

# Mahavira

MAGNIFICENT MASTER- TEACHER OF THE WORLD



By

Prof. Pratapkumar Toilya



# "MAHAVIRA- THE MAGNIFICENT MASTER - TEACHER OF THE WORLD"

BY  
PROF. PRATAPKUMAR TOLIYA  
M.A. (HINDI); M.A. (ENGLISH), Sahitya Ratna  
Director, VARDHAMAN BHARATI, BANGALORE.

---

"MANGALAM BHAGAWAN VIRO, MANGALAM GAUTAM PRABHUHU,  
MANGALAM STHOOLIBHADRADYAHA, JAIN DHARMOSTU MANGALAM."  
"MANGALAM BHAGAWAN VIRO, MANGALAM GAUTAMO GANIHI,  
MANGALAM KUNDAKUNDADHYAHA, JAIN DHARMOSTU MANGALAM."

"AUM NAMO ARIHANTANAM, NAMO SIDDHANAM, NAMO AYARIYANAM,  
NAMO UVAIJHAYANAM, NAMO LOE SAVVA SAHUNAM.  
ESO PANCHA NAMUKKARO, SAVVA PAVAPPANASANO,  
MANGALA NAM CHA SAVVESIM, PADHAMAM HAVAI MANGALAM."

There comes this constantly sounding incantation like a flow from time immemorial, from the beginning less time, from the source - less past "AUM NAMO ARIHANTANAM  
NAMO SIDDHANAM  
NAMO AYARIYANAM  
NAMO UVAIJHAYANAM  
NAMO LOE SAVVA SAHUNAM.....!"

(Prostrations to the ARHATAS, Prostrations to the SIDDHAS, Prostrations to the ACHARYAS, Prostrations to the UPADHYAYAS and Prostrations to all the sages of the universe)

This is the NAMASKAR MAHAMANTRA - NAVAKAR MAHAMANTRA - The greatest incantation of all times, an incantation which expresses the deepest respects to the supreme "virtues", "attributes", "qualities", and not to any person. This "soul-centered", universal-welfare-providing incantation has such a tremendous potentialities within itself, that it transforms its incantor-seeker and uplifts him unto that sublimed supreme state of "ARIHANTA" and "SIDDHA".

The contemplation, Meditation and day-to-day life - application of this Mahamantra, followed by the "RATNATRAYA SADHANA" of "JNANA, DARSHANA, CHARITRA" was rigorously undertaken by the great great - soul - no. not in one or two "births", but in gradually-consciousness-acquiring 27 TWENTY SEVEN chief births!

In the sublimed last birth of this supreme soul, after his heart searching long long silent "SADHANA" of twelve and a half years, there has emerged, out of his self-realization, time-space inageressing universal-vision and deepest SILENCE WITHIN, the sweet musical the awakening immortal words the universal-welfare-providing, wonderful and auspicious speech.....!

.....THAT AWAKENED SPEECH:

-----Today again comes that sweet ringing 'voice'-breaking the doors of the DIRECTIONS, crossing the barriers of MATTER and SPACE and cutting across the span of TIME -

(SAMAYAM GOYAM! MA PAMAYE:)

Waste not a moment. Be not 'out-of-your-self and unaware for a single moment. O Gautama!

-----Today resounds those wakeful 'words' from the sacred soil of Vaishali & Kshatriyakundagram, from the silent meditation-hallowed hills of Rajagrah and from the pious earth of Pavapuri ---

(SADDHA PARAMA DULLAHA)

"Rare, absolutely rare. is the faith: faith in one's own self. Faith in the Jnana. Darshana. Charitra Ratnatrayas: Sada Guru, faith in Sad Deva, Sad Dharma - the right Master, the right God. the right path or Religion."

-----Today re-echoes that universe-solacing, peace-providing and self-awakening auspicious 'voice' from the isles of Jamboo & Nandishwara, from the lands of Bharata & Mahavideha and from the peaks of the Meru & Ashtapada-Kailas Himalayas (JE EGAM JANA, SE SAVVAM JANAI)

"He knew everything, who realized the soul, the self, the one!"

-----This was the speech, the awakening speech of Charam Tirthankara Bhagawan Mahaveera, the Vardhamana, the Vitaraga, the Arihanta! It was this "Bharati", this Speech-Divine, that had sounded 2500 years ago in this air on this land and that had echoed and spreaded over the entire Universe. Born out of that speech was "ATMASHREE" "SARASWATI" or "VIDYA" - the learning emerged out of that voice were the sweet notes of (Raga speech "MALAKANNSA") emanating from that speech was the tremendous wave of compassion and Mercy for the suffering world satisfied due to that speech was the Age-long thirst and craving of the direction - less bewildered, sorrowful humanity.

How great would have been that speech? How did that Divine sound originate?

The Sacred Books are the testimony, the History is the witness, the people's unbound faith is the proof, the deeper experience of the Meditators is the appropriate evidence, all of which reveal that..... That was the speech that originated after the Sadhana of several conscious Births, the tremendous terrific and unfore-happened Penance and Attainment of ocean like deep, serious, silent speechless solitary Meditation - Meditation of the Self, Meditation of the Supreme state, Meditation of the unending absolute universal knowledge : the ATMA•DHYANA, SHUKLA DHYANA, KEVAL-JNANA! It was the Divine Sound that had emerged after this attainment of KEVALA-JNANA and ARIHANTA-HOOD. There was miracle in that supremely Mystical sound and speech. It was unearthly speech, nectar-like speech, immortal speech, auspicious speech, life- thrilling and life- awakening speech .....!

#### A PEEP INTO THE PAST FROM THE PRESENT

Let us have a peep into the past from the living present through the window of that immortal and echoing Divine speech.

2500 Festivals of light have already passed after the Nirvana of the Great originator of that speech, the Majestic Embodiment of the Divine, Shramana Bhagawan Mahaveera.....Yes 2500 years, completely 2500 years.

The great, magnificent Life-consciousness had attained its perfection, its climax, in the mortal frame of Bhagawan Mahaveera after the constant and conscious aspirations of several births. And out of this attainment of perfect and absolute knowledge through SILENCE WITHIN, this Divine Speech had originated. The key to this perfection and internal silence of Bhagawan Mahaveera was the utilization of every passing moment in total awareness of the Self. Not a single moment was a waste for him, golden were the passing moments of the PRESENT as he himself has said — (INAMEVAM KHANAM VIYANIYA)

"Important are the moments of the living present They should be utilized in their integrity".

Let us also catch hold of these passing moments and utilize them into that Great Past of Bhagawan Mahaveera's life the very contemplation of which is capable enough to transform our Present imperfection into perfection. And hence, we shall uplift our complete "being", forgetting the cross-lines of DRAVYA, KSHETRA, KALA (Matter, Place & Time) and wearing the wings of BHAVA (the deepest longings and aspirations).

THERE .....ON THIS EARTH.....

Behold ! This is the world of 598 B.C., this is the pious land of the "Bharata-Kshetra" of "Jamboo-dwipa", this is the KSHATRIYA•KUNDRAM OF VAISHALI, the prosperous city of Bihar and this is the Majestic Palace of King SIDDHARTHA.....

.....King SIDDHARTHA, the ardent follower of Jainism propagated by the then 23<sup>rd</sup> Jain Tirthankara Bhagawan PARSHWANATHA, stays in this magnificent Palace with his pious chaste Queen TRISHALA DEVI.....

One night, an unforeseen and auspicious event took place there.....

.....There in TRISHAL DEVI's richly decorated personal chamber, lay a precious ornamented and beautiful couch and ..... "On such a couch lay she, half-asleep and half-awake, and at the confluence of the prior and posterior halves of the night, dreamt the following noble till fortunate, fourteen great dreams and woke up. They are: an elephant, an ox, a lion, anointment, a garland, the moon, the sun, an ensign, a jar, a lotus lake, a sea, a celestial abode, a heap of gems and a burning flame". \*

The visualizing of these fourteen Divine objects in her dreams by Queen Trishala, which are usually seen by any Tirthankara's mother, were indicating a great event which was taking place thereby.....

A great soul, descended 82 Days & Nights before them from luminous celestial abode and already entered into the womb of Brahmani Devananda, is being transplanted (like the 20<sup>th</sup> century's Heart-transplantation!) by the celestial beings from Mother Devananda's womb to Kshatriyani Queen Mother Trishala Devi's womb. As a result of this transplantation, was the follow-up of the above-narrated 14 Divine dreams which were indicative and symbolic of the entering of the great-famed Arhata's Soul in the highly fortunate mother's womb.

The entrant Arhata-Tirthankara's soul was none other than that of future BHAGAWAN MAHAVEERA and past MARICHI, the grand son of the then 1st Jain Tirthankara Bhagawan RISHABHADEVA, who had increased the chain of his births by then increasing his "Ego" and who had then, after getting aware, carried on the rigorous and long journey of 27 births for Soul-purification and self-realization.....

Today, after this great great 'PURUSHARTHA-YATRA' of 27 Births, he has entered Mother TRISHALA's womb to take one more and final Birth to complete his remaining PURUSHARTHA-SADHANA, to realize his integrated Being-the soul in totality, to "be" in it for ever by breaking the unending chain of Births & Deaths and also to, transfigure and enlighten the suffering humanity through his boundless compassion,

Infinite Knowledge (ANANTA JNANA)

Infinite Cognition (ANANTA DARSHANA) and

Infinite Conscious-Conduct (ANANTA CHARITRYA)

For this ever-great mission, as in case of the highly Divine Power-Possessing ARHAT TIRTHANKARAS, Bhagawan MAHAVEERA was also possessing from his very entry in the human frame the THREE qualities of knowledge (MATI JNANA, SHRUTA JNANA, AVADHI JNANA) and the potentialities of highly miraculous divine powers, which were to be developed into 34 "ATISHAYAS" — The Super Powers in course of his life.

This compassionate, three-knowledge-possessing Great Soul, the very entry of whose has indicated numerous auspicious fortunes for Mother Trishala Devi and the whole Kingly family, minutely cares for the good and welfare of the mother with deepest respects throughout even when in his pre-birth condition in the mother's womb for 9 months and 7<sup>1/2</sup> days. And then opens the new horizons of his birth-great, unique, magnificent!

### THE GREAT BIRTH.....

Chaitra Shukla Trayodashi — the thirteenth day of the first half of the month of Chaitra In the white moonlight of this glittering half of the Chaitra month, the highly potential consciousness of this unique soul is going to be embodied in human frame to develop and to gradually get absorbed into the original form of the Self through SHUKLADHYANA — the meditation of the purest whitening state of one's own self, of the absolute, detachment-less soul. That newly born conscious soul is going to become the last "ARIHANTA-TIRTHANKARA" of this descending TIME by becoming DHARMA-CHAKRAVARTI (The Great Emperor of Religion), whose SHASANA, the reign, is to last on this earth not for the "short term" of five, fifty or hundred years, but for a "long term" of Twenty-One thousand years!

Today, Chaitra Shukla Trayodashi, is the Birth Day of this great great Soul in the Kingly Palace of Siddhartha.....

Not only the parents and human citizens, but even the Celestial Gods also celebrate the great 'JANMAKALYANAKA' — the universal welfare and peace-providing Birth Celebrations of this great Soul.....

See ! What a wonderful, unique and majestic is that scene ! What an auspicious and joyous is that vision ! Here the King and his subjects on the pious land of KSHATRIYA KUNDAGRAMA — Vaishali and there the Celestial Gods of heaven on the summit of the holy Mount MERU are totally absorbed in the greatest joy of celebrating the "JANMA-KALYANAKA" of this newly born ARIHANTA-TIRTHANKARA — designated child "Vardhamana". In course of this joyous performance of the celebrations, the Celestial Gods experience for awhile also the indications of the Potential Infinite Super Soul-powers of this future ARIHANTA-TIRTHANKARA'S Soul by getting a glimpse from the momentary tremor even of the whole Mount of MERU — the eternally — Steady Mountain — the tremor which was performed by the very pressing of the thumb on it by the Child Vardhaman!

#### THE CHILDHOOD & THE YOUTH.....

The JANMAKALYANAKA : The growing and increasing of the prosperity and purity of the Kingly family and the Kingdom of Siddhartha: the naming of the child as "Vardhamana" switching on of name of "Mahaveera" from "Vardhamana" from the course of the highly adventurous and fearless episode of childly games with children-friends and going to the school — this series of incidents take place during his gradually growing childhood.

While at the school, Vardhamana acquires all the VIDYAS — the learnings — very soon — after all, he being the possessor of numerous VIDYAS — learnings — due to his three knowledges from the very birth, who can teach him more and what remains to be taught to him?

.....The childhood passed and came the youth along with the outward youth, the internal state of wisdom has also awakened more and grown him matured. When he is getting more and more awakened, how the outward enchanting attractions of the world could bind him into material and sensual pleasures? Detached, totally detached, he is from within But residues yet are his "BHOGAVALI KARMA" (the prior deeds remaining to be acted and exhausted), remaining yet is the duty — devotion towards the parents to be performed and overdue yet is the indebtedness of 'LOVE' of young Yashoda — not only his wife, but the sign of his "parent's wish" !

#### THE HOUSE HOLDER.....

And he, the internally detached Prince Vardhaman Mahaveera, marries Princess Yashoda. Yashoda — the symbol of Indian womanhood who not only externally follows her great husband, but also internally understands his aspirations and only acts as per his will with total devotion and oneness. Awakening her Self-Consciousness and transfiguring herself also on the path of religion along with other family members, Mahaveera passes his house holder's life by living "amidst" the SANSARA without becoming "of" the SANSARA just like a detached LOTUS prescribing this 'Ideal of Lotus' for all —

"The Aspirant, the Self-Seeker should remain detached in the SANSARA just as a Lotus which remains aloof from the water, slush and mud in spite of its growth within it ! \*

What a beautiful ideal of detachment for the householder of which he himself was the example and the religion of SHRAVAKA which he was going to prescribe in his future course of CHATURVIDHA DHARMA SANGHA (The four-fold religious order). According to this ideal of a householder his princely life is passing at the Kingly palace of King father Siddhartha. In his family, apart from the father, mother, elder brother — Nandivardhana, sister Sudarshana and wife Yashoda, there is the pleasant addition of daughter Priyadarshana, amidst all of whom he happily passes his domestic life. All the members gather every evening in the Palace, Vardhaman performs the recitations from his knowledge as well as from scriptures and then follows the customary prayers accompanied by music of the Palace musicians.....

Thus passeth his day in joy with the members of his family. In course of time, his parents King Siddhartha and mother Trishala Devi, finding that their voyage of this life has come to an end, enter into SAMMILEKHANA — the rigorous final fast unto death and accordingly pass away from the mortal frames, leaving everything behind.

Vardhamana finds here, as he had himself preached in the last phase of his own days on the earth, that:-

"Every man should think that he has to depart certainly one day, leaving behind fields, house, gold, sons and wife (i.e., family), relations, - (in fact) leaving (even) the body.

"Exp. A man should always bear this in mind that when the time comes to exit from this world, he cannot take anything with him, not even his body." \*

#### THE CALL AND THE RENUNCIATION.....

EXPERIENCING this before his own eyes, Vardhamana remains thoroughly detached and Soul-centered in course of all the happy or sorrowful happenings in his family. Continuously rotates the cycle of his thinking and deep self-introspecting:-

"-----Who am I? Where have I come from? What is my real form?...." ?

He gets deeply absorbed in this thinking (as it is beautifully depicted in the "JIVANTA-SWAMY" Statue of Mathura Museum) in course of which he finds and listens that — awaited CALL, the SUPREME CALL, in which there is a demand, there is a command, there is an invitation —

"JE EGAM JANAI, SE SAVVAM JANAI"

-----"One who knows one — the Soul — knows everything"-----

-----"Come and know thyself, realize thyself, attain thyself.....!"

-----And listening this Divine Call from within, he has started deeply longing. His hidden quest has been awakened. He intends to find out and give befitting reply to this Challenging Call, He aspires to search his real, original "Self". He wants to realize it and get absorbed in it by attaining it in its deeper integrity. No, it couldn't be realized and attained in the Kingly Palace of Vaishali. He wants to experience it in the rigorous, living, exact and experimental life. He wants himself to test and purify it in serious trials.....

The first condition of it was — "SARVASANGAPARITYAGA" — the total detachment of all the associations, external as well as internal, the complete renunciation. The renunciation full of internal state of "BHAVA-DASHA". The renunciation pointed to the purification and realization of the Soul the renunciation in spite of all the worldly possessions around (which have lost their meanings and become utterly 'useless' for him). The renunciation of a 'mighty', of a 'brave' one!

For attaining the "NIRGRANTHA-DASHA" (the attachment-less state) through the above-mentioned external and

\* THE UTTARADHYAYANA SUTRA\* : 19.16, English comments from: "The Teachings of Bhagawan Mahaveer".

33 internal renunciation, Vardhaman Mahaveera has approached elder brother Nandivardhana for his permission .....ndivardhana — the unhappy bereaved brother after the death of dear parents! How could he relieve Vardhaman and allow him to renounce in such a sad state of life? His brooding heart and weeping eyes prevent Mahaveera from renouncing for further two years, which he agreeingly passes in more and more growing detachment and Self-introspection.

One more year passes and resolved as he was, neither Nandivardhana, nor Yashoda, nor did Priyadarshana have any reason to come in way and to become an obstacle in his great great path of renunciation.

And then follow the Celestial Gods, beseeching him to establish the great religious order which may lead all to the eternal bliss and liberty. And then..... The whole year before the great renunciation, he passes in distributing his enormous wealth to the poor and the "have nots" in charity. Thus himself establishing by his own example the importance of "DANAM" and "APARIGRAHA" he himself was going to preach in his future course of life.

And at last came that day, that "uniquely unprecedented, unforeseen" day, for which he was longing.....

See 'Observe!! he was now resolved to cut off all the attachments and associations and has started for his last voyage to become the Internally & Externally detached NIRGRANTHA, to ride the MOKSHAMARGA — the Salvation — Path of Right knowledge, Right Cognition and Right life-conduct.....

He has made up his mind to attain the Soul-power within this body for ever and ultimately to get liberated from all sorts of bodies—— The TEJASA, The KARMANA, etc., and to "be" into his infinite potentially Divine "Soul" by burning all the "KARMAS".

.....The main path of the Capital of Vaishali ..The countless stream of human-beings on it And there, inbetween, is passing the grand possession of Vardhaman Mahaveera's renunciation and initiation, wherein on one hand Indra and the other Gods carry his Palanquin and on the other the Celestial planes — The DEVA VIMANAS — fly afloat in the sky blowing the Divine trumpets and Musical Instruments Yes, this is the great occasion of the pious renunciation — the "DIKSHA KALYANAKA".

DIKSHA — the great renunciation, the great initiation, which has not been born out of 'Escape' or 'imitation' or 'blind following' or 'show' or any other 'motive' It is the outcome of understanding of remote internal longing and of that commanding CALL ... It is being initiated into by persuading all the relatives with Love and Spirit of forgiveness to depart for a better cause — a highly spiritual and universal cause.

\*THE UTTARADHYAYANA SUTRA : 19.16, English comments from: "The Teachings of Bhagawan Mahaveer"

#### THE ASCETIC LIFE

After reaching at the "JNATAKHANDA VANA", the forest, Prince Vardhamana, who is on a symbolic fast of two days, gets down from the Palanquin and standing below the ASHOKA tree, strips himself of all the valuable garments and ornaments and then taking the solemn vow of renunciation amidst all, plucks all the hair from his head. With a view to prevent the incoming Karmas and accumulation of any fresh Karmas in future and to destroy the past Karmas he pledges PANCHA MAHAVRATAS — The five great vows of Non-violence, Truth, Non-stealing, Celibacy and Non-possession. God Indra then offers him 'DEVA DUSHYA' — the Divine cloth. Bhagawan Mahaveera then immediately attains the fourth knowledge of reading the thoughts of all sentient beings called the "MANAHPARYAVA JNANA".

Behold! The ceremony of this great initiation is also over now. The Gods are returning to their abodes..... Prince Vardhamana Mahaveera has become a NIRGRANTHA monk now and is going further from the "JNATAKHANDA VANA" towards ASTHAKGRAM barefooted The whole family and relatives and the citizens have come behind him up to this extent, but now he has to proceed further on the path of the Infinite, the Unknown, leaving all here behind — Alone, lonely and Association-less!

See there I 'here behind is the dark dense forest of the 'JNATAKHANDA VANA' and here.....here before is the group of sobbing sorrowful relatives come for the last send off. But without getting moved of their tears, the totally detached and renounced Nirgrantha Mahaveera bids farewell to all, getting absorbed into his "ATMA BHAVANA" (The state of attachment — less self) beneath the visible flow of his KSHAMA (forgiveness) , PREMA (universal love) and KARUNA (Compassion).

Soberly, seriously and silently marching goes he and gets lost into the woods the relatives stand "still" watching him unto the last glimpse of his Divine Body and shedding tears with the cries of the greatest sorrow of the separation. The words depicting the heart — shaking lamenting of bereaved brother Nandivardhana, wife Yashoda and small daughter Priyadarshana, all create a pathetic chorus : "TVAYA VINA VEER KATHAM VRAJAMO ?"

-----"O Brother ! How shall we return to the deserted forest- like home ? How shall we get the pleasures of Sweet enlightening talks which we had with you ? With whom shall we sit together, dine and enjoy ?"

But these tearful words could not move the Super Monk who had proceeded further on his eternal voyage, from the very first phase of which he has taken this further rigorous vow:-

"For 12 years, till I attain the "KEVALA•JNANA", neither shall I nurse and care my body, nor shall I resist the obstacles and torturing of Gods-human beings-animals, nor shall I allow even a little worry to enter my mind....." \*

#### THE HEART-THRILLING SADHANA :

In course of the first CHATURMASA (the rainy seasons' stay at one place) Nirgrantha Mahaveera, rejecting the help of even Indra, has taken these five further vows in the places like KOLLAGA SANNIVESHA and ASTHIKAGRAM that, from now onwards —

- i. He shall not stay in a place where there is a dislike of others.
- ii. He shall always remain absorbed in Meditation.
- iii. He shall always observe MOUNA, the SILENCE.
- iv. He shall take his food only in his hands and
- v. He shall not go on regarding the Householders — the worldly persons.

And see, from here begins a rigorous voyage full of a series of his tests and trials as a reflection of these vows. Horrible was this voyage of twelve and a half years — alt consisting of continuous trials and tribulations and sufferings!

How there were these trials and tribulations ? Far from undergoing or experiencing them, even the imagining, thinking or observing of them is also not possible for us — the 20<sup>th</sup> century's worldly pleasures-craving and delicate beings. Even their naming and counting at a glance shakens us thoroughly. Here follows a short "list" of some of these tests-trials-tribulations and sufferings :-

Those of the Shoolapani Yaksha in ASTHtKGRAM, of the 'Acchanadak' hypocrate & poison-sighted snake Chandakaushika in MORAKA, of the Goshalaka since he joined him from Kolaga, of the guard-soldiers in Choraka, of the Anaryas in Radh Desha of the spy-suspecting people in Koopaya, of Kataputana which in terrible cold of Shalishirsha (the tribulations resulted in the attainment of LOKAVADHI JNANA) of Shalarya within Shalavana park, of imprisonment in Lohargala, of sufferings followed by rigorous willful penance in the Anarya Ladh Desha, of jealous God Sangama through twenty severe tests in Pedhala Park of Dradh Bhoomi during 11<sup>th</sup> "Chaturmasa" of Tosali Kshatriya through the deathpunishment (in course of which the death-punishing log and rope breaks down for seven times saving Nirgrantha Mahaveera), of tong penance in 12<sup>th</sup> Chaturmasa (when he uplifts Chaste princess Chandanbala) and at the helm of all, those of pulling out of the nails thrust into his ears since SIX months by the bullock-owner..... What a series of long long trials — but all of them could not move him even an inch from the deeper meditation in which he was thoroughly tost. How great the PURUSHARTHA the conscious strivings — of a man staying in the body of clay, how Grand the inner equanimity and balance of mind, how firm the resolve-fulness, how unique the fearlessness — one and all arising from his absorbed state of the Self, the meditation of the absolute Self.

The great Scripture-writer Bhadrabahu Swamy gives the vivid and minute description of this ATMA-DASHA, the "State of the Self" of Mahaveera:

"Restricted in mind, restrained in words, restrained in physical activities; guarding his thoughts, guarding his words, guarding his physical activities, guarding his organs of senses, guarding his chastity; without anger, without pride, without attachment, desisted from everything, freed from compulsion, without ego, without possession, with the tie (of worldly bondage) cut, free from any stain of worldliness; liberated by giving up suffering, like bell-metal vessel sustainedby water, sin-free like an unstained conch, without obstruction tike the course of life, without support like the firament, without bound like the wind, pure at heart tike water in autumn, without a smear like a lotus leaf, with organs of senses withdrawn like a tortoise, solitary like the rhino's horn, free like the birds, ever alert like the Bharanda bird, with a high status like an elephant, with forbearance like an ox, invincible like a lion, steadfast like Mount Mandara, deep like an ocean, mild like the Moon, refulgent in prowess tike the Sun, pure like fine gold, bearing (with unconcern) all touches like the earth, like a fire well-fed by offerings, shone he in his own splendour".\*

Thus, after undergoing the steady long Sadhana in Meditation for 12 years and destroying the four KARMAS out of the eight, concentrating constantly on the Self, he came to the door of the achievement of his Sadhana the door which was lying closed since ages was to open today after long tong trials .....

#### THE DOORS THROWN OPEN..f.....

Observe..... Observe that unforeseen vision.....! This JHRIMBRIKA GRAMA .... this RIJ UVALIKA river, this SALA tree , beneath it, amidst the eastward moving shadow, seated in "GODOHIKA ASAN" (the milking posture) and absorbed in the "SAVICHAR", "AVICHAR" States of "PRITHAKATVA VITARKA" and "EKAWA VITARKA" types of "SHUKLA DHYANA" (The Absolutely pure meditation of the Self, experiencing the aloofness and oneness of the soul), Nirgrantha Mahaveera is tost in this Divine Self-realization —

"I AM ONLY THE PURE, ABSOLUTE, SOLITARY, DETACHED SOUL - DETACHED FROM ALL ASSOCIATIONS, EVEN FROM BODY, MIND AND SENSE ORGANS AND THIS ABSOLUTE FORM OF MINE IS ITSELF THE FORM OF GOD -'APPA SO PARAMAPPA'.....!"

And on the attainment of this DHYANA, there grows a unique and pleasant cheerfulness on his face! There is gold like glitter on his body, fragrance in his breathe, peace in the atmosphere and Divine music in the sky and amidst all of this still remaining in meditation and destroying all of his KARMAS completely he attains the, fifth knowledge the Supreme knowledge and faith, called 'KEVALA JNANA' (Omniscience) the unsurpassed, unobstructed, unlimited complete and full knowledge and KEVALA DARSHANA the boundless integrated, absolute vision:



The Supreme, Divine and Vision :-

"BHATE ATAM-BHAVANA JEEV LAHE KEVALA JNAN RE"

"One attains the KEVALA JNANA while meditating upon the pure and original SELF.....!"

Nirgrantha Mahaveera has now cut off all the prejudices and attachments and has become ATMAGYA, SARVAJNA, SARVADARSHI, ARIHANTA TIRTHANKARA, BHAGAWANA, THE VENERABLE, VICTOR, OMNISCIENT, ALLKNOWING ALL OBSERVING Personality.

To celebrate, this auspicious occasion of "KEVALA KALYANAKA", there flew the VIMANAS (planes) of the Gods, there came rushing the groups of the human beings, there got erected the Divine Assembly Sitting of the "SAMOSARANA", there walked "ASHTA-PRATIHARIS" (The eight serving persons) and there sounded the wonderful sounds of Divine tunes !

The first Sermon of the Bhagawan was given before the Celestial Gods — but it remained a failure, i.e., no listener adopted to follow his Three fold path of JNANA, DARSHANA, CHARITRA as it was naturally impossible for the Celestial Gods to follow them.

The Second Sermon, delivered at the God-erected Divine Assembly Hall — SAMOSARANA — at Pavapuri proved

---

\*THE KALPASOOTRA.

\*\*KALPA SUTRA" : 118: English translation by Sri K.c. Lalwani : "JAIN JOURNAL" April 1973, p.p. 192

highly successful wherein Arihanta Bhagawan Mahaveera, endowed with his 34 "ATISHAYAS" (the distinguished super powers or attributes) delivered soul-awakening and unequalled Sermon in that sweet, musical speech and in allconvincing-language Ardhamagadhi (the LOKABHASHA) before the assembly of Gods, human beings and even the animals — who atl could not only understood it but could also accept it by forgetting their birth enmity!

THAT SUPREME DIVINE SERMON IN THE 'SAMOSARANA'.....

Listen Listen that soul-stirring, heart-capturing sweet, divine, musical, awakening voice and words:

"What is JIVA (Soul)? What is AJIVA (non-soul)? What is the LOKA (universe)? What is A-LOKA? What is the PUNYA-PAPA? What is ASRAVA (Influx of the Karmas) — SAMVARA (prevention of the Karmas)? What is the BANDHA (bondage), NIRJARA (destruction of Karmas), and MOKSHA (salvation)? What is the NARAKA? What is DEVA (God)? What are the pleasures of the DEVA LOKA (abode of the Gods, Heaven)? How one attains the DEVA LOKA? What is TIRYANCHA —Gati (The state of animal life)? What is the MANUSHAYA-BHAVA (Human Life)? What is its greatness and how is it achieved? "Let whatsoever great to be the DEVA (God), let whatsoever grand be his SWARGA (Heaven), but no one is higher than a human being. If a human upholds humanity, even the gods stay in his feet at his disposal!" "Therefore man should insist and stick upon AHIMSA (Universal love or Non-violence) SATYA (truth), ASTEYA (non. stealing), BRAHMACHARYA (Celibacy) and APARIGRAHA (non-possession) etc....."

"My chief message is of this Non-violence, Non-enmity, Universal love, the AHIMSA".

"My second message is of understanding each other of appreciating others' points of views to find out the absolute truth of non-insisting open-ness, of the "ANEKANTAWADA" or "SYADAWADA". "O Human beings! Do industrious, be aspiring, Be PURUSHARTHIN !! Through PURUSHARTHA you become what you want, you achieve what you think No, not the God, but you yourself are the architect of your fate because there is a store of infinite energy and potentiality hidden within you - "

"- This ATMA (the soul) of yours is the source of Infinite Powers....."

And several such soul-awakening super sermons are following like a stream from the lotus-mouth of Arihanta Bhagawan Mahaveera in the Divine Samosarana at this juncture enters along with his disciples indrabhuti Gautama, then Chief priest and invoker of violent YAJNA in the same city, with an intention to test, challenge and defeat this "so-called omniscient, new saint".

But to the surprise of all, the very entry of him in this "new saint's" Samosarana is greeted by Bhagawan Mahaveera by uttering his name in sweet voice, dispelling his doubts even before his asking of the question ! Says so the Bhagawan :

"O Gautama! You have the doubt about the existence of the Soul isn't it? But why don't you think minutely, deeply and correctly over the meaning of the VEDAS?"

And astonished and wonderstruck Gautama, who had come to scoff but remained to pray, getting his doubts dispelled immediately became the disciple of the Bhagawan along with his 500 disciples. To him followed and got initiated the other 10 scholars with their disciples, whose doubts also had been removed, as described vividly in the 'GANADHARVADA' Chapter of the Holy KALPASUTRA. ("GANADHARVADA" — which much coincides with the contents of the "ATMA SIDDHI SHASHTRA" by Srimad Rajchandraji, which, in simple Gujarati describes the secrets of the nature and form of the soul and self-realization). Here, Bhagawan Mahaveera gives "TRIPADI", founds four-fold "Sangha" and establishes the 11 Ganadharas, the chief of his disciples being Gautama. The 11 Ganadharas then compose the "TRIPADI" into "DWADASHANGI".

#### THE SANGHA AND DHARMA SHASHANA :

And thus started Bhagawan's great "SANGHA", the great religious order, the great mission, which covered a big span of 30 years of his remaining life. In this four-fold SANGHA, comprising of SADHUS (monks), SADHVI (nuns), SHRAVAKA (house holder man follower) and SHRAVIKA (house holder woman follower) having the respective heads as GAUTAMA, CHANDANA, SANCHASATAKA and SULASA & REVATI respectively in the end of Bhagawan Mahaveera's life.

\*"THE ATMA SIDDHI SHASHTRA" : Srimad Rajchandra.

During the long course of his Dharma Shashana (that of 30 years during his life time and 21 thousand years after his life time) Bhagawan Mahaveera toured on foot a lot & reoriented the true religion, everywhere, removed inequality, untouchability and Casteism, prevented the animal and human sacrifice, raised the status of women, converted lacks of hearts and uplifted innumerable persons varying from the thieves like ROHINI, youths like MEGHKUMAR and former disciple- turned opponent like GOSALAKA to kings like SHRENIKA and above all proved and established the importance and supremacy of HUMAN LIFE, PURUSHARTHA and SOUL POWER over the Matter of Material life.

#### THE EVE OF LIFE THE LAST SERMON AND THE PARTNIRVANA

After the indescribable long Divine life of 12<sup>th</sup> years of Rigorous Sadhana and that of 30 years of religious order, Bhagawan Mahaveera came to end his remaining mortal life consisting of 4 karmas out of the 8 and to spend his final CHATURMASA (the rainy season) at PAVAPURI in Bihar. He was then 72. The month of ASVIN The four-fold assembly of the Sangha Bhagawan with waterless fasting of two days, sitting in PADMASANA — the lotus posture on a golden lotus delivering the last and longest sermon of 16 "PRAHARS" (48 hours) continuously like a stream rushing towards the sea — the sea of Salvation, the Sea of ultimate supreme Consciousness of Infinite JNANA (Knowledge), Infinite DARSHANA (Cognition), Infinite VIRYA (Power) & Infinite SUKHA (Bliss).

Behold! This is now the last night, the dark night of Deepavali, which is kindling the inner light of millions through the Divine life — light and Speech of Bhagawan Mahaveera the stream like speech of Bhagawana Mahaveera washing the blemishes of the individuals and the universe.

As the Deepavali night grew darker and darker, more and more lighter became the inner life flame of Bhagawan and more and more nearer the sea of Salvation became the stream of the speech of the sermon gradually it went on becoming diminished and silent.

Observe, silently observe.....Bhagawan — Padmasana — Paryankasana — seated Bhagawan is now entering into KAYA-YOGA by crossing the BADAR (gross), MANOYOGA (mental State) and VACHANA YOGA (verbal state) and from there into SOOKSHMA-KAYA-YOGA (the subtle physical state).....

And see lthe midnight is passing now this SOOKSHMA KAYA YOGA is also crossed out and, with only the four GHATtS of new-moon night left, the remaining four non-destructive karmas are also destroyed bringing the total destroyal of the eight KARMAS ALL KRIYAS (actions) have now ceased and with the entry in the Motionless, speechless, mindless, blemishes-less purest state of the Self, there is arising a "Speechless sound" of the Bhagawan:-

I AM THAT, THE SIDDHA PARAMATMA, THE LIBERATED ---THE SALVATION --Attained God

And then is growing a grand cycle of LIGHT, lightening the dark Deepavali night Yes, now the light of the soul, the Liberated soul is lit and the light of the body is extinguished for ever Bhagawan has attained his PARINIRVANA His

liberated soul is soaring high and high reaching the pinnacle of Loka and going to the permanent abode of the SIDDHAS — "THE SIDDHASHILA" — from where he is never to return again, never! Here around his mortal frame the sounds of a grand meditative chorus are coming out from the voices of the bereaved lamenting Sangha gathered :  
 "SIDDHA PRABHU NIRGRANTHA SARVAJNA DEVA"

And from the heaven, Indra and the other Gods are descending to celebrate the NIRVANA KALYANAKA (the auspicious event of salvation) of BHAGAWAN MAHAVEERA.

"They bathed his body with holy waters, applied Sandal paste, dressed the body in DEVA - DUSHYAS (heaventy silk) and decked and adorned him with a crown and other ornaments. He was carried in a palanquin and millions had joined the procession to pay their last homage to the Great Lord. There was solemn celestial music accompanied by musical instruments. The palanquin was placed on a pyre of fragrant Sandalwood. The final prayers were offered. Clarified butter (Ghee) was sprinkled over the pyre. Perfumed water was sprinkled to extinguish the fire. After the final rights were over, the Gods carried with them the mortals and the bones to the heaven"

#### THE SECRETS AND SIGNIFICANCE OF BHAGAWAN MAHAVEERA'S PREACHINGS

Arihanta Sarvajna Bhagawan Mahaveera's preachings were eternal, away from the limits and fragments of TIME, PLACE, all pervading and all sided. His being the Omniscient, absolute realization, he preached the path and principles of eternal value and eternal significance.

The uniqueness, secrets and significance of Mahaveera's preachings may chiefly be listed as under :-

- (1) APRAMADA : The awareness or the absence of carelessness Bhagawan Mahaveera's life and preachings are based on continuous, breakless, choiceless awareness, the awareness of all time throughout. The awareness confines to the constant state of the being, of the Self. This constant awareness may be named as a "YOGA", APRAMAD-YOGA, which is above all types of Yogas and which contains in it all sorts of the Yogas.

As Bhagawan had realized the transitoriness and unreliability of life, he had given utmost importance in his preachings to this APRAMADA — YOGA as he says:-

"As a dew drop remains (hangs) suspended on the tip of a blade of grass just for a very short while (and then drops down), even so the life of men (in this world is short). Oh Gautama! Do not be careless even for a moment".

- (2) ANEKANTVADA OR SYADVADA:

Bhagawan Mahaveera has prescribed and preached this very important way of living for truthful and non-violent way of life. According to this, a truth-seeker should, without being prejudiced or one-sided or fragmented, should try to find truth in the integrity, wholeness and all-sidedness for a particular aspect or problem. Only after considering others' and all points of views only, the absolute and total truth could be found and decided. This sort of open, unprejudiced, impartial point of view based on "ANEKANTAVADA" is very significant secret of Bhagawan Mahaveera's preachings, not only for one person but for the whole world! If this principle and preaching is sincerely followed, most of the problems (personal as well as universal) could easily be solved. But is it not a pity that the present-day followers of even Bhagawan Mahaveera, particularly "the monopolized persons" have conveniently forgotten or neglected this very important preaching? Is it not true that by this negligence they have brought the today's sad state of affair of Jainism full of fragments and quarrels itself in the name of Bhagawan Mahaveera — the very preceptor and promoter of Anekantavada and peace?

- (3) "NISCHAYA" — The internal, introward plane: from the seeker's or individual's aspect :

Bhagawan Mahaveera, applying, here also the Syadvada point of view, stresses the balance of "Nischaya" (philosophical aspect) and "Vyavahara" (Practical aspect) in religion as well as in life. The first aspect may be applied in another way also and that is the seeker's or individual's aspect, coming from the Internal plane. This is also unique and significant contribution of Bhagawan Mahaveera's preachings. Its other side is.....

- (4) "VYAVAHARA" — the external, extroward plane : From the social aspect :

While prescribing the philosophical or principle aspect, Mahaveera does not forget the practical or social aspect, as both of them are RELATIVE and inter-dependent, Without both of them the balance of life will be lost and there will be one sidedness which may result in chaos and disorder. And hence, apart from applying this in religious life, Bhagawan has applied it in Social life also. As a result, we find it from his own example that where on one hand he analyses and discusses subtle philosophy of the Soul, Karma and the Universe, on the other hand he prescribes charity and mercy and the ethical norms and codes of conduct, and the social life revolutionizes and uproots the hypocracies, injustice, inequalities, violence, exploitation, untouchability, women's sufferings and a number of other social it's. By going deep into the roots of these problems, he indirectly woves several "PREVENTIONS" in his principles, particularly the five great and main vows (PANCH MAHAVRATAS) and twelve partial or subsidiary vows (the ANUVRATAS).

#### (5) PANCH MAHAVRATAS:

##### 1) AHIMSA (Non-violence):

Live and let live principle growing from the compassion, universal love and oneness of the Soul, he has said:-  
"One should consider all the creatures as the counterparts of one's own self".\*

##### 2) SATYA (Truth) : Truth has been considered by him as the highest divine principles.

##### 3) ASTEYA (Non-stealing) : to be contented only with own honest earnings.

##### 4) BRAHMACHARYA (Celibacy) :

To cultivate mental, verbal, physical self-control and to dwell into "the BRAHMA", the Super consciousness, because Celibacy is the highest and best among all the vows in the world as Bhagwan has said.

##### 5) APARIGRAHA (Non- possession):

To limit the possessions and properties, to give charities and to be possibly detached from worldly possessions All of these vows are meant for Self-purification, Self-realization and Self-salvation as well as for Universal peace and welfare. In the centre of these five vows and other preachings as well as in the worship of PANCHA-PARAMGURUS (as depicted in the Namskar Mahamantra), the main thing is the SOUL, the SELF, faith in which is the prime necessity as per Bhagawan Mahaveera's Preachings. It is chiefly because ultimately they are pointed to the realization and liberation of the SOUL, and hence, there is the stress on the very faith in its existence, as Srimad Rajchandraji, the authoritative and authentic modern interpreter of Bhagawan Mahaveera's preachings, has very rightly and confidently analyzed

"ATMA CHHE, TE NIITYA CHHE, CHHE KARTTA NJ-KARMA  
TETHI TENO MOKSHA CHHE, MOKSHA UPAYA SUDHARMA I"

"The Soul is. It is external. It is the door of its own actions. It is the enjoyer (of the fruits of these actions). There is Liberations and there is the means of Liberation, true Religion".

Let us awaken, realize and experience the great potentialities of this SOUL, the SELF, the testimony of the greatness of which comes itself from Bhagawan Mahaveera.....

.....Listen That sweet divine voice which had filled in the Indian Air and Atmosphere 2500 years ago, comes again crossing the barriers of TIME & PLACE----.

Let this "SOUL" be at the feet of Bhagawan Mahaveera for ever!!

---

\* "TIRTHANKARA BHAGAWAN MAHAVEERA" : Muni Shri Yashovijayji : p.p.34 The UTTARADHYAYANA SUTRA : 10.2  
English: From "The Teachings of Lord Mahaveera" p.p.16



## **VARDHAMAN MAHAVIRA – The Master Child**

Mahavira, the Lord and 24<sup>th</sup> Jain Thirthankara, was the most magnificent figure from his very birth. His great soul, awakened since ages, was prevalent behind the acts of Parent-Worship, Compassion, Courage, Fearlessness, Adventures and the quest for his real self, the pure and enlightened Atman.

### **PARENT WORSHIPPER:**

Even from the remote pre-birth days in the Mother's womb, Mahavira was always thinking of the welfare of his parents, especially the gracious /mother. Finding his mother's affection for him in abundance, he had taken a vow right from the mother's womb even before birth, that he will never hurt the feelings of his parents, will always respect them and particularly, HE WILL NOT RENOUNCE THE WORLD WHICH HE WAS TO UNTIL HIS FATHER & MOTHER WERE ALIVE.

After taking the birth also, inspite of being the possessor of three types of knowledges (namely, the MATIJNANA, SHRUTAJNANA AND AVADHIJNANA), he respected and worshipped his parents beyond limits and remaining obedient, he always looked for their welfare unto their last breath.

### **COMPASSIONATE:**

From the very childhood, he was deeply merciful and highly compassionate for the people around him and for all the creatures of the world. Since he was a great soul knowing his mission and also the helplessness of the creature universe, he went on thinking for the downtrodden and poor and helping them. It is significant especially when even he was a prince having all the luxuries at hand before him. This sentiment of the compassion grew more and more as he grew young. It is the ample proof of his compassionate nature that from one year before his Renunciation of worldly life of a prince and adopting a rigorous monkhood, he went giving charity of all sorts to the 'HAVE NOTS' every day. Thus for one whole year he continuously gave DANAM and then only he renounced. It is said, even after the renunciation, the lone cloth on his body to cover the poor begging Brahmin. Such compassionate he was!

### **COURAGEOUS, FEARLESS & ADVENTUROUS:**

At the age of five, Vardhamana (the previous name of him) caught hold of a mad, intoxicated, uncontrollable elephant! Again, at the age of about eight, while playing the game of "AMALKI" along with boyfriends and child associates, he comes across a big snake on the huge tree below which, all of them were playing. When all his colleagues, out of grave fear, escaped, Vardhamana, without moving even an inch, fearlessly caught the snake (which was very ferocious) and threw it away like a piece of rope.

This snake was none else than a heavenly god, who had come to test Vardhamana out of mere jealousy and ego, as he had heard from INDRA, the heavenly Gods that Vardhamana Mahavira is so brave, courageous and fearless that nobody can move him. So this God had firstly taken the form of a snake. When it was thrown away by Vardhamana, he took the form of a small demon dwarf first, made Vardhamana to sit on the shoulders and then began to develop his body and rise high and high in the sky. But fearless Vardhamana was not frightened at all. He beat the demon form God with his wrist in a boxing like maner that the demon form god had to accept defeat, to apologise before Vardhamana and to go back to his heavenly abode.

### **ALL KNOWING INTELLECTUAL GIANT:**

From the very childhood Vardhamana had shown the signs of his unusual intellectual powers as the possessor of his above mentioned three knowledges he was! He mastered all the arts and princely games such as horse riding, swimming, wrestling, music, etc. When he was sent to the school for the first time, the teacher was greatly astonished at the knowledge and memory fits of this growing child and declared "Vardhamana knows far better than even me, what shall i teach him?" and really the one master-teacher of the world, had any need to be taught any more?

What a brave compassionate, benevolent and intellectual soul he was since childhood! Our prostrations to him!!!

(Gurjar Jain Sangh Rurkela Souvenir, 1977)

**"MAHAVIRA DARSHAN"**

BY

PROF. PRATAPKUMAR J. TOLIYA

:- English version by :-

**Late Kum. PARUL P. TOLIYA, M.A. Gold medalist, 7 awards-winner and writer of 7 books**

**"जे एगं जानइ, से सव्वं जानइ"**

**"JE EGAM JANAI, SE SAVVAM JANAI"**

**HE WHO KNOWS THE SELF, THE SOUL, KNOWS ALL THE ENTIRE WORLD.**

**"कल्याण पादपारामम्, श्रुतगंगा हिमाचलम् । विश्वाम्भोज रवि देवं, वन्दे श्री ज्ञानन्दनम् ॥"**

**ॐ नमो अरिहन्ताय नमो सिद्धाय नमो आर्याय नमो उज्ज्वलाय नमो लोए सव्व साहुणं ।**

**एसो पंच नमुक्कारो, सव्व पावप्पणासणो, मंगलाणं च सव्वेसिं, पढमं हवइ मंगलम् ॥**

**(Shloka-mantra) KALYAN PADAPARAMAM... NAVKAR MANTRA**

**Aum NAMO ARIHANTANAM,**

**NAMO SIDDHANAM,**

**NAMO AYARIYANAM,**

**NAMO UVJJHAYANAM,**

**NAMO LOE SAVVA SAHUNAM,**

**ESO PANCH NAMUKKARO,**

**SAVVA PAVAPPANASANO**

**MANGALANAM CHA SAVVESIM**

**PADHAMAM HAVAI MANGALAM**

The Namaskar Mahamantra, known to us from time immemorial, worships not individuals, but divine qualities inherent in them. This mantra prays for the well-being of the whole universe..

..... Based on this mantra, one great soul undertook penance and applied it to his life and to the pursuit of right vision, right knowledge and right conduct over a long span of 27 lifetimes.

A long penance later, 2,600 years ago in the year 598 B.C. .... In the mortal land of Jambudweep's Bharata-kshetra and in the prosperous city of Vaishali in Bihar and its portion of Kshatriyakundagram, this divine soul prepares for its descent from devaloka, the land of Gods...

**"एबीस सौ बरसों पहले..."**

**(Song) "PACHISASO BARSON PAHLE..."**

Queen Mother Trishaladevi, wife of King Siddhartha of the Licchvi Vamsha, is soon to give birth to this great soul. Earlier she had witnessed 14 or 16 great and symbolic dreams.

This divine, compassionate soul, endowed with the Mati, Shruta and Avadhi Jhanas, cares for its mother's well-being even when in the womb. On the completion of 9 months and 7½ days on the 13th day of the Chaitra month, even as the moon sheds its soothing light on the mortal land, this soul takes human form, with the aim of immersing itself in Shukla Dhyana, meditation of the soul and the Self.

The celebration of Prince Vardhaman's birth is spread far and wide - on Mount Meru the Gods and on the earth King Siddhartha and his subjects .....

**"घर घर में आनन्द है छाया ...."**

**(Song) "GHAR GHAR MEIN ANAND HAI CHHAYA"**

This great event has added to the well-being of all. Happiness descends everywhere but the greatest joy is that of mother Trishala in caring for her son.....

**"बाल को करती ध्यार दुलार मैं ...."**

**(Song) "BAL KO KARTI PYAR-DULAR MAI"**

After Vardhaman's birth, the royal family sees a tremendous increase in its wealth. He soon enters school and gets the name "Mahavir" due to his superhuman feats of courage -

**"ओ मैया ! तेरे कुंवर की करनी क्या बात ?"**

**"रूप पिसाच का लेकर देवता, वीर को पीठ बिठाई दिखे ... ।"**

**(Song) "O MAIYA! TERE KUNWAR KI ...."**

**"ROOP PISHACH KA..."**

Thus childhood passed into adolescence and soon comes the youth. Mahavir's soul is above worldly attachments, but a few karmas, duties still remain to be fulfilled - these include his religious duty towards his parents and marriage to Yashoda.....

..... And prince Vardhaman Mahavir weds Yashoda. Though according to another version, he remains unmarried. But even as a Prosperous householder, Vardhaman remains detached, much in accordance with life's ideal. Just as the lotus

stays aloof from the water and slush in which it is born, so has the true seeker to keep away from worldly pleasures and attractions.

In this detached state, Mahavir sees various incidents and changes taking place in his life : daughter Priyadarshana is born to him, but his parents leave him on their eternal voyage. These gains or losses, however, do not stop his philosophical deliberations, he ponders on his life's aim and as if in answer to these deliberations there arises within him a voice. The voice has a plea, a call, an invitation: "JE EGAM JANAI, SE SAVVAM JANAI". He who knows the soul, knows all. "Come, recognise and realise yourself". And his mental turmoil increases because he wants to answer this voice, he wishes to find his true self for ever..... But no, the atmosphere of Vaishali's Royal Palace is not the right one for this search.....

..... The only way out was the total renunciation of all attachments. So Mahavir waited for the right opportunity when he could follow his chosen path, which incidentally, was meant for the brave.

" अपूर्व अवसर ऐसा आयेगा कभी ? "

(Song) "APOORVA AVSAR AISA AYEKA KABHI ?"

..... The day finally dawned when he could break away from all bonds and start on the difficult path of Bhagwati Diksha (or initiation into monkhood). Mahavir embarked on the task of finding his true self, only after consultation with all concerned, with their permission and blessings, for he did not believe in escapism.....

..... On this auspicious day, to Mahavir's three-sided knowledge, was added a fourth dimension, the "MANAHPARYAVA-JNANA" (मनः पर्यवर्जन) So on he went in search of the fifth knowledge of Keval Jnana (केवलज्ञान) and the fifth and ultimate position of Siddhahood.

The road was unknown, and limitless, he was alone, unaccompanied..... His departure was heart-rending moment for his wife Yashoda, daughter Priyadarshana and brother Nandivardhana. Watching him disappear among the bushes of the Gnatkhandavana, a desperate cry rose from them:-

" त्वया विना वीर ! कथं ग्रवामरे ? "

(Shloka: Couplet) "TVAYA VINA VEEH, KATHAM VRAJAMO?"

"O Veer! How can we now return to a house bereft of your presence and voice ? O brother! who will now accompany us in life's different phases ? Who will we dine and talk with ?"

But Mahavir, the Nirgranth, the unattached, has already left, having vowed at the very first step not to care for his body, nor protect himself from the troubles given by God, men or devil, nor even allow the mind to be upset by anger till such a time as he attained the ultimate - kevala Jnana .....

..... Thus began his 12 ½ years long voyage of meditation and penance, where all his vows were tested, in which he even refused Lord Indra's offer for help:

" घोर वनो में पैदल घूमे .... "

(Song: Couplet)

"GHOR VANOME PAIDAL GHOOME"

..... Vardhaman Mahavir endured the scores of extremely painful and terrifying physical sufferings without even feeling upset:

" होश भूला एक ग्वाला .... "

(Song: Couplet)

"HOSH BHOOLA EK GWALA"

The suffering did not take away from Mahavir's zeal and the Nirgranth saint, determined as ever, immersed himself in meditation, thus shortening the long voyage and filling it with happiness. The goal which he set out to find, was now very much within his reach. He was pervaded by a feeling of "Satchidanandi shuddh swarup" that truthful joyous immortal and coveted state. From the depths of this ocean of knowledge he had brought out pearls of tolerance, forgiveness, love and affection. How else could he have accepted the various trying phases with much calm ?

Mahavir soon arrived in the city of Kaushambi, where awaiting him was Chandanbala. Strange is the story of this princess, a woman of high birth sold as a slave in the streets of Vaishali. The sacred texts tell us of the Lord's vow. Mahavir had been fasting for 5 months and 25 days, yet had vowed not to accept food unless given by a woman of royal bearing, forced by circumstances to become a servant maid. She would have to have a shaven head, chained body, tears in her eyes and black gram in her hands. Waiting at the door as per his requirements was Chandanbala -

" चंदनबाला ! तेरा अद्भुत है इतिहास .... "

(Song) "CHANDANBALA ! TERA ADBHUT HAI ITIHAS"

Surmounting all kinds of trials, Mahavir, the meditative great saint, completes 12 1/2 years of his "Nirgranth" life and reaches his destination of self-realisation.

..... The afternoon was drawing to a close, the hamlet of chinan on the banks of River Rijuvaluka, amidst the lush greenery of the fields and under the 'Shal' tree.....

Yes, it was right below this tree in the "Godohika" (गोदोहिका) position, immersed in "Shukla dhyana" of parakoti the highest state, dwelling in the depths of the ocean of self-meditation that Mahavir grew aware of an intense feeling of being aloof from all kinds of attachments, being "merely a conscious self, the knowing and seeing soul, Pure, completely self-sufficient, alone...."

**" सच्चिदानंदी शुद्ध स्वरूपी, अविनाशी में आत्मा हूँ । "**

35

(Dhoon: Couplet) "SACHCHIDANANDI SHUDDHA SWAROOP"

AND AS THE KNOWLEDGE OF HIS SOUL'S achievement dawns on him, there appears a serene joyousness on his face, the light of the omnipotent, complete Panchamajnana, the Kevala-Jnana and Kevaladarshana - in his soul. Nirgrantha Mahavir, free from all bonds of love and hate has now become self-realised, omnipotent, omnipresent vitarag, Arihant, Tirthankar Bhagawant.....

..... To have the holy glimpse of the lord and to hear the divine sermons & preachings, the clean celestial planes of the Devas flew, groups of human beings gathered and animals and birds flocked.....

The divine "Samosarana" (समवसरण) was formed, the "Ashta Pratiharis" (अष्टप्रतिहारी) present themselves in his services. and the melody of the Devdandubhi (देवदुंदुभि) rent the air.

The lord explained to all the meaning of Jeeva, Ajeeva, Atma, Karma and its fruits, the difference between Loka and Aloka, good deeds and sins, Truth and untruth, Asarva Samvara and Bandh, Nirjara and Moksha.....

**" एगो मे सासाओ अप्पा "**

(Shloka: Couplet) "EGO ME SASAO APPA"

A stream of such holy lectures on different subjects followed and many found solace through it. Thus his "Dharma-Teertha Pravartana" flowed ceaselessly through the land, it preached compassion, non-violence, self-control, penance and vision in action; anekantvad - syadvad in thought and the Sarvavirati, deshvirati vows in religion. Balanced by definition in behaviour, decorated by the right vision, right knowledge and right conduct, this all-pervasive "Pravartana" formed the Chaturvidha Sangha, the four fold religious order. Among the monks of this group, Gandhara Gautam Swami stood in the fore-front; among the nuns was Arya Chandanbala; among the "Shravakas" were Anand & others and among the Shrivikas were Revati, Sulasa and a few other such scholarly women.

At that time several problems peculiar to the country, society and religion were: Division of people on the basis of caste, the high-caste brahmins and the low-caste sudras; exploitation of the women, hypocrisy, animal sacrifices and violence, rigidity, superstition, useless rituals and show of religiosity minus true devotion - in short, a materialistic attitude was to be found everywhere. Lord Mahavir had a solution to all these problems, a cure for all these illnesses, and an answer to all the questions:

**" जेतम जैसे पंडितों को "**

(Song: Couplet) "GAUTAM JAISE PANDITON KO"

His voice, crystal clear as the waters of the Gangas, had a unique attraction, a nectar sweetness and the colours of the infinite truth in it .....

**" अनंत अनंत भाव "**

(Song) "ANANT ANANT BHAV"

It is said that this calm, yet deep, sweet, Divine, Melodius and soft speech of the Lord, flowed in Raga Malkauns.....

**" धीर जंभीर सूरों में खड़े (मालकौंस) "**

(Song) "DHEER GAMBHIR ..... MALKAUNS"

For 30 years after Kavalajnana, he spread his preachings far and wide and strengthened his "Chaturvidha Sangha". When his self-knowledge told him that life of his physical frame, the body, was to a close, he came to Pavapuri.....

**" जान लिया कि जीवनयात्रा "**

(Song: Couplet) "JAN LIYA KI JEEVAN YATRA"

There was again the divine Samovasarana..., that stupendous non stop last discourse... and the light and night of the new moon..., 16 "praharasa", two days and 48 hours lapsed when, when suddenly..... that ceaseless flow of words came to a stop, his physical body firmed itself into Paryankasana, all activities of the mind, word and body ceased. The remaining "Aghati Karma" were totally demolished. The soul broke the walls of all attachments and contacts and entered a still, silent, mountain-like state of pure elation, when a voiceless echo rose... "I have reached the state of the realised paramatma". And the Lord attained the highest position (Panchama Pada), everlasting silence and Pari-Nirvana (salvation) :

**" सांस की अंतिम डोर तक .... "**

(Couplet) "SANS KI ANTIM DOR TAK"

The air echoes with the sound of the shell conch, the jungles with that of the trumpet and the sound of human minds with unaccountable notes of agony ... Light fused into light.....



**MAHAVIRA DARSHAN**  
**ABRIDGED LIFE AND MESSAGE OF BHAGAWAN MAHAVIRA**

Prof: Pratapkumar J Toliya  
 Smt. Pauravi G Desai  
 Smt. Kailas P. Sangani

Another humble but remarkable presentation from Vardhaman Bharati, Bangalore, the producers of "SRI BHAKTAMARA STOTRA", "ATMASIDDHI SHASTRA", "VIR VANDANA" and other spiritual LPs to commemorate the sacred occasion of BHAGAWAN MAHAVIRA'S 2500<sup>TH</sup> NIRVANA CELEBRATIONS 1975.

Mahavira- In the eyes of Jain Poets: "In whose knowledge both the conscious & decay; who leads others like the sun- the witness of the world- along the path of the world shown by him—May such Bhagawan Mahavira Swamy be my guide on the path of my life."

--"MAHAVIRASHTAKA STOTRA" 1.

Mahavira- In the eyes of Vedic Scriptures: "Ye worship Lord Mahavira, who is an Atithi (ascetic) adorable, fasted for months and suffered in the hardships of being naked so that the three ignorance of Samasya (skepticism) Viparyaya (wrong knowledge) and Anadhyavasaya (indifference) and the Madas (intoxicants) of wealth power and knowledge may not arise."

--"YAJURVEDA" XXX:14

Mahavira –In the eyes of Buddhist Scriptures: "Niggantha nataputta (Mahavira) was all knowing & all seeing & endowed with unlimited knowledge & vision , who alone could declare that, whether he was walking or standing still, sleeping or awake, the unlimited knowledge and vision were constantly his continuous and unperturbed."

--"MAJJHIMA NIKAYA" 92-93

The Omniscient – In the eyes of Omniscient Mahavira himself: "The omniscient knows and sees all objects, no matter whether finite or infinite; the Omniscient knows all, sees all, the Omniscient knows in all periods and in all respects and sees in all periods and all respects. The Omniscient has infinite knowledge and infinite vision. The Omniscient has no cover on his knowledge, and no cover on his vision. It is for this, till very far."

" The BHAGAVATI SUTRA": 5-4 : 79-49 Tr. K.C. Lalwani.

THIS CREATION.. Depicted here is the life story & philosophy of such an Omniscient world – teacher, the 24<sup>th</sup> Jain Thirthankara Bhagawan Mahavira, who transformed himself from manhood to Godhood by his rigorous and thrilling, unique "Sadhana"

The hole presentation based on Bhagawan Mahavira's own philosophy as seen and simplified in the modern times by his worthy heir Srimad Rajchandraji, is produced here in chronological events of the glimpses of Bhagawan Mahavira's life in abridged form, just to present whatever possible within the limits of this one LP.

