

The Purpose of Life – A Jainism Perspective



Vasupujya Bhagwan

Chavan Kalyanak – Jeth Sud Nom

On this day, Jains try & do at least one 'mala' reciting:



**“Om Hrim Shri Vasupujya
Parmeshthine Namah”**



What is the purpose of life? There are no easy answers to this most important question. This is where religion comes into play, which tries to logically argue what our mission should be. The starting point of religion, is the realization that most of us suffer miserably in our lives in one way or the other, and moreover the source of our happiness, if any, is often short-lived. So the most obvious aim is to secure a state of permanent happiness or bliss. To define what this eternal bliss is, religion lays down a set of assumptions.

The first and the foremost, is to believe in the existence of soul or our true self, which is different from the physical form of body which we see. The second is to deduce what is permanent and temporary. Matter has no origin or end and it merely changes its form; thus our soul is a permanent entity which assumes temporary form such as current life and which endlessly undergoes cycles of life and death. Lastly it believes that our actions or our karma whether good or bad will have likewise consequences. We all observe that there is great disparity among different people right from the birth. One can argue that this disparity is due to the past karma. It is in fact due to this bondage of karma, we are stuck in this world.

So the purpose of life should be to get rid of this karma, so that our soul enjoys its true form which is the power of knowing things but without any reaction either happiness or grief. This is the end objective. But how do we get there? Imagine, we want to empty a tank, with a tap which continuously pours fresh water into it. Without bothering too much about how much water is currently in the tank, the most logical step is to close the tap and thus prevent any new water into the tank. Likewise, to get rid of the karma, we first need to stop accumulation of new karma and wait for the exiting karma to get fructified.

The next step is to understand how to stop this continuous influx of karma. It is our deeds good or bad that translate into good or bad karma. The reason why we commit sins or bad deeds is the failure to understand who we are and our constant illogical endeavour to chase the material world in pursuit of happiness. To break free from this bondage is the realization that we or our soul is alone in its journey and material world can give only temporary pleasure. The real bliss can be obtained by living life in a detached way which will block the new karma. The elimination of all the karma will ultimately lead to nirvana or eternal bliss.

Know Your Tirthankara

Vasupujya Bhagwan – Twelfth Tirthankara	
Father	King Vasupujya
Mother	Queen Jaya Devi
Family / Clan	Ikshvaku
Born In	City of Champa Nagri, India. Campa is modern Champapur, in Bihar
Lanchan (Symbol)	buffalo
Symbolic Colour	Red Complexion
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	Vasupujya Bhagwan
Height	70 Bows



Panch Kalyanaks

Chavan Klayanak
Jeth Sud Nom
Janma Kalyanak
Maha Vad Chaudas
Diksha Kalyanak
Maha Vad Amas
Kevaljnana Kalyanak
Maha Sud Bij
Nirvan (Moksha) Kalyanak
Ashadh Sud Chaudas

Naming	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).
Diksha Palanquin	Pruthvi
Place of Diksha	Vihargraha, Gardens in Champa
Breaking Fast	house of King Sunanda in the town of Mahāpura
Time as Ascetic	1 month
Place of Kevaljnana	Vihargraha, Gardens in Champa
Tree	Patal Tree
Deshna (First Sermon)	first sermon – Deshna was on Dharma Durlabh Bhavana
No of Gandharas	66 – Chief Gandhara – Suksma
Yaksha Yakshi	Kumara Candra
Sangh	Monks – 72K Nuns – 100K – led by Dharaṇīdharā Laymen – 215K Laywomen – 436K
Place of Moksha	Champa Nagri
No of Ascetics who attained Moksha with Bhagwan	600
Lifespan	7,200,000 years

