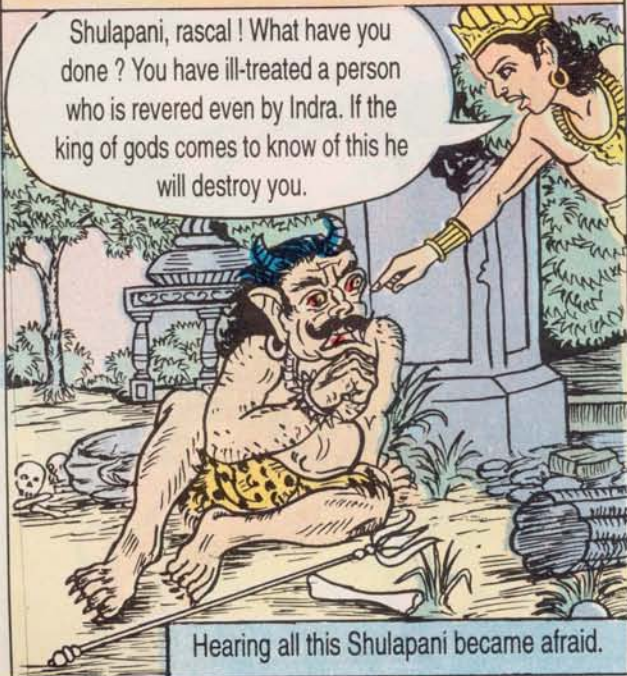
And he tried to instill fear in Mahavir's mind by taking horrying forms of lion, elephant, ghost, snake etc.



Bhagavan Mahavir remained rock-still like a statue.

Till the end of the third quarter of the night Shulapani continued the afflictions and became tired in the end. Then appeared Siddharth, the Vyantar god and he admonished Shulapani—

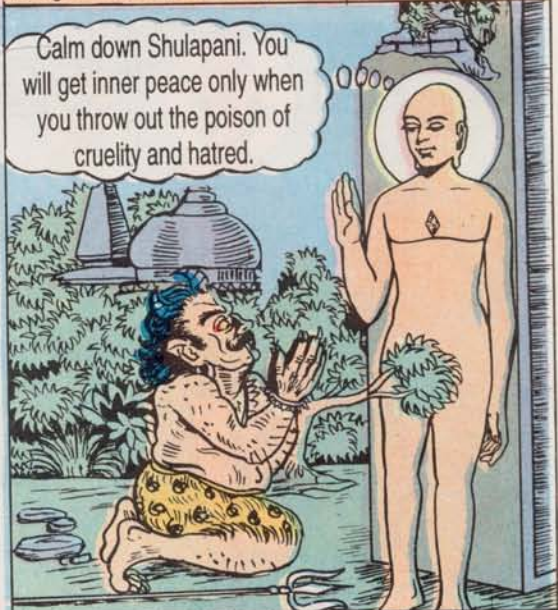
Shulapani, rascal ! What have you done ? You have ill-treated a person who is revered even by Indra. If the king of gods comes to know of this he will destroy you.



Hearing all this Shulapani became afraid.

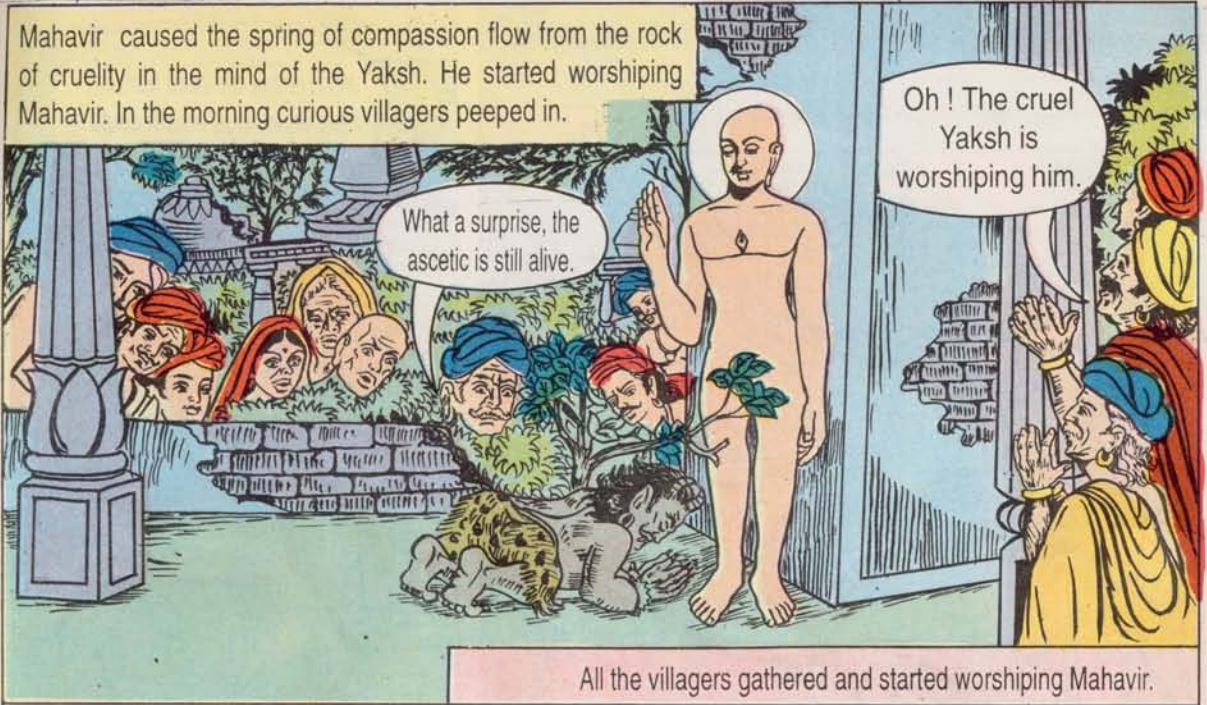
He sought forgiveness from Bhagavan. Mahavir opened his eyes and looked at Shulapani, who felt as if the compassionate and soothing voice of Bhagavan was resonating within him.

Calm down Shulapani. You will get inner peace only when you throw out the poison of cruelty and hatred.



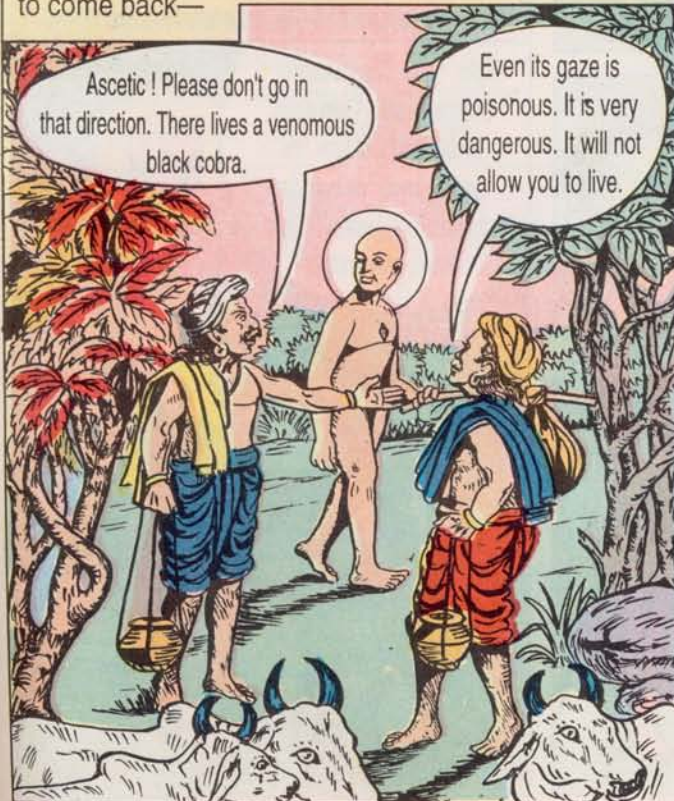
Shulapani bowed at the feet of Bhagavan.

Mahavir caused the spring of compassion flow from the rock of cruelty in the mind of the Yaksh. He started worshipping Mahavir. In the morning curious villagers peeped in.

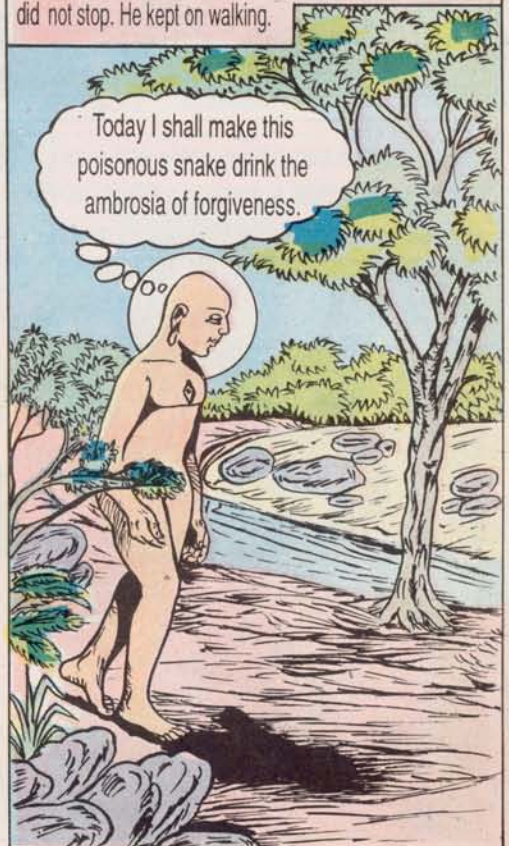


All the villagers gathered and started worshipping Mahavir.

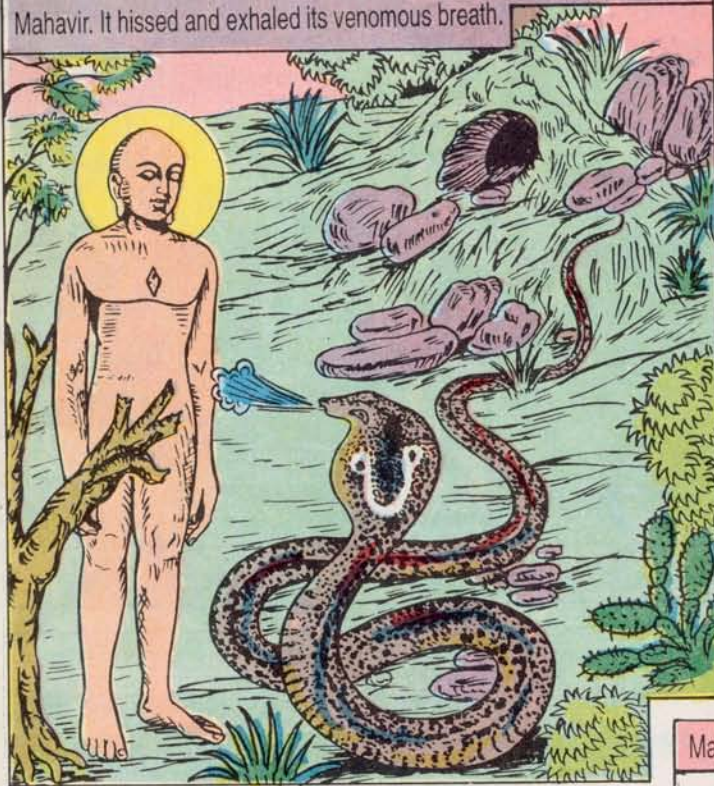
Leaving Asthik village Mahavir proceeded towards a dense but forlorn jungle. Some cowherds called him to come back—



Even after hearing the warning from the cowherds Mahavir did not stop. He kept on walking.



When Bhagavan Mahavir came near the snake-hole he stopped and stood there in meditation. The snake came out of the hole and saw Mahavir. It hissed and exhaled its venomous breath.

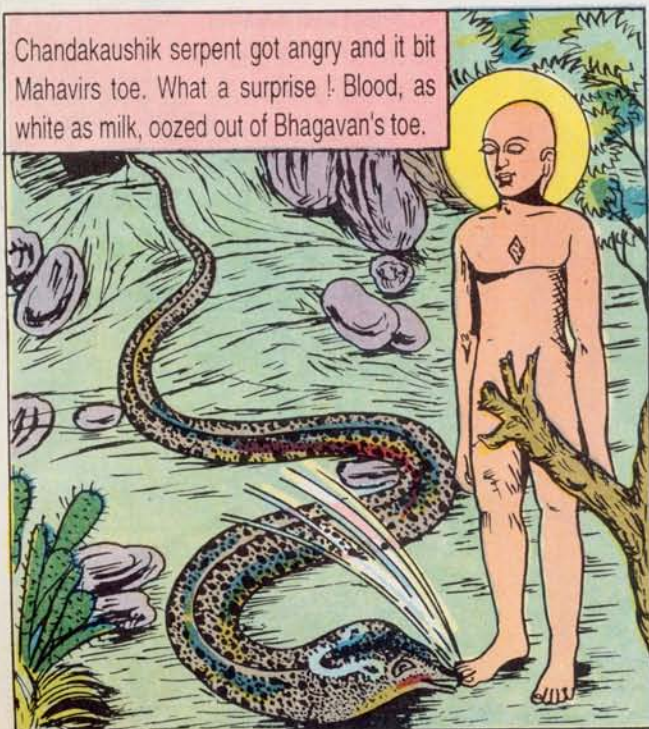


But-

Who is this die-hard human?
My venomous breath could
not even stir him.

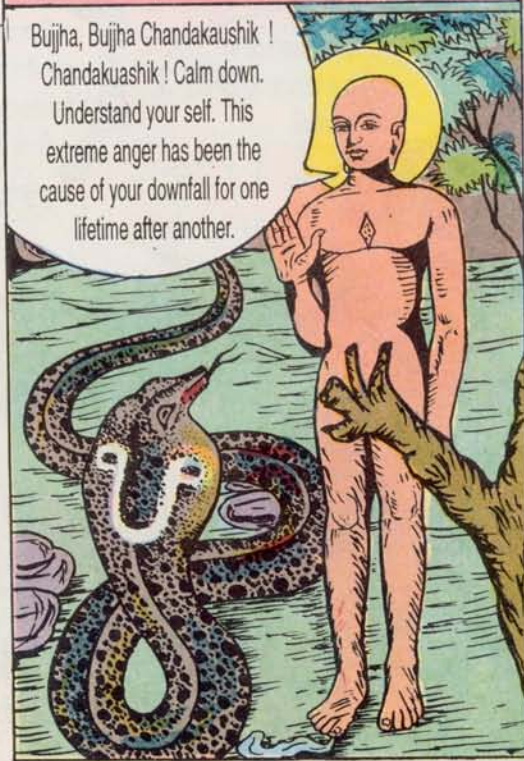


Chandakaushik serpent got angry and it bit Mahavir's toe. What a surprise ! Blood, as white as milk, oozed out of Bhagavan's toe.



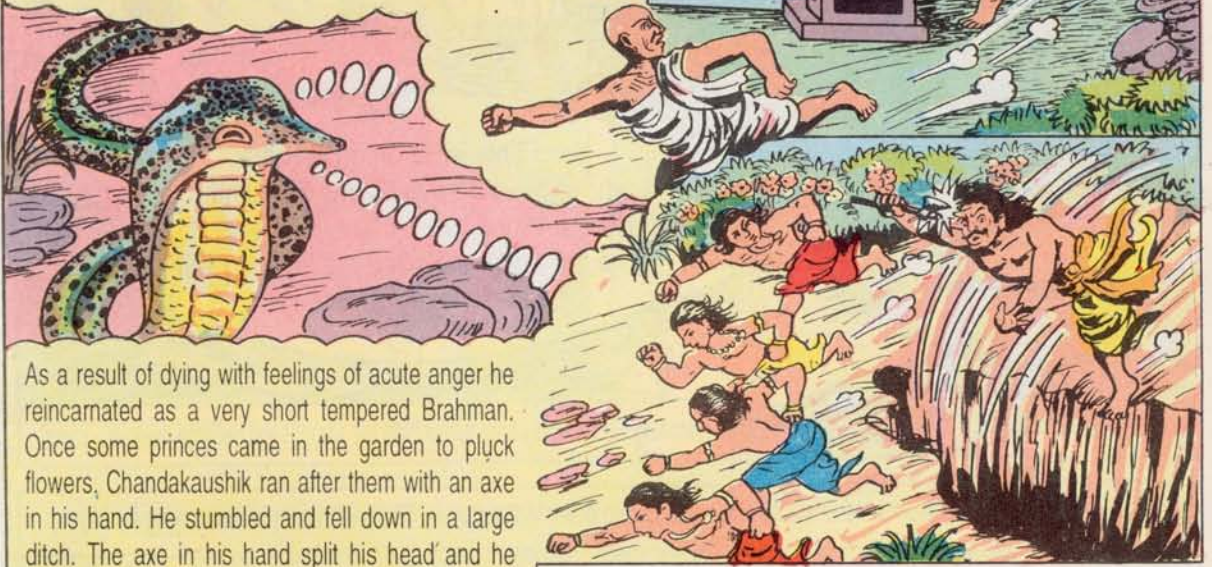
Mahavir's compassionate gaze touched the snake.

Bujjha, Bujjha Chandakaushik !
Chandakuashik ! Calm down.
Understand your self. This
extreme anger has been the
cause of your downfall for one
lifetime after another.



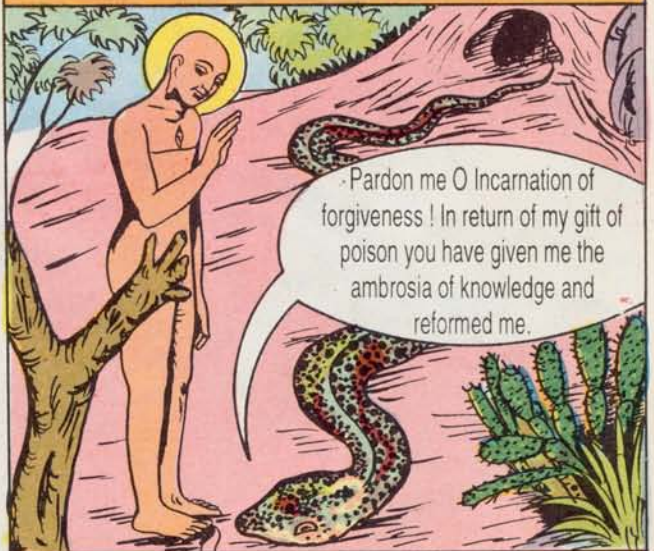
Hearing these words Chandakaushik went into deep contemplation. It remembered its earlier birth—

Two births earlier it was a Shraman ascetic. Once he was going to beg for his breakfast after a month long fast. A small frog was crushed under his feet. His disciple asked him to atone for this deed. He became very angry. When in the evening the disciple again reminded him, he ran after the disciple angrily to hit him. In the dark building he collided with a pillar, broke his head and died on the spot.



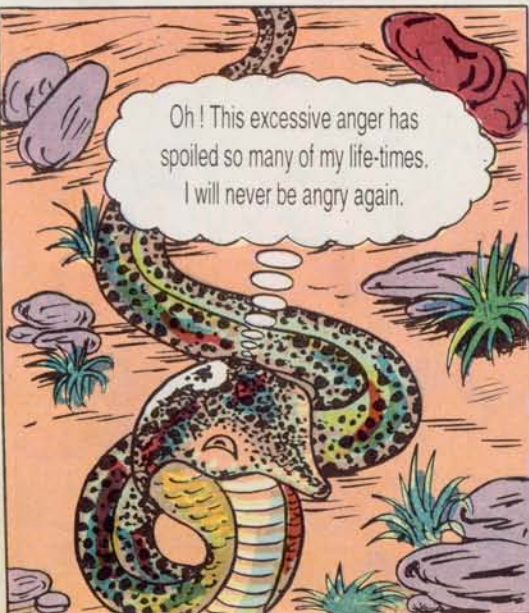
As a result of dying with feelings of acute anger he reincarnated as a very short tempered Brahman. Once some princes came in the garden to pluck flowers, Chandakaushik ran after them with an axe in his hand. He stumbled and fell down in a large ditch. The axe in his hand split his head and he died. Once again due to deeply ingrained feelings of anger he re-incarnated as a venomous snake.

Chandakaushik bowed its hood and sought forgiveness from Bhagavan—



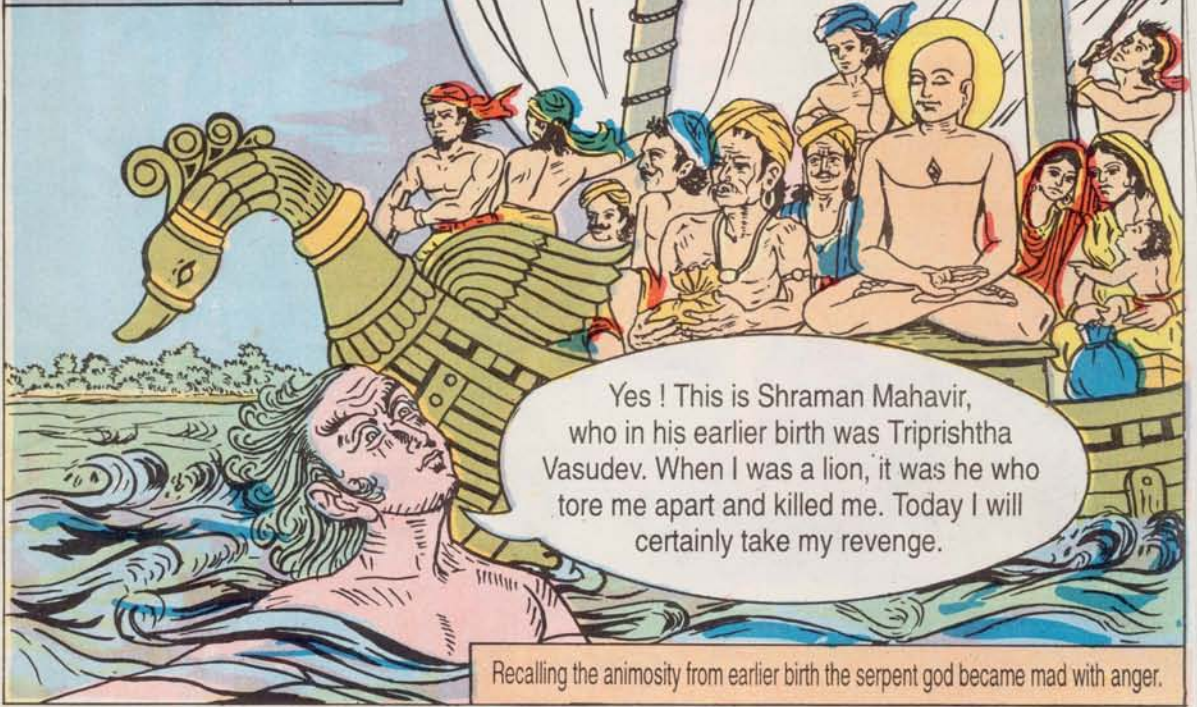
Pardon me O Incarnation of forgiveness ! In return of my gift of poison you have given me the ambrosia of knowledge and reformed me.

Chandakaushik serpent took the vow of fasting till death at the feet of Bhagavan Mahavir.



Oh ! This excessive anger has spoiled so many of my life-times. I will never be angry again.

One day Bhagavan Mahavir was crossing the Ganges river on a boat. A serpent god named Sudanshra' saw him—

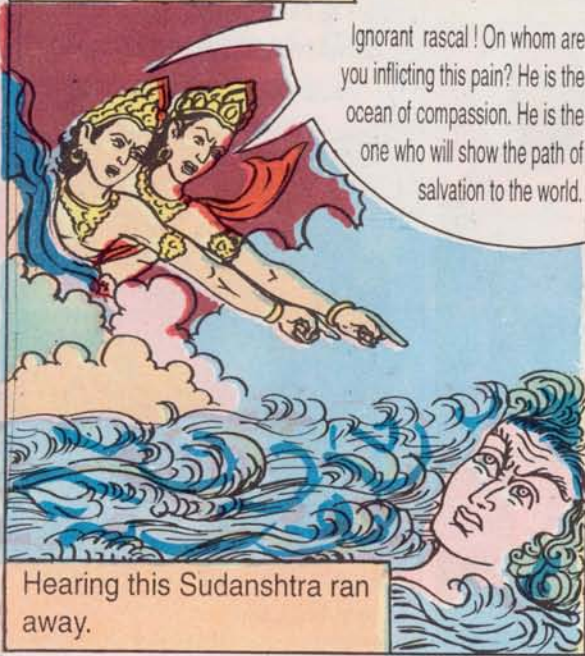


Recalling the animosity from earlier birth the serpent god became mad with anger.

He created a storm. The boat became unstable and went up and down in the waves. The passengers started crying in distress. Bhagavan Mahavir was sitting undisturbed in meditation. The passengers joined their palms and called for his help—



Just then two other serpent gods named Kambal and Sambal were passing from there. When they watched this seen from the sky they admonished Sudanshtra—



Ignorant rascal! On whom are you inflicting this pain? He is the ocean of compassion. He is the one who will show the path of salvation to the world.

Hearing this Sudanshtra ran away.

Kambal-Sambal gods helped the boat reach the banks of the Ganges.



The passengers bowed before Bhagavan Mahavir.



Prabho! With your blessings alone we have been saved today.



Once Shraman Mahavir was standing in deep meditation outside Pedhal village. From his abode Saudharmendra saw this unprecedented depth of meditation of Bhagavan and saluted from there.

Bhagavan ! you are great. No one can equal you in serenity and depth of your meditation.



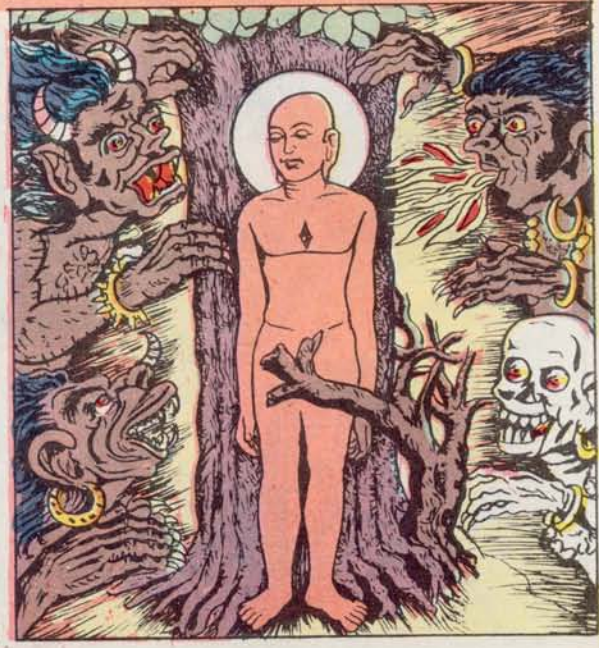
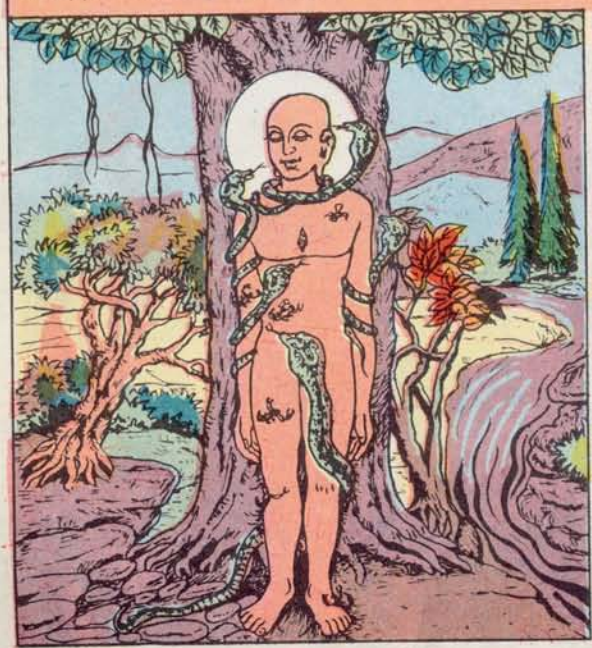
Sangam, a proud god present there, said to Indra—

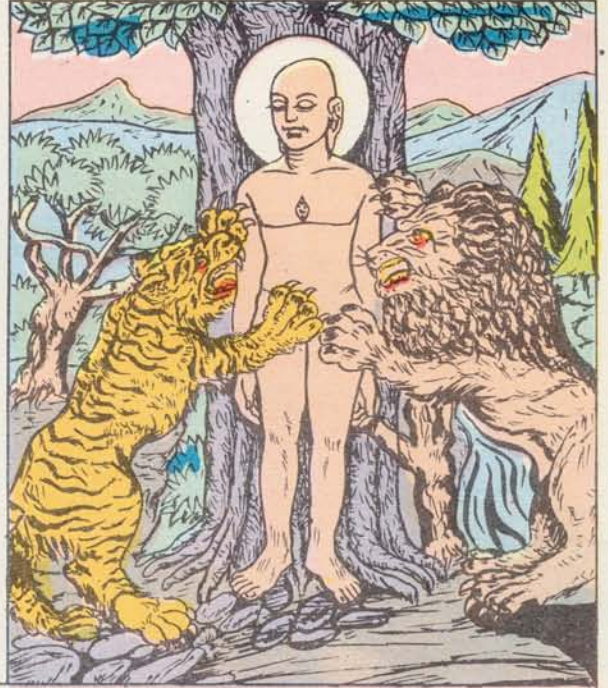
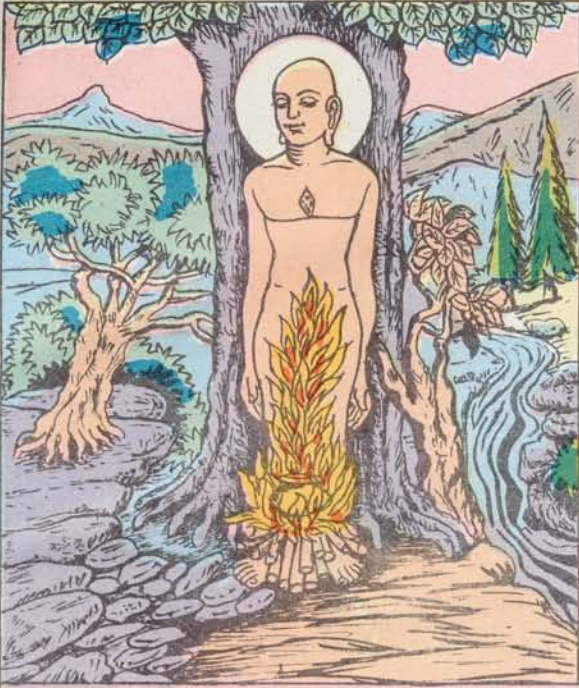
King of gods ! A human being can never have so much capacity in any field that it cannot be disturbed by divine power. If you do not intervene, I can disturb Mahavir just in one night.



Sangam then left for the earth to test Mahavir.

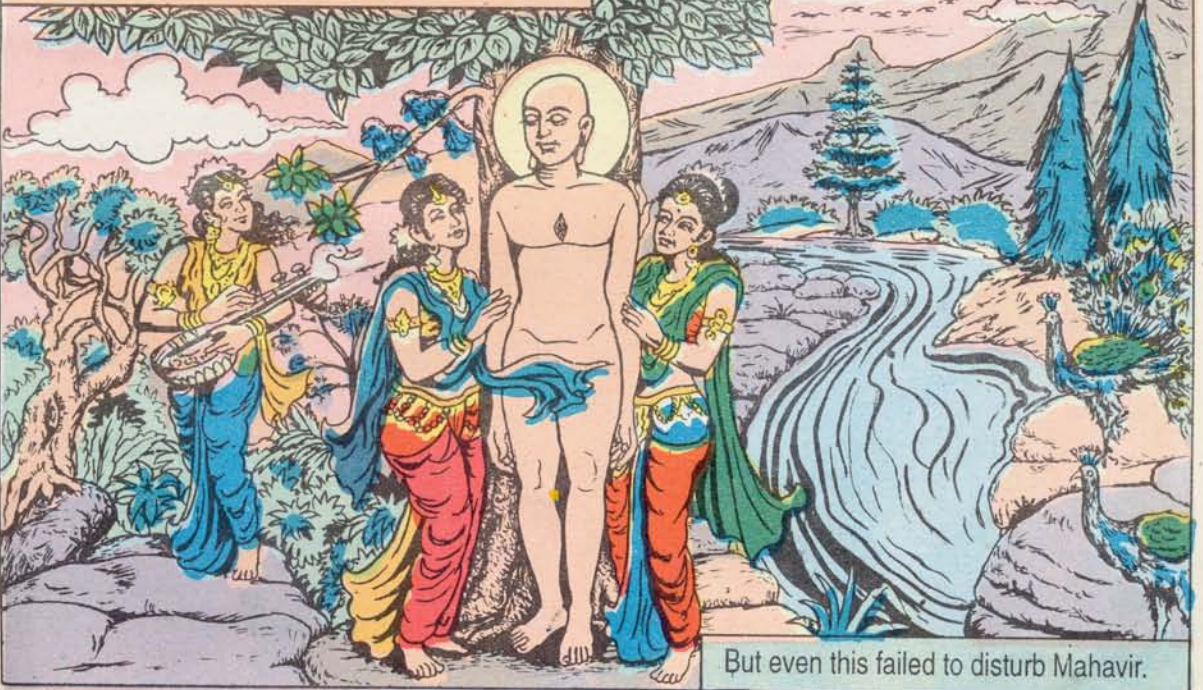
After arriving on the earth Sangam started trying to disturb the concentration of meditating Mahavir. He created a dust storm and filled Mahavir's nose and mouth with sand. He created snakes, scorpions and other such creatures to inflict pain on Mahavir. He turned himself into an elephant and tossed Mahavir. He appeared as ghost and tried to burn Mahavir by throwing flames on him.





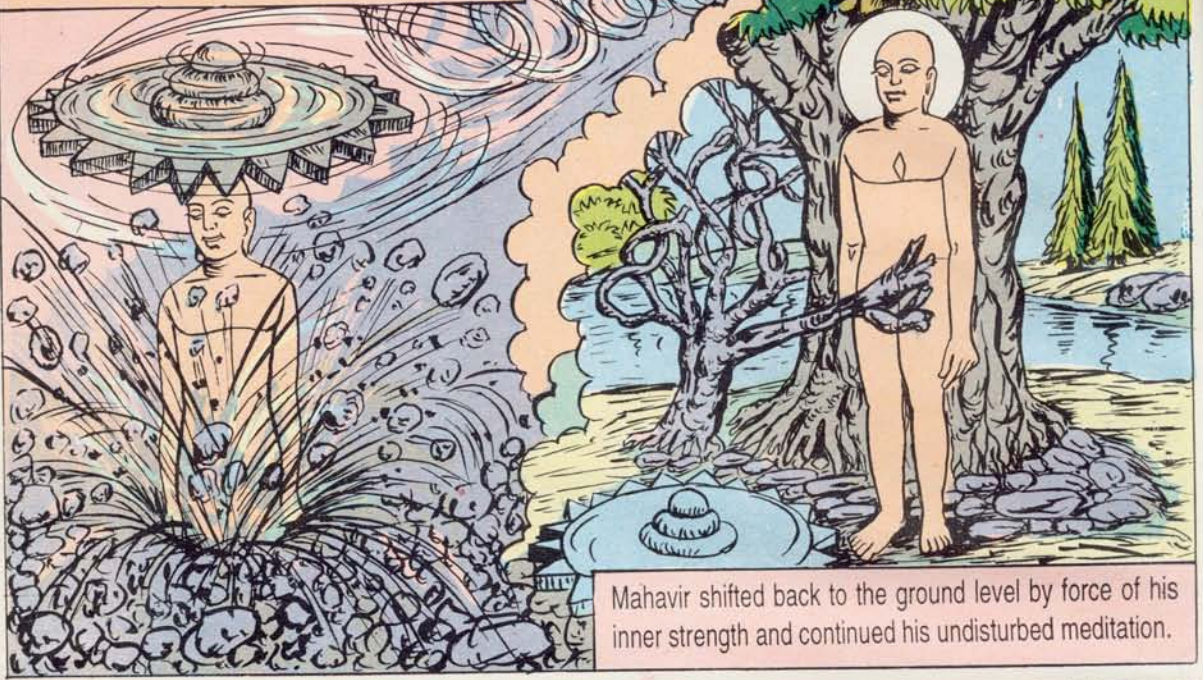
He burned a fire in the gap between Bhagavan's feet and started cooking. He turned himself into a lion and a tiger and started tearing Bhagavan's body with claws. But Bhagavan stood unmoving like the Himalaya in undisturbed meditation.

When Sangam realized that all these near fatal afflictions have failed to disturb Mahavir's concentration, he created lust provoking atmosphere of spring season to entice Mahavir towards earthly pleasures.



But even this failed to disturb Mahavir.

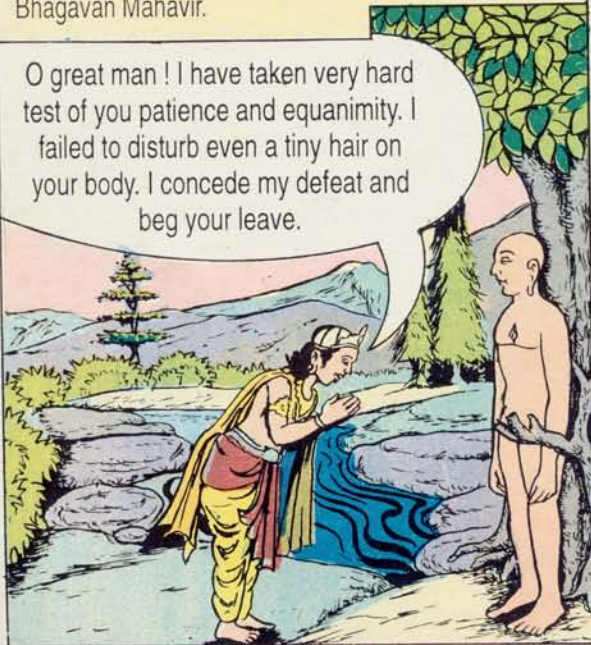
Sangam threw a giant wheel weighing thousands of tons over the head of Mahavir. It could crush even Meru mountain. Under the weight of this wheel Mahavir was pushed into the earth up to his knees.



Mahavir shifted back to the ground level by force of his inner strength and continued his undisturbed meditation.

Sangam continued to torture Mahavir for six months. In the end he conceded defeat and bowed at the feet of Bhagavan Mahavir.

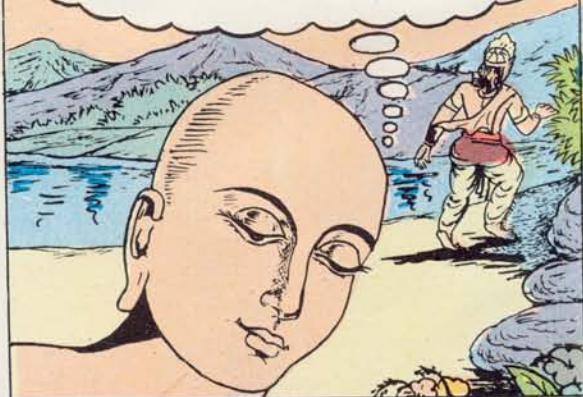
O great man ! I have taken very hard test of you patience and equanimity. I failed to disturb even a tiny hair on your body. I concede my defeat and beg your leave.



Dejected Sangam left for his abode.

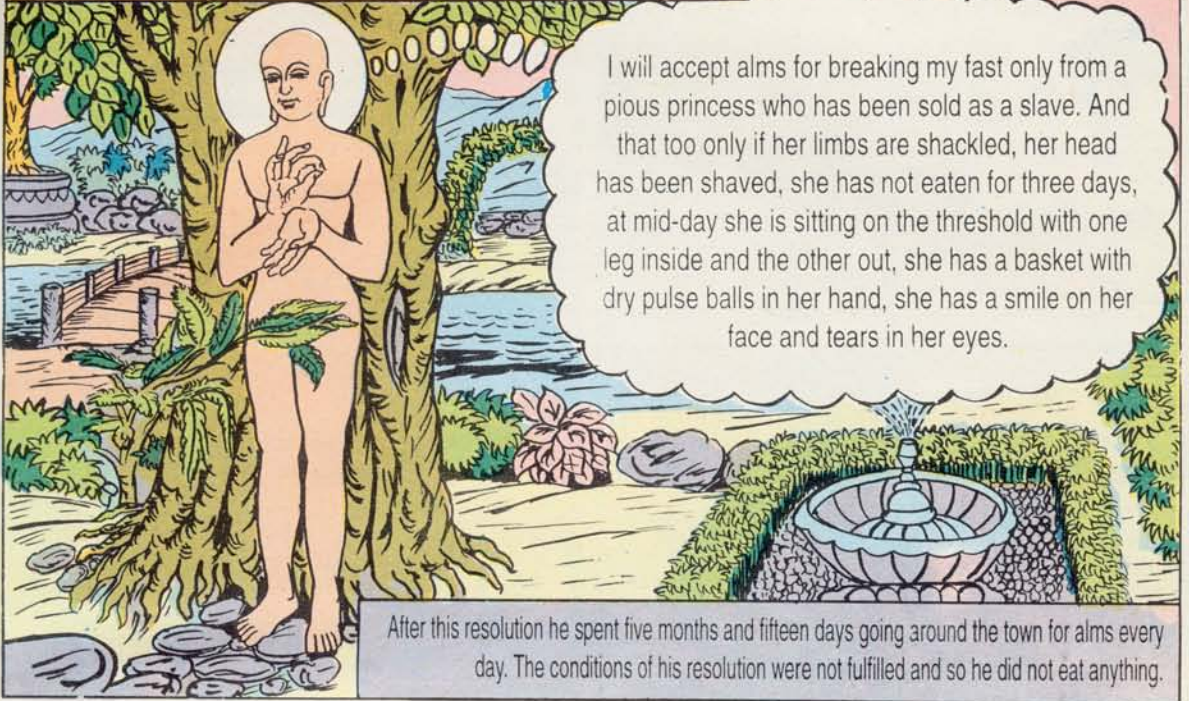
When Mahavir saw Sangam departing his eyes became wet. He thought—

I had taken a vow to work towards upliftment and salvation of the world. But Sangam has acquired deep and evil karmas in order to test me. He has turned the means of upliftment into the means of downfall for himself.



After this incident Mahavir moved towards Kaushambi city.

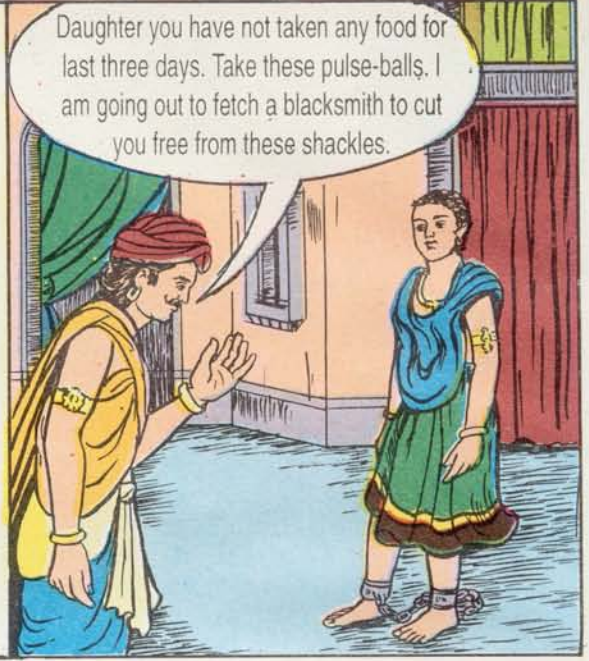
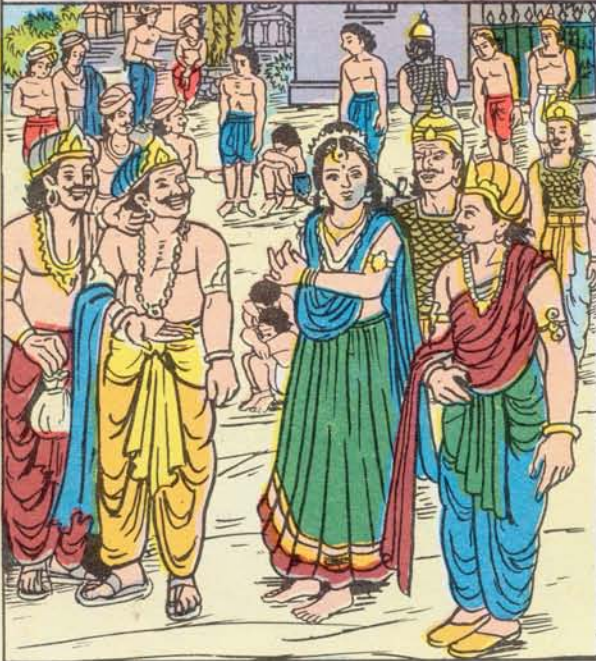
During the twelfth year of his spiritual practices, Bhagavan Mahavir made an almost impossible resolution while he was meditating in a garden in Kaushambi city.



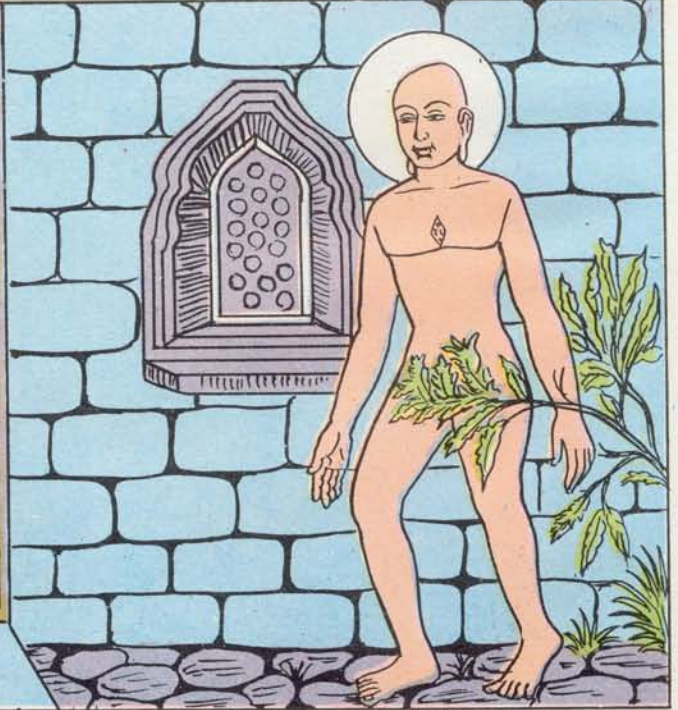
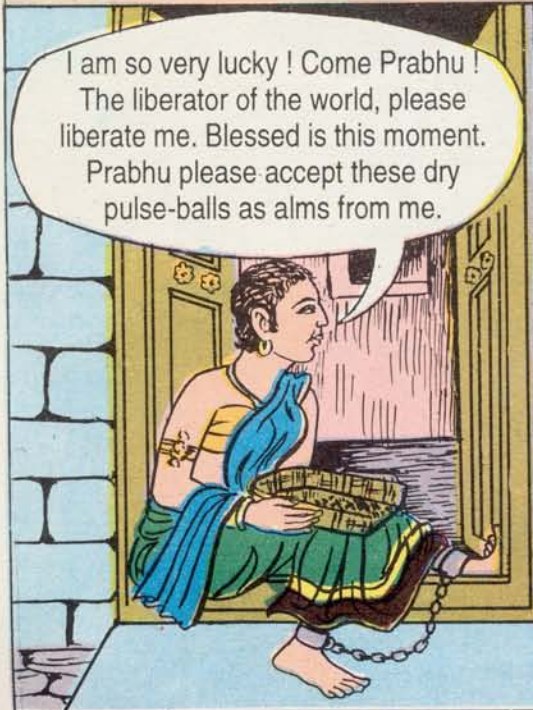
Around that time king Shatanik, the ruler of Kaushambi suddenly attacked Champa city. His army plundered Champa. A charioteer kidnapped queen Dhārini and princess Vasumati. To save her honour the queen committed suicide.



The charioteer sold Vasumati in the slave market. From there a rich and religious merchant, Dhanavah, purchased her, named her Chandana and kept her in his house like a daughter. But his jealous wife one day got her head shaved, shackled her limbs and put her in a cellar. When the merchant found this he rescued Chandana.



Hungry for three days, Chandana sat on the threshold of the house. In her hands was the basket with pulse balls. When she saw Bhagavan Mahavir approaching, every pore of her body smiled with joy.



But when Mahavir turned around without accepting the alms, tears dropped from Chandana's eyes.

Prabho ! What is this? Every relative has left me alone.....today you too are abandoning me. Am I an ill-fated one that source of happiness returns from my threshold.



Hearing these pitiful words of Chandana Mahavir turned back again. Overwhelmed with joy, Chandana gave the pulse-balls to Mahavir.



The moment Bhagavan accepted alms, gods showered gold, gems, diamonds etc. from the sky.

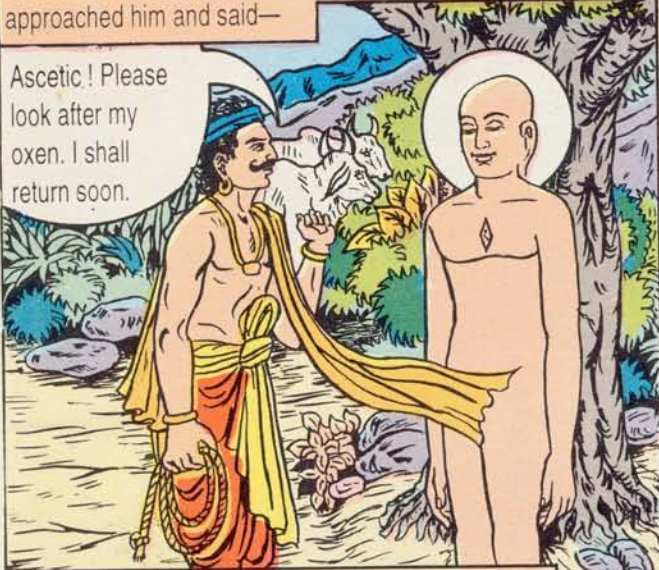


With divine influence the shackles of Chandana turned into diamond and pearl studded ornaments. Her body was covered in rich and beautiful dress. Hearing about the fulfillment of Bhagavan Mahavir's resolution king Shatanik and queen Mrigavati also arrived there. They asked Chandanbala to come to the palace. But Chandanbala declined. She remained there waiting for the opportunity to accept Diksha from Bhagavan Mahavir.

* The story of princess Chandanbala is available separately in Diwakar Chitrakatha Vol. 11.

Spending the twelfth monsoon stay, of the period of his practices, in Champa city Mahavir went to Chhammani village and stood in meditation outside the village. A cowherd approached him and said—

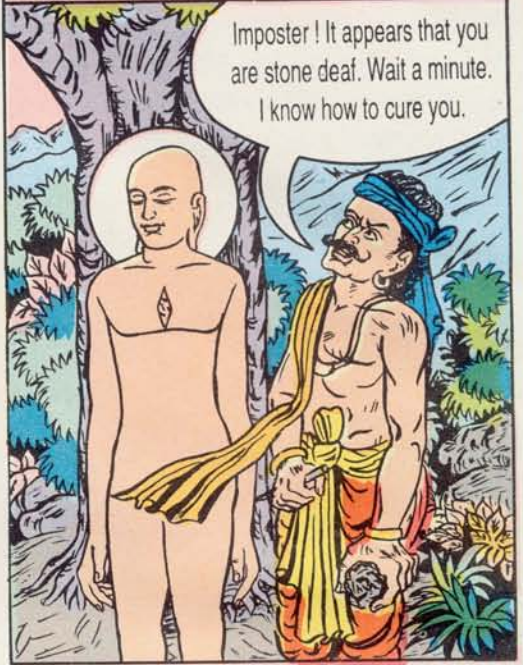
Ascetic! Please look after my oxen. I shall return soon.



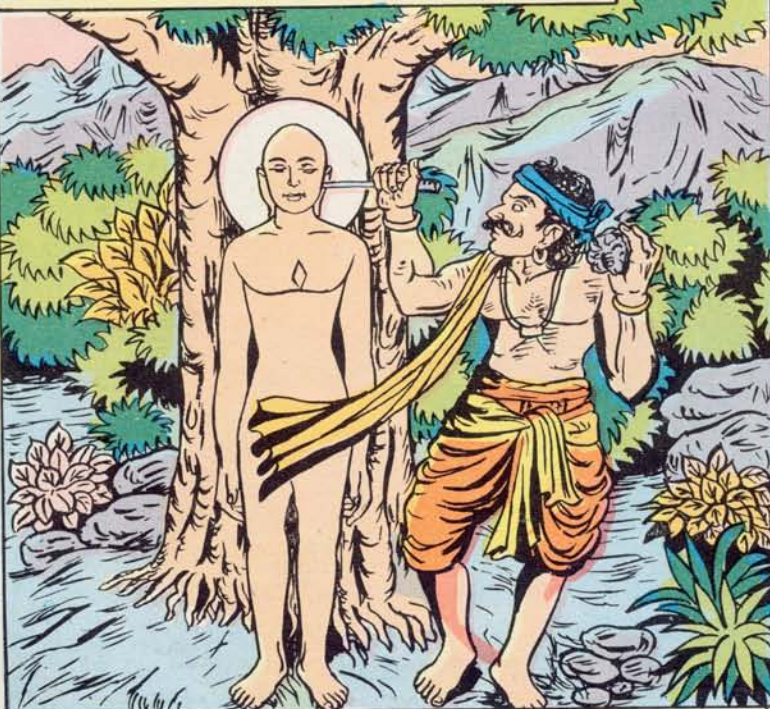
The cowherd left his oxen there and went away. The oxen drifted grazing.

When the cowherd returned he asked about the oxen. Mahavir remained silent. The cowherd asked again but Mahavir was still in deep meditation. The cowherd lost his temper.

Imposter! It appears that you are stone deaf. Wait a minute. I know how to cure you.



He plucked out thorns of Kaas shrub and without a second thought hammered the nail like sharp and hard thorns in both his ears*

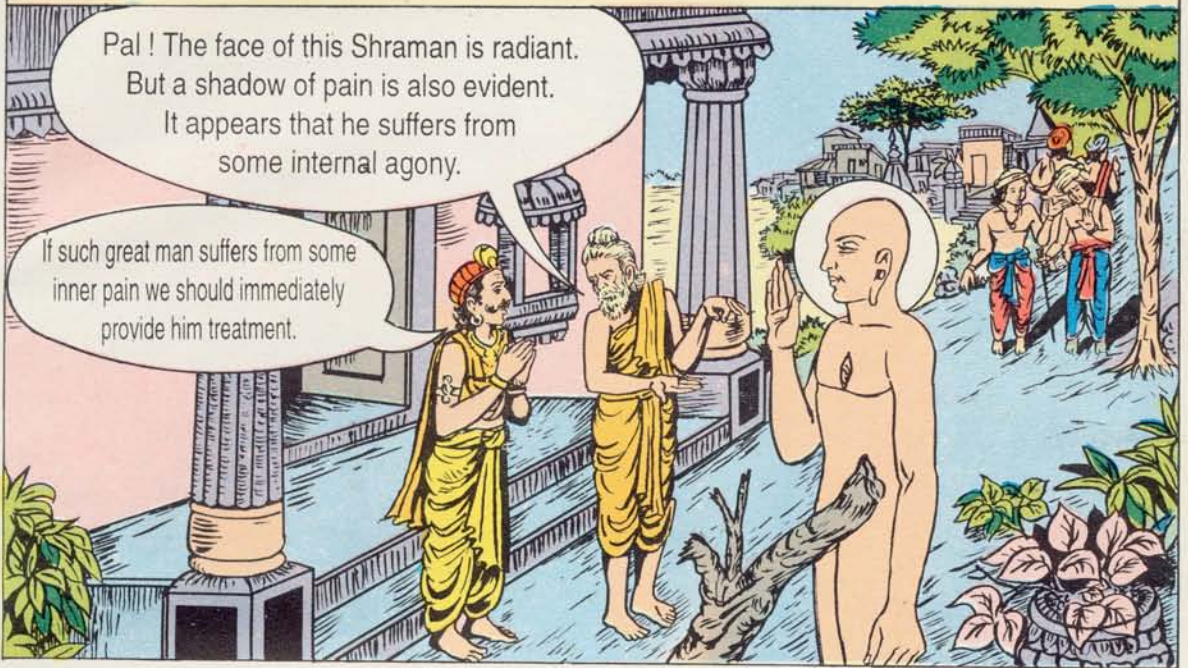


Mahavir tolerated this excruciating pain equanimously and his meditation was not disturbed. He also remained free from any feeling of aversion or anger for the cowherd.

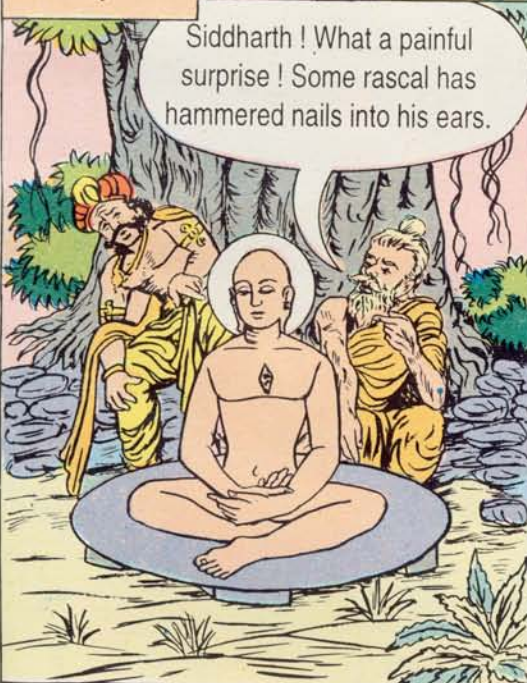


This cowherd was the reincarnation of the attendant of Tripriшта Vasudev, in whose ears molten lead was poured.

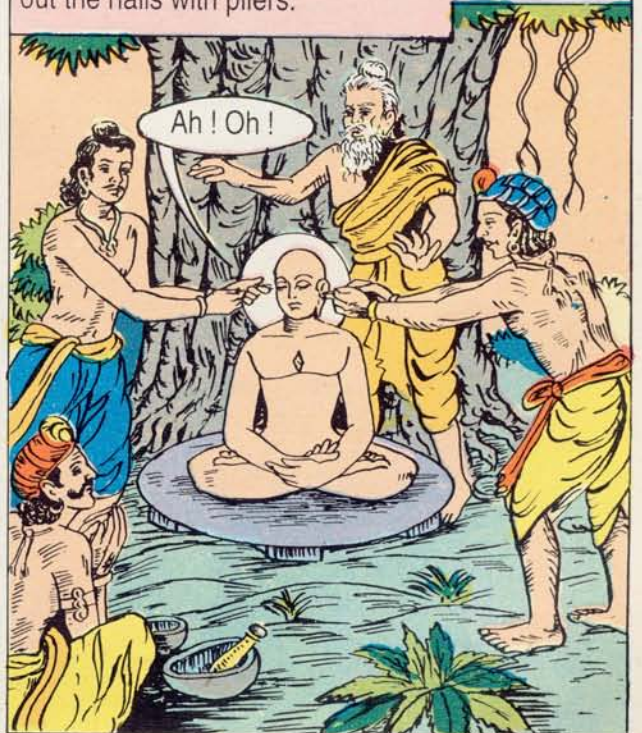
After concluding his practice Mahavir went into the nearby village, central-Pava, and arrived at the residence of merchant Siddharth for collecting alms. The merchant had a visitor, a doctor friend named Kharak. When Kharak saw Mahavir he said—



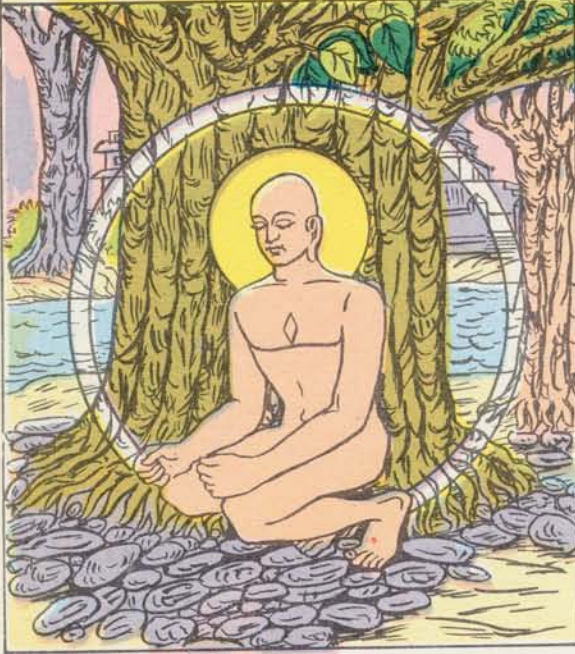
After collecting alms the great ascetic returned. Siddharth and Dr. Kharak followed him to the garden and examined his body.



They both made necessary arrangements for the operation. They applied medicinal oil and pulled out the nails with pliers.



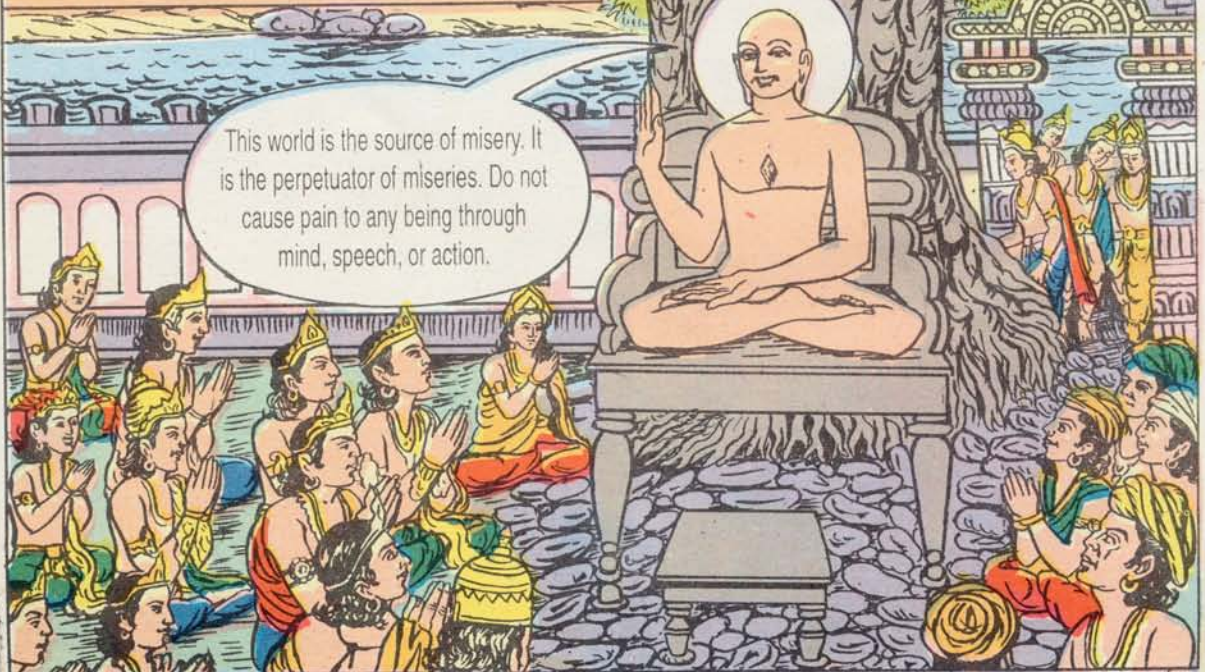
More than twelve years passed since Mahavir had started doing vigorous penance and other spiritual practices. He arrived at the banks of Rijubaluka river near Jrimbhak village. After a two day fast without water he sat in the Godohasan under a Sal tree and started deep meditation.



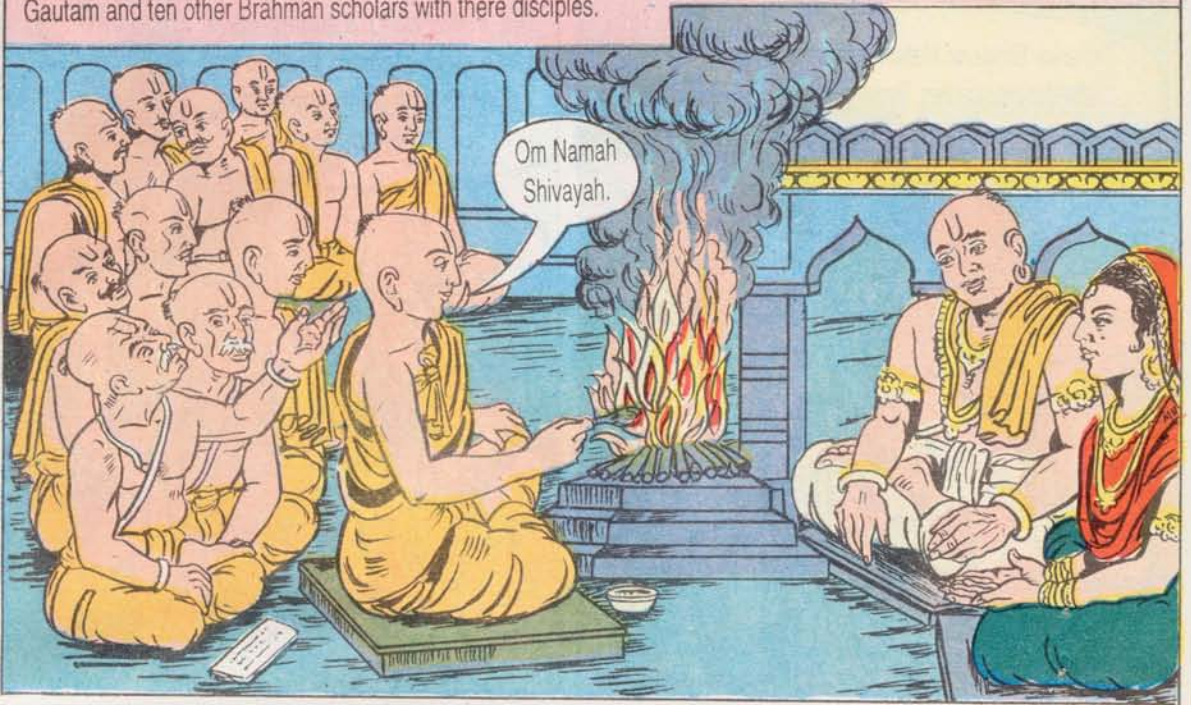
On the tenth day of the bright half of the month of Vaishakha, when the moon entered the Uttara Phalguni lunar mansion in the evening he acquired Kewal-jnana and Kewal-darshan. He attained the status of Arihant and became endowed with many superlatives and the eight divine insignias.



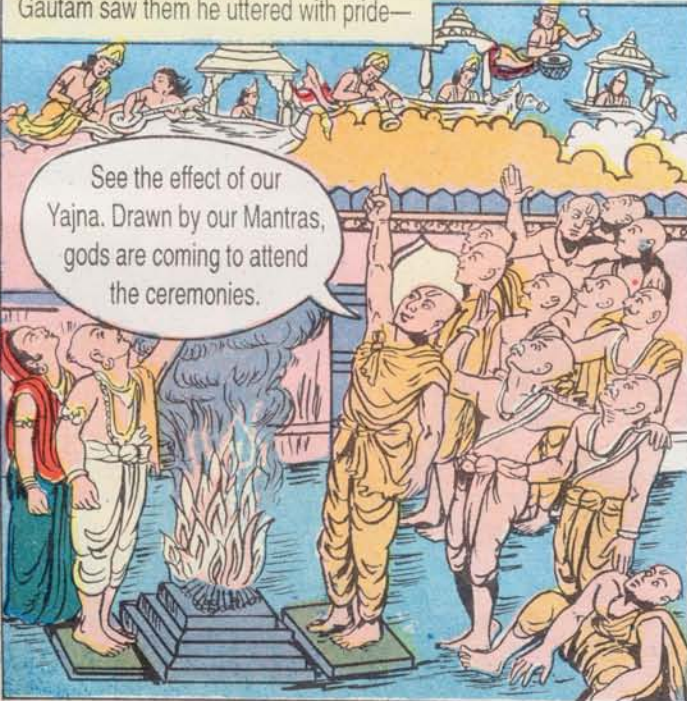
Innumerable gods and goddesses arrived to celebrate the occasion of his becoming omniscient. The gods created the divine religious pavilion (Samavasaran). Mahavir gave his first religious discourse.



After acquiring Kewal-jnana Bhagavan Mahavir arrived in the Mahasen garden near Pavapuri. In this town a Brahman named Somil was performing a great Yajna (Vedic ritual). For this he had invited the great vedic scholar Indrabhuti Gautam and ten other Brahman scholars with their disciples.



Groups of gods were descending from the sky and coming towards Mahasen garden to behold Bhagavan Mahavir. When Indrabhuti Gautam saw them he uttered with pride—

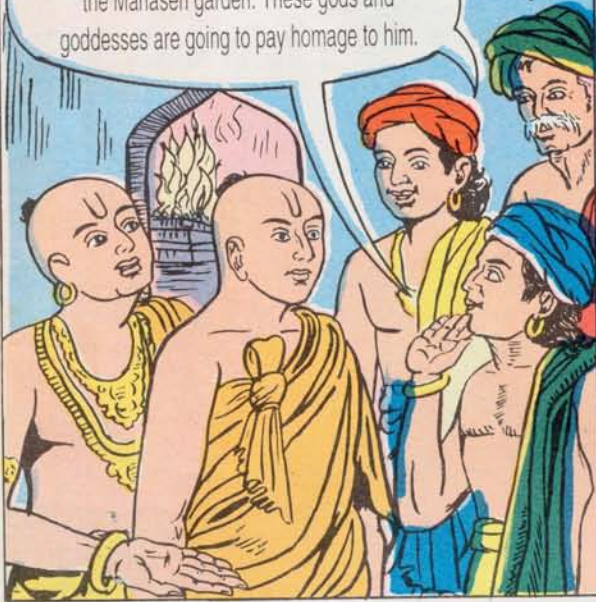


But the gods did not come to the Yajna pavilion. Instead, they went to the Samavasaran of Bhagavan Mahavir.



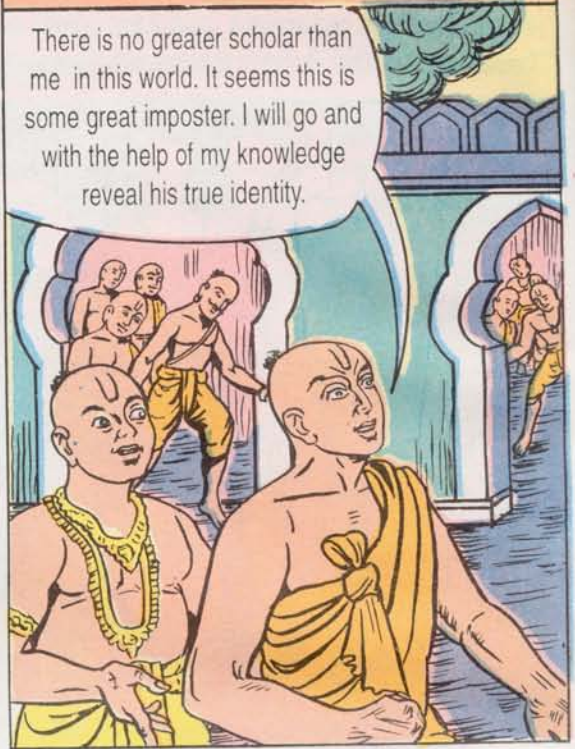
Some people informed Indrabhuti Gautam—

Tirthankar Bhagavan Mahavir has arrived in the Mahasen garden. These gods and goddesses are going to pay homage to him.



Gautam got irritated—

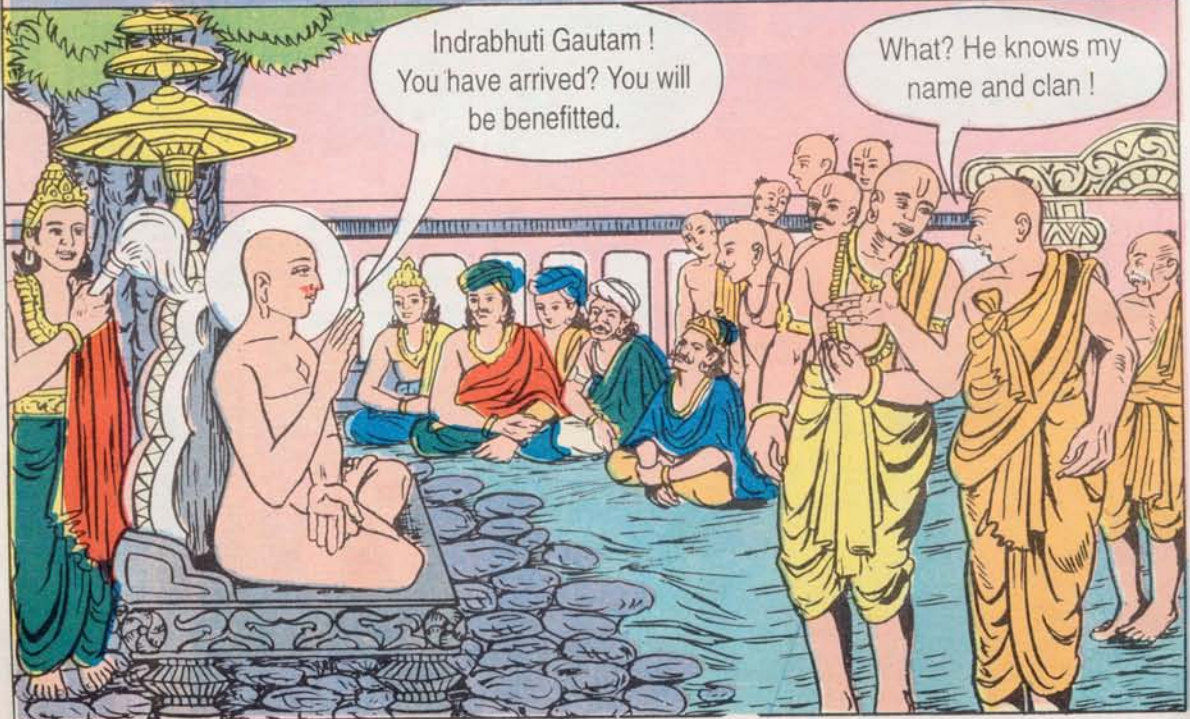
There is no greater scholar than me in this world. It seems this is some great imposter. I will go and with the help of my knowledge reveal his true identity.

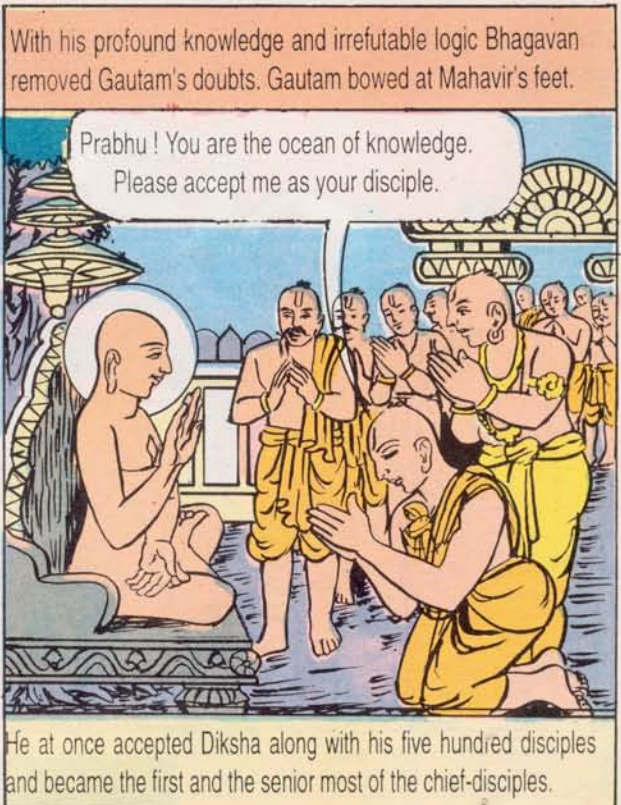
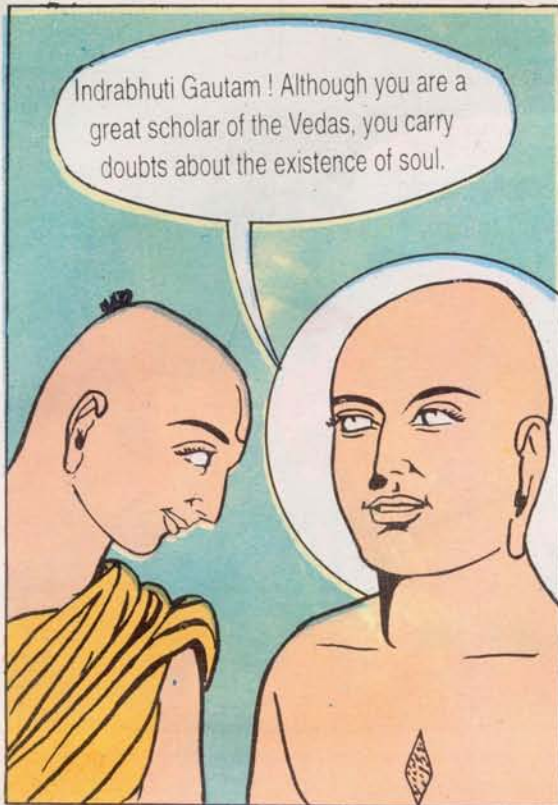


Indrabhuti Gautam and his five hundred disciples arrived in the Samavasaran. They got dumb-struck seeing the grandeur of that assembly. And then they heard the calm and soothing voice of Bhagavan Mahavir.

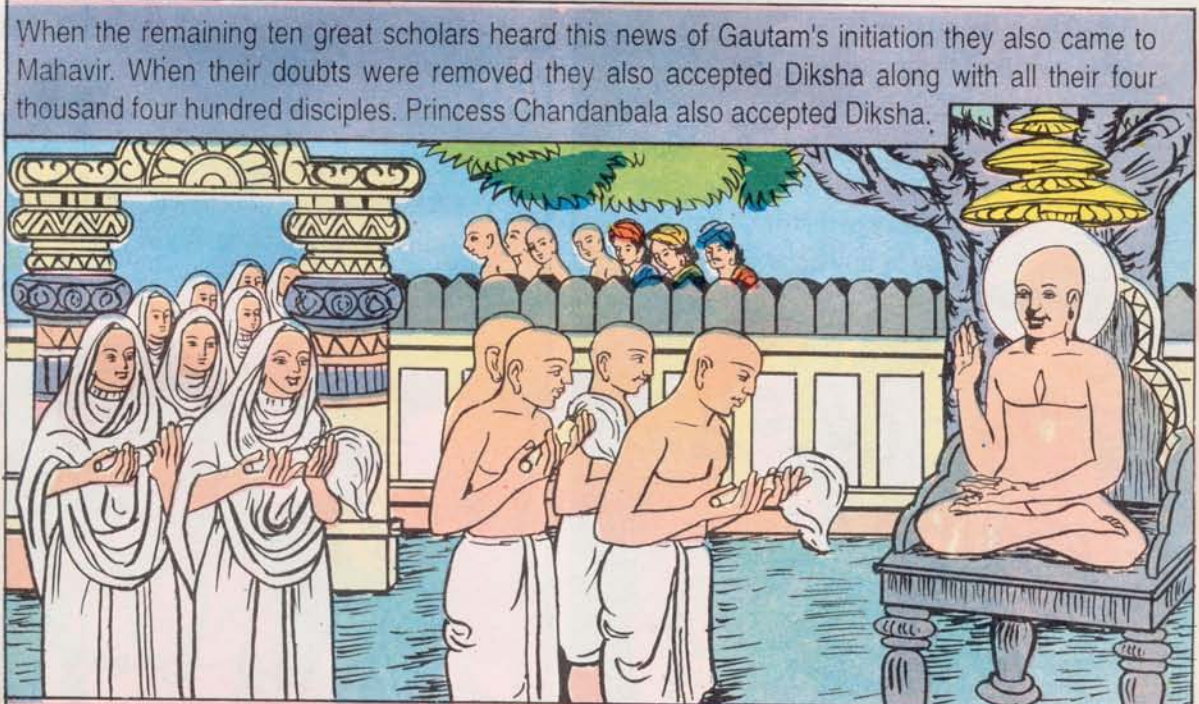
Indrabhuti Gautam !
You have arrived? You will
be benefitted.

What? He knows my
name and clan !





He at once accepted Diksha along with his five hundred disciples and became the first and the senior most of the chief-disciples.

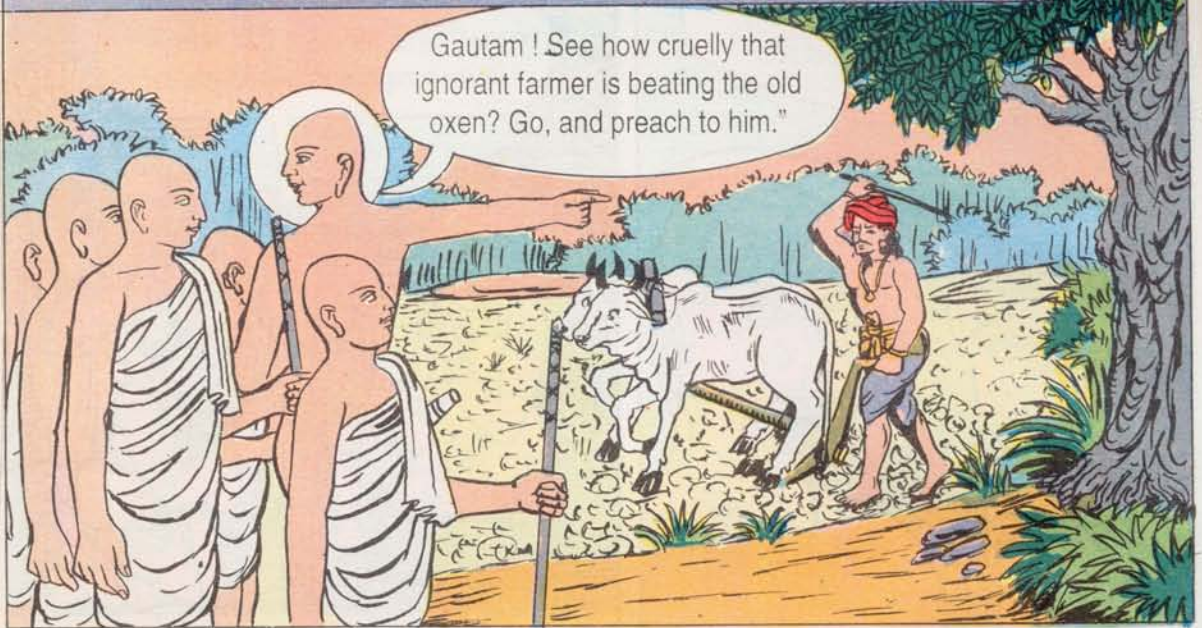


When the remaining ten great scholars heard this news of Gautam's initiation they also came to Mahavir. When their doubts were removed they also accepted Diksha along with all their four thousand four hundred disciples. Princess Chandanbala also accepted Diksha.

On the eleventh day of the bright half of the month of Vaishakha, Bhagavan Mahavir established the four pronged religious organisation (Shraman-Shramani-Shravak-Shravika) and founded the religious ford. He entrusted the organisational responsibilities to the eleven Ganadhars (chief disciples) headed by Gautam.

Although a great scholar of Vedas, Gautam still carried doubts about the existence of SOUL.

Once during the summer season Mahavir was moving towards the Sindhu country. On the way he saw that a farmer while ploughing his field was beating the oxen. Mahavir asked Gautam—



Gautam went near the farmer and said—

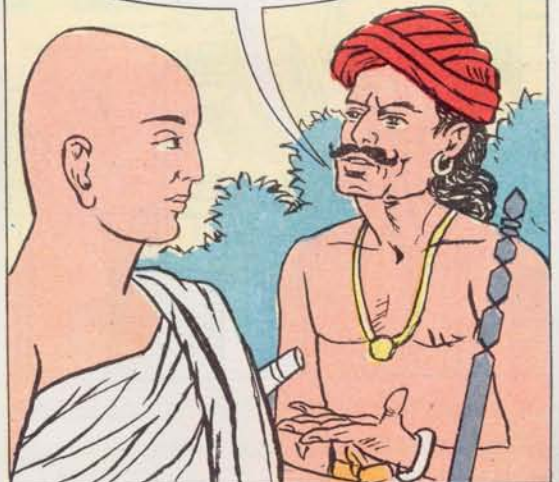
Brother ! Please do not beat these old oxen so much. Does it not cause pain?

Maharaj ! Indeed, it is painful. But I am a poor farmer. If I do not till my field I shall die of hunger. I have no money to buy another pair.



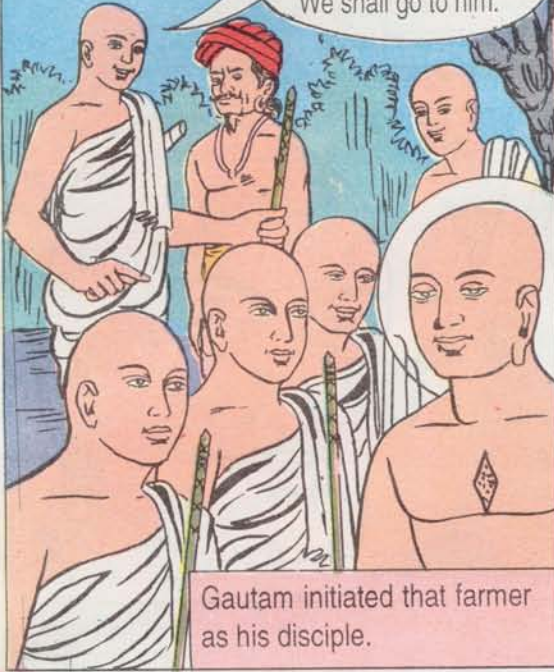
Gautam lovingly explained the importance of compassion. The affection filled voice and compassionate bearing of Gautam swept the farmer. He said—

Maharaj ! When I look at you I feel as if I should remain in your company and never cause pain to any being. Would you accept me as your disciple?



Gautam replied—

Brother ! Why not? See, there stands my Guru. We shall go to him.



Gautam initiated that farmer as his disciple.

Gautam took the new disciple to Mahavir.

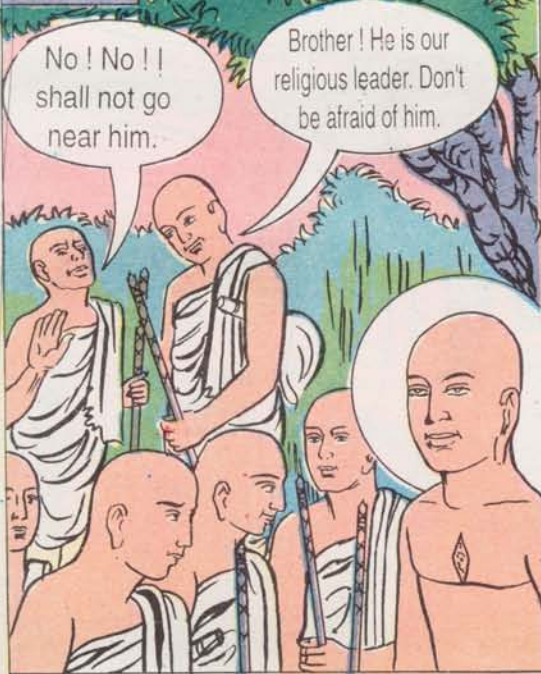
Brother ! He is our Guru. Great emperors, Indras, gods etc. all bow at his feet. You should also do that.



When the new disciple looked at Mahavir he started trembling with fear.

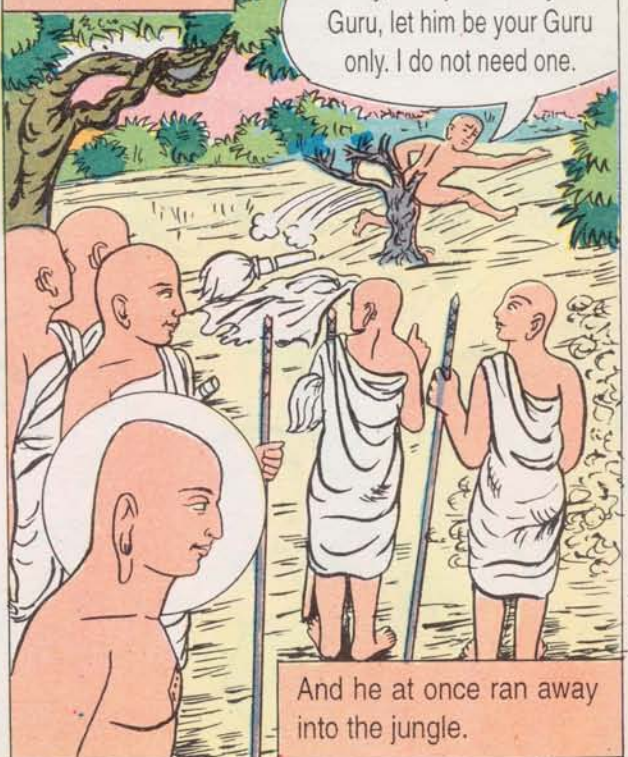
No ! No !! shall not go near him.

Brother ! He is our religious leader. Don't be afraid of him.



The new disciple uttered—

Sorry, Guruji ! If he is your Guru, let him be your Guru only. I do not need one.



And he at once ran away into the jungle.

Gautam was surprised. He asked—

Bhante ! This ignorant farmer had a feeling of fondness for me. However, when he saw you, the embodiment of compassion, why he got panicked?

Gautam ! This is the play of feeling of love and animosity triggered by the karmas from earlier births.

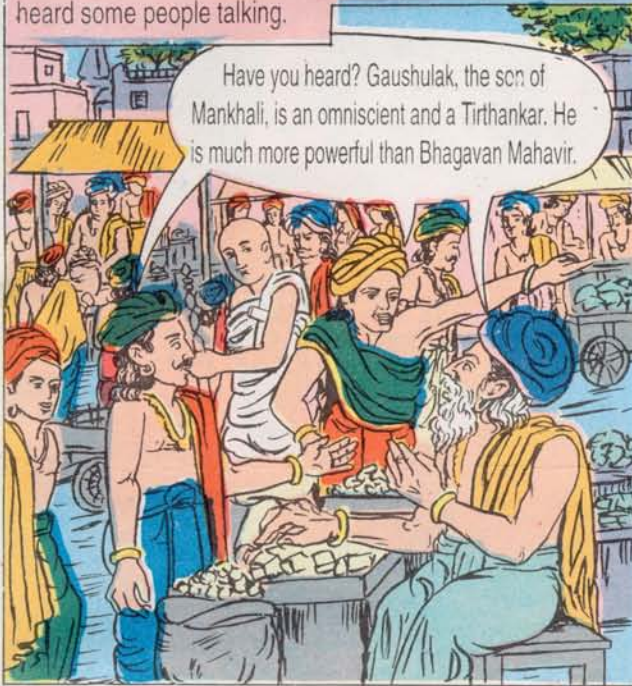
This farmer is the being that was the lion killed by me during my birth as Triprishtha Vasudev. You as my chariot driver had shown your sympathy toward it and reassured it. That is the reason that you inspired fondness and I inspired aversion and fear in him.

Then why did you send me to preach him, Bhante !

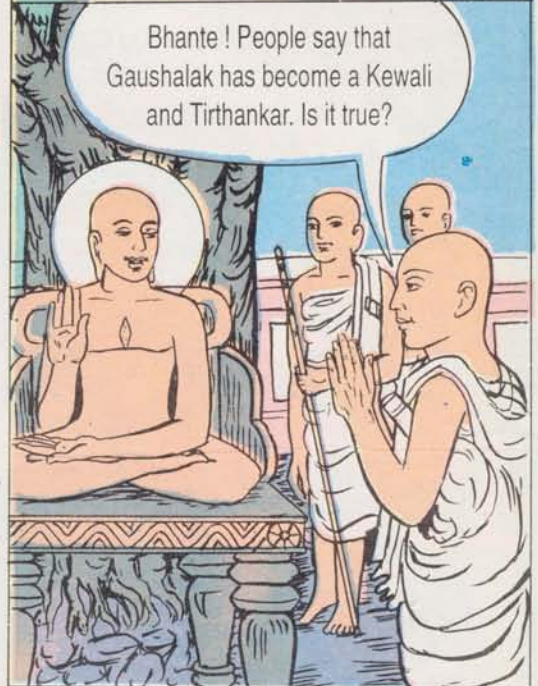
Gautam ! Your pious company, although for a few moments, has sparked the light of religion in his mind. Sooner or later he will attain enlightenment. Your effort is not wasted.

Gautam was impressed by the beneficent attitude of Mahavir.

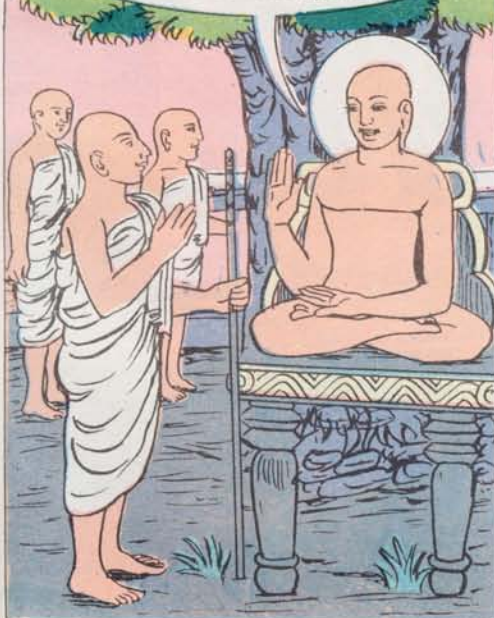
Once Mahavir arrived in Shravasti city. Ganadhar Indrabhuti Gautam went into the town to collect alms. There he overheard some people talking.



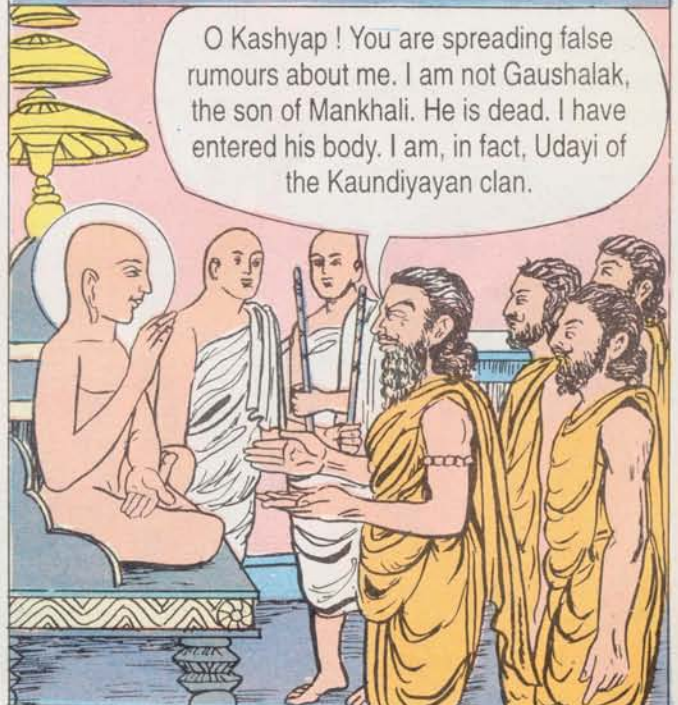
Gautam found this statement strange as well as false. He returned to Mahavir and asked—



Gautam ! This is a blatant lie. Gaushalak, the son of Mankhali became my disciple once. Later he started preaching falsehood. He is not the knower of all but a confused person.

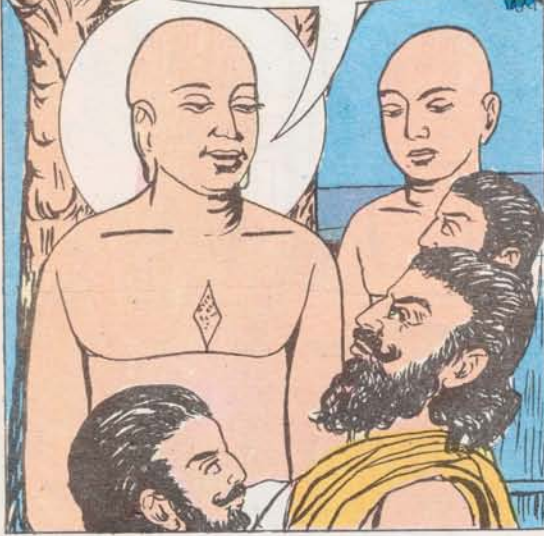


When Goshalak heard that his secret was out he got peeved. He stomped angrily into Mahavir's religious assembly.



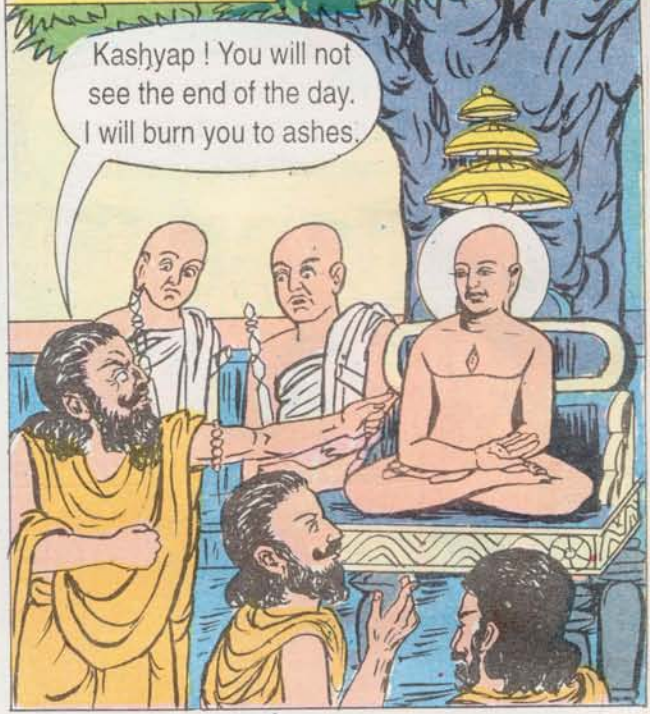
Mahavir replied—

Gaushalak ! As a thief cannot hide himself behind a straw, you too cannot hide yourself behind a lie. I know you are Gaushalak.

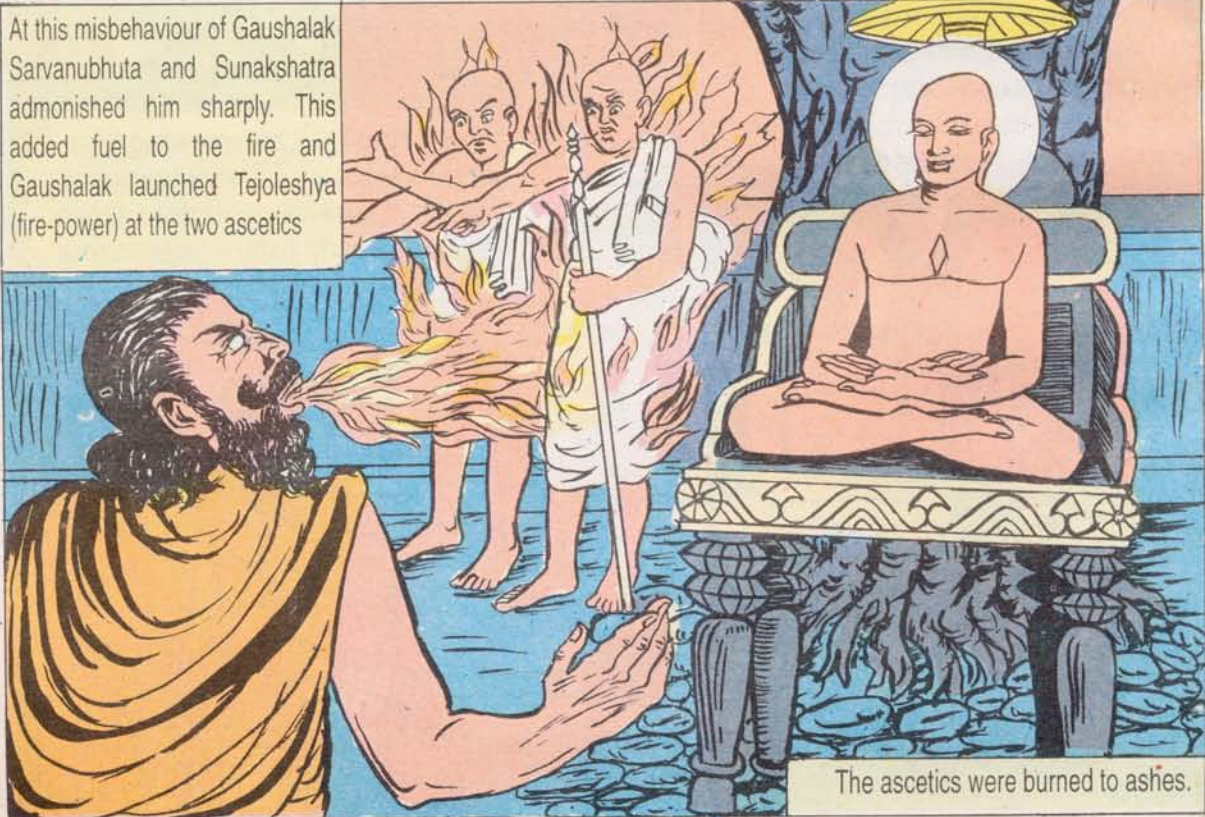


Gaushalak lost his poise and started abusing Bhagavan Mahavir.

Kashyap ! You will not see the end of the day. I will burn you to ashes.



At this misbehaviour of Gaushalak Sarvanubhuta and Sunakshatra admonished him sharply. This added fuel to the fire and Gaushalak launched Tejoleshya (fire-power) at the two ascetics



The ascetics were burned to ashes.

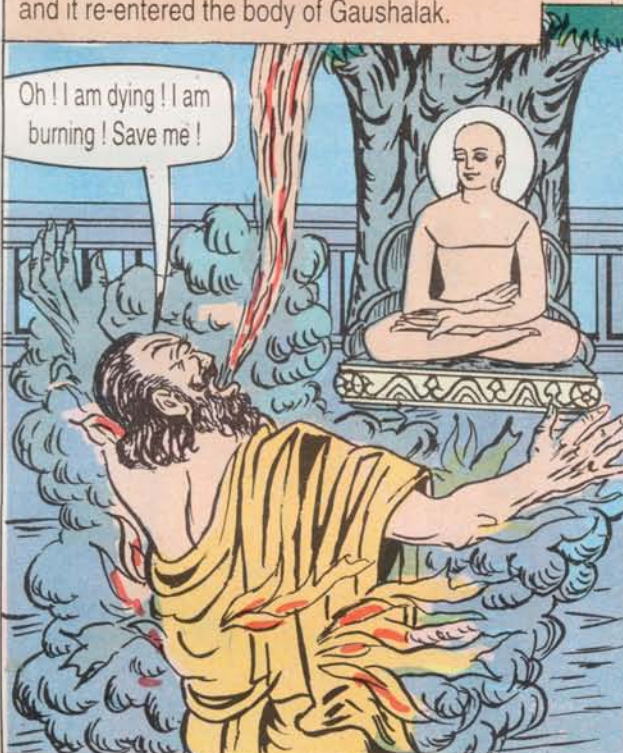
After this, angry Gaushalak launched the Tejoleshya at Mahavir also. The flames reached Bhagavan Mahavir and instead of burning him, circled around—



And then left skyward.



The divine powers of Mahavir reflected the Tejoleshya and it re-entered the body of Gaushalak.



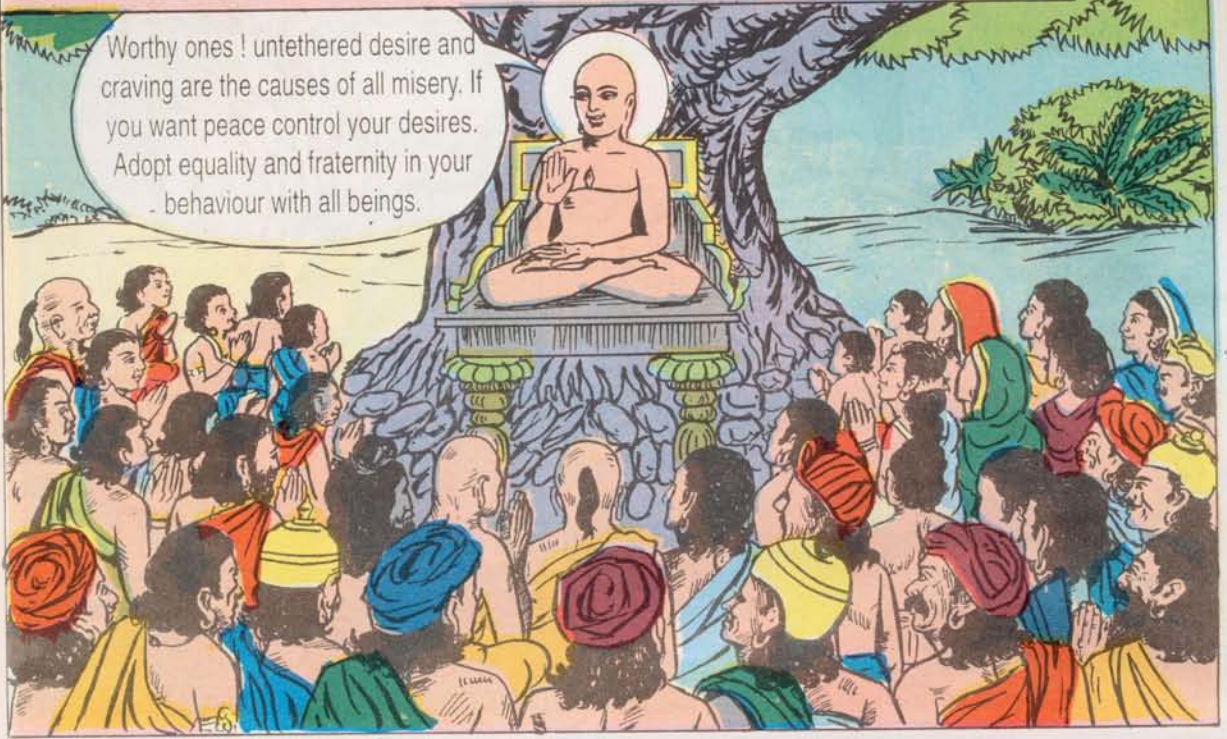
Gaushalak was scorched. Crying with pain he ran away from the assembly of Mahavir.



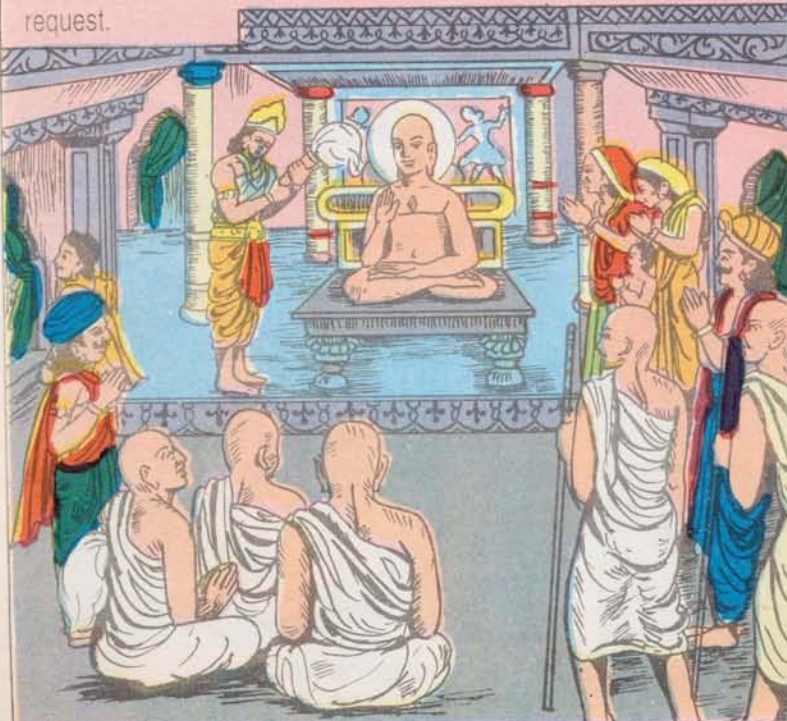
After seven days he died.

Bhagavan Mahavir's discourses were in the common man's language. Great men like emperors, kings, merchants etc., common masses including labourers, males and females of every caste and creed listened to his discourses and took vows to follow the path of Ahimsa, truth and good conduct.

Worthy ones ! untethered desire and craving are the causes of all misery. If you want peace control your desires. Adopt equality and fraternity in your behaviour with all beings.



During the forty second year of his life as Tirthankar, Bhagavan Mahavir came to the assembly hall of king Hastipal of Pavapuri at his request.



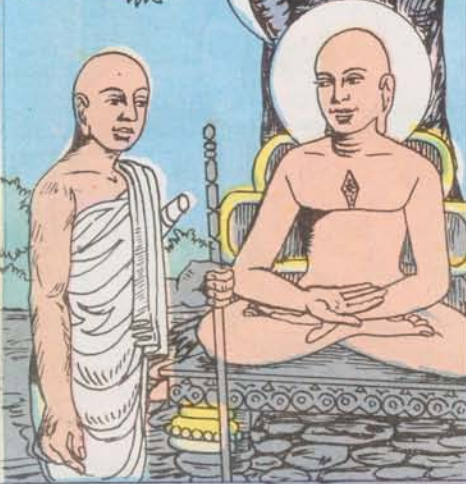
One day when he realized that the last moments of his life were approaching, he thought—

I am going to be liberated soon from the cycle of re-birth. My disciple, Gautam, loves me very much. He will not be able to tolerate the shock of separation when I attain Nirvana.



Next day he called Gautam and said—

Gautam, go to the neighbouring village for preaching to Brahman Devasharma.

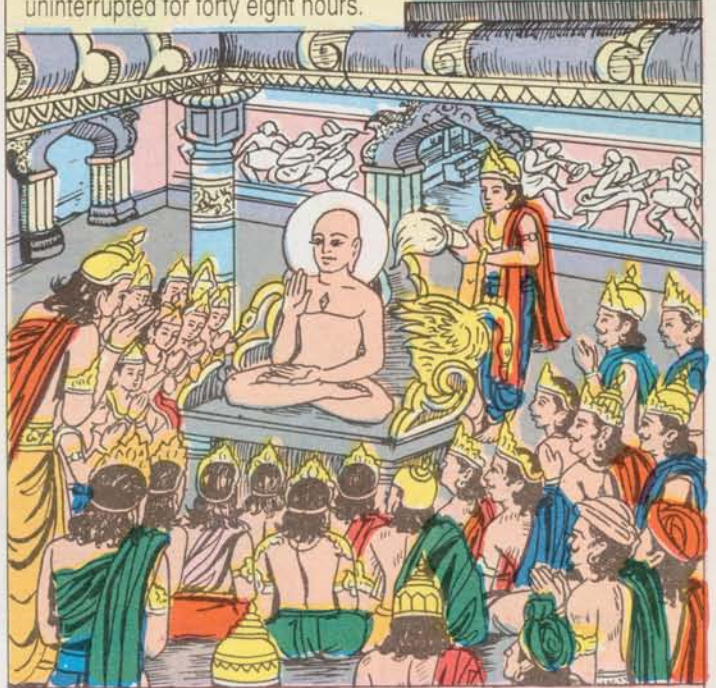


Following the instructions Gautam left.

On the fifteenth day of the dark half of the month of Kartik, in the evening, a divine glow lept up from Bhagavan Mahavir's body and disappeared in the infinite space. For a moment the whole world went dark.

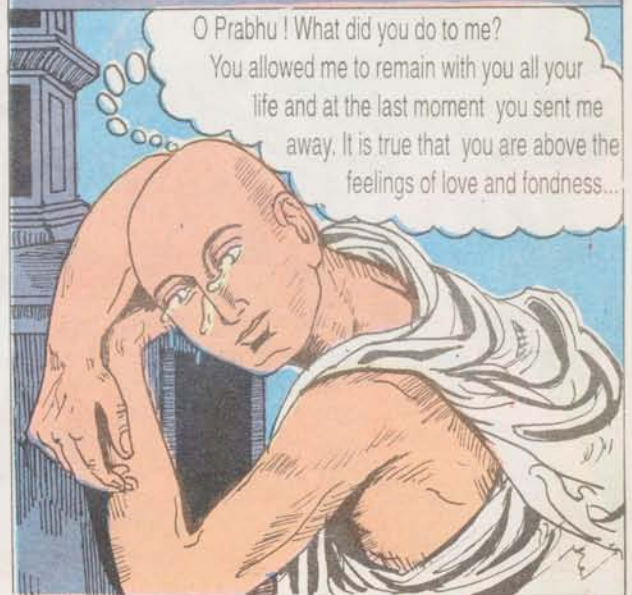


On the fourteenth day of the dark half of the month of Kartik, after a two day fast, Mahavir started his last discourse. It continued uninterrupted for forty eight hours.



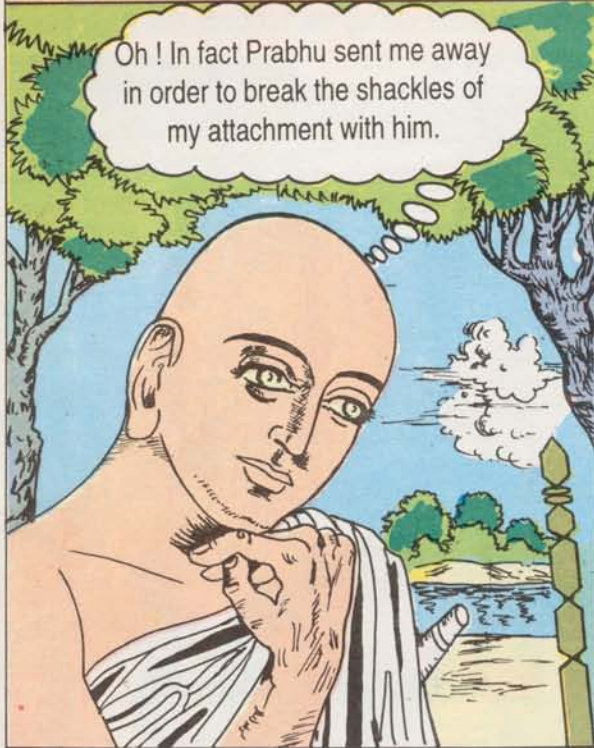
This discourse was compiled in two volumes, Vipak Sutra (55 chapters) which contains information about the fruits of pious and sinful activities, and Uttaradhyayan Sutra (36 chapters). After this discourse many individuals took various vows.

When Gautam came to know of the Nirvana of Bhagavan Mahavir he started crying like a child.

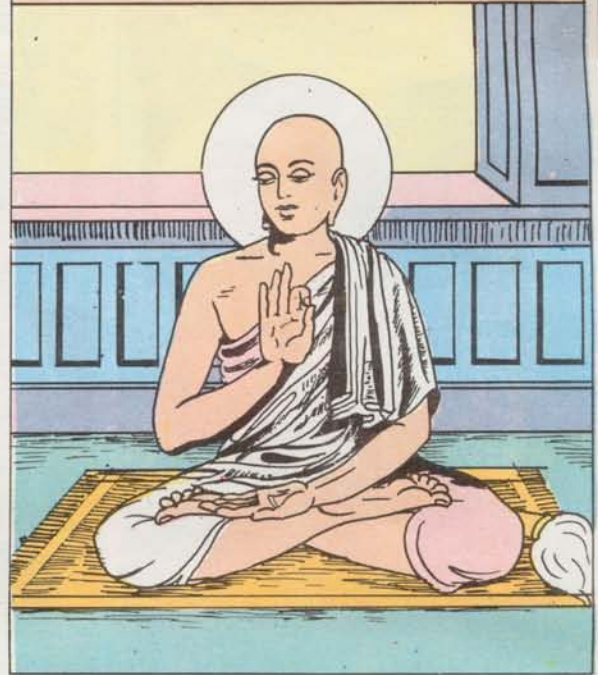


O Prabhu ! What did you do to me?
You allowed me to remain with you all your life and at the last moment you sent me away. It is true that you are above the feelings of love and fondness...

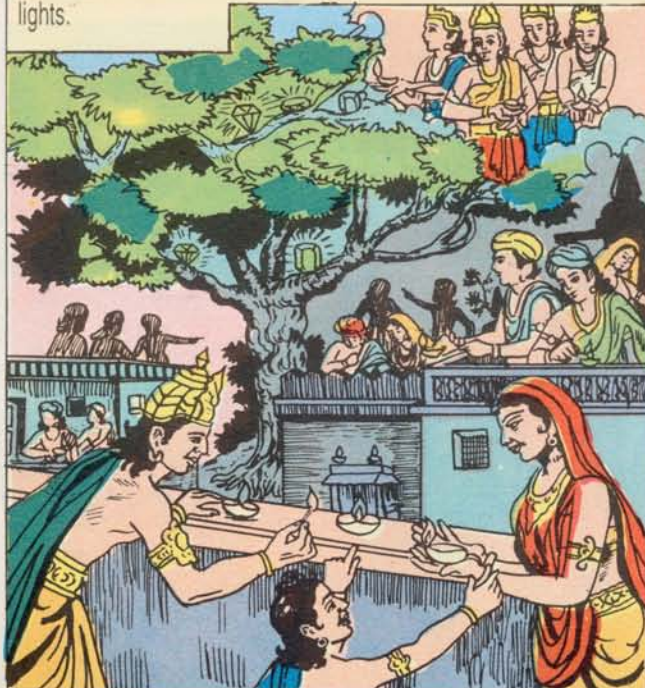
After some time Gautam composed himself.



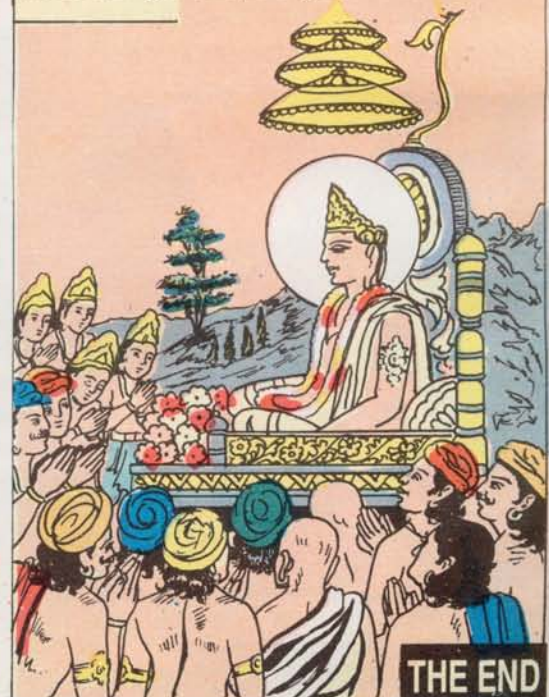
Lost in these contemplations Gautam transcended into deep meditation. By morning he had shed all the destructive Karmas and attained Kewal Jnana.



It was a moonless night when Mahavir attained Nirvana. Gods tried to dispell the darkness with the help of gems and the humans by burning candles. That was the beginning of Dipavali or the festival of lights.



On the first day of the bright half of the month of Kartik the masses jointly celebrated the Nirvana of Bhagavan Mahavir and the attaining of Kewal-jnana by Ganadhar Gautam.



THE END

Dear Friends,

How are you ? In our eighth meeting through these pages, shall we continue learning a few more things ?

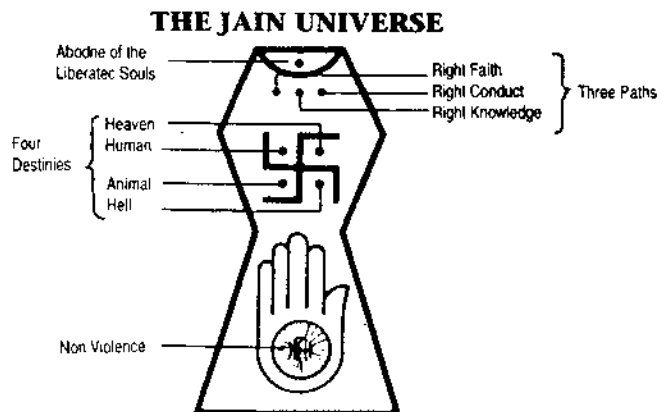
Q. 24 What is the concept of the Universe according to Jainism?

Ans. The concept of the Universe has always intrigued mankind from the beginning of civilization. Who created the universe? why was it created? when was it created? what is the shape of the universe? Such questions boggled the minds of the people. The result of these deliberations gave rise to number of theories and one of them is Jain metaphysics.

According to Jaina metaphysics the universe is an uncreated entity which has always been in existence and shall always remain in existence. There was neither any beginning of the universe nor there is going to be any end. In other words the universe was neither created nor will it be ever destroyed. Since the universe was not created the question of creator does not arise. The universe is a self evident and self existent entity. Regarding the shape of the universe the Jains hold the view that it resembles a man standing with his feet apart and arms tucked on the waist. When we see the diagram of the Jain Universe we are reminded that each one of us holds the same universe within ourself. The microcosm is the replica of the macrocosm.

As shown in the diagram the bottom part of our body represents Ahimsa-non violence, the heart section represents the four types of birth i.e. heaven, human, animal, and hell. The head represents Right faith, Right knowledge, Right conduct - the means to liberation and lastly the top of the head call the crown symbolizes the abode of the liberated souls (Siddhas). If one sits for meditation and reflects on the universe within, one can manifest these qualities that is of the self in one's life. We may ask a question to ourself, "Am I non-violent in my thoughts, words and action?" "Am I behaving like an angel or a human-being or like an animal or a hell-being?" Am I pursuing the path of Right faith, Right knowledge and Right conduct?" When the answers to these questions satisfy our conscience then the radiance of the Siddhas will descend upon us and light our way to liberation, as the presence of the sun illumines the earth and removes darkness.

Thus the Jain Universe symbolizes that wandering soul can achieve Moksha-liberation through Right faith, knowledge, conduct and practice of ahimsa.



Q. 25 Which are the substances that constitute the Universe?

Ans. According to the Jain metaphysics there are six substances called Shad dravyas that constitute the universe. All the substances continue functioning within themselves by their own nature

independently in the universe. There are two important concepts in Jain metaphysics that needs understanding before we understand the substances - the astikayas and dravyas. The term astikaya is a compound word made up of asti and kaya which respectively mean existing and extensive magnitude. Therefore astikaya mean an existing substance that has extensive magnitude. Dravya means a real(substance) that is fluent or changing. The astikaya are five namely Jivastikaya, Pudgalastikaya, Dharmastikaya, Adharmastikaya and Akashastikaya. The sixth substance kala is not an astikaya. Now let us deal with each substance separately.

1. Jivastikaya (Living beings) : The most important and central element or substance of the universe is the animate living substance called the soul or Atma. There are infinite number of souls in this universe and each has a separate and unique identity. Since time immemorial the souls have co-existed with the universe and will forever co-exist. The innate quality of these souls is consciousness i.e. knowledge. This attribute distinguishes the animate being from the rest of the five substances which have no consciousness.

2. Pudgalastikaya (Matter) : Matter is non-living, inanimate and non-conscious substance which has form and can be touched, tasted, smelled, seen and heard. In fact this is the only substance with form out of the six.

3. Dharmastikaya (Principle of motion) : This principal is known as ether in science. It helps the Jiva and pudgala in their movement just as water helps the fish to move about. The tendency of movement is present in both. With the help of dharmastikaya movement occurs in living substances and matter and thus all things move and keep going forward.

4. Adharmastikaya (Principle of rest) : This substance is instrumental in helping the Jivas and pudgala to be still, to rest, to stand and to sit. This principle enables the soul and matter to remain stationary at one place just as the shade of a tree enables the traveler to take rest. If there was no principle of adharmastikaya soul and matter would continue to move forever. The principle of motion and principle of rest are exclusively Jain concepts and are not found in other schools of thought.

5. Akashastikaya (Space) : The fifth constituent of the universe is space. The characteristic of space is to give room to accommodate the other substances. The special feature of space is that it is not restricted to the universe called lok like the other five substances but the space extends to the non-universe (alok). Alok is vast boundless space where Jiva, pudgala, dharma, adharmas and kala do not exist. The space in the universe is called lokakash.

6. Kala (Time) : Time brings about change in everything. The distinctive mark of time is its quality of causing modification in soul and matter. A young person turns into a young person and later becomes an old person. Here time is instrumental in bringing about this change. Time has its influence and effect even on material things. The new changes into old and the old eventually disintegrates. Thus time is eternal and the past, the present and the future are the different forms of time. History is the evidence of the existence of time.

Thus to summarize all six substances we can say that all are eternal, non-interchangeable and they can neither be added to nor subtracted. Though they are independent of each other they are assisting and accommodating each other in action and reaction. When the soul is struggling to free itself from the bondage of matter, time causes the modifications and gives hope in the future, the space provides the field, the principle of motion helps them to move and the principle of rest assists them to take rest.

Jai Jinendra

Pramoda Chitrabhanu

24 TIRTHANKAR TEERTHADHAM : A NEW, UNIQUE AND GREAT PILGRIMAGE CENTRE

The construction work of a beautiful new pilgrimage centre is progressing fast in the picturesque area of Kaktur near the city of Nellore in Andhra Pradesh. The grand circular Samavasaran temple with sky high conical tops being constructed in red stone is sure to become the centre of attraction due to its artistic grandeur and beauty. It is probably the first and only example of architectural perfection according to Jain school of architecture and sculpture. The exquisite shape and form, composition of the crowns and the concept of Kalpa-Vriksha (with-fulfilling-tree) at its centre will prove to be unique and rare.

Four attractive 51 inches high four headed idols of the last Tirthankar Shraman Bhagavan Mahavir, the ruling diety of the temple, will be installed under the Kalpa-Vriksha. Twenty four, thirty inches high idols of all the twenty four Tirthankar will also be installed on eight circular platforms.

This unique and attractive pilgrimage centre in the Southern India is fast nearing completion having the construction work of peripheral complex of buildings including library, eating centre, guest houses for pilgrims as well as ascetics and the central temple, already completed.

With our good luck, very soon the installation ceremony with the Anjan Shalaka (fusing of the eyes on the idols) will be performed along with the conclusion of the construction work with the blessing of and under the full guidance of our spiritual leader Acharyadev Shrimad Vijay Kalapurna Surishwar Ji M. Sa. During the installation ceremony of the new temple of Shri Chandraprabh Swamy in Madras the Acharya dev had performed the Anjan Shalaka ritual of three 31" high idols; these idols have already very installed in the central temple

We request all the resourceful Sanghas as well as individuals to extend their full cooperation and contribution to enable us to complete this herculean task, and thereby put your well earned wealth to a pious use.

Your contributions will speed up our work.

This pilgrimage centre, being constructed with your contribution is situated 160 k.m. from Madras on the Madras-Vijaywada National Highway No. 5, Taxis and Autos are available at Nellore Railway Station.

Jai Jinendra

24 Tirthankar Teerthadham Trust

Under Construction on the Pious Land of South India
24 TIRTHANKAR TIRTHADHAM



Pious Blessings and G
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