

# VASUPUJYA BHAGWAN



**Janma  
Kalyanak**  
Maha Vad Chaudas  
"Om Hrim  
Shri Vasupujya Swami  
Arhate Namah"

**Diksha  
Kalyanak**  
Maha Vad Amas  
"Om Hrim  
Shri Vasupujya Swami  
Nāthāya Namah"



# INSIGHTS



- **What you seek** for others you find for yourself.
- **A heart full** of joy is better than a hand full of coins.
- **Pebbles that bring** you joy are better than diamonds that bring you sorrow.
- **When bad things** happen to you, become wiser, not bitter.
- **The beauty that** is in you is greater than the ugliness around you.
- **If you go** to bed angry, you have robbed yourself of a chance to wake up happy. Letting go of sorrow gives strength to carry happiness.
- **Letting go of** anger gives strength to carry kindness. Letting go of fear gives strength to carry hopefulness. Letting go of resentment gives strength to carry gratefulness. Letting go of disappointment gives strength to carry joyfulness. Letting go of avarice gives strength to carry contentedness.
- **There is something** bad in the best of us; There is something good in the worst of us; It beholds us to find out without prejudice or fuss; The best that exists in all of us.
- **Happiness cannot be** bought by money, cannot be acquired by degrees, cannot be realized by power, and cannot be earned by honour. It can be won by kindness, gained by charity, attained by goodness, and achieved by love.
- **Pleasure will make** you happy for days. Wealth will make you happy for weeks. Honour will make you happy for years. Love will make you happy for a lifetime.
- **We are at** once always alone and at the same time eternally connected. We are each on our sacred path from the moment of birth until death. Many people cross our path over the length of our lifetime. Some are with us for many years, others for a short time. Each one both a teacher and a student.





# Vasupujya Swami Bhagwan



Champapuri Tirth Dist. Bhagalpur, Bihar. Champapuri is the place where All FIVE of Vasupujya Swami Bhagwan's Kalyanaks took place.

Vasupujya Bhagwan is the **twelfth Tirthankara** in the current time cycle.

**Parents:** King Vasupujya and Queen Jaya Devi

**Born in:** City of Champa Nagri, India. Campa is modern Champapur, located 6 kilometres from the station of Bhagalpur, in Bihar, eastern India, near the Ganges River.

After attaining Samyak Darshan, Vasupujya took three bhavs to attain Moksha.

**Birth 1** - as King Padmottar, who was devoted to spiritual practices and later in his life took diksha. Due to his penance and spiritual practices, he acquired the Tirthankara naam and gotra karma.

**Birth 2** - as a celestial being.

**Birth 3** – Whilst Queen Jaya Devi was pregnant, the King of gods, Indra came to convey his veneration, both to the unborn baby and mother. As Indra is also known as Vasu, the new-born was named as Vasupujya (venerated by Vasu). The literal meaning of his name is he 'who deserves to be worshipped by Vāsava' – that is, the lord of gods, Indra, or 'by the Vāsavas'. These are a category of Jain gods who intervene in the Jinas' lives. Hence it has positive connotations referring to spiritual power, and also to brightness as vasu is a word for 'sun'. As per custom, following the birth of a Tirthankara, 56 Dik Kumaris and 64 Indras performed the traditional stupendous birth ceremonies. **Symbol (Lanchan)** is buffalo, and his symbolic colour is red.

Growing up, Vasupujya had no fascination for the regal splendour and grandeur and became increasingly disinterested in worldly materialistic life, instead turning inwards. Eventually, he renounced worldly life, took diksha in the splendid gardens called Vihargraha, in Champa and became an ascetic. The palanquin carrying Vasupujya to the gardens was named Pruthvi and was accompanied by numerous Kings. He observed a two day fast and broke his fast with kher (rice pudding) at the house of King Sunanda in the town of Mahāpura.

Just after a month of taking diksha, Vasupujya achieved kevaljnana under a Patal tree in the gardens of Viharagrha.

He had 66 Gandharas – Chief Gandhara was Suksma and his first sermon – Deshna was on **Dharma Durlabh Bhavana** - Contemplation of which focuses on the proper understanding of what Dharma – religion is and how important and beneficial it can be in our worldly and spiritual life. Yaksha – Kumara and Yaksi - Candra

Vasupujya Bhagwan attained moksha at Champa Nagri together with 600 other ascetics. Vasupujya's lifespan is said to be 7,200,000 years.



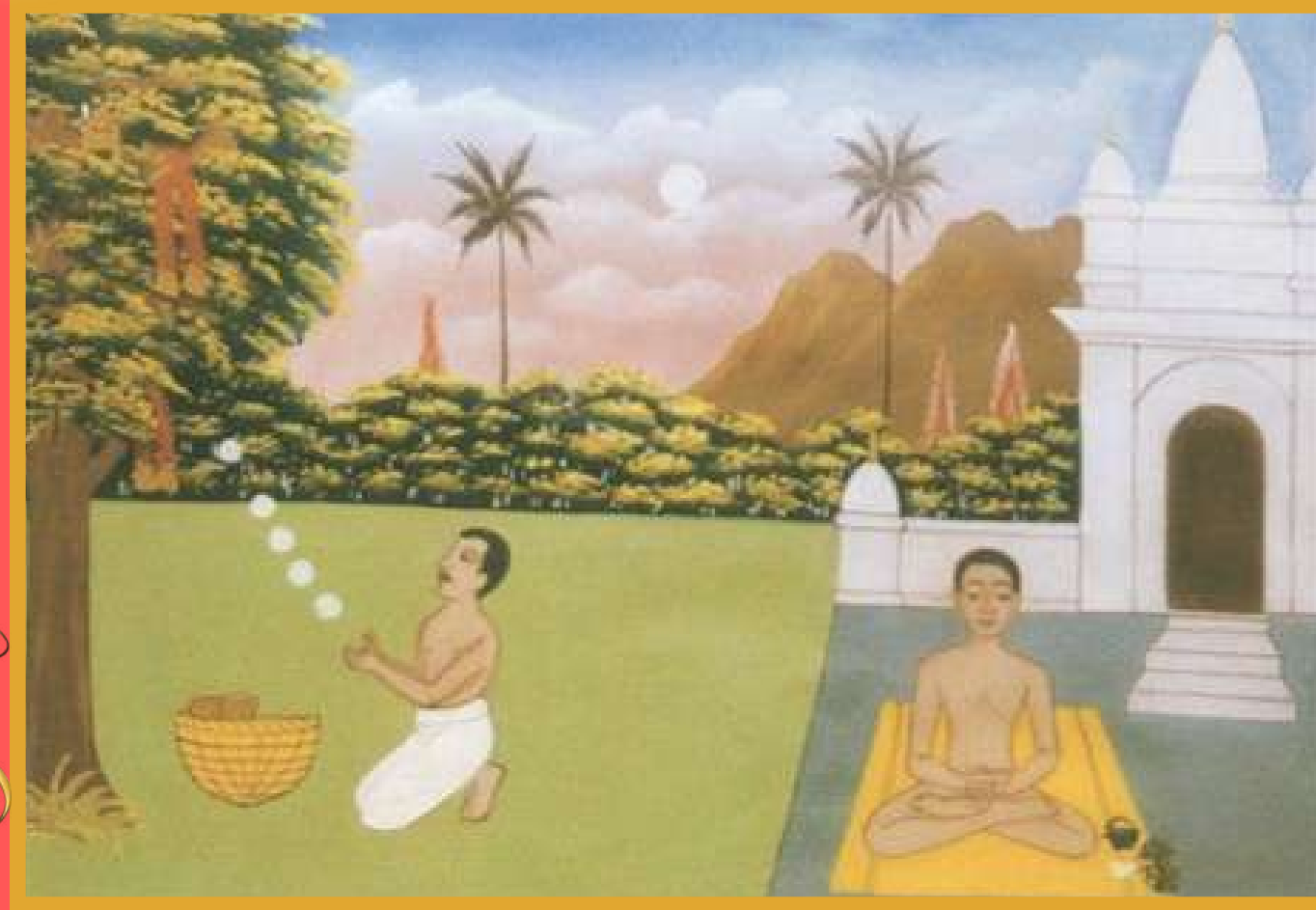
## From our Scriptures

Dharma lies in non-violence, self-control and penance.

The essential nature of any substance is Dharma. Supreme forgiveness, humility, straight-forwardness, truthfulness, purity, self-restraint, austerity, renunciation, detachment, and continence are the ten characteristics of Dharma. Right faith, right knowledge, right conduct constitutes the Dharma and giving protection to all living creatures is also Dharma.

Our Jinas have said that dharma is like a kalpavriksha {wishfulfilling tree}. Samyaktva is its root. True compassion is the water that gives it life. Enlightened knowledge is its trunk. The ten types one can follow dharmas are its branches. Generosity is the leaf. Meditation is the flower. Rebirth in heaven and finally liberation are the fruits of this tree.

# DHARMA DURLABH BHAVANA



### DHARMA DURLABH BHAVANA

*Inability to Attain the True Preceptor, Scriptures and Religion*

*Jaanche Sur Taru Deh Sukh, Chintat Chintaa Rean:*

*Bin Jaane Bin Chint Hai, Dharam Sakat Sukh Dain*

**I spend sleepless nights wondering whether the gods and the trees, will give me happiness upon request.**

**Then I realise that upon gaining true knowledge, one does not need to ask for happiness, he already possesses it.**

The only shelter in this universe is the True Dharma-Right Faith (Samyak Darshan), Right Knowledge (Samyak Gyan) and Right Conduct (Samyak Charitra) - as expounded by the JINA'S. No worldly relation or possession can offer the soul real happiness. Only by practising Right Faith, Knowledge and Conduct can one truly liberate himself and attain enlightenment. This understanding should make one realise that only True Dharma can lead one to happiness and away from the miseries of the cycles of rebirth and death.