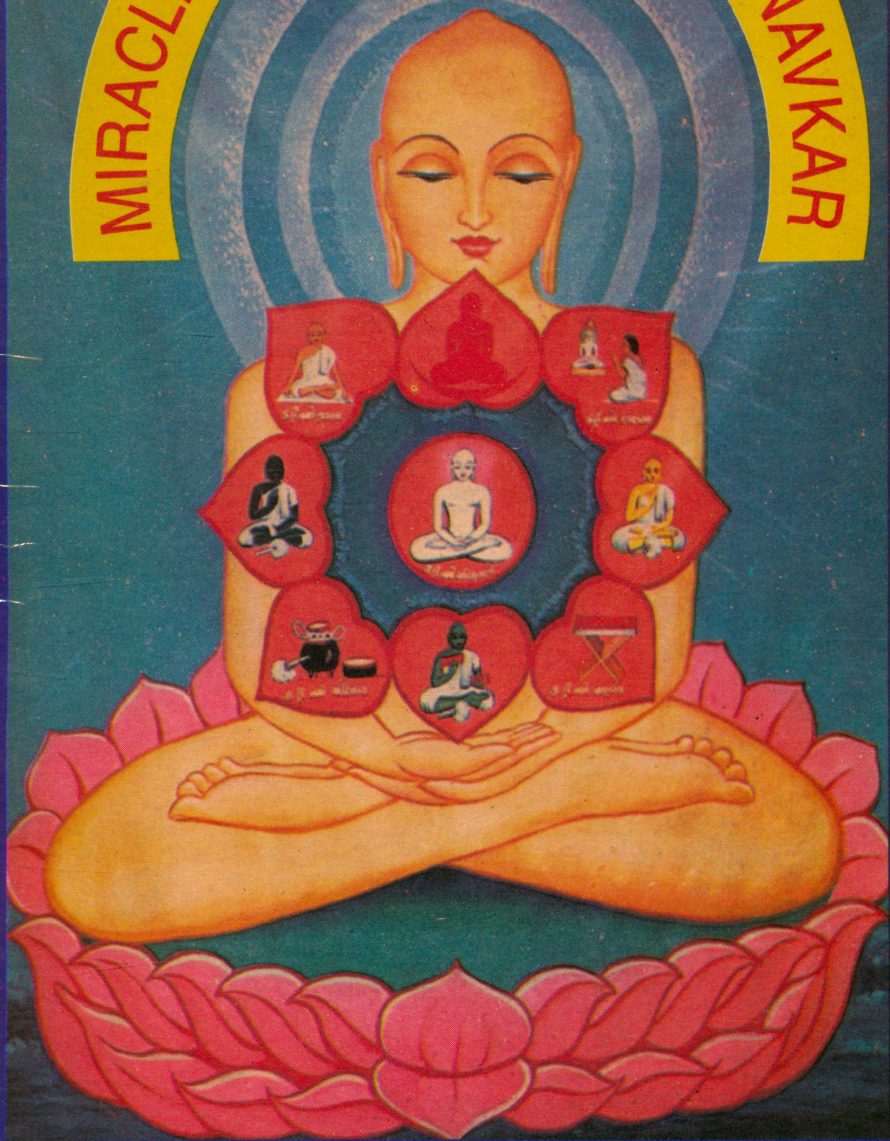


# MIRACLES OF MAHAMANTRA NAIKAR



- Ganivarya Mahoday Sagar

# MIRACLES OF MAHAMANTRA

## NAV KAR

[True Stories of This Century]

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જેના હૃદયે શ્રી નવકાર....







# DEDICATION

*With All Best Wishes*

for better achivement and perception

in spiritual life

This book is dedicated to all Those

who are

REAL WORSHIPPERS

FOLLOWERS AND MEDITATORS

OF

MANTRADHIRAJ

MAHAMANTRA NAVKAR



## **PUBLISHER SAYS.....**

The Gujarati edition of this book known as "Jene Haiye Shri Navkar Tene Karshe Shoon Sansar" edited by Pujya Ganivarya Shri Mahodaya Sagarji Maharaj - has crossed circulation of 14,000 copies in cosequtive four editions within no time !!! We have received thousands of letters from readers expressing their worshipping love and gratitude for such novel realistic publication containing true stories and incidents of miracles of Mahamantra Navkar of 20th century ! The book has hypnotically touched to so many payas souls to follow and to worship the Navkar in its true sense. It inspired and enlightned to one and all who read it with true spirit.

In view of overwhelming response and heavy demand for its English edition which was inevitable for english medium students as well as for all those residing abroad. Finally we decided to publish english edition. We also expect to publish Hindi Edition of this work in near future.

We are very much thankful to Shri Manubhai Doshi, who is LIC Dev. Officer and our Achal Gachchhiya Shravak, Native of Mandal Tq. Viramgam, who has rendered his dedicated and selfless services in bringing out this publications. The job of translation from Gujarati to English, the job of typesetting at DTP, and entire job of printing was really tremendous tough for person like him who is handicapped due to very weak eyesight. However, despite all odds he has performed all his duties gladly. We are also thankful to editor, translator, typesetter and printer Sahitya Mudranalaya for their best services.

We wellcome suggestions and request the readers to draw our attentions for corrections, if any for next edition.

**- Publisher**

જેઓશ્રીની અસીમ કૃપાદષ્ટિથી પ્રસ્તુત પુસ્તકનું સર્જન થયું છે એવા....



૭૬ વર્ષની જેફ વયે પણ પ્રતિદિન પંચ પરમેષ્ઠી  
ભગવંતોને ૧૦૮ વાર ખમાસમણ આપતા, અપ્રમત્ત કર્મયોગી,  
શાસન સમ્રાટ, ભારત દિવાકર, તીર્થપ્રભાવક, તપોનિધિ,  
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શ્રી ગુણસાગરસૂરીશ્વરજી મ.સા.ને પ્રતિક્ષણ અનંતશઃ વંદના  
‘સંપાદક’





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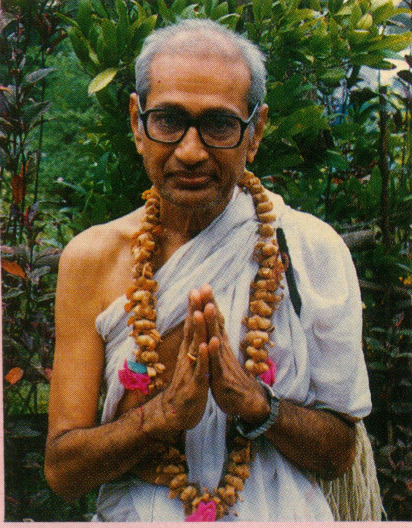
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શ્રી બાબુભાઈ ઉર્ફે કુંવરજી જેઠાભાઈ ગડા  
(બાડાવાલા)



પ્રસ્તુત પુસ્તકમાં જેમનો  
સૌથી વધુ આર્થિક સહયોગ  
પ્રાપ્ત થયો છે. એવા  
ધર્મનિષ્ઠ, સંઘવી સુશ્રાવક

શ્રી કસ્તૂરબેન કુંવરજી ગડા (બાડાવાલા)



જેમના ધર્મમય જીવનની  
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કરવામાં આવી છે, એવા  
સુશ્રાવિકા



# 1. Eulogy of the Great Mantra

## Purportful Scriptural Verses

મન્ત્રં, સંસારસારં, ત્રિજગદનુપમં, સર્વપાપારિમન્ત્રં  
સંસારોચ્છેદમન્ત્રં, વિષમવિષહરં, કર્મનિર્મૂલમન્ત્રમ્ ।  
મન્ત્રં સિદ્ધિપ્રદાનં, શિવસુખજનનં, કેવલજ્ઞાનમન્ત્રં,  
મન્ત્રં નમસ્કાર-મન્ત્રં, જપ જપ જપિતં, જન્મનિર્વાણમન્ત્રમ્ ॥

[The Mahamantra Navakara holds the very substance of the transitory world. It is incomparable with anything in the three worlds. It annihilates all sins. It uproots mundane life. It destroys worst of poisons. It puts an end to all karmas. It leads to the highest siddhi, causes blessed happiness, leads to perfect knowledge and bliss. O noble souls, always mutter and repeatedly recite this great mantra. This Mahamantra of salutation, when muttered, releases the Jiva from the cycle of births and deaths.]

નમસ્કાર અરિહંતને, વાસિત જોહનું ચિત્ત,  
ધન્ય તેહ કૃતપુણ્ય તે, જીવિત તાસ પવિત્ર.  
આર્તધ્યાન તસ નવિ હુએ, નવિ હુએ દુર્ગતિવાસ,  
ભવક્ષય કરતાં રે સમરતાં, લહીએ સુકૃત અભ્યાસ.

1. Blessed indeed I am that I acquired this salutation of the five Parameshthis; it is indeed a unique Chintamani in this endless ocean of life.
2. Navakara is the very summary of the Jaina order, the right sublimation of the 14 Purvas. What can this transitory world do to the one, in whose consciousness the Navakara is steady? It can do nothing bad to him.

3. It is the highest good of all that is good, the highest of the benediction; it is the highest merit amongst all merits and the sweetest fruit of all fruits.
4. Just ponder over the Panch Navakara, and water and fire come to a stop. It destroys outright all calamities that come from enemies, destiny, thieves and kings.
5. This worthy Mantra of salutation frees us from all sorrows and leads to all joys; it gives rise to fame. The ocean of life is dried by it; it is the very root of all joys of this life and the life hereafter.
6. Just one letter of the Mantra destroys sin equalling the seven seas; its one line puts an end to the sin equalling fifty oceans; the whole Mantra annihilates sin equalling five hundred oceans.
7. One who mutters the Mantra one lakh times ceremoniously, earns the Namakarma of Shri Tirthankara undoubtedly.
8. A salutation rendered to the Parameshthis in all genuine feelings puts an end to the net of all sorrows as the wind dries all water.
9. At the last moment, one whose ten Pranas depart with five salutations certainly becomes a Vaimanika if not the one who attains salvation.
10. In case of all who have attained liberation or do so by becoming free from all tardiness—this attainment is simply due to the Jina Navakara.
11. This unique Mantra is the very residence of all blessedness. It puts an end to mundane existence, yields all happiness to the entire sangha. It yields genuine happiness by the very pondering on it.



12. Pranava or Omkara, Maya or Hrinkara and Arham which constitute Mantrabijas, are all rooted in this unique Navakara Mantra.
13. The Pancha-Parameshthi salutation is not memorized till the work thought of by the mind, keenly and prayerfully desired in words and resumed by the body.
14. The Pancha-Namaskara should be remembered and muttered at the time of taking food, going to sleep, awakening, entrance, danger, calamity and at all times!
15. Supreme Yogins ponder over only the Navakara in both the highest element and the cause thereof.
16. Yogins propitiate this Navakara Mantra by the right way and method, attain to the highest wealth and are worshipped in the three worlds.
17. Even the persons who commit innumerable sins and the birds that kill insects in hundreds attain to Svarga by a proper recitation of this Mantra.
18. This Panch-Namaskara is indeed a unique thing which upholds itself at 8 **Sampadas** and yet yields infinite **Sampadas** to noblemen.
19. You are my loved and respected mother, father, leader, god, the truth, the very existence and what not!



## **2. Meaning of Laghu Namaskara Fala Stotra**

Arihantas, all Siddhas, great Acharyas, Upadhyayas and all Sadhus who are free from deeply lethal Karmas and command all great traits – a salutation to all these five Parameshthis constitutes a unique refuge for the lofty Jivas in the mundane world. (1 – 2)

Shrijna Navakara dominates all the three worlds – the higher, the lower and the middling. They constitute the basic cause, in all the worlds, of human, godly and divine happiness. (3)

This cause is the Navakara that should be recited nonstop and constantly while in sleep or awake. This positively pounds down the sorrows and gives rise to happiness in the case of the lofty Jivas. (4)

If counting commences on birth, it yields enrichment after birth and if counting commences at the time of death, it leads one to a happy state (Sugati) after death. (5)

If counting is done at the calamitous time, hundreds of calamities are crossed over and if counting is done at the time of prosperity, gets enriched. (6)

One who steadies this Navakara in the throat like breathing, gods reap new prosperity and the noblest of men acquire the lustre of the Vidyadharas. (7)

Just as the Garudamantra destroys poison of a snake, this mahamantra destroys poison in form of sins. (8)

Is this Navakara a great diamond? Is it like Chintamani? Is it like the desire-yielding tree? Certainly

not! It is far superior to these. Chintamani jewel or desire-yielding tree are the causes of the joys of just one birth. This Navakara yields Svarga and Apavarga. (9–10)

Even in all that is supreme state and all that is the cause thereof, the Yogins meditate only by the Navakara. (11)

One who counts one lakh recitations of the Navakara and worships Shri Jinadeva ceremoniously, binds themselves to the state of Trithankara. This is true without doubt. (12)

In the five **Mahavidehas** where there are 160 Vijayas, and where time is permanent, there also the Jina-Navakara is constantly muttered. (13)

The Navakara, which yields permanent happiness is muttered in the five **Airavatas** and five **Bharatas**. (14)

The lucky person who has adopted this Navakara at the time of death proceeds to the higher divine world and attains to the highest state. (15)

This time is infinite and so is the Jiva. This Jina order is infinite. The Navakara is being muttered from the time by the lofty Jivas. (16)

All those who have attained to salvation and all those who have become free from the tardiness of Karma and have attained to liberation, know that this is due to the Navakara of the Jinas. (17)

The power of the Navakara puts an end to the fright of goblins, vetalas, demons etc.; all sins and evils come to an end because of this. (18)

The fears of physical ailments, water, fire, thieves, lions, elephants, battles, cobras are annihilated in no time thanks to the Navakara. (19)

This Navakara is muttered by gods, siddhas, birds etc. One who mutters it without fear attains to the highest state of Nirvana. (20)

The Navakara, muttered in the midst of jungle-tracks, on mountains, in the midst of forests, puts an end to all frights; it annihilates all enemies, attackers, thieves, and kings who are full of enmity. (21)

Just a remembrance of the five Navakaras puts a halt to water and fire. The groups of the elephants of their knots are totally annihilated. (22)

*The lion in form of the Navakara resides in the cave of the hearts and the elephant in form of the eight knots of Karmas gets totally destroyed.* (23)

The chariot, which has horses in form of the fivefold salutation, which has horses in the form of knowledge joined to it—The chariot in form of austerity, self-control and liberality evidently leads one to the highest state of liberation. (24)

When the Navakara, the very summary of the Jaina order and the right upliftment of the fourteen Purvas is firm and steady in the heart. The mundane existence cannot affect such a person. (25)



### 3. Meaning of The Vruddha Namaskara Stotra Fala

---

O Bhadra! keep yourself ever prepared to pay your respect and salutation to the **Arihantas** who have conquered the group of (**Bhavashatrus**) enemies of our inner feelings;

the divine **Siddhas** who are purified and free from the dirt of karmas;

the divine **Acharyas** who observe the right conduct;  
the revered **Upadhyayas** who bless us with Bhavasutras, and, the revered Sadhus who are the Sadhakas of blessed good and happiness.

What is meant here is that our inner consciousness must become all indulgent towards this salutation.(1 to 4)

This is because this salutation causes the annihilation of countless pains and sorrows of the Atmas that are busy fighting in the battle of life. This leads one on to the path of bliss. (5)

Again, it is a virile seed of the desire-yielding tree (**Kalpataru**) of bliss;

it is a powerful and lustrous sun that leads one above the mountains of mundane life;

it is the Garuda bird which brings to submission the cobras in the form of sins;

it is the jaw of the **Varaha** that uproots the very roots of the **Kanda** of poverty;

it is the ground of the Rohana mountain for the birth of the jewel of equanimity;

it constitutes the flowering of the tree in form of the **Ayushyabandha** of rise to sublimation;



it is a sure and upsturdy sign of the safe Siddhi of righteousness. (6-7-8)

Even an enemy becomes a friend when the dominant Navakara arises for the acquirement of all desired rewards by means of all ceremonious propitiations. Then it is that poison transformed into nectar and the worst of jungles become like a delighting place of residence. (9-10)

(By this mantra) even thieves become protectors, the stars become favourable and yield the desired blissful rewards; (11)

goblins cannot inflict even a little pain, and all types of mantras, tantras and yantras are obstructed; that can do nothing bad. (12)

Thanks to the abilities of the Panch Namaskaras, fire becomes a herd of lotuses, lion becomes a poor animal, and the wild elephant becomes ineffective like the young one of a deer. (13)

That is precisely the reason why this Navakara should be recited with unstinted devotion by men, gods, birds etc. while sitting, rising, committing faults of falling down. (14)

Again, this Navakara which has, the wick in form of faith, oil in form of honour to the deserving, and which destroys darkness of illusion and falsehood,

resides in the mansions in form of the minds of the blessed ones. (15)

Herds of elephants in form of calamities do not come in the vicinity of the persons, the young one of a lion in form of Navakara resides in the greenery of the mind. (16)

Uptill the time that the Navakara Mantra is not recited only till that time there is pain and suffering for the body which is like a jail in which iron chains are tied on the hands and there is nothing but all suffering. (17)

Sights of vain and proud, cruel and deeply aggrieved persons inflict suffering only till the Navakara Mantra is not recited in all veneration. (18)

Refuge and honour come to the rescue of a man by the constant muttering of the Navakara Mantra at the time of death, battle or fight with Mallas. (19)

In the nether worlds (**Patala**) blinding darkness has been put to disappearance, thanks to the spread of the lustre coming from the vast hoods of the **Naga** (Cobra) that is rendered more lustrous by the brightly shining diamonds. There in that world, the reward of muttering of Navakara is a pleasure sport for the demons who just ponder over it. (20-21)

Again, this universe is enriched by the laurels in form of the constant spreading of peculiar status, learning, science, humbleness and justice. In this world, kings, ministers etc. are blessed with extremely affectionate wife and sons and very happy near ones. They are blessed to be with enthusiastic and expert servants looking after domestic works while they wait for the orders of their masters. They are masters, enjoyers and liberal donors of unbroken enrichment of wealth. They command respect and win admiration of the minds even of the opponents. This human noble status is just a fraction of the reward of the Navakara. (22 to 25)

Again, when one wins mastery over the six continents of the Bharatakshetra, it is, in reality, only a

part of the fruits of the tree of salutations by five Navakaras, duly growing by the watering of faith. This Bharatakshetra is endowed with a harem of 64 thousand ladies duly beautified in all their limbs by ornaments. It means a command over 32 thousand powerful kings. It is spread over 96 crores of villages, each being as big as a city. It has a vast population. Its royal highways are ever crowded with lots of shining, charming chariots. It has a vast number of restive horses. It is duly protected by Yakshas 16 thousand in number and it is wealthy in all respects thanks due to the ninefold wealth and 14 types of gems. (26 to 32)

All this that happens is only a part of the miracle of propitiation undertaken in all sincerity and genuineness of the five salutations. That which is born together with a charming figure like the pearl in the midst of the pearl-shell in the godly place covered up with a white divine silver garment; after it is born, it is endowed with blessings from birth and youthfulness, which has a lifelong charming body free from all diseases, old age, dust and perspiration. It is adorned right from birth with an unwithering garland, free as it is from the dirt of the body; whose charm of the body is constituted of the best of gold and therefore lustrous like the sun at dawn. His **Dikchakra** is variegated in colour by the rays of the fivefold ornaments studded with jewels. He is capable, by the round cheeks, to madden the entire group of charming, sportive godly ladies; is capable by just one stroke to move the entire circle of planets and the entire earth. He is capable of pounding down, as if in play, the Kulachala mountains and powerful enough to dry up the Manasa lake, rivers and waters of the oceans, all at a time

like the furious winds of deluge. He is capable enough to take to various shapes, vast in proportion and to take just to the form of an atom. He is powerful enough to hold all the five Meru mountains on the tips of the fingers of the hand. What more to say?

Even the god of gods (=Indra) protects and maintains the divine worlds thanks to just a part of the propitiation by means of five, meaningful and significant, salutations of Navakara. This god of gods has his feet enveloped by the rays oozing out from the jewels on the heads of the herds of gods who are powerful enough to reveal **Sat** (truth) in a moment and who bow down before him. The entire line of gods is ordered just by the twinkle of the eye, delighted and stands in attention. The god of gods on whose mere thought all joys of life come together; he is indulgent in sports full of all love; he has visualized by his pure **Avadhijnana** all worthy substances in no time. He is the master of all Karma-prakrutis and the Vimanas charming on account of all facilities. (33 to 47)

Anything awe-inspiring and exquisite that is seen or heard on the threefold sport—stage of the three worlds is—all to be known as the glory and greatness of the memorizing of the salutation of the Navakara Mantra. (48–49)

Just one Navakara is the protection and refuge in case of the calamitous sports in water-forts, earth-forts, mountain-forts, cemetery forts and everywhere else. (50)

Only the Navakara Mantra performed and chanted ceremoniously is able to halt and diffuse the effects of subduing hypnotism, stoppage, delivery etc. (51)



All works commenced by other mantras and not fruitful are quickly brought to success when resumed with the recitation of the Navakara. (52)

For this purpose, the Atma that desires all siddhis and blessedness should, at all times and in all ways, ponder over the Navakara. (53)

This lofty Mantra should be recited repeatedly while one is awake, sleeping, sneezing, sitting, rising up, standing, walking, or falling down. (54)

In case of those meritorious persons who possess the Navakara, put a halt to their hellish or bird states. (55)

In case of one who has acquired the Navakara in all sincerity and devotion, there is no defame or a low family; even in the new birth the acquirement of the Navakara is very much in tact. (56)

Again, the man who mutters the Navakara one lakh times without a halt and worship Shri Jineshvaradeva and the Sangha, binds for him the Karma known as Tirthankaranama. (57)

Thanks to the great power of the Navakara, one attains to dominant race, family, form, health and all prosperity. (58)

The actions planned by the mind, prayed in words, and commenced by the body do not yield fruit till the Navakara is recited. (59)

Again, thanks to this Navakara, man does not become in this world and life a servant, slave, downtrodden, lowly or defective or imperfect in limbs. (60)

Why describe too much? There exists nothing in this mundane life that one cannot acquire by a devoted recitation of the Navakara. (61)

If the Navakara can bring to man the extremely difficult and tough highest status and joys, what then to talk of the other smaller joys? (63)

Those who have attained the highest state, do strive for it in the present and will attain to it in future – all this is simply due to the association with the grand chariot in the form of the five Navakara salutations. (64)

All austerity of a long period of time, observance of good conduct and study of many scriptures—all this should be considered to be a failure in the absence of regard and the respect for the Navakara. (65)

Just as the commander is like a lamp for an army in all the four wings, the regard and respect for prayerful salutations is like a lamp for the propitiation of vision, knowledge, conduct and austerity. (66)

The Jiva devoid of **Bhava Namaskara** falsified the adoption and placement of **Dravya Linga**. O Sundara! just understand this, become perfectly attentive to propitiation and adopt this salutation in your consciousness. (67 – 68)

O Devanupriya! we pray to you again and again, not to be neglectful towards the Navakara salutation which is like a bridge over the ocean of mundane life. (69)

This is because, Navakara is not acquired by the Jivas whose merit (**Punya**) is poor in this jungle of transitory life which is very much frightful. (70)

Piercing through **Radha-doll** is not very difficult; it is not again very much difficult to root out a mountain; flying in the sky is not very difficult for man; but the acquirement of the Navakara is very much difficult indeed! (71)

Everywhere, at any time and at any place, a man believing in destiny should take care to mutter the Navakara, looking upon it as the only refuge. It should be recited all the more at the time of propitiation at the time of death. (72)

The Navakara is the hand in which the flag of propitiation is to be held. It is the path that leads to Svarga as the reward; it is a great protection to put a halt to the doors of downfall. (73)

At other times also this Navakara is worth studying, recitation, hearing and pondering. What then to talk about it at the time of death? (74)

When a house is on fire, (the owner) discards all things and takes recourse to a great jewel for getting over calamity; (75)

At the time of battle the soldiers make use of a highly capable and potential weapons; (76)

Just the same way when the death is near or in calamitous times, persons whose minds are engrossed in it, are not able to ponder fully over the entire **Dvadashangashruta Skandha**. (77)

Therefore at the time of death, they discard the **Dvadashanga** and rightly resort to the memorizing of Parameshthi Namaskara and that only because that constitutes the very purport of it. (78)

(Here, a question arises.) The entire **Dvadashanga** constitutes only the cause of resultant purity. Even the Navakara is of the nature of the same cause. Then why not prefer the former? (79)

For this purpose, one must repeatedly chant the Navakara with entire engrossment of the mind because the Atma becomes meaningful thereby. (80)

Who will not therefore become respectful to the Navakara that is like sprinkling of embrosia to the ears, like a soilder holding the victory-flag at the time of death. (81)

Even one Navakara salutation chanted towards the Parameshthis with lofty sentiments cuts down the entire net of tortures. (82)

That is the **Utsargavidhi** in which man pronounces the entire Navakara himself, keeping seated in the Padmasana posture together with Yogamudra in which the hands are joined, and, at the time of death with an afflicted mind, in unbroken, clear and sweet utterance the Navakara is uttered. However, with lessening of strength he is not able to resort to this, one should silently mutter in the right way, the five letters "Asiausa." If, for some reason, one is not able to resort to this, let him meditate on the one letter OM. This is because, by this letter are brought together Arihant, Ashariri, Acharya, Upadhyaya and all best of the Munis. The Omkara is constituted of the bringing together of the first letters of these five. This is ordained by the omniscient Parama Atmas. One has meditated on these five by meditation on this OM. However, if one is not able to meditate on this one letter, he should hear the Pancha Navakara from his well-wisher friends and tell this to his inner consciousness. (83 to 89)

This Navakara is the very box of all purport; it is the attainment of something difficult to attain; it is the rise of what is ever good; it is some higher truth. (90)



Alas! how happy am I? I have come to the bank of the ocean of life. Otherwise, where am I? Where is he? Where can I come across with him? (91)

Blessed am I indeed! I have acquired the Namaskara which has five steps and is an inconceivable **Chintamani** in the ocean of life. (92)

Am I sprinkled over by embrosia on all limbs today? Am I blessed with all happiness though untimely? (93)

Thus, the Namaskara conducted with an emotion of all quietude, annihilates all our bad Karmas when conducted in all emotion, just as the treatment of coolness destroys all poison and its effects. (94)

When one recites the Navakara at the time of death, invites all happiness and discards all sorrow. (95)

This Navakara is the mother and the father, it is ones, natural friend who is extremely beneficial. (96)

Only this Navakara is the highest - good and blessedness, the greatest of all benedictions, the highest of the **Punyas** and the best of fruits or rewards. (97)

For the travellers—the Jivas proceed on the path of the higher world after leaving the house in this world, this Navakara constitutes the finest tiffin. (98)

Just as the taste of the letters of the Navakara affects the mind happily, the knots of the Karma of the Jiva get annihilated exactly like a wet water-pot filled with water. (99)

The chariot driven by the charioteer in form of the five Namaskaras of the Navakara, which has the "horses in form of knowledge joined to it, and the chariot of austerities, conduct and self-control, takes man to the city of salvation. (100)

Fire might get cooled, and the paths of the milky-way sky and the Ganges might get narrow but it will never possibly happen that the Navakara will not take one to salvation. (101)

The Navakara propitiated with a unique heart leads to the uprooting of this mundane life. Do not therefore become indifferent to it and entertain lesser regard for it. (102)

Shri Jineshvaras have visualized that the Navakara muttered at the time of death has the power and ability to uproot mundane life. (103)

The immediate result of recitation of the five Navakara salutations is the annihilation of hurried Karmas and the ceremonious arrival of the sacred. (104)

Its reward in the future in due course of time is two-fold : 1. with regard to this life and 2. with regard to birth. The reward with regard to both is of the nature of acquirement of riches and fulfilment of desires, attainment of right and just happiness. (105)

Now, the fruit of five Navakara salutations with reference to the other birth is this. If the Atma that has adopted the Namaskara and has no Viradhana does not attain to liberation just in that birth, is born in the world of gods. From there he comes to human birth in a vast family with immense joys and happiness. In the end, when gradually he rises up he attains to the status of siddha. (108-109)

The infinite Pudgalas of the Karmas like the knowledge obstructing ones are lessening every moment. As a result the Atma reaps the benefit of the first

letter 'iva' of the Navakara. The rest of the letters also yield benefit later on with purity of infinite Gunas. (110-111)

Just in this manner, every letter of the Navakara is acquired by extreme annihilation of Karma; this Navakara yields the desired reward to one and all. (112)

Therefore, O noble worshipper! Know that the Navakara is the source of happiness in both the worlds; continue ever to recite it. The salutation to the five **Parameshthis** gets the Jiva free from thousands of births; it leads to **bodhilabha** when resorted to in the correct spirit. (113-114)

This salutation leads the blessed man to the end of all births; it prevents one from proceeding from the wrong path. (115)

In this manner the Pancha Namaskara is highly potent and meaningful. It is therefore recited repeatedly and constantly at the time of death. (116)

The salutation has seven, five, seven and nine letters to every line. Do ever and constantly engross your mind on this uniquely sacred Shri Navakara Mantra. (117)

This is how the bee at the lotus feet of Shri Jineshvarasuri, Shri Jinachandrasuri, describes the fruit of the Navakara that washes out the filthiness of sins.



#### 4. Meaning of The Verses in “Shlokatarangini”

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Give up sleep in the half of the last 3 hours of the night and recite, with all your mind, speech and body engrossed in it, the **Paramesthi** Mantra that holds unparalleled expertise in suppressing the demons in form of evil deeds. (1)

That mind in which are inspired the lines of this royal Mantra which inspires the higher good, proves that other magical charms, medicines, or chintamani etc. are of no use. (2)

All the nine phrases in this Mantra are the very purport of all philosophical doctrines. In these also the first five are extremely lofty. Noble men accept these as chief great aim in view. (3)

One in whose mouth are dominantly present five jewels in form of the **Paramesthi** at the time of death attains to the noble state in the next birth. (4)

Victorious indeed is this sacred Navakara Mantra which yields desired rewards in both the worlds. Its first five phrases are known as **Panchatirthi** by the Tirthankaras. Its sixty-eight letters which form the very basic doctrines of the Jain order eulogized as sixty eight places of pilgrimage and its eight **Sampadas** are described as eight incomparable **Siddhis** that destroy darkness of knowledge. (5)

At the time of dinner, sleep, awakening, fear calamity and at all times this fivefold salutation should be muttered. (6)

So many persons, by the repeated recitation of this Mantra, have crossed over the ocean in form of mundane life and will do so in the present and the future (7)

Till this Mantra of the Jain order which destroys all sins exists, do not even think of the world dominated fully by sins. (8)

The lustre of this great Mantra annihilates all calamities of the beings, just as the lion kills elephants, the sun destroys the darkness of the night, the moon puts an end to all ailments, the desire-yielding tree- (Kalpavruksha) allays all mental worries, the Garud kills the cobra and rainy clouds calm down forest conflagrations. (9)

Thanks to the repeated and constant recitation of this Mantra, all fears due to battles, ocean, elephants, snakes, lions, incurable physical ailments, fire, enemies, thieves, planets, delusions, demons etc. get scattered. (10)

This sacred Mantra, by its very remembrance, annihilates all sins. What then could it not give as a reward when strengthened by austerity and worshipped ceremoniously. Milk is naturally sweet, but it tastes like nectar when carefully boiled and with sugar mixed in it. (11)

May the propitiation of this Mantra that is like a God ever protect you. It is an attraction of all divine wealth; it brings under command the Goddess in form of liberation; it uproots all calamities and enemies. It stops the Jivas proceeding on the path of downfall, it allays all delusions. (12)

That man of the world whose mind is controlled and full of faith, whose very goal is prayer to Shri Jineshvara—when he correctly and clearly pronounces and recites this Navakara Mantra and ceremoniously worships Shri Jineshvara, attains to the status of the Tirthankara. (13)

The Navakara Mantra should be recited in correct pronunciations when one is in normal state of mind, in half the pronunciations when moving on a road, one-fourth of pronunciations, when there is an accident or acute disease and recite only mentally at the time of death. (14)

\* \* \*

This great Mantra that is far more glorious than the **Kalpavruksha** has 1008 lores on every letter. (15)

By its power a thief becomes a friend, a snake is transformed into flower garland, fire turns to powerful waters and powerful water-place becomes a good ground. Again jungle is transformed into a city, and a lion becomes an humble jackal. (16)

Even those persons, hated in the world and killers of one's dear ones, win laurels in the world by merely memorizing this Navakara Mantra, uproots outright the enemies, attracts all that is good and desired. It controls the uncontrolled and stuns the attackers. (17-18)

This Mantra, when meditated upon, removes all worldly calamities, fulfils all desires, and leads to happiness of the higher world and to liberation. (19-20)

O man! constantly recite this Mantra, with worship of Shri Parshvanath and with your body, dress etc. purified and with a mind that is attentive. (21)

At the time of death when the ten **Pranas** of man depart together with the Navakara, becomes positively a **Vaimanika** if not a liberated soul. (22)

Alas! how liberal and great is this Navakara in that it upholds only eight **Sampadas** and yet gives infinite **Sampadas** to the noble souls.



## Experience of Shri Namaskara

Alas! today has arisen my great merit so that I am sincerely delighted to chant salutations in the five revered Parameshthis. I have crossed over the ocean of life, for otherwise, where am I, where my Navakara and where my contact with it?

My Atma was rotating here and there since times infinite, helplessly because of ignorance. Today I have come across the highest refuge. This is because my salutation to the Parameshthis is the only refuge to my Atma.

Alas! Is this Navakara a great extremely lustrous diamond? Is it Chintamani? Is it like the Kalpavruksha? No, the Navakara is far superior to it. The Chintamani etc. constitute the causes of happiness only in this life, while the Supreme Mantra that it is, the Navakara endows man with **Svarga** and **Apavarga**. It yields genuine happiness to the Atma in all births till liberation is obtained.

O Atma! uprooting a mountain from its very base is not difficult; joys of the celestial worlds are not so very difficult to come across. Difficult indeed is the acquirement of Navakara in all sincerity and emotion. Jivas with poor merit can never master the Navakara in this mundane existence. This Bhava-Namaskara causes the destruction of numberless sorrows. This Navakara is like Kamadhenu in giving all joys and happiness in this and the higher worlds. O Atma! therefore, mutter this Mantra in all veneration.

O mind! O friend! I submit and tell in all prayers and tell repeatedly that I shall not become careless in my

chanting of the Navakara Mantra that is like a ship to cross over the ocean of mundane life. This is the best of lustres; it is the real path of svarga and liberation; it is like the wind of wind deluge in the annihilation of **Durgati**. It is constantly and repeatedly studied, chanted, heard, pondered over by noble persons to cause a tradition of happiness and benedictions. Treasure of all the three worlds is easy to be had, the eight Siddhis are easy to be acquired, yet the attainment of the Navakara is difficult. Therefore, O Atman! look upon the Navakara as a unique refuge and memorise it with your mind concentrated on it with extreme veneration and grand respect.

(With thanks, extract from “Miracles of the Navakara Mantra”)



## **5. Necessary Information about the Chanting of the Mahamantra**

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Ceremonious propitiation is a must if one intends to reap the reward of any ritual or activity. If farmers sow the seed systematically, then and only then can they reap corn as the fruit. For this purpose, it is necessary that we must be in the knowledge of the process of chanting the Mantras. It is therefore desirable that we read with utmost care the writing given below and then to practise the same.

### **Why Memorise the Navakara Mantra ?**

Just as medicine quells the diseases and hunger is calmed by food, just the same way the chanting of the Navakara Mantra leads to the quelling of external and internal restlessness.

Our experience might not substantiate the matter due to our state of ignorance. We have not been able to detect the serious disease of Karma that entraps us in the wheel of births and deaths.

True means cannot therefore be brought to work.

Memorising and chanting of this great Mantra is therefore necessary to divert our mind in the direction of peace all our activities. This is made possible by taking all our inclinations safe at the feet of the five **Parameshthis** after their correct and precise acquaintance.

### **How To Count The Nine-Fold Navakara ?**

The muttering of this Mahamantra for the gradual development of our own basic powers is a must. For this purpose our fist should be kept half open, four fingers

should be brought into a curve, the rosary should be kept on the middle knuckle of our index finger. Then, with the first tip of the thumb the beads of the rosary should be moved in such a way that they are not touched by the nails. This is a scriptural ordinance.

### **How To Use The Rosary ?**

- (a) The rosary selected for the chanting of the Navakara Mahamantra should be the one on which 18 sprinklings are made, it is authorised with the **Pratishtha Mantra** of **Acharya Dinakara** and sanctified with the **Surimantra** or the **Vardhamana Vidya**.
- (b) The chanting should be done only with a fresh rosary and it should not be given to anybody else for chanting.
- (c) No hand of anybody else should be allowed to touch the rosary.
- (d) No box of plastic, aluminium or steel should be made use of for its placement.

### **Which Rosary To be Used ?**

The rosary of cotton threads or sandalwood is the best.

### **Rosary of Plastic not to be Used :**

Through ignorance today, plastic rosary is much in use for Navakara. This is in no way proper. Through correspondence with companies and scientists, it has been confirmed that :

“Plastic is manufactured from a thing like the extracts from trees. Extremely impious substances like the extract of the intestine of an ox is used in order to make it attractive.

One should therefore take care to discard outright a plastic rosary.

### **Other Instructions for the Chanting of the Navakara**

- (a) Perfect concentration is a must in chanting.
- (b) The place for sitting and rosary should be fixed.
- (c) The seat should be just at one place.
- (d) Chanting should be on just one Navakara.
- (e) When counting the Mantras, the left hand shall not touch the rosary.
- (f) One should utter thrice the names of Shri Shankheshvar Parshvanath Prabhu, Shri Mahavira Prabhu, the head of the Jain order and Shri Gautam Swami, the abode of all Jains.
- (g) One should face just one direction.
- (h) Navakara shall be chanted with pure clothes on.
- (i) The number of chantings shall be kept fixed.
- (j) At the time of chanting, the body shall be kept steady.
- (k) No yawning shall take place during the course of chanting.
- (l) Keep the eyes closed or on the Navakara board.
- (m) Mouth shall not be kept wide open.
- (n) Lips shall not flutter while chanting.

### **Time for Chanting**

**6 a.m.**

**12 a.m.**

**6 p.m.**

It is stated to be the best from 4 a.m. to sunrise; **middling** for an hour before sunrise and **common** upto 10 a.m.

From 10 a.m. to an hour after sunset is not suitable for common chanting.

### **Asana for Chanting**

It should be of pura white wool.

### **Proper Direction**

For chanting the eastern or northern direction is welcome. There also the eastern is good for the chanting upto 10 a.m. and the northern for an hour after sunset.

### **How To Chant**

- (a) Be purified, put on white clothes and sit on a suitably measured ground.
- (b) Arrange for Asana and face the eastern or northern direction.
- (c) Take a white rosary of cotton, spread a white Asana and observe the vow of light food.
- (d) Keep a feeling in the mind "May all in the world be blessed"—"**Shivam** Astu Sarvajagatah."
- (e) Keep your eyes steady on the tip of your nose.
- (f) Chant the Mantra in such a manner whereby every letter spreads over the whole body.
- (g) The time for chanting shall remain uniform. Thus a man chanting for five rosaries can chant upto 6 rosaries, but certainly not less than five.
- (h) During the course of the chanting, the rosary shall not change.
- (i) During the time of the chanting, the body shall ever remain steady and the back shall not bend.



- (j) In mental chanting, the lips remain closed and the teeth open.
- (k) The lips shall flutter systematically in **Upanshujapa**.
- (l) In Bhashyajapa, the pronunciations are in rhythm.
- (m) Be seated at the same place and on the same seat for some five minutes after the chanting.

As you follow this process, you get uniquely associated with the touch of **Sattva** born of chanting.

- (n) The implements for the chanting shall be kept at a sanctified spot in all reverence.
- (o) Our honour and regard for these influences our regard for the Mantra.
- (p) Our attention shall always see that the chanting is done not only by the tongue but also on the mind.
- (q) We shall teach this sacred Navakara in all love and regard to the younger brother in form of our mind.
- (r) The mind gets engrossed in the Navakara and all our senses get merged in it.
- (s) Just as the body of the swimmer gets sprinkled with water, so are our Pranas that have entered the Navakara sprinkled only with sacred feelings. If this does not happen, do understand that a large portion of our Pranas remains outside the Navakara.
- (t) At the time of chanting the sacred Mantra, we should constantly relish this feeling outside of Shri Navakara, birth, old age and death dominate.

Inside Shri Navakara there lies the ocean of external happiness.

May we ever be on the side of Shri Navakara at the earliest.

### **Mahamangal Shri Navakara**

- (a) The man who regularly chants Shri Navakara becomes free from all sins.
- (b) The sins of the hearer of the Mantra are also lost.
- (c) One who makes others listen to Shri Navakara also frees himself from all sins.

All sins are washed away at the place where his breathing in and out is touched. His sins too are washed out.

- (d) The Navakara holds the power to destroy all sins of all the worlds.
- (e) The Navakara holds the power to destroy sins in all ways.
- (f) The Navakara is pure ghee. The foul smell of **Viradhana** is destroyed from the atmosphere where there is propitiation of the Navakara Mantra.
- (g) The greatness of this Mantra puts an end to all calamities; it raises untardiness in the soul; it yields the desired reward; even fire becomes water. The eulogy of this Mantra knows no limits.
- (h) The Navakara Mantra is eternal in all the three times—past, present and future. The words of the Navakara never change in all the times.



## 6. Effect of Shri Navakara Mahamantra

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Churning is not possible in a shallow utensil; just the same way Shri Navakara cannot be chanted in just superficial way.

The chanting is as much concerned with concentration as with serenity. Just as the seed is to be sown in the ground, every letter of Navakara should be installed in the Pranas with lofty feelings.

The liveliness in the letters reveals itself thanks to the association with the Pranas; the spirits therefore of the chanting individual get more brightened and lean towards the devotion of noble souls who have gained a brightened soul.

The chanting of the Navakara undertook mechanically keeps the Jiva deprived of the unique powers that it can yield.

In the Navakara are installed the five **Parameshthis**. It would indeed be a matter of sorrow if a person knows this and still in his reverence there is formality and mechanical utterance.

Other worldly matters should not be permitted to overtake the mind at the time of their remembrance and it would be indeed a cowardice if we tolerate this.

Submit yourself, in all inner feeling, to them by constant remembrance and you have great benefit. Devotional remembrance and submission to anything else will not yield even an atom of that reward.

Remember the five **Parameshthis** in all inner delight of the heart and you go nearer to the Atma, and next your heart gets involved into activities to the liking of the inner

consciousness. Self-study, self-control, austerity, etc. get speeded up; even the external leanings become subtle after due consideration and side with this **Atmabhava**.

If we had not become little and insignificant beings by giving undue importance to our present birth, then the Navakara would not have become immediately fruitful. With the same Navakara we would have been enabled to win the enriched blessings and sublimity if we had done otherwise.

In the past our ancient divine souls have performed the noble deeds that led to the uplift of our great Jain order. If we are sincere in our devotion, we too can perform the same benedictive works.

(With thanks from "Akhand Jyoti")



## 7. Navakara – An Inconceivable Chintamani

Muniraj Shri Amarendravijayji M. S.

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The marvellous incident and its analysis are taken here as an extract from the book “Achintya Chintamani–Navakara” with thanks. The photograph of Shri Gulabchandbhai was presented to us by members of his family. Shri Gulabchand died some six years back. The incident is narrated in his own words as follow :

I was suffering from cancer that was growing more and more serious and acute day by day. There was no hope of recovery. There was absolutely no hope of recovery. Food could not be taken; water could not be taken since the last five days. Thirst and pain were simply unbearable. The course of penicillin injections was on. This injection was given every four hours.

It was at that time that all of a sudden a thought as if twinkled in my mind. I was reminded of these words heard years back.

“Man might not have taken to religious works during the whole life. Yet, if one remembers and chants the Navakara Mantra at the last moments after begging the Jivas. Forgetting all enmities and forming friendship with all the Jivas, then one’s Atma progresses and marches on the right path (**Sadgati**).”

Therefore, for Sadgati, I immediately started the chanting of this Navakara Mahamantra. I told the doctor, “I need no medicine, not even injections.”

I begged pardon of all, and declared my friendship with all the Jivas of the world. I remembered and chanted the Navakara Mantra in all reverence and devotion. A tragic scene was visible around me. All family members were weeping and chanting the Navakara for me.

“Fifteen years have passed over that deadly night. Then it was that the Navakara gave new life to me. My cancer would not stand before the Navakara Mantra.

A friend who had come from outside was narrating his self-experience of the powers of the Navakara resounding with self-experience. The **Pratikramana** of the evening had ended. We were then seated near a window on the first floor of the vast Upashraya at Surendranagar. I was anxious to hear his whole account from beginning to end.

It was the year 2016 of the Vikrama era. This was our first meeting. The event had taken place some fifteen years back, i.e., around 2001. The lucky person to win new life by Navakara was Shri Gulabchand Khimchand Master. Today even after 27 years, he is free from all diseases. He leads a happy and peaceful retired life with the support of the Navakara Mantra and a religious life.

This is a living example of the inconceivable powers of the Navakara Mahamantra. It gives new inspiration and new life to us for our Sadhana.

“Is this Navakara a great jewel? Is it a Chintamani? Is it like the Kalpavruksha that yields to us all that we desire? No, it is far superior to the Chintamani and the Kalpavruksha.”

These are the utterances of our great ancestors. They have specifically stated that even Kalpavruksha and Chintamani stand no comparison with the Navakara. But



the person whose mind is coloured by the perverse atmosphere of the modern days chants the Navakara Mantra but fails to win the desired reward. He then thinks that the words of our worthy ancients are full of exaggerations. He states, "These are only eulogistic words which sing of the glory of the Navakara as those of a bridegroom who has come for marriage. The bridegroom might be black and ugly. Yet, when he comes for marriage, he is sung in all eulogistic words. These songs do not reveal what is real and true. These are only eulogies, so of the Navakara Mantra.

Today we come across a universal complaint that "the magical effect as claimed is not found to be had from the chanting of the Navakara. We chanted so many times but found no miracle." Why this complaint? Has the effect of the Navakara lessened? or, is the complaint wrong?

### **What is Lacking ?**

Neither the power of the Navakara lessened, nor is the complaint wrong. But the complaint is due to the manner in which we experiment on the Navakara. One example will clarify the matter. **Rotli** is prepared from wheat flour. But there is a specific process in which we come to the **Rotli** from wheatflour. What would happen if we miss just one step in the whole process? So many small steps are to be undergone, in the gross process. Just the same way, the eulogy in which the Navakara is sung is a matter of a process to be experienced. If we neglect the process, we are in no vicinity of the Navakara.

Take another example. Electricity fitting is completed in the house; wiring is installed; bulbs are placed; the button is also pressed. Still, there is no light. We inquire

about the probable fault. We first see if the main switch is on. If even that is on, we inquire about the fuse. Is it in order? Which is the fuse of the **Sadhana** of the Navakara?

### **How Cancer Was Got Rid Of :**

We can get the details of the correct process of the Sadhana of the Navakara, and the acquaintance of the fuse of the Navakara from how Gulabchandbhai underwent the Sadhana. Let us note in his own words, how he took to the Sadhana of the Navakara and what experience he had :

“Before I was inflicted with the severe disease, that is cancer, I had severe pain in the head for six months. Doctors were consulted, and yet the ailment was not detected. Once blood was found in the cough. We consulted our family doctor. On examination he declared that I had cancer. Then Dr. Kapur was consulted. He advised me to take his prescribed course of penicilin injections; before that other treatment was not possible. The throat was swollen both inside and outside. There was a gradual lessening of the intake of food. Next day I took an appointment with Dr. K. Modi. He told on examination that the disease had spread far. “Set aside the treatment, biopsy is not possible.” He took my family doctor aside and told him that I would live for two or three days. He advised injections of intoxication so that the end would be peaceful. We returned home dejected. Thirst was unbearable. I told my family doctor, “Do nothing else, but atleast do something whereby I can take water.” He replied : “Just pass one night. Tomorrow I shall serve water to you through a tube.”

I returned home. The pain of thirst was simply unbearable. Suddenly I was inspired from within to chant the Navakara Mantra.

It was around seven in the evening. I got all the doors closed so that there was no disturbance from outside. All members of the family were brought together. I sought pardon for all enmity, opposition and displeasures of others during my whole life. Then I declared friendship with all the Jivas in the world to state in the famous Mantra that "I seek the pardon of all the Jivas, may they all forgive me. I seek my friendship with all the Jivas; I nourish enmity towards none."

Then I prayed that, "Let all the Jivas in the world be happy, let them all be free from disease. Let all the Jivas be blessed. Let no Jiva commit sin or be unhappy. Let all the Jivas in the world be free from the effects of Karma."

I was engrossed myself in the meditation of the Navakara Mantra from the innermost depths of my consciousness. I had the fear that I might suffer from **Durgati**. I therefore lost myself in the Navakara Mantra in all attention and alertness. I desired nothing else now except Sadgati.

I chanted the Mantra some twentyfive times and prayed for my unflinching friendship with all the Jivas. I forget partially my pains because I was engrossed in all this. At eleven I had a severe vomitting. I became unconscious. Family members thought this was more or less the end and they began to weep and cry. But I then regained my consciousness and asked for water. I took plenty of water then. My only anxiety was that I should not swerve from my **Sadgati**. I continued with my chanting of the Navakara and my good wishes for all. My mother

asked : "Can you take a little of milk?" I said, 'yes' and took a cup of milk. The chanting of the Navakara and my good wishes and prayers for all continued.

After six days, I went to sleep that night. I was in deep sleep for some six hours. Members of the family still believed that I was a guest for a few hours. In the morning I awoke to find that I was feeling better, as if I had a new life. I took tea and continued with my chanting of the Navakara and prayers for the good of all.

Slowly and steadily I started taking fluid food. Within a week I could take **Shiro**.

We then went to the specialist with our family doctor. He was simply amazed to find me alive. He inquired : "You took no food for five or six days. What did you vomit? What was the treatment? Did you take any medicine? Did you take any medicine from a Vaidya? Please tell me so that I can experiment it on the other patients. How did your throat open?"

I replied : "I have not taken any medicine or treatment. I chanted only the name of god." He asked a series of other questions; I had nothing more to state. The doctor felt that now some treatment should be given. He advised "deep X-ray treatment". I took 28 sittings. But now I was convinced beyond all doubt that I would be cured completely by the Navakara. I therefore continued with the treatment and at the same time chanted the Navakara all the time while on the way, in the bus, and at all times.

I felt that I have now got some months for propitiation. I therefore continued, in all alertness with the chanting of the Navakara and prayers for all. Now and again I checked my thoughts and kept a constant watch over my mind so that I might not swerve from **Sadgati**.

Just as there is a watchman at the door of the house, so that no thief or robber enters, I placed the watch of self-awakening on my mind so that no bad thought enters. After sometime I was completely cured. Fifteen years have passed.

Thus it was that cancer was of benefit to me; but for it I would not have become religious as I did. I am convinced, beyond doubt, that it is Navakara that became my saviour, now it is everything to me.

### **My Daily Routine**

I lead a retired life since then and my daily routine is this.

I get up at four in the morning and my first prayers are –  
“I beg forgiveness of all the Jivas; may all the Jivas pardon me. Let my friendship be with all; I entertain enmity towards none.”

And –

“May all the Jivas in the world be happy; may all remain free from disease and be healthy. May all be liberated; let no one commit sin.” With this deep feeling in my heart, I sit in **Padmasana** posture, conceive of a white lotus in my heart, get engrossed in 108 chantings of the Navakara Mantra and chant also the “**Uvaggahara**”. Then I meditate for a while on the white lustrous complexion of Shri Arihanta Paramatma in the heart. Then, I bring before the eyes of my consciousness, Shri Mahavira Prabhu in a state of meditation and pray –

“O Prabhu! When shall I acquire your meditation?”

In the end, I ponder over my **Atmasvaroop**a and experience that “I am the master of infinite power”, etc. As I

meditate for some five or ten minutes more, it is five in the morning. I experience immense peace.

Then I move round all the temples of my village. All these temples are simply exquisite, the idols are of olden times. After Darshan I take to **Navakarashi**. It is nine or nine-thirty by the time. I then hear the sermons if there be any. Between ten and eleven I am with Shri Bhabha Parshvanath. I repeat my early morning programme and experience unique peace.

After worship, I take food and then read religious works for half an hour. Then, after rest for some time, I take two or three **Samayikas**. I also study the nine substances etc. and take to meditation.

I have my food in the evening, then Darshan and **Pratikramana**. Then, if Maharaj Saheb is there, I take to **Vaiyavachya** devotion and then return home. Then I seek forgiveness of all the Jivas, express my good wishes and prayers for them. Then I chant the Navakara for some time and enter into deep sleep. Even in sleep the muttering of ॐ ह्रीं अहं नमः or नमो अरिहन्ताणं goes on in rhythm.

This chanting is on while I am walking or sitting; in bus or in train and the chanting of Mantras mentioned above is on. Every half hour I try to detect and check the thoughts that go on in my mind.

For the last ten years this programme is on. For the first five years this was not fixed. It got fixed in due course of time.

### **Result of Constant Chanting of the Navakara Mantra**

I became cured of the disease, my financial status improved, my mind developed; there was great

improvement in my health. After taking sittings of treatment of light I went to the hospital for checking at fixed intervals of time. Once when I went for checking of my weight, a new man was there. My name was announced and I went in. The new man looked at me and said, "Why have you come ? Bring in the patient." I had to state that "I am myself the patient". He could not even conceive that I could be the patient; I had grown so healthy. Today I can take all food. I have not to observe any dietary restrictions. I am completely healthy.

There is again a lot of improvement in my financial status. I also experience mental development. Today I am in a position to lecture before an audience of two thousand and more without any fear, and convince the audience about my ideology. My education is very poor and I never knew till today, how to speak in an audience. I have no guidance in the matter. Still, I could speak on two occasion before a large audience.

Again, it happens that I have an inner instint that "I have not met this or that person; I desire to see him." Immediately I start from my house, and, as I proceed, the individual whom I wanted to meet is before my eyes! If there is any confusion in work, and I find no way out, I chant the Navakara Mantra thrice and I immediately get due guidance. Even in the matters of finances, when I find necessity of money, some party comes on its own and says : "Look after this money for the present."

Sometimes I get inspiration that in certain matters this is how we should conduct ourselves. Once I had the idea that I should purchase a shop in the Mulji Jetha Market. My brothers however stated that it was very difficult to procure



a shop in the market even if fifty thousand are given as on money. Again opening the shop would mean an investment of around one lakh rupees. This seemed to be impossible. But in a few days things took shape as per my desire. We procured a shop. A few months back we were in search of residential accommodation in a suburb of Bombay. One friend told us that a Jain friend wanted to give his house on rent. We submitted our application. Out of three hundred such applications ours was approved! We got a new house without any on money at a distance of two minutes from the station and five minutes from the temple.

Such small and big experiences went on. My sister was suffering from asthma. In Bombay doctor Kohiyaji and others treated her. We took her to Meeraj, but to no advantage. The disease was so very acute that she had to pass her whole night in an easy-chair. As medicine I had my Bhavana. I revealed it to her. Every morning I would pray to God—may all Jivas be free from diseases. At that time I gave special attention to her. I prayed with the utterance of her name. After some time she felt better; today she is completely cured.

### **Checking of the Mind and This Spirit**

Here I could find very great importance of mental checking. I am a man of few words as far as possible. Yet if on occasions I had to say a few harsh words to anybody and if the party concerned is displeased then the fuse of my spirit is off. In the morning I sit for prayers but my prayers do not continue. That individual is visible in the background of my mind. I would then seek forgiveness of that individual. Only then would my prayers have easy going. I cite an example. Once I gave photographs for framing. The bill

came to seven and a half rupees. I said : "This is too heavy. Seven rupees would be alright." He said : "No sir, my charge is reasonable." But I gave only seven rupees and returned home. Next morning when I set for my prayers I felt disturbed. I pondered over the matters and felt that I had committed a mistake. I went to the shop and told the owner, "Alibaba, your work is very nice. Take a rupee more." The shop-keeper was pleased. It was then that my prayers went on well.

Being a retired person my activities are limited. I have therefore very little to do with outsiders and my family members have become very much amenable to me. I tell them, "If you desire happiness, then sow it, give joy and happiness to others. Always pray for the happiness of others." Thus disturbances to my mind are very few. Still my mental checking continues; even while I meet or talk to others this checking is on.

My desire and prayer to see all the Jivas in the world happy has resulted in this. I am friendly with all in the world. Even if I go to an unknown place the person who comes across me shows great friendliness towards me as if he were known to me since long. I would then entertain a desire to meet him again.

Once when I got up in the morning, I felt that some insect was on my leg. It was all dark. I do not keep a lamp or a light at night. It was time for me to get up. I folded my bedding and sat in my prayers. As the programme of prayers and chanting of the Navakara was over, I found that a large scorpion came out and ran away in all speed. I felt as if he had remained present to hear my prayers of friendship. He forgot enmity and sat silent for full two hours! I then felt that this was the result of my good instincts and

prayers. If this was the case with this small insect, what surprise is there if wild animals and birds would forget their enmity, sit in **Samavasarana** and drink of the nectar of the words of Shri Tirthankaradeva who symbolises unique friendship and companionship.

If the centre of our prayers merges in the vast ocean of the **Bhavana** of Shri Tirthankara Paramatma we would win immortality. One gets sublimated in spirit by the chanting of the Navakara Mantra that is undertaken in a spirit of happiness of all and the good of all. This will give to man due guidance in the midst of the conflicts of life; it will endow us with the power to keep utterly patient in the midst of calamities. Further, I experience my all-sided development by this. As my mind improved and got sublimated, I progressed further and further in my righteousness and got engrossed in observance of vows and rules.

In the last Bhadrapada, a chanting of 1 lakh Navakara Mantras and the basic programme of Shri Vardhaman Tapa by Maharajshri. Even though I was inflicted with cancer, I could take to the propitiation (Aradhana) of **Ambel** for twenty days and fasts now and then. This is a matter of great satisfaction for me; great peace is prevailing in my mind.

Before Samvat 1996, my life was devoid of dharma (righteous practice). Food at night, business in feature, keeping awake at late hours in the night, entertaining displeasure on seeing the good of others—these things were common in my life. I never desired the good of anybody then. Further, I indulged in wishes ill of others. I was passing my time in **Arta** and **Raudra dhyana**. It was then that I came across a friend who wished my good. He

inspired me to attend lectures. As I attended the lectures, I derived much guidance. At the brink of critical times, I was reminded of the words heard in the sermons.

Thus, it is that both in wealth and spirits, the Navakara has given new life to me. Navakara has therefore become the all in all of my life. I recite this verse as a matter of thankfulness to the Navakara Mantra every morning during the course of my prayers.

“Only you are my mother and father; you are my companion as also my friend. You are my knowledge and wealth; a god of gods! You are everything to me!”

### **Correct Process of the Sadhana of Navakara**

It was a matter only of accident that Shri Gulabchandbhai came across the Sadhana of Navakara and its correct process. The Navakara therefore became an unperceived Chintamani for him. He had desired only Sadgati, prayed for all. But, eventhough not desired, the Navakara created all facilities for him.

The means and the process by which his Sadhana yielded quick results were as follows :

- (1) Unstinted faith that the Navakara leads to one as good.
- (2) Purified mental background due to forgiveness prayed by the full heart and a spirit of friendship etc.
- (3) Day and night recitation of Shri Arihanta.
- (4) A constant watchfulness of the mind.
- (5) A spirit of absolute submission towards the Navakara and diffusion of one as own agency of the Karmas.

Let us now examine the importance of these in the realm of Sadhana.

## 1. The Corner-stone of Sadhana – Shraddha

The first thing is that Shri Gulabchandbhai chanted the Navakara with the firm faith that he will most certainly win Sadgati by it. When the god of death – **Yama** – stands before one's eyes, the mind of man gets engrossed easily with natural faith. Even an atheist remembers god in order to be free from the jaws of death. In the case of Gulabchandbhai, death was in vicinity. At that time he remembered that **Sadgati** can be had by the chanting of the Navakara Mantra. As a consequence, he got engrossed in the Navakara by firm confidence.

In any Sadhana, faith constitutes an important power. In absence of faith, Sadhana cannot yield the reward. Start walking on the path leading one to Bombay. After fifty miles are crossed, if one feels doubtful about the path, his movements will come to a stop. Even if the mind is full of doubts and one continues to walk, there will be no speed in it, and one will give up the path at any time. Just the same way, if one does not nourish the faith that "Navakara positively leads to one's good" will not lead himself to the end in his Sadhana. He will run after something else before the Navakara has yielded reward. Thus, the Navakara devoid of faith does not lead one to the desired good due to its constant chanting.

Man has full confidence that if one takes food, his hunger will be satiated and the body will grow healthy. He is again confident that poison leads to death, while a small quantity of medicine puts an end to the disease. Confidence and faith lead him to take food and to avoid

even an atom of poison at all costs. It is not true that wealth leads invariably to happiness. Still man nourishes the faith that wealth leads to happiness and therefore, he puts in very hard labour for it. Just as we have faith in the vitality of wealth, food and medicine, first of all a faith in the powers of the Navakara should get awakened. Once that faith is there, Sadhana does not come to a stop in the middle. If faith is firm and also persistent, delay or probable obstacles in the attainment of the desired reward will not shake the Sadhaka; he will keep himself firmly attached to his Sadhana; he will most certainly reach his goal.

Unsatiated intellect might not permit faith to get steady. Let us therefore ponder over the Navakara Mantra to show how it can lead to the desired result, so that our intellect might derive satisfaction.

The modern science that has acquainted us with the power of supersonics has brought about some simplification in our understanding of the effects of chanting (**Japa**). These cannot be grasped by the ears. Yet, science has proved that these supersonics, not audible to the ears can correct the most delicate machines. In just a few seconds they heat up the water. In this material world, if the effect of supersonic rays is so very powerful, is it not possible that the supersonics of Japa can create, in the body of the individual, and in the atmosphere around, they create subtle effects, and, after influencing the pulses and the subtle body, bring about a transformation in the mind of the chanter? Chanting makes the intellect purified, untardy and subtle. This leads the Sadhaka to detect what is **Moha** (delusion) and to grasp Dharma.

Daily at a fixed time, let usefulness be associated with the sounds of the Japa. If Japa is undertaken with this in view, unsteadiness lessens in no time and concentration gets enriched. At the time of the Japa, keep your mind concentrated only on the sounds of the Japa and that too without pondering over the virtues of the **Pancha Parameshthis** or anything else. The inner consciousness will get concentrated on the Japa and that only. As the practice of this is on, one will commence mental Japa automatically.

If the mind gets habituated to remember Shri Arihanta Paramatma while moving, walking, getting up, sitting and in all states, consciousness continues to grow more and more introvert. When the mind thus continues to become introvert on its own its impurities such as jealousy, aversion, hatred, anger, pride, thirst, the desire for covetousness, etc. gets removed. The Sadhaka continues gradually to become numble, unpretentious, non-covetous and so on and his consciousness gradually becomes calm, full of equanimity and composed.

Other doubts and options lessen and leave him. His association with the inherent element (**Tatva**) that is far above old age, waning, degeneration, death, etc. gets continuously enriched. As a result the Sadhaka rises far above the Karmic personality and gradually his deservedness of self-realization (**Atma-darshana**) continues to grow and develop. Thus gradually the personality of the Sadhaka becomes more and more sublimated and the Navakara brings him in the vicinity of his coveted salvation.

During the course of development, the Sadhaka attains to worldly gains also. The reason here is this.

Sinful deeds are annulled due to constant remembrance of Paramatma; the power of sinful deeds lessens. He becomes himself impotent and meritorious deeds grow stronger. All calamities come to an end and man gains wealth. Men of knowledge have already given the assurance that "This fivefold salutation leads to the destruction of all sins." Calamities are generated only by sinful deeds. It is not therefore surprising that when the sins are destroyed, calamities automatically melt as do the drops of dew that disappear as the morning sunshine spreads.

But at that time the Sadhaka should keep in mind the fact that sorrow is the sting of a scorpion, while happiness is the smiting of a cobra. In this eyes are easily overcome with sleep and man has to exert hard effort to keep awake. In the same manner, in case of happiness, it becomes all the more necessary to be on the alert against the attack of delusion. One should be on the alert to see that wealth, power, social prestige, fame or thirst of worldly joys do not come to control the consciousness and one's hold over the chantings of Navakara does not get loosened. This alertness is all the more necessary at the time, for, otherwise, the intoxication of delusion will overtake man's mind in no time.

Chanting of the Navakara in a spirit of untardiness never fails, yet the Sadhaka shall not remain over-anxious to view the reward. He should understand that after sowing the seed in the ground, one should not desire to taste the fruit the very next day. Everything takes its own time.

When the visible fruit gets delayed, one should not start feeling that the Sadhana has failed. It is just like this.



For breaking a hard stone 40 strokes of hammer are necessary. No result is visible upto the first 30 strokes. A slight crack is there with the thirtyfirst stroke and with the 40th, the stone breaks to pieces and falls down. This should not imply that the first 30 strokes went in vain. In a region where water comes out at 100 feet, when a well is to be dug, no signs of water are visible at 75 feet. Yet, the effort is not considered to be in vain. One can become free from T. B. only when treatment is taken for quite a long time. Take treatment for a week and on finding no improvement, if you say that the medicine is useless, surely this is wrong. Man in employment works for one full month and then only, on one day he gets salary.

One must remain diligent in life with utmost patience in order to reap fruit.

A servant is diligent, expert and full of sincerity – may be he becomes a partner after long years. This is also true of the Sadhaka who may after years of chanting the Navakara may find place himself in the Parameshthis.

So, think not any more; just experiment. As one saint has said :

“If one enters into conflicting arguments, this attitude is hopelessly bad. Saints find no time for this; they simply mutter and recite the name of god. When the heart gets steady in the heart, all sins come to an end. It is as if a flame of fire has fallen in the dry grass.”

## **2. The Fuse of Sadhana**

Another important limb of the Sadhana of salutation is pure background of the mind. We must be in search of sacred pure ground for the construction of the idol of Shri Jina. If this be the case, how will it be possible for Shri

Arihanta to enter and be stationed in the mental background that is impure ?

The means that go to make pure the mental ground are these :

- (1) Criticism of the evil deeds of one's own;
- (2) Consent to and praise of the good deeds of one's own and of others;
- (3) Friendliness similar to one's own self towards all the Jivas in the world.

The first one gets mild by the impure instincts and wrong activities towards which the Jiva has long-standing love and regard. He further understands his mistakes and so these inclinations come to a stop.

The second one expresses man's love towards good inclinations and activities and its **Anubandha** continues to enrich sacred inclinations and activities.

The third one puts an end to jealousy, revenge, enmities etc. that are unholy mental inclinations.

We have already seen that Shri Gulabchandbhai looks upon all Jivas as friends and that is a fuse to him. The fuse of Sadhana is off on his part when something happens whereby he has told something bad to someone or he nourishes a dislike towards someone. He states that whenever something happens, I seek forgiveness of the person with the words "you are the best of Atmas, mistake is only on my part."

In this way, when the seed of Navakara sprouts on the grounds of the mind thus purified, even during this life man is able to reap the fruit in form of liberation. Even if the seed is most potent, it cannot yield any corn in desert

land. No fault is found with the seed. If this be the case, whose fault will it be if the seed in form of the Navakara bears no fruit in the ground of the mind that is full with tardy mental instincts?

### 3. Mental Vicinity of Arihanta

The third important point that springs out from the propitiation of Shri Gulabchandbhai is the constant remembrance of Shri Arihanta expressed in the chanting of the Mantras—"Om hrin Arhan namah" or "namo Arihantanam." This helps in the revelation of the Mantra—Chaitanya that is present in Shri Navakara Mahamantra. This is the inexpressed dormant power in the letters of the Mantra.

Experts of Tantra respect the Dravya Pooja of one's loved God because the worshipper comes in front of the God thereby. Again, these experts believe that it is necessary to be in front of one's God in order to awaken the power that is inherent in the Mantra. The mind of the Sadhaka comes in front of his God by the chanting of his name (**Namasmarana**). It is with this purpose in view that for the success of the Mantra, certain number of chantings and their repetition is laid down. Shri Gulabchandbhai could awaken this power dormant in the letters of the Navakara and the Mantra Chaitanya got activated.

Again this constant chanting of the name of Shri Arihanta Parmatma makes the mind of the Sadhaka fluid and leaning towards Him. This constantly enriches the purity in the life of the Sadhaka day by day. This is clearly visible in the experiences of Shri Gulabchandbhai. The Navakara became firm rooted in his heart and his life was diverted towards the development of his Atma. III-

instincts and ill-virtues disappeared and this led to the enrichment of Dharma in his life.

#### **4. Introvert Inclinations**

In the Sadhana of the Navakara the fourth point is watchfulness of the mind. The Navakara with a spirit of friendliness and purity of the mind, the Sadhaka has necessarily to be watchful that other dirt does not enter the mind. Man's mind is a Bhavuka substance like water. It requires very little time to be engrossed in it with just some excuse.

Manava means the body, mind and soul. In their midst lies the mind. It is like a legal practitioner who has no independent side of his own. If he joins the body, and thinks about it, the side of the body, its atoms and Karma are brought to success; if it sides with the Atma, it thinks only of Atma and brings it to success. It has got the inherent birth-born habit of thinking and caring for the other matters connected with it and with the Atma. As it is a new function, the mind repeatedly leans towards the old things. It is therefore necessary, very much so to check now and again, as to with what the mind is connected, with which new thought it is at work.

Much depends upon the purity of the mind. Mental diseases are expanded more than those of the body. We get them diagnosed. Who will take to the diagnosis of the mind? Some of the diseases of the body spring from mental ailments. Little attention is paid today on these. Real diagnosis of the mind is worth undertaking. Its constant checking is necessary so that the mind remains pure.

We have to sweep our house daily so that the house is kept neat and clean. But the work does not end here.

The dust on the furniture should be cleaned again and again. Just the same way, the mind should not be affected by the dew of the acquirement of the objects desired and the dust of the jealousy of others' hatred etc. – the dirty feelings do not stick on the mind. For this, it is necessary that at intervals we check up the inclinations of the mind.

### **5. Spirit of Submission**

The fifth important limb in the Sadhana of Gulabchandbhai is his spirit of submission towards the Navakara. In the normal course, man will chant the Navakara, but is not able to cultivate a spirit of submission towards it. This is because he has not realised that all his desired Siddhi results from it.

Men of the scriptures state that there is no work in the world which the Navakara cannot attain. Not only through the scriptures but through self-experience also Gulabchandbhai had this comprehension. He therefore placed his head on the lap of the Navakara and submitted his entire burden on it. He meets his mother, father, brothers, wealth etc. everything and everybody in the Navakara.

Man finds no difficulty in submitting himself if he is full of faith. We go to Poona. Who worries about the big mountains, rivers etc. Which could be the calamities to be crossed? You do not sit with a map in hand. We purchase a ticket and sit in a train; all responsibility of our reaching Poona rests with the railway company. It is for the railway to manage all else. You have full confidence that you will certainly reach Poona. Just the same way, have full faith in the Navakara, submit yourself to it and all responsibility rests with the Navakara about you.

It is indeed the good fortune of all of us born as Jainas that without creating the obstructions of sects and cults or name and form, that we have full faith and a spirit of veneration towards all liberated souls and all the Sadhakas who try most sincerely to attain to purified **Svabhava** (the Parameshthis) and we have acquired the Mahamantra that the Navakara is.

**Chanting of the Navakara is not expected to be merely the chanting of the letters of the Navakara with an unmindful consciousness and a heart devoid of feelings. It is a regular chanting of the awake and alert Atmas who are steady in pure Atmasvabhava, who are on the path of attainment of Shuddha Svabhava; a constant and diligent effort to give expression to faith, reverence and submission to them.**

### **Greatest Miracle of Navakara**

The propitiation undertaken in this manner does not end merely in the chanting of the Navakara; it certainly brings about a transformation in the life of the Sadhaka.

The life of the genuine Sadhaka of the Navakara does not remain only where it is. One might state that "I shall chant only the Navakara and do nothing else. Yet, it is a proved fact that **when one continuously chants the Navakara with an untardy mind, the life of the person who chants ultimately aims at liberation. According to the process shown above, if one chants the Navakara, dharma penetrates through life. This is the greatest mirade of the Navakara. The arrival of the Navakara sounds the death-knell of sins.**

It is not a rule that action takes place only when hands and feet are moved; the Svabhava of the object is at work. Mercury that is gross is placed in the store of corn; the very presence of the mercury prevents decay in the store. How could then there take place decay in the mind in which the most powerful Arihanta Paramatma is seated? How can the decay of ill inclinations be there? Thus, the coming of the Navakara no doubt purifies the mind. Delusion comes to an end. Austerity, observance of rules and self-control gradually evolve in the heart of the Sadhaka. The measuring-rod of the Sadhana of the Navakara is enrichment of these and the awakening of the Atmabhava.

When one submits to the rein of one's life to the Navakara, the Navakara itself becomes the charioteer, gets the chanter seated in the chariot of austerity, control and observance of rules. All the calamities and obstructions coming on the way are crossed over, the travel over the mundane life is made full of facilities and the worshipper successfully reaches the city of liberation.

May all the Jivas in the world have a charioteer in form of the Navakara and may all reach the city of bliss.



## 8. And The Lamp of Life Became Effulgent

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**An incident in England of the Great Power of the Mahamantra that is Shri Namaskara**

**– Dr. Suresh Jhaveri**

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We read of this incident in the “Akhand Jyot”, procured the address of Dr. Sureshbhai Jhaveri and corresponded with him. As a result of this, his lectures were arranged at Dadar, Nalasopara and Dombivali with ourselves in the chair. On hearing the lectures so many Atmas got themselves associated in the regular propitiation of the Navakara Mahamantra. To-day he is Hon. Secretary to the “Akhil Bharatiya Hinsa Nivaran Sandh”, Ahmedabad. Here, his lecture is given with all thanks to him.

**– Editor**

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The Navakara Mahamantra diverted Dr. Jhaveri (M. D.), a heart specialist from strong materialism to the highest spiritualism. On 26-2-75 during the **Upadhana tapa**, he delivered a lecture for about an hour in the morning. He spoke on the real glory of the **Namaskara Mahamantra** in romantic style and revealed how, thanks to its blessed glory, he became a propitiator of the Jaina order. The lecture is given here almost verbatim. This was edited systematically by **Shri Shantilal Mehta** of Rajkot, with the sacred intention of steadying the faith of meritorious Atmas who are propitiators.

**– Editors**

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Thanks to the favour of gods and my preceptors, I have been enabled to take to the very difficult dharma of detachment and have been saved from the dangerous



wrong path of taking prohibited food, indulgence in the joys of the mundane world and over much of care of the body etc. This has come true, thanks to the eternally true, saviour and infinitely beneficial **Navakara Mantra**. I here narrate one correct incident of my life.

It was during the days of the rule of the religiously blind and begotted Muslims that India was ruled by the Mughal **emperor Akbar**, who had slaughtered hundreds and thousands of Hindus, and as a result, hundreds of satis burnt themselves in fire to save their chastity. He was diverted to the Jaina order by the force of renunciation-austerity and self-control so that he proclaimed prohibition on animal-slaughter and became himself almost a vegetarian thanks to the grand influence of the most revered Acharya Hiravijaya Surishvaraji. He was born in Palanpur on the junction of the three states of Gujarat, Rajasthan and Banaskantha. In this city I was born on 11-2-30 at night as the son of Sheth Shri Saubhagyachand Laxmichand Jhaveri and Smt. Kamaladevi who had all the culture of a noble Jain family.

It was because of the laxity of Punya of the earlier life that I lost my revered father and was brought up by my extremely loving grandfather and the warm love and regard of my mother who was like a tirtha to me.

My mother was rich in her cultural values as a Shravika. She regularly seated me on her lap in childhood and made hard effort to divert my mind to the Jaina values and also tried hard to save me from prohibited food, food at night, lowly speech, falsehood, mischief etc. This she did by telling me the romantic stories of great men and religious stories at the time of going to sleep. Thus, she contributed a lot in giving shape to my future life.

My grandfather held a very much discriminative vision. He showered his deep affection and lovely care to look after my education and lofty Samskaras. He explained to me, in an entertaining style that a child could grasp the secret of the Navakara, the sacred names of 24 Tirthankaras and revealed what good Sadhus are, what good dharma is and so on.

As I reached my proper age, even before my worldly education commenced, my grandfather was used to take me to the Sadhus in the Upashraya. He would also take me to the religious Pathshalas for oral education, would cajole me and take me there.

On the whole, with or without desire, under the supervision of my grandfather, this my dull Jivatma acquired some religious insight. All this was due to the religious growth that I had from my warmly affectionate mother and finest Samskaras and warm religious shaping that I had from my grandfather who replaced my father so very well.

In this way, at that time, I acquired religious education; its Samskaras were so very powerful and firm that my life was strongly stamped as if by **fear of sin and humbleness towards revered Sadhus**.

Due to the future results of the merit of my previous life, one thing I lacked was a systematic acquirement of the Shravaka family. In view of the psychic effects (**Samskaras**) of the Sthanakvasi sect, I did not desire the Samskaras like **Darshan, Vandan, Poojan** etc. of Shri Prabhu that would lessen the effects of delusion. Still, thanks to the religious atmosphere of our family, and also thanks to the religious education that I had in the

Pathshala, one matter good firmly rooted in my mind that—

**“Dharma is a very valubale, the best of things to be had. We are entrapped in this mundane world in 18 sports of sin. The life therefore only of the Sadhus is the best and noblest. Therefore, whenever we come across revered Sadhus and Sadhvis, we must resort to humbleness in form of salutation etc.”**

Formal worldly education commenced in school. Thanks to the merit of previous lives, worldly education was always accompanied by compulsory religious education. On the whole, inclinations got centred towards Dharma. I passed my matriculation, in 1946, with good marks. On the other side, Samayika, Pratikramana etc. were learnt and so many Chhandas, Sajjhayas etc. were memorised.

My younger brother aged four died due to the lack of treatment of doctors, poor financial plight and shortage of expert doctors.

A natural decision was therefore shaping in my mind that **“I must become a big doctor and give free medicine to the poor and the and needy. Take personal care that they do not suffer and thus alleviate their suffering.”**

This plan became firm in due course of time. After Matriculation it was decided that I should go to Bombay for further education. I took the consent of family members and sought the permission of my mother by touching her feet.

So many good and bad things were heard about Bombay then. The religious heart of my mother was

shaken to the roots. But, instead of saying 'no' under the plea of financial stringency she stated just this :

**"Well son! Firmly preserve the Samskaras that you have gained here. Give a firm assurance to me. You will not fall a prey to any of the seven addictions. Never soil yourself by taking prohibited food."**

I touched the revered feet of my mother and tied around me the knot of her words and promised her in firm words. I got her loving blessings and proceeded to Bombay.

My college life started in the midst of the luxuriously attractive atmosphere of Bombay. It was due to some unknown indication of nature that I progressed in the study of the medical line successfully. Yet, thanks to the rise of the sins of previous lives, I had to take up the study of **Biology and Anatomy**.

In this study in the western pattern, living frogs were to be tied by four legs on the table with nails; they were to be cut open for practical knowledge. This brought about cruelty in me. I was in the company of so-called forward, rich, irreligious youths who were proud of their intellect. Under the pretext of discussion on vitamins and nourishing substance under their illogical arguments my Jiva was drawn in these bad similar discussions—

**"Non-vegetarian food should not be taken as not-worth food." "Brandy should not be taken." All this is sheer nonsense, it is nothing short of madness. Well, what harm is there in taking eggs? They are lifeless! This too is a nourishing drink like a lemon extract!" etc. etc.**

But when I left for Bombay, I had touched her feet repeatedly and had assured her to abstain from all

this. My heart was always pricked by these appealing words of my mother :

**“Well son! if you will make use of such things, you will cease to be my son! I shall cease to be your mother. I shall never see your face then.”**

A very big and powerful conflict went on in my heart between unholy Samskaras and religious Samskaras. Ultimately, due to the rise of my own sins, I fell a prey to the former.

Once I happened to go with my hostelite friend to a party. They were Parsi, Catholic, European friend. All of them were enjoying an exchange of prohibited food with each other. A dish of omlette was placed before me. As my friends around insisted and addressed me as—**“blindly religious, bookish, old man** and so on, they enthused me to take the dish in my hand. I was just ready to take one spoonful.

**But I thank my mother who had trained me in my religious life.**

**Just at the last moment I felt as if my mother stood before me. She was as if telling me : “Well my son! if you will soil this your body by taking these foods, I would prefer to meet death rather than see your face.”**

The dish fell down from my hand. I was about to vomit. It was then that my friends took me to another room and I could stand still and normal.

This first and last experience **was a memorable** event. Thereafter I lived in England **for years, moved in** foreign countries. Never did I **even look at non-vegetarian**

food or wine. I could keep myself away from the terrible sins of gambling and women, again thanks to my powerful **Punya** of earlier births, when at Bombay.

But I am afflicted with deep sorrow to-day also. There was no strict prohibition in the Sthanakvasi Jains about taking root-pulp, and similar other things as Vidal, Bol, pickles etc. Though born in a Jain family consequently sins of taking food at night, ice, ice-cream, potatoes, sweet potato, carrots etc. grew in my life.

Thus, my boat of life was rushing **fast** in the ocean of sins, when to "my good fortune, I was married to **Manjula**, the worthy daughter of Chunilal Nyalchand Mehta of Palanpur, who followed a staunch and perfectly pure conduct of Deravasi Jain. She is an important hook in the resumption of my religious life.

In the Sthanakvasi cult that I belonged to, there was a want of some successful keys like worship of god, devotion towards the non-attached Shri Prabhu, a discriminative sense of permissible and prohibited foods, following of some special austerities, and leading a life on the path of detachment. I got **Manjula** as my worthy wife due to my good fortune and rise of merit of previous births. As a child enriched in the culture inherited from her parents of the Deravasi cult, my wife was a worthy Shravika; she was humble, sound in character and rich in her Samskaras. She became a unique turning-point in this my life. To-day, I am on the path of the propitiation of the Jain order and making hard effort to progress on the right path in the ocean of life only because of my worldly wife **Manjula**. When I was to be married, due to love of and attachment to the Sthankvasi sect a question did

arise. How can I marry the daughter of a Deravasi? But my merit had inspired me to the meritorious decision that **"I shall marry only with her"**. Due to the love of my mother I got consent and my desire was fulfilled.

As a result of this marriage my life progressed fast and in the right direction. This will be clarified by the true picture of the incidents of my life that I give below.

In the year 1953, I cleared M.B.B.S. and M.D. part I at a small age of 22. Then it was that at the insistence of my revered mother I got married in 1954.

My newly wed wife as a worthy Shravika took upon herself the duty to divert my life in the direction of right conduct and character. She studied well my psychological inclinations.

I cleared my M.D. part 2 with good marks. I then submitted my desire to proceed to London to study for and secure the challenging degree of M.R.C.P. Due to our good financial status and our social prestige this was approved. But my mother protested.

She argued in her mind. "If my son procures the degree, as a foreign-returned doctor, he will earn lot of money and fame. But his stay in the foreign Mleccha country like England, will get totally impoverished in cultural heritage!"

Considerable time passed and I could not recognize the deep love and genuine feelings of my mother for several months.

But Manjula, my life-partner offered to accompany me. Due to extreme love, this was to my like. But she offered to come so that she could take due care of my life

and its purity. As an ideal wife she came to my rescue, reconciled my mother and assured her in these words :

**“I am a Shravika. I shall be the guard of the purity of the life of your child. Please bid farewell to him with a smile.”**

My mother consented, though after great persuation. In 1957, I proceeded to England with my wife and a baby daughter. In the year 1978, I secured the highest degree of M.R.CP. in London.

Immediately after this, I got quick appointment in a big hospital in England.

According to my status, I was given a fine flat, a gorgeous cadelllic car, all means of worldly facilities and joys, most modern means of material joys of the latest fashion.

My worthy wife would tell me now and then. She would state : **“Who are we ? To which family do we belong ? Our righteous conduct and that only is our wealth. Only that is our wealth of life.”**

Her way was soft and sweet. But I was under the spell of strong delusion and I would not hear her. I was off the right path due to my craze for material joys that would lead to the rise of sin.

As a result of this craze in my like, I would take prohibited food to the tune of **five kilos of potatoes, 3 kilos of onions and one kilo of red radish!**

Still, there was nothing like a shock in my life! No sorrow! No end to sensual pleasures! I knew no limits, no decencies.

Yet, my worthy wife never showed any dislike. She abided even by my wrong and bad orders. But now I



understand that she became amenable to me with foresight and far-sighted psychological vision. Actually, it was due to her far-sighted vision that I could save myself from grievous sins.

I had come to England only for securing a high degree in medical studies. But I lost my sense of discrimination in the midst of the flow of lofty joys.

I had joined the line of medicine in my younger days just with the idea of wiping the tears of the poor. But in the midst of all luxuries of life, the very desire to return to India died almost. I received letters now and then from India. My elder brother asked :

**“Well brother! when do you intend to return ? Do not waste our wealth of lofty culture in the sensual enjoyments of life over there. Your studies are over. You are an M.R.C.P. now. Come back please. Come here and do become the saviour of the poor, the helpless, the lowly and the lost!”**

My mother who was the guard of my religious heritage also wrote now and again. But I had become hard-hearted. These letters did not affect me. But who could know, except the all-knowing god, as to what was hidden in the womb of future ?

From January 1961, common fever and pain in the back started. Immediate common treatment was served. Screening was done. Every thing was normal. No ailment was detected.

On 6th February, the pains took a serious turn. Fever went high.

Our Head of the Department, Dr. Khan was summoned. I had told my wife : “Draw the attention of Dr.

Khan to the fact that in this ailment, there is this particular medicine which reacts." Still, Dr. Khan did not turn up upto 12 and when he came, she was in the bath-room.

Dr. Khan examined me. He gave just the medicine that brought about reaction. Within an hour or so, I suffered from reaction. The pains went beyond limits; I suffered hellish pains and I began to shout and scream. There were vomits. The doctors in my care were frightened.

Dr. Gibson, the Supreme Head, was immediately summoned. A conference of honorary doctors was held. All of them examined me, but the disease could not be diagnosed.

My career, smiling nature and **Punya** helped me. All loved me and had feelings for me, though an Indian. All were frightened by the seriousness of my ailment and the future of my wife and two small daughters. Dr. Gibson talked on phone with the authorities of the Hammersmith Hospital. The hospital had the finest equipment for treatment without which diagnosis was not possible. I was to be admitted there. But, because of my misfortune and sins, the doctor was told that no bed was vacant and the waiting list was fairly long. What to do now?

With all patience Dr. Gibson explained my full case to the Head of that Hospital, Prof. Scandling, in person. He said : "You are right. But here, all work goes on according to rules. I cannot break the rules and do something through influence."

Dr. Gibson was full of emotion and entreated him further. He said : "There is one way out. The room reserved for our Prime Minister is vacant. But we must have his consent to open it."

Immediately Dr. Gibson, Prof. Scandling and three friends who were Members of Parliament met the Prime Minister Dr. Harold Macmillan. Dr. Gibson explained to him my case in brief and submitted :

“This young man has come from India. He has an excellent career. He is highly intelligent, though young. If such a doctor dies due to want of treatment, it will be a blot on our prestige. Kindly consider all this and grant your special permission.”

This was the first case ever of special permission.

The Prime Minister became a little serious, looked at the sky. His heart softened. He felt : “If the doctor, a young and intelligent Indian is on deathbed and dies because of lack of treatment, it will indeed be a blot on the prestige of my country.”

Immediately written permission was granted.

Thus it was that I was admitted to the special room of the Prime Minister in the biggest hospital in England, equipped with latest machinery.

Now, what about treatment? The best doctors in London sat in a conference. All were simply shocked by the pain in the back. The ailment was diagnosed. All of them emphasised the need of a serious surgical operation. Puss-formation had started. It was an imminent danger to my life. Further, they observed that life might be saved, but it might lead to paralysis of the body below the waist.

In spite of this opinion, treatment was started, immediately with strong doses of medicine. Once more a meeting of the doctors took place. There was rethinking on the hourly reports. My suffering knew no limits.

Attempts were made to give relief by giving morphia injections every hour.

My wife was nursing me in the midst of this confusion through her understanding and sense of discrimination acquired by propitiation of dharma. There was no one to console her and me in this unknown land, no relative was there. Money was in plenty but nobody to give courage. With all this she was consoling my mind now and again with a smiling face so that I should not feel shocked.

On Friday the effect of paralysis was visible on the legs. My suffering was tremendous. The doctors therefore decided of operation though it was risky. I was taken to the neurosurgical centre. Just as my Ambulance entered by the main gate, Dr. Sir Geofry Night left out of London on leave for two days.

But, thanks to a thin line of my unknown merit, Dr. Nicholson, the Senior Neurosurgeon phoned Dr. Reid, only to be told that Dr. Night was on leave.

Dr. Reid was a man of strange temperament. He would not enter the hospital even in the case of emergency when off duty. Still his heart melted. In the face of the amazement of all doctors, nurses etc. in the hospital, he came to examine me even while he was off duty. He examined me, stated that "It is not an emergency, we will wait till tomorrow morning," and left.

On Sunday morning, activities commenced for my operation. In the opinion of the doctors, there was 90 to 95 per cent danger to my life. The surgeon instructed that the signature of Mrs. Jhaveri should be taken on the "cremation morf" without my knowledge.

I was vomitting again and again. Shooting pain persisted in the back. My suffering was unbearable.

My wife seated my two kids – daughters – by my side and started to console me in affectionate, sweet words. She was reciting the Navakara for me.

As I turned a little, the nurse gave the pink coloured form to my wife to sign it. Just at that time I turned on that side and saw her signing the form. “Alas! Is there no hope? No chance of survival? It was a form of legal approval for the last rites if the operation failed. I have got hundreds of such forms signed. Now it is being signed for me! Alas! what a state I am in! O God! Where is my motherland? ... This land is unknown! ..... O God!”

I closed my eyes and looked towards the sky.

“O thou protector of all! O refuge to the helpless! Now, only you are my hope, my refuge!” And from the depth of my heart came out the words : **Arihant! ..... Arihant!**

I took religious education through fear of punishment at the hands of my grandfather. Now it came to my rescue. I then told myself, “O Jiva! You must reap the fruits only of your deeds! .... You did not think when you committed sins with all your heart! Now it is to bear fruit. Why do you go restless now? I was reminded of all my numerous sin in the past ..... My heart began to shudder ..... my pride of Vidya and power was waning. An inner cry came from the heart : “Remember the universally compassionate Shri Arihanta Prabhu ..... Go to the refuge of the dharma propounded by him!”

Then my heart told me that my loving mother had given a Mala with Navakaras of sandal and told : **“Well my son! chant Navakara to complete one Mala every day.”**

This took me to the refuge and shelter of Shri Navakara, with the deep feeling that "Only you are the protector, my only refuge." And from the innermost depth of my heart came out the words : "Namo Arihantanam ..... Namo Siddhanam ....." I continued to chant the Mantra ..... I was lost in the chanting.

Thus it was that I did not ask for morphia injection for full three hours. I was steady in meditation in my bed.

As a result, vomits came to a stop after ten minutes. The unbearable pains of the back normalised. Gross restlessness to suffering and pain disappeared. I was engrossed in mentally chanting the Navakara Mahamantra and experiencing unique inner peace.

My wife did not disturb me. She felt that I was asleep, or may be, under the influence of intoxication. She went to our room for her bath.

The nurse in my care saw me steady in my bed. She tried to awaken me, felt my pulse and called the surgeon Dr. Nicholson by phone urgently.

Dr. Nicholson came in no time. He examined my heart, blood pressure, pulse etc. and felt that I was very much better. This he felt when he compared my condition to that reported in the chart earlier.

Dr. Nicholson felt confused. The physical condition is not serious. Still, how is it that the patient does not speak? The condition of unconsciousness is not visible. Dr. Nicholson spoke twice or thrice "Dr. Jhaveri ..... Dr. Jhaveri ....." I became conscious to the surprise of the doctor.

Dr. Nicholson asked : "How do you feel? Why don't you speak? Were you unconscious?"

I replied : "I am very much conscious, sir!"

"Your ailment seems to have disappeared."

"My ailment has come to a stop."

"God has upheld my hand."

**"I feel extremely in peace."**

"I no more need morphia."

With these words I again lost myself in the meditation of **Shri Navakara**, with the words '**Arihanta .... Arihanta**' in my mouth.

Due to meditation and concentration, my eyes were fixed towards the vacant skies, as if towards my saviour.

Confused as he was by my physical condition Dr. Nicholson went to his cabin for serious thinking; he had not given any treatment to me then.

But, as at the first time, on seeing me peaceful and as if in a vacant state of mind, the nurses and doctors on duty opined that I was entering a state of coma; the senior doctor was informed.

Dr. Reid, the seniormost surgeon, gathered preliminary information about me from Dr. Nicholson and came to my bed with him at 12 noon.

I was then engrossed in the meditation of Shri Arihanta Prabhu and chanting of Shri Navakara.

My suffering was slowly lessening. Urine was now passing without the help of a tube.

The effect of paralysis had started below the waist during the last two days; there also was improvement.

Dr. Reid and Dr. Nicholson were amazed and looked at each other. What is this ?

Suddenly Dr. Reid uttered these words. **God is great.**

The incident created a deep impression on the associate doctors, nurses, compounders and the patients all-round and began to say : **“We have full trust in God.”**

My Atma has awakened after it was asleep in delusion. After 12 noon, on Sunday, I was engrossed fully in the meditation and chanting the Navakara Mantra.

The terror and acuteness of the ailments disappeared after 12 noon; there was some little ease in the pains of the suffering. The doctors therefore forgot the talk of operation. As my physical state had gone unbelievably calmed down, they did not find it advisable to undertake the risk of the operation.

A state of two opposites arose for the doctors. They therefore resolved that the decision may be taken by the civil surgeon **Dr. Sir Night.**

As soon as Dr. Night came at 8 a.m. on Monday for duty, Dr. Reid, Dr. Nicholson and others proceeded to the full examination of my case.

Dr. Night examined me very carefully and got angry with Dr. Reid, the Housing Surgeon. He said :

“The case is very much serious. How is it that the patient is not taken to the operation theatre? Why so much delay in surgery? There is so much of sceptic, pus formation!”

Then, looking at my wife and the two daughters, he further addressed to doctors :

“Has your humanity come to an end? Did you have no compassion for the two kids and the youthful wife?”



“Why this delay?” With this question, immediately a stretcher was called for. He was firm in his orders and said : “I am coming at once after my round to the theatre.” He left.

Doctors and nurses hurried up. Injections and dozes of pills were given. Blood was transfused. I had my clothes changed and I was taken to the operation theatre. My wife had signed the form yesterday. She knew of the grave dangers of the operation. She was overcome with sorrow, looked at me grimly and began to shed tears.

I told her in full patience : “O Manjula! thanks to the blessings of gods and preceptors, I am perfectly conscious. I am not going to die. You are so wise. You very often advised me to take shelter in Dharma and I did not like it then! But now ....”

“I have returned after striking at the doors of death. My suffering has eased. Feel not frightened. I am entering the theatre so that garbage in the body is extracted. There is no risk now. I am going to recover fully, thanks to the blessings of gods and teachers, and thanks to the great powers of the Navakara Mantra. I am under the protection of Shri Navakara. No more of worries now.

In case my body is no more, return to India, look after our two daughters, give up all attachment to the mundane existence and proceed on the path of sublimity of the self.

Now .... **“Michchami Dukkadam”**. My wife also consoled me and said : “O my lord! I keep your mind fully engrossed in the Navakara Mantra. Do not worry about us. All will end well. Continue with chanting the name of Shri Arihant.”

I was taken on the operation bed. Dr. Sir Night, Dr. Reid and Dr. Nicholson started my operation with utmost care.

I was under the care of the Navakara Mahamantra; the operation was started at 12 noon and ended at 4 p.m. Six ounces of pus and six small and big rotten bones were extracted.

The doctors were surprised. So much of pus and rotten bones were extracted and still the patient was alive! How? The pains were lawfully acute and yet the patient remained composed. How? What miracle was this? All hearts conceded that "God is great!"

At 4.10 p.m., I was back on my bed. I lifted the phone and asked for Mrs. Jhaveri. It was through a misunderstanding that I was talking to the matron. On hearing my voice on the phone she was all in excitement for a while. "Oh! Dr. Jhaveri! Are you happy? Thank you." The matron joined the call for my wife. I told her :

"I am at perfect ease. Thanks to the great power of Shri Navakara, ..... no, not the operation ..... I have returned to my bed safe. I have returned from the jaws of death. How fortunate am I! It is the Navakara Mantra that became my companion and brought me back from the direction of perversities in this Mleccha land."

Immediately almost my wife rushed to the hospital with our two daughters. Seeing me at ease, relaxed and happy, she too was overcome with joy and overcome with deep feelings of devotion.

Then it was that in a course of dialogue with my elder daughter, I came to know that at home my wife had continuously chanted the Navakara Mantra and had

taken the vow not to take food and water till the happy news of a successful operation. Added was her resolve to take to religious vows – austerity – chanting etc.

In my life, suddenly a small ailment came and it took a very serious turn. This led to a very risky operation which had frightened the best of doctors. This was in tune with the scriptural rule that “**Punya and Papa** observed in an acute feeling bears fruit in no time.” According to natural indications, by dravya operations, pus and rotten bones etc. were removed. During the course of my acute suffering, thanks to the constant and incessant chanting of this Namaskara Mahamantra, my internal sinful inclinations were also operated upon. The covering of delusion of my vision was also removed and the sense of discrimination developed.

For post-operative treatment, I had to be in the hospital for some time. But my inclinations were totally revolutionized under the guidance of my sense of discrimination. Till to-day, I had talked laughingly with nurses and other ladies on the staff just for fun. During these talks I nourished the secret sin of perverted vision. Now this came to a stop; I nourished all hatred towards these sins.

Now I could grasp, in all its effectiveness, the understanding of the greatness of soundness of character that I had learnt in childhood from my grandfather, my venerable mother and the Pathshala.

Dr. Nicholson, Dr. Reid and others gave me in all affection and regard, a course of vitamin injections under the expert guidance of Dr. Night. The idea was to see that I recover well and fast and get enriched in blood. Yet they

were not satisfied by my recovery. They therefore decided to arrange for another conference of the doctors.

I talked clearly and frankly to Dr. Nicholson in the matter. "You have treated me wonderfully well and after operation too you have given excellent treatment to me. Still I am in a delicate state of health; I am not recovering fast as you expect. You do not probably know the reason of this. But fact is that, thanks to you all and favour of God, the power of the Almighty has saved me. In the hospital, I do not have an atmosphere suitable to my routine of life. I am not able to recover fast according to your expectations in spite of all fine facilities here due to tensions on my mind. Kindly therefore permit me to go home.

Dr. Nicholson was deep in thought for a while. He ultimately had confidence in me. He therefore applied plaster upto my waist and sent me home in an ambulance car.

With all inconvenience due to the plaster upto the waist, my wife who was deeply religious served me excellently well and in all warmth.

She advised me to become self-controlled, calm and composed following the new internal vision that had dawned on me. This awakened in me repentance for the sins committed by me in a sense of ignorance.

Now my wife began to nourish a desire to save me by fraternal warm feeling and regard, from **Durgati**. I therefore prepared myself mentally for a religious life, following her instructions, even while I was in plaster.

My mind awakened regarding my sins, pondering on my **Atma**, and my duties and I continued to grow more and more anxious about these.

There was a time when I could climb up a mountain with two young men on my shoulders. Now came a time when I grew so very weak and helpless that I could not lift even a small spoon. This meant a direct experience that physical prowess of the rising Bhavas remains in tact only by the power of dharma; vain pride was all meaningless!

It is stated that “whatever happens, happens for good”. I got more time in this state of plaster to ponder and **Atmagarha**. As a result of this the standard of my discriminative intellect went high. I therefore felt the pinch my mistake of having disregarded the suggestions of my worthy wife, who tried to present me with a religious point of view right from the very first day of our marriage. To her, this was a sacred duty to instruct me regarding my good and save me from the path of sins; she was ever anxious for this. In all states, good and bad, she remained firmly by my side and ever on the alert without any worry about her own self.

The shaping of my religious life is simply due to my worthy wife; it will be so ever in future. With this delight in mind I forget my grave inconvenience due to the plaster, my lusty regard for her till this day was now transformed into love and attachment to her virtues; it was she who had diverted me to a genuine religious life. Thus it was that her contribution in shaping and transforming my life was unique, and in this sense I accepted her as my friend, philosopher and guide.

Thus, I recovered with good treatment—physical, mental and spiritual—and grew more fit and stronger than expected. Now, to the surprise of all, I came to a state when I could walk on my own. I became thus a problem

for all who had the fear of persisting paralysis of the legs even after my operation and recovery.

Ultimately, at a special meeting of the London Medical Association our doctors of the hospital invited all renowned doctors of London to get a solution of their confusion. Dr. Nicholson declared all the details of my case over there. He submitted the details of prescriptions, medicines and injections and specialized treatment under the guidance of Dr. Reid. Everything was placed before a panel of expert doctors by Dr. Night.

Several data were discussed and analysed for full three hours; there was no solution for the success that was achieved. All doctors finally conceded that ... "God is Almighty." "God only knows" ... and "God is great."

My faith in the Atma was strengthened by the details of this meeting. When all worldly implements had gone in vain, I was in the jaws of death. I was saved by a superhuman power, safe and sound. I resolved to make my life fully religious, awakened, alert for the rest of the years.

After my complete recovery I resigned from my service that brought a fabulous salary. Dharma and Navakara had saved me from the jaws of death. I resolved to return to India and lead my life on the path carved out for me by the Mahamantra; I was to be fully under its shelter.

Doctors and friends, the Advisory Board of the Hospital and the Management advised otherwise. Still I remained firm. I had taken a firm resolve that I would do my best to get over my worldly desires and attachments and take recourse to a religious life to the best of my ability. I returned to India with my worthy wife and two daughters on an auspicious day.

As soon as our steamer reached Bombay, I bowed down before my motherland, Bharat, in all veneration and warmth. Myself and my worthy wife firmly resolved to lead a life under the shelter of the Jain religious order, after falling at the feet of Simandhar Swami Paramatma as a witness.

The relatives who had come to receive us wondered as to how humble we two were! We bowed before them. Actually we were creating a background to transform our worldly life into a religious life.

I had acquired knowledge of dharma under the fraternal care and regard of my grandfather even in the face of physical punishment. Then it was that I learnt the Navakara Mahamantra that gave me new life in London, in the face of the horrifying whirlpool of physical, mental and also emotional pangs. That loving grandfather was not alive.

I fell at the feet of my mother, an incarnation of dharma and fraternal love and narrated in brief all that I suffered. I also added, "I was saved and lifted high, thanks to the chanting of the Navakara Mantra; this saved me and lifted me high. All this is only due to you!", and placed the dust of her feet on my head.

In 1964, I went to Calcutta for practice. I flourished and all worldly amenities and enjoyments were available here also. But now my inner consciousness was alert and awakened. I could therefore keep myself free from the perversities of all worldly joys.

Once my old friend inspired me to attend the very much effective and convincing lectures of revered Acharya **Shri Vinayachandra Surishvaraji Maharaj**, a pupil of the late revered Acharya Shri Vijayabhakti Surishvaraji. One Sunday I spared time for the lecture. My

mind was enraptured by the appearance which was embellished by the wealth of self-control, his extremely calm figure and sweet and convincing speech.

Once more, when I went for darshan at our temple, the revered Acharyashri was coming out. My childhood culture, impressions and conviction were that such Jain Sadhus, incarnations of the dharma of renunciation (**tyaga-dharma**) of Shri Mahavir Prabhu should be worshipped with folded hands. I took my boots off and bowed down, my hands folded in veneration.

Revered Gurudev blessed me with **dharma-labha** and a benediction. I was deeply impressed in my heart. Then I went again on a Sunday to attend his lecture. Under his advice and inspiration I started attending his lectures on Thursdays also because my hospital remained closed that day. This again became a daily routine and I advised my patients to come late.

I was deeply impressed by the fine and clear lectures of **Shri Vinayavijayaji Maharaj** in simple and convincing style. He narrated the lofty incidents from the lives of great men in between. Revered **Tapasvi Gunavijayaji Maharaj** gave instructions with regard to religious works. In the house I had the intimate and loving inspiration of my worthy wife, her extremely religious company. My religious life commenced therefore with the **Attham** of **Shri Shamala Parshvanath Prabhuji**.

Later on, one after the other, I took to Vratas and Niyamas, Japa and Tapa, Paushadha, Pratikramana, etc. all religious activities that made my life blessed and sacred.

The practice in Calcutta was very much flourishing. There was yet a shortage of the vicinity and association of



inspiring Munis. I therefore left Calcutta in 1971 on the advice of my worthy wife and came to Ahmedabad. After coming here, my religious life has become very much enriched. I completed 31 **olis** of Shri Vardhaman Tapa.

I had here the good fortune to propitiate ceremoniously the first **Upadhana** of the Namaskar Mahamantra on the occasion of the **Upadhana** organised by Shri Paramanand Jain Sangh at the auspicious hands of our revered leader of the Jaina order, Acharyadev **Shri Devendrasagar Surishvaraji Maharaj**.

My worthy wife took the Upadhana of 47 days and was decked with the first mala and released myself just a little from her debts.



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## **Basic Causes That Brought about Religious Transformation of My Jiva**

- (a) Hearing of religious events and stories right from childhood from my mother before I went to sleep.
- (b) My grandfather who sent me to the religious Pathshala against my wishes and fear of physical punishment.
- (c) Heritage from the Pathshala of religious education, an ethical life, fear of sins and salutation, etc. of Sadhus and Sadhvis even on the way.
- (d) Inspiration for religious activities from my extremely wise and cultured worthy wife along with her loving care.
- (e) Religious inspiration derived from revered Acharya Vinayachandra Suri Shvaraji Maharaj (a pupil of Revered Acharya Shri Vijaya Bhaktisurishvaraji) and his pupil, the great Tapasvi Shri Gunavijayaji Maharaj.



## 9. Inspiring Experiences of Shri Mohanbhai

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**Shri Mohanlal Dhanji Kuria**

**P. Layaja Mota**

**Tal. Mandvi (Kutch)**

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Thanks to infinite Punya, that I was born in a Jain family. I inherited the culture of all religious activities right from birth. I had learnt that one can get everything by Navakara; all calamities like disease, sorrow, fright can be brought to an end. I had therefore formed the habit of chanting the Navakara so that calamities came to an end.

When I was about 12, a bad boy threatened me but did not succeed. He came to slash me with a hunter. I snatched the hunter from his hand and slashed him. He began to cry and brought his leader. I ran home and hid myself beneath the cot and started chanting the Navakara. My grandmother reconciled him and sent him back. I was saved. My faith in the Navakara got strengthened.

I was easily irritable and subject to anger now and then. I was keen on improvement and so took to Pratikramana, Chaityavandana, Samayika, austerities, hearing of lectures, reading of scriptures and so on. Still, my anger did not subside or lessen. Once after my marriage I slapped my father; I was used to thrash my daughter aged  $1\frac{1}{2}$  years. My wife could not bear all this and was used to tell me : “With so much of dharma, why so much of anger? This is not proper.” I used to reply : “Anger under good intentions is not prohibitive.”

But, at my age of 23, I came to know that—

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- (a) Propitiation of dharma bears quick fruit if purity is preserved.
  - (b) Complete purity is possible only if you maintain yourself by just means.
  - (c) The commencement of dharma takes place with the means acquired ethically.

For all this our needs should be minimum. With this belief I put in efforts in that direction. For  $2\frac{1}{2}$  months I took one loaf of millet and water twice in the day, and for  $1\frac{1}{2}$  months I took only boiled pulse only once in the day. I entertained the faith that one can live by **Ayambil**. I started putting on cheap and lasting clothes. On the whole my daily expense was just 20 nps: If I added 30 nps to it for milk, I felt that I could live at ease. In this, luckily I had the support of my wife and daughter.

For income, I secured the licence to drive big vehicles, at my age of 24. We were perforce to become dishonest in view of rivalry in the business. I therefore gave up the business. This meant higher taxes for my father in view of higher profits to him. My brother argued :

“With your share, greater tax will be saved than your expenses. Your family will not therefore become a burden on us. I therefore resumed my share. From that time onwards, whatever time I could spare from my business was passed in religious reading.

My wife fell sick. Doctors diagnosed the disease as T. B. 90 injections were given by way of treatment, but to no effect. A friend found a way out from a book. For alleviating the ailment all the five Padas and its letters should be chanted in reverse order, he said. I and my wife

commenced the practice. As a result, after consulting expert doctors in Bombay we came to know that there was no T. B. There was only a spot of Neumonitis. Ordinary pills of Camipen were given and she recovered.

At my age of 28 I read three books for children by Pundit Dhirajlal Tokarshi Shah. They were :

- (i) On meeting a Mahatma (**Mahatmano Melap**)
- (ii) Way to conquer the mind (**Man Jitavano Marg**), and
- (iii) Siddhidayak Siddhachakra.

I very much liked the description of the Navakara in these. I commenced daily to ponder over the description of the Navakara. First I required 40 minutes. As I came to know more and more! I required longer time. A time came when a thorough grasp of the whole Navakara took  $4\frac{1}{2}$  hours. After this, at 11.30 a. m. I could take to brushing the teeth, bath, lunch, etc. This brought about a great effect, my anger got considerably lessened. I began to abide by the precepts of dharma. I was cured of my  $26\frac{1}{2}$  years old Asthama. Doctors have declared it as incurable.

Now my conduct improved as this led to lessening of dislike towards others. My intellect got enriched. I won the respect of others.

I began to feel the need of **Siddhis** and **Labdhis**. But I always felt that I should not get these till there is fear of their misuse at my hands. At my age of 36, I desired that the throat-ailment of Jadeja Naubha of Dharmaj should be cured. I just touched his throat, a line of coolness passed and he recovered. This was only accidental, but I felt that some power must have arisen in me. I went into

self-introspection and felt that now my strong feeling was this :

“Someone might do an evil turn to me. Still, I ever feel and sincerely too that he should improve and be happy.”

On 6-1-1970, when I was 37, my six oxen consumed **Rajko** and were ill with swelling of the belly (**Afro**). My servant reported that a week back one sturdy cow died of this in no time; there was no time for treatment. Immediately I started chanting the Navakara Mantra in the reverse order and found that within some fifteen minutes, the oxen had recovered.

Then I found that the neck of the watchman of our orchard, Shambhu Barot, was not twisting on one side. Twelve days or so had passed and he was worried. Just with an inherent deep feeling that he should recover, I chanted the Navakara in brief. We separated. He went home and informed us that he had recovered.

Because of all this my wife and daughter also desired to grasp the significance of the Navakara and to memorize and chant it. From March to August in 1971, they were instructed in this for  $1\frac{1}{2}$  hours daily. They proceeded to become propitiators of the Navakara, who have grasped it fully.

Certain sufferings are found to be for our good. I had got diverted to dharma on account of my long sickness. I therefore resolved to experiment in the Navakara with a strong feeling that all difficulties, other than the ones that are for our good should be removed.

Our Sangh on foot reached Suthari from Layja. We were going by a jeep to remain present on the occasion of

placing the mala of Sanghapatini in the neck of Hirbai Jetha Khetu. As we reached the village Bada, the jeep did not take a turn though we tried. The break was applied and the jeep was stopped from going towards a wall. We were afraid that we will not be able to reach Suthari now. I started chanting the Navakara. The jeep moved; it took the turn. We drove it carefully right upto Suthari. A driver known to us there was asked to check up the machine. We went to the Upashraya. The driver with the help of another driver drove the jeep. But it moved a little, it went up the embankment of the lake, and turned on one side. All felt surprised. How could the jeep come from Bada to Suthari? The steering was not working! When that driver suffered from some mental ailment, he was told that this was a life-time disease and he will not be able to drive a car for long distances. He requested me to cure him by the Navakara Mantra. I started mentally chanting the sacred Mantra, he began to feel better and he was cured later on.

Thanks to the Navakara Mantra, my mind was getting diverted towards good desires. When the **tiladi** on the forehead of the idol in the Derasar at Layja was stolen, I prayed with the Mantra that good counsel may arise in the mind of the person who committed the theft. Within some ten days somebody left it back! I began to feel deeply that if we have a good car to facilitate the elders in their pilgrimage and for going to hear religious lectures. Within two months my brother sent a good car on his own!

There was the case of a big tumour on the neck of a young man. There was no recovery by medicines. When I saw him I felt inherently and strongly that the tumour should subside. Once I concentrated on the Navakara at that time. After some time the youth was cured.

A thief begotted there was in our area. I earnestly and strongly prayed by the Navakara that he should stop his activity. Within two years the thief gave up his work. Now he has engrossed himself in the devotion to his religious saints and he is busy in the service of the people of the area.

When the Karmas of a person are condemned, the difficulties do not come to an end. The she-dog of our orchard was not able to take food. I tried the Navakara but could not complete it. She had cancer in the neck. It is difficult to save a person who has no life-span left.

Before initiation a Sadhvi had eczema. She asked me for water sanctified with the Mantra. I completed the full Navakara with the water in my hand. She felt better by this. She asked for such water again and she was cured.

I explained the secrets of life to a deserving Harijan. This led him to an ethical and religious life.

One Head Master of a High School, considered to be an atheist, became a theist when the secrets of the Navakara were explained to him on scriptural authority. One Head Mistress of a High School had the state of Siddha explained to her. She was deeply impressed and desired to become a Siddha.

Lives of so many persons are transformed, revolutionised by instruction in the Navakaraa. Persons poor in intellect have got enriched in their intellect.

It is indeed a miracle that in the Kaliyuga such as the present one the number of theists is rising. Such persons should be helped. If the inner greatness and worth of the Navakara are explained to them, so many souls could indeed be blessed.





## **Namaskara is Chamatkara (Miracle)**

The world bows down when it comes across a person who is bent upon in suppressing it. Still we hear persons telling that there is **Namaskara** where there is **Chamatkara**. But reverse is the speech of a person who is keen on understanding the **Namaskara**, in whose mind and heart it has penetrated. Real miracle lies in the fact that we have acquired this salutation. The world delighting in standing unyielding before the deserving venerable persons is very wide. Even though we live in the midst of this world, we have procured the Namaskara Mantra and have acquired the humbleness, unconditionally to take course to the feet of Gods, good preceptors and Sudharma. Thus, in the world of the common man, let the proverb—"Where there is **Chamatkara** there is **Namaskara** be eulogized. Yet, in the spheres of the Jain order and the Jain Sanghas, we must cultivate in all faith the Sutra that only "Namaskara is Chamatkara" (salutation is the miracle). At the back of the five writings of the modern days, the spirit is expected to be that we should become stronger and firm in the faith that only "Namaskara is Namaskara."

— Muni Purnachandra Vijay Gani



## **10. Faith Wins Where Medicines Fail**

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In this world medicine is not everything; real great thing is faith (**Astha**). Even water acts like nectar in the case of a man full of faith and reverse is the case with a man lacking in faith. We can therefore rightly state that faith is the best of all medicines. Amongst the doctors, the best doctor is confidence and amongst the medicines, the best is faith. One who is endowed with these can possibly be cured even of cancer and become totally free from all diseases. If one is devoid of these, even common cold would be sufficient cause of death. If therefore one has faith and confidence in the Namaskara Mahamantra, the master of all yantra, tantra and mantra, such a diseased person will free himself from all physical ailments and also free himself from the diseases of births.

Here we narrate an incident that is true to the core. The force and power of this Mahamantra uproots outright all the sorrows and ailments of life as also all births and deaths with all their diseases. The present incident is connected with an individual, Ratanchand Hemachand by name.

In 1950 it happened that a tumour was visible on the throat of Ratanchand. Very soon it was detected and diagnosed as 'cancer'. Now cancer means cancel. Ratanchand was all nervous. Dharma presents itself only before one who has observed and propitiated Dharma in life. He was a big blank as far as Dharma and faith were concerned.

He ran to and fro from his house to dispensary and from dispensary to his house. The tumour due to cancer

worsened day by day. When the visits to all renowned experts in India drew a blank, Ratanchand ran to America and spent lakhs after treatment. All was in vain, Ratanchand lost all hope of survival and returned to Bombay.

After returning to Bombay, a moment arrived when his attention steadied on the Navakara Mahamantra. He had chanted the Mahamantra very often, had heard lots about its glory, but all without faith or confidence. Now faith and confidence developed. He thought to himself :

“What would be wrong if I throw away all these medicines in the ocean, lay my life on the lap of the Mantra and die in peace and meditation?” He firmly resolved to acquire peace and meditation at the moment of death.

It was 25th February of the year 1950. It had arrived as if with a message of death. The throat of Ratanchand had swollen so very much that even one drop of water could not go in. His thirst was so very acute that he would drink a full tank of it. Dr. Bharucha, a renowned expert in cancer, took this state as a message of death. Near relatives were summoned. Ratanchand knew what it meant. The doctor left and Ratanchand said :

“Throw away all these medicines into the sea! Let all these pipelines thrust on my mouth go waste! I want not one empty bottle of medicine in my room! I remained unsuccessful to live my life in peace and meditation, but now, I do not desire to meet death in this manner. I am now a guest of a few hours. Let me place myself on the lap of this Mahamantra and die in peace. Let no one therefore disturb me in my room in my final meditation. I

have heard that engrossment in the Navakara gives a protection, as defences that comes from some inconceivable element. From this my last bed of rest, I leave the messages of "I seek the forgiveness of all the Jivas" and "May my friendship be with all the beings" right from now. If I shall survive, we shall meet with more smiling hearts; if death will be unavoidable, we will meet when it is destined."

The family of Ratanchand, in all serenity, arranged itself outside the room. Ratanchand was now free from the ghosts of medicines and the goblins of the tubes. He was engrossed in some miraculous experience. His firm resolve to correct himself at the end of his life was unbending and befitting a hero. He submitted himself to the Navakara without any expectation or condition on his part. **"Namo Arihantanam"** and **"Sarvatra Sukhi Bhavantu Lokah"** – these two became his very breaths. As the chanting of these two continued, a unique peacefulness spread around the patient. The body that had no rest even in the bed, now sat straight in the moments of chanting, and still the force of pains lessened.

Ratanchand accepted that refuge in the Mahamantra whereby the differences of place and time continued to be erased. The chanting went on upto the evening, half the night also passed. It seemed as if the entire disease of the patient was struggling to come out. As an indication of this he had one very big vomit of blood and he began to feel relief. The entire cancer of the body was as if washed out, he felt.

In the early morning, Ratanchand opened the door. There was a line of worried faces outside. He narrated

now that he felt relieved during the night. After a few hours he said : "My throat was not prepared to permit one drop of water. Now I feel that I will take a glass of warm milk."

The glass of milk was brought. Ratanchand gulped the glass, as if in no time. All the relatives were surprised. They saw that a patient was entering youthfulness; had returned as if from the door of the cemetery-ground.

Ratanchand banished all medicines and now got lost for hours in the chanting of the Mahamantra for hours at a time. This was a favourite and indescribable experience to him. The chanting was on for a few days more. Now there was absolutely no sign of cancer in his body. Then fruits and food went down the throat. 24th February was given to him as the last date. Exactly two months after this date Ratanchand went on foot and met Dr. Bharucha. The doctor could not believe his eyes; was it a ghost of Ratanchand! Then suddenly he said :

"This is my first experience in which the patient went to the cemetery-ground, gave a slip to the God of death—Yama and came back. Which medicine did all this good to you? Name it, so that further research is possible in the sphere of cancer."

Ratanchand replied : "This is a miracle caused by some inconceivable power. A Himalaya full of medicines accepts defeat. It is here that the unstinted faith in the Mahamantra comes and is victorious. Only faith holds the power to defeat the power of medicines. I have won victory in the battle of life and death only because of the propitiation of faith. I spent years and lakhs of rupees after

the cure that came without any expense. It is the miracle of the propitiation of the Navakara Mahamantra in unstinted faith.

The doctor felt surprised. All this talk was both surprising and full of wonder for him, breathing as he was in the atmosphere of the world of medicines and dispensaries.

The doctor examined Ratanchand and found that there was no disease whatsoever in his body. This true story was pondered over by him for days. Here his intellect failed; he could not trace the secret. Doctors take recourse to logic and intellect where taking recourse to faith was unavoidable.

[From "Mantra—Yantra—Tantra Vijnana", the January 1980 Issue.]



## 11. Thirteen Days in The Horrifying Valleys of Chambal

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### Before you read this true story

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The incident happened on 28th December, 1973. A verbal picture of this horrifying event is given in an autobiographic style by its leaders—Rajendra, Suresh, Navin and Chinubhai. The four youths were kidnapped in the Chambal valley and were later released after 13 days even **before** the huge bond-money was paid. This implied a secret divine hand at work. The youths gave an interview to the assistant editor of 'Chitralkha' then. Its report was published in the 'Chitralkha' which described this miraculous power only as a superstition and did so in lame, unconvincing words. We found it necessary to narrate the incident so that all will have first-hand and authentic acquaintance of it. The idea is that all readers can entertain a desire for genuine salvation, being acquainted as they are with the miraculous powers of Shri Navakara Mahamantra. **The story is extremely romantic.**

It was a morning of cold and the cold season was of the eastern region. The sunrise had already taken place, and still the effect of extreme cold was very much there. Our bus was running on a lonely road in the ghastly, silent jungles. Our journey had started from Bombay and the **Kalyana-tirthas** of the east were sporting before our eyes.

On 28th December 1973, we started from Agra to go to Shauripuri. Its tops were calling us already. But who could know that the turns of destiny were strange? As we

were in the vicinity of Vateshvar, all of a sudden seven or eight dacoits attacked us! They halted our bus; a sorrowful stunning spread over the whole bus. The 'Lord of Shankheshvar Swami' was in the mouth of all; all were mentally chanting the Namaskara Mahamantra.

For the dacoits every moment was valuable. They looted us, cash, ornaments, valuables were looted. But this was only the beginning. With our eyes wide open we were drawn in the whirlpool of thoughts. Just then the dacoits caught hold of us four as **security** and left. They were under the impression that we were the rich worthy sons of the Mafatlal Group of Bombay. They could therefore extract the desired earnest money.

All others in the bus looked at our arrest, all aghast. What else could they do? The robbers were with guns in their hands and uttering even one word would have meant grave risk to life. Again, who would possibly come to our rescue in this hoary jungle? Dacoits ruled over the whole area.

The robbers were six and with guns and we were four and without guns. Thus our group of ten quickly marched towards the deep jungle.

We were running per force at fast speed through fear of the guns in the hands of the robbers. After a while we were all lost in distant deep jungles. The stories of the Chambal valleys and the robbers, the tragic stories thereof read in the newspapers were refreshed in our minds. Who could help us here? Only the Navakara Mantra in our mouths and prayer full of unstinted faith in Shri Shankheshvar in our hearts were there.

The ground was pricking with pointed stones and thorns. The facilities of city life were obstructing us in our



further movement. Here, we had just to run. Even if we slowed down a little the robbers showed to us the butts of the guns.

Here, on the curved forest-tracks, even persons who know the way would forget and get lost. We were just wondering as to when our running would come to a stop.

After running for two hours almost, we heard the sounds of the running waters of some river. We had some hope of rest. But alas, even this turned deceptive! The dacoits folded their clothes and said : "Why come to a stop! Come on! Run fast in the river!"

It was terrific cold, again of the winter. Terrifying cold winds were blowing and we had to run in the waters of the river!

Our hearts freezed. We had not the courage even to look at the dacoits in the eyes! We placed our feet in the waters; it was extremely cold!

It was the river Jumna. We started running in its midst. Just as we proceeded further, the depth of the waters of the river frightened us. Waters came upto our waists. Bamboos were planted at one spot; our journey proceeded along these.

As we came to the middle of the river, the waters touched our chests! Every limb of the body was shuddering. The dacoits were silent and continued to frighten us. We reached the other side of the river.

From here, one dacoit took a turn in another direction. He had tied a **Bukani** till now. We felt "He must be an informant. He must be staying in a city and must be constantly worried about not being recognised."

We were now being forced into the ravines of the regions of the valleys of Chambal visible at a distance. We went through these with wet clothes on. We just wondered.

“Perhaps if the dacoits release us, how shall we find our way out?” Avoiding the sight of the dacoits, Navinbhai threw his secretly hidden wrist-watch and ring behind a precipice. For us, acquaintance of the way was more important than the ring then.

Another river was visible after our journey through the precipice. We had to pass through the other river also.

Again the precipice and again our run. The sun was in the midsky, cold had come to an end. But now we felt hungry. How long could we walk or run without food? Again, the dacoits thrust their other heavy luggage on our shoulders—three military bags, two bundles and one water bag. They just walked with their guns in hand.

After a constant run for  $2\frac{1}{2}$  hours, a precipice came—a safe place for the dacoits it was. They stopped.

They sat in one line and we were seated in another. They then emptied their looted goods. They sat to divide the goods—12 watches, 9 rings, 6 gold bangles, 3 or 4 necklaces and 4100 rupees in cash. Our relatives naturally stood before our eyes. The distribution took place. We saw the whole show helplessly. Then they searched us and got nothing. They found from Rajendra a wet packet of cigarettes. They started to smoke and then to indulge in self-praise. One dacoit told : “What is your name? Your white bidi of Bombay has gone wet. Take this khakhi one.”

Now Rajendra gathered a little courage. He showed his name and said :

"Cigarettes will get dried up soon. But the ring in your finger, well it is my marriage-ring. If we put it off, that sounds an evil omen."

The dacoit handed over the ring to Rajendra. A sense of humanity was visible even in the Chambal valley. We could not believe it. But now we gathered courage to speak. Suresh said : "We feel thirsty."

The dacoit gave the water-bag and said : "We are short of water, take it like ghee."

We had thus a little of water. We wanted to talk so many things, but we were still afraid of the guns. Again our journey started, very hungry though we were.

At about 2.30 p. m. we camped at one place. The dacoits took out stale loaves from a bundle. We could not eat. The leader of the dacoits shouted— "Take food ! How shall we proceed otherwise ? Let us sit together and eat."

We took one piece each, then a little water. Now the dacoits felt safe and rested. Each one was narrating his own experiences. But all the while, they were watchful; one gun remained constantly aimed at us.

Slowly we gathered courage to ask : "When shall we be released?" The dacoits laughed loudly and hoarsely. They stated : "You are arrested as surety. When your parents pay the amount that we ask from, you will be set free."

Again our journey was on. The dacoits were surprisingly far-sighted. They flung down the valley, the pieces of bidis, even match-sticks.

Powerful winds of cold started. We began to tremble. They felt compassionate. They gave to us blankets to cover us up. The critical journey was now on; no lights, and very slow steps. We were journeying in dark. Pits, hard stones, hillocks, etc. came but we had to walk on.

One dacoit was walking in front and checking the way. After about an hour or so we saw lamps in darkness. We felt hopeful. But the dacoits discarded that side and went astray almost. We could detect that the dacoits felt worried.

At about nine, our journey came to a stop. The dacoits were expecting someone. We felt that now we will have an opportunity to rest. But then a dacoit came with something to eat, water, salt, chillies etc. We were instructed to rest after taking food.

But we were restless. The scene of loot was before our eyes. What plight must our mothers be in with their sons kidnapped! How painful must be their lot! Then also at a far off distance, was our firm faith and hope. The chanting of prayers of Shri Shankheshvar was filling our hearts with a unique fearlessness.

In the silent dead night sounds of horns were heard now and then. Very dim lights were seen and gone, giving us a hope, a vain hope of some car coming here. But coming of a car was only a vain hope.

At midnight we were awakened. We felt that we were marching now in the direction of a road at a far off distance. The dacoits halted when they heard sounds of horns. After some time a road came. We had to cross it and enter the fields on the other side. No rest was there for 3 or 4 hours later.

Now we were in the field of sugarcane. The growth was very thick and high. It was like a fort on all the four sides. We were then ordered to sleep. We were very much tired, exhausted. We were in deep sleep soon. The morning sun awoke us. 24 torturous hours had passed. We thus passed full five days in this way. We felt as if there was no end to our journey. Now they knew us by our names. We too addressed them likewise by names. Gopi was their leader whom we called Sardar.

Once they told us : "We have offered to free you on payment of 4 lakhs. Let us see what happens."

We said : "Our relatives will not be able to collect one lakh." The dacoits said : "Don't try to fool us. Only one relative of yours, Mafatlal can give 4 lakhs." We wondered : "How to explain to these dacoits that there is not just one Mafatlal in Bombay!" We appealed to them : "You may free us when you like. Atleast let us write a letter!" They gave an inland, we wrote, but they burnt it.

The dacoits were experts in getting information. They were very clever. They once told us : "You cannot escape from our clutches. Your relatives have lodged a complaint with the police. Persons of Vinoba Bhave are trying to get you free. But mind you, this is a Chambal valley. You cannot escape. They can have no trace of us."

On the fifth day they brought lots for cooking. The dacoits gave **khir** to us and added : "Money will certainly come from your fathers."

We grew impatient. We thought : "Let us try. Where does the bargain go. We said : "Our fathers can give ten thousands each." After two days of casual dialogue we

went upto 75 thousand and the dacoits came down to 2 lakhs.

One night the dacoits got frightened. Police lights were visible at a far off distance. But how could the police trace these dacoits in this horribly unknown Chambal valley? Dialogue started again. The dialogue stopped at one lakh, which one to us, Rajendra offered to bring. But this went flop. On the 6th night a dacoit came. He was a graduate. He said : "Don't you go so cheap? Get me the addresses of these persons. I inquire straight from Bombay and inform you." But this was in vain.

On one letter they had got written, our signatures were taken. We were made forcibly to write : "Let the police-watch be lifted. Otherwise we will not be free. For the sake of our safety, please try to get the police-watch lifted."

That graduate had not turned up and we could not send Rajendra. Again, in no time, we were in the deep precipice of the river Jumna. There was to be no fear for two days. The dacoits heaved a sigh of relief.

We had another dialogue. The time-limit was too short. He must go to Bombay said Rajendra if our parents have left. The final bargain was for one lakh. It was decided that on the 12th Rajendra should bring the amount and come to Kamatari-Chandrapur.

We now entertained a hope of getting free, again in one lakh. **This we felt was due to our deep faith in our god and due to the invisible hand of the Navakara.**

We were fed on the 8th day by the Sardar. He gave a hundred rupees and some loose change. There was mutual oath-taking. The Thakur took the oath to free us

for one lakh and not to play foul. He also vowed to kill the rest of us if Rajendra played foul. Rajendra vowed and promised not to inform the police and to return on the day fixed. Rajendra left all alone to bring the surety amount.

Two days were extended in the bargain. In the meanwhile, on all sides in Chambal a watch of one thousand policemen was arranged. The Thakur was dreaming of one lakh, but the power of devotion to God was showing itself.

It was the 8th January, our 11th day in the Chambal valley. Rajendra was released to proceed to Agra. But this could mean a calamity for the dacoits. The Thakur was on the alert. He arranged his men on all sides. We were no more worried now, praying as we were to Shri Shankheshvar Prabhu. **The Japa of Navakara was on. We prayed for Rajendra's safety that was our safety again. He reached Bhadaran at six. His journey was difficult and tough; it was successful only due to the favour of Shri Shankheshvar Parshvanath and the help that the Navakara Mantra rendered.**

He reached Agra safely. The station master took him to the house of Ramnarayan Gupta. Our relatives were there itself. As he entered he found all the relatives praying and anxious. Doubts and restiveness were there. He advised that the police be not informed. His problem was to collect money. He phoned to Bombay, trying to get money.

One thousand policemen were on guard around Chambal. The hold, the grip of the police was firm and strong then. More and more dacoits were under arrest. A fight could have taken place. But that would have meant

loss of life for us three. It was planned that the dacoits could not escape to Madhya Pradesh.

The Thakur and other 3 youths hid themselves in the precipice of the Chambal valley.

News of failure was pouring in. Our main worry was for Rajendra.

One dacoit arrived with the news of the arrest of the entire family of Gopi Thakur—his wife, mother, sons and brother-in-law were under police custody. He had invited trouble on his entire family for the sake of us, the 3 youths. He remembered the tortures of Sildarsingh and Lokaman. He was afraid that these sins would bring punishment on him.

The brother-in-law was in police custody. He promised the police : “Free me today; if I fail to bring the kidnapped youths back, kill me and fight the dacoits!”

The brother-in-law of the Thakur came in the evening. He ordered him straight away. “Gopi! either free these youths, or kill me! Here’s the gun!” He narrated the whole incident, the Thakur had no alternative.

But quick decision was not easy. He said again : “Gopi! why these thoughts! If arrested, you lose your life-time earning. No dacoit will escape; the police is firm and strong. I value my promise high. Take a quick decision or take your gun and kill me!”

He fired two rounds in the air. Then he pointed the gun on his own chest. Gopi got up at once and said : “I free the youths!”

We were awakened and told : “You are freed, escape at once!” We wondered. What had happened?



Some farmers and the brother-in-law guided our way. We bid goodbye to the Chambal valley.

“Which was the power that got us free? Who rescued us from the clutches of Chambal? We looked at the stars in the skies for a reply. The words of the Mahamantra entered our ears; the glorious idol of Shankheshvar Parshvanath stood before our mind’s eye. It blessed us with freedom from fear.

At 12 midnight we were in a village. A reception was held. We were free, we were free. On 10th January we reached Agra. Our unexpected return was welcomed by Rajendra and all relatives with tears of joy in their eyes.

After our pilgrimage of the **Purva-desha** we went straight to Shankheshvaraji. Tears were rolling down our eyes as we worshipped and prayed.

Some incidents in life are such that they remain safe only in the small box of the heart! Only they are carefully preserved.

**We passed 13 days in the horror-striking valleys of the Chambal in all fright and horror. Here, the miraculous power of Shri Shankheshvaraji and the Mahamantra and that only came to our rescue. The idol and the Mantra are in our hearts, well-preserved.** In cases of all dangers, frights, darkness, calamities, the box of our heart will open and the two will guide us, give us hope, give us light.



## **12. Revolver Transformed Just Into a Play-toy**

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It was just sunrise. The highway between two cities in Maharashtra, Dhulia and Panchora was humming with life due to the movement of vehicles. On this highway, some fifty to seventyfive years back, so many varied vehicles were in motion. In one buggy (victoria) some Europeans and Shri Khimjibhai Hirji Lodaya, a devout and staunch Jaina, were proceeding from Dhulia to go to Panchora. Khimjibhai held a good command over English; he was very often in contact with foreigners because of his business dealings. He could therefore converse in fluent beautiful English.

Khimjibhai held unstinted and deep faith in the glorious **Navakara Mantra**. He claimed and rightly too that he could maintain his Jaina faith in spite of his constant contact with foreigners, thanks to the great and glaring influence of this lofty **Navakara Mantra**. He therefore muttered and chanted the **Navakara Mantra** with utmost regularity. He also had chances to explain to these foreigners, the terror that meat-eating was. Under these eventualities it was this **Navakara Mantra** that came to his rescue.

While they were on their way to Panchora from Dhulia, the topic of dialogue, with the foreigners for Khimjibhai was “the magnaminity of the Indian culture.” The dialogue was on in a pleasant atmosphere. All of a sudden the dialogue had a jolt and disturbance. Fond of hunting that the Europeans were, they saw a herd of deer at a distance and became ready to draw their revolvers.

Khimjibhai in no time understood the intention and he said :

“One very important belief of the Indian culture is that we should never try to possess a thing we are not able to return. If all human beings on earth put just this one principle into practice, this our world would become more charming than the higher world that is **Svagra**.”

The minds of the foreigners were possessed and overcome by their love for hunting. Still they said : “What is extraordinary in this matter ? Not to accept what cannot be given. Well, what philosophy is there in this ?”

Khimjibhai replied :

“Then do one thing. Please promise that you will never even think of possessing a thing that you cannot give back !” The foreigners felt that this was a very simple and straight matter. Quick was their reply – “Agreed, we promise !”

Khimjibhai revealed his secret in these words :

“Well then ! Please hand over the revolver to me. Only then you will be able to fulfil your promise. This your revolver is likely to act as an obstruction in the matter.”

The foreigners stated in all surprise : “Overlove for hunting is excited on seeing that herd of deer. How can we hand over our revolver to you at this moment ? How is it related to the matter ?”

Quick was the response of Khimjibhai :

“See, is it not true that you will take the lives of the deer ? Will it be possible for you to give their lives back and enliven them ? If you can do this I do not desire to have your revolver; enjoy your sport of hunting. Indian culture has no right to intervene in the matter.”

The foreigners were confused. They said :

“Well Khimjibhai! you had played trickery with us. We would not have bound ourselves in promise, if we had known this. It is true, we are bound on oath. But the enjoyment of hunting is rare to come across. Please do not remind us of our promise and oath now!”

Khimjibhai persistently appealed to them to forego this sport. Yet, when he found that this was all in vain, he silenced himself and started muttering the great **Navakara Mantra**. Annihilation of life, slaughter of life was not acceptable to his mind and convictions, more so before his own eyes. In such moments of mental and emotional crisis, his inner consciousness would assure him that greater power rests on the side of the saviour of life and not the one who takes life.

Khimjibhai took a firm mental resolve and made the last effort to convince the friends. But it was all in vain. The foreign friends got out of the victoria with revolvers in their hands. All the while Khimjibhai prayed for the dawn of new power in the atmosphere, thanks to the great Navakara Mantra, so that the intention of the sinners would be set at naught and the earth be not stained by the blood of innocent helpless animals. He therefore stood beneath a tree in **Kavsagga** posture just in order to strengthen his own feelings. His inner conscience was in dialogue with his self; powerful **decisive resoluteness** never fails!

On one side, Khimjibhai stood steady in the Kavsagga posture, and the foreigners proceeded to fulfil that love of hunting. Their joy knew no bounds when the herd of the deer was in their vicinity. Bullets started raining; they were fully confident that seven to eight deers would fall down on the ground in no time.

But their confidence turned deceptive. Some invisible powerful hand came forward to save the herd; the bullets failed. The herd of the deer did not have even an inkling of the bullet (પડકો, અણસારો) and the herd was in its own joyous mood!

On hearing thud of the very first bullet, Khimjibhai opened his eyes and his delight knew no bounds. All the bullets of the expert foreigners had failed. The herd of the deer was absolutely safe!

The foreigners became adamant about securing their booty at all costs. Bullets after bullets were fired, but all failed! Khimjibhai was engrossed in Kavsagga meditation. They addressed him in an experience of utter failure.

“Let us now proceed further. Nature has refused to cooperate with us and our desire for hunting is not fulfilled. It seems that somebody has played magic, for otherwise our bullets can never fail.”

All persons sat again in the victoria. Said Khimjibhai, “This is what is said – though cajoled, you did not retreat, but you retreated when defeated.”

Khimjibhai caught the suitable opportunity to explain and narrate the mysterious power of the great **Navakara Mantra**. While he sat in the victoria his inner consciousness was singing the Maha Mantra repeatedly, and constantly.



### **13. When the Mahamantra becomes the Defender**

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“When blood-stained tears are flowing at every step and every moment in life”—the person who treads over such a path full of thorns and pointed stones must be a hero indeed! Virat too was such a hero. God comes ever to the rescue of a heroic, courageous and fearless person. Virat had great courage, fearlessness—what surprise could be there if the Mahamantra came to his rescue!

Visnagar was his home-town. He was only fifteen.

Virat was only a young boy and still he had unstinted faith in his heart towards the Navakara Mahamantra; he was an unusual devotee of it. His heart ever sang the devotional songs of this Mantra!

Just at fifteen he entertained a desire to go to the grand journey of Shatrunjaya, the supreme Tirtha. The most awe-inspiring idol of Bhagavan Adinath took shape in his heart. How wonderful were for him the grand lotus-face, the vast physique, the lips bedecked with love and, regard, the two eyes sprinkling all love and compassion! Shatrunjay was as if giving a clarion-call to Virat. His whole inner self was inspiring him to proceed for the pilgrimage. How could he deny this call!

And a day came when Virat started; his entire self was full of keen desire to meet Bhagavan Adinath. He was seated in the train going towards Shatrunjay and he was all alone. The train was going on from one station to the other. The mind of Virat too was on a pleasant trip of a world of dreams.

His mental journey saw the vast mountain Shatrunjaya and his entire heart and self as if bowed down in all devotion. His heart reached the hall of Shri Bhagavan Adinath's temple; he as if bowed down at the feet of Shri Dada.

The train and the variegated dreams were on. The train reached Songadh. Virat got down and proceeded in the unknown direction of the group that had got down from his own compartment. It was after he got down that he read the sign-board of the Songadh station. He wondered. "Why did I get down here; my destination is Shatrunjaya!" He returned but his steps refused to move. The foot-steps were anxious to follow that group which was on the move.

He tried hard to return to the train, but all in vain. His heart refused to return. The Navakara Mahamantra came to his mind and he ran towards the group that was running almost.

He was wondering. He had started his journey in train to go to Shatrunjaya; why was he running in an unknown direction? What was the unique attraction that inspired him? Why towards the group? Will his dreams remain unfulfilled? Virat looked at the group; it was proceeding on and on!

Again his thoughts ran in the reverse direction. Will he fail to meet Shri Dada? Will he remain deprived of the happy touch of Shatrunjaya? But no, why should this happen? Let me proceed on the path of Songadh, positively to have the soothing and blessed touch of Shatrunjaya!

His thoughts came to a stop. The signals of the Songadh station were still visible and so was visible the black smoke of the engine of the train that had left.

Virat thought of escaping, of running back. He tried hard to return, but it was all in vain. The steps were stoutly refusing to go back.

Tired as he was by his mental conflicts, he looked in the direction of the group and followed it. The group was moving on and the earth was shuddering as if Virat was helpless. His mind refused to take that direction, but he was forcibly drawn towards it.

The Mahamantra salutation was there on his lips. The idol of Bhagavan Adinath was before his eyes. The entire mountain Shatrunjaya was as if showering blessings on him. With Namaskara in his mouth he was going on. Virat was now fairly near behind the group. He walked a little further and saw at a distance that the group had come to a stop; it was indulgent in its own dialogue.

One of the persons in the group saw him. He told his leader : "Well sir! have a look back. An extremely handsome boy is following us."

"Yes, yes. He is passing beneath the tree! How heart-inspiring is the lustre on his face! He is so tender in age and still, how sublime the lustre on his face!"

The group stopped for a while. Virat was almost with them. The leader tried very hard to have a dialogue with Virat, but he would not speak a word. He was totally engrossed in the **Japa** of the Mahamantra. He was lost in the mental visioning of the temples on the slopes of the Shatrunjaya!

The leader got tired, he ordered his group to proceed and Virat continued to follow!

Darkness was spreading in the sky; the departure of the sun had been since quite some time. The group was proceeding, it had started raining.



The group was proceeding with the help of streaks of light now and then visible. Virat was following. They now pierced through the deep forest and came in the open ground.

The group reached very near its destination after moving on the outskirts of the lonely foot-path. On all the sides green grass was swinging to and fro. Virat followed here also. The group was moving on fearlessly. Virat was new here; he was therefore moving with a little of fright but with the chanting of the Navakara Mantra in his mouth. They then reached a **Palli** and entered in the midst of darkness on all sides.

The power in the Mantra, Tantra and Yantra is so very sound that it makes proper the improper. Things one could not conceive of even in dream were taking shape.

The same thing happened in the life of Virat. He had started to reach Shatrunjaya and here he was in a vast **Palli** in extreme darkness! The group sitting in his compartment in the train was that of dacoits who had created magic on Virat.

Looking to his charms and tender age the group had inflicted such a spell on Virat that their mental desires and aims would be fulfilled. And Virat was very much in their midst.

Even after coming in, inside the Palli, the leader tried very hard but still Virat spoke not a word. An expression of sorrow was there on his face. His heart was inflamed as if with fires of wounds. His face wore no smile; he was devoid of any joy.

Sardar had something to do with him. He tried to lay before him all facilities of joy. He was made to lie down

and sleep on a bed of velvet. But he would not speak a word. Various tasty food-stuffs were placed before him. But Virat was a staunch devotee of the Mahamantra; a follower of the Jain order; how could he take food at night! Without taking any food Virat was in his bed. He was chanting the Navakara Mantra, but there was no peace for him in his soft bed.

It was black midnight, the **Palli** was at an unknown spot and he was all alone in the midst of persons unknown to him!

He got up from his bed, fell at the feet of the **Mantradhiraaja** and offer mental salutation to the charming idol of the Siddachala.

Once more the leader made requests to him to speak. He would not budge an inch. The clouds of dejection on his face did not get lost. Three days passed in this way. The memories of the Siddhachala arose in his heart, in his memories; his heart was weeping for meeting the divine.

Under these circumstances, he went to the feet of the Mantra; all his hopes were experiencing happiness and peace in his humble submission at the feet of the royal Mantra.

Again he got lost in the realm of deep thoughts. He thought to himself : "Is it now possible for Virat to escape from these shackles? Will my dream of the heart to have some dialogue get lost? No, no, let me make my mind strong and heroic; let me add heroism in my life, so that my dream bears fruits; so that hopes turn to concrete shape!

The flow of thoughts on his part came to a stop. The Sardar was standing in his front and trying to please him.

All the efforts of the leader failed; this did not bring even one flicker of a smile on his face.

Again Virat entered into the world of thoughts. **When the Mahamantra becomes the defender, the firm mountains of calamities are shaken from the root.**

His flow of thought proceeded further. **When the sacred Mantra is standing firm by my side, who can gather courage even slightly to hurt me? Nothing in the world exists that can face this great royal Mantra.** Let me also therefore make that Mantra our defender, put on an unbreakable armour of it at all costs and undertake the adventure of running away from here. Shall I not succeed? I shall most certainly succeed.

A great thought came out from the heart of Virat and continued to resound in his heart. Virat gained new power, enthusiasm, heroism from this. He resolved, in all firmness, to run away from here. He would proceed on the path of Siddhachala. He then stopped again, and to come in the embrace of 'Dada'.

He had full confidence of the Mantradhiraaj, his help. He had full confidence that the Mantra will endow full support to him, and enable him to fulfil his goal. He would create new history thereby. The journey of the sun was coming to an end in the vast ocean of the skies. The sun was about to set and the western skies were full of variegated colours.

Three days had already passed while he was planning to escape. Virat had minutely observed the procedures in the Palli—how the leader goes out, and returns when. He arranged his plans accordingly.

The whole camp went to sleep, Virat also was in his bed. He had to take steps to implement his scheme. He was passing his time in the silent chanting of the Mahamantra.

At midnight Virat got up. He looked all-round. It was all silence. All were asleep; so was their leader. There was now no obstacle in his way out. He got up and ran towards the door.

He was a little hesitant. Was this not an adventure ? If he is exposed, he must meet death. He shuddered for a while. **When the Mahamantra becomes the defender all calamities are allayed. He chanted the Mahamantra.** Adinath reigned in his heart. He marched on his thorny path. It was just midnight then.

**If the person full of faith is true, if faith is true and if his Sadhana is true, the Sadhaka no doubt conquers the highest peaks. Virat was standing just there. His object of faith was the Mahamantra; his faith in it was unshaken and his Sadhana was constant.**

At midnight, he put on the garb of the Sardar and proceeded. He chanted the Mahamantra and tapped at the door. He had his existence all safe because the Mahamantra was the defender. The watchman at the door had no suspicion. He saluted him and did not obstruct him. Virat entered a vast open ground. On all sides it was all dark. Dim lights coming from somewhere were guiding his way.

**The chanting of the Mahamantra in his heart was constant and with that as the rescuer he was treading on his path.**

Now and then he had doubts. But the doubts were quelled. He told himself : **"I am helpless no doubt; here I have no relatives or friends. But the Mahamantra is my defender. What fear could I have then ?** That is the prophet that leads me on and on, even though I know not

my path or track. The Mahamantra carves out the track for me. Dada Adishvara is my **Dhruva star** who guides my way in the mid-sea of calamities and that too in blinding darkness of the night. I know, no doubt, no fear.

Virat got tired of running, but run he must. He was in search of a place to rest; his eyes were closing; his steps were refusing to proceed. Yet proceed he must! There was no way out.

He entered the jungle on the skirts of the hills. The path was long and his goal was far away! He must stop and rest.

Virat looked on all sides, no possibility of a resting place anywhere.

**Though pessimistic, Virat continued his journey. While he was thus walking, he was telling himself that nothing was impossible before the Mahamantra; its power was vast like the universe. When this inherent power shines out, this inherent power gets sublimated. When the mountain of calamities is shaken, it carves the way for the Sadhak.**

Virat was wondering : 'Is not this an extremely frightening and romantic event in my life a proof of this ? I was in that dark Palli in the life-devouring hold of robbers. Was it possible to get out of this, even through that extreme blinding darkness? When something simply inconceivable takes shape, the Mahamantra becomes the defender.

A sweet sound of a bell fell on the ears of Virat. He saw that he was in the vicinity of a small temple. The small temple was below a shady tree. The small temple was nice to look at.

His body and mind now desired rest. He resolved to rest for a while. The atmosphere all-round was so nice and pleasant. Slow breeze gave rest and hope and courage to him; his mind desired not to leave the spot. Yet proceed further he must!

He knew that his destination was still far away. He looked all-round. He saw a sepoy coming from a distance. He began to shudder. He became seriously frightened.

"Alas! shall I be arrested again! Once more, am I destined to be in the midst of the dacoits! Will not the **Mantradhiraj** come to my rescue? Does my destiny not smile even now?

"No! no! How could the sepoy dare to arrest me? My Mantra is my defender."

The sepoy was still considerably far away. He thought he should run away, to escape. He began to sing the song of the Bhakti-mantra and walked fast. But the stout sepoy had already seen him.

"Stop!" The sepoy shouted. He was very much near! He must stop. He stopped. He still nourished confidence that the propitiator of the Mahamantra cannot be harassed even by wild animals. He stopped fearlessly; he showed no sign of fear on his face. The idol of Shri Adinath was in his heart!

The sepoy told Virat of the orders of the Sardar that Virat should be arrested under any circumstances.

The sepoy argued out with him in all possible ways. He told him that there was no difficulty or sorrow in the Palli. He was keen that Virat should, in due course of time, inherit the sovereignty of the Palli from him. But Virat did not budge an inch. He explained to him :

"If you arrest me and take me there, what is your gain? I am only a child, an unbloomed rose. If you take me away, my colourful dreams will be shattered. I do not require property, power or sovereignty. I seek only freedom! I want to be at the feet of my invaluable Shri Adinath and my life-like Mahamantra of Shri Namaskara!"

Virat stopped. He was firm; he did not beg freedom.

The sepoy was simply stunned. He just wondered.

"Was such heroism, fearlessness, enthusiasm, firmness possible in a child! Would I not invite my own downfall by arresting this boy? Why should I do this? Let him go. I do not desire to arrest this boy. I shall find some excuse and tell him that I could not trace him."

The sepoy observed his face, the expression thereon intently. He saw that some chanting of a mantra was on his face. He told him :

"Well boy! proceed on your path. I shall go back and tell the leader that I have not been able to trace him." The sepoy returned.

Virat was overcome with joy. He spoke out loudly.

**"When the Mahamantra acts as the defender, no element on the earth can inflict tortures!"**

Now his destination was not far away. He walked on and the signals of the Songadh station were visible. When he stepped on the station, the train for Palitana was waiting for him.

He boarded the train, he was lost in the experience of the grand power of the Mahamantra.

**"The Mahamantra acts as the defender when a man lost in darkness and deep valleys, person gone astray, comes across his goal!"**



## **14. Faith and Power of Mantra**

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Faith is something miraculous, endowed with indescribable power. One bereft of deep faith finds that even his god in the form of idol is only a statue of stone. If he has blessed faith, the idol of stone endows him with vision of god, and the devotee is enabled to experience blessedness and sublimation.

Here do we narrate a true incident that directly lays down how the power of faith and the incomparable power of the Namaskara join hands and create unique miracles. We will know the hero of the story as Jinadasa; he wants his real name to remain anonymous. He has no ambition of fame. He is a man who is happy to live in the care of anonymity.

Jinadas had acquired the Mahamantra Namaskara as a heritage; he did not have much of an understanding of the deep secrets of the Mantra. How could he therefore water his faith with knowledge from the very depths of his heart! Still, he was certainly awoken to sprinkle water-drops to common faith. He could therefore take care, in all sincerity, regularly to chant the Mantra as a vow. In the moments of Japa, very often such waves of feelings arose from his heart and he wished in all sincerity to have an inkling of the powers of the Mantra. He waited for hours, days, months to see that this his feeling gets transformed into a possibility of realistic experience. But this did not come in his life for long.

But in life some unique moments come when man expects something and exactly the reverse happens; accidents are transformed into blessings and vice versa. One most unusual moment came in his life.



A non-Jain friend of Jinadas was a devotee of Shakti; he was an acorsist and a friend with whom he was acquainted fairly well. Once he told Jinadas :

“Well Jinadas ! this world is indeed a very strange fair of strange things. If we keep our eyes of faith open, then and only then can we enjoy the charms of this fair. If you so desire, I invite you to witness the miracle of Shakti. There is one acorsist (**Bhuvo**) who can show it to you.”

Jinadas could not control his curiosity in the matter. He just told himself :

“What if I am a Jain? What harm could be there just in seeing? **I have full confidence in the muttering of the Mahamantra in my mind. My faith shall not be shaken at all !**”

He accepted therefore the invitation of a friend and said :

“I accept your invitation with delight. It is exactly to my liking. Why lose the chance to witness the miracle of Shakti?”

Both the friends reached the temple of Shakti-mata. Jinadas was habituated with the calm and quiet atmosphere of Jina temples. He therefore found the new atmosphere to be very strange. There was absolutely no mark or symbol on the body of the idol known as “Shaktidevi” that would be singing of the glory of motherhood, and she was known as “the mother!” The marks on the body of Shakti-mata were such as would put to fright even a heroic person ! Again, the acorsist was so very much frightening that it was all beyond imagination.

The acorsists was told :

“Here is a Jain friend of mine. He desires to witness on his own the miracle of Shakti-mata. I would request you to show this by making Shakti-mata enter his body.”

The acorsist said ‘yes’, and added : “Shakti-mata is ever present before my eyes. I can show her power and miracle in no time ! I start with the experiment. Be seated in this round space !”

Jinadas sat in the circle. The atmosphere around was simply new to him. He commenced with the mental chanting of the Mahamantra so that he could witness the drama. The atmosphere took a terror-striking turn within a few minutes. Drums began to strike and pieces of broken **Datan** were thrown on all sides. The ground all-round became wet with sprinkling of water. A few more minutes passed and there were signs of the entrance of something in the body of the acorsist.

Then the second stage started. He got up, came out of his circle and went towards Jinadas. The experiment of the entrance of Shakti-mata in the body of Jinadas now started. The acorsist went round Jinadas, with just one encircling the acorsist struck his foot on the ground and sat down; he felt hopeless. He began to feel that Shakti-mata has not the ability to enter the body of Jinadas. But he rose up again, took another circle around Jinadas, but the result was just the same. He seemed to have been forced to be seated on his seat by some invisible power.

Now it became a prestige-issue for the acorsist. He got up again, now in all vehemance to force Shakti-mata in the body of Jinadas at any cost. In all force of anger, he took the third round, but the result was the same ! The acorsist suffered defeat and a sense of hopelessness.

Then it was that the devotee of Shakti appealed to the Shakti-mata who had entered the body of the acorsist.

“O mother! We invited you just for this. We wanted our Jain friend Jinadas, directly to witness your miracle. I bow down repeatedly with all my heart and request you. Please favour us, enter the body of Jinadas and exhibit your mircale!”

Shakti-mata replied through the medium of the acorsist :

“I cannot enter the body of a Jain fellow-man, I am sorry. Some mysterious circles of lustre around his body there are, as a result of the chanting the Mantras of his favourite God (**Ishtadeva**). These put me to a stop, I retrace my steps!”

Once more she was requested : “O mother! Why this sense of helplessness? It is his heart’s desire to witness your mircle! Show us a way, we can do anything that you say. But do show your miracle!”

Through the medium of the acorsist, again the reply was : “Yes, there is a way out. Let this Jain gentleman give up his chanting; let him give it up for lifetime; let him promise. He cannot witness my miracle otherwise. My eyes are blinded by the circles of lustres around him! I cannot pierce through these! Does he agree?”

A decisive conflict arose in the mind of Jinadas. He thought and understood :

“Alas! the miracle is present in my own house itself! Why should I unnecessarily struggle for it outside? **How powerful is my Navakara! The lustre coming out of its chanting can defeat even Shakti-mata!** I have no sound faithfulness towards the Navakara; it has not

become my motto. I only count the mala of Navakara duly inherited by me. This and this only is the limit of my faith. If even this nominal faith can bring about such a miracle, if I make my faith full and unstinted towards the Navakara, surely I would cross over the sea of mundane lives, I would win liberation!

I sought the miracle of some one Shakti and the miracle of another Shakti came handy. Jinadas made a firm mental resolve and told his friend :

“I have won the miracle that I desired. I am now fully convinced, and beyond doubt too that my Navakara possesses that grand, miraculous power before which even Shakti-mata would accept defeat. I can no more give up the Mantra; I am not a fool!”

The Shakti was dispelled. Waves of surprise and awe were visible on the faces of all. The acorsist asked Jinadas : “Do I have the right to know your favourite Mantra?”

In all delight and respect, Jinadas said only this : “Namo Arihantanam.”

**(Based on “Muktiduta”)**



## 15. Shri Navakara : The Dispeller of Enmity, The Creator of Friendship

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The romantic event narrated here was read some seven years back. In Samvat 2041, during the Chaturmasa lecture at Vadala, this event was narrated. One Sharvak at that time revealed that the philosopher gentleman associated with this event is none else than Shri Kiranbhai himself, whose philosophic lectures are arranged at Godiji (Payadhuni) since last several years regularly on every Saturday. Shri Kiranbhai was requested in person to write this out. For some unknown reasons he showed his unwillingness to do this. But, the event is so very much inspiring for many souls that a summary is submitted here to the best of our ability.

If there be found some unintentional flaw, please pardon us – **Micchami Dukkadam.**

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It was in the sacred august presence of so many venerable Sadhus, including the great propitiator of the Navakara Mahamantra at Shankheshvar Tirtha, the Adhyatmayogi, Ajatashatru, most revered Panyasa Pravara Shri Bhadrakaravijayaji M.S., that a three-day conference of the propitiators of the Navakara Mahamantra was held. On the third day at night a session of questions and answers was held. I was expected to answer the questions of various genuine inquirers.

The session was over at about 11 p.m. All the hearers left. One gentleman however sat where he was; he did not leave. The organiser asked him : “Do you still

desire to ask anything?" The question infuriated the gentleman and he said in all excitement : "I have nothing to ask. I have only to request you, kindly to put an end to all this nonsense! All the lectures delivered about the Navakara Mantra for three full days are a big humbugs!" The organizer got simply stunned by this sudden, unexpected attack. At last he met me and narrated the whole incident.

I too got interested and keen to inquire into this case. I asked the gentleman in all warmth : "Will you please narrate to me as to how and upto what time you have propitiated and chanted the Navakara?"

"See, for the last 36 years I have been chanting the Navakara. No practical described in manuscripts and heard of from authoritative persons is kept out during the course of my Sadhana. I have stood in the midst of water during winter and in the midst of fires on all sides in summer and have chanted the Mantra. No miracle is experienced and no peace of mind obtained. I am simply tired, fed up. I have therefore come to return this Mantra to Shankheshvar Dada. I had learnt it in his presence from my mother. Kindly preach nothing more now about the glory of the Navakara! No more of it, please!"

On hearing this, I was amazed for a while. I had absolute faith with regard to the glory and greatness of the Mantra. Here, on the other side, was a man with Sadhana of 36 years with the result being blank. A veritable challenge indeed for me!

I sought refuge at the feet of my Shri Gurudev and started the chanting of the Navakara Mantra. Very next moment the idea struck in my mind that "This gentleman must have taken to lots of external rituals, but there must

have been some looseness somewhere in the internal ceremony, for, otherwise this could not happen."

I made a few inquiries about his worldly life in order to find out the weak link. With just one casual reference to his younger brother, he got wildly hot and told me : "Please ask me not even to name that vagabond! I lost my parents when young of age and looked after him, brought up as an elder brother with a keen sense of duty. I looked after his education, settled him in business, got him married. But, after marriage at the instigation of his wife, he has filed a suit against me in a court of law in order to extract more money from me! He forgot all good turns and has done this bad turn to me. I shall not now let him go. I too have gone to court against him. Whatever be my fate, I am going to teach a lesson to him! ..." He spoke so much in all excitement.

When his anger was calmed down, I told him : "Let us now come to the main point. For six months now, you propitiate the Navakara ceremoniously as I tell you. If your propitiation for six months does not bear fruit, hand over the Navakara to Shri Dada. I too shall do the same!"

(Later on when I submitted my idea to revered Shri Gurudev, he scolded me and told me : "We should never talk to discarding the Navakara. Due to some Karmas, that gentleman finds no benefit, would you too discard the same?" He therefore gave a penance to me. But, thanks to my unique faith in the Mahamantra, I too spoke out : "I was fully confident that **keeping in tact both the external and internal ceremony if one propitiates, the result would be certainty.**")

That gentleman said : "My feeling is that I have experimented upon all the internal and external, known

and unknown ceremonies. Show me any and I must have taken to it. Please do not insist, nothing will come out of it."

I replied : "I am confident that you have not experimented a ceremony that I intend to show to you. If you will experiment upon it, you will most certainly reap the reward of your experiment. But do promise me to experiment upon it for six months more. Only then can I reveal it to you."

In view of my confidence that good man thought to himself : "I have chanted the Navakara for 36 years, let me do the same for six months more." He said : "OK, I shall willingly propitiate upon the Navakara for six months under your guidance."

"Actually the ceremony is very simple. But I have my own doubts that after knowing of it, you might not be willing to continue it further."

He replied : "I give an undertaking, an assurance that for six months, I shall abide by what you tell me."

I explained the ceremony to him in these words :

"Well, sir! **Vidhi** is of two types : external and internal. A specific place to sit, **Asana, Mala, Mudra, incense** etc. come in the first. The internal Vidhi means the inner self full of the deep and genuine feelings of friendship, love, compassion, objectivity towards all the Jivas—this comes under the internal Vidhi (**Abhyantar Vidhi**). You have experimented with several external Vidhis all these years. It is necessary that these should be got identified with this **Abhyantar Vidhi**. Your Sadhana has failed because there is a slip somewhere. When we pay our respects and devotion towards the **Pancha**



**Parameshthis**, these are friendly, in a spirit of sympathy towards all the Jivas in the world. **Therefore, unless and until our inner conscious is not incensed with love and compassion towards all the Jivas in the world, even if a spirit of dislike or enmity towards even one Jiva lurks in the heart, we do not come to deserve the favour of the revered Bhagavantas. How will Sadhana be a success if you do not become qualified for it?** I therefore recommend to you to reconcile yourself to your younger brother.”

Just with these last words, the gentleman was hot and excited. He said :

“No no! These is impossible! Why should I seek pardon when he is at fault? He will grow strong and proud if I go and seek reconciliation! Our eyes get hot even when we happen to meet on the way. He will certainly not reconcile himself to me even if I approach him and seek forgivance. He will reproach me in harsh words. It would be better therefore for you not to insist upon this.”

I said : “Well, I had my own doubts. But still, I showed the **Vidhi** only when you assured me. Now, if you feel that getting forgivance from your brother is simply impossible, then I explain another **Vidhi**. Do promise to abide by what I tell you.”

When he agreed, I told him : “You might not seek the forgivance of your younger brother. Still, do your level best, your utmost to erase your dislike towards him from your heart. At the time of your daily chanting, keep the photos of your brother and bhabhi on the two sides of Shri Prabhuji and pray that **they too win the reward of your Japa**. Concentrate yourself to your best and with a

resolve of chanting of one full **mala** every day continue for full six months. Write a letter on me every fortnight and narrate your experience to me."

He hesitated, but prepared to comply because he had promised. The first letter came with these words : "I continue with the Japa as per your instruction. But so far I do not have any experience."

I replied : "It matters not. Get not impatient about the reward, but continue."

After some twenty days more, I had another letter from him : "For the last few days I tell myself : "O Jiva ! Why are you angry with your younger brother? He is not at fault. Before his marriage, he was affectionate and obedient. The bhabhi might be at fault, but certainly not the brother. Dislike towards him is not therefore proper."

I replied : "Well, continue with your prayers and chanting."

After some fifteen days more, he wrote : "Now I feel that I should nourish no dislike towards my bhabhi also. All Jivas are subject to their Karmas." Again I feel : "O Jiva ! you might have misbehaved towards her in the previous life and perhaps she has a dislike towards you because of that ! You are at fault. Why nourish dislike towards her also then?"

I replied :

"I am so happy. Your Sadhana of the Navakara is on right lines now, on a state of equanimity. Continue with your prayers and Japa."

After some four months or so I had a long letter in 22 pages from the gentleman. The summary of the letter was this :

“Really I find no words to give an expression to my heart-felt thanks. The wall of discord between us two brothers is totally removed. I know not how to express my joy.

This is how it happened. Thanks to the chanting of the Navakara, I had an inner feeling, an inspiration. “O Jiva ! if you really feel that your brother and bhabhi are not at fault, why these quarrels and court proceedings ! Is it proper that we become a laughing-stock for the world, waste money and continue with enmity in so many births to follow ? Is it in any way desirable ? Why not approach your brother, seek forgivance and get reconciled ? Your heart-felt repentance will certainly have the desired effect. Thanks to the inconceivable favour of Shri Pancha Parameshthis, all will end well.”

I narrated this my desire to my wife. She replied : “I too feel for some time. But I wondered whether or not it will be to your liking. But now that I hear all this from you I am so happy and delighted.”

Thanks to the influence of the Navakara, our ideas and feelings ran identical. I said : “If this be the case, why delay matters ?” We prepared to leave our house and go to the house of my younger brother. Just then our son came running and reported : “Father ! father ! Uncle and aunty are coming to our house !”

I told : “Probably you are mistaken. They might not be your uncle and aunty. If they are really so, they might be going somewhere else !”

My son replied : “They are my uncle and aunty. Uncle himself asked me to inform you about their arrival.”

Just as we were talking my younger brother and his wife came. I could not believe my eyes. I was simply

stunned, dumb-founded. Was this a dream? I proceeded to embrace my brother. But my brother fell at my feet and began to weep like a child! After some time he said : "Brother! please forgive me. I forgot all your good turns, became blind with selfishness and went to court against you!" Then our bhabhi was also weeping. She said : "Really, I am at fault. I am the real sinner. I created discord between you two blood-brothers!"

I stopped them both and said : "Really, I am at fault. I played not the part of an elder brother. I too filed a case against you! With all external religious performances, I could not discord the slavery of passions. I have now come to realize my mistake, thanks to the inconceivable favour of Pancha Parameshthis. As we were coming for reconciliation, you arrived. Let us now forget the past. As a symbol of our happy meeting and union, let us celebrate with a grand feast!"

My brother told me : "Well brother! with your countless favours on me, please add one more."

I replied : "I have done no favour to you. I have simply done my duty. Tell me, without the slightest hesitation as to what I should do."

"You know brother that now my son is of age. All my efforts to get a worthy bride for him have failed. Now, it is for you to find out a worthy girl for him."

I replied : "I shall do my best."

"I am so happy to inform you that as we reunited and regained our prestige, so many offers have come for the boy. Shortly he will be betrothed.

But for our meeting, sir, I would have lost all faith in the Navakara Mantra. I would have been condemned as a soul. But really you are now my real preceptor, you are my God!"

I replied :

"I have become only instrumental. All this is the result of your Japa of 36 years. This led to our happy meeting in the Sammelan (conference) at Shankhesvara. Real favour on you is imparted by Shri Bhagavantas. Continue now with your Sadhana of Shri Navakara, just with the prayer that :

**"May the whole world and all the Jivas be blessed!"**

May all the Jivas get inspiration from this incident, be free from all enmity and be friendly towards all the Jivas and continue to propitiate the Navakara Mahamantra.



## 16. Experiment of the Navakara on Plants

Revered Muni Shri Hemaratna Vijayaji  
Maharaj Saheb

In foreign countries these days, several researches are conducted whereby, by mere words, it will become possible to cure diseases, wash clothes, break hard stones, unlock the locks, give rise to painless deliveries, cut diamonds.... even to murder people!

By the mere pronunciation of the letters of Shri Navakara, the Mantra **par excellence** powerful vibrations are created. The letters have typical association whereby the words can create inconceivable effect.

Just as the taking of Aspro, Anacin and Stopache etc. show immediate effect, the Navakara Mantra will certainly show immediate effect, if chanted with proper ceremony.

In the Khakari village near Nagpur, an experiment was undertaken on two fields. The two were filled at a time, fertilizers were placed in both. Seeds were planted equally in both. Water of the same well was given to both regularly and in equal quantity. There was one difference. In the first, water was daily given together with the Navakara Mantra, while in the other it was given without the Mantra. The seeds sprouted, plants grew, flowers appeared and fruits appeared. As the fruits grew mature, the fruit-yield in both was weighed. **The field with the Navakara Mantra yielded 40 kilos of cucumber, while that without it yielded only 16 kilos !**

Similar experiments have been undertaken at Thane (Bombay) and the people over there have witnessed the divine miracles of the Navakara Mantra !

**(With thanks from Preranapatra)**

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## 17. Influence of the Navakara Mantra on the Ghost of a Pathan

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— Editor

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It was the year Samvat 2042. A few days prior to the Chaturmasa, we went to a suburb in Bombay. There was a Kutchi Jain gentleman around 45, who was tortured overmuch because of the black magic of some persons who were jealous of him. He was known to us earlier as one very sincere and frank by nature. As he told us, 20 years back he had no faith whatsoever in black magic. He started believing in black magic today when he is undergoing severe tortures due to black magic.

The soul of some Arab Pathan has entered his body and is tormenting him. He inspires lot of mischiefs in his person. Whenever he approaches some known Tantric to get free from the grip of the spirit, suddenly terrific pain starts in his body and he is not able to go. Doctors have declared him to be totally free from disease. If some Tantric comes, the Tantric himself starts vomiting all of a sudden, so much so that he would not dare to come again to his house!

So many renowned Mantrics have failed to free him from the spirit. Whenever some Mantric makes an effort to cure him, the Arab Pathan within shouts loudly and threatens, in Arabic language, to kill him. The Mantric ultimately fails.

This gentleman has full faith in his family-goddess. Daily prayers, incense etc. are offered to the goddess. Sometimes the goddess enters his body and shield him from dangers and enmities. But the goddess is **Sattvika** in nature (Prakruti) while that Patha's nature is demoniac

(Asuri). As a result, the goddess is not able to root him out completely. At the same time she does not allow the spirit of the Pathan to take his life.

Once the gentleman approached me and described his unfortunate state. I recommended to him to take to one Ayambila daily and to chant the Navakara and the Uvasaggahara (Upasargahara). He said : "I try hard to take to these Sattvika ways. Yet, when I try these suddenly intoxication overtakes me and I remain in this state for hours. Sometimes I feel so much of pressure on my chest that perforce I have to give it up.

Once incidentally, I had to go to his house for **Gochari**. On request from him and his wife I started offering a benediction (Mangalika). After chanting the Navakara, I started chanting the "Vajrapanjarastotra." The gentleman all of a sudden got up with a frightening cry and started shouting threats in the Arabic with his face terror-striking and threatening. As this happened repeatedly, his wife and two children understood the meaning of a few Arabic words. They told me that :

"The spirit tells you that you should stop chanting the religious Mantras, or else he will kill you ... etc."

On hearing this, I entertained a feeling of friendship towards the Pathan and continued mentally to chant the Navakara Mahamantra. Within a matter of minutes the spirit of the Pathan left the body. His place was now taken by the two persons who had practised black magic on him. They entered his body, and, crying in sorrowful voice stated : "O Maharaj Saheb! please save us! We are very much afflicted with sorrow; please free us from this suffering!"



I asked them :

“Do you use this charm only to torture others ? Give up this practice, give happiness to others and be happy yourself.”

They replied : “We understand everything. But what to do ? We are simply helpless. We are not able to give up this habit like a drunkard not giving up drinking even though he knows its evil results.”

I asked them to tell me who they were :

“What will be your benefit by knowing who we are ? Kindly give up the idea.”

Then I gave to them some incidental **Hitashiksha** and after some time, the spirits left. The gentleman was all-right now. I chanted the benediction (Mangalika) and asked him to come to the Upashraya.

After some time, he came to the Upashraya with his wife. We then acquainted Acharya Bhagavant with all facts of the case. Just as the Acharya sprinkled **Vasakhepa** on his head, the Arab Pathan within awoke, clenched his fists and started uttering threatening words in the Arabic.

We requested our revered Acharyashri : “Kindly leave the case to us. Please grant permission to us to experiment with the Navakara Prayoga.” Acharyaji complied.

After some time the gentleman returned to his real form. We took him to one room of the Upashraya. One senior Muni amongst us sat by his side. Others stood near. We created an atmosphere of self-defence by chanting the **Vajrapanjara stotra**. Then followed the

chanting of the Navakara and that spirit of the Pathan got wild and began to threaten us in very harsh words. Immediately, we the Munis began the chanting of the Navakara Mahamantra loudly and rhythmically. There was no end to the wrath of the Pathan. He took to terrific facial expressions, clenched the feet and brought them near the very face of the Munivara, as if he wanted to break down his teeth or kill him. There were terrible shouts, screams and gestures. Yet the chanting continued in its rhythm. The Pathan made all possible gestures, committed all mischief. He could not yet even touch our Munivara because of the invisible, unbreakable armour of the Navakara! Munivara gathered courage, and held him tight by his hairs. His expression turned pitiable and he said at last : "It is now time for my Namaz, I now go." After uttering these words in the Arabic, he left.

Then it was that a Kashmiri saint entered his body. Formerly he was harassing the man, but due to later repentance, he was helpful to him now. Some of his words were Hindi. We got his consent in Hindi and asked a few questions. He gave satisfactory answers and left the body after some twenty minutes. The gentleman now regained his original form.

**If this be the power inherent in the words of the Navakara, how great should be the power of the Navakara that is ceremoniously meditated upon! Our hearts were offering salutations in all veneration to the Navakara Mahamantra then!.....**



## **18. Never Shall I Give up the Navakara ... a Companion of Life**

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**Shri Charudharmashri, the pupil of  
Shri Vasantaprabhashri under the orders of  
most revered head of the Achalagaccha**

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Our most revered preceptor revered Saheb Shri Vasantaprabhashri Maharaj had some unique experiences in the course of the Sadhana of the Navakara Mahamantra. Here, I narrate three of these. Even if one Atma will join in the propitiation of Shri Navakara Mahamantra on reading this, I shall feel that my effort has borne fruit.

### **Unmoved and firm in Daivi Upsarga**

Many years back when our most revered Gurudevashri commenced the regular and ceremonious chanting of the Navakara Mahamantra, so many and varied troubles started. These Upadravas, some of them inner and some external, continued for about three years. It happened sometimes for a month or two that genuine feeling would not be there, she would feel tired. Still, with a firm mind, she continued with the regular chanting. She had taken a vow, a firm resolve that she would not take even water till the fixed chanting was not completed.

Once after three years, she was in Mandvi (Kutch). Then it was that she began to hear terror-striking noises in which the whole universe would burst. Place of sleep was changed on the fourth day. The noises became more frightening. She began to feel as if some one was on her chest telling her in threatening words : "Will you give up your Navakara or not?"

**Our revered Gurudeva told without any fear :**

**“I might meet death but I would not give up the Navakara—my companion of life....It is my companion of all past births. I would not therefore discard it under any circumstance!”**

The conflict and dialogue went on for some twenty minutes. But all went calm because of the grand **firmness of our revered preceptor**. Then she was told by the spirit—“I have harassed you a lot. Please forgive me!”

She said :

“You are forgiven. But mind you, do not harass others and accept the Jaina order!”

“Yes!” The spirit disappeared.

### **Visioning of Samavasarana**

Once our revered preceptor had gone to the Shankheshvar Tirtha with other elderly Sadhvijis. There were four camps. My teacher had the desire to take to **Atthama**, but due to certain reasons elders could not grant permission. The same feeling persisted and she reached Radhanpur. There she went to sleep with the chanting of the Mahamantra. She had a dream.

“In one big hall, so many Sadhvijis were seated. Suddenly a huge cobra came; it was extremely lustrous, glaringly shining. Our revered proceptor asked the other Sadhvis : “Are you not frightened on seeing this huge cobra ?” The elderly Sadhvijis replied : “Not so because this is Dharanendradeva.”

Just then came a small child crying. As she was about to lift the child, the Sadhvis told : “The Nagadeva

will smite you, give you a sting if you lift the child! She replied : "Let it give a sting, but I cannot see the child crying." She lifted the child, **chanted the Navakara Mantra for it, the child was highly delighted.** The child told Nagadeva : "O sir! I have got what I desired. Now, please give some boon to her!" The Nagaraja told our preceptor : "Ask, and I give what you desire!"

Our revered preceptors said : "I want nothing else. I am going to Shankheshvar and I desire to take to **Attham** there. I desire that it be completed without any obstacle."

"Be it so!" With these words the Nagaraja disappeared.

She then reached Shankhesvar. The elders consented and she took to the Atthama Tapas. When the third fast was on, she was a little worried. She was afraid that she might not be able to get up early. If this happens, how will it be possible to take to the Japa? Water could not be taken without completion of the Japa!

She was worried when she went to sleep. At 12 midnight, she awoke and immediately sat for the chanting of the Mahamantra.

**She had chanted ten to twelve times, when Shri Bhidabhanjan Prashavanath Bhagavan came and sat in front of her. He began to take to varied forms.**

Revered preceptor submitted :

"You are our dispassionate (vitaraga) Bhagavan. Why do you sport with me with your varied forms?"

The scene continued. She then told : "Get for me the darshan of Shri Simandharswami Bhagavan!"

And really, she had the desired **miraculous darshan in the course of Samavasarana when the**

revered divinity was delivering a sermon on “Abandonment of inactivity” in his sweet, nectarlike words.

The words were clearly audible to her. Her joy knew no bounds. After some time, bells rang and the **Samavasarana** disappeared! Then came Bhidabhanjan Dada, who in turn disappeared after some time. Then it was two o'clock midnight. It was thus for two years that my revered preceptor experienced the delight of an unworldly world. Then also, right up to the morning, she remained engrossed in the mental chanting of the Navakara Mantra. In the Derasara when she went for Darshan she saw Shri Bhidabhanjan Prashvanath, Bhagavan exactly as she had visualized at night. This was indeed a unique delight.

### **Consciousness of Body Forgotten**

Once in Mandvi (Kutch) my revered preceptor took to one time meal by **Khira** for twentyone days and the chanting of one lakh Navakara Japa with **mauna**. Once, during the course of her Japa, countless ants went up her body and often gave stings to her but she was not in the know of these for a considerable long time. Thus it was that she had become considerably victorious over the superimposition of the body on the Atma (Dehadhyasa). She of course does not narrate these experiences before anybody as far as possible. Here, three incidents are narrated for some whose faith in the Navakara may grow stronger and thereby some might be led to the sublimation of their selves by its propitiation.

## 19. Where There is Namaskara There is Chamatkara (Miracle)

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Vidhikar Shri Narendra R. Nandu  
Ramratan Tripathi Chawl, S.V. Road,  
Jogeshvari (West), Bombay

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It was the year 2030 Samvat. In Vandh (Kutch), I came in touch with revered Shri Vasantprabhashriji M. S. I then took a vow to chant the Navakara Mantra upto one full **mala**. In the beginning, I was not at all serious in my chanting. But, later on, either due to my own merit or due to the great influence of the Navakara, I had a grand chance to participate in religious conferences. Thanks to the influence of the speeches and sermons of so many revered Sadhus, I entertained great respect and regard towards the Jain order. Transformation in my life then started.

Once, revered Munirajshri Chandrashekharavijayji M. S. narrated an example of the grand influence of the Navakara Mantra. In it, one non-Jaina gentleman took a Jain to a **Bhuva** to impress upon him the greatness and miraculousness of his own Dharma. That Jain gentleman was chanting the Navakara without faith. He had come to the Bhuva to visualize a miracle but a miracle was created in his own life. The power of the Bhuva fails to work. He wants to force some black magic power in the body of the Jain, but fails. At last the Bhuva conceded defeat and said : “You chant the Navakara, do you? It is because of this that my power does not work. This was a ‘turning point’ in the life of the Jain gentleman. If the Navakara chanted bereft of faith can create this miracle, what

mircales can one not visualize if he chants it in all veneration and all faith.

### **The Spell of Bavaji Fails**

After I heard the above mentioned incident from the mouth of revered Guru Bhagavant, a similar event took place in my life. Once at noon-time I was sitting in my shop in the company of two or three persons. Then I saw one **Aghori Bava** coming towards my shop. His height was around  $6\frac{1}{2}$  feet, his appearance was rough, his eyes red, his forehead was wide. In one hand he had his **Trishul** and in the other his **Kamandal**. Just as he came and stood before me, I was reminded of the incident narrated in our religious camp. Immediately I started with the mental chanting of the Navakara Mantra. Persons seated on my two sides grew restless. The Bawa was intently looking at me, as if trying to bring me under his spell. After some five minutes I got frightened. I continued with the mental chanting of my Navakara in utter faith. Bawaji broke his silence after a while. He addressed me in these words : "Well man! do you know any magic?"

"How could I have the magical lore as you have?"

"You are a liar. Your present chanting of Mantra brings my lore of spell to a failure " Then he asked me further, "Are you married?"

I gathered courage in the meanwhile and said : "Show this to me by your lore."

He replied : "You are not married, but your marriage will be fixed within fifteen days!" I had not planned to marry that year, there was no move also. I thought the Bawa is a liar.



Then the Bawa asked me mentally to think of any count between 100 and 110. I thought mentally 105. The very next moment he wrote '105' on a piece of paper. I was simply stunned.

The Bawa left, saying : "Your Mantra is indeed very much powerful! My years of Sadhana and my power have failed before it." He left telling : "I will come after six months." He has not returned since then. Then it was that within 15 days my engagement took place and within a month my marriage was solemnized.

My faiths in the Navakara got enriched since by leaps and bounds.

Thereafter small and big incidents of the power of the Navakara continued and my faith in the Mantra went higher and higher. Here, I narrate an incident or two more.

### **Navakara Gave Life**

Those were the days of the of Ayambil. I also resolved to take to one. On the third day of the Ayambil contract of one truck was settled. The ceremonious inauguration of the truck was to take place before 1 p. m. Here, I was used to read in Jogeshvari (East) **Shri Gopalaraja Rass** between 1 p. m. to 2 p. m. I ran to Malad to receive the truck. It was 1.30 p. m. I wanted to reach in time for reading the Raas. I took a rickshaw from Malad to Jogeshvari. At Goregaum, near Samrat Talkies, the richskaw struck against the road-divider and it turned turtle. The driver and myself both were pressed beneath the rickshaw. A crowd collected, we were extracted. I was severely hurt on the head, but the driver had his one hand and leg cut. He had profuse bleeding. A truck was following. The driver of the truck told me : "Sir! Your luck

is powerful indeed! Suddenly my brake struck. Otherwise the rickshaw and both of you would have been in shambles! The rickshaw-driver in serious condition was taken to the hospital. He was removed to the hospital and I returned to Jogeshvari. I recovered within two days. My chanting of the Navakara was on in the rickshaw. The austerity of Ayambil and this sacred chanting gave new life to me.

Once some thirty persons including me had gone to Titwal. On return all of us got seated in 3 tongas. A rickshaw came from the other side. The horn of the rickshaw frightened the horses, we were a little aside and fell in a 25 feet ditch.

**But ... as per my daily routine, once I am out of my house, I was used to chant the Navakara Mantra under all odds. That day also the chanting was on.**

As a result ... where there was no hope of being saved, nobody was seriously injured. I regained my consciousness within five minutes. I was seated in the frontal part of the tonga.

It was then that famous line came to my memory.

**“What can the mundane world do to one whose heart is full with Shri Navakara?”**

### **Black Magic Fails**

Once, during the course of the Oli of Navapadaji, I was reciting Shripal Raas at the insistence of the audience. Then it was that once a lady of age approached me, and, with tears in her eyes and her hands folded, she proceeded to seek my forgiveness.

I was overcome with surprise. I did not know the worthy lady, I had no quarrel with her. She was senior to

me in age and so I was confused. She told me, in all frankness : “I was jealous of your power of eloquence and so experimented black magic on you. **You are in no way affected thanks to your firm background due to the power gained by the chanting of the Navakara Mantra. But I am myself suffering because of this. I can now get relief only if you forgive me.**”

I replied at once : “I have forgiven you. I nourish no dislike towards you.” She sought forgiveness and left full of delight. Hence, that worthy lady comes for **Kshamapana** (seeking forgiveness) almost every year.

My faith in the Navakara grew deeper and deeper after this. **I have, through the boundless blessings of Shri Gurudev, taken the vow of Ekasana thrice, and with a firm vow of Brahmacharya (celibacy), have taken to the Japa of one lakh Navakara Mantras.**

There were times when my legs trembled whenever I had the occasion to address large gatherings; I could not speak. Now, due to the influence of Shri Navakara, I have gained so much of self-confidence that I experience no hesitation whatsoever even when I have to address a gathering of thousands.

Very often it happened that at the last moment of relatives, as I move my hand over the head of the ailing person, their unbearable suffering gets calmed due to my chanting of the Navakara. They then experience as if their end comes in Samadhi as a pundit.

Really, there is not the slightest exaggeration in the eulogy of the Navakara Mantra, in the scriptures. Its glory and eulogy can be felt if we utter it, chant it in all faith.

## 20. The Navakara Mantra Saved Us

M. S. Patadia

**Extract taken with thanks from the monthly  
“Paramartha” of Rajkot, July Issue 1986**

In the Shankhalpur village at the south, at a distance of 5 kilometres, there are age-old caves. So many engravers had carved from stone the cave which was a wonder. In the cave there were numerous chariots of stone, Suryaratha, Nataraj, Shiva in his Tandava-dance posture, all the sages, 24 Tirthankaras and other pieces of art. All the idols were engraved in the mountain itself. At one side there was the Assembly Hall with 32 pillars. One could count the 32 pillars from any spot and the uniqueness was that not one pillar obstructed the view of another. The cave had only one entrance, as also exit. Normally the travellers did not gather courage to enter the cave because, just at its entrance, one vast stone weighing thousands of maunds was hanging without any support! Thousands of travellers paid a visit to this spot, but local village people did not have much of an interest in the cave because of distance. It was a common and ordinary thing for them.

In the village Sarodi, there lived Hemachandbhai, a Vanik and his family. It was a very happy family with five daughters and a son Piyush by name. He was in the tenth class. He was full of all religious inclinations, going to Derasar right from his young days. He would never miss his Darshan even for a day; if sick he would go with his father in a **gadi**. In the morning and evening both he would chant the Mantra—“**Namo Arihantanam, Namu Siddhanam**”. He would habitually go to sleep after fifty

such malas. He was of the opinion that it is only through **Devikrupa** (favour of Devi) that the universal circle of human beings remains constantly in motion; at every moment Lord Mahavira is present. Very often in dreams, he visions a heap of lustre. He was therefore of the view that the Atma is in conjunction with some higher power. However, he never laid down these his ideas before his family members.

One, Ghanshyambhai Dave was the headmaster of the high school in the town. He was of very nice temperament. Education of culture was imparted on the students; he had collected all amenities of good sports for the benefit of the students; their physical health.

Once the headmaster told the students of the higher classes :

“We have arranged a trip. If you desire to join, pay Rs. 15 and bring a letter of consent from your guardian. You will be permitted to join only if you bring a letter of consent, not otherwise. The trip was to be held on the fifth or the sixth day.”

In the evening, Piyush went home and submitted the letter of consent to be signed by her. The mother asked him to talk to his father and added : “Explain matters to him and get his consent. Final decision in the matter rests with your father.”

In the evening, after the father came and took his meals, Piyush talked to him about the trip, sought his consent.

The father replied :

“Well Piyush, you are still too young. You have five sisters and you are my only son. My mind is reluctant. If you so desire, I take you to some other place. Please give up your idea of the school-trip.”

Piyush replied :

“Dear father! keep not worried. Day and night I pray to him and Shri Mahavir Swami is present in my very breath. My very root hair resound with his name. When he is present with me, why should you be worried about me ? I shall take my mala with me and mentally chant his prayers upto 25 malas in the bus. Again, when I am out, rest assured that I and Mahavir Swami are in company. Keep your heart strong even if the whole universe shudders. I have full faith in him, I am absolutely safe with him.”

The father immediately signed the letter of consent, gave 15 rupees and added :

“My son! you have known Dharma fully. Go, I am happy. Do not worry about us.” Piyush sat down for his chanting of the Navakara Mantra.

After three days, a hundred students proceeded on a trip in 3 reserved buses, accompanied by two teachers and the headmaster. They were to go to Shankhalpur caves.

On the way, they came to Vasuki temple, they also saw some two hundred **Palias** (martyr-stones) erected in memory of those who had laid down their lives. On investigation it was found that two marriage parties had to fight dacoits and these **Palias** were erected. At 10, the bus passed by Shankhalpur and proceeded to go to the caves five kilometres away. An idol of Ganesh with four bodies and one mouth, that would seem to be in front from whichever direction you see. Then came all the Tirthankaras, Mahavir Swami, Vishnu, Gandharvas, etc. Then they saw the idol of Lord Shiva in Tandava dance. One student asked :

"Well sir, why does this idol seem to be dancing?"

The headmaster explained :

"Whenever the time of **Pralaya** (deluge) comes, Shiva is entrusted with this function; the earth starts rolling."

Just as they were in conversation, all of a sudden the earth started rolling in a terror-striking manner; there were tremors even inside the cave. The headmaster ordered :

"All of you come together! The earth is rolling. There is an earthquake! Be not frightened!"

The road was passing through the outskirts of the town. The people of the town could decipher whether there were passengers or travellers in the bus. The bus stood at a distance of half a kilometre. Teachers and pupils now went walking. All were interested in and anxious about the idols, what these were, whose and in what number. They were also interested in observing the carving on the stones of the mountain, the age of the caves and so on. In the end, 103 teachers and students stood at the entrance of the cave.

Was it possible to pass through the underground passage? No one knew that. But expert engravers had made the carvings in such a manner that streaks of sunlight were visible at so many spots. Students entered into cave with principal. They saw first of all Shri Ganesh (Ganpati) statue having one mouth with four dimensional body. From any angle mouth was looking in front side in the cave. They also saw the statues of Bhagwan Vishnu, Jain Tirthankar Mahavir and dancing statue of Bhagwan Mahesh in Tandav Mudra. One student asked teacher why this statue seemed to be dancing? In reply to this question the principal explained to the student that whenever the time of death of this earth comes Bhagwan Mahesh, the God of destruction handles entire procecuton of demise of earth. The whole earth starts

dancing and this time is known as "Pralay Kal". At this juncture when principal was replying, it was coincidence that all of a sudden miracally the cave started dancing with heavy cracking noices. Up-down dancing of cave from one side to another creates terrible fear among students. Principal asked them to stand all together nearer to each other and told that it was a horrible earthquake. Extremely afraid students were crying and they started to run blindly here and there.

But the students were frightened and they began to run hither and thither!

The headmaster again said : "Please be not frightful! Gather courage! Earthquake has overtaken the external sides of the cave also! Remember god, chant his name!" Piyush began to recite the Navakara Mantra loudly and said : "Prabhu Mahavir is with you!"

At the time all the boys collected around the idol of Shiva in Tandava dance, all as if sticking one to the other. One boy who was struggling to get out was also forced to be back. The quake affected all sides. But unfortunately what happened was this. The vast hard stone hanging on at the entrance fell down and fell flat on the entrance in such a way that the cave got closed like a big box! There was only one crack, half an inch long through it. Rays of the sun and air were coming in through it. All came and gathered at the entrance only to find that the entrance was closed. There was no way out; all were advised to say prayers. **Piyush sat on a small seat and started reciting the sacred Navakara Mantra. He thought to himself : "Now only Mahavir Swami can lead the way out. Otherwise, my body will fall. But I am not worried; Mahavir Swami is with me!"**



At a distance of half a kilometre from the caves, the conductor of the bus and the driver waited till midnight. They even came near the cave, and, finding no cellar, they returned to the Arodi town.

As the earthquake had affected a vast area, all were waiting in all anxiety at the Araoi town for the bus. When the bus returned empty early morning, the whole town got terror-stricken. As the students of the town, students of the adjoining town, teachers and all did not return, all necessary information was gathered from the driver and the conductor—wealthy as the father of Piyush was, they went right upto the Shankhalpur caves, but could not trace it. As they saw vast stones all-round, they thought that perhaps party might have gone to some other spot; they might have lost their way due to the earthquake. All men of Arodi returned at night. Even the villagers of Shankhalpur went in search of the cave, but they could not trace the spot. The stone-slab had covered up the cave that much.

The students and teachers imprisoned in the cave started getting weaker and weaker; there was no water to drink or food to eat. They were constantly saying prayers.

**Piyush was full of courage, seated at a spot and busy chanting the Navakara on his mala. With more and more chanting, he felt as if his strength and healthiness were growing.** He told one and all : “Well friends! sirs! Keep your faith intact. We will most certainly have our saviour.” All knew so well that the huge stone-slab could not be removed.

Ten days passed. All efforts of the townsmen of Arodi failed.

**As Piyush was busy chanting the Navakara Mantra on the eleventh day, he visualized a huge ball of lustre in his front. He was surprised.** The ball was encircling round and round and coming nearer and nearer to him. Even before he pondered over the matter, he saw, with his own eyes, that a drop of that lustre entered his stomach through his mouth. He then went to sleep and dreamt. Someone was telling him : "Piyush, worry not at all. Thanks to your austerity, your saviour will reach here tomorrow morning. All the Jivas will be saved by your merit."

He suddenly awoke to feel that it must be dawn.

Just at the same time, this globe of sun was seen and experienced by Shri J. J. Shah, the Principal of the College at Radhanpur. He was younger in age to the other Principals, was very much fond of all sports, affectionate and warm, with as if a shower of nectar from his mouth. Just at the same time, when he looked at the morning sun, he felt as if it was not the usual sun; it was totally different. In his dream, a divine being had told him : "Well Jayanti Shah! awaken yourself; be informed that 103 children are alive after eleven days to-day in a cave at Shankhalpur. It is situated at a distance of some 5 kilometres. During the earthquake the door of the cave is closed by a huge stone-slab. The whereabouts of the cave will create confusion in your mind. I cite one mark by which you can trace it. You will visualize a huge stone-slab of thousands of maunds. On it you will find engraved in rough and uneven letters, the word 'Maha-vi-ra'. The souls within are saved because of a very small crack of half an inch. The jivas within are saved because of this.

Go with some men and students of your college with hammers, sheaths, pick-axes etc. as also ropes and break through. A huge hole will get pierced through in some time. Let your ropes go to it and take up one and all with its help. Jai Jinendra!”

Immediately the Principal ran to the college and summoned ten students and more to come at once. Within half an hour students and ten leaders of the town came. All necessary instruments for digging were collected. They started by trucks to reach Arodi, got the details of the school-boys, 100 students, teachers and the headmaster and their destination. He narrated the full details of the dream. The entire family of Hemachandbhai and 100 more accompanied. They reached near the cave at 11 a. m. Minute observation was made and they read the letters Ma-ha-vi-ra. They started digging as instructed with iron instruments. A huge stone-slab, half a foot in breadth was pierced. The chanting of the Navakara Mantra was on. He shouted to the students and the teachers. Students and teachers shouted for water, “Well boys! Keep patience for about an hour. We have come from Arodi and Radhanpur!”

The family of Piyush learnt that the boys were alive and safe and experienced new life. The stone-slab was broken through. Many ropes of twenty feet and more were lowered in through the huge hole. All students, teachers and last the headmaster came out. All were served with water; they were embraced like brothers.

Within two hours they returned to Arodi. The whole town was elated and in festive mood. The Principal of the college at Radhanpur shining like a streak of lustre, his students and others left for Radhanpur.

For days the story spread and was discussed. The huge ball of lustre that Piyush and the college-principal saw was Mahavira himself in person. He gave this message to the world : "The power of the Navakara Mantra is, indeed, very great. Religious work undertaken never fails man. Only confidence and faith and time are required."

At all places were sung the glories of Lord Mahavira.



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## 21. The Saviour of Tiryanth is The Navakara

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**Draupadi M. Shah (Manundavala)  
Bungalow No. B/1B, Near First Gate,  
Opp. Central School, Odnus Estate,  
Ambernath (421 501)**

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The incident narrated here happened in Samvat 2028.

Some unknown cow entered the compound of my house and fell sick. I served her with grass and water. I felt that her condition was not good. I went near her and recited the Navakara Mantra in her ears. I felt that she was experiencing calm and peace thereby. She looked at me and tears rolled down her eyes. **I continued for the whole day to chant the Navakara Mantra before her. I repeated my chanting and the cow continued to look at me intently and all faith. I gave to her the Sagarika fast and inspired her continuously to march on her voyage. Ultimately she breathed her last hearing the Navakara Mantra.** I buried her as if she were a relative, a dear one, in a pit in which besides earth I laid 5 kilos of salt.

After six months, my husband fell sick all of a sudden. I was asleep at night, when all of a sudden, I visualized a divine lustre. I was frightened a little. The chanting of the Navakara gave some firmness to me. I gathered some courage and asked : "Who are you? From where comes this lustre? I fail to understand."

Just then a divine form appeared from that globe of lustre and told me : "Do you not recognize me? I have come to your help!"

The shape turned into that of a cow. The cow further told me : **“You recited the Navakara Mantra for me, that has made a goddess of me.”**

I sought nothing. Yet the goddess told me : “At 9 a. m. tomorrow, let your husband sleep. He will be cured.”

And this actually happened. Next day, he slept soundly from 9 a. m. to 5 p. m. He was cured. He too was thus endowed with faith.

In the month of Posh in Samvat 2041, the Devi again showed herself in my dream and said : “Your child is destined to suffer a serious calamity. Take care.”

For two days we kept both my sons confined to the house. They were not sent to college. Then it was that we got information from Ahmedabad. My daughter Asha had fallen down from the roof; she was serious. We ran to Ahmedabad and remembered the goddess and requested her to save her. She said : “Your child’s span of life is too short. I have not the power to save her. She will die at 9 a. m. on Wednesday.” We knew that her last moment had come. Under protests from and harsh words of the relatives we made her undergo the final propitiation (**Aradhana**). But it was a matter of her **Gati** (movement from one birth to another.) How could we give consideration to the protest then? And really exactly at 9.05 a. m. her soul left the body while she was hearing the Navakara. With her previously obtained consent, her eyes were donated ...

Thus, we were overcome with sorrow due to the sudden death of our daughter. One night then the Devi again appeared in my dream and said : **“Feel not sorry, get not worried. Your daughter has attained Sadgati (good next birth).”**

At this, I expressed a desire to see my daughter; she too had become a Devi due to the hearing of the Navakara. She showed our daughter in my dream, as also the one who had regained sight through her donated eyes. We experienced full satisfaction.

The Devi had now and again insisted that we ask for wealth etc. But I have not, till to-day, prayed for wealth or anything of that sort. **Thanks to this experience our faith in the Navakara grew uniquely firm. Our prayer is that all may propitiate the Navakara and make their Atma blessed.**

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We had heard in brief this incident from Saheb Shri Omkarashriji of the Parshvachandra Gachha. We got the address of Smt. Draupadi from there. We went to Ambemath and heard her narration in full details. In 2043, during the Chaturmasa at Dombivali, during the course of the lectures on every Sunday, once Draupadiben narrated these her experiences before a vast congregation. Here, we have given a summary. All the hearers experienced great respect and veneration towards the Navakara Mahamantra then. Here, we have given a brief account of her lecture. We have heard of snakes, mice, monkeys, oxen etc. all non-humans attaining to Sadgati because of the Navakara Mahamantra. The present modern incident and experience proves the reality thereof.

– Editor

## **22. Servants of Yama Returned Empty-handed**

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**Song based on a true happening  
– Kantilal Khimchand Shah  
Nani Bazaar, Dhrangadhra (363310)**

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(Doha)

I offer salutation first to Shri Arihanta and then to Siddha Bhagavan; I also pay my respects to my Acharya, the hearers and the Sadhus – all who are full of virtues. (1)

Once that I pay respects to these five, all sins are annihilated; there is blessing in all these five and this is in the forefront. (2)

The Navakara Mantra with its 68 letters is full of all benefit; when I remember it in my house, there is all proclamation of victory. (3)

Once a miraculous incident has taken place; I describe it here fully; it will yield happiness to noble souls. (4)

A great miracle took place and all men were amazed; So many people in vast numbers paid a visit to my house to witness it. (5)

• • •

The city of Dhrangadhra is indeed very much charming. In it there are fine Jina temples that give genuine happiness. As we pay our respects to these, we feel safe and happy. Our salutations to the Navakara Mantra. (1)

I bow down in the vast temple of Shri Ajitnath Bhagavan, who endows the devotees with real



happiness. In the smaller temple I prayed to the joy-endower Sambhavnath Bhagavan. (2)

In the small temple of Kondhavala, we pay our respects to Vira Jinendra; in the small temple at Babubhai's house we worship Vimala Jinendra and Shri Navakara. (3)

In the Jain Boarding we pray to Shri Sambhavnath Bhagavan. As we pray to the five Jinas, my life became virtuous. That is the prayer of Navakara. (4)

My house is situated in the Nani Bazaar, my house is humble and contented. My wife fell sick and I lost all sense of ease. The prayer of Navakara became painful. (5)

She was admitted to hospital and glucose saline was given; she was kept on oxygen and injections were given. (6)

I was astounded and upset by the treatment and wished that this should not come even to enemies. It was all painful. (7)

The disease was complicated, breathing was very heavy; who could know as to when this would get normalised? The last moments of life were being counted. (8)

Three sons were present and serving her day and night. The disease did not ease. Dark nights became prolonged. (9)

My widowed daughter served her, to see that her mother should be cured. She felt, "She is my great support. What will happen if she departs?" (10)

My virtuous daughter-in-law was at all attention and served her. My brothers and hers arrived, the patient had lost consciousness. (11)

On the fourth day the doctor declared : "We have lost all hope, nothing can cure her now." This is what Kantibhai says. (12)

On 19th March, Tuesday the doctor said at 1.30 midnight, "take her home now." (13)

"She is breathing her last, take her home at once." They gave half an injection to prolong her life for a while. (14)

The whole body, her hands and feet grew cold. Foam was oozing out from the mouth; the ears and nose stopped working. (15)

The relatives were seeing, all with tears in the eyes. Sisters nephews, cousins—all were full of sorrow. (16)

An ambulance was brought at once, now no more stay in the hospital. She was placed in the ambulance and brought home. (17)

The night was dark; it was 3.40 a. m. Suddenly at the time something happened; no one would believe it! (18)

A mysterious voice was heard then, the one that no one else could hear. I heard the word 'Kanti' and was simply amazed. (19)

No one was there upstairs; all were around the patient. Still the voice was heard, a warm and happy voice it was. (20)

I looked on all sides in all excitement, I almost lost my consciousness as if. (21)

There I found standing before me my Guru Shri Hamasagar Maharaj. He said with a smile, "O Kanti! hear me now." (22)

All your restiveness will ease, now bring Shri Navakara to memory. I now saw no one else, the painful darkness had gone away. (23)

I gathered the whole family and told them—"Now chant the Navakara. Your mother will certainly recover. This is a miracle!" (24)

After four hours again I heard the word, "Mansukh." Here aunt then said, "It is her voice!" (25)

We immediately applied balm over her body so that cold may go. Sadhviji then arrived from the Upashraya to pronounce benediction at once. (26)

Sunandashriji sent blessings of dharma (**Dharmalabh**) to the Margha. She pronounced the blessing that she will regain consciousness and get up within two hours." (27)

She got up at nine and took some porridge. She had taken food in this form after four days! (28)

She said slowly, "Let me hear the Navakara that will do all good. I suffer now from no disease. 4 lakhs of chantings are to be completed, so had I vowed." (29)

I went to the dispensary and told the kind-hearted Mevadabhai. 'Maragha' has now recovered, she now suffers from no disease. (30)

The nurse and doctor were all surprised and uttered, "bravo! bravo!" We had no hope of her recovery. Who brought about this miracle? (31)

They then heard from us about the Navakara and said : "Fine! so fine!" The house was in all elation, sweets were distributed. (32)

Neighbours gathered here now and were a direct witness to the truth. Faith in the Mantra was enhanced and enriched. (33)

So came the relatives on hearing of this unique miracle. All were convinced that the Mahamantra Navakara reigned supreme in the three worlds. (34)

Men of dailies came to print the happy news. They said : "A great miracle has taken place in your house!" (35)

Weeklies followed and so did, "Light, Jansatta, Gujarat Samachar and Jai Hind as special news." (36)

All those who read the news and all who came to know of these sent their flow of congratulations and bravo! (37)



## 23. You Become Now a Millionnaire of Shri Navakara

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Hasmukh C. Shah

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Off Napean Sea Road, Bombay – 400 036

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I am the son of Shri Chimanlal Bhogilal, a nephew of the worldly life of revered Pundit Bhadamkaraji M. S. In Samvat 1965, Shri Maharaj Saheb had his Chaturmasa in a village adjoining Jamkhambhalia. I had gone there for **Paryushan**. Saheb Shri seated me near him and asked : “Hasmukh! You run here and there so much. Do you earn anything or not?”

I replied : “Saheb, I toil for whole day and earn 250 rupees with great difficulty.”

He replied : **“Your lot will be the same till your former sins are annihilated. For these sins, Navakara is like an atom bomb. It can, at a time considerably destroy sins and new sins will not bind you. The result will be that the balance of merit (Punya) will be on the rise. All things desired will then move around you.”**

The matter was to my immediate liking, I said : “From to-day, I come to the refuge of Shri Navakara Mantra. Give me your blessings.”

He advised me to chant and count one full mala of Navakara and thus gave to me a gift. He sang every Pada and I repeated. On completion he blessed me and said : “Chant this Navakara for full six months. You will certainly rise up, dependent though you will be on the Navakara.”

I started chanting of the Mantra from that day itself. I was then working in service of one cotton and share broker of Bombay, working from morning till nine at night.

Three months later I had a letter from Japan from my uncle-in-law. He wrote : "I am in dire need of a homely man of confidence. Come to Japan. I shall pay you Rs. 50,000/- plus food. You will stay with me and will therefore save thirty to forty thousand a year."

**Only with three months the Navakara showed its grand effect.**

I informed Sahebji and sought his guidance.

"Should I go?" I asked.

"As it pleases you." He replied but added : **"But forget not the Navakara after reaching there."**

On 4-2-66 I went abroad for the first time, I got more time and so chanted the Mantra ten times more. In the beginning one mala took some 20 minutes. Later on I speeded up and one mala was over within seven minutes. I had gathered concentration and speed both. After 13 years when I left that job and returned to Bombay, my income had gone up to three lakhs of rupees. In 1977 I returned to Bombay and had a meeting with Sahebji, he felt happy, particularly about the progress of my Japa. The Japa was doubled and then I took to Japa of 50 malas per day. As a result **every six months I completed Japa nine lakh times.**

Sahebji then said : **"Now you count one crore times Shri Navakara."** Thanks to his blessings, I am on the right lines. I have crossed the one crore mark. The resultants of this Navakara Mantra are as follows :

( 1 ) All desires of the mind are fulfilled.

( 2 ) Now one or two days are enough in place of full one month's work.

( 3 ) When money becomes scarce, my mind plans and I acquire some work which yields more than I require.

( 4 ) In the normal course, almost anything that I tell any body turns out to be true.

( 5 ) Every week or within ten days, my Sahebji comes in my dream and gives his blessings.

For Japa I sit immediately on awakening, chant the Mantra 5000 times and then clean my teeth. In the morning there is best concentration in the Japa.

**As I commence my chanting of Navakara Mantra I yawn once, as if strength enters my body. Then I gather speed. On completion of the Japa, I yawn again and the strength that had entered the body, now leaves.**

A circle of sermons (**Agnachakra**) sometimes seems to rotate between my two eyes.

These are my experiences. My experience of life tells that Japa of at least one mala a day is a must for all.



## 24. Experiences of Pannyasa Shri Abhayasagarji Maharaj

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Ganivarya Shri Mahayashasagarji Maharaj  
C/o. B. K. Parekh  
5, Parshvadarshan, Old Nagardas Cross Road,  
Andheri (East), Bombay.

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Agamavisharada, Suvishuddha Samyami, Pujiyapad Pannyasa Pravara Shri Abhayasagarji M. was one of the best Sadhakas of the Navakara Mahamantra in the modern days. At night from 11.30 p. m. to 1.30 a. m., he took to the Sadhana of the Navakara Mahamantra. As a result of this he came across so many unique inner experiences. Very often things to happen in future also came to his mind early. Here, I narrate some of his experiences that will, I am sure, create unflinching faith into the mysterious work of the Navakara Mahamantra.

Once he was on way from Kapadvanj to Balasinor along with his father Gurudev Upadhyaya Shri Dharmasagarji and other Munis. In Balasinor he got an inner suggestion during the night during the Sadhana of the Navakara that **Godhra will be in flames. The Vihara should therefore come to a stop.** He submitted this to his worthy preceptor and they halted at Timba. Then it was that news of terrible communal riots and fires in Godhra came. Really, the Sadhaka is protected in all ways and in great care by the Mantra, more than the mother protecting her child. What is required is a total submission in all faith. What is required is, going to the lap of the mother, that is Shri Navakara, regularly.

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In Samvat 2027, the Unjha Sangha invited him for Chaturmasa. For entering the Chaturmasa, Maharaj journeyed from Ahmedabad. On the way he met with an accident with a rickshaw. His leg was fractured. Still he walked a distance of  $1\frac{1}{2}$  km. by his mental power and came to a physician. He applied plaster for 18 days and recommended that he should not move. **But that night he steadied himself in the Sadhana of the Navakara Mantra, and lo! The bandages and plaster disappeared and the disease was no more!** He journeyed to Unjha the next day as if nothing had happened and commenced his Chaturmasa in time!

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Doctors are of opinion that in the normal course, no patient survives at the third heart attack. But Maharaj Shri put to surprise all his doctors; he faced death firmly and survived even after four heart attacks through the Sadhana of the Navakara. He was forewarned before the fourth attack and had instructed his students in these words : "Make no attempt to awaken me upto 72 hours, give no injection or any medicine. Don't even touch my body." Then he fell unconscious as if! After exactly 72 hours, he regained consciousness to the amazement of the doctors!

• • • • •

Once, during the course of his darshan of Shri Prabhu in the Jina temple, he suddenly visualized the Jambudvipa. He got an inner order. Under his guidance then the Jambudvipa was constructed behind the Agama temple in the valley at Palitana. According to the Jaina Agamas, the earth does not rotate round the sun or on its

own. Actually the sun and moon rotate round the Meru mountain situated on the Jambudvipa. By this come arithmetically the changes of seasons, day and night etc. He wanted, practically, to prove the truth of this and save the newer generation from lack of faith in dharma. He got constructed the Jambudvipa accordingly. There a gorgeous Jina temple is constructed following the scriptural ceremonies.

The Jina temple was to be inaugurated in 2041 (Samvat) on the bright sixth day of Falguna. But suddenly a heavy box fell on his leg which was fractured. Doctors insisted that he should be taken to Bhavnagar for treatment. Six Sadhus placed him on a cot and took him to the dispensary. But thanks to the Sadhana of power of On foot the Mahamantra on the third day, on feet he reached the spot for the inauguration! then he went to Adpar, then he mounted the Palitana hills, had his pilgrimage and returned to the Agama temple the next day!

Now I submit humbly two of my own experiences.

In Samvat 2021 we were on a pilgrimage of Nakodaji Tirtha. We were stranded on the way. Due to certain circumstances, we were separated from the Sadhus also! There was desert on all sides, the sky above and the ground below! No tree or bird were visible.

At last I sat on a hillock, closed my eyes and took to the Japa of **Shri Navakara** and **Uvasaggaharm** one after the other. I opened my eyes after a while and saw, at a distance of some five miles, a man on a she-camel. I tied a piece of cloth on a stick, raised it up and waved it. In about

10 minutes, the man of 6 feet height, sturdy and strong arrived and guided the way. After a while he had disappeared.

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In 1958, at my age of 16, I was a man of the world. Then, at the Matriculation Examination, I had to answer a four full-scap long paper in English. My English was very weak. At last, I closed my eyes and in rotation took to the chanting of Navakara and Uvasaggahara in rotation as I regularly did daily. A miracle was created as if! **With my eyes closed all answers one after the other were visualized.** In all enthusiam I wrote down all that I remembered. I scored 50 p. c. marks!

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No. 3 and 4 of the exeriencies were heard by us from the mouth of Maharajashri at Palitana. All these were heard from the mouth of revered Ganivaryaji. Here, we give only a summary.

–Editor

★ ★ ★

## **25. Wonderful Effect of The Navakara Mantra**

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**Shatavadhani Most Revered Shri Vijaya  
Kirtichandrasurishvarji Maharaj Saheb**

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A total of seven incidents including six non-Jain ones are taken as extracts with thanks from the books “Sanskarani sidi”, “Prasanga Parimala” “Tejasvi Ratno” and “Dharmatattvaparakash” written and, or edited by Revered Acharya Bhagavant. – Editor

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This is a recent incident of Jhansi. The incident is less than 10 years old. A Muslim came in contact with a Jain Sadhu. His heart was deeply affected and impressed by the renunciation and impressive convincing words of the Sadhu. He gave up meat and wine, learnt the Navakara Mantra from the Sadhu and began to chant it regularly. He became holy and untardy. Day by day his faith in the Mantra got firm and strengthened.

This separated him from his community. Other Muslims did not like the change in him. He was advised to give up all this new nonsense. It was all in vain.

The Muslims became ferocious and they resolved to put an end to his life. They found out a trick. They brought a poisonous snake and placed him beneath his bed in the absence of the good Muslim. As he prepared to go to bed he began to chant the Navakara Mantra. He had an inkling that there was a snake beneath his bed. He got up at once and raised his bed up. The snake was in fright and ran away, escaped at once.

This incident created in his heart a unique faith and conviction about the Navakara Mantra.

The snake went to the house of the person who had brought him and gave a sting to his daughter. She gave out a loud scream; there was a big commotion, persons ran from all sides, the father of the girl also came.

He was happy that he had thought to put an end to the life of that devotee Muslim; he did not know that his daughter was stung by the snake.

Yet what happened was that the man devoted in faith to the Navakara Mantra was saved, nothing happened to him, he was in peaceful sleep.

That other Muslim came to his daughter who was stung by the snake. He was simply aghast. He gave fine treatment to her, called Mantrikas, but the poison could not be extracted. Hopes turned otherwise. He was confused, he was all worried about his daughter and that only.

After a while he had the consciousness and conviction that this is the result of his attempt to murder that man. Now, he has to repent. What to do now?

He then thought and resolved to approach that good Muslim, fall at his feet and to seek his forgiveness. He can save the life of his daughter. He then ran at once to that good Muslim, awoke him and said : "Good sir! I fall at your feet. Kindly forgive me! I am the offender!"

That good Muslim wondered. "Forgiveness for what? What does he say?"

He said : "Forgiveness for what? You have not offended me! Why this inconsistent statement?" Really he did not know that this man had plotted to kill him.

Real facts were laid bare. And that offender said : "Please save me! save my daughter's life!"

"Well! Why? What happened?"

"My daughter has a snake-bite. All efforts to save her have failed."

"But ... I am not a Mantrik!"

"You may not be. Yet I have full faith in you! Only you can save my child!"

"All right. I come if it is possible to save somebody's life."

In all good intentions the good Muslim went with that man.

The girl was totally unconscious. Mantriks felt hopeless and helpless. There was no way to save her. Under these odd circumstances, the good Muslim chanted the Navakara Mantra and sprinkled water on her. A great miracle took place. The poison in the body disappeared. The girl got up from her bed as if in a new birth. All were delighted and thanked the good Muslim. All said : "Unique is this good turn!"

Feeling compassionate towards an offender, a criminal is not a small matter. Rare are such noble persons to come across in this world!

The Navakara Mantra is eternal, its effect is simply wonderful. In the scriptures we come across so many examples that stress its magical effect. What is necessary is unstinted faith in the person who chants the Mantra. No worldly considerations of doing a good turn or superfluous attitude, a confused mind etc. should come in the way.

In the present day, man is devoid of faith, of confidence; we seek immediate reward. We think only of worldly rewards. We gain as we desire.

We have hours to spare for other Mantras, but find no spare time to chant this sacred Mantra. When our revered preceptor asks : "Do you chant the Navakara Mantra?"

We reply : "Well sir! we have chanted again and again. But find no reward."

Actually what is expected is that we should get completely engrossed in the Japa of the Mantra; forget the whole world for the time.

The scripture-writers tell us : "Every letter of the Navakara has the power to erase sins of the measure of seven seas. Meditation to the full on each of the Padas and on the whole Mantra annihilate sins worth 50 seas and 500 seas."

One who counts and chants this Mantra never suffers hell or goes down in animal state or hell.

No Mantra in the whole world is an equal to the Navakara. Let man therefore take recourse only to this Mantra.

### **Whereby man becomes God ...!**

This is a recent incident, a true event of Samvat 1997-98.

Shivaganj in Marwad has a big population of Jains. A rich man over there fell sick. The ailment worsened. His sister's husband was in Madras. He thought of paying a visit to his brother-in-law because he was ill and of age. But he could not go due to so many worldly problems and his relative died. The dead man came in his dream, had dialogue with him, and he said : "I am talking to you from the Vyantara-loka."

"From Vyantara-loka! It is surprising! How could you reach there?"

Vyantaradeva replied : "You are quite right. My life was not that much noble, not good enough and ideal to win this high world for me. But, when I was bed-ridden and there was no hope of my recovery, Guru Maharaj

gave the final **Aradhana** to me. He repeatedly recited the Navakara Mantra and gave certain firm vows to me. He asked me to criticise and hate all my faults in life. **Gurudev recited the Navakara Mantra. My Atma departed in the meditation thereof. Thanks to this, I have come to attain this deva-loka instead of in a low, condemned state.**

The gentleman kept the dialogue of the dream in his mind, wrote a letter to Shivaganj and gathered all detailed information about the worthy Guru.

He received an immediate reply. He was told that the sacred name of Guru Maharaj was Revered Acharyadeva Shrimad Vijayalakshmanasurishvarji. He had come to Gujarat that very day from Khimel and was on one-day halt here. He had recited the Navakara Mantra and had given the final propitiation to the dying man.

He was deeply impressed, convinced of the greatness of the Mantra. This brought about great transformation in his life. He is no ordinary man; he is a good researcher, speaker, scholar and a wealthy person. He commands great influence. It was he who narrated the fact which I have placed in words.

Books and books would be written if we sing of the glory of the Navakara Mantra, eulogize it. A full eulogy is beyond our ability. Let us therefore chant this Mantra with utmost care, in full regularity, meditate on it, propitiate it, so that our sins of so many lives are removed and our Atma becomes pure.

### **Even our children know this.**

This is a true incident of some forty years back. The coming and going of renowned Sadhus and Munis is very easy.



A Muslim regularly attended the lecture of one renowned Gurudev. The style and delivery and the contents of the lecture deeply impressed the heart of the man. He became then a full devotee of the Guru. He was taught the Navakara Mantra and also described its grand miraculous effects. He said : "Through its influence man can successfully undertake any work; all obstacles and calamities are removed by it; all desires are fulfilled. One should therefore regularly meditate on it, take to its full **Japa** (recitation.)

The Muslim had deep regard for the Jain Sadhu. He obeyed every word that the Sadhu uttered. His faith was unstinted and full. He began to believe that he could do anything he liked by the power of the Navakara.

Once a rich Jain gentleman was going from one village to another in a bullock-cart. This good Muslim was also going by the same path. Water that the gentleman had taken was exhausted. Children began to cry for water. What to do now in this jungle?

The father looked on all sides to find no well, lake, even a small reservoir of water. His children were screaming. What to do now?

The good Muslim witnessed all this and said : "Well sir! wait for a while. Have some patience, some faith!"

"All right, do as you wish."

The Muslim went five steps away, spread his handkerchief on the ground and began to mutter something.

The father wondered, "What is he doing? How will he get water?" At last he said : "Now please give up, we are going."

But the good Muslim was engrossed in his meditation. Within a few minutes a reservoir of water was seen. He filled water in his utensil and brought it. The housewife and children were all happy.

Shethaji told the good Muslim : "You spread your kerchief and you were muttering something. What was it?"

The good Muslim replied : "My worthy preceptor has given a Mantra. I was muttering it with full faith that it will fulfill my desire. I meditated upon the Mantra and a reservoir of water was formed."

"What is that Mantra?"

"What have you to do with it? Your work is done by it!"

"Please show it to me. It may be of use under some eventuality."

On insistence and pressure, the Muslim uttered fully and correctly the whole Mantra—"Namo Arihantanam—Namo Siddhanam" etc.

"Is this your Mantra?"

"Yes sir!"

"Alas! All of us know it, even our children utter it. Still nothing happens! I cannot believe it."

The good Muslim asked : "Is it so? Do you chant it regularly and daily? Do you know it? Is there no power in it?"

The gentleman lacked in faith. He had lost his faith in the Mantra. Here was a Muslim with full faith in it. He too lost his faith.

He again sat, chanted the Mantra repeatedly, again and again. But water did not appear. There was no trace of it. The good Muslim thought that what the gentleman said was true; there is nothing worth in this Mantra.

So many persons today deprive others of their faith. When Gurumaharaj heard of this, he felt dejected. Such persons have no confidence in themselves and they derive others of their confidence. Really today the Jain Dharma is under the custody of Banias; formerly it was upheld by Kshatriyas. Our dream is true that the desire-yielding tree (**Kalpavruksha**) has grown in a dust-bean.

On hearing the words of the preceptor, that good Muslim regained his faith. He began to chant and count the Navakara Mantra as he was doing earlier.

In all our worldly dealings mutual faith is a must; the dealings of the world do not proceed in the absence of faith. If we have no faith in dharma, how will our religious pursuits bear fruit?

**Make your faith strong therefore. Our faith should be like bones and marrow. We must entertain full faith in all our veins, gods, gurus and towards our dharma. Firm-rooted faith and confidence in religious pursuits bear positive fruit.**

### **Inspiring Letter from a Parsi Gentleman**

Pranaams at the feet of Shrimad Revered Acharya Deva Shri Laxmansurishvarji M. S. and Shatavadhani Revered Acharya Shri Kiritchandrasurishvarji from Bhai Sohrab Darashah. I am very much thankful to you that you have very kindly sent with Shri Thakorebhai Shah, your book "**Prasanga Parimal**". With all love and regard, you remembered me, talked to me and explained to me the teaching contained in this book. You have printed to the full all my words with the title "From a Parasi Gentleman".

Now I narrate a few of my experiences about the Mantra "Namo Arihantanam" very kindly imparted on me.

I write this in all sincerity. You might look upon it as a simple Mantra or a sagely one. To me it is indeed a blessing. I have committed the Mantra from the book that I had read. I chant it slowly and slowly day by day. It has imparted on me great success, may be due to my full faith in it or due to your blessings. I sincerely hope that the success will be with me throughout my life.

( 1 ) I am very much fond of downing the effects of scorpion-bite. I utter the Mantra thrice, take it down. I do this thrice and the worst of the scorpions comes on the spot of the bite and squeezes its poison. Then I ask the sufferer to wash hands and feet. Then I ask him to take milk, tea, water, sugar. When the person is seen going I continue to chant the Mantra silently and the person concerned recovers quickly.

( 2 ) When there is a headache on half the part, I press a certain fixed vein and start my recitation of the Mantra. The headache goes within 3 or 4 days, very often within one day and there is no headache for five years.

**Well Sir! tell me! how could I not have faith in this Mantra or in God ?**

( 3 ) I chant the Mantra for seven days in case of very severe headache.

( 4 ) I chant the Mantra for three days in case of heat and fever.

( 5 ) Evil looks are downed at once. Here Tuesday and Saturday prove to be very powerful.

At all these times, I do not eat or drink from any one even when it is offered in all love and regard. I do not go for dinner even on invitation. I seek forgiveness when angry, but I continue to mutter the Mantra and also ponder over it. Do you know Sir ? **With constant Japa of**

**the Mantra, I have passed even my trying days in utmost patience.** In the course of my work and business, people may talk nonsense or mock at me, but I give no retort; I only bless them, pray that they talk sense. Otherwise, all my effort would go in vain and I would continue to be the same ordinary man, lacking in sense and ignorant. **I do my best and constantly too to upgrade my conduct and character.**

I might be committing blunders and sins in thousands. I am therefore a sinner no doubt.

Sir! I end my letter. Kindly pardon me for the trouble given. May your blessings fall once more on me, a poor and ordinary man. This will impart untold knowledge on me.

Yours  
Dorab Shah

P. S. I have attained Siddhi over the Mantra. May it remain intact.

(From 'Dharmatattvaparakash')

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## **Navakara Fruitful to Narendra Narendra Maneklal Motivala**

I am a resident of Khambhat, though these days I am at Santacruz (Bombay). By caste I am a Visa Nagar Vanik (other than Jain). My neighbours are, however, Jainas of Ahmedabad. Under their inspiration, I came in contact with Jain Munishri Kirtivijayji Maharaj. He gave a few useful books to me. He also inspired me regularly to recite the Navakara. I started chanting the Navakara 108 times daily.

**I did so for about two years. Earlier, I kept worried about the maintenance of my family. Very often at night I got no sleep. I got excited and enraged**

**even in small matters. Recitation of the Navakara brought about lots of benefit to me. Today I am a well paid employee in a mill. I get good sleep; I keep very much calm and composed.**

Recently, an incident took place in our mill. The mill-owner called me and told me :

“Now we have received sophisticated machines. This means more production and lesser number of employees. So, please relieve fifteen employees.”

I asked 15 of them not to come for work following the orders of the owner. Some of them abused me and uttered harsh words. I, however, did not get angry with them; actually I was pained myself about their family maintenance. After some time, they came back and sought my forgiveness.

Today my salary in the mill has gone up from Rs. 500/- to Rs. 1800/-.

(From ‘Prasanga Parimal’)

### **Blessed Was Dhanjibhai**

This is an incident that happened some fifteen days back. The President of Sanand Municipality **Shri Dhanjibhai was** proceeding to Rajkot. On return via Chotila the car stopped suddenly while he was inside. A loaded truck came from the back. It went very fast though signalled from the car to go slow. There was an accident; the car of Dhanjibhai fell in a ditch.

A huge tree was there in front. The car would have gone in shambles if it had struck against the tree. But the biggest surprise was that though the car fell in a ditch, nobody was injured; all were miraculously saved! They

could find only one reason of this, that all the while **Dhanjibhai was indulgent in the Japa of “Arihanta ... Arihanta ...”**

Though a non-Jain, Dhanjibhai Patel came in contact with **Revered Gurudev Vijayalaxmanasurishvarji Maharaj**. He was deeply impressed by the lectures of Shri Gurudev. From that time onwards he started chanting the Navakara Mantra most regularly. He brings his friends now and again for Darshan and delivers sermons.

In his friendly circle are included Brahmins as also cobblers, oil-men (**Ganchi**) etc., all of different castes. **Under the influence of the preaching of Revered Shri Maharaj Shri, all have renounced meat-eating and wine.** (From “Tejasvi Ratno”

### **Snake Became Helpful**

**Vaidyaraj Shri Ramachandra Bapurao Suryavamshi of the village Pusesa** near Satara, though a Maratha by caste, possesses unstinted faith in the Jaina Dharma. In 1936, he came in contact with a Jain householder of Bombay, **Shri Sakalchand Bhagaji**. He commenced the chanting of the Navakara Mantra. Very often miraculous incidents happened in his life.

Once he was on the road on a bicycle. The cycle had no ring. On the road there was a huge snake. The snake raised its hood up and became steady towards the cycle. Vaidyaraj was frightened, but immediately started chanting the Navakara. All of a sudden ringing of a bell was heard and the snake escaped that very moment.

On another occasion, they were going to another village. A dog was crying. It followed him. Vaidyaraj took it to be an indication of an unholy meeting. He was not frightened; the defender in dangers, Shri Navakara was in his heart and in his mouth. At a distance the dog took three rounds around him and the very next moment a huge frightening cobra ran towards him faster than a running train. But the greatest surprise was that the cobra could not enter the circle drawn around him by the dog.

The cobra just stopped. Vaidyaraj was, as usual, engrossed in the Navakara Mantra; the cobra disappeared!

The third incident was very much miraculous. Once Vaidyaraj was proceeding from Satara to Karad by truck with his friend Baburao and one other gentleman. The truck struck against a huge stone and its frontal part broke down. No one was injured. One reason of this was that immediately, he engrossed himself in the muttering of the Mahamantra!

In Kolhapur, he came in contact with Mr. Shah. He had a happy opportunity to hear the lecture of Shatavadhani Panyasaji Maharaj Shri Kirtivijayaji Ganivara at Kot in V. S. 2015. He was very much impressed by the lecture on "Amarkumar and the influence of the Navakara Mantra on him." He got steady in the Jain order. His faith in the Navakara deepened. From that time he began to sit in the Jinamandir and chanted 1000 Navakara Mantras with a steady mind daily. He has completed 9 olis of the Ayambil of Navapada. (From 'Prasanga Parimala')



## 26. Navakara Gives New Life

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Experience of Shri Vinod L. Shah

— Vijayabhadra

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This is a ten-year old story. As usual, a Punjabi friend of mine had come to my shop in the summer season. He deserved all compassion, confused as he was financially, tired of life, rejected by his relatives and full of suffering.

However, he was very much intelligent. He was an adept in imaginative powers. He was an expert in machinery work in fitting and adjustments.

But he lost his senses after beauties and money. He would tread the wrong way as soon as he got money. He became lusty on seeing a beautiful girl. This was his way of life.

Once he happened to see on my table the book “Illustrated Navakara” in Hindi. He was attracted by its printing of fine pictures, its simple analysis. He took the book in his hand. The friend who kept himself at an arms’ length from dharma began to read it with a peaceful mind.

He read the book fully. ‘The Mantra annihilates sorrows of lives,’ and “It yields the status of Parama Atma”—he read these and the discussion thereon. His Atma that was asleep awoke and began to dance.

His dormant **Chaitanya** (consciousness) awoke and felt pleasant. He thought to himself. If this great Mantra immortalised Amara, turned a snake into a garland of flowers, made a king of a beggar, how can I not win uprise? He thought to himself : “The Mantra has its dominance in all spheres and at all times. It is certainly

going to be the best medicine for me. This is the best way to be happy.”

He asked me : “Can you lend this book to me? Can I chant this Mantra? Will it alleviate my suffering?” I replied : “For this I must seek the permission of my Guruji.”

But ... I said nothing further. My silence surprised him. He asked : “Why did you stop?”

I replied : “Friend! I feel pity on you. Do you know this? If you take up this Mantra, you will have to give something in return. You will have to give up something. You will have to do something. What will you do then? Your life is full of pollutions, which you will have to give up outright! The Mantra cannot be propitiated without a sanctified mind. You cannot go high, sublimate yourself in this world if you do not mend your ways. Will you be able to do all this?” He said : “Well Vinodbhai, I shall give up everything. I shall abide by what you say. Live as you will. I starve, I am unemployed. If the refuge in dharma starves me, still I shall go high, get sublimated.”

The next day was a dawn of gold for him. I and my friend went to the Upashraya. Revered Munirajshri Jitendravijayji Maharaj imparted the Mantra on my friend. He gave some sermons. He gave up his bad ways of life, gave up filthy thoughts, discarded outright all activities that were bad and immoral.

Now he has become an intimate relation as if from a friend. He propitiates the Mantra thrice in the day. Only within a span of eight days he experienced three surprising incidents.

First was this. His son's family that was turning its face away, now began to inquire about his health and comforts. It began to serve him full food.

He was roaming like an orphaned animal and begging from shop to shop. His life completely lacked in control. Now he got good work. He used his intellect and began to save something.

At the door of his house were tied cow or buffalo. Nagaraja gave **darshan** whenever a calf was to be born. It took milk and left. But now Nagaraj came all of a sudden. No efforts could send it away. Served milk that it did not take. He tried to catch it but failed.

What to do now? All got confused. But then he remembered the Mantra. He requested his entire family : "Please sit down peacefully. Bring a cup of milk. I chant the Mantra, say prayers."

All sat silently and concentrated in the singing of the Navakara Mantra with a peaceful mind, a pure sacred heart ... and lo! the Nagaraj left peacefully.

But then, after a short while it returned with family. Now they were four! At that time my friend meditated on the Mahamantra with a completely engrossed mind. Then the Nagaraj left with family.

The story is fairly long. But ... **It was because of the Navakara that my friend took to the path of dharma. He could find for himself the right path to lead a new happy life. The same Navakara Mantra will undoubtedly raise you high.**

## 27. Sacred Joy in Jungle A Miraculous Incident

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Rasiklal C. Parekh  
Editor "Jain Kranti", Rajkot

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The circular regarding "**Namaskara Tyan Chamatkara**" (where there is salutation there is miracle) was received. Even though myself an editor of a religious periodical, no such miraculous incident had happened. I had heard of fabricated events that took place in the lives of some men. Even though myself a committed religious **Shravaka**, due to circumstances, I had no faith in miracles because I believe in **Karmavada**.

Incidentally, after receiving this circular, I had to go to the Gir forest with my family during the monsoon season. It was there that I had an experience of the miracle of the Namaskara Mantra which I narrate here.

We are members of a Sthanakvasi family of Rajkot. My younger sister Indira is married at Jetpur. Presently she stays at Rajkot. Her family goddess is Kanakai Mataji. She took a vow to go to Kanakai Mataji for Darshan at once. My brother-in-law stays abroad for business. She therefore insisted that I must accompany her.

The temple of Kanakai Mataji is situated in the deep forest of Gir in the Junagadh district. It is at a distance of 24 kms from Satadhar.

The Gir forest is declared to be a danger-free forest by the Gujarat Government. The resident Maladhari have been made to migrate elsewhere. Check-posts are raised on all sides. Entrance in the forest without permission is strictly prohibited.

On inquiry, it was found that all the roads for entering the Gir forests are closed in the monsoon season. Six feet high grass grows on the tracks. There are several streams flowing at all places. Permission is not therefore granted from the check-post.

But it was difficult to explain all these things to my sister who was firm in her vow. However, we started by car at 5.30 a. m. We were ten members—myself, my wife, my two married sisters, two younger nephews, my elder brother-in-law Shri Kanubhai Sheth etc.

On the normal route the Kanakai is at a distance of 167 kms from Rajkot. We were therefore expecting to reach our destination within some three hours. We reached Junagadh in time, took tea, proceeded to Sasan Mendarada. The officer-in-charge advised us that all roads to the forest were closed due to the monsoon season. He also told us that going to Kanakai was not advisable. In the dangerous forest, in open day-light, the lions, the kings of the forest move freely; the way is not traceable. We narrated to him about the firm vow of my sister. He then advised us to proceed by the way from Satadhar. We therefore came back to Mendarada—a distance of 27 kms. From there we reached Satadhar by the Bilkha-Visavadar route. From Satadhar we missed our way in the jungle and came back about 10 kms. We then entered the jungle by the southern side from Satadhar. We proceeded on the right track but again missed our way in the deep forest. In the danger-free forest no human being even could be found with four to five feet grass on both the sides of the track. The car could not go back, it was moving further very very slowly.

The jungle was simply terror-striking. After moving some four kms more, the driver, myself and my brother-in-law were feeling disheartened. We had, perforce, to bring the car to a halt. What would happen if a lion comes? What if the car goes out of order? The whole atmosphere was dead silent and serene. All members of the family were in fright. Even in the midst of cold, drops of perspiration were visible on the face. Nobody in the car liked to talk, one to the other.

The driver and Kanubhai got down just with the hope of coming across somebody who will guide us to Kanakai. I too got down but did not find it proper to leave alone the women-folk. We closed the window-glasses. **All felt that “now the Navakara Mahamantra was our only hope. Let us all chant it. Some way might be found out thereby.”** All started chanting the Mahamantra en mass. Our five-year old nephew, Amish, started to chant the Mahamantra in all speed; his eyes were closed.

Just at the time, at a distance, one old man looking like a farmer met my brother-in-law. He advised us to proceed slowly on the right side and assured us that a check-post of the forest department will be seen. From there the temple of Mataji was at a distance of 20 miles.

All experienced a little of ease. The car was moving slowly alongwith the chanting of the Navakara Mantra. We came to the check-post, **all felt delighted and conceded that the influence of the Navakara was very great indeed!**

Just then the forest officer Shri Sinha arrived in his jeep. On due inquiry he said : “At present it is not advisable to go to Kanakai. The road is hopelessly bad.

Even we do not enter the forest since last three months. With all women in company, it is not advisable for you to take the risk. Now, due to the rough, rugged and stony road, what if the car gets out of order? I therefore advise you to return from here.

**But ours was a mental resolve. If we have come to this distance, thanks to the Mahamantra, we will reach our destination safely.**

We gathered courage and proceeded very slowly. The chanting of the Navakara Mantra was on. We traversed a distance of 24 kms. in  $2\frac{1}{2}$  hours. And alas! we saw the flag of Kanakai Mata's temple and our joy knew no bounds. All were convinced beyond doubt that the Navakara Mantra is, indeed, a really miraculous Mahamantra!



## 28. Mare Freed from Slavery

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Shri Munindra

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This is a story 80 to 85 years old. In the Ambardi village near Anjar in Kutch **Revered Dadashri Jitavijayji Maharaj** arrived. He delivered lectures for a few days. Once he found that a gentleman of the Johra family, who was regular in attendance was absent. When he came the next day Dadaji inquired of the reason of his absence the previous day. He said : “What am I to do? I was helpless. I cannot move without a crutch. It broke down yesterday and I gave it for repairs! Kindly forgive me, sir!”

“Why should you be enslaved by a crutch?”

“Who desires slavery? But it is through helplessness? Can you get me free from this slavery, sir!”

“Sure! But you will have to abide by what I tell you.”

“Yes, my good sir! Issue orders!”

**“Then count the Navakara Mantra in five counts. You will visualize the miracle of this salutation!”**

The gentleman, standing as he was, began the chanting with the crutch in hand. Four counts and half of the fifth were completed and lo! the crutch fell down on the ground. Shri Johra was free from trouble. All were surprised. What! could he so soon walk as any man did! There was no end to the surprise and amazement. The information spread like wild fire. **From that time on that gentleman counted the mala of Navakara daily and regularly atleast five times.**



### **Shri Navakara imparts perfect steadiness in the event of an earthquake.**

On the 14th day of the bright half of the month of Ashadh in V. S. 2012 in the Bhachau town (Kutch), Shrivakas had taken to the monsoon **Pratikramana** in the august presence of Revered Acharya Shri Vijayakanakarsurishvaraji. On completion of the **Pratikramana**, the Shrivakas were busy with Samayika. Then it was that all of a sudden the earth began to tremble, the Upashraya got unsteady ...

Some of the persons, through sheer fright, did not complete the Samayika and began to run hither and thither. And this was not surprising because the Upashraya was new and maunds of stones were lying on the roof.

**Even at this time of excitement, in all steadiness Revered Suriji said : "Sit down all of you! Mentally chant the Navakara! Nothing will happen!"**

All persons sat down and began to chant the Navakara. The trembling of **the earth came to a stop**. The Upashraya was steady ; not a stone fell down from the roof. No house inside the fort was damaged. However, at a small distance from Bhachau, in Anjar, there was very great loss of life and property!"

### **Delight spread all-round.**

In the month of Magashar in V. S. 2032, in Ratamahavir (Rajasthan) the Upadharia austerity was in progress. Revered Panniyasaji Shri Bhadram Karavijayji Maharaj, Adhyatma Yogi Acharyashri Kalapurnasurishvarji Maharaj, Revered Muni Shri Pradyotana Vijayji

(presently Suriji), etc. were the honoured Munis in whose sacred presence the propitiation was in progress.

It was then that **Revered Munishri Pritivijayji Maharaj** had taken to fast at the end of 62 Ols of the Japa of Navakara.

The place is extremely charming. The Tirtha with hills on all sides immediately captivates the mind. It is an ideal place for meditation; it is miles away from the hubbub of human beings.

During the course of the fast, Revered Pritivijay Maharaj remained fully engrossed in Japa before Shri Bhagavan. The Japa was going more and more firm and steady in the presence of such renowned Sadhakas.

At night-time on the eleventh day of the fast, he began to experience indescribable delight. He began to chant the Navakara loudly all of a sudden. All Sadhus plus Panniyasaji and Suriji awoke. They asked : "What are you doing? Mutter the Navakara mentally ... why are you so loud?"

He replied : "You might be right. But the resounding of the Navakara from within is so very much overflowing that I cannot rest. I am simply overcome with delight. I find no words to express my joy. It is perforce that I chant the Navakara loudly."

With these words Munishri continued to chant the Mantra. Next day also the chanting continued. Revered Panniyasaji clarified the matter in these words : "Such experiences do overcome our mind when we chant the Navakara in all simplicity and a contracted mind. There are some who visualize a heap of lustre, some there are who experience such delight when the inner knots break

down, the Sadhaka experience unforeseen delight and begins to dance with joy. It is not a matter of surprise.

Pujya Munishri Pritivijayji has been installed on the status of Pannyasa. He is well-known as a Tapasvi of simplicity in the Vagad group.

### **Waters of Flood Receded**

In V. S. 2035, the female pupils of Sadhviji Shri Chandrananshriji of Vagad were under Chaturmasa at Morvi. The Sadhvijis were caught in the terrific destruction caused by the flood in Machchu.

The waters of the flood were rising every second. Sadhvijis went to the upper floor, then to the top floor. Then they sat on a platform which began to swing to and fro. Three Sadhvijis were seated on the plank tied with a rope. They commenced with the Japa of Navakara together with the **Pacca khana** of **Atthama** and **Sagarika** fast. The Japa continued during the course of the calamity of the flood. Slowly the waters receded and Navakara had saved the Sadhvis.

### **Navakara Japa even in State of Unconsciousness**

Another incident of this disaster of floods at Morvi. In the octroi cabin one person was sitting on a box. Suddenly a terrific flood came and he went up the wooden cabin. Even the cabin began to grow unsteady. The man on the cabin gave a **call to the Navakara from the very depth of his heart** : “O Navakara! I have always taken to your Japa! My regard and feeling towards you

**have been unique. Will you not come to my rescue?  
O Shankheshvara Dada, save me! Save me!"**

He was lost in the Japa of Navakara. The flood left alongwith the cabin. The person chanting the Navakara grew unconscious.

**After eleven days, she regained his consciourness. Then also his fingers were moving on the tips and mental chanting of the Navakara was on.** When he opened his eyes, he was not in Morvi. He had reached as far as the small Rann of Kutch and he was rescued by the residents of Malia. At a time when thousands were deprived of life, being saved even after eleven days is no small an event.



## **29. Mahapratapi Shri Navakara**

**Pujya Munirajashri**

Through over-sight it seems that the writer of this article has forgotten to write his name. It can perhaps be on intention due to detachment. However, the article is most inspiring.

**– Editor**

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The effect of the Namaskara Mahamantra defies all description. Even in the Kaliyuga, it will yield the desired reward if chanted in all faith. Several experiences have enhanced and also enriched my faith. I narrate here just a few.

### **Shri Navakara puts an end to physical ailments**

In my younger days as a householder, I stayed, at the Shrimad Yashovijayji Jain Pathshala for studies. Then I had sickness. Doctors started treatment, food was stopped, the diagnosis was T. B. I had to maintain my life only on fruits and milk. The relatives got worried. Doctors had declared in confidence : “The case is hopeless, there is no chance of recovery.” Slowly at last the information reached me. I was shocked for a while : “Shall I meet death? No, I don’t want to die.” What to do? The doctors were helpless.

Just then it was that the Navakara struck my consciousness. I accepted its refuge, laid down my life at its feet, gave up all medicines and continued with the Japa of Navakara, day and night. I also resolved to take to initiation if I recovered.

Really the Navakara created a miracle. The disease disappeared to the surprise of the doctors. The Navakara gave new life to me. I took to initiation as per my resolution. 46 years have passed since then.

### **Shri Navakara annihilates Divine Calamities**

Once, during the course of **Vihara**, one of our Sadhus went to ease himself. One knows not what happened. His feet must have fallen in some tomb or somewhere else. At twelve o'clock at night, the Sadhu began to weep. All efforts to make him speak out failed. Last, we tried to force him to announce the name of Shri Adishvara Prabhu. Then he spoke out 'Ya Allah!' and this was followed by a long lecture in English.

I felt that this was a divine calamity. I caught hold of him and commenced the Japa of Shri Navakara. Slowly the power of the Japa went high and slowly the divine calamity began to lessen. I continued with the Japa with deeper faith and greater patience. Within an hour or so the demiac power left the body.

This Sadhu did not know English; it was all due to the Vyantaradeva within. Thereafter no such thing has overtaken that Sadhu.

### **Shri Navakara takes out poison**

Once during our **Vihara**, we halted at a village. People were confident that the Jain Sadhus are well-informed about so many things. Many non-Jains also used to come at the Upashraya.

It then happened that a woman had a snake-bite while she collected grass. Treatment was given but the poison spread over the body.

It was a small village without the facility of vehicles. No nearby doctor could therefore be called. The villagers therefore approached me and requested : "Well sir! do what you like. Let the poison be extracted."

I know not what inspired me, but I started the chanting of Shri Navakara with an alert and attentive mind.

**The effect of the Mahamantra is simply wonderful. Anybody who goes under its shelter never fails; only some patience is required.** Confidence endows one with the power of patience. Then the desired goal is positively fulfilled.

Here also the same thing happened. The force of the poison that had spread began to lessen. Slowly and steadily the power of the poison was totally destroyed. As soon as I completed my Japa, that lady got up with folded hands as if nothing had happened.

### **Shri Navakara—a Defender in Calamities**

We were once moving through the Malava region. The residents of the region did not know dharma and therefore sometimes cause great inconvenience to Sadhus, but through ignorance. We happened to go to Dharanagari. As it was an ancient place of pilgrimage, we had peaceful Darshan over there.

At the proper time I went to the Sthandilabhumi. First, the ignorant people started with abuses. The group grew larger. Then I started chanting of Shri Navakara that endowed fearlessness. The attack was on and so was my Japa. They pelted stones. **But not a single stone could touch my body, thanks to the Navakara.**

Thus, it is that man-made calamities cannot affect us because of the Navakara.

All these events deepened my faith in the Navakara. Some incidents there are in my life that have saved me from ghosts and goblins. This is Navakara. What is expected is total submission to it. Till today the Navakara has not failed anybody.

### **30. Power of Shri Namaskara Mahamantra Pannyasa Shri Abhayasagarji Maharaj Saheb**

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The four modern incidents narrated here are taken with thanks from his book "Mahamantranan Ajavalan".

**– Editor**

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A small village it was with a narrow track.

A Mahatma of the community known as Lokavarna arrived there. Persons in large number gathered together over there for the Darshan of Uka Bhagat. All were seated blocking his way and there was a rivalry to touch his feet.

Shrikant was in a hurry to reach the station; he had to catch the train for the city. He folded his hands and tried to pass through the crowd; but there was no way out.

Then, Uka Bhagat said loudly : "Let Shrikantbhai have the way. He will be delayed in reaching the cemetery ground."

The way was given, but Shrikant got stunned; he stopped where he was. "Cemetery ground?" He asked the Bhagat. No reply came but there was just a flicker of a smile on his face. "Well sir! I am going to attend the marriage of my friend!"

"What marriage? Why talk of it? Go at once. You are getting late for the train."

Shrikant hurried up, reached the station in time, boarded the train with ticket. The words of the Bhagat stuck in his heart; his delight of marriage got nullified. The forecast of the Bhagat was tormenting him. He found the usual speed of the train to be too slow. He got down at the city station and ran to the house of Divyakant.



Just on reaching he found that there were no songs of marriage. His friend fell sick all of a sudden and breathed his last only two hours ahead of the time of marriage. The forecast of Uka Bhagat turned out to be true; he had to go to the cemetery ground.

As he returned to his village after the last rites of his friend, only one thought was tormenting him. What lore does he have whereby he could give out this forecast? "Can I not learn this Vidya?" This keen desire possessed his mind. On inquiry he learnt that Uka Bhagat was a devotee of Meladi Mata. A desire awoke in his mind. He must master this **Vidya**-lore under any circumstance.

He got the address of Uka Bhagat and went to his village. As he was inquiring of his residence, he heard these words from the inner side of his hut.

"Welcome Shrikantbhai. You have really come at last."

Shrikant was awfully surprised. The door was closed and he could see who had come!

The wife of the Bhagat opened the door, he entered.

The Bhagat said at once : "Drop the idea, this is not your work."

"Well Bhagat, I must obtain that Vidya."

"I know well. That explains why you are here. But why meddle in this? It is not your work. Go back as you came and be busy with your work."

The constant refusal of the Bhagat made him more firm. He thought : "I must succeed or otherwise let my body come to an end." Shrikant was insistent and firm.

The Bhagat said :

“But Shrikantybhai, you will have to gather great courage—A little of fright can put your life to risk.”

“Courage, I do not lack in. I know not what fear is. I am under the care and protection of dispassionate Shri Prabhu. Please show me the way.”

For a while Uka Bhagat looked at his face and then said : “Well friend! this is black magic (**Meli Vidya**). We are men of an illusory world. We can bear with anything; you cannot.”

“Let it be black magic, I am determined to acquire it!”

Uka Bhagat just smiled and added : “All right. Write as I dictate. Bring all these things from the market. Mantra is just brief. On the night of the last day of the month (**Amas**), exactly at 12 midnight, go to the cemetery ground here. Arrange things as I tell you and start chanting the Mantra. There will be lots of frightening and threatening. If you will try to run away through fright, you will die. If you do not try to escape, remain firm, some voice will tell you after an hour or so : “Demand, I give what you ask.” But take care. Do not ask immediately. Ask him to appear in person and do not ask till the ghost appears in white clothes, in a human form. It must appear in person. The indication is—there will be enkindled fire over there. Its shadow will not be there in the light. The legs will be about a foot higher than the ground. Once that it appears, ask for what you will.”

Once more, when he prepared to write down the list, Uka Bhagat again warned him. But he was firm. He made a list. Then, very slowly, almost in inaudible voice, he gave the Mantra to him.

"It is also easy." Shrikant said with joy. The Bhagat only smiled.

He reached the **Smashan** (cemetery ground) at midnight of **Amavasya**, arranged all things as instructed, he enkindled fire, gave oblations of ghee and started pronouncing the Mantra.

Just within ten minutes, terrific cries and screaming were heard. Bones began to rain outside and around the circle in which he was sitting. Streams of blood were there. Shouting, screaming, beating of drums and what not!

A frightening situation arose. But Shrikant was not soft-hearted. His heart was like thunderbolt, his convictions were firm. He was looking only at the end, at the ultimate **Siddhi**. He continued with oblations and Homa together with chanting of the Mantra.

Within half an hour the things went beyond limits. Snakes were heard hissing and the lions began to roar. Nature had taken to death-dance (**Tandava**) and cries of death pierced through his ears. He was not frightened.

After some fifteen minutes, bones and red blood disappeared. Shouting and screaming stopped. The threatening atmosphere changed. The atmosphere gave out sweet smell of scent. A bell ringing at a distance was heard. Several musical instruments were heard from all sides.

Just after an hour, from the back side, from the skies, an exquisite sound was heard.

"Ask, ask and I give!"

"Present yourself before me!" Shrikant roared like a lion.

"Why should I? Ask what you will."

"Present yourself, stand in person before me. I would not ask for anything till you stand in person before me!"

"But, you will be frightened with my terrific form."

"I don't care!"

"You will get burns, fire shoots from my body!"

"Don't worry!"

"Give up your insistence of my appearance in person. This will lead to your evil."

"Come if you will, otherwise not." With this Shrikant again started the chanting of the Mantras.

"Stop your Mantras, stop!"

"Present yourself in person!" He ordered.

"I cannot come even if I wish."

"Why!"

**"A circle of lustre is visible around you. Withdraw it; only then can I appear in person."**

Shrikant was surprised, amazed to find a circle of lustre rotating around him. Uka Bhagat had not referred to this. He, therefore, thought for a while and said :

"This circle of lustre, even that is your Maya. Please withdraw it!"

"That is not my Maya."

"Then, what is it?"

"Do you propitiate the Navakara Mantra?"

"Yes, so what?"

**"It is indeed a very powerful Mantra. This lustre belongs to it. I cannot bear it. So, please withdraw it!"**

"I have not created it. What is the way to withdraw it?"

**"Take an oath never to mutter the Mantra in your life. I dare not stand before one who propitiates it!"**

Declare your oath and the circle will disappear. Then I shall be able to present myself, and fulfill your desire. But take an oath, never to chant or even remember the Mantra; take an oath!"

Shrikant got astounded. No Navakara for life! Only then the ghost would appear in person! How great is the **Prabhava** of the Navakara! He pondered over the matter.

"You want the Siddhi, is it not? Then take the oath and have your Siddhi as you desire!"

"What a fool am I! A great fool indeed! I chant the Navakara right from my childhood. And I should give up the Mantra for the sake of an ordinary worldly power!"

The ghost was asking him repeatedly to take the oath. But his mind got steady and firm now in the Navakara.

"Even gods fear this Mantra. What will be my gain if I lose this Mantra?"

He shouted : **"No, no! that is not possible! Crores of worldly Siddhis shall not force me to the foolishness of renouncing the Navakara."**

He had nothing now to say. He commenced there itself the Japa of the Navakara Mantra.

"Go!" He ordered.

For the whole night Shrikant sat there and continued with the Japa of the Mahamantra. Just there he experienced a state of deep meditation.

The first rays of the sun touched his body and he opened his eyes.

Flowers had spread on all his sides; a garland of flowers was there in his neck.

He returned to the village with a joyous heart. He was also delighted by the divine sounds coming from the skies.

### **Miracle of Faith in Shri Navakara**

When the lamp of faith flickers in the heart, no dust-storm or tide of any type affects. If the lamp in form of Shri Navakara Mantra is shining in the heart (a) for swimming in the ocean of the mundane world; (b) to reach the final goal of the long long path of life, lakhs of people overcome by calamities will be able to find a way out. Deep and untiring faith must have shown the path of salvation to so many Jivas! If we have a look at the pages of history, we find that the sorrows of so many persons afflicted have been erased in no time; so many lives have marched on the path of prosperity and welfare. We have with us examples of Shripala, Chandaraja and many others. All these people resorted to the Navakara Mantra as their helpsman in this ocean of life.

These are of course stories of the past.

But even in this atomic age the grandeur of the Navakara Mantra remains just the same; no change has come in its power in spite of the pressures of time. It ever remains the Namaskara Mahamantra—Mahamantra and that only.

An example of recent times will prove the truth of this. Right from childhood I had very deep faith in the Navakara Mantra. In Dec. 1962, I saw that signs of some disease were there in my body. On consulting a lady doctor, I was told that I was afflicted with cancer. I was immediately advised to go to Ahmedabad, I proceeded. The Japa of Shri Navakara Mantra was continuous, both day and

wight. Circumstances were favourable and I was admitted at the Vadilal Hospital under the renowned doctor Miss Pandya. All this took place in time. Of course, this was all due to the power of the Navakara Mantra. If I express in other words, it was faith that brought me here.

Even after admission to the hospital, the Japa of the Mantra went on and on continuously. My faith in the Mantra was far greater and deeper than anything else. Treatment of cobalt rays was started. My faith in the Mantra grew deeper. For all the 24 hours of the day, I continued with the chanting. At last faith was victorious over nature. **Within  $1\frac{1}{2}$  months, the disease was cured.**

**No doubt medicines were there, the doctors were co-operative. But the help of all came because of the most valuable Navakara Mantra. Worldly implements got attracted due to the magnet in form of the Mantra.**

I was ultimately convinced once more that prayers coming from the innermost depths of heart never fail. Of course, the prayer should be accompanied by deep faith and conviction.

If this article moves even one Atma, just a little, if it will inspire faith towards the Namaskara Mantra, I shall take it to be a success of my pen.

### **Glory that the Namaskar a Mahamantra is**

One Shrivaka, a resident of a village in Gujarat, is very much religious and holds deep faith in the Navakara. This is a true incident of his life.

Once, they were in deep sleep at 11.30–12 at night. There was a sudden fire in the neighbour's house that was filled with grass. Even before the fire spread, persons

in the neighbouring area awoke because of a quarrel that came running. A water-pump was there nearby, the fire was soon extinguished. The whole lane would have caught fire otherwise : **The gentleman, who was nearby came at once; he had continued with the mental chanting of the Navakara.**

Once it happened that the daughter of the gentleman was studying in a training centre after her matriculation. There she caught typhoid and felt very weak. Examination was to come after 15 days. She felt like going home and she wrote to her father. He wrote in reply :

**“Do read as much as possible, daily mutter the Navakara. Entertain no fear. Ultimately also chant the Navakara and write as much as you can remember.”**

The daughter gathered courage and confidence and acted up to the words of the father. She scored 60 p. c. marks, thanks to her regular chanting of the Navakara. Then, she applied for a job in the same village and got the same easily.

Thus, the effect of the Navakara Mantra is simply wonderful. Let the readers nourish faith in this and practise it in life.

### **The Grand Lustre of the Navakara Mahamantra**

It was an evening time. The sun was gradually disappearing on the horizon. Animals and birds were on their way to their residence. A peacock was seated on the top of the **Dehrasar** and was as if passing on a great message to the world.

**“O Jivas! why are you lost in worldly life? Do you not entertain a desire for the Darshan of the Deva who has**



surpassed all attachments (**Vitaraga**)? I am gloriously seated in the court of Shri Prabhu. What peace, what joy is here!"

There was ringing of the bell in the Dehrasar, as if in response to the unspoken words of the peacock. Shri Jagmal Sheth had arrived for Darshan as per his habit.

After Darshan he went to pay his respects to Maharaj Saheb who had arrived that very morning.

"Honoured sir! your arrival has sanctified us all," said Jagmal Sheth.

"Please tell me. What are the feelings of Dharma in the town?"

"Feelings of Dharma! They do not seem to exist. It seems that people are losing their faith in Dharma. Kindly give a religious sermon; that might bring about a change in their minds!"

"All-right, I shall deliver a sermon tomorrow."

Next day a huge crowd of devotees collected. All were happy in joyous mood because they were to hear religious discourse from a Sadhu Maharaj after a long time.

Muniraj made all spell-bound by his discourse. Shravakas not going for regular Darshan resolved to go for regular Darshan. His very important sermon was this :

**"Just as you can cross the sea by a boat, you can swim over the sea of life with the boat in form of the Navakara Mantra. In the Jaina order the boat for swimming over the sea of life is the Mahamantra. Even the worst of obstacles come to an end by memorizing the Navakara Mahamantra. The only**

**thing required is that muttering shall be with your full heart in it.”**

But, where to bring faith from? The hearers were simply surprised. They did not gather that due faith in the Mantra.

“O Jina! your eulogy and prayer with inconceivable greatness may be far away; but even your chanting of the name protects us from this mundane existence.” Muniraj went on to state.

Just then a man uttering the word “Prabhu! Prabhu!” came and fell at the feet of Muniraj.

His eyes were red, his clothes full of dirt. Blood was oozing out from his legs. He was extremely exhausted. The spectators were all in surprise. What is this!

Muniraj observed the man intently; he felt that he had seen him somewhere.

“Gurudev! I am the son of Sheth Sodagar Jagmal Shah of Khambhat.”

“Who is he?”

“Yes Gurudev, I am the son of Jagmal Shah. I had no faith in Dharma. My father was very unhappy about my atheist attitude. He argued and advised. My reply was—“Well father! show some miracle, then I would have faith in Dharma.”

He replied in all seriousness—“Well son! God can certainly be realized if the inner consciousness is pure, the mind unaffected by the world and remembrance of God.” I just laughed at him.

Once, when you were installed in Khambhat, I and my atheist friends happened to hear your sermon in which you said this about the Navakara Mantra.

“Namaskara is the mother that gives birth to the body in form of Punya; it is the resort of rest for the swan in form of Jiva.”

“The Japa of the Navakara Mantra gives rise of sacred Karmas in the Atma and unholy Karmas get diffused. Karmas of earlier birth get quelled and one acquires knowledge of the nature of the world. Knowledge becomes easy to come across. Thereby the Jiva earns the **Punya-Karma** that leads to the acquirement of the dharma laid down by the Omniscient.”

The Sadhaka should firmly fix in his mind that the Japa of this sacred Mantra will lead to the success of my goal of life.”

I had then simply laughed in my mind. Then, I went to Java for business and the matter was off my mind.

I went to Java and filled so much of goods in ships. Our voyage was on without any disturbance. The port of Khambhat was almost in the vicinity. Just then a tide upset our ships. The ships proceeded towards the mid-sea miles at a time. Vast tide-waves overturned our ships. An unforeseen tide it was!

And ... and ... in no time our ships were broken to pieces. Our men were totally helpless; they disappeared in no time as if!

But ... but ... some merit of previous life came in the way and I got attached to a plank. My companions were drowned, my goods went down the sea ... only I and ... it

was at that time that I was reminded of your Mahamantra. **For the first time ever in life I became a theist from atheist. I was reminded of the Mahamantra, chanted it and became unconscious.**

When I regained consciousness, I was lying on the shore. I could convince myself about my life with great difficulty. Again and again I chanted, recited the Mahamantra. I got up, began to walk, came to my town. On learning of your arrival here, I have run to fall down at your feet.

Again, he bowed down before Shri Muniraj. Muniraj exclaimed : "This is the power, the virtue, the lustre of the Mahamantra! Real faith entered all hearts. All proclaimed victory of the Jina order.



## 31. The Suffering Due to Hypatitis Came to An End

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**Smt. Panbai Raishi Harashi Gala  
(Unadothvala)**

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In Samvat 2026, suddenly acute pain started in my stomach. Actually, some twelve months back my hunger had disappeared. The doctor stated that there was swelling over the liver. A course of ten injections was then prescribed. But the doctor was at a distance of 8 miles and transport facility of bus was not available. I could not afford the visits of the doctor at home. I therefore neglected. Fasts etc. were easy due to want of hunger. I therefore took to fasts of twenty Sthanaks. I felt better thereby.

But then one day the whole body was got stiffed. First there was mild pain in the stomach. After some days actue pain started. Doctors were consulted in Mandvi etc. They advised operation which was possible only in Ahmedabad or Bombay. My husband was in service abroad. He was called by telegram. He took some ten days to reach. Acute shooting pain continued in the meanwhile. In the meanwhile I thought this way : “Operation will be possible only in Bombay. If I die, there will be no one to sing the Navakara to me. I then learnt that my most revered, **Yoganishtha** preceptor **Shri Gunodayashriji M. S.** was present for Chaturmasa. It was the month of Ashadh and there were heavy rains.

Going to the village from the hospital at Mandvi and then to Bomaby again was a very difficult and inconvenient task. I therefore told my younger son :

“Take me to my **Guruniji** (female preceptor) from here. I shall stay there till your father arrives. I desire to complete my last rites; I do not hope to survive.”

We went to Kodai (Kutch) to my Guruniji. I requested her :

“Let the entire Sangha take to the Japa of  $1\frac{1}{4}$  lakh Mantras of Shri Navakara for the calming down of my pains.”

The whole Sangha reacted favourably and sat in Japa of Shri Navakara Mantra. Nobody could bear with my acute suffering.

Thus, about eight days passed and my acute pain got mild to some extent. In the meanwhile, my husband arrived and proceeded to Bombay.

Now, it happened that thanks to the effect of the Navakara Mantra, my husband happened to meet a gentleman. During the course of their talk, he said :

“Don’t go to Bombay for operation. On the way, on the Mandvi-Bhuj Road, there is a village known as Dahinsar. There is a Vaidya who treats of the stomach—ailments very effectively. We thought we might take a chance. We told our taxi-driver : “First take us to Dahinsar.” We consulted the Vaidya. He said : “You have caught Hypatitis. You might survive for two days. But I have a way out. It is to give a skin-burn.

The last effort of doctors is operation and of Ayurveda it is skin-burn. We fully thought over the matter.

The Vaidya said : "I can most certainly save this lady by my treatment. If necessary, I may give in writing." My husband asked me. I said : "Let the Vaidya treat me. **Now I am not inclined to go to Bombay. If I shall go home for death, I shall procure Shri Navakara."**

We took his due treatment and returned home. We reached home with very great difficulty because of rains. The boil in the stomach came up. It opened outside under the treatment of the Vaidya. There was a flow of dirt and black blood, almost 4 kilos! Thus, **because of the power of the Navakara I survived.** During the same period, two of our relatives aged 30 to 35, suffering from the same disease, expired. Yet our relatives wrote letters and asked us to go to Bombay. For their satisfaction and for diagnosis, we went to Bombay by plane. There, diagnosis took place, pus was tested. No germs were found. After due treatment of weakness, we returned home.

I was admitted to Harkisandas Hospital at Bombay. Just at the time a lady from Kutch was admitted, with similar signs of disease. Doctors declared that she had blood-cancer and she was sent home. After her actue suffering for some months, she breathed her last.

**Thus, thanks to the power of Shri Navakara Mantra, I got due treatment, all at the proper time and was saved.**

I came across one more experience. We were staying in a very small village in Kutch. For almost all purchases and for non-availability of floor mill, we were forced to go to adjoining villages, very often all alone. There were villages at a distance of some two miles. There was therefore no fear.

Once I was going to another village at noon. On return I must take a bus due to my purchases. At about one p. m. I had to pass through a water-reservoir that was very deep. Suddenly I found that some animal like a dog was coming in all speed. Suddenly I detected that it was a very violent animal, Bhagav, that was roaming around. It used to harass goats etc. I was frightened and continued to chant the Navakara Mantra. **After twelve Navakaras I prayed that if it be a violent animal, it should leave my way. I gave a big shout and the animal ran in the reverse. It went to the south of the back;** I was in the east. I was saved from facing the animal all in loneliness—a very serious situation it would have been. **But I had formed the habit of keeping the Navakara as my defender; I would chant the Mantra and proceed.** Suddenly I saw the violent animal, suddenly I was inspired to shout, and the Navakara defended me. It is indeed a miracle that even in this Kaliyuga, the unique power of the Navakara still prevails!



## **32. The Mantra is Small, its Glory is Great**

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**Anil Keshavji Dedhia**

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I try here to narrate the glory of the Navakara Mahamantra and also to describe my personal experiences thereof. High indeed is the status of the Navakara Mantra in the Jaina Dharma. When a man takes recourse to the lap of the mother, that is the Navakara, he is assured of protection. All this is beyond doubt, though of course faith must prevail.

Two years back my elder brother – Tarunbhai – took to the initiation as a monk and was named Tirtharatnasagarji Maharaj Saheb. Then it was that I had firmly resolved to chant the Navakara on a mala in utmost regularity. My enthusiasm of the heart was high then.

Once I went to Bombay to purchase goods and all of a sudden I was surrounded by a group of goondas. My servant was with me. I immediately recognised them and also knew that release was very difficult. I saw businessmen on all sides, but nobody would dare to come to my help. Who will have the courage to face goondas? But the memory of the Mahamantra was resounding in my very breath. It entered the lotus of my heart and saved me. The goondas tried hard to bind us by ropes. My servant was ahead. The goods in his possession was thrown down. I remained silent. They came forward and ordered: "Accompany us!" We were taken to a building that was full of darkness. A sharp pointed knife was brought out

and we were ordered : "Give away everything." But in the nick of time there was a miracle. The intellect of the goondas fell flat, they could not do anything. At that time there were 5000 Rs. in my bag and a gold chain and ring and wrist-watch on my body. They said : "Run away! Run away at once!" We too ran away and escaped. This was all due to the indescribable Chintamani that the Mahamantra is.

Now, when that scene stands before my eyes, tears roll down my eyes. My heart concedes that this Navakara is my defender, and I have become its staunch follower.

That day, on returning home, when I related the incident to my elders and family members, their eyes too were full of tears. All proclaimed with one voice : "The Mantra is small but its glory is great."

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### **33. Navakara Saved Chastity**

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**Revered Munishri Apurvaratnasagarji Maharaj  
and  
Revered Munishri Muktiratnasagarji Maharaj**

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The six incidents narrated here are taken with thanks from “Miracles of Navakara Mantra” (Navakara Mantra Chamatkaro)

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A lady of a rich family had come from Bombay to Rajkot at the house of some relative. After her work here was over, she was preparing to return within a day or two. It was then that there was a sudden call from Bombay; she was asked to return immediately by a car that was sent.

The car reached in the evening. The driver had come all alone with the car.

The lady asked : “Why has nobody come?”

The driver replied : “No one was in a position to come. The master (Sheth) therefore sent me only. We will have to start at once so that we reach Bombay tomorrow morning.”

The lady hesitated a little. But the driver was a man of family-confidence and utterly faithful. There was therefore no fear. But, with youth and extreme beauty, if she goes all alone with the driver, she might give rise to suspicious talk. She therefore took a girl-friend of hers. They sat in the back seat and the driver was in front. The car was on its way to Bombay.

They had gone far away from Rajkot. They were a little away from a village when both felt like easing

themselves. The urge was unbearable. The car halted. They eased and returned. As they were entering the car, they heard a rough cry – “Halt!” There they saw 4 or 5 robbers with guns in their hands. The two were surrounded. Sturdy bodies, long long moustaches, large frightening eyes ... they had head-dress as well. Certainly, they looked like robbers.

The two ladies were very much frightened and failed to know what to do. The driver, standing at a distance was trembling. That rich lady said : “Take all these my ornaments” and she started putting off from her body all her ornaments. But that gunman said : “No, I don’t want them. But you come this side!” She was dumbfounded. She knew what he meant. She realized that her chastity was in danger. She just thought and thought as to how to save herself.

Today it was that the dacoit nourished a desire to enjoy her beauty.

**The lady was immediately reminded of the Navakara Mahamantra. She continued its mental chanting. She requested the ruling deity of the mantra that he should protect her chastity. “My chastity is in your hands! O God! Save me!”**

And a miracle was created. The lust of that voluptuous and lusty man went down all of a sudden. He told himself :

“What am I bent upon?”

Immediately he asked her :

“Where do you come from?”

“Rajkot.”

“Where are you going?”

"Bombay."

"Go sister! Please go. Your beauty and this loneliness inspired me to fall down in animal instincts. But now my own inner consciousness has started cursing me, hating me. Be free to go. Kindly forgive me for my ill intentions."

The leader made a sign to all his followers and they left.

Both the ladies sat in the car. Now the car was running fast. They calmed down, as if life had returned.

The other lady was wondering. Why this change so suddenly? Who will explain to that lady that such miracles are created by the Navakara?

### **Navakara Saved Goods**

This is an illustration of one Jain gentleman :

**His financial status was far below ordinary, but extraordinary was his faith in the Navakara Mahamantra. Whenever he was free, he used to chant the Mahamantra. We may say that he was never free; he had either his work or his Japa.**

In the meanwhile, one of his relatives took him to Bombay and installed him on his office of jewellery-business. He was asked to work as a broker. The work suited him well in due course of time. With better financial status, he rented one small house and started staying with his family.

Once, this devotee of the Navakara went to a customer with a packet of diamonds worth some 15 thousand rupees. On return he thought of going home, taking his lunch and then going to the shop. He did so.

Some two hours later, as he was going to the shop, he was reminded of the packet. Alas! it was lost! He checked all pockets again and again, but it was not there! Unknowningly the packet had slipped on the way.

He was confused. With his firm faith in the Navakara, he went by the same way by which he had come. In his mind and heart, there was recitation of Navakara and he was looking here and there. Even in a city like Bombay, he had faith that because of the Navakara, he would certainly trace the packet. And lo! The miracle did happen.

As he was passing by a shop, he heard somebody telling him, "Wait, your packet of diamonds is here!" He looked back. The packet was hidden in dust. He picked it up. It was his packet!

His delight knew no bounds. He closed the packet and placed it inside his pocket. He looked round to say thanks to the person, to give some gift to him.

What a surprise! That man was not there! How could he see him! He could not be some human being. He might have been some god with a body, who was a devotee of the Navakara. He came to help his devotee here. This was most certainly a miracle.

### **Magic Over Magic**

We went for our studies to Mehsana after our Chaturmasa at Jamnagar. Our study was in progress. We came in contact with Shri Lalchandbhai who was imparting religious education on the children in the Pathshala of the Sangha. When we discussed the Navakara with him, he narrated his own experience of the magic of Navakara. I narrate it here in his own words :

"Well sir!" He said : "I had very deep faith in the Navakara. One day, some juggler (Madari) came to our town. He was showing some small and big magical charms and the spectators were simply spell-bound by these. Large groups of people came to witness his magical charms. I too was one of the spectators and the magic was about to start. The charms were commenced. In one charm the juggler made one of the spectators hold an empty vessel in his hand. The person to hold it was in great enthusiasm. The magician chanted some Mantra whereby the vessel began to get hot on its own. The person who held it placed it down and left. With curiosity then, I went to the charmer and offered to hold it. He said :

"You will run away leaving it down."

"But do give it to me!" I said.

With all looking at me, I took the vessel in my hand and he started chanting the Mantra.

On my side, I too was wondering as to what I should do. I was just then reminded of the Navakara. I gathered all my faith within my heart and began to chant the Mantra.

### **And There Was a Miracle**

The vessel that was getting hot in one and all hands, remained just as it was in my hands for long.

The charmer asked : "Has it gone hot?"

I replied : "It is totally cold."

The charmer was surprised as to how this could happen. What was the drawback? Any deficiency? He then chanted the Mantras again. But once more he failed thanks to the power of the Navakara Mahamantra. The

vessel was held in my hands and nothing happened to me!

His magic was failing. He was angry. He got excited and asked : “Do you chant any Mantra? Do you know magic?”

I replied : “I know no magic, I possess no Mantra or Tantra.”

People dispersed laughing. The charmer asked me again and again, in a tone of request : “Well! Please tell the truth. Do you know any magic? Otherwise, my failure is not possible. Never had such a failure come in my life.”

Then it was that I talked to him of the Navakara Mantra :

“Really, I know nothing else. Yet, this is our miraculous Mantra!”

Shri Lalchandbhai narrated this fact. But I felt : **“Who will explain to that charmer that this Navakara is, in reality, a magic over magic? Only Navakara can do it. The Navakara is, indeed, a Divine Magician.”**

### **Unique is the Magic of Navakara**

This is the case of a noble Shravak who gave to us an inkling into the Puniya Shravak in this Kaliyuga. Some years back, the Navakara created this magic in his life.

He had cultivated a regular habit of chanting one full Mala of Navakara. He would, without fail, chant the Mantra 108 times before going to sleep. He would not get sleep otherwise.

Once he happened to go to an adjoining village and was returning on completion of his work. It was night on



the way. The mala was left at home. Now what to do? He collected pebbles from around, exactly 108 in number, so that he could chant the Mantra 108 times precisely. With every chanting he would place one pebble aside. Thus the Japa was over. But on completion a question struck in his mind :

“Shall I throw these pebbles away? How to do it? Now these pebbles are charmed by the Japa of the Parameshthi Mantra! Surely I cannot throw these away. Let me collect these and take them home, for, otherwise the pebbles will be trampled under some foot and will give rise to sin!”

With this thought in view, he collected 108 pebbles on one end of his dhoti and reached home. His wife gave water for him to bathe. He forgot to separate the pebbles. The wife saw the knot in his dhoti and opened to see what it was.

### **And There Was A Miracle!**

The lady was simply spell-bound. She saw highly valuable shining jewels in place of the pebbles! She wondered :

“What is this? Whence these jewels! How and from where did her husband procure these? How did he bring? Has he swerved from Dharma?”

As soon as the husband came she asked these questions all at a time. The fist of his wife’s hand was closed. She opened it and said : “Well my lord! Have you swerved from Dharma on seeing these jewels? How could this happen?”

The man was simply shocked. He was simply amazed that the pebbles were transformed into stones.

Then he realized that it was all due to the power of the Navakara Mantra. He said : “Noble lady! You know that I look upon wealth of others as stones. How could I then do this? This is the **leela** of the Navakara Mantra!” And he narrated to her in details what had happened.

The wife was very happy; her faith in the Mahamantra went deeper!

The propitiator of the Navakara Mahamantra got rich only because he brought home the pebbles.

This is indeed the miracle that the Navakara Mantra can cause.

### **Saved From Accident**

This is the story of the two leaders of the Khanpur Sangh in Ahmedabad. They are—Bhuramalji Valaji and Shah Hasmukhlal Mafatlal.

The president of the Sangh Shri Bhuramalji and his wife Patasaben had undertaken a **Varasitapa** (sacred austerity for a year). His desire was that the breaking of fast at the end of the year should be held in Hastinapur. He told Hasmukhbhai : “Let us go to Hastinapur and then on a pilgrimage to Sametashikhar.”

Hasmukhbhai’s desire was just the same. He agreed and preparations were made.

The two friends hired a matador and left Ahmedabad on a holy day. On the Akshayatrutiya day in V. S. 2040, the Varasitapa was consummated happily at Hastinapur. Then, with Darshan at several Tirthas, the families reached the **Mahatirtha** Sametashikhar.

Now, after a very happy pilgrimage, they were to depart after the Darshan of Bhomiyaji Dev. All got seated

in the car, the car started and soon they were on the highway.

They reached Barai and halted. The chanting of Navakara ceremoniously was to take place, but they thought of the performance later and proceeded to Barai.

The road was not good; it was very much narrow. After they had gone about two kms further, they saw a truck coming at high speed from the front. Hasmukhbhai was sitting near the driver. He saw that the truck was running on wrong side.

A distance of some 100 to 150 feet remained between the two vehicles, Hasmukhbhai could foresee the would-be disaster, closed his eyes and immediately got engrossed in the chanting of the Navakara Mantra; there was no other alternative! The truck passed, accident did take place. But ...

### **There Was a Miracle.**

Hasmukhbhai's meditation was disturbed, his eyes opened. He saw that after accident, the truck had left and the matador was on a hill nearby! Window-glasses were broken, the accident could have become disastrous. But, **the chanting of the Navakara had saved them all! This was indeed a miracle!**

All were saved, except for very much minor injuries. **This was another miracle!**

Even the driver was saved with just minor injuries. **This was the third miracle!**

All except Hasmukhbhai had some minor injuries. They were extracted. The vehicle was very badly damaged. Its use was not possible now. But fortunately a

pilgrims' bus arrived. All were taken to Barai, admitted and treated at the hospital.

News was sent to Ahmedabad. All in the Sangh were shocked. A community Ayambila was undertaken by 500 members at a time as thanks-giving.

All were again busy with their work later. But all were never to forget how the Navakara had given new life to them. It was a unique experience.

### **A Wonder in America**

We learnt of an incident of a similar happening in America some four years back.

Hirachandbhai was a worthy Shravak from India. He had settled in America since long. Due to some demerit of the past, he was attacked by a deadly disease. The best of treatment yielded no good result. His case continued to grow more and more serious.

Ultimately, a very risky operation became inevitable. The doctors declared that there was no hope of survival for him. Yet try they must. The patient's signature was taken on the 'Cremation Form'.

Thus, he was taken on the operation table. The room was closed. Relatives sat outside constantly praying for the survival of their dear one. They were busy praying because it was a question of life and death.

On the other side, the gentleman who was undergoing the operation was a propitiator of the Navakara Mahamantra; his conviction clear and his faith firm. He therefore commenced non-stop the mental chanting of the Mahamantra. As the doors of the theatre closed, he as if told the Navakara Mantra.

"Now, O God! I have submitted this my life in your hands." He opened his eyes from prayer only when the operation ended.

The operation had continued for full four hours. Relatives sitting outside were impatient and restive, as if wondering as to what was destined and praying "O God! Save us! Be with us!"

Now just think. In addition to our prayer to God at the critical moment of death, if we constantly pray to God and be with him, how good would it be!

Any way, the Navakara Mahamantra fulfilled its duty in the present case. The doctors came out with smiling faces and told the relatives—"Our congratulations!"

### **Yet Another Miracle**

But greater miracle was to follow. The patient remained in hospital for some 10 days for after-care. He therefore passed all his time in the **Japa** of Shri Navakara. During treatment and after-care, the propitiation of the Navakara with a white cotton Mala was continuous with Hirachandbhai.

This had a unique effect on this big hospital. Operations were taken up every day and the relatives of the patients approached and told Hirachandbhai :

"Well sir! pray to God for us also." They used to add.

"We have trust in God."

"We have trust in your Navakara."

"If you will count it, our relative will certainly be saved."

This faith of the whites put him to surprise. He began to chant the Navakara for others also. Some operation starts and he gets seated in chanting the Navakara for him! This became a regular feature till he was there in the hospital.

Not one operation failed, all were successful. Hundreds of patients were under treatments; not a single died. This sounded as a miracle also for the doctors, nurses, compounders, employees and patients.

Thus, it is that the Navakara Mantra helps us in so many calamities. But the question is this. How far do we stand by the Navakara? How far are we friendly with it?



## 34. Experiences of the Magician

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—K. Lal

K. Lal, one of the foremost of the magicians of the world, came for Darshan of Revered Ganivaryashri Kirtisen Vijayji Maharaj to the Upashraya. Their dialogue lasted for about an hour. Here it is given for the faith in Dharma and Atma and also because it is likely to enrich non-violent inclinations. It is given here in brief.

The magician, with his simplicity of temperament, bowed down before the revered preceptor and sat on the ground. The revered Gurushri blessed him with the good wishes of **Dharmalabha**. Shri Ramniklalbhai Vadecha, the President of the Sangh, Shri Mahendrabhai Shah, the Chairman of the Leo Club and other prominent dignitaries were present. Revered Guruji asked :

“Which is the Sadhana or Vidya or magic by which you mesmerize the public and entertain it?”

K. Lal with a smile said : “Well sir! There is no Sadhana or Vidya or magic in what I do. It is only conjunction with Paramatma and the signs that God gives. It is a speedy, very speedy process. Here, the illusion of the public and mental resolve that is at work.”

Gurudev : “What is your conjunction with the higher power?”

**K. Lal : First, with a heart full of faith, I chant the Namaskara Mahamantra. All members of my staff remember with devotion to their God... Our show commences only after incense and deepa!**

**Right from my age of eleven, I have firm faith in love, faith and regard for the Navakara Mantra. I therefore take to any practice only after I pray to my God. This constantly gives inner indications to me.**

Even in the midst of deadly blows and calamities, I have recited the Navakara and have received signs whereby my works are successful.

In the incident of a plane-crash, in the breaking of faith in the cutting of a lady, in the famine in the Banaskantha where I came, etc. I got a quick response by the chanting of the Navakara and I act accordingly. All my shows pass with success, thanks to the indication and guidance of the higher power.

Vidya is two-fold—demoniac and divine. In the demoniac Vidya, Jivas are to be slaughtered. I have, however, put an end to slaughter of Jivas by my divine Vidya. Formerly, there were magicians who bought a pigeon in ten rupees, killed it and re-enlivened it by trickery. I put an end to this sin. I am a propagator of prohibition and non-violence.

Once it happened that while I was abroad, I forgot to take with me my special box of prayer and worship. I got it by a special plane and then only I commenced with the show!

I continue with my magic shows for six months, then rest in Calcutta for a month. Then I take up my magic shows for six months in Japan, America, Hongkong etc.

K. Lal narrated his self-experience and gave all information regarding his Sadhana in all sincerity. This pleased all. He then worshipped Gurudev in all fervour of the heart.

Guruji said : Now it is desirable that you pick up the magic of swimming through the ocean of mundane life.

He left with a promise to come again.

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An extract cutting of the daily 'Rakhewal' published from Deesa sent by Revered Ganivarya Shri Kirtisenvijayji M. S. Here it is printed with thanks.

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## **35. Shri Navakara – Key to Samadhimarana**

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**Kantibhai Karamsi Vijpar**

**Jasmine Stores, Dr. Ambedkar Road, Parel, Bombay-12.**

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My father's youth passed during the days of the Freedom Movement of India. He was therefore a real patriot. He had therefore fully preserved the ethics of and ethical values in all his business dealings. He had developed fully within himself the noble virtues of simplicity, truthfulness, and service to humanity. In the later days of his life, he preferred to live in Kutch and therefore stayed in Kandagara (Kutch) after retirement.

Once he saw a boil near his neck. The local doctors advised due check up at Bombay. The expert doctor declared that he had cancer in the third stage. All were shocked and his treatment at the Tata Hospital was started. There was no possibility of total recovery. Ayurvedic treatment was given so that the pain lessened, but he knew no peace of mind.

In the course of the treatment, our relative Shri Champasi Premaji chanted the Navasmarana for him to hear daily; he also delivered religious sermons. My father heard all this with a perfectly attentive mind and committed the Navasmarana to memory. Once when Shri Champasi fumbled, he corrected him. Once our benevolent friend of the family came and laid a suggestion in all humbleness. He said that the sacred steps of Revered Acharya Shri Lakshmansurishvarji Maharaj should fall in our house so that his blessings might render some relief in the ailment. We sought our father's consent, he was not in close contact of these

saints and did not entertain full faith in them. Thanks to our merit of the past, he gave his consent, and also expressed his joy. I met revered Maharaj Saheb along with K. K. Shah. We had to persuade him to come and he did. Next day morning M. S. paid a visit to our house. He asked my father :

“Well Karmasibhai! are you overcome with pain and suffering?” My father moved his head to say ‘Yes’.

“Come, all of you hear the **Mangalika** (benediction).”

My father said then : “I want to worship Revered Guruji and give something.” This was done and Shri Guruji was gifted with a shawl. He was then asked to take a vow.

He said : “Kindly don’t insist because I have failed in observance of vow in the past.”

“My **Abhigraha** will be very simple. But you should take it with the inner desire of the heart.”

**Revered preceptor suggested a simple Abhigraha. It was Japa of just one Navakara Mantra in 24 hours. He gave the Mantra to him with Vasakhepa. My father felt very much delighted.**

His last **Vihara** was towards Sholapur. He then asked : “Does he chant the Navakara or not?” My father sent word that **except for the time of sleep my mental chanting of the Navakara goes on continuously.**

My father’s peace of mind continued to grow. He was hearing in full faith religious sermons every morning. On coming to guess that his time was about to be over, on Sunday, 12-4-’70, he asked me to take off his ring, silver ornamental waist band and wrist-watch. He could

not sit, but he could lie flat on the ground as desired. At 10–10 p.m. he left his body in the state of Samadhi. The chanting of Navakara continued till the last. The wrist-watch also stopped. What a fine association of the grossness and subtlety!

Next day the information about the rites was given in the market. Then, Smt. Lakshmiben, the wife of Shri Velajibhai Morarji told us in all surprise : “What! How could this be true! This very night I saw Karamsimama worshipping Adishvaradada on the Giriraj!”

These natural signs raised high the faith of our family and we were convinced, beyond doubt that only this path is worth following in life.

**May all good persons attain to such benedictory Samadhi at the time of death! This is our prayer.**



## 36. The Greatness of the Mahamantra

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**Prof. K. D. Parmar,**

Shravak Pole, Derasar Sheri, Jambusar,  
Bharuch

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In Samvat 2035, 1980 A. D., on the day of Ananta Chaudash, I was returning from Surat to Jambusar with a friend. Due to traffic-jam, we did not reach the railway station and preferred to travel by an S.T. bus. We sat at the back, but then we went to the front and sat behind the driver. But we knew no peace of mind.

**Navakara was very much there in the mind. Then some inner voice told me, "Get down. Take the bus that follows." The mind did not agree. Again the inner voice said, "Go and sit at the back." We got up and while the bus was running we went back to the surprise of fellow passengers. The bus was running at top speed on the highway.**

The inner voice repeatedly said : "Get down. Take the bus that follows. But who could falsify what is destined? We were not conscious of time. Our bus overtook the other ones. The bus that was following was now far behind.

Then, all of a sudden, there was a tremendous noise that pierced through the ears. I was thrown and was on the base of the bus. An iron bar of the bus had struck on the chest, on the knee. I was badly injured at both the places. The pain was unbearable.

The S. T. bus had struck against a truck coming from the front. A deadly accident indeed! There was flow of blood on the road. The broken parts of the bus and truck

spread on all sides. Traffic was at a standstill. There was heart-rending crying of the injured.

My professor-friend was also injured. But he was saved! I was taken out from the bus and made to lie down on the ground. My friend moved his hand on my heart and said : 'Nothing will happen to you. Bring Thakoreji to your memory. God will do all well. Remember God.'

The pain was very acute and severe. I was seeing death as if in front. I told my friend : "If I die, please see that my body reaches home."

My friend gave courage to me : "You will be alright. Don't worry. Remember God."

There was terror and gloom on all sides. Terrible pain there was in my body; I could not bear it; I could not sit or sleep; the pain was simply unbearable.

I saw death in my front, but the memorizing of Shri Navakara challenged it. The inner consolation was telling that there was no need to be frightened; it was consoling. A car passed by, it stopped. My friend quickly talked. He requested that I be given a lift for going to some hospital. They agreed. The three persons were on their way to a pilgrimage to Jhagadia. They gave courage and confidence to me. On the way, they chanted Navakara and Shanti Mantras. I was reminded of my most benevolent Revered Gurudev. I had his darshan in my heart. I too started chanting the Navakara Mantra in my most critical condition. Suffering and pain were partially eased. The car left me in Ankleshvar at a dispensary and proceeded to Jhagadia.

The doctor gave courage and confidence to me. I had suffered severe blows and injuries. From Ankleshvar

my friend brought me to Bharuch and from there to Jambusar and my house. In Jambusar, I was treated by our doctor.

The news was received at Bombay by my most affectionate, serviceable, religious friend Sheth Shri Khimjibhai Chheda. He came running to my place. He advised me to go to Bombay. After a few days, we where in Bombay under the loving care of Khimjibhai and the worthy doctors of the Bombay Hospital. I got new life.

This is the real greatness of the Navakara Mahamantra. It is wonderful and unequalled. Its inconceivable power became activated; it protected my life.

**This Mahamantra should be woven in our heart; we have acquired it through the rise of great merit. The Mantra should be memorized and chanted with every breath. Unique indeed is the greatness of this Mantra.**

A gentleman who had settled abroad had a heart-attack. He was admitted to a hospital in England. He was taken to the operation theatre. His heart had stopped, he was declared dead. Relatives were duly informed, his body was brought out on a stretcher. **Just then from the cloth covered over his head came the words—Namo Arihantanam.** The doctor and the relatives were simply surprised, they removed the cover, the patient opened his eyes. He rose up and said : **“Namo Arihantanam”**. He then added : “For all this time I was with Revered Guru Maharaj. He asked me to continue to chant the Navakara. I did it. Then I appealed to him : “Kindly let me go, it is very late and they must be waiting for me. But my revered

preceptor wanted me to stay. I have taken leave and have come."

On hearing this, all heads bowed down. To-day also he is in sound health. When he meets us, he specifically says : "Now I have become firm on two points. Let death come whenever it will; I do not fear it. Again, thanks to my revered preceptor, the Navakara has become my very life; with every breath I remember it."

Many more such examples can be found in this world. Therefore the scripture writes :

"What can the mundane world do to the one whose heart is saturated with Shri Navakara?"

For all men of this mundane world, suffering as they do from passions, thirsty of worldly joys, the real refuge is given only by the Namaskara Mahamantra. The learned divinities say :

**"In this meaningless mundane world, the only thing worth is the Navakara Mantra.**

**The Mantra is the very purport of the Jaina order. It is the right and precise uplift of the fourteen Purvas. It is the best of the Shreyas; the best of all benedictions."**

It destroys all calamities, calms down sins, fulfills all desires and dries up the sea of life; it is the very basis of the happiness of this world and the higher world.

**The greatness and glory of this Mantra is indescribable in words; words cannot possibly endow us with a grasp of all this. It annihilates all sins, puts an end to the mundane world, uproots at Karmas, gives delight to the whole Sangha, raises a series of**

higher joys, obtains for man all prosperity and releases the Jivas from the struggles of births and deaths.

My heart salutes infinite times the Navakara that is possessed of inconceivable power, which saves from all calamities in life and leads man to the highest state; endows one with blessings and happiness and gets the status of Siddha for man.

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The gentleman who has narrated this is a non-Jain by birth. Still, due to the Satsanga of late revered Pannyasa Shri Bhadamkara Vijayaji M. S., a unique propitiator of the Navakara Mahamantra, he resorted to the Jain dharma and attained to very high sublimation of his Atma. He delivered laudable lectures on the Navakara Mahamantra in assemblies at Vadala Nalasopara and Dombivali under our chairmanship.

— Editor

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## **37. The Fear of Ghost Disappeared**

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**Pannyasa Shri Varivijayji M. S.**

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**Shri Shashikantbhai**, an inhabitant of Idar, wanted a room on rent in Ahmedabad. He made lots of inquiries but failed to get one. Ultimately, after very hard effort, a room was available. The landlady said :

“The first three floors are not to be given on hire. On the fourth floor one room is vacant. But please note that no one is able to stay there for more than a week. Come after due consideration.”

He hired the room and continued with Navakara Mantra Japa in utmost regularity. He lived in the room for twelve years but had no disturbance of any kind. His faith in the Mantra grew deeper and deeper. To-day, he is at Idar and continues with his fine propitiation.

### **Obstacle of Rain Ends**

The propitiator of one crore Mantras Revered Acharyadev Shri Yashodevasuriji M. S. had his Chaturmasa at Ahmadnagar (Maharashtra). A gorgeous procession of the Jaina order was to start over there. But there was rain that very day. All preparations were finalised and it was felt that the procession should not be discontinued. Just with that idea in view Acharyashri just raised his hand and said : “Rain! Stop!” And lo! the rain stopped! The procession was over and then the rain started.

### **A Muslim Counts Navakara**

A small village, Kuvadar by name near Shankheshvar. There stays a Muslim old man. There is a Jain temple in the village. The old man comes daily for

Darshan and chants, almost for the whole day the 'Chattarimanglam' and Navakaramantra. He claims that he is in a position to complete any work that has stopped. He comes in contact with so many Sadhus and Sadhvis. His co-religionists tell him times without number : "Why do you go to the Jain temple?" His reply is : "Only that is true. I shall therefore go there." He has stopped taking meat etc. He is in a position to forecast anything that is to happen in future.

### **Saved from Accident**

A small village Setfal near Baramati in Maharashtra. It has only two houses of Jainas. Once one of the two had to go to Solapur on business. On return he was chanting the Navakara while in a truck in which eight persons were sitting. The truck ran for about 2 kms. and struck against a tree. All were injured and removed to a hospital. But the person who was counting the Navakara stood at ease on the road; he was not injured.

### **Fear of Ghost Removed**

A few years back Revered Acharyashri Dharmasuriji M. S. of Kashi wished that a boarding school be opened for the study of Jain philosophy. When the number of inmates got large, larger space was required. They could procure a Kothi of the English people. Some people said that it is haunted by ghosts. But Shri Acharya M. S. said—

"You live here peacefully. I shall keep awake for the whole night and day. But all the students should recite the Navakara Mantra 108 times and take to Ayambila, one student every day. One month passed without any difficulty. The Englishman came to collect rent. Acharyashri said :

“We will not give rent, we may vacate the place if you so desire.”

The Englishman inquired :

“Has the ghost disappeared?” Acharyashri said :

**“I see the ghost daily. But it can do nothing to any one of us, due to the Japa of our Navakara Mantra and due to our austerity of Ayambila.”**

The Englishman was silenced and the question of vacating the Vidyalya did not arise.

### **Fire Was Extinguished**

In the 2019 riots in Calcutta, rioters came to set the Jain **Dela** on fire. All the Jains sat in the meditation of the Navakara Mantra at the risk of their life. Rioters spread petrol but there was no fire. Nothing was burnt for two hours. The police reached there in the meanwhile and arrested all the rioters. The Jains were saved.

### **Cancer Got Cancelled**

This is an incident heard by us while we were at Idar (Gujarat) for Chaturmasa. A resident of Vadali, Popatlal Kalidas caught cancer four years back. The diagnosis at the Tata Hospital declared that he would not survive for long. It was then that his wife said : “If depart you must, if you cannot take food, then sit in meditation on the Navakara Mantra and the Siddhachakra. Let us also resolve from to-day that if there is recovery, we will arrange for the **Ayambila Oli** of the Chaitra month every year at Idar. Worship too should follow.”

The patient recovered within a month. Doctors examined him and were surprised. To-day also though he is not able himself to take to Ayambila, the propitiation mentioned above continues.

### Cure by $1\frac{1}{4}$ lakh Navakaras

In Vadodara, a two-year old son of one Hiralalbhai, became serious in a sickness. Doctors lost all hope. He took him to a person proficient in Gayatri Mantra, who had cured many persons as a Sadhaka. He started his experiment on him. The child was so weak. But then, some inner voice told the Sadhaka in his ears. "The boy is Jain by birth. Let  $1\frac{1}{4}$  lakh Navakara Mantras be chanted for him. This should be followed by a pilgrimage to Palitana. He will be cured in a month." The boy was actually cured in a month and is alive till this day.

### Dacoits Got Frightened

A gentleman was going from Bangalore to Bombay for business in gold biscuits. Two dacoits suspecting his bag got in and sat just on the seat adjoining that of the businessman. They began to play foul and the frightened man began to chant the Navakara Mantra. The dacoits did not succeed. He got down at Bombay and hired a taxi to go to Jhaveri Bazaar. The dacoits also sat in the same taxi, the taxi ran in speed. He thought that he would lose his goods as also life. **He forgot all else and began to chant the Navakara in all faith.** Ultimately, the taxi went fully in reverse and stopped near his destination. The driver said : "Petrol is exhausted." The man got down and straight entered the shop. The driver wanted his fare from the dacoits, who called him from the shop and requested him for the taxi-fare. They begged his pardon and assured not to act this way in future. The man made the payment.

### **Car Wonderfully Saved**

The proprietor of the South of India Floormill was proceeding from Bangalore to Mysore to pay his respects to Revered Acharya Shri Bhadramkarasuriji M. S. On the way he was engrossed in the chanting of the Navakara Mantra while in train. Suddenly due to some bad karmas, the car turned turtle and still nobody was injured!



## 38. Traitors Bent Low

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### Hasmukhbhai Kapasi, Sion, Bombay

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Under the advice of the most Revered Bandhutripiti, under the auspices of the Sion Sangha, it was resolved to render help to villagers rendered helpless because of excessive rainfall.

Ten men of sion-Matunga, under the leadership of Vajukaka proceeded to go to Rajkot on 3-7-83. They made a list of the essential commodities. With the help of the leaders of the local and serviceable institutes, commodities were sent to each family. After due distribution, they proceeded to Porbandar on the fourth day. It was heard that the anti-social elements are many in Porbandar. Some caution was thus necessary. At 4 p.m., they reached a hotel in Porbandar. The owner of the hotel was a Jain. He therefore arranged for their **Chovihar**. Here, we happened to meet Shri Kumarpal V. Shah, who was extremely serviceable. We met the local leaders to get a clear picture of a damage; the **Satsanga** was also on.

At about 9 p.m., we were in our room when we heard commotion outside. We therefore closed our door. Just then two youths with swords and guns in hand passed by. We had relief goods and cash worth 35 thousand with us. But **Shri Devraj Gala and Ramesh Gala who accompanied us resumed the recitation of Navakara Mantra with an alert and attentive mind**. After a short while, the youths came to our door and gave a push. The inner hook broke down but the door did not open. Other members of the party also joined in the mass singing.

With one push the adjoining room opened. The two youths looted all they could from that room and sat at a secret corner of the hotel itself. **The singing of the Navakara Mantra was on. At 11 p.m. we learnt that they were still in the hotel. Between 12.30 p.m. and 1.00 p.m. they had to bend down before the Navakara. They had left the hotel.**

At about 3 p.m. when our singing was over, Shri Devaraj Gala said : "This group was very much beneficial to us. It was because of the group that we remembered and chanted the Navakara in all alertness and faith. Then, till early morning religious discussions and **Satsanga** were on. It proved to be turning points in our lives.

This was our direct experience of the inconceivable power of the Navakara; it now became a faith and belief for us. May it inspire enhanced religious faith for many Atmas. Only this is our prayer to Shri Paramatma.



### 39. Mysterious Beating Disappeared

Revered Acharya Shri Indradinnasuriji

Maharaj Saheb

Around the Bodeli Tirtha in the Vadodara district, non-violence is propagated in 500 villages. In Vadodara and Panchmahal districts, in an area spread over 50 miles the Parmar Kshatriyas are observing the Jain faith; they recite the Navakara Mahamantra. We made in this region for 12 years. As a result they have given up addictions to bad habits.

One of the villages in the area Duma (Panchmahal) has a population of about a thousand houses. One family is that of **Damabhai Bhalsing**. He has seven sons and consequently seven independent rooms for them in his house. In one of the rooms there is a mysterious beating but no trace of the person who does the beating. This continued for long; for peace the acorsists were also consulted; everything possible was done but to no effect. In the meanwhile our group of Sadhus went there; I was a Muni then, Acharya still to be. For peace in the house under our presence and advice, an idol of Panchakalyanaka Parshavanth was installed in the house. Relatives were invited from adjoining areas. Pandit Becharbhai was summoned. Worship was gorgeously held. All left. Before our Vihara the entire family collected together around me. They gave details of the happenings in that room. I narrated to them the power of the Navakara and told him :

“Please chant before me pure Navakara if you know it.” Ganapatbhai chanted and correctly too. I told him :



**“Take your bath, put on new and fresh clothes and take to the Japa of the Navakara Mantra together with incense etc. This will lead to peace. And within a month it was all peace in the room. Members of the family met me and thanked me.**

Even now all the Parmar Kshatriyas of the family are observing pure Jain Dharma. They have their fields and fruit-parks and they lead a happy and peaceful life. One member of the family has taken to initiation under Acharya Shri Chandrodayasurishvarji. The pupil staying in the service of Acharya Maharaj is named Anantachandra Vijaya Maharaj. He is deep in his studies and has taken to Sadhana of austerity in his life as a Muni.



## **40. Navakara and Myself**

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### **Sadhvi Shri Padmayashashriji**

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In Saurashtra, with **Padaliptapur** (Palitana) on one side and the magnanimous Girnar on the other, our Kathi village is Jetpur. In childhood, I went to the Jain Pathshala; my sister taught the Navakara to me. In the Jain Pathshala, there were small books of stories. From these I read the story of Amarkumar. The manner in which the Navakara became rewarding to Amarkumar was a story that took firm roots in my mind. In due course, I completed the five Pratikramanas and memorized the Smaranas also!

Daily chanting of the Navakara continued. Then I took to **Aradhana**, Japa, Smarana etc.

Once there was an occasion of the **Aradhana** of non-stop chanting of the Navakara for 27 days. I was anxious to join in the Japa. On reaching there I learnt that for women Japa was arranged in a separate Upashraya.

Thus, in unbroken Mauna I took to the Sadhana along with the austerity of **Ekasana** for 27 days. Lectures and seminars were arranged on the Navakara Mantra under the august presence of **Revered Pannyasa Shri Bhadramkaravijayji M. S., Revered Pannyasa Shri Abhayasagarji M. S., Revered Shri Jambuvijayji M. S.** etc. There was a free discussion of the Navakara Mantra. The Sadhana was completed. I learnt so much more about the secrets of the Mahamantra, in the company and association of Acharya Bhagavantas and the Munis of status. I felt that I learnt in-depth study only now and my regard for the Navakara Mantra grew deeper day by day.

The Navakara Mantra has saved me several times in my life. The memorizing of the Mantra has saved me in many calamities and obstacles. The effect of the Navakara has saved me and kept me safe in the course of Vihara, attacks, calamities and what not! I have thus known and realized and adopted the Mantra.

Since last 25 years, I am suffering from severe pains of an incurable disease. Peptic ulcer and 4 operations of the intestine, I have undergone. During the course of the last operation, all were frightened; it was a very dangerous, risky operation. I was on a stretcher, with mala in hand. I was mentally chanting the Mantra. The Sadhvi who accompanied me asked—"Are you in peace?" I raised my hand up. **The operation was successful. I was hospitalised for a month and my Japa was on for the whole day.** For seven days, in the face of unbearable pains, not a drop of water was given. Then I had "The Navakara Mantra and Uvasaggahara Stotra" on one side, the Navakara Mantra along with Logassa Sutra on the other, and pondering over the lives of great saints and Mahasatis on the third. Self-study and Mauna also accompanied. I returned to the Upashraya from the hospital. During the course of rest, reading, pondering and meditation continued. In all faith and concentration, the Navakara Mantra is woven in life!

**The propitiation of the Navakara** and the Japa and Aradhana also continued. I owned the Navakara Mahamantra in all devotion.

During the course of one Vihara, it happened that a poisonous king of snakes sat steady with its hood raised. We were frightened. We went up, we ran and went up a

large stone-platform. There was a flutter. What to do now? We were only two Sadhvis. The cobra stood steady, firm, unmoved. We too could not move. We continued the chanting of the Navakara Mantra and **Uvasagahara** for one hour. Then it was that the cobra went in the adjoining field and we ran to the village. Fright and calamity were removed.

These miracles will make any heart dancing. Then, at all times, and in the midst of all activities, the Navakara was my companion. My heart very often melted during the course of worship and its ceremony. Not only this, my heart would melt even in the midst of vast congregations and the fourfold Sangha. Tears of joy would roll down my eyes and my heart would merge in some inconceivable, indescribable feeling. Here again in the worship of the Siddha Chakra when the verse "I bow down before Shri Siddha Chakra" commenced I would weep with delight.

In the word 'Namah' there are expressed so many feelings such as compassion, intimacy, humbleness, friendship etc. Highest virtues would reveal themselves if one can get lost in the 'Navakara'. The power of the Navakara Mantra is indeed irrepressible, its power is unique.

Navakara is the saviour of so many people. Take recourse to its feet and you are a grand success. The Mantra purifies the body and the mind both in the course of its Aradhana. Its Sadhana leads one to the highest status. The Navakara Mantra is the art of life. In my life only Navakara is my companion. It is my all in all. May we all propitiate the Navakara Mantra and attain to the highest status. This is my benediction.



## **41. Navakara Is My Saviour**

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**Smt. Pushpavati C. Shah**

Principal of the Jain Pathshala of  
Lady Kikabhai Premchand, 1428, Shukravar Peth,  
Vasant Nivas, Pune-2.

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In my childhood my mother taught the Navakara Mantra to me. My heart was overcome with honour when I memorised it. At the age of 21 I joined the school and Jain Pathshala as a lady teacher.

There were written and oral examinations in the school. In the syllabus were placed meaning, purport, question and answer etc. In the beginning of the prayers a mass singing of Shri Navakara Mantra would take place. Then would follow a study of the lesson, a gradual analysis of the meaning. Here the Navakara Mantra and its power would be described. At one function of our Vir-Vanita Mandal the incident of Amarkumar was dramatised. On seeing it with my own eyes I had an inkling that in this mundane world only the protection of the Navakara Mantra is the truth. Consequently, I started with a regular Japa of the Navakara Mantra.

Many Revered Acharya Bhagavantas, Padaस्था Munis, Sadhviji Maharajas etc. come there; some even for Chaturmasa. Thus I was progressing in the Navakara Mantra. I took to Ekasana Tapa of Navakara Mantra for nine days. Again, in Samvat 2039 I took to 68 fasts and took to the Aradhana of the 68 letters of the Mahamantra. This led to the purity both of my mind and the body. I would commence any and every activity with the chanting

of the Navakara Mantra. Thus, the Mantra is so very much woven in my life so that the mind remains fixed in it.

Once we journeyed from Maharashtra to the pilgrimage of the Tirthabhumi. All of a sudden, the bus came to a stop. In our group there was a majority of ladies, only four or five men were there. Again, it was night-time. What to do ? We were all confused. Immediately we resorted to the Japa of the Navakara. After some four hours a bus arrived from the other village. The drivers of both the buses tried hard and our bus was repaired. We were all in gaiety. The journey of that day was completed and we came home safe and sound. **We were saved from the calamity due to the powerful effect of the Mantra. Our faith grew deeper and deeper and the Mantra was woven in our very vitals.**

Once an incurable disease attacked me. As per the opinion of the expert doctor, I was shifted to hospital. An operation was imminent. The day of operation arrived. All were full of fright and serious. But there was no gloom in my mind, no worry! I only recited the Mantra. The operation was successful. After eight days I was brought home. I could not speak, only liquids were given. Incessant Japa and recitation of the Mantra were on. I was convinced that I was cured only because of the Mantra.

Now I can state, with full confidence in myself that I have no ailment. The refuge of the Navakara and that alone is helpful. My propitiation, Sadhana and Japa go on at ease.

In the course of our pilgrimages of Tirthas also miracles are created. The Navakara Mantra, the stotras etc. save us from accidents, calamities, obstacles, sorrows and diseases. The word 'Navakara' is our saviour ring in our ears, in our hearts. We go and return to our native place safe and sound. We begin all our religious works and worship etc. with the Navakara Mantra.

May all be blessed and happy and attain eternal peace, happiness and the highest status due to the Navakara Mantra. This is our benediction.



## **42. The Stolen Angi Recovered**

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**Revered Munishri Jinachandravijayji, the  
Pupil of Revered Acharya Vijaya-  
bhadrasurishvarji M. S.**

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In Samvat 2022, Revered Mahabhadravijayji M. S. and Mahasenavijayji M. S. and other Munis were staying for Chaturmas.

Revered Mahabhadravijayji M. S. was sermonizing in excellent style in his lectures. He laid down with suitable examples, the greatness of the Navakara Mantra and proved that only that Mantra is a prized medicine. **Pujya Mahasenavijayji M. S. was trying hard to become a chanter of one crore of Japas of the Navakara Mantra “Namo Arihantanam”.** He expected to complete his chanting in a period of 30 years.

When I commenced the Japa, I was already counting one mala in the course of my chanting.

I had the desire to take to initiation but desired that this would be better with my wife and son.

Earlier, my father and younger brother were initiated in Samvat 1990. My father in particular was a well-wisher and even while he was in the mundane world, he led the life almost of a Sadhu. He took to the initiation at the age of fifty and still he had taken to extremely tough austerity of 31-45-60-70 fasts. Acquirement of knowledge continued in the meanwhile. Thanks to this blessed heritage, we went to Sami and thought of taking to 70 fasts, all of us combined. First I undertook an **Aththai** which went on very well, and enriched my Japa and Tapa.



With the blessings of Shri Vilasvijayji M. S. our former father, we four brothers, two wives of the brothers, and sons took to the austerity of **Masakhmana**.

My younger brother, Omkaravijayji Maharaj, being totally merged in his devotion towards his preceptor, progressed far ahead in the sphere of knowledge. Being a man deep now in philosophy, he deserved to rise up to the status of Acharya, and attained the status of Acharya in Samvat 2010. To-day he is a fine speaker and a leader in the Jain order.

My elder son had a desire for initiation (**Diksha**) at the age of 10. Once that we were convinced that his desire is backed by proper understanding, we took him to a pilgrimage of Sametashikhar, and later he was given Diksha at home in all ceremony and grandeur. To-day he is Yashovijayji Maharaj and is now progressing so well in knowledge and meditation.

Thus, several of my family-members took to initiation. My mother's father, mother, son of my mother's sister, my sister's daughter and three sisters of my father took to initiation. Our Revered Jambuvijayji Maharaj Sabab is, these days, busy working for the uplift of the Jain order. Foreigners come for study under him. These days his monsoon halt is in Sami.

In view of so many supports like these, my desire for Diksha got strengthened. In Samvat 2022 we had gone on a pilgrimage of 99 spots. Right from childhood my wife had the desire for Diksha, but her enthusiasm was set at naught because of the carelessness of her parents. But she had stopped taking curds. In the favourable atmosphere of our house her desire got speeded. That

was the precise reason why all members of our family agreed to the initiation of my elder son Jaswant.

I too had a desire for Diksha then. But my younger son was just five years of age. It was therefore necessary that I should wait for some time. But I was used to take to propitiation as much as possible even in the life of a householder.

Our son Mahendra had, at the time of the 99 pilgrimages, had his detachment enriched and he nourished a desire for **Diksha**. He gave up his study of matriculation, and stayed at Patan for religious studies. He studies the five Pratikramanas, Prakarana, Bhashya etc. Daily Pratikramana, boiled water etc. were also taken by him.

In Samvat 2023, it was resolved that I take to Diksha. But as my wife and Mahendra were not keen, I inquired of the auspicious time for my Diksha in secret. At that time one daughter of my brother too was keen.

As per the custom in our society, we two were going for **Vayana** for meals. In the middays of the month Mahendra and his mother prepared themselves for Diksha. One brother's daughter, who had gone around the pilgrimage of Sametshikhar, also desired to join us for Diksha. Thus, the Dikshas of us five were fixed on the 10th bright day of the month of Maha in Samvat 2023.

The village was full of enthusiasm because of five **Dikshas** from the same house. Invitations were sent to different villages. The villagers on their own wrote letters to their relatives to attend this rare function. The villagers told us that they would cater to the comfort of all who attended, whatever their number. They were prepared all alert for any work.

On the third day of the bright half of Maha, the celebrations started. Daily Pooja, Angi, prayer etc. were there. There were also devotional songs by singers.

On the eighth day, Shri Vasrambhai, the Poojari asked me : "How many Angis to-day?"

I replied : "One for moola nayak Bhagavan and two others for major gods." He acted accordingly.

On the ninth day there was procession and reception at night. The Poojari asked again.

"How many Angis to-day?"

I replied : "Three gods below and moola nayak Bhagavan above." Regularly very thin layer was being printed on all gods. After this bodily decoration, the Poojari wrote on the board.

"You are welcome for Darshan of Angis upstairs."

We were engrossed in other work when two men entered the temple and ran away with Angi and crown.

Then it was that a lady came down and reported : "There is no Angi as you have written!"

The Poojari said : "How is it possible?" On inquiry it was found that the Angi was stolen, and he declared accordingly.

On information, I felt pained; it was my responsibility because I had got it arranged. In all faith and feeling I remembered and chanted the Navakara Mahamantra. I then was convinced that this cannot be the work of any local person.

My life was of that type. The love of all was such that all we heard of this got afflicted. They used to say :

"You lead a life like that of an initiated person even without the actual Diksha. Why this Diksha then? What will be our lot?"

The news of the stealth of the Angi spread over the town, the Police Inspector was informed. We told him :

"This cannot be the work of any local person. It is therefore desirable that the entrance and exit of outsiders should be checked." They sat in a car to leave information at big stations."

There was no facility of telephone etc. then. The fact was that the thieves had reached on the four roads at Hasada. They wanted to run away to some other village.

They conjectured the car of the Police Inspector to be of someone else and asked it to stop. On seeing the unknown persons, the Police Inspector halted the car. One thief saw him and ran away. The other was caught red-handed. The Angi and crown were intact in his satchel.

On our return from Pratikramana, we got the happy news. All persons were simply spellbound.

**This was really the power of the Navakara Mantra. The recovery of the Angi enhanced our delight and enthusiasm considerable.**

Our Diksha took place in a very happy atmosphere.

Our benedictive prayer is that all may attain to the uplift of their Atma by the totally pure Sadhana of the Navakara Mahamantra.



### 43. Who Is That Guide ?

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**Sadhvi Shri Nemashriji Muktimandir Jain  
Upashraya, Vaniavad, Vejalpur, Bharuch**

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At the tender age of 6, I was initiated with my worthy mother Vejbai. We were residents of Dumara (Kutch) but destiny gave to us the observance of **Charitradharma**.

In a process of austerity and self-control for 74 years, to-day I am 80. Still, the healthiness and alertness of all the five senses and an alert physique are such that they will put to shame even a young man of 25. **This is all** due to the boon of the famed Panchamangal Shrutaskandha and that only!

**All the sublime desires that I entertain in the mind get fulfilled, as if without any effort, due to the Navakara Mantra!** I have not experienced any obstacle in the propitiation of the three jewels in my life full of self-control. This is because I was a child of six when I took Diksha and there is no touch whatsoever of the materialism of the mundane world! **The supreme Mantra is the only means of the Siddhis. Only that is the medicine in this life; it is that leads one fearlessly down the jungle of mundane life!**

In the course of this life of celibacy for 74 years, I have moved from village to village and town to town. My life is made stainless by right vision.

Once it happened that we were in the Bihar state, the land of bliss of the Tirthankar Bhagavantas. Then there were no roads as we have to-day. We were expected to pass through deserts and forests. Once we happened to enter a terror-striking deep forest. Dogs were running on

all sides; their cries and screams were as if welcoming us with bands. No sign or marks of footsteps of human beings were visible anywhere. The eyes as if got extracted from the eye-balls while we looked at far-off distances. Winds and breezes had disappeared. What could be the capability of a woman in the midst of this horror, being only an Abala! The beats of the heart went high. The Shramanies in company were also extremely restless! Who can inspire courage if all are defeated? I consoled them and they sat down on the ground keeping their baggages aside. **We got fully engrossed in the meditation on the Supreme Mantra that is Navakara. We went to the shelter of Arihanta, Siddha and Panchaparameshthis. We caught the saviour that would make us cross the ocean of life.**

Within some ten to fifteen minutes a human form unknown to us appeared, showed the right track and disappeared! Where did this human form go! Nothing could be known. Who was that personality in human form? Whence did it come? How did it become invisible in the forest? When I ponder over these thoughts, my head bows down in all humbleness at the feet of the Navakara Mahamantra!

Life is advancing, engrossed that it is in the Japa of the Navakara Mantra. Once we missed the track on our way to Shankheshvara. A horse-rider came, pointed out the way and disappeared. All these varied miracles of the Mahamantra strengthen our faith in the Jain order and enrich our spirit of detachment.



## 44. And the Nectar of the Tongue Reappeared

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**Sadhvi Shri Minakumariji, Limbadi Sect**

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In Samvat 2029, we completed our yearly stay in Vankaner and came to Morbi at the end of our Vihar during winter. I suddenly fell ill, doctors were consulted for treatment. The doctor was inclined to give highly potent medicines for quick recovery. This led to reaction. At night suddenly the tongue dried up and seemed as if to withdraw within. I held my tongue between my teeth but that also began to grow fat. Mentally I began to recite the Navakara Mantra. Taking water was not possible. I therefore awakened my Sadhvis in company. They all got frightened. At the prospects of a paralytic attack all were upset. One household lady was sleeping in the Upashraya. She suggested that a doctor should be consulted. She was firm and the doctor came. He was a Jain. He could not understand what the disease was. Anyway medicine was to be served only in the morning. The doctor left, satisfied that it was not a case of paralysis. Treatment was started in the morning. It gave a little relief. It was sun-set. After **Chouvihar Pratyakhyan** and evening **Pratikraman** the same ailment was there. What to do now ? All were worried. In the long cold night of the Posh month all set around me. I said : **“Don’t worry, sing the Navakara Mantra.”** I too joined with rapt attention in the propitiation of the Navakara Mahamantra. If my tongue becomes ineffective, I was no more worried. I was however alert that death should not deceive me.

The singing was on and at eleven p.m. nectar reappeared in my mouth. I was surprised and declared : **“Thanks to the power of the Navakara Mantra, nectar has reappeared in my mouth. Now you should not worry.”**

But this became a routine affair. The ailment was there and so was the Japa of the Mantra. Ultimately, all doctors in Morbi were consulted but to no effect. The Sangh proposed that doctors from Rajkot be summoned. I said : **“No more of doctors. If you are so keen arrange for nine lakh Japa of Shri Navakara. Some sixtyfive to seventy ladies joined in the Japa which continued for four hours daily. The Japa went on for nine days and I continued to recover. To-day I am perfect in health.**

Bravo to the Navakara Mahamantra!





## **45. Miracle caused by Rajoharana (Dust-cleaner) charmed by the Navakara**

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**Babulal A. Sheth**

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In Vasi (Manekpur) in the Thana district now and again power supply came to a stop. In 1984 the nephew of Dr. Desai went to inquire as to when the stopped power supply would be resumed. The police inflicted deadly blows of Lathi and gun on him and he died. The **smashanayatra** remained peaceful even though the death was caused by the tyranny of the police. Yet the police itself irritated and excited youths who came face to face with the police near the dharmasthanaka taken to be a temple. There was wide shouting and commotion because of which **the Head Revered Munishri Jagdish Muni came out**. He too was lathi-charged. **Maharaj Saheb took to the Aradhana of the Panchaparameshthi and threw his dust-cleaner on the police. The police ran nither and thither.** As Maharaj Saheb was lathi-charged, there was commotion and rioting outside. The workers of the Sangh and leaders of the town gathered round Maharaj Shri, but they were surprised to find him unperturbed. All leaders gathered together to the Police Chowki. The police and the leader of Vasai Smt. Tarabai apologized before him.

The news appeared in the dailies 'Janmagbhumi-Pravasi', 'Navashakti' etc.

### **Shri Navakara—the end over of Fearlessness**

On 18-9-1983, the day of Bakri-Id, adjoining the Ghatkopar Sanghani Estate Upashraya, **Pujya Jagdish Muni**, the worthy pupil of Revered Jayamanek Prana

Tapasvi, a fearless plain speaking Sadhu came and stood near the herd of goats in order to put an end to the public slaughter of innocent goats. Their aim was to prevent the slaughter of the innocent goats and they were trying to explain accordingly. Then it was that a robust and tall healthy man, with dagger in hand rushed in. Revered Maharaj Shri stood firm and tried to prevent that man, with a request not to slaughter the innocent herd. The rude man did not yield. Then it was that Maharaj Saheb told him : "Public slaughter of this sort is a legal offence. This is an open slaughter against the Hindus. If you do not abide by what the Sadhus and saints state, the result will not be good."

The slaughterer got irritated and excited. Just for self-defence, Maharaj Saheb brought in front the dust-cleaner against the six inch long and two inch broad dagger that was thrown on him. He was unperturbed and was chanting the Navakara Mantra. The dagger fell down. **He encircled his dust-cleaner around the man and lo! he fell down on the ground.**

He remained unconscious for  $1\frac{3}{4}$  hours. Maharaj Saheb did not have with him any weapon that would make the man unconscious. His defence and power was only the Japa of the Navakara, pure and righteous conduct and extreme compassion towards dumb Jivas. He returned to the Upashraya, chanting the Navakara. The police was informed and for safety of the people, police protection was sought. The police did not yield.

When that slaughterer fell unconscious, the public ran away helter-skelter. But one Maulavi came in all

excitement. The police was called. Revered Maharaj Saheb was charged thus :

“This Maharaj has beaten our man and has made him unconscious. The weapon should therefore be found out.”

Maharaj Saheb showed his weapon. The police saw the dust-cleaner, expressed surprise and began to laugh. The Maulavi also saw the weapon all-round and got cooled down. The police and Maulavis apologized. Then it was that Maharajshri came near the unconscious man, chanted Navakara Mantra and uttered the benediction of the **Chattari Mangala**. The man regained consciousness and fell at the feet of the Muni. The herd of goats was released, not a single goat was slaughtered. The police remained on the alert as a safety measure. The goats were sent away to the Panjara Poles in Saurashtra. **He thus became the saviour of the Jivas of 250 goats.**

Maharajshri did all this, not just to show any miracle. At the risk to his own life Maharajshri proved the meaningfulness of the grand doctrine “**Ahimsa Paramo Dharmah**”. Non-violence is the highest Dharma. The power of the Navakara ruled therein. It was the result of the help of the ruling deity, and a reward of the blessings of his preceptor Revered Jagdish Muni.



## **46. The Garland Turned To Gold and Was Full of Fragrance**

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**Sadhvi Shri Sunandabai Mahasatiji**

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Some few years back there was a talk of **Navagrahas** (nine planets) coming together. Rumours were widespread. For avoidance of the probable danger and calamity, religious practices were going on at many places. In the non-stop Japa in the Sthanaka I had got my name enlisted. From early morning I was expected to commence the Japa. For some few days, my father accompanied me. No one else would come for such early Pratikramana . My father was therefore required to sit for an hour or so. My mother did not like this. One evening she told me : “From tomorrow, go alone for the Japa if you so desire. None will come to leave you there.”

The stiff words of my mother made me weep. But next day, as usual, I got up, got ready and proceeded chanting the Navakara Mantra. Fear was there in my heart. Just as my hand touched the door of the Sthanaka, there was a wild cry. Trembling, I ran. But two persons, Mahasatiji Premkunvarbai Swami and Kanchanbai Swami who were present held me up. They touched me in all love, regard and warmth and chanted the Navakara Mantra for me. I regained my ease after a while. They inquired of me as to what had happened. I asked : “Did you not hear anything?” “No, we heard only your scream!” “Somebody is after me to frighten me!”

They said : “Have no fear child! Nobody can face the Navakara Mantra. Now come and sit in the Japa.”

My fear calmed down after some fifteen minutes.

Steadiness came in my Japa. **Just then the beads began to turn to gold, including the tassel at the end! The mala became fragrant with excellent smell.**

Another lady came after an hour and took the mala in hand. At that time there was no trace of fright; there reigned unique peace in her heart.

Again the next day came. As I came out of the house, a little of fear came to my heart. Then I was reminded of the Navakara Mantra. I stepped out of my street. A dog accompanied me. Suddenly I said : "Well, please go! Dogs of other streets will harrass you!" In silent language it moved its tail and accompanied me right up to the Sthanaka. I then said : "Now go!" As I looked back I found nobody. This continued constantly for twentyone days. The Japa was non-stop and so was the fragrance. A spirit of self-control awoke within me just because of this.

### **Unjust Article came to an end**

Years back there was found in Bhujpur a writing on copper plate that "In Bhujpur no Jain cult will pass the monsoon anywhere. In 1977, this came to knowledge of Jetbai Swami and mentally she resolved to put in effort to put an end to this unjust writing. She entered Bhujpur to pass monsoon, with the personal co-operation of Shravakas and Shravikas on the 15th day of the month of Ashadh. Opponents resolved that no Sadhvi shall be permitted to stay in the town under any circumstances. They shall be driven out. Government officers from Bhuj, Anjar and Mundra gave threats. The situation became hot. However, **Mahasatiji was totally engrossed in the Japa of Navakara.**"

Finally she herself found a way out. She said :

"After the Sadhu completes the Pakkhi Pratikramana, he cannot leave the town during Chaturmasa. This is the conduct for the Sadhus. If you want us not to stay in the town, then give  $3\frac{1}{2}$  hands land to us all. We will dry up our bodies. We can thus die and go, not otherwise. Please therefore do what you think to be the best."

Truth was victorious, consent was obtained "Please stay at ease, Mahasatiji!" But some jealous persons continued with their ill-tricks. They threw grains of corn and green grass outside the Upashraya, so that the Mahasatis could not go out. Here, devotees rendered excellent service. They swept corn and gave it to birds and the green grass went to animals. The harassers got exhausted and begged pardon. Truth was victorious. The unjust writing came to an end. As a result, every year fine religious monsoons take place in Bhujpur and **the land has given so many Tapasvins and self-controlled Atmas.**



## 47. Snake-Poison Came Down

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**Shri Manibhai V. Mehta (Kandivali – Bombay) has sent a cutting of this article published on 22 – 7 – 79 in the daily ‘Sandesh’ in the section “Agochara Manani Ajayabi”. The same is being reproduced here with thanks.**

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It is an old story. Then Jairambhai was a teacher in the school of a small village. The school was all suitable to him because he was at his own house and could conveniently come and go. This meant only one kitchen and this was a benefit worth consideration. Under his leadership, students like monkeys enjoyed their coming and going. They were from the fifth to the eleventh class, some small and some grown up. Jairambhai also enjoyed their company.

His childhood remained as if fresh in his mind. He also talked to them, in light mood, of practical and elderly advice. Sometimes Sanskrit verses were sung.

Jairambhai, who was serious by temperament, became light and gay in the midst of playful children. He continued to talk to them in light vein or seriously of Indian culture, Indian tradition, faith in God, prayer and eulogy, etc. and he was thus imparting indirectly and unknowingly though lessons of great importance and wisdom on them.

He was an expert of his own subject no doubt. But his love for Dharma was very great. He had therefore Dharma very deeply. This also included Mantra, Tantra and Yoga. He held in equal regard Hindu Saints, Jain Sadhus and Muslim Fakirs. He imparted the same Samskaras on his pupils.

This is an incident of one such day. As Jairambhai and his pupils were passing through the lonely spots, they

found that some eight to ten persons had lifted one person on a cot. On inquiry it was found that he was bitten by a snake, was unconscious and was being taken to a snake-charmer (Garudi). One boy asked : "Uncle! how does a Garudi bring poison out?" One other student was quick of reply : "By Mantras," he said. All became alert and wanted to know what their teacher said. He was silent. But one student told him : "Uncle! you too know the Mantras!" All insisted then that their teacher should now work.

The persons going with the cot stopped. They were called back. Under instruction from Jairambhai, the persons with the cot and the students entered a field. The cot was also brought in the field under instruction from Jairambhai. All others encircled the cot.

**Jairambhai had never made such an experiment; he did not know the Garudi Mantras. He had yet deep faith in the Navakara Mantra.** He brought God to memory and started chanting the Navakara Mantra. All were breathless, standing like statues. Time was also at a standstill. Winds had stopped blowing. Birds were all silent and, as if co-operative. The lips of Jairambhai were fluttering while the Mantras were on inside the mind.

There was a movement after a while. The man in the cot moved a little. Then he suddenly got up and started vomiting. Then his eye-balls became steady. He got up from the cot. He was free from the effects of poison.

How this actually happened was a matter of surprise even to Jairambhai. Children of those days have now grown up. Whenever they meet him, they happily remember the incident. Their love and regard touch his heart and his faith in the Navakara Mantra grows stronger and stronger.





## **48. The Navakara Pounds Down All Worries**

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**Smt. Ranjanben A. Gada**

**Kharuawala (Kutch)**

**Presently – Dombivali (East), Thane**

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In the midst of the august presence of the Head of the Achalagachcha, most revered Bhagavant Shri Gunasagarsurishvarji M. S., we went with a Sangha from Shikharji to Siddhachalaji Mahatirtha. Then it was that on 11-3-1985, Monday, the dark fifth day of Falguna, we started going up the Abu mountain in the morning. Up the mountain, we went to Delvada and Achalagadh for Darshan. New pilgrims were expected to join in the pilgrimage on foot. In these new pilgrims, my father and my younger sister Sonal (aged 5) met to my great delight. Next day on 12-3-1985 we were to return early morning to our halt in the valley.

On completion of the regular Aradhana, and after the evening Pratikramana, we recited the Navakara Mantra and prepared to sleep. But I was very much worried. My father's vision was blurred and my sister was a child. Whom shall I support, my father or sister? Worried as I was, I did not get sleep. **For the whole night I meditated on the Navakara. I handed over my worries to Parameshthi Bhagavantas. I resolved that the Navakara will protect me.**

**And really an event took place thanks to the Navakara.** After my morning Pratikramana I heard an announcement in the mike that –

“Early Vihara is not necessary. In the Abu Tirth was to be celebrated the final **Diksha** of Revered Muni Shri

Tirtharatna Sagarji. Then all will go down. I experienced great relief and joy; it was all due to the power of the Mahamantra.

After the ceremony was over, our journey down the mountain started. The child of five can certainly not walk such a long distance. But now I had no fear in my mind. With the mental chanting of the Navakara Mantra, I lifted the child and went down the mountain. There was no fatigue; the mind was all joyous.

Then we reached Jiravalla. There, the new pilgrims got badges and bedding. The vice-convenor of the Sangha, Shri Kiranbhai declared, "Such a small child cannot be permitted in the Sangh. Let her go home."

But her desire for Darshan was very keen. She said, "I shall walk" and added, "O God! let me have Darshan of Shri Dada". In the evening also when she went to pay her respects to Dada, she submitted :

**"Maharaj Saheb, bless me so that I can have a Darshan of Dada."**

I told her : **"Do continue to chant the Navakara. You will certainly have Darshan of Dada."**

In her child-mind the Mantra was so very much firm-rooted that very even in sleep words—"O Dada! Namō Arihantanam" would come out. As we reached Shankheshvar Tirtha, Kiranbhai said : "Please send the child away to-day." I said : "Yes." But I was worried. Sonal stated firmly, "If you send me home, you too shall not go." Then we went for the Darshan of Dada. We had our prayers and worship and sat in meditation. After some time I opened my eyes, to find to my great surprise my father's sister. She said :

“We were to go to Palitana for the Darshan. But your Fuva said : Let us go to Shankheshvar also. We will also have Darshan of the Sangh. Tomorrow we go to Palitana and thence to Kutch.”

This miracle put me to great delight. The child was sent to Palitana with my Foi. There she had Darshan of Dada and then she reached home. Well, it is a fact that our salutation (Namaskara) gives rise to miracles.

May the memorizing of the Mantra progress incessantly; this will most certainly lead to the uplift of the Atma.



## 49. Mahamantra Navakara Puts Down All Evils

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Vaidyaraj Kantilal Devchand Shah  
Post-Jhinjhuvada, via Viramgam

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Anuyogacharya Revered Shri Kantivijayji M. S. had his Chaturmasa at Jhinjhuvada in V. S. 1983–84. We came together after ten years. In childhood our parents died. The elder brother of my father gave his religious heritage and all faith towards the unique faith in the Navakara Mantra. Visiting Munis and Acharyas delivered learned lectures on the Navakara. There was mass propitiation of the Mantra as also reading of finest literature and pondering over the Mantra. This led to firm regard for the Mantra. **Just as the Japa of the Navakara Mantra went higher, the invisible power of the Mantra began to reveal itself; it seemed as if every movement of life was passing along with the Mantra.**

A few examples of its power are given here.

In my young days, I went to wash clothes with a friend. After washing the clothes we entered the waters for a bath. We lost the idea of the deep waters and began to drown. But for the help that arrived all of a sudden, we would have been drowned. Some unknown person came, held our hands, brought us out. The person disappeared even before we regained ourselves.

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We had a miraculous association with the Navakara Mantra in Samvat 1995 on the 9th bright day morning of the month Posha. The wife of Shri Panachandbhai's brother Devachandbhai, alias my worthy mother, when

she was extracting cowdung cakes had a severe snake-bite on the third finger of the right hand. **Bhaiji was not frightened, he brought the Navakara Mantra to memory and began to suck the poison even at a risk of his life.** With sucking he took to gargles of salt-water and til oil. All around people got amazed. He sucked the poison constantly for 3 hours. My mother regained her consciousness. The danger of death had gone and there was a shower of praises from all sides.

• • •

In his last days, in Samvat 1995, on the 9th bright day of Posh month, Bhaiji's health took a turn for the worse. The mouth began to dry up. He told all the members of the family : "Do not weep after I depart." All gave their consent.

At night, coughing and cough were very acute. But he tried to remain in a state of equanimity. The cough collected on the night of the ninth could not be extracted. Two spoons of water brought about some relief. He got up at four in the morning. **Slowly and steadily he chanted the Navakara Mantra in a way that all could hear. He chanted the Navakara for some time and then fell in the bed in eternal peace.** The divine Atma left the body and got sublimated. This created in us an indescribable regard for the Navakara Mantra.

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Once there came a caravan. I was examining their wheat. There came a policeman who said : "The police Inspector calls you."

The policeman was in civilian dress. I replied : "I am busy just now. I shall come after an hour."

I forgot the matter. After some fifteen days I received a summons from the Magistrate court of Bajana. It read as follows :

“You did not appear as a Panch though asked to do so by the police. A police case is filed against you. Do appear in our court on the date and time mentioned herewith.”

On the specified day I chanted twelve Navakaras and appeared in court in time. Proceedings started. Name, surname, home-town etc. were written. The next question was :

“What is your profession?”

“I am a medical practitioner.”

“Do you accept the charge?”

“Sir, I have not committed any offence.”

Then the Magistrate wrote some ten lines and declared : “You are freed from the charge.”

Then he told the police prosecutor : “This gentleman is a Registered Vaidya. How can he come as Panch when he is examining a patient or is in a hurry to go on a visit? Again, you have not served notice to him according to rules.”

These and many such experiences deepened and made firm in my heart the faith in the Navakara. As a result, till 2041 Samvat, at my age of 71, I have completed 81 lakh Japas of the Navakara. May the gods of the Jain order fulfil my desire for the completion of one crore Japas.



## 50. Tumour In Neck Disappeared

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**Munishri Amichandaji Maharaj, “Botad sect”**

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Smt. Samjuben Khimajibhai Patel of Chuda (Saurashtra) developed some typical tumour and a time came when even water would not pass through. Foreign medicines or injections were not current in the villages then. There also existed a belief that foreign medicines and injections cannot be taken. In spite of this belief, she was prepared by the relatives to take medicines and injections worth 50 to 60 Rs. Then, on our Vihar we reached Chuda. The lady came for Darshan with the family. After a formal talk, we preached **Dharma-dhyana** to her. The lady in company, Chandanben, talked about her ailment. I stated in natural course :

**“We are Patels, stout and sturdy in physique. How can we take foreign medicines and injections ? Let us resort to dharma and compassion and also chant the Navakara Mantra.”**

This made the patient firm of resolve. She did not take the medicines in spite of all persuasions. **She continued with a sincere, engrossed chanting of the Mantra. This led to an unbelievable miracle.** She experienced rest and ease in the throat that very night. She could take milk in the morning. In the evening, she could take milk and Khichadi. Next day she could take millet Rotalas also!!!

### **Dropsy Conquered**

A Rajput lady of Bharghukot was suffering from **Dropsy**. Treatment of Vaidyas and physicians had no effect. We went in Vihar to the place and lady talked to us of her ailment. She expressed a desire not to die with

suffering but to die under the spell of devotion. Considering her feeling and faith we gave her lessons in Navakara Mantra. As per her desire we inspired her to take to fasts on alternate days. Alternate fasts for 3 months, the Japa of Navakara and the chanting of the 41st Gatha in amala after all this her disease disappeared, pains were gone and her faith in the Navakara was strengthened.

### **The Dog took to Pratikramana (Retreat)!**

While we were in Vihar at a distance of one km. from Anjar, the accompanying Sadhus were stranded behind. A tiger-like dog came in front. It stood on its two legs on its chest and was about to bite the mouth. Due to our **Mauna**, the Sadhus made an innocent effort to keep it away, but then they failed. It began to chant Navakara by the mouth. Sitting on one side it began to chant the Navakara with a fearless mind. Then came the surprise when it did not attack but left leaving dust raised by the hind leg behind.

### **Obstruction of Pir Removed.**

A youth of Paliad was obstructed due to the place of Pir. He came home and began to talk irrelevant things in Urdu. When the chanting of Tirthankara Bhagavan and devi was undertaken, that Pir entered the body to the youth and said :

“I shall not spare him. He has violated the sanctity of my place. I shall take his life!”

I resisted him with the chanting of the Navakara. Then he said : “I am going because you want that.” Then the youth returned to his natural state. To-day he leads a happy life in Bombay. According to him, “**While departing, the Pir asked me to have faith in my Guru**



**and my Dharma. The Jain preceptor is your protector. I shall no more harass you."**

### **The Cobra Ran Away**

**Rasiklal Gandadal Vora** (Rly. clerk) of Botad was standing in a wagon while taking notes of the transport of goods. Labourers were standing below. In the meanwhile, a cobra came from one corner of the wagon and took a very firm grip over the leg of Rasikbhai right up to the knee. Note and pencil in hand, in a state of perfect consciousness he began to chant the Navakara Mantra. Some labourers shouted, others jumped down from the wagon. But Mr. Vora, like a Yogi in meditation, continued to chant the Navakara Mantra. The cobra got down from the leg and went out of the wagon. Even then Rasikbhai felt that the cobra is around his leg. This was evidently an effect of the firm grip. Labourers and other viewers came near, brought him to alertness and asked him to open his eyes. He opened his eyes and exclaimed : "This is all due to the power of the Navakara."

### **Joys in the Jungle**

The incident pertains to the life of the same Rasikbhai. He got promotion as a guard and was once going with a goods train. Due to some fault in the compartment, the driver separated the engine and took it to the nearest station. With lots of goods in the train, dark night and jungle region, he was all alone in the train with a red light in hand for so many hours. He was constantly chanting the Navakara. After several hours the engine returned with the driver, the station master of the nearby station and some labourers. Then the goods train reached its due destination safely.



## **51. Shri Navakara – The Donor of Life**

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**Karamshi Manekji Shah**

208, Giriraj Apartments,  
Behind Giriraj Theatre,  
Navasari (Dist. Valsad)

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The Navakara Mahamantra is the very purport of the 14 Poorvas. One who regularly propitiates is bound to reap many gains. Even at the moments of calamity one takes recourse to it, that Atma safely comes out of it. Here, I narrate one experience of mine with reference to it.

My daughter Shital aged eight and my son Udayan aged 3½ years, both study in school. When children study in school together louses enter the heads of children. As my wife has paralysis of the right hand, she could not brush the hairs of my children. On 7-7-84 we purchased a medicine for the purpose and applied into their heads. This we did at 10 p.m. and we went to sleep. The fan was on and the doors of the room were closed. My son suddenly got up at 4 a.m. and said :

“I experience an electric current.” I put the light on and saw that no wire was broken; no mouse or insect had broken any. Again, when he shouted at 5 a.m. froth was oozing out of his mouth. Froth began to ooze out of the mouth of my daughter also and both the children went unconscious. Immediately the children were admitted to the Civil Hospital. Doctors were also frightened. I commenced the chanting of the Navakara Mantra. The boy being younger was worse-affected. Tubes were entered through the nose and poison was extracted.

Oxygen was given. The poison-affected hairs of both were cut down. That being Sunday, no medicines were available. **A constant chanting of the Navakara Mantra was on.** Anyhow I collected medicines and till the next morning, 65 injections were given the total of injections went to 120 within two days. As my children were on oxygen, relatives out of love and regard came flocking. Relatives from Bombay also began to arrive. The staff complained of the grave inconvenience caused to them. At nine a.m. the police arrived and levelled a charge : "Being educated, you have played with the lives of the children." They took away the samples of hair for chemical analysis. The bottle of the medicine could not be traced because it was thrown away. **I counted the chanting of the Uvasaggahara Mantra (Utsargahara Mantra) 27 times and the Navakara Mantra non-stop. Even the relatives who had arrived continued with the chanting of the Mantra.**

At night children regained consciousness and started their murmuring. The police were interested only in this. I called in one Vakil friend. He explained to the police that we had only two children. It was through mistake that a poisonous medicine was rubbed in the hair and all this had happened. **We kept awake for the whole night and continued with the Navakara Mantra.** Next day the police prepared its detailed report. My children recovered and bloomed like flowers in the morning.

Even in this grave risk to life, we succeeded in facing it and my two children recovered. This my own experience will certainly lay down an example of the success that is acquired due to the unstinted faith in the Uvasaggahara and the Navakara Mantra.

## 52. The Ocean Was Silenced

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**Padamsibhai Khimji Chheda**

14, Navyug Society, 4th Road,  
Vile Parle Juhu Scheme,  
Bombay-56

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Now I am 58 years of age. When as a child, I was a student of school in Godhara (Kutch), modes of transport were very few. We could travel only by cart the places of pilgrimage to Suthari, Kothara, Nadia etc. of Abadasa (Kutch). We had to pass even nights on the way and travel was very tough.

I am here narrating an incident that took place 45 years back, when we were on a very tough journey for pilgrimage to Palitana. I was going there with my elder brother and his wife. We came by cart from Godhara to Mandvi. From there we proceeded to Okha by a boat. We were some 25 persons. We were expected to get to Palitana via Okha, Jamnagar and Rajkot. The voyage from Mandvi to Okha must have been of four hours' duration. When we were in the mid-ocean, there was a tide that unsettled and unsteadied our ship. The tide grew worse as we were in the vicinity of Okha; the waves were ten to twelve feet wide and high. We were afraid of being drowned; all were very much frightened and worried. Thanks to our good luck that we were reminded of the 'Navakara Mahamantra' and Adishvara Bhagavan of the great place of pilgrimage on the Shatrunjaya hills. We were on our way to his Darshan. **We began to recite the Mahamantra enmass. The tide was on and so was our singing. The two mixed together. Even the ocean**

**enjoyed it. .... Slowly the tide calmed down.** The winds were silenced. We experienced relief after about an hour, and soon we saw the lighthouse of the Okha port. We were near the seashore. Ultimately, we had become victorious. **The tide of the sea had bowed down before the powers of the Navakara Mahamantra.** In the evening we reached the shores of the port safely. From there we proceeded to Jamnagar and Rajkot and from there we reached Palitana and we were in a close embrace of Dada Adishvara, the supreme ruler of the Tirtha on the Siddha mountain.

**Victory to the Navakara Mahamantra!**



## **53. Navakara Enlivens a Sparrow**

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**Jitendra Nanji Chheda**

**(Rayanavala) – Ghatkoper**

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It was a morning of ease on a Sunday. All were relaxed. The chirping of the sparrows from the balcony added joy to enthusiasm. Then it was that a sparrow entered our drawing-room, it struck against the fan and fell down wounded in less than a second. The sparrow was badly injured on its eyes and the head. Its breathing was obstructed. And we became witnesses to its pathetic struggle against death. Very soon we prepared a small bed of cotton and placed the poor bird on it. We began to say prayers for its life. All commenced the Japa of the Navakara Mantra. After some three Navakaras were recited the sparrow came to life. Our enthusiasm was doubled and the Japa continued. After a few minutes the sparrow moved a little. We placed a few pieces of corn before it and continued with our Japa. After about forty-five minutes the wings of the sparrows fluttered and it flew away.

After a few days we felt that the same sparrow sat in our window and continued with her chirping as if thanking us.



## 54. The Unique Effect of The Mahamantra

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**Sadhvi Shri Jyotiprabhashriji –**

an obedient pupil of most revered Head of the  
Achala Gachcha

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A gentleman from Bhavnagar has the Navakara Mantra woven in his veins. Once he went to a village to get his credits. He must reach by the time it is evening. Brothers would keep waiting at home if he was late. Once after collecting his dues he came to the station, but the train had left. He thought that he would reach home by the time it is evening. He had Rs. twelve thousand with him and a suspicious man was following him. He had no idea of the man following him because the Navakara Mantra had encompassed his mind. **But somehow or the other he had an inner voice which told him – “The man who follows you is not a good character.” Immediately he was on the alert while the chanting of the Navakara Mantra continued.** His legs gathered such a speed that he reached Bhavnagar while it was daylight. The man who was following got no opportunity to loot his money.

• • •

Once after a journey of twelve miles one Sadhviji Maharaj fell down because she was kicked by the leg of a bullock of a cart that was following. Here staff broke down. However she was not injured, thanks to the Navakara Mantra and the power of the sacred mountain.

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## **55. The Navakara Mahamantra Never Was An Equal of It In the Past, Never Shall One Be In Future.**

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**Devajibhai Damji Khona**

Nema Vihar, A/11 – 12,  
1160, Murar Road, Mulund (West),  
Bombay – 80

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I was born in a cultured Jain family due to the rise of merit of the past births. Elders had inspired me to chant the Navakara Mantra thrice before going to bed as also in journey, pilgrimage or some sacred event. When I was in the fifth class in my school, our teacher had instructed Jain students to recite the Navakara seven times and the non-Jain students to remember in prayer as their family deity. This goes on regularly since last 62 years. In school and college both I recited the Navakara Mantra thrice and then only wrote my answers at the examinations. This resulted in very good marks. Consequently, my faith in the Navakara went higher and higher every day. Twenty years back I had a very pleasant dream. When I narrated it before our Revered Acharya Shri Vijayalaxmansuri-shvarji, he inspired me to take to the counting of one mala of Shri Navakara daily. In Samvat 2024, under the inspiration of Revered Munishri Tattvanandavijayaji M.S., I resumed the Japa of nine lakh Mahamantras. The propitiation of the Mahamantra has been of immense advantage to me. I narrate here in brief an incident or two for the enrichment of the faith of my worthy readers.

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Before the years 62/63, we had our pilgrimage of Siddhachala along with my revered parents and younger



brothers. We then proceeded to Ghogha by a tonga from Varatej for the Darshan of Shri Navakhanda Parshvanath. There was unseasonal rain on our return. The tonga reached the bridge of the Nala when all of a sudden the horse stopped. Along with rain, the tide was so severe that we were afraid of the tonga falling down the bridge. We were afraid of being swept away by the waters. We took to collective prayers of Shankeshvara Dada and the Navakara Mantra. I am happy to state that the rain and winds stopped soon and we reached our destination safely!

• • •

I have got my elder daughter married in Cochin. Some ten years back, I was roaming on the seashore in the afternoon. I saw some fisherman spreading their nets to catch fish. I commenced mental recitation of the Navakara Mantra so that fishes should not be caught in their nets. **For half an hour I chanted the Navakara Mantra over there. In spite of the best efforts of the fishermen, not a fish was caught. No Mantra equals the Navakara, no Mantra will be its equal in future.**

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## 56. The Navakara Carries Us Safe Over The Waters Of This Birth

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**Khushalchandbhai Khetsi Desalpurvala**

2nd Floor, Rasool Bldg., Room No. 38

K. K. Marg, Seven Roads,

Bombay-400 011.

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The incident took place some twenty years back. I and my younger brother went to Vajeshvari with my uncle. In the morning we were playing catch and go (**Pakadapakadi**) when my brother shouted : "Save me! Alas! I am drowning!" When I ran near to save him he said : "It is only a joke."

I retorted : "Never play or joke in waters! If you will drown actually, no one will come to help you!"

After a while, he actually began to drown in a whirlpool of water. What to do now! **I was reminded of the good religious culture imparted on us by our mother. She daily narrated the story of Arunakumar before we went to sleep and also explained the purport of the Navakara Mahamantra to us.**

My brother began to recite the Navakara Mahamantra even while waters had entered his nose and it was as if his last breath. Just then a non-Jain gentleman came running, jumped in the waters and lifted my brother up. With very great difficulty he was brought on the bank of the river. He was made to lie down on the reverse and water was forced out from his mouth. The doctor was called, my brother was treated; he got new life as if! Thus we experienced directly the great influence of the Navakara.

Really, the Navakara has the ability to take us to the other shore of the waters of this birth.



## 57. The One Light in the Midst of Darkness

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### **Sadhvishri Amrutashriji (Parshvachandra Gachcha)**

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Around Samvat, 22 or 23, there was an earthquake in Koyna (Maharashtra). One Kutchchi family was stranded in its house. The time was 3 to 3.30 p.m. The dust began to fall on the children who were asleep and also on him. Children began to shout and scream, while he and his wife thought of opening the house and getting out. But the door could not be traced due to darkness. He was thinking : "If the house will collapse all of us will be buried in the debris. He therefore resolved that all of them should peacefully mutter the Navakara Mantra. Just then on the switch of the battery in the house, a stone fell. The switch was pressed, there was light in the house which went off the next moment. The gentleman safely got out of the house with his wife and children. This is indeed the power of the Navakara! We had heard of this incident about the Kutchchi family from Smt. Panbai, the wife of Shambhubhai, a resident of Ratadia (Kutch) presently at Chembur (Bombay). Here we have narrated it.

What is indeed impossible about this incident associated with the Mahamantra that destroys the blinding darkness of ignorance and grave delusion and yields the divine light of absolute knowledge in one's Atma! What is required is perfect subjugation of one's self before it and constant recitation of it.



## **58. Navakara is My Saviour**

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**Damayantiben Premchand Kapadia**

**Bandra, Bombay – 400 011.**

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In my father's house, I was preparing flour for rotis. A diamond ring was there in my hand. I placed it in my finger of the leg so that flour would not enter it. Suddenly the telephone bell rang and I went to call a neighbour. I was hardly conscious about the ring at the time. Suddenly in the afternoon, I remember it. All rooms were fully swept. The ring had come from my in-laws. What reply would I give to them? I was reminded of the Navakara and sat down to chant it. I sat on our **Patla** (wooden plank) and placed my hand for support on the ground. To my very great surprise, the ring was just below my hand!

Once I went on a pilgrimage to Kesariaji and Shankheshvara with my parents. On the advice and instruction of my father, I constantly chanted the Navakara. On the way, some passengers of the bus coming from the other side blocked our way and warned us – "There are dacoits with lances in hand. So, please do not go further." But actually we were in a dangerous area of the jungle where we were, and it was 9 p.m. already! Consequently, we proceeded and found two lancers each on the two sides of the road as per the warning and a heap of stones on the road. Still, under the support of the Navakara Mantra, the expert driver drove away the bus at top speed. All were saved.

In 1984, we went on a yatra-trip to Indore, Nagpur, Makshiji etc. under the auspices of Sambhavajina Mahila Mandal. There were terrible riots on 31/10 due to the

murder of our Prime Minister Smt. Indira Gandhi. We were stranded on the way in the midst of the riots. Man becomes mad and is reminded of god in the midst of death or deadly calamity. With our mad devotion and keen prayers of the heart, we were safely out from the fires, dance of death and murders. We reached Bombay. We can never forget those most exciting experiences from which being saved was impossible! **It was only because of the innermost earnest prayers and constant chanting of the Navakara Mahamantra that we returned safe and sound.**



## 59. Madness Got Lost

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**For Revered Rajendra Muni Maharaj Saheb,  
by Hemantkumar P. Patel,  
Peej (Tal. Nadia)**

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During the course of his Vihar, Revered Rajendramuni etc. reached Rajapardi from Bodeli. We were placed in a house, whose owner had died and the son had gone mad. His wife talked to Revered Maharaj Saheb and he advised a constant chanting of the Navakara Mantra. In only 20 days, madness disappeared from the boy and began to sit in his shop for business.

During the course of Vihar Maharajashri came to Palanpur. **There it was that he gave the Navakara Mantra to a Muslim gentleman, Allarakha Usmin Vora. Because of the chanting a serpent staying in his house left.**

Then one night, in dream, the Devi revealed to him hidden wealth in the house. He extracted the wealth from there and brought it in the presence of Maharaj Saheb, and requested him to accept it. Maharaj shri replied : "We cannot touch wealth. We have renounced wealth for the whole life. I would advise you to use it in good works if you think fit."

He donated half of the wealth in the Upashraya, began constant chanting of the Navakara Mantra and discarded outright meat-eating, wine, others' wives, prostitution, hunting and **Kandamula**.



## **60. Wooden Plank did not move at all**

### **Revered Munishri Pradhan Vijyaji Maharaj, Dhoraji**

In the course of my worldly life, I went on pilgrimage to Jaisalmer with Shri Manilal Jhinabhai Vora. One more Marwadi gentleman was also in our company. He raised a quarrel with Manibhai and took him to the police chowky. I also accompanied. The police gave a severe beating to Manibhai. Then they arranged a log of wood and were about to beat him again. Then it was that I touched the end of the wood and recited the Navakara Mantra again. The police tried very hard to remove the log of wood. But, thanks to the grand effect of the Navakara Mantra they failed. They got tired and sought the pardon of Manibhai and myself.

### **Grip of the ghost removed**

In Samvat 2005, in the town of Sami, during the course of Chaturmasa, one Sadhu Maharaj Shubhamkaravijayji by name, was in the grip of a ghost. When the ghost would possess him he would grow very strong, awfully strong. We had then to close him up in a separate room. A Goraji Maharaj was summoned.

He said : “The ghost is very much powerful. I shall charge Rs. 500. But I can come only in the month of Aso during the Navaratri holidays. Once that ghost had given a kick to my guru Shri Vinaychandraj. I then apologized. I sought his permission and started chanting the Navakara. I entered that room and gave a good beating to him. Thanks to the grand influence of Shri Navakara Mahamantra, the ghost left the body of Munishri that moment itself. Munishri regained his normalcy.



## **61. Boundless Indeed Is Its Glory**

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**Hamirmal K. Shah (Sadadivala)**

187, A/1, Mumbadevi Road,  
Bombay – 400 002.

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**Right from my childhood, since last 62 years almost, I have been chanting mentally, in Mauna, the Navakara Mantra under any circumstance.**

In my childhood days, there was abject poverty in the house. Due to want of money, I undertook Yatra on foot from Sadadi to Kesariaji.

At the age of 14, I came to Bombay and roamed here and there. Lastly, from 1939 to 1961, I was in service only at one place. In 1950, my younger brother Fatehhchand had Diksha. He is now Shri Krinkarasurishvarji.

In 1960, our circumstances totally changed. In 1972, under the influence of Dharma, I took a Sangha of 750 people from Bombay to Palitana. We could get constructed “Hamir-Siddhi-Bhavan” at Shankheshvar, a water-hut at the Thana Derasar, a block in the inn at Jinadattasuri in Dadavadi, a block for the residence of Shri Sangha in Parshvanath, name-plates at Rajendra Bhavan in Palitana and room etc. All due to the power of the Navakara Mahamantra.

Twice I have been saved in life from poison and murder. It is indeed impossible to describe the unique power of the Navakara Mahamantra in words fully.





## **62. Death runs away when Navakara is in Vicinity**

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**Jayantilal Himajibhai Gandhi**

**'Tejprakash' A, Block No. 8, Dattapada Road  
Near Railway Crossing,  
Borivali (West), Bombay.**

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I narrate here the very powerful effect of the Navakara Mantra.

I had gone in the 'Set Tour' of Shri Trivedi to see 'Expo Seventy' in 1970. We had gone by air to Hong Kong, Malasyasia, Penang, Kualalumpur etc. by plane. Every time we boarded the plane chanting the Navakara Mantra. We faced no problem or difficulty. But in the last lap of our journey, from Singapur to Kualalumpur to Madras we forgot the chanting because our minds were engrossed in our children whom we were anxious to meet. The plane started. After  $1\frac{1}{2}$  hour was passed in the plane, the 'danger light' did not go off, and we were awfully frightened. The plane was going up and down; it was unsteady. Death seemed to be near. All began to cry and scream. My wife was totally upset.

Just then, in the natural course as if, I had an inner inspiration to chant the Navakara Mantra. I revealed it to my friends. All of us chanted the Mantra in deep faith. Just then, after a short while it was declared that the plane was returning. It could not, for some time, come on the ground. Our chanting was continuous and the plane grounded safely. At that time also our chanting of the Mantra was on. Now, we never forget this sacred Mantra; we learnt a lesson that we should probe deep into the heart and steady ourselves in it.



## **63. Chant the Mantra Day and Night**

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**Bhavanji Bhooraji Bhojani,**  
Khar, Bombay.

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This is an incident of 1987, when I was only 17 or 18 years of age. I was at Lalbag then. A gentleman, Pokharaj was in business as a shroff. Pathans then were torturous. They were experts in thefts and dacoities.

Once they came to the shop of Pokharaj with the intention of theft. Nearby was a flour-mill. They broke it open and went in. They started breaking his shop open. Pokharaj was awakened. He was living in the shop itself. He awakened his wife and placed his heavy iron-box in the direction from which the noise of breaking came. He then ran to the place where four roads met, just with the hope of getting somebody to help. It was almost 2 a.m. and nobody could be found. Again, he was worried about his wife also.

He then found no alternative except chanting the Navakara Mantra. He saw there itself a 6-feet pillar with a glass window. He broke open the glass, turned the handle and in no time fire-brigade men reached there. They were taken near the shop and they arrested the Pathans. We were some four or six persons asleep in the vicinity of the shop on the footpath. We were also awakened.

The incident has taken place before our very eyes. Pokharajbhai had just one thing to say : "Really, only the Navakara Mantra saved me."



## **64. Shri Navakara – The Annihilator of Obstacles**

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**Susadhvi Shri Chandraprabhashriji**  
Kutchi Bhavan,  
Palitana

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In the year Samvat 2030, we two were proceeding to Thana Jamangar for our Chaturmas. Those were the days of extreme heat; there was no ease anywhere. We therefore sat in the back side of the Upashraya for Pakkhi Pratikramana. As soon as we commenced the Chaitya-vandan and Ashtottari, slow breezes started and the sky got overcast with clouds. Breezes turned to tidy winds with the very resumption of the Pakkhisutra. Windows and doors started making loud noises. The ninth Smarana started and it began to rain. Lightning was frightening. Rains entered the room through the windows; nothing was visible because of blinding darkness. Tiles of the roof were not complete and the Upashraya began to be filled with water. There was no movement outside. A tailor in the adjoining shop sat inactive. I told my pupil Sadhvishri Vijayapurna Shri : “Let us give up all else and be seated in remembering our mother Navakara.” We brought our two Asanas near, chanted the Parameshthi Mantra and got engrossed in the Japa of the Navakara. This went on for about  $1\frac{1}{2}$  hour. We were trembling because of severe winds. Our mother Navakara saved us, her two children. The whole Upashraya was full of water except for four cupboards and our two Asanas. At ten the winds and rains came to a stop. A devoted Lohana gentleman brought in a lamp. We opened the door only to

find that only our space of the Asanas was dry! Some mysterious power had protected us fully. Next day, when we moved on to Atlot we found that countless birds were totally destroyed on the trees that had fallen down. We would have met the same plight alas, except for the Navakara which is now being chanted with unique faith and devotion.

Then we had our Chaturmas at Jamnagar in Samvat 2031 and we were stationed in the Derasar at Upleta while on our way to Junagadh.

The Shravakas told us : “If you intend to pass the night, stay in somebody’s bungalow.”

But we did not pay much of an attention to this. At 9.30 p.m. we went to sleep and at about 11.30 p.m. some disturbing noises started. We first felt that some cat must have entered. The Upashraya was fairly big in length so that noise at one corner would be audible at the other end. The noises went higher, now as if utensils were falling. What to do now? Our shouts were not audible to anybody. As the last resort we went to the shelter of Shri Navakara. Exactly at 3.30 a.m. there was all peace. But we continued to keep awake with the hope that the calamity was over. Next day, when we proceeded to Moti Marad, we were accompanied by the Pujari.

On inquiry, he told us : “Maharajashri? Here such things happen. Those Maharaj Sahebs who know of this go to sleep at bungalows. But the Sahebs who are not in the know of this, we reveal nothing. If we do, nobody would stay in the Upashraya. At whose bungalow would we place the Sadhu daily?”

We told : "Well, you should have warned unknowing people like us. In such fright, only Navakara was our resort and protection."

We went to Kotadi Mahadevpuri for Chaturmas in Samvat 2034 and thence we joined the Jaisalmer Sangha. Nature showed its ability and art similarly here also. We were 300 Sadhvis, 1000 pilgrims in the august presence of Revered Acharyashri Kalapurnasuriji. Our bad experience was at a distance of 30 kms. from Badamer in the desert, and, under the orders of our revered Acharyashri we resorted to mass recitation of Navakara and we were saved.

Thus, now and again, the lustre of the Mahamantra has spread in our lives and Japa in unstinted faith continues.



## 65. Shri Navakara – Protector of Life and Destroyer of Calamities

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Shantilal Dalichand Vasa 'Sushant'

31/36, Karanpara,  
Rajkot.

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I was born in a family fragrant with faith in the Jain Dharma. I cultivated therefore deep faith in Shri Navakara Mahamantra right from my childhood. These faiths grew strogner and firmer day by day; these incidents and experiences might sound ordinary and accidental to some, but to me their importance is very great. The four incidents are as follows :

( 1 ) On 1 – 9 – 1960, I fell very ill, I was bedridden for 20 days. And at night I lost 75 p.c. of my vision. Walking be- came impossible. I felt as if I was to depart. I had a desire to win **Samadhi** in death and **Sadgati** in the higher world. I therefore sought the shelter of Panchaparameshti Bhagavantas and a constant Japa of the Navakara Mahamantra. Slowly and steadily I got so much engrossed that all pains subsided. I got up at 7.30 p.m. and felt excellent and experienced great peace of mind. I felt as if I had returned after knocking at the doors of Lord Yama.

( 2 ) Again, in October 1962, I fell sick at Bombay in the house of my sister. I had diarrhoea. Blood oozed in motions. Speech came almost to a standstill. Then also I sought shelter in the lap of Shri Navakara Mata. There was a miracle as if. I recovered without medicine. In a few days I recovered completely.

This inspired me to chant Shri Navakara Mahamantra at all times, under all circumstances and under all odds.

( 3 ) One more incident of 1 – 4 – 1973. At that time, I and my elder brother Mansukhlal Dalichand Vasa were serving in Jibuti (Red Sea) near Aden in one company. We were in our workshop on one Sunday. It was 10.10 a.m. Suddenly there was an earthquake. Our structure began to move to and fro. Persons ran on the public road. I started chanting the Navakara Mahamantra. In some 15 seconds, the earthquake got silenced.

On the same day, once more at 10.30 a.m. there was another earthquake while we were on the third floor. At that moment also I chanted Shri Navakara Mahamantra, and, as a result, I suffered no injury.

At 9.15 a.m. again there was an earthquake. Lights went off. It was all dark. Again the Navakara Mantra shielded us.

( 4 ) On 11 – 5 – 1986, at 9.30 p.m. I was struck by a bus near Trikon Bag at Rajkot. I was just saved, again due to the shelter of Shri Navakara.

Thus, now onwards, only with a desire for salvation the Japa of Navakara Mahamantra now continues as a matter of course.

May all Jivas take recourse to the Navakara Mahamantra and get quickly free from all sorrows and sins.



## **66. Inner Experiences**

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**Letter written in March 1977 on Adhyatmayogi,  
most revered Pannyasapravara  
Shri Bhadramkaravijayji M.S. by most revered  
Samnyasapravara Shri Abhayasagarshri M.S.**

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Under your blessings this insignificant servant of your goodself is taking progressive steps in the direction of Atmasadhana. Many many thanks.

Being at the feet of Pancha Parameshthins, all my worldly inclinations are getting calmed down.

No delusions or perversities can stand before the lustre of Shri Navakara.

Thanks to your blessings and favours, I stand steady and firm in internal Atma Shanti. With a desire for self-bliss, bliss seems to reveal on its own.

All inclinations of Karma have come to a stop. The Mahamantra of my life now is to abide by the orders of the Parameshthins.

No events of the mundane world can now create in my Atma – delight or sorrow, attachments or jealousies.

I experience the unique Ananda of self-control and before what I experience, even persons going to the higher worlds seem to be too poor. All this is the result of the powers of the Parameshthins and revered preceptors like your goodself.



I now experience that detachment, steadfastness of intellect and patience in the inclinations are not very clearly interwoven in all circles of life. This is my experience. Whatever be the externals, my inclinations never cross the line of knowledge of distinctions. All this is only the effect of your causeless compassionateness. Pray do I for your blessings.



## 67. The Effect of Navakara Mahamantra

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The Chief of Sadhvis, Revered Sadhvi  
Shri Harakhashriji M.S., Palitana

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( 1 )

In the present age of computer also, the miracles due to the Navakara Mahamantra do occur. When man propitiates it with deep feelings, with a sense of total submission to it, bears success even today.

Samvat 2004, 1947 A. D., the time of India's independence. At that time I and my pupil Sadhvishri Ratanshriji were going to Patana from Bhachau. Many villagers advised us not to go, because there was danger. Still, in the course of our Vihar, we must have crossed 1 km. or so, when we saw a long line of military trucks coming. Orders to quit India were already issued. We were frightened and they used abusive language. We had heard that they had kidnapped two or three women. We got engrossed in the chanting of the Navakara Mantra. We became totally submitted to it. It was then that an unknown milkman came. He came to us and told : "Fear not! Come with me. I shall see that you reach the next village by a very short track."

We followed him, along unknown path, reached the village and heaved a sigh of relief and safety. We wanted to thank him, but lo! he had disappeared! We then earnestly felt that it was the power only of **the Navakara Mantra**. Some divine element came and protected us. This was the first ever experience in our life and it enriched our faith in the Navakara Mahamantra.

( 2 )

For the first time we were at Palitana at "Leelagagana" Upashraya in Samvat 2038 Aso month. A forecast for wind-tide was already there. Heavy rains continued for the whole day. All activity in the town was at a standstill. Electricity was totally disrupted. We three were at the Upashraya for Chaturmasa—Sadhvishri Harakhshriji, Sadhvishri Ratanshriji and Sadhvishri Chandayashriji.

The time was around seven in the evening after Pratikramana. Winds began blowing in all terror. On one side was the blow of winds and on the other side very heavy rains. It seemed as if the whole town would meet total ruin. Many old houses broke down to the ground, roofs of the stables of buffaloes were blown away, so many big trees fell on the ground; it seemed that the waters collected would bring floods in the river. Countless huts were totally destroyed, household goods and small animals were carried away in the flood-waters and lost.

The windows of the Upashraya were all closed and still water rushed in the Upashraya, the ground was merged in the waters. We were afraid that the structure of the Upashraya might come down on earth. Who would save us then?

There was fear over fright. Even though closed one window of the Upashraya was ringing like a bell. We were as if in total fright in the dark night. Even the watchman of the Upashraya was absent!

The noise of the window was growing more intense. Only one window was noisy. It seemed as if somebody

was knocking it from outside to frighten us. We were wondering as to who that could be; we were overcome with fear. Who would save us now? I loudly shouted : "Who are you? What do you want?" A reply in response was audible as if, but we could not detect it in the blowing sound of the winds.

We were first reciting enmass the 'Bhaktamara' 'Namo devaya', and a benediction. **We then felt that only the Mahamantra can save us now.** All the three of us sat on a wooden plank in the Upashraya and got totally engrossed in the prayer of the Navakara Mantra. Our entire personalities were merged in it. As a result, we were not even conscious of the noises outside of the atmosphere. The noise coming from the window gradually lessened and came to the standstill. The night was coming to an end. It was 4 a. m. and we were inspired to take to Pratikramana. Then it was that we experienced total peace of mind. The gale of that night is still ringing in our ears. But it was **only the supreme Navakara Mantra** and that, only that rendered safety and protection to us. Rightly is it stated that **"If there is life in your faith, then no miracles are far off."**

This is our prayer and benediction that all Atmas in the world ever take to the recitation of the Mahamantra and ever remain free from all sorrows, diseases, fears and sins.



## **68. My Unique Experiences**

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**Shashikantbhai K. Mehta; Bhadramkara**

**34, Karanpara, Rajkot**

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[The five incidents narrated here belong to the 1½ months of our stay at Rajkot. We heard these from Shri Shashikant Mehta, a great Sadhaka of the Navakara Mahamantra. The individuals concerned in all the five incidents were very wellknown to him. Their names are kept anonymous because they do not desire their names to be revealed. Let us enjoy these narrations only in the words of Shri Shashikantbhai and strengthen our faith in Mahamantra. — Editor]

### **Shri Navakara Protects Character**

A wealthy Jain family of Rajkot had gone to Bombay on the occasion of marriage. From Bombay they were returning to Rajkot by jeep. They were three ladies and one man. Near Vapi in the jungle the jeep went out of order all of a sudden. Just then dacoits with weapons in hand came and snatched away the bag of ornaments at the point of the gun. They got perverse and lusty on seeing the beauty of ladies. They asked them to get down from the jeep. The gentleman all alone was at a loss as to what to do. Then it was that the 3 ladies began loudly to chant the Navakara Mantra in rhythm. Due to the calamity it seemed that the sound of the Mahamantra was coming from the navel. It had some unimaginable and inconceivable effect on the dacoits. They ran away fast leaving the bag behind. Thus, it was that all were saved from the grave calamities and became great devotees of the Navakara for all time to come.

### Death Met Its End

The brother of a heart specialist in Bombay got himself operated on the heart. The operation failed and the doctors declared him clinically dead. Following the custom of the hospital the doctors left from the back door of the theatre. This they did after declaring on paper that he was dead. Two hours passed, the relatives were totally restless. The brother-doctor was frightened; he could not give a reply to anybody. Then it was that all of a sudden a miracle was there. The patient got up all of a sudden and sat in his bed. All were awfully surprised.

Seeing people all-round, he asked : "Why have you all come together here?" He was then told of what had happened and one person added "Your operation of the heart failed and **the doctors declared you dead. How is it that you have survived?**"

The patient explained : "I had gone to India to meet my Guru Maharaj."

His preceptor was none else but the great Adhyatma yogi most revered Pannyasapravara Shri Bhadramkarji M. S., who had rendered so many good turns to a number of Atmas. It is impossible to describe this in words.

Let us now see how the patient had acquired the Navakara from him. During the course of my tours abroad, he had heard my lectures on the Navakara Mahamantra and had several dialogues with me. Actually I had inspired him to receive the Mahamantra from my preceptor. He was therefore inspired **to receive the Navakara Mahamantra from Shri Bhadramkaravijayi M. S.** He came to India by plane for the purpose. He had vowed to take food and water only after this.

At 6 a. m. he reached Bombay, and after inquiring about Pannyasaji Maharaj at two places, he came to Pindavada in Rajasthan at 12.30 p. m. Satisfied that the man was genuinely anxious and deserving, he chanted the Navakara loudly thrice and he received it. He gave his ceremonious blessings and inspired him to chant the Navakara Mahamantra regularly.

**The patient was then in the hospital for fifteen days. 60 operations undertaken during the period and all were successful.** This was because, in all cases of operations, the patient was first brought to him, was seated before the photograph of Revered Pannyasaji Maharaj and asked to chant the Navakara Mantra thrice.

The gentleman concerned lives today. **What work can fail if there is full faith in the Mahamantra is indeed a question.**

### **Navakara puts an end to fright and imparts fearlessness**

There was a military 'coup' for 3 days in East Africa. At that time in Nairobi, 3 or 4 dacoits in military uniform rushed in in the house of a gentleman; his was an independent bungalow in the neighbourhood of a hill station. The dacoits demanded 20 lakhs of rupees ... At that time they handed over goods worth 6 lakhs and stated that the rest of the amount was in the Bank. Not satisfied with this, the dacoits aimed a gun on the chest of a young man aged 22 and threatened. "We count from 1 to 10. In the meanwhile do hand over to us any money that you have hidden in the house. Otherwise we will shoot this young man dead."

The dacoits started counting one ... two ... three ... four ... five ... six ... seven ... Earlier a Jina idol of five metals (**Panchadhātu**) was, on my recommendation, installed in the house and they were regularly chanting the Mahamantra there. At this critical moment they began the chanting loudly from their very navel. After counting eight ... nine ... and ten, as the dacoit was about to press the trigger, an inconceivable thing happened.

Real military Jawans entered and that very moment they shot dead the fake Jawans one and all. All members of the family were miraculously saved.

From that day, all members of the family became unique devotees of Shri Navakara that saves the person who submits himself fully.

### **Defender of Wealth – Shri Navakara**

This too is the story of two residents of Nairobi with their family; they were two Jains. They were daily chanting the Navakara Mahamantra.

Once at 6 a. m. 3 goondas suddenly rushed in the house. They snatched the keys of the cupboard at gun-point. 12 members of the family were forcibly locked inside a room and only one member – a man was kept out for opening of the cupboard.

The goondas tried to open one, but could not. They forgot the second in which there were ornaments worth Rs. 10 lakhs. In the rest of the cup-boards, there was a loose amount of some 25 thousand which the robbers took and left.

Really, if one possesses the master key of the Navakara Mahamantra to open the of wealth one's inner self, external wealth too is duly protected.



### **Shri Navakara that puts an end to all sorrows**

My familiar Jain Shravak was once taken to the Custom Office. He was seated in a special chamber, on a special mechanical chair. Strange types of electric light machines were arranged and his cross-examination was to take place.

Their method is simply torturous and painful. It goes on for hours at a time. Inhuman means to extract the secret plans and activities of businessmen are resorted to. Countless complicated questions are asked at a time.

This gentleman would have met the same fate. But he was accompanied by his wife who was mentally chanting the Navakara Mantra in utmost faith and devotion.

As a result, the custom officer began to forget the special questions to be asked and asked only simple and straightforward ones. He was relieved just within half an hour. He further added, "You are freed as one in ten thousand, so easily." His passport was also returned to him.

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All the five incidents mentioned here indicate the boundless and endless effect of the Navakara Mahamantra and inspires all to become devoted to the Mantra.

**I too personally had the good luck to experience the joys of being in the lap of the mother that the Namaskara Mantra is, thanks to the boundless regard and inspiration of my most revered Gurudev, Panniyasashri Bhandramkaravijayji M. S. and I am lucky to have his blessings and spiritual favours. My birth has become meaningful thereby.**

May all the Jivas propitiate this Mahamantra and win all success in this life.

**Om Shantihi**

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## English Version of Hindi Section

### 69. The Power of the Namaskara Mahamantra

**Munishri Narendravijayji 'Naval'**  
Sanskrit Kovid [Mohankheda Tirtha]

The Navakara Mahamantra is gaining recognition as an unparalleled Mantra without any equal. The principal reason there is the expansion of the meaning of Namaskara. It also keeps safe or relieved the Sadhakas from terrible calamities.

The Namaskara Mahamantra has in it a spiritual message as also an indication of material prosperity. The Mantra has been tasted against the test of yoga, Siddha vidya, science, Karma, Dharma etc. and it is recognized as the one that is an ever alert and living Mantra.

The compiler of Abhidhana-rajendra-kosha of universal recognition, Shrimad Vishva-rajendra-surishvarji M. S. had propitiated more than once in his life in the toughest Sadhana-Paddhati, this Mantra and sounded the conch-shell of mass awakening and revolution in Dharma. In his continuous Sadhana of the word 'Arham' he lighted bright the lamp of his own life and also paved the way for mass – welfare of the propitiators on the path of the Jain order; he also laid down the right path for them. It is only in his tradition that we have been lucky to have Agama-gnata Muniraj Shri Devendravijayji M. S., the worthy pupil of Vyakhyana – Vachaspati Jainacharya Shrimad Vijaya-Yatindra Surishvarji M. S. I had the great fortune, right from my childhood, to serve in his august and sacred presence. I lay down here in brief all that I have gained during my stay with him for 12 years. in course of my narration here, I submit all the truths about the great power of "Shri Namaskara Mahamantra".

- ( 1 ) My revered preceptor gets up early in the morning at three and sits in meditation regularly for three hours. He sits in meditation in Panch Parameshthi mudra and takes in a diary the notes of all the invisible signs and indications that he comes across.
- ( 2 ) He had always asserted that the key to the uplift of one's Atma is acquired only by the propitiation of Shri Namaskara Mahamantra; it puts an end to all passions and perversities. During the course of his lectures, such authoritative words come out of his mouth whereby he too is in surprise later on. One of his experiments is this. Utter a Mantra and move your hand on the face, then you can speak fluently on just one topic for months.
- ( 3 ) At his auspicious hands there take place programmes such as Pratishtha, Anjana-Shalakas, Upadhan tapa festivities, Diksha ceremonies, Sanghamala, Mahapuja etc. etc. Here, the only reason was "I submit myself to the protection of Arihanta." takes form of activities and in his meditation and the vast sky of the inner consciousness there resides the emotional form of the Navakara Mantra.
- ( 4 ) He has resolved the mutual disagreements of the Sanghas of so many places. Conflicts are silenced and the Ganga of love is made to flow. He saw to it that mass propitiation of the Namaskara Mantra was undertaken from Shravana bright seventh day to the Purnima day at all his Chaturmasas. This made the Chaturmasa eventful and historic.

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- (5) He has written a very much scholarly work "Namaskara Mahamantra" by name. In this work he has given critical analysis on the basis of scriptural evidence. He completed the writing only within three days. Even this should be adjudged to be due to power of the Mahamantra.
  - (6) Whenever some man full of faith brought his problem or sorrow for solution, he made such an experiment on the Namaskara Mahamantra that the solution and its period of time would be known in dream. He also recommended Japa alongwith one time fast with khir.
  - (7) During Pushya and Guru Pushya he took to meditation standing together with the experiment of the Mahamantra. He has given new life to many by freeing them from the excitement of demoniac powers.
  - (8) In V. S. 2033 our worthy Gurudev had taken to Chaturmasa in the Rajendrasuri gnanamandir. Some day in Bhadrapada dark half, Mehta Sumermalji Hastimalji, a resident of Bhinnamala arrived for his Darshan. He submitted after worship that "Revered sir! one necklace of gold is lost. It is not traceable. I am worried. What am I to do?" Shri Gurudev said at once : "Return immediately to Bhinnamala. Search after the lost necklace after chanting the Mahamantra. You will succeed." Mehta abided by the instruction and could trace the necklace in the house itself.
  - (9) In Samvat 2034, when Guruji had his Chaturmasa at Rajgadh, Mulchandji Lunavat of Ringnod (M. P.) came for salutation at the feet of Revered Gurudev.

After salutation he submitted : "Maharaj Saheb, I am struck by a very difficult financial crisis. Please show some way out!" Then Revered Gurudev said, "Well master! Chant Shri Namaskara Mahamantra for a minimum period of one month and all the twenty-four hours of the day in all states, whether lying down or sitting or walking. Take to mental chanting and you will improve your lot." He followed the instruction and was free from financial crisis.

- (10) In V. S. 2035, Babubhai Mangaldas Sheth, a resident of Ahmedabad, told Gurudev once : "Well sir! give your blessings to me." Then, reverend Gurudev in all compassion and regard said : "Your service will positively bear fruit. Count this Mantra ... on the Navakara Mantra in white colour." The unfinished work of Babubhai was completed.
- (11) So many incidents of yielding light in the midst of darkness, happiness in the face of sorrow, reconciliation in problems and giving of life in spite of death are associated with the awe-inspiring power of Shri Navakara Mantra inherently and on their own. One wonderful incident is being narrated here :

In V. S. 2032, we moved through Jodhpur Kapardaji, Ajmer, Jaipur, Bharatpur, Agra and Firozabad and proceeded to Bhilwada, Chittodagh, Nimbaheda and Nimach and reached on 3-6-1975, and for Vihar proceeded to Pipalia at a distance of 28 kms. As there was no space in its square, we halted beneath a mango-tree as soon as the sun set. As we got free from Pratikramana etc., we found suddenly, clouds roaring in

the sky. There was lightning on all sides and in no time it began to rain. Within  $\frac{3}{4}$  hours the waters reached our knees.

Revered Guruji said : “Narendra! continue to chant Shri Navakara!” I complied, in the midst of very heavy rains. We were trying very hard to save ourselves from rains in darkness of the night. We took every step with great care.

Suddenly we saw a flood-light. The driver of a truck shouted : “Wait! do not take one step further, or you will meet your death!” with these words he halted the truck and directed our way. He said : “Maharaj Saheb! just at a distance of seven or eight feet, there is a deep well, the well of death. If you slip in it, you would be no more!”

Some 100 feet ahead, on the road, in a water-hut he asked us to halt. As we were busy bringing our clothes in order, the driver disappeared all of a sudden. We shouted only to find that there was neither the driver nor the truck. Even today the idea of the experience of those days creates a shudder through the body. I honestly and sincerely believe that we could save our lives then only because of the powers of Shri Navakara Mahamantra.

### **My Personal Experience**

We take to various types of activities in life. It is natural that on some occasion or other calamities befall. But it is necessary that we give proper thought and pondering to cross over these obstacles. This thinking and pondering makes us conscious about the divine powers of Shri Navakara Mantra by which our dreams take proper shape and we reap inconceivable success in

so many activities. There lies hidden in the Namaskara Mantra a hidden science. Sciences of colours secrets, Karma and technical sciences all are included in the Navakara Mantra.

Even in activating our thoughts, there lies an inspiring background of the Navakara. It is a powerful and potent Mantra in the purification of atoms. Even in my life, on so many occasions, the Navakara Mantra has rendered co-operation. This is a recent incident.

In V. S. 2042, 12th day of the dark Ashadh 15-6-85, Saturday morning, in our Vihar from Udayagadh (M. P.) we two Munis—myself and Ravindra Muni, reached Ranapur at 9.30 a. m. We were just in the vicinity of a Jain inn, passing through the highways, when some persons came to beat us and use foul language against us; they were of misguided intellect and intended to mock at us. We took recourse to the Navakara Mantra to get over this sudden calamity. Just as we commenced the mental recitation of the Navakara Mantra, some good men forced away these antisocial hostile persons and we too were saved. Some five hundred to six hundred persons witnessed this sight; all were sympathetic towards us. We pacified them and proceeded towards our destination.

Even in the modern days the miracle of Shri Navakara persists. If we meditate upon this Mahamantra with unstinted faith in our heart, both external calamities and the calamities of inner activities can be crossed over.



## **70. Even Snakes Can Be Calmed Down**

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**Premmuni Maharaj Saheb,**  
a Pupil of Roshanlalji Maharaj Saheb,  
Mannor Jain Sthanak, District Sonipat (Hariyana)

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It was a month of summer in V. S. 2013. Under the orders of my worthy preceptor, I was going out of the Jain Sthanak in New Delhi on some important work. On one side of the road a cycle-repairer was sitting. He was trying to kill a snake with an iron-bar. But as the ground below was soft, the snake was escaping. When I saw this I told the man : “Well friend! Don’t kill the snake.” He heard this, halted and then said : “This snake deserves to be killed. If it gives a sting to somebody, that person will die in no time.” I again said : “Please wait, don’t you kill it.” He stopped again. I chanted the Navakara Mantra, placed a cloth on the snake, held it and took it a little away.

The cycle-repairer began to state loudly : “Well sir, you release the snake, surely you will die.” I paid no further attention to him and threw the snake in the dry reservoir. The snake entered a hole over there. This incident rendered great courage and confidence in myself and I continuously chanted the Navakara Mantra. Once I was stationed in the Delhi Jain Sthanaka of Tri Nagar, along with my worthy preceptor. Once I was going out on my morning begging (**Gauchari**). Some youths were throwing on the public road, bricks and earth of a dilapidated roof of the house. One small snake also fell on the road. The youths saw the snake and began to feel that it should not give a sting to anybody. As they were full of compassion they had no desire to kill it. But as this was a



public road anybody could have killed it. I therefore entertained a desire in my heart to protect the snake. I first of all chanted the Navakara Mantra, took the snake in a satchel and released it in a park adjoining the Sthanaka. The snake escaped in no time.

Once I instructed a youth in these words :

“Whenever you intend to go out of the house, recite the Navakara Mantra thrice in all faith.” That youth returned in the evening and submitted : “Guruji! I recited the Navakara Mantra thrice when I was going out of my house. On my motor-cycle to the bank for my duty. In the evening I was returning to my house. Then it happened that my motor-cycle came to a spot where there was the bridge on one side and bus rushed in all speed from behind. A truck was in my front just at the same time. Accident could have taken place any moment. But I remained safe and secure on my motor-cycle. This has given a great impetus to my faith in the Navakara Mantra.”

I heard of this incident from the youth and this steadied completely my faith in the Navakara Mantra. However, along with the chanting of the Mahamandra, one must have perfect faith in the observance of celibacy.



## **71. The Mahima of Mahamantra**

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**Pannyasa Shri Udayachandraji Maharaj Saheb  
Jain Siddhantacharya**

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Boundless indeed is the glory of the Navakara Mahamantra. One who meditates on it with a pure consciousness crosses over the ocean of life.

In the Jain dharma, greatly powerful indeed is the Navakara Mahamantra. The faith of the learned is firm in it; boundless is the faithfulness of all towards it. (1)

Great is the power of the Mahamantra; there is no limit to its virtues. For the one who takes recourse to this Mantra, all problems get resolved and man acquires boundless happiness. (2)

There was a businessman in Bombay, Ratanchand by name. I narrate his experiences here to you, please hear it in rapt attention. (3)

Family members felt that he had no faith in religious activities; all that he said was useless. The person who wastes his time in the Japa of Mantras is a fool. (4)

His wife was of simple temperament; she always chanted the Navakara. She had all regard for his worthy husband; she conceded that dharma only is worth anything in life. (5)

I narrate now the incident of 1950, I casually narrate it, "In this world, the Mahamantra Navakara holds no importance." (6)

This statement of Ratanchand then touched my very mind and heart. Yet under the then circumstances, I said nothing. (7)

After 30 years I went to that very house. He was indeed a big business magnet, with so many creditors. (8)

He discarded all else and always chanted the Navakara; he had deep faith in Dharma and consequently he was not attentive to his business. (8)

I thought in my mind as to why this change occurred. Only he can possibly reveal this secret, when he narrates his experience : (9)

"I was bedridden with throat-cancer in 1980. I took lots of treatment, but to no effect whatsoever. (10)

I proceeded to America and spent Rs. 15 lakhs on treatment. I got rest for some months, but ultimately the disease remained to be there. (11)

The date 24-2-1980 was declared to be my last day. Water did not go through the throat and it continued to get more and more swollen. (12)

The doctor declared to my eldest son that there was no hope of his survival. I conjectured that the doctor was forecasting my death. (13)

I took out the tube from my throat and asked that all drugs be thrown away. I got all members of the family out of my house and engrossed myself in Dharma and meditation. (14)

With a spirit of absolute faith I started the Japa of Shri Navakara and prayed that all may win bliss and the whole world may be happy.

I passed half the night in the Japa of the Mantras. Then I had a severe vomit and motions also started. (15)

Lots of blood came out of my mouth and I experienced light relief. Then I opened the door of my room when the night passed. (16)

When my wife saw me alive, she was happily surprised. She had no hope of my survival and was afraid that my life must have come to an end. (17)

I instructed my wife to bring warm milk for me. She brought  $\frac{1}{4}$ th kilo of it and I lifted the glass and took it. (18)

At the moment I made a firm resolve that henceforth, during the course of my life I would regularly take to the Japa of the Namaskara Mantra; it possesses special powers. (19)

After a few days I began to take solid food; my limbs began to grow healthy. I went to meet the doctor walking. (20)

He refused to believe that I could have survived. He specifically told me that he had lost all hope about my life. (21)

He added : "Please let me know what medicine you took and from which physician, so that you will have shown the means of recovery for similar other patients. (22)

"There is no medicine in the world that can be of equal merit like the Navakara Mantra. Keep deep and firm faith in it so that all calamities come to an end."

The Navakara Mantra is a highly valued gem like the Chintamani; know that it is similar to the desire-yielding tree. It is the giver of desired fruit in this world; hear and recite it in rapt attention and meditate on it. (23)

The Navakara Mantra is highly powerful and greatly potent. However, its basis also lies in the accompanying spirit of forgiveness. (24)

May you have a spirit of friendliness towards all the Jivas, just pray that all Jivas may attain to peace. This is the precise purport of the Mantra.” (25)

Then Ratanchand said further : “I have cultivated a spirit of forgiveness.” He sought the forgiveness of all members of the family and also prayed for the forgiveness of the entire world. (26)

May all the beings have peace; may the entire world be happy. All deep feelings lie in my inner self. May I always take to the Japa of Shri Navakara. (27)

“Today I am free from diseases—a matter of great surprise indeed. I take to the Japa of Namaskara every moment of my life and in all breaths.” (28)

Giriraj Manu heard of the story and narrated it before us. The fine experience of Ratanchand teaches a grand lesson to us. (29)

We have narrated here the story exactly as we had heard; if there be any slip in expression, may the wise pardon us. (30)

In the Moti Bhavan of Bhilwada, in the year 1941, we had passed our monsoon and revealed this story to all. (31)



## **72. What I Acquired From Mahamantra**

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**The Worthy Pupil Gautam Muni**

**The First of Shri Ramesh Muniji**

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In V. S. 2030, I came into contact with the first ever Jain Shramana. He was none other than Kavi Ratnashraddheya Shri Kevala Muniji Maharaj. It was through his regard and favour that I learned the Mahamantra. I gathered also other incidents from this great Muni. Once that I committed to memory this Mahamantra, Muniji inspired and advised me to resort to its regular recitation.

Munishri left for Vihar after the completion of his Chaturmasa. From that very day my faith had become strong and firm in the Mahamantra. Though not a Jain by birth, right from my childhood my interest and faith in the Jain Dharma were great. I look upon this as my good fortune. For some seven or eight months, I did not come in close contact with Jain saints. But the recitation of the Navakara Mantra continued as usual as my worthy preceptor Kavishri had given to me a rule.

2031 V. S. was the year in which in our city of Jalna (Maharashtra) Revered Gurudev Shri Pratapmalji Maharaj, the promulgator of the Shramana Sangh, Gurudev Shri Ramesh Muni Maharaj etc. stayed during monsoon. This was my second contact with the Jain Shramana Sangh, but unfortunately I did not remember the names of the Munis thereafter. I inquired about this my forgetfulness of my mother Sau. Jadavkunverbai Golechcha. She gave to me a full acquaintance of my Revered Gurudev. As a result there arose in my inner

consciousness a desire to become a Jain Shramana. I submitted this my desire before my Gurudev. I also added that I know almost nothing about the Jain Dharma. Shri Gurudev then ordained :

“In that case, we will give to you full opportunity of studies.”

After Chaturmasa Gurudev proceeded to Andhra Pradesh for Vihar. Gurudev gave neither a letter nor any instruction. But I left my house with a strong desire for Diksha without conveying this to anybody. I know of no train as also not the place where my Gurudev was staying. But my faith in the Mahamantra was strong and firm. I therefore boarded the train and just reached the worthy and sacred feet of Shri Gurudev. All this was the work of the Navakara Mantra. At that time my age must have been around 12 or 13 years.

As soon as my family members came to know of my escape, they reached to get me back. This happened seven times. Once it happened that I proceeded to the station in hot sunshine. Within a few minutes my relatives also reached there. Just then the train arrived and I boarded it without a ticket. I saw my relatives. I continued mentally to recite the Navakara Mahamantra. Be not surprised when I tell you that they could not see me. This is the awe-inspiring miracle of the Navakara Mahamantra. Thus, “The Navakara Mantra blessed me with this life of a Sadhu.”



### **73. Navakara Mahamantra Gives Vision To The Eyes**

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It was the year V. S. 2031. Revered Guruji, the gem of Mevad, Dharmasudhakar Shri Pratapmalji Maharaj completed his great Chaturmasa at Indore and was on his way to Maharashtra.

From Indore my worthy preceptor and all other Munis proceeded to Badavah and reached there in a few days. They were to take rest over there for a few days and then continue their vihar. Suddenly my Revered Gurudev had some ailment of the eye. Shri Sangh took full advantage of service to Revered Gurudev. All expert doctors had the advantage of serving him. But ultimately they failed. Every day the lustre of the eye continued to grow more and more dimmed. Revered Gurudev too was very much worried. He was afraid that if he lost his vision, what would happen to his studies, his teaching, Municharya etc.? All these activities would come to a standstill! Revered Gurudev considered teaching and instruction to saintly Sadhvis to be his first duty. He had instructed hundreds of Sadhvis upto his age of 72. Thus, his mind was overcome with so many questions; he was lost in his thoughts.

From the day that I was initiated, I had seen that his faith and confidence in the Navakara Mantra were very deep and firm. Doctors had given their final verdict.

All Munis were very much worried. But what to do? The group of Munis sat around Revered Gurudev after Pratikramana etc. At about 8 p. m. Gurudev instructed all to go and rest. He added that he would talk further the next day. All of the Munis left for rest.



Gurudev concentrated on the Trikarana and Triyoga and then on the Navakara Mahamantra. He then went to sleep. It was around 4 a. m. Gurudev heard these words in his ears :

“Why are you worried? You have in your possession the Mahamantra that holds the very purport of 14 Poorvas. Take to Athama Tapa and the Japa.”

On hearing these words, he was awakened from his sleep and in no time joined himself in the Japa.

At the time of early morning one Muni was going for **Gochari**. He was instructed by Guruji. “Bring not anything for me today.”

“Why Sir?”

“Today, I shall have my fast.”

“But Sir! Your medicines are to be taken!”

“Now all medicines are to be discarded. I now take to the best of the medicines that is the Navakara Mahamantra. In a period of 3 days he chanted  $1\frac{1}{4}$  lakh Mantras and took to austerity. The vision gradually brightened and got enriched. Then his vision remained as it was right up to the year V. S. 2037. This is the miraculous work of the Mahamantra. The Navakara is the desire-yielding tree of the modern days of the Kali age. We should take to it with a spirit of renunciation and utmost faith.



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## **74. The Head Bends Down in All Faith**

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### **Maharashtrasaurabh Chandkunverji under the Obedience of Maharashtrakesari Revered Saubhagyamalji**

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The greatness of the Supreme Mantra, the Navakara Mantra is like the fragrance of a rose flower that makes fragrant the mind of man on its own. This Navakara transformed a serpent into a garland; the gallows into a royal throne; put an end to the disease of leprosy. These are all stories heard by us, but the recitation of the Navakara Mantra in all faith has the ability to reveal to us miracles and mysterious powers.

In 1982 I was going with my lady pupils, from Maharashtra to Madhya Pradesh. Two males accompanied us. The road was through Ghats. Youthful Sadhvis were with us. The question of protection of chastity remained, if not death. As such a time, 2 to 4 persons met us. They began to say :

“O Maharaj! proceed further. Free food will be readily available. Please go, we too will follow.”

I was awfully frightened. What have they to do with us? Is there any calamity in this? I asked all to take to the Japa of Shri Navakara. Food that was brought from the first halt was to be taken. Where to stop now? I was at a loss to understand. We sat at one place and began constant chanting of the Navakara Mantra. The mind was totally engrossed in it. I pacified the frightened ladies. We proceeded with faith, in the name of God. There was a strange coincidence. God heard our earnest prayer and in the lonely spot a bus came and halted. The gentleman of

Kasaravad desiring Darshan got down. We gathered mental peace; they remained with us till the arrival of our next halt. Our pilgrimage came to an end in all safety. Just as we sat there, a matador halted. The persons desiring Darshan inquired about our safe and happy vihar and wanted to know whether we had any difficulty. I replied :

“It was all happy.”

“We were afraid that that lion ...”

“Which lion?”

“The driver took great speed on our instruction, for the lion was just running after the matador.

And he pointed out exactly the place of halt where we had taken our food.”

### **This is the Power of Shri Navakara!**

Only half an hour earlier, what was the danger we were in! He could take speed only because it was a matador! We the persons on our journey had the care in form of the Navakara Mahamantra and all our calamities were set at naught! How glorious is the boundless greatness of Shri Prabhu!

“Every time and at every moment, may the chanting of the Navakara be on our tongue! O ‘Chand!’ may my meditation day and night be at your exquisite feet!”



## **75. Calamities Crossed Over by Shri Navakara**

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**The Worthy Pupil of Shri Saurabhaji Maharaj of  
Maharashtra, the Worthy Pupil  
Sadhvi Sumanprabha – ‘Sudha’**

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Once during the course of our vihar, as many as 3 or 4 hours passed on the way. We had crossed some 8 to 10 kms. There was no person to be seen on the way; we were passing through a terror-striking jungle! Revered Guruniji M. S. was suffering from an ailment of the heart. She had a very severe headache. There was no water with us. How to give medicine to her? All were frightened. **In all faith** we resumed the recitation of Shri Navakara Mahamantra. We saw a small hut within the bushes. The track leading to it was very narrow. There was a buffalo within the hut and a farmer was sitting nearby. We revealed our problem to him. He milked the buffalo at once and served us with milk. The worthy Revered Guruni was given a pill with milk. After rest for a while we proceeded further. As we looked back just at random, we were awfully surprised to find that there was no hut, no buffalo, no farmer! Were our eyes deceiving us? Certainly in this lonely spot Shri Navakara had come to our rescue.



## 76. Navakara That Destroys All Dangers

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Revered Ganivaryashri Shri Jayantavijayji M. S.  
Shri Vardhaman Jain Pedhi,  
Saujat City, Pali

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( 1 )

The propitiation of the Namaskara Mahamantra is known to all in the Jain world traditionally and as per belief. But sometimes, in special occasions, this faith is given an expression to, the matter becomes a matter of constant memory. I am narrating here the incidents of three such experiences.

In Bihar we were on halt number three at Jaitarana in the Pali district. From there we went to the town Chandval, and were in a Sthanaka for some timebound steady residence. There were no houses here of the followers of temples. It was hot summer. The doors were open on both the sides. At about 12 at night some poisonous animal gave a sting on my hand. I lost my sleep. There was restlessness and heat in the body; I began to feel that in this heat blood was getting turned to water. I felt that the night might be a test of my life. I went to the balcony outside and **began with a concentrated Japa of Shri Navakara Mantra**. After some time the feeling of restlessness and fright eased. My mind firmly resolved that it is only the Navakara Mantra that had shielded me. Next day our Vihar continued. The swelling on the hand remained for some 8 to 10 days.

( 2 )

During our Vihar in Punjab, one person narrated an incident regarding Shri Vallabhsuriji Maharaj in these words :

Once some gentleman approached Shri Vallabhsuriji Maharaj and submitted :

“Since so much is said about the glory of Shri Navakara Mantra, kindly do something whereby I would have faith in it.”

Shri Vallabhsuri Maharaj handed over the Mukhapatti to him from his hand. As he put it on his ears, he heard the words of the Namaskara Mantra in it. He was overcome with wonder and asked :

“From where do I hear these words of the Navakara Mantra?”

Shri Suriji replied : “The chanting of the Navakara Mantra is regularly and consistently going on in my mind and it has its connection with this Patti. You therefore hear it.”

He further added : “The letters of the Navakara, with their subtle Japa and rhythmic mental chanting are enough to influence for good the gross world of existence.

What is necessary is confidence, faith and determination. The questioner was deeply impressed and he left duly convinced.

( 3 )

Once, I was all alone in Bihar. Inflammation in urine was continuing. No medicines could give relief. I was again suffering from pains. I was to stay for long in the Upashraya at Bijapur in Marwad. The Shravakas at Bijapur were informed of my illness. They brought an Ayurvedic medicine for me. My faith in the medicines was now going down gradually. That night the urine inflammation was at its peak. I declared to the Shravakas that this would perhaps be my last night. I shall not take to the evening Pratikramana because I had to sit in a **Kundi**.

Urine would go drop by drop and I got some relief. At 4 p. m. I resolved in my mind : “I continue with the Japa of Navakara. If I recover I shall go on a pilgrimage to Kesariyaji.”

As I resumed with the Japa, at 5 p. m. one unknown gentleman came and inquired of the cause of my ailment. He said :

“I am inspired by some unknown power to come to you. Though I am not a doctor, I recommend that if you gulp down one handful of salt with very little water, you will win relief.”

A dying man catches at a straw. I immediately gulped down salt as recommended, it went down my throat with very great difficulty. But my ailment disappeared in no time. Both the persons who recommended medicine and the Navakara Mantra were just presiding deities—I was firmly convinced of this in my mind. Even the illness came to an end, thanks to the Navakara Mantra.



We two Munis were returning from our pilgrimage of Sametshikharji. In Bihar, the road from Patna to Sasaram was narrow. The movement of cars was also heavy. We inquired about another road. It was found that the other road was on the Ganges and crossing over the bridge was going to Varanasi from the other side. Two men were in our company—one, the rickshaw-driver and another a Jain. After crossing over the Ganga at one place we thought that it was the Ashram of Shri Mahatma and we halted. Really he was a dacoit in the garb of a Mahatma. At a distance of some two furlongs, two or three villages were visible. The fake Mahatma brought some 15 to 20

robbers from the adjoining villages and they all surrounded our rickshaw. They were there for loot. The rickshaw-driver was slapped and he escaped. Our efforts to reconcile them failed. They closed the Vidyalaya and the children were sent away. Shravaka Shri Jayantilal kept the luggage in the rickshaw and took it up the road. The road was surrounded by those men. No motor passing by dared to wait. I resolved in my mind that on being free from this, I would take to 12<sup>1</sup>/<sub>2</sub> thousand Japas of Shri Navakara. A bus passed by halted, a man got down and asked them : "Why have you blocked the road?" He was addressed as doctor. I therefore told him :

"Well doctor sir! We are Jain Sadhus on Vihar on foot. We have come for a pilgrimage of the sacred places in Bihar. The rickshaw and luggage are given to us by the Sangh for our pilgrimage. These persons do not understand us and indulge in fault-finding."

In an ordering tone the doctor told them : "Go away!" I requested : "Please do accompany us." He signed us to leave.

Jayantilal held the rickshaw and proceeded. We Munis also followed the rickshaw at top speed.

It was 12 o'clock. We were exhausted. Still we journeyed further and got accommodation and residence in a Sanatani temple. Later on that doctor also arrived and met us. He said : "I got inspiration from within and stopped there. This has saved you. They wanted to loot you. My resolve about the Navakara Mantra directly showed the miracle.





## **77. Poison Turns to Nectar**

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**Ratanlal Singhi,**  
Bengal Hosiery,  
Islampur (Dist. West Dinajpur, West Bengal)

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( 1 )

I inherited and acquired the Navakara Mantra from my mother at the age of ten. As I acquired the knowledge of its meaning, my faith in it got more and more enriched.

In our own residence in Dungargadh, my son Prakashkumar was stung by a poisonous snake. I was not present in the house then. I got information in the market and at once ran home. My son was then surrounded in a crowd. I was in his vicinity. All were giving different instructions and opinions. Without paying any attention to them, I stood in the eastern direction and began to chant the Navakara Mantra. I also sucked poison from the place where he was stung, the blood thus sucked was collected in a utensil. I remained firm in the chanting of the Namaskara Mantra and in sucking the blood. Then leaves of neem were given and they tasted salty. Then I washed my mouth. No effect of poison now lurked.

( 2 )

Some three years back my son Pravin aged 11 suddenly left the house with only 30 Rs. and clothes. He thought of going to Rajasthan; he sat in the train known as Tinmukhia. He had no ticket with him. He was therefore asked to get down at the next station; he was frightened. Luckily a military man was sitting by his side. He was afraid that he might fall in the trap of evil person and ruin his life.

He therefore asked him : "Will you come to my house?"

The boy said, 'Yes.'

The house of that military man was in Nagalamadi (Dist Aita). He told his wife : "This boy is the son of a friend of mine. He will stay with us."

Days passed. On the Diwali day meat was cooked in the house. Pravin therefore resolved not to take food there. The sister of that military man was a vegetarian. She took him to her house. He stayed there and daily and regularly would chant the Navakara.

On the other side, at our residence also we had undertaken a non-stop Japa of Shri Navakara Mantra for all 24 hours, the chanting of the Bhaktamara, Samayika, celibacy for a year etc. Along with the same, we took to calling upon Dharendra Padmavati for 5 days at a time. We prayed that our boy be saved from ill-character, ever chant the Navakara Mantra and his displeasure be removed. As a result of all this one night in dream Pravin saw a goddess. She had no weapon in hand; she was not riding on any animal. The goddess, in her lustrous form and white clothes, was telling him : "Fear not. Still there is time. Propitiate Dharma. No one can hurt you in any way."

Here our Aradhana too was in progress. After some four months, on the advice of somebody, we got his photo and full address published in the daily 'Hindustan'. This was for the second time; the first had not borne fruit. Incidentally that day that military man (Mahendrapalsinh) was reading through the paper. He recognised the photo. He sent a detailed account of Pravin to us. Thus it is that

when obstructing Karmas are removed, the happy augury dawns. He gave his consent to us to take Pravin home.

Thus we acquired the reward of our unstinted faith. The inspiration and heritage of the Navakara Mantra that Pravin had acquired was a heritage from me and my Dikshita mother.



## **78. Navakara Mantra Gives New Life**

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**Tejmal Jain (Headmaster)**

**R. B. Vidyalyaya, Bamangaon (Bundi-Rajasthan)**

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In the month of April in 1968, I was to go to Kota College from Kaithun (Kota) to appear at the examination. I was in a bus and it started at full speed to see that the bus that was following should not overtake us and reap greater financial benefit. The tyre of the bus burst between Raipur and Ghakalkhedi. The bus lost balance and fell in a ditch; it turned turtle. But when we were extracted from the bus, there was one person i. e., myself who was not injured at all. I immediately realized that this was the reward of the muttering of Sri Navakara Mantra. I remained totally protected. I would not express in words as to how much faith I hold in the Navakara, because this too would amount to self-praise. But I submit here that whenever I go on a pilgrimage or commence some good work, whether awake or sleeping, I positively bring to memory and chant the Navakara Mantra whatever be my mental state.

Even with my still small span of life and limited experience, I can certify as truth the fact that all my success as a Government servant, and in my domestic life and worldly activities, is due only to the Navakara Mantra; I am amply rewarded by my faith in it.

“Boundless indeed is the glory of the Navakara Mahamantra. Turn the seven seas to ink and use all the creepers in the world as holders; make paper of the entire world. You can still not write fully the virtues of the Navakara.”



## **79. Ulcer Was Destroyed**

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**Hariram Prajapati for Mahasatiji Sohankunvarji,  
a disciple of Shri Madhukar Muniji M. S.,  
Yuvacharya of the Shramana Sangh**

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( 1 )

When Mahasatiji Shri Sohankunvarji M. S. was in her worldly life, suddenly a poisonous tumour developed in her stomach. No treatment of a doctor or Vaidya was taken. She gave herself up to the Navakara Mahamantra in all confidence. The effect of the Mantra was such that slowly and steadily, the tumour died down; she was free from ulcer.

( 2 )

Once Mahasatiji Sudarshanaji Maharaj experienced deep regard for the Jain dharma and detachment from the mundane world. When Mahasatiji Shri Sohankunvarji M. S. had her Chaturmasa in 2040 at the town Hansolap, Shri Sudarshanaji met her. She was not in a good state of health then. She took no food for 15 days or 20 days at a time then. She was very often not conscious of herself. She was asked to resume the Navakara Mahamantra by Mahasatiji. Then followed Ayambila for 9 days and the Japa of nine Padas. The effect of the Navakara Mantra was so very glaring that slowly and steadily she recovered completely from her ailment. No doctor or vaidya had treated her.



## **80. Pigeon And Navakara**

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**Sadhvishri Archanashriji, a Pupil of Upapravartini  
Shri Agnavartini Maharaj**

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( 1 )

Once two young ones of a pigeon fell down from the upper floor and were injured. They were struggling for survival. I gave to the two pigeons the shield of Shri Navakara. They got revived and became absolutely normal. They got so very much attached to me that they would follow wherever I went. Really, inconceivable indeed is the effect of the Navakara Mahamantra.

( 2 )

Once in 1972, a Jain gentleman arranged a lecture by our worthy preceptor in view of the programme of Akhanda Japa at his residence. Due publicity was given in the town, but it began to rain heavily at night.

At 9 a. m., the rains were on. Then the gentleman, who felt disturbed, approached our Gurujini Maharaj and said that all charm was lost. "All my desires have failed," he added. Then our Guruniji Maharaj said : "Don't you worry. I shall reach your place exactly at 10 a. m."

After the gentleman left, our Guruniji Maharaj took to the Japa of the Navakara Mantra. The lashing rains came to a stop and there was bright sunshine. This is the miracle that the Mahamantra brought about!



## **81. Madness Disappeared**

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**Munishri Jaskaranjī of Sujanagadh,  
a pupil of Acharya Shri Tulsi**

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Acharya Shri Tulsi has been a revolutionary leader of the Jain Shvetambar Terapanthi Anuvrata. His pupils had once their Chaturmasa at Bombay.

For the rest of the time they went to Ghatkopar. There they happened to see a gentleman. Bhajanlal by name. His son had gone mad. The saints were appraised of this and requested to find a way out.

The saints told the gentleman. "See that this your son takes to  $1\frac{1}{4}$  lakh chantings of Navakara. His madness will be set at rest." The boy was cured. This is precisely the miracle that the Navakara can create! This happened in 2019.

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THE LIST OF LITERATURE WRITTEN & EDITED BY :

**PUJYA GANIVARYA**  
**SHRI MAHODAY SAGARJI MAHARAJ**

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  - (4) SHRAVAKJAN TO TENE RE KAHİE
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  - (6) SHRAVAK NA 21 GUNO NO CHART
  - (7) 14 NIYAMDHARO-CHART
  - (8) MANVA ! DHAR TUN NAVPAD DHYAN !
  - (9) CHAH EK, RAH ANEK !
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