

# 20 VIHARMANS BHAGWANS JANMA KALYANAK



SHREE SIMANDHAR SWAMI

CHAITRA VAD DASAM

## JAINISM TODAY - A SPIRITUAL WAY OF LIFE

Jainism's inclusive approach to spirituality is what the world can use to respond to the issues of the 21st century.

Jainism is a living framework. One that blends experience-based worldview with soul-based spirituality. Jainism integrates the cause-and-effect theory of karma with conduct that respects all life and promotes peace through self-transformation.

A living faith. It roots faith with logic. It urges the seeker to question blind religious beliefs and apply rationality to the quest for spirituality.

A living philosophy. Its principles translate in society to universal and selfless love, equality and non-violence, openness to differing ideologies, simple living, and peaceful coexistence.

A spiritual way of life. It is a personal commitment to peace, a personal commitment for the blissful experience of your own true self, distinct from name and form.

An internal path, focusing on inner cultivation and maturity. Despite being one of the oldest surviving religions in the world, Jainism is guiding collective evolution and transforming lives today.

**A relevance to contemporary living.**

**Ahimsa** is often perceived as the lack of violence, but in Jainism, ahimsa also signifies the presence and extension of overwhelming love. Love that is without expectation, love that is indiscriminate, love that is truly unconditional.

**Aparigraha** is the non-attachment. To worldly possessions, to relationships, and most importantly, to the ego, and to your thoughts and opinions.

If the complete truth can only be obtained through multiple perspectives, you accept that what you consider the truth is only part of the picture. A follower of **anekantvada** is by default open-minded and accepting.

**Jainism is indeed a beacon of optimism for the present times**

Source: srmd.org





Jainism states that there are 15 regions in the universe – 5 Mahavideh Kshetra, 5 Bharat Kshetra and 5 Airavat Kshetra where there are human beings and other life forms as well the possibility of a Tirthnakara. In the regions of Bharat Kshetra and Airavat Kshetra, human behaviour and natural conditions continuously change and Tirthankaras only appear during the Third and Fourth Aras of the time cycle.

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## JANMA KALYANAK CHAITRA VAD DASAM



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

Mahavideh Kshetra is unique in that there is an eternal presence of the Fourth Ara in the time cycle, meaning conditions are always conducive to have a permanent presence of the Tirthankara.

Currently, there exist four Tirthankaras in each of the Mahavideha Kshetra regions. The 20 Living Tirthankaras currently in Mahavideh Kshetra are known as the **“Twenty Viharmans Bhagwans”**. The first four being: – Shree Simandhar Swami ; Shree Yugmandhar Swami ; Shree Bahu Swami and Shree Subahu Swami.

Due to the 4th Ara like situation prevailing, Bhavya Jivas can attain moksha from Mahavideh Kshetra all the time. So, unlike Bharat (where we live) and Airavat Kshetra, where humans cannot attain moksha these days (being the 5th Ara – the path of the liberation is closed for 84,000 years), BUT from Mahavideh Kshetra, one can attain moksha anytime by shedding karmas. Since Mahavideh Kshetra presents the most conducive environment to pursue the path of enlightenment, aspirants of moksha have an inherent desire to be born there.





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Simandhar Swami Tirth in Mehsana, India



The twenty Viharman Tirthankars existing at present in the Mahavideh Kshetra were born at the same time just after the Nirvana of the 17th Tirthankar of Bharat area, Kunthunath. All of them took Diksha together just after the Nirvana of 20th Tirthankar Munisuvrat. After one thousand years as ascetics, they all attained omniscience. They all will get liberated at the same time after the Nirvana of the seventh Tirthankar of future ascending cycle of time, Shri Udaynath.

## SHREE SIMANDHAR SWAMI

Of the twenty Shree Simandhar Swami is the closest to our Bharat Kshetra. Shree Simandhar Swami is in Pundarikgiri, the capital of Pushpakalavati which is the eighth division of the total 32 divisions of Mahavideh Kshetra. Mahavideh Kshetra is millions of miles away in north easterly direction of our world.

Simandhar Swami father was King Shreyans of Pundarikgiri and mother was Satyaki. He was born with three kinds of knowledge – Matijnana (sensory knowledge); Shrutajnana (scriptural knowledge) and Avadhijnana (Clairvoyance). He is said to be 500 Danush (1500 feet) tall. He was disinterested in worldly desires but was

acquiescent to his parent's request and married Princess Rukmani. During the reign of King Dasharath (father of Bhagwan Ram) on our Earth, Simandhar renounced the world and took diksha. At the time of his diksha, he acquired the fourth kind of knowledge – Manahparyaya jnana (Telepathy). He attained Kevaljnana after one thousand years as an ascetic. He is said to have 84 Gandharas and his Lanchan (symbol) is Bull.

Shree Simandhar Swami significance is that by praying and paying our reverence & homage to him, he can guide us on the path of achieving ultimate bliss and attaining final salvation –moksha. In many Jain temples, an idol of Shri Simandhar Swami is installed which represents and reminds us that at present there are living Tirthankaras preaching Jainism in the other part of the universe. This is also important since a soul can transmigrate and take a human birth in one of the Mahavideha regions now and progress to reach liberation even though it is not possible to attain liberation in the present time in our region Bharat Kshetra.