



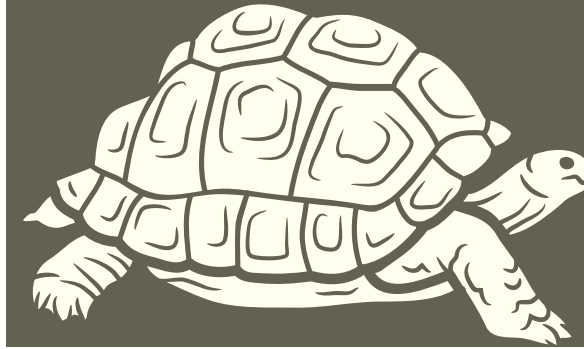
Rajgir



Kolkata

Rajgir

MUNISUVRATA BHAGWAN Nirvan Kalyanak



Vaishakh Vad Nom

On this day, Jains try and do at least one 'mala' reciting:
"Om Hrim Shri Munisuvratha Parangatay Namah"



"In the dualism of death and life there is a harmony.

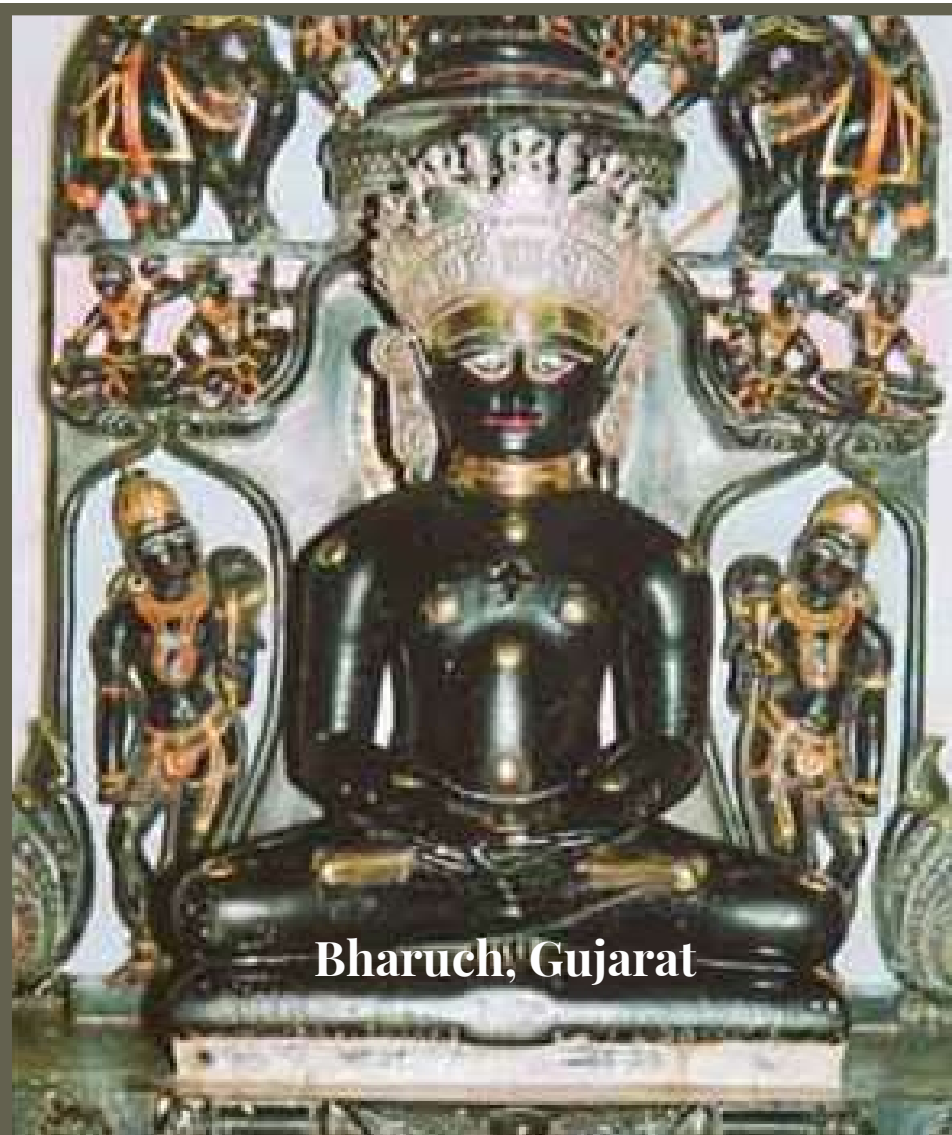
We know that the life of a soul, which is finite in its expression and infinite in its principle, must go through the portals of death in its journey to realise the infinite." *-Rabindranath Tagore*

"One is happy or sad because of his own thoughts. No one else can make him happy or sad."

"Soul! You should regard all living beings as equal because regarding them inferior will perpetuate your existence in sansar (cycle of birth and death) and regarding them superior will make you feel inferior and helpless and unable to uplift yourself."

"Without worldly detachment, all scriptural knowledge is merely a mental exercise."

From our scriptures.



Bharuch, Gujarat



MUNISUVRATA BHAGWAN

Twentieth Tirthankara

Parents

King Sumitra and Queen Padmavati Devi
Born in city of Rajgriha

Symbol : Tortoise

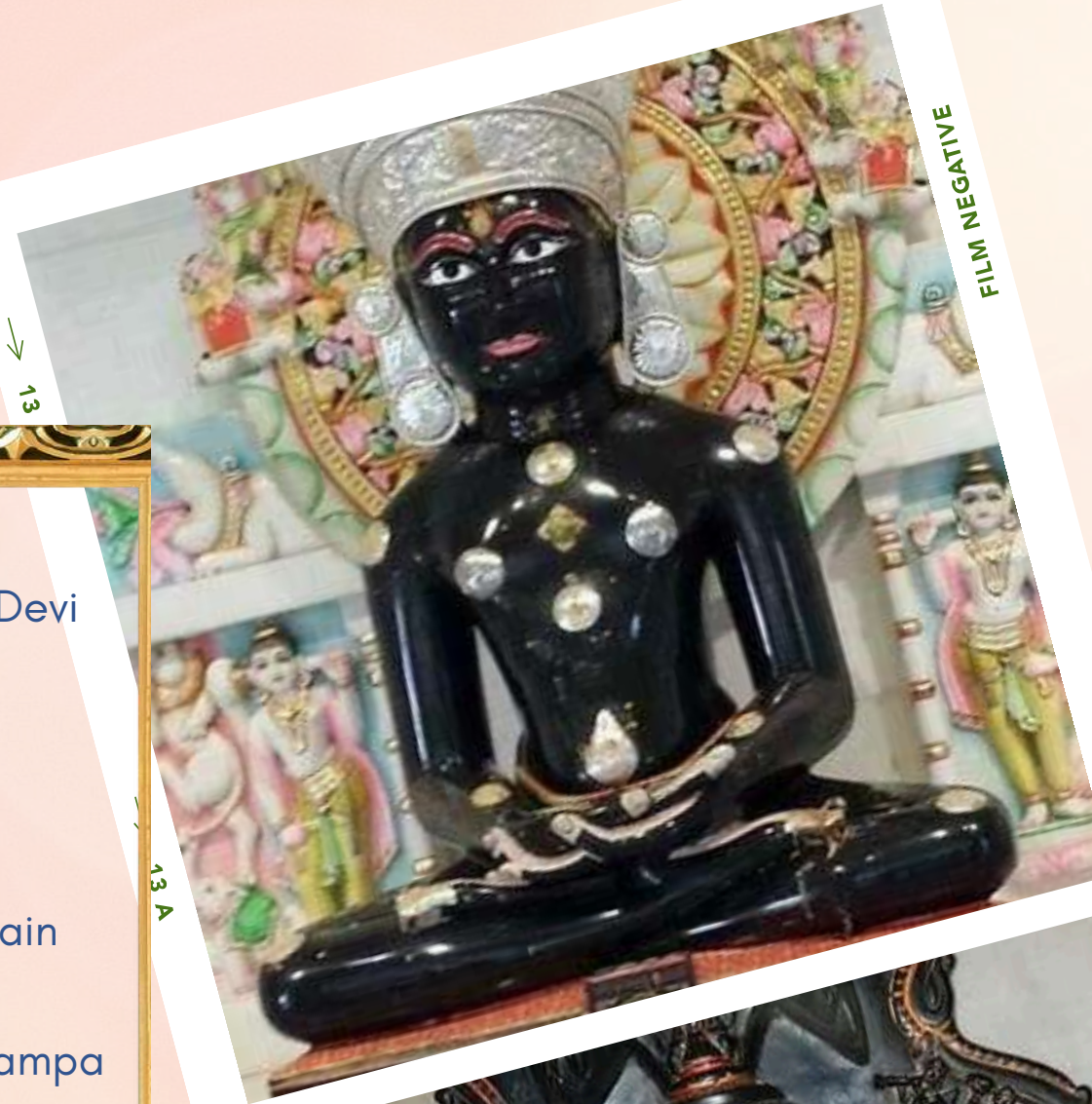
said to be of black complexion

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

Birth 1: as Surshreshta, the king of Champa
city in Mahavideha area. He was very
devout and after taking diksha, as a result
of his devotional worship, secured the
Tirthankara-naam-gotra karma.

Birth 2: as a celestial being.

Birth 3: as Munisuvrata Bhagwan. During
her pregnancy, Queen Padmavati Devi took
various vows and lead a life as disciplined
as a Jain ascetic. Hence the child, when
born was named Munisuvrata (vow like
ascetic).



Lifespan: 30000 years
Height: 20 Bows

No of **Ghandaras:** 18
Sangh:

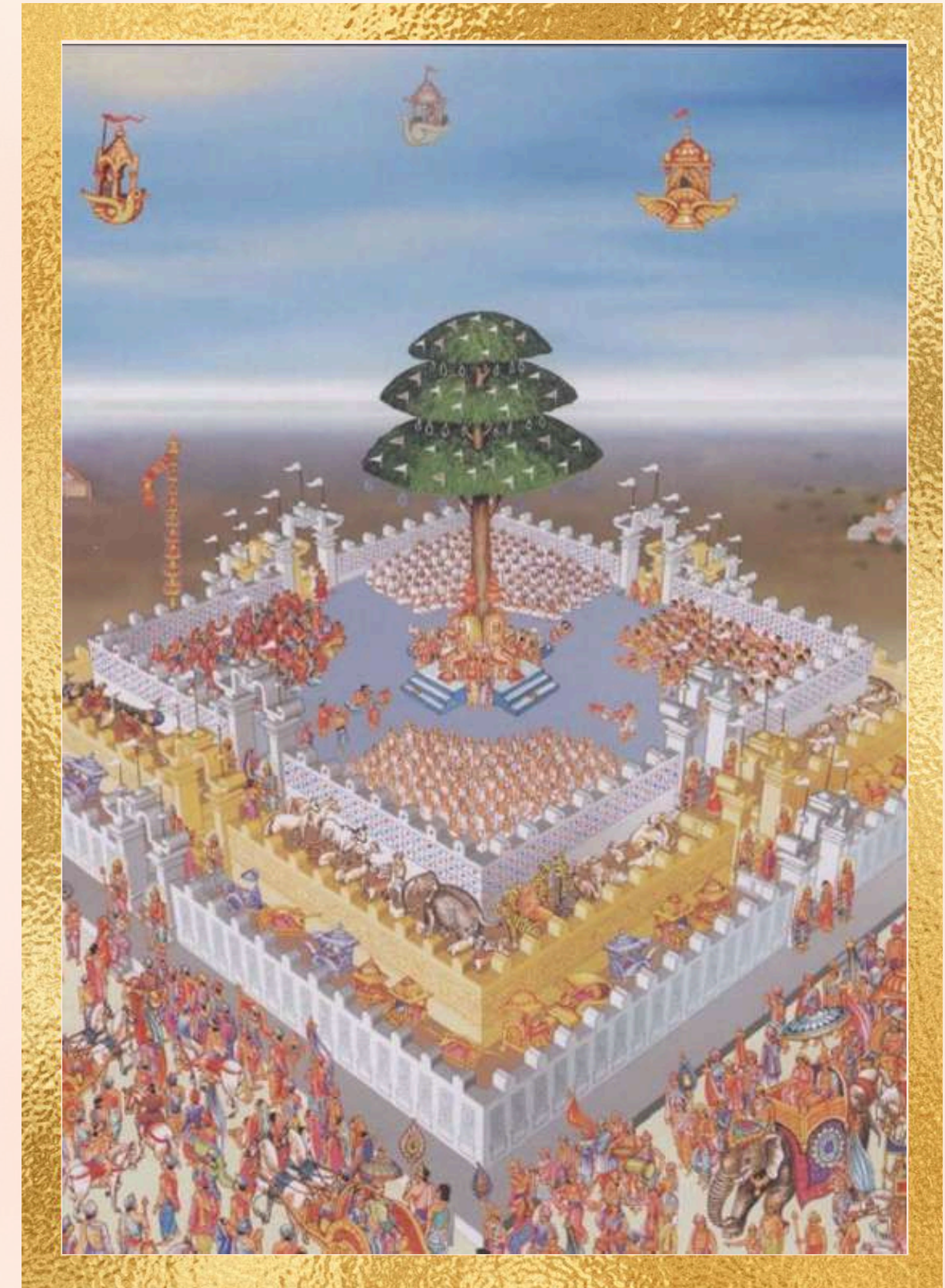
Sadhus: 30K
Sadhvis: 50K

Laymen: 172K
Laywomen: 350K

Yaksha:
Varundev
Yakshini:
Nandgarta Devi

11.5 Months as
a Ascetic

Nirvan
Samet
Shikhar



Munisuvrata Bhagwan
Samavasaran



After attaining Kevaljnana, Munisuvrata Bhagwan was travelling and came to Bharuch City, Gujarat, situated on the banks of river Narmada. Many people were present to listen to Munisuvrata Bhagwan discourse, including King Jitasatru, who, had come riding on his favourite horse. All were absorbed in the discourse including the horse who was listening, his hair erect, motionless, his ears pricked up. At the end of the discourse, one of the Gandharas asked the Lord, who understood the essence of his discourse on dharma. Although thousand of deities, men, meritorious souls were present, Munisuvrata Bhagwan replied that King Jitasatru horse was the only one present who understood and would adopt the dharma as explained in his discourse.

Munisuvrata Bhagwan explained that "once upon a long time ago, there was a businessman named Sagaradatta, residing in the city of Padminikhanda, who was a follower of the 'Shiva' religion. However, he used to listen to Jain lectures with his friend - a Jain layman whose name was Jinadharm. One day he heard in the lecture that, "the soul, who constructs the statue of a Jain Tirthankara, would attain salvation - moksha. Upon hearing this, Sagaradatta arranged for the construction of magnificent gold statue of a Jain Tirthankara and enthusiastically installed the same.

Previously, Sagaradatta had also constructed a lofty temple of Shiva, which he used to frequent often for worship. On the eve of the winter solstice, devotees at the Shiva temple, were dragging out jars of congealed ghee, stored previously, to use in the ceremony. Unfortunately, many ants, which were under the jars, were getting crushed. Filled with compassion, Sagaradatta tried his best to save the ants. The devotees mocked him and purposely killed the ants. The priests present also ignored this matter and did not support Sagaradatta. Reflecting on this episode, he worshipped Shiva unenthusiastically.

In some texts, it states that unfortunately, he was also very greedy and obsessed with money, which resulted in him born as a horse in his next life. However, due to his bound punya karmas - due to the construction of Tirthankara statue and Jivadaya - helped him understand dhama, as a horse and thus, he will attain salvation in the future.

Today, in Bharuch Tirth, there is a Pratima of Munisuvrata Swami in black colour seated in a lotus posture.

Munisuvrata Bhagwan & Story of the horse





RELEVANCE OF JAIN WAY OF LIFE



Over 2,000 years ago, Jain scriptures describe in great detail many modern scientific facts.

- Discusses plants as living beings, vegetarian diet, meditation, yoga, atoms and molecules, physics, mathematics, and astronomy.
- Emphasizes the distinction between Soul (jiva) and non-soul (ajiva).
- Previously bound karmas come to fruition and cause existence of our circumstances.
- Kashayas - Passions (anger, greed, ego, deceit), Raag & Dwesh - attachment and hatred - together with action of body, mind and speech bind us with karma and keep us embodied in the world
- Liberation and eternal happiness occurs upon complete annihilation of karmas from soul.

Jainism Main Three Tenets: Nonviolence (Ahimsa) , Multiple Reality of Truth, (Anekaantvaad) Non-possessiveness (Aparigraha):

- Aims for peace, justice, and sustainability.
- Acknowledges human equality.
- Fosters mutual respect and understanding leading to a better tolerant world.
- Addresses global issues of violence, environmental degradation, deprivation and poverty.

Jainism's Universal Love:

- Ahimsa, or nonviolence, is the basic tenet of Jainism
- As per Jain philosophy, all living beings possess a soul, whose basic nature is consciousness.
- All souls are spiritually equal and desire to live in a safe, peaceful environment.
- Humanity, blessed with intelligence, is responsible for achieving oneness and harmony with all living beings as well the environment, through compassion, love, and nonviolence.
- Ahimsa prohibits visible violence, hurtful thoughts, and speech intended to upset others.
- Fosters a attitude of humility and living peacefully with all living beings.

Jainism's Interdependence Teachings: - Parasparopgraho Jivanam.

- Parasparopgraho Jivanam - All life is interconnected through mutual support and interdependence.
- Life is seen as a gift, lived with support accommodation, and assistance from the interdependent web of all creation.
- Harming another living being inevitably means harming oneself.
- This teaching, combined with Ahimsa, forms the foundation for environmental ethics.

