

Spiritual Pilgrimage of Chha Gau

(including pictorial representation)

With

Mental Pilgrimage of Shatrunjay Hill

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Introduction of Author

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The Spiritual Pilgrimage of Chha Gau

With
Short Running Commentry
of
Mental Pilgrimage of the Holiest
Shatrunjay Hill

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Introduction



It is really a great blissful event in the history of Jainism to set out for pilgrimage of Chha Gau i.e. approx. 15 Kilometers. Leaving aside the worldly pleasures of all types, more than 70,000 people come out on the 13th day of Falgun Sud to join the grand spiritual pilgrimage. Though it is quite clear that 5 crores of Jain monks had observed complete fast till death on 15th day of Falgun Sud and 14th day of Falgun Sud is the greatest occasion of chaumashi chaudash, why then the 13th day of Falgun Sud is selected as the greatest day for pilgrimage. The answer is quite clear as established from our old Jain faith. Do all of us know about that great episode of Jain history ? It is really a matter of sadness and woe to forget the great religiously established and the most holiest occasion. Some of us take it easily and join the pilgrimage for fun and fancy. Such ignorants move freely as if they were on joyful journey for fun and frolic or a picnic. It is really painful to see people running here and there. Such a sight naturally touches the heart of our great Guru who feels badly hurt at this sight.

So the great inspirative soul Acharyadev Gunratnasurishwarji who has established 'Youngsters Enlightenment Programme' has written this particular book after writing 'A Visit to Shatrunjaya'. In this book he has addressed the imaginary main hero Chetan, with a view to make him follow the right path of pilgrimage with a distinct instinct of non-attachment and a deep touching pen, so that both the new and old generations can understand that, on this auspicious day two prince's with lacs of Jain monks had achieved salvation in the past. In order to make them understand well and to achieve more and more good deeds and redress bad deeds is the good intension behind writing this book. So avoid making fun while undertaking the pilgrimage of Chha Gau and follow the serious view to shed all ill Karmas and achieve salvation - Moksha.

The pilgrimage of Chha Gau contains Ulka Jal, Chandan Lake, Bhadva Hill, Siddhavat, etc. So it is rightiously named "The Spiritual Pilgrimage of Chha Gau."

We are very thankful to Panyas Shri Rashmiratna Vijayji Gani, Munishree Jitratnavijayji Maharaj and Munishri Arhamratnavijayji Maharaj for thoroughly editing and making corrections in the translation and Muni Shri Vairagyaratna Vijayji who helped us in the job of photo setting. We bow down to them with words "MATHEN VANDAMI". We are very indebted to Prof. Dineshbhai Desai, Ahmedabad for translating this book in English and Shri Jasrajji Singhi M.A. B.Ed., Sirohi for going through the proof.

Adhyatmik Shikshan Kendra, Mumbai-4.

SPIRITUAL PILGRIMAGE OF CHHA GAU

Why is it mental Pilgrimage of Six Gau ?



Chetan ! We do this pilgrimage on Falgun Sud 13th. By doing this pilgrimage all the Karmas are destroyed. “तीर्थपांथरजसा विरजीभवन्ति, तीर्थेषु बम्भ्रमणतो न भवे भ्रमन्ति” means the dust of the path to the Shatrunjaya rinses the dust of karmas covering our soul and the movement on it puts an end to the cycle of re-birth. This thing is true. But why is this pilgrimage done on Falgun Sud 13th ? In answer to this question, some will say that this is the pilgrimage of “Dahin and Dhebra” (Curd and fried bread.) But brother ! In Jin Shashan there is no pilgrimage merely for eating and drinking. It is the Sadharmik Bhakti to support the body after doing this tiring pilgrimage.

Some will say it is the pilgrimage of six gau on foot. Brother ! This is true in the reference to the coverage of the path. Six Gau means 15 kilometers. But what is the importance of today's pilgrimage ?

You can hardly get the answer to it. So without knowing the importance of this pilgrimmage, some do the activities of fun and frolic. Some reach to the tent without going to the Bhadva Hill.

Let us understand the seriousness and importance of this day. Innumerable souls have achieved salvation on this hill. In the worship of 99 kinds, it is said, "Here crores of soul have achieved salvation." On this day, 8.5 crores of holy souls have achieved salvation. This is the very important, inspiring and enjoyable event. If we try to understand this, we shall, while touching this holy hill, feel a spiritual power entering in our soul.

JEALOUSY GENERATES A LIE

Chetan ! Shree Krishnajeel as a Vasudev, was ruling over half of Bharat Kshetra. He had many queens named Satyabhama, Rukmani, Jambuvati etc. Once, Rukmani dreamt that, she was sitting in a plane which was on white clouds. She told Krishnajeel about the dream. At that time, Krishnajeel forecasted that, she would shortly be the mother of a brave son. The maid-servants informed Satyabhama about it. Being jealous, she created a false event and told Krishnajeel that, she had a dream of a huge elephant. Krishnajeel doubted it and told her that her dream had no base.

Hearing this, she challenged Rukmani that, if it would be wrong, then one whose son would marry later, should have her head shaven. She kept Balbhadrageel, Duryodhan and Krishnajeel as witnesses.

ENMITY OF PREVIOUS BIRTH AND THE FRUIT OF PUNYA AND PAPA (Good and evil deeds)

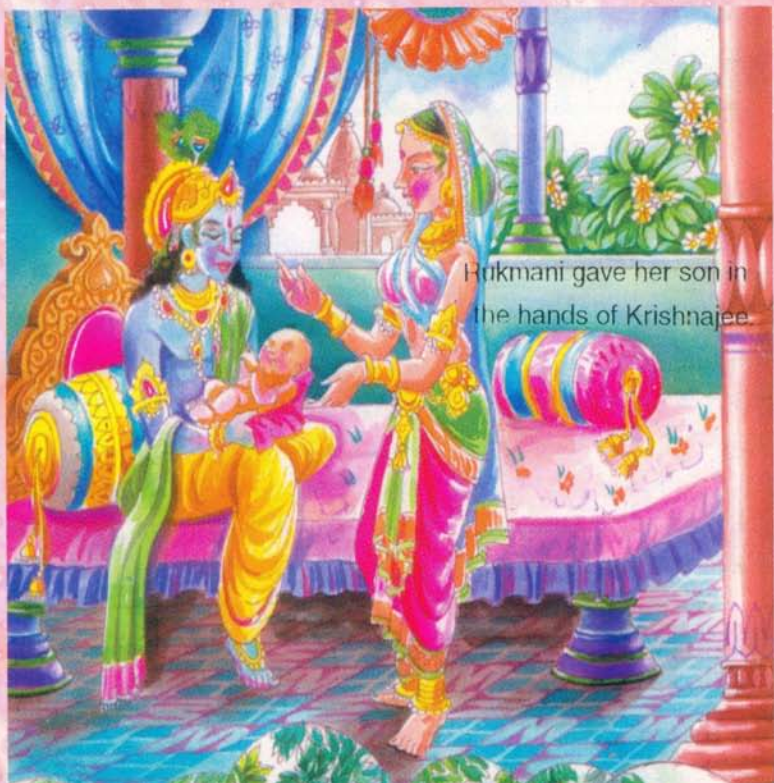
As the time passed, Rukmani gave birth to a son enlightening the four directions. Hence, he was named Pradyumna. After wash and bath, she handed over her son to Krishnajeet. But Dhumketu, a wicked Jyotishka diety and an enemy of Krishnajeet's previous birth, disguised himself as Rukmani and took away the child from Krishnajeet to Vaitadhya hill. Thinking that, he would die if nobody took care of him, he kept him on a rock. Hunger and thirst would kill the child, was his wish. Hence, with the idea of revenge, he went away leaving the child uncared.

Chetan ! Think, how the rise of Papa separated the child from his mother but on the same time, with the rise of Punya he was saved. The circle of Papa and Punya is continuous and ever lasting.

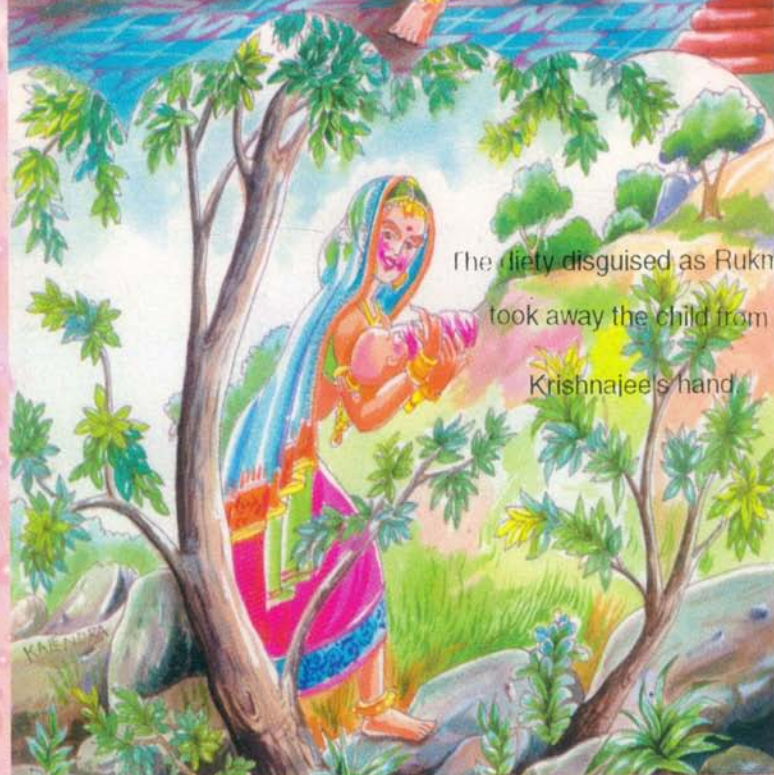
THE RISE OF CHILD'S PUNYA

Fortunately, Kalsanvar, the king of Meghikutnagar, was going for a walk. He happened to come there and seeing the newly born child became very happy. Taking up the child, he came to the palace and gave it to his queen saying, "Take this ready-made child without bearing any pain." Thus, she became a guardian mother of that child. She accepted it and the king got it declared in the city that the queen had given birth to a son.

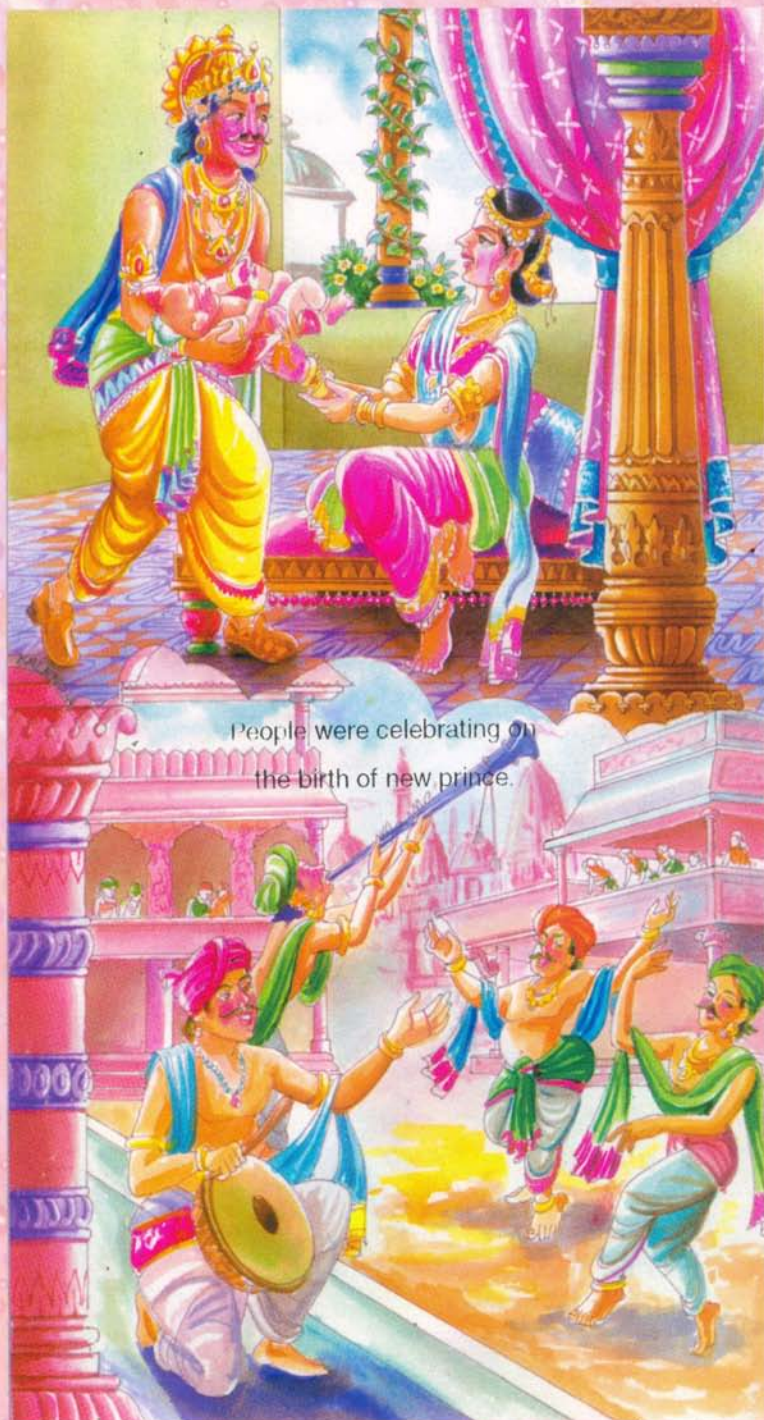
He was bright like the sun. So, here also, he was named Pradyumna. He was growing in the atmosphere of royal environment. On the other hand, as the time passed, Satyabhama gave birth to a son who was named Bhanu.



Rukmani gave her son in
the hands of Krishnajee.



The diety disguised as Rukmani,
took away the child from
Krishnajee's hand.



People were celebrating on
the birth of new prince.

EGGS WERE KEPT ON THE PALM

Rukmani and Krishnaje were worrying for their son. One day Naradjee reached there and asked the reason for their worry. They told him that they didn't know, how their son was kidnapped and where he was ? Knowing the cause of their worry, Naradjee went to Lord Simandhar Swami at Mahavideha Kshetra and brought the answer that, in her previous birth Rukmani had kept the eggs of a peahen on her red coloured palm. So the eggs became red. Therefore, the peahen couldn't hatch them for sixteen Ghadis (1 Ghadi =24 minutes). Then, the rain washed the eggs and the peahen could hatch them. Thus, in her previous birth, Rukmani became the victim of Antraya Karma (obstaciling deeds) and so she was berived from her son for a long period of sixteen years.

Chetan ! See how Karma bears its bitter fruit, for sixteen Ghadis, she had to bear the separation of her son for sixteen years. What will happen to those who advertise that, "Whether it is Sunday or Monday, eat eggs daily." Beware of the one-sided advertisement of eggs for protiens. Fairly speaking, according to the govt, let us compare eggs with Moong Dal (pulse of kidney bean.)

Nutrients	Eggs	Moong
Proteins	13%	24%
Mineral Salt	1%	0.6%
Carbohydrates	Nil	56.6%
Phosphorous	0.22%	0.28%
Iron	2.1%	8.4%
Calories	173	334

Naradjee was asking
the reason of grief.

worried on being seperated from their son.

Krishnaje and Rukmani were

Chetan ! Think without prejudice, how can eggs be more nutritious ?

Doctors say that, eggs give birth to many diseases like paralysis, heart diseases, high blood pressure, diseases of kidney, stone in bladder, gastric disorders, T.B. etc. According to the report of World Health Organisation, (W.H.O.) eggs, mutton and fish eating causes heart attacks, cancer in the intestine and 160 types of other diseases. British Govt. has warned its citizens that, due to the poison of salmonella in eggs about 3,000 people suffer from diseases every year. Thinking economically, the price of 100 gms Moong is Rs. 1.50/- and the price of 100 gms. eggs is Rs. 3/-. Spiritually or philosophically, we become sinner killing many lives through eating eggs. Non-vegetarians have spread the rumour of Veg-eggs. So Chetan ! Be aware of such rumours and don't be deceived by the false advertisements and bad friends. The propaganda of Non-vegetarian diet and eggs is treachery to the nation and the public. We should boycott them, as it is said that, "Those who do sin have to suffer."

Chetan ! Now let's come to the story.

THE RESULT OF EATING RICH FOOD

After listening the reply of Lord Simandhar Swami from Naradjee, Rukmani's heart expected hope and she became happy.

On the other hand, Pradyumna was sixteen years old and his youth rose like a rose-bud. One day, being attracted by his personality, Kanakmala, his guardian mother became passionate. She demanded for sexual happiness from him. Prince Pradyumna was astonished hearing her demand. He replied, "Oh ! What is this ? Being my mother, why do you demand such an evil thing ? How dare you speak for this ?"

Chetan ! How horrible the desire of sexual pleasure is ? From this event, you must have realised it's dreadfulness. So, we have to control our diet for controlling our passion. A poet has said, "If, one who eats leaves, like camel, suffers from passion then god alone knows what will happen to them who eats rich foods, like Kanakmala."

Chetan ! We must be like Pradyumna Kumar who was not entangled in it. When Pradyumna Kumar didn't obey her, she revealed him that, she was not her mother. Kalsanvar king had brought him from the forest and he was brought up by her. She told him not to be shy as she was not his actual mother. She also agreed to give him two great skills Gauri and Pragnapti which she had obtained, if he acceded to her wish. What a strange thing passion is ! Though she was a mother of her other sons and her husband being alive, after Pradyumna's entry in her life, was begging for satisfaction of her evil lust.

With a view to acquire both the skills, Pradyumna told her to give them first, then he would think over it. She was blind in lust and wanted to have sexual pleasure from him at any cost. So she taught him both the skills. After learning both the skills, Pradyumna told her that, till then, she was only his guardian mother but now, she had become his teacher also. So he refused to obey her. Hearing, his refusal, she became enraged and with a view to blame him, she scratched her skin herself and shouted for help.

Don't rely upon women. She is like a drum, where sometimes she becomes tender and sometimes chandika (severe). So don't make she-friends and don't be tempted by them. The youths of today should learn a lesson from this incident.

Hearing Kanakmala's shout for help, her sons arrived. They fought with Pradyumna. But, he was brave, so he killed all her sons. Then came king Kalsanvar. Pradyumna won him too. Innocent Pradyumna told the truth to the king who became furious and was ready to punish her. But generosity of Pradyumna saved her and she was forgiven. The king gladly took him home.

MEETING OF THE MOTHER

All of a sudden, Naradjee came to Vidyadharnagar situated on Vaitadhya Hill. After welcoming him warmly, Pradyumna asked him the reason for his arrival. He replied that he was just

coming from Dwarkika and his mother was very much worried about him. There was a condition between Satyabhama and Rukmani that, one whose son married later would have to shave her head. Rukmani had been suffering from the pain of separation of her son for sixteen years. Naradjee advised Pradyumna to reach there as early as possible or else she would embrace death.

SIX MIRACLES OF PRAGNAPTI SKILL

Knowing the fact from Naradjee, Pradyumna came to Dwarika with him by a plane. He kept Naradjee and his plane out of the city and entered the city. There with the help of Pragnapti's skill, he (1) Devoided Krishna's garden of flowers (2) Dried the lakes. (3) Made the whole city grassless. (4) Kidnapped Udadhi, the daughter of Duryodhan, who was ready to marry Bhanu and put her in a tent near Naradjee. (5) He knocked down Bhanu from the horse. (6) Going to Dwarika, disguising himself as a Brahmin, made an ugly hunchbacked maid-servant, a beautiful woman. So, Satyabhama requested him to make her more beautiful than Rukmani. Pradyumna in the form of a Brahmin, told her to shave her head and become ugly. In temptation of getting beautiful, she got her head shaven and became ugly.

FIGHTING WITH KRISHNAJEE

Then, Pradyumna came to Rukmani with Naradjee and told her that, he was her son. Pradyumna bowed down to his mother. Getting back her son after sixteen years, she became very happy. He told Rukmani not to tell his father that he was

Naradji brought Pradyumnakumar to Rukmani.



Pradyumna's announcement of kidnapping Rukmani.

their son. He didn't want him to know that he was his son, without showing his ability and bravery. For that realisation, he had to fight with Krishnajee. Telling this, he created a charriot and requested Rukmani to sit in it. Producing the sound of conch-shell, he declared that, he was kidnapping Rukmani and challenged Krishnajee to protect her if he was brave. Saying this, he came out of Dwarika. Krishnajee pursued him with arms and began to fight with him. He defeated the army of Krishnajee and broke all his weapons. For a moment, Krishnajee fell in a deep thought, "Who would be this warrior defeating me. He might not be a simple man and didn't seem to be God." At that time, Naradjee came to Krishnajee and disclosed that, the warrior was his own son Pradyumna, born to queen Rukmani. Hearing the words of Naradjee, Krishnajee became very glad and entered the city joyfully. Soon, Duryodhan came to Krishnajee and complained that somebody had kidnapped his daughter who was to marry Bhanu. Krishnajee was worried and thought that Bhanu would have to return without a bride. Immediately, Pradyumna told him not to worry and brought her back by the power of Pragnapti skill. Krishnajee told Pradyumna to marry her but he refused to do so, as she was declared his brothers wife. So, she was married to Bhanu. Pradyumna was married to Rati etc., the daughters of Khecharas and other kings.

A BRIGHT SON TO JAMBUVATI INSTEAD OF SATYABHAMA

Once, Satyabhama was very sad. Krishnajeet asked the cause of her sadness. She replied that, she too wanted a son like Pradyumna. So, Krishnajeet did the Attham Tap (fast for three days) and worshiped Harinagameshi diety. The diety appeared before him as he was pleased with his penance and asked the cause of remembering him. Krishnajeet demanded another son like Pradyumna.

Chetan ! See the Kama Rag (passion) and attachment. The person who will be a Tirthankar in future demands materialistic happiness from son. The diety gave Krishnajeet a necklace saying that, the woman who would wear the necklace will have a son like Pradyumna. Krishnajeet wanted to give the necklace to Satyabhama, but somehow, Pradyumna came to know about the necklace. With the help of Pragnapti skill, he made Rukmani's friend Jambuvati like Satyabhama and sent her to Krishnajeet's palace at night. Krishnajeet thinking her to be Satyabhama gave that necklace to her. Later, when true Satyabhama came to him, he was surprised. But the person who is passionate never feels contented and so Krishnajeet satisfied Satyabhama too. At that moment, Pradyumna produced a terrible sound of drums. Hearing it, Krishnajeet told her that, due to the sound of the drums, her son would be a coward and short tempered. In the morning, seeing the necklace in Jambuvati's neck, Krishnajeet was surprised and tried to solve the puzzle. He came to know that, it was Pradyumna's trick and praised him. Krishnajeet took the trouble for Satyabhama but Jambuvati was rewarded. The fate is certainly destined.

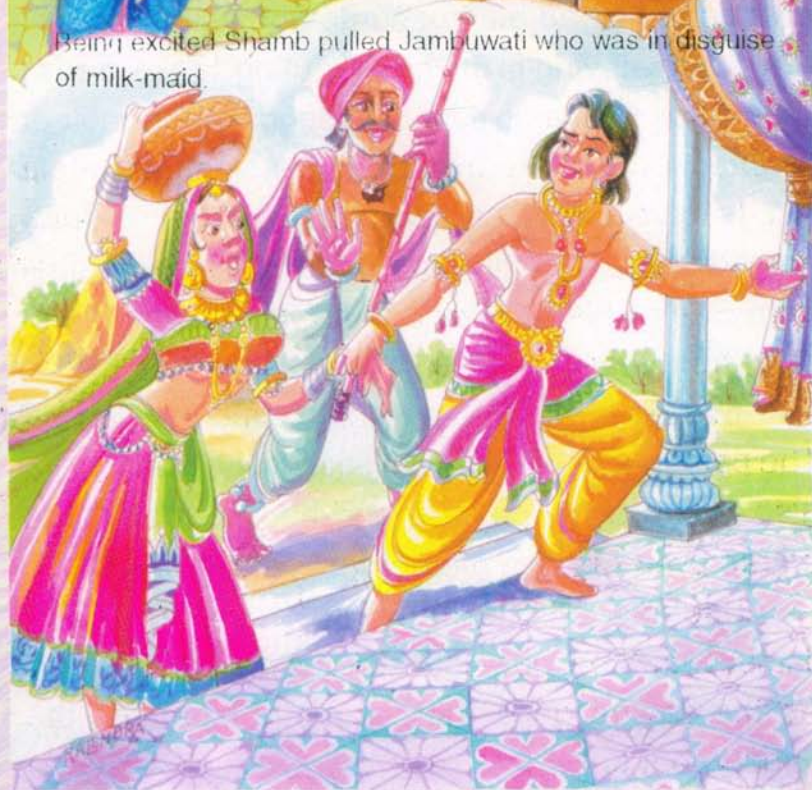
THE BIRTH OF SHAMB AND HIS ADVENTURES

In due course of time, Jambuvati gave birth to a son and was named Shamb. Satyabhama also

Satyabhama complaining about Shamb to Jambuwati, in presence of Krishnajee.



Being excited Shamb pulled Jambuwati who was in disguise of milk-maid.



gave birth to a son and he was named Bhiruk. In young age, Pradyumna was married to Vaidarbhi and Shamb to Suhiranya, the daughter of king Hemangad.

Once, in the presence of Krishnajee, Satyabhama told Jambuvati that her son was frightening Shamb. Defending her son, she told that, her son was a man of justice. She never believed her son to be otherwise. Krishnajee regarded Satyabhama as chief queen. Hence, taking her favour he told Jambuvati, "Let us see how your son is a man of justice." Saying thus, both transformed themselves as a shepherd and shepherdess. The shepherdess had pots of curds and was selling it. Both were moving in the city shouting "Take curds ! Take curds !". Shamb couldn't recognise her mother as shepherdess. So becoming passionate he told her to give curds and tried to pull her in lust. Immediately, both of them came to their original form. Seeing his parents, Shamb was ashamed and plied from there.

Chetan ! See what a terrible thing passion is ! The person who is to get salvation in the same birth, also falls prey to passion and becomes ready to entrap even his own mother into sexual deeds.

Looking at this incident, Krishnajee told Jambuvati, "See, how your son is a man of justice ?" As the saying goes that, 'a mother praises the bridegroom only.'

Hearing the words of Krishnajee, Jambuvati was ashamed. Next day, Shamb was moving around the city holding a big nail in his hand. When someone asked him the reason for it, he replied that he had kept the nail for the person who would tell him the event of the previous day. Krishnajee, thinking him impudent and licentious exiled him out of the city. Receiving Pragnapti skill from Pradyumna, he went in the forest.

ENMITY AMONG THE SONS DUE TO THEIR MOTHERS ENMITY

Now, Pradyumna was teasing Bhiruk. Their mothers had enmity among themselves. So also, they had enmity between them. When Satyabhama came to know about the teasing of Pradyumna, she scolded him, "Why don't you go to the forest like Shamb?" He replied that where should he go. At that time, she told her to go to crematorium. When he asked that when should he come back, at that time, she became angry and told him, "When I bring Shamb to the city holding his hands, then you come to the city." Obeying his mothers order, Pradyumna left the city and went to the forest where he met Shamb. Both of them were living in the forest.

UNFULFILLED AMBITION

Satyabhama gathered 99 virgins to marry Bhiruk. She wished to marry 100 virgins and so she was in search of one more virgin. Knowing this, Pradyumna became an artificial king Jitshatru with the skill of Pragnapti and Shamb changed himself into a virgin. Both reached at the out-skirts of Dwarika. Satyabhama came to know that a beautiful

virgin and her father had come near Dwarika. So she went there, and asked his daughter's hand for her son. King Jitshatru agreed on the condition that, she should herself carry his daughter, holding her hands and enter the city with pomp and show. He also insisted that at the time of marriage his daughter's hand should be above her son's right hand. The left hands of 99 virgins should also be kept below his daughter's right hand. Then only he would be ready to give his daughter to Bhiruk. A proverb says, "The cheats are never unhappy where there are misers." Satyabhama accepted the cunning condition without thinking.

Satyabhama, with pomp and show was bringing the virgin holding her hand into the city. But due to the power of Pragnapti skill, everyone except Satyabhama and Bhiruk saw the virgin as Shambkumar and were discussing that. Satyabhama had brought back her son after pleasing him and she would also bring back Pradyumna. All of them arrived at the marriage pavalion. At the time of marriage ceremony, Shambkumar as a virgin, kept his left hand on Bhiruk's right hand and 99 virgins, attracted by his personality, kept their left hand below Shamb kumar's right hand. They moved around the fire for four times. Shamb took all the brides to his palace. Bhiruk also came there but being frightened by Shamb he went to his mother and complained about it. Satyabhama didn't believe it and came there. Seeing Shamb, she became angry and scolded him for frightening Bhiruk. She asked about his illegal arrival in the city. Shamb

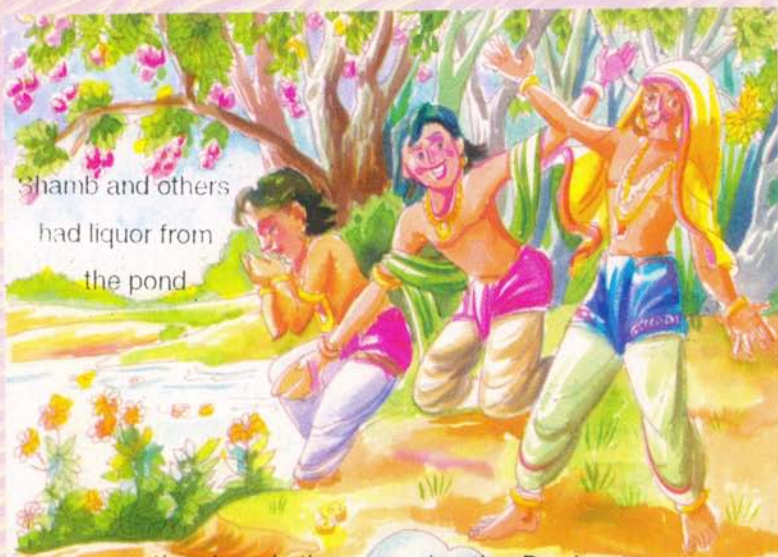
replied, "Mother, you have brought me holding my hand, so I have come here. You have also married me in the witness of the people." Satyabhama asked the people about it. People told the fact. Hearing this, she became sad and being disappointed she went to her palace. As it is said, "One who does the labour can't taste its fruit." The teeth chews and tongue tastes. Satyabhama tried to marry 99 princess to Bhiruk, but Shamb married them. It happens only what nature admits.

MENTAL BOWING OF SHAMBKUMAR

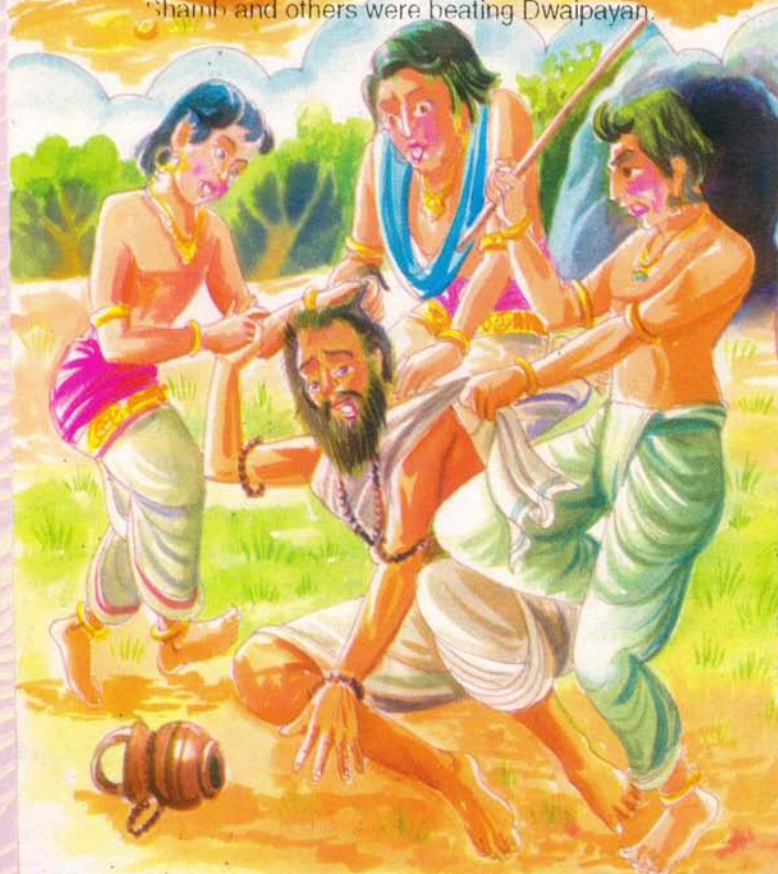
Once, as Kevalgyani (omniscient) Lord Neminath was wandering from place to place, he came to Dwarika. Krishnajeel called Shamb and all his sons and announced that one who will bow first to Lord Neminath would be awarded with his best horse Darpa. With the temptation of getting the horse, Abhavya (one who is ineligible for salvation) Palakkumar went to him and bowed him first at night. Shamb got up when it was dawn, and moved 8 steps in the direction of Lord Neminath. Then he bowed him reciting Namutthunam (holy verse). Palak, then hurried to Krishnajeel and demanded for the horse. Krishnajeel went to Lord Neminath, bowed him and asked that who had bowed him first. Lord answered that with the temptation of taking the horse and without thinking for Non-violence Palak came to him first at night. Abhavya souls like Palak do Dharma (holy activities) for personal selfishness, but Shambkumar thought that there would be violence if he bowed him at night. So he, with politeness and being afraid of sin bowed him mentally in the morning. His soul will achieve salvation in that birth itself. Hearing the words of Lord Neminath, Krishnajeel rewarded the horse to Shamb. Thus, from this incident one should learn a lesson to climb up the hill only after sunrise to take care of non-violence. Now-a-days, people hurriedly climb up the hill before sunrise, as if they were the participants in a horse race.

DESTRUCTION OF DWARIKA

Once, Lord Neminath was preaching in a Samavasaran (a place where Lord addresses the people) held on out-skirts of Dwarika. When the preaching ended, Krishnajeet asked Lord Neminath, "Whether Dwarika would exist for eternal time or would be destroyed ? If it will be destroyed then who will ruin it and whether he would die by fate or otherwise ?" Answering to him Lord replied, "Those who are born are destined to die. Parting is connected with meeting. You are fascinated by Dwarika. Oh Krishna ! Shamb and your other sons in the drunken state, will beat saint Dwaipayana. So being angry he will, in his next birth, become a diety doing Niyamu (penance for worldly pleasures) and will burn Dwarika into ashes. The son of queen Jara will kill you." Hearing these words, Jarakumar went into the forest, so that he might not be the murderer of his brother and wandered there. Saint Dwaipayana also went into the forest. Then Krishnajeet called all his subjects and advised them that, due to wine Dwarika would be destroyed, so nobody should drink wine. He ordered the people to throw all the wine in the outskirts of Dwarika into the Shila Kund (reservoir) of Kadambari cave. The trees and creepers grew on the bank of the kund and flowers fell into it. So the wine became scented and tasty. Unfortunately, Shamb came there. Reaching there, he and all his friends feeling thirsty drank too much of wine and became arrogant. They went into a cave where they saw saint Dwaipayana and became angry. Thinking that, he would destroy Dwarika, they started beating him with sticks and fist. Due to this,



Shamb and others
had liquor from
the pond.



Shamb and others were beating Dwaipayan.

he became half-dead. In anger, said Dwaipayan did Niyanu for burning Dwarika into ashes. Krishnajeel came to know about this event. So with Balbhadraji he came to the saint and begged him to calm down his anger. He clarified that, the prince and others had done mistake in intoxicated state. He requested to forgive them and advised that anger destroys penance.

Chetan ! An author has said that, "One angry moment does wrong for what we repent for years, can never be recovered by sorrows and tears." Hearing his request, Dwaipayan compromised that he would forgive both of them, but there would be no change in his decision. Realising it, both of them found some other way to save Dwarika by declaring in the city to do Dharma Aradhana (Good deeds) with Chhatha-Attham (two/three days fast) and Ayambil (eating once and avoiding milk, curd, ghee, oil, jaggery, sugar and their products.)

DIKHA OF SHAMB, PRADYUMNA AND OTHERS

Thereafter, Lord Neminath reached to Girnar Hill with all his saints. Krishnajeel went there with all his sons to bow him. There Lord Neminath preached about mortality of body, wealth and uncertainty of death. Hearing him, Shamb, Pradyumna, other princes, Rukmani, Jambuvati and other queens accepted the fact and became monks and nuns due to vairagya (non-attachment of worldly pleasures). This occasion was observed with a great celebration.

Chetan ! Today such a reformers class has come into existence that it opposes feasts and festivals of

Lord such as Updhan of Sutras (a religious activity to obtain right for reciting Navkar mantra and other Sutras), Chharipalak Sangh (pilgrimmaging in group and walking bare-foot with obeying other 5 conditions) and other religious activities calling them "Inflation of Dharma". The so called reformers and writers are opposing all the rites and rituals. By doing such, they will be deprived of this religion in future births. Let's have pity for them.

Today people have become more modern and irreligious. According to Jain scriptures, every person has to perform 11 annual duties such as Astahnika Festival (8 days festival), Tirthyatra (pilgrimage), Deva Dravya Vriddhi (increase in Lord's wealth) etc. These are preached on the second day of Paryushana festival. Why do they oppose it ? May God give them the right knowledge.

Shamb and Prayumna, both the monks started great penance to shed the Karmas which they had done. Krishnajee asked Lord Neminath, "When will my Dwarika be burnt and destroyed ?" Lord replied that, after twelve years, Dwaipayan would burn Dwarika into ashes. Hearing this, he become disappointed, thinking that, his sons were fortunate to accept saintism at a young age, but he couldn't accept it. At that time, Lord Neminath consoled him by saying that he was born after doing niyanu and hence was unable to accept saintism but in the future he would be a Tirthankar in Bharat Kshetra.

THE TERRIBLE BURNING OF DWARIKA

Now, after death, saint Dwaipayan became a diety and remembered the revenge of the former birth. He was looking for an opportunity to burn Dwarika.

People were doing Dharma Aradhana as mentioned above, so he couldn't get any opportunity

to burn Dwarika. Gradually, twelve years passed doing penances, people felt tired and began to think that nothing adverse had happened though twelve years had elapsed. Dwaipayan might have died and become a hellish being or an animal. Why then useless penances and sufferings? With this idea the people gave up the holy rituals and on other hand Dwaipayan got the chance. He created a whirlpool, caused earthquakes and made the sun, shower fiery flames. Dwarika blazed from all sides. The city was surrounded by the flames and people were rushing here and there to save themselves. But, he threw them in flames, lifting by the power of wind. Nobody could escape. There was hue and cry at every nook and corner and the residents of Dwarika began to run out for shelter. But Dwaipayan picked up all of them and made them the prey of fire. The heart rendering cry and shout of the children and the women for shelter horrified the whole atmosphere. Huge palaces began to fall flat. The blazing fiery flames began to shoot up high. Krishnaje and Balbhadraje failed to stand destruction of their kith and kins and the common man. The Yadavas and the citizens were in flames. To save their father Vasudev, mother Devki and Rohini, Krishnaje and Balbhadraje carried them in a chariot and tried to drive out of the city. At that time their horses stopped to move, then bullocks tried to pull the chariot. It too failed to move the chariot. Then, both the brothers attempted to pull it but as their illluck had designed, the wheels got broken. By the skin of their teeth they tried to reach the gate of the city, but when they reached there, the deity bolted

the gate. Both of them knocked it down with heavy blows of their feet and after picking up the charriot, stepped forward. Nosooner had they done so, they heard a divine voice, "Oh ! Young man ! You are well aware of the fact that I am Dwaipayan and in my previous birth, I had finally vowed to destroy the city but promised to leave both of you. All the human beings will be killed. Not even a small creature will escape alive. So leave the charriot and run away." Hearing this, their parents told them to leave them to their destiny. Oh ! Shamb, Pradyumna, Rukmani, Jambuvati, Rajul and other Yadava women were uplifting their own souls by accepting sainthood. They repented for not accepting it, though they knew about the fruits of sainthood. Their sons and Yadava women were praiseworthy. Obeying their parents request, both of them left. Their parents began fast till death. They bowed to all the Lords and asked for forgiveness from all the souls remembering Lord Neminath. At that time, the diety showered flames on them and they died in a moment with samadhi. (state of goodness at the time of death) and got the next birth in heaven.

Krishnajee and Balbhadrajee were standing in the old park watching the burning of Dwarika. But it was unbearable to see the scander of Dwarika. So with sadness they left to Pandvas at Mathura. That burning lasted for six months and then the ocean drowned the city in its water. Chetan ! See, how wine spread destruction ! This is an active example of it. Wine makes the life of a person full of misery and ruins him. Wine affects the liver, its acid disturbs the digestive system and weaken the memory. Durnkard can't recognise between good and evil. He harasses

his wife and family, murders the people and has to be a victim of prison. After death, he gets place in hell and has to bear unbearable pain. Hence, observing its results, people must leave the habit of drinking wine.

GENEROSITY OF KRISHNAJEE

Both of them became tired after a long walk and arrived in the forest of Kaushambi. Krishnajeel became very thirsty, so he told Balbhadrageel to quench his thirst. Balbhadrageel went to bring water. Krishnajeel wearing pitamber (yellow coloured garments) slept with crossed legs and fell into a sound sleep. Jarakumar, wandering in the forest came there and while hiding behind a tree, mistook Krishnajeel for a deer and shot an arrow. The poisonous arrow pierced his legs. Suddenly, he awoke and announced that, until then, nobody had cheated him. If the person who had shot the arrow, had been virtuous, he should declare his name and dynasty. Hearing him, Jarakumar told that he was the son of Vasudev and queen Jara of Yadav dynasty and his name was Jarakumar. He was wandering in the forest, so as to avoid the killing of Krishnajeel as forecasted by Lord Neminath. He had left his parents and had been roaming in the forest for twelve years. Till then, he had not seen a person in the forest. He mistook Krishnajeel for a deer and had shot an arrow. Therefore he begged for his pardon. He then, requested him to tell who he was ? Krishnajeel replied that, he himself was Krishnajeel for whom he had been roaming in the forest for so long. He consoled him saying that his effort to save him had been in vain, for, what is destined is definite. Lord Neminath's words never proved to be untrue. Jarakumar fell at his feet with tears in his eyes and repented saying that, he didn't

die before twelve years. Krishnajeel consoled him and being generous towards his murderer advised him to soon flee away with reverse steps. For, if Balbhadrarjee would come to know about the mishap, he would kill Jarakumar as he loved Krishnajeel very much. Krishnajeel gave him his Kaustubh Jewel and told him to go to the Pandavas. He requested Jarakumar to apologise with the Pandavas on his behalf for he had once became very angry on them. He then fled away with Kaustubh Mani. Afterwards, Krishnajeel folded both his hands and memorising Lord Neminath died in severe pain.

SALVATION OF SHAMB AND PRADYUMNA ON BHADVA HILL

Lord Neminath advised Shamb, Pradyumna and other monks to go to Shatrunjaya tirth for attaining salvation. They climbed up the Shatrunjaya hill (the hill of Bhadva) alongwith 8.5 crore monks and there achieving Kevalgyan through Shukla Dhyan, (meditation) observed fast till death on Falgun Sud 13th. Vaidarbhi and other 4400 wives of Pradyumna achieved salvation over here. This fact is recorded in "Shatrunjaya Maha Tirth Kalp Grantha" and "Shatrunjaya Mahatmya".

Chetan ! Be careful while pilgrimmaging Bhadva hill walking for 15 kilometers, that you may not forget to bow kevalgyani Shamb and Pradyumna's foot-prints. Hence, by going there, remembering eight and a half crore monks and uttering "Namo Siddhanam", sheds the Karmas on our soul and make our pilgrimmage successful.

Chetan ! Now you very well know, why the pilgrimmage is done today on Falgun Sud 13th. Do the pilgrimmage with the aim of shedding the Karmas and you too will attain salvation in near future.



Shambh and Pradyumna alongwith 8.5 crore monks were climbing the Bhadwa Hill.



RUNNING COMMENTRY OF SIX GAU

JAYA TALETI



Chetan ! Today we are going to do the mental pilgrimmage of Six Gau. We will have to start it from the Taleti (foot of the hill).

Chetan ! This is Jaya Taleti. Previously, it was called Manmohan Pag. The pilgrims used to recite "Bolo Adinath Bhagwan Ki Jay" from then, it was called "Jay Taleti". Here, there are foot-prints of Lord Adinath, who had formerly climbed this hill for 99 Purva times (1 Purva = 84000 x 84000). He is in the chief temple. A little rocky place of the hill is kept unoccupied as the symbol of its holiness. Let us touch it with our head and do the first Chaitya Vandan. (A kind of rite to bow the Lord) Climbing further, there are foot-prints of Lord Ajitnath at our left side and the foot-prints of Gautam Swami, Adinath, Neminath,

Shantinath, Dharmanath, Kunthunath, ancient Saraswati goddess at our right side. Moving ahead, at our left side is Govindji Khona temple, Babu's temple, Jal Mandir, Ratna Mandir and at our right is Samavasaran Mandir, foot-prints of Bharat Chakri (king of six parts of Bharat Kshetra), Adinath, Neminath and Vardatta. Thereafter, on Hinglaza Hada, there are foot-prints of Kalikund Parshwanath and four Shaswat Jinas (everlasting Lords). Then, there are four idols of Dravid, Varikhillaji, Aiemutta and Naradjee; five idols of Rama, Bharat, Thavachchaputra, Shukracharya and Shailakji. Further, there is Shree Pujya Tunk. Going ahead, we find foot-prints of Lord Adinath, Sukoshal, Nami and Vinami. Next, we find the idols of Jali, Mayali and Uvayali carved in the hill. Thereafter, we see a five tope temple in Ram Pole and three tope temple in Motisha Tunk. Let us bow to all of them and enter Sagal Pole and Waghan Pole.

TEMPLE OF LORD SHANTINATH



Chetan ! At the left side, is the temple of Lord Shantinath with his beautiful idol in it. It was built in 1804 A.D. by Seth Hirachand Raykaran of Daman. On this hill, Lord Shantinath had stayed for four months during monsoon with 15,25,577 monks. This temple was built in their memory. Let us do second Chaitya Vandan over here.

Chetan ! Moving out of the temple, on our left side, is the idol of goddess Chakeshwari, Chori (wedding stage) of Lord Neminath, a window of Papa and Punya. Moving ahead, we see the temple of Jagat Sheth and the temple of King Kumarpal, on our right, let's bow the Tunk of Keshavji Naik, Panchtirthi, temple of Pundarik Swami, temple of Kavad Yaksha, Amizara Parshwanath, a Choumukhji in hundred pillars, temple of Lord Padma Prabhu, temple of Kapadvanj, Acharya Shree Dhaneshwarsurishwarji and Vir Vikramshi. Let's bow to all of them and reach the Dada's Darbar (chief temple of the hill) through Hathi Pole and Ratan Pole.

Chetan ! In our first Pradakshina around the temple, there is Sahastrakut, foot-prints of 1452 Ghandharas, Lord Simandhar Swami and Atmaramji Maharaj.

Chetan ! Do the second Pradakshina, where you see New Adinath, Sammetshikharji and Sahastrafana Parshwanath.

Chetan ! Do the last Pradakshina bowing Neminathji, Visha Viharman, Asthapadji, Acharya Hirvijaysuriji and Rayan tree.

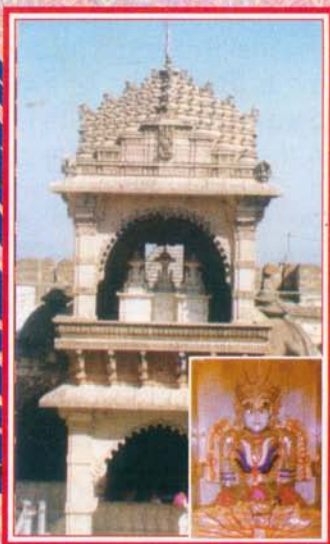
RAYAN PAGALA



Chetan ! Lord Adinath came to Shatrunjaya for 69,85,44,000 crore times. During his time, a grand Samavasaran was held under Rayan tree. At present, we find a mini temple with his huge foot-prints called Rayan Pagala. The Pratistha ceremony of these foot-prints was done in the year 1531 A.D. by Karmasha. Let's do third Chaitya Vandan over here.

Chetan ! Then, let us bow to Nami-Vinami, Bharat-Bahubali, Vijay Seth - Vijaya Sethani, temple of chaud (fourteen) ratna, miraculous Vasupujya Swami, New Tunk, Gandhariya Chaumukhji and complete our third Pradakshina.

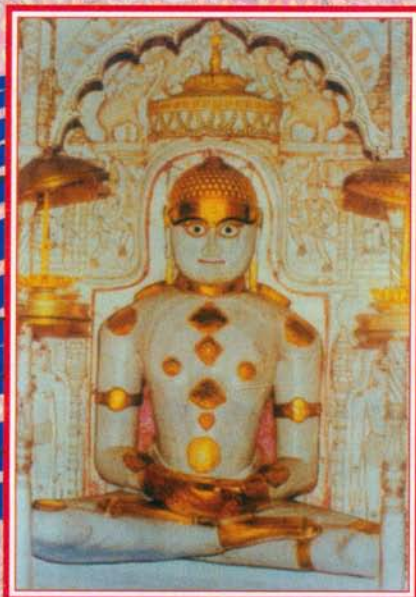
TEMPLE OF SHREE PUNDRIK SWAMI



Chetan ! At the end of third Pradakshina, let us bow to Pundrik Swami. He was the grandson and first Gandhar of Lord Adinath. He told Pundrik swami that, he will get Kevalgyan and achieve salvation on this Shatrunjaya hill. So with five crore disciples, he came

to this hill and observing fast till death on Falgun Sud 15th, he achieved salvation on Chaitra Sud 15th. From that day onwards it is called Pundrik Giri. The Pratistha ceremony of this idol was done by Karmasha in 1531 A.D. Let's do fourth Chaitya Vandan over here.

GRAND TEMPLE OF DADA **Mul Nayak (Main Lord) Shree Adinath**



Chetan ! hurry up. Three Pradakshinas are completed. Now, let us have Darshan of Lord Adinath. Enter the temple from right side and hail loudly "Bolo Adinath Bhagwan ki Jay". Here, we have the vision of the divine light as if Lord himself has come to meet us ! Chetan ! See the hypnotic gaze full of love and an ocean of peace. The face full of dignity and divinity. Without a blink, we see the fascinating idol of Lord Adinath with great

devotion roaring on in our hearts.

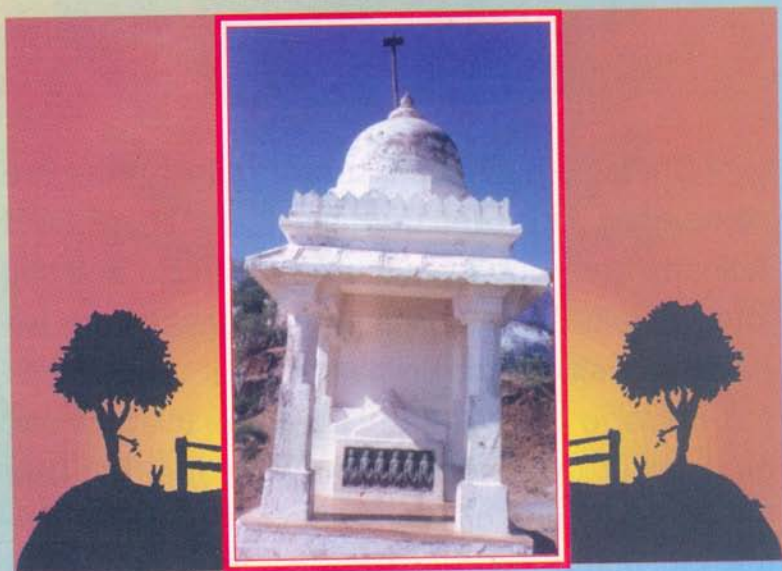
When the Pratistha ceremony was done in 1531 A.D., this miraculous idol had breath practically for seven times. The greatness of this Lord is invaluable.

Chetan ! Praising Lord with traditional rhymes let us do fifth Chaitya Vandan.

Chetan ! You have mentally pilgrimmed this hill in a very short period. Those who are interested to do this in detail should read the book "A Visit to Shatrunjaya".

Chetan ! Climb down from Ratan Pole to Ram Pole and from getting out through Ram Pole, let's start our Chha Gau pilgrimage from our right side.

DEVKI'S SIX SONS



Chetan ! You will see that there are six idols in a small temple on our right side. I shall tell you their brief history.

The preparations for the marriage of Vasudeva with Devki were going on. At that time, Jivayasha, who was the wife of her brother Kansa had drunk wine. Her brother-in-law named Aiemutta who had become monk, came for Gochari (offering food with devotion). Due to overjoy of marriage ceremony she told him that, "Let us dance on the occasion of marriage ceremony". Hearing her inappropriate demand, the Muni became angry and forecasted that, "For whom you are so joyous, her seventh child will kill you husband." Horrified by his words, Jivayasha told her husband about the event. Thinking, 'Prevention is better than cure', Kansa requested Vasudev to give him Devki's every child when it was born. Vasudev accepted his demand innocently, as it was natural for children to be brought up in maternal grandfather's house.

WAS IT KIDNAPPING OR MURDERING OF DEVKI'S CHILDREN ?

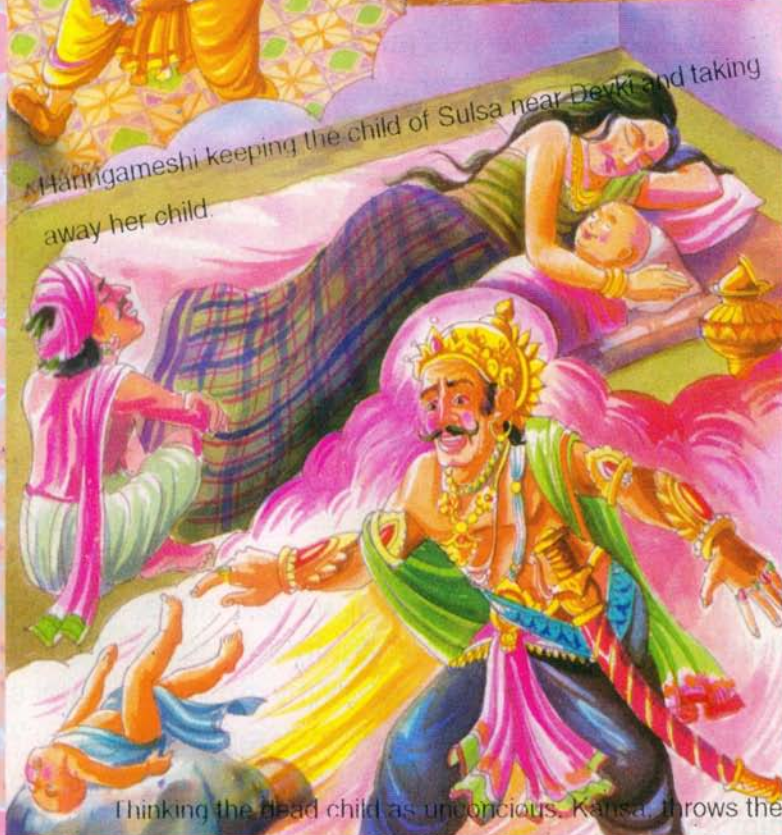
Whenever Devki gave birth to a child, Kansa arranged the soldiers to get the child and killed it on a rock. Thus he killed six children of Devki.

In Bhadrilpur, there lived Sheth Nagadatta. He had a wife named Salsa. An astrologer had foretold that she would give birth to dead children. So she worshipped and prayed Harinagameshi Diety. He told her that, according to her bad fate she had illluck

to give birth to dead children. But he can help her by transferring her dead children with another alive children by the help of divine power. Realising 'Something is better than nothing', she accepted the diety's blessing. Co-incidentally, when Devki used to give birth to a son, Salsa also gave birth to a dead son. At that time, Harinagamesh diety exchanged them. Thus, the six sons of Devki were saved by him from the cruel hands of Kansa. Kansa got the satisfaction by killing them, thinking them to be unconscious. But actually, they were the dead sons of Salsa. Both of them didn't know the fact. When Krishnajeewas in her womb, Devki had seven dreams. Vasudev told her that, she would give birth to such a son, who would rule three parts of Bharat Kshetra. So she told him to save the son at any cost. On the mid night of Shravan Vad 8th, she gave birth to a son. At that time, the soldiers of Kansa were asleep. Taking this golden opportunity, Vasudev carried the newly born child to Nanda's house and interchanging it for his daughter, he kept her next to Devki. When the soldiers awoke, they saw the newly born girl and took her to Kansa. He guessed that, the prophecy might not be true and thinking that the girl would not do any harm to him, he only cut her nose. Then, having grown up, Krishnajeewas killed Kansa and set free his parents. There, at Salsa's house, six sons grew up and were married.



Haringameshi keeping the child of Sulsa near Devki and taking away her child.



Thinking the dead child as unconscious, Kamsa, throws the child on a rock and was satisfied by doing so.

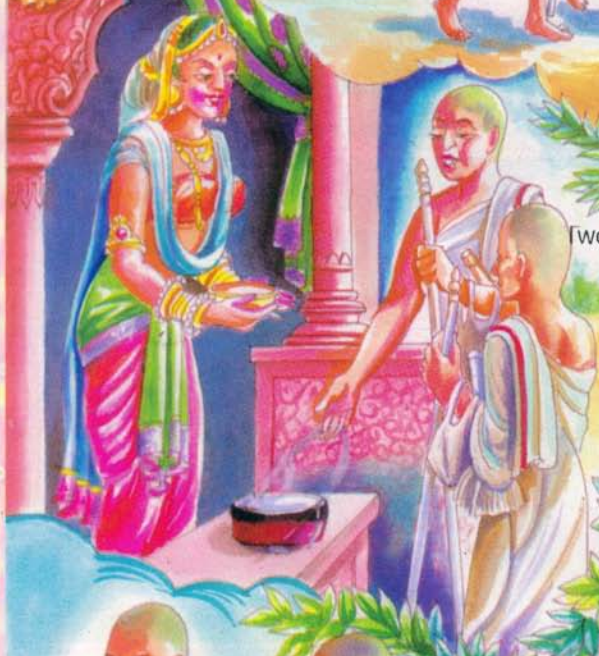
HOW DID DEVKI KNEW ABOUT HER SIX SONS ?

Once, Lord Neminath came to Bhadrilpur. Hearing the preaching of Lord Neminath, the six sons, leaving the worldly pleasures, accepted saintism. They were moving with him to shed the Karmas and practicing hard penance. Then, Lord Neminath went to Dwarika with them, and halted on its outskirts. The sons of Devki went for Gochari in pairs. Two monks named Anikyasha and Anantasen went to Devki's house. Seeing both of them, she became very glad and offered Gochari. Taking it, they returned saying 'Dharma Labh'. In the same way, Ajitsen with Nihitshatru and Devyasha with Satrusen came to her house for Gochari. The faces of all the six muni's looked alike, so she was puzzled that, why the same pair came again and again. Yet, Devki gave them Gochari with the same spirit. But she couldn't control herself the third time and asked them, "Why do you come to my house again and again ? Don't you get anything from other houses ? Are you mentally well or not ?" Answering her, they replied, "There is nothing like that. We are the six sons of Sulsa and Nagadatta Sheth. Hearing the preaching of Lord Neminath, we have accepted saintism. We have come here with him on the outskirts of Dwarika and today is the day of our Parana (end of penance) as the Chatha (2 days fast) has ended. By His order we have come for Gochari. The faces of all of us are alike. So you thought that, we had come again and again." At that time, Devki thought herself, "Why do these muni's resemble Krishnajee ? Why do they make me happy ? Lord Neminath is there to satisfy me. Let me go to him and clear my doubts."

For the first time two monks
were going for Gochari.



Two monks, coming for
Gochari the
third time.



Second pair, returned
after taking
Gochari.



Then, Devki went to Samavasaran and asked Lord Neminath about her doubts. Clearing her doubts, he replied, "They are your own six sons who were brought up by Sulsa and now they are monks." Having known the fact, she became very happy and bowed down to all her six sons. Then, all of them, getting Kevalgyan, achieved salvation on this hill. In the worship of 99 kinds it is said that, Devki's six sons have achieved salvation on this great Shatrunjaya Hill.

Chetan ! Let us bow to all these six monks uttering "Namo Siddhanam".

ULKA JAL



Chetan ! Climbing down further, there is uneven rocky road which reaches the Ulka Jal point. It is said that, the Nahavan Jal (bath water) from Dada's temple used to come here. Anyhow, now-a-days Barots bring it and pour it in this pit. On our left side there is a small temple with the foot-prints of Lord Adinath.

Chetan ! Let us do Chaitya Vandan over here.

SMALL TEMPLES OF AJITNATH AND SHANTINATH



Chetan ! Walking ahead on the rocky way, out in mountains, on our left, just upon the way, we beheld two small temples on a single platform. These two temples are of Lord Ajitnath and Lord Shantinath. Both, in their lifespan, stayed here for four months in monsoon. In their memory, these temples were built confronting each other. In Lord Neminath's Shashan, (some say in Lord Mahaveer Swami's Shashan) Nandisen Muni came here and did Chaitya Vandan. But, both the temples were confronting each other, so it was a sign of disrespect to do Chaitya Vandan facing back to one of the idols. So, he composed and sung "Ajit Shanti" stawan (Rhyme). Due to its power, as a miracle, both the temples were automatically placed to adjoin each other. Showing the greatness of sacred Shatrunjaya hill to all the souls, Nandisen Muni having observed fast till death, got Kevalgyan and achieved salvation on this hill.

CHILLAN/CHANDAN TALAWADI (LAKE)



Chetan ! Just near Ajit-Shanti temple, we come across Chillan Lake. This is a tank reservoir cut in rocks. The history behind it says that, in the Shashan of Lord Adinath (some say in the Shashan of Sudharma Swami), Chillan Muni with whole sangh arrived here. In joy, people started mounting through different ways. Comming here, thirst empowered them. Chillan Muni did a miracle and there was a tank full of water before them. By drinking its water, they quenched their thirst and hence, people named it "Chillan Talawadi". In due course of time, it changed to "Chandan Talawadi". Doing Iriya Vahi (begging for pardon), Muni got Kevalgyan and achieved salvation. Bharat Chakri had built a monument named Chillan Vihar, but as the time passed, it was destroyed.

IDOL OF DIAMOND

Chetan ! Move your eyes at far right and see the tree of Kotha (Wood apple). Near it, it is said, there is a cave which contains a diamond idol of Lord Adinath (size 500 Dhanushya) prepared by Bharat Chakravarti. It was later placed in this cave by Sagar Chakravarti. One who does Attham Tap (three days fast) over here, and if he is fortunate, Kapardi diety shows it to him. If he is fortunate to see it, he is definate to achieve salvation in his future third birth as described in 'Shatrunjaya Kalpavriti Granth'. In this fifth era, king Nandraj, king Virraj and Pandit Dev Vimal Gani who was pupil of Devsundarsuriji did this penance and were lucky to see this idol. Let us say with respect "Namo Jinanam".

Chetan ! Near Chandan Lake, there is Siddhashila.

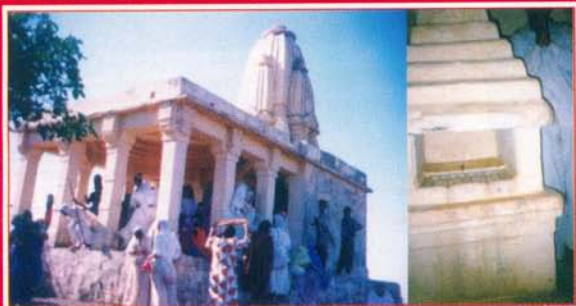
SIDDHA SHILA



Chetan ! Though on every part of this hill, infinite souls have achieved salvation, yet on this Siddha Shila, souls in a great number have obtained salvation. So this place is called Siddha Shila. People do Kausagga of 108/27/21/12 Logassa in the sleeping posture to memorise the former Muni's who had observed fast till death.

Chetan ! Let us do Kausagga in the same manner where all the holy atoms of all those monks are spread.

BHADVA'S HILL



(The small temple of Shamb Pradyumna on Bhadva Hill)

Chetan ! Going ahead, we shall see a high hill. It is called Bhadva Hill. On this hill, on 13th day of Falgun Sud, the sons of Krishnaje, Shamb and Pradyumna with eight and half crore souls had

achieved salvation. I have described their whole story in detail in the very beginning. In their memory, a small temple was built. There are foot-prints of both the monks and Lord Adinath. In a single day, eight and a half crore monks achieved salvation on this hill. It has great importance of giving salvation to those who deserve it. Hence, it's a holy place. By touching a part of this hill, there must be a feeling of Vairagya. In such a moment, we can have the Nirjara (demolition) of many Karmas.

Chetan ! Let's do Chaitya Vandan over here.

Chetan ! Some people, on this day climb down without climbing this hill and their pilgrimage ends in Dahi-Dhebra (curd and fried bread). But, we must do the pilgrimage bowing to Shamb and Pradyumna uttering "Namo Siddhanam".

SIDDHAVAD



Chetan ! Climbing down from Bhadva Hill we reach Taleti. There we find a banyan tree, it is called Siddhavada. Just like Siddha Shila, under this tree, great number of souls have achieved salvation. Here, in a small temple there are foot-prints of Lord Adinath.

Chetan ! Let us do Chaitya Vandan over here. Now, this pilgrimmage has come to end.

Chetan ! Here in Ambavadi, on this day, there is an arrangement of free food as Bhakti in many tents for the devotees.

Chetan ! Be careful, don't eat carelessly. Your stomach is not like the post box of G.P.O. or the gutter of municipality where everything is dumped and digested. Keep control. Tomorrow is the day of Chaumasi Chaudas. So eat only what is required. Then, from Adipur, you can go to Palitana or by climbing some steps on the Shatrunjaya Hill, we can reach foot-prints of Lord Adinath at Gheti (second foot hill of Shatrunjaya).

DETERMINATION

Chetan ! Do such a mental pilgrimmage daily.

Gurudev ! You have given me such precious informations of this mental pilgrimmage that I shall never forget your obligation. Former, I used to come here and enjoyed bustled pilgrimmage of Chha Gau with eating Dahi-Dhebra. I was unknown about its greatness and importance. But, your explanations in details helped me to remove my ignorance, or else by birth would have been in vain... !

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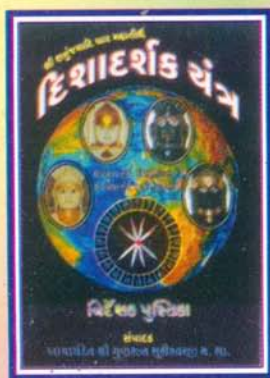
This book contains 250 coloured photographs most fascinating to the eye with a running commentary of "Shatrunjaya Maha Tirth".

It speaks of how seven breathes in and out continued in the idol of Lord Adinath, sacrifice of Vir Vikram, the mysterious window of Papa and Punya, etc. Just as dish, bowls and other utensils are a must for our meals, so this book must be in every house. Not only its beautiful printing but also a well written book is a rare attraction. This book is written by our Rev. Gunratnasurishwarji Maharaj saheb, translated in English by Panyas Pravar Shri Rashmi Ratna Vijayji Gani. For the first time this kind of book is being published which is available in three languages Hindi, Gujarati as well as in English with the cost of Rs. 240/-.

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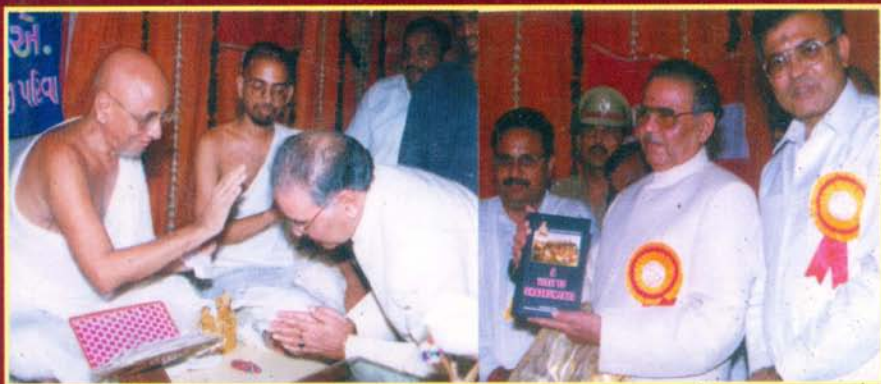
THE MENTAL PILGRIMAGE OF GREAT SHATRUNJAYA AT HOME WITH THE HELP OF A COMPASS!

The Unique Compass indicating the four great tirthas including Shatrunjaya Maha Tirth



Stepping down from Indrasana and treading 7 or 8 steps, Indra bows the Lord or Lords. In the era of Lord Neminath, Shambkumar also stepped forward 7 or 8 steps and bowed him. In this way Jain tradition possesses a great value of bowing in a particular direction. So, even by sitting at home, we can do mental pilgrimage of Shatrunjaya Tirth with the help of this unique compass. With it, we can, from any place enjoy the mental pilgrimage of Shatrunjaya, Nakoda, Sammetshikharji and

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INAUGURATION :

The Gujarati edition of "A VISIT TO SHATRUNJAY" was released by Sheth Shri Shrenikbhai Kasturbhai, Hindi edition by ex-central minister Shri Jagdishbhai Taitlar and English edition by the Governor of Gujrat Shri Anshuman Singhji. In above picture, we can see Governor Anshumansinghji with the head of Gujrat Vidhan Sabha Shri Dhirubhai Shah.

NEWS WORLD :

This book has been reviewed in Gujrat Samachar, Sandesh Dainik, Sambhav, Jan Satta, Jai Hind, Prabhat, Aaj Kal, Rakhewal, Young Leader, Akila, Saurashtra Samachar, Ful Chhab, Western Times etc. Due to the increasing popularity of this book, we have published the second edition of this book just in a year time.