



**WRITTEN BY RAJENDRA MEHTA**

JAIN SOCIETY OF Central Florida  
407 W Citrus St, Altamonte Springs, FL 32714  
2018-2019

**Jain Society of Central Florida, Orlando, Florida, U.S.A.**

**Anila Vijay Poonai Tirth**

**Past, Present and Future**

**Written and Compiled by Rajendra Mehta**



**This Document is dedicated to JSOCF Members  
and**

**Dr. Vijaybhai Poonai and Late Dr. Anilaben Poonai**

**And**

**Mehta Family**

**And**

**All departed JSOCF Souls from this World**



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Dear Sadharmik Bhais and Bens:

It was my long dream since 2013, when we built Shikharbandhi temple, to write a history of Jain Society of Central Florida (JSOCF), Altamonte Springs, FL and try to explain each and every idol put in the new temple. Finally, my dream came true and after six years of my effort and with the help of some Jain community members in India, finally I have put together this document. It took me this long because I had to struggle to get lots of information and talked to many scholars, Sadhus in India to get information, particularly about Dev Devies, particularly 16 Vidya Devies, as this information is not available in original Jain scriptures. Dev Devies came about seventh century in the era of Sri Yasovijay Maharaj Saheb. He was the big sadhak of Sri Saraswati Devi. With the help of her sadhana, he convinced many Brahamins about Jain religion and philosophy.

I would like to thank Dr. Rashmiben Bheda and Megh Nandu from India to provide some Gujarati description of Dev & Devies. Also, I have obtained some information from JAINA Education books, Siddhachakra book by Shri Chandrakantbhai Mehta and many on line JAIN web sites like JAIN WIKIPEDIA BY JAIN UNIVERSITY and other web sites.

I would like to thank past and present executive committee members and all Jain community members who helped me while I was in Florida with temple activities. I would also like to thank Pravinaben Shah to allow me to serve in temple construction project.

I would like also to thank Dr. Vijaybhai Poonai for having full faith in me during construction projects and giving me guidance many times and during writing of this document. I would like to thank Sanjaybhai Shah for his help in getting the document printed.

In the past, many of you had expressed that some one should write the history of JSOCF and that is what I have tried in this document. I hope you like it and read it.

**Rajendra Mehta**

**rajkumud@hotmail.com**



In this present endeavor Rajendrabhai has once again showed his keen interest in enlightening others on the symbolisms seen in books of Jainism and in the temples; very little has been written to explain the meaning or original signification of these beautiful epigraphic materials seen on the walls, pillars, and ceilings of Jain and other temples; the ravages of time have clouded our memory. To unravel some of these lost treasures, the Author has spent countless hours of research, to bring to light, the answers to these questions, for which we are grateful.

I was in constant touch with him during the construction of our Shikar Bandhi Temple; He worked tirelessly, even at the expense of his health, on a daily basis, helping to disassemble and make sure each pre-cut marble was set in the right place; and praise should be given to Kumudben for her support to him during this time; of course, the commitment and dedication of Pravinaben to plan and execute the project is exemplary. The participation and support of our members throughout is no less praiseworthy. It was an amazing, and unbelievable experience to be involved in building a temple from ground up, and that too outside our Matra Bhumi.

Rajendrabhai has demonstrated singular scholarship in his dissertation; He has touched upon a subject which has been overlooked for too long; and has added another line in the pages of history; and opened the doorway for further exploration and documentation of the literary meaning, history, and chronology of Jainism.

Finally, myself and Anilaben are humbled to share, and be a part, of this unique and generous dedication by Rajendrabhai.

**Vijaybhai Poonai**

Jain Society of Central Florida (JSOCF) is the Shikharbandhi Jain Derasar in Central Florida. Built in the city of Altamonte Springs. JSOCF is just 15 miles north of downtown Orlando, Florida. It is a unique abode of Jain Spirituality.

Jain Society of Central Florida is a medium size vibrant Jain community which was founded before 1990.

#### History before 2013:

Few Jain families migrated to Orlando area in late 70's. In 1981, Mrs. Laxmiben Zaveri and Mrs. Hansa Shah organized first Jain Aaradhana/Bhakti with at least seven Jain families participating. Each family took turns to hold regularly scheduled Aaradhana with each family taking turn and holding it at participant's home. The effort was expanded to teach Jain religious principles and stavan to children with 14 children participating. Teaching was performed using Jain literature that Jain families had available at the time. As new Jain families moved in they joined the practice till 1984.

In 1984, Several Jain families moved in to Orlando area including Rajendra Mehta family. Rajendra Mehta setup a session to prepare an organized Jain Stavan note book, brought in additional material and began using that material.

1. First official pathshala was started by Rajendra Mehta in 1986 by distributing materials consisting of stotras, stutties, stories, jain philosophies. Every month children prepared from this material and presented in monthly meetings.
2. First right way of doing pratikraman during paryushan and Samvatsari pratikraman was started by Kumud Mehta in 1986.
3. Bringing scholars was started by Rajendra Mehta from 1990 onwards
4. 1990: Triputhi Bandhu lectures in Orlando followed by their presence in Ocala.
5. 1990 thru 1995: monthly gathering of Jains at members' homes.
6. First Ghee Boli at Hindu Temple during Shri Chandrakant Shah and Shri Suryakant Dawawala presiding over Sangh was done in year 1992. This fund raising ceremony, inspired subsequent president to form the organization and file for 401 C (3) exempt status from IRS.
7. First time all Florida Jain Sanghs including Tampa, Jacksonville, Miami and Orlando, were present in Florida Mahavir Janma Kalyanak Celebrations in the year of 1993 on a grand scale in Hindu Society hall.
8. JSOCF was incorporated in 1990 with the pro bono help from attorney Shri Prabhodhbhai Patel and by laws and policies and procedures written by Mr. Rajendra Mehta and Mr. Bhupendra Delliwalla.
9. IRS 401 C3 non profit organization filing date was in late 1993

10. After several rounds of questions and answers with IRS office, final approval from IRS was obtained in early 1994. This opened the doors for fund raising efforts and building our own temple.
11. Several efforts to place Jain Mahavir Swami Murti in Hindu temple failed and it was decided to build our own Jain temple.
12. 1995 to 2004, monthly gathering of Jains at Bhavik Singh's Spiritual Center. Our sincere thanks to Bhavik Singh.
13. In 2002, JSOCF purchased a property in Altamonte Springs. Thanks to pro bono help of real estate agent Mrs. Pennaben Sheth who donated her commission back to JSOCF.
14. Thanks to grand efforts of Dr. Sashikantbhai Shah, house was modified to accommodate Temple/Upashraya and Pratistha Mahotsav was celebrated with the help of Nandubhai and family's vidhi performances in August 2004 in presence of scholars Gurudev Shree Chitrabhanuji, Pramodaben, Samnijies, Panditji Dhirubhai Mehta, Dr. Jitendrabhai Shah, Dr. Tarlaben Shah & Smt. Sunandaben Vora.
15. Temple was formally opened with the help of Gurudev Shree Chitrabhanuji in August 2004.
16. In 2006, Paryushan Parva was celebrated with Dr. Jitendra Shah.
17. In 2007, Paryushan Parva was celebrated with Smt. Pramodaben Chitrabhanu Shah.
18. JSOCF started Chaitra Paripad Yatra of 5 temples first time in the year of 2006. Thanks to the Amitbhai Vora and family for sponsoring this event.
19. JSOCF participated in Jain Temple Pratistha Mahotsav ceremony in Tampa Florida in year of 2009.
20. Subsequently, thanks to the great efforts of Dr. Sashikantbhai Shah, big Upashraya, office space, and kitchen facilities were added to the temple in year of 2006.
21. Two rooms were assigned to Pathshala operations in the year of 2012 and formal Pathshala ribbon cutting ceremony was performed by Dr. Chandrakant Doshi and his wife Joan Doshi.

Many other scholars like Acharya Chandanaji and Acharya Amerendra Muni also visited JSOCF.

Since it's beginning, JSOCF members had focused on building their own temple. In 2001 we purchased an old house with big open land and converted into a small temple without shikhar.



### **First Pratishtha of JSOCF Temple in September 2004:**

In June 2004, on hurricane days, the pratishtha was done for the first temple under the guidance of Shri Gurudev Chitrabhanuji and the vidhikar Shri Narendrabhai Nandu and company.



Then, in 2006, JSOCF built a 5000 square feet multipurpose hall, which is used for all activities including cultural program during Mahavir Janma Kalyanak, Sapna Darshan during Mahavir Janma Vaanchan, and variety of events during Mahavir Janma Nirvana. Members also conduct monthly Aaymbil and other activities.





### **Shikharbandhi Temple Pratishtha in September 2013:**

The dream of a shikhar bandhi temple came true, for Jains of Central Florida, Orlando, Florida, in 2012 when Dr. Vijaybhai Poonai came forward and helped our Sangh with his gracious donation in remembrance of his late wife Dr. Anilaben Poonai.

Thanks to great efforts of Pravinaben Shah, the architecture of the project, and her construction team of Rajendra Mehta and Dilip Shah, the shikhar bandhi Jain temple was built in adjacent property and moved the Murties to shikhar bandhi temple with great respect on September 15, 2013, when Jain Society of Central Florida (JSOCF) hosted the Pratistha Ceremony. Prior to that, Uthhapan Ceremony was held on June 22-23, 2013 with the help of Shree Nandubhai family.

**JSOCF members proudly decided to call this Shikharbandhi temple as “ANILA VIJAY POONAI TIRTH”.**





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The celebrations went on for five days, from September 12th to September 16th, 2013, marking the beginning of a new chapter for Central Florida Jain community. This auspicious event elicited excitement among thousands of members of the Jain community across the nation and more than 750 Jain shravaks & shravikas attended the Pratistha. JSOCF displayed the fruits of labor, involving, fundraising, planning, and its execution in the well planned Mahotsav during Pratistha. The entire mahotsav turned out to be a soulful and spiritually elevating experience. One had to be there to experience all this and feel overwhelmed. And those who experienced were truly blessed.

Unity in diversity can be observed under one roof. The biggest achievement treasured by this Pratishtha was the unprecedented coming together of all sampradais at a single sanctum-sanctorum for worshipping, as a single unified group, of Jains!

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This exquisite structure itself is a traditional shikhar bandhi (Steeple and Dome) temple with an area of over 4600 square feet. The inside of the temple is done entirely with marble. The rang mandap is about 3200 square feet. Ghabharo (inner Sanctum) is about 300 square feet. Ghabharo has three sets of murties. In the middle, it has the presence of Shvetāmbar pratimajis of Sri Mahavir Swami (our Mulnayak – 21”) and two side pratimajis of Shri Adeshwar Swami and Shri Vimalnath Swami (both of 17”). On the left side, we have Digambar pratimajis of Shri Adeshwar Swami (21”) with Shri Mahavir Swami and Shri Chandraprabhu Swami (both 17”) on its side. On the right-hand side, we have Sri Simandhar Swami pratimaji (19”).

Outside Gabhara, on left side there is a murti of Padmavati Devi and on right side there is a murti of Ghantakaran Vir.

In the bhumti, on three sides, we have inter-mix of Shvetāmbar and Digambar pratimajis of 24 Tirthankars and Shri Gautama Swami. Also, in two corners, we have pratimajis of Shri Shantinath Swami and Sri Parshvnath Swami.

Behind Ghabharo wall, on one side, we have sasvat (mangal murti) pratima of Shri Rushabhanan Swami. On the back of Ghabharo wall, we have two mangal murties of Shri Chandranan Swami and Shri Varisen Swami along with marble putt of Nandishwar Dweep Tirth. On the other side of the Ghabharo wall we have Mangal murti of Shri Vardhman Swami.

In the Rangmandap, on the left side of main door, we have Satrunjay pat, gokhalas of Shri Ambika Devi, Shri Chakeshwari Devi, Shri Nakoda Bhairavji, Samet Shikar pat and Navkar Mantra Shila. On the right side of the main door, we have Girnar pat, gokhalas of Shri Laxmi Devi, Shri Saraswati Devi, Shri Manibhadra Vir, Pavapuri pat and Shrimad Rajchandraji’s marble foot prints and a photo.

This is the first temple in North America, where we have installed the 16 Vidya Devies, 10 Dikpals and 9 Grahas in the temple. Also, each Tirthankar in the Bhamati and the Dev/Devi now have its own Dhaja Dand and the ceremony was performed during the event on August 28th to August 30th 2015.

First Aaymbil was started in March 2008. First Gyan Gosti was started by Pravinaben Shah on 2008.

Bi weekly adult swadhyay are conducted.

Monthly snatra puja and other activities are held, sponsored by individual families.

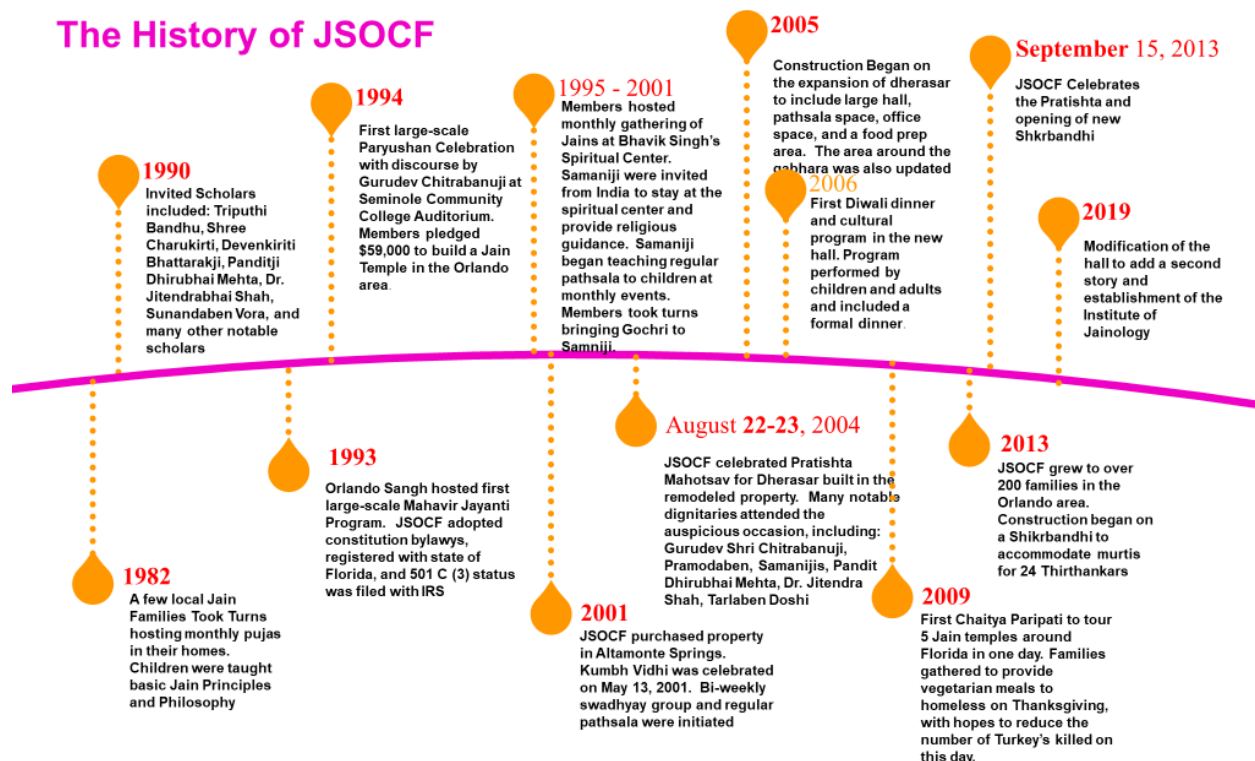
JSOCF is also working on building an Institute of Jainology, which will be a media center along with all scriptures and books related to Jain religion. Once this center is built, this would be a place to go to learn everything about Jainism. Work on this has already started in the old temple area which was vacated after the idols were moved to the new temple.



JSOCF temple is located at 407 West Citrus Street, in Altamonte Springs, FL. Like every Derasar, it is a source of inspiration for seva and spiritual development. In the words of a wise sadhu; "The real purpose of a Derasar is to build a Derasar within"

Now Orlando area has one more attraction. We would like to request Jain community of the entire U.S.A and world to visit this temple as a part of your Orlando attraction trip along with Disney World, Universal Studio and Sea World. All other attractions will give you physical joy while visiting our temple will give you a pilgrimage feeling and inner peace of mind and body.

The temple web site is [www.jsocf.org](http://www.jsocf.org). Please contact any of the committee members listed on the web site if you plan to visit the temple in Orlando. We will make your visit memorable.



Before I start describing what is in the JSOCF temple, I would like to give a brief history of Jainism. In this document, some words are used interchangeably and have same meaning, like

Tirthankar -----→ Jina-----→ Lord

Idols -----→ Murties -----→ Statues

Dev, Devies -----→ Yaksha, Yakshini etc. -----→ deities-----→ God-Goddess

Gyan -----→ Jnan

## **HISTORY OF JAINISM:**

### **Introduction**

It is difficult to cover the history of Jain religion within the scope of this document, but the following is the attempt to briefly outline the salient features.

Indian culture consists of two main trends: Shramanic and Brahmanic. The Vedic traditions come under the Brahmanic trend. The Shramanic trend covers the Jain, Buddhist, and other similar ascetic traditions. The Brahmanic schools accept the authority of the Vedas and Vedic literature. The Jains and Buddhists have their own canons and accept their authors.

Jainism is an ancient independent religion of India. However, it is wrong to say that Bhagawān Mahāvīr founded Jainism. Jainism is an eternal religion; it has always existed, it exists now, and it will always exist in the future. Jainism has been flourishing in India from times immemorial. In comparison with the small population of Jains, their achievements in enriching the various aspects of Indian culture are great. Jains are found all over India, and all over world and are known everywhere for the strict observance of their religious practices in their daily lives.

### **Legendary Antiquity of Jainism**

Jainism is an eternal religion. Therefore, there is a prehistoric time of Jainism and there is a historic time of Jainism. Jainism is revealed in every cyclic period of the universe, and this constitutes the prehistoric time of Jainism. In addition, there is a recorded history of Jainism since about 3000-3500 BC.

### **Prehistoric Period**

According to Jain scriptures, there were infinite number of time cycles in the past (no beginning) and there will be more time cycles in future. Each time cycle is divided into two equal half cycles, namely Utsarpini (ascending) Kāl (time) and Avasarpini (descending) Kāl. Each cycle is again divided into six divisions known as Ārās (spokes of a wheel). The Ārās of Avasarpini are reversed relative to those in Utsarpini. There are 24 Tirthankars in each half cycle. Kevalis known as Tirthankars teach religious philosophy through Sermons, which leads human beings

across the ocean of sorrow and misery. Tirthankars are the personages who delineate the path of final liberation or emancipation of all living beings from succession of births and deaths.

The tradition of Tirthankars in the present age begins with Shri Rishabhadev Swami, also known as Shri Adinath Swami, the first Tirthankar, and ends with Shri Mahāvīr Swami, the twenty-fourth Tirthankar. Naturally, there is a continuous link among these twenty-four Tirthankars who flourished in different periods of history in India. It, therefore, means that the religion first preached by Shri Rishabhadev Swami in the remote past was preached in succession by the remaining twenty-three Tirthankars for the benefit of living beings and revival of spirituality.

There is evidence that there were people who were worshipping Sri Rishabhadev before Vedic period. It has been recorded that King Kharavela of Kalinga, in his second invasion of Magadha in 161 B.C., brought back treasures from Magadha and in these treasures, there was the idol known as Agra-Jina, of the first Jina (Shri Rishabhadev) which had been carried away from Kalinga three centuries earlier by King Nanda I. This means that in the fifth century B.C. Shri Rishabhadev was worshipped and his idol was highly valued by his followers. Other archaeological evidences belonging to the Indus Valley Civilization of the Bronze Age in India also lend support to the antiquity of the Jain tradition and suggest the prevalence of the practice of the worship of Rishabhadev, the first Tirthankar, along with the worship of other deities. Many relics from the Indus Valley excavations suggest the prevalence of the Jain religion in that ancient period (3500 to 3000 B.C.).

- It is observed that in the Indus Valley civilization, there is a great preponderance of pottery figures of female deities over those of male deities and the figures of male deities are shown naked.
- It is found that the figures of six male deities in nude form are engraved on one seal and that each figure is shown naked and standing erect in a contemplative mood with both hands kept close to the body. Since this Kāyotsarga (way of practicing penance, as in a standing posture) is peculiar only to the Jains and the figures are of naked ascetics, it can be postulated that these figures represent the Jain Tirthankars.
- Again, the figures of male deities in contemplative mood and in sitting posture engraved on the seals are believed to resemble the figures of Jain Tirthankars, because these male deities are depicted as having one face only. While, the figures of male deities of Hindu tradition are generally depicted as having three faces or three eyes and with a trident or some type of weapon.
- Furthermore, there are some motifs on the seals found in Mohen-Jo-Daro identical with those found in the ancient Jain art of Mathura.

As Shri Mahāvīr Swami was the last Tirthankar, most philosophers consider Shri Mahāvīr Swami as the founder of the Jain religion. Obviously, this is a misconception. Now, historians have accepted the fact that Shri Mahāvīr Swāmi did not find the Jain religion but he preached, revived and organized the religion, which was in existence from the past (Anādi Kāl).

At present, we are in the fifth Ärä, Dusham, of the Avasarpini half cycle, of which nearly 2500 years have passed. The fifth Ärä began 3 years and 3 ½ months after the Nirvana of Bhagawān

Mahāvīr Swami in 527 B.C. Bhagawān Shri Rishabhadev, the first Tirthankar, lived in the later part of the third Ārā, and the remaining twenty-three Tirthankars lived during the fourth Ārā.

## **Historical Period - Jain Tradition and Archaeological Evidence**

### **Shri Nemināth Swami as a Historical Figure**

Shri Nemināth Swami or Shri Aristanemi Swami, who preceded Bhagawān Shri Pārshvanāth Swami, was a cousin of Krishna. He was a son of Samudravijay and grandson of Andhakavrshi of Sauryapura. Krishna had negotiated the wedding of Nemināth with Rājimati, the daughter of Ugrasen of Dvārkā. Nemināth attained emancipation on the summit of Mount Raivata (Girnar).

There is a mention of Shri Nemināth Swami in several Vedic canonical books. The king named Nebuchadnazzar was living in the 10th century B. C. It indicates that even in the tenth century B.C. there was the worship of the temple of Shri Nemināth Swami. Thus, there seems to be little doubt about Shri Nemināth Swami as a historical figure but there is some difficulty in fixing his date.

### **Historicity of Shri Pārshvanāth Swami**

The historicity of Bhagawān Shri Pārshvanāth Swami has been unanimously accepted. He preceded Bhagawān Shri Mahāvīr Swami by 250 years. He was the son of King Ashvasen and Queen Vāmā of Vārānasi. At the age of thirty, he renounced the world and became an ascetic. He practiced austerities for eighty-three days. On the eighty-fourth day, he obtained omniscience. Bhagawān Shri Pārshvanāth Swami preached his doctrines for seventy years. At the age of one hundred, he attained liberation on the summit of Mount Samet (Pārshvanāth Hills).

The four vows preached by Bhagawān Shri Pārshvanāth Swami are: not to kill, not to lie, not to steal, and not to have any possession. The vow of celibacy was implicitly included in the last vow. However, in the two hundred and fifty years that elapsed between the Nirvana of Shri Pārshvanāth Swami and the preaching of Bhagawān Shri Mahāvīr Swami, in light of the situation of that time, Bhagawān Shri Mahāvīr Swami added the fifth vow of celibacy to the existing four vows. There were followers of Bhagawān Shri Pārshvanāth Swami headed by Keshi Ganadhar at the time of Bhagawān Shri Mahāvīr Swami. It is a historical fact that Keshi Ganadhar and Ganadhar Gautam, chief disciple of Bhagawān Shri Mahāvīr Swami met and discussed the differences. After a satisfactory explanation by Ganadhar Gautam, Keshi Ganadhar, monks, and nuns of the Bhagawān Shri Pārshvanāth Swami tradition accepted the leadership of Bhagawān Shri Mahāvīr Swami and they were reinitiated. It should be noted that the monks and nuns who followed the tradition of Bhagawān Shri Pārshvanāth Swami were wearing clothes. (by shvetāmbar tradition).

### **Bhagawān Shri Mahāvīr Swami**

Bhagawān Shri Mahāvīr Swami was the twenty-fourth and the last Tirthankar. According to the tradition of the Shvetāmbar Jains, the Nirvana of Bhagawān Shri Mahāvīr Swami took place 470 years before the beginning of the Vikram Era. The tradition of the Digambar Jains maintains that Bhagawān Shri Mahāvīr Swami attained Nirvana 605 years before the beginning of the Saka



Era. By either mode of calculation, the date comes to 527 B.C. Since the Bhagawān attained emancipation at the age of 72, his birth must have been around 599 B.C. This makes Bhagawān Mahāvīr a slightly elder contemporary of Buddha who probably lived about 567-487 B.C.

Bhagawān Shri Mahāvīr was the head of an excellent community of 14,000 monks, 36,000 nuns, 159,000 male lay votaries (Shrāvaks) and 318,000 female lay votaries. (Shrāvikās). The four groups designated as monks, nuns, laymen, and laywomen constitute the four-fold order (Tirtha) of Jainism.

Of the eleven principal disciples (Ganadhars) of Bhagawān Shri Mahāvīr, only two, Gautam Swāmi and Sudharmā Swāmi, survived him. After twenty years of Nirvana of Bhagawān Shri Mahāvīr, Sudharmā Swāmi also attained emancipation. He was the last of the eleven Ganadhars to attain Moksha. Jambu Swāmi, the last omniscient, was his disciple. He attained salvation sixty-four years after the Nirvana of Bhagawān Shri Mahāvīr.

There were both types of monks; Sachelaka (with clothes), and Achelak (without clothes), in the order of Bhagawān Shri Mahāvīr. Both types of these groups were present together up to several centuries after Nirvana of Bhagawān Shri Mahāvīr.

### **Jain Tradition and Buddhism**

Bhagawān Shri Mahāvīr was the senior contemporary of Gautam Buddha, the founder of Buddhism. In Buddhist books, Bhagawān Shri Mahāvīr is always described as Niggantha Nātaputta (Nirgrantha Jnāta-putra), i.e., the naked ascetic of the Jnātru clan. Furthermore, in the Buddhist literature, Jainism is referred to as an ancient religion. There are ample references in Buddhist books to the Jain naked ascetics, to the worship of Arhats in Jain Chaityas or temples, and to the Chaturyāma-dharma (i.e. fourfold religion) of the twenty-third Tirthankar Pārshvanāth.

Moreover, the Buddhist literature refers to the Jain tradition of Tirthankars and specifically mentions the names of Jain Tirthankars like Rishabhadev, Padmaprabha, Chandraprabha, Pushpadanta, Vimalnāth, Dharmanāth and Nemināth. The Buddhist book, Manorathapurani mentions the names of many householder men and women as followers of the Pārshvanāth tradition and among them is the name of Vappa, the uncle of Gautam Buddha. In fact, it is mentioned in the Buddhist literature that Gautam Buddha himself practiced penance according to the Jain way before he propounded his new religion.

### **Jain Tradition and Hinduism**

The Jain tradition of 24 Tirthankars seems to have been accepted by the Hindus as well as the Buddhists as it has been described in their ancient scriptures. The Hindus, indeed, never disputed the fact that Jainism was revealed by Rishabhadev and placed his time almost at what they conceived to be the commencement of the world. They gave the same parentage (father Nābhīrāyā and mother Marudevi) of Rishabhadev as the Jains do and they also agree that after the name of Rishabhadev's eldest son, Bharat, this country is known as Bhārat-varsha.

In the Rig Veda, there are clear references to Rishabhadev, the first Tirthankar, and to Aristanemi, the twenty-second Tirthankar. The Yajur Veda also mentions the names of three Tirthankars, Rishabhadev, Ajitnāth, and Aristanemi. Further, the Atharva Veda specifically

mentions the sect of Vratya means the observer of Vratas or vows as distinguished from the Hindus at those times. Similarly, in the Atharva Veda, the term Mahā Vratya occurs and it is postulated that this term refers to Rishabhadev, who could be considered as the great leader of the Vratyas.

Keval-jnāni, Shruta Kevali and Das-purvi Āchāryas

The Keval-jnānis are those who have eradicated the four destructive karma and attained perfect knowledge. Shruta-Kevalis are those who know all of the 14 Purvas and 12 Anga-pravishtha Āgams. Das-purvi are those who know the first ten Purvas and 11 Anga-pravishtha Āgams. Through the special powers of Shruta Kevalis (memorization by listening), the sermons given by Tirthankars are passed on to the generations, the following provides the list of Keval-jnāni, Shruta-Kevali and Das-purvi Āchāryas after the Nirvana of Bhagawān Mahāvīr:

Keval-jnāni Āchāryas			
Shvetāmbar Tradition		Digambar Tradition	
Name	Years as Āchāryas	Name	Years as Āchāryas
Sudharmā-swami	20	Gautam-swami	12
Jambu-swami	44	Sudharmā-swāmi	12
		Jambu-swāmi	38

Shruta-kevali Āchāryas			
Shvetāmbar Tradition		Digambar Tradition	
Name	Years as Āchāryas	Name	Years as Āchāryas
Prabhav	11	Vishnu	14
Sayyam-bhava	23	Nandimitra	16
Yashobhadra	50	Aparājīt	22
Sambhutivijay	8	Govardhan	19
Bhadrabāhu	14	Bhadrabāhu	29

Das-purvi Āchāryas			
Shvetāmbar Tradition		Digambar Tradition	
Name	Years as Āchāryas	Name	Years as Āchāryas

Ärya Sthulibhadra	45	Visakh Ächärya	10
Ärya Mahägiri	30	Prosthil	19
Ärya Suhastin	46	Kshatriya	17
Gunasundar-suri	44	Jaysen	21
Ärya Kälak	41	Nägasen	18
Skandilächärya (Samdilya)	38	Siddhärtha	17
Revati-mitra-suri	36	Dhritisen	18
Ärya Dharma	24	Buddhilinga	20
Bhadrugupta-suri	39	Deva	14
Shrigupta-suri	15	Dharmasen	16
Vajraswämi	36		

According to the Shvetämbars, the series of the Das-purvis (knowledgeable of eleven Angas and ten Purvas only) completely ended with the death of Ächärya Vajra. His death occurred in 114 Vikram Samvat (584 years after Bhagawän Mahävir's Nirvana). However, according to the Digambar, Dharmasen was the last Das-purvis, 345 years after Bhagawän Mahävir's Nirvana.

After Ärya Vajra, there flourished Ärya Rakshita, who had knowledge of nine and a half Purva, remained Yug-pradhän for thirteen years. Keeping in view that disciples might have differently developed faculties of intelligences, understanding, and retention, he made four classifications of the Ägams, based on the four viewpoints of exposition (Anuyoga). Until his time, each and every Ägam Sutra work was expounded from all four viewpoints of exposition.

#### Jain Ägams

Jain scriptures, which were passed on to the generations' by Ganadhars and Shruta-kevalis, is known as Ägam literature. These texts are the Holy Scriptures of the Jain religion. For further detail, refer to the chapter on Jain Ägam literature.

#### Shvetämbars and Digambars:

Jains were divided into two groups, Shvetäambar and Digambar, nearly six hundred years after the Nirvana of Tirthankar Bhagawän Mahävir. The Digambar monks are naked while the Shvetäambar monks wear white clothes. The process of the split started in the third century B.C. The famous Jain Ächärya, Shruta-kevali Bhadrabähu, predicted a long and severe famine in the kingdom of Magadha (in modern Bihar). With a view to avoid the terrible effects of famine, Bhadrabähu, along with a body of 12,000 monks, migrated from Patliputra, the capital of Magadha, to Shravanbelgola (in modern Karnataka State) in South India. Chandragupta Maurya (322-298 B.C.), who was then the Emperor of Magadha and was very much devoted to Ächärya Bhadrabähu, abdicated his throne in favor of his son Bindusär, also joined Bhadrabähu's

entourage as a monk, and stayed with Bhadrabāhu at Shravanbelgola. Chandragupta, the devout ascetic disciple of Bhadrabāhu, lived for 12 years after the death of his Guru, Bhadrabāhu, in about 297 B.C. After practicing penance according to the strict Jain rite of Sanlekhanā, Chandragupta died on the same hill at Shravanbelgola. This Bhadrabāhu - Chandragupta tradition is strongly supported by a large number of reliable epigraphic and literary evidences including both Shvetāmbar and Digambar traditions.

When the ascetics of Bhadrabāhu Sangha returned to Patliputra after the end of a twelve-year period of famine, to their utter surprise, they noticed two significant changes that had taken place during their absence. In the first place among the ascetics of Magadha, under the leadership of Āchārya Sthulibhadra, the rule of nudity was relaxed and the ascetics were allowed to wear a piece of white cloth (known as Ardhaphalaka).

Secondly, the version of sacred books (memorized version – no written book existed) that were accepted at the council of Patliputra in their absence, they found some inconsistencies. As a result, the group of monks who returned from Bhadrabāhu's group did not accept these two new things introduced by the followers of Āchārya Sthulibhadra, and proclaimed themselves as true Jains. Eventually, about 600 years after the Nirvana of Bhagawān Mahāvīr, Jain religion was split up into two distinct sects: the Digambar (sky-clad or naked) and the Shvetāmbar (white-clad). However, when it comes to the philosophy of Jainism, there is essentially no difference between these two major traditions. Differences are most marked in the rituals only. Both believe in Non-violence and Multiplicity point of view. Therefore, in spite of the differences one can practice Jain way of life with five minor vows of house holder, and control over four passions with mind, speech and body, maintaining a unity in diversity.

### **Differences between Digambars and Shvetāmbars:**

The Digambars believe that no original canonical text exists now. They believe that all the texts were written after last Shruta-Kevali Bhadrabāhu's time, and therefore are incomplete. The Shvetāmbars still preserve a good number of what they believe are original scriptures.

According to the Digambars, the omniscient do not take any food. As they destroy four Ghāti karma, they achieve Anant Virya (infinite energy) and their Audārika Sharira changes into Param (supreme) Audārika Sharira (devoid of bacterial decay or deterioration), therefore they should not have Ashātā-vedniya karma of hunger. The Shvetāmbars do not accept this concept.

The Digambars strictly maintain that there can be no salvation without nakedness as it represents the ultimate non-possessiveness. Since women cannot go without clothes, they are said to be incapable of salvation. The Shvetāmbars hold that nakedness is not essential to attain liberation. Hence, women are also capable of salvation. However, this is a moot point in this fifth Ārā of regressive time cycle, as no one, man or woman can attain Moksha during this Ārā from this Bharat Kshetra.

The Digambars hold that Bhagawān Mahāvīr did not get married. According to the Shvetāmbars, Bhagawān Mahāvīr was married and had a daughter.

The images of Tirthankars are not decorated by the Digambars, whereas the Shvetāmbar decorate them. In Shvetāmbar tradition, the Tirthankar’s idol represents him in the life of a king, who has conquered all his internal enemies. Tirthankar is not an ordinary king but a king of the spirit. He is royal not because of his birth or social status but for his accomplishment of being Vitarāga. While in Digambar tradition, Tirthankar’s idol represents Him after Omniscience (Keval-jñān), a Vitarāga, free from all attachments.

The Shvetāmbar monks wear white clothes, however, the Digambar monks of Nirgrantha type are naked, while Brahmachāries at some level (Ellakas & Sullakas) wear white or orange cloths.

Jain doctrine has been remarkably stable over the centuries and there have not been any serious changes or modification and therefore can be said to be time tested. This stability is largely due to Umāsvāti’s Tattvārtha-sutra, written in the 1st century. This work was written before the divisions between the Shvetāmbar and Digambar became final, and thus is accepted by both branches of Jainism.

### **Shvetāmbar Sub Sects**

The Shvetāmbar sect has also been split into two main sub sects: Murtipujak and Sthānakavāsi. Later a group separated from the Sthānakavāsi tradition and identified themselves as Terāpanthi.

### **Murtipujak**

Murtipujak Shvetāmbar are the worshippers of idols. They offer flowers, fruits, sandalwood, etc. to their idols and adorn them with rich clothes and jeweled ornaments. Their ascetics cover their mouths with a piece of cloth (Muhapatti) while speaking; otherwise they keep the cloth in their hands. They stay in especially reserved buildings known as Upāshrayas. They collect food in their bowls (patra) from the Shrāvaks’ houses (called Gochari) and eat wherever they are staying (called Upāshray). Though the Murtipujak Shvetāmbar are concentrated mostly in Maharashtra, Rajasthan, and Gujarat, they are also found scattered all over India.

### **Sthānakavāsi**

The Sthānakavāsi sect arose as reformers. Lonkāshah, a rich and well-read merchant of Ahmedabad, founded this sect in about 1453 A.D well after the Murtipujak group. He noticed that Yatis who were caretaker of Jain temples and performed the rituals were misguiding the common people under the name of religion. He studied the scriptures and interpreted idol worship as being against original Jain tenets. This was the preamble to setting up the Sthānakavāsi sect, which came into being as the non-idol worshippers.

Bhanaji-muni was the first known Muni of that sect. The Shvetāmbar sect was thus divided into two sub-sects. This division was however helpful in dealing with an end to the evils of Yatis. Sthānakavāsis introduced strict codes of conduct for their monks in contrast to the lax behavior of the Chaityavāsis.

The ascetics of the Sthānakavāsi cover their mouths with a piece of cloth (Muhapatti) all the time. Sthānakavāsi accepted the authenticity of 32 of 45 Āgam scriptures of the Shvetāmbar Murtipujaks. The Sthānakavāsis are also mainly located in Gujarat, Punjab, Hariyana and Rajasthan.



## **Teräpanthi**

The Teräpanthi sub sect is derived from the Sthänakaväsi section. Swämi Bhikkanaji Mahäräj founded the Teräpanthi sub sect. Swämi Bhikkanaji was formerly a Sthänakaväsi monk and had been initiated by his Guru, Ächärya Raghunätha. Swämi Bhikkanaji had differences with his Guru on several aspects of religious practices of Sthänakaväsi ascetics and when these took a serious turn, he founded the Teräpantha sect in 1760 A.D. They consider mercy and charity work is the social duty of laypeople (Laukik Dharma). However, the proper way (religious way) to consider mercy and charity work is to give to the people who are practicing vows (Virati). The Teräpanthis are very organized under the complete direction of one Ächärya. The Teräpanthi sect, like the Sthänakväsī from which it separated in the eighteenth century, does not worship idols.

In 1936, this position was passed to twenty-one years old Ächärya Tulsi. It was an inspired choice, for this young man was to transform the Teräpanthi. He traveled to almost every part of India. He had shown particular concern for education, putting emphasis on study, research, and writing by Teräpanthi monks and by nuns as well.

The Jain Vishwa Bhärati that emerged from his work is an institution for higher education in the Jain field and it is recognized by Government of India as a deemed university. In 1949, he initiated the Anu-vrata movement for moral uplift, honest and nonviolent, non-exploitive society. Some of its members are non-Jains. In 1980, he introduced another innovation with the initiation of the first of a new order of ‘Saman and Samani. Whilst dedicated to the life of nuns and monks, they are excluded from the prohibitions on traveling in vehicles and on eating at lay people’s homes (alone in an isolated place if essential) as well as from certain rules incumbent on the full-fledged mendicant. After Ächärya Tulsi, Ächärya Mahäpragnaji and after that Ächärya Sharaman holds this position currently.

## **Digambar Sub Sects**

The Digambar sect in recent centuries has been divided into the following major sub-sects: Bisapantha, Teräpantha, and Tärānapantha or Samaiyapantha.

### **Bisapantha**

The followers of Bisapantha support the Dharma-gurus, that is, religious authorities known as Bhattärak, who are not Monks, but are the heads of Jain Mathas. Jain Mathas are religious monasteries responsible to collect and preserve Jain Ägams and to look after the financial affairs of groups of temples. As Digambar monks lived outside the cities until at least 5th century, there was the need to create the Mathas and to have Bhattäraks. Now there are only two or three Mathas and very few Bhattäraks left. The Bisapanthas worship the idols of Tirthankars and deities; they use fresh fruits and flowers in their temples.

### **Teräpantha**

Teräpantha arose in North India in the year 1627 A.D as a revolt against the domination and conduct of the Bhattärak as they started to act like Monks, rather than the religious authorities controlling the Mathas of the Digambar Jains. As a result, in this sub sect the Bhattärak are not

much respected. In their temples, the Teräpanthis install the idols of Tirthankars, and during the worship they do not use fresh fruits or flowers.

### **Täranapantha**

The sub sect Täranapantha is known after its founder Tarana-Swämi or Tarana-Tärana-Swämi (1448-1515 A.D.). This sub sect worships sacred books and not the idols. They follow Digambar traditional texts and Digambar monks. This group was very small and was limited to a very small section of Madhya Pradesh. This group is slowly disappearing; they have associated at places with Kanji swami tradition.

### **Great Ächäryas of Digambar and Shvetämbar Traditions**

Great writings by Ächärya Kunda-Kunda, which is about 2000 years old, is revered by all Digambars as well as by many other Jains. Shatakhand Ägam by Ächärya Pushpadanta and Bhutabali is one of the very old (50-80AD) scripture accepted by Digambars. Tattvärtha-Sutra by Umäsväti or Umäsvämi is accepted by both major traditions, Shvetämbar and Digambar. Ächärya Siddhasen Diwäkar lived during the time of Vikramäditya. He has written about many aspects of Jainism. His Sanmati-Tarka is considered a masterly book and is enthusiastically studied by scholars even at present. Sarvärtha Siddhi of Pujoyapäd-swämi, in the 5th or 6th century, Kashäya-Pähuda of Ächärya Gunadhara, and Shad-darshan Samuchchaya and Yoga Drashti Samuchchaya of Ächärya Haribhadra-Suri, in the 8th century, are the major works after the compilations of the Ägams.

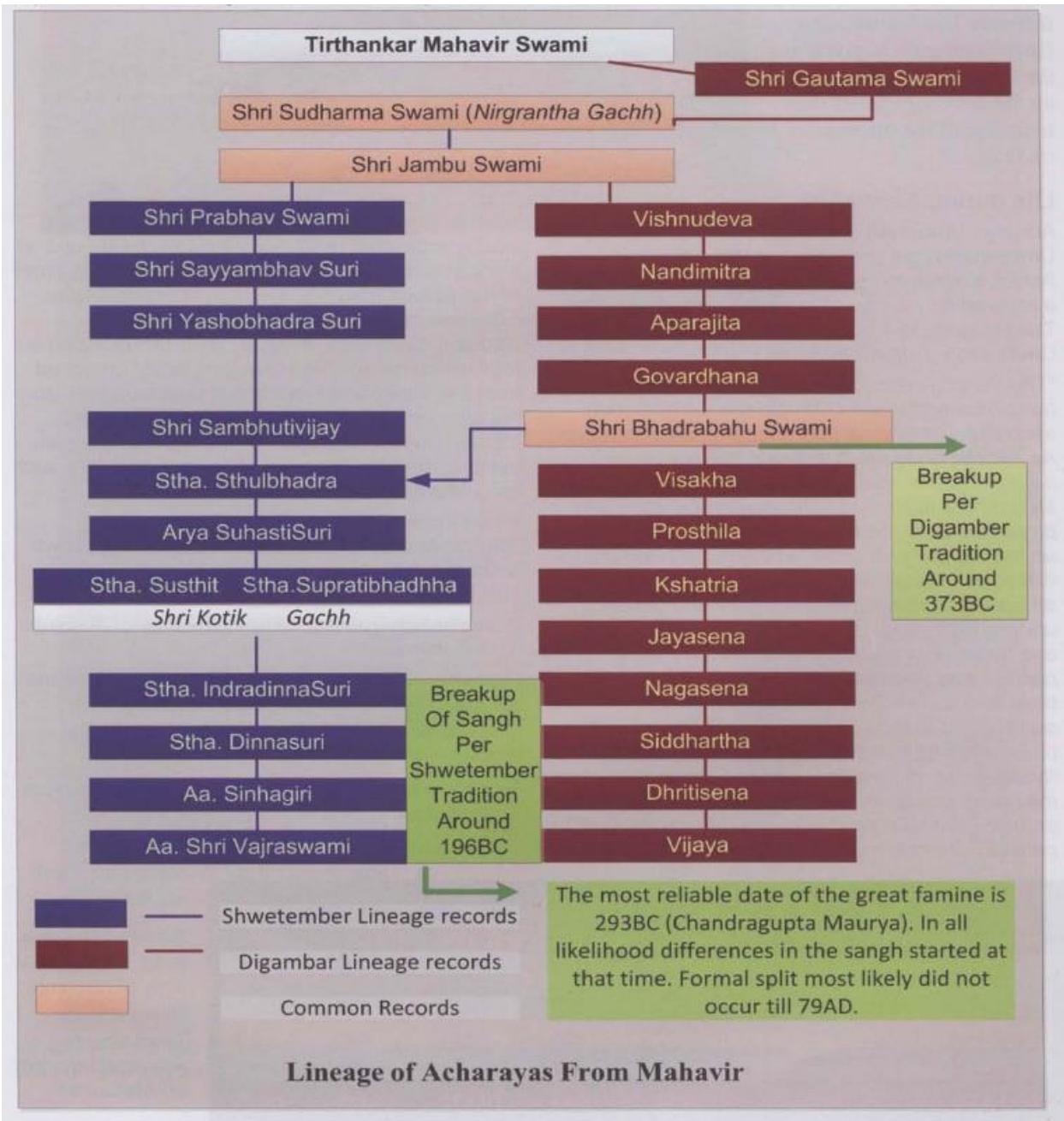
By that time, idol worship was firmly established and many temples were set up. This necessitated the help of well-versed people for consecrating the idols and for performing various rituals. In the Shvetämbar sect, this led to the rise of renegade monks known as Yatis. They used to stay in the temples and therefore came to be known as Chaityaväsis. They lived in affluence and availed themselves of all the comforts of life. Haribhadra-Suri was the first to criticize their excesses. However, the evil continued long after that.

Noteworthy works after this period are the Mahä-Purän of Digambar Ächärya Jinsen (770-850), and the Trishashti (63) Shaläkä Purusha of Hemchandra-ächärya (1088-1173). Both these works are voluminous and deal with the lives of Tirthankars and other illustrious personalities. During this time period, serious efforts were made to curtail the excesses of Yatis in the 11th century by Vardhamänsuri. This was continued by his successors Jineshwar-Suri and Jindatta-Suri. The latter is popularly known as Dada Gurudev. He founded the Kharatar Gachchha (Purer Sect) in about 1150. The excesses of the Yati, however, seemed to have survived even that onslaught.

Hirvijay-Suri was the well-known Ächärya of the 16th century. He seems to have impressed even Mogul emperor Akbar who issued a proclamation forbidding animal slaughter on certain days. The next two well-known personalities are Yogi Änandghanji and Upädhyäy Yashovijayaji. The real name of the former was Läbhänandji. Since he remained more absorbed in the nature of the soul, he is popularly known as Änandghanji. He has written many thought-provoking Padas. The best known is his Änandghanji Chovisi that contains devotional songs in admiration of all 24 Tirthankars. Upädhyäy Yashovijayaji was a prolific writer. He has written on almost every aspect of Jainism in Sanskrit, Präkrit, and old Gujarati.

Digambars also experienced a significant change during the late sixteenth century through a famous poet and scholar named Banārasidās. He was born in a Shvetāmbar family and was an easygoing youth. He however happened to read Samaysār and was very much impressed. He has written Samaysār-Nātak, which is a dramatic version of Samaysār. He was a devout scholar of the works of Kunda-Kundāchārya. He revolted against the lax behavior of Bhattāraks and felt their ritualistic practices were excessive and involved a high degree of Himsā in offering of flowers, fruits and sweets in temple rituals. He called for abolishment of such offerings from daily rituals in the temples.

Banārasidās influence was further felt through Pundit Todarmal of Jaipur. His doctrinal pursuits emphasized Nishchaya Naya (absolute) aspects of Kunda-Kundāchārya writings. This greatly revitalized the Digambar tradition and allowed them to move forward during a period of difficult changes. Following this period of change, even within the Digambar tradition, sects known as Terāpanthis and Bisapanthas came about. Their beliefs and practices vary from one region to the other.







## **BRIEF DESCRIPTION OF TIRTHANKARAS (JINAS) AND OTHER MURTIES IN JSOCF TEMPLE**

### **24 TIRTHANKARS BRIEF DESCRIPTION**

Jains pay their respect and worship idols of Jinas for three reasons:

- He has liberated Himself and attained Moksha
- He expounded the path of Liberation
- To get an inspiration to become like Him

The only goal of Jainism is to free ourselves from worldly sufferings and attain liberation. Jin is a liberated soul, free of its material body and resides at the top of the universe, called Siddha-loka. The images of Jinas are intended to serve as a reminder to the faithful of the possibility of liberation. They serve as role models for Jain lay people in, guiding their ethical code of living; and for the aspirant Jin provides inspiration and a reminder that spiritual liberation is an attainable goal. As a detached soul, free from this world, the Jin is incapable of responding to a devotee's prayers or requests. This inability to intervene and, to respond to the prayers and offerings from the faithful, sets Jin images apart from all Hindu and most Buddhist deities, who can be called upon to help a devotee by different rituals.

Time rolls along in eternal cycles of rise and decline. Utsarpini is a "rising" era in which human morale and natural conditions improve over time. At the end of Utsarpini, begins Avasarpini, a "declining" era of the same length, in which human morale and virtues deteriorate. During the middle of every rising and declining era twenty-four souls become Tirthankaras. They are humans like us who rise to that level. While accumulating different karmas, they also accumulate a special karma called Tirthankar Nam Karma in the last 3rd part of their life by performing one or more of the 20 special austerities. Tirthankar Nam Karma matures in the final life and leads the person to become a Tirthankara. After attaining omniscience, Tirthankara reorganize Jain religion to suit the changing times. Tirthankaras are also called Arihantas, Jinas, Kevalis, and Vitragi. Arihant means "destroyer of inner enemies," Jina means "victor of inner enemies," and vitragi means "one who does not have any more attachment or hatred towards anyone." This means that they are totally detached from worldly aspects. They have destroyed the four ghati karmas, namely Jnanavarniya Karma, Darshanavarniya Karma, Mohaniya Karma, and Antaraya Karma. They are Kevaljyani meaning that they know everything everywhere that happened in the past, that is happening now, and that will happen in the future at the same time. They are also Kevaldarshani, meaning that they can see all that happened in the past, that is happening now, and that will happen in the future all at the same time. They reinstate the fourfold order of sadhus (monks), sadhvis (nuns), shravaks (male householders), and shravikas (female householders).

It was stated earlier that Tirthankars are born only in 3rd and 4th Äräs in our region called Bharat Kshetra of Jambu Dweep. Since we are in the 5th Ärä now, no Tirthankar exist in our region. In the 3rd and 4th Äräs of current Avasarpini cycle, the twenty-four Tirthankars were born in our region. Generally, when we state that there are twenty-four Tirthankars, we specifically mean that there were twenty-four Tirthankars in the 3rd and 4th Ärä of the current Avasarpini time cycle.

According to Jainism, there are 15 regions in the universe where the possibility of Tirthankars exist. Out of these, 10 regions (5 Bharat and 5 Airavat) are such that the human behavior and natural conditions continuously changes and Tirthankars appear only during 3rd and 4th Äräs.

The other five regions (5 Mahä-Videha) are such that the conditions are always conducive to have Tirthankar. At present, there exist four Tirthankars in each Mahä-Videha Kshetra (regions). Thus, there are a total of 20 Tirthankars preaching Jainism in Mahä-Videha regions at the present time. Shri Simandhar Swami is one of the 20 Tirthankars. In many Jain temples, an idol of Shri Simandhar Swami is installed which represents and reminds us that at present there are living Tirthankars preaching Jainism in the other part of the universe. This is also important since a soul can transmigrate to and take a human birth in one of the Mahä-Videha regions now and progress to reach liberation even though it is not possible to attain liberation in the present time in our region (Bharat Kshetra).

Jains celebrate five major events in the life of a Tirthankar. They are called Kalyanak (auspicious events). They are:

1. **Chyavana Kalyanak** - This is the event when the Tirthankar's soul departs from its last life, and is conceived in the mother's womb.
2. **Janma Kalyanak** - This is the event when the Tirthankar's soul is born.
3. **Diksha Kalyanak** - This is the event when the Tirthankar's soul gives up all his/her worldly possessions and becomes a monk/nun. (Digambar sect does not believe that women can become Tirthankar or be liberated.)
4. **Kevaljnana Kalyanak** - This is event when Tirthankar's soul destroys the four ghati karmas completely and attains the Kevaljnana (absolute knowledge). Celestial angels set Samavsaran for Tirthankars from where he/she delivers the first sermon. This is the most important event for the entire Jain order as the Tirthankar reinstates Jain Sangh and preaches the Jain path of purification and liberation.
5. **Nirvana Kalyanak** - This event is when a Tirthankar's soul is liberated from this worldly physical existence forever and becomes a Siddha. On this day, the Tirthankar's soul destroys the four aghati karmas completely, and attains salvation, the state of eternal bliss.

There are other significant events also in the final life of Tirthankars. When a Tirthankar's soul is conceived, his/her mother has fourteen dreams (some texts mention sixteen dreams). A Tirthankar's soul, while even in mother's womb, has three types of knowledge, namely Matijnan, Shrutjnana, and Avadhijnana. One year before the time of renunciation, a group of

celestial angels come to pay homage to the future Tirthankar. They remind him/her that the time to renounce the world is arriving. When a Tirthankar renounces the worldly life, he attains Manahparyavjnan, the fourth type of the knowledge, which enables him/her to know people's thoughts.

In ancient days, in temples, Tirthankar's murties were identified from one another by their names written above or below murties. In the second stage respective lanchans were also embossed or carved below the murti by which one could identify the murti. Then a yaksa and yaksi were attached to each tirthankar, making the identification a bit easier.

The following tables describe, in brief, name of tirthankar, his parents, birth place, number of Ganadharas, place of death and emblems.<sup>i</sup>

### **LIST OF 24 TIRTHANKARS**

<b>NAME</b>	<b>FATHER</b>	<b>MOTHER</b>	<b>BIRTH PLACE</b>
1) Rushabhdev (Adinath)	Nabhi-raj	Maru-Devi	Ayodhya
2) Ajitnath	Jita Satru	Vijaya-Devi	Ayodhya
3) Sambhavanath	Jitari	Sena	Sravasti
4) Abhinandannath	Samvara	Siddhartha	Ayodhya
5) Sumatinath	Megh-Prabha	Sumangala	Ayodhya
6) Padmaprabhu	Dharana (Sidhara)	Susima	Kausambhi
7) Suparshvnath	Supratishtha	Prithvi	Kasi (Banaras)
8) Chandraprabhu	Mahasena	Lakshmana	Chandrapuri
9) Pushpadanta (Suvidhinath)	Sugriva	Rama (Supriya)	Kakandi
10) Shiatnath	Dridharatha	Sunanda	Bhadrikapuri
11) Shreyasnath	Vishnu	Vishnudri (Vishna)	Simhapuri
12) Vasupujya	Vasupujya	Vijaya (jaya)	Champapuri
13) Vimalnath	Kritvarman	Suramya (Syama)	Kampilya
14) Anantnath	Simhasena	Sarvavasa	Ayodhya
15) Dharmanath	Bhanu	Suvrata	Ratnapuri
16) Shantinath	Visvasena	Acira	Hastinapura
17) Kunthunath	Surya (Sura)	Sri-Devi	Hastinapura
18) Aranath	Sudarsana	Mitra (Devi)	Hastinapura
19) Malinath	Kumbha	Rakshita	Mithilapuri

20) Munisuvrat Swami	Sumitra	Padmavati	Kusagranagara (Raj-grih)
21) Naminath	Vijaya	Vapra (Vipra)	Mithilapuri (Mathura)
22) Neminath	Samudravijaya	Sivadevi	Sauripura (Dvaraka)
23) Parsvanath	Asvasena	Vama	Kasi (Banaras)
24) Mahavir Swami (Vardhaman)	Siddharatha	Priyakarni (Trishala)	Kundapura

### **LIST OF 24 TIRTHANKARS**

<b>NAME</b>	<b>NUMBER OF GANADHARAS DEATH</b>	<b>PLACE OF</b>	<b>EMBLEM</b>
1) Rushabhdev (Adinath)	84	Mount Kailasa	Bull
2) Ajitnath	90	Mount Parasnath	Elephant
3) Sambhavnath	105	Samet Sikhar	Horse
4) Abhinandan Swami	103	Samet Sikhar	Monkey
5) Sumatinath	116	Samet Sikhar	Curlew
6) Padmaprabhu	111	Samet Sikhar	Red Lotus
7) Suparshvanath	95	Samet Sikhar	Svastika
8) Chandraprabhu	93	Samet Sikhar	Crescent
9) Pushpadanta or (Suvidhinath)	88	Samet Sikhar	Dolphin
10) Shitalnath	81	Samet Sikhar	Wishing Tree
11) Shreyasnath	77	Samet Sikhar	Garuda
12) Vasupujya Swami	66	Champapuri	Buffalo
13) Vimalnath	55	Mount Parasnath	Boar
14) Anantanath	50	Mount Parasnath	Bear
15) Dharmanath	43	Mount Parasnath	Vajardanda
16) Shantinath	36	Mount Parasnath	Deer
17) Kunthunath	35	Mount Parasnath	He Goat
18) Aranath	30	Mount Parasnath	Fish
19) Malinath	28	Mount Parasnath	Water pot
20) Munisuvrat Swami	18	Mount Parasnath	Tortoise
21) Naminath	17	Mount Parasnath	Blue Lotus

22) Neminath	11	Mount Girnar	Conch
23) Parshvanath	10	Mount Parasnath	Serpent
24) Mahavir Swami	11	Pava Puri	Lion

### **In the Gabhara:**

Gabhara has three sets of murties. In the middle, it has the presence of Shvetāmbar pratimajis of Sri Mahavir Swami (our Mulnayak – 21”) and two side pratimajis of Shri Adeshwar Swami and Shri Vimalnath Swami (both of 17”). On the left side, we have Digambar pratimajis of Shri Adeshwar Swami (21”) with Shri Mahavir Swami and Shri Chandraprabhu Swami (both 17”) on its side. On the right-hand side, we have Sri Simandhar Swami pratimaji (19”).



### **In the Bhumti:**

In the bhumti, on three sides, we have inter-mix of Shvetāmbar and Digambar pratimajis of 24 Tirthankars and Shri Gautama Swami. Also, in two corners, we have pratimajis of Shri Shantinath and Sri Parshvnath.



7 Tirthankars

11 Tirthankars

6 Tirthankars and Sri Gautam Swami



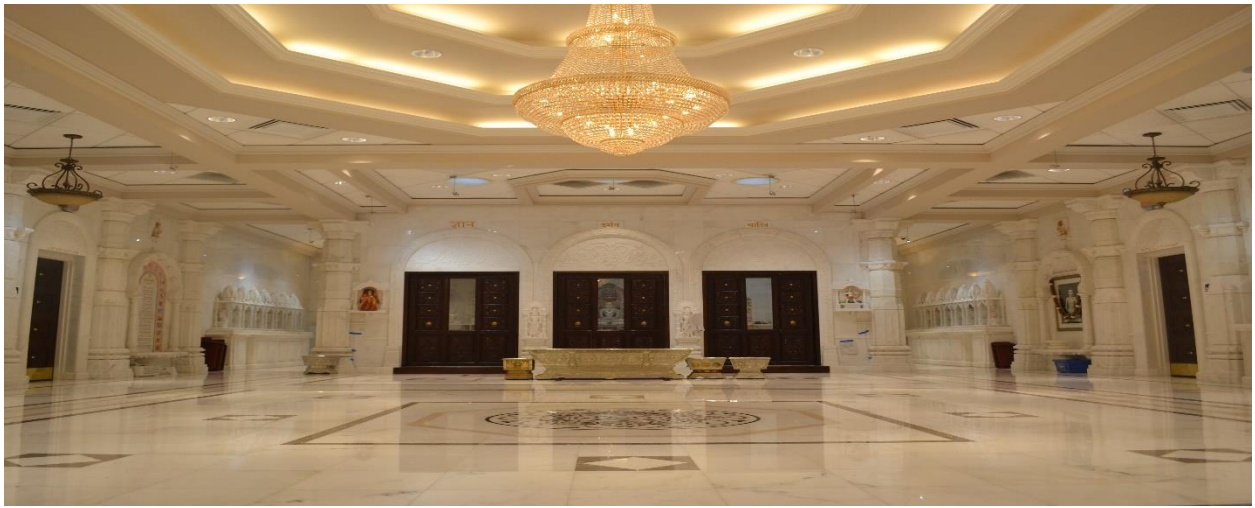


Shri Shantinath



Sri Parshvnath

**Looking in to Rangmandap from front door**



### Looking in to Rangmandap from Ghabhara towards main door



### SHRI SIMANDHAR SWAMI:



Simandhar Swami is currently one hundred seventy-five thousand years old and shall remain alive for one hundred twenty-five thousand years more. His body size is very large. His eating and drinking are different from ours. His speech is in the form of deshna\* (deshna - ego-less speech that liberates the listener). He is totally and completely free of ego. His speech is without ownership, His speech is without attachment and every living being understands it in his language. He always has compassion for all living beings and has a constant desire for the benefit of all living beings. He is instrumental for our salvation as He remains the Self in absolute knowledge kevalgnan. He establishes a tirtha place of pilgrimage every place he walks. His body's paramanus (parmanu - infinitesimal sub-atomic particles of matter) are completely pure. He has thirty-four such atishayas extraordinary spiritual energies evident to all. He is endowed with so much merit karma, that is not excelled by any other living being. His body is the last one before final liberation charam sharira and endowed with perfect beauty. Upon seeing Him, one is filled with feelings of unparalleled devotion. For those who have attained Self-realization, Keval Gnan (absolute knowledge) is attained by just His *darshan*. When the Lord's sight is cast upon you, the 'seal of liberation' gets stamped on you. He is enlightened without a guru swayambuddha and is born with three types of knowledge, (mati, shruti and avadhi) and after accepting diksha renouncing the world, He attained the fourth

knowledge called manahparyaya gnan which is knowledge of all the phases of the mind, and ultimately the state of kevalgnan absolute enlightenment. His remaining discharge karma are currently being exhausted like water flowing in the river; whereas He remains in the state of absolute knowledge. He has become the instrument for the final liberation of countless people. We heartily bow down million times to such a perfect, benevolent, living, Arihant Lord and make our life worthwhile with the constant desire to see Him in person.

Instrumental in the mission of liberation of millions by Shri Simandhar Swami, are sixty-four Ganadhars (key associates of the Lord, who are Self-realized beings leading multitude of seekers on the path of liberation), one million great kings with absolute knowledge, one billion male ascetics, one billion female ascetics, nine billion male householder devotees and nine billion female householder devotees; as well as the protecting deities of His reign that include Shri Chandrayan Yakshadev and Shri Panchanguli Yakshinidevi.

## શ્રી સીમંધર સ્વામીનું ગુવંતચરિત્ર

આપણા ભારત વર્ષની ઈશાન દિશામાં કરોડો કિલોમીટરના અંતરે જંબુદ્વીપના મહાવિદેહ ક્ષેત્રની શરૂઆત થાય છે. તેમાં ૩૨ વિજયો (ક્ષેત્રો) છે. આ વિજયોમાં આઠમી વિજય 'પુષ્પકલાવતી' છે. તેનું પાટનગર શ્રી પુંડરિકગિરી છે. આ નગરીમાં ગત ચોવીસીના સત્તરમા તીર્થંકર શ્રી કુન્થુનાથ ભગવાનનો શાસનકાળ તથા અઢારમા તીર્થંકર શ્રી અરહનાથજીના જન્મ પૂર્વના સમયમાં શ્રી સીમંધર સ્વામી ભગવાનનો જન્મ થયો હતો. તેમના પિતા શ્રી શ્રેયાંસ પુંડરિકગિરી નગરીના રાજા હતા. ભગવાનની માતાનું નામ સાત્યકી હતું.

યથાસમયે મહારાણી સાત્યકીએ અદ્વિતીય રૂપ-લાવણ્યવાળા, સર્વાંગ સુંદર, સુવર્ણ કાંતિવાળા તથા વૃષભના લાંછનવાળા પુત્રને જન્મ આપ્યો. (વીર સંવતની ગણના મુજબ ચૈત્ર વદી ૧૦ની મધ્યરાત્રિના) બાળ જિનેશ્વર કે જે મતિજ્ઞાન, શ્રુતજ્ઞાન તથા અવધિજ્ઞાન સાથે જ જન્મ્યા હતા. તેમનું દેહમાન પાંચસો ધનુષ જેટલું છે. રાજકુમારી શ્રી રૂકિમણી પ્રભુનાં અર્ધાંગના બનવા માટે પરમ સૌભાગ્યશાળી બન્યાં હતાં. ભરત ક્ષેત્રમાં વીસમા તીર્થંકર શ્રી મુનિસુવ્રત સ્વામી તથા એકવીસમા તીર્થંકર શ્રી નેમીનાથજીના પ્રાગટ્ય કાળની વચ્ચે, અયોધ્યામાં રાજા દશરથના શાસનકાળ દરમિયાન તથા રામચંદ્રજીના જન્મ પૂર્વે શ્રી સીમંધર સ્વામીએ મહાભિનિષ્ક્રમણના ઉદયયોગે ફાગણ સુદી ત્રીજના દિવસે દીક્ષા અંગીકાર કરી. દીક્ષા અંગીકાર કરતાં જ તેમને ચોથું મનઃપર્યવ જ્ઞાન લાઘ્યું. દોષકર્મોની નિર્જરા થતાં હજાર વર્ષના છન્નસ્થકાળ પછી બાકીનાં ચાર ઘાતી કર્મોનો ક્ષય કરીને ચૈત્ર સુદી તેરસના દિવસે ભગવાન કેવળજ્ઞાની તથા કેવળદર્શની બન્યા. એમના દર્શન માત્રથી જ જીવો મોક્ષમાર્ગી બનવા લાગ્યા.

શ્રી સીમંધર સ્વામી પ્રભુના કલ્યાણ યજ્ઞના નિમિત્તોમાં ચોર્યાસી ગણધરો, દસ લાખ કેવળજ્ઞાની મહારાજાઓ, સો કરોડ સાધુઓ, સો કરોડ સાધ્વીજીઓ, નવસો કરોડ શ્રાવકો ને નવસો કરોડ શ્રાવિકાઓ છે. તેઓશ્રીના શાસક રક્ષકોમાં યક્ષદેવ શ્રી ચાંદ્રાયણદેવ તથા યક્ષિણીદેવી શ્રી પાંચાંગુલિદેવી છે.

આવતી ચોવીસીના આઠમા તીર્થંકર શ્રી ઉદયસ્વામીના નિર્વાણ પછી તેમજ નવમા તીર્થંકર શ્રી પેદાળસ્વામીના જન્મ પૂર્વે શ્રી સીમંધર સ્વામી તથા અન્ય ઓગણીસ વિહારમાન તીર્થંકર ભગવંતો શ્રાવણ સુદી ૩ના અલૌકિક દિવસે ૮૪ લાખ પૂર્વનું આયુષ્ય પૂરું કરી નિર્વાણપદને પામશે.



## **SHRI GAUTAM SWAMI:**



Shri Gautam Swami was the first Ganadhar of Sri Mahavir Swami.

In 607 B.C., in the village of Gobargaon, a Brahmin couple called Vasubhuti and Prithvi Gautam had a son named Indrabhuti. He was tall and handsome. He had two younger brothers named Agnibhuti and Vayubhuti. All three were well versed in the Vedas and other rituals at an early age. They were very popular and great scholars in the state of Magadh. Each one of them had 500 disciples.

Once in the city of Apapa, a Brahmin named Somil was conducting a Yagna (sacrificial ceremony) at his home. There were over four thousand Brahmins present at the occasion, and there were eleven popular scholars among them.

Indrabhuti stood out as a bright star. Somil was a staunch supporter of the Brahmin philosophy and was very happy during the ceremony. The whole town was excited by this event in which they were going to sacrifice the sheep and the goats. Suddenly, Somil noticed many celestial beings coming down towards his sacrificial site. He thought that this would make his offering ceremony the most popular in the history. He told the people, "Look at the sky, even the angels are coming to bless us." The whole town was eagerly looking at the sky.

To their surprise, the celestial beings did not stop at their site, instead they went further down. Somil's ego melted away as he learned that the celestial beings paid homage to Lord Mahāvīr, who had come to nearby Mahasen Forest. Indrabhuti was outraged by this incident and his ego was bruised. He started thinking to himself, "Who is this Mahāvīr who does not even use affluent Sanskrit, but speaks the common public language of Ardha Magadhi." Everyone in the ceremony was overpowered by the mere presence of Lord Mahāvīr. Indrabhuti once again thought, "Mahāvīr opposes animal sacrifices, and if he succeeds then we Brahmins will lose our livelihood. I will debate with him." He left to challenge him.

Mahāvīr welcomed Indrabhuti by calling him by his name even though they had never met before. Indrabhuti was surprised, but then he said to himself, "Who does not know me? I am not



surprised he knew my name. I wonder if he knows what I am thinking." Omniscient Mahavira knew what was going through Indrabhuti's mind. Indrabhuti, even though a great scholar, had a doubt about the existence of Atma (soul) and was thinking to himself, "Can Mahāvīr tell that I doubt the existence of the soul?" The next moment Mahāvīr said, "Indrabhuti, Atma (soul - consciousness) is there and you should not question it." Indrabhuti was shocked and began to think very highly of Mahāvīr. Then, they had a philosophical discussion, and Indrabhuti changed his beliefs and he became Mahāvīr's first and chief disciple. Indrabhuti was fifty years old at the time, and from then on he was called Gautamswāmi, because he came from Gautam family.

Meanwhile in the town, Somil and other scholars were waiting to greet the expected winner of the debate, Indrabhuti. They were shocked to learn that Indrabhuti had become the disciple of Mahāvīr. The other ten Brahmin scholars, also went to debate with Mahavir, also became his disciples, in the same way as Indrabhuti. The people present at the Somil's place began to leave, and Somil canceled the ceremony and turned all the animals loose.

One time, Gautamswāmi was going back after the gochari (getting food or alms), and he noticed many people going in another direction. He asked them what was going on. They said, "We are going to see Anand shravak. He has been performing austerities and has attained a special knowledge (Avadhigyan)." Anand shravak was Mahāvīr's follower, so Gautamswāmi decided to go and visit him. When Anand saw Gautamswāmi coming to his house, he was very happy that his guru (spiritual teacher) was coming. However, even though he was very weak due to his austerities, he got up and welcomed Gautamswāmi. Gautamswāmi inquired about his condition. Anand replied, "With your blessings, I am fine." After some time, Anand told Gautamswāmi with respect, "Reverend teacher, I have attained Avadhigyan because of which I can see as high as fourteenth heaven and as low as the seventh hell." Gautamswāmi thought, "A shravak can attain Avadhigyan, but not to this extent." Aloud he told Anand, "You should do prayshchit (atonement) for your imagination." Anand was puzzled. He knew what he could see, but his teacher told him to atone for telling that. So, he politely asked Gautamswāmi, "Does one have to atone for telling the truth?" Gautamswāmi replied, "No," and then left the place thinking, "I will reconfirm this with Lord Mahāvīr."

Gautamswāmi returned to Lord Mahāvīr, who was sitting with his other disciples, and asked about Anand. Mahāvīr said, "Gautam, Anand was telling the truth. How could a person like you with so much knowledge makes such a mistake? You should atone for your mistake." Mahāvīr believed in the truth, and he would never cover up the mistake of his disciple just to make their group look good. Gautamswāmi put his alms aside, and immediately went to Anand's house to ask for forgiveness for his doubt. Anand was proud of his humble teacher, who did not mind admitting his own fault to his followers.

On another occasion, Gautamswāmi went to town for the alms. He was returning with the kheer (a sweet made from rice and milk) in a patra (bowl) when he saw fifteen hundred hermits. Gautamswāmi felt that they were hungry and offered them the kheer. They began to wonder how Gautamswāmi would feed all of them. Gautamswāmi requested all of the hermits to sit down, and then he served everyone with the kheer with the help of Aksheenmahanasi (nondiminishing)

Labdhi (special power). While serving the kheer, he kept his thumb in the kheer. To everyone's surprise they were all well served from the small patra (bowl). The hermits were all so impressed by Gautamswämi, that all fifteen hundred decided to take diksha (renunciation) from Lord Mahavir.

Many sadhus, including those hermits, attained Kevaljnan, but Gautamswämi was still unable to achieve it. He was worried that he would never attain Kevaljnan. One day, Gautamswämi asked Lord Mahävir, "There were eleven of us (main disciples - Ganadhars) who accepted diksha and most of them have attained Kevaljnan. Why am I so unlucky that I am not able to attain Kevaljnan?" Lord Mahävir replied, "Gautam, you have too much affection for me. In order to attain Kevaljnan you must overcome the attachment. So, until you give up your attachment towards me, it would not be possible for you to attain Kevaljnan."

On the day when Mahavir was to attain nirvana (liberation), Mahavira sent Gautamswämi out to preach to a man named Devsharma. On his way back, Gautamswämi learned that Lord Mahävir had attained nirvana and reached the moksha (salvation). Gautamswämi went into a state of shock and sorrow, lamenting, "Lord Mahävir knew this was going to happen. Why did he send me away?" Gautamswämi could not stop his tears and started weeping. Within a few minutes, he came back to his senses and began thinking, "Maybe this was destined to happen this way. No one can live forever; no relationship is permanent. Why was I so attached to Mahävir?" He contemplated that he was wrong and gave up attachment for Mahavir. During this deep thinking, he burned his Ghati Karmas and attained Kevaljnan at the age of eighty.

Gautamswämi taught and spread Jain principles for next twelve years. He attained Moksha, at the age of ninety-two in 515 B. C.

ગૌતમસ્વામી:

મિગવાન મદાવીરના પદશિવ્ય અને પ્રથમ ગણધર. મૂળ પૂર્વજનું નામ  
વૈન્દ્રવ્યુતિ હતું. ગૌતમ ગોત્રીય દેવાથી ગૌતમ કહેવાયા. મૂળ બ્રાહ્મણ કુળ પ્રમાણે  
યજ્ઞોના પ્રણેતા હતા, ૬૦૦ શિષ્યોના ગુરુ હતા. પરંતુ મિગવાન મદાવીર પાસેથી  
'બુદ્ધ છે કે નહીં' એ શંકાનું સમાધાન લેવા વાક્યનોજ પ્રમાણ આપીને જીવ્યું,  
અને ખોદે પામીને મદાવીર પ્રભુનું શિવ્યત્વ સ્વીકાર્યું. વૈન્દ્રવ્યુતિ પ્રભુ મદાવીરના પ્રથમ  
શિવ્ય અને પ્રથમ ગણધર પદે સ્થાપિત થયા. સાધના કરીને અનંત લગ્નિષ્ટના સ્વામી  
જન્યા. પ્રભુ પાસે પ્રવચ્ચા લીધી વ્યારથી છઠ્ઠા પારણે છઠ્ઠ કસ્મની તપસ્યાર્થ  
કરતા. અત્યંત સમાધાન, અત્યંત વિનયવાન, મદાવીર પ્રભુ પ્રત્યે ગાઢ પ્રશસ્ત  
રાગવાળા હતા. દુર્ગરો શિષ્યોને મોક્ષમાર્ગે લઈ ગયા. મનિજ્ઞાન, સુતજ્ઞાન, અવધિજ્ઞાન  
અને મન:પર્યવેક્ષાન એમ ચાર જ્ઞાન ધરાવતા હતા. મદાવીરસ્વામી પુરના રાગના લીધે  
કેવલજ્ઞાન પ્રાપ્ત કરી શકતા ન હતા. એટલે વીર પ્રભુએ પોતાના નિર્વાણનો સમય  
નજીક આવતા ગૌતમસ્વામીને દેવશર્માને પ્રતિજોધ કરવા પોતાથી દૂર મોકલ્યા. પ્રતિજોધ  
કરીને પાછા આવતા વીર પ્રભુના મદાનિર્વાણના સમાચાર સાંભળી પ્રથમ નો ગૌતમ  
સ્વામી અત્યંત શોકમાં ડૂબી ગયા. પરંતુ પછી ચિંતન કરતા એતર્મુખ થયા.  
આંતરદૃષ્ટિ ખૂલતા રાગદશાનું વાદળ લીંચાઈ ગયું, આત્મા પૂર્ણપણે નિર્મળ જન્યો અને  
એસી વર્ષની ઉંમરે આસો વદિ સમાવસ્યાના રાત્રિના પાંદલા પદોરે (એટલે કે જસતા  
વર્ષની આગલી રાત્રિએ) લોકલોકને ઉદ્યોત કરનાર કેવલજ્ઞાનના સ્વામી જન્યા. પછી  
સમય વતા ૧૮ વર્ષની ઉંમરે ગુરુ ગૌતમસ્વામી બૈભારગિરિ પધાર્યા. એક મહિનાનું  
અનશન કરીને નિર્વાણ પામ્યા. સિદ્ધ, બુદ્ધ અને મુક્ત થયા.

**Dev, Devi (YAKSHAS and YAKSHINIS), 16 Vidhya Devies, 9 Grahs, Ksetra-pāl,**

**10 Dikpals, 4 Pats and 4 Mangal (Sasvat) Murties Description:**

**This is the first temple in North America, where we have installed the 16 Vidya Devies, 10 Dikpals and 9 Grahas, Ksetra-pāl in the temple.**

In the Rangmandap, on the left side of main door, we have Satrunjay Pat, gokhalas of Shri Ambika Devi, Shri Chakeshwari Devi, Shri Nakoda Bhairavji, Samet Shikar Pat and Navkar Mantra Shila.

On the right side of the main door, we have Girnar pat, gokhalas of Shri Laxmi Devi, Sri Saraswati Devi, Shri Manibhadra Vir, Pavapauri Pat and Shrimad Rajchandraji's marble foot prints and a photo.

Outside Gabhara, on left side there is a murti of Sri Padmavati Devi and on left side there is a murti of Shri Ghantakaran Vir.

On the top of the front door, inside Rangmandap, there are idols of 7 Grahs and Khetrapal.

Before I go in to detail of what is in the temple, the following is the brief description of Yakshas and Yakshinis as per Jain literature.

In addition to Tirthankar murties, there are idols of devs and devies or Yakshas and Yakshinis (deities), in JSOCF temple. These deities are neither eternal nor divine, and they themselves are the worshippers of the Tirthankars and, true devotees.

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In addition, these devs and devies are full of passions and are wandering through the cycle of birth and death just like us. Yakshas are males and Yakshinis are females. They are also called Shāsandevtās (male ones) and Shāsandevīs (female ones). They are guardian angel deities. They are heavenly beings of the Vyantar group who have supernatural powers including the ability to change their forms and sizes. These Yakshas and Yakshinis were either appointed by Indra (king of heavenly gods) or were themselves associated with Tirthankars in their previous lives. Even though, Tirthankars do not require or ask for any protection, these Yakshas and Yakshinis due to their devotion for Tirthankars took upon themselves to protect them and Jain religion whenever it becomes necessary.

The earlier scriptures like the Sthānāṅga-sūtra, Uttarādhyāyan-sūtra, Bhagawati-sūtra, Tattvārtha-sūtra, Antagadadasāo-sūtra, and Pauma-chariya have frequent references to Yakshas and Yakshinis. Many Jains pay their respect to these Yakshas and Yakshinis because they provided protection to the Tirthankars and to the existence of Jain religion. These are the reasons they are found around the murties of Tirthankars. Yaksha is usually found on the right side of the Jin idol while Yakshini is on the left side. In Jain temples, they are never situated at a higher location in relation to images of the Jinās. These are benevolent Yakshas and Yakshinis. There are also malicious Yakshas and Yakshinis who caused sufferings to Tirthankars and troubles to Jains and existence of Jain religion. For example, Yaksha Sulpāni troubled Lord Mahāvīr in his mediation and inflicted many sufferings. There are similar stories in, which malicious Yakshas troubled others as well. Jains do not pay respects or worship Yakshas and Yakshinis for the material gains, favor and freedom from danger, illness and disease. We pay our respect to them because of their service to Tirthankars

and Jain religion. Asking for materialistic gains from them will be quite opposite to the teachings of the Jinas.

All the deities that make up the various groups of the Jain pantheon are supposed to live in one of the three worlds of the Jain universe, namely the:

- adho lok: where, very near to madhya lok, on the top part of the adho lok, many Yakshas and Yakshinis and Dev, Devies stay, except sasvat dev, devies
- madhya lok: where, on the top part of the madhya lok, Jyotish devs like 9 Grahs are located. Also, in this lok vidya devies and some Saswat devs stay.
- ūrdhva lok: Saswat devies stay in the lower part of the ūrdhva lok. Since Padmavati Devi is Indrani of Shri Dharmendra Indra, she stays in this lok.

Some of the dev, devies and vidya devies (\*) are also Yakṣas and Yakshinis of tirthankars, they are described in the following sections.

**The twenty-four tirthankaras and the connected female Deities are as follows:**

<b><u>Tirthankar</u></b>	<b><u>Devies, Yakshinis</u></b>
1. Rushabhnaath	Sruta Devi
2. Ajitnaath	Manasi Devi *
3. Sambhavanaath	Vajrasrunkhala *
4. Abhinand Swami	Rohini *
5. Sumatinath	Kali *
6. Padmaprabhu Swami	Gandhari *
7. Suparsvanaath	Mahamanasi *
8. Candraprabhuswami	Vajrakshi *
9. Suvidhinath	Jvalanayudha
10. Sitalnaath	Manavi *
11. Sreyanshnaath	Mahakali *

12. Vasupujya Swami	Sri Santi
13. Vimalnath	Rohini *
14. Anantnath	Acyuta Devi *
15. Dharmanāth	Prajapati *
16. Shantinath	Brahmasanti (Yaksha)
17. Kunthunath	Purushadatta Devi *
18. Aranath	Chakradhara Devi
19. Mallinath	Kapardi (Yaksha)
20. Munisuvrat Swami	Gauri *
21. Naminath	Kali *
22. Neminath	Amba
23. Parsvanath	Yata devi
24. Mahavir Swami	Ambica

### **SASWAT DEV DEVIES**



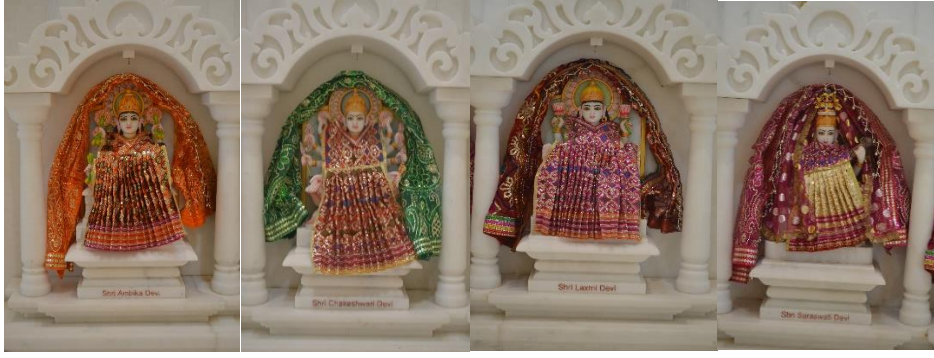
Ghantakaran Vir

Manibhadra Vir

Nakoda Bhairav

Padmavati Devi





Ambika Devi

Chakreshwari Devi

Laxmi Devi

Saraswati Devi

### **Shri Ghantākarn Vir:**



Sri Ghantakaran Vir is worshipped for protection and for driving away evil influence created by the malicious Yakshas and Yakshinis. His arrow indicates penetration of evil forces. The bow gives forceful momentum to the arrow. His symbol is the bell that resounds to create auspicious sounds in the atmosphere. Sometimes people who are not aware of the facts call him Ghantakaran Mahāvīr by mistake. That creates confusion between Lord Mahāvīr and Ghantakaran Vir. He is not connected to Lord Mahāvīr in any way.

Ächärya Buddhi-sager-sūri (1874–1925) established the group, with its main center at Mahudi, near Vijapur in Gujarat, and made it a largely public phenomenon. Thousands of devotees visit this place, which has become extremely popular, especially on the day before Diwali. They offer a special sweet dish known as sukhaḍī to Ghantakaran, both to thank him and to ensure that any possible malevolent influences from the previous year are negated. His group implies making offerings to fire, a normal procedure in Hindu worship.

## દોટાકર્ણ મદાવીરદેવ :

વિનશાસનના રક્ષક વીર એવા શ્રી દોટાકર્ણ વીર તે જાવન વીર પૈકીના એક વીર છે. દોટાકર્ણ વીર એકા ગુણસ્થાનકવાળા અર્થાત્ સમ્યગ્ધર્મિ દેવ છે. શ્રી દોટાકર્ણ વીરની સ્થાપના યોગનિઠ આચાર્યશ્રી જુહિસાગરસૂરિજીએ મહુડીમાં કરી હતી. મહુડીના દેરાસરના ભોવરામાં આસો વદિ નેરસની વહેલી સવારથી યોગનિઠ આચાર્યશ્રીએ સતત ત્રણ દિવસ સુધી એકેય અંગ દલાવ્યા વિના સાર્ધના કરી. અંતે વેદિકામાંથી દાઘમાં ધિનુષ અને જાણ સાથે એક પ્રચંડ પુરુષ પ્રગટ થયા. કાનમાં રાખડતા કુંડલ, માંચે સપકતો મુગટ અને દાઘમાં અન્વેય વીરતા દિશવતા ધિનુષજાણ, કેડે કરદો સાથે આ વીર પુરુષ પ્રગટ થયા. ત્યારેનું ચિત્ર એમણે દીવાલ પર ચોંટકી દોરી અને શિલ્પીઓને જોલાવી શે પ્રમાણે મૂર્તિ સાકાર કરાવી. આ મૂર્તિ મહુડી મધુપૂરી (મહુડી) ગામમાં પ્રતિષ્ઠિત કરી. એના દાઘમાં સંકલ્પનું તીર અને સિદ્ધિનું જાણ છે, મૂઠો મૃત્યુંજય સૂચવે છે, આંખમાં અમય છે, આ મૂર્તિની વર્ષમાં એક જ વાર કાળીચૌદશની રાત્રે દોમ-દલન સાથે કેસર પૂજ કરવામાં આવે છે અને દોમ વનતે આચાર્ય શ્રી જુહિસાગર-સૂરિજીએ રચેલા મંત્રો જોભાય છે. આ સમ્મતિ દેવને નિવેદનમાં એક માત્ર સુખકી સદાવવામાં આવે છે અને તે મંદિરની બહાર લઈ જવાતી નથી. નાતજાતના ભેદ વગર સદુને વહેંચવામાં આવે છે. ભૂત, પ્રેત અને પીરના વેદમાં રૂંજેલી પ્રજાના સમ્મને ધર્મ, આસ્થા અને આચારના ત્રિવેળીથી રક્ષણ મળ્યું અને આજે દેશ અને વિદેશના અનેક દેરાસરોમાં દોટાકર્ણ વીરની મૂર્તિ મૂકવામાં આવે છે.

## **Shri Māṇibhadra Vīr:**



Shri Manibhadra Vīr is originally a Yaksha, worshipped by Indian masses since very olden times. His introduction to Jain worship is only a later adaptation.

Sitting on an elephant that is often shown with three trunks, this boar-headed being with four or more hands has become a familiar sight on side doors or niches in Śvetāmbar temples.

Legendary accounts of Māṇibhadra Vīr stress his fighting character and role in defending both image worship and the Tapā-gaccha monastic lineage. For example, he is described as the reincarnation of a 16th-century lay man who defended image-worshipping practice against the followers of Loṅkā Śāh. In his subsequent birth he was a hero who defeated a bhairav who had been invoked by opponents of the Tapā-gaccha.

### માણીભદ્ર વીર :

જૈન શાસ્ત્રનાં ચોસઠ ઈન્દ્રો માન્યા છે. બાર વૈભવિક દેવલોકના, દસ મિલનપતિ દેવોના, સોળ વ્યંતર અને સોળ વાણવ્યંતર દેવોના ઈન્દ્રો અને એક સૂર્ય અને એક ચંદ્ર (ઈન્દ્ર) એમ કુલ ચોસઠ ઈન્દ્રો છે. આ ચોસઠ ઈન્દ્રો જ્યારે જ્યારે નીચેકર પરમાત્માઓના પાંચ કલ્યાણકો થાય છે ત્યારે ભીક્ષુ કરવા આવે છે. તેઓ સમ્યગ્દર્શિ અને એકાવતારી હોય છે. માણીભદ્ર ઈન્દ્ર આ ચોસઠ ઈન્દ્રોમાંથી વ્યંતરદેવોના એક ઈન્દ્ર છે. વ્યંતરદેવ મધ્યલોકમાં અનેક ગુફા, નદી, પર્વત, ગિરિકંદરામાં ભ્રમણ કરે છે અને નિવાસ કરે છે, કેટલાય ક્ષેત્રોમાં ક્ષેત્રદેવતા નરીક રક્ષણ કરતા રહે છે તેથી તેઓ ક્ષેત્રપાલ પણ કહેવાય છે. આ વ્યંતરોના સોળ ઈન્દ્રોમાં શ્રી માણીભદ્ર એક ઈન્દ્ર છે. ચોસઠ ગેગણી અને બાવન વીરોના અધિપતિ છે, અને વીસ દ્વાર સામાનિક દેવતાઓ છે. તેઓ આગલાભિક્ષમાં માણેકશાહ નામે બાર પ્રતિધારી પ્રાપ્ત હતા. અભિશાપપૂર્વક નવકારમેત્રના સ્મરણ સાથે શત્રુજયની યાત્રાએ જતા હતા ત્યારે કાકુઓએ લુંટ્યા હિંસાથી એમની દુઃખા કરી. નવકારમેત્ર અને શત્રુજયના સ્મરણમાં શુભદિવાનથી મૃત્યુ પામી દેવગતિ પામ્યા અને એક ભવ પછી દેવગતિથી પાછા મનુષ્યપાતિમા આવી શુદ્ધ શક્તિ પાળી મોક્ષે ગયો.

### Shri Nakoda Bhairav:



This is the statue of Bhairav. This statue is usually found near the entrance of any temple, except in JSOCF temple. People from far and near visit the shrine and make offerings to the statue upon fulfillment of their material desires. It is a positive force around the temple.



Nakoda Bhairav is a protective male statue worshipped in Nakoda, a Śvetāmbar Jain pilgrimage tirth in western Rajasthan. He is very popular in the Śvetāmbar community, but also well known among Jains in general. Nakoda Bhairav is famous for his miraculous powers, granting boons and possessing his devotees.

The present statue of Nakoda Bhairav was created and ceremoniously installed in the temple dedicated to Shri Parsvanath in 1934. Nakoda Bhairav is situated next to the temple's main image, Nakoda Parsvanath. The statue of the 23rd tirthankar, Nakoda Parsvanath, is reported to have been discovered underground in 1455 with the help of Nakoda Bhairav.

According to the site's own history, Jains have resided in Nakoda since the second century following the nirvana of the 24th tirthankar, Mahavir Swami, which is 527 BCE in traditional Śvetāmbar dating. From this time onwards, various Jain activities are reported, such as temple constructions and visits from famous monks, including the influential philosopher Haribhadra. There are stories of Jain statues that were hidden underground to protect them from attacks by intolerant rulers and chieftains during the first half of the second millennium. Many such statues were forgotten and some are still dug out today. The statue of Parsvanath in Nakoda – Parsvanath was rediscovered in this way in 1455.

According to the story, a Jain lay man had a dream in which Nakoda Bhairav told him of the long-forgotten statue of Parsvanath the 23rd tirthankar, and where it was hidden. The statue was then discovered and installed in the Nakoda temple by the Kharatara-gaccha monk Kīrtiratna-sūri. As Kīrtiratna-sūri was carrying the rediscovered statue of Parsvanath, people spontaneously formed a procession behind him. They saw Nakoda Bhairav in the form of a boy dancing and walking with them, eventually causing them to stop in Nakoda. Kīrtiratna-sūri decided to keep the Parsvanath statue there and installed the aniconic image – piṇḍākar – of Nakoda Bhairav by the temple entrance. Similar stories are found in other pilgrimage sites.

The site was later abandoned until the Tapā-gaccha nun Sundarśrī came to the Nakoda temple at the beginning of the 20th century and decided to spend the rest of her life working on its restoration. She raised funds and interest in the site, actively propagating the cult of Nakoda Bhairav, which gave rise to her nickname of the 'Savior of Nakoda Tirth' – tīrthoddhārikā. The official trust overseeing the site was established in 1924.

શાસનેદ્વિષોઃ સતિ પ્રચલિત દેવીઓમાં શાસનેદ્વિષો પ્રથમ ક્રમે આવે છે. દરેક તીર્થંકરના શાસનની સ્થાપના બળતે અધિવડાવક દેવદેવીઓની સ્થાપના થાય છે, જેમાં શાસન ઉપર આવતા વિદ્વાનો દ્વારા કરે છે અને શાસનની સેવા કરે છે.

## **Shri Padmavati Devi:**



She is the dedicated yakshni of Lord Parshvanath, the 23<sup>rd</sup> tirthankar. Her color is golden and her vehicle is a snake with a cock's head. She has four arms. Her two right hands hold a lotus and a rosary and two left hands hold a fruit and a rein. She is the Indrani of Dharnendra Indra, who is also a Yaksha of Shri Parsvanath.

The yakshni of the 23rd tirthankar, Parsvanath is Padmavati Devi. As a śāsan-devi – ‘deity of the teaching’ – she is believed to help protect and spread the message of her tirthankar. Padmāvātī is one of the most important Jain goddesses among both Digambars and Śvetāmbar and is worshipped all over India. She is the focus of individual worship partly because of her associations with wealth.

As a goddess, Padmāvātī is a soul subject to the cycle of birth and can intervene in human affairs, unlike tirthankars, who are liberated, perfect souls, completely detached from everyday human experience. Lay Jains worship gods partly to request help with worldly matters, ranging from issues of health and fertility, and passing examinations to business success. By the tenth century several of the śāsan-devatas had developed into independent gods at the center of their own group. This may be because of their connections with the major tirthankars, links with a prominent pilgrimage center or various stories of their powers.

Padmāvātī is assigned different attributes and divine vehicles by the two main sects of Jainism. However, among both she is frequently linked to the snake, the emblem of Shri Parshvnath. Padmāvātī is particularly significant among Jains in Karnataka, especially the Digambar centers of Hombuja or Humcha and Shravana Belgoda.



પડમાવતી દેવી:

૨૩ માં તીર્થંકર પાર્શ્વનાથ પ્રભુના પરમ સેવક શ્રી દારણેન્દ્રના પડમાવતી દેવી પત્ની છે. પાર્શ્વકુમાર દુષ્ટ ગૃહસ્થાવસ્થામાં હતા વ્યારે એમણે ક્રમઠ યોગી દ્વારા પંચાગ્નિત્વપ માટે શસ્ત્રિકુંડમાં નાખાયેલ કાવટમાંથી એક નાગને પોતાના સેવકો દ્વારા બહાર કઢાવ્યો. નાગને મરણાસન્ન જોઈને શ્રી પાર્શ્વકુમારે નવકાર મંત્ર સંભળાવ્યો. પ્રભુના મુળે નવકાર મંત્ર સાંભળતા સાંભળતા નાગ મૃત્યુ પામી દારણેન્દ્ર નામે ઈન્દ્ર થયો. દેવી પડમાવતી પાર્શ્વનાથ પ્રભુની શાસનેદેવી છે. સુવર્ણવર્ણવાળી છે.. આ દેવીનું વાદન કુક્કુટ જાતિનો સર્પ છે. તેમના મસ્તક પર ત્રણ/પાંચ ફેણોનો મુકુટ દર્શાવાય છે. પડમાવતી દેવીની મૂર્તિ ભારતના અનેક પ્રાચીન જૈન મંદિરોમાં બિરાજમાન જોવા મળે છે. પડમાવતી દેવી પરમકૃપાળુ, દયાળુ, મિતવત્સલ, સત્વેત સરલ અને મનોકામના પૂર્ણ કરવાવાળી શમયે દેવી છે. બ્રહ્માણુ મિત્રોની આધિ, વ્યાધિ અને ઉપાધિથી રક્ષણ કરનારી છે. જૈન સાહિત્યમાં ભિગવાન મદ્યવીરના નિર્વાણ બાદ ૧૦૦ વર્ષે શ્રી ભદ્રજાદુસ્વામીએ રચેલ ઉવસગ્ગદરં સ્તોત્ર (ઉપસર્ગદરં સ્તોત્ર) થકી ખ્યાલ આવે છે કે દેવી પડમાવતી અને દારણેન્દ્રના મુદ્દઈ શ્રી ભદ્રજાદુસ્વામીએ એક વ્યંતરદેવ દ્વારા શ્રી સેધ ઉપર ચર્ચ રેલુ થોડ ઉપદ્રવનું નિવારણ કર્યું હતું.

આ દેવીની આરાધના માટે અનેક જાતના કલ્પો, સ્તોત્રો અને સ્તુતિઓની રચના કરાયેલી છે. કળીટકમાં હુંજવ તીર્થ પડમાવતી દેવીનું મુખ્ય સ્થાન ગણાય છે.

## Shri Sarasvati Devi:

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Shri Sarasvati Devi, the goddess of knowledge, is considered to be the source of all learning. Her divine energy is the source of spiritual light, eradicator of all ignorance and promoter of all knowledge. She is respected and adored by all faiths, worldly people and saints. She has four arms, one hand holding a book, one holding a rosary and two hands holding a musical instrument vina. Her seat is a lotus and the peacock are her vehicle representing equanimity in prosperity. In some books it is mentioned that the swan is her vehicle.

Jains call the goddess of speech and knowledge Sarasvati, which is also her name among Hindus. She is also known as:

- Śrut-devata – ‘the divinity of learning’
- Śrut-devī – ‘goddess of knowledge’
- Vāgeīśvarī – ‘the goddess of speech’
- Śārdā.

Sarasvati Devi lives in the lower levels of the upper world of the Jain universe, where gods and goddesses live. She is very popular and is honoured by writers in particular. In addition, worship of Sarasvati is one of the key parts of the annual festivals of knowledge.

Sarasvati’s antiquity in the Jain tradition is supported by references in early texts, including some of the Śvetāmbar canonical scriptures.

The main identifying characteristics of Sarasvati Devi are:

- her divine vehicle – swan or peacock, the latter mainly in Digambar sources
- attributes of a manuscript or book, and a lotus
- the presence of a lute – vina.

સરસ્વતી દેવી:

સંગીત, વિદ્યા અને ખુદ્દિની અધિષ્ઠાત્રી સરસ્વતી દેવી  
(મારતીય દેવીઓમાં સૌથી લોકપ્રિય છે. મારતીય દેવીઓમાં કેવળ લક્ષ્મી -  
દેવી અને સરસ્વતી દેવી મારતના પ્રાધ્ન્ય, જોશ અને જૈન શાત્રેય  
પ્રમુખ ધર્મમાં સમાનરૂપથી લોકપ્રિય છે. જૈન ગ્રંથોમાં સરસ્વતી દેવીનો  
ઉલ્લેખ મેઘા અને વિદ્યાની દેવી ના રૂપમાં કરેલો છે, જે અજ્ઞાનરૂપી  
અંધકારનો નાશ કરવાવાળી છે. સંગીત, જ્ઞાન અને ખુદ્દિની દેવી દોવાઈ  
એ સંબંધીત સર્વ પ્રતીક જેમ કે (સ્વેતરંગ, વીણ, પુસ્તક, પડમ, દંડવદ્ધન) ને  
સાથે અને સની સાથે બેસાવેલા છે. જૈન ગ્રંથોમાં સરસ્વતી દેવી ખીજ નામોથી  
- સુતસ્વતા, શારદા, (માધા, વાડ, વાડદેવતા, વાળીવ્વરી, વાળી અને વ્રાહ્મી  
શા નામોથી પણ જાણખાય છે. 'સંગવિજ્ઞ', 'પડમચારિય' અને 'મિગવતીસૂત'  
જેવા પ્રાચીન ગ્રંથોમાં સરસ્વતીનો ઉલ્લેખ મેઘા અને ખુદ્દિની દેવીના રૂપમાં  
છે. અને (મારતમાં અનેક સ્થળે કુષાણકાલથી સરસ્વતીની મૂર્તિઓ  
નિર્માણ થયું છે. મૂર્તિઓમાં સરસ્વતીદેવીને ત્રણ પ્રકારથી અભિવ્યક્ત  
કરાર્થ છે - ક્ષિપ્રુજ, ચતુર્મુજ અને બહુમુજ. અને એમનું વાદન  
દંડ અથવા મચ્છર ખતાવાયું છે. સૌથી પ્રાચીનતમ મૂર્તિ કુષાણકાલ  
(132 વ.મ.)ની છે જે મથુરાના કંકાલીટીલાથી પ્રાપ્ત થઈ છે.

## Srī Laxmī Devi:

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Goddess Laxmi (Lakṣmī) Devi represents wealth. The people worship her as the goddess of wealth, power, money etc. In her upper two hands, she holds a lotus with an elephant, in the lower right hand a rosary and in the lower left hand a pot.

Sri Laxmi Devi, who resides in the lake at the top of Mount Himavant, is also the Jain goddess of wealth and prosperity. She is also known as Lakṣmī. She has the same names among Hindus. In the Jain universe she lives in the lower levels of the upper world, the home of gods and goddesses.

She is specially worshipped by Jains, among whom business is one of the main occupations, on the day known as Dhan-teras – before the festival of Diwali. This is done through a puja that ‘involves sprinkling auspicious red powder and pañchāmṛut or ‘five nectars’ of milk, curd, clarified butter, honey, and sugar onto silver coins’.



શ્રી લક્ષ્મી દેવી : ધન (સંપત્તિ) ની દેવીના રૂપમાં શ્રી દેવીનું વર્ણન દિગંબર સંપ્રદાયમાં કરેલું છે. આ દેવી ચાર મુજાવાળી છે, હાથમાં કમલ અને પુષ્પ છે. આ દેવી ગૌરવર્ણી છે. જ્વેતાચ્છર સંપ્રદાયમાં આ દેવી લક્ષ્મી દેવી ના નામેથી પ્રસિદ્ધ છે. જેન પ્રમણો અપરિગ્રાહી દેવાથી લક્ષ્મીદેવી ની આરાધના ખસવત્તર ન થઈ તો પણ ધનતેરસ્ક્ષ્મા દિવસે જેન ગૃહસ્થોને ત્યાં લક્ષ્મીની પૂજા કર્યાના પંચમી પર્વે મળે છે. વળી તીર્થંકરની માતાને જે શૌદ સ્વપ્ન આવે છે તેમાંથી એક સ્વપ્ન લક્ષ્મીદેવીનું હોય છે.

### **Sri Ambika Devi**



She is the dedicated deity of Lord Nemināth, the 22<sup>nd</sup> tirthankar. She is also known as Amba and Amra Kushmāndini. Her color is golden and the lion is her vehicle. She has four arms. In her one right hand she carries a mango and in the other a branch of a mango tree. In one left hand she carries a rein and in the other she has her two sons.

અંજિકા દેવી :

વર્તમાન યોગીશીના જાવીસમા તીર્થંકર શ્રી નેમનાથ પ્રાપ્તના અધિષ્ઠાત્રીકા દેવી અંજિકા છે. અંજિકા દેવીનું મધ્યમ્ય ચ્વોત્મજર અને દિગંબર પરંપરામાં નેમવ વૈનતરોમાં પણ વેળા મળે છે. અંજિકા દેવી ચાર ભુજ સ્વરૂપે વધારે જોવા મળે છે. એમના જમણા હાથમાં શાંખાની લૂંખ અને પાશને દારણ કરે છે. તો ડાબા હાથમાં પુષ્પ અને અંકુશને દારણ કરે છે. અંજિકા તપેલા સોના જેવા એમના વર્ણ છે. મરતક મુગટ, ડાબામાં કુંડળ, કંઠે મોતીનો દાર, હાથમાં કંકણ, ભુજામાં જાંબુળો અને પગમાં જાંઝર દારણ કરે છે. શાસ્ત્રદેવી અંજિકા સતત જગરૂક રહી ભક્તોના સંકટ અને સંતાપ દૂર કરે છે. રૈવતગિરી અર્થાત ગિરનાર જ્યાં નેમનાથ પ્રાપ્ત મૂર્તિનાથ છે ત્યાં અંજિકા દેવીની દૂક છે.

### Sri Chakswari Devi



She is the dedicated attendant deity of lord Adinath (Rushabhdev). She is also known as Apratichakra. The color of this goddess is golden. Her vehicle is an eagle. She has eight arms. In her four right hands she holds the blessing Mudra (posture), arrow, rope and

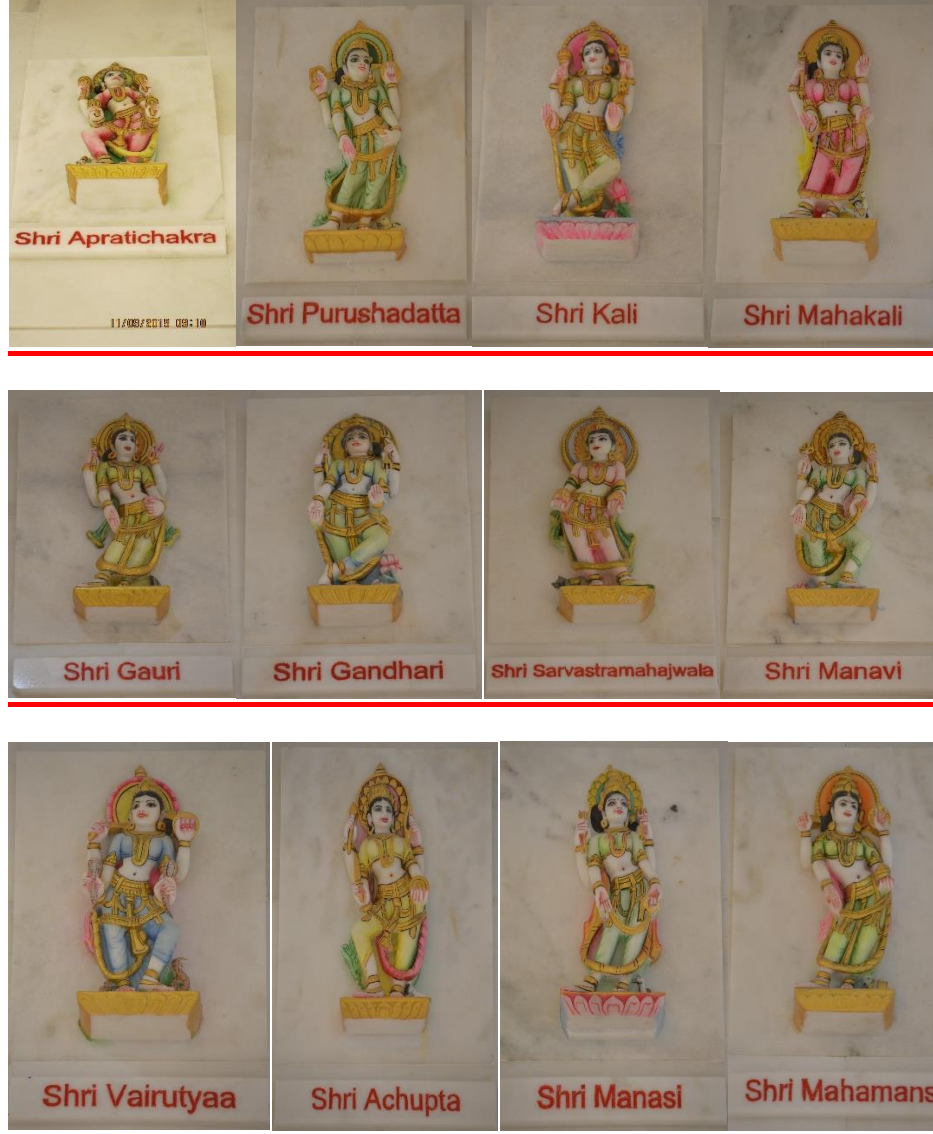


wheel. In her four left hands she holds the rein, the bow, the protective weapon of Indra, and the wheel.

ચક્રેશ્વરી દેવી વર્તમાન ચોવીસીના પ્રથમ તીર્થંકર ત્ર્યુબભેવના અધિષ્ઠાત્રીકા અથાત્  
શાસનેદવી છે, એમનું માદ્રાત્મ્ય બદ્ધ એનોનું અને આગવું છે. ચક્રેશ્વરી દેવીના વિવિધ  
સ્વરૂપોની પૂજા- સર્ચવા આવ છે. એમનું મૂળ સ્થાનક સ્ત્રી શબ્દન્ય તીર્થ છે જ્યાં મૂળનાયક તરીકે  
સ્ત્રી આદીશ્વરપ્રભુ નિરાજમાન છે. ચક્રેશ્વરી દેવી સ્ત્રી ત્ર્યુબભેવ પ્રભુના અધિષ્ઠાત્રીકા દેવતાથી જ્યાં  
જ્યાં જ આદીશ્વર પ્રભુ મૂળનાયક તરીકે નિરાજમાન હોય ત્યાં પ્રાયઃ ચક્રેશ્વરી દેવીની સ્થાપના  
કરાય છે. રૂપેતામ્બર પરંપરામાં ચક્રેશ્વરી દેવીની પ્રતિમામાં આઠ હાથ હોય છે, જેમાં તીર, ચક્ર,  
ધનુષ્ય, શંકુશ, વજ્ર, વરદમુક્રા વગેરે સુક્ત હોય છે. જ્યારે દ્વિગંબર પરંપરામાં ચાર હાથ કે  
બાર હાથયુક્ત પ્રતિમાઓ બોલા મળે છે. ચક્રેશ્વરી દેવી વિનશાસનના અને સકલ સંધના અધ્યક્ષને  
હર કરે છે.

## 16 Vidya Devies





These vidya devies represent 16 alphabets of Indian language which are given below in Gujarati write up. Some of them are also Yakshinis of tirthankars. They have some magical powers also. The vidyā-devīs are said to live on the slopes of Mount Vaitāḍhya, in the middle world of the Jain universe.

Different books give different attributes and vehicles for these dev devies depending upon Shvetāmbar and Digambar sects. JSOCF temple murties may have different attributes and vehicles than described below:

1. Rohini - She makes the seed of merit 'grow' up, four-armed, six-armed, eight-armed, multi-armed forms, cow or lotus is her vehicle. Depending upon how many arms, arms hold rosary, conch, bow and arrow or lotus, fruit and water vase.
2. Prajñapti - She has wide knowledge and helps in shape changing, two, four or multiple arms, peacock or horse is her vehicle. Arms hold varada-mudra, sakti, and citron or cakra, sword, conch and mudra.
3. Vajraśṛṅkhalā - main attribute of a strong chain, a lotus or elephant is her vehicle. Arms hold varada-mudra, fruit and trident.
4. Vajrankushi - her attributes of the thunderbolt and goad, an elephant is her vehicle.
5. Apratichakra or Jambunada – also a Yakshini, characterized by the disc cakra, hawk or garuda is her vehicle.
6. Purushadatta – origin of name unclear, two, four or multiple arms, buffaloor peacock is her vehicle. Arms hold sword, shield, lotus and citron.
7. Kali – after her dark complexion, two, four or multiple arms, lotus or deer is her vehicle. Arms hold varada-mudra and club.
8. Maha Kali – very dark, a bell is her symbol, man is her vehicle. Arms hold varada-mudra, rosary, bell or sword, bow, fruit and weapon.
9. Gauri – Of light complexion, two, four or multiple arms, alligator or horse is her vehicle. Arms hold varada-mudra and rosary.
10. Gandhari – No explanation, two, four or multiple arms, tortoise is her vehicle. Arms hold varada-mudra and staff.
11. Sarvastra Mahajvala - also a Yakshini, associated with flames, lion or cat is her vehicle.
12. Manvi – name unclear, lotus or a hog is her vehicle. Arms hold a tree and fruits or fish and trident.
13. Vairutyaa - for the removal of enmity, connected with snakes, two, four or multiple arms, snake or cobra is her vehicle. Arms hold snake and sword.
14. Acyuta - cannot be defiled by sins, a horse is her vehicle. Arms hold bow, shield, sword and arrow.
15. Mansi - born from the mind, four arms, swan is her vehicle. Arms hold varada-mudra, vagra, trident and rosary.
16. Maha Mansi – no explanation of her name, four or multiple arms, lion is her vehicle. Arms hold varada-mudra, sword, shield and vase.

## સોળ વિદ્યાદેવીઓ

. આ સોળ સ્વરો એ સોળ વિદ્યાદેવીઓના મંત્રબીજો છે.

(અ, આ, ઇ, ઈ, ઉ, ઊ, ઋ, ૠ, ૡ, ૢ એ, ઐ, ઔ, અં, અઃ)

સોળ વિદ્યાદેવીના નામ આ પ્રમાણે છે -

(૧) રોહિણી (૨) પ્રજ્ઞપ્તિ (૩) વજ્રશંખલા (૪) વજ્રાંકુશી  
(૫) અપ્રતિયક્ષા (૬) પુરુષદત્તા (૭) કાલી (૮) મહાકાલી (૯)  
ગૌરી (૧૦) ગાન્ધારી (૧૧) સર્વાસ્ત્રમહાજવાલા (૧૨) માનવી  
(૧૩) વૈરોટ્યા (૧૪) અચ્છુમા (૧૫) માનસી અને (૧૬)  
મહામાનસી

- (૧) શ્રી રોહિણી – પુણ્યબીજને ઉત્પન્ન કરે.
- (૨) શ્રી પ્રજ્ઞપ્તિ – જેને પ્રકૃષ્ટ જ્ઞાન છે.
- (૩) શ્રી વજ્રશૃંખલા – જેના હાથમાં દુષ્ટોનું દમન કરવા માટે વજ્રની શૃંખલા છે.
- (૪) શ્રી વજ્રાંકુશી – જેના હાથમાં વજ્ર અને અંકુશ રહેલાં છે.
- (૫) શ્રી અપ્રતિચક્રા – જેના ચક્રની બરાબરી કોઈ કરી શકે નહીં.
- (૬) શ્રી પુરુષદત્તા – જે પુરુષને વરદાન આપનારી છે.
- (૭) શ્રી કાલી – જે દુશ્મનો પ્રત્યે કાલ જેવી છે.
- (૮) શ્રી મહાકાલી – જે વૈરીવર્ગ પ્રત્યે મહાકાલ જેવી છે.
- (૯) શ્રી ગૌરી – જેને દેખવાથી ચિત્ત આકર્ષાય.
- (૧૦) શ્રી ગાંધારી – જેનાથી ગંધ ઉત્પન્ન થાય.
- (૧૧) શ્રી સર્વાશ્રમહાજવાલા – જેના સર્વ અસ્ત્રોથી મોટી જવાલાઓ નીકળે છે.
- (૧૨) શ્રી માનવી – જે મનુષ્યની માતા તુલ્ય ગણાય છે.
- (૧૩) શ્રી વૈરોટયા – અન્યોન્ય વૈરની શાંતિ માટે.
- (૧૪) શ્રી અચ્છુમા – જેને પાપનો સ્પર્શ નથી.
- (૧૫) શ્રી માનસી – જે ધ્યાન ધરનારના મનને સાનિધ્ય કરે.
- (૧૬) શ્રી મહામાનસી – જે ધ્યાનારૂઢ મનુષ્યને વિશેષ સાનિધ્ય કરે.



સિદ્ધકૃત્યપૂજનમાં સાતમા વલયમાં શ્રી સોળ વિદ્યાદેવીઓનું પૂજન આવે છે. આ વિદ્યાદેવીઓ ભવનપતિનિકાયમાં (દેવોના ૪ પ્રમાદમાંથી ૧ ભેદ જે અધોલોકમાં હોય છે) ઉત્તરાર્ધ શ્રીલિંગમાં નૈઋત્ય કોણમાં વસે છે. વિદ્યાદેવીઓનું શાસ્ત્રમાં નીચે પ્રમાણે સ્વરૂપ જતાવ્યું છે -

- ① **શ્રી રોદિત્રી દેવી** - પુણ્યશ્પી જીવને ઉત્પન્ન કરે તે રોદિત્રી. રોદિત્રી દેવીનો ધવલ વર્ણ છે. તેનું વાદન ગાય છે. તેના ચાર દાંથો પૈકી જમણા બે દાંથોમાં માથા અને ખાણ છે તથા ડાબા બે દાંથો રોમ અને દિગ્બુદ્ધિ શોભે છે.
- ② **શ્રી પ્રકાશિ દેવી** - જેને પ્રકૃષ્ટ જ્ઞાન છે તે પ્રકાશિ. પ્રકાશિ દેવીનો વર્ણ સ્વેત છે, એમનું વાદન મયુર છે. ચાર ભુજા છે, જમણા બે દાંથો શક્તિ નામના શાસ્ત્રથી તથા વરદથી વિભૂષિત છે, જ્યારે ડાબા બે દાંથોમાં બીજેડું તથા શક્તિ શોભે છે.
- ③ **શ્રી વજ્રશંખલા દેવી** - જેના દાંથમાં દુષ્ટને દમન કરવા માટે વજ્ર જેવી દુર્ભેદ શંખલા છે તે વજ્રશંખલા. શંખલા જેવા ઉજ્જવળ વર્ણવાળી છે, કમળનું વાદન છે. જમણા બે દાંથોમાં વરદ તથા વજ્ર શોભે છે જ્યારે કમલ અને શંખલા છે.
- ④ **શ્રી વજ્રંકુશી દેવી** - જેના દાંથમાં વજ્ર અને એંકુશ એ બે શસ્ત્ર રહેલા છે. તે વજ્રંકુશી. સુવર્ણ જેવો વર્ણ છે, દાંથીનું વાદન છે. તેમના જમણા બે દાંથોમાં વરદ તથા વજ્ર શોભે છે જ્યારે ડાબા બે દાંથોમાં બીજેડું તથા એંકુશથી વિભૂષિત છે.
- ⑤ **શ્રી અપ્રતિયક્ષા દેવી** - નિરંતર દાંથમાં ચક્ર રહેતા દેવાથી અપ્રતિયક્ષા દેવી. વર્ણ વિવશી જેવો છે, વાદન ગરુડનું છે. ચાર દાંથો ચક્રથી વિભૂષિત છે.
- ⑥ **શ્રી પુરુષદત્તા દેવી** - મનુષ્યને વરદાન વગેરે ધરિશ્ચિત વસ્તુ આપનાર દેવાથી પુરુષદત્તા. વર્ણ સુવર્ણના જેવો છે, મિસનું વાદન છે તથા ચાર દાંથ છે. જમણા બે દાંથોમાં વરદ અને તલવાર શોભે છે જ્યારે ડાબા બે દાંથોમાં બીજેડું અને દાંલથી સંલેહિત છે.
- ⑦ **શ્રી કાલી દેવી** - શ્યામ વર્ણવાળી દેવાથી અને શત્રુઓને કાપ જેવી દેવાથી કાલી. તેમને કમળનું આસન છે. તેમના ચાર દાંથો પૈકી જમણા બે દાંથોમાં વજ્રમાલા અને ગદા શોભે છે. તથા ડાબા બે દાંથોમાં વજ્ર અને અભયથી વિભૂષિત છે.
- ⑧ **શ્રી મદાકાલીદેવી** - સતિ શ્યામ વર્ણવાળી દેવાથી અને શત્રુઓને મદાકાપ જેવી દેવાથી મદાકાલી. મદાકાલીદેવીનો તમાલ જેવો શ્યામ વર્ણ છે. પુરુષનું વાદન છે. ચાર દાંથ પૈકી જમણા બે દાંથોમાં શલ્યસૂત્ર અને વજ્ર તથા ડાબા બે દાંથોમાં અભય અને ધન શોભે છે.
- ⑨ **શ્રી ગૌરીદેવી** - ગૌર-ઉજ્જવળ વર્ણવાળી દેવાથી ગૌરી. ગૌર વર્ણ કનકના જેવો છે. ગોદા એમનું વાદન છે. ચાર દાંથવાળી છે. જમણા બે દાંથો વરદ અને મુશાલથી સંલેહિત છે જ્યારે ડાબા બે દાંથોમાં જ્યમાલા અને કમલ શોભે છે.



- 10) **શ્રી ગાંધારી દેવી** - ગાયના વાદનવાળી તે ગાંધારી. નીલવર્ણવાળી છે. કમલનું આસન છે. ચાર હાથ પૈકી જમણા હે હાથમાં અભય અને વજ્ર શોભે છે.
- 11) **શ્રી સર્વાશ્રામદાવવાસા** - જેના શસ્ત્રોમાંથી મોટી જવાબાઓ નીકળે છે તે મદાવવાસા. જે દેવીનો દિવલ વર્ણ છે. વરહનું વાદન છે. તથા તેમના હાથમાં અસંખ્ય અસ્ત્રો રહેલા છે.
- 12) **શ્રી માનવી દેવી** - મનુષ્યની જનની - માતા તુલ્ય દોવાથી માનવી. શ્યામવર્ણ છે. કમલનું આસન છે. ચાર હાથ પૈકી જમણા હે હાથો વરહ અને પાશથી અલંકૃત છે. જ્યારે ડાબા હે હાથમાં જયમાલા અને વૃદ્ધની શાળા શોભે છે.
- 13) **શ્રી વૈરોચ્છા દેવી** - અન્યોન્ય વૈરની ઉપશાંતિ માટે જેનું આગમન છે તે વૈરોચ્છા. દેવીનો વર્ણ શ્યામ છે. અઞ્જરનું વાદન છે, ચાર હાથ છે. જમણા હે હાથમાં તલવાર અને સર્પ છે. ડાબા હે હાથમાં દાલ અને સર્પથી વિભૂષિત છે.
- 14) **શ્રી અશ્લુપ્તાદેવી** - જેને પાપનો સ્પર્શ નથી તે અશ્લુપ્તા. વર્ણ વીજળીના જેવા છે. ઘોડાનું વાદન છે. ચાર ભુજ છે. તેમના જમણા હે હાથમાં તલવાર અને ખાણ છે. ડાબા હે હાથ ખેટક તથા ખાણથી વિભૂષિત છે.
- 15) **શ્રી માનસી દેવી** - જે દયાન કરનારના મનને સાનિદ્ય કરવાવાળી છે તે માનસિકા. દિવલ વર્ણ છે, દંડનું વાદન છે. ચાર ભુજ છે. જમણા હે હાથમાં વરહ તથા વજ્ર શોભે છે. ડાબા હે હાથ જયમાલા અને વજ્રથી વિભૂષિત છે.
- 16) **શ્રી મદામાનસી દેવી** - દયાન કરનારના મનને મદા સાનિદ્યને કરવાવાળી તે મદામાનસિકા. દેવીનો વર્ણ દિવલ છે. સિંહનું વાદન છે. ચાર ભુજપૈકી જમણા હે હાથ વરહ અને તલવારથી વિભૂષિત છે જ્યારે ડાબા હે હાથ કુંડિકુર અને દાલથી અલંકૃત છે.
- આ સર્વ દેવીઓ જુદી જુદી વિદ્યાઓની અધિકારી દોવાથી વિદ્યાદેવીઓ કહેવાય છે.

## 10 Dikpals



The Dikpals – 'Guardians of Directions' – form a category found in many Indian religions. There are eight or ten Jain Dikpals, depending on whether the deities of the upper and lower directions

are included. The sect of the Digambars does not include these deities, so there are always eight Digambar Dikpals. These deities, who live in the lower world, serve the Jinas.

- (1). Shri Indra or Shri Sakra: He is the dikpal of East direction. The elephant Airavat or a ram is his divine vehicle and a vagra or thunderbolt or a spear is his attribute. Saci is his wife.
- (2). Shri Agni: He is a dikpal of South-East. A sheep or a buffalo is his divine vehicle. A staff or bow and arrow or a vase is his divine attribute. His wife is Svaha.
- (3). Shri Yam: He is a dikpal of South. A corpse or a goblin or a cow is his divine vehicle. He wears a tiger skin and holds either a club or sword and a bow. His wife is Chaya.
- (4). Shri Nairutya: he is a dikpal of South-West. Either a bear or a dolphin or a fish is his divine vehicle. His divine attribute is a club.
- (5). Shri Varun: He is a dikpal of West. He is holding a looped noose by its end in his right hand, the left hand being in varada mudra. In some other versions, he is distinguished by the symbol of the fish.
- (6). Shri Vayu: He is a dikpal of North- West. A man or a deer is his divine vehicle. His attributes are gems and a club or a vagra or a banner.
- (7). Shri Kuber: He is a dikpal of North. He has a chariot named Puspak. A human or a bull is his divine vehicle. His attributes are a bow and a trident or a club.
- (8). Shri Ishan: He is a dikpal of North-East. He has a symbol of a skull. A bull or a swan is his divine vehicle. His attributes are a bow and a arrow.
- (9). Shri Brahma: He is a dikpal of a upper world. A swan is his divine vehicle. His attributes are a book and a lotus.
- (10). Shri Nag: He is a dikpal of a lower world. Digambars do not accept him. A swan is his divine vehicle. A lotus and a book are his divine attributes.

## દિગ્પાલ દેવો

(૧) ઈંદ્ર (૨) અગ્નિ (૩) યમ (૪) નૈઋતિ (૫) વરુણ  
(૬) વાયવ (૭) કુબેર (૮) ઇશાન (૯) બ્રહ્મ અને (૧૦) નાગ.



## દશ દિશા

દશ દિશા દશ દિશાઓના અધિપતિ છે. એમનું સ્વરૂપ અને વર્ણન નીચે પ્રમાણે છે.

૧. દિગ્ધ :

પીતાંબરને ધારણ કરનારા છે.

દિગ્ધ મહારાજ પૂર્વ દિશાના અધિપતિ છે. એમની કાયા તપેલા સોનાના જેવી પીળા વર્ણવાળી છે. એમનું વાહન શૈરાવત છે. ૩૨ લાખ વિમાનના અધિપતિ છે. વજ્ર એમના દાઢમાં છે. એકાવતારી, સમ્બદ્ધિદે છે. તીર્થંકર પરમાત્માના જન્માભિષેક મેરૂ પર્વત પર પાંડુક વનમાં બીજ ધાળી દેવે સાથે અત્યંત ભક્તિપૂર્વક કરે છે.

૨. અગ્નિ :

અગ્નિ, અગ્નિ દિશાના અધિપતિ છે. એમના શરીરનો વર્ણ કપિલ છે. નીલ વસ્ત્રને ધારણ કરનારા છે. મેઘનું વાહન છે. અતિ લેજસ્વી રૂપવાળા છે. એમના દાઢમાં શક્તિ નામનું આયુધ છે. અગ્નિદેવ પ્રભુના જન્માભિષેક વખતે મેરૂ પર્વત પર દાખર રહી અત્યંત હલાયેલા અંધકાર શક્તિને નાશ કરી, જગતને પ્રકાશિત કરે છે.

૩. યમ :

યમ દક્ષિણ દિશાના અધિપતિ છે. દર્મદર્મનો વિચાર કરવાના છે. સામકાળે બેઠા વર્ણવાળા છે. એમનું વાહન મહિષ છે. દાઢમાં દંડનું આયુધ છે. પ્રભુના જન્માભિષેક વખતે દાખર રહી રક્ષા કર્મમાં પોતાનો વિનિયોગ શોધે છે. જો કે અરિદંતનો પ્રભાવથી જ વિદ્યોનો નાશ થાય છે ત્યાર પોતાની રૂચ્ર ગાળીને કાર્ય કરે છે.

૪. નિર્ઋતિ :

નૈઋત્ય દિશાના અધિપતિ છે. વ્યાક્રમ રમીને ધારણ કરનારા છે. એમનું વાહન શિવમૃતકનું છે, દાઢમાં તલવાર છે. પ્રભુના જન્માભિષેક સમયે દશ દિશાને ઉપદ્રવરહિત કરે છે.

૫. વરુણ :

વરુણ દેવ પશ્ચિમ દિશાના અધિપતિ છે. મેઘ જેવા વર્ણવાળા, સમુદ્રમાં વાસ કરનારા છે. એમનું વાહન મકર છે. પાદા આયુધ દાઢમાં છે. પ્રભુના જન્માભિષેકમાં ભાગ લે છે.

૬. વાયુદેવ :

વાયુદેવ વાયવ્ય દિશાના અધિપતિ છે. રાત્રી વસ્ત્રને ધારણ કરનારા હોય છે. એમનો વર્ણ ધૂસર ધૂમાડા જેવો છે, વાહન હરિણ છે. દાઢમાં દંડવા ધારણ કરે છે. પ્રભુના જન્માભિષેક પછી વિવિધ પુણ્યોને મિત્રવંતના શરીર ઉપરથી વિસર્જિત કરે છે.

૭. કુબેર :

કુબેર ઉત્તર દિશાના અધિપતિ છે. સફેદ વસ્ત્રને ધારણ કરનારા છે. એમનું વાહન નરનું વાહન છે, દાઢમાં રત્નની ગદા છે. સર્વ થકામાં દર્શક છે. અલકાપુરીમાં રહેવાવાળા દંડિના ખજાનાના અધ્યક્ષ છે. તીર્થંકર પરમાત્માના અભિષેક કરનારાની રક્ષા હરિકૃતા દૂર કરી પરમ સૌંદર્યવાળા કરો છે.

8. ઈશાન દેવ:

ઈશાન દિશાના અધિપતિ છે. સરેઈ વર્ણવાળા, વૃષભિના વાહનવાળા છે. પિનાક ત્રિશુલને ધારણ કરનારા ઈશાન દેવ સુશાસુરથી વેદિત થયેલા છે. પરમશક્તિના જન્માભિષેક વખતે દાક્ષ રહી શૃંગર રસ, વીર રસ વગેરે અનેક રસથી મિશ્રિત તાંડવ નૃત્ય કરે છે.

9. નાગ દેવ:

અદ્યોલોકના / પાતાળલોકના સ્વામી છે. સ્વામ વર્ણવાળા છે, પુસ્ત્રના વાહનવાળા છે. એમના શયનમાં નાગ છે. પાતાળ લોકના સ્વામી છે.

10. પ્રભુદેવ:

દ્વિર્વલોક અધિષ્ઠાયક છે. શાક મુખવાળા અને સુવર્ણની કાયાવાળા છે. સરેઈ વસ્ત્રને ધારણ કરનારા છે. દંડાનું વાહન છે. કમળ અને પુસ્તક દાદમ્બા છે. સર્વ દેવોના પિતામહ સેવા પ્રભુદેવ પ્રભુના જન્મ જન્માભિષેક વખતે પ્રભુમિષ્ટિમાં લીન થઈ વાજિના કલાથી ખદીને મુર્ચ્ચ કરે છે.

ત્રેત વિધિવિધાનેમાં દશ નિશ્ચય દિક્પાલનું પાટલા ઉપર પૂજન કરવાનું થાય છે.

## 9 Grahs and Khetrapāl







The Nava-grahas – 'Nine Planets' – are part of the Jain universe as they form one of the classes of gods – the Jyotiṣhi -devs.

- (1). Sri Surya or Sun: He rides on a chariot drawn by seven horses and holds two lotuses as his attributes.
- (2). Sri Chandra or Moon: He rides on a chariot drawn by ten horses and holds an urn of nectar as his attribute.
- (3). Sri Mangal or Mars: He rides on a cow and holds a club or axe as his attribute.
- (4). Sri Budh or Mercury: He rides a swan and holds a book and a water pot as his attributes.
- (5). Sri Guru or Jupiter or Brihaspati: He rides a swan and holds a book and mantra as his attributes.
- (6). Sri Sukra or Venus: He rides a horse and holds an urn as his attribute.
- (7). Sri Shani or Saturn: He rides a tortoise and holds an axe as his attribute.
- (8). Sri Rahu or Eclipses: He rides a lion and holds an axe as his attribute.

(9). Sri Ketu or Comet: He rides a cobra and holds a cobra as his attribute.

Sri Rahu and Sri Ketu are actually the points of intersection of the paths of the Sun and the Moon as they travel in the celestial sphere. Rahu is the north lunar node and Ketu is the south lunar node. It is also a well-known fact that eclipses occur when Sun and Moon are at one of these lunar nodes (Rahu or Ketu).

### નવ ગ્રહો

નં.	ગ્રહ	દિશાનો અધિપતિ	વસ્ત્રનો રંગ	વાહન	આયુધો
૧	સૂર્ય	પૂર્વ	લાલ	રથ	સાત ઘોડાનો રથ - રત્નાદેવીનો પતિ
૨	ચંદ્ર	વાયવ્ય	શ્વેત	રથ	દસ ઘોડાનો રથ - હાથમાં અમૃતકુંભ
૩	મંગળ	દક્ષિણ	લાલ	પ્રવાલ	હાથમાં કોદાળો
૪	બુધ	ઉત્તર	લીલો	રાજહંસ	હાથમાં પુસ્તક
૫	ગુરુ	ઈશાન	પીળો	હંસ	હાથમાં પુસ્તક - સર્વ ગ્રહોમાં વધુ બળવાન
૬	શુક્ર	અગ્નિ	શ્વેત	અશ્વ	દેત્યોનો આચાર્ય - હાથમાં કુંભ
૭	શનિ	પશ્ચિમ	નીલ	કાચબો	હાથમાં પરશુ - સૌથી ધીમી ગતિ
૮	રાહુ	નૈઋત્ય	શ્યામ	સિંહ	-
૯	કેતુ	(રાહુના પડછાયારૂપ)	શ્યામ	સાપ	હાથમાં સાપ

૬. નવગ્રહ : નવેય ગ્રાહો જિનેશ્વરના પરિકરમાં નીચે સેવક હેવ તરીકે સ્થપાય છે.
૧. સૂર્ય : સૂર્ય વિશ્વમાં પ્રભાસ કરનાર છે, દજાર કિરણવાળા, પૂર્વ દિશાના અધિપતિ છે. વેદના જાણનારા અને જગતના કામોમાં સાક્ષીરૂપ છે. એમનો વર્ણ સૂર્યક જેવો ઉજ્જવળ છે, લાલ વસ્ત્રવાળા છે. હાથમાં કમળ છે, સાત દોઢાવાળા સ્થનું વાદન છે. રથમાં સવારી કરનારા છે.
  ૨. ચંદ્ર - તારાના સમૂહના સ્વામી, સોળ કળાવાળા ચંદ્ર વાયવ્ય દિશાના અધિપતિ છે. અમૃતરૂપ, સર્વ જગતનું પોષણ કરનારા છે. સફેદ વસ્ત્ર ધારણ કરનારા, સફેદ દશ દોડાના વાદનવાળા છે. હાથમાં અમૃતનો કુંભ છે.
  ૩. મંગળ - દક્ષિણ દિશાના સ્વામી છે. પરવાળા જેવો વર્ણ છે, લાલ વસ્ત્રવાળા અને ભૂમિ ઉપર રહેલા છે. હાથમાં કોદાળો છે.
  ૪. બુધ - ઉત્તર દિશાના સ્વામી છે. લીલા વસ્ત્રવાળા છે. દંડનું વાદન છે. હાથમાં પુસ્તક છે.
  ૫. ગુરુદેવ - દક્ષિણ દિશાના સ્વામી છે. સર્વ દેવોના આચાર્ય છે. સર્વ દેવો કરતા વિશેષ બ્રાહ્મણ છે. સુવર્ણ વર્ણવાળા છે પીળા વસ્ત્રવાળા અને હાથમાં પુસ્તકન ધારણ કરવાવાળા છે. દંડનું વાદન છે.
  ૬. શુક્ર - અગ્નિદિશાના અધિપતિ છે. સૂર્યક જેવો ઉજ્જવળ અને સફેદ વસ્ત્રવાળા છે. હાથમાં કુંભ છે. દોડાનું વાદન છે.
  ૭. શનિ - પશ્ચિમ દિશાના અધિપતિ છે. શરીર નીલવર્ણવાળું છે, નીલ વસ્ત્રવાળા અને પરશુને ધારણ કર્યું છે. કમઠનું વાદન છે.
  ૮. રાહુ - નૈઋત્ય દિશાના અધિપતિ છે. કાજળ જેવો વસ્ત્રવાળા છે. પરશુને ધારણ કર્યું છે. સિંદનું વાદન છે.
  ૯. કેતુ - રાહુના પડછાયારૂપ છે. શ્યામ રંગ વાળા અને શ્યામ વસ્ત્રવાળા છે. સર્પનું વાદન છે અને હાથમાં સર્પને ધારણ કર્યું છે.

આ નવેય ગ્રાહો શ્રી જિનેશ્વરદેવના પરિકરમાં નીચે સેવક હેવ તરીકે સ્થપાય છે. પાંચમું આગમ - શ્રી ભગવત્સૂત્રમાં તેઓને સૌદામ દર્શકના આત્મદીપ્ત એવા સોમ લોકપાલની આત્મામાં રહેલા દેવો તરીકે વર્ણવ્યા છે. જૈન વિધિવિધાનમાં નવગ્રહ પાટલાપૂજન હોય છે.

### **Khetrapal:**



This generic designation refers to deities who are considered ‘guardians of land or territory’. This means either a large area or, more narrowly, the temple precincts. They live in the lower levels of the upper world of the Jain universe.

### **4 Mangal Murties or Sasvat Murties**



Shri Rushabhnan Swami   Shri Chandranan Swami   Shri Varisen Swami   Shri Vardhaman Swami

These are four sasvat tirthankars. In any Ara, Avsarpani or Uvsarpini, out of 15 kshstras of 5 Bharat, 5 Airavat and 4 Maha Viday kshstras, in any one of these kshstras, any one of these sasvat tirthankars is always present.

\*શાશ્વતા જિન એટલે\*

દ્વરેક ઉત્સર્પિણી અને અવસર્પિણીમાં ભરત , ઐરાવત અને મહાવિદેહ ક્ષેત્રના તીર્થંકરોમાં " શ્રી ઋષભ , ચંદ્રાનન , વારિષેણ અને વર્ધમાન " એ ચારે નામવાળા તીર્થંકરો અવશ્ય હોય છે. તેથી એ નામો પ્રવાહ રૂપે શાશ્વત છે. તેથી જ શાશ્વત બિબ્બોના નામ શ્રી ઋષભ, ચંદ્રાનન, વારિષેણ અને વર્ધમાન રાખવામાં આવેલાં છે.

શ્રી સ્થાનાંગ સૂત્રના ચોથા સ્થાનના બીજા ઉદ્દેશમાં સૂત્ર 307 માં આ ચાર તીર્થંકરોની પ્રતિમા નદીશ્વર દ્વીપમાં હોવાનો ઉલ્લેખ છે, તે નીચે મુજબ છે.

" તે મણિપીઠિકાઓની ઉપર સર્વરત્નમય, પર્યકાસને બિરાજમાન અને સ્તૂપની અભિમુખ ચાર જિન પ્રતિમાઓ રહેલી છે. તેનાં નામો " ઋષભ, ચંદ્રાનન, વારિષેણ અને વર્ધમાન " છે.

\*ભરતક્ષેત્રમાં જે 24 તીર્થંકરો થઈ ગયા, તેમાં પ્રથમ તીર્થંકરનું નામ શ્રી ઋષભ અને છેલ્લા તીર્થંકરનું નામ વર્ધમાન હતું. તથા ઐરાવત ક્ષેત્રમાં જે 24 તીર્થંકરો થઈ ગયા, તેમાં પ્રથમ તીર્થંકરનું નામ ચંદ્રાનન અને 24માં તીર્થંકરનું નામ વારિષેણ હતું. \*

## **Navkar Mantra**





The Navkar Mantra is the most important mantra in Jainism. It can be recited at any time. While reciting the Navkar Mantra, we are bowing down, with respect, to Arihantas (souls who have reached the state of non-attachment towards worldly process), Siddhas (liberated souls), Āchāryas (heads of sadhus and sadhvis), Upādhyāys (those who teach scriptures to sadhus and sadhvis), Sādhus (monks, who have voluntarily given up social, economic and family relationships) and Sadhvis (nuns, who have voluntarily given up social, economic and family relationships). Collectively, they are called Panch Parmesthi (five supreme spiritual people). In this mantra we worship their virtues rather than worshipping any one particular person; therefore, this Mantra is not named after any tirthankars. When we recite Navkar Mantra, it also reminds us that, we need to be like them. This mantra is also called Namaskar or Namokār Mantra because we are bowing down.

The Navkar Mantra contains the main message of Jainism. The message is very clear. If we want to be liberated from this world then we have to take the first step of renunciation by becoming a monk or a nun. This is the beginning. If we stay on the right path then we will proceed to a higher state, Arihant, and ultimately proceed to Siddha after nirvana (liberation from the cycle of birth and death). The goal of every Jain is, or should be, to become a siddha.

## નમસ્કાર મહામત્ર

જૈન પરંપરામાં દરેક કાર્ય કે અનુષ્ઠાનની શરૂઆત નમસ્કાર મંત્રથી થાય છે. તેના દ્વારા જેઓની આરાધના કરવામાં આવે છે તે મહાત્માઓ વીતરાગ અને નિઃસ્પૃહ છે. નમસ્કાર મંત્રમાં કોઈ એક વ્યક્તિ કે વ્યક્તિઓને નમસ્કાર નથી પણ ગુણોના દારક એવાઓને નમસ્કાર કરેલો છે. અરિહંત, સિદ્ધ, આચાર્ય, ઉપાધ્યાય અને સાર્ધુ આ પાંચ પરમેષ્ઠીને નમસ્કાર કરેલો છે. પરમપદે એટલે હિંચામાં હિંચા પદે બિરાજમાન વ્યક્તિઓ પરમેષ્ઠી કહેવાય છે. આ પાંચ સંસ્કારમાં (મોગવિલાસથી રહિત દોવાથી અને શાગાદિ અંતરંગ શાગુઓ વિનાની દોવાથી આ વ્યક્તિઓ જગતમાં ઉચ્ચ સ્થાને છે) તેઓને આ પાંચ પદોના સ્મરણપૂર્વક મારા ભાવનમસ્કાર છે.

નમસ્કાર મંત્રના પાંચ પદોમાં દેવ, ગુરુ અને ધર્મ ગોઠવાયેલા છે. પ્રારંભના બે પદ - અરિહંત અને સિદ્ધ એ 'દેવ' સ્થાને છે. પ્રથમ પદે રહેલા દેવ એટલે કે 'અરિહંત' આકાર અથવા સકલ સ્વરૂપ છે. બીજા પદે રહેલા 'સિદ્ધ' નિરાકાર અથવા નિવ્કલ સ્વરૂપ છે. આચાર્ય, ઉપાધ્યાય અને સાર્ધુ આ ત્રણેય પદો 'ગુરુ' સ્થાને છે. આ પાંચેય સદ્ગુણસંપન્ન મહાત્માઓ છે. ગુણ એટલે સમ્યગ્ એવા દર્શન, જ્ઞાન, ચારિત્ર, તપાદિ. આ ગુણો 'ધર્મ' સ્થાને આવે છે. એટલે આ મહામંત્રની ઉપાસના કરવી એ દેવ-ગુરુ-ધર્મની ઉપાસના કરવા બરાબર છે.

### નમસ્કાર મંત્રનું સ્વરૂપ:

નમો/નમો અરિહંતાય - નમસ્કાર દે અરિહંત પરમાત્માને.

નમો સિદ્ધયાં - નમસ્કાર દે સિદ્ધ પરમાત્માને.

નમો આચરિજાણં - નમસ્કાર દે આચાર્ય ભગવંતને.

નમો ઉપાધ્યાયાણં - નમસ્કાર દે ઉપાધ્યાય ભગવંતને.

નમો લોભ સલ્લસાહૂણં - નમસ્કાર દે લોકમાં રહેલ સર્વ સાર્ધુ ભગવંતોને

પુરો પંચ નમુસ્કારો - આ પાંચ પરમેષ્ઠીને કરેલા નમસ્કાર

સર્વે પાપ પગાસગો - સર્વ પાપનો નાશ કરનાર છે

મંગલાણં ચ સલ્લેસિ, પદમે દર્શ મંગલં - સર્વ મંગલોમાં સૌથી પ્રથમ મંગલ છે.

અર્થાત આ પાંચ પરમેષ્ઠીને કરેલો નમસ્કાર સર્વ પાપોનો નાશ કરનાર દોવાથી ભાવમંગલ છે અને નિત્ય શાશ્વત સુખ આપનાર દોવાથી સર્વ મંગલોમાં પ્રથમ મંગલ છે. આના સમાન સંસ્કારમાં અન્ય કોઈ મંગલ નથી.

પાંચ પરમેષ્ઠીના કુલ ૧૦૮ ગુણ છે. એટલે માળાના મણકા પણ ૧૦૮ છે. અરિહંત પ્રભુના ૧૨, સિદ્ધ પરમાત્માના ૮, આચાર્ય ભગવંતના ૩૫, ઉપાધ્યાય ભગવંતના ૨૫, અને સાર્ધુ ભગવંતના ૨૭, કુલ ૧૦૮ ગુણ છે.

## Srimad Rajchandra



Shrimad Rājchandra (1867-1901 A.D.) was extraordinary from early life, born to a Hindu father and a Jain mother. At the age of seven he remembered his past life (Jāti-smaran Gyan) and described his experience as a proof of reincarnation. He also believed that his deep understanding and detachment was because of his knowledge of last life. He had been writing poetry since the age of eight, at the age of 16 he wrote “Moksha-Mälā describing Jain way as the true way and the path of detachment. At the age of 19 he displayed his ability to remember and answer 100 questions in an order called “Shatāvdhān” at Faramji Kavasji Institute in Bombay. At the age of 22 he married Zabakben and had four children.

He wrote some eight hundred letters, which chronicle his spiritual development. A collection of these letters is the one sacred text for the follower of Shrimad Rājchandra. He wrote many small books like Bhāvanā-bodh, Sukh-sambandhi-vichar, and Namirāja etc. For him the spiritual goal was the experience of the self, and once this was achieved, then so was the spiritual deliverance. In 1896, in one night he wrote a short verse (142 stanzas) treatise on his view of Jainism to his friend Subodhbhai. This Ātmasiddhi-shāstra, ‘Attainment of the Soul,’ defined six principles central to true religion: the soul exists, the soul is eternal, the soul is the doer of its actions, the soul is the experience of its actions, the state of liberation exists, and the means of gaining liberation exists. He emphasized that he did not belong to any Gachchha or sect, but only to his soul. According to him, the nineteenth century decline of Jainism was due to excessive sectarianism and rituals. However, later in his short life, Shrimad Rājchandra accepted that Idol worship is an aid to spiritual growth. Many Jains see Shrimad Rājchandra as a great saint. His spiritual influence on Gandhiji, and consequently on India and the world, through the dissemination of Ahimsa (non-violence) and other Jain principles, is incalculable.

Unfortunately, he lived a very short life but his work survives and is changing lives of many, through religious centers established by his followers.



શ્રીમદ્ રાજચંદ્રે અનેક ભિવેશોમાં સાધેલા સાધનાના ફળરૂપે આ ભવમાં આત્મસિદ્ધિ પ્રાપ્ત થયેલા અદ્ભુત યોગીશ્વર હતા. આધ્યાત્મિક વિકાસની ઉચ્ચતર શ્રેણીને પ્રાપ્ત કરીને જીવનમુક્ત દશા પ્રાપ્ત કરનાર વિભૂતિઓમાંના સ્કંત શ્રીમદ્ રાજચંદ્રે એક મહાન યુગપુરુષ છે. તેઓ જીવનભર ગૃહસ્થવૈષે રહ્યા પણ સંતરંગ નિર્ગ્રંથભાવે નિર્લેપ હતા.

શ્રીમદ્ રાજચંદ્રેનો જન્મ સૌરાષ્ટ્રના વઘાણિયા ગામમાં વિ.સં. ૧૯૨૪ ની કાર્તિક પૂર્ણિમાએ થયો. જાળપચાણી જ એમની તીવ્ર સ્મરણશક્તિ અને અદ્ભુત ગ્રહણશક્તિ હતી. સાત વર્ષની વયે એમને જાતિસ્મરણ જ્ઞાન થયું. લઘુવયથી એમને વૈરાગ્ય અને વિવેકની પ્રાપ્તિથી જે તત્ત્વજોધ થયો તેનું મુખ્ય કારણ જાતિસ્મરણ જ્ઞાન ગણવે એવું છે. આઠ વર્ષની વયે એમણે કવિતાઓ રચવા મોડી અને એક જ વર્ષમાં રામાયણ અને મહાભારત કાવ્યોની સ્મરણપાંચ દગર શ્લોકોમાં રચના કરી. તેરમા વર્ષ પછી પિતાજીની દુકાન પર જેસીને નીતિપૂર્વક વ્યવસાય ચાલુ રાખ્યો, સાથે ગુજરાતી, હિંદી, સંસ્કૃત અને પ્રાકૃત ભાષાના ગ્રંથોનું વાંચન અને મનન પણ અવિરત પણે ચાલુ રાખ્યું. સમય મળતા જ્ઞાતિસ્મરણ મોટે એકોત્તર સ્થળોમાં - બનમાં કે પદાલેમાં એકલા ચાલ્યા જતા અને આત્મસાધના કરતા. શ્રીમદ્ રાજચંદ્રે પાસે પ્રત્યે વાણી મુમુક્ષુઓ, જિજ્ઞાસુઓ આકર્ષાયા હતા. લેડનથી બેરીસ્ટર થઈને ભારત આવેલા મહાત્મા ગાંધીજી શ્રીમદ્ પાસે આધ્યાત્મિક માર્ગદર્શન મેળવ્યું હતું.

તેઓ અદ્ભુત સ્પર્શશક્તિ ધરાવતા હતા. પુસ્તકને સ્પર્શ કરી તેના કદ ઉપરથી પુસ્તકનું નામ આપી શકતા. રસોઈને ગોળને જ, ચાખ્યા વગર કદ વાનગીમાં મીઠું શોધું, વધારે અથવા નથી એ કદી શકતા હતા. ૧૯ વર્ષની ઉંમરે શતાવધાનનો પ્રયોગ કરેલા અને વીસ વર્ષની વય પછી અવધાનો કરવાનું બંધ કરી દીધું કારણ આ બંધી પ્રવૃત્તિ આત્માના ઉન્નતિના માર્ગમાં બાધક લાગી. એમની બાહ્ય અને આંતરિક અસંગ દશા પ્રગટ થતી હતી. તેઓ પધારીનો ઉપયોગ કરતા નહીં. એક જ વસ્ત્રનો અને એક જ વખત આદરનો ઉપયોગ કરતા. ખાંડના વાપરતા નહીં, ડોસા, મચ્છર કે ઠંડી-ગરમી સમભાવે સહન કરતા. તેત્રીસ વરસ અને પાંચ મહિનાની ભરથૂવાન વયે શબ્દકોશમાં દેહત્યાગ કરી ઉત્તમ ગતિને પ્રાપ્ત કરી.

એમની આંતરિક અવસ્થાનો નિયોડ એમના કાવ્યો, પત્રો, ગ્રંથો અને નોંધોમાંથી મળે છે. એમનું જ્ઞાન વૈરાગ્યની અખંડ અપ્રમત્ત ધારા તેમના સાહિત્યમાં સ્પષ્ટ મળે છે. એમણે પોતાની તો આત્મોન્નતિ સાધી સાથે પોતાના અલ્પ આયુષ્યમાં બીજા મુમુક્ષુઓ મોટે અરણ મોક્ષમાર્ગ દર્શાવતું અદ્ભુત આધ્યાત્મિક સાહિત્ય એમણે આપ્યું છે. એમનું સાહિત્ય નીચે પ્રમાણે વહેંચી શકાય -

- આત્મજાગૃતિ કરાવનારા મુમુક્ષુઓને ઉદ્દેશીને લખેલા પત્રો છે.
- મોક્ષમાળા, ભાવનાજોધ, આત્મસિદ્ધિશાસ્ત્ર (પદ્યગ્રંથ) અને બીજું પણ છુટક સાહિત્ય છે.
- વીસેક જેટલી પદ્યરચનાઓ છે. કેટલાક કાવ્યોમાં શ્રીમદ્ની સંતરંગ દશાનું વર્ણન છે, કેટલાકમાં અદ્ભુત મહત્વ વર્ણવ્યું છે, કેટલાકમાં તત્ત્વજ્ઞાનનો જોધ છે તો કેટલાકમાં મોક્ષમાર્ગનું નિરૂપણ છે. આવા શ્રી. રાજચંદ્રેને વેદન. -
- "દેહ છતાં જેની દશા, વેતે દેહાતીત. તે જ્ઞાનીના ચરણમાં, દો વેદન અગીયત."



## SHRI GIRNAR PAT



Sri Neminath bhagwan, the 22nd Tirthankara became an ascetic after he saw the slaughter of animals for food on his wedding. He renounced all worldly pleasures and came to Mount Girnar to attain salvation. Here, he attained Keval Gyan and Moksha. His bride-to-be Rajul also renounced and became a nun.

It is situated on the first plateau of Mount Girnar at the height of about 3800 steps, at an altitude of 2370 ft above Junagadh, still some 600 ft below the first summit of Girnar,

On entering the gate of Jain complex, the large enclosure of the temples is on the left, while to the right is the old granite temple of Man Singh, Bhoja Raja of Kutch, and farther on the much larger one of Vastupal.

Some 16 Jain temples here form a sort of fort on the ledge at the top of the great cliff, but still 600 feet below the summit. The largest temple is the Shri Neminath temple standing in a quadrangular court 195 x 130 feet. It is built from 1128 to 1159, consists of two halls and a shrine, which contains a large black image of Neminath sitting in the lotus position holding a conch in his palm. Around the shrine is a passage with many images in white marble. Between the outer and inner halls are two shrines. The outer hall has two small raised platforms paved

with slabs of yellow stone, covered with representations of feet in pairs called padukas, which represent the 2452 feet of the Gandharas, first disciples of Tirthankaras. On the west of this is a porch overhanging the perpendicular scarp. On two of the pillars of the mandapam are inscriptions dated 1275, 1281, and 1278—dates of restoration. The enclosure is surrounded inside by nearly 70 cells, each enshrining a marble image, with a covered passage in front of them lighted by a perforated stone screen. The principal entrance was originally on the east side of the court; but it is now closed, and the entrance from the court in Khengar's Palace is now used. There is a passage leading into a low dark temple, with granite pillars in lines. Opposite the entrance is a recess containing two large black images; in the back of the recess is a lion rampant, and over it a crocodile in bas-relief. Behind these figures is a room from which is a descent into a cave, with a large white marble image which is mostly concealed by priests. It has a slight hollow in the shoulder, said to be caused by water dropping from the ear, whence it was called *Amijhara*, ["nectar drop."<sup>1</sup>] In the North porch are inscriptions which state that in Samvat 1215 certain Thakurs completed the shrine, and built the Temple of Ambika.

After leaving this there are three temples to the left. That on the South side contains a colossal image of Shri Rushabh Dev, the first Tirthankar, exactly like that at Palitana temples, called Bhim-Padam. On the throne of this image is a slab of yellow stone carved in 1442, with figures of the 24 Tirthankars.

Opposite this temple is a modern one to Panchabai. West of it is a large temple called Malakavisi or Meravasi, sacred to Parshwanath, built in the 15th century. North of this is another temple of Parshwanath, which contains a large white marble image canopied by a cobra, which bears the date of 1803. The last temple to the north is Kumarapala's temple built by Chaulukya king Kumarapala, which has a long open portico on the West, and appears to have been destroyed by the Muslims, and restored in 1824 by Hansraja Jetha. These temples are along the west face of the hill, and are all enclosed.

Outside, to the north is the Bhima Kunda, a tank 70 feet by 50 feet, in which Hindus bathe. Immediately behind the temple of Neminath is the triple one temple, Vastupal-Tejpal temple, erected by the brothers Tejpal and Vastupal (built 1177). The plan is that of 3 temples joined together. The shrine has a blue-black image of Mallinath, the 19th Tirthankar.

Further North is the temple of Samprati Raja. This temple is probably one of the oldest on the hill, dated 1158 (likely of renovation). Samprati is said to have ruled at Ujjain in the end of the third century BCE, and to have been the son of Kunala, Ashoka's third son.

South of this, and 200 feet above the Jain temples on the way to the first summit, is the Gaumukhi Shrine, near a plentiful spring of water.

## **Five Tonks**

There are 5 tonks on the Girnar hill.

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**First Tonk:** After a climb of about 2 miles, there is a Digambar Jain temple and a cave called Rajulmati cave, it is stated that Rajulmati has done penance at this place. There is also a small

temple where idol of Bahubali (120 cm) in standing posture is installed. Besides there are footprints of Kundkund Acharya. In the temple, the idol of Neminath (Vikram Samvat 1924) is on the main altar. The idols of Parshwanath and Neminath are also there. There is a stream called gomukhi ganga and nearby, the footprints of 24 Tirthanakaras are available.

**Second Tonk:** After 900 steps there are the footprints of Muni Anirudhhkumar and temple of Devi Ambika.

**Third Tonk:** Here the footprints of Muni Sambukkumar are installed. Muni has attained nirvana from this place.

**Fourth Tonk:** Here the footprints of Pradhyman kumar, son of lord Krishna are installed. He attained nirvana from this place.

**Fifth Tonk;** The Fifth tonk is of Lord Neminath's footprints. Lord Neminath, the 22nd Tirthankar got moksha from this site.



## SHRI SHATRUNJAY MAHA TIRTH PAT



On Shatrunjaya hill of the Palitana, Shri Adinath, the (the first tirthankar of current chovishi) attained his salvation. In memory of this epic moment, his son, Chhatrapati Bharat, the King, laid the foundation of the very first temple on top of the hill.

Shatrunjaya are hills located by the city of Palitana, in Bhavnagar district, Gujarat, India. They are situated on the banks of the Shetrunji River at an elevation of 164 feet (50 m) above sea level.

The site of Shatrunjaya contains hundreds of Jain temples. The hills were sanctified when Rushabh Dev, the first tirthankar of Jainism, gave his first sermon in the temple on the hill top. The ancient history of the hills is also traced to Pundarik Swami, a chief Gangadhar and grandson of Rushabh Dev, who attained salvation here. His shrine located opposite to the main Adinath temple, built by his son Bharata, is also worshiped by pilgrims.

The first of the *tirthankar* was Lord Adinath also known as Shri Rushabh Dev and the last was Lord Mahavir. The Shatrunjaya hill temples of Palitana are where one can see the idols of all the twenty-four *Tirthankars*. Positioned in a seated posture, the idols depict the Jain philosophy of peace and spiritual vitality with hands in meditation, and eyes reflecting the attainment of

enlightenment. With minimal anatomical details and greater emphasis on the idea of spiritual bliss, all the idols look identical.

The base of the hill has a shrine of the Jain Agam scriptures, and other shrines with holy footprints of Lord Adinath as well as other *Tirthankars* and their followers. There are also several *kunds* (water bodies) like the Suraj Kund, Bhim Kund and the Ishwar Kund. For those interested in knowing more about the religion of Jainism and its passage through history, there is even a Jain museum located on the lower reaches of the hill.

There is the serpentine river Shatrunjay, flowing in the distance with the entire Gulf of Cambay in sight, like an eye. A fascinating piece of information that many believe to be true is that in addition to being a Jain pilgrimage site, the ancient hill is also the place where the Pandavs attained their salvation. Some devotees believe that Krishna frequented the mountains quite often and performed a number of austerities in one of the caves here.

Consequently, there is a temple dedicated to the Pandavs located behind the Chaumukhi temple. This shrine has the idols of the five Pandav princes along with Draupadi and their mother, Kunti.



## **SHRI SAMMET SHIKHARJI PAT**



Shri Sammet Shikharji, Giridih district, Jharkhand, India, is located on Parasnath hill, the highest mountain in the state of Jharkhand.

Jain tradition is linked to this (Sammet Shikhar) hill for infinite years. It's past starts from the salvation of Tirthankar Ajitnath. It is just uncountable as to how old the hill is, as at first Ajitnath Bhagwan attained salvation and after him more of the 19 Tirthankars attained their salvation. It is very obvious that disciples and devotees of the respective Tirthankars had built the temples/jinalayas to show their respect towards their lord.

In about the 2nd century Jain Acharya Padlipt Suri and Bappbhat Suri used to visit the shrine on Sammet Shikhar.

In the 9th century Acharya Yashodev Suri's disciple Sri Parduman Suri stayed in Magadh for a long time, in that time he visited Sammet Shikhar several times. During this century due to some violence in this area all the jinalayas were destroyed.

In the 13th century, Virchand son of Shram Dev and disciple of Acharya Parmanand Suri constructed the jinalayas/temples under his supervision.

Around the 16th century, Sri Nanu, minister of Akbarpur of King Maansingh also constructed some jinalayas.

Around that time King Akbar being impressed by the character of Acharya Shri Harivijay Suri gifted this hill (Sammet Shikhar) and declared it as a sacred place and banned any violent activities.

Around 1670 there is some information that Sri Kumarpal Sonpal Lodha of Agra also constructed many jinalayas.

Around 1752 ,15th King of Delhi, Abu Alikham Bhadur honoured Seth MahtabRai with the title of "Jagat Seth" and handed Madhuban Kothi, Jaypaar Naala, Jalhar Kund and Parasavnath Hill as a gift and even declared it as a tax free place for visiting the sacred shrine. Seth MahatabRai had a strong desire/wish to reconstruct the jinalayas and he forwarded his ideas to his seven sons, which were also praised by them.

Unfortunately, before the beginning of this highly devotional deed of construction, Seth MahtabRai expired. Then in 1822 king Alam honoured Sri Kushaalchand, son of Seth MahatabRai, with the title of "Jagat Seth". Under the supervision of the Seth Kushaalchand the construction of Jinalayas was going on with full speed and devotion, but a problem blocked his way, and that was about which place, which Tirthankaras attained Nirvana. This information was neither available nor obtainable from anywhere. From the advice of Pandit Dev Vijay, Seth Kushaalchand started vigorous (worship/meditation) and pleased Adhisthayak Goddess Padmavati of Bhagvan Parasvanath. As the goddess was pleased with Seth Kushaalchand she appeared (envisioned) in his dream and said that where there will be a sign of swastik painted with saffron solution, which you should think that as a salvation place. Seth again asked, how he would know which Tirthankaras attained salvation on which place? Goddess replied- number of swastik would indicate the rank of tirthankar's salvation. In this way, due to the power of Goddess Padmavati, 20 salvation places were decided and stupas/tonks were constructed and feet impressions were installed. Their holy inauguration was done in 1825 in Magh Sukla Tirthia by Acharaya Dharam Suri. Along with these constructions of Jinalayas, Jal Mandir, Seven Temples in Madhuban, Dharamsalas and Temples for The Ruling Deities Shri Bhomiyaji was completed.

Welfare duties and other managing activites of the temples were handed over to Sri Jain Sewtamber Association. But due to high altitude and thunder storm, jinalayas constructed by Seth Kushaalchand were destroyed/demolished in few years. Again, during the period of vikram

samavat 1925 to 1933 this tirth was rebuilt, and inaugurated by Shri Sinshantisagar Suri, Jinhans Suri, Jinchandra Suri, and during this phase new jinalayas of Bhagvan Adinath, Bhagvan Vasupujay, Neminath Bhagvan Mahavir, Rishavanan, Chadranan, Vareshan, Vardhaman etc. were also built.

Over the years due to some reasons, the whole hill of sammet shikar was acquired by King Palganj. King of Palgang decided to sell Sammet Shikhar in 1905-10 and made a public announcement. Seth Raidbhadur, Shri Badridas Jouhree of Kolkata and Shri Bhadursingh Dugar of Murshidabad came across this announcement and they asked for support on Indian level of Sewtamber Association Anadji Kalyanji to buy it.

With the help of both respectable persons, the association purchased the hill on 9/3/1918 for Rs. 242000/- and they again rebuilt and refurnished the tirth.

Around 1980, Acharaya Sagarnand Suri arrived at **Shikharji** and was very pleased by visiting the sacred shrines and wished to rebuild and refurnish the **jinalayas**. His community's female saint **Shri Suprabhasri** with her continuous efforts around 2012 was able to start the reconstruction of jinalayas which was completed about 2017. And this was the 23rd reconstruction and refurnishing and what we see today is the scene of this last effort.

## **The Thirty Tonks Of Shri Shikharji**

Shikharji has 30 Tonks, in addition to the Jal Mandir. These are:

4 Shashvat Tirthankars:

- \* Shri Rishabhnan (Tonk #3)
- \* Shri Chandranan (Tonk #4)
- \* Shri Vardhman (Tonk #22)
- \* Shri Varishen (Tonk #23)

24 Tirthankars of current avasparni kal

2 Ganadhar:

- \* Shri Gautam Swami (Mahavir Swami's Ganadhar; Tonk #1)
- \* Shri Shubh Swami (Parswanath Swami's Ganadhar; Tonk #19)

## SHRI PAWAPURI PAT



Pawapuri or Pawa is a holy site for Jains located in the Nalanda district in the Bihar state of Eastern India. It is located about 19 kilometers from Rajgir, 14 km from Bihar Sharif and 101 kilometers from Patna, the capital of Bihar.

During the reign of Ajatshatru, Hastipal was the King of Pawapuri. When Lord Mahavira came to Pawapuri he stayed in King Hastipal's "Rajikshala". Around 5th century BCE, Mahavira, the last of the twenty-four Tirthankaras attained Nirvana or moksha (liberation). Jains celebrate Diwali to commemorate this event. He was cremated at Pawapuri, also known as Apapuri (the sinless town). There was a great rush to collect his ashes, with the result that so much soil was removed from the place of his cremation that a pond was created.

Now, an exquisite marble temple in the middle of a lotus pond, the *Jal mandir*, stands magnificently on a rectangular island. Another Jain temple, called Samosharan is located here, where the Lord Mahavira delivered his last teaching.

### Jal Mandir

This holy temple of Jains, made in pure white marble marks the cremation place of Lord Mahavir, the 24th and last Tirthankara of Jainism. This magnificent and beautiful temple stands on an island amidst the holy pond, connected to the mainland by a sandstone causeway.

### Samosharan

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This temple marks the site where Lord Mahavira gave his last sermon. Now a beautiful Jain Temple marks the site.



## **NANDISWAR DWEEP**



### **Thirteen Dweeps are:**

Jambudweep  
Dhatki Khand Dweep  
Pushkarvar Dweep  
Varunivar Dweep  
Ksheervar Dweep  
Ghritvar Dweep  
Khsaudravar Dweep  
Nandiswar Dweep  
Arunavar Dweep  
Kundalvar Dweep  
Shankhavar Dweep  
Ruchakvar Dweep

## Nandishvewar Dweep

The Tirth where gods and goddess of heaven and king Indra come again and again to worship Parmatama, when Tirthankar Kalyanak is celebrated. The place where god & goddess enjoy and sing the importance of Tirth is Nandishwar dweep.

This Tirth is outside Dweep (First Jambudweep, around that is Lavan sea, secondly Ghatki khand dweep and around that is Kalo dadhi sea, Pushkarwar dweep & sea, fourthly Varunivar Dweep & sea, fifth is Ksheer Dweep & sea, sixth is Druth dweep sea, seventh is Ekshu Dweep sea and eighth is Nandishwar Dweep. Around Seventh Ksheer (Valyakare) Nandishwar dweep is 16384 Lakh yojan wide. Over there are Padmavar vedikao forest, khands, big valleys, rivers etc.



There is one one Aanjan giri mountain in the centre of this Dweep. To the east is Dev Raman, south is Nityadyoth, west is Swyam prabh and to the north is area named Aanjangiri. On the center top of this mountain is Siddhatan (shri Jin bhavan). It is 100 yojan long, 50 yojan in breadth, 72 yojan tall. To the center of this Mandir there is 16 yojan long 8 yojan tall Mani Pathika, On its top is stoned Dev Chhandak Ghabhara. Around this is Utsedh fingered 500 Bow size in height sitting in Padmasan position 27-27 Jin idols. In total there are 108 Idols. In front of each idol there are two two yaksh Nagh-Bhoot and Kund Dhari over Idol and on two sides Chamar Dhari and on backside there is one Chatra Dhari Dev's idols.

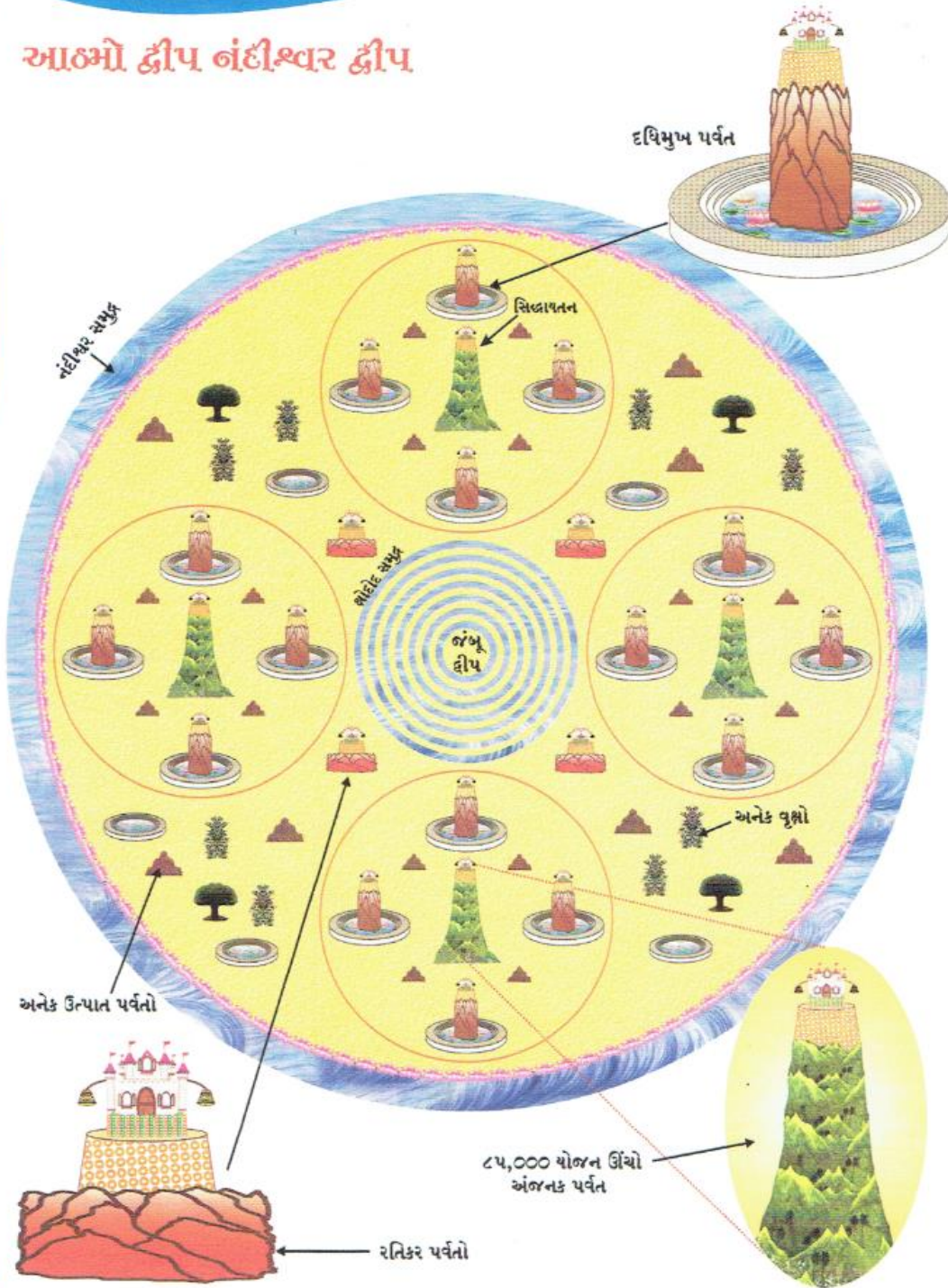


Other than this, in front of Shri Jin Bhavan is one Mukh Mandap. In front of all these Mukh Mandap there is a very beautiful Preksha Mandap. In front of Preksha Mandap there is Mani Pithika. On top of it there is a very beautiful wite coloured Chaitya stoop (statue). On the four sides of this stoop there are one one Mani Pithika. And on that Uthsedh fingered 500 Bow sized padmaasan postured stones embedded idol of Shri Rushabhadev facing towards the east of this stoop. To the south is Shri Vardhman, west is Shri Chandranan and north is Varisen, named Jin idol. Inside Jin Bhavan there are 108 Idols. And on the four sides of the 4 stoops there are 4-4 idols, so in total there are  $108 + 16 = 124$  Jin idols. Saudharmendra celebrates on the eastern side of Aanjan Giri. On the south is Chamrendra, in the west Balindra and in the north Eshanendra celebrate.





## આઠમો દ્વીપ નંદીશ્વર દ્વીપ



## ૨૯. આઠમો દ્વીપ : નંદીશ્વર દ્વીપ

આ જંબૂદ્વીપથી સાતમો જોદોદ નામે સમુદ્ર રહેલો છે. તે સમુદ્રને ફરતો વલયાકારે આઠમો નંદીશ્વર નામે દ્વીપ રહેલો છે. જેનો વિષ્ણુભ (પહોળાઈ) અને પરિધિ સંખ્યાત લાખ યોજનની (૧૬૩ કરોડ ૮૪ લાખ યોજન) રહેલી છે.

આ નંદીશ્વર દ્વીપ અત્યંત રમણીય, મનોહર અને દર્શનીય છે. નંદીશ્વરદ્વીપમાં અનેક સ્થાને નાનીનાની વાવડીઓ છે. જે ઈશ્વરસ સમાન જળથી પરિપૂર્ણ છે. ત્યાં અનેક ઉત્પાત પર્વતો છે. જે વજ્રરત્નમય, દર્શનીય અને સુંદર છે.

(૧) નંદીશ્વરદ્વીપમાં ચારે દિશામાં મધ્યભાગમાં ૧-૧ એમ કુલ ૪, અંજનક પર્વત છે. જે અંજનક રત્નમય છે. આ પર્વતો ૮૫,૦૦૦ યોજનના છે. ૧,૦૦૦ યોજન જમીનમાં ઊંડા ૮૪,૦૦૦ યોજન ઊંચા, ભૂમિતલ પર ૧૦,૦૦૦ યોજનના પહોળા, શિખર પર ૧,૦૦૦ યોજન પહોળા ત્રાગુગુલી સાધિક પરિધિવાળા છે. તેના ઉપરીતળ પર સેંકડો સ્તંભો પર સ્થિત અલગ અલગ સિદ્ધાચતનો છે. ત્યાં અનેક વાગવ્યંતર દેવદેવી નિવાસ કરે છે. સિદ્ધાચતનની ચારે દિશામાં વાવડીઓ છે. સર્વ વનખંડ, વેદિકા આદિથી સુશોભિત છે. સર્વ પર્વતો પદ્મવર વેદિકા અને વનખંડથી ઘેરાયેલ છે. જ્યાં અનેક વ્યંતર દેવદેવીઓ નિવાસ કરે છે, ક્રિડા કરે છે.

તે પર્વતના રમણીય સમ ભૂમિભાગ પર અલગ અલગ જે સિદ્ધાચતન (દેવોના આવાસ) છે. તે ૧૦૦ યોજન લાંબા, ૫૦ યોજન પહોળા, ૭૨ યોજન ઊંચા, અનેક સેંકડો સ્તંભો પર સ્થિત છે. દરેક સિદ્ધાચતનની ચારે દિશામાં એક-એક એમ ચાર દરવાજા છે. જે દરવાજા રત્નમય અને તેના શિખરો સુવાર્ણમય છે.

તે પર્વતના શિખરની ઉપર ચાર દિશામાં ૪ વાવ છે. જે દરેક ૧૦૦ યોજન લાંબી, ૫૦ યોજન ઊંડી છે.

તે ચારે અંજનક પર્વતની ચારે દિશામાં ૪-૪ (કુલ ૧૬) વાવડીઓ છે. જે ૧ લાખ યોજન લાંબી પહોળી છે, ૧૦ યોજન ઊંડી છે. પદ્મવર વેદિકા, વનખંડ, તોરણ, સોપાન આદિથી સુશોભિત છે. તે વાવ ઈશ્વરસ સમાન જળથી પરિપૂર્ણ છે. તે પ્રત્યેક વાવની વચ્ચે દધિમુખ પર્વત છે. તે સર્વરત્નમય સ્વચ્છ અને દર્શનીય છે. પદ્મવર વેદિકા અને વનખંડથી ઘેરાયેલ છે. જ્યાં અનેક વ્યંતર દેવદેવીઓ ક્રિડા કરે છે.

(૨) ચારે દિશામાં ૪-૪ વાવની વચ્ચે કુલ ૧૬ દધિમુખ પર્વતો છે. જે ૧,૦૦૦ યોજન ઊંડા, ૬૪,૦૦૦ યોજન ઊંચા, ૧૦,૦૦૦ યોજન લાંબા પહોળા ઉપર નીચે એકસમાન ધાન્યની પાલીની જેમ સરખા વર્તુળાકારે રહેલા છે. વનખંડ, વેદિકા, સિદ્ધાચતન આદિથી સુશોભિત છે. સર્વ રત્નમય, સ્વચ્છ, પ્રતિરૂપ છે. તેના પર પાણી સિદ્ધાચતનો, વાવડીઓ આદિ અંજનક પર્વતની સમાન જાગવું. તે સર્વ વાવડીઓમાં ઈશ્વરસ સમાન જળ છે.

(૩) આ નંદીશ્વર દ્વીપમાં ૪ વિદિશામાં ૪ રતિકર પર્વતો છે. જે ૧,૦૦૦ યોજન ઊંચા, ૨૫૦ યોજન ઊંડા, ૧૦,૦૦૦ યોજન લાંબા પહોળા ખંજરીના / ઝાલરના આકારે રહેલા છે. વનખંડ, વેદિકા, સિદ્ધાચતન આદિથી સુશોભિત છે. સર્વ રત્નમય, સ્વચ્છ, પ્રતિરૂપ છે.

(૪) આ નંદીશ્વર દ્વીપમાં અનેક વજ્રરત્નમય ઉત્પાત પર્વતો પાણી અલગ અલગ જગ્યાએ રહેલા છે જે દ્વીપની સુંદરતા વધારે છે.

(૫) દરેક પર્વત પર અનેક સિદ્ધાચતન છે. એ સિદ્ધાચતનોમાં અનેક ભવનપતિ, વાગવ્યંતર, જ્યોતિષી, વૈમાનિક દેવો પર્વ દિવસોમાં તીર્થકરના જન્મ, દીક્ષા, કેવળજ્ઞાન, નિર્વાણ આદિ કલ્યાણકોના અવસર પર દેવ સંબંધી કાર્યોમાં દેવ મેળાઓમાં, દેવ સંમેલનોમાં, દેવ ગોષ્ઠિઓમાં, દેવોના જિતવ્યવહાર સંબંધી પ્રયોજનોમાં એકત્રિત થાય છે, ભેગા થાય છે અને આનંદવિભોર બની જાય છે. મહામહિમાશાળી અટાન્ડિકા પર્વ મહોત્સવ ઉજવે છે.

નંદીશ્વર દ્વીપને ફરતો નંદીશ્વર સમુદ્ર વલયાકારે રહેલો છે.



## नंदीश्वर द्वीप

जम्बूद्वीप से आठवाँ द्वीप नंदीश्वर द्वीप है। यह नंदीश्वर द्वीप समुद्र से वेष्टित है। इस द्वीप का मण्डलाकार से विस्तार एक सौ तिरेसठ करोड़ चौरासी लाख योजन है। इस द्वीप में पूर्व दिशा में ठीक बीचों-बीच अंजनगिरि नाम का एक पर्वत है। यह ८४००० योजन विस्तृत और इतना ही ऊँचा समवृत्त-गोल है तथा इन्द्रनील मणि से निर्मित है। इस पर्वत के चारों ओर चारी दिशाओं में चार द्रह हैं, इन्हें बावड़ी भी कहते हैं। ये द्रह एक लाख योजन विस्तृत चौकोन हैं। इनकी गहराई एक हजार योजन है, इनमें स्वच्छ जल भरा हुआ है, ये जलचर जीवों से रहित हैं। इनमें एक हजार उत्सेध योजन प्रमाण विस्तृत कमल खिल रहे हैं। इन वापियों के नाम दिशा क्रम से नन्दा, नन्दावती, नन्दोत्तरा और नन्दिघोषा हैं। इन वापियों के चारों तरफ चार वन-उद्यान हैं जो कि एक लाख योजन लम्बे और पचास हजार योजन चौड़े हैं। ये पूर्व आदि दिशाओं में क्रम से अशोक, सप्तच्छद, चंपक और आम्रवन हैं। इनमें से प्रत्येक वन में वन के नाम से सहित चैत्यवृक्ष हैं। प्रत्येक वापिका के बहु मध्य भाग में दही के समान वर्ण वाले दधिमुख नाम के उत्तम पर्वत हैं। ये पर्वत दश हजार योजन ऊँचे तथा इतने ही योजन विस्तृत गोल हैं। वापियों के दोनों बाह्य कोनों पर रतिकर नाम के पर्वत हैं। जो कि सुवर्णमय हैं, एक हजार योजन विस्तृत एवं इतने ही योजन ऊँचे हैं।

इस प्रकार पूर्व दिशा सम्बन्धी एक अंजनगिरि, चार दधिमुख और आठ रतिकर ऐसे तेरह पर्वत हैं। इन पर्वतों के शिखर पर उत्तम रत्नमय एक-एक जिनेन्द्र मन्दिर स्थित हैं।

जैसे यह पूर्व दिशा के तेरह पर्वतों का वर्णन किया है वैसे ही दक्षिण, पश्चिम तथा उत्तर में भी तेरह-तेरह पर्वत हैं। उन पर भी एक-एक जिनमंदिर हैं। इस तरह कुल मिलाकर  $12 \pm 12 \pm 12 \pm 12 \cdot 42$  जिनमंदिर हैं।

जैसे पूर्व दिशा में चार वापियों के क्रम से नन्दा आदि नाम हैं। वैसे ही दक्षिण दिशा में अंजनगिरि के चारों ओर जो चार वापियाँ हैं उनके पूर्वादि क्रम से अरजा, विरजा, अशोका और वीतशोका ये नाम हैं। पश्चिम दिशा के अंजनगिरि की चारों दिशाओं में क्रम से विजया, वैजयन्ती, जयन्ती और अपराजिता ये नाम हैं तथा उत्तर दिशा के अंजनगिरि की चारों दिशागत वापियों के रम्या, रमणीया, सुप्रभा और सर्वतोभद्रा नाम हैं।

## चौंसठ वन

इन सोलह वापिकाओं के प्रत्येक के चार-चार वन होने से  $16 \cdot 4 \cdot 64$  वन हैं। प्रत्येक वन में सुवर्ण तथा रत्नमय एक-एक प्रासाद है। उन पर ध्वजायें फहरा रही हैं। इन प्रासादों की ऊँचाई बासठ योजन और विस्तार इकतीस योजन है तथा लम्बाई भी इकतीस योजन ही है। इन प्रासादों में उत्तम-उत्तम वेदिकायें और गोपुर द्वार हैं। इनमें वन खण्डों के नामों से युक्त व्यंंतर देव अपने बहुत से परिवार के साथ रहते हैं।

## बावन जिनमंदिर

इस प्रकार नंदीश्वर द्वीप में ४ अंजनगिरि, १६ दधिमुख और ३२ रतिकर ये ५२ जिनमंदिर हैं। प्रत्येक जिनमंदिर उत्सेध योजन से १०० योजन लम्बे, ५० योजन चौड़े और ७५ योजन ऊँचे हैं। प्रत्येक जिनमंदिर में १०८-१०८ गर्भगृह हैं और प्रत्येक गर्भगृह में ५०० धनुष ऊँची पद्मासन जिन प्रतिमायें विराजमान हैं। इन मंदिरों में नाना प्रकार के मंगलघट, धूपघट, सुवर्णमालायें, मणिमालायें, अष्ट मंगलद्रव्य आदि शोभायमान हैं।

इन मंदिरों में देवगण जल, गंध, पुष्प, तंदुल, उत्तम नैवेद्य, फल, दीप और धूपादि द्रव्यों से जिनेन्द्र प्रतिमाओं की स्तुतिपूर्वक पूजा करते हैं। ज्योतिषी, वानव्यंतर, भवनवासी और कल्पवासी देवों की देवियाँ इन जिन भवनों में भक्तिपूर्वक नाचती और गाती हैं। बहुत से देवगण भेरी, मर्दल और घण्टा आदि अनेक प्रकार के दिव्य बाजों को बजाते रहते हैं।



## अष्टाहिक पर्व पूजा

इस नंदीश्वर द्वीप में प्रत्येक वर्ष आषाढ़, कार्तिक और फाल्गुन मास में शुक्लपक्ष की अष्टमी से लेकर पूर्णिमा तक चारों प्रकार के देवगण आते हैं और भक्ति से अखण्ड पूजा करते हैं।

उस समय दिव्य विभूति से विभूषित सौधर्म इन्द्र हाथ में श्रीफल नारियल को लेकर भक्ति से ऐरावत हाथी पर चढ़कर आता है।

उत्तम रत्नाभरणों से विभूषित ईशान इन्द्र भी उत्तम हाथी पर चढ़कर हाथ में सुपाड़ी फलों के गुच्छे को लिए हुए भक्ति से वहाँ पहुँचता है।

कुण्डलों से विभूषित और हाथ में आम्रफलों के गुच्छे को लिए हुए सानत्कुमार इन्द्र भी भक्ति से युक्त होता हुआ उत्तम सिंह पर चढ़कर यहाँ आता है।

विविध प्रकार की शोभा को प्राप्त माहेन्द्र भी श्रेष्ठ घोड़े पर चढ़कर हाथ में केलों को लिए हुए भक्ति से यहाँ आता है।

धवल हंस पर आरुढ़, निर्मल शरीर से सुशोभित और भक्ति से युक्त ब्रह्मेन्द्र उत्तम केतकी पुष्प को हाथ में लेकर आता है।

उत्तम चँवर और विविध छत्र से सुशोभित और फूले हुए कमल को हाथ में लिए हुए ब्रह्मोत्तर इन्द्र भी क्रौंच पक्षी पर आरुढ़ होकर यहाँ आता है।

कुण्डल और केयूर आदि आभरणों से दैदीप्यमान और भक्ति से भरित शुव्रेन्द्र उत्तम चक्रवाक पक्षी पर आरुढ़ होकर सेवन्ती पुष्प को हाथ में लिए हुए यहाँ आता है।

दिव्य विभूति से विभूषित, उत्तम एवं विविध प्रकार के फूलों की माला को हाथ में लिए हुए महाशुव्रेन्द्र भी तोता पक्षी पर चढ़कर भक्तिवश यहाँ आता है।

कोयल वाहन रूप विमान पर आरुढ़ होकर, उत्तमरत्नों से अलंकृत शतार इन्द्र नील कमल को हाथ में लेकर भक्ति से प्रेरित हुआ यहाँ आता है।

गरुड़ विमान पर आरुढ़ होकर सहस्रार इन्द्र भी अनार फलों के गुच्छों को हाथ में लेकर जिन चरणों की भक्ति में अनुरक्त हुआ यहाँ आता है।

विहगाधिप (गरुड़पक्षी) पर आरुढ़ होकर पनस फल के गुच्छे को हाथ में लिए हुए आनतेन्द्र भी उत्तम दिव्य विभूति के साथ यहाँ आता है।

उत्तम आभरणों से मण्डित और तुम्बरु फल के गुच्छे को हाथ में लिए हुए प्राणतेन्द्र भी भक्तिवश पद्म विमान पर आरुढ़ होकर यहाँ आता है।

पके हुए गन्ने को हाथ में लेकर और विचित्र कुमुद विमान पर चढ़कर आरणेन्द्र भी विविध अलंकारों से अलंकृत हुआ यहाँ आता है।

कटक, अंगद, मुकुट एवं हार से संयुक्त और चन्द्रमा के समान धवल चँवर हाथ में लिए हुए अच्युतेन्द्र उत्तम मयूर वाहन पर चढ़कर यहाँ आता है।<sup>१</sup>

(ये नाना प्रकार के मयूर, कोयल, तोता आदि वाहन बताये हैं वे सब आभियोग्य जाति के देव उस प्रकार के वाहन का रूप बना लेते हैं चूँकि वहाँ पशु-पक्षी नहीं हैं।)

नाना प्रकार की विभूति से सहित अनेक फल व पुष्पमालाओं को हाथों में लिए हुए और अनेक प्रकार के वाहनो पर आरुढ़ ज्योतिषि, व्यंतर एवं भवनवासी देव भी भक्ति से संयुक्त होकर यहाँ आते हैं।

इस प्रकार ये चारों निकाय के देव नंदीश्वर द्वीप के दिव्य जिनमंदिरों में आकर नाना प्रकार की स्तुतियों से दिशाओं को मुखरित करते हुए प्रदक्षिणाये करते हैं।

### चतुर्णिकाय देवों की पूजा का क्रम

पूर्वाह्न में दो प्रहर तक भक्ति से युक्त कल्पवासी देव पूर्व दिशा में, भवनवासी दक्षिण में, व्यंतर देव पश्चिम दिशा में और ज्योतिषी देव उत्तर दिशा में पूजा करते हैं। पुनः अपराह्न में दो प्रहर तक कल्पवासी देव दक्षिण में, भवनवासी पश्चिम में, व्यंतर उत्तर में और ज्योतिषी पूर्व में पूजा करते हैं। अनन्तर पूर्व रात्रि में दो प्रहर तक कल्पवासी पश्चिम में, भवनवासी उत्तर में, व्यंतर पूर्व में और ज्योतिषी दक्षिण में पूजा करते हैं। तत्पश्चात् पश्चिम रात्रि में दो प्रहर तक कल्पवासी उत्तर में, भवनवासी पूर्व में, व्यंतर दक्षिण में और ज्योतिषी पश्चिम में पूजा करते हैं। इस प्रकार ये चारों निकाय के देव अष्टमी से पूर्णिमा तक पूर्वाह्न, अपराह्न, पूर्वरात्रि और पश्चिमरात्रि में दो-दो प्रहर तक उत्तम भक्तिपूर्वक प्रदक्षिण क्रम से अपनी-अपनी विभूति के योग्य जिनेन्द्र प्रतिमाओं की विविध प्रकार से पूजा करते हैं। (वहाँ से सूर्य-चन्द्रमा अपने-अपने स्थान पर स्थिर हैं अतः वहाँ रात-दिन का विभाग नहीं है।)

### पूजा विधि

सभी देवेन्द्र आदि मिलकर उन अकृत्रिम जिन प्रतिमाओं का विधिवत् अभिषेक करते हैं। पुनः जल, चंदन, अक्षत, पुष्प, नैवेद्य, दीप, धूप और फलों से अष्टविध अर्चा करते हैं।

वे देवगण अनेक प्रकार से चंदोवा आदि को बांधकर भी भक्ति से जिनेश्वर अर्चा करते हैं। इन चंदोवों में हार, चँवर और िंककणिओं को लटकाते हैं। इस प्रकार चंदोवा, छत्र, चँवर, घंटा आदि से मंदिर को सजाते हैं। ये सभी देवगण पूजा के समय मर्दल, भेरी, मृदंग, पटह आदि बहुत प्रकार के बाजे भी बजाते हैं।

वहाँ दिव्य वस्त्राभरणों से सुसज्जित देवकन्याये विविध प्रकार के नृत्य करती हैं और अन्त में जिनेन्द्र भगवान के चरित्रों का अभिनय करती हैं। सभी देवगण भी मिलकर बहुत प्रकार के रस और भावों से युक्त जिनेन्द्र देव के चरित्र सम्बन्धी नाटक को करते हैं।

इस प्रकार नंदीश्वर द्वीप और नंदीश्वर पर्व की पूजा का वर्णन हुआ है। यह द्वीप मानुषोत्तर पर्वत से परे है अतः यहाँ मनुष्य नहीं जा सकते हैं केवल देवगण ही वहाँ जाकर पूजा करते हैं। वहाँ विद्याधर मनुष्य और चारणक्रद्धिधारी मुनिश्वर गण भी नहीं जा सकते हैं अतः इन पर्वों में यहाँ भावों से ही पूजा कर भव्यजन पुण्य संचय किया करते हैं।

## Other Symbols in the temple:



## **Path of Liberation - Three Jewels**

Moksha Marg (Path of Liberation)

Threefold Path of Liberation (Ratna-trayi Moksha Marg)

The ultimate goal of all life and conduct in Jainism is to realize the free and blissful state of our true being. True philosophy should result in removing all bondage (karma) in the process of purifying the soul.

The central theme of Jainism considers religion as a science of ethical practice. The conduct of the present life should be aimed to attain liberation (Moksha), the state of eternal bliss from which there is no return to the cycle of life and death. Every soul can attain liberation and a supreme spiritual state by realizing its intrinsic purity and perfection.

Jainism lays down a definitive course of practical moral discipline, contemplation of the highest truth, and reorientation of life for attaining ultimate reality or truth. Lord Mahāvīr and the other Tirthankars have shown the effectiveness of spiritual progress by putting it into the practice in their own lives. The prominent Monk, Umāsvāti, around the 1<sup>st</sup> or 2<sup>nd</sup> century AD, reminded us of it again in the very first verse of his Tattvārtha Sutra. It reads:

“Samyag-darshan-jnān-chāritrāni Mokshamārgah”.

This prescribes a path to liberation (Moksha), which consists of the following trinity (Ratna- Traya):

- |                    |                 |
|--------------------|-----------------|
| • Right perception | Samyag Darshan  |
| • Right knowledge  | Samyag Jnān     |
| • Right conduct    | Samyag Chāritra |

Right perception creates an awareness of reality or truth, right knowledge impels the person to proper action, and proper conduct leads him to the attainment of total freedom. They must coexist in a person if one is to make any progress on the path of liberation.

### **Right Perception or Faith (Samyag Darshan)**

The first step in the process of self-realization is to discard superstitious beliefs and to adopt a rational attitude in life.

Right perception consists of seeing the true nature of every substance in the universe. Jainism advocates that one should first try to know, comprehend, and understand the nature of reality, one's own self, religious goal, and the path. One should analyze, examine, test, verify, and then, if satisfied, be convinced of its truth and efficacy.

From a practical point of view, perception in the nature of the reality means to have a total faith in the preaching of Tirthankars and their scriptures, known as Āgams.

### **Right Knowledge (Samyag Jñān)**

Right perception or faith makes us realize the reality of life, and the seriousness of our purpose in life.

Right knowledge is the true, correct, proper, and relevant knowledge of the reality. To understand reality, one should know the fundamental elements of the universe and their relationships.

From the practical point of view, right knowledge means the proper knowledge of the six universal substances and nine principles or Nine Tattvas, which defines the relationship between Soul and Karma.

Six Universal Substances are:

Soul, Matter, Medium of Motion, Medium of Rest, Space, and Time

Nine Tattvas are:

Soul, Non-living elements, Āsrava, Bandha, Punya, Pāp, Samvar, Nirjarā, and Moksha

Right perception is essential in recognizing right knowledge from wrong knowledge (Mithyā Jñān). Both are mental processes. Right knowledge must be free from three main defects: doubt, delusion, and indefiniteness.

### **Right Conduct (Samyag Chāritra)**

Soul's ultimate destiny is Moksha. Right conduct must ultimately lead to liberation.



The main goal of a human life is to free one from attachment (Rāga) and aversion (Dvesha). That is to be free from all impure activities of thought, word, and deed. This will attain the state of perfect equanimity.

For practical purpose, right conduct comprises ethical codes, rules, and discipline which a human being is required to pursue for ultimate freedom.

This resolves into taking the five great vows of an ascetic or twelve limited vows of householder.

Non-violence, Ahinsā, (Non-violence) Satya (truth), Achurya (Non-stealing), Aprigraha (non-possession/non attachment) Brahmacharya (chastity).

Right faith and right knowledge are required for right conduct, and all are interdependent. Jains dedicate themselves to proper conduct through vows and sub vows. Vows are at the heart of Jain morality and are undertaken with a full knowledge of their nature and a determination to carry them through.

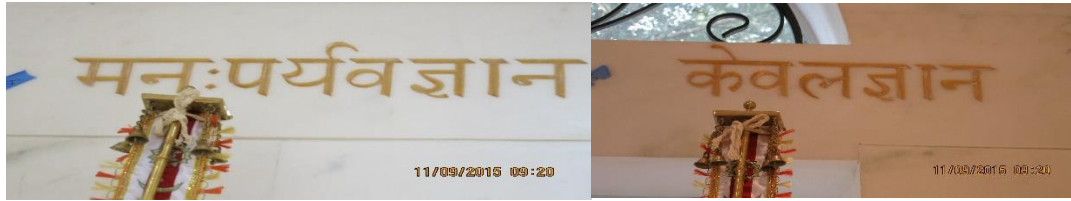
Understanding of Samyag Darshan, Samyag Jnān, and Samyag Chāritra itself is not good enough to take us anywhere but we would have to apply them in real practice to their fullest to get the actual results. It should also be remembered that we would have to follow all three, Samyag-darshan, Samyag jnān and Samyag-Chāritra, at the same time because if we follow only one or two of them, they will not take us too far on the road of spiritual pursuit.

The trinity is necessary for a successful life. This threefold discipline helps us realize our own intrinsic purity. The trinity must be cultivated collectively to ensure liberation. Individually, they are incomplete and insufficient because they are mutually dependent. Collectively, the three jewels produce harmony, contentment, and bliss with the progressive march of the soul to higher planes.

### **The Five Types of Knowledge:**







Jainism states that he who knows is the Atma (soul). The soul knows and knowledge is the means of knowing the soul. With reference to the agent and the cause, knowledge and soul are different. Still however, in reality, knowledge constitutes the very nature of the soul. Knowledge is an attribute (=quality) of the soul.

The object of knowledge and knowledge are both independent. The substance, the attribute and the mode are knowledge, while the object is soul's own quality. Mere knowing does not lead to knowledge. Knowing is an activity, an effort. The substance, the attribute and the mode can be known according to the capability of knowledge. The senses and the mind are the media of knowing. The ability of these two is limited and so, only one mode (part) can be known at a time. But all objects can be known simultaneously, all at a time, only by unobstructed knowledge (=absolute knowledge).

### **Types of Knowledge:**

Kevalajnana (absolute knowledge) is the only knowledge without any obstruction of Karma, i.e. unobstructed. On the other side there are four types of knowledge that have some obstruction of action.

#### **1. Matijnana Sensory Knowledge:**

This is knowledge acquired through the five senses and the mind.

There are five senses-of touch, taste, smell-seeing and hearing. The senses grasp external objects and come to know them. The mind, however, experiences them. The mind thinks and ponders deeply. It performs the function of knowing, enjoying and thinking over the objects that are grasped by the sense-organs. Mind is all-pervasive, i.e. it pervades over the whole body.

The difference between knowing by the senses and by the mind is this. The senses come to know only the present mode of a substance, while the mind can know the manifold forms belonging to all the phases of time: the present, the past and the future of material and non-material objects. The mind can come to know even without the help of the senses. The mind is endowed with the ability to think in manifold ways.

Matijnana has 28 principal divisions in accordance with thought processes. There are 340 divisions in all.

#### **2. Srutajnana - (Vocal Knowledge):**

The Knowledge acquired through seeing or hearing is Srutajnana. Again, a particular word has a particular sense, this too is Srutajnana. It is of 14 types.

These two, Matijnana and Srutajnana are closely related like milk and water. All living beings in the world are endowed with these two types of knowledge.

Various types Matijnana also include the knowledge of Jatismarana (remembrance of the past life or lives). As many as 900 births can be visualized through this type of knowledge in its highest form.

### 3. Avadhijan (Clairvoyance):

When corporeal objects, lying in a certain limited field, can be known without the help of the senses, the knowledge is known as 'Avadhijan'. It is of eight types. Tirthankaras, gods and hellish being have this knowledge from their very birth. Human beings, animals, etc. acquire this knowledge by annihilation and calming down of Karmas, their effects.

### 4. Manahparyayajnana (Telepathy):

Shades of reflections of Pudgalas-material substances, that would motivate one are formed in the mind, in accordance with one's thoughts. These shades or reflections or modes are derived through this knowledge. In brief, that which directly knows the material objects, which would motivate or activate the mind, is known as Manahparyayajnana.

This knowledge is of two types: Rijumati and Vipulmati Manahparyayajnana. No doubt, the field of this knowledge is rather limited as compared to that of Avadhijan, but there is greater purity in it.

The beings in the four different categories of life namely gods, men etc., possess Avadhijan, while only an ascetic is endowed with Manahparyayajnana. Those who are endowed with Avadhijan are not in the know of subtle material modes, which he who possesses Manahparyayajnana knows.

### 5. Kevalajnana (Absolute Knowledge):

This type of knowledge can be acquired by complete destruction and cessation of all Karmas. There is no need of the help of the senses or the mind after one has acquired this knowledge.

The man endowed with absolute knowledge, knows this world (loka) and also the world beyond (aloka).

(૧) મતિજ્ઞાન-પાંચ ઈન્દ્રિયો અને મનથી થનારું તે તે વિષયને જણાવનારું, જે જ્ઞાન તે મતિજ્ઞાન કહેવાય છે. ચક્ષુથી રૂપવિષયક, શ્રોત્રથી શબ્દવિષયક, જિહ્વાથી રસવિષયક, ત્વચાથી સ્પર્શવિષયક, મનથી સંકલ્પ-વિકલ્પવિષયક જે જ્ઞાન થાય છે તે મતિજ્ઞાન છે.

(૨) શ્રુતજ્ઞાન - આ જ્ઞાન પણ ઈન્દ્રિયો અને મનથી જ થાય છે. તથાપિ જે જ્ઞાન પ્રાપ્ત કરવામાં ભણાવનાર-સમજાવનાર ગુરુની અને શાસ્ત્રાદિની જરૂરીયાત રહે, અર્થાત્ ગુરુ કે આગમાદિ શાસ્ત્રોના આલંબને જે જ્ઞાન પ્રાપ્ત થાય છે તે શ્રુતજ્ઞાન કહેવાય છે. જેમ કોઈ પણ પુસ્તકનું એક પાનું ચક્ષુથી વાંચી જવું તે મતિજ્ઞાન છે. પરંતુ તેમાં રહેલા હાર્દને-પરમાર્થને જાણવું તે શ્રુતજ્ઞાન છે. તે તે વાક્યોમાં રહેલો પરમાર્થ ગુરુ સમજાવનાર હોય તો જ સમજવો સરળ બને છે.

(૩) અવધિજ્ઞાન - પાંચ ઈન્દ્રિયો અને મનની મદદ લીધા વિના માત્ર રૂપી દ્રવ્યોને સાક્ષાત્ કરાવનાર જે જ્ઞાન તે અવધિજ્ઞાન. આ જ્ઞાન દેવ-નારકીને જન્મથી મરણ પર્યન્ત પંખીને મળેલી ઉડવાની શક્તિની જેમ ભવપ્રત્યયિક સદા કાળ હોય છે અને મનુષ્ય-તિર્યંચોને તપ-સંયમાદિ વિશિષ્ટ ગુણોને આશ્રયી જ થાય છે માટે ગુણપ્રત્યયિક કહેવાય છે.

(૪) મનઃપર્યવજ્ઞાન-અઢી દ્વીપમાં રહેલા સંજીવચેન્દ્રિય જીવોના મનોગત ભાવોનું સાક્ષાત્ આત્માને જે જ્ઞાન તે મનઃપર્યવજ્ઞાન. આ જ્ઞાન વિશિષ્ટ મુનિ-મહાત્માઓને જ હોય છે.

(૫) કેવળજ્ઞાન - સર્વ દ્રવ્યોનું, લોકાલોક સર્વ ક્ષેત્રનું, ભૂત-ભાવિ-વર્તમાન એમ ત્રણે કાળનું અને સર્વ પર્યાયોનું એક સમયમાં જે જ્ઞાન થાય અર્થાત્ સંપૂર્ણ જે જ્ઞાન તે કેવળજ્ઞાન કહેવાય છે.

**AUM or OM, HRIM, ARHAM:**

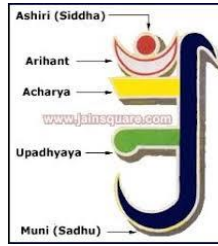


## ARHAM



With the help of this mantra, its vibrations and its experiences, one can liberate himself/herself from the cycle of birth and death.

## AUM OR OM



Aum represents five supreme souls: Arihant, Siddha, Acharya, Upadhyaya and Sadhu

A+A+A+U+M = AUM or OM

## HRIM



Hrim is a seed mantra. It represents invisible sound, infinity and divine energy of 24 Tirthankars. On meditating Hrim, one experiences sublimating energy of 24 Tirthankars.

જૈન ધર્મમાં મુખ્ય ઉપાસના અર્હતની છે. અર્હત એટલે અરિહંત ભગવંત, જિનેશ્વર દેવ અથવા તીર્થંકર પરમાત્મા.

ઐકાર પંચપરમેષ્ઠી સ્વરૂપ છે, કારણ કે તે અરિહંત, અશરીરી (સિદ્ધ), આચાર્ય, ઉપાધ્યાય અને મુનિ (સાધુ)ના પ્રથમ અક્ષરથી નિષ્પન્ન થયેલો છે.

અને તેના રહસ્યો

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અરિહંત+અશરીરી	અ+અ=આ
આ+ઉપાધ્યાય	આ+આ=આ
ઓ+મુનિ	ઓ+મ્=ઓમ્

આ રીતે ઐકાર મંત્ર પ્રસિદ્ધ છે અને બધા ધર્મોએ તેનો એક યા બીજા રૂપે સ્વીકાર કરેલો છે. ઐકારને હ્રીંકારનું વેષ્ટન અપાયું છે.

હ્રીંકાર એ શક્તિબીજ છે. હ્રીંકારમાં પંચપરમેષ્ઠિ, ચોવીશ જિનેશ્વરો તથા શ્રી પાર્શ્વનાથ અને પદ્માવતીની સ્થાપના માનવામાં આવે છે.

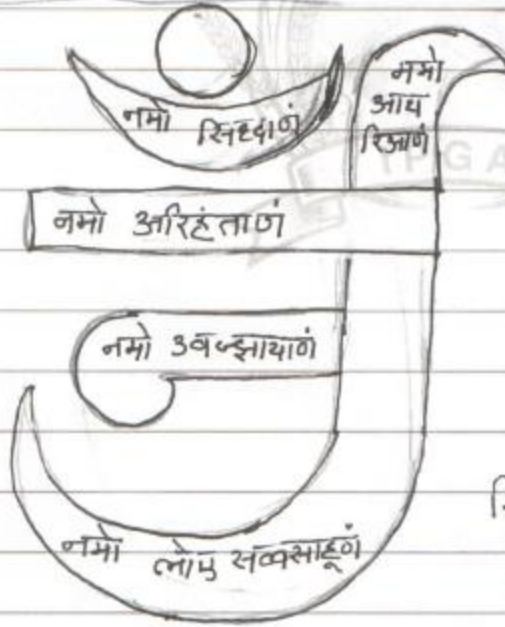


1) ઓમ્ ઓમ્

ઓમ્ પરમેશ્વરી શ્રી સરિદંત પરમાત્માનું વાચક છે. શ્રી સરિદંત પરમાત્માથી અભિન્ન એવું વાચક પદ ઓમ્ તે પદમયી દેવતા છે. પ્રથમ પરમેશ્વરી શ્રી સરિદંત ભગવંત છે. તેમાં યોગક્ષેમનું વદન કરનાર જ્યોતિર્મય શક્તિ છે. ઓમ્ પદ તે સરિદંત પરમાત્માનો મંત્રદેહ છે.

ઓમ્ એ સિદ્ધયુક્તનું આદિજીવ છે, સકલ આગમેનું રદકૃત્ય છે. સર્વ વિદ્યોનું નાશક છે. અને સર્વ સંકલ્પોને એકી માથે પૂર્ણ કરનાર કલ્પવૃક્ષ કરતા પણ અધિક છે. આ મદામેગ ઓમ્ મંત્રરાજ છે જે આત્મસ્વરૂપની અનુભૂતિ માટે ઉત્કૃષ્ટ આલંબન છે.

2)



નું ઓ પ્રણવ

આ એક મંત્રજીવ છે જે પાંચ પરમેશ્વરના આદિ શબ્દોનો છે.

સરિદંતનો 'અ'

સિદ્ધુ: અશરીરનો 'અ'

આચાર્યનો 'આ'

ઉપાધ્યાયનો 'ઉ'

સાધુ: મુનિનો 'મ્'

અ અ આ ઓ મ્ = ઓમ્

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## **THE TIRTHANKARS IN MAHAVIDEH AREA (THE TWENTY VIHARMANS)**

At present one hundred *and* twenty Tirthankars exist in the Mahavideh area. The names of the twenty Viharman Tirthankars are as follows-

- |                             |                             |
|-----------------------------|-----------------------------|
| 1. Shri Simandhar Swami     | 11. Shri Vajradhar Swami    |
| 2. Shri Yugmandhar Swami    | 12. Shri Chandranan Swami * |
| 3. Shir Bahu Swami          | 13. Shri Chandrabahu Swami  |
| 4. Shri Subahu Swami        | 14. Shri Bhujangam Swami    |
| 5. Shir Sujat Swami         | 15. Shri Ishwar Swami       |
| 6. Shri Svayamprabh Swami   | 16. Shri Nemiprabh Swami    |
| 7. Shri Rishabhanan Swami * | 17. Shri Virsen Swami *     |
| 8. Shri Anantvirya Swami    | 18. Shri Mahabhadra Swami   |
| 9. Shri Surprabh Swami      | 19. Shri Devyash Swami      |
| 10. Shri Vishaldhar Swami   | 20. Shri Ajitvirya Swami    |

\*- Mangal Murties

**24 TIRTHANKRAS OF THE BHARAT AREA - PAST, PRESENT AND FUTURE**

Present	Past	Future
Lord Rushabh Dev	Kewal Jnani Ji	Mahapadma (King Shrenik) Ji
Lord Ajit Nath Ji	Nirvani Ji	Surdev (Suparshva) Ji
Lord Sambhavnath Ji	Sagar Ji	Suparshva (Udayi) Ji
Lord Abhinandan Ji	Mahayash Ji	Svamprabh (Pottil ascetic) Ji
Lord Sumatinath Ji	Vimal Ji	Sarvanubhuti (Dridhayu) Ji
Lord Padma Prabhu Ji	Sarvanubhuti Ji	Devshruti Ji
Lord Suparshvnath Ji	Shridhar Ji	Udaynath (Shamkh) Ji
Lord Chandra Prabhu Ji	Datta Ji	Pedhalputra Ji
Lord Suvidhinath Ji	Damodar Ji	Pottil Ji
Lord Sheetal Nath Ji	Suteja Ji	Shatakriti (Shatak) Ji
Lord Sreyanshnath Ji	Swaminath Ji	Munisuvrat Ji
Lord Vasupujya Ji	Munisuvrat Ji	Sarvabhavavid Ji
Lord Vimalnath Ji	Sumati Ji	Amam Ji
Lord Anantnath Ji	Shivgati Ji	Nishkashay Ji
Lord Dharmanath Ji	Astanga Ji	Nishpulak Ji
Lord Shantinath Ji	Namoshvar Ji	Nirmam (Sulasa) Ji
Lord Kunthunath Ji	Anil Ji	Chitragupta (Revati) Ji
Lord Aranath Ji	Yashodhar Ji	Samadhi Ji
Lord Malinath Ji	Kritarth Ji	Samvar Ji
Lord Munisuvrat Ji	Jineshvar Ji	Anivritti Ji
Lord Naminath Ji	Suddhamati Ji	Vijay Ji
Lord Arishtnath Ji	Shivankar Ji	Vimal Ji
Lord Parshvnath Ji	Syandannath Ji	Devopapat Ji
Lord Mahavir Ji	Sumprati Ji	Anantvijay Ji

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## ॥ तीस चैबीसी के तीर्थकर ॥

### तीस चैबीसी:

ढाई द्वीप के अंदर मेरूओं से सम्बंधित पांच भरत एवं पांच ऐरावत ऐसे देश क्षेत्रों के प्रत्येक कर्मकाल में चैबीस-चैबीस तीर्थकर होते हैं। भूतकाल की दशा क्षेत्रों की दश चैबीसी वर्तमान काल की दश एवं भविष्यत काल की दश ऐसी तीस चैबीसी होती है।

ऐसे तो अनंत चैबीसी होती हैं।

तीस चैबीसी के 30 गुण 24 कुल 720 तीर्थकर होते हैं।

पांच भरत एवं पांच ऐरावत: जम्बूद्वीप के सुदर्शन मेरू से सम्बंधित एक भरत तथा एक ऐरावत है। धातकी खंड के विजय मेरू अचल मेरू से सम्बंधित दो भरत तथा दो ऐरावत क्षेत्र हैं तथा पुष्करार्थ द्वीप में मंदर मेरू विद्युन्माली मेरू से सम्बंधित दो भरत तथा दो ऐरावत क्षेत्र हैं इस प्रकार पांच भरत पांच ऐरावत क्षेत्र हैं।

**जम्बूद्वीप के भरत क्षेत्र के भूत कालीन चैबीस तीर्थकरों के नाम :** (1) श्री निर्वाण जी (2) श्री सागर जी (3) श्री महासाधु जी (4) श्री विमल प्रभु जी (5) श्री धरजी (6) श्री सुदत्त जी (7) श्री अमलप्रभ जी (8) श्री उद्धर जी (9) श्री अंगिर जी (10) श्री संमति जी (11) श्री सिंधु जी (12) श्री कुसमांजलि जी (13) श्री शिवण जी (14) श्री उत्साह जी (15) श्री ज्ञानेश्वर जी (16) श्री परमेश्वर जी (17) श्री विमलेश्वर जी (18) श्री यशोधर जी (19) श्री विमलेश्वर जी (20) श्री ज्ञानमति जी (21) श्री शुद्धमति जी (22) श्री भद्र जी (23) श्री अतिक्रान्त जी (24) श्री शांत जी।

**जम्बूद्वीप के भरत क्षेत्र के वर्तमान काल के चैबीस तीर्थकरों के नाम:** (1) श्री आदिनाथ जी (2) श्री अजितनाथ जी (3) श्री संभवनाथ जी (4) श्री अभिनंदन नाथ जी (5) श्री सुमतिनाथ जी (6) श्री पुष्पदंत जी (7) श्री सुपाश्वनाथ (8) श्री चंदाप्रभु जी (9) श्री पुष्पदंत जी (10) श्री शीतलनाथ जी (11) श्री श्रेयांसनाथ जी (12) श्री वासुपूज्य जी (13) श्री विमलनाथ जी (14) श्री अनंतनाथ जी (15) श्री धर्मनाथ जी (16) श्री शांतिनाथ जी (17) श्री कुंथुनाथ जी (18) श्री अरहनाथ जी (19) श्री मल्लिनाथ जी (20) श्री मुनिसुव्रतनाथ जी (21) श्री नमिनाथ जी (22) श्री नेमिनाथ जी (23) श्री पाश्वनाथ जी (24) श्री वर्धमान जी।

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**जम्बूद्वीप के भरत क्षेत्र के भविष्यत कालीन तीर्थकरों के नाम बताइये :** (1) श्री महापद्म जी (2) श्री सुरदेव जी (3) श्री सुपाश्व जी (4) श्री स्वयंप्रभ जी (5) श्री सर्वात्मभूत जी (6) श्री देवपुत्र जी (7) श्री कुल पुत्र जी (8) श्री उदंक जी (9) श्री प्रौष्ठिल्य जी (10) श्री जय कीर्ति (11) श्री मुनिसुव्रत जी (12) श्री अरहनाथ जी (13) श्री निष्पाय जी (14) श्री निष्काय जी (15) श्री विपुल जी (16) श्री निर्मल जी (17) श्री चित्रगुप्त जी (18) श्री समाधिगुप्त जी (19) श्री स्वयंभू जी (20) श्री अनिवर्तक जी (21) श्री जयनाथ जी (22) श्री विमलजी (23) श्री देवपाल जी (24) श्री अनंतवीर्य जी।

**जम्बूद्वीप के ऐरावत क्षेत्र के भूतकालीन चौबीस तीर्थकरों के नाम:** (1) श्री पंचरूप जी (2) श्री जिनधर जी (3) श्री सांप्रतिक जी (4) श्री उर्जयंत जी (5) श्री आधिकायिक जी (6) श्री अभिनंदन जी (7) श्री रत्नसेन जी (8) श्री रामेश्वर जी (9) श्री अनंगोज्झित जी (10) श्री विन्यास जी (11) श्री अरोष जी (12) श्री सुविधान जी (13) श्री प्रदत्त जी (14) श्री कुमार जी (15) श्री सर्वशैल जी (16) श्री प्रभंजन जी (17) श्री सौभाग्य नाथ जी (18) श्री व्रत विंदू जी (19) श्री सिद्धकर जी (20) श्री ज्ञान शरीर जी (21) श्री कल्पदुरम जी (22) श्री तीर्थकलेश जी (23) श्री दिनकर जी (24) श्री वीरप्रभु जी।

**जम्बूद्वीप के ऐरावत क्षेत्र के वर्तमान कालिक चौबीस तीर्थकरों के नाम:** (1) श्री बालचंद्र जी (2) श्री सुव्रत जी (3) श्री अग्निसेन जी (4) श्री नंदिसेन जी (5) श्री दत्त जी (6) श्री व्रतधर जी (7) श्री सोमचन्द्र जी (8) श्री धृतिदीर्घ जी (9) श्री शताष्टु जी (10) श्री विवसित जी (11) श्री श्रेयान जी (12) श्री विश्रुतजल जी (13) श्री सिंहसेन जी (14) श्री उपशांत जी (15) श्री गुप्तशासन जी (16) श्री अनंतवीर्य जी (17) श्री पाश्र्वजिनेन्द्र जी (18) श्री अभिधानजी (19) श्री मरूदेव जी (20) श्री श्रीधरजी (21) श्री शामकंठ जी (22) श्री अग्निप्रभ जी (23) श्री अग्निदत्त जी (24) श्री वीरसेन जी।

**जम्बूद्वीप के ऐरावत क्षेत्र के भविष्यत कालीन चौबीस तीर्थकरों :** (1) श्री सिद्धार्थजी (2) श्री विमल जी (3) श्री जयघोष जी (4) श्री नंदिसेन जी (5) श्री स्वर्गमंगल जी (6) श्री वज्राधरी जी (7) श्री निर्वाण जी (8) श्री धर्मध्वज जी (9) श्री सिद्धसेन जी (10) श्री महासेन जी (11) श्री रविमित्र जी (12) श्री सत्यसेनजी (13) श्री चन्द्रनाथ जी (14) श्री महीचन्द्र (15) श्री श्रुतांजन जी (16) श्री देवसेन जी (17) श्री सुव्रतनाथ जी (18) श्री जिनेन्द्रनाथ जी (19) श्री सुपाश्वजी (20) श्री सुकौशल जी (21) श्री अनंतनाथ जी (22) श्री विमल जी (23) श्री अमृतसेन जी (24) श्री अग्निदत्त जी।

**पूर्व धातकी खंड के भरत क्षेत्र के भूतकालीन चौबीसी तीर्थकरों के नाम :** (1) श्री रत्न प्रभुजी (2) श्री अमित नाथ जी (3) श्री संभवनाथ जी (4) श्री अकलंक जी (5) श्री चन्द्रस्वामी (6) श्री शुभंकर जी (7) श्री तत्त्वनाथ जी (8) श्री सुन्दर स्वामी जी (9) श्री पुरंधरजी (10) श्री स्वामिदेव जी (11) श्री देवदत्त जी (12) श्री वासवदत्त जी (13) श्री श्रेयोनाथ जी (14) श्री विश्वरूपजी (15) श्री तपस्तेज जी (16) श्री प्रतिबोधदेव जी (17) श्री सिद्धार्थ देव जी (18) श्री संजमजिन जी (19) श्री विमलनाथ जी (20) श्री देवेन्द्र जी (21) श्री प्रवरनाथ जी (22) श्री विश्वसेन जी (23) श्री मेघनंदि जी (24) त्रिजेतक जी।



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**पूर्वधातकी खंड के भरत क्षेत्र के वर्तमान कालीन चौबीस तीर्थकरों के नाम :** (1) श्री युगादिदेव जी (2) श्री सिद्धांतजी (3) श्री महेशनाथ जी (4) श्री परमार्थनाथ जी (5) श्री समुन्द्र जी (6) श्री भूधरनाथ जी (7) श्री उद्योत जी (8) श्री आर्जव जी (9) श्री अभयनाथ जी (10) श्री अप्रकंप जी (11) श्री पद्मनाथ जी (12) श्री पद्मनंदी जी (13) श्री प्रियंकर जी (14) श्री सुक्रतनाथ जी (15) श्री भद्रनाथ जी (16) श्री मुनिचन्द्र जी (17) श्री पंचमुष्टिजी (18) श्री त्रिमुष्टि जी (19) श्री गांगिक नाथ जी (20) श्री गणनाथ जी (21) श्री सर्वांगदेव जी (22) श्री ब्रहमेन्द्रनाथ जी (23) श्री इन्द्रद्रत जी (24) श्री नायक नाथ जी

**पूर्व धातकी खंड के भरत क्षेत्र के भविष्यत कालीन चौबीस तीर्थकरों के नाम :** (1) श्री सिद्धार्थ देव जी (2) श्री सम्यगुण जी (3) श्री जिनेन्द्रदेव जी (4) श्री सम्पन्ननाथ जी (5) श्री सर्वस्वामिजी (6) श्री मुनिनाथ जी (7) श्री विशिष्ट देव जी (8) श्री अमरनाथ जी (9) श्री ब्रह्मशांति जी (10) श्री पाश्वनाथ जी (11) श्री अकामुक देव जी (12) श्री ध्याननाथ जी (13) श्री कल्पजी (14) श्री संवरनाथ जी (15) श्री स्वास्थ्यनाथ जी (16) श्री आनंदनाथ जी (17) श्री रविप्रभ जी (18) श्री चन्द्रप्रभ जी (19) श्री सुनन्द जी (20) श्री सुकर्ण देव जी (21) श्री पाश्वनाथ जी (21) श्री पाश्वनाथ जी (24) श्री शाश्वतनाथ जी।

**पूर्वी धातकी खंड के ऐरावत क्षेत्र के भूतकाल के चौबीस तीर्थकरों के नाम :** (1) श्री वज्रस्वामी जी (2) श्री उदत्त जी (3) श्री सूर्यस्वामी जी (4) श्री पुरुषोत्तम जी (5) श्री शरणस्वामि जी (6) श्री अवबोध जी (7) श्री विक्रम जी (8) श्री निघंटिक जी (9) श्री हरीन्द्र जी (10) श्री परित्रेरित जी (11) श्री निर्वाण सूरि जी (12) श्री धर्महितु (13) श्री चतुर्मुख जी (14) श्री सुक्रतेन्द्र जी (15) श्री श्रुताम्बु जी (16) श्री विमलार्क जी (17) श्री देवप्रभ जी (18) श्री धरणेन्द्र जी (19) श्री सुतीर्थनाथ जी (20) श्री उदयानंद जी (21) श्री सवार्थ देव जी (22) श्री धार्मिक जी (23) श्री क्षेत्रस्वामी जी (24) श्री हरिचंद्र जी

**पूर्व धातकी खंड के ऐरावत क्षेत्र े वर्तमान कालीन चौबीस तीर्थकरों के नाम :** (1) श्री अपश्चिम जी (2) श्री पुष्पदंत जी (3) श्री अर्हदेव जी (4) श्री चरित्रनाथ जी (5) श्री सिद्धानंद जी (6) श्री नंदग जी (7) श्री पद्मकूप जी (8) श्री उदयनाभि जी (9) श्री अकमेन्द्र जी (10) श्री कृपालु जी (11) श्री प्रोष्ठिल जी (12) श्री सिद्धेश्वर जी (13) श्री अमृतेन्दु जी (14) श्री स्वामिनाथ जी (15) श्री भुवन लिंग जी (16) श्री सर्वरथ जी (17) श्री मेघनंद जी (18) श्री नंदकेश जी (19) श्री हरिनाथ जी (20) श्री अधिष्ठ जी (21) श्री शांतिक देव जी (22) श्री नंदस्वामिजी (23) श्री कुंदपाश्वजी (24) श्री विरोचन जी।

**पूर्व धातकी खंड के ऐरावत क्षेत्र के भविष्यतकालीन चौबीस तीर्थकरों के नाम :** (1) श्री प्रवरवीर जी (2) श्री विजयप्रभ जी (3) श्री सत्यपद जी (4) श्री महामृगेन्द्र जी (5) श्री चिंतामणि जी (6) श्री अशोक जी (7) श्री द्विमृगेन्द्र जी (8) श्री उपवासिक जी (9) श्री पद्मनंद जी (10) श्री बोधकेन्द्र जी (11) श्री चिंताहिम जी (12) श्री उत्साहिक जी (13) श्री अपाशिव जी (14) श्री देवजल जी (15) श्री नारिक जी (16) श्री अनध जी (17) श्री नागेन्द्र जी (18) श्री नीलोत्पल जी (19) श्री अप्रकंप जी (20) श्री पुरोहित जी (21) श्री अप्रकंप जी (22) श्री पाश्वनाथ जी (23) श्री निर्वाच जी (24) श्री विरोषिक जी

**पश्चिम धातकी खंड के भरत क्षेत्र के भूतकालीन चौबीस तीर्थकरों के नाम :** (1) श्री वृषभनाथ जी (2) श्री प्रियमित्र जी (3) श्री शांतिनाथ जी (4) श्री सुमतिनाथ जी (5) श्री आदिनाथ जी (6) श्री आतिव्यक्त जी (7) श्री कलासेन जी (8) श्री कर्मजित जी (9) श्री प्रबुद्ध जी (10) श्री प्रवजित जी (11) श्री सुधर्म जी (12) श्री तमोदीप जी (13) श्री वज्रनाथ जी (14) श्री बुद्धनाथ जी (15) श्री प्रबंधदेव जी (16) श्री अतीतनाथ जी (17) श्री प्रमुख जिनेन्द्र जी (18) श्री पल्योपम जी (19) श्री अकोप जी (20) श्री निष्ठित जी (21) श्री मृगनाभि जी (22) श्री देवेन्द्र जी (23) श्री पदस्थ जी (24) श्री शिवनाथ जी।

पश्चिमी धातकी खंड के भरत क्षेत्र के वर्तमान चौबीस तीर्थकरों के नाम : (1) श्री विश्वचन्द्र जी (2) श्री कपिल जिनेन्द्र जी (3) श्री वृषभदेव जी (4) श्री प्रियतेज जी (5) श्री प्रशम जिनेन्द्र जी (6) श्री वषिमांग जी (7) श्री चरित्रनाथ जी (8) श्री प्रभादित्य जी (9) श्री मुंजकेश जी (10) श्री वीतवास जी (11) श्री सुराधिप जी (12) श्री दयानाथ जी (13) श्री सहस्त्रभुज जी (14) श्री जिनसिंह जी (15) श्री रैवतनाथ जी (16) श्री बाहुस्वामिजी (17) श्री श्रीमालि जी (18) श्री अयोग देव जी (19) श्री अयोगिनाथ जी (20) श्री कामरिपु जी (21) श्री आरम्भ जी (22) श्री नेमिनाथ जी (23) श्री गर्भज्ञाति जी (24) श्री एकार्जित जी

**पश्चिमी धातकी खंड के भरत क्षेत्र के भविष्यतकाल के चौबीस तीर्थकरों के नाम :** (1) श्री रक्त केश जी (2) श्री चक्रहस्त जी (3) श्री कृतनाथ जी (4) श्री परमेश्वर जी (5) श्री सुमूर्ति जी (6) श्री मुक्तिकांत जी (7) श्री निकेशि जी (8) श्री प्रशस्त जी (9) श्री निराहार जी (10) श्री अमूर्त जी (11) श्री द्विजनाथ जी (12) श्री श्रेयोगत जी (13) श्री अरूजनाथ जी (14) श्री दयाधिक जी (15) श्री दयाधिक जी (16) श्री पुष्पनाथ जी (17) श्री नरनाथ जी (18) श्री प्रतिभूति जी (19) श्री नागेन्द्र जी (20) श्री तपोधिक जी (21) श्री दशानन जी (22) श्री आरण्यक जी (23) श्री दशानीक जी (24) श्री सात्विक जी।



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**पश्चिमी घातकी खंड के ऐरावत क्षेत्र के भूतकाल के चौबीस तीर्थकरों के नाम :** (1) श्री सूमेरू जिनन्द्र जी (2) श्री जिनकृत जी (3) श्री कैटभनाथ जी (4) श्री प्रशस्त दायक जी (5) श्री निर्दमन जी (6) श्री कुलकर जी (7) श्री वर्धमान जी (8) श्री अमृतेन्दु जी (9) श्री संख्यानंद जी (10) श्री कल्पकृत जी (11) श्री हरिनाथ जी (12) श्री बाहुस्वामि जी (13) श्री भार्गव जी (14) श्री सुभद्रस्वामी जी (15) श्री पविपाणि जी (16) श्री विपोषित जी (17) श्री ब्रह्मचारि जी (18) श्री असाक्षिक जी (19) श्री चारित्रेश जी (20) श्री पारिणामिक जी (21) श्री शाश्वतनाथ जी (22) श्री निधिनाथ जी (23) श्री कौशिक जी (24) श्री धर्मेशजी।

**पश्चिमी घातकी खंड के ऐरावत क्षेत्र के वर्तमान के चौबीस तीर्थकरों के नाम :** (1) श्री साधित जी (2) श्री जिनस्वामि जी (3) श्री स्तमितेन्द्र जी (4) श्री अत्यानंद जी (5) श्री पुव्योत्फुल्लजी (6) श्री मंडित जी (7) श्री प्रहित देव जी (8) श्री मदनसिद्ध जी (9) श्री हसदिंद्र जी (10) श्री चन्द्रपाश्वजी (11) श्री अब्जबोध जी (12) श्री जिनवल्लभ जी (13) श्री सुविभूति जी (14) श्री कुकुन्द्रास जी (15) श्री सुवर्णनाथ जी (16) श्री हरिवासिक जी (17) श्री प्रियमित्र जी (18) श्री धर्मदेव जी (19) श्री प्रियरत जी (20) श्री नंदिनाथ जी (21) श्री अश्वानीक जी (22) श्री पूर्वनाथ जी (23) श्री पाश्वनाथ जी (24) श्री चित्रहृदय जी।

**पश्चिमी घातकी खंड के ऐरावत क्षेत्र के भाविकाल के चौबीस तीर्थकरों के नाम :** (1) श्री रवीन्दु जी (2) श्री सोम कुमार जी (3) श्री पृथ्वीनाथ जी (4) श्री कुलरत्न जी (5) श्री धर्मनाथ जी (6) श्री सोमजिन जी (7) श्री वरूणेन्द्र जी (8) श्री अभिनंदन जी (9) श्री सर्वनाथ जी (10) श्री सुदृष्टि जी (11) श्री शिष्ट जी (12) श्री धन्य जिनन्द्रजी (13) श्री सोमचन्द्र जी (14) श्री क्षेत्राधीश जी (15) श्री संदतिकनाथजी (16) श्री जयंतदेव जी (17) श्री तमोरिपुर जी (18) श्री निर्मित जी (19) श्री कृतपाश्व जी (20) श्री बोधिलाभ जी (21) श्री बहुनंद जी (22) श्री सृष्टि जी (23) श्री कुकुभनाथ जी (24) श्री वक्षेश जी।

**पूर्वी पुष्करार्धद्वीप के भरत क्षेत्र के भूतकाल के चौबीस तीर्थकरों के नाम :** (1) श्री दमनेन्द्र जी (2) श्री मूर्तस्वामी जी (3) श्री विराग स्वामी जी (4) श्री प्रलंब जी (5) श्री पृथ्वीपति जी (6) श्री चारित्रनिधी जी (7) श्री अपराजित जी (8) श्री सुबोधक जी (9) श्री बुद्धिशजी जी (10) श्री बैतालिक जी (11) श्री त्रिमुष्टिनाथ जी (12) श्री मुनिबोध जी (13) श्री तीर्थस्वामी जी (14) श्री धर्मधीश जी (15) श्री धरणेश जी (16) श्री प्रभवदेव जी (17) श्री अनादिदेव जी (18) श्री अनादिप्रभु जी (19) श्री सर्वतीर्थनाथ जी (20) श्री निरूपमदेव जी (21) श्री कौमारिक जी (22) श्री विहार गृह जी (23) श्री धरणीपूर जी (24) श्री विकासदेव जी।

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**पूर्वी पुष्करार्ध द्वीप के भरतक्षेत्र के वर्तमान काल के चौबीस तीर्थकरों के नाम:** (1) श्री जगन्नाथ जी (2) श्री प्रभासनाथ जी (3) श्री स्वरस्वामी जी (4) श्री भरतेश जी (5) श्री दीर्घाननजी जी (6) श्री विख्यात कीर्तिजी (7) श्री अवसानि जी (8) श्री प्रबोध जी (9) श्री तपोनाथ जी (10) श्री पावक जी (11) श्री त्रिपुरेश्वर जी (12) श्री सौगत जी (13) श्री वासव जी (14) श्री मनोहर जी (15) श्रीशुभकर्म जी (16) श्री इष्ट सेवित जी (17) श्री विमलेन्द्र जी (18) श्री धर्मवास जी (19) श्री प्रसाद जी (20) श्री प्रभामृगांक जी (21) श्री उज्झितकलंकजी (22) श्री स्फटिकप्रभा जी (23) श्री गजेन्द्र जी (24) श्री ध्यानजय जी।

**पूर्वी पुष्करार्ध द्वीप के भरत क्षेत्र के भाविकाल के चौबीस तीर्थकरों के नाम :** (1) श्री बसंतध्व जी (2) श्री त्रिजयंत जी (3) श्री त्रिस्तम्भ जी (4) श्री परब्रह्म जी (5) श्री अबालिश जी (6) श्री प्रवादिक जी (7) श्री भूमानंद जी (8) श्री त्रिनयन जी (9) श्री विद्वान जी (10) श्री परमात्मप्रसंग जी (11) श्री भूमीन्द्र जी (12) श्री गौस्वामी जी (13) श्री कल्याण प्रकाशित जी (14) श्री मंडल जी (15) श्री महाबसू जी (16) श्री उदयभाज जी (17) श्री दिव्य ज्योति जी (18) श्री प्रवोधेश जी (19) श्री अभयांक जी (20) श्री प्रमित जी (21) श्री दिव्यस्कारकजी (22) श्री व्रतस्वामी जी (23) श्री निधान जी (24) श्री त्रिविक्रम जी।

**पूर्वीपुष्करार्ध द्वीप के ऐरावत क्षेत्र के भूतकाल के चौबीस तीर्थकरों के नाम :** (1) श्री कृतिनाथ जी (2) श्री उपविष्ट जी (3) श्री देवादित्य जी (4) श्री आस्थानिक जी (5) श्री प्रचंद्र जी (6) श्री बेषिक जी (7) श्री त्रिभानु जी (8) श्री ब्रह्म जी (9) श्री व्रजांग जी (10) श्री उविरोधी जी (11) श्री अपाप जी (12) श्री लोकोत्तर जी (13) श्री जलधिशेष जी (14) श्री विद्योत जी (15) श्री सुमेरू जी (16) श्री विभावित जी (17) श्री वत्सल जी (18) श्री जिनालय जी (19) श्री तुषार जी (20) श्री भुवनस्वामि जी (21) श्री सुकाम जी (22) श्री देवाधिदेव जी (23) श्री अकारिम जी (24) श्री बिम्बित जी।

**पूर्वी पुष्कार्ध द्वीप के ऐरावत क्षेत्र के वर्तमान काल के चौबीस तीर्थकरों के नाम :** (1) श्री शंकर जी (2) श्री अक्षवास जी (3) श्री नम्राधिक जी (4) श्री नम्राधिपतीश जी (5) श्री नष्टपाखंड जी (6) श्री स्वप्नवेद जी (7) श्री तपोधन जी (8) श्री पुष्पकेतु जी (9) श्री धार्मिक जी (10) श्री चन्द्रकेतु जी (11) श्री अनुरक्त जी (12) श्री वीतराग जी (13) श्री उद्योत जी (14) श्री तमोपेक्ष जी (15) श्री मधुनाद जी (16) श्री मरूदेव जी (17) श्री दमनाथ जी (18) श्री वृषभस्वामि जी (19) श्री शिलातन जी (20) श्री विश्वनाथ जी (21) श्री महेन्द्र जी (22) श्री नंद जिनेन्द्र जी (23) श्री तमोहर जी (24) श्री ब्रह्मज जी।

**पूर्वी पुष्कार्ध द्वीप के ऐरावत क्षेत्र के भाविकाल के चौबीस तीर्थकरों के नाम :** (1) श्री यशोधर जी (2) श्री सुकृतनाथ जी (3) श्री अभयघोष जी (4) श्री निर्वाण जी (5) श्री व्रतवास जी (6) श्री अतिराज जी (7) श्री अश्वदेव जी (8) श्री अर्जुन जी (9) श्री तपश्चन्द्र जी (10) श्री शरीरिक जी (11) श्री महेश जी (12) श्री सुग्रीव जी (13) श्री दृढ़प्रहार जी (14) श्री अम्बरीक जी (15) श्री दयातीत जी (16) श्री तुम्बर जी (17) श्री सर्वशील जी (18) श्री प्रतिजात जी (19) श्री जितेन्द्रीय जी (20) श्री तपादित्य जी (21) श्री रत्नाकर जी (22) श्री देवेश जी (23) श्री लांछन जी (24) श्री सुप्रदेश जी।

**पश्चिमी पुष्कार्ध द्वीप के भर क्षेत्र के भूत कालिक चौबीस तीर्थकरों के नाम :** (1) श्री पद्मचंद्र जी (2) श्री रत्नांग जी (3) श्री अयोगिकेश जी (4) श्री सर्वार्थ जी (5) श्री ऋषिनाथ जी (6) श्री हरिभद्र जी (7) श्री गुणाधिप जी (8) श्री पारत्रिक जी (9) श्री ब्रह्मनाथ जी (10) श्री मुनीन्द्र जी (11) श्री दीपक जी (12) श्री राजर्षि जी (13) श्री विशाख जी (14) श्री आनंदति जी (15) श्री रविस्वामी जी (16) श्री सोमदत्त जी (17) श्री जयस्वामी जी (18) श्री मोक्षनाथ जी (19) श्री अग्रभास जी (20) श्री धनुसंग जी (21) श्री रोमांचक जी (22) श्री मुक्ति नाथ जी (23) श्री प्रसिद्धनाथ जी (24) श्री जितेश जी।

**पश्चिमी पुष्कार्ध द्वीप के भरत क्षेत्र के वर्तमान काल के चौबीस तीर्थकरों के नाम :** (1) श्री सर्वांग स्वामी (2) श्री पद्माकर जी (3) श्री प्रभाकर जी (4) श्री बलनाथ जी (5) श्री योगीश्वर जी (6) श्री सूक्ष्मांगजी जी (7) श्री व्रत चलातीत जी (8) श्री कलम्बक जी (9) श्री परित्याग जी (10) श्री निषेधक जी (11) श्री पापापहारि जी (12) श्री सुस्वामि जी (13) श्री मुक्तिचन्द्र जी (14) श्री अप्रासिक जी (15) श्री जयचंद्र जी (16) श्री मलाधारि जी (17) श्री सुसंयत जी (18) श्री मलयसिन्धु जी (19) श्री अक्षधर जी (20) श्री देवधर जी (21) श्री देवगण जी (22) श्री आगमिक जी (23) श्री विनीत जी (24) श्री रतानंद जी।

**पश्चिमी पुष्कार्ध द्वीप के भरत क्षेत्र के भविष्यत कालीन चौबीस तीर्थकरों के नाम :** (1) श्री प्रभावक जी (2) श्री विनेन्द्र जी (3) श्री सुभावक जी (4) श्री दिनकर जी (5) श्री अगस्त्येज जी (6) श्री धनदत्त जी (7) श्री पौरव जी (8) श्री जिनदत्त जी (9) श्री पाश्वनाथ जी (10) श्री मुनि सिंधु जी (11) श्री आस्तिक जी (12) श्री भवानीक जी (13) श्री नृपनाथ जी (14) श्री नारायण जी (15) श्री प्रशमौक जी (16) श्री भूपति जी (17) श्री सुदृष्टि जी (18) श्री भवभीरू जी (19) श्री नंदन जी (20) श्री भार्गव जी (21) श्री सुबसू जी (22) श्री परावश जी (23) श्री वनवासिक जी (24) श्री भरतेश जी।



**पश्चिमी पुष्करार्थ द्वीप के ऐरावत क्षेत्र के भूतकालीन चैबीस तीर्थकरों के नाम :** (1) श्री उपशांत जी (2) श्री फाल्गुण जी (3) श्री पूर्वासजी जी (4) श्री सौधर्म जी (5) श्री गौरिक जी (6) श्री त्रिविक्रम जी (7) श्री नरसिंह जी (8) श्री मृगबसू जी (9) श्री सोमेश्वर जी (10) श्री सुधासुर जी (11) श्री अपापमल्ल जी (12) श्री विवाध जी (13) श्री संधिक स्वामि जी (14) श्री मांधत्र जी (15) श्री अश्वतेज जी (16) श्री विद्याधर जी (17) श्री सूलोचन जी (18) श्री मौन निधि जी (19) श्री पुंडरीक जी (20) श्री चित्रगण जी (21) श्री मणिरिन्द्र जी (22) श्री सर्वकाल जी (23) श्री भूरिश्रवण जी (24) श्री पुण्यांग जी।

**पश्चिमी पुष्करार्थ द्वीप के ऐरावत क्षेत्र के वर्तमान काल के चैबीस तीर्थकरों के नाम :** (1) श्री गांगेयक जी (2) श्री नल्लवासव जी (3) श्री भमजिनेन्द्र जी (4) श्री दयाधिक जी (5) श्री सुभद्र जी (6) श्री स्वामिजी जी (7) श्री हनिक जी (8) श्री नंदिघोष जी (9) श्री रूपबीज जी (10) श्री वज्रनाभ जी (11) श्री संतोष जी (12) श्री सुधर्म जी (13) श्री फणीश्वर जी (14) श्री वीरचन्द्र जी (15) श्री मेधानिक जी (16) श्री स्वच्छनाथ जी (17) श्री कोपक्षय जी (18) श्री अकाम जी (19) श्री धर्मधाम जी (20) श्री सूक्तिसेन जी (21) श्री क्षेमंकर जी (22) श्री दयानाथ जी (23) श्री कीर्तिप जी (24) श्री शुभंकर जी।

**पश्चिमी पुष्करार्थ द्वीप के ऐरावत क्षेत्र के भविष्यत कालीन चैबीस तीर्थकरों के नाम :** (1) श्री अदोषिक जी (2) श्री वृषभ जी (3) श्री विनयानंद जी (4) श्री मुनिभारत जी (5) श्री इंद्रक जी (6) श्री चन्द्रकेतु जी (7) श्री ध्वजादित्य जी (8) श्री वासुबोध जी (9) श्री मुक्तिगत जी (10) श्री धर्मबोध जी (11) श्री देवांग जी (12) श्री मारीचिक जी (13) श्री सुजीव जी (14) श्री यशोधर जी (15) श्री गौतम जी (16) श्री मुनिशुद्धि जी (17) श्री प्रवोधिक जी (18) श्री सदानीक जी (19) श्री चारित्रनाथ जी (20) श्री शतानंद जी (21) श्री वेदार्थ जी (22) श्री सुधानीक जी (23) श्री ज्योति मुख जी (24) श्री सुरार्थ जी।

जम्बूद्वीप में छःचैबीस भूत, वर्तमान, भाविकाल की भरत क्षेत्र की तीन चैबीसी तथा ऐरावत क्षेत्र की तीनों कालों की तीन चैबीसी। इस प्रकार छः चैबीसी होती है।

धातकी खंड में 12 चैबीसी होती है, पूर्वी धातकी खंड के भरतक्षेत्र की तीन तथा ऐरावत क्षेत्र की तीन कुल छः, इसी प्रकार पश्चिमी धातकी खंड के भरतक्षेत्र की तीन तथा ऐरावत क्षेत्र की तीन। कुल मिलाकर 12 चैबीसी हुई।

पुष्करार्थ द्वीप में पुष्करार्थ द्वीप में भी बारह चैबीसी होती हैं, - धातकी खंड के समान ही पूर्वी पुष्करार्थ द्वीप में छः तथा पश्चिमी पुष्करार्थ द्वीप में छः चैबीसी होती है।

मेरूओं के सम्बंध में तीस चैबीसी - तीन भरत की तथा तीन ऐरावत की कुछ छः चैबीसी होती हैं। द्वाई द्वीप में मेरू पांच हैं। अतः 5 गुण 6 कुल तीस चैबीसी होती हैं।