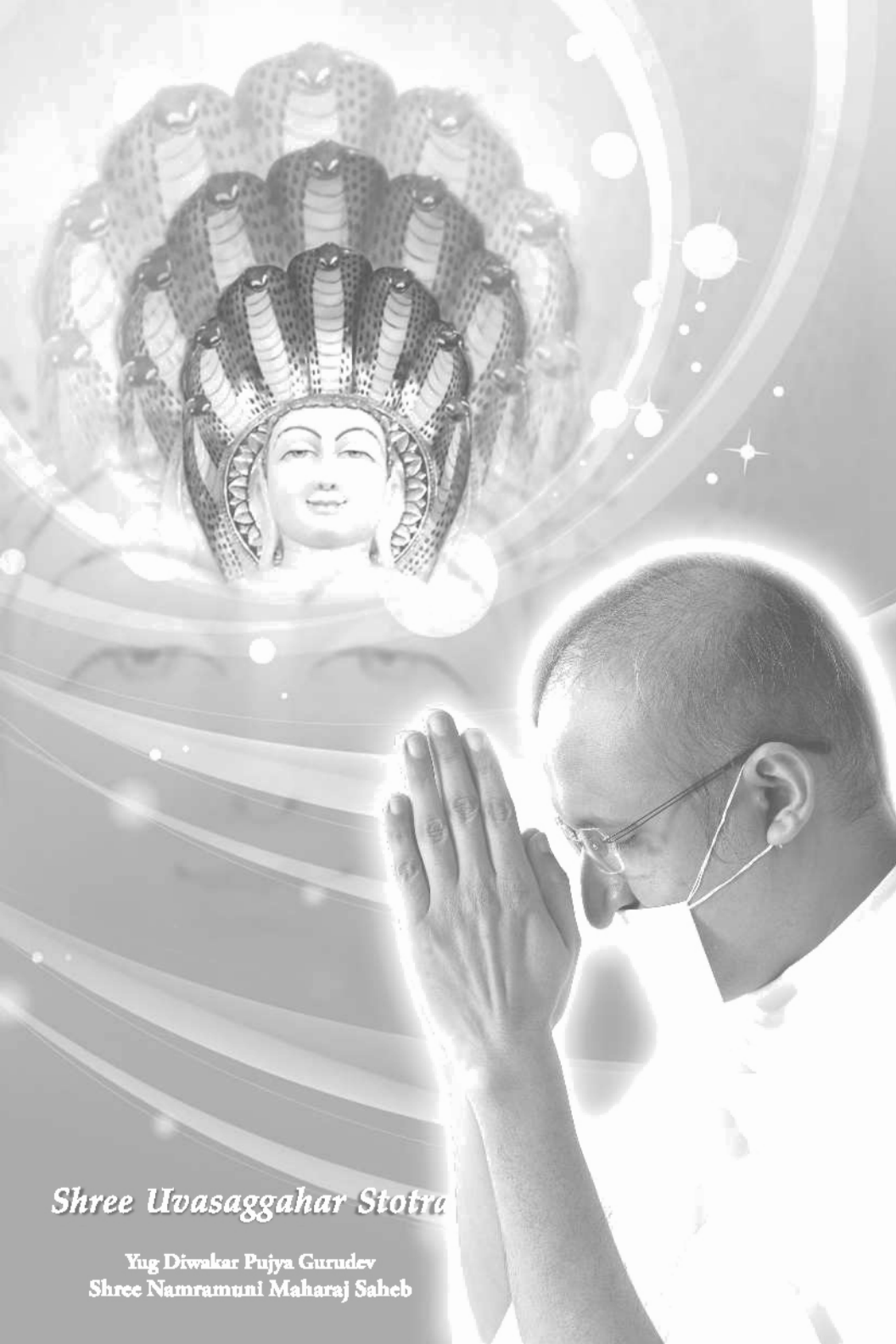




*Shree*  
*Uvasaggahar Stotra*



Yug Diwakar Pujya Gurudev  
**Shree N**amramuni Maharaj Saheb



*Shree Uvasaggahar Stotra*

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Shree Namramuni Maharaj Saheb

# *Shree Uvasaggahar Stotra*

Yug Diwakar Pujya Gurudev  
Shree Namramuni Maharaj Saheb

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# PREFACE

Bhadrabahu Swami had immense reverence and connection from previous births with Parmatma Parshvanath and compassion for the society hence when an epidemic spreads in the area where he was residing his followers urge him to do something to relieve them from their sufferings. Shree Uvasaggahar Stotra was born out of compassion for the Society at large. Yuga Diwakar Pujya Gurudev Shree Namramuni Maharaj Saheb experienced the magnanimity of this eulogy of Parmatma Parshvanath when He was saved from His death bed. Since then it has become His breath and He has accomplished the hymn. It is an eternal experience to hear the hymn in His resonating voice coming from His naal. Pujya Gurudev has imparted the knowledge of this powerful hymn to mankind in this book. Many people have benefited and accomplished impossible tasks by chanting this hymn with praise and dedication.

*Your words have been a Guiding light...*

*Your blessings has made it, just right...*

*Thank You for this invaluable opportunity...*

*enabling us present 'The Stotra' to the Community!*

Translation and editing by:

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## **Mahaprabhavak Shree Uvasaggahar Stotra**

**UVASAGGAHARAM PASAM, PASAM VANDAMI KAMMAGHANAMUKKAM,  
VISAHAR VIS NINNASAM, MANGAL KALLAN AVASAM....**

**VISAHAR FULLINGAMANTAM, KANTHHE DHAREI JO SAYA MANUO,  
TASSA GAH ROG MAREE, DUTTH JARA JANTI UVASAMAM....**

**CHITTHAU DOORE MANTO, TUJAZ PANAMОВI BAHU FALO HOI,  
NAR TIRIYESU VI JEEVA, PAVANTI NA DUKKHA DO GACHCHAM....**

**TUH SAMMATE LADDHE, CHINTAMANI KAPPA PAYAVABBHAHIE,  
PAVANTI AVIGGHENAM, JIVA AYARAMARAM THANAM....**

**EEHA SANTHUO MAHAYASH, BHATTIBBHAR NIBBHAREN HIYAENA,  
TA DEV ! DIJJA BOHIM, BHAVE BHAVE PAS JINCHAND....**

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## ***THE HOLY HYMN OF PARMATMA PARSHVANATH.***

When affection, devotion and faith arouses in the heart, a eulogy emerges naturally from the bottom of the heart. A eulogy emerges effortlessly from within when one experiences deep love and magnetic pull towards one's beloved.

What is the difference between talking to a stranger and talking to a dear one? In the former, it is a mechanical conversation devoid of emotions and in the latter; it is the expression of love and bondage with the beloved.

When attraction arouses in one's heart for a pure and a divine soul, then that affection and love takes the form of devotion. If the attraction is for an ordinary human being then that is termed attachment (*raag*).

We are 'cause' related souls. Hence we get affected by causes and react accordingly.

When the Dev or spiritual master- Guru becomes dear to us, when we experience deep love and affection for them then, prayers emerge effortlessly from the heart.

What is the difference between a normal person going to worship (*darshan*) Dev Guru and a devotee going for worship (*darshan*)?

Well, an ordinary person who is not a devotee, will

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merely join hands and pay homage, whereas a committed devotee will not only bow down and pay homage but his heart too will be involved in the process and he will be in an ecstatic state experiencing divine sensations.

When do we develop reverence for Dev Guru? Reverence for Dev Guru is generated in one's life only after feeling of immense love is born for them.

**Reverence is possible only if the person is a beloved!**

**Reverence can never be devoid of dearness! If it does exist, it will be like sweets devoid of sweetness.**

If dearness is combined with reverence then, eulogy, hymn, prayer becomes natural, memorable and full of feelings.

When one worships Parmatma, he may just perform religious rites and forget Him. Whereas if He was loved, he would be never forgotten. When Parmatma becomes very dear to a person, he will continue to love Parmatma even after his routine religious rites are performed. In love, the beloved becomes an inseparable part of one's existence.

Gautam swami first made Lord Mahavir his beloved and later he started revering Lord Mahavir. Same was the case with Acharya Bhadrabahu Swami. Parmatma Parshvanath was initially extremely dear to him and he later started revering Parshvanath Parmatma.

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When one wants to pray to Parmatma, wants to sing hymns for Parmatma, then one has to first fall deeply in love with Parmatma. When one falls in love, one starts liking everything about the beloved. Then one, enjoys singing eulogies and hymns in the praise of one's beloved. When an individual performs activities that he likes and also performs them for the person he likes, then the intentions, the love, the devotion for the beloved is unique in nature. There is more of ecstatic experience and less of action.

Can you imagine the heartwarming dedication and intensity with which compassionate Acharya Bhadrabahu Swami would have prayed, requested and appealed to Parshvanath Parmatma, to relieve people, suffering from the mayhem caused due to an epidemic (*Marki*) which was actually created by lower level celestial beings (Vyantar dev). Can one evaluate the intensity of his request because of which a dev (Parshwayaksha dev) under the direct command of Parshvanath Parmatma himself came to his service...?

When can one appeal to Parmatma? When can one feel passionate from the heart?

When, intense love resides in the heart.

**Devotion is equivalent to Love. Love is similar as devotion!**

Highly effective Shri Uvasaggahar Stotra is the most



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auspicious hymn to express devotion towards Parmatma Parshvanath. One who gets engrossed in chanting this hymn of Parmatma Parshvanath, with total devotion, faith and respect, all his desires are fulfilled without any obstacles. He achieves success in all his endeavors. His problems get solved. The tasks that seem impossible become possible. In this age, when each individual tries to gauge the benefit that he will reap before beginning any task, desires instant results....this highly effective *Stotra* proves most beneficial for them. But this is possible only when the hymn is chanted with perfect pronunciation...in proper rhythm.....with strong faith and belief...with genuine feelings and deep devotion. Firm faith and total devotion to Parmatma Parshvanath and this hymn, can arise in a devotee only, if he is fortunate enough to meet a divine master -*Satguru* who can give him right and elaborate understanding of this hymn. If one comprehends this hymn from a divine master-*Satguru* and chants it according to the command (*agyna*) and guidance of an accomplished divine master (*Satguru*), who has been constantly chanting this hymn and who has accomplished this hymn with his Sadhana, the result is bound to be highly fruitful for him. He will definitely be successful in all his endeavors and he often gets unexpected sudden success too!

It is impossible to explain in words the importance and effectiveness of this miraculous hymn.

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A patient was lying almost on his death bed....he had lost 80% blood from his body and the doctors were not hopeful of his survival, the patient begins to chant Namaskar Mantra and awaits his death, when suddenly he begins to chant this hymn –*Uvasaggahar Stotra* which he has never ever heard, learnt or chanted in his entire life and most amazingly he begins to chant this hymn, in accurate rhythm and pronunciation. The patient was taking his few last breaths according to medical science and doctors but to the dismay of the doctors the patient starts recovering.....the doctors now get inspired to treat the patient again...the unique tune of the hymn regenerated strength and energy in the human body. The patient on his death bed gets a fresh and renewed breath of life...this is the effectiveness of this *Stotra*. It is like a life saving drug, for any crucial situation, that one may encounter while treading the path of life!!!

This is the true incident of the life of *Yug Diwakar Pujya Gurudev Shree Namramuni Maharaj Saheb*... from that fortunate moment this hymn has been constantly echoing in His being, reverberating in Him, in the same rhythm and tone.....due to constant chanting and penance, *Pujya Gurudev* has embedded this hymn in His soul...It has become His life force and breath...His each breath begins with *Uvasaggahar Stotra*...and in the past years, He has also experienced the positive influence of this hymn... and He

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has derived silent guidance from it during troubled times.....He has derived strength from this powerful hymn to face the conflicts of life and to bear any pain that may come in his way.....It is Gurudev's personal experience that with the chanting of this hymn problems become light...the clouds of obstacles are dispersed.....His each dream, each resolution and each endeavor, no matter how difficult or how impossible it may seem, have been fulfilled or completed successfully.....His devotion and faith for the hymn has persistently given Him progress in all His projects.....This is the Divine effect of this hymn.

May be it is due to this reason that with the blessings of this accomplished Saint and *Satguru*, one who has been bestowed with this hymn directly by Pujya Gurudev..and who chants this hymn -*Stuti* of Parmatma Parshvanath with a rosary that is made divine and auspicious by Pujya Gurudev .....have undergone many divine experiences.....they have experienced spiritual ecstasy and are eternally indebted to Pujya Gurudev for being instrumental in their spiritual progress, for giving them the right understanding of the great Uvasaggahar.

Pujya Gurudev explains that there is a scientific reason and logic behind this. When one receives a rosary or a *Stotra* directly from a *Satguru*, one must realize that the Strength of *Satguru's* Spirituality lies inherent in both, the

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*Stotra* and the rosary. His auspicious feelings and intentions are embedded in them. His bright atoms are ingrained in them. Because of the strength of his spiritual activities, these auspicious feelings and intentions strongly influence us and remove the inauspicious feelings and intentions lying deep within us. *Satguru's* positive vibrations eradicate the negativity within us. When our feelings and intentions get purified, then our thought process too becomes pure and auspicious. We acquire a pure and positive approach towards life and our vision becomes clear and pure.

According to the authenticity of the saying,

*'Jevi drashti tevi shrushti,'*

**One with pure vision can never see any impurities in others, there will be no hatred or malice in the eyes of such a person.**

If we acquire such vision, we can soon become free from the shackles of attachment, hatred and jealousy. Pure thoughts and feelings bring a lot of good luck.

It is undoubtedly the good luck and good fortune of many of us, that we have met a *Satguru* like Pujya Gurudev Shree Namramuni Maharaj Saheb, and have comprehended the Uvasaggahar Stotra directly from Him.

While comprehending the hymn directly from Pujya Gurudev, if there is craving in one's eyes for Parmatma, for

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listening to the hymn and for understanding it, if there is devotion to Parmatma, if there is craving for the right knowledge, then the penance (*Sadhana*) and prayers (*Aradhana*) which are done, are definitely going to prove fruitful and the Seeker (*Sadhak*) will experience spiritual ecstasy due to his Guru's blessings (*Gurukripa*).

In short the Uvasaggahar Stotra purifies our aura, imparts good luck, and eradicates our inauspicious karmas. It's magical divine power will take the soul on the path to become Divine Soul -*Parmatma*. Thousands of devotees have experienced the divinity of this *Stotra*.

**This Stotra is not merely a conglomeration of words.....it is a source of great strength.**

Parmatma Parshvanath is formless and unentertaining then, who is it that helps the devotees? Who relieves them of their troubles?

Legend holds that when the people were drastically troubled by epidemics that were caused by the Vyantar dev, they went to Bhadrabahu Swami and requested him to show them a way out of this trouble. Acharya Bhadrabahu Swami went to a solitary place and began his penance. He became so engrossed in the worship of Parmatma that he became one with Parmatma. The feelings of his heart, the vibrations that were generated while he was chanting Parmatma's name were

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so eternal that they were spread in the entire atmosphere and made the surroundings auspicious and pure.

The appeal that came out from the bottom of his heart, for the liberation of the troubled people, was so intense and heartwarming that it touched all the celestial beings-dev, that were highly devoted to Parmatma Parshvanath. The leader of these celestial being, 'Parshwayaksh' came to the service of Acharya Bhadrabahu. He gets highly impressed by the intense devotion of Acharya and by the divine vibrations of his devotion. He questions himself, "When will such faith and devotion arise in me"?

Intelligent Bhadrabahu Swami first impressed him, then made him emotional and with the strength of the *Stotra* bounded him in love. It is believed that Parshwayaksh promised him that whoever will chant this *Stotra* with intense faith and devotion will be relieved from his troubles.



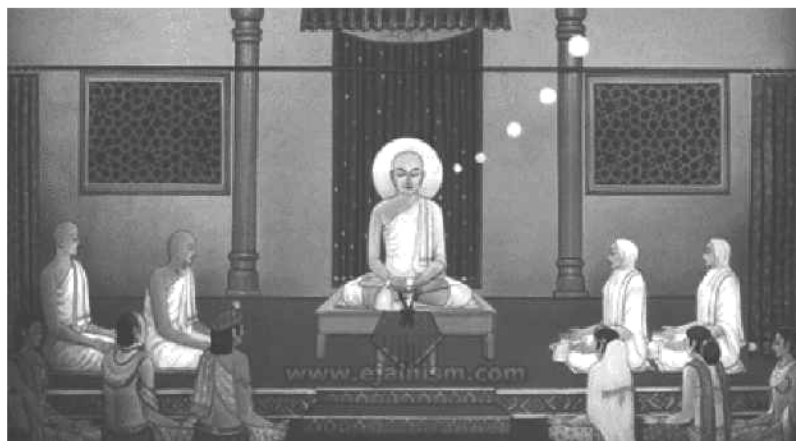
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## ***ORIGIN OF THE HYMN.***

Bhadrabahu and Varahmihir were two Brahmin brothers. Their father was an official priest in the king's palace. Due to their association with a Jain monk these two brothers were highly influenced by the principles of Jainism. Their guidance and inspiration drew them closer to renunciation and they accepted sainthood. They became Jain Monks. The two brothers became engrossed in the deep study of Ved, Puran, Astrology and Nimittshastra. After the thorough study of these scriptures, they began to explore the majestic secrets of "Aagam".

Both the brothers were very intelligent and studied Aagam at the same pace, but only Bhadrabahu swami could grasp its essence because of the gentleness of his heart, he got influenced and inspired by it and became virtuous.



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Varahmihir Swami failed to do so, because of the dryness and rigidity of his heart. As a result, Bhadrabahu Swami was conferred the position of "*Acharya*" (leader). Unable to attain this position, fame and power crazy Varahmihir Swami developed enmity and jealousy towards Bhadrabahu Swami. His hatred and disgust knew no bounds and he became anti-human, anti-communal, and anti-religion. He developed hatred for Jainism and quit sainthood.

He was very proficient in astrology so he practiced astrology to earn his living. With the knowledge of Nimitshastra, he used to predict the past, present and future. Later he was appointed as a royal priest by the king and was given shelter in the palace.

A few days passed. One day, Varahmihir learnt that Bhadrabahu Swami had arrived in his kingdom along with his disciples. Varahmihir started feeling insecure. He thought that Bhadrabahu Swami had come to reveal his past and defame him. So he began to search for a reason that would help him in proving Bhadrabahu Swami guilty and entitle him to oust him out of the kingdom. Thus out of jealousy and hatred a man who was once a saint and now a royal astrologer became a petty fault-finder (*chidranveshi*).

At that time the queen gave birth to a son. People in the kingdom and the palace were overjoyed and extremely



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happy. Varahmihir prepared the horoscope of the newly born prince and predicted his life to be 100 years. People of the kingdom visited the prince, to shower their blessings on the new born prince and so did all the religious leaders of different religious groups.

The only person who did not arrive was the Jain Acharya- Bhadrabahu Swami. Varahmihir noted his absence and quickly pointed out to the king."All the religious monks residing in our kingdom have paid a visit to bless our charming prince, but the head priest of the Jain sect, Bhadrabahu Swami has refrained from coming. This indicates that he does not desire the well being of our prince and the kingdom."

The king too felt that Bhadrabahu Swami's absence was a punishable offence. The king, being a good man, thought that it would be wise to first know the reason for his absence, before punishing him. So he sent his minister to meet the Jain *Acharya*.

When the minister inquired the reason for not visiting the prince Swami politely replied, "We desire the well-being of all the living beings on this earth. Hence there is no question of any ill-feeling towards our prince or the kingdom. But how can I bless the prince who is going to die after 7 days?"

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With the help of his supreme knowledge, Bhadrabahu Swami had foreseen the trouble that was to befall on the prince. He predicted the trouble and told the minister that, "On the 7th day from today, the prince will be killed by a cat."

The minister quickly returned to the palace and told everything to the king. On listening to Bhadrabahu Swami's prophecy, the king was heartbroken. He started thinking... "Varahmihir has predicted that the prince will live for 100 years. This Jain *Acharya* is truly our ill-wisher... his prophecy is also negative... he definitely deserves to be punished. However, since it is the question of only 7days, let me wait and watch. After 7 days, I will surely punish him."

To save the life of the prince the king left no stones unturned. To prove Bhadrabahu Swami's prediction, wrong, the king ordered to throw every cat and kitten out of the kingdom. This task was completed within the next 5-6 days. The 7th day arrived. By now, the king was confident that no one could harm his son because there were no cats or kittens in his Kingdom.

In the morning, after bathing and dressing up the prince, the maid was carrying him in her arms and taking him to another room. Suddenly an iron piece fell on the head of the prince and he died on the spot. The king and his family

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were in a state of shock... they received a huge blow...however, the king realized that Bhadrabahu Swami's prediction was indeed true! ... but it never happened due to a cat... so he again sent his minister to clarify the matter.

Swami said, "The iron slab was a cat shaped iron-piece!"

On examining the iron piece, everyone realized that what Bhadrabahu Swami said was true. This incident increased the respect of the Swami in the King's eyes, consequently Varahmihir was further infuriated with Bhadrabahu Swami.

Thereafter, many other predictions made by Bhadrabahu Swami turned out to be more accurate than those of Varahmihir.

Varahmihir felt that it was better for him to leave this kingdom, because he had lost his recognition and prestige as an accurate astrologer. He also realized that his lack of knowledge was an obstacle that was blocking his fame and honor. He also felt that Bhadrabahu Swami could not digest his fame and that is why he had come to this kingdom, in order to prove him incapable and inferior. Finally Varahmihir left the kingdom and went to a forest.

After being in penance for years, in the forest, Varahmihir died and was re-born as a Vyantar Dev. Through

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*Avadhi gyaan*, he came to know about his previous birth and once again his anger for Bhadrabahu Swami was aroused. Since he now possessed several powers, he decided to take revenge and hence spread an epidemic (*Marki*) in community people-the four fold group (*chaturvidh sangh*).

Acharya Bhadrabahu Swami identified the trouble and with his supreme knowledge and power he recognized that it was the deed of Varahmihir, the Vyantardev. To protect the community from this grave trouble, Bhadrabahu Swami initiated a 3-day fast and immersed himself in the deep worship of Parmatma Parshvanath. While singing the hymn in the praise of Parmatma Parshvanath, the Uvasaggahar Stotra was naturally composed. Deep love and devotion of Bhadrabahu Swami found expression in this *Stotra*.

**Thus the divine and highly effective Uvasaggahar Stotra was composed.**

On completion of the recitation of the seventh stanza of the *Stotra*, the Adhishtayak Dev of Parshvanath Bhagwaan, named Parshvyaksh appeared at the service of Bhadrabahu Swami.

Swamiji requested, “I have no personal desire, but I request you to solve the problems and difficulties faced by our community due to the upheaval caused by the actions of the Vyantardev Varahmihir.”

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Considering the request of Swamiji, Parshvyaksh soon resolved the problems and the Vyantardev disappeared.

Bhadrabahu Swami advised each and every member of the community to recite this *Stotra* with deep devotion and firm faith. When all the members followed his instructions they were relieved off their problems.

However, over a period of time, people began to use this *Stotra* to solve minor problems. Since Parshvyaksh was bound by his promise which he had made to Bhadrabahu Swami, he had to appear at every call of the devotees and solve their problems. At last, Parshvyaksh approached Bhadrabahu Swami and explained the situation. Bhadrabahu Swami understood and used the “**Swaharan Vidya**” to erase the *Stotra* from people's memory. Thereafter, he reduced the *Stotra* to 5 stanzas (the other 2 stanzas were embedded in these 5 stanzas).

Shri Uvasaggahar *Stotra* of five stanzas was then unfolded before the masses.

**Even today, the recitation of this powerful *Stotra* helps people to overcome various troubles and problems in their lives. It proves to be extremely beneficial if it is recited 9 times, 27 times or 108 times with faith and devotion.**

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## ***SHRI UVASAGGAHAR STOTRA- MEANING AND SIGNIFICANCE.***

The divine "Uvasaggahar Stotra" is a hymn of praise dedicated to Parmatma Parshvanath. The term "*Stotra*" refers to those words which reflect the deepest feelings of devotion and of faith in one's heart, that emerge while worshipping Parmatma. The heartwarming words of the *Stotra* increase a devotee's respect and awe for Parmatma, which in turn melts his ego. It makes a person innocent and humble as a child.

**Simplicity is the base of religion. Religion resides in the heart of a simple and straight forward person.**

A genuine and simple person can become pious and virtuous and thereby get rid of his inauspicious karma.

A child experiences a sense of oneness with his mother. A child considers his mother as his protector and nurturer. The strings of a child's heart are strongly connected to that of his mother's. The mother is the center of the child's existence, faith and feelings. Due to such immense faith, whenever the child confronts any problem, whenever the child is sick, or when he is scared, first and foremost he remembers his mother. He yearns for his mother's presence and he calls for his mother and it seems as if this call emerges from each and every cell of his body.

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**Just as the mother is for a child, a dedicated devotee's center of attention is his Parmatma.**

He too calls his Parmatma. This call itself, this outcry from the heart is hymn -*Stotra*. The words which emerge from the devotee's heart, in admiration of Parmatma's virtues, in praise of his compassion, his affection, his boundless love, constant reminiscence of Parmatma's majestic qualities, the wonderful words emerging from the deepest corners of a devotee's heart, the words that express the above mentioned feelings and emotions of a devotee is called prayer-*Stuti*.

Pleasant atmosphere of early morning refreshes our mind and body. The euphoric sound of the sea resonates in our inner voice. The pristine beauty of the clear sky, after a heavy rainfall, fills our heart and mind with joy, in the same way singing Parmatma's "*stuti*" gives our mind, body and soul eternal peace and extreme happiness. Mind experiences oneness with Parmatma.

When we get totally involved and engrossed in singing Parmatma's *Stuti*, an inner sound emerges. The sonorous sound (*naad*) from the navel, combines with this sound. This *naad* takes the form of inner voice (*saad*), which finds expression in words as *Stuti*. The vibrations of devotion and love flow from the heart in the form of words as *Stotra*.

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Great and lion hearted people cannot see others in sorrow. When they see others suffering they appeal to Parmatma and earnestly request Him to relieve their pain. They pray for the well-being and prosperity of people. They are magnanimous and cannot see others in distress.

### **Name of the Stotra - Uvasaggahar Stotra.**

To understand the meaning of the name "Uvasaggahar", let us consider the two terms "Uvasagg" and "Har" separately. "Uvasagg" refers to the troubles, difficulties, unfavorable situations and sorrows which arises in the life of an individual and thereby disturb his peace and self-confidence. "Har" means to get rid. Since this hymn helps us to get rid of our difficulties, sorrows and obstacles it is known as "Uvasaggahar Stotra."

### **The chanting of Uvasaggahar Stotra.**

If a word is repeated again and again it becomes a *mantra* -incantation. The glaze of a diamond increases when it is polished for a longer time. Similarly as the repetition of chanting of mantra increases, its magical powers get manifested more and more. When the repetition is done for a million times or more the mantra becomes accomplished (*Siddh*).

### **Importance of reciting Uvasaggahar Stotra after comprehending it from Gurudev.**

The Uvasagghar Stotra, composed centuries ago, is in



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itself a miraculous *mantra*. When it is recited after learning from a Guru, its divine powers are enhanced. In the penance done by recitation of mantras (*Japsadhana*) the mantras which are received from a Guru, prove very effective. A Guru's divine spiritual powers get blended with the *Stotra*, if it has been chanted by the Guru and ingrained in Him. If an individual receives this *mantra* from such a Guru, then the spiritual energy of Gurudev's *sadhana* get transferred to him and enhances his *Japsadhana*.

The divinely charged *mantra* makes the disciple's spiritual practice more powerful. Therefore, a disciple should first learn the hymn from a Guru and then recite it.

Pujya Gurudev has been an ardent worshipper of this *Stotra* and has been endowed with mystic spiritual powers. People who recite this *Stotra* after acquiring it from Gurudev, reap great benefits. Their *karmas* get eradicated. Constant recitation of Shree Uvasagghar Stotra is like regular study of scriptures (*Swadhyay*) and *Swadhyay* is a form of penance. Penance is an important infallible tool to eradicate the accumulated *karmas*. As our *karmas* get destroyed, our difficulties, troubles, problems and diseases also decrease and we attain peace, pleasure and prosperity.

What is important and essential is that the *mantra*

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should be acquired from Gurudev, with utmost faith, respect and humility!

### **The meaning of "Shree Uvasaggahar Stotra"**

The Uvasaggahar Stotra was composed in Ardhamagadhi language. The seeker who understands the meaning of this hymn, will get engrossed in the virtues of Parmatma Parshvanath. When one pronounces each word with proper understanding, one will visualize related images in one's mind. As a result, one's heart, mind and soul will be totally engrossed in praising and praying to Parmatma Parshvanath.

#### **Gatha 1 :**

*Uvasaggaharam Pasam, Pasam Vandami Kammaghammukkam,  
Vishar Vis Ninnassam, Mangal Kallan Aavaasam...*

#### **Uvasaggaharam :**

This term is addressed to Parmatma Parshvanath, the protector from sorrows, troubles and difficulties.

#### **Pasam :**

This term is addressed to Parshvyaksh, a Dev-a celestial being, who is completely devoted and surrendered to Parmatma Parshvanath, and who constantly remains engrossed in the thoughts of Parmatma Parshvanath. Due to his dedication towards Parmatma, he appears, to help the devotees of Parmatma Parshvanath, when they are in deep trouble.

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**Pasam Vandami :**

I bow to Parmatma Parshvanath.

**Vandami :**

Vandan means to bow down and pay homage to Parmatma. By doing Vandan, a seeker dissolves his existence in Parmatma's existence, and becomes one with Him!

Just as an unlit candle lightens up when it comes in contact with a lit candle, similarly, we too get charged in our endeavors towards becoming Parmatma when we come in close contact with Parmatma.

When a person bows with humility, he wins the heart of opposite person. Similarly when a person bows to Parmatma with utmost faith, respect and humility, he gains the treasures of Parmatma's blessings and favor!!

O Parshvanath Parmatma, the destructor of obstacles! I bow to you with utmost faith and respect in my heart, and while doing so I connect my existence with Your existence, By uniting with You I have become one with You!

**Kammaghanmukam :**

Parmatma Parshvanath has attained liberation. His soul is free from the bondages of karmas, free from the shackles of attachment and hatred. He will never be tarnished by karmas again. O Parmatma Parshvanath ! I too desire to be free from

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the shackles of my karmas, that is why I bow down to you!

**Vishar Vis Ninnassam :**

The destructor of the venom of the snake. The Uvasagghar Stotra is powerful enough to destroy the venom of the snake. For human beings too it has the same effect. It helps to eradicate the anger, ego, attachment and deceit of a seeker and purifies him and further helps him to be liberated.

**Mangal Kallan Aavasam :**

Parmatma Parshvanath is a symbol of welfare and prosperity. When we love someone, respect someone, adore someone, then we would definitely desire to reside in our beloved's heart. When a seeker develops love and devotion towards Parmatma he yearns to merge with Parmatma.

O Parshvanath Parmatma! You are an emblem of welfare and prosperity. We become like one whose company we are in (*Jena sharne jaiye tena jeva thaiye*). I desire to reside in Your heart with this intension. I want to accept Your shelter and make my life pure, happy and prosperous as Yours.

**Gatha 2 :**

*Vishar Fullingmantam, Kanthe Dhareyee Jo Saya Manuo,  
Tass Gah Rog Mari, Duttha Jarajanti Uvasamam.*

**Visahar Fullingmantam :**

The Visahar mantra which is the destroyer of poison

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is included in this Stotra.

### **Kanthe Dhareyee Jo Saya Manuo :**

The one who recites this radiant, sparkling stotra continuously, while walking, sitting, eating, drinking or sleeping, the one whose mind and heart remains engrossed in chanting this mantra, all his negative desires and aspirations become mild...they calm down!

### **Tass Gah Rog Mari :**

The individual, who surrenders at the feet of Parmatma Parshvanath, gets relief from illness and disease. Wandering in infinite cycles of transmigrations, the soul gets trapped in cycles of life and death. This hymn of Parmatma, liberates a soul from wandering in infinite lifecycles and helps it to attain the final blissful stage of Emancipation, that is Moksha. The Uvasaggahar Stotra also protects a person from unfavorable planetary positions and their evil affect, its chanting relieves a person from the obstacles caused in his life due to weak planetary positions and helps the soul to experience peace and prosperity.

### **Duttha Jarajanti Uvasamam :**

Continuous recitation of Shri Uvasaggahar Stotra also protects a person from evil effects of black magic. Even if any person becomes a victim of black magic, constant recitation of this *Stotra* helps in calming down the ill effect of

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the black magic.

This *Stotra* helps us to get rid of our wrong tendencies, evil thoughts and ill feelings. By its constant recitation, we become optimistic and good thoughts are generated in us.

### **Gatha 3 :**

*Chitthau Doore Manto, Tujj Panamovi Bahu Falo Hoi  
Nar Tireyesu Vi Jiva, Paavanti na Dukkha Dogacham.*

#### **Chitthau Doore Manto :**

O Parmatma, it is a secondary matter, whether I know Your hymn, whether I recite it correctly or not...

#### **Tujj Panamovi :**

Because just bowing down and paying homage to you, is also very beneficial and advantageous.

#### **Bahu Falo Hoi :**

When a person bows to Parmatma, expresses respect and devotion towards Him, surrenders totally at His feet, he is sure to benefit in various ways.

But remember, bowing to Parmatma doesn't mean merely joining your hands mechanically. When one does Vandan with lowered eyes and bowed head, with heightened humbleness and deepest devotion, one gets rid of numerous karmas and becomes fortunate to experience the supreme pleasures of this world!!

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## **Nar Tireyesu Vi Jiva :**

Shri Uvassagahar Stotra is not a monopoly of humans alone. Birds, animals and other living beings can also worship Parmatma and by worshipping Parmatma...

## **Paavanti na Dukkha Dogachcham :**

All humans, birds and even animals acquire peace and happiness. Bowing to Parmatma enables humans and other living beings also to get rid of various troubles and difficulties.

*Bhagwanma je bhade che, teni bhagwan bhaad rakhe che!*

**Parmatma takes care of one who merges with Him!**

## **Gatha 4 :**

*Tuh Samatte Laddhe, Chintamani Kappayavabbhiye,  
Pavanti Avighenam, Jiva Ayaramaram Thanam.*

## **Tuh Samatte Laddhe :**

Samatte means eligibility to attain Moksha! Laddhe means attainment!

O Parmatma, by singing hymns in Your praise, I gain eligibility to attain Moksha. I get the passport to enter the *Siddhokshetra*-the apex of the universe. The one who has undeterred faith in You and sings Your praise with deep devotion, for Him...

## **Chintamani Kappayavabbhiye :**

...O Parmatma! You and Your hymn are like

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Chintamani and Kalpavriksh. Chintamani is a precious pearl which is in the shelter of hundreds of celestial beings who take care of it and are in its service. The one, who acquires this pearl, obtains whatever he desires!

Kappa means Kalpvriksha (Wish-granting tree). Kalpavriksh is the wish-granting tree. If one stands under this tree and desires something one definitely gets it. Similarly one gets all the worldly happiness by singing this hymn of Parmatma. Besides, one also attains the 'Right Vision' in life if one recites this *stotra* with firm faith.

### **Pavanti Avighenam :**

When a person constantly recites this *stotra*, he does not confront any hurdle at any moment, in the journey of his life.

### **Jiva Ayramaram Thanam :**

Rather all the unfavorable circumstances of his life turn into favorable circumstances. He attains eternal Emancipation with utmost ease.

### **Gatha 5 :**

*Eea Santhuo Mahayash, Bhattibhar Nibbharen Heeyen  
Ta Dev ! Dija Bohim, Bhave Bhave Paas Jinchand.*

### **Eea Santhuo Mahayash :**

Oh Parmatma! Your eulogy is highly glorious and extremely effective because it helps one to attain You - the



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almighty, magnificent and all powerful Parmatma.

**Bhattibhar Nibbharen :**

O Parmatma! I recite this hymn with utmost faith and devotion in my heart. When I sing this glorious hymn in praise of Your magnanimous, towering personality...

**Heeyenam :**

...I experience the waves of devotion overflowing in my heart. Your unforgettable memory in my heart is the proof of my ardent devotion towards You. This devotion is so focused and steady that it is not affected by any external noisy factors. I humbly request You with my heart overflowing with devotion....!

**Ta Dev! Dijja Bohim :**

O Parmatma! Your little child is innocent and ignorant. I do not understand much. All I know is that by singing your hymn of praise, by repeatedly recalling your auspicious name.....

**Bhave Bhave Paas Jinchand :**

...I feel eternally connected with You. O Parshvanath Parmatma! I do not seek anything else, but I have only one humble request – **"Please grant me Your precious religion, Your regime and the spiritual inclination to practice Your amazing religion in each and every birth."**

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**Just as the sea-waves dance with joy on seeing the moon, may my heart too experience the same aggressive waves of devotion whenever I call You. This is my earnest request.**

This *stotra* is a humble plea to call Parmatma with a pure and innocent heart. It is a request giving expression to our pain and anguish.

**Just as a child can call his mother whenever and wherever he wants, similarly, we too can recite this hymn to call our mother-Parmatma. We can call Him whenever and wherever we want just like we would call our mother with genuine feelings of heart and the sound of the inner voice.**

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## RECITATION OF UVASAGGAHAR STOTRA.

When any word or a number of words are chanted a number of times, they become a *stotra* or a hymn. The magical divine power, of the *mantra* or the *stotra* increases, with the increase in the number of its recitation. When it is recited for lakhs or crores of times, it becomes *Siddha*, and it starts possessing extrasensory spiritual powers.

Pujya Gurudev says-

“Any *stotra* recited by us proves to be effective, only if it is sung in a proper rhythm. For this, each word of the *stotra* needs to be sung in an appropriate rhythm”

The Uvasaggahar Stotra consists of 5 stanzas (*gatha*). Each stanza is formed by the combination of 4 parts . Each part needs to be recited in a different rhythm as follows:

### FIRST PART OF A STANZA:

The first part of a stanza should be recited with the style and speed of the swan. Just as the swan raises its wings gradually and tries to fly, similarly one must recite each word of this *stotra* very slowly.



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## **SECOND PART OF A STANZA:**

The second part of a stanza should be recited like the lion's roar. The words should be recited from the bottom of the naval. The sonorous sound emerging from the bottom of our heart creates a security circle around us which protects our spiritual practice.



## **THIRD PART OF A STANZA:**

This part should be recited with the style and speed of an elephant. Just as the elephant walks very gradually with the same rhythm, similarly, this part should be recited very slowly, in one single rhythm. The sound of each word should be clearly heard.



The idea is to be neutral, with no respect or disrespect for anyone.

## **FOURTH PART OF A STANZA:**

This part should be recited with the style and speed of the snake. A snake slides with continuous and similar rhythm, similarly each word should be emerging from the



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heart in similar rhythm. This rhythm helps one in becoming engrossed in devotion.

When the words are spoken with perfect pronunciation and systematic rhythmic sound, then the effect of this sound is profound on the mind and the effect of the vibrations, caused due to right recitation, is profound on the entire body.

Singing the *stotra* as per above mentioned rhythm gives rise to special waves which are extremely powerful and make the *stotra* effective.

With the permission of Guru, one may also chant this *stotra* using rosary.

Pujya Gurudev also conducts “**Shri Uvasaggahar Yantra Pujan**” every year which charges a seeker with positivity and divinity. If one participates with true devotion, he benefits immensely.

This *stotra* is the prayer to invite Parmatma.....it is an appeal to invoke Parmatma.....it is the request that express our pain and anguish. This is the reason why our faith and feelings, while reciting this *stotra* should be so powerful that, just as a mother comes running when she hears the voice of her child, just as the cow who is grazing comes running on hearing the call of her calf, similarly Parmatma himself

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should feel like coming to us on listening to the sound of our *Stotra*....!!

**Any stotra will be accomplished and give the desired result, only if it is recited systematically and ritualistically.**

Dharma can be performed in two ways, one by your own meditation or contemplation, which takes you closer to your own soul, another path is the path of love and devotion (*Bhakti Marg*).

*Babhkti vagarnu gnyan jagat ne anji sake che, pan manji saktu nathi!*

**The knowledge without love and devotion can impress people, but it does not cleanse.**

**This stotra is the path that takes a seeker closer to Parmatma!**

**The tunes of the stotra drench the heart and Soul!**

**This Majestic stotra of Parmatma can be recited by anyone, at any time, at any place and in any situation.**

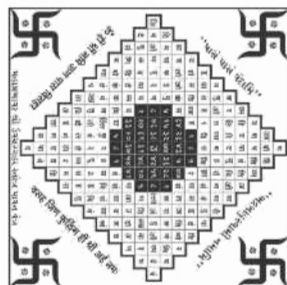
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## **SHRI UVASAGGAHAR STOTRA MYSTICAL DIAGRAM.**

### **(YANTRA PUJAN)**

**YANTRA** (A square copper metal plate on which letters of uvasaggahar stotra are engraved in a geometrical design format).

**PUJAN** (To Worship).



**Highly effective Shri Uvasagghar Stotra Yantra Pujan :**

Many people are curious to know, what is Yantra Pujan? Why should it be performed? How to perform the pujan? Many questions related to it arise in the mind of many people. There are many people who earnestly desire to gather complete knowledge about it, understand all the details and then perform the pujan.

There is only one Eternal Truth of this universe!

*Samasyao bhale anek hoi, pan Samadhan eka j che...!*

*Parmatmani Bhakti!*

There may be numerous problems but the solution is only one... Devotion to the Divine....!!!

By worshipping Dev Guru one gets peace and the strength to bear adversities in life.

Pujya Gurudev Shree Namramuni Maharaj Saheb,

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believes in the concept of imparting what He has gained on His path to spirituality. He believes in the philosophy *Jyot se Jyot jale* i.e. one flame kindles many flames. Besides his own spiritual upliftment, our benevolent Gurudev also has unprecedented concern for the welfare of others. Thus, with the goodness, spiritual bliss and prosperity of mankind at heart, with the sublime desire of Universal peace and Universal friendship, Pujya Gurudev initiates the divine puja of this yantra.

This Puja is embedded with the strength of Pujya Gurudev's intricate yet unique sadhana. The puja of this yantra embossed with this mystical diagram is divine. It generates highly positive vibrations and auspicious atoms, which spread in the entire atmosphere, making it pure and pristine. Each and every soul, who does this puja, is filled with devotion and intense love for Parmatma.

We are all cause, related souls. If such souls get even a small auspicious cause, then their feelings and intentions are bound to undergo purification.

When one's intentions become pure, one attains clear understanding of Parmatma. When one understands the magnanimity of Parmatma's personality then one falls in love with the divine and the soul experiences divine sensations. During this fortunate period if one is in the presence and



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guidance of an able Guru, then the soul is bound to be influenced. Then, Parmatma becomes beloved and venerated.

**Dearness devoid of reverence is like sugar without sweetness...!**

This is why it is essential to understand Parmatma in order to love Parmatma. When Parmatma is not visible, then it is best to be in the shelter of the Satguru who has understood Parmatma and who has realized His own Soul.

Through this yantra Pujan Puja Gurudev's noble intention is that each individual understands Parmatma and recognizes his virtues and each and every individual experiences dearness towards Parmatma. Once Parmatma becomes dear to us we, desire to become like Him.

If one desires to become like Parmatma, one has to love Parmatma.

In the divine atmosphere enriched by Puja Gurudev's tough spiritual practices (*Sadhana Shakti*), when He recites each and every divine word of Uvasaggahar Stotra, from the bottom of His heart, the sonorous sound emerging from the naval, during those mesmerizing moments, stimulates the soul of each devotee.

By worshipping Parmatma Parshvanath in the most excellent way... by performing the puja of this divine

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Yantra, which is worshipped by the Dev Parshvayaksh too... by experiencing from heart, the magnanimity of devotion... by doing the puja of the yantra that eradicates bad Karmas... all the troubles, diseases, obstacles and problems of an individual becomes mild and the person experiences peace, happiness and serenity. Above all one acquires the strength for spiritual progress.

### **Why should we worship the Uvasaggar Yantra :**

When Pujya Gurudev's strength of unparalleled sadhana and His supreme devotion for Parmatma Parshvanath combines and emerges as the sonorous sound from the the naval....then the divine vibrations of that strength and devotion spreads all around in the atmosphere and creates a strong positive electromagnetic field.

When each and every word of the highly effective Uvasaggar Stotra influences our inner soul, then this inner soul becomes embedded with devotional feelings. Because of this puja obstacles and problems become mild. Their force decreases drastically. It imparts peace and serenity and assures a promising future.

It awakens our consciousness, when we understand the mysteries of the *stotra* and experience the supreme strength of the *stotra*.

Due to our negative vibrations and negative thoughts,

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negative chemicals constantly ooze out of our mind. The pujan of this Stotra stops the flow of the negative chemicals and speeds up the flow of the positive chemicals. The power of this positive flow creates a circle of consciousness and vigor and vitality and it helps the soul to experience divinity.

It helps one to get rid of addictions and vices.

It helps our consciousness to get connected to the consciousness of Parmatma Parshvanath, who is the source of micro energy and the powerhouse of subtle strength. It further helps to transfer the divine powers of Parmatma to us.

The most precious and cherished memory is the worship and devotion of Parmatma Parshvanath. Bhagwan Parshvanath is the milestone in the world of Mantras. Numerous lamps of Mantra – Stotra pujan, have been lit around him. Even if we kindle one, of these lamps of pujan, then our life will start glittering with the light of Parmatma. When we get engrossed in reminiscence of mantras, then on one side an 'electro dynamic field' is created around us. A divine powerful energy is created in the atoms around us and on the other hand there is a drastic Qualitative Transformation within us.

Mantras have the power to transform our personality and our existence.

Shree Uvasaggahar Stotra is the protector from the

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negative influence of the 5th part of the time cycle (*panchamkaal*) and a savior from the pain, dissatisfaction, greed and uproar. It further leads us to the path of happiness, prosperity, peace and success. It is highly effective, miraculous, result oriented. It is like the 'Tree of Desires' (Kalpataru) giving great rewards and it is powerful enough to impart comprehensive vision (*samkit*).

### **POSITION OF THE YANTRA :**

The Uvasaggahar yantra has been charged with divine positive energy created by the rituals performed by Pujya Gurudev, according to the scriptures, and also by the auspicious mantras recited by Gurudev Himself. The gems of Gurudev's positive vibrations enhance the richness of the Yantra. To undergo the divine experience of the energy generated by the yantra and for constant remembrance, it should be placed in the following manner –



1. This pure and sacred yantra should be placed in such a place that your sight can fall on it again and again. ...due to which the divine waves emerging out of the yantra can enter your entire body, through your eyes.
2. The yantra should be placed above the height of each

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and every member of the family, because negative energy emerges out of the head.

3. From the religious point of view the North –East corner (*Ishankhuno*), is supposed to be the most auspicious. If possible the yantra should be placed in this corner.

If due to some reason it is not possible to place the yantra in this corner then it can be placed in the North or West side.

4. The yantra should not be placed on the wall, touching the washroom or the kitchen in order to avoid impurity and to protect it from becoming unholy.
5. The yantra can be installed in the temple of the house, kept in the locker of the cupboard.
6. The yantra should never be placed in a temple where a diya / lamp is kindled, because the energy of the yantra gets destroyed in the energy of fire.
7. You can carry the yantra with you while travelling or when you are going for business.
8. Every day, at least once in a day you must fold your hands and do the *darshan* of the yantra. If it is possible take the yantra in your hand and recite the Uvasaggahar Stotra aloud, in the rhythmic style, with

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perfect pronunciation, according to the instructions of Pujya Gurudev. Due to the *sadhana* of this yantra and due to the divine waves emerging out of this yantra, your home, your office or the place where the yantra is placed and its surroundings will become positively charged. Your thoughts, your intentions too will become positive because of the influence of this yantra. Equipped with this positive power you will be successful in all the fields and it will also impart peace and prosperity to you...!

Now the yantra has been installed.....the sim card has been placed in the mobile. What if we do not activate it?

### **How to activate the Yantra?**

1. First bow down with devotion to Parmatma and Gurudev. Then place the Yantra in the left palm. Now, cover the left hand with the right hand, in such a way that the center of the palm of the right hand and the center of the yantra, where the letter 'U' (ॐ) is ingrained, are both in the same line. By doing so the field of the positive energy gets recharged.
2. After adjusting the Yantra in the palm, recite the highly powerful and effective Uvasaggahar Stotra, nine times with firm faith, exactly the way Gurudev has taught us. This procedure can be performed by

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sitting on a woolen or cotton mat or by standing. The important thing is that, at this moment your eyes should be fixed either on Parmatma's or the Uvasagghar Stotra frame (*Patt*). This will help you to concentrate and you can become fully engrossed in the pujan of Parmatma.

While acquiring the energy of the *stotra* if the blessings and benevolence of Parmatma is with you then you can get excellent desired rewards.

3. The best and the most sacred time for activating the Yantra is till 9:30 in the morning (*Pratham Porsi*). Besides this you can activate it at any time during the day.

If you activate the yantra with faith and commitment, with love and devotion, then, you will be successful in all your endeavors and will not face any adversities. You will achieve desired results.

4. If one constantly keeps gazing at the yantra, then one can visualize the form of Parshvanath Bhagwan or Parmatma.
5. Saffron has got the highest positive energy. It is considered pure in all religions. That is why Bhaav Pujan can be done with saffron (*kesar*).
6. The third finger is directly connected to the heart.

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Highest amount of positive vibrations emerge from this finger. Hence the puja should be performed with the third finger.

7. 'U' (उ) is the node of the yantra (*beej mantra*). While doing the puja place the finger on the letter 'U' (उ).
8. There are numbers in the yantra because the mantras have relation with digits. This is an alphabetical mantra. Just as branches of a tree get nourishment from the roots, the digits get energized from the letters.
9. Why should the yantra be charged on a Thursday?  
Gurudev has done *sadhana* on Thursday and has accomplished the *stotra*. That is why if we charge it on Thursday, we get the benefit of Puja Gurudev's *sadhana shakti*.

**The depth of experience is related to the level of faith we have...**

It is not necessary to bring this yantra to Puja Gurudev, because he completely charges it during the Puja.

Any person who is desirous of doing yantra puja should perform all the rites with deep faith because when any rite or any work of Parmatma is performed with faith then, success is certain. That is why Parmatma has specified the importance of faith in Uttaradhyayan Sutra.



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People obtain whatever they need in their life by either purchasing it or borrowing it. We can even take the help of someone else's intellect to solve our problems but can we ever buy or borrow someone else's Faith? No! It is impossible.

Faith can never be borrowed. It has to emerge from within every individual. Strong faith gives immediate results. Faith is inner strength... it is subtle strength... that is born in the heart. Once it is born, it has to be properly nurtured otherwise doubt, superstition; lack of understanding etc, will strangle it to death.

Otherwise the strength of faith is unlimited, infinite... all those who have experienced the power of faith, never get disturbed by others or unfavorable circumstances. What they gain is unimaginable and cannot be expressed in words.

Spiritual endeavors undertaken with faith helps one to overcome vices emerging out of our five senses (*kashays*).



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## ***SIDDHPITHIKA*** ***RENDERS SUCCESS TO RESOLUTIONS.***

At the most critical moment in life, when it was a question of life and death, Shri Uvasaggahar Stotra, emerged very naturally from within His inner self and saved Pujya Gurudev's life. From that miraculous moment Gurudev became an ardent devotee of the *stotra* and with His *sadhana*, He accomplished the Uvasaggahar Stotra. Our benevolent and compassionate Gurudev offered the fruits of His *sadhana* to the society to make them realize the piety of Parmatma.

Inspiration can be imparted in two ways, directly and indirectly. The presence of Parmatma or Guru is potent enough to lead its devotees on the path of renunciation and becoming the Supreme Being. But when they are not physically present, people regard their emblem as their presence and gather inspiration from it.

The Foresighted Pujya Shree Namramuni Maharaj Saheb, is from Gondal Sampraday and has been bestowed the title of Yug Diwakar -One who has enlightened this era. He is an ardent devotee of Parmatma Parshvanath , hence He decided to establish an emblem so that his devotees can gain inspiration from it and can experience eternal love for Parmatma, increase respect in their hearts for Parmatma, to make their vision wholesome while doing *darshan* of

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Parmatma, to inspire them to become like Parmatma while worshipping Him, to give them the opportunity to sit in front of Parmatma and pay homage. With these benevolent and auspicious thoughts in mind Pujya Gurudev decided to install the Siddhpithika, while Parasdham was being constructed at Ghatkopar (East) in Mumbai.

### **The installation of Siddhpithika :**

It was Pujya Gurudev's long cherished dream, that there should be an accomplished and auspicious structure, powerful enough to spread awareness, amongst His devotees regarding the presence and magnanimity of Parmatma. The Uvasaggahar Stotra which proved miraculous life saving drug for Him, has since, been the breath of His life. Since that life changing moment, His love, His gratitude, His devotion and faith for Parmatma Parshvanath has increased day by day.

He has recited this *stotra* a million times. He has accomplished this *stotra* with difficult *sadhana* and *jaap*. In order to establish the strength of His achievements, in all His devotees, to inspire and enhance their spiritual progress, Pujya Gurudev has done strict *sadhana* and undergone penance. At times He has stood on one foot for hours, at times He has remained in the Shirshasan for hours, at times in biting cold He has remained without clothes, in the scorching heat of summer, He has worn woolen clothes and

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at times, He has been in meditation throughout the night. Thus He has done tough penance and *sadhana* of the highest level, not only for Himself but for the good of mankind. This is the reason why if any one comprehends the *stotra* from Him, with the rosary, which is also accomplished by the strength of His *sadhana*, if anyone does *japsadhana*, sitting in the Siddhpithika, he undergoes unusual and matchless divine experiences.

Based on his awakened sixth sense, the Siddhpithika has been made under the guidance given by Pujya Gurudev.

**The creation of Siddhpithika that fulfills all wishes :**

The divinity of Siddhpithika is that, it is a replica of the smiling image of merciful Parmatma Parshvanath. It makes us conscious of Parmatma's Divine presence.

The exquisite beauty of Siddhpithika is the vast Pat (type of screen), embedded with golden letters and precious jewels.

The centre focus of Siddhpithika is the highly beneficent silver pitcher, placed with the recitation of the *Beej mantra* of Shree Uvasaggahar Stotra and Arham.

The energy and vivacity of Siddhpithika is, round the clock -24 hours, reverberating sound of the chanting of Shree Uvasaggahar Stotra, in Gurudev's own voice.

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The grandeur of the Siddhpithika lies in the fact that, small children, youngsters, aged people, Jains, non Jains, Hindus, Muslim, Sikh, Punjabi, Marwari, Vaishnav, Vaniya, Brahmin, Luhana etc. and devotees from all sects and religion come to pay their homage.....!!!

The Siddhpithika has been sanctified by the positive vibrations and positive energy of Pujya Gurudev. The reason of the firm faith of the devotees in the Siddhpithika is, its wish granting power.

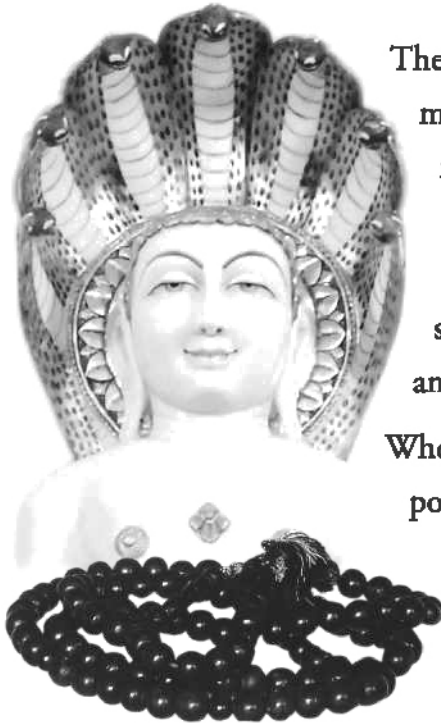
**The intention behind the installation of Siddhpithika :**

The intention of Pujya Gurudev in the installation of Siddhpithika is highly sublime. He not only has the desire for his own spiritual progress but also is concerned about the benevolence of others for the welfare of others and the welfare of mankind, universal peace and universal friendship, with the strength of His complex yet unparalleled Sadhana instilled in the Siddhpithika making the whole atmosphere serene and tranquil so that each and everyone's soul get immersed in the adoration of Parmatma.

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## ***THE IMPORTANCE OF DIVINE ROSARY.***



The type of material does not matter when divine powers get mixed with the material, then the material no longer remains a 'simple material'; it becomes supreme, divine and absolute and gives a marvelous feeling.

When one is blessed with divine powers, initially, one may not realize it, but gradually when the divine energy starts working, one begins to comprehend that there is something unique...something distinct

around me that supports me, cares for me and solves my problems.

But when does this happen? What is this divine power? It is extremely essential to understand this...

According to Lord Mahavir, it is mentioned in the Jain scriptures that there are four types of celestial beings (dev). They are Bhuvanapati dev, Vyantar dev, Jyotishi dev and Vaimanik dev.

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Amongst the four, Bhuvanapati dev reside below the earth, Vyantar dev on earth, Jyotishi dev inhabit the sky and Vaimanik dev dwell in the outer space i.e above the sky.

Who are these celestial beings?

They are the ones, whose meritorious deeds are plentiful, bountiful and abundant.

They have tremendous good luck due to which they possess special, dynamic skills and powers. For eg. they can reach any place by simply closing their eyes...just a movement of their hands can procure desirable products...those endowed with special powers are the celestial beings (*devs*) from heaven (*devlok*).

In comparison to human beings, the celestial beings in heaven are innumerable. For every single human, there are millions of celestial beings. Humans have a life span of eighty years...ninety years or maximum hundred and twenty-five years but the devs of the devlok live for thousands of years.

What is the difference between Parmatma and celestial beings?

**The one, who is free from the cycle of life and death, is Parmatma.**

**The one who is mortal, after death takes birth again and lives a life as per the karmas is called Dev.**

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**The one, who is endowed with and possesses good luck is Dev.**

**The one who has neither good luck or bad luck... is free from all bondages of karmas is Parmatma.**

A person's birth depends on his deeds, his thoughts, actions and conduct in the previous births, which determine his state of rebirth!

When born as celestial beings, they take great pleasure in bathing in vast soothing fragrant ponds...they adore precious gems and stones like ruby, yellow and blue sapphires etc...they admire, fancy & adorn rich robes.

Many luxuriate in huge gardens, love lush green trees and therefore, spend most of their time in the beautiful and colorful gardens.

**One takes rebirth in those things it is very much attached with or has deep love for...!**

What is the weakness of the celestial beings residing in heaven?

In water...they enjoy bathing for hours together...

In trees...they are fond of roaming in the green gardens for hours together

In attires and ornaments...their bodies are laden with rich robes embedded with precious stones and gems...



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All of this is so attractive...so captivating that it tempts and enralls them towards it...and this attraction thus, becomes their weakness and this weakness, leads to their birth in the material they longed for, craved for and were attracted towards...!

**'A soul takes birth in, where it is attracted the most!'**

What will happen now?

Six months prior to their death, the celestial beings realize that their end is nearing...they become aware of their next birth and Alas! "Oh! Do I have to take birth in a stone, but why?" Because of the immense attraction towards the precious stone, out of which developed tremendous weakness and therefore, an urge to own it!

So, who resides in a sapphire?

The celestial beings heart and soul resides in it...!

A moment...just before a moment... what was he?  
(A dev).

Thousands of queens...so much popularity... splendor... grandeur... happiness... luxury and what happened the next moment? Birth in a stone...a small stone!! No eyes... no ears... no tongue... no taste... that's it...! Live life standstill in a stone!!

Just before their death, the devs of the devlok become

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subdued... very depressed... on seeing this change in behavior their dev-friends ask, “Why have you become so quiet?” They answer, “I am going to die soon and I am going to be born in a stone.”

**...One who is a celestial being currently, will be re-born as akalber (fruit of a tree)...!**

He further says, “I will not like it there... I will be born as water in river Ganga... I will not like it... I have to be born as a small stone... I will not like it”... and so, when all his celestial friends soothe and comfort him, he requests them... “Please do something... wherever I go, I should hold a superior position... I should be worshipped and treasured! You all take care of me! Wherever I go, please be around me and take care of me!”

This promise is thus, fulfilled by his loyal celestial friends. Wherever he is born, his celestial friends are around him, caring for him and ensuring that he is at a superior position.

The love and affection for their celestial friend enables them to keep up to their words. They fulfill their promise and their responsibility and therefore, plants and parts of a few plants are considered auspicious and are worshipped. For eg. tulsi, asopalav, rudraksha, savan and akalber.

The banyan tree is worshipped... the peepal tree is

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considered auspicious...why? Because, celestial beings reside within them ...sapphire, diamonds...all of these shine and sparkle...they have a special value and are expensive. They have enjoyed the good luck for thousands of years and this does not completely vanish or disappear as soon as they are reborn on earth, therefore they are of special value. This kind of understanding and knowledge is possible only in the human birth! One is devoid of this kind of understanding in any other form of existence!

If we are capable of attaining knowledge, then should we be a part of the worldly materialistic affairs? Or should our lives be improved and based on the invaluable understanding? We have had many births, but what have we gained?

**'One who understands, improves for the better.'**

**'One who values, develops virtues.'**

The celestial beings try hard to change for the better in the last six months of their life, but all in vain. Finally they have to take birth...where do they take birth? In the earth, water or plants! They take birth in these three places and those products are considered as sacred and auspicious because they possess divine powers!

Why and how do they possess divine powers?

As celestial beings take birth in what they adore the most, their divine powers do not die. They are born with

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these special powers and in addition, to support them, they are also surrounded by their celestial friends. This is the reason why certain material is considered as precious, virtuous and valuable.

Therefore, tulsi and asopalav are considered auspicious and kept in the house. They eliminate the negativities...the undesirable and detrimental factors are kept away from the house thus creating a positive, peaceful and pious atmosphere in the house.

**Therefore, whenever rudraksha, savan, or the divine rosary of akalber enters our premise, the negative energy and undesirable aura is destroyed and the environment in the house becomes serene, soothing and sacred!**

This is not a miracle...This is the way the world works!

It is very important to take care of such auspicious products. Utmost care should be taken. One should not dishonor or disrespect such invaluable material. It must be kept at a height-a higher level, with feelings of admiration, reverence and respect. Great care must be taken!

**Everyone yearns for happiness! All want to be happy!**

When one respects and honors someone, an environment is created where the person feels joyous and cheerful! The person who respects and who is respected, both

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feel happy and delighted! Will people appreciate if one is moodless, gloomy and glum? Surely not!!

**Therefore, when the divine rosary arrives at home, we must welcome it with the deepest feelings of awe and admiration...with respect and reverence...with joy and jubilation...!!**

**When can one bring home the divine rosary? What is the best time to bring it home?**

It is best, if the rosary is brought in the 'brahma mahurat.' Saints may not be able to come along, but experiencing and withholding their positive vibrations would be great! Early morning...two hours before sunrise is called 'brahma mahurat' and a little while after sunset is also called 'brahma mahurat.'

When almost everyone is asleep...everything is at a standstill, it is calm and silent...sinful activities and negative vibrations are minimal, thus making the environment pure and peaceful. Therefore, the divine rosary should be brought home at a time of maximum positive vibrations.

Otherwise, the rosary itself is so auspicious that it will always be felicitous and do good...one can bring it, when one desires to!

**When can one recite the rosary?**

When the rosary itself is so auspicious, then anytime

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one recites it, is felicitous. Whenever the feelings of devotion flow...whenever the waves of worship emerge, one can chant. When one is happy and peaceful, one can recite. One should avoid it when one is feeling lazy or disturbed. In case of any kind of negativity, one should avoid contact with any material that is positive...!

**Where should one recite the rosary?**

Anywhere... except in and around impure places eg. washroom. A distance of three to four feet should be maintained from such places.

**In which direction should one recite the rosary?**

Parmatma resides in the North-East (*ishaan*). So, one, can recite it either, in the North, East or North-East direction.

**Should one recite this only at home or in the presence of Pujya Gurudev?**

One can recite the rosary in front of Pujya Gurudev, but the environment around him is anyway pure, serene and positive. If a positive material is placed in a negative environment, it surely changes the environment from negative to positive...therefore; the rosary can be recited at home, office, factory or any other desirable place.

**Who can recite the rosary? Is everyone allowed?**

Parmatma's name and a pure pious rosary...when

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these two meet, the divinity and the power produced is significant and special. Anyone, anywhere, anytime, in any circumstances can recite it. One needs to be pure and clean. If one is unclean they should refrain from reciting the rosary.

**Which finger should one use to recite the rosary?**

While reciting the rosary, one should avoid using the index finger, as it emits negativity.

**We do not need to protect ourselves; as long as we are surrounded by the divine powers...we would automatically be protected..!!**

**We do not need to make efforts to create an environment filled with love and purity...it is automatically created..!!**

**This divine rosary is not just ordinary, but extraordinary..!!**

We must invite our colleagues, acquaintances, friends and relatives to our home; caste, creed or religion being no bar, to recite, benefit and experience the positive energy. All should be welcomed warmly! Lighting a candle, an earthen lamp or an incense stick is not required.

**Experiencing the rosary requires heartfelt emotions and worship, not materialistic and ritualistic practices and worship..!!**

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One can welcome the rosary by singing hymns...one can do anything that arouses the feelings of love, devotion and dedication from within one's heart!

When the Supreme arrives at one's abode, anyone who comes should never go hungry. When one is blessed with Dev Guru's presence, nobody should leave hungry!

When the rosary arrives...one's heart is filled with the deepest emotions. We experience the presence of Parmatma himself! These experiences if written and shared will be a source of inspiration for others. It will motivate others towards true devotion and they too, can experience the divinity..!

As one experiences the divine influence, faith increases. As the faith increases, the intensity of its prowess increases. Therefore, more the luster, more the gist...! More the majesty, imprint and impressions, more the feeling, more the depth and higher the impact..!!

**Faith strengthens the inner feeling...faith spreads the positivity...more the positivity...more the impact!**

The flame in the lamp(*diya*) continues burning and giving light only when the lamp is continuously filled with oil or ghee. Similarly, more the depth and intensity in the feeling and devotion, more divine the experience would be!



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One can chant Arham, or the first line of the Uvassagahar stotra 'Uvassagaharam pasam pasam vandaami', or the entire Uvassagahar Stotra, either alone or in chorus. The one who holds and recites the rosary is surely lucky, but the entire house experiences the peace and purity due to the aura of the rosary!

**When prayers, faith and positive vibrations combine and blend with each other, it generates tremendous positive energy; the impact of this energy is manifold. This is not a miracle, but a reflection of our faith and conviction.**

**What happens when one experiences the vibrations while reciting the rosary?**

One's vibrations while reciting reaches both, the Guru who has given it and the Dev to whom it belongs. The vibrations reach the respective Dev and Guru, thus developing a connection. Experiencing a different feeling and vibration is the reason of CONNECTION!

**Our devotion is the switch that turns on the connection with Parmatma, when the switch is turned on, we experience the vibrations...!!**

When the rosary arrives at home, we should not have any expectation while reciting the divine rosary. Our good karmas-(*punya*) are depleted when we desire something or

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expect something. When we are in devotion, we bind good karmas-*punya*.

**If punya exists, good luck prevails!**

Reciting the rosary with any expectation of positive results is demeaning the sacredness of the rosary!

Reciting the rosary continuously is not mandatory, but in case it is lying idle, it should be placed in the North, East or North-East direction. It should be placed on a separate table, above the level of seating.

**First-class material should be placed in first-class places!**

The material of the rosary should not be of plastic or any metal, but it should be of any natural products.

Welcome the rosary with enthusiasm and energy...with feeling and faith...with dedication and devotion...feel and accept the positive energy while worshipping and reciting it...!!

**An Auspicious desire - May positivity, happiness, peace and prosperity prevail on experiencing the rosary!**  
**An Auspicious desire - May positivity, happiness, peace and prosperity prevail in everyone's life who recites this divine rosary!**

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## ***REAL LIFE EXPERIENCES..!***

### **Authentic and true...**

Parshvayaksh discards the troubles, calamities, and difficulties of a person who recites this hymn of Parmatma... with complete absorption of mind and a deep voice, sonorous sound coming from the navel.... with utmost faith and devotion....with faultless and clear pronunciation.... and with pure thoughts. Parshvayaksh also fulfills all his wishes and helps him attain *Siddhi*.

One must obtain the stotra and rosary from Pujya Gurudev. Those who recite Parmatma Parshvanath's name and sing hymns of Parmatma with the rosary, which is charged with the energy of Pujya Gurudev's spiritual practice, experience peace and good feelings which according to them, is the effect of reciting the hymn with the rosary.

Shri Amrutlalbhai of Naranpura, Ahmedabad, was in deep financial trouble. His business had suffered a loss and his money was blocked because his dues were held up. He started reciting Shri Uvasaggahar Stotra and within 7 days, he received all his payments.

Shri Jayantibhai of Delhi was inflicted cancer of the larynx. Since the tumor was on the vocal box, doctor's advice was to operate and remove the vocal box. On the request of

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Bipinbhai Zonsa, Jayantibhai obtained Shree Uvasaggahar Stotra from Pujya Gurudev and recited it with faith and devotion. In his check up after a few days, he was told that the vocal box need not be removed.

In Savarkundla, Rina, Chandreshbhai Doshi's daughter, was bit on the toe by a scorpion. She had unbearable pain and the poison was spreading in her body. Pujya Gurudev, being present there, saw Rina and with great devotion recited Shree Uvasaggahar Stotra. He asked Rina's aunt to caress Rina's leg. Pujya Gurudev recited the stotra once, twice, thrice and lo... Rina sat up and began to play.

As of today, the people of Savarkundla are **astonished by the effect of reciting this stotra**. An order of mineral water for Satishbhai of Mulund or Prasannbhai of Ghatkopar dozing off while driving in the night, father-in-law of Vireshbhai of Junagadh having a paralytic attack, Mansi Vaid of Baroda had gone into coma, in Malad-the daughter of Sushilaben suffering from a brain illness, Ketanbhai-Bijalben of Baroda met with a car accident, the kidnapping of the younger son of Tolia family from Baroda, in Rajkot, Tusharbhai's mother having a heart attack, the fire in the trunk of Kiritbhai Sheth (the head of Gondal road sangh) caused by sparks of firecrackers, Baroda's Malaben losing her suitcase, the negative attitude of Dipeshbhai, the fearful dreams of Daksha from Mumbai,

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Paragbhai's experience of Pujya Gurudev's vachan siddhi, rickshaw accident of Renukaben Desai at Ambadi road, change in the life of Ketkiben, the experience of peace and the recognition of the soul by Prafullaben of Vadiya, change in Meenaben's nature, stone in the gall bladder of Gunjan Chovatiya of Mumbai, Artiben performed jaap (repeated recitation) of Shree Uvasaggahar Stotra in Siddhapithika and fulfilled her wish, Parsi Berjisbhai attained peace and happiness, car accident of Jay and Sanjana Goenka of Mankhurd, the car of Sanjaybhai Shah of Atladar and his family going up the divider, Manishbhai of Calcutta suffering from cancer, Pareshbhai getting trapped in the heavy rains of Mumbai, court case of Jasmin Shah of Transmedia, Pankajbhai Gandhi of Ghatkopar being granted a second life, Manjulaben's son in Kandivali having attacks in the head, the experiences of C.D. Mehta from Andheri, insomnia of Pradeepbhai (deravasi), experience of Dhaval who is studying engineering at Lonavala, Jagruti Parekh had an heart attack while doing varsitap and without anaesthesia underwent a process for two and a half hours for swelling, experiences of devotees of London, Muscat, Dubai.... **In all these incidences, the recitation of Shree Uvasaggahar Stotra and the divine vibrations coming from the rosary kept one free from sorrow or suffering.**

Manthan Parekh did not want to join his father's

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established business but wanted to start his own business and progress in it. He talked about it with Pujya Gurudev, who gave him a fascinating and motivating smile and told him to recite Shri Uvasaggahar Stotra every day. As a result, today **he is successfully running his independent pharmaceutical packaging business.**

“Uvasaggaharam is not merely a word, it's a magic word, this is how I discovered it and felt the magic ...I was operated in the month of June 2011 with a major ailment, before the surgery I had visited Pujya Gurudev for His blessings , I was lucky to get His blessings and was advised to chant this magical mantra throughout and he said with a divine smile “all will be fine.”

I kept chanting this magical mantra throughout the visits to the doctor, at home, at hospital before the surgery and till the time I was unconscious after administering anesthesia, when I woke up I was in ICU and the doctors told me that my surgery was a super success ,with such astonishing results in a short time.

Post operative tests showed results which were astonishing & beyond belief!!!!!!

Whenever I am stressed, tensed, tired and restless all I need to do is listen and chant Uvasaggahar Stotra and the next thing is **a fresh, stress free myself.**

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I got the best of doctors, the immediate surgery date and hospital admission instantly which usually is a difficult task. Today I'm on the path of speedy and safe recovery. I still chant this mantra and it keeps me going smoothly, painlessly and fast. My experience is too huge to express in few words, in short the MAGIC of Uvasaggahar is real, **God looks at you directly when you chant this mantra from heart**" says, Premal Kamdar from Mumbai.

Nandita Sheth shares, "On January 31, 2003, I had a severe and sudden attack of Myasthenia Gravis and was admitted to the ICU at H.N. Hospital in Mumbai. Myasthenia Gravis is a rarely occurring disease in which the affected muscles stop working. First my throat and tongue muscles stopped working... tongue was curled up, I could not speak, eat or drink... could not even swallow my spit. Then in the next 10-12 hours, the eye, neck, back, lungs, kidney, legs all muscles stopped working. Eyes would not close, I slept with open eyes, was put on a ventilator and had many tubes connecting to various life support mechanisms.

The best neurologists of Mumbai were treating me, the 'father of myasthenia gravis' in London was contacted for treatment, but for 1 month my health only deteriorated day by day. Blood dialysis was carried out 6 times but to no effect.

On March 6, Pujya Gurudev visited the hospital and

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showered his blessings on me. And from that day, my health started showing signs of improvement. Pujya Gurudev then sent a 'mala' with my mother and asked me to recite Shree Uvasaggahar Stotra 9 times. I did not know the stotra and could not count the mala. So, Pu. Gurudev sent a cassette in which he had recited Shri Uvasaggahar Stotra. I used to listen to it 9 times in the day. Every day I was being poked several times but I didn't feel much pain. Also, doctors were worried I would get bed soars by sleeping in the hospital bed for such a long time. Not a single bed soar happened. I had to suffer because of my karmas, but because I was listening to Shree Uvasaggahar Stotra and with Pujya Gurudev's blessings, my pain reduced and there were no other complications. Then, I had to undergo a surgery 'thymectomy' in which the chest is opened as in a bypass surgery and the thymus gland is removed. The surgery was completed in only half the time than usual.

Doctors estimated that it may take a year for all the muscles to become functional. **I have come back from the jaws of death.** If just by listening to Shree Uvasaggahar Stotra, if I can recover then, if we recite, Shree Uvasaggahar Stotra with devotion, we will be drenched with Parmatma and Pujya Gurudev's blessings.”

Everyone has at some or the other time, in small or big instances, experienced the divinity of Shree Uvasaggahar



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Stotra and has attained peace, happiness and *samadhi*.

When we worship Parmatma, awareness is manifested in us, our feelings are manifested and when faith and devotion merge with it, we experience the effect of awareness. With those feelings, we must perform *sadhana* and glorify Shree Uvasaggahar Stotra and worship Parmatma.

**Those who are involved in worshipping Parmatma experience the direct instinct and realization of Parmatma, those who do not worship Parmatma cannot experience the direct instinct.**

Our drawback is that we are so accustomed to the perceptible that we cannot imagine or experience the instinct.

The soul, who, worships Parmatma or sings hymns of Parmatma gets two types of gains – materialistic gain and gain in ones intensions and thoughts.

The gain in purification of thoughts annihilates infinite bad karmas and anguish producing karmas. Whereas, because of materialistic gain, the pain, the suffering, the calamities and various other troubles become dormant.

Reciting Shree Uvasaggahar Stotra is such an excellent mode of worshipping Parmatma that while reciting it, our vices and our faults are washed away, we get cleansed, and the soul becomes pure and holy and attains the right faith (*Samyaktarshan*).



## **A Versatile Visionary**

*Feelings of service, sadhana and devotion... humanitarian & philanthropic activities... dedication & discipline... these have become the global identity of a million of youngsters.*

*This is Yug Diwakar Pujya Gurudev*

*Sbree Namramuni Maharaj Sabeb.*

*Tough meditation and deep thinking are the strong pillars of His personality. Unique and innovative style of imparting knowledge is the source of blossoming His personality.*

*With the intent of World Peace and Global Welfare, Pujya Gurudev's missions are not limited to Jain devotees only; but huge contributions in terms of time, energy & power are also received from Non Jain devotees who play a significant role in fulfilling these missions.*

### **About the Book...**

*Uvassagahar Stotra is the prayer in praise of Parmatma Parsvanath, The 23rd Tirthankar according to Jainism. This book comprises of the origin, significance and meanings of this powerful prayer. Pujya Gurudev's Guidance on this prayer helps one get rid of anxiety, disease or any kind of troubles and obstacles.*

*Parmatma takes care of all those who are devoted to Him!*

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