

Jain Story Book

(JAINA Education Series 202 – Level 2)



Compiled by
JAINA Education Committee
Federation of Jain Associations of North America

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(JAINA Education Series 202 - Level 2)
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**Dedicated
to
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(www.yja.org)**

**Young Jain Professionals (YJP) and
(www.yjponline.org)**

**Jain Pāthashālā Teachers of North America
(www.jaina.org)**

for their continued effort and commitment in promoting religious awareness, non-violence, reverence for all life forms, protection of the environment, and a spirit of compassionate interdependence with nature and all living beings. As importantly, for their commitment to the practice of Jainism, consistent with our principles, including vegetarianism and an alcohol/drug free lifestyle.

Our great appreciation to all the Pāthashālā Teachers for their effort in instilling the basic values of Jainism, and promoting the principles of non-violence and compassion to all youth and adults.

Special thanks to all Jain Vegan and alcohol/drug-free youth and adults for inspiring us to see the true connection between our beliefs and our choices.

A vegan and alcohol/drug-free lifestyle stems from a desire to minimize harm to all animals as well as to our own bodies, minds, and souls. As a result, one avoids the use of all animal products such as milk, cheese, butter, ghee, ice cream, silk, wool, pearls, leather, meat, fish, chicken, eggs and refrains from all types of addictive substances such as alcohol and drugs.

Acknowledgements

The project of compiling, revising, and editing of the existing JAINA Education series books was accomplished by a dedicated group of Pāthashālā teachers, educators, youth, and individuals of North America, India and other parts of the world. The devoted contribution of all these supporters is evident on every page of this series, and is gratefully acknowledged. I would like to extend special thanks to the following people for their notable contribution and support in the publication of the story book.

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Please pardon us if we have missed any contributors,

Pravin K. Shah, Chairperson

JAINA Education Committee

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Preface

Jai Jinendra

Non-violence (Ahimsa) is the backbone and focal point of Jain philosophy. Non-violence, non-absolutistic viewpoint (Anekāntavāda), and non-possessiveness/ non-attachment (Aparigraha) are fundamental principles of Jainism. Non-violence strengthens the proper conduct of every individual, non-absolutistic view strengthen the right thinking of every individual, and non-possessiveness strengthens the interdependence of all existence and provides harmony in society. If we observe these three principles in their true spirit, peace and harmony can certainly be attained within us as well as in the world.

Although not fully introduced to the western world, Jainism is India's oldest living religion. The basic principles of Jainism are scientific and the 'truths' presented in the Jain scriptures are universal; however, their interpretations and applications have to be done in the context of time and space in which we find ourselves.

In English-speaking countries where many Jains have settled permanently such as USA, Canada, UK, and Africa, children do not have access to Jain educational material. In an attempt to make Jain principles known globally, the educational material must be made widely available in English. It is also necessary to publish Jain literature and educational material in a variety of media (i.e. books, videos, cassettes, CDs, DVDs, and web deployment) for English-speaking people interested in Jain philosophy, religion, and scriptures. JAINA Education committee has taken up this task.

The JAINA Education Committee is pleased to present a set of JAINA Education books for students of all ages interested in learning Jainism. These books are grouped into four age levels: Level 1 for elementary, Level 2 for middle school, Level 3 for high school, and Level 4 for college students. The entire list of JAINA Education Series Books is listed in this section.

Every edition of the Pāthashālā books go through minor/major revisions incorporating suggestions received from various Pāthashālā teachers, educators, and students from different centers.

The education committee members are Jain Pāthashālā teachers of various centers and they have spent countless hours in the preparation/review of this material. Great care has been taken to present the material in a non-sectarian way and incorporate the uniqueness of every Jain sect. Significant effort has been made to maintain consistency in the spellings of Jain words. Many youths have helped us in improving the English grammar in these books.

The Jain Story Book (JES 202 – Level 2) was originally compiled and coordinated by Pradip and Darshana Shah of Chicago, Illinois in 2004. A great deal of effort has been taken by them for the preparation of the material. Significant time was spent in the selection of the stories. The stories were selected from the previous version of JAINA Education story book, the story book of Shri Manubhai Doshi, and few of the stories were gathered from various sources and we are grateful to the authors and publishers for being able to use their work liberally. We are thankful to Anita Parikh of Connecticut for the design and layout of this book.

We needed to modify the popular versions of certain stories because we felt that they violated the basic principles of the Jain religion and in some cases they were not conducive to American culture which treats men and women equally.

The following stories have been modified from their popular version:

1. Chandanbālā –

The popular story indicates that Chandanbālā had no tears when ascetic Mahāvīr came to her house for Gochari and then he turned around. Immediately Chandanbālā started crying and Mahāvīr turn around and accepted Gochari. This explanation violates the monk's conduct with regards to acceptance rules of Gochari. Monks cannot go back to the same house twice for

Gochari because their conditions (abhigrah) are later satisfied. However, in Upadeshmälä Doghatti Tika of Shri Ratnaprabhsoori translated by Acharya Shri Hemsägarsoori on page 43 (eLibrary book 008467) indicates that the tears were present when ascetic Mahāvīr saw Chandanbälä. He accepted the Gochari of Adadana Bakla in his hand.

2. Aimuttā muni

The popular story states that at the early age of 7 years, Aimuttā muni sincerely repented for his mistake and attained Keval-jnān. While Jain literature indicates the person should be at least 8 years of age before he is eligible to take Dikshā. In Rushimandalstāv Prakaran, Aimuttā muni repents at the age of 13 remembering the earlier incidence and attains Keval-jnān.

3. Shālibhadra

The popular story states that before renunciation, Shālibhadra decided to give-up one wife every day, and at the end of 32 days he would become monk. This indicates that he was treating his 32 wives as his property, which is against Jain principles and the American culture. We have modified the story indicating that he decided to renounce the world over the period of a month.

4. Bhagawān Mallināth

The popular story states that Bhagawān Mallināth, in a previous life as a monk named Mahābal was secretly observing longer penances without informing the other monks. In essence, he was deceiving the other monks. This is the reason Bhagawān Mallināth was born as a female. This is against American culture.

Jain scriptures are written using Devanāgarī characters. To pronounce these characters in English correctly, it is necessary to put various diacritical marks on some English vowels and consonants. However, most internet browsers and word processors do not display and print all these transliterated characters. The main objective of these books is to teach the principles of Jainism to Jain youth and lay people who do not have the knowledge of this transliteration convention. As a result, a simplified diacritical mark scheme has been adopted for this series. The transliteration used here is neither authentic nor totally consistent. While it will serve the purpose of learning Jain principles, this book should not be used for learning correct pronunciations.

Please note that the JAINA Education committee members are Jain Pāthashālā teachers and are not Jain scholars. Hence, you may find some errors in the presentation. Certain items may be applicable to one Jain sect and not applicable to other Jain sects. Please pardon us for any mistakes, oversights, understatements, or overstatements in the material. We request you to use and review the material objectively and provide suggestions to enable us to incorporate them easily in future revisions.

In line with Jain Philosophy, the JAINA education book series is not copyrighted. However, if you need to copy and distribute any of the material, please do it respectfully and on a cost basis. Please note that most of these books and other material are available from the Jain eLibrary website - www.jaineLibrary.org.

A lot of minds and blessings, both directly and indirectly, have touched this noble project. We sincerely appreciate and thank every person and every organization that made this project successful. As always, if you have any comments and suggestions for improvement, please feel free to contact us. If we have mentioned anything against the teachings of the Tirthankars, we ask for forgiveness. Michchhāmi Dukkadam.

Pravin K. Shah, Chairperson

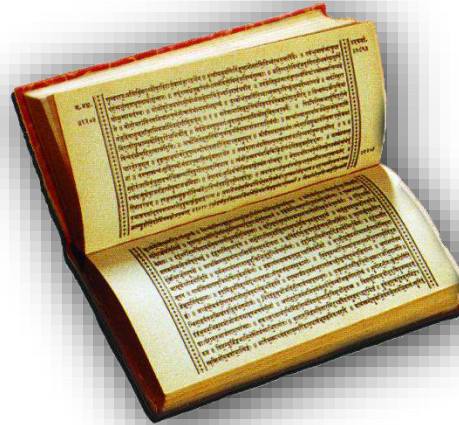
JAINA Education Committee

April 19, 2016

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Jain Prayers

नमो अरिहंताणं।	namo arihantānam
नमो सिद्धाणं।	namo siddhānam
नमो आयरियाणं।	namo āyariyānam
नमो उवज्झायाणं।	namo uvajjhāyānam
नमो लोए सव्वसाहूणं।	namo loe savvasāhūnam
एसो पंच नमुक्कारो।	eso pancha namukkāro
सव्वपावप्पणासणो।	savvapāvappanāsano
मंगलाणं च सव्वेसिं	Mangalānam cha savvesim
पढमं हवइ मंगलं।।	padhamam havai mangalam

I bow to Arihantas (Tirthankars), the perfected human souls, who have reached enlightenment by overcoming their inner weaknesses, who have attained infinite knowledge, perception, bliss, and power and have shown the path, which brings an end to the cycle of birth, life, death and suffering.

I bow to Siddhas, the liberated souls, who have attained the state of perfection and immortality by eradicating all karma.

I bow to Āchāryas, who are the head of Jain congregation and preach the principles of religion and show the path of liberation, which is the unity of Right Faith, Right Knowledge, and Right Conduct.

I bow to Upādhyāys who are the ascetic teachers. They explain Jain scriptures and show us the importance of a spiritual life over a material life.

I bow to all Sādhus and Sādhvis who strictly follow the five great vows of conduct and inspire us to live a simple life.

To these five types of great souls, I offer my praise.

Such praise will help diminish my negative vibrations and sins.

Offering this praise is most auspicious of all benedictions.

In short,

I bow and seek inspiration from perfected human souls, liberated souls, enlightened ascetic leaders, ascetic teachers, and all monks and nuns in the world who practice non-violence (Ahimsā), truthfulness, non-stealing, celibacy, and non-possessiveness in their conduct, non-absolutistic viewpoint (Anekāntavāda) in their thinking.

चत्तारि मंगलं अरिहंता मंगलं
सिद्धा मंगलं साहू मंगलं
केवलिपण्णतो धम्मो मंगलं ।
चत्तारि लोगुत्तमा, अरिहंता लोगुत्तमा
सिद्धा लोगुत्तमा, साहू लोगुत्तमा ।
केवलिपण्णतो धम्मो लोगुत्तमो ।
चत्तारि सरणं पवज्जामि
अरिहंते सरणं पवज्जामि
सिद्धे सरणं पवज्जामि,
साहू सरणं पवज्जामि
केवलि पण्णत्तं धम्मं
सरणं पवज्जामि ॥

chattāri mangalam, arihantā mangalam,
siddhā mangalam, sähü mangalam,
kevalipannatto dhammo mangalam |
chattāri loguttamā, arihantā loguttamā,
siddhā loguttamā, sähü loguttamā,
kevalipannatto dhammo loguttamo |
chattāri saranam pavajjāmi,
arihante saranam pavajjāmi,
siddhe saranam pavajjāmi,
sähü saranam pavajjāmi,
kevali pannattam dhammam
saranam pavajjāmi ||

There are four auspicious entities in the universe.

The Arihantas are auspicious.

The Siddhas are auspicious.

The Sādhus are auspicious.

The religion explained by the omniscient is auspicious.

There are four supreme entities in the universe.

The Arihantas are supreme.

The Siddhas are supreme.

The Sādhus are supreme.

The religion explained by the omniscient is supreme.

I take refuge in the four entities of the universe.

I take refuge in the Arihantas.

I take refuge in the Siddhas.

I take refuge in the Sādhus.

I take refuge in the religion explained by the omniscient.

उपसर्गाः क्षयं यान्ति, छिद्यन्ते विघ्नवल्लयः।

मनः प्रसन्नतामेति, पूज्यमाने जिनेश्वरे॥

upasargāḥ ksayam yānti, chhidyante vighnavallayah |

manah prasannatāmeti, pūjyamāne jineshvare ||

All the troubles disintegrate, the shackles of obstacles break, the mind achieves a blissful state wherever and whenever the Lord Jineshvars are worshipped.

शिवमस्तु सर्वजगतः, परहितनिरता भवन्तु भूतगणाः।

दोषाः प्रयांतु नाशं, सर्वत्र सुखीभवतु लोकः॥

shivamastu sarvajagataḥ, parahitaniratā bhavantu bhūtaganāḥ |

dosāḥ prayāntu nāsham, sarvatra sukhibhavatu lokah ||

May the entire universe attain bliss; may all beings be oriented to the interest of others; let all faults be eliminated; and may people be happy everywhere.

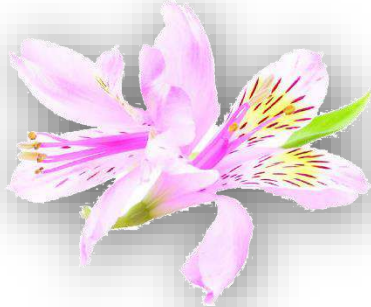
खामेमि सव्वजीवे, सव्वे जीवा खमंतु मे।

मिती मे सव्व भूएसु, वेरम् मज्झं न केणइ॥

khāmemi savvajive, savve jivā khamantu me |

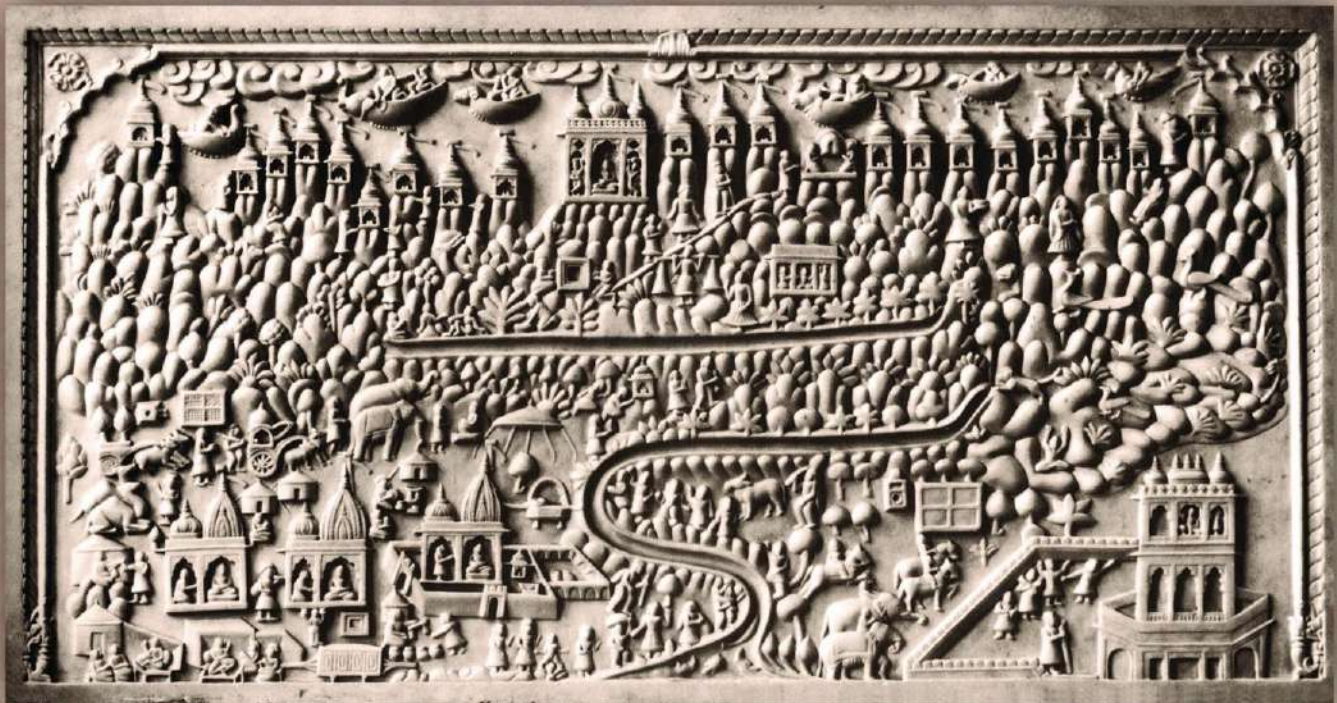
mitti me savva bhuesu, veram majjham na kenai ||

I forgive all souls; let all souls forgive me. I am on friendly terms with all. I have no animosity towards anybody.



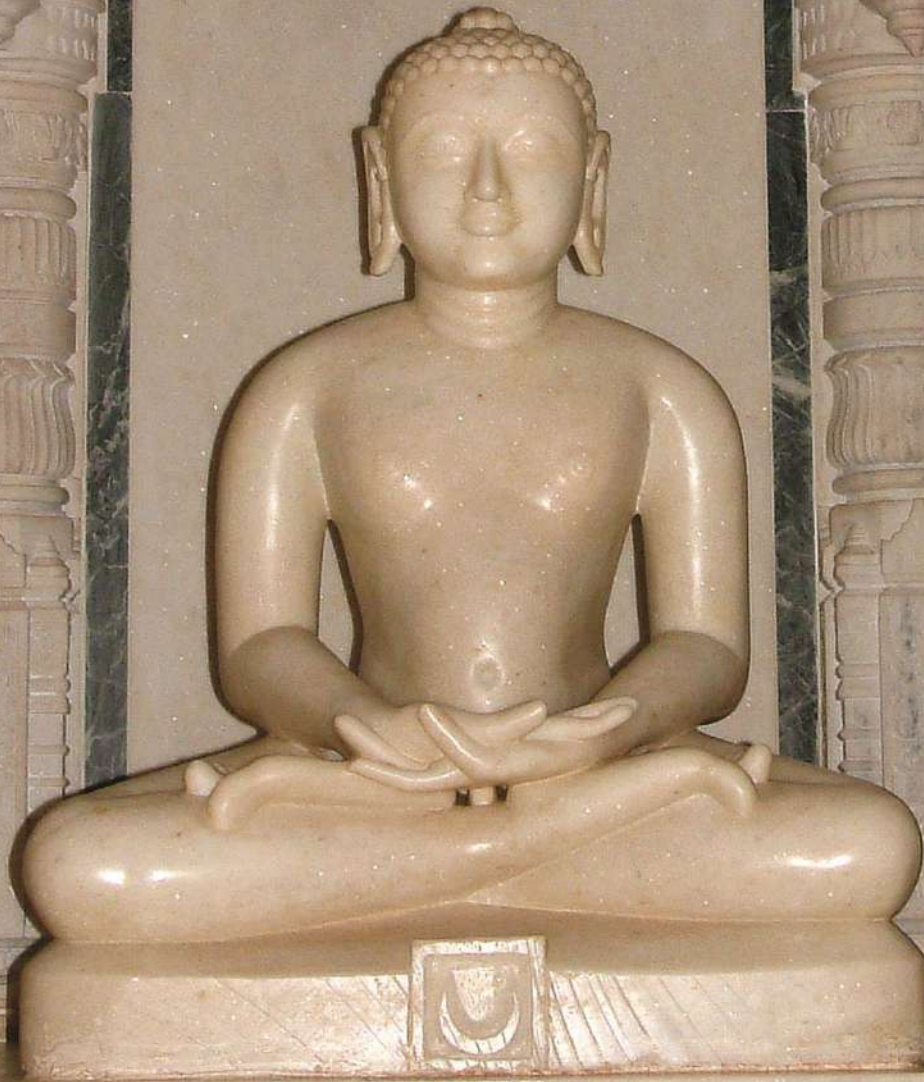
Part I

Tirthankars

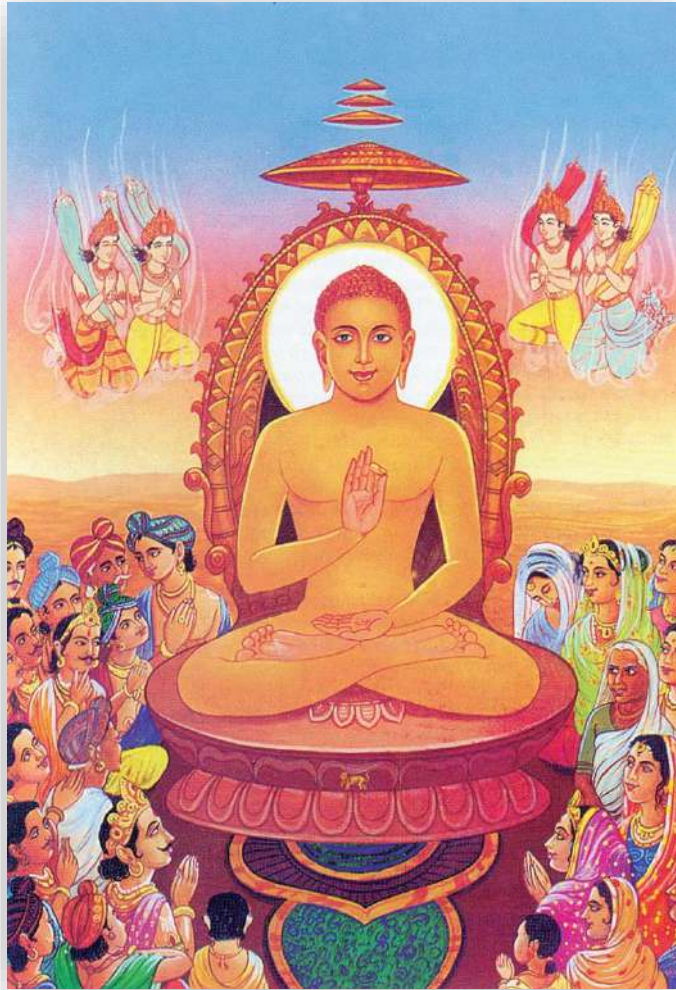


In the Jain religion, there are twenty-four Tirthankars. According to Jain philosophy, all Tirthankars were human beings once, but have now attained a state of perfect enlightenment through meditation and self-realization. They are faultless human models. They are known as “Gods” of Jains. The concept of a supernatural god as creator, protector and destroyer of the universe does not exist in Jainism. Jains pray to these Tirthankars because they show the path of Enlightenment and Liberation.

***Only the one who has
transcended fear
can experience equanimity
- Sutrakritāṅg***



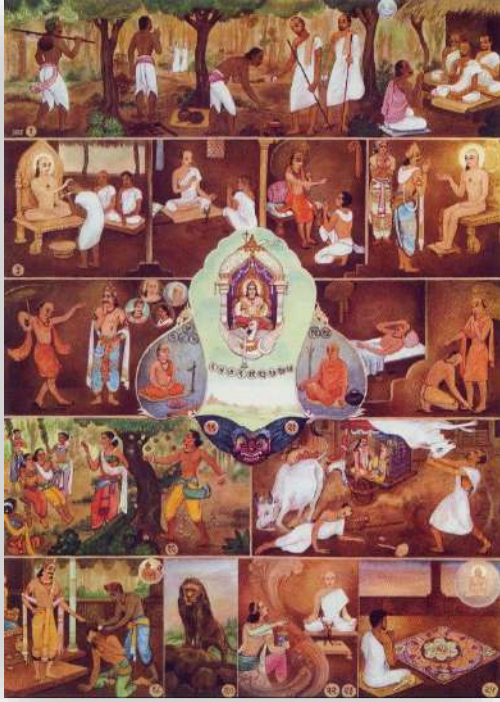
01 – Bhagawän Mahävîr



Bhagawän Mahävîr delivering sermon from Samavasaran

About 2600 years ago, religion in India took a very ugly turn. The management of the original four classes of society, Brahmins, Kshatriyas, Vaishyas, and Shudras, had deteriorated. Brahmins were learned people and considered themselves to be very superior. The fate of Shudras, or untouchables, was terrible. They were required to serve the other castes, forever performing the most degrading tasks. They were not allowed to engage in other professions. The importance of sacrifice as a symbol of giving up and renouncing had been misconstrued and it had taken on a very violent form. Animal sacrifices were performed regularly. People believed that these sacrifices would please the Gods and, in return, their wishes would be fulfilled. This was the social and religious conditions that existed during Mahävîr's time.

Previous Lives



Depicts Bhagawān Mahāvīr's past lives from Nayasār to Nandan Muni

day King Siddhārtha asked the dream interpreters and scholars the meaning of the dreams, they proclaimed that Queen Trishalā would give birth to a Tirthankar. While in the womb, once Bhagawān Mahāvīr remained still (without any movement) so as not to disturb or cause any pain to his mother. Not feeling any movement, Queen Trishalā was very worried that something was wrong with the baby in the womb. Realizing how worried his mother was on his behalf, he decided not to take the religious vow of renunciation and leave his family as long his parents were alive.

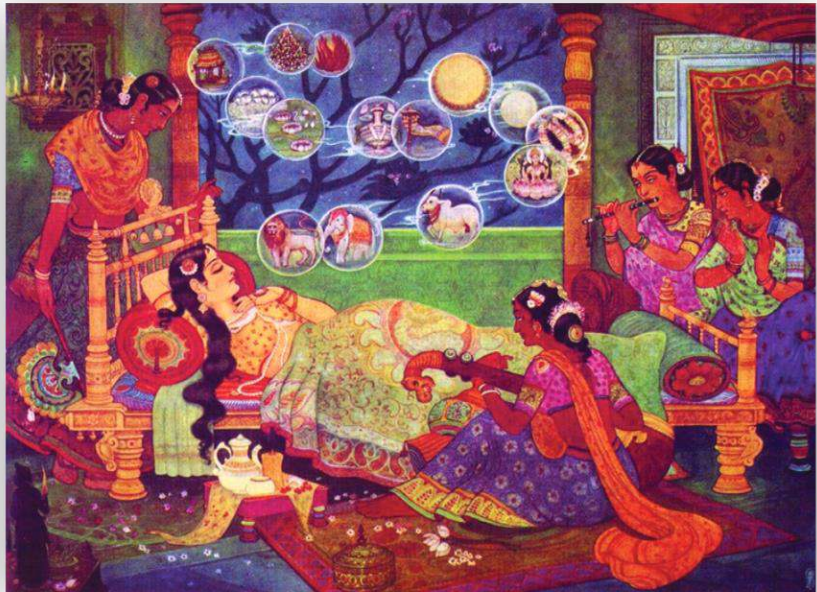
The lives of Bhagawān Mahāvīr are counted from his life as Nayasār, when he attained self-realization (Samyaktva). Jain literature accounts indicate 27 lives of Bhagawān Mahāvīr. The significant lives are Nayasār (life no.1), Marichi (life no. 3), Vishvabhuti (life no. 16), Triprushtha Vāsudev (life no. 18), Priyāmītra Chakravartī (life no. 23) and Nandan Muni (life no. 25).

In the life of Nandan Muni, he attained Tirthankar Nām-karma. At the end of that life, he was born as a Deva. In the third life after Nandan Muni, he was born as Vardhamān Mahāvīr.

Chyavan (Conception) Kalyānak

Jain tradition believes that all Tirthankars are born in the Kshatriya (warrior) royal family because it provides an environment that helps the Tirthankar experience the fact that there is no permanent happiness in material comfort.

Lord Mahāvīr's parents were queen Trishalā and king Siddhārtha. Queen Trishalā, like the mother of all other Tirthankars, saw 14 objects in her dreams as per Shvetāmbar tradition: lion, elephant, bull, Lakshmi, garland, full moon, sun, flag, vase, lotus lake, ocean, celestial plane, heap of jewels, and smokeless fire. According to Digambar tradition, she also saw two additional objects a pair of fish and a lofty throne. The next



Dreams of Trishalā mātā

Janma (Birth) Kalyānak

Mahāvīr was born in the month of Chaitra on the 13th day of the waxing (increasing in size) cycle of the moon in 599 BCE as per the Indian calendar. This day falls in the month of April and is celebrated as Mahāvīr Janma Kalyānak day. He was born in the region known as Kshatriya-kund or Kundalpur in the present-day state of Bihar, India. His parents were King Siddhārtha and Queen Trishalā. Queen Trishalā was the sister of King Chetak, the King of Vaishālī.

There was great rejoicing in the country. Since the moment the Tirthankar's soul was conceived, there was continued enhancement in the glory, wealth, health and fame of the kingdom, and respect and goodwill for the family. This is the reason the baby was named Vardhamān, which means ever-increasing prosperity.

Vardhamān (Bhagawān Mahāvīr) had an older brother named Nandivardhan and a sister named Sudarshanā.

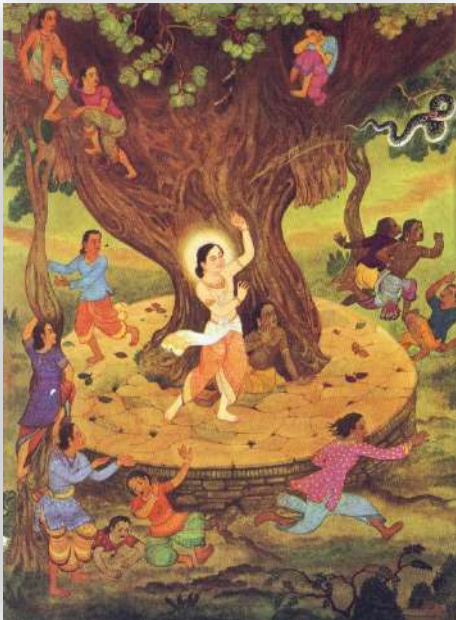
Soon after his birth, Indra (King of heavenly gods) took the baby Tirthankar to Mount Meru and performed the birth ceremony (Janma Abhishek) with great rejoicing and celebration. After that he returned the baby to mother Trishalā's bedside.



Birth celebration of Bhagawān Mahāvīr by 56 female celestial beings

Childhood

There are numerous incidences of courage and forgiveness throughout Vardhamān's life as a child and an adult. One day, prince Vardhamān, a young boy of eight, was playing with his friends on the outskirts of the city. At that very moment, Indra, the King of heaven, started praising the courage and fearlessness of prince Vardhamān. Another heavenly god challenged the statement, believing that fear is present in all humans. He decided to test Vardhamān's courage. He assumed the form of a frightening cobra and slithered near the children. All of the boys started screaming, but Mahāvīr stood there calmly and fearlessly. He gently caught the cobra with his hands and placed it in the grass on the side.



Mahāvīr gently caught the cobra with his hands and placed it in the grass

The god, who had failed to frighten prince Vardhamān in the form of a cobra, decided to test his bravery once more. Assuming the form of an ordinary child, he joined the group of children and suggested racing to a target tree. The winner was to get a piggyback ride on one of the losers and return to the base. The heavenly god lost the game to prince Vardhamān and offered to carry him on his shoulders. However, as soon as he had the prince on his shoulders, the god assumed a gigantic form. Without any fear, Prince Vardhamān gave a mighty blow to his shoulders with clenched fists. The god could not withstand the blow and, assuming his original form, bowed to the prince and returned to heaven. Indra and all the other heavenly gods hailed the victory of prince Vardhamān and exclaimed that he was "Mahāvīr", meaning "The Great Hero."

When Vardhamān was nine years old, his parents thought that it was time to impart formal education upon him. They wanted him to learn martial arts befitting of a Kshatriya prince, so they decided to send him to school. When Vardhamān went to school he offered his respects to the teacher just like an ordinary child. However, after teaching the first lesson, the teacher realized Vardhamān was more knowledgeable than he was. After this, Vardhamān's schooling ended and he returned to the palace.

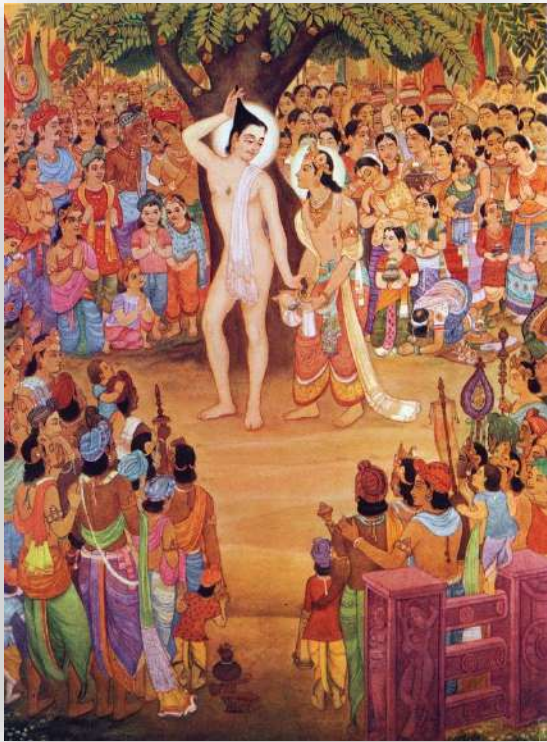
Dikshā (Renunciation) Kalyānak

Preparation for Renunciation

As a youth, Prince Vardhamān lived a very simple and disciplined life. Although he wanted to renounce the world in search of eternal happiness, he had already decided not to leave the family while his parents were alive while in his mother's womb.

At an early age, he realized that worldly happiness and pleasures do not last forever and are based mostly on the inconvenience, miseries, and unhappiness of others. He therefore planned to renounce his worldly life, his possessions, and worldly pleasures in search of true spiritual happiness. However, he knew that his parents would be very sad and hurt if he did this so he decided not to renounce his current life while they were alive. His parents passed away when he was 28 years old. He was now ready to renounce his worldly life by giving up his family, friends, and possessions; but again postponed it for two more years at the request of his older brother, Nandivardhan.

Prince Vardhamān led a very simple life for one year. When he had exactly one more year of a householder's life left, he began donating all of his belongings and wealth to the needy and to those who came to him. Every day he would donate many gold coins, jewels, precious stones, and clothes. This unique and unprecedented charity impressed upon the minds of the people that "Charity is a double blessing - it blesses those who give as well those who receive".



Taking the vow of renunciation in the presence of the people. Mahāvīr plucking his hair and Indra collecting them

At the end of the year marked by generosity, Prince Vardhamān attained perfect "Aparigrahatva", freedom from attachments and possessions. He was now fully prepared for the life of a monk. His elder brother made elaborate preparations for the initiation and the country was filled with great excitement. Indra and other heavenly gods participated in the ceremony. Gold and silver pitchers were filled with water from various holy places. The prince was bathed with the holy waters, anointed with perfumed pastes, dressed in royal garments, and decked with precious ornaments. At an auspicious moment on the tenth day of the dark half of the month of Margashirsha, Prince Vardhamān left the palace forever in a palanquin carried by Indra and the other gods.

Renunciation

After alighting from the palanquin, Prince Vardhamān removed all of his garments and ornaments except a piece of cloth resting on his shoulders to cover his body. It was and provided by Indra. Then he stood under an Ashok tree and took the solemn vow of renunciation in the presence of thousands of people. He then plucked all the hair on his head in four handfuls and the hair on his chin and lips in one handful, known as Panchamusthi loch. After solemnly reciting the words, "I bow down to all the liberated souls",

Mahāvīr accepted life-long renunciation. He took the five great vows of non-violence, truth, non-stealing,

celibacy, and non-possession in order to avoid accumulating new karma and to annihilate past karmas. Right after initiation (Dikshä), Mahävira acquired the “Manah-Paryäya Jnän”, knowledge that allowed him to perceive the feelings and thoughts of all living beings.

Removal of Poverty

After the renunciation his heart was filled with equanimity and compassion. He walked with firm and steady steps towards the jungle without turning around or hesitating.

On his way, he met a wiry and weak poor man, moving briskly with the help of a stick. The poor man fell at the feet of the ascetic Mahävira. Tears were flowing from his eyes and there was an expressive pain on his pitiable face. He uttered humbly, “Prince Vardhamän! have pity on this poor destitute. Remove my poverty with your kind hands.



Ascetic Mahävira donates a piece of cloth to the poor

Mahävira was filled with compassion, but today he had nothing to give. He suddenly thought of the divine cloth on his shoulder. He tore it into two and gave one to the poor person. He was filled with joy.

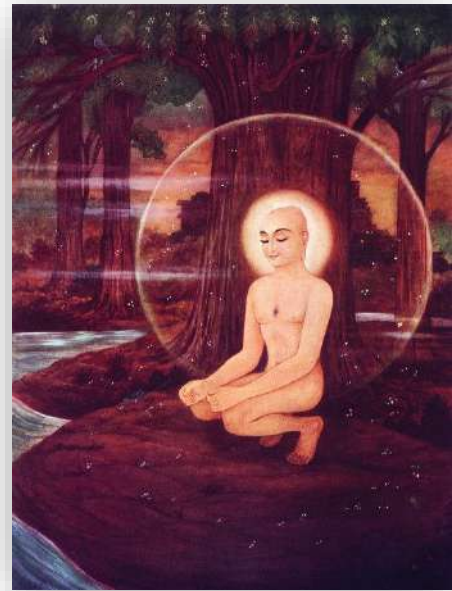
Keval-jnän (Absolute Knowledge) Kalyänak

Mahävira swämi remained in deep meditation and practiced severe austerities for a period of twelve and a half years.

During this meditation period:

- He resided in parks, forests and deserted places and observed fasts lasting from a single day to up to six months
- He was saved from a whipping by a cowherd who felt that Bhagawän Mahävira had hidden his cows. Bhagawän Mahävira refused the help of the angels to look after him through his meditation from similar incidences
- He faced a fierce and poisonous snake, Chandkaushik, and calmed him down with his compassionate approach
- He accepted food from a house-maid, Chandanbälä, to break his approximately 6 months long fast
- He suffered peacefully when a farmer hammered nails in his ears
- He endured all adverse conditions and hardships caused by rustic aborigines with patience and forgiveness

During this period, he progressed spiritually and ultimately destroyed all four destructive (Ghätì) Karmas and attained absolute knowledge on the tenth day of the bright half of the



Bhagawän Mahävira attained Keval-jnän while sitting in the “cow milking” posture on the banks of the river Rujuväluka

month of Vaisakha. In doing so, he realized perfect perception, perfect knowledge, perfect power, and perfect bliss. This realization is known as Keval-jñān (omniscience or perfect enlightenment). Now, Mahāvīr became an Arihanta and is called Bhagawān Mahāvīr or Mahāvīr-swāmi.

The thrones of Indra and the other heavenly gods trembled the moment Bhagawān Mahāvīr attained omniscience. Immediately, hosts of gods thronged there to celebrate the fourth Kalyānak, or auspicious occasion.

They constructed a divine assembly hall known as a samavasaran for Bhagawān Mahāvīr's first sermon. He delivered the first sermon at night when only the gods were present. Then, Bhagawān Mahāvīr traveled to Pāvāpuri and stayed in the garden named Mahāsen. Here, the gods constructed another samavasaran hall. Sitting under the Ashok tree, Mahāvīr delivered a sermon in the Ardha-Māgadhi language.

Bhagawān Mahāvīr spent the next thirty years traveling on bare feet throughout India preaching the eternal truth that he had realized. He attracted people from all walks of life, rich and poor, kings and commoners, men and women, princes and priests, touchables and untouchables. In matters of spiritual advancement, Bhagawān Mahāvīr envisioned that men and women were equal. The lure of renunciation and liberation attracted men as well as women. Many women followed Mahāvīr's path and renounced the world in search of ultimate truth and happiness. He categorized his followers into a fourfold order: monks (Sādhus), nuns (Sādhvis), laymen (Shrāvaks), and laywomen (Shrāvikās). This order is known as the Jain Sangha.

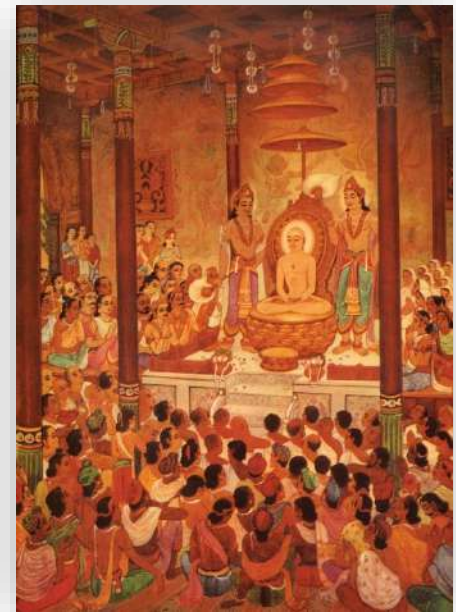
Eleven Learned Brahmins Initiated as Ganadhars

Bhagawān Mahāvīr, endowed with many Atishaya or distinguished attributes, delivered a soul-stirring and heartfelt sermon in the assembly of gods, human beings, and animals. Even though a great sacrifice was simultaneously in progress in another part of the city, huge crowds were seen going in the opposite direction towards the samavasaran. Indrabhuti of Gautam Gotra, the chief priest at the sacrifice, inquired where they were going and was told about Bhagawān Mahāvīr's samavasaran. Upon hearing that it was attracting more people, his vanity was hurt and he decided to put to test the so-called omniscience of the saint. Therefore, he decided to visit the samavasaran accompanied by his disciples.

Mahāvīr called him by his name and, without being asked, resolved his doubts about the soul, upon which Gautam along with his 500 disciples accepted monk hood. Hearing this, the remaining ten learned scholars at the sacrifice came to the samavasaran and, upon having their secret doubts resolved, accepted initiation with 4400 disciples. In this way, Mahāvīr established the four-fold Sangh and preached the path to liberation. Eleven learned Brahmins became his principal disciples, known as Ganadhars.

Bhagawān Mahāvīr's Last Sermon at Pāvāpuri and Liberation

During the thirty years of his life as a Tirthankar, Bhagawān Mahāvīr preached his gospel of Ahimsā to millions of people and initiated thousands of disciples into monkhood. At the age of seventy-two, he came to Pāvāpuri to spend his final monsoon season, in the year 527 BCE. In the month of Ashwin, he observed a two-day fast, taking neither food nor water. Sitting in the lotus posture on a golden lotus, he delivered his last and longest sermon which lasted for forty-eight hours before the four-fold Sangh. (This sermon was later compiled in the Jain scriptures and is known as Uttarādhyayan Sutra)



Bhagawān Mahāvīr's last sermon at Pāvāpuri

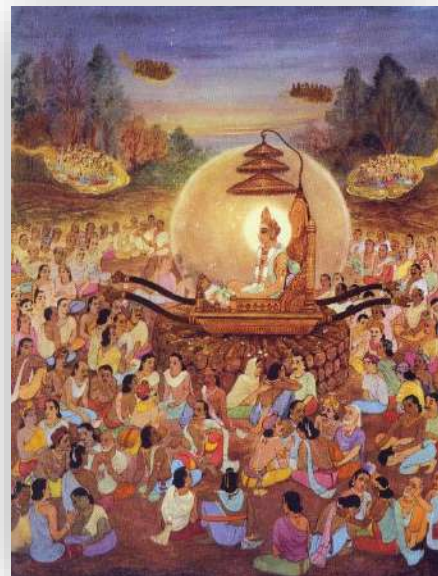
Nirvāna Kalyānak

At the age of seventy-two (527 BCE), Bhagawän Mahävira attained Nirvāna and his purified soul left his mortal body and achieved complete liberation. He became a Siddha, a pure consciousness, a liberated soul, living in a state of complete bliss forever. This event, known as Nirvāna, occurred on the last day of the Hindu and Jain calendar. We celebrate it as Diwāli or Deepāvali (festival of lights).

In the early morning of the new-moon night, Bhagawän Mahävira's remaining four types of non-destructive (Aghāti) karma were destroyed. And thus, with all the eight karmas completely annihilated, his soul soared high, reached the pinnacle of Loka and went to the permanent abode of Siddhas, never to return again. And thus Bhagawän Mahävira achieved the highest goal: liberation.

Funeral Rites performed by Heavenly Gods and Human Beings

At the time of Bhagawän Mahävira's nirvāna, eighteen rulers of various states were present. When the light of his knowledge was extinguished from the world, they lit numerous earthen lamps, beginning the tradition of the Festival of Lights known as Deepāvali or Diwāli. Upon Bhagawän Mahävira achieving the fifth Kalyānak, Indra and the other gods flew down to earth to celebrate. They bathed his body with holy waters, applied sandal paste, dressed the body in rich garments and adorned it with a crown and other ornaments. He was carried in a palanquin. Millions joined the procession to pay their last homage. There was solemn music accompanied on musical instruments. The palanquin was placed on a pyre of fragrant sandalwood; after the final prayers were offered, the fire was lit. Later, perfumed water was sprinkled to extinguish the fire and the gods carried the molars and the bones to heaven.



Funeral pyre of Bhagawän Mahävira

Bhagawän Mahävira's sermons were compiled orally by his immediate disciples in 12 books in the form of sutras. These books are called Anga Āgam Sutras. Later, several learned Āchāryas (Shruta Kevali monks) compiled many more books to further explain the Anga Āgam Sutras. All these books are called Āgams or Āgam Sutras and are considered the scriptures of the Jain religion. These Āgam Sutras were passed on orally to future generations of ascetics, although over the course of time, some of the Āgam Sutras were lost. Approximately one thousand years later, the memorized Āgam Sutras were organized and recorded on tādpatris (palm leaves used as paper to preserve records for future references).

Bhagawän Mahävira preached that Right Faith (Samyag-Darshan), Right Knowledge (Samyag-Jñān), and Right Conduct (Samyag-Chāritra). Together form the real path to get rid of karmas which are attached to the soul.

At the heart of right conduct, lie the five great vows:

Ahimsā	Non-violence	Not to cause harm to any living beings
Satya	Truthfulness	To speak only the harmless truth
Acharya	Non-stealing	Not to take anything that is not properly given
Brahmacharya	Celibacy	Not to indulge in sensual pleasures
Aparigraha	Non-possession/Non-attachment	Complete detachment from people and material things

Jains hold these vows as the guiding principles of their lives. These vows can be fully implemented only with the acceptance of the philosophy of non-absolutism (Anekāntavāda). Monks and nuns follow these vows strictly and totally, while Shrāvaks and Shrāvikās (lay followers) follow the vows as far as their ability and desire permits.

The ultimate objective of his teaching was how to attain total freedom from the cycle of birth and death and achieve a permanent blissful state. This blissful state is also known as liberation, Nirvāna, absolute freedom or Moksha.

This state is achieved when we get rid of all our karmas. We accumulate negative karma through our vices such as anger, ego, deceit, and greed. Under the influence of Karma, the soul seeks pleasure in materialistic belongings and possessions. This is the deep-rooted cause of selfishness, anger, hatred, greed, violent thoughts & deeds, and other such vices. These result in further accumulation of Karmas.

If the principles of Jainism are properly understood and faithfully adhered to, they will bring contentment, inner happiness, and joy in the present life. This will elevate the soul in future reincarnations to a higher spiritual level, ultimately achieving perfect enlightenment.

Significant points of the Teachings of Bhagawān Mahāvīr:

Mahāvīr-swāmi made religion simple and natural, and free from elaborate ritual complexities. His teachings reflected the internal beauty and harmony of the soul.

Mahāvīr-swāmi taught the significance of human life and stressed the importance of a positive attitude in life.

Bhagawān Mahāvīr's message of non-violence (Ahimsa), truth (Satya), non-stealing (Achaurya), celibacy (Brahmacharya), and non-possession/non-attachment (Aparigraha) is full of universal compassion.

Bhagawān Mahāvīr said, "A living body is not merely an integration of limbs and flesh, but it is the abode of the soul which has the potential for infinite knowledge (Anant-Jñān), infinite perception (Anant-Darshan), infinite happiness (Anant-Sukha), and infinite power and energy (Anant-Virya)." Mahāvīr's message reflects the freedom and spiritual joy of living beings.

Mahāvīr-swāmi emphasized that all living beings, irrespective of their size, shape, form, and level of spiritual development are equal, and that we should love and respect them all. In this way, he preached the gospel of universal love.

Mahāvīr rejected the concept of God as a creator, protector, and destroyer of the universe. He also denounced the worshiping of gods and goddesses as a means of material gain and personal benefit.

Moral:

In each incidence of difficulty, we see the conquest of Mahāvīr's soul and mind over his physical pain and suffering. His meditation and penance purified his soul. It helped him to separate himself from perishable and mortal worldly things, and concentrate on the liberation of his immortal soul

01 - Questions:

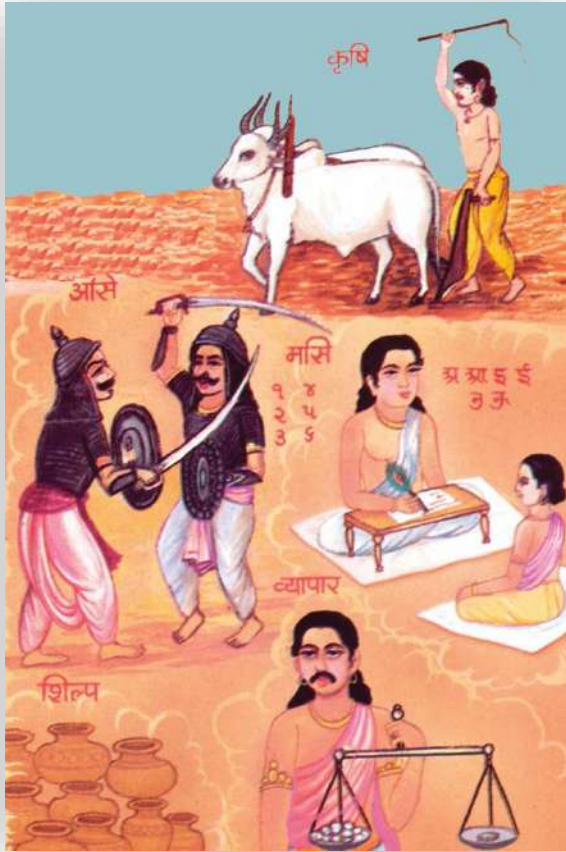
1. Name the previous lives of Bhagawān Mahāvīr.
2. Name the five kalyānaks of a Tirthankar.
3. How does the mother know that she will give birth to a Tirthankar? Describe in detail.
4. Describe an incident from Bhagawān Mahāvīr's childhood.
5. At what age did Bhagawān Mahāvīr take dikshā, attain keval-jñān, and attain Nirvāna?
6. Explain five of his teachings.

02 - Bhagawän Ädinäth

Time is infinite. The Jain time cycle has no beginning or end. It continuously migrates from periods of progress to periods of decline. According to Jain tradition, a period of progress, known as an Utsarpini or an ascending order, is marked with all-around improvement, including longer lifespan, greater prosperity, and overall happiness. On the other hand, a period of decline, known as an Avasarpini or a descending order, is marked with all-around deterioration and decline such as a shorter life span and general gloom. These two periods together make one-time cycle.

Each Utsarpini and Avasarpini is divided into six eras called Äräs, meaning the spokes of a wheel. We are currently in the fifth Ärä of the Avasarpini period. It is also known as Dusham or Dukham (Unhappy) Ärä. Hindu tradition calls it Kaliyuga.

Until the end of the third Ärä of the current Avasarpini, people led a natural and simple life. The population was small and nature provided all the necessities for human beings; trees provided shelter and enough leaves and bark for covering their bodies. With the help of the branches, they could erect huts for protection from rain and extreme weather. When they felt hungry, they could pick their food from the trees and bushes. There was enough flowing water for cleaning their bodies and quenching their thirst. As such, there was no struggle for existence or rivalry for survival, and people spent their lives in peace.



Rishabhadev teaching life skills and trade

The people lived in tribes, each of which had a leader known as a Kulkar or King. Towards the end of the third Ärä, there lived a Kulkar named Nābhirāyā who managed his community peacefully. In due course, his beautiful wife, Queen Marudevi, gave birth to Rishabh.

The world's conditions started changing after Rishabh was born. There was an increase in population and nature no longer remained as bountiful as it used to be. This gave rise to a struggle for the acquisition and accumulation of the necessities of life; the emotions of jealousy and envy arose. Nābhirāyā, as the leader of the community, tried to restrain the struggle to the utmost possible extent. As Rishabh grew to be a bold, intelligent, and enthusiastic young man, Nābhirāyā entrusted the management of the kingdom to him.

Rishabh was a visionary, a thinker, and an inventor. He foresaw that the struggle for survival would become worse unless some system of producing the necessities of life was created. He realized that people could make an effort to obtain what they needed from nature instead of relying exclusively on natural bounties. He therefore evolved the art of crop cultivation and taught people how to grow food and fiber. Thus, he ushered in what we call the age of material civilization.

To make the lives of people more comfortable, he taught them how to make utensils, cook food, build houses, make clothes, cultivate land, and raise animals like cows and horses. He also developed different arts and crafts to make a variety of articles from wood, metal, and stone. Due to his efforts, the first city, named Vinitā and later known as Ayodhyā, came into existence.

Rishabh sanctified the system of marriage and institutionalized family life, by marrying Sumangalā, as well as a woman named Sunandā who had lost her husband. Thus, a social order evolved and Rishabh, as the first acknowledged ruler in human society, came to be known as King Rishabhadev. During his long rule, he laid down equitable rules and regulations for ensuring peace and safety within his realm. People of his kingdom's loved King Rishabhadev for providing peace and happiness.

Rishabhadev had 100 sons; the eldest two were called Bharat and Bāhubali. He also had two daughters, Brāhmi and Sundari. These four children were experts in different arts and crafts. Bharat became a brave warrior and a capable ruler. Jain literature indicates that India was named "Bhārat" after him. Bāhubali, true to his name (Bāhu means arm and Bali means mighty), was known for his exceptional arm strength. Brāhmi evolved the art of writing and developed the Brāhmi script in which most of the scriptures were written. Her sister, Sundari, cultivated an exceptional talent in mathematics.

Rishabhadev was proud and happy of his achievements and felt content with his ruler ship. However, one day an incident occurred that changed his way of thinking. As he was watching a dance, the dancer suddenly collapsed and died. Rishabhadev was very disturbed by the sudden death and began pondering over the death of the dancer. He soon realized that every phenomenon and every situation in the universe undergoes changes—no situation remains permanent.



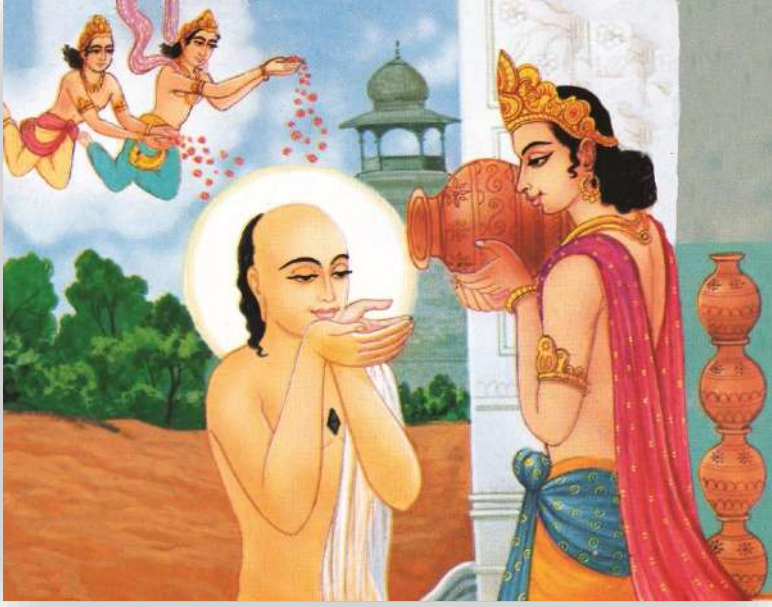
Rishabhadev marrying Sunandā and Sumangalā

Upon this realization, Rishabhadev (Ādināth) decided to renounce worldly life in search of lasting happiness. He gave Bharat the city of Vinitā, entrusted the city of Taxshilā to Bāhubali, and distributed the other parts of his vast kingdom to the remaining 98 sons. He then renounced all his possessions and became a monk in search of the ultimate truth. Four thousand of his associates and followers joined him in renouncing worldly life.

As a monk, Rishabhadev traveled from place to place. He remained in a state of continuous meditation, not thinking of food or water. However, his deep meditation meant that he could not guide his followers on how they should live their lives as monks. His followers were unable to fast like him, but they did not want to go back. They became confused as to how to behave and decided to live on fruits and vegetables obtained from the nearby jungles.

After some time, Rishabhadev could see their miserable condition. Jain monks are not supposed to pick any fruits and vegetables from trees by themselves, but instead go to laypeople's houses for alms. He therefore decided to demonstrate the way a monk was supposed to live. He started going from house to house for alms in silence. However, people did not know what to offer Rishabhadev, their once beloved King. They offered him ornaments, their homes, and other valuable items, but no one thought of offering food. As a result, Rishabhadev had to continue fasting day after day.

After fasting in this way for 400 days (thirteen months and nine days), Rishabhadev passed by a sugarcane farm located near the town of Hastināpur. The farm belonged to his great grandson, Shreyāns, who chose to offer Rishabhadev sugarcane juice. Thus, Rishabhadev finally ended his long fast on the third day of the bright half of the month of Vaisakha. Known as Akshaya Tritiya, this day usually falls in the month of May. In commemoration of Rishabhadev's fast, people observe a similar austerity known as Varsitapa. As it is not possible for people to fast for 400 days, they fast on alternate days, and after 400 days they break their fast with sugarcane juice on Akshaya Tritiya (Akhātrij) day.



Shreyäns offering sugarcane juice to Rishabhadev

After years of rigorous austerities and the search for truth, Rishabhadev attained Keval-jñän, or omniscience, on the 11th day of the dark half of Fälgun (which usually falls in March). In order to guide people towards the right path, he established the fourfold religious order comprised of monks (Sädhus), nuns (Sädhvis), laymen (Shrävaks), and laywomen (Shrävikäs). In this order, known as the Jain Sangh.

Rushabhsen, the son of King Bharat, became the head of the monks and Brähmi and Sundari headed the order of nuns. As a founder of the religious order known as "Tirtha", Rishabhadev was the first Tirthankar of the current Avasarpini part of the time cycle. He is also known as Ädinäth (Ädi means the first or the beginning and Näth means the Lord). After having founded the religious order, Rishabhadev lived long and taught the truth about everlasting happiness.

Moral:

Along with the rules of ascetic life, Bhagawän Rishabhadev taught the noble and moral ways of a householder's life. The popular Jain austerity, Varsitapa, commemorates his 400 days of fasting; based on the example of the Dāna Dharma (donation) of Shreyäns. Offering pure food to a sädhu is considered one of the noblest acts for a layperson, so even if we cannot follow the ascetic life, we can show our reverence for those further on the path to liberation in this way.

02 - Questions:

1. What was life like before Rishabhadev was born?
2. What was life like after Rishabhadev was born? To help the people solve their problems, what did he teach them?
3. Who did Rishabhadev marry? How many children did he have? What were some of them known for?
4. After taking dikshä with 4,000 associates and followers, what happened? What were the followers having difficulty with?
5. How did Rishabhadev teach them how to get food? What happened when he went for alms to householders?
6. Who finally gave him food? What did he get first? How long was his fast before he got food?
7. What is this long fast called and how is it followed today?

03 - Bhagawän Mallinäth

A long time ago, King Mahäbal ruled over the city of Veetshoka in the Mahävideha region of Jambudweep. King Mahäbal had six very close childhood friends. The seven of them were so close that they did everything together. None of them would do anything without seeking the advice of the others.



Prince Mahäbal and six friends

One day, a well-known Ächärya named Dharmaghosh-suri came to Veetshoka. King Mahäbal and his friends went to listen to his sermon and were very impressed. Mahäbal realized that extreme misery and pain exists in living a worldly life, so he decided to renounce worldly life. Upon sharing his intentions with his friends, they agreed to do the same. His friends also renounced their worldly lives along with him. King Mahäbal and his six friends became monks and disciples of Ächärya Dharmaghosh-suri.

As monks, these seven friends observed austerities, meditation and restraints together. However, during meditation, Mahäbal felt an intense compassion and motherly love (Vätsalya Bhäv) to help free every living being from suffering and to guide them towards liberation. Because of this intense compassion towards every living being, Mahäbal acquired Tirthankar-Näm-Karma. At the same time, because of his intense motherly love, he acquired the karma that he would be born as a female in the future, according to Shvetambar tradition. However, Digambar tradition indicates that Mallinäth was male.

All seven friends continued to observe increasingly difficult austerities and remained in deep meditation throughout their lives. At the end of their lives, they all attained a heavenly abode. After completing their heavenly life spans, Mahäbal and his six friends were born in different places as human beings.

During this time King Kumbha was ruling over the city of Mithilä, India. He had a queen named Prabhävati. While she was pregnant, she saw 14 (16 by the Digambar tradition) pious dreams indicating the arrival of a Tirthankar soul. Since Mahäbal had earned the Tirthankar-Näm-Karma and a female gender karma, his soul descended into

the womb of Prabhāvati and was born as Princess Malli. (The Digambar tradition believes that Tirthankar Mallināth was male). A few years later, Queen Prabhāvati had a son named Malladin.

The six friends of Mahābal were reborn as princes in different kingdoms. They eventually became powerful kings of the cities of Hastināpur, Ayodhyā, Champā, Kāshi, Kāmpilyapur, and Shrāvasti. All of these cities were located in the present states of Uttar Pradesh and Bihar.

King Kumbha and Queen Prabhāvati lovingly raised their children Malli and Malladin. Princess Malli was exceedingly charming and beautiful and grew up to be a very attractive girl. Malladin respected his older sister. King Kumbha wanted to give them the best education and therefore entrusted their training to highly respected teachers who taught them all the required arts and crafts. Princess Malli mastered all the fine arts and became a talented and accomplished princess. Malladin learned all the martial arts and became a bold and brave youth.

At one point, King Kumbha decided to establish an art gallery in Mithilā. A marvelous building was constructed for this purpose and all well-known artists were invited to make their artistic contribution to the gallery. One artist from Hastināpur possessed a special power to prepare an accurate portrait of anyone by merely seeing one part of his or her body. He once happened to see the toe of princess Malli and from that, he drew an accurate portrait of princess Malli on the wall. Even the smallest details were accurately portrayed. It was so lifelike that when prince Malladin came to see the gallery and looked at the portrait, he felt as if his sister were standing there and actually folded his hands as a token of respect.

When he realized that it was merely a portrait, he was puzzled as to how the artist had obtained such minute details of his sister's body. He was told of the special power and the talent that the artist possessed. Although he recognized the rarity of this accomplishment, the prince also foresaw the dangers of such a talent. He therefore wanted to prevent the use of that special power. The artist was asked to abandon his art in return for a suitable reward. The artist refused and insisted upon his freedom of artistic expression. In order to prevent the misuse of the artist's talents, the prince ordered that the thumb of the artist be cut off; and the artist decided immediately to take revenge.

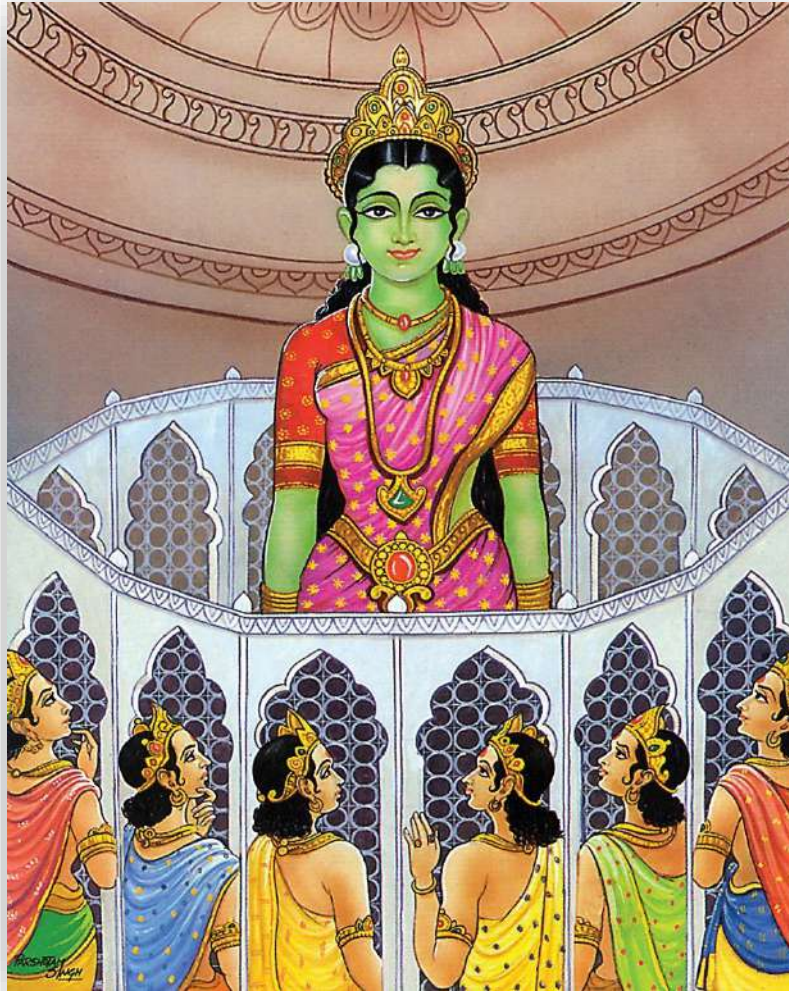
The angry artist returned to Hastināpur without one thumb. He found another artist who could draw a portrait of princess Malli according to his instructions. In time he prepared an even more attractive portrait of Malli and presented it to the King of Hastināpur (who was Malli's close friend in a previous life). The King was very impressed by the portrait, fell in love with Malli, and decided to make princess Malli his wife. He sent a marriage proposal to King Kumbha of Mithilā.

In the same manner the kings of Ayodhyā, Champā, Kāshi, Kāmpilyapur and Shrāvasti also learned of the exceptional beauty of princess Malli and sent marriage proposals. After considering these proposals, King Kumbha did not find any of them suitable for Malli and rejected them all. This angered the six kings, who decided to conquer the city of Mithilā together in order to get princess Malli. King Kumbha faced them with all his might but he could not withstand the combined strength of the invading forces. He retreated back to his kingdom and closed the gates of the city. The invading forces then laid siege on Mithilā, but the city would not be able to withstand the siege for long.

When princess Malli came to know of the situation, she contemplated on the issue. Gifted with an enlightened mind, she realized that the root cause of the problem lay in her earlier life. She recalled her life as King Mahābal and realized that due to their deep affection for her in their previous lives, all six of the kings even now desired to be near her. Malli decided that since she was the cause of the problem, she herself should find a solution. She requested her father not to worry and to leave everything to her.

Upon remembering that the palace had a hall with six doors, Malli came up with a plan. Behind each door she arranged beautifully furnished rooms. The doors of the hall were fitted with a fine screen through which people sitting in the rooms could look into but not see what was happening in the other five rooms.

Malli commissioned a statue of herself so lifelike that anyone looking at the statue would believe that it was the princess herself. The statue was hollow with a hole at the top which could be covered tightly. The statue was placed in the middle of the hall and a maidservant was asked to put a morsel of food twice a day within its cavity and then close its top immediately.



Six kings looking at the statue of Princess Malli

Then, princess Malli requested her father to send invitations to all six kings to come to the hall to meet her. The plan was to invite them to the hall in the evening and have them wait in the room assigned to them. At the appropriate time, all of the kings came and occupied their respective rooms. As they glanced through the screen, they immediately noticed the beautiful statue of Malli. Each of them thought it was Princess Malli herself and anxiously waited to go inside. They also noticed that Malli was far more beautiful than they had expected and fell even more deeply in love with her.

As they were waiting, princess Malli entered the hall through a secret tunnel and, standing behind the statue, opened the top of the cavity. The food that had been put in the statue had rotted and emitted a foul odor. The smell was so obnoxious that the kings had to cover their nose. Thereupon the real Malli presented herself and asked why they could not stand the smell of the person whom they loved so much. They admitted that they could not bear the foul odor.

Malli then explained that the food she ate was the same food in the statue. The food in her body did not stink because her soul prevented the rotting. However, when her soul would leave the body, her body too would start to decay. It is the nature of the body to degenerate, decay, and disintegrate. Malli asked the kings, "What is the purpose of being attached to a body when it is destined to rot eventually? Is it not worthwhile to pursue something that will last forever?"

As the kings stood there in amazement, she explained that in their past lives they were seven very close friends who had done everything together. Upon hearing this, the kings recalled their past lives and what they had renounced. The seven of them now felt an acute sense of detachment for their short-lived worldly life. They all decided to renounce the world in order to enhance the spiritual pursuit that they had left undone in the earlier life.

Very elaborate arrangements were made for the renunciation ceremony of Princess Malli. She gave up everything and adopted self-initiation at a place known as Sahasrābhavan. She destroyed all of her destructive Karma (Ghāti Karmas that affect the nature and quality of the soul) in a very short time and attained Keval-jnān (omniscience) on the very same day, becoming the 19th Tirthankar of the Jain religion. Thereafter she traveled throughout the country for a long time to show the path of liberation to others. Ultimately, she attained liberation on Mount Sametshikhar.

The Shvetāmbar tradition believes that Tirthankar Mallināth was a female and the other 23 Tirthankars were male. Idols of Tirthankars represent the qualities of the Arihantas and not their physical body. Hence, the physical appearance of the idols of all the Tirthankars is the same without any indication of male or female gender.

Moral:

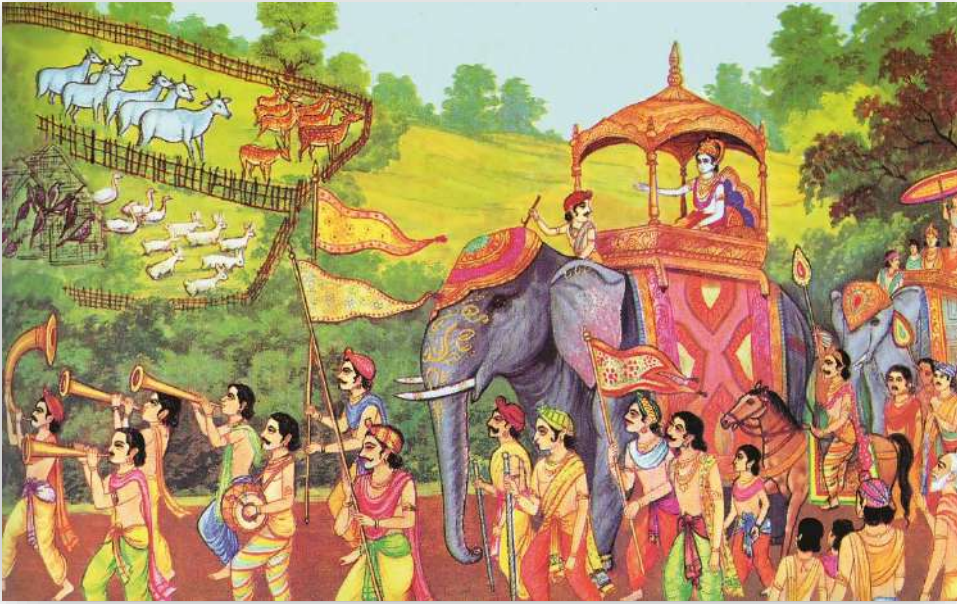
This body is a mere vehicle, a vessel that holds the soul. When you die, your soul simply moves on to the next body, unless you have attained liberation from the cycle of birth and death. One needs to realize that this veil of skin and flesh is mortal. Physical beauty is deceptive and impermanent. Princess Malli made this point through the statue and the spoiled food. The importance of our human life is a means of attaining liberation from the cycle of birth and death. One needs to rise above the physical aspects of life and use this life to its fullest capacity to progress spiritually so that our souls can attain liberation.

03 - Questions:

1. Who was Bhagawän Mallināth in a previous life? Who and how were he and his friends influenced?
2. Who were princess Malli's parents? What did her father establish? What did the artist create and what happened to him?
3. What did the artist do after his thumb was cut off?
4. When princess Malli realized the problems created because of her, what did she do?
5. What did all the kings realize about their life and their bodies?
6. Which karmas do you have to destroy to attain keval-jnān? Where did Bhagawän Mallināth attain nirvāna?

04 - Bhagawän Neminäth

A long time ago, the Yädava clan settled on the banks of the River Yamunä in India. The major centers of the Yädava community were Mathurä and Sauripura, located in the present-day state of Uttar Pradesh. When the Yädava King Samudravijay ruled over Sauripura with his wife, Shivädevi, they had a son, Lord Neminäth, and named him Nemkumär. Because his mother dreamt of a series of black jewels called Arista when he was in her womb, he is also known as Aristanemi.



Nemkumär's wedding procession

King Väsudev, the younger brother of King Samudravijay, was the King of Mathurä. He had two queens; Queen Rohini, who had a son named Balräam (Padma), and Queen Devaki, who had a son named Shri Krishna. Both Balräam and Shri Krishna were the ninth Baldev and Väsudev as per Jain tradition. Shri Krishna is also the incarnation of Lord Vishnu (God) in the Hindu religion.

During this time, hunting was a favored sport and gambling was considered a respectable activity. Religious ceremonies included animal sacrifice, and a non-vegetarian diet

was very popular.

Meanwhile, the whole area of central India had been disturbed due to the prevailing conspiracies among various kingdoms. King Kamsa and the oppressive King Jaräsangh of Magadha, a Prativäsudev by the Jain tradition, instigated the worst problems.

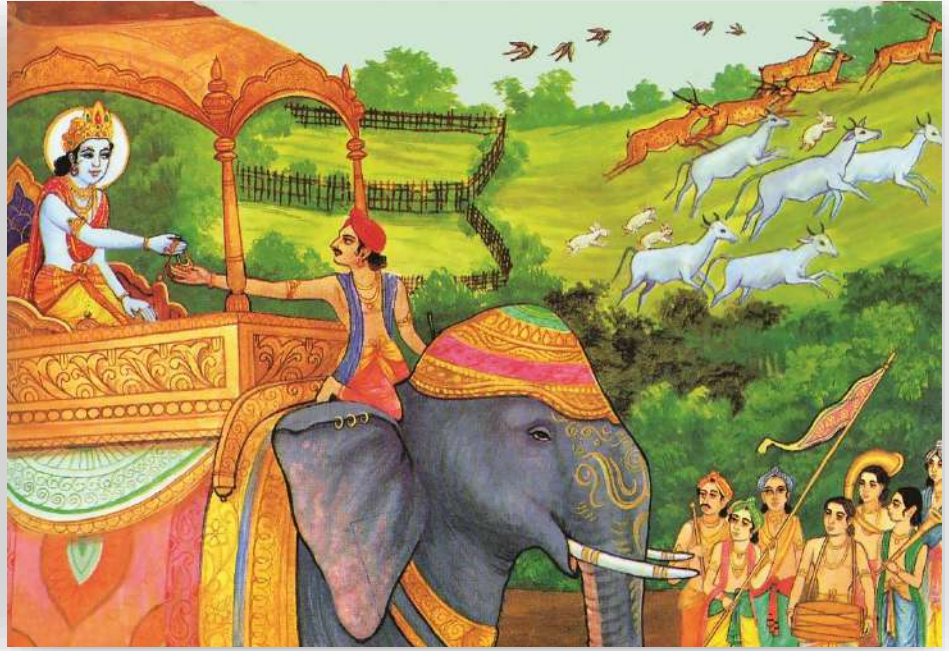
In order to protect the people, various kings of the Yädava clan, including Samudravijay, Väsudev, Ugrasen, and Shri Krishna, migrated from Mathurä and Sauripura to the West Coast of Gujarat, India. Shri Krishna constructed the large and beautiful town of Dvärkä on the seacoast near the Raivatak (Girnär) Mountain. Its grand architecture and strong fortification made it heavenly, beautiful, and unconquerable.

Ugrasen became the King of Junagadh, situated on the other side of the foothills of Mount Girnär. By his wife Dhärini, he had a daughter named Räjimati or Räjul. She was a beautiful and graceful young girl and many princes were eager to marry her. However, when she came to know of Nemkumär, she became captivated and desired to marry him. King Ugrasen sent a request to Nemkumär for an engagement to Räjul. After considerable effort, friends and family persuaded Nemkumär to become engaged to Räjul. Everyone was happy, thinking that Nem and Räjul would make an ideal couple. The two were engaged and an auspicious day was fixed for their wedding ceremony.

For King Ugrasen, the wedding of his beloved daughter was a once-in-a-lifetime occasion and so he made elaborate wedding arrangements. On the wedding day, Nemkumär mounted his chariot, specially decorated for the wedding, and a large number of people gathered to witness the gorgeous wedding ceremony. However, as the procession

was approaching its destination, Nemkumār heard the sobbing sounds of animals. Moreover, on the side of the road, he saw large fenced areas and cages full of wailing animals and birds.

Filled with sympathy and compassion, Nemkumār asked the charioteer why those animals and birds were being kept in bondage. The charioteer informed him that the wailing sounds were coming from the birds and animals that were to be slaughtered for the wedding dinner. Upon hearing this, Nemkumār could not bear the idea of violence being caused on the account of his wedding. He asked the charioteer to free all the animals and birds and started thinking about how to prevent such violence. "Can there be a way of life that would extend peace and security to



All the animals and birds are released at Nemkumār's request

every living being?" he asked himself. As he thought deep into the matter, it was clear to him that he should explore a way of life that promoted the well-being of all. He realized that after marriage, he might get too involved in worldly life and it would be hard for him to embark upon such an exploration. Since the present seemed like the right time for him to explore the truth that would lead to the happiness of every living being, he decided not to get married.

Everyone on the bridegroom's side was taken aback by his decision. His friends and close relatives tried to dissuade him, but he calmly explained that his mission was to explore freedom from misery for all living beings. He further explained, "As these animals were prisoners in their cages, we all are prisoners in the cages of karma which are much stronger than these fences. The feeling of joy is evident in the animals released from the cages. Happiness is in freedom, not in bondage. I want to find the path to breaking this bondage of karma and embrace eternal bliss. Please do not stop me." Then, he asked the charioteer to turn back.

After returning to his kingdom, Nemkumār spent a year donating all his belongings to the poor and the needy. At the end of the year, he left his royal palace and went to the nearby Raivata garden. Under an Ashok tree, he took off all his ornaments and royal dress and pulled out five fistfuls of hair, becoming an ascetic along with one thousand others. Shri Krishna, deeply touched, blessed his cousin and wished him success in his mission.

Monk Nemkumār first went to Mount Girnār and entered intense meditation. As he stood motionless, trying to find the cause of all unhappiness, he realized that ignorance of the true nature of the Self led to wrong perception, and consequent wrong actions resulted in all sorts of misery and pain. He therefore dwelled deep on the Self.

After spending fifty-four days in deep spiritual meditation at Mount Girnār, Nemināth destroyed all his Ghāti karmas, which were obscuring the true nature and power of the soul. He attained Keval-jñān and became an omniscient. He established the four-fold religious order (Chaturvidha Sangh or Tirtha) and became the twenty-second Tirthankar of the Jain religion. Thereafter, he lived a long life preaching the path of liberation to the common people.

At the time when Nemināth was deciding to renounce his worldly life, Rājul was being adorned by her girlfriends. She was eagerly waiting for the arrival of Nemkumār as the bridegroom when they heard the news that he had



Friends consoling Princess Rājul

turned back. No one could understand his decision. Rājul was in utter grief. Her friends tried to console her in that hour of crisis. Some of them started cursing Nemkumār for putting their beloved friend in such a miserable condition, while others advised her to forget the unpredictable Nemkumār and look for another suitable match. However, in her heart, Rājul had accepted Nemkumār as her husband and she could not even think of any other person taking his place. She did not like anyone cursing Nemkumār or speaking poorly of him.

She also had some spiritual orientation. When she came to know of the reason for his renouncement, she was able to overcome her grief. She realized that Nemkumār had left for a commendable purpose. Appreciating his mission, she thought that the best path for her was to follow his footsteps. She absorbed herself in religious practices.

When Rājul heard that Nemināth had become an omniscient she went to the Samavasaran along with many of her friends and took Dikshā. She absorbed herself in meditation and penance and spent the rest of her life as the head of the order of the nuns. In the end, after destroying all her karmas, she attained liberation.

Moral:

Compassion towards animals is the hallmark of Bhagawān Nemināth's life story. Witnessing the killing and torture of animals on his account ignited his passion to search for a path that freed all from misery. Princess Rājul's story shows that she did not reproach him for his actions but followed him on his search for truth. One should never reproach another for right action.

04 - Questions:

1. Whom as prince Nemi engaged to? What did he hear and see when he came for the wedding?
2. What did he feel, think and say when all his relatives tried to stop him?
3. What did princess Rājul feel? What did she do?

05 - Bhagawän Pärshvanäth

About 3000 years ago, King Ashvasen was ruling over the Kingdom of Vārānasi, also known as Banāras, situated on the banks of the holy River Gangā. He was a benevolent and a popular ruler and lived peacefully with his queen, Vāmādevi. On the 10th day of the dark half of the month of Mārgashirsh (which usually falls in December), Queen Vāmādevi gave birth to a son. In memory of observing a passing snake during her pregnancy, her newborn son was named Pärshva-kumār, because in the Sanskrit language 'Pärshva' means "nearby or in the vicinity".

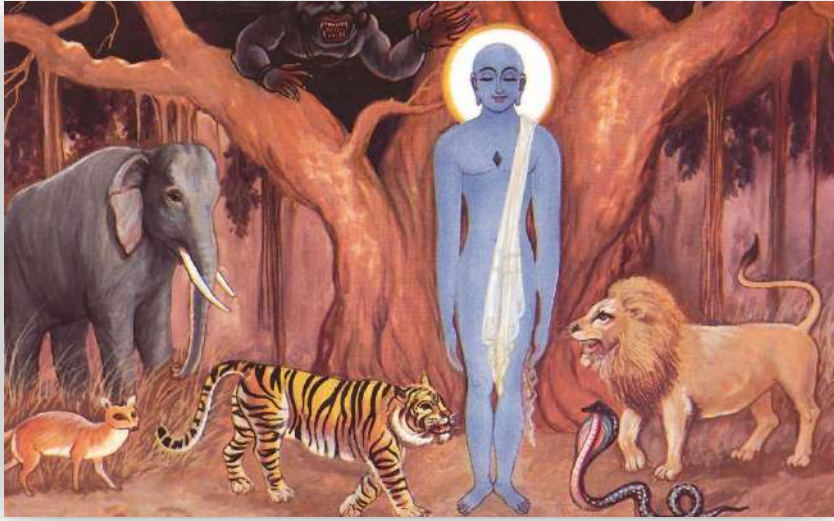
Pärshva grew up in the midst of wealth and happiness and became a very attractive young man known for his courtesy, bravery, and valor. Many kings were eager to have their daughters marry him, and eventually Prince Pärshva-kumār was married to Prabhāvati, a princess from a neighboring kingdom. The wedding ceremony was performed with much splendor and Pärshva-kumār enjoyed a blissful married life with Prabhāvati.



Pärshva kumār reciting the Namaskär Mangal Sutra to the half burnt snake

In the vicinity, there lived a mendicant named Kamath. During his childhood he had lost his parents and was raised as an orphan. Disgusted with his miserable life he became a mendicant. As a mendicant, he had no material possessions and lived on the charity of others. He practiced severe penance and performed rituals called Panchagni (five fires). When he came to Vārānasi to perform the ritual, many people were impressed by his penance and therefore worshipped him.

When Pärshva-kumār heard about Kamath's ritual, he realized the violence towards living beings involved in a fire. He came to Kamath and tried to dissuade him from lighting the sacrificial fire. Kamath denied that any life could be endangered by his ritual. However, by extra-sensory perception, Pärshva-kumār sensed a snake trapped inside one of the burning logs. He asked his men to remove the log and carefully chop it open. To everyone's surprise, a half-burnt snake came out of the burning piece of wood. The snake was so badly burnt that it could not be saved. Pärshva-kumār recited the Namokkär-mantra for the benefit of the dying snake. After death, the snake was reborn as Dharanendra, the King of gods of the Nag kumärs (gods or angels that look like snakes) in heaven.



Meghamäli trying to cause distress to Bhagawän Pärshvanäth

At this event, instead of feeling remorse or pity for the snake, Kamath was very annoyed by the interference of Pärshva-kumär. Since he was powerless at that time, Kamath resolved to seek revenge. He began observing an even more severe penance and, at the end of his life, he was reborn in heaven as Meghamäli, the god of rain.

Observing the miseries that living beings had to experience in their worldly lives, Pärshva-kumär developed a high degree of detachment towards worldly possessions and relationships. At the age of 30, he renounced all his possessions and family and

became a monk. Eventually, he was known as Pärshvanäth. He spent most of his time meditating in search of the ultimate truth.

Once, while Pärshvanäth was in meditation, Meghamäli saw him from heaven. He recalled how Pärshva-kumär had interfered in his fire ritual in his earlier life and saw his chance for revenge. Using his supernatural powers, he brought forth all kinds of fierce animals such as elephants, lions, tigers, and snakes to attack monk Pärshvanäth. However, Pärshvanäth, immersed in deep meditation, remained peaceful and untouched. Meghamäli tried a new tactic and brought forth heavy rains. The rainwater touched the feet of Pärshvanäth and started accumulating. The water rose up to his knees, then to his waist, and in no time it reached his neck, but Pärshvanäth remained focused in meditation.

Dharanendra, the heavenly god, noticed the situation and realized that Pärshvanäth, his benefactor from his last life, was going to drown in the rising floodwater. Immediately, Dharanendra descended and created a lotus-form with his tail so that Pärshvanäth would float on the

water (it also said that Dharanendra placed a quick growing lotus flower below Pärshvanäth's feet to make him float on the water). He then spread his fangs over the head and sides of Pärshvanäth in order to protect him from the



Dharanendra protecting Bhagawän Pärshvanäth

pouring rain. Dharanendra then severely reprimanded Meghamāli for his wretched actions and asked him to stop the rain. All of Meghamāli's efforts to harass Pārshvanāth had been in vain. He was disappointed, but then realized that he was unnecessarily creating trouble for the merciful Lord. He withdrew all his supernatural powers and fell at Pārshvanāth's feet with a sense of deep remorse, sincerely begging the Lord to forgive him for his evil acts.

During that period of distress, Pārshvanāth had been deep in meditation. He had not been aware of Meghamāli's attacks or Dharanendra's protection. Pārshvanāth had developed perfect equanimity, so he did not have any special affection for Dharanendra for the protection he had extended or hatred for Meghamāli for the distress he had caused. He continued developing a higher purity of consciousness, ultimately attaining omniscience on the 84th day of his renunciation (the 4th day of the dark half of the month of Fālgun, usually falling in April).

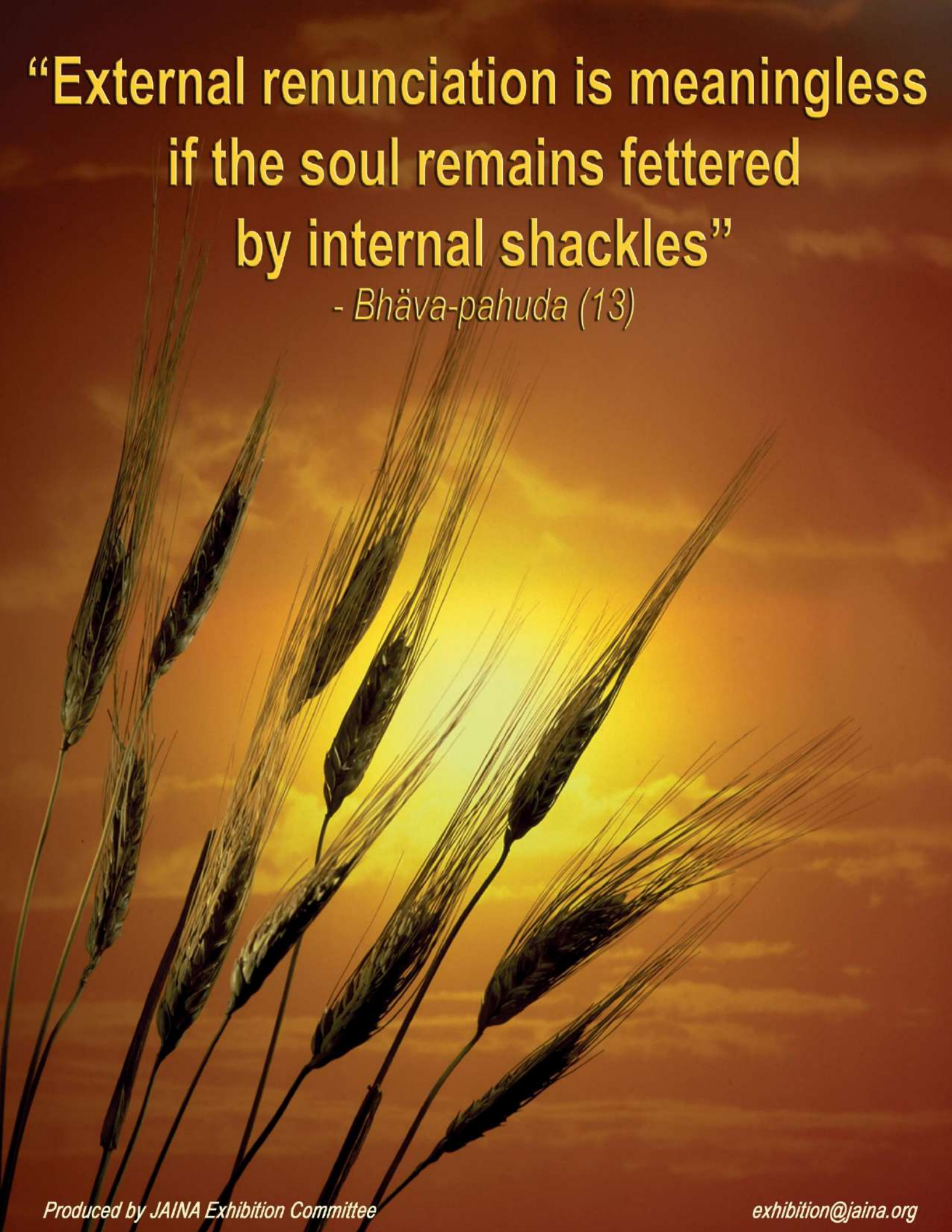
After attaining omniscience, Pārshvanāth began preaching the true religion. He reinstated the Tirtha or religious four-fold order and became the twenty-third Tirthankar of the Jain religion. He had ten Ganadhars, or principal disciples, and eventually his parents and his wife, Prabhāvatī, renounced the world and became his disciples as well. Thereafter, he lived long enough to spread the true religion before attaining nirvāna at the age of 100 at Sametshikhar, a hill in the state of Bihar and a famous Jain pilgrimage site.

Moral:

Pārshva-kumār demonstrated a very keen sense of non-violence and detachment from all material possessions and from relationships with people. These are the qualities essential for attaining self-realization. He showed us that one should be detached and impartial regardless of whether a person is our well-wisher or enemy. We may not always know and understand the reason why a person behaves in a strange way towards us; it may be because of our karmas from a past life.

05 - Questions:

1. Describe the situation between Kamath and Pārshva kumār.
2. Describe an incident in Bhagawān Pārshvanāth's life after he took dikshā.
3. At what age and where did he attain Nirvāna?

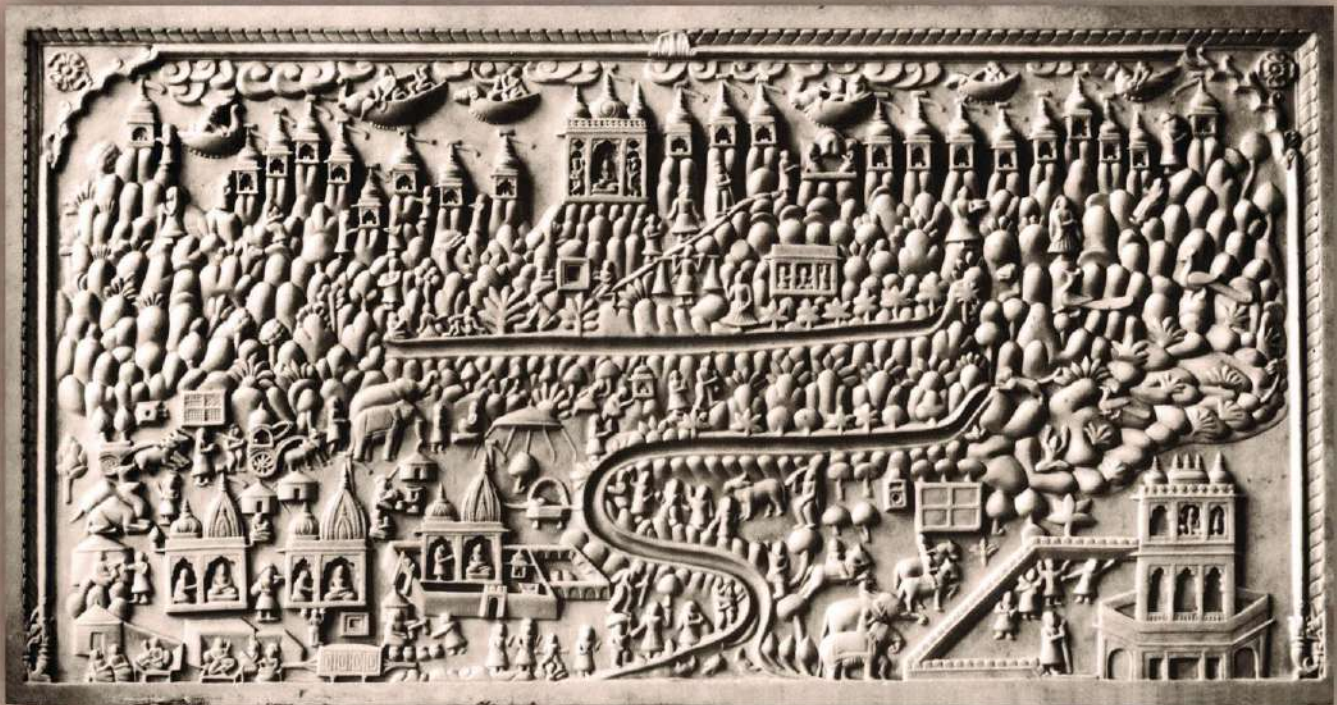


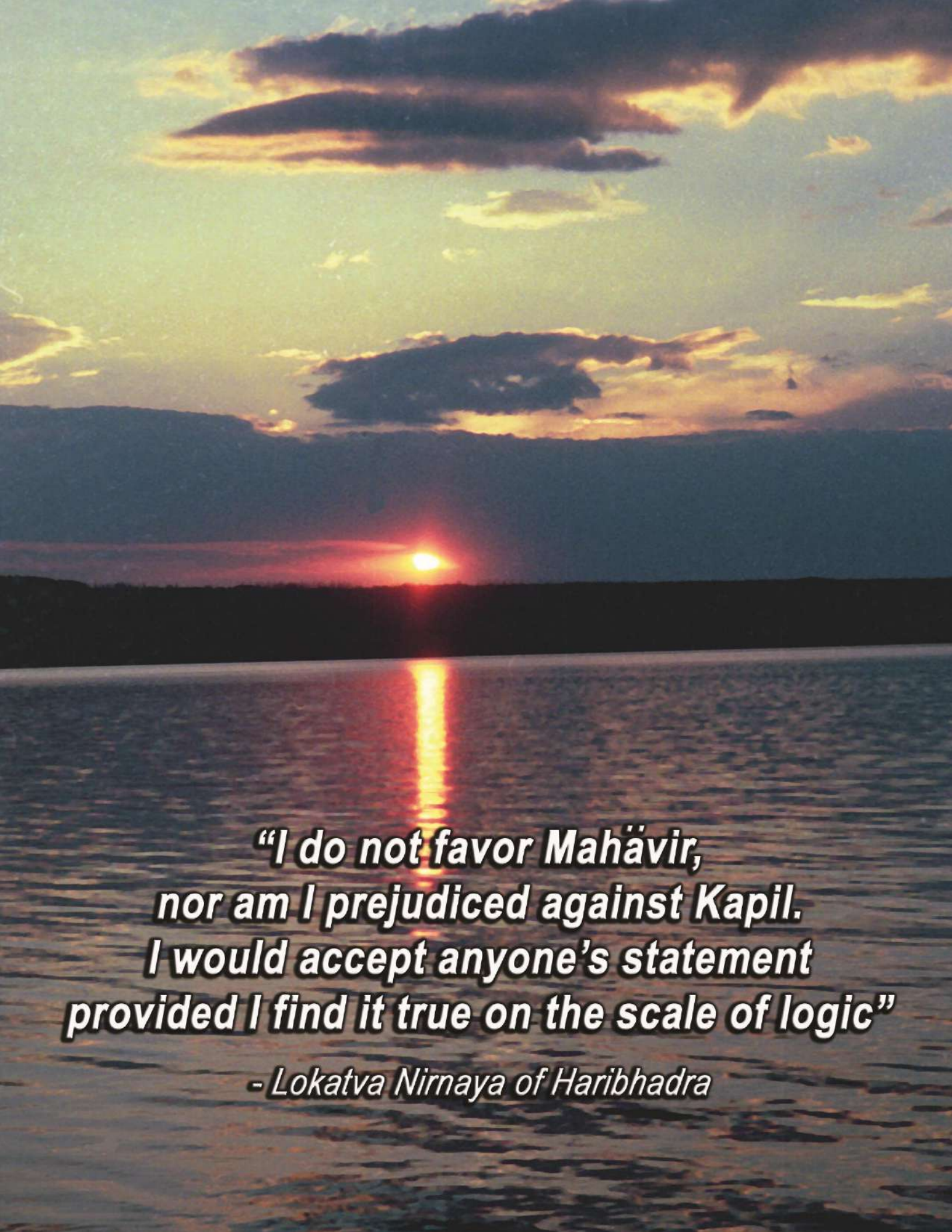
**“External renunciation is meaningless
if the soul remains fettered
by internal shackles”**

- Bhäva-pahuda (13)

Part II

Ganadhars and Āchāryas





***"I do not favor Mahāvīr,
nor am I prejudiced against Kapil.
I would accept anyone's statement
provided I find it true on the scale of logic"***

- Lokatva Nirnaya of Haribhadra

06 - Ganadhar Gautam-swämi

In 607 BCE, in a village named Gobar in the state of Magadha, lived a Brahmin couple named Vasubhuti and Prithvi Gautam. They had three sons: Indrabhuti, Agnibhuti and Vâyubhuti. All three sons were well versed in the Hindu scriptures (Vedas) and were experts in the performance of Hindu rituals. They were great scholars at an early age, and each one of them had 500 disciples.

Somil's Yajna

Once, in the nearby city of Apäpā, a brahmin named Somil organized a yajna (sacrificial ceremony). About 4,400 brahmins gathered for the occasion. Out of the eleven most popular scholars, Indrabhuti Gautam stood out as the head priest conducting the ceremony.

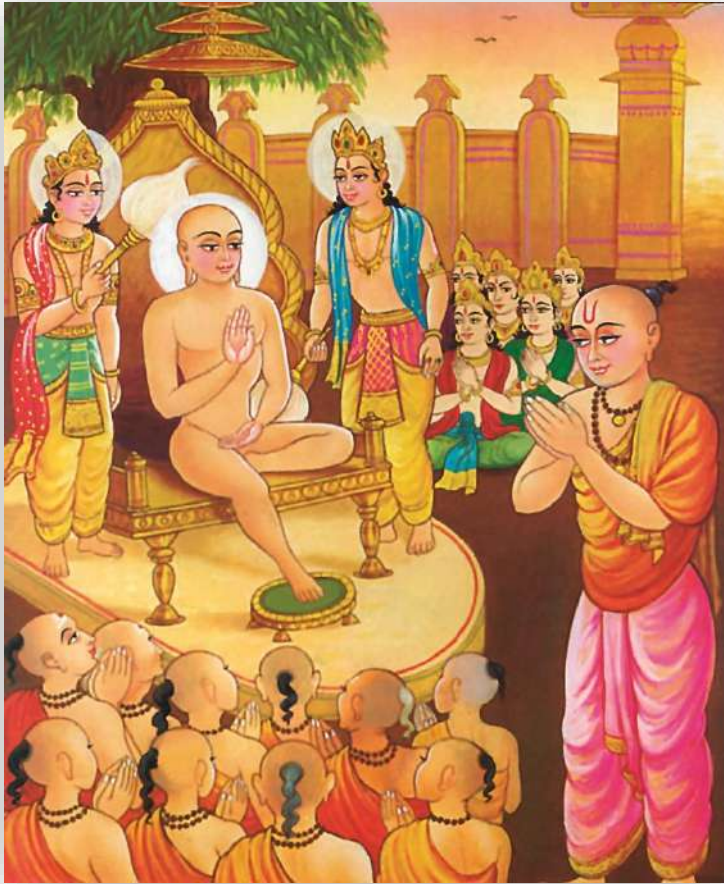


Indrabhuti Gautam at Somil's yajna

The whole town was excited by this event in which they planned to sacrifice sheep and goats. As Indrabhuti was about to begin his ritual, they noticed many celestial beings descending from heaven towards the sacrificial site. Thinking that this would make the sacrificial ceremony the most famous in history, Indrabhuti inwardly rejoiced, telling the people, "Look at the sky. Even the celestial beings are descending from heaven to bless us." Everyone eagerly looked up at the sky and awaited their arrival.

To everyone's surprise, the celestial beings did not stop at their site. Instead, they continued past the site and headed towards the nearby Mahäsen forest. Indrabhuti soon learned that the celestial beings were not coming for the yajna, but were going to pay homage to Bhagawän Mahävîr, who had just attained Keval-jñän and was about to deliver his first sermon in the language of Ardha Mägadhi or Präkrit.

Indrabhuti was furious that the celestial beings would not pay their respects to his sacrificial rite. He angrily thought to himself, "Who is this Mahävîr? He does not even use the rich Sanskrit language to deliver his sermon, but speaks the common people's language of Ardha Mägadhi." He decided to debate with Mahävîr in order to prove to the



Bhagawān Mahāvīr answering queries of Gautam swāmi

celestial beings that he was more knowledgeable than Mahāvīr, and so he left the ritual with his 500 disciples to debate with Mahāvīr.

Even though they had never met before, Mahāvīr immediately welcomed Indrabhuti by his name. At first, Indrabhuti was caught off guard, but then he thought, “Why shouldn’t Mahāvīr know my name? I am Indrabhuti Gautam, the famous scholar.” However, it was really Bhagawān Mahāvīr’s omniscience (unbounded knowledge) that allowed him to recognize the Brahmin and know all of his thoughts. Mahāvīr knew that Indrabhuti had come to debate with him. He also realized that Indrabhuti had doubts about the existence of the soul, or Ātmā.

Mahāvīr asked, “Indrabhuti, do you doubt the existence of soul?” Then he explained that the soul exists and is eternal. He provided the proper interpretation of the Hindu scriptures (Vedas) and convinced Indrabhuti that the soul does exist. Indrabhuti was shocked and surprised that Mahāvīr had known his doubts about the existence of the soul and the proper interpretation of his scriptures. Upon realizing how incomplete his knowledge had been, he felt awakened and refreshed and became Mahāvīr’s first and chief disciple at the age of 50. From then on, he was called Gautam-swāmi, as he came from the Gautam family.

Meanwhile, Somil and the other ten scholars were at the yajna waiting to greet the expected winner of the debate, Indrabhuti Gautam. However, they were stunned to learn that Indrabhuti had become a disciple of Mahāvīr. The other ten Brahmin scholars, with their disciples, immediately set out to debate with Mahāvīr and became his disciples, too. Dejected and abandoned, Somil cancelled the ceremony and set all the animals free. These eleven learned scholars became the main disciples of Lord Mahāvīr and are known as the eleven Ganadhars.

This event occurred when Mahāvīr was 42 years old and had just attained omniscience. Mahāvīr lived for another 30 years. During that period, he continued to travel to different parts of the country in order to spread the message of compassion and explain the path of liberation.

Ānand Shrāvak’s Clairvoyance Knowledge

Gautam swāmi was living his life as a Jain monk, observing all the austerities and following the five great vows. Once, while returning from gochari (getting food or alms), he learned that many people were going to pay homage to Ānand Shrāvak (a Jain layman). He also learned that Ānand Shrāvak had attained clairvoyance knowledge, also known as Avadhi-jñān, by performing severe penance and austerities. Since Ānand Shrāvak was one of Mahāvīr’s followers, Gautam swāmi decided to visit him.

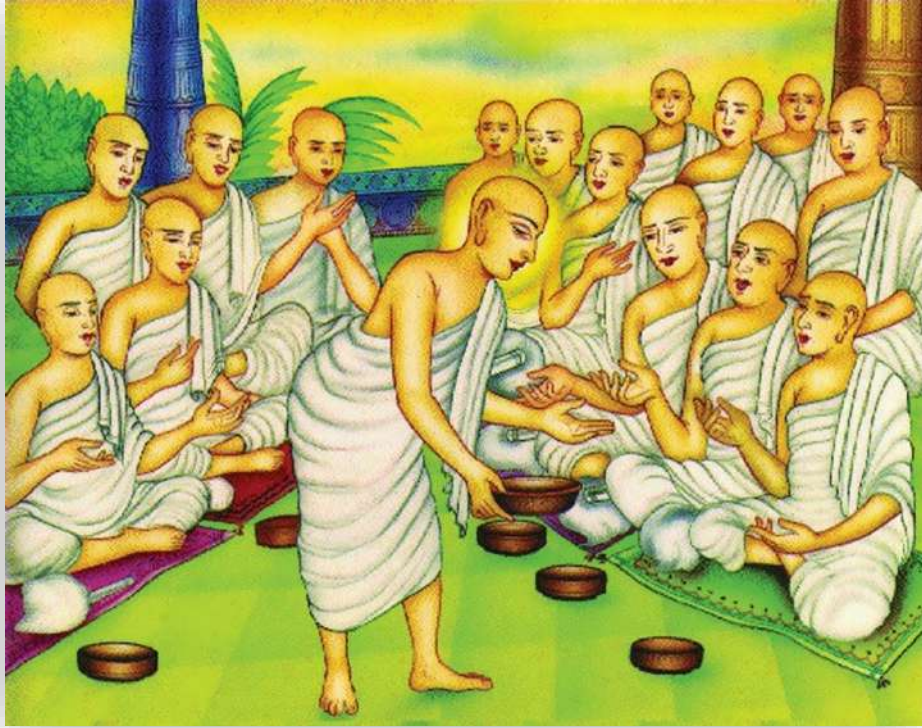
When Ānand saw Gautam swāmi approaching his house, he was very happy. He welcomed Gautam-swāmi, who inquired about Ānand’s health and asked about his special knowledge. Ānand respectfully replied to Gautam-swāmi, “Reverend Guru, I have attained Avadhi-jñān. With this knowledge, I can see as high as the first heaven

and as low as the first hell.” Gautam swämi explained to Ānand, “A layman (Shrāvaka) can attain Avadhi-jñān, but not to this magnitude. You need to do prāyashchitta (atonement) for believing you can do this.” Ānand was puzzled. He knew that he was correct but his guru questioned his truthfulness and told him to repent for it. He therefore politely asked Gautam-swämi, “Does one need to repent for speaking the truth?” Gautam swämi was equally puzzled and replied, “No one has to repent for speaking the truth.” Thinking that he would confirm this with Bhagawān Mahāvīr, Gautam swämi left Ānand.

Gautam swämi returned to Bhagawān Mahāvīr and asked about Ānand’s clairvoyance knowledge. Mahāvīr replied, “Gautam, Ānand was telling the truth. He can see as high as the first heaven and as low as the first hell. Rarely can a layman attain such a level of Avadhi-jñān. You should repent for your mistake of doubting him.” Gautam swämi set aside his alms and immediately returned to Ānand and asked for his forgiveness.

Offering Food to 1500 Hermits

On another occasion, Gautam swämi went to a temple on Mount Ashtapad to pay homage to the 24 Tirthankars. The mountain was very difficult to climb. At the foothill of the mountain, fifteen hundred hermits were trying to climb the mountain but were unsuccessful. Upon seeing Gautam swämi complete this difficult journey, they were very impressed and decided to be his disciples immediately. Gautam swämi preached to them about true religion and the correct ways of penance and accepted them as his disciples. All fifteen hundred hermits became Jain monks.

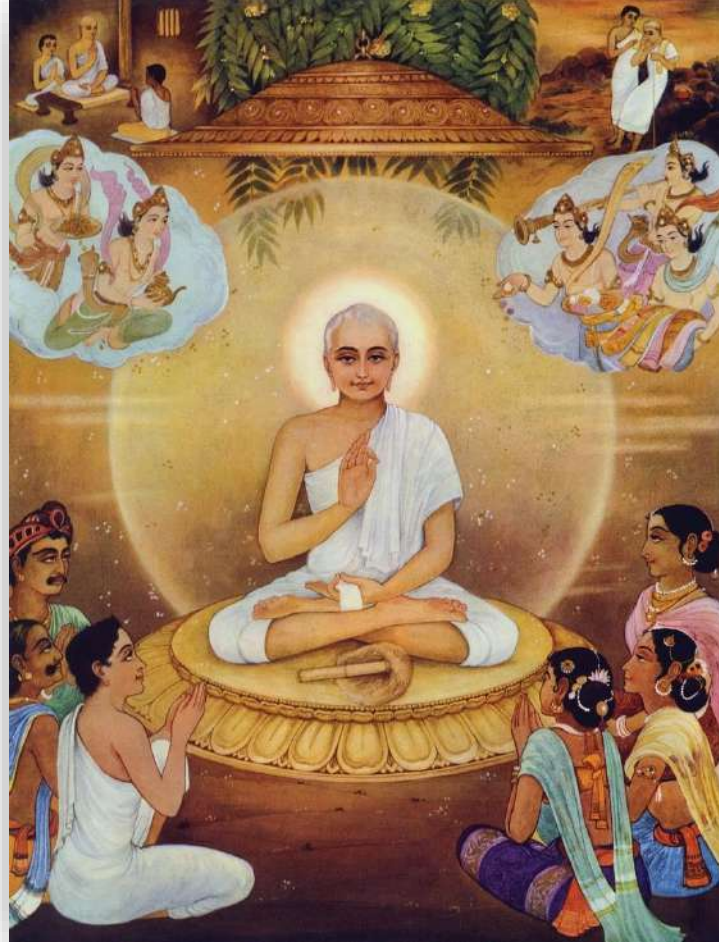


Gautam swämi offering kheer to 1500 hermits from a small bowl

Gautam swämi realized that they were hungry and offered them kheer (rice pudding) from a small pätra (bowl). They began to wonder how Gautam swämi would feed all of them, but Gautam swämi requested all the hermits to sit down. Since he possessed a special power called Akshin-mahānāsi Labdhi (non-diminishing power), he served everyone kheer from his small bowl. While serving kheer, he kept his thumb in the bowl, invoking the power. To everyone’s surprise, the kheer in this small pätra was able to serve all of them well.

Gautam-Swāmi's Keval-Jnān

As time passed, all the disciples of Gautam swāmi attained keval-jnān, the ultimate knowledge. However, Gautam swāmi was still unable to attain it. He became worried that he might not attain keval-jnān in this life. One day, Gautam swāmi asked Lord Mahāvīr, “Ten other scholars joined me on the day that I accepted dikshā and all eleven of us became your disciples. Nine of them have attained keval-jnān. All of my disciples have attained Keval-jnān. Why am I so unlucky that I am not able to attain Keval-jnān?” Lord Mahāvīr replied, “Gautam, it is because you have too much affection for me. In order to attain keval-jnān you must overcome all types of attachment, including attachment to your beloved Guru. Until you give up your attachment towards me, it will not be possible for you to attain keval-jnān.”



Gautam-Swāmi attaining keval-jnān

On the day that Lord Mahāvīr was going to attain nirvāna (liberation), he sent Gautam swāmi to a nearby village to preach to a man named Devsharma. On his way back, Gautam swāmi learned that Lord Mahāvīr had attained nirvāna. He lapsed into a state of shock and sorrow, “Lord Mahāvīr knew that this was his last day on Earth. Why did he send me away?” Gautam swāmi could not stop his tears. He also thought, “I could not attain keval-jnān while Mahāvīr was alive. Now there is no hope of attaining keval-jnān because he is gone forever.” However, within a few minutes he realized his error and began thinking, “No one can live forever. No relationship is permanent. Why am I so attached to Lord Mahāvīr?” He realized that he was wrong and gave up his attachment towards Lord

Mahāvīr. During this deep thinking, he destroyed his ghāti karmas and immediately attained keval-jñān at the age of eighty. He attained nirvāna at the age of ninety-two in 515 BCE.

Lord Mahāvīr attained nirvāna on the last day of the Jain and Hindu calendar, known as Deepāvali or Diwali. Gautam swāmi attained Keval-jñān on the first day of the New Year.

Moral:

Gautam-swāmi was a Brahmin by birth and a very well learned Pundit. When he met Bhagawān Mahāvīr and realized that Mahāvīr was far more knowledgeable and spiritually advanced than him, he let go of his ego and became his disciple.

Mahāvīr valued truth and would never conceal the mistake of his disciple to protect his own image. At the same time, Gautam-swāmi did not have an ego that would prevent him from going and asking for forgiveness for his acts towards others.

However, because of his attachment for Mahāvīr-swāmi, he took a long time to achieve omniscience even though many other disciples had attained it much earlier. In Jainism, attachment to any individual is considered a passion. To attain omniscience, one must get rid of all passions. When Gautam-swāmi realized this and became detached, he attained keval-jñān.

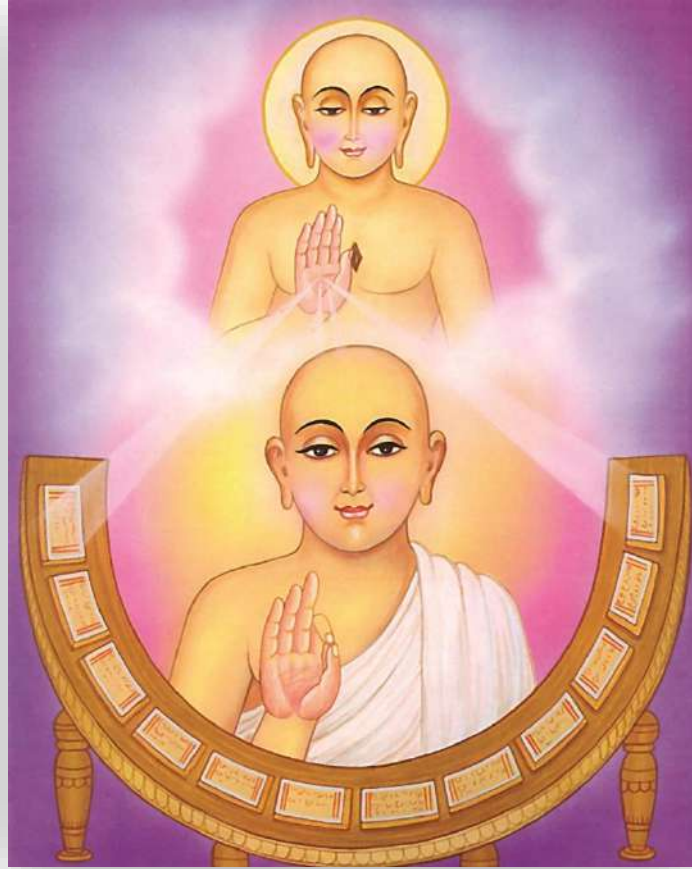
06 - Questions:

1. What happened at Somil's yajna?
2. How did Gautam swāmi feed 1500 hermits?
3. What did Gautam swāmi not achieve? Why?
4. Just before Mahāvīr swāmi attained Nirvāna where did he send Gautam swāmi? Why?
5. What happened in the end? Which was the last ghāti karma that Gautam swāmi lost?

07 - Ganadhar Sudharmä-swämi

Ganadhars are the immediate disciples of a Tirthankar. Bhagawän Mahävir had eleven Ganadhars. All of Bhagawän Mahävir's monks were divided into 11 groups and each group was placed under a Ganadhar. When Bhagawän Mahävir attained Nirvana, only two of the eleven Ganadhars were still living, the first Ganadhar, Gautam-swämi and the fifth Ganadhar, Sudharmä-swämi.

Of the two, Gautam swämi attained keval-jnän the day after Mahävir's nirvāna. It is a Jain tradition that a kevali monk or nun remains in a meditative state for the rest of his/her life and does not provide a leadership role to other monks. Hence, Sudharmä-swämi became the leader of all of the ascetics and the entire Jain community.



Ganadhar Sudharmä-swämi

Sudharmä-swämi was the son of a learned Brahmin named Dhammil and his wife Bhaddilä. They lived in a village called Kollag, now known as Kollua, in the state of Bihar. Dhammil and Bhaddilä had both been longing for a child, and Bhaddilä worshipped goddess Saraswati (goddess of knowledge) faithfully. It is said that the goddess, pleased by her devotion, blessed Bhaddilä by promising her a highly accomplished son. Soon after that, Bhaddilä became pregnant, and in due course gave birth to a son named Sudharmä. He was born in 607 BCE, making him eight years older than Lord Mahävir.

Sudharmä grew up under the loving care of his parents. At an appropriate age, he went to a well-known Äshram (boarding school), where he diligently studied the Vedas, Upanishads, and all other Hindu (Brahmanical) pieces of literature. By the time he returned from school, he was famous and well respected as a learned brahmin pundit.

He then started his own school, which became a center of great learning. Over 500 pupils from all over the country came to study under his tutelage.

As a well-known Brahmin scholar, Sudharmä was invited to the same yajna conducted by Somil over which Indrabhuti was to preside. After Indrabhuti left to debate with Mahävir, his brothers and other eminent attendees left as well, one by one becoming Mahävir's disciples. Soon, it was Sudharmä's turn. Sudharmä believed that every living being would reincarnate into its own species. In other words, human beings would be reborn only as human beings. His theory was based on the analogy of plant life. An apple tree produced seeds from which only other apple trees could grow, so living beings should only reincarnate into the same species.

Bhagawän Mahävir welcomed him too and understood his thoughts. He calmly and patiently explained to Sudharmä that human beings could be reincarnated as humans or heavenly beings or even as animals depending upon their karma. He addressed all of Sudharmä's doubts and explained to him the theory of karma. Sudharmä saw the wisdom of Bhagawän Mahävir's words and was convinced by the explanation, and he too became a disciple of Bhagawän Mahävir along with his five hundred disciples. As a ganadhar of Bhagawän Mahävir, he came to be known as Sudharmä-swämi.

In the following years, Sudharmä swämi always sat in front of Mahävir during his discourses and carefully listened to everything Bhagawän Mahävir had to say. This enabled him to compose Mahävir's teachings in the form of Jain scriptures known as Ägams.

After Mahävir's nirväna in 527 BCE, the leadership of the Jain order was left to Sudharmä-swämi. During the next 12 years in which he remained at the helm, he efficiently managed the Jain order set up by Bhagawän Mahävir and spread his message far and wide.

Shvetämbar tradition believes that during this period of his stewardship, Sudharmä-swämi organized Bhagawän Mahävir's teachings into 12 scriptures, known as the 12 Anga Ägams. These original scriptures (Ägams), are collectively known as Dwädshängi. Dwädasha means 12, and Anga means limb (part). Many of the Ägams are composed in the form of questions asked by Jambuswämi (Sudharmä-swämi's disciple) and replies given by Sudharmä-swämi which are representative of Bhagawän Mahävir's words. Sudharmä-swämi attained omniscience in 515 BCE and attained nirväna in 507 BCE at the age of 100. After attaining omniscience, the religious order was entrusted to his principal disciple, Jambuswämi.

Moral:

Jainism has deep roots and we practice it based on the scriptures that have been passed down for many generations. The scriptures known as Ägams, compiled by the ganadhars, comprise of the preaching of Mahävir-swämi. We do not have the benefit of the presence of such great monks as Gautam-swämi and Sudharmä-swämi in this era, but we do have the benefit of learning those principles from the scriptures. Thus, we should take advantage of the scriptures that have been passed down through many generations.

07 - Questions:

1. Who became the leader of all the ascetics after Bhagawän Mahävir's nirväna? Why?
2. What happened under his stewardship?

08 - Kevali Jambuswāmi

During the time of Mahāvīr-swāmi, there lived a wealthy merchant named Rushabhadatt in the city of Rājgrihi. In 542 BCE, his wife Dhārini gave birth to a very handsome son whom they named Jambu. He grew up to be a very bright and intelligent young man well-liked by everyone. When he became older, many families were eager to have their daughters marry him. It was a normal practice in those days for a man to have more than one wife, so his parents selected 8 girls from reputed families. Jambu was duly engaged to all of them. It was a joyous time for all.

One day, Mahāvīr-swami's ganadhar, Sudharmā-swāmi, came to Rājgrihi to deliver a sermon and Jambu attended the assembly. The sermon encouraged him to develop a very high sense of detachment towards worldly objects and family members and he decided to renounce his worldly life. However, Jambu's parents were dismayed to hear of his intentions to renounce the world at such a young age. The parents of the eight girls who were engaged to Jambu were also very worried that no one else would marry their daughters because of their engagement to Jambu.

They all tried to convince Jambu to relinquish his plans of becoming a monk, telling him that the rigors of an ascetic life would pose a challenge for him and that he did not realize what he was sacrificing. They advised him to live a comfortable family life, reminding him of his obligations towards them and his future wives. Jambu patiently listened to them, but he remained firm in his decision.



Kumār Jambu preaching to his wives

Finally, the parents made one last effort to persuade him. Thinking that Jambu would change his mind after being married, they requested that he get married before they gave their blessing for his renunciation. Jambu agreed to get married with one condition: he would become an ascetic the day after his marriage. His parents agreed to this condition since they thought he would fall in love with the girls once he was married and would give up the idea of renouncing the world.

The wedding took place on a grand scale. Jambu's parents and those of the girls vied with each other to show their prosperity. Highly distinguished guests graced the occasion. The jewelry and other precious gifts showered upon the newlyweds were the envy of everyone in attendance. Rājgrihi had rarely witnessed such pomp and splendor. Everyone congratulated Jambu for marrying such beautiful and glamorous wives and wished him great happiness.

Jambu spent that night in an elegantly decorated bedroom with his wives. However, he was unaffected by the glamour of the wedding and the beauty of his wives. He had firmly decided to renounce the world the next day and wanted to make use of the night to orient his wives for spiritual pursuit, so he began explaining the transitory nature of life and the miserable nature of worldly relationships.

While Jambu was engrossed in a discussion with his wives, a famous burglar named Prabhav and his 500 followers entered the palace. Once the prince of Vindhya, a neighboring city, Prabhav had a disagreement with his parents and left his palace, becoming a thief and a leader of 500 devout followers. Prabhav had acquired special skills that were very useful for his current profession. He could put anyone into a deep sleep and could break any lock.

Upon hearing of Jambu's wedding, Prabhav had come to town to steal the fabulous treasures accumulated. He used his skills to put everyone in the palace into a deep sleep and opened the locks. Then, he along with his 500 followers quickly entered the palace to steal the wedding treasures. But as Prabhav approached Jambu's suite, he heard Jambu talking to his wives. Somehow, his power did not affect them! He came closer to the door in an effort

to listen closely. To his utter astonishment, Jambu was talking about renunciation and the misery associated with worldly life. His words were so powerful that Prabhav became interested and continued listening.

He pondered over the irony of how hard he worked to steal wealth, while the owner of such wealth was planning to renounce everything. Jambu continued to preach to his wives, and Prabhav quietly listened to the conversation. His men finished stealing from the rest of the palace and urged Prabhav to finish the job of stealing the jewelry located in Jambu's bedroom so they could leave before the guards discovered them.

By now, Prabhav had lost his desire for wealth, had developed a disdain for the life of a burglar, and was ready to change. He told his followers that he had decided to give up burglary. They were free to go on their own. However, they said that they would not go anywhere without him. If he gave up robbing and stealing, they would also give it up.

When Jambu finished the religious discussion with his wives, all eight of his wives were ready to renounce the world. At this time, Prabhav came inside and said that he had come there to steal, but had decided to renounce everything after listening to Jambu's talk with his wives. He and his 500 followers made up their mind to become Jambu's disciples.

The next morning, the citizens of Rājgrihi awoke to some surprising news. Jambu, his eight wives, the famous thief Prabhav, and his 500 followers were ready to renounce their worldly lives that day. Jambu's parents were at first saddened and disappointed that their wish had not materialized, but they quickly realized the importance of Jambu's message and decided to join him. Hearing the news and understanding the message, the parents of the eight brides also renounced the world. A spectacular procession followed Jambu on his way to see Sudharmā-swāmi. Jambu bowed to Sudharmā-swāmi and became his disciple. Prabhav and his colleagues became Jambu's disciples as well.

Jambuswāmi studied the entire teachings of Lord Mahāvīr. Most of the original Jain scriptures (12 Anga Āgams) are composed in the form of dialogues between Sudharmā-swāmi and Jambuswāmi. Jambuswāmi became the head of the religious order when Sudharmā-swāmi attained omniscience. He remained the head of the Jain order for 44 years and then attained Keval-jñān. He was the last omniscient (Kevali) of the current time cycle. He attained nirvāna at the age of 80.

Moral:

Jambuswāmi firmly believed in renouncing the worldly life from the moment he listened to the sermon of Sudharmā-swāmi. In fact, his thoughts were so convincing that he ultimately led hundreds of others to follow him in their pursuit of liberation through the disciplined life of an ascetic. He realized that material happiness and enjoyment of physical beauty is all superficial and temporary. Also noteworthy was the burglar's decision to change his life from that of immorality to that of purity. The key is to focus on purifying the soul and helping others do the same.

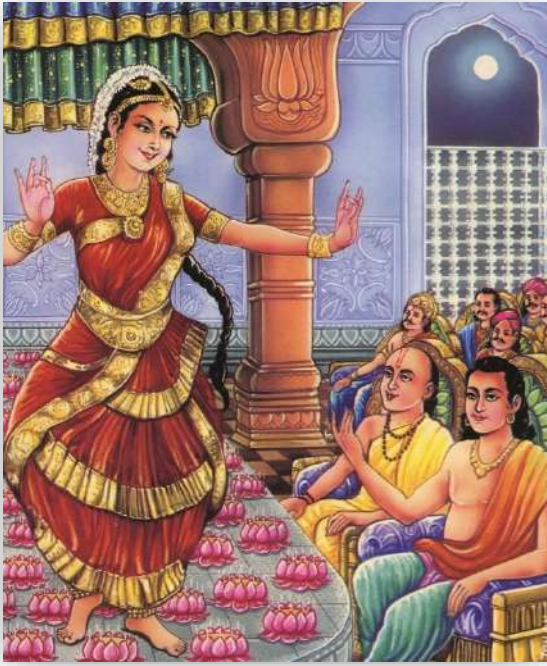
08 - Questions:

1. Who influenced Jambu to renounce his worldly life?
2. What did his parents insist he do before he renounced his worldly life? What did they hope would happen?
3. What happened that night? Who heard him and how did Jambu's words influence him?
4. How are the original scriptures composed?
5. How long was he the head of the Jain order?

09 - Āchārya Sthulibhadra

The kingdom of Magadha, in the state of Bihar, possessed a long and rich history. During Mahāvīr's time, it was ruled by King Shrenik of the Shishunāg dynasty. This dynasty ended with the death of Shrenik's great-grandson Udayi. Magadha then passed into the hands of the Nanda dynasty. Nine generations later, Dhanānand ascended the throne. This was around 300 BCE, about 200 years after Lord Mahāvīr's nirvāna.

The greedy Dhanānand was far from being a just and noble ruler. He had heard a legend about hidden treasure that belonged to one of his predecessors and was desperate to get his hands on it. Unfortunately, he had no idea where this treasure was hidden. However, he knew that the old Prime Minister Shaktāl, who had served his father, had knowledge of the treasure's whereabouts. Dhanānand therefore tried everything he could to get the information from the prime minister and locate the treasure, but Shaktāl refused to provide any information about the whereabouts of this treasure. The King therefore forced him to retire and the administration was entrusted to other ministers.



Kumār Sthulibhadra enjoying Koshā's dance

Shaktāl was a wise, highly respected person in the kingdom. Many scholars and high ranking officials admired him and were eager to consult him on important matters. However, they avoided communicating with him because they feared that the King would not approve.

Shaktāl had seven daughters and two sons, Sthulibhadra and Shriyāk. Sthulibhadra was smart, brilliant, and handsome, but unambitious. From a very young age, Sthulibhadra had watched the performance of a beautiful dancer named Koshā in Pātliputra, the capital city of Magadha. Eventually, they fell in love. Though his family disapproved, Sthulibhadra was deeply in love and left home at the young age of 18 to live with Koshā. He was infatuated with her and abandoned all interest in his career and other family members. King Dhanānand had intended to appoint him to a high position in the court, but Sthulibhadra declined the offer. The King therefore appointed his younger brother, Shriyāk, to the position.

As time passed, things began to look grim for Dhanānand's reign. The citizens of Magadha witnessed major political upheavals and turmoil. People felt dissatisfied with the current regime and looked for the end of the Nanda dynasty. King Dhanānand felt insecure and was suspicious of all his ministers and advisors, including Shriyāk and his father Shaktāl.

Aware that the King was very suspicious of him, Shaktāl became worried about the political future of his younger son. Shaktāl therefore decided to sacrifice his life in order to provide proof of Shriyāk's loyalty to the King. He requested his son, Shriyāk, to kill him in the presence of the King and other ministers. This way, the King would have proof that Shriyāk was a very loyal minister. Prior to the execution, he explained to Shriyāk that he would swallow some poison so that Shriyāk would not truly (morally and religiously) be responsible for his father's death. Meanwhile, the King would feel that Shriyāk was very loyal to him because he had seemingly killed his own father for the King. Thus, Shaktāl died seemingly at the hands of his own son in order to prove his son's loyalty.

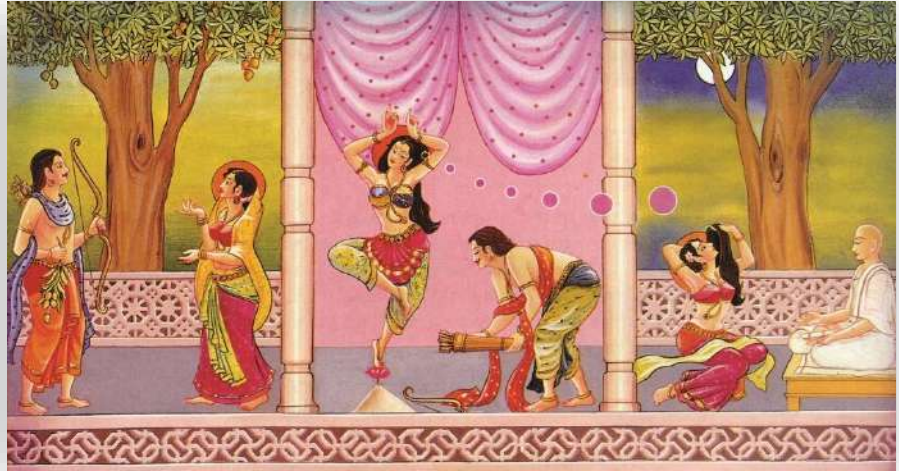
When Sthulibhadra learned about that tragic event, he was taken aback. By that time, he had spent twelve years with Koshā and had never cared for anyone else. His father's death opened his eyes, and he started reflecting on his past. "Twelve long years of my youth! What did I get during this long period?" Sthulibhadra realized that in his youth he had not acquired anything that would endure. The tragic death of his father brought home the reality that

all life comes to an end. “Is there no way to escape death?” he asked himself. “What is the nature of life after all? Who am I, and what is my mission in life?”

Thinking deep into these questions, he realized that the body and all worldly aspects are transitory and physical pleasures do not lead to lasting happiness. He looked at his image in the mirror and noticed the unmistakable marks of a lustful life. Having realized that he was wasting his youth, he decided to search for lasting happiness. He left Koshā and went straight to Āchārya Sambhutivijay, the sixth successor to Lord Mahāvīr. Surrendering himself to the Āchārya, he said that he was sick of his lustful lifestyle and wanted to do something worthwhile with his life. The Āchārya considered his request carefully. Here was a young man of thirty who seemed to have lost the vigor of youth. The lustful life he had led had taken a toll on his body, but the brightness inherited from his illustrious father still glowed on his face. Seeing Sthulibhadra’s determined and humble state, the learned Āchārya saw in him a great future for the religious order and accepted him as his pupil.

Sthulibhadra quickly adjusted to the new pattern of his life. The ambition that he had lacked in his youth soon emerged in his adulthood. Keen to make up for lost years, he devoted all of his energy to spiritual upliftment. He worked diligently, and in no time gained the confidence of his guru. He had successfully overcome his senses of attachment and lustfulness and gained control over his inner enemies. It was time for his faith to be tested.

The monsoon season was approaching and the monks had to settle in one place during the rainy season which generally lasted four months in the Indian climate. Sthulibhadra and three other sādhus who had attained a high level of equanimity wanted to test their faith and determination by spending this time under the most adverse conditions. Each one chose the most adverse conditions for themselves. One of them requested permission from his Āchārya to stay at the entrance of a lion’s den. Another wanted to spend the time near a snake’s hole. The third wanted to spend the four



Kumār Sthulibhadra’s life from falling in love with Koshā, spending 12 years of his youth with her and later being able to spend a monsoon at her house with total detachment

months on top of an open well. The Āchārya knew that they were capable of withstanding these hardships and permitted them to do this. However, Sthulibhadra humbly asked to spend the monsoon in the picture gallery of the residence of Koshā. The Āchārya knew how difficult this test would be for Sthulibhadra, but he also knew Sthulibhadra’s determination and felt that spiritually, the monk would not progress any further without passing this test. Therefore, he permitted Sthulibhadra to spend the monsoon at Koshā’s house.

Sthulibhadra approached Koshā and asked her for permission to stay in the picture gallery during the monsoon season. Koshā was surprised to see him. He had left her in such an ambivalent state that she had not been sure if she would ever see him again. By this time, she was missing him and was happy to see him again, not knowing the true purpose of his return. For that monsoon season, both had different goals. Koshā endeavored to win him back into her life, using all her seductive skills. She felt that having him live in her picture gallery was to her advantage. In contrast, Sthulibhadra’s goal was to overcome the strong temptation of Koshā’s beauty. Who would win? Sthulibhadra’s strong faith and determination served him well during this test. He focused his mind on spiritual meditation, contemplating the transitory nature of life and the need to break away from the cycle of birth and death. Ultimately, Koshā realized the wastefulness of her life and became his disciple. Sthulibhadra emerged spiritually stronger from this experience.

At the end of the monsoon all the monks returned and described their experience. The first three monks described their success and they were congratulated. But when Sthulibhadra reported the success of his test, the Āchārya actually rose from his seat in all praise and hailed Sthulibhadra for performing a formidable task. The other monks became jealous. Why was Sthulibhadra's feat so much more impressive than theirs? After all, they had endured physical hardships while he had spent the monsoon in comfort and security. The Āchārya explained that it was an impossible feat for anyone else. The first monk then boasted that he could easily accomplish the same task the following monsoon. The Āchārya tried to dissuade him from his intent, knowing that it was beyond his capability. The monk, wanting to prove his spiritual strength to the Āchārya, persisted and was reluctantly given permission for the next monsoon season.

The next monsoon, the monk went to Koshā's place. The immodest pictures in the gallery were enough to excite him. When he saw the glamorous Koshā, his remaining resistance melted away and he begged for her love. After seeing the pious life of Sthulibhadra, Koshā had learned the value of an ascetic life. In order to teach the monk a



The monk was unable to stay detached seeing Koshā's beauty and forgot his vows in the hope of receiving Koshā's love

lesson, she agreed to love him only if he gave her a diamond-studded garment from Nepal, a town 250 miles north of Pātliputra. The monk was so infatuated that he left immediately for Nepal, forgetting that monks were not supposed to travel during the monsoon. With considerable difficulty, he procured the garment and returned to Pātliputra, confident of receiving Koshā's love. Koshā accepted the beautiful garment, wiped her feet on it and threw it away in the trash.

The monk was stunned. He asked, "Are you crazy,

Koshā? Why are you throwing away the precious gift that I have brought you with so much difficulty?" Koshā replied, "Why are you throwing away the precious life of monkhood that you have acquired with so much effort?" The humbled monk realized his foolishness and returned to his Āchārya to report his miserable failure. From that day onwards, there was immense respect for Sthulibhadra throughout the community.

Sthulibhadra played a major role in later years preserving the oldest Jain scriptures, known as the twelve Anga Āgams and the fourteen purvas. Jain history indicates that Āchārya Bhadrabāhu, the successor of Āchārya Sambhutivijay as the head of the religious order, was the last monk to have complete knowledge of all the Jain scriptures. Both Āchārya Sambhutivijay and Āchārya Bhadrabāhu had been the disciples of Āchārya Yashobhadra.

In those days, the Jain scriptures were memorized and passed down orally from guru to disciple. They were not documented in any form. Under the leadership of Āchārya Bhadrabāhu, Sthulibhadra thoroughly studied eleven of the twelve Anga Āgams. However, an extended famine prevented Sthulibhadra from studying the twelfth Anga Āgam, known as Drashtivād, which contained the 14 purvas. During the famine, Āchārya Bhadrabāhu-swāmi migrated south with 12,000 disciples. Āchārya Sthulibhadra succeeded him as the leader of the monks who stayed behind in Pātliputra. The hardships of the famine made it difficult for the monks to observe their code of conduct properly. In addition, many of the monks' memories failed them and many parts of the Anga Āgams were forgotten.

The famine lasted for twelve years. After the famine, Sthulibhadra decided to recompile the Jain scriptures. A convention was held in Pātliputra under the leadership of Āchārya Sthulibhadra. Eleven of the twelve Anga Āgams were orally recompiled at the convention, but none of the monks at the convention could remember the twelfth Anga Āgam and its 14 purvas. Only Āchārya Bhadrabāhu swāmi had this knowledge; he had left southern India and was now in the mountains of Nepal to practice a special penance and meditation. The Jain sangh therefore requested Sthulibhadra and some other learned monks to go to Āchārya Bhadrabāhu-swāmi and learn the twelfth Āgam.

Several monks undertook the long journey, but only Sthulibhadra reached Nepal. He began to learn the twelfth Āṅga Āgam and its 14 purvas under Āchārya Bhadrabāhu.

Once, Sthulibhadra's sisters, who were nuns, decided to visit him in Nepal. At this time, Sthulibhadra had completely learned 10 of the 14 purvas. He wanted to impress them with the miraculous power he had acquired from learning the 10 purvas and knowledge from the twelfth Āgam. Therefore, he transformed his body into a lion and waited for them to arrive. When his sisters entered the cave, they found a lion instead of their brother. Fearful of what may have happened to him, they went directly to Bhadrabāhu swāmi. Āchārya Bhadrabāhu realized what had happened and asked the sisters to go back to the cave again. This time, Sthulibhadra had resumed his original form and the sisters were joyful to see him alive and well.

However, Bhadrabāhu swāmi was disappointed because Sthulibhadra had misused his special powers for such a trivial purpose. He felt that Sthulibhadra was not mature enough in his spiritual progress and therefore refused to teach him the remaining four purvas. A chastised Sthulibhadra tried to persuade him to reconsider, but Bhadrabāhu swāmi was firm. It was only when the Jain sangh requested Āchārya Bhadrabāhu to reconsider his decision that Sthulibhadra was allowed to learn the remaining four Purvas. But Āchārya Bhadrabāhu attached two conditions for Sthulibhadra:

- He would not teach Sthulibhadra the meaning of the last four Purvas
- Sthulibhadra could not teach those four purvas to any other monk

Sthulibhadra agreed and learned the remaining four purvas.

Since Jain scriptures were not written down and Āchārya Sthulibhadra made significant efforts to save them after the famine, his name stands very high in the history of Jainism. Even today, his name is recited next to Lord Mahāvīr and Gautam swāmi by the Shvetāmbar tradition.

Moral:

It is never too late to set high goals in life, and with determination, there is no adversity too difficult to overcome. Though he was 30 at the time and had wasted 12 years of his life, Sthulibhadra renounced the world and successfully pursued an austere spiritual life. With resolve, he also conquered his biggest inner enemy, desire, by returning to the place where his desire had previously gotten the best of him. Ultimately, he became a famous Jain saint whose name is still repeated in prayers for his great religious work

09 - Questions:

1. How and where did Sthulibhadra spend his youth?
2. What incident affected him? How did it affect him? What did he do?
3. Where did he spend his monsoon? Why? What happened?
4. Who had complete knowledge of all the Jain scriptures?
5. Why did Sthulibhadra go to Nepal? What did he learn there?
6. How did he misuse his powers? What happened as a result of the misuse of power?

10 - Ächärya Kunda-kunda

mangalam bhagavāna viro, mangalam gautamo gani |

mangalam kundakundäryo, jaina dharmostu mangalam ||

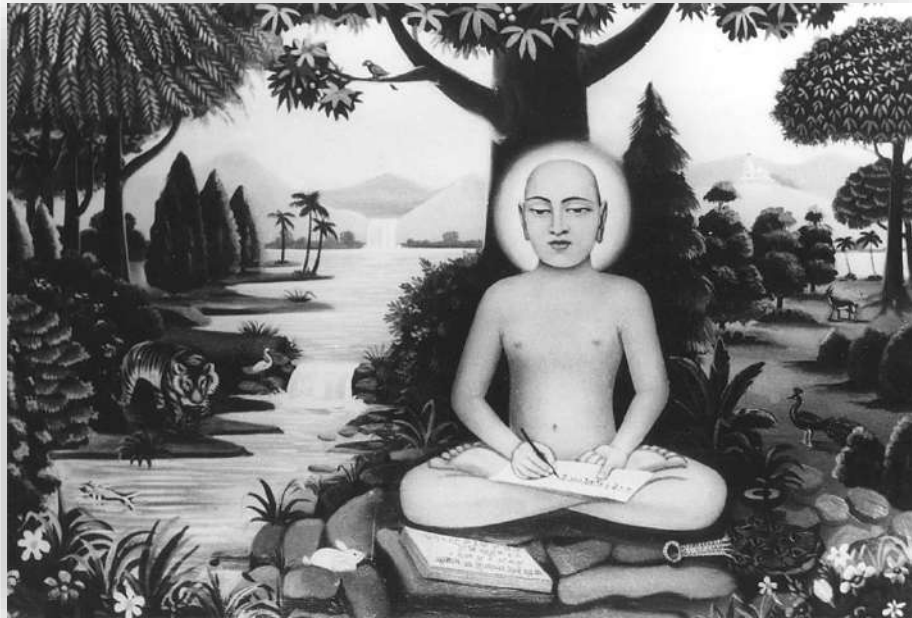
Bhagawān Mahāvīr is auspicious; Ganadhar Gautam Swāmi is auspicious;

Ächärya Kunda-kunda is auspicious; Jain religion is auspicious.

Ächärya Kunda-kunda is one of the most famous Jain Ächäryas.

As a descendant of Bhadrabāhu-swāmi, he was born around the beginning of the first century A.D. in a place named Konda-konda in southern India. Kunda-kunda belonged to an ancient order called the Nandi Sangh, wherein most monks assumed names ending in “Nandi”. His official name after becoming a Jain monk was Padma-nandi, but he is better known by the place of his origin. Punya-Shrāvaka Kathā Kosha mentions that in his previous life, Kunda-kunda was a cowherd who had found and preserved ancient texts and had been blessed by a wandering monk.

Ächärya Kunda-kunda’s intense learning and moral character attracted royal disciples such as King Shiva kumār.



Ächärya Kunda-kunda

The story of Kunda-kunda is also surrounded by legends – it is said that he could walk on air. But his influence extends far beyond Jainism. In ancient India, philosophical debates were a standard feature of intellectual life. To these, Kunda-kunda brought concise and systematized aphorisms, greatly adding to Jain literature. He used existing literary structures to explain Jainism’s most advanced scientific principles such as atomic structure, cosmic dimensions, the cosmic ethers, and psychology. Hindu and Buddhist thinkers were challenged to respond to his explications of Jain philosophy and conduct. Thus, Kunda-kunda elevated the level of scholarship and debate in India’s overall philosophical discourse.

A great organizer of the highly complex concepts of Jain philosophy, Kunda-kunda wrote five renowned books:

- Samayasär (Treatise on the True Self)
- Pravachanasär (Treatise of Preaching)
- Niyamasär (Treatise on Rules of Conduct)
- Panchästikäya (Treatise on Five Universal Substances)
- Ashta-pähuda (Eight Steps), a collection of eight texts

All of his works are written in an ancient dialect known as Saurseni Prakrit, similar to Ardha-Mägadhi Prakrit. The organizing of Jain ideas into certain relationships and structures, taken for granted in recent centuries, was a product of his thought. So extraordinary was this idea that many other books written in this style by his pupils and other Jain scholars are popularly ascribed to him. In the Digambar tradition, he is praised immediately after Lord Mahävir and the preceptor Gautam swämi in the auspicious blessing (Mangalächaran) prayer. Some Jains of the Digambar tradition dub their tradition Kunda-kunda Anvaya (the order of Kunda-kunda). However, scholars of all sects study his books with deep veneration.

Ächärya Kunda-kunda has been called “Light of this Dark Age”. Several commentaries on his Samayasär have been written in Sanskrit and in modern languages. In recent centuries, the Samayasär has greatly moved leaders and scholars like Banärsi Däs, Taran swämi, Shrimad Räjchandra and Gurudev Shri Kanji Swämi. Today, in the southern state of Tamilnadu in India, on a large stone under a certain Champä tree on the hill Ponnur Malai, pilgrims may stumble upon an engraved pair of footprints (Charan). These footprints are symbolic of a thinker who, nearly two thousand years ago, composed some of Jainism’s most influential philosophical books

Moral:

Kunda-kundächärya elevated the level of scholarship and debate in India’s overall philosophical discourse. Kunda-kundächärya has been called “Light of this Dark Age”. Some of his well-known works are Samayasär, Panchästikäya, Pravachanasär and Niyamasär have greatly moved leaders and scholars like Shrimad Räjchandra and Gurudev Shri Kanji Swämi.

10. - Question:

What was Ächärya Kunda-kunda’s contribution to Jainism and beyond?

11 - Ächärya Haribhadra-Suri

During the sixth century A.D., there lived a learned Brahmin named Haribhadra. He was highly intelligent and proficient in the philosophies of all religions. Among his many talents, he had the ability to determine the point of his opponent's argument almost immediately. During that time, it was common for scholars to travel and engage others in debate to increase their wealth of knowledge. Therefore, Haribhadra traveled and debated many brilliant scholars. Other scholars were unable to win discussions with him. His talent allowed him to dominate all conversations. It was not long before he earned a formidable reputation, and scholars began avoiding entering into a discussion with him.

When no one came forward to counter him, he concluded that he had no rival in the entire country. Confident in his ability to comprehend any subject being discussed, he issued a public challenge that if anyone could present a topic that he could not understand, he would readily become his/her pupil.

One day, as he was walking through the village, he came across a royal elephant so angry that it was completely out of control. His keeper was trying his best to bring him under control, but the elephant was not responding to his efforts. The elephant was running directly towards Haribhadra. In grave danger of being trampled, Haribhadra frantically looked around for a safe place and saw a Jain temple. He entered just in time to avoid being crushed by the charging elephant. Once inside, he paused to regain his breath and then looked around the temple with disrespect. Haribhadra had no regard for Jainism. Because of his prejudice, he remained ignorant of Jain philosophy. Brahmins were usually staunch Shaiväites (followers of Lord Shiva in Hinduism) and looked down upon those going to Jain temples.

As he looked around, he saw the white marble idol of Lord Mahävir facing him. Instead of seeing the graceful compassion flowing from the eyes of the Tirthankar's idol, Haribhadra only noticed that the stomach of the idol did not epitomize the slim body of an austere saint. He surmised that Jain Tirthankars must have enjoyed sweet foods. He therefore made the following remark:



Haribhadra-Suri listening to Yäkini Mahattarä's explaining Jain philosophy

"Vapurevatavächashte Spashtam Mishtänn-Bhojitämit"

"Your stomach clearly indicates that you must enjoy eating sweet foods"

When the elephant left the area, Haribhadra stepped outside the temple. On his way back, he passed the Upäshray of Jain nuns (Sädhvis). He heard the following verse that was recited by a Sädhvi named Yäkini Mahattarä:

Chakkidugam Haripanagam Panagam Chakki Ya Kesavo Chakki

Kesav Chakki Kesav Du Chakki Kesi Ya Chakki Ya

Mahattarā was explaining the order in which the Chakravartis (sovereign emperors) and Vāsudevs were born in the current Avasarpini time cycle. Jain philosophy believes in time cycles of very long durations occurring one after another. One half of a cycle is called Utsarpini, or the ascending order marked with continuing improvements, and the other half is called Avasarpini, or the descending order marked with continuing deterioration. Tradition also holds that 24 Tirthankars, 12 Chakravartis (sovereign emperors), 9 Vāsudevs or Nārāyans, 9 Prativāsudev or Prati-Nārāyans (enemies of Vāsudevs) and 9 Balrāms are born in every Utsarpini and in every Avasarpini time cycle.

As a student, Haribhadra had studied some Jain philosophy. However, his understanding was very shallow and he could not comprehend the meaning of what sādhi Mahattarā was reciting. Haribhadra was at a loss. Finally, he had stumbled upon a subject he did not dominate, but to seek more knowledge required him to become a pupil of the Jain sādhi Mahattarā. Despite his arrogance, Haribhadra was also a man of his word, and without further hesitation, he presented himself to the Jain nun Mahattarā. He explained his pledge and requested that she accept him as a pupil. Mahattarā explained that Jain nuns could not have males as pupils. She advised Haribhadra to go to her guru, Jinabhatta-suri, who could explain the meaning of the verse and he could become a pupil of her guru. Accordingly, Haribhadra went to Āchārya Jinabhatta-suri, who explained the verse in the proper perspective.



Haribhadra-suri accepting monkhood under Āchārya Jinbhatta

The Āchārya's explanation of the verse induced Haribhadra to learn more about Jainism, and he requested the Āchārya to accept him as a pupil. Jinabhatta-suri agreed to accept him only if he obtained the consent of his family and other close relatives. Haribhadra knew that it would be an ordeal to get their consent to study Jainism. Indeed, his family immediately opposed his decision. His father challenged him, "But you have studied so much to become a Brahmin scholar. Why would you want to give that up now?" His relatives, who had been so proud of his reputation, cried, "But you are the best debater. Who will you be now?" However, Haribhadra persevered in the face of this resistance. He explained to them that his knowledge would remain incomplete without gaining knowledge of Jainism in detail. For that purpose, as well as for adhering to his word, it was necessary for him to become a Jain monk. He ultimately succeeded in gaining the consent of all his family members. Then he renounced his worldly life and became a disciple of Āchārya Jinabhatta-suri.

He diligently studied Jain scriptures and other sacred books. His intelligence and perception soon allowed him to achieve mastery of Jain scriptures. The study of the Āgams showed him the depth of Jain philosophy in seeking the truth. Once he mastered all the relevant Jain literature, and when his guru Jinabhatta-suri was thoroughly convinced about his true faith, his guru decided to bestow upon Haribhadra the title of Āchārya. As Āchārya

Haribhadra-suri, he managed the Jain order very capably and efficiently. By virtue of his knowledge and intelligence, he attracted many people to Jainism. Many of them also renounced worldly life and became his disciples. Under his stewardship, Jainism gained a newfound popularity.

Amongst his many pupils there were two pupils named Hans and Paramhans who were his sister's sons. They were very intelligent, and Haribhadra-suri had high expectations of them. Once, Hans and Paramhans requested him to allow them to go to a well-known Buddhist monastery in order to study the weak points of Buddhism. Then, they could defeat the Buddhist monks in debate. Initially, Haribhadra-suri did not approve, but Hans and Paramhans persisted and ultimately secured his permission. They went to the monastery disguised as Buddhist monks. Unfortunately, their secret was quickly revealed. They decided to leave the monastery in disguise, but Buddhist people chased them, which ultimately resulted in the loss of their lives.

When Haribhadra-suri learned about the tragic fate of his nephews, he was furious and vowed to punish the Buddhist monks for their cruelty. He challenged them to a debate in the royal court, with the stipulation that whoever lost would be put to death. Haribhadra-suri's violent reaction to his nephews' deaths saddened Guru Jinabhatta-suri and Sādhvi Mahattarā. Haribhadra-suri won the debate. Luckily, sādhvi Mahattarā convinced him to abandon the idea of killing his opponent. Haribhadra-suri realized from this episode that his undue attachment for Hans and Paramhans had led him to indulge in a violent attitude. He therefore begged for atonement, and Guru Jinabhatta-suri advised him to compose verses that would enlighten people to the right faith. This became another major turning point in his life.

Haribhadra-suri was a prolific writer. He wrote 1444 religious books, covering many aspects of Jainism. Unfortunately, only about 170 of his books are presently available. The commentaries on Dash Vaikālika-sutra, Tattvārtha-sutra, Pancha-sutra, and Āvashyaka-sutra are among his well-known compositions. Moreover, he wrote Lalit-vistarā, Dharma Sangrahani, Upadeshapad, Shodashtaks, Dharmabindu, and Anekānta Jayapatākā. He was probably the first Jain scholar to write on yoga in the compositions. Yogabindu, Yoga-vinshikā, Yoga-shatak and Yogadrashti Samuchchaya were among these compositions. With such an output, Haribhadra-suri will always be remembered for his valuable contribution to Jain literature.

Moral:

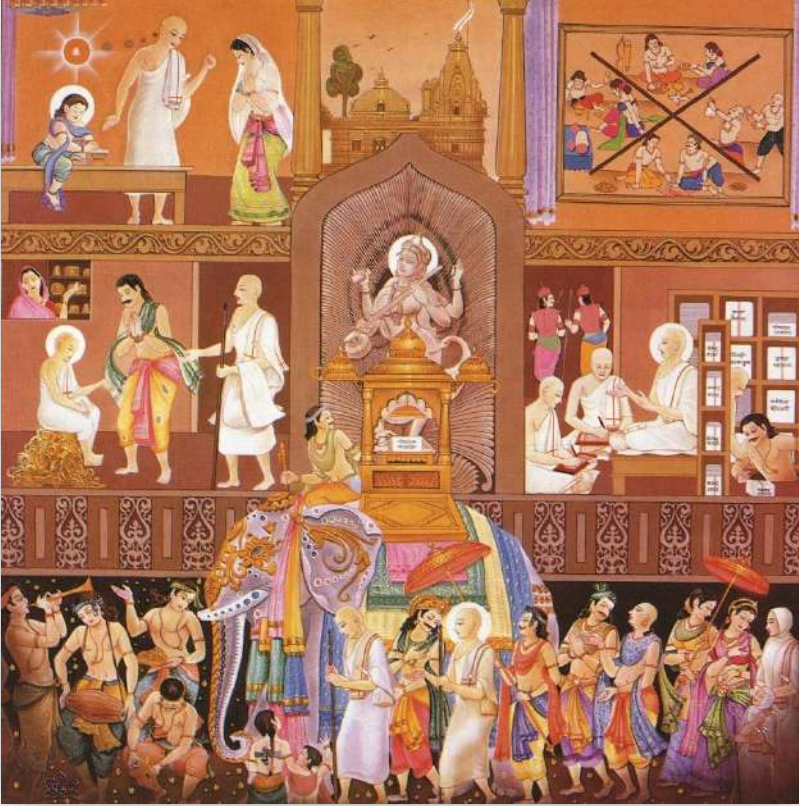
The entire life of Haribhadra-suri depicts his keen desire for learning. Even though he was an established Brahmin scholar, he was humble enough to learn from a simple Jain Sādhvi. This is a great lesson in humility. One should not let pride come in the way of acquiring knowledge. Jain Āgams describe the essence of Jainism in a logical and convincing manner. A deep understanding of the Āgams will lead one to practice the principles of Jainism with more discipline and faith. The various compositions of Haribhadra-suri are very precious and help us gain a better understanding of this complex but well-defined and logical religion.

11 - Questions:

1. When nobody could debate with him, what public challenge did he issue?
2. Whom and what did he hear when he was saving himself from an angry elephant? What happened?
3. When his nephews were killed, how did Haribhadra suri feel and what did he vow to do? What did he realize?
4. When he realized the result of his thoughts and begged for atonement, what was he asked to do?
5. What was his contribution to Jainism?

12 - Āchārya Hemchandra

Āchārya Hemchandra was born in 1088 A.D. in the Modha Vanik (merchant) caste in the town of Dhandhukā, sixty miles from the city of Amdāvād in the state of Gujarat. His parents were Chāchdev and Pāhini. While Pāhini was pregnant, she had a beautiful dream. She narrated her dream to Jain Āchārya Devasuri who was in Dhandhukā at that time. The Āchārya predicted that Pāhini would give birth to a son who would make great progress in the areas of spiritual knowledge, conduct, and logic. When her son was born, she named him Chāngdev.



Various incidences from Āchārya Hemchandra and King Kumārpāl's life

The next time Āchārya Devasuri was in Dhandhukā, he saw Pāhini carrying her son. He said to Pāhini, "Let me take care of this brilliant son. He has the potential of being a great spiritual leader." Pāhini initially refused to relinquish her son to him, but the Āchārya persisted and reminded her that her son would become a famous monk and would glorify the Jain order. He requested that she sacrifice self-interest and love for the child for the good of the people at large. Finally, Pāhini surrendered and gave her son to the Āchārya. He initiated Chāngdev into Jain monkhood and renamed him Somchandra.

Somchandra was very intelligent and quickly mastered various philosophies, logic, scriptures, nyāya, grammar, and more. Simultaneously, he cultivated excellent virtues like forbearance, tolerance, holiness, simplicity, discipline, chastity, and generosity. Somchandra was incomparable in administration and efficiency,

and Āchārya Devasuri made Somchandra an Āchārya when he was only twenty-one years old, changing his name to Āchārya Hemchandra.

The fame of Hemchandra's knowledge gradually spread everywhere. Due to the efforts of Hemchandra and the cooperation of King Siddharāj of Gujarat, a higher and nobler form of culture was established in the region. When King Siddharāj died, Kumārpāl succeeded him. King Kumārpāl and Āchārya Hemchandra were to enjoy a lifelong relationship of disciple and teacher. The seeds of this spiritual relation had already been sown earlier; Āchārya Hemchandra had predicted seven years back that Kumārpāl would become King. Additionally, he had once saved the future King's life. Kumārpāl therefore considered Hemchandra his spiritual teacher (guru) and benefactor and gave him exceptional honor. Kumārpāl sought Hemchandra's advice in shaping his kingdom, and in a very short time Gujarat became a center of non-violence, learning, and good culture.

In his efforts, Hemchandra did not think of the development of his own career but always of the welfare of all citizens. However, some Brahmins were very jealous of Āchārya Hemchandra's influence over the King and tried to disgrace

him and Jainism. They approached King Kumārpāl and said, “Āchārya Hemchandra is a very egotistic person and has no respect for Hindu gods.” King Kumārpāl was not ready to accept these accusations against his spiritual guru, so to prove their point, the Brahmins requested that King Kumārpāl invite the Āchārya to the temple of Lord Shiva. They sought to humiliate the Āchārya in front of the King, since they believed that he would not go to the temple and bow down to Lord Shiva. When Āchārya Hemchandra appeared, King Kumārpāl said, “We will go to the temple of Lord Shiva.” He accepted the offer without any hesitation. The Brahmins, barely able to conceal their joy, were delighted that their plan was working. To the surprise of the Brahmins, Āchārya Hemchandra bowed down in front of Lord Shiva and said,

**“Bhavbijānkura janana Rāgādyāhā Kshaymupagata Yasya;
Brahmā Vā Vishnurvā Haro Jino Vā Namastasmai.”**

“I am bowing down to that God who has destroyed passions like attachment (Rāga) and aversions (Dvesha) which are the cause of worldly life whether he is Brahma, Vishnu, Shiva, or Jin”

By this modest act, Āchārya Hemchandra proved his noble attitude with his willingness to respect other faiths and pray to the virtues of other deities. This generous attitude is inherent in Jain philosophy. Jainism does not hold itself as superior to other religions, but as peacefully coexisting with them. Under Āchārya Hemchandra’s influence, King Kumārpāl accepted Jainism as his religion. He prohibited violence and the killing of any animals in his kingdom, and instituted many laws that nurtured Jain religion. Vegetarianism was soon a trait not only of Jains but of all the people of Gujarat.

Āchārya Hemchandra composed several literary works consisting of many verses. He was the first to put non-violence on a political platform and was the architect of the greatness and unification of Gujarat. In the field of metaphysics, he was a Yogi. His work, Yoga-shāstra, a treatise on yoga, is very famous. People called him “Kālīkāl Sarvajna” meaning “all knower in the present era of darkness”. He died in 1173 A.D. at the age of eighty-four. Jain culture still shines bright in Gujarat due to the influence of the literary works contributed by the great Āchārya Hemchandra.

Moral:

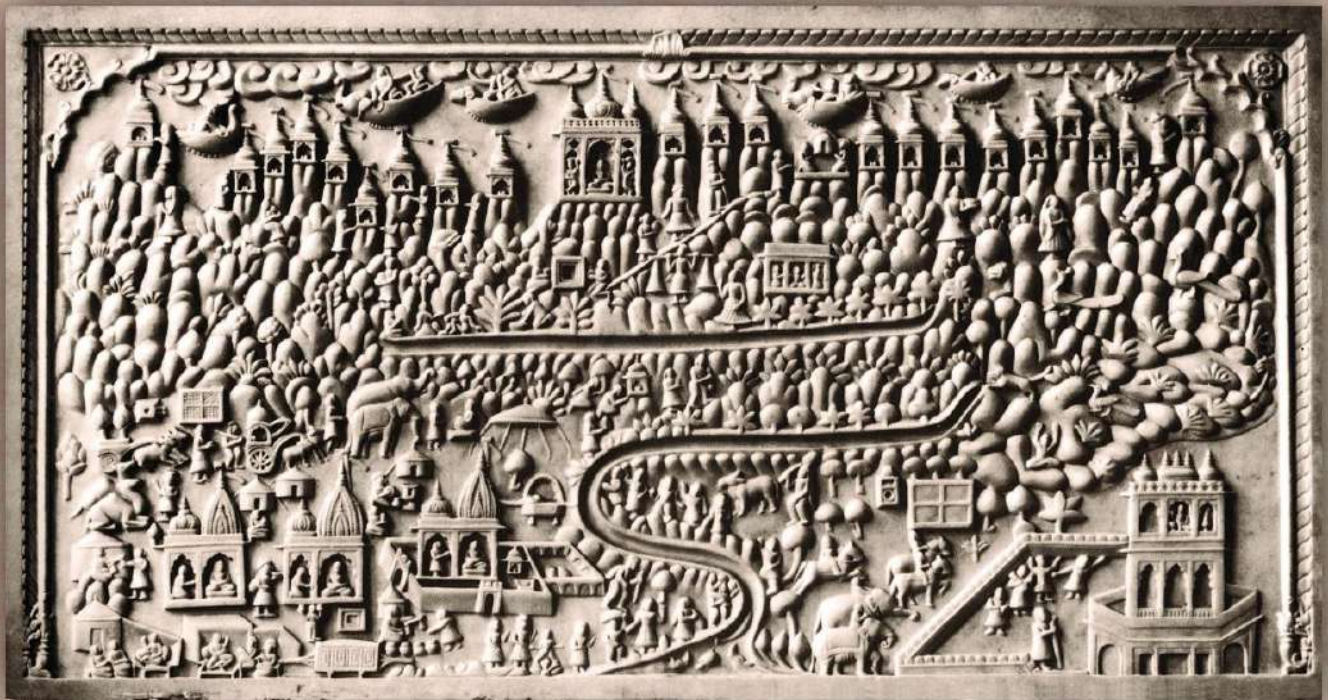
Mother Pāhini’s sacrifice of her love for her son is very praiseworthy, demonstrating willingness to serve the community over her self-interest or attachment for her son. Because of Āchārya Hemchandra’s influence as a teacher, King Kumārpāl accepted Jainism and became a Jain. It is because of this that Jainism and vegetarianism flourish in Gujarat. Āchārya Hemchandra’s contribution of numerous literary masterpieces is a treasure for us. By studying these books, we can pay tribute to him.

12 - Questions:

1. What did the Āchārya predict when he heard Pāhini’s dream? What did she name her son?
2. When he was a small boy, what did the Āchārya tell Pāhini? Did she agree or disagree?
3. At what age did Somchandra became an Āchārya?
4. Where did Āchārya Hemchandra live? Whom did he have a lifelong relation with?
5. How did Āchārya Hemchandra prove his noble attitude and his willingness to respect other faiths?

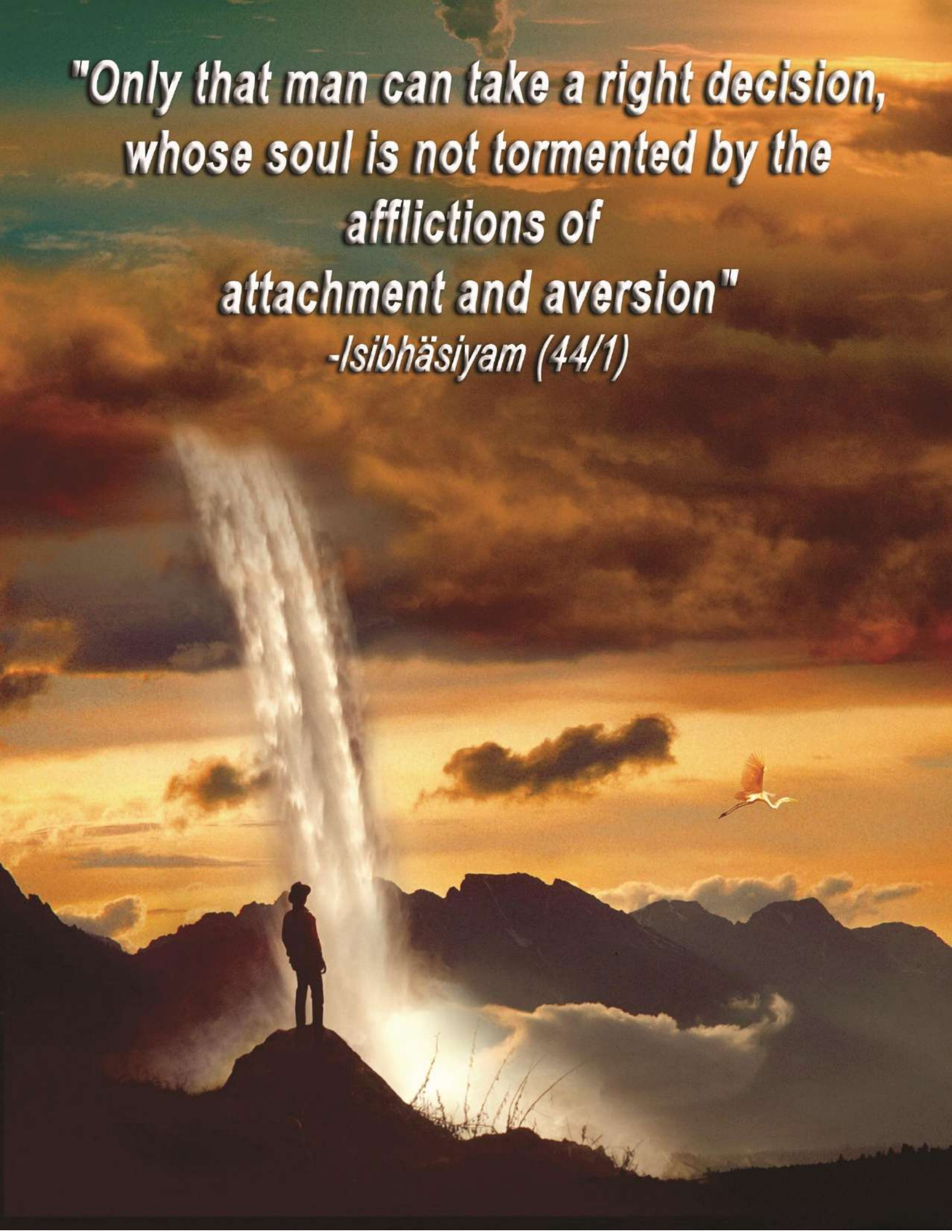
Part III

Stories Preceding Bhagawän Mahävir



**"Only that man can take a right decision,
whose soul is not tormented by the
afflictions of
attachment and aversion"**

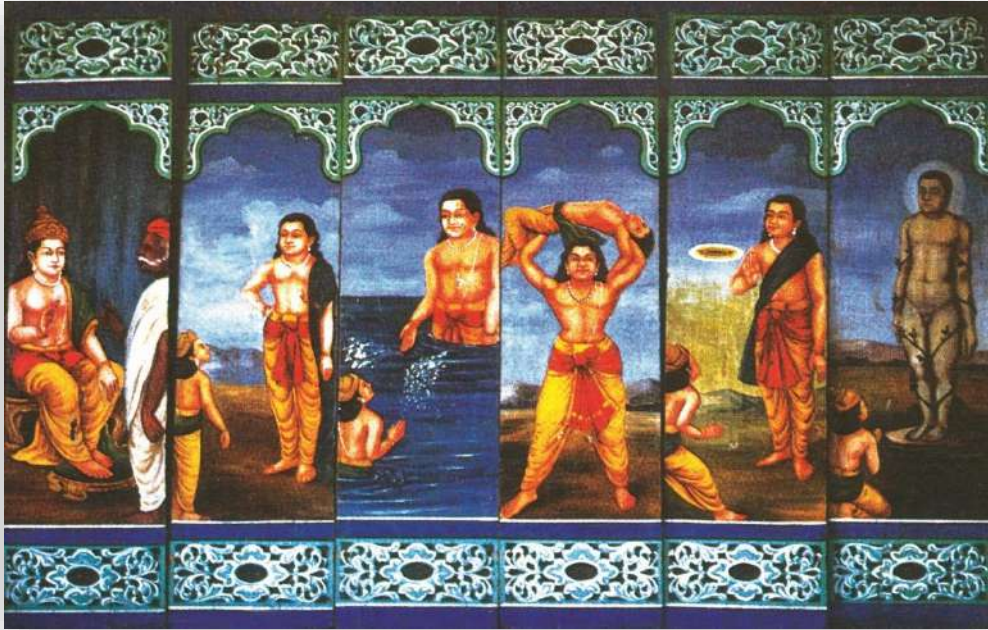
-Isibhäsiyam (44/1)



13 - Bharat and Bāhubali

Before his renunciation of worldly life, Lord Rishabhadev or Lord Ādināth, was known as King Rishabh and had two wives, Sumangalā and Sunandā. By Sumangalā, he had 99 sons, of whom Bharat was the eldest and the best known, and one daughter named Brāhmi. By the second wife, Sunandā, he had one son named Bāhubali and a daughter named Sundari. All of them were given proper training in different arts and crafts. Bharat became a great warrior and a politician. Sunandā's son was tall, well built, and strong, and hence was called Bāhubali. In Sanskrit, "Bāhu" means arm and "Bali" means mighty. Brāhmi attained a very high level of literary proficiency. She developed the first known script, known as the Brāhmi script. Sundari was very proficient in mathematics. After Lord Rishabhadev attained omniscience, both girls renounced their worldly lives and became his disciples.

As a King, Rishabhadev had the responsibility of a large kingdom. At the time of his renunciation, he handed over the city of Vinitā, also known as Ayodhyā, to Bharat, and the city of Taxshilā (Pottanpur according to Digambar scriptures) to Bāhubali. He gave different parts of his vast kingdom to his remaining 98 sons.



Incidences in the lives of King Bharat and King Bāhubali

Bharat quickly established control over Vinitā. He was an ambitious ruler and intended to become emperor of the entire nation. For this purpose, he organized a strong army and started developing different types of fighting equipment. He also possessed a miraculous wheel called Chakraratna ("Chakra" means wheel and "ratna" means precious jewel) that would never miss its target. After developing his army and weapons, he embarked upon his journey of conquest. There was hardly anyone at that time who could withstand his well-equipped army. He easily conquered all the regions around Vinitā. Then, he turned his attention towards the lands of his 98 brothers and asked them to acknowledge his superiority. They all turned to Lord Rishabhadev to ask for advice. Bhagawān explained to them the importance of conquering their inner enemies (passions) and not external enemies. He also advised them on how to attain liberation, a "true kingdom." Having realized the futility of fighting with their elder brother, the sons surrendered their territories to him, renounced worldly life, and became disciples of Lord Rishabhadev.

Now, only Bāhubali remained. However, he had a different vision and would not surrender. He was conscious of his right to rule the kingdom handed over to him by his father. Moreover, he had the will and capacity to fight any invader. Therefore, when he received Bharat's request to accept a subordinate status, he refused and began preparations to fight.

Both brothers were strong, and war between the two was sure to result in large-scale bloodshed. Therefore, counselors on both sides tried to dissuade their masters from resorting to war, but neither of them would give up his ground. War seemed inevitable as the brothers brought their armies face to face on the battlefield. Everyone shuddered at the prospect of the heavy casualties that would result from the imminent war.

The counselors then made one last effort. They explained to their masters that the main point of contention was to determine which brother was superior. Instead of assembling a large-scale war for that purpose, a fight between the two brothers would just as easily settle the issue and would avert unnecessary bloodshed. Both brothers thought this was an excellent idea and immediately agreed. The plan was to engage in a straight duel, and the victor of the duel would be acknowledged as the leader.

On the day of the duel, Bharat tried to beat Bāhubali by using his various permissible weapons, but all his attempts to defeat Bāhubali failed. Bharat contemplated on how unbearable and shameful his defeat would be. His ambition to rule the entire world was also at stake if he did not defeat his brother. He grew desperate and ignored the rules of the duel by unleashing his miracle wheel, the Chakraratna, at Bāhubali. However, he had forgotten one important characteristic of the miracle weapon: it would not harm any blood relatives of the bearer. Therefore, the wheel returned to Bharat and Bāhubali remained unharmed.

Bāhubali became enraged by Bharat's violation of the rules of the duel, and he thought of smashing his elder brother with his mighty fist. As he raised his hand for that purpose, the onlookers trembled at the thought of Bharat's imminent death.

But just as he was about to unleash his wrath, a flash of insight came to him. "What am I doing?" thought Bāhubali. "Have I gone mad? Am I going to kill my elder brother for the sake of some worldly possessions that my revered father willingly abandoned and which my other brothers have given up?" He shuddered at the prospect of the imminent death of Bharat, seeing the evil in killing a respected brother. At that very moment he changed his mind. Instead of lowering his hand to hit his brother, he used it to pull out his hair (as the monks do during Dikshā) as a symbol of giving up everything and renouncing the worldly life.

However, Bāhubali had not lost all his pride and ego. He realized that if he went to his father and stated his intention of renouncing the world, he would be required to bow down and be subservient to his 98 younger brothers who were senior to him in monkhood. This was unacceptable to him. Instead, Bāhubali decided to seek enlightenment on his own and started meditating on the very same spot upon which he stood. He became so immersed in his meditation that he lost track of time and could not remember how long he had stood there. He was motionless for so long that creepers began to grow around his feet.

A year passed with Bāhubali standing in that posture of meditation, yet he did not gain enlightenment. How could he gain it without shedding his ego? At last, Lord Rishabhadev sent Brāhmi and Sundari to bring him to the right path. They came to the place where Bāhubali was meditating. Seeing their mighty brother standing like a rock, they calmly told him, "You cannot achieve enlightenment while sitting on an elephant. You need to get off the elephant." As their familiar voices reached Bāhubali's ears, he opened his eyes in amazement and looked around but did not find himself on an elephant. He then realized that the elephant they were referring to was his ego. He immediately dissolved his ego and decided to go to Lord Rishabhadev and was ready to bow to his 98 brothers.

During his long penance, he had overcome all other defiling passions except ego which still remained between him and enlightenment. Now his ego was dissolved and humbleness prevailed in its place. Therefore, as he took the first step towards the Lord, he achieved full enlightenment and became omniscient. (By Digambar tradition, Bāhubali later became the first person to attain liberation in this era. However, Shvetāmbar tradition indicates that Rishabhadev's mother, Marudevi, attained liberation first in this era.)

In memory of this event, a gigantic, 57-foot upright statue of Bāhubali stands on the hill of Vindhyāgiri at Shrāvanbelgolā, near Bangalore in southern India. It is made out of a single rock of granite and was erected about 1000 years ago. Pilgrims and visitors marvel that the statue, even under the open sky, stands spotless today.



Idol of Bāhubali at Shrāvanbelgolā

At the same time that Bāhubali was carrying out his intense meditation, Bharat had become the undisputed emperor, or Chakravarti, of the world. He was the first Chakravarti of the current time cycle of Avasarpini Ārā. As a ruler, he ruled equitably and in the interest of all, and the people were happy under his administration. India was recognized as Bhāratvarsha. He himself was happy in every respect and ruled for a very long time.

One day, a ring slipped off his finger while he was in his dressing room. He noticed that the finger looked rather odd without the ring. His curiosity overtook him and he removed all his rings. Seeing that his fingers were no longer beautiful, he took off his crown and other ornaments decorating his body and looked in the mirror. He realized that he did not look as handsome as he used to look.

This set off a train of thoughts. "I consider myself handsome and strong, but this entire look is merely due to the ornaments which do not belong to the body. The body itself is made up of blood and bones. Then why am I so attached to my body?" He thought further. "My body will not last forever and will decompose sooner or later. At

that stage, I will have to leave everything behind. The only everlasting entity is the soul.” He realized that nothing in the world, including his body, really belonged to him and he soon came to a major decision. “Why not do away with my attachment of all the temporary things and instead focus on something that lasts forever like my father did?” Thus, he developed an acute detachment for the worldly life. As per Shvetāmbar tradition, this reflection led to the rise of true enlightenment from within. As a result, he attained omniscience, or keval-jnän, in that very room as a lay person. According to Digambar tradition, after he attained an acute detachment of worldly life, he renounced that life and became a monk, immediately achieving keval-jnän. At the end of his life, he attained liberation.

Moral:

The focus of this great story is on ego and self-realization. Ego and pride build negative karma and lead one to destructive behavior as detailed in the story. Ego also causes anger and leads one to irrational behavior. Ego and superficial pride must be overcome on the path to enlightenment and omniscience. We should all strive for cultivating humility, one of the fundamental principles of Jainism.

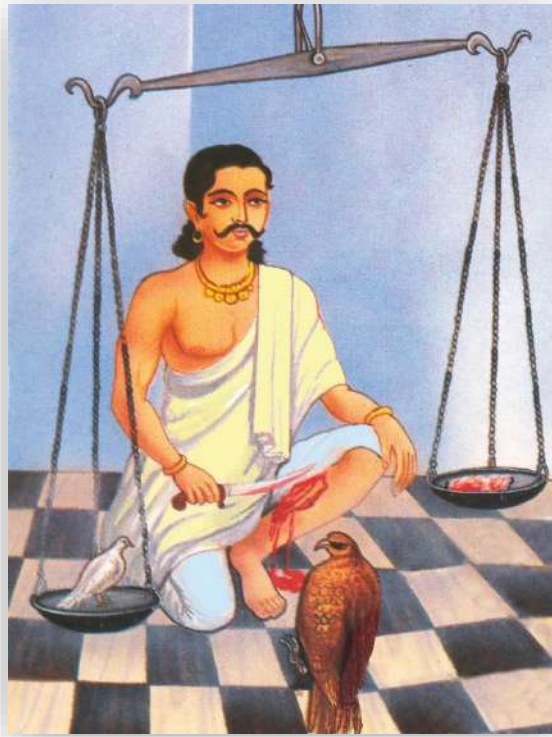
13 - Questions:

1. How many children did Lord Rishabhadev have? Who wanted to become sovereign over all the kings?
2. Who did not want him to be sovereign? What did both of them do?
3. Why did they decide to stop the war? What would they do?
4. What stopped Bāhubali from hitting his brother, Bharat, with his fist?
5. What was preventing Bāhubali from attaining Keval-jnän?
6. Who helped him understand his mistake? What did they do?
7. What elephant were they singing about?

14 - King Megharath

One day, during an assembly of demigods, Indra, the King of heavenly gods, praised the bravery and mercifulness of King Megharath on Earth. He mentioned that King Megharath would not hesitate to give up his own life to protect those who came to him for shelter. Two demigods doubted Indra's statement, so Indra asked them to go to Earth and see for themselves. Since they could not appear on Earth in their heavenly forms, one of them decided to take the form of a pigeon, and the other took the form of a hawk. The demigods, due to their miraculous power, can assume any form they desire and can reach anywhere in a split second.

Down on Earth, King Megharath was sitting in his court surrounded by his courtiers. Suddenly, a pigeon flew in through an open window and started circling the hall. To the King's surprise, it landed on his lap. It was shaking uncontrollably. The King realized that the pigeon was shaking with fear and had flown into the palace to seek refuge.



**King Megharath offering his own flesh to
save a bird's life**

At that very instant, a hawk flew into the King's court. He said to the King, "This pigeon is my food. Let me have him." The King was dumbfounded to hear a bird talk, however, he replied, "It is true that this pigeon is your food, but now it is under my shelter. I will not give you this pigeon, but I can give you some other food." He ordered his servants to bring a basket of fruits and vegetables. However, the hawk said, "I am not a human being, and I am not a vegetarian. I need meat for my food."

The King said, "Let me give you my own flesh instead of this pigeon's flesh." Upon hearing this, one of the courtiers said, "Your Majesty, why should you give your own flesh? Let's get the meat from a butcher." The King replied, "No, because the butcher will have to kill another animal in order to supply us the meat. This pigeon has sought



King Megharath offering his own life to save a bird's life

refuge and it is my duty to protect it. At the same time, it is also my duty to see that no one else is harmed in the process. Therefore, I will give my own flesh to the hawk."

With these words, he took out his knife and cut off a piece of flesh from his thigh and offered that to the hawk. The whole court was stunned, however, the hawk said to the King, "Oh King, I want the same amount of flesh as the pigeon."

A weighing scale was brought to the court. The King put the pigeon on one side and a piece of his own flesh on the other. The King kept adding more and more of his flesh on the scale, but it was not enough. Finally, the King got ready to put his whole body on the scale. The court was stunned that the King was giving up his own life for an insignificant bird. Nevertheless, the King considered his duty to protect the bird to be above everything else. He sat in the scale on the side opposite the pigeon, closed his eyes, and began meditating.

As soon as the King began meditating, the pigeon and the hawk assumed their original divine forms. Both demigods bowed to the King and said, "Oh great King! You are blessed. You deserve all the praise given by Lord Indra. We are convinced that you are a brave and merciful King."

With these words, they praised and saluted the King again and left. The whole court resounded with cheers of joy, "Long live King Megharath". Later on, the soul of King Megharath became the sixteenth Tirthankar, Lord Shāntināth.

Moral:

This story teaches us that it is the chief duty of everyone to protect and help those who are less fortunate. A merciful person is someone who is not only influenced by seeing the misery and suffering of others, but goes a step further and attempts to alleviate the pain. He gives financial aid to those who are poor and gives food to those who are hungry and needy. A merciful person would not harm others to save his/her own life, but on the contrary, would sacrifice his/her own life to save the lives of the others.

14 - Questions:

1. Who flew into King Megharath's lap? Why?
2. What did the hawk want? What did he ask for?
3. What did King Megharath do?
4. What happened at the end?
5. Who did the soul of King Megharath become in a later life?

15 - Sage Nandisen

Sage Nandisen was a great ascetic and well versed in the scriptures. He took a vow to serve other monks with utmost devotion. His devotion in serving the monks was popular even in the heavenly abode. One day, Indra commended his services during an assembly of demigods. One of the demigods was surprised at such high praise for a mere mortal. Therefore, he decided to see the worthiness of sage Nandisen.

The demigod arrived at the outskirts of the village and assumed the form of two monks, one very old and injured and the other young and healthy. Sage Nandisen had just returned from collecting Gochari (alms) and was about to break his fast when the young monk came to him and said, "Oh blessed one! There is a very old monk suffering from diarrhea, extreme thirst, and hunger. He is weak and needs your help."

Hearing these words, sage Nandisen immediately got up, took clean water, and went to the old monk. Seeing Nandisen, the old monk raged, "Oh, you wretch! I am lying here suffering and you did not even care to see if anyone needs help."

Sage Nandisen was not offended by these words due to his virtues of tolerance, forgiveness, and compassion. He calmly replied, "Oh, the best of monks, kindly excuse my oversight. I have brought clean water for you to drink."

He helped the old monk drink the water, and then cleaned his clothes, his body, and helped him sit up. The old monk again became irritated. He frowned, "Oh, you fool! do you not see that I am too weak to sit? What are you doing to me?"

Sage Nandisen replied politely, "I will help you." After helping the old monk to sit up, he said, "Oh revered monk, if you desire, I shall carry you to the upāshray (a place where monks stay temporarily) where you will be more comfortable."

The monk replied, "Why are you asking me? You may do so if you wish."



Sage Nandisen helping and serving the old monk

Sage Nandisen therefore seated the monk on his shoulders and slowly proceeded towards the upāshray. He walked slowly, watching every step carefully. The demigod was determined to test him, so he gradually increased the old monk's weight. With the increased weight on his shoulder, sage Nandisen began to tremble and he almost fell. The old monk said, "Oh, you wretch! what is wrong with you? Don't you know how to walk? You are shaking my entire body. Is this the way to serve the sick?"

In spite of these harsh words, sage Nandisen was not disturbed at all. He said, "Pardon me. I shall be more careful."

Ignoring the monk's comments, he continued walking, and took care not to offend the monk any more as a result of his actions. On the way, he thought of ways to cure the monk. During all this, the old monk was watching Sage Nandisen and did not see any change in the helping nature of the sage even after all the aggravation. When they arrived at the upāshray, the old monk turned back into an angel and bowed down at once to sage Nandisen, saying,

"You are blessed. Oh sage, you are the illustration of a real monk. You deserve all the praise given by Indra. I am very pleased with you and will grant you whatever you wish."

"Oh heavenly angel, this human life is very precious. Nothing is more valuable than human existence. I am content.



Heavenly beings praising the act of Sage

"I crave for nothing," said sage Nandisen. The heavenly angel bowed his head at the feet of the sage and returned to his abode, applauding the merits of the sage.

Moral:

This story teaches us the importance of tolerance, discipline, and contentment which are all fundamental values of Jainism. First and foremost, sage Nandisen chose to devote his life to serving monks, an admirable goal requiring the utmost level of dedication and discipline. He demonstrated his tolerance and willingness to serve others without knowing that the demigod was testing him. This means that he was truly dedicated to monks and believed in what he was doing. He also indicated his contentment with the human life when asked for a wish. This contentment is symbolic of the principle of non-possessiveness.

15 - Questions:

1. Who was praising sage Nandisen? What did the demigods do?
2. Describe the scene that followed when sage Nandisen was about to break his fast?
3. What happened at the end?

16 - King Shripäl and Mayanä-sundari

At one time, the kingdom of Champänagar was ruled by King Singhrath, who had a son named Shripäl by his queen, Kamal-prabhä. When Shripäl was five years old, his father died. King Singhrath's ambitious brother, Ajitsen, took this opportunity to seize the throne. In order to make his position as King secure, he was keen to get rid of Shripäl. When Kamal-prabhä became aware of Ajitsen's vicious plan, she fled from Champänagar with her son. Learning about her escape, Ajitsen sent his trusted soldiers to pursue her.

As the soldiers got close, she did not know how to save her son. She saw a group of lepers, and in desperation, she asked them to take her son into their custody. They warned her about the risk of her son contracting the disease of leprosy from them. However, she had no choice if she wanted to save her son, so she entrusted her son to them.

Shripäl grew up to be very bold and handsome. The people of the leper colony became very fond of him and took great care of Shripäl. Ultimately, Shripäl contracted leprosy. When he became a youth, the people made him their leader, and named him Umar Ränä. Under his leadership the group traveled from place to place and one day arrived at the city of Ujjayini, the capital of the Mälwä region.

King Prajöpäl was ruling there. He and Queen Rupsundari had two intelligent and beautiful daughters, Sursundari and Mayanä-sundari. The King loved both of them and made adequate arrangements for their training in the arts and crafts, which the girls mastered in due course. One day, the King decided to test their knowledge and called them in the assembly hall. He asked a number of questions to Sursundari who gave satisfactory replies to all of them. At the end, the King asked her by whose favor she got all her skills and also the amenities and luxuries that she enjoyed. The girl humbly replied that she gained all that by the King's favor. Pleased with her replies, the King decided to reward her appropriately.

Then, he asked several questions to Mayanä-sundari. She too gave satisfactory replies to all his questions. At the end, the King asked her the same question that he had asked Sursundari. He had expected Mayanä to give an identical reply and thus please him. However, Mayanä had total faith in the religious philosophy she had studied at length. She firmly believed that everything that she had received had been the result of her karma. She must have earned good karma in the past that resulted in the happy situations that she was undergoing. If she did not have that karma to her credit, no one could bestow happiness on her. She therefore replied: "O father! The great King! With due respect to you, all the comfort that you provide me are only because of my meritorious (Punya) karma. Everyone gets whatever is written in his or her destiny due to his or her karma. You yourself cannot give or take away anything."

Everything that she had received had been the result of her Karma. She must have earned good Karma in the past that resulted in the happy situations that she was undergoing. If she did not have that Karma to her credit, no one could bestow happiness on her. The King was exasperated to hear the unexpected reply. He repeatedly asked her to consider how she could have obtained anything without his generosity. Mayanä replied that everything, right from her being born as his daughter up to her present situation, could occur solely as a consequence of her good or bad karmas, and no one could have made any difference.

The King grew angry with her unexpected persistence. He could not believe that the girl could have received anything without his favor, and did not agree that everything happens according to one's own karma. He therefore decided to teach her a lesson, and asked his men to find the ugliest man in Ujjayini. The men spotted Umar Ränä and brought him to the court. In utter disdain, the King instantly got Mayanä married to Umar. He gave them some basic things and a small house and asked Mayanä to undergo the result of her karma. Rupsundari was very unhappy at the sudden turn of events in her daughter's life, but she could not speak against her husband's will. On the other hand, the King looked for a suitable match for Sursundari in appreciation of her replies and had her married to prince Aridaman of Shankhapuri.

Mayanä was deeply religious. She accepted Shripäl in the guise of Umar as her husband and took care of him. She went to temples and heard the sermons of monks along with him. One day, Mayanä-sundari and her husband went to see Ächärya Munichandra and talked to him about their problems and his leprosy disease. The Ächärya

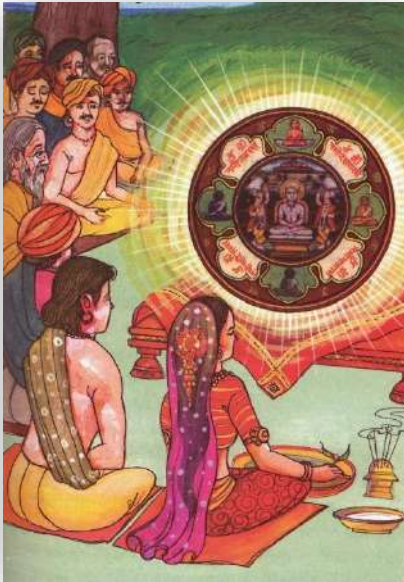
was a well-known scholar of the time. He advised them to go through the penance of Āyambil Oli, known as Navapad (nine pious entities) penance, which can cure all types of diseases.

The Navapad Ārāadhanā (pujā) is observed by meditation and practicing a penance called Āyambil. Āyambil is observed by having only one meal a day of very plain food without any spices, milk, sugar, salt, oil, butter, fruits, or vegetables (sometimes minor exceptions are made by gurus for certain spices). Meanwhile, one meditates upon the Navapad: Arihanta, Siddha, Āchārya, Upādhyāy, Sādhus (Pancha Parmesthi), Jñān (knowledge), Darshan (faith), Chāritra (conduct), and Tapa (penance). This penance and meditation is to be observed for nine days, twice a year, during the month of March/April (Chaitra) and September/October (Ashwin). The couple was to do this penance for four and half years, resulting in Nine Āyambil Olis (one every six months).

Accordingly, Mayanā and Shripāl devoutly observed the Navapad worship and penance with all its vitality. The result was miraculous. Shripāl's skin disease started fading, and in due course, he was totally cured of leprosy and regained the skin that he had before contracting the disease. Now he looked like the handsome prince that he had been. Mayanā was very happy with this result and thanked her karma for that change too. Since the change was apparently brought about by devotion to Navapad and practicing the penance, both of them continued to observe it.



Princess Mayanā marrying Shripāl



Shripāl and Mayanā are ardent worshippers of Navapad

Once, while they were at a temple, Queen Rupsundari saw them. She was shocked to see that her daughter was with a handsome man instead of the leper to whom she was married. Mayanā understood her anxiety and explained in detail everything that had happened. Rupsundari was extremely pleased to hear that. She told the King that Mayanā's persistence about the theory of karma had been proven right. The King now realized the truth. Deep in his heart, he used to curse himself for bringing misery into his lovely daughter's life. Now, he became happy and invited his daughter and son-in-law to stay with him in the palace. Shripāl's real identity was revealed to all, and by fortunate coincidence, his mother arrived at the palace and stayed with them.

Once, there was a royal procession in which Shripāl was seated on an elephant along with the King. During the procession, someone pointed a finger at Shripāl and asked a relative who he was. The man replied that he was the King's son-in-law. Shripāl heard that and became sad that he was being identified by his relationship with his father-in-law. He felt that one should gain fame from one's own efforts and not from association with relatives. He therefore secured permission from Mayanā and the King and set off by himself on an auspicious day.

He traveled far and wide, visited many places, and boldly faced the adversities that he encountered. During that period, he did not

forsake his devotion to Navapad. Consequently, he successfully survived all the ordeals. As was the custom at that time, he married many girls and amassed great wealth and many followers.

Eventually, equipped with that, he came back and camped outside Ujjayini. His army was so large that it virtually surrounded the city; King Prajāpāl initially thought that some enemy had come with a large force to conquer Ujjayini. When he came to the camp, he was greatly pleased to recognize his son-in-law. Shripāl then entered the city, where he was given a hero's welcome. His mother and Mayanā were anxiously awaiting his arrival and were very happy to see him.

Shripāl happily spent some time with Mayanā, who was dearest to him. Then, he decided to regain his original kingdom of Champānagar. He sent a message to his uncle Ajitsen to leave the throne that he had seized. Ajitsen was, however, too proud to give it up. Therefore, Shripāl invaded Champānagar with his vast army.

Ajitsen put up a tough fight. However, his army was no match for Shripāl's. In the fight, Ajitsen was captured and Champānagar was taken over by Shripāl, who then gracefully released his uncle from captivity. Ajitsen now felt that his days were almost over, and decided to renounce the worldly life. Thereafter, Shripāl happily passed the rest of his life as the King of Champānagar.

Moral:

This story describes the faith of Mayanā-sundari on the philosophy of karma and her devotion to Navapad. It stresses the importance of her effort and determination to change her fate. Mayanā understood the nature of karma. However, she was not content with her fate. She and her husband, Shripāl, exerted their own self-efforts into prayer and practice to improve his condition and were ultimately successful. They accepted that karma had put them into their current condition, but they also knew that they could change their future if they only put effort into acquiring good karmas and destroying bad karmas. Happiness and misery are a state of mind regardless of the situation one is in. If you think you are miserable, then you will be miserable. Full faith in the theory of karma is essential to be content and happy.

16 - Questions:

1. After his father died, what happened when Shripāl was five years old?
2. What did the King ask Mayanā sundari? What was her reply?
3. What did the King do when he became angry with Mayanā sundari's reply?
4. What did Shripāl and Mayanā sundari do based on Āchārya Munichandra's advice? What happened?
5. What happened when Shripāl and his father-in-law were out in a royal procession? What did Shripāl do?
6. What happened while he went to seek his own fame?

17 - Ilāchikumār

In ancient times, there lived a wealthy businessman named Dhandatta in the town of Ilāvardhan. His wife, Ilāchi, gave birth to a lovable son. As he was the only son, the parents deliberately kept him nameless as per the custom of the times. Eventually, as the son of Ilāchi, he came to be known as Ilāchiputra and then Ilāchikumār. He was raised with care and attention and never lacked any luxuries, growing up to be a handsome youth. Soon, his parents felt it was time to find a wife for him. Luckily, they did not need to look very far as they were a prosperous family and Ilāchikumār was their only son. Many families wanted their daughters to marry him. His parents prepared a list of selected names and asked Ilāchikumār to choose the one that he liked the most. However, Ilāchikumār could not make a selection.

One day, a party of acrobats came to Ilāvardhan. In those days there were no stadiums where acrobats could perform, so they performed their routines for their audience on the open streets. Beating drums to announce their arrival, the acrobats planted poles in an open square off the main street and connected them with ropes while a large crowd gathered. They then began their routine, climbing the poles one after another and demonstrating their skills, walking and jumping over the high rope with ease above the fascinated audience. Attracted by the commotion, Ilāchikumār also went to watch the show. While enjoying the performance, his attention was drawn to the chief acrobat's beautiful young daughter who was dancing gracefully to the drums with bells on her feet. Ilāchikumār was so mesmerized by her beauty and charm that he could not take his eyes off her.

At the end of the show, the acrobats descended the rope and started collecting money from the audience. People were very pleased with the performance and paid handsomely. After collecting a large amount of money, the acrobats left the square to camp for the night and everyone else went home. Though Ilāchikumār also returned home, his mind was still on the beautiful girl he had seen that day. At dinner, his parents found him silent and unresponsive; they had never seen him so dazed. His father questioned his absent-mindedness, but he did not answer. When his mother persistently asked for the reason for his silence, he finally replied that his heart was attracted to the acrobat girl and he wanted to marry her.

His mother was taken aback to hear that. She said that she could find him a very beautiful and lovable girl from a high caste and respectable family and asked him to forget the lower caste acrobat girl, but Ilāchikumār replied that he had never met any other girl who attracted him and he wanted to marry her. Acknowledging his resolve on the matter, she told her husband about their son's intentions.

Dhandatta was shocked to hear this. He tried to dissuade his son from his intentions but Ilāchikumār remained firm. Since Dhandatta was a sensible man, he could see that Ilāchikumār would not be at peace without that girl. He did not want to lose his son for the sake of prestige. Therefore, he called the chief of acrobats and requested him to give his daughter in marriage to Ilāchikumār.

However, the acrobat refused, saying that he was bound by a condition of his tribe. Dhandatta thought that he might be looking for money for the girl and offered to give as much wealth as the acrobat wanted in return for agreeing to marry his daughter to Ilāchikumār. The acrobat however declined the offer and again replied that he could not break the condition, so Dhandatta then asked him what this condition was. The acrobat said that he could give his daughter only to a person who could win an award from a royal court by pleasing the King with his acrobatic skill and then use the prize money to provide dinner to his community.

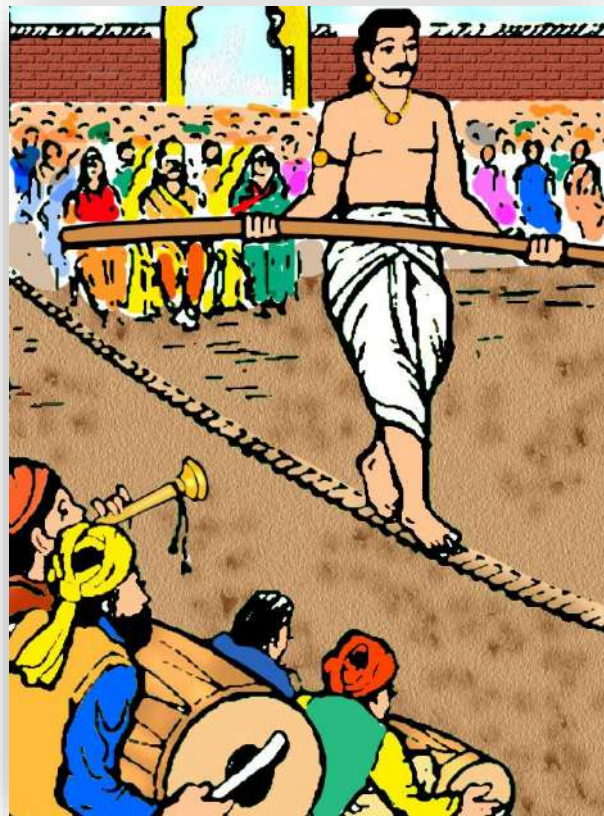
Dhandatta was disappointed to hear a condition that was apparently impossible for his son to fulfill. After he explained to his wife what had happened, she told her son and said that the girl would only marry an expert acrobat and asked him to forget her.

Ilāchikumār was silent but his mind was racing with thoughts. He felt that he would not be able to live happily without the girl and was willing to make any sacrifice for her. He decided that he was even prepared to learn acrobatic skills for that purpose. His parents misunderstood his silence as disappointment and thought that in time he would recover. For a time, they tried to divert his attention to other matters to help him forget and Ilāchikumār allowed them to believe that they were succeeding, but his mind was made up. When the acrobat group decided to leave the town of Ilāvardhan, Ilāchikumār secretly left his home and joined the them.

He discarded his fancy clothes for the acrobats' uniform and began learning their skills. Since he was smart and diligently worked to learn acrobatics, the chief's daughter soon fell in love with him and helped him learn. With her help, he easily mastered the art and soon became an expert acrobat. When the group reached the city of Benätat, he requested the chief to organize a show at the royal court so that he could have a chance to fulfill the condition. The chief went to the young King and requested that he watch the performance of the young acrobat and to award him a suitable prize for his skills.

When the King agreed, the acrobats erected the poles in the compound of the royal palace and invited the officers of the state and the elite of the city to watch. Just before the show was due to start, the King arrived and took his seat in the balcony of the palace. Bowing to him, Ilächikumär went over to the pole, jumped up and began displaying his acrobatic skills.

Ilächikumär walked on the rope with ease and grace, performing risky jumps and somersaults. It was a superb performance and full of acrobatic feats no one had ever seen before. Everyone was highly impressed with his skill.



Ilächikumär walking the rope for the King

Ilächikumär felt gratified by the appreciation of the people, thinking that it was enough to please the King as well. He came down and bowed to the King again and the chief went to him to request an appropriate award.

However, during the performance the King's attention had been diverted by the beautiful girl and he had been fascinated by her. Seeing how lovingly she gazed at Ilächikumär throughout the performance, he thought that he could easily gain her if he somehow got rid of Ilächikumär. Therefore, when the chief acrobat approached the King and asked if he had enjoyed the performance, the King pretended that his mind had been occupied with problems of the state. He said that he had not been able to give his full attention to the performance. He requested

Ilāchikumār to demonstrate his skills again. Accordingly, Ilāchikumār got on the rope again and displayed his skills, again doing a superb job. But at the end of this second show, the King pretended to be drowsy and asked him to repeat the performance again. Ilāchikumār could not believe the situation. He suspected that there was something wrong. However, since he was still eager to accomplish his cherished goal of marrying the girl, he decided to try again.

Once again, he began the ropewalk, triumphantly noting the audience's reaction. While looking around, he noticed a beautiful woman offering sweet food to a young monk. She was in the prime of her youth and was very attractive and highly graceful. However, what surprised Ilāchikumār was that the monk was clearly unaffected by her beauty.



**Ilāchikumār realizing the futility of attachment
while observing a monk's action**

He compared this to his own situation. Ilāchikumār had changed his entire life for the beauty of one girl, yet the monk was impervious to the lovely woman in front of him. He was amazed by the monk's self-control and detachment towards the beautiful woman. What power kept the monk aloof in her presence? In addition, while not only remaining aloof, the monk's face radiated peace!

This attitude of the monk raised a succession of thoughts in the mind of Ilāchikumār. "Why do I not feel detachment in the presence of a beautiful young girl?" He also continued to wonder why the King had asked him to repeat his performances, and finally he suspected that the King must be attracted to the girl and must be waiting for him to fall from the rope. "If I fall from the rope, I would be badly hurt and would not be able to perform acrobatic feats. In that case, I will never be able to marry the girl for whom I have abandoned my home and my parents."

Ilāchikumār now realized that the happiness he was looking for was merely an illusion. He began to recall his early religious training, when he had been exposed to religious principles and had learned about the soul within the body and its immense capabilities. He realized that his achievements as an acrobat must have been due to that inner

capability. Similarly, the monk could remain unaffected because he remained tuned to his soul and its abilities, remaining vigilant about potential pitfalls. “As an acrobat, I have to remain constantly vigilant because the slightest unawareness on my part could result in a fall from the high rope and possibly die. Why, then, should I not use the same vigilance for the sake of spiritual upliftment?”

In an earlier life, he had trodden a long path of spiritual pursuit. The impact of that achievement was lying subdued within him, waiting for an opportunity to manifest itself. Now, the sight of the monk provided the needed catalyst, and he became fully awakened to the realization that he was a soul and that all the other situations were simply an illusion. While on the rope, Ilächikumär dwelt deep into his self and attained omniscience, or keval-jnän. Then, he quietly climbed down the pole and bid farewell to every one as he left the place

Moral:

The focus of this story is on the principle of detachment. The monk's detachment towards the beautiful woman guided Ilächikumär onto the right path. Attachment to materialistic things, people, or feelings often causes misery to others and to us. We should strive to minimize our attachment to the outer world (i.e. detach ourselves) and focus on our inner self. Attachment is an obstacle in the path of self-realization.

17 - Questions:

1. What happened when Ilächikumär saw the acrobats? What did he want to do?
2. Why could he not marry the daughter of the acrobat?
3. What did Ilächikumär do when the acrobats left town?
4. Whom did the King see while Ilächikumär was walking on the tight rope for the King? What did the King keep doing to make Ilächikumär repeat his performance several times?
5. While he was walking on the tight rope, what did he see? What did he realize?

18 - Monk Kurgadu

In ancient times, there lived a businessman named Dhandatta who was highly religious and also raised his son to be like him. Once, Dharmaghosh-suri, the highly enlightened Āchārya of that time, came to the town where Dhandatta lived. Dhandatta took his son to listen to the sermon. The boy was so impressed by the Āchārya's sermon that he decided to become his disciple. Accordingly, he renounced worldly life and became a monk at a very young age. The Āchārya realized that the boy had tremendous potential to be a great Jain monk. He therefore renamed him Kulaguru. In the native language of that area he came to be known as Kurgadu.



Monk Kurgadu attains Enlightenment while eating

Kurgadu studied the holy books and was able to correctly comprehend their essence. He realized the role of karma in the life of every being and thereby learned to maintain a high level of equanimity. In almost all aspects, he rigorously observed the code of conduct for monks. However, he could not overcome one problem. It was difficult for him to stay hungry and so he could not fast. He needed to eat at least once a day. Even during Paryushan Parva, Kurgadu could not fast for a single day. As he ate his food on the days of Paryushan, he felt miserable and regretted that he was not able to fast. He attributed his inability to fast to his previous karmas. When the other monks observed their fasts, he praised them and rendered every type of service to them. He wished in his heart that he could someday observe fasts.

It was during one monsoon season that an event occurred that changed his situation. During the monsoon season, Jain monks forgo traveling and remain in one place for the duration of the monsoons. Paryushan Parva falls during this time. During that year's Paryushan Parva, Āchārya Dharmaghosh-suri, along with many of his disciples including Muni Kurgadu, remained in the town. Many of the monks undertook long fasts, some extending more than a month. Kurgadu felt disappointed that he could not observe such austerities. Especially on the day of Samvatsari, he wished that he could observe a day-long fast.

He began the day in an earnest effort to avoid eating. However, before noon, he felt very hungry and could not do without food. He was surprised at the kind of karma he had acquired where he could not fast even for a day, but he reluctantly approached the guru and begged for his permission to go for alms. The guru lovingly tried to persuade him to go without food for just one day, feeling that he should be inspired to observe a fast at least for that day, especially when all the other monks were on long fasts. Kurgadu humbly replied that he did wish to observe a fast and very much regretted his inability to fast. Due to his humility, the guru took pity on his fate and compassionately allowed him to go for alms.

Kurgadu went for alms and accepted the food that was offered to him. Returning, he presented the alms to his guru as part of the monk's code of conduct and modestly begged his permission to eat. Although the guru gave his permission willingly, the other monks made negative remarks. They unsympathetically said that he did not deserve to be a monk for eating on an auspicious day. Kurgadu listened to the remarks quietly. He went to a corner and reluctantly started to eat.

While eating, Kurgadu dwelt deeply on the inability of his body to remain without food for a day. Learned as he was, he could see that it must be the result of his previous karma. He understood that all karmas are shed after extending the appropriate consequence and this karma too would be shed. He made up his mind to passively accept what had been ordained by his karma. Because of his study of the scriptures, he had gained insight about the true nature of his soul. Earlier, despising himself for not observing a fast had prevented him from full realization of that true nature. Now his willingness to accept what was a physical limitation endowed him with the insight of distinguishing the nature of the soul from the varying states of the body and mind. His new-found insight gave rise to the manifestation of the true nature of the soul, and his realization was strong enough to destroy all the defiling karmas on the spot and he gained omniscience (keval-jñān) immediately while he was eating.

When one attains omniscience, the heavenly beings arrive to offer their obeisance. When other monks saw the heavenly beings coming towards them, they thought that the heavenly beings were coming to praise them for their severe austerities. Instead, the heavenly beings turned to Kurgadu and offered their obeisance to him. No one could understand why those observing severe austerity were left out while the one who could not observe it at all had gained full enlightenment.

In amazement, the monks went to Dharmaghosh-suri and asked him the reason for what had happened. The Āchārya said that they were all feeling very proud of their austerities and were unnecessarily disapproving of Kurgadu for not observing a fast. Therefore, they were smeared by perception obscuring karma. He urged them to bear in mind that the primary purpose of observing austerities or any other religious practice was to gain modesty that leads to right perception, which in turn helps to attain equanimity.

The monks had misjudged Kurgadu, who had realized the essence of religion. Earlier, he had acquired obstructing karma that did not allow him to observe the austerity. He sincerely repented for that karma which had become operative in his current life, and by properly comprehending the role of karma, he acquired right perception. By bearing the consequence of those karmas with equanimity, he was able to wipe them out without acquiring new ones. Thereupon, the monks realized that they were indulging in unnecessary vanity that obstructed right perception.

The Āchārya also explained that the soul had nothing to do with the state and activities of the body. The body is obtained as a consequence of the operative karma and should be used simply as an instrument for realizing the true nature of soul. It can be an effective instrument only if it is used purposefully.

Moral:

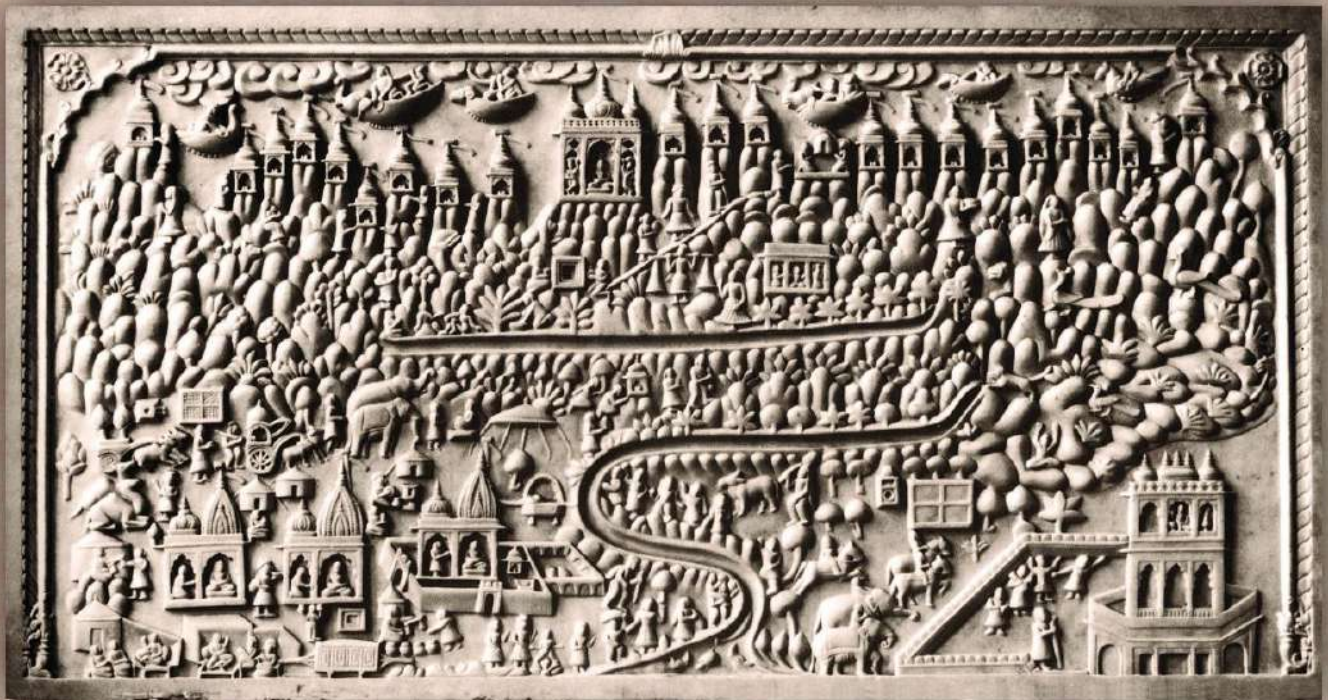
Understanding the true nature of the soul is the essence of religion and it is the only thing worth pursuing in this life. We should never look down upon anyone who cannot observe austerities and penance or one who cannot follow the religious principles as much as others. Rather than putting these people down, one must encourage them to do so with compassion and realize that it is due to the karmas of that person that they are unable to do so. One must never be proud of the austerities that one is able to perform. The purpose of observing austerities or other religious practices is to gain modesty that leads to right perception, which in turn helps to attain equanimity.

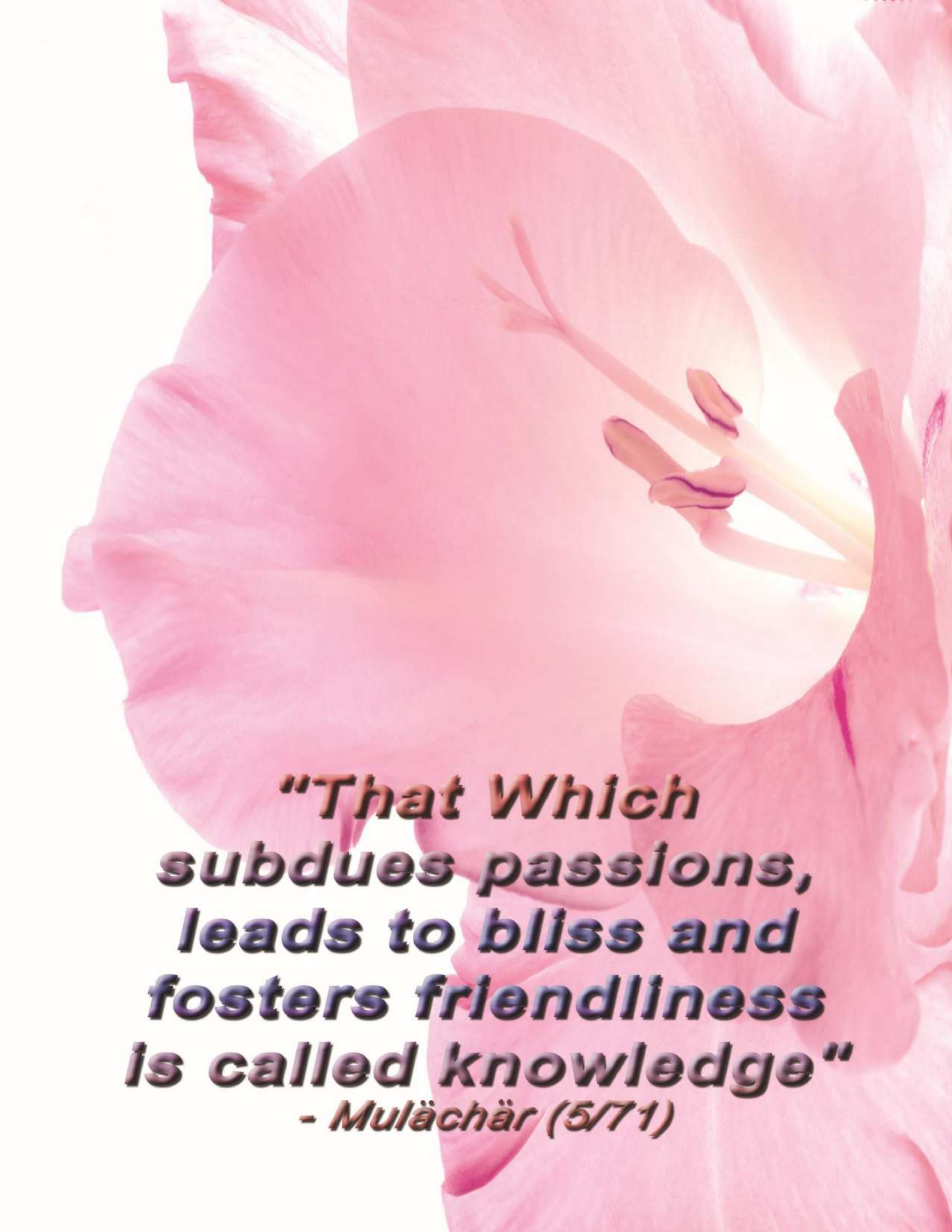
18 - Questions:

1. What did Dhandatta's son do when he heard the Āchārya's sermon? What was he named?
2. What was he unable to do?
3. What happened on the day of Samvatsari? What did he achieve?

Part IV

Stories during Bhagawän Mahävir





***"That Which
subdues passions,
leads to bliss and
fosters friendliness
is called knowledge"***
- Mulächär (5/71)

19 - Mahävir swämi and the Cowherd

One day as Mahävir swämi was going from one place to another, he stopped near a big tree to meditate. While he was meditating, a cowherd came with his cows. He needed someone to look after his cows so he could go for some errands. He asked Mahävir swämi if he would look after his cows for a few hours. Mahävir swämi was in deep meditation and did not respond to the cowherd. However, the cowherd went away thinking that Mahävir swämi had heard him and would look after his cows.

In the meantime, the cows started wandering away looking for grass. A few hours later, the cowherd returned and found all his cows were missing. He asked Mahävir swämi, "Where are my cows? What did you do with them?" Mahävir swämi was still in meditation and did not reply. The herder started wondering where the cows could have gone. Since Mahävir swämi did not reply, the cowherd searched for them everywhere but could not find them. While he was looking for the cows, the cows returned to the place where Mahävir swämi was meditating.



Indra preventing an ignorant cowherd from assaulting Bhagawän Mahävir

When the cowherd came back, to his amazement all his cows were standing near Mahävir swämi. Mahävir swämi was still meditating. The cowherd became very angry at Mahävir swämi because he thought that Mahävir swämi had been hiding his cows. Therefore, he took out his rope and was about to whip Mahävir swämi with it. Just then, an angel from heaven came down and held his hand.

"Can you not see that Mahävir swämi is in deep meditation?" the angel asked.

"But he tricked me!" said the cowherd. The angel replied, "He is in meditation and did not hear you. He was prince Vardhamän before becoming a monk. He did not do anything to your cows. You would have acquired bad karmas for hurting him."

The cowherd realized that he had made a mistake. He apologized to Mahävir swämi and went away silently.



Bhagawān Mahāvīr declining Indra's protection

Then, the angel bowed down to Mahāvīr swāmi and requested, "Oh Lord, I would like to be at your service as you will have to undergo many hardships during your spiritual journey." Mahāvīr swāmi answered, "One cannot progress spiritually and attain Keval-jñān using others help and support. To attain Keval-jñān and become an Arihanta one has to undertake all the efforts personally on the journey towards omniscience and liberation."

The angel went back to heaven feeling happy that he could stop Mahāvīr swāmi's suffering. Mahāvīr did not have any bad feelings towards the cowherd because he held no anger towards anyone.

Moral:

We should not make hasty decisions because we could be wrong. One should think from all perspectives before acting. Secondly, we should not hurt anyone for any reason, but should forgive instead of displaying anger. This is the way we can stop the inflow of bad Karmas to our souls.

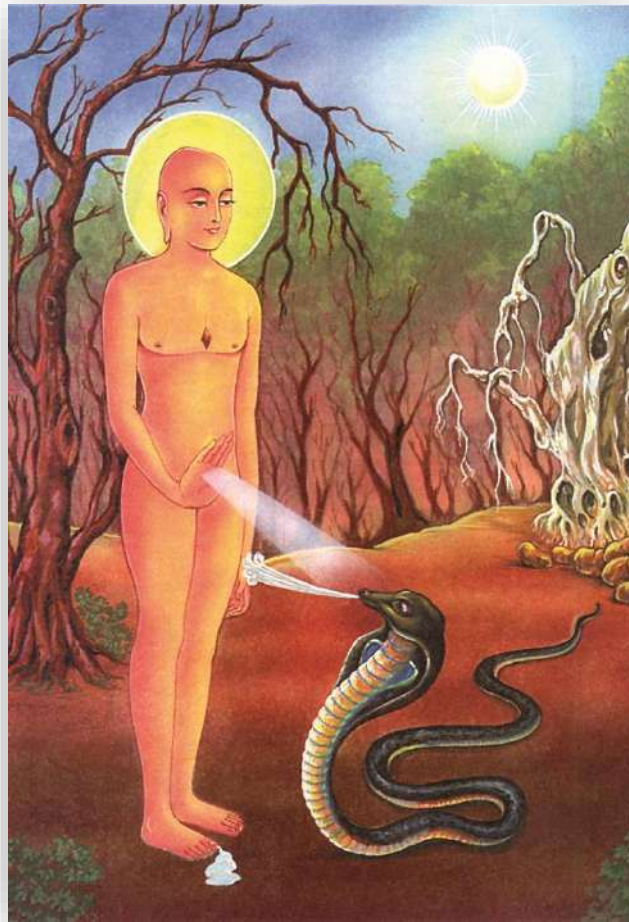
19 - Questions:

1. What did the cowherd ask Bhagawān Mahāvīr to do? Did he do it? Why not?
2. What happened when the cowherd came back? What did the cowherd get ready to do?
3. Who stopped him? Why?
4. What did the angel request Bhagawān Mahāvīr? What did Bhagawān Mahāvīr say?

20 - Chandkaushik

This is a story about Bhagawān Mahāvīr when he was a monk. He used to fast, meditate, and perform penance. He traveled barefoot from place to place and village to village. Bhagawān Mahāvīr once decided to go to the village of Vachala. On his way, he would have to go through a forest where a poisonous snake named Chandkaushik lived. It was said that Chandkaushik could kill a person or animal just by casting an evil and angry glance at them. All the people of the villages near that forest lived in absolute fear.

When the villagers learned about Mahāvīr's intention to pass through the forest, they begged him to take another longer route. However, Mahāvīr had no fear. He practiced supreme non-violence. He had no hatred towards anyone and considered fear and hatred as violence to oneself. He was at peace with himself and all other living beings. There was a glow of serenity and compassion on his face. He convinced the people that everything would be all right and he proceeded to the forest where Chandkaushik lived. After a while, he noticed the beautiful green grass fading. The forest looked like a desert. Trees and plants were dead so he thought that this must be near the area where Chandkaushik lived. Mahāvīr stopped there to meditate. Peace, tranquility, and compassion for the well-being of each and every living being flowed from Mahāvīr's heart.



Bhagawān Mahāvīr enlightening a poisonous snake, Chandkaushik

Chandkaushik sensed that someone had come near his land and so he came out of his burrow. To his surprise, he saw a man standing there. He became furious, thinking, “How dare he come this close to my land?” Chandkaushik started hissing to threaten Lord Mahāvīr. He did not understand Lord Mahāvīr’s tranquility. He became angry, came closer to the Lord and swayed his head, ready to strike. He saw no sign that this man would be threatened or would run away. This made Chandkaushik even angrier and he blew poisonous venom towards Lord Mahāvīr three times. The venom neither affected Lord Mahāvīr nor disturbed his meditation. So Chandkaushik became even more irritated and bit Lord Mahāvīr’s toe. When he looked at the man again, he was surprised to see that not only had nothing happened to him, but instead of blood, milk flowed from his toe.

Bhagawān Mahāvīr opened his eyes. He was calm and there was no fear or anger on his face. He looked at Chandkaushik and said, “Calm down, calm down, Chandkaushik. Realize what you are doing.” There was love and affection in those words. Chandkaushik calmed down and felt as if he had seen this kind of monk before. He suddenly remembered his two previous lives. Chandkaushik then realized the truth of life and what anger and ego from his last two lives had done to him. He bowed his head respectfully to the Lord.

Chandkaushik peacefully retreated to his hole with his head inside while a portion of his body remained outside the hole. After a while when the people came to know that Chandkaushik was no longer harmful to anyone, they came to see him out of curiosity. They saw him lying quietly. Some started worshipping him by offering milk and food, while some were still furious because he had killed their loved ones. They threw stones and beat him with wooden sticks. Blood, milk, and food attracted ants. Chandkaushik willingly suffered the biting and beating and remained at peace with no trace of anger. He died a few days later. The self-restraint and control of his feelings destroyed many of his bad karmas. Therefore, at the end of his life he was born in heaven.

Moral:

Fear, hatred, and ego are violence to one’s self and not to anyone else. Chandkaushik depicts this from the anger and ego he had committed during his past lives. Self-realization through the help of Bhagawān Mahāvīr made him realize his mistake and led him to repent for his deeds. This ultimately washed away his bad karmas and led him to heaven. From this story we should learn to remain calm and avoid anger, ego, and all forms of violence. We should be fearless of evil and approach them with tranquility.

20 - Questions:

1. When the villagers learned about Mahāvīr’s intention to pass through the forest, what did they beg him to do? Why?
2. What did Mahāvīr do? What happened when he was meditating in the forest?
3. What did Mahāvīr tell Chandkaushik? What did Chandkaushik realize?
4. What happened when Chandkaushik decided to lie quietly?

21 - Chandanbälä

Once upon a time, there was a beautiful princess named Vasumati. She was the daughter of King Dadhivāhan and Queen Dhārini of the city of Champāpuri in the state of Bihar, India.

One day, a war broke out between King Dadhivāhan and King Shatānik of the nearby city of Kaushāmbi. King Dadhivāhan was defeated in the war and ran away in despair. When princess Vasumati and Queen Dhārini learned that they had lost the war, they decided to escape, but while they were running from the palace, a soldier from the enemy's army spotted and captured them. Princess Vasumati and her mother were terrified, not knowing what the soldier would do to them. He told the queen that he would marry her and sell Vasumati. Upon hearing this, the queen went into shock and died. The soldier then took Vasumati to Kaushāmbi to sell her.

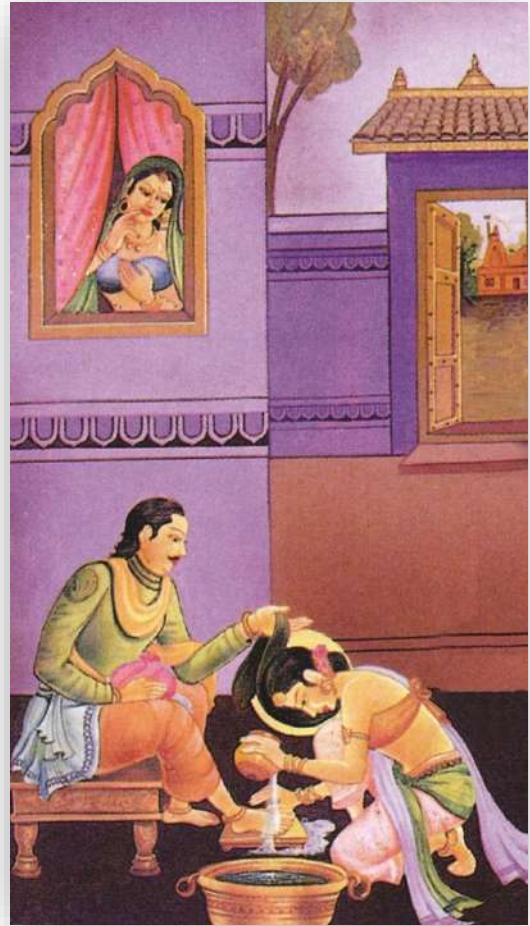
When it was Vasumati's turn to be sold in the slave market, a merchant named Dhanāvah happened to be passing by. He saw Vasumati being sold, and upon seeing her noble face, he realized that she was not an ordinary slave girl. He thought she might have been separated from her parents. He wondered what her fate would be if she were sold as an ordinary slave. Therefore, out of compassion, Dhanāvah bought Vasumati and took her home. On the way, he asked her, "Who are you and what has happened to your parents?" Vasumati did not reply. Dhanāvah then told her not to be afraid and that he would treat her as his daughter.

When they reached home, the merchant told his wife, Moolā about Vasumati. "My dear," he said, "I have brought this girl home. She has not said anything about her past. Please treat her like our daughter." Vasumati was relieved. She thanked the merchant and his wife with respect. The merchant's family was very happy with her. They named her Chandanbälä since she would not tell anyone her real name.

While staying at the merchant's house, Chandanbälä's attitude was like that of a daughter. This made the merchant very happy. Moolā, on the other hand, started wondering what her husband would do with Chandanbälä. She thought that he might marry her because of her beauty. With these thoughts, Moolā became more and more uncomfortable with the idea of having Chandanbälä around.

One day, when the merchant came home from work, the servant who usually washed his feet was not there. Chandanbälä noticed this and was delighted to have a chance to wash his feet for all the fatherly love he had given her. While she was busy washing the merchant's feet, her hair slipped out of her hairpin. The merchant saw this and felt bad that her hair might get dirty, so he lifted her hair and clipped it back. Moolā saw this and was outraged. She felt that her doubts about Chandanbälä were true and therefore, she decided to get rid of Chandanbälä as soon as possible.

Soon, Dhanāvah went on a three-day business trip. His wife decided to use this opportunity to get rid of Chandanbälä. She called a barber right away to shave off Chandanbälä's beautiful hair. Then, she tied Chandanbälä's legs with heavy shackles and locked her in a room away from the main area of the house. She told



Moolā being suspicious of Chandanbälä's innocent act

the other servants not to tell Dhanāvah where Chandanbālā was or she would do the same to them. Then, Moolā left and went to her parent's house.

When Dhanāvah returned from his trip, he did not see Moolā or Chandanbālā. He asked the servants about them. The servants told him that Moolā was at her parent's house, but they did not tell him where Chandanbālā was because they were scared of Moolā. He asked the servants in a worried tone, "Where is my daughter Chandanbālā? Please speak up and tell the truth." Still nobody said a word. The merchant felt very upset and did not know what to do. After a few minutes, an older servant thought, "I am an old woman and will soon die anyway. What is the worst thing Moolā can do to me?" So, out of compassion for Chandanbālā and sympathy for the merchant, she told him everything that Moolā had done to Chandanbālā.

She took the merchant to the room where Chandanbālā was locked up. Dhanāvah unlocked the door and saw Chandanbālā. Shocked, he said, "My dear daughter, I will get you out of here. You must be hungry. Let me find some food for you." He went to the kitchen to find food for her, but found no food except for some boiled lentils in a pan. The merchant took the pan of lentils to Chandanbālā. He told her that he was going to get a blacksmith to cut the heavy shackles and left.

Meanwhile, Chandanbālā was thinking about how her life had changed. She started wondering how fate can change a person's life from riches to almost helplessness. Chandanbālā decided that she would like to make an offering of food to a monk or nun before eating. She got up, walked to the door, and stood there with one foot outside and one inside the house.

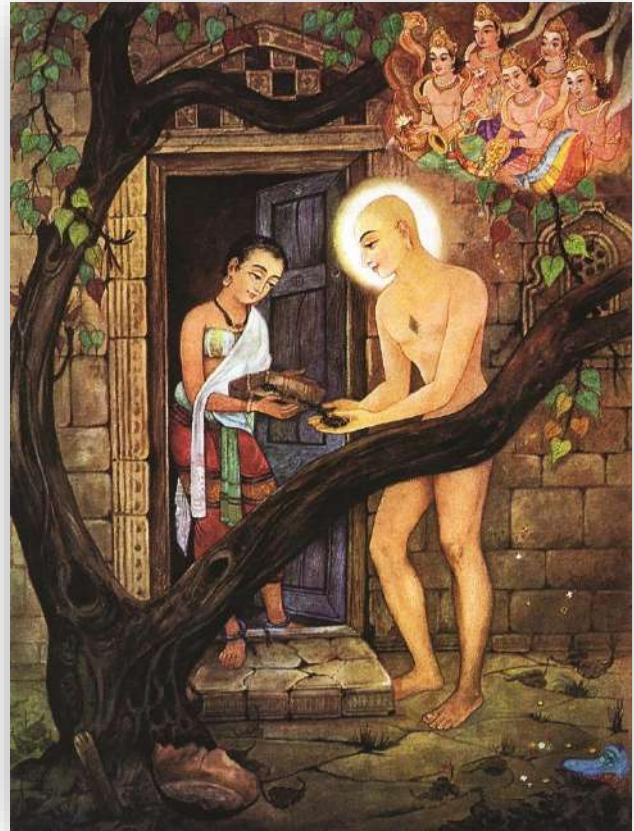
To her surprise, she saw Lord Mahāvīr walking towards her and tears of happiness rolled down her face. She said, "Oh revered Lord, please accept this food." Lord Mahāvīr had taken a vow to fast until a person who met certain conditions offered him food. His conditions were:

The person offering the food:

- She should be a princess
- She should be bald
- She should be in shackles
- She should offer boiled lentils, with one foot inside and the other foot outside the house
- She should have been fasting
- She should have tears in her eyes

Lord Mahāvīr looked at her and noticed that Chandanbālā met all of his requirements. Mahāvīr swami stepped forward to accept the alms because all of his conditions had been met. Chandanbālā felt very happy to be able to offer the lentils to Lord Mahāvīr.

As Lord Mahāvīr had fasted for five months and twenty-five days, heavenly beings celebrated the end of Lord Mahāvīr's fast. By magical power, Chandanbālā's shackles broke, her hair grew back, and she was dressed as a princess. There was music and celebration that drew the attention of King Shatānik. He came to see Chandanbālā with his family, ministers, and many other people. Sampul, a servant from her father's kingdom, recognized Chandanbālā. He walked towards her, bowed, and broke out in tears. King Shatānik asked, "Why are you crying?"



Bhagawān Mahāvīr accepting alms from Chandanbālā

Sampul replied, “My Lord, this is Vasumati, the princess of Champāpuri, daughter of King Dadhivāhan and Queen Dhārini.” The King and queen now recognized her and invited her to live with them.

Later, when Lord Mahāvīr attained keval-jñān (perfect knowledge), he re-established the fourfold order of the Jain sangh. At that time, Chandanbälā took dikshā and became the first nun (sādhvi). She became the head nun of the Jain order. Later on, she attained keval-jñān and liberation from the cycle of life and death.

Moral:

We can learn from a number of behaviors that are cited in this story. Moolā’s heart was blinded by jealousy and therefore she did not understand Chandanbälā’s plight, or the role of a mother, or the compassion of a father. This led her to do terrible things resulting in her acquiring bad karma. This depicts the destructive power of jealousy and why we should avoid it.

Next, the selfless old servant who told Dhanāvah what had happened. She did this out of compassion and risked her own demise at the hands of Moolā. This good karma will bind to her soul as punya and demonstrates the principles of Jainism.

Similarly, Dhanāvah’s compassion and treatment of Chandanbälā supports the proper role of a father and the willingness to help an orphan.

Lastly, Chandanbälā’s offering of food to Lord Mahāvīr, despite her own pitiful situation, was very selfless and came from the heart. Following the principles of Jainism ultimately led Chandanbälā to the path of liberation.

Note: The popular story violates the rules of sadhus asking for alms. Once a sadhu turns away from a house, he will not return to the house at that point. So, saying that Mahāvīr swami turned away from the house and then the last condition was fulfilled “tears in the eyes” at which time he returned to Chandanbälā’s house did not happen.

21 - Questions:

1. Who was Chandanbälā? How did she come to be sold in the slave market?
2. Who bought her? Why? How did he treat her?
3. What happened when Dhanāvah went on a business trip?
4. What happened when Dhanāvah returned from the business trip?
5. What happened when Mahāvīr came to Chandanbälā? What were his conditions for taking alms?
6. What happened when Mahāvīr took the lentils from Chandanbälā?
7. What happened to Chandanbälā after that?

22 - Nails in the Ears: Last Calamity for Bhagawän Mahävïr

Twelve years of meditation and penance passed with great success for Lord Mahävïr. His life was exemplary. He put forth unsurpassable examples of truth, non-violence, forgiveness, compassion, fearlessness, yoga and true knowledge.

In the thirteenth year he faced another calamity. Near the village of Shammani, he stood in a meditation posture. Just like at the beginning of his asceticism, he met a cowherd who left his oxen in the care of Lord Mahävïr.

The cowherd went into the village and returned a little later. The oxen had drifted away while grazing. Not finding his oxen, he asked, "Ascetic, where are my oxen?"

Mahävïr was in deep meditation and unaware of all this. The cowherd asked again, and once again he did not get a response. He was irritated and shouted, "You hypocrite! Are you deaf? Don't you hear anything?"



A cowherd hammering thorns in Bhagawän Mahävïr's ears

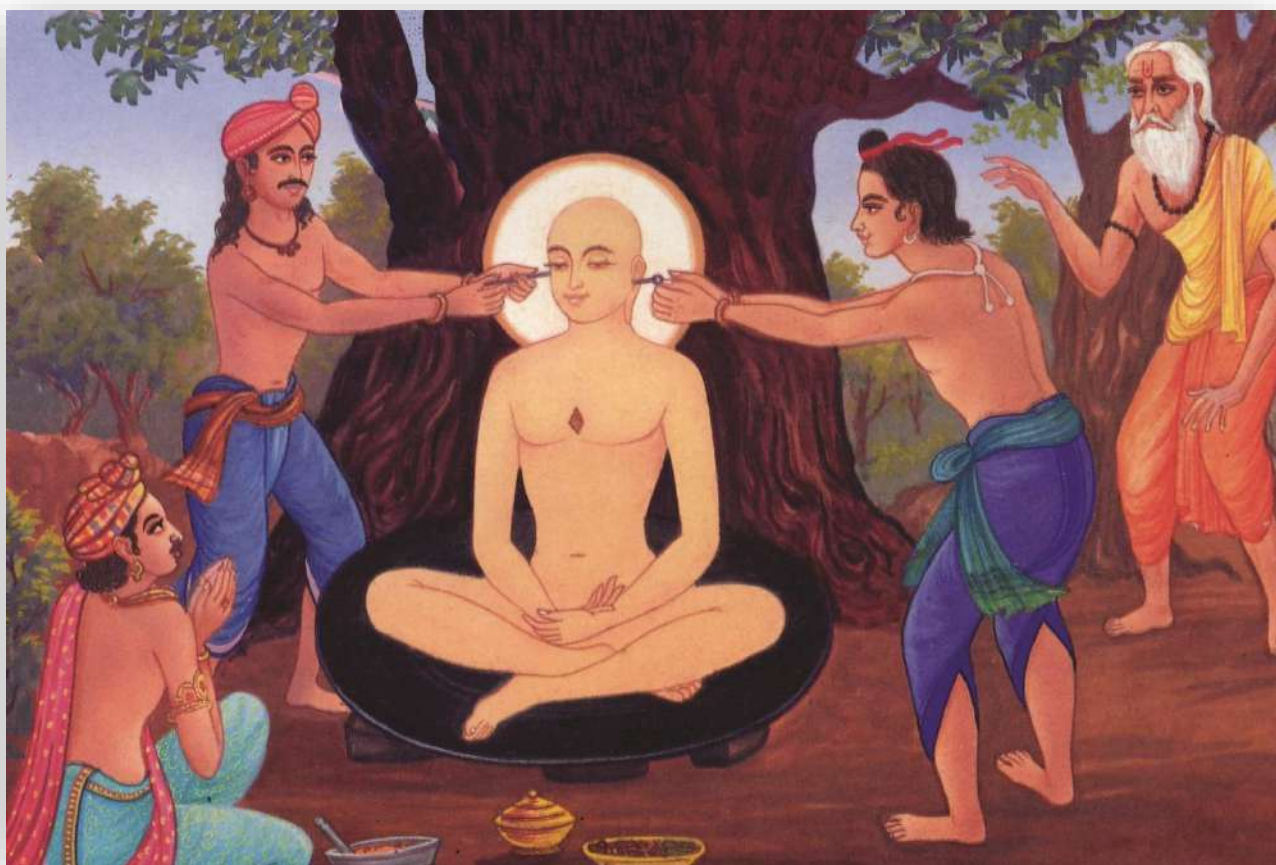
Mahāvīr still did not respond. The cowherd became very angry, “You pretender, it seems that both your ears are useless. Wait a minute! I will fix your ears.” He picked long nail-like thorns from a nearby shrub and pierced the ears of Mahāvīr deeply by hammering the thorns in.

Even such excruciating agony did not move Mahāvīr from his meditation or evoke any feeling of anger or aversion in him.

Completing his meditation, he went to the village for alms. He arrived at the door of a trader named Siddhārtha. A doctor was sitting with him. Both of them gave food to Mahāvīr swāmi with due respect.

The doctor told Siddhārtha, “Friend, the face of this monk has a divine glow, but there is a shade of tiredness too. Some inner pain is visible in his eyes. I feel this great sage suffers from some inner agony.”

Siddhārtha replied, “Friend, if such a great sage suffers from some kind of pain, we should immediately go to him and treat him.”



Bhagawān Mahāvīr calmly bearing the pain as the thorns are removed

After taking alms, Mahāvīr swāmi returned. The doctor and Siddhārtha followed him to the place where Mahāvīr swāmi rested. During examination the doctor found the thorns stuck in his ears. Seeing this, they arranged for the necessary instruments and medicines. They used some medicated oil and tongs and pulled out the thorns. This caused such unbearable agony to Bhagawān Mahāvīr that an anguished cry was forced out of him. The doctor dressed the wound with some coagulant. Mahāvīr continued to sit there calm and quiet in deep meditation.

The reason Mahāvīr swāmi had to bear this calamity was because of what he did as Triprushtha Vāsudev (birth no. 18). At that time, he liked to sleep while listening to music. He told his servant to stop the music once he fell asleep.

However, his servant was enjoying the music and forgot to stop it. When he woke up and still heard the music playing, he was furious. To teach his servant a lesson, he had hot lead poured into his servant's ears so he would not be able to hear anything anymore. This servant was reborn as the cowherd who then proceeded to put the thorns in Mahävira swämi's ears.

Moral:

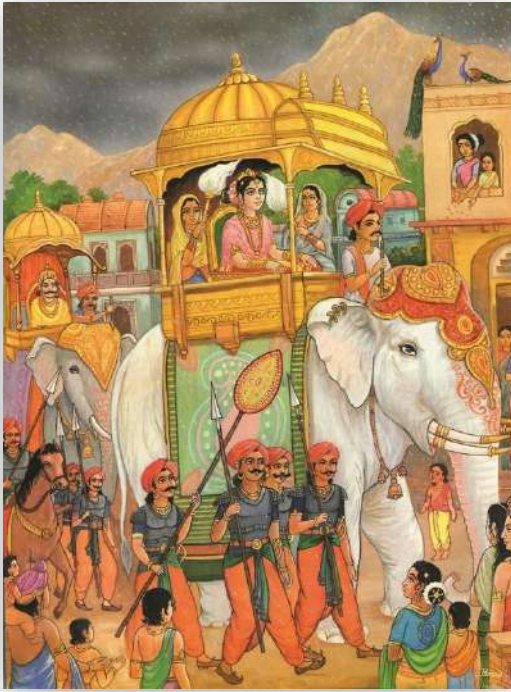
Whenever we do any karma, we have to bear the consequences. In each incident of difficulty, we see the conquest of Mahävira's soul and mind over his physical pain and suffering. His meditation and penance purified his soul. It helped him to separate himself from perishable and mortal worldly things and concentrate on the liberation of his immortal soul.

22 - Questions:

1. What did the cowherd ask Bhagawän Mahävira to do? Did he do it? Why not?
2. What happened when the cowherd came back? What did the cowherd do?
3. Describe what happened when Mahävira went to village for alms.
4. Why did Mahävira have to bear this calamity?

23 - Meghakumär

King Shrenik of Magadha region in the state of Bihar had a beautiful queen named Dhärini. Once, while she was sleeping, she dreamt of a white elephant entering her mouth. She immediately woke up and told the King about her dream. King Shrenik knew that it was an auspicious dream. He called the dream experts who predicted that the queen would give birth to a very handsome and intelligent son who will excel in everything. The King and queen were very pleased to hear this.



Queen Dhärini riding an elephant

During the third month of her pregnancy, queen Dhärini had an irresistible urge to ride an elephant in the country with the King with the sky decorated with clouds of colorful hues, lightning flashing, and rain pouring. In most parts of India, it only rains during the monsoon season, which is usually from June to October. Queen Dhärini, however, had the urge during the off-season. The fulfillment of her urge was therefore a problem. In order to see that her health and well-being were not affected by the unsatisfied urge, the King asked his eldest son, Abhaykumär, who was also the Prime Minister of the state, for a solution to satisfy the queen's urge. Abhaykumär had a friend who could do miracles. The friend arranged events according to Dhärini's urge. She was therefore able to ride on an elephant with the King and satisfy her urge.

In due course, Queen Dhärini gave birth to a very handsome and adorable baby boy. Rain in the Indian language is called Megh, so in commemoration of her urge during pregnancy, the boy was named Meghakumär. At the age of 8, he was sent to school, where he learned all 72 types of arts and crafts and became an accomplished youth. He got married and enjoyed all the pleasures of worldly life.

Once, Lord Mahävira came to Rājgrihi, the capital city of Magadha, and stayed in the Gunashil monastery. Almost every resident of Rājgrihi went to listen to his sermons.

Meghakumär went as well. The sermon made a lasting impression on him. He realized the transitory nature of worldly situations and decided to renounce his worldly life. His parents were sad to hear about his plan. They tried everything possible to prevent him from renouncing his worldly life. However, he remained firm. Nevertheless, in order to satisfy his parents' wishes, he agreed to become the King for one day. He was ceremoniously crowned King with all the royal pomp. Immediately after that, he left everything, renounced worldly life, and became a disciple monk of Lord Mahävira.

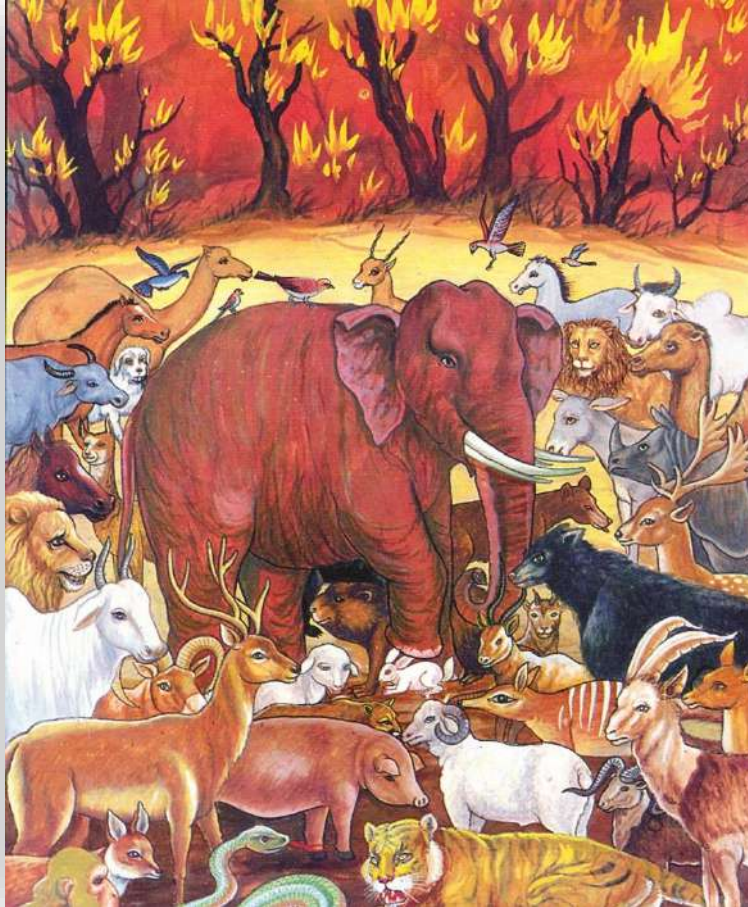
At night, as a junior monk, he was given a place to sleep near the entrance. During the night, other monks using the restrooms had to walk past his side. Since no lamps are allowed in the upāshray (the monks' residence), they happened to trample on his bed and sometimes their feet accidentally touched his body in the dark. Poor Meghakumär could not sleep for the whole night. He had grown up in luxuries. Therefore, it was difficult for him to bear the accidental kicking by the monks and his bed and body being smeared in dirt. He felt that he could not bear that sort of a miserable life and decided to give up the life of a monk.

In the morning, he went to Lord Mahävira to seek permission to return home. Mahävira was aware of the discomforts that Meghakumär had faced the previous night and told him, "Meghakumär, you do not remember, but let me describe to you the discomforts that you faced during your previous life."

"In your previous life you were Meruprabhā, the King of elephants. Once there was a terrible forest fire from which you narrowly escaped. You decided to make a shelter that all the animals could use in case of another fire. You

cleared up a vast stretch of land by removing all the plants, bushes, and trees. You also weeded out the grass that grew there.”

“Once again there was a wild fire in the forest. All the animals came running and took refuge on that stretch. You were also there. During that time, you raised your foot to scratch your body because of an itch. At that very moment, a rabbit jumped into that space. As you tried to put your foot down, you saw the rabbit jump into that space and decided to hold your foot up in order to save the rabbit. The fire raged for two and a half days during which you continued to hold your foot up out of compassion for the rabbit.”

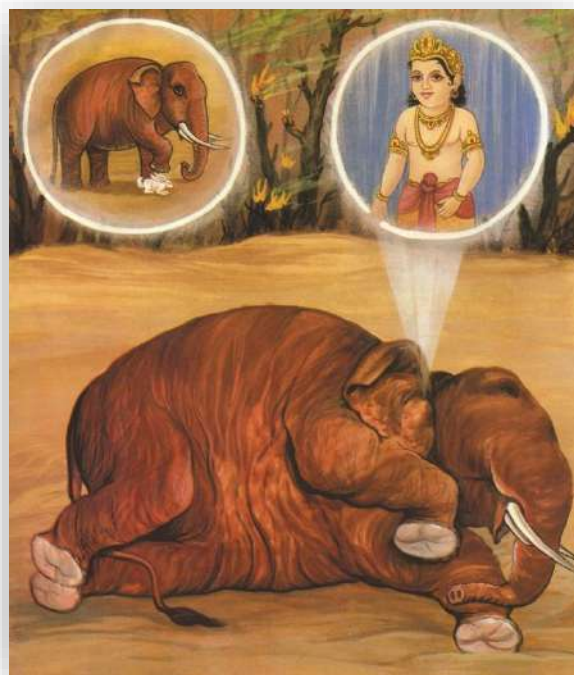


Meghakumār in a previous life as an elephant saving a rabbit's life

“At the end of the fire, as the animals retreated, you tried to lower your foot. However, it was so stiff by then that you could not keep your balance and fell down. You felt agonizing pain and could not get up. You spent three days and nights suffering from severe pain. Ultimately, you died, and in your next birth you were born here as the prince of King Shrenik because of your compassion for the rabbit. If you could face that much distress for the sake of a rabbit and attain this priceless human life in return, how can you not face the accidental kicking and the dirt from the feet of your fellow monks? Do you realize that by renouncing this worldly life and becoming a monk you have taken the first step towards the long journey of liberation? Remember that all these sufferings and happiness we

experience are only due to our own karmas. They are only temporary by their very nature. The everlasting happiness is achieved only upon liberation.”

Meghakumär was spellbound by the Lord's words and realized his mistake. He requested the Lord to reinitiate him since he had virtually broken his vow of monkhood by strongly desiring worldly life. The Lord did so, and Meghmuni, as he was called thereafter, started leading a rigorous, austere life. Fasting for days at a time, he stayed in meditation a lot in order to eradicate his karmas. When his body became very weak and he could no longer observe the rigors of ascetic life, he decided to observe the fast until death. This vow is called Sanlekhanä. He fasted for a month on mount Vaibhārgiri near Rājgrihi. Upon death, he was born in heaven. Bhagawān Mahāvīr had stated to Gautam swāmi that at the end of the heavenly life, Meghakumär would be reborn as a human being and would attain liberation.



Upon death, the elephant is born as Prince Meghakumär

Moral:

Here is a great example of compassion or Karunä bhavanä. An elephant bears discomfort and pain to save a little animal. As we are more developed and more rational beings, we should learn from these animals to be helpful to each other. In addition, when one takes an oath to lead the life of a monk, one should not revert to a worldly life or even entertain thoughts of doing so. An ascetic life is a very tough and rigorous life which makes one realize and understand the true nature of the soul. In order to achieve this understanding, one must put aside the worldly life permanently because it tends to distort things. Suffering occurs because of one's past karma, so one should bear it with patience and focus on the soul for self-realization.

23 - Questions:

1. What was the effect of Lord Mahāvīr's sermon on Meghakumär?
2. What was happening to Meghakumär during the night? What did he decide to do?
3. When Meghakumär told Mahāvīr swāmi about his decision, what did Mahāvīr swāmi do?
4. Why did Mahāvīr swāmi tell Meghakumär the story of an elephant? Describe that story briefly. Elephant? Upon hearing story, what did Meghakumär decide to do?

24 - Aimuttā Muni

Once upon a time in the streets of Polaspur, India, a six-year-old child named Aimuttā was playing with his friends. He was the son of King Vijay and Queen Shrimati. While playing, he saw a monk. The monk's name was Gautam swāmi, the chief disciple of Lord Mahāvīr. He was barefoot and bald. He was going from one house to another to get alms (food). Aimuttā ran to him and invited him to his palace to get food, saying this would make his mother and him very happy. Gautam swāmi agreed, and they went to the palace. Aimuttā's mother, Queen Shrimati, was standing on the balcony overlooking the garden. She saw Gautam swāmi and Aimuttā coming towards the palace. She was very happy and came down to receive Gautam swāmi. She welcomed him with devotion and said, "Matthaena Vandāmi (my salutation to you)." She asked Aimuttā to go and get his favorite food to offer Gautam swāmi. Aimuttā brought lādoos (sweets) and started putting them in the container even though Gautam swāmi said he didn't need that many. Aimuttā was very happy to be offering food to the monk.

As Gautam swāmi started to leave, Aimuttā said, "Your bag is heavy. Please let me carry it for you."

Gautam swāmi said, "Aimuttā, I cannot give it to you because it can only be carried by those who have taken dikshā and have become a monk."

Aimuttā asked, "What is dikshā?"

Gautam swāmi explained to him that when someone takes a vow of dikshā, he renounces his worldly life, his house, his family, and all other social and economic ties. Then he becomes a monk. People take Dikshā to avoid the accumulation of bad karma and to attain liberation. In normal everyday living, people are involved in various activities, which cause them to accumulate karmas. On the other hand, monks and nuns avoid all the activities of householders in order to avoid accumulating these karmas.

Aimuttā became curious and asked, "Gurudev, you do not commit sins! However, don't you need to eat? Don't you need a place to live? All these activities cause sins which acquire bad karmas."

Gautam swāmi was pleased with the child's interest to learn more. So he explained, "We take food but we do not accept food which is made especially for us. We stay in a place but we do not own it, and we do not stay there for more than a few days at a time. We do not keep money, and we do not take part in any business or any organization. Thus, as a monk, we do not do any activity that causes sins."

Aimuttā said, "In that case, Gurudev, I want to take dikshā."

Aimuttā and Gautam swāmi walked to the place where Lord Mahāvīr was giving a sermon. Aimuttā joined the others to listen to his teachings. In that sermon, Aimuttā learned what life is all about and what one can do if he or she wants to eliminate worldly suffering. Aimuttā expressed his desire to become a monk to Lord Mahāvīr. Lord Mahāvīr said, "We cannot let you take dikshā without your parents' permission." Aimuttā replied, "That is easy. I will go home, get their permission, and come back."

Aimuttā went home. He told his mother, "Mother, I want to take dikshā. Remember you used to say that our household life is full of violence and causes sins? Gautam swāmi and Lord Mahāvīr also said the same. I want to be free of sins. Therefore, please give me permission to take dikshā."

Aimuttā's mother was surprised by his words. She was happy in her mind for his fear of sins and his desire to take dikshā because she was a religious woman. However, she wanted to be sure that Aimuttā understood what "taking dikshā" meant. So she said, "My son, to take dikshā is a very hard and disciplined life. You will not have a mother or a father to take care of you. How will you be able to handle such suffering?"

Aimuttā said, "Mother, this household life also has a lot of suffering. At least we know that as a monk the suffering will help destroy karmas and lead to liberation."

His mother was very happy to hear this. However, she wanted to test Aimuttā's determination further. She said, "Son, why are you in such a hurry? Wait for a while. You need to take care of us when we get old, and you will have your own family too."

Aimuttä said, "Mother, I learned from Lord Mahāvīr that no one is young or old. I also learned that no one knows what is going to happen tomorrow. No one knows who will die first or last. So why wait and miss the opportunity which is available to me today?"

His mother was very happy that her son fully understood what dikshā meant and what his desire was.

She said, "Congratulations, my son. I am very proud of you. You will be a good monk. Do not forget that your goal is to attain liberation and be sure to observe ahimsa (non-violence) throughout your life. I give you permission to take dikshā."

Aimuttä said, "Thank you, Mother. I will remember your advice."

Aimuttä's mother blessed him and wished him success in his new life. She also helped him get permission from his father, King Vijay.

A few days later he took dikshā and became a monk called "Bālmuni (young monk) Aimuttä."



Bālmuni Aimuttä playing with a 'boat' in the water

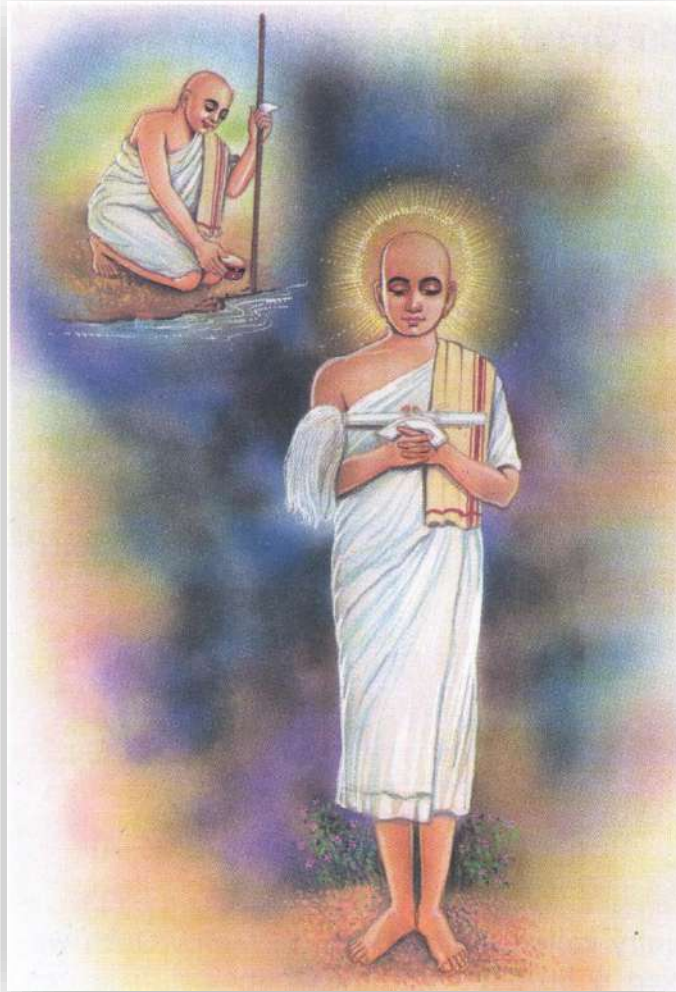
One day, Bālmuni Aimuttä saw some children playing with a paper boat in a water puddle. He became excited about playing and forgot that as a monk he could not play with water. He ran towards the children and asked if he could join them. The children became excited that a monk wanted to play with them. He took the lid off his container and started playing with it as if it were a boat. He said, "Look, my boat is also sailing." Meanwhile, other monks came there and saw him playing with water. They said, "Bālmuni, what are you doing? Did you forget that as a monk you should not play with water? Playing with water causes harm to many living beings that live in the water. As monks, we have taken a vow not to hurt any living being. You have violated your vow and have accumulated some bad karmas."

Bālmuni Aimuttä realized his mistake. He immediately started repenting, "Oh! What have I done? I promised my mother that I would not do any sinful activity. These monks were kind enough to remind me of my mistake! What would have happened if these monks had not seen me?" He was truly regretful for what he had done. He left with

the other monks. Monks have to recite the Iriyävahiyam Sutra after returning to their place from outside. Therefore, Bälmoni also recited this sutra. Thereafter he thoroughly studied the 11 Anga Ägams. One day, at the age of thirteen, he was reciting the Iriyävahiyam Sutra. When he came to the part:

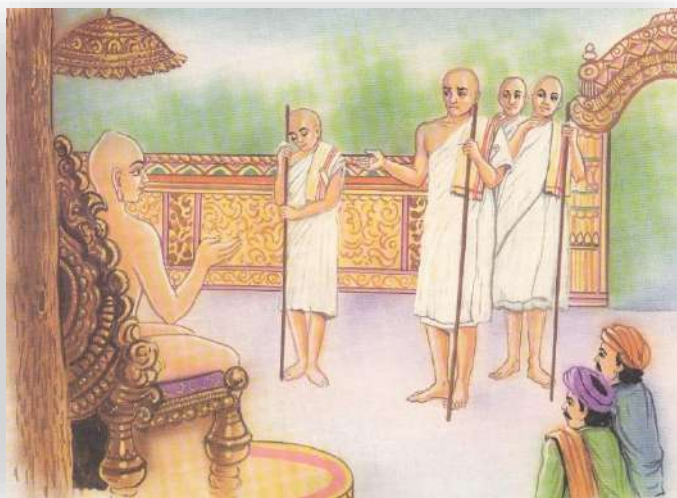
If I have hurt any living beings of water, green grass, and clay, I am asking for forgiveness.

He remembered the sin he had committed while playing with the water as a monk many years earlier. His repentance had no bounds. He was extremely sorry for what he had done. He began thinking, "What did I do? I have hurt so many living beings just for fun. How can I be free of these sins? Oh living beings, I have caused harm



Due to his sincere repentance, Aimuttä Muni destroyed all his destructive karmas and attained keval-jnän

to you. Please forgive me for my sins. I will never commit these sins again." Because of his sincere repentance, all of his bad karmas were destroyed and he attained omniscience, or keval-jnän (infinite knowledge). Now he became a kevali monk at the age of thirteen.



Lord Mahāvīr explained to the other monks that Aimuttā Muni had destroyed his destructive karmas and become a kevali

After this, Kevali Aimuttā Muni went to Lord Mahāvīr's assembly and started walking towards the place where other kevali monks sit. Some senior monks noticed this and told him, "Oh, Aimuttā!! Where are you going? That is the place for kevali monks to sit. Go over there, where the other monks are sitting."

Lord Mahāvīr interrupted them and said, "Monks, you should not disrespect a kevali. Aimuttā Muni is no ordinary monk now. While reciting Iriyāvahiyam Sutra, he destroyed all of his destructive karmas and became a kevali."

The monks realized their mistakes, bowed down to him and thought, "There is no age barrier to be a kevali."

At the end of his life, Bālmuni Aimuttā attained liberation.

Moral:

The pursuit and understanding of Jainism has no age limit but is rather driven by one's own true faith, understanding, and the passion to learn and practice the principles of Jainism. All of us make mistakes, which cause bad karma. Mistakes can be intentional or unintentional. It is possible that karma resulting from unintentional mistakes can be eliminated by true and sincere repentance. However, one should not intentionally make a mistake knowing that they plan to repent for it later. Such repentance will be in vain since it is not true or sincere.

24 - Questions:

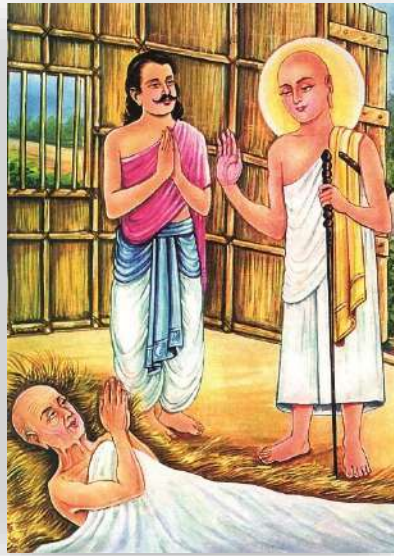
1. What did the six-year old Aimuttā do when he saw Gautam swāmi?
2. Why was he not able to carry Gautam swāmi's heavy bag? What was Gautam swāmi's explanation?
3. What did he do as Bālmuni Aimuttā?
4. At the age of thirteen, when he was reciting the Iriyāvahiyam Sutra, what happened?

25 - Ānand Shrāvak

Once upon a time, there lived a King named Jitshatru in the city of Vānījya, India. A rich householder named Ānand also lived in the same city. He was so rich that he had 4 million gold coins, an equal amount of cash, an equal amount invested in business, lots of jewelry, and many other assets. He also owned 40,000 cows. He was highly respected by the King as well as by the people of Vānījya.

One day, Lord Mahāvīr visited Vānījya and delivered a sermon. After listening to the sermon, Ānand decided to follow Jainism by accepting the twelve vows of a householder. Ānand observed these vows for fourteen years and progressed spiritually. One day Ānand shrāvak attained a special ability known as Avadhi-jñān (clairvoyance) by performing severe penance, austerities, and meditation. His Avadhi-jñān was purer and more powerful than that acquired by other laypeople in their spiritual progress.

At this time, Lord Mahāvīr and his disciples were in town. While returning from gochari (getting food or alms), Gautam swāmi learned that many people were going to pay homage to Ānand shrāvak for his newly acquired spiritual ability (Avadhi-jñān) and his austerities. He decided to visit him. Ānand was very happy to see Gautam swāmi, his guru (spiritual teacher). Ānand shrāvak welcomed Gautam swāmi warmly. Gautam swāmi inquired about his health and then asked about his new special ability. With due respect, Ānand replied to Gautam-swāmi, "Revered guru, I have attained a special ability (Avadhi-jñān) with which I can see as high as the first heaven and as low as the first hell."



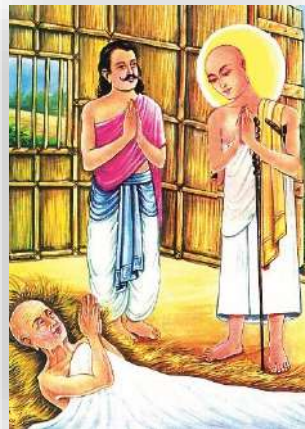
**Gautam swāmi visiting
Ānand Shrāvak**

Gautam swāmi explained to Ānand, "A layman (shrāvak) can attain the special ability of Avadhi-jñān, but not of this magnitude. You need to do Prāyashchitta (atonement) for imagining these visions." Ānand was puzzled. He knew that he was correct but his guru questioned his truthfulness and told him to repent for it. He therefore politely asked Gautam swāmi, "Does one need to repent for speaking the truth?" Gautam swāmi, equally puzzled, replied, "No one has to repent for speaking the truth." He then left Ānand thinking that he would reconfirm this with Bhagawān Mahāvīr.

Gautam swāmi returned to Bhagawān Mahāvīr and asked about Ānand's special ability. Mahāvīr replied, "Gautam, Ānand was telling the truth. He has acquired Avadhi-jñān of immense magnitude. Rarely does a layperson attain

such power and knowledge. You should repent for your mistake.” Gautam swāmi set aside his alms and immediately returned to Ānand and asked for his forgiveness for doubting his honesty and truthfulness.

It is characteristic in Jain religion that if a guru makes an error he should ask forgiveness from the disciple. Also if monks make an error then they should ask forgiveness from the laypeople.



**Gautam swāmi asking
Ānand Shrāvak for
forgiveness**

In the later part of his life Ānand fasted until death and was then reborn as a heavenly being in Saudharma Devaloka (a heavenly region). After the completion of that heavenly life, he would be reborn as a human and would attain liberation.

Moral:

The essence of human life is to practice one or more of the twelve vows in daily life. This story tells us how householders (shrāvaks) should have faith in truth. It also shows that Gautam swāmi was simple, humble and a true follower of Lord Mahāvīr. When Lord Mahāvīr pointed out his mistake, Gautam swāmi went to Ānand without any hesitation to ask for forgiveness even though he was the chief disciple of Mahāvīr swāmi. It also shows how impartial Lord Mahāvīr was because even though his chief disciple had made a mistake, he did not cover it up. On the contrary, he took the side of truth and explained his mistake to Gautam swāmi. Anyone can make a mistake, but one must accept it and make up for it.

25 - Questions:

1. When Ānand shrāvak achieved Avadhi-jñān after severe penance, austerities and meditation, what happened when Gautam swāmi came to visit him?
2. When Gautam swami realized that Ānand shrāvak was telling the truth, what did he do?

26 - Puniä Shrāvak

Puniä Shrāvak and his wife were poor villagers by their own choice. They lived in a small hut made of mud and grass. Puniä had taken a vow not to earn more than the minimum needed to survive, which at that time was 12 dokadās (1/12 of a rupee) a day, which he earned by spinning and selling cotton yarn. He had also taken another vow to offer food to virtuous people daily. As they could not afford to have more food to satisfy this vow, he would fast one day and his wife would fast the next day. In spite of being so poor, they always offered their hospitality to fellow beings. In this way, the couple helped deserving people every day.



King Shrenik's wealth is insignificant compared to the sāmāyik punya of Puniä Shrāvak

Puniä Shrāvak did sāmāyik (48 minutes of meditation and equanimity) daily. Once during sāmāyik he could not meditate properly. He wondered what he had done that was disturbing his meditation but could not think of a reason. Therefore, he asked his wife, "What have we done different today that I cannot meditate properly?" At first his wife could not think of anything either. But as she continued thinking, she remembered that while returning from the market, she had picked up dry cow manure from the street and used that as cooking fire. She told Puniä about this. He told her that they should not take anything from anywhere unless it is bought from their own daily earnings.

Even though dry cow manure lying on the street has no value and does not belong to anybody, they did not have the right to take it. Puniä could do a true sāmāyik because he lived a life of such high morals. Even Lord Mahāvīr praised his sāmāyik ritual in his sermons.

Once King Shrenik asked Lord Mahāvīr how he could destroy his bad karmas to avoid being born in hell in his next life. He was ready to give up his entire kingdom for that. Lord Mahāvīr knew that it is not possible to change such karma (birth karma of the next life) once acquired by a person. However, to convey this message properly to the King, he said, “If you can buy the punya karma of one sāmāyik from Puniä Shrāvak then it may be possible to change the birth karma of your next life.”

King Shrenik went to Puniä Shrāvak and requested the punya karma of one of his sāmāyik. King Shrenik was ready to give his entire kingdom for this purchase. Puniä Shrāvak said, “Sir, I do not need any money. You have given us all the things we need in our life. I am ready to give everything I possess including my life for you. You are a great and merciful King. However, I do not know how to give my sāmāyik punya to you. Good karma cannot be purchased. One has to do good karma personally.”

Now King Shrenik realized that all his wealth could not buy punya karma of even one sāmāyik from a very poor man of his kingdom. King Shrenik left disappointed but was filled with admiration for Puniä’s real faith in religion.

Moral:

This story shows that one can live a life of contentment even with limited earnings. We should not take anything that is not given to us. We should not accumulate more money than necessary to live. Vows or rituals are done for spiritual upliftment and not for monetary gain. To gain benefit from sāmāyik and other forms of meditation and penance, they should be motivated by one’s inner self and not by any motives that conflict with Jain principles. Puniä Shrāvak’s story talks about two of the five anu-vrats that he and his wife followed: Asteya, or non-stealing, and Aparigraha, or non-possessiveness.

26 - Questions:

1. What vow had Puniä Shrāvak taken?
2. Why could he not concentrate on his sāmāyik? What had happened?
3. What did King Shrenik want to do? Why? Was it possible? Why not?

27 - Shālibhadra

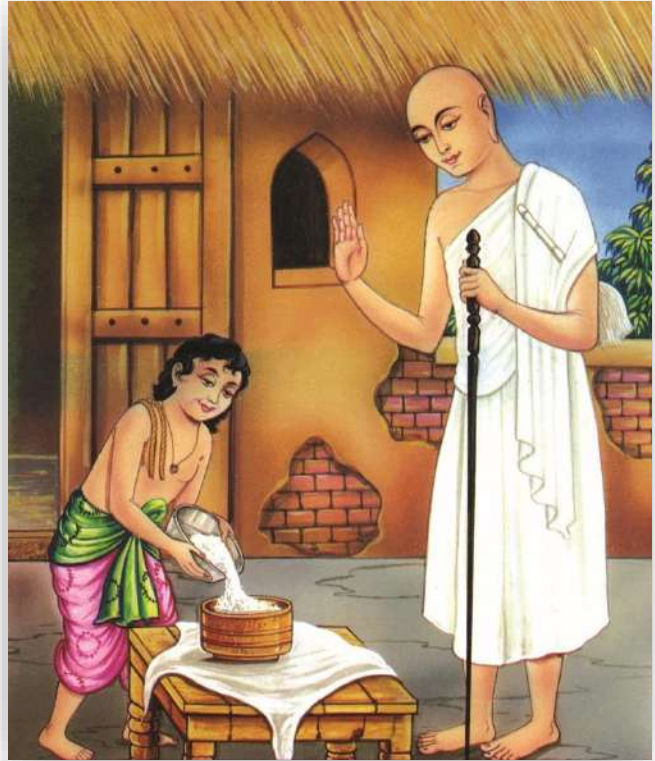
Once upon a time, there lived a poor woman and her son in a small village. One day, there was a festival in the village and all the kids, including the poor boy, were playing together. After playing, all except the poor boy, started to eat kheer (rice pudding) that they had brought with them. The poor boy did not have kheer to eat. He felt bad and ran home to his mother. He asked her if she would make some kheer for him since all other children were eating it. His mother said that she could not make kheer and told him to eat whatever she had cooked. He started crying and insisted on having kheer. His mother could not bear to see him cry. Therefore, she went to a neighbor's house and borrowed some milk, sugar, and rice, and made kheer for her son. She poured the kheer into a dish and left to bring some water from the well.

As the boy was about to start eating, he heard the words, "Dharma Lābha" (meaning, may you be blessed with spirituality, usually spoken by Jain sādhus and sādhis when they arrive at a lay person's house for gochari). He saw a Jain sādhu at the door. Without hesitation, the hungry boy invited the monk in and offered him the kheer. He poured all the kheer from his plate into the monk's container. He was happy that he could offer this to the monk even though nothing was left for him to eat. That night, he had a terrible stomach-ache. His mother tried to cure it but nothing helped and he died later that night. His good intentions and his pious action helped him earn good karmas.

In his next life he was born as Shālibhadra in a very rich family. His life was like being in heaven. His parents were Bhadrā Shethāni and Gobhadra Sheth. His father had renounced the world to become a monk when Shālibhadra was a young boy. His mother provided him all the comforts and luxury and never let him out of the palace for fear that he might become a monk like his father. It was said that even the heavenly beings were jealous of his lavish lifestyle. When he grew up, he was married to 32 beautiful women.

One day, some merchants from Nepal came to town to sell some very exquisite diamond studded shawls. They went to King Shrenik's court where the King told them that he could not afford to buy such expensive shawls. The merchants returned from the court in utter disappointment because they were hoping to sell some shawls to the King. The merchants also thought that since the King could not afford to buy them, none of his people would have enough wealth to buy their shawls in this city and decided to leave town.

When Bhadrā Shethāni heard this, she sent a messenger and requested the merchants to visit her. The merchants were reluctant to go because they felt that if the King could not buy a shawl, how could any of the residents buy such expensive shawls? When they reached the house, Bhadrā Shethāni asked, "How many shawls do you have?" They said they had sixteen shawls. She said, "Only sixteen? I need thirty-two shawls because I have thirty-two daughters-in-law." The merchants thought she was joking believing that she would not even buy one. She said, "Please take out those shawls." They took out the sixteen shawls. The merchants were surprised that, without a second thought, she bought all sixteen shawls. They were further astounded to see her tearing such precious shawls into two pieces in front of them and giving a piece to each of her daughters-in-law to wipe their feet. The merchants were stunned but left with joy. The daughters-in-law used the pieces once and threw them away.

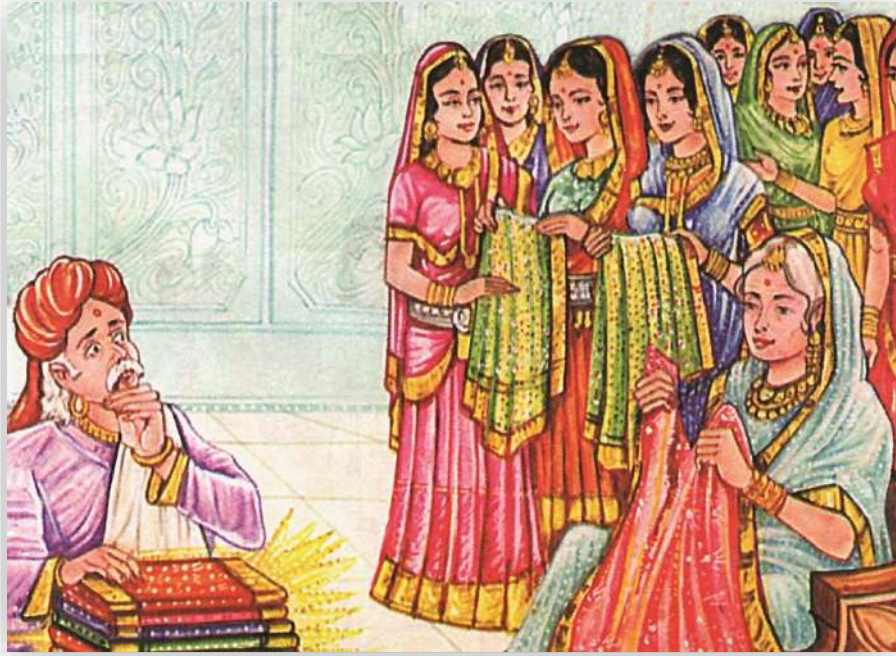


The boy is happily offering all his kheer to the monk

One of the servants at Shālibhadra's palace knew the queen so she took a piece of shawl for the queen. The queen was baffled but happy that such rich people lived in her kingdom. She told King Shrenik about the shawls and he was also very proud of such rich people upholding the good name of his kingdom. He invited Shālibhadra to his court to honor him. When Bhadrā Shethāni found out, she went to the King and told him that her son was very shy and invited the King to come to their palace. King Shrenik accepted the invitation and went to Shālibhadra's palace.

When King Shrenik reached there, he realized that his own palace was nothing compared to Shālibhadra's palace. Bhadrā Shethāni offered him a place to sit and asked Shālibhadra to come down to honor and respect the King.

Shālibhadra did not know anything about the King or his kingdom and thought that there was some sort of



Bhadrā Shethāni buying very expensive shawls for her daughters-in-law

merchandise that his mother wanted to show him. So he said, "I do not want to see it but you go ahead and buy it." His mother said, "This is not merchandise. He is our King, our master, and you need to come down to greet and honor him." The word "master" started ringing in his ears. He wondered, "Why should I have a master over me? I should be my own master." While thinking like this, he came down and paid his respect to the King, but he did not stay very long.

He kept thinking that he was not a free person because there was someone like a King and master over him. He started to think about his father, who had become a monk, and the real meaning of life. He decided at that very moment to become a monk and told his family about his decision. His mother and all his wives tried to convince him to spend some more time with them. However, he was determined to renounce the world. Instead of renouncing all his possessions at once, he decided to give them up over a period of a month and then become a monk.

Shālibhadra had a sister named Subhadrā. She was married to Dhannā. Dhannā had eight wives. One day Subhadrā was giving her husband Dhannā a bath and suddenly tears rolled down her face and fell on him. He asked her why she was crying. She told him that her brother had decided to become a monk. He was going to give up his possessions over a period of a month and then become a monk after that. Dhannā laughed and told Subhadrā, "Your brother is a coward. If he wants to become a monk, then why wait for a month?" Subhadrā was upset to hear that, and told her husband, "It is easier said than done." This sparked awareness in Dhannā's mind and he told her, "I am giving up everything I have right now to become a monk." Subhadrā was taken by surprise.

She thought that her husband was joking. However, Dhannā said, “It is too late now. I am determined to become a monk. If you all want to join me, you are welcome.” Seeing Dhannā’s determination, Subhadrā and his seven wives decided to become nuns.

Dhannā then went to his brother-in-law’s palace and challenged him, “Hey Shālibhadra! If you really want to leave your family and possessions, then what are you waiting for? Join me.”

Shālibhadra heard him and accepted the challenge. He told his wives and other family members, “I am leaving you all today.” He went down to join his brother-in-law. His wives joined him too. All of them went to Lord Mahāvīr, accepted dikshā, and became monks and nuns.

After observing severe penances as monks, Dhannā and Shālibhadra were born as heavenly beings. From there, they would be born again as human beings and attain liberation.

Moral:

Selfless service always pays off. Neighbors helping neighbors reflects a caring society. The virtue of a charitable act in the life of a little boy was rewarded multiple times in the life of Shālibhadra. As a result, he was able to leave everything easily. Good deeds always leave an imprint on the soul. Doing good deeds and practicing penance ultimately leads to the liberation of the soul

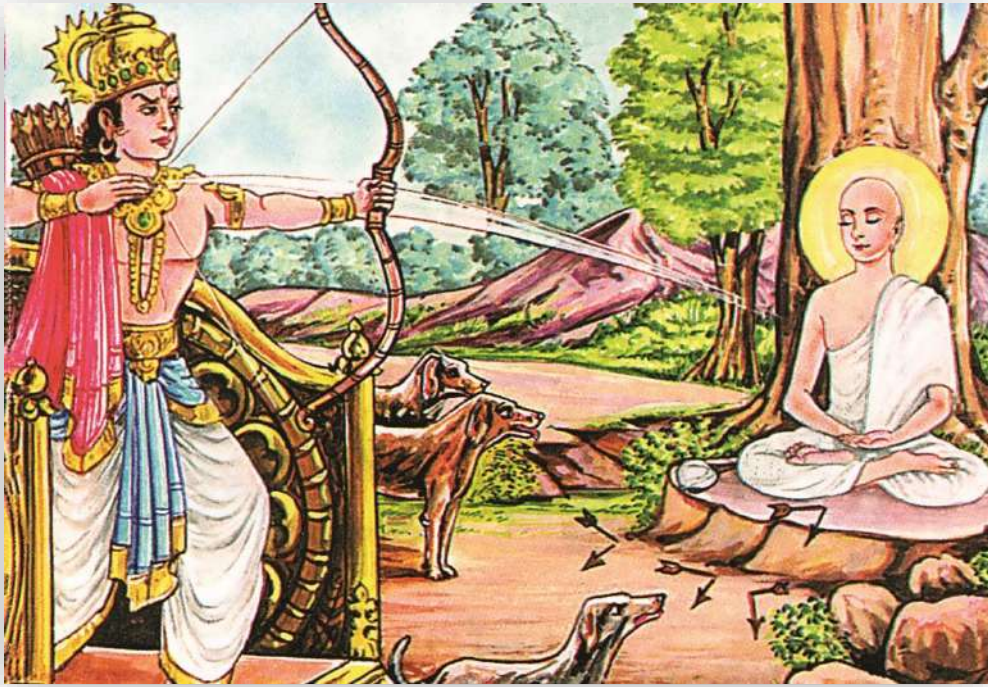
27 - Questions:

1. What happened when the small boy was about to eat the kheer that he had really wanted?
2. Where was the boy born in his next life? What was his life like?
3. Why were the merchants reluctant to go to Bhadrā Shethāni’s house?
4. What did Bhadrā Shethāni do when the merchants had only sixteen shawls?
5. What happened when his mother called Shālibhadra to come down and greet and honor the King, his master? Why was he upset? What did he decide to do?
6. When Subhadrā was upset and told her husband the reason, what did Dhannā do and say?
7. What was the result of Dhannā challenging Shālibhadra?

28 - King Shrenik and Queen Chelnä

This is a story from the time of Bhagawän Mahävir. At that time, King Chetak was the ruler of Vaishäli. He had a beautiful daughter named Chelnä. Once, an artist painted a picture of Chelnä and showed it to King Shrenik of Magadha. Charmed by Chelnä's beauty, Shrenik fell in love with her. One day Chelnä came to the city of Magadha where she saw King Shrenik, and she too fell in love with him. They soon got married.

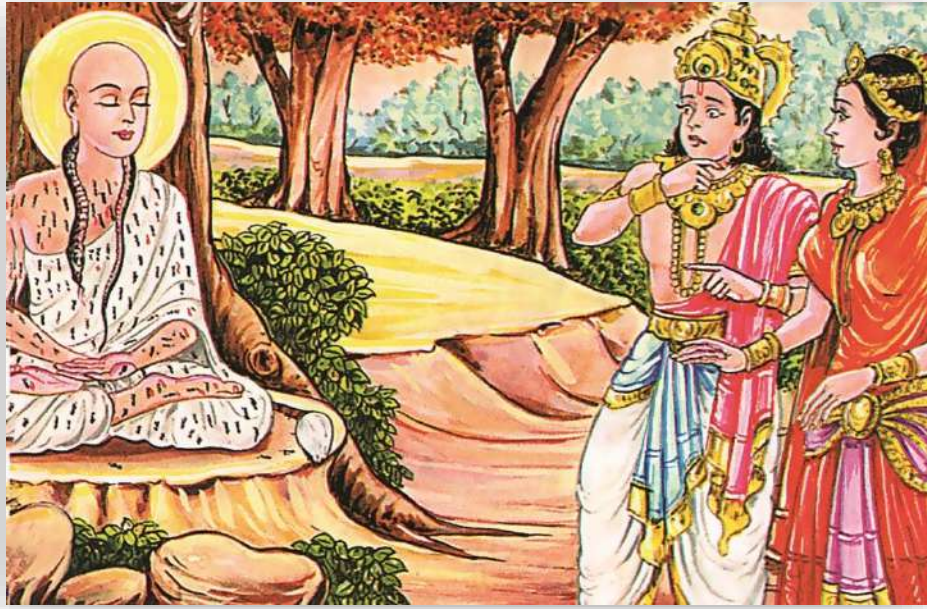
Queen Chelnä was a devoted follower of Jainism, while King Shrenik was influenced by Buddhism. The King was very generous and had a big heart, but he was not happy with his queen's devotion to Jain monks. He wanted to prove to Chelnä that Jain monks were pretenders. He strongly believed that Jain monks could not follow the practice of self-restraint and non-violence to the extent that Jain philosophy claims, and that the equanimity shown by Jain monks was superficial. Chelnä was greatly disturbed by this.



King Shrenik testing a Jain monk's equanimity

One day, King Shrenik went on a hunting trip where he saw a Jain monk, Yamadhar, engaged in deep meditation. Shrenik let his hunting dogs go after Yamadhar, but the monk remained silent and in deep meditation. On seeing the calmness and composure of the monk, the dogs became quiet. King Shrenik got angry and thought that the monk had played some trick on them. Therefore, he started shooting arrows at the monk, but they kept missing him. Becoming more upset, he finally put a dead snake around Yamadhar's neck and returned to his palace.

The King narrated the whole incident to queen Chelnä. The queen felt very sorry for Yamadhar and took the King back to Yamadhar's place of meditation. Because of the dead snake, ants and other insects were crawling all over the monk's body, but the monk did not even stir. The couple witnessed the limits of human endurance. The queen gently removed the ants and the snake from the monk's body and cleaned his wounds. She applied sandalwood paste. Sometime later Yamadhar opened his eyes and blessed both of them.



The couple witnessing the limits of human endurance

The monk did not distinguish between the King who had caused him pain and the queen who had alleviated his pain. King Shrenik was very impressed and became convinced that Jain monks were truly free from attachment and aversion. Later on, King Shrenik became devoted to Jainism and Bhagawān Mahāvīr.

Moral:

If one cannot perform a comparable level of penance and devotion, one should not doubt the willpower and devotion of someone who is more religious. In fact, one should be very respectful of such individuals. It is important to serve and support these people rather than cause them pain and suffering. This will help a person to avoid the accumulation of bad karma. Learn to accept and appreciate virtues in others.

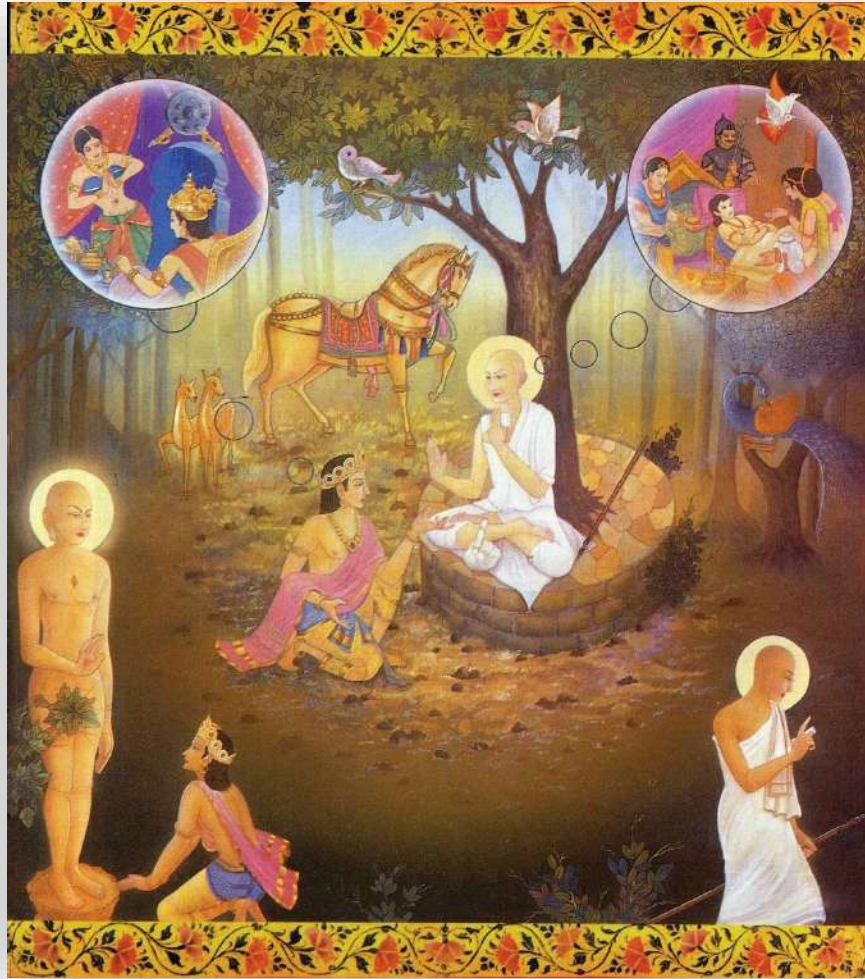
28 - Questions:

1. What did King Shrenik feel about Jain monks?
2. What did King Shrenik do on a hunting trip?
3. When he told his wife what he had done, what was the queen's reaction? What did they do?
4. What did the monk do when he opened his eyes?

29 – King Shrenik and Anäthi Muni

King Shrenik of Magadha set out for a forest outing on a horse. As he entered the Madikuli garden, he saw a saintly person in meditation under a tree. He was surprised at the sight of such a pleasant face with a glowing forehead and was impressed by the monk. The King wondered as to what heart-rendering and shocking experiences of worldly life might have led him to forsake the joys and pleasures of a youthful life and resort to a saintly way of life dedicated to penance.

The King bowed before the monk and asked politely, “I request you kindly set to rest the doubt agitating my mind. What has compelled you to take dikshā in the prime of your life? As I look at the unusual beauty of your body and your youthful age, I am prompted to ask as to what compelled you to forsake your family, wealth and dear ones at such a young age.”



Anäthi muni explaining why he took dikshā

In a loving tone the monk said, “O King, I was absolutely lonesome and a helpless being in this world. There was neither any protector, nor friend. I abjured the worldly life because of such helplessness.”

King Shrenik laughed and said, “O monk, if you feel so insecure and unprotected (anäth), I shall be your protector (näth). Moreover, a person like me as your protector will make all the difference and there shall be no problem in having sincere friends, near ones, and dear ones. In their company you shall be able to enjoy all the pleasures like wealth, power and peace. Please renounce this sainthood you accepted at a youthful age and come with me to my grand pleasure place.”

To this the monk said, “O King of Magadha, how shall you be my protector when you yourself are unprotected? I also, as you do, possessed invaluable wealth and riches, but once when I had severe pain in my eyes and burning sensation in my limbs, none could help me. Neither could the riches of my father nor any medical help nor the sweet love of my mother help. My devoted wife renounced all the ornaments and my brothers and sister wept and wailed helplessly. I was helpless. They were helpless too. With a view to avoiding such helplessness, I decided to go for dikshä which, I thought, was an unfailing remedy to all my pains. I made up my mind to renounce the world if my pain subsided that night. To my utter surprise it started subsiding immediately. By the time the day dawned, the pain had vanished completely. I was perfectly healthy. As per my decision earlier that night, I took dikshä and thus one who was totally unprotected (a-näth) found his protector (näth) in Bhagawän Mahävir.”

Deeply impressed by the preaching's of Anäthi Muni, King Shrenik decided to seek refuge with Bhagawän Mahävir.

Moral:

This story of Anäthi Muni shows that a person suffering from worldly pains and tortures, despite his numerous near and dear ones and immense riches, can feel unprotected and helpless too. A person having his soul awakened is indeed a sanäth, a protected person forever. Scriptures say that having attained the ultimate state of spiritual bliss, Anäthi Muni achieved siddhi pad, the ever-lasting state of being sanäth.

29 - Questions:

1. What was the reason for Anäthi muni taking dikshä and becoming a monk?

30 - King Shrenik's Destiny

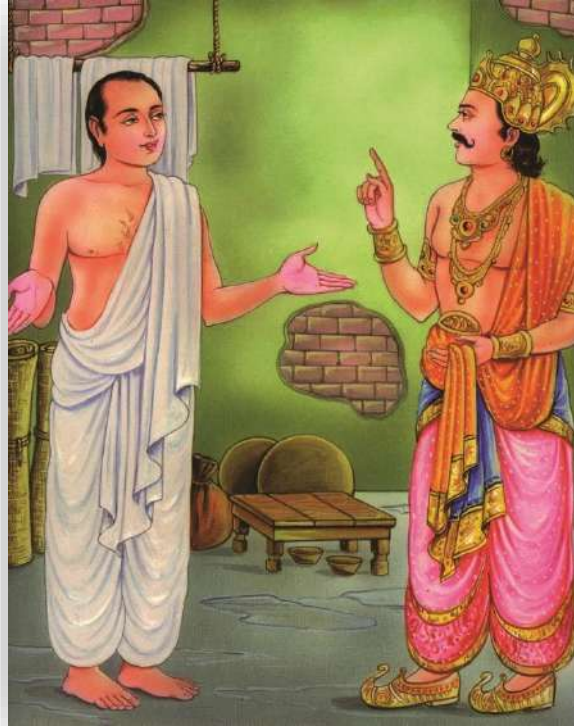
Once, in response to King Shrenik's question about his next birth, Bhagawān Mahāvīr stated that he will go the hell. On further inquiry as to the reason, Bhagawān Mahāvīr pointed out the following incident by which King Shrenik had acquired that type of Āyushya karma.

Once the King had gone hunting. He spotted a fleeing deer. The King spurred his horse and pursued it. Ultimately he located it taking a rest under a tree. He wielded his arrow with all his might. The arrow pierced the body of the deer thereby killing the deer as well as the unborn child in its body, but after coming out, the arrow pierced the trunk of the tree and came out on its other side. Instead of feeling regret for the violence, the King felt proud and highly elated at his powers. The feeling of too much arrogance for the gross violence caused him to acquire the karma leading to an infernal life.

The King remembered the incident. He felt very sorry for what had happened at that time. He was anxious to wipe out that karma and asked Bhagawān Mahāvīr what he could do about the matter.

Bhagawān Mahāvīr pointed out that his karma was indelible and was bound to become operative at the right time. Such intense karmas cannot be erased without bearing the fruits. The rule of karma is supreme and no one has any authority over its operation.

King Shrenik could not reconcile himself to this fate. He repeatedly asked Bhagawān Mahāvīr for some way to avert going to hell. Bhagawān Mahāvīr said that there are ways to avert, but the King would not be able to successfully exercise any of them because of the indelible nature of his karma. The King insisted to know about the ways,



**King Shrenik asking for one sāmāyik punya
from Puniā Shrāvak**

Bhagawän Mahävira suggested the following four alternatives to him:

1. There was a highly religious householder, known as Puniä Shräväk, in Rājgrihi. He had given up all his desires and was leading a purely spiritual life. For his livelihood he depended upon the innocent occupation of making slivers out of cotton. The Indian word for sliver is Puni. He was therefore known as Puniä Shräväk. He earned very little out of that but felt contented with whatever he could get. He used to spend most of his time in sāmāyik. Bhagawän Mahävira suggested the King obtain the merit of one sāmāyik from Puniä Shräväk. The King thought that it was very simple. He approached the man and requested the merit of only one sāmāyik. Puniä said that he had no objection, but how could he do that since the merits as well as demerits happen to be non-transferable? The King was disappointed.
2. The King had a maid servant named Kapilä. She never gave alms to anyone. Bhagawän Mahävira suggested to the King that he make her give alms on at least one day. Accordingly, the King asked her to do so. She however replied that she would not even take anything in her hand for giving alms. The King therefore arranged to tie a scoop to her hand and asked her to give alms. While doing so, the maid servant murmured that the King's scoop is giving the alms, not me. That plan also thus failed.
3. The King had a butcher named Kalsaurik who loved slaughtering animals. Bhagawän Mahävira suggested the King to make sure that butcher Kalsaurik did not slaughter any animals for one day. This seemed very easy to the King. He ordered Kalsaurik to avoid killing the next day. The butcher replied that he was so conditioned to kill that he could not even spend even one day without killing. The King therefore ordered his men to hang him inverted in a well so that he could not undertake any actions of slaughtering. However, Kalsaurik was so conditioned that he imagined and drew the animals in the water of the well and slaughtered them. Thus the King could not stop him and that effort failed.
4. Bhagawän Mahävira then asked the King to observe the restraint of one Navkārshi in which one is not supposed to eat or drink anything until 48 minutes after sunrise. The King agreed to do so the next day. However, In the morning, he went to his favorite garden and saw the ripe berries. He forgot the Navkārshi and ate the berries. Therefore, he broke the restraint.

Moral:

This story tells us about how King Shrenik acquired his Äyushya karma, which was indelible. Once it is acquired, it cannot be changed. Karma that is indelible cannot be changed no matter how hard one tries.

30 - Questions:

1. Why was King Shrenik going to hell in his next life?
2. Could he avoid going to hell? What were Bhagawän Mahävira's suggestions to avoid it?
3. Was he able to do any of the things Bhagawän Mahävira suggested? What happened?

31 - Monk Prasannachandra

One day, King Prasanna was observing clouds and soon all the clouds vanished from the sky. Thus, the King realized the nature of life and thought that life is like the clouds, which can end anytime. The cycle of birth and death never ends. Thus, he decided to renounce his worldly pleasures and become a monk. He transferred his royal authority to his son, who was still a teenager.

Once, monk Prasannachandra came to Rājgriha with Bhagawān Mahāvīr. Standing on one leg, with arms raised, he was engrossed in meditation outside the Samavasaran. A large number of people, including King Shrenik, passed by without disturbing his deep meditation to see Bhagawān Mahāvīr.

Seeing the calm, quiet face of Prasannachandra, resplendent in meditational pose, Durmukh, a minister of King Shrenik, was possessed by a fit of mad jealousy and malicious intent to disturb the monk's tranquility. He taunted, "Having left your son, a minor, at the helm of the affairs of your kingdom, you have become a carefree monk. Do you know how fearful your young son is in such a situation? Enemies have surrounded him on all sides! The kingdom and his life are both at stake! If you have any worth, show it. It is your duty to save your child from these perils, after which you should think of spiritual attainment."



Monk Prasannachandra thinking about the minister's words

Outwardly, Prasannachandra was unperturbed, but inwardly, his mind was growing restless. He visualized the frightened face of his young, helpless child and was mentally present at Pottanpur to protect his son. Mentally, he ordered the army to be prepared for battle and saw his army carry out the order. Even he came with arms onto the battlefield and wounded or imprisoned all who threatened to harm the well-being of his son.

This agonizing state of mind full of violence and fear were contradictory to the peaceful outward nature that he was manifesting. New thoughts were perpetually fueling the fire of wrath and vengeance burning within his mind. However, he heard the appreciative words of a humble layman thanking him for his exemplary lifestyle. "Leaving all worldly luxuries and practicing sādhanā is noble indeed".

The monk began to really think: Whose son? Whose empire? Of what am I thinking? Why do these earthly cares plague me so? What good can come of wishing harm for others? Such attachment is not wise. I must repudiate such inane feelings of victory and defeat. Such are the thoughts of irrational men. I wish to be beyond such trifles.

His thoughts were now directed to the proper idea. Prasannachandra had pure thoughts and a new vision. The mental enemies disappeared. The delusion was over. The veils obscuring knowledge and perception were flung aside, thus clearing his path of all obstructions. Prasannachandra attained omniscience.

When Prasannachandra was mentally doing battle before attaining omniscience, King Shrenik asked Bhagawän Mahävira "If monk Prasannachandra were to die right now, where would his soul go?" Bhagawän Mahävira replied, "Oh, King! If Prasannachandra were to die now, then he would be reborn in the seventh hell!" The King was surprised by this answer. He again asked the same question and Mahävira replied that if the monk were to die now, then he will reborn in the 12th heavenly region!

Now King Shrenik was very surprised by these answers, and soon he heard sounds of joy. He asked Bhagawän Mahävira about these strange sounds, and Bhagawän Mahävira replied, "Oh King! The monk Prasannachandra has attained omniscience! Then Bhagawän Mahävira explained to the King, "The first time you asked me where he would go, I replied that he will be reborn in the seventh hell because at that time, he was mentally fighting and killing an army. Then he controlled his mind and was repenting for his bad contemplation caused by your minister, Durmukh. At that time, you again asked me where he would be born if he died immediately, and I replied that he would be born in the 12th heaven. Then the monk continued to purify his thoughts, and he eventually attained omniscience and you heard the voices of celebrations!

Moral:

Thoughts can lead us to hell and thoughts can lead us to heaven. Thoughts can even lead the soul to liberation. You control your thoughts.

31 - Questions:

1. Why did King Prasanna become a monk? Whom did he entrust the kingdom to?
2. What words did Durmukh taunt him with? What were the thoughts going through Prasannachandra's mind on hearing Durmukh's words?
3. When King Shrenik asked Bhagawän Mahävira where monk Prasannachandra's soul go, why did Bhagawän Mahävira give a different answer both times? Why?

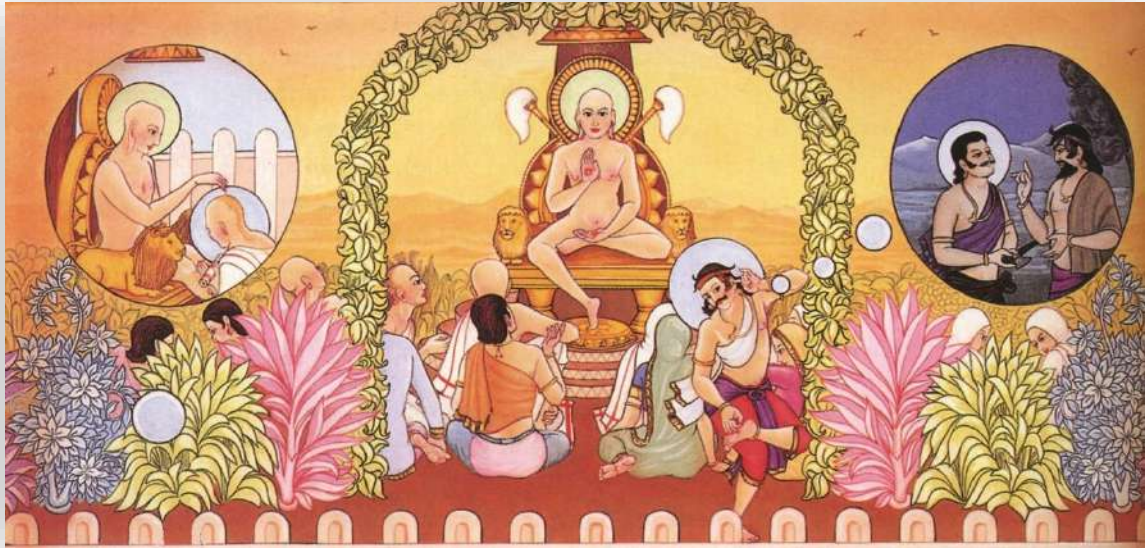
32 - Abhaykumär and Thief Rohineya

During the time of Lord Mahāvīr, there was a burglar named Lohkhur. He lived in a remote cave in the Vaibhārgiri hill near the city of Rājgrihi. He was very clever in his profession and never left any traces of his burglary. He and his wife, Rohini, had a son named Rohineya. As Rohineya grew up, he learned his father's profession and eventually became an expert burglar. He even surpassed his father in intelligence and smartness. It was almost impossible to recognize him when he was in disguise. If someone pursued him, he could outrun them. He robbed the rich and hid the treasures in the most unexpected and inaccessible places. He extended help to the poor from the wealth that he accumulated. Many of them felt grateful and were pleased with him. Therefore, they were not willing to help government officials track him down.

Lohkhur was now very old and could see that his life was coming to an end. When he was on his deathbed, he called Rohineya and said that he was very happy with the expertise that he had shown in committing burglary. In order to remain successful, he advised his son never to listen to the sermons of Lord Mahāvīr because his teachings were not conducive to their profession. Rohineya promised his father he would abide by his advice.

After Lohkhur died, Rohineya expanded his burglary so much that it became almost impossible for rich families to ensure the safety of their property when they went out. They were constantly afraid that Rohineya would go to their home during their absence and take their jewelry and other valuables. Some people went to King Shrenik and requested him to take action to protect them from Rohineya's burglaries since police officers had failed to do anything about the matter. The King therefore asked his most intelligent chief minister, Abhaykumär, to take charge of arresting Rohineya.

Once, while Rohineya was secretly on his way to Rājgrihi, he had to pass by the side of the Lord Mahāvīr's assembly



Thief Rohineya accidentally overhears a sermon given by Bhagawān Mahāvīr

hall. He remembered his father's advice of never listening to Lord Mahāvīr's sermon. He put his hands over his ears. Unfortunately, at that moment he stepped on a sharp thorn that went deep into his foot. He had to take his hands off his ears in order to take out the thorn. During this time, he heard the following words:

“Human life is the best of all lives. It is possible to attain liberation only as a human. Every human being can attain salvation irrespective of caste, creed, or color. By virtuous deeds one can gain a life in heaven where all sorts of pleasures and happiness exist.”

“When heavenly beings walk, their feet do not touch the ground. Their bodies are without shadow, their eyes remain steady, and their garlands do not wither. However, the life of a heavenly being does not lead to ultimate liberation, which provides eternal bliss and happiness. Therefore, heavenly beings crave a human life.”

By that time Rohineya had removed the thorn from his foot. He then covered his ears again with his hands and proceeded towards the city.

In the city, Abhaykumār had secretly posted trained soldiers in disguise at the gates and at all important locations. He himself remained watchful. When Rohineya entered the city, a trained soldier recognized him even though he was in the disguise of a farmer. The soldier sent a message to Abhaykumār that an unidentified person had entered the city. Abhaykumār became very alert. As Rohineya passed by, Abhaykumār glanced at him from a secret place. He recognized the burglar even in disguise and instructed his men to surround him. Since Rohineya was very smart, he quickly recognized the danger. He ran towards the city wall. Unfortunately for him, there were soldiers near the wall. He was easily apprehended and put in jail.

The next day he was presented in the royal court. As Rohineya was in disguise, it was hard to identify him as the burglar. Abhaykumār was sure, but how could the accused be punished without proof of his identity? When the King asked him about his identity, Rohineya replied that he was a farmer named Durgāchandra who belonged to the Shāligrām village. He had come to Rājgrihi to visit the capital and was returning home when the watchmen apprehended him. Rohineya had made arrangements for that assumed identity with the residents of the village. When inquiries were made in that village, the people confirmed what Rohineya had stated in court.

Abhaykumār had to devise a plan for getting a confession from Rohineya regarding the burglaries. He came to know that Rohineya was fond of drinks. He therefore arranged to serve an excessive amount of wine to the thief. The excessive wine made him unconscious. While unconscious, Rohineya was cleaned, dressed in extravagantly perfumed royal garments, and adorned with valuable jewelry. He was then placed on a luxurious velvet bed of sandalwood on the top floor of a palatial building. As Rohineya regained his consciousness, he saw himself in heavenly surroundings. There was a breathtaking view all around. The walls, ceiling, and floor were crystalline. Beautiful maidens were waving scented air with diamond studded fans, soft serene music was heard in the background, fairylike dancers were dancing in tune with the music, and divine musicians were getting ready for a musical concert.

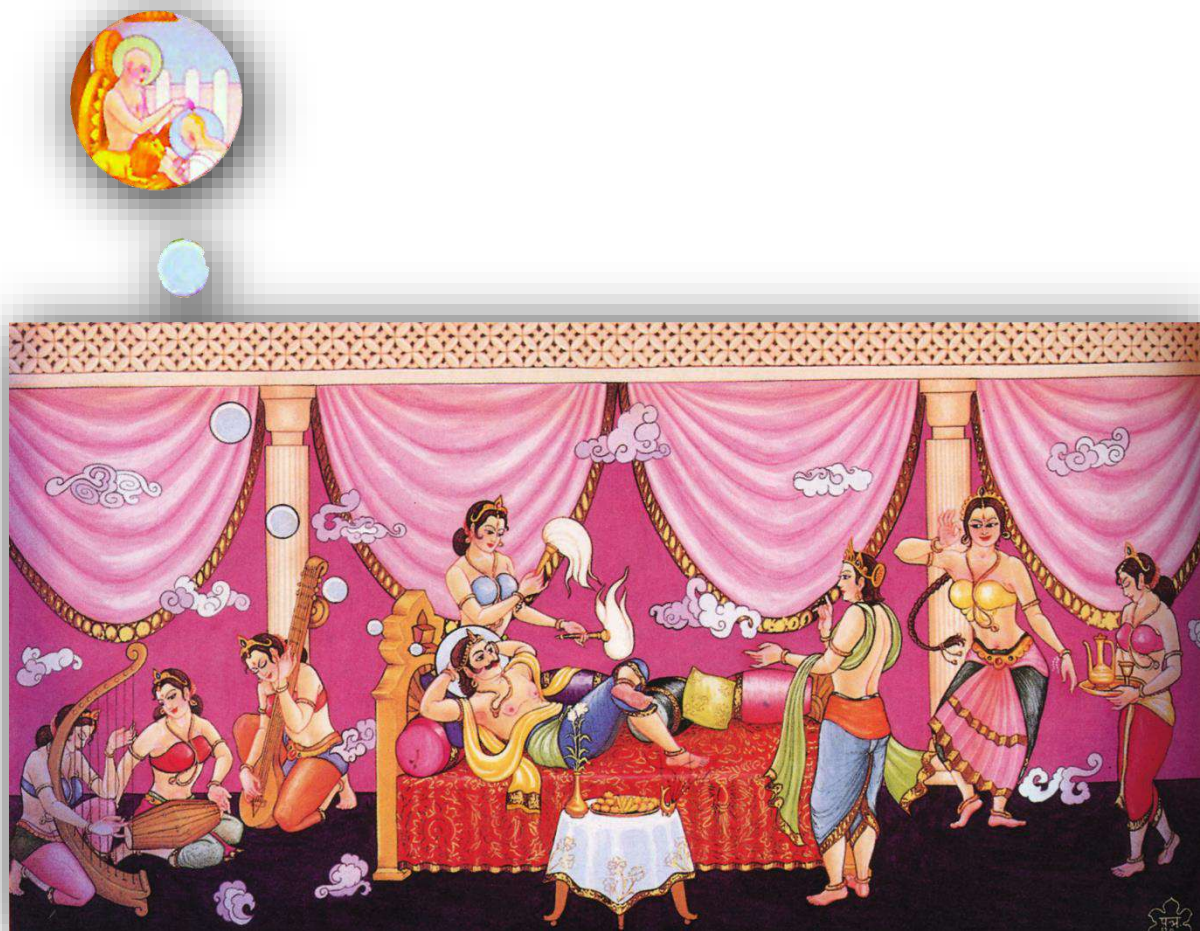
Rohineya could not make out where he was. He asked one of the girls where he was and why they were all serving him so well. The girl replied that he was their new King in heaven. He had attained all the divine comforts, which now belonged to him. He could live like Indra, the King of heaven, and enjoy life with heavenly damsels.

“Could this be true for a burglar like me?” he asked himself. However, he then remembered that he was helpful to the poor and needy, and he was sure that god had been just. “Or could this be the plan of Abhaykumār?” he thought again. It was hard for him to decide what the truth really was. He therefore thought it was best to wait and see.

After a while, a luxuriously clad person entered with a golden staff and a book in his hand, “Is your new lord awake?” he asked one of the damsels. The girl replied that their new lord had just woken up and that they were getting ready to celebrate his arrival in heaven by presenting the divine concert. “Let me make sure that all the preparations pertaining to his arrival have been completed before you start the concert, and let me also get some information from him that the heavenly realm needs to know.” As he was saying this, he came to Rohineya. Opening his book, he asked Rohineya to narrate his deeds from his previous life prior to enjoying the amenities of heaven.

Meanwhile, Rohineya was looking around. He remembered what he had heard from Lord Mahāvīr's sermon about heavenly beings when he stepped on the thorn. He observed the movements of heavenly beings in front of him. He noticed that their feet were touching the ground, their bodies had shadows, and their eyes were blinking like human beings. He immediately figured out that this heaven was not real and that it was only an illusion created by Abhaykumār to gain evidence of his burglaries.

He therefore replied that in the previous life he gave donations to worthy causes, constructed temples, went on pilgrimages to holy places, and rendered service to deserving people. The person took note of his statement and asked him to narrate any wrong deeds that he might have indulged in. Rohineya said that he had scrupulously



Make-believe heaven created by Abhaykumār

avoided misdeeds and therefore he was born in heaven. Abhaykumār's plan did not work and Rohineya was set free as being the innocent farmer that he pretended to be.

Rohineya was released, but he constantly thought about what had happened. He realized that what he had accidentally heard from Lord Mahāvīr had saved his life. Then how could his father be right in the advice that he had given? Lord Mahāvīr must be a very great entity. "If those words, which were accidentally heard, were so helpful, imagine how helpful his teachings would be?" he asked himself. Had he wasted his years avoiding the sermons of the Mahāvīr swāmi? After pondering at length, he decided to go to Lord Mahāvīr and serve at his feet. He went to the assembly and humbly requested the lord to accept him as his disciple. He also requested to become a monk. Mahāvīr swāmi asked him to disclose his real identity and confess all of his past sins to the King before renouncing his worldly life.

He then disclosed his real identity to the King, who was present in the assembly, and was ready to accept any punishment. He also requested Abhaykumär to accept all the treasures he had collected during his burglaries.

Since Rohineya had voluntarily confessed and had willingly returned everything that he had taken, the King decided to pardon him and permitted him to become a monk. Rohineya deeply repented for what he had done in his life. He started observing severe austerities in order to erase the karmas acquired by his misdeeds. In his old age, with permission from Lord Mahävira, he adopted Sanlekhanä (avoiding food and staying in meditation until death). After his death, he was born in heaven.

Moral:

The theme here focuses on honesty and the principle of non-stealing. One should not steal from others even if one intends to donate the stolen items to the poor. Wrongdoing is still wrongdoing regardless of how much good you are doing in other areas. One must repent in order to destroy the bad karmas that accumulate as a result of wrongdoings.

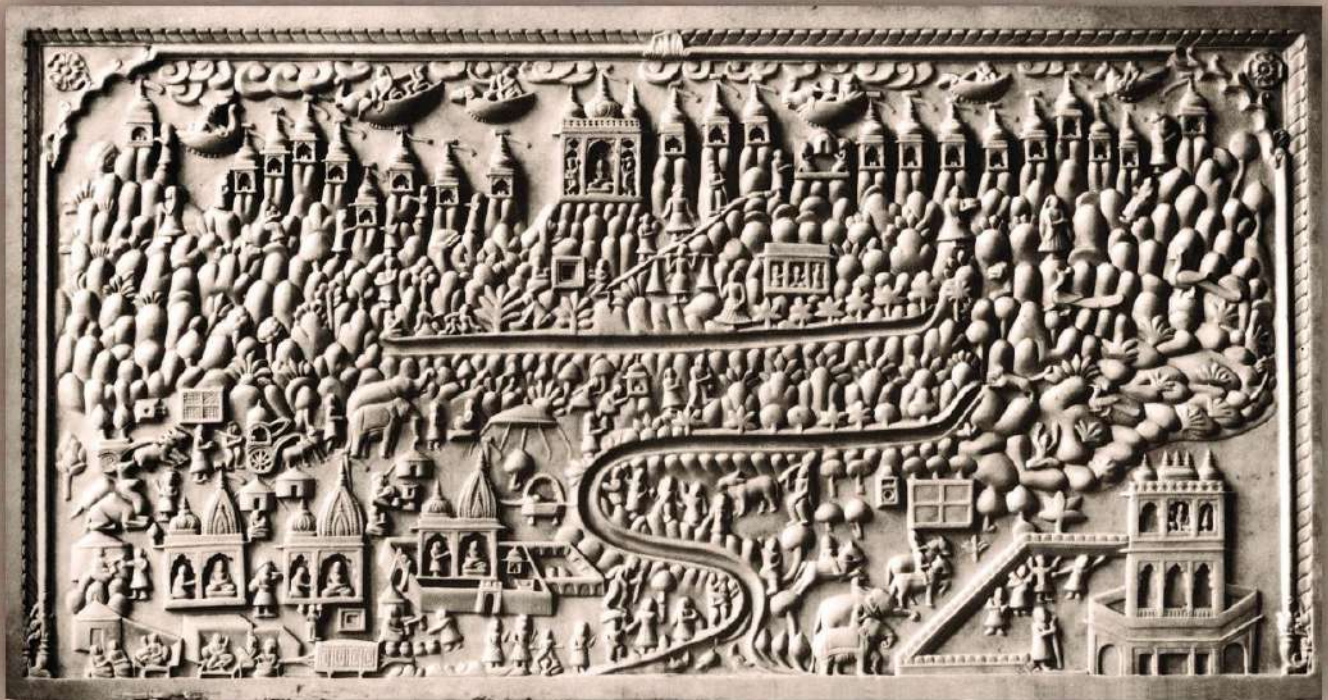
The second thing we learn from this story is that we can attain liberation only through the human form. Even heavenly beings cannot attain liberation without being born as human beings. So we should realize how fortunate we are to have this human birth, and we should make the most of it and wash away as many bad karmas as we can.

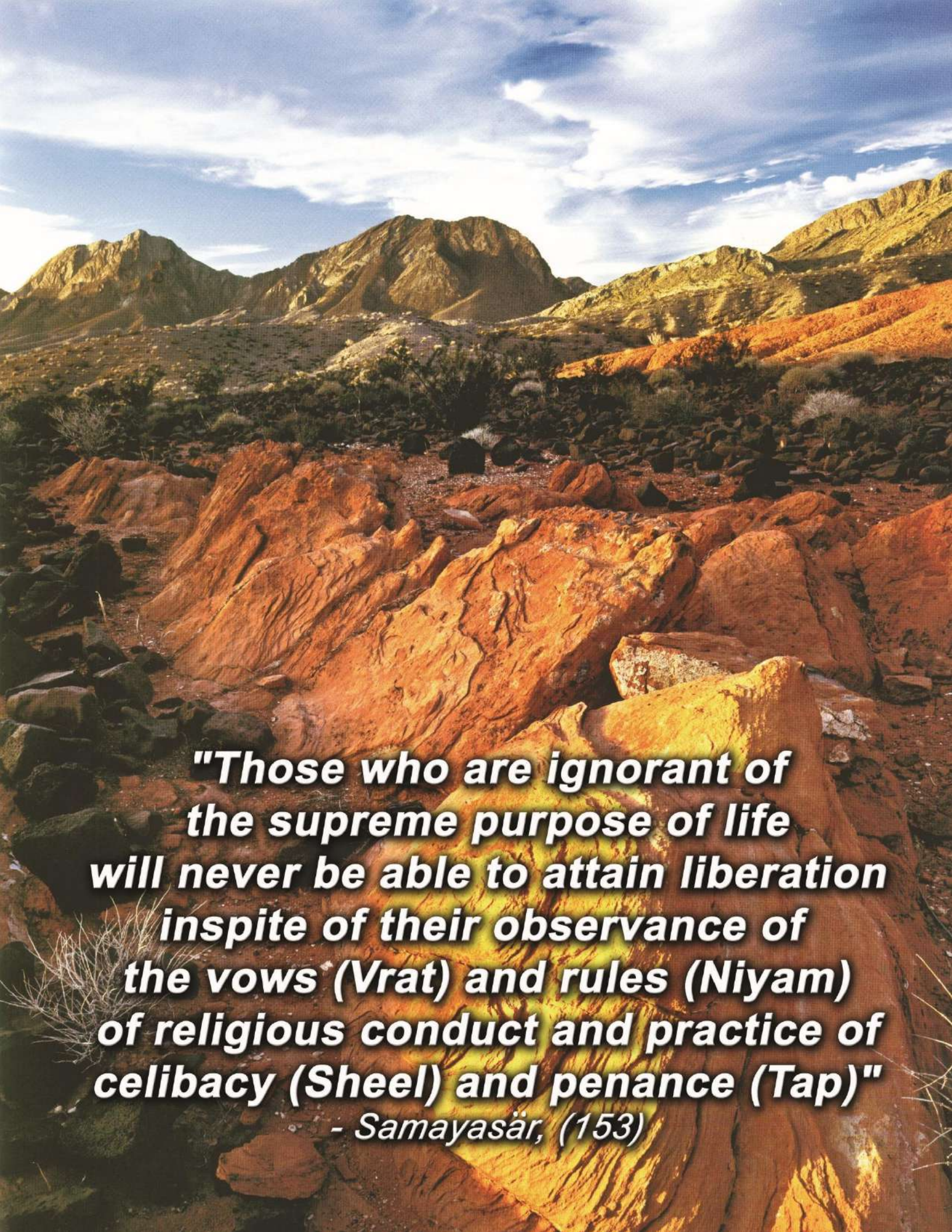
Also, look at the power of Lord Mahävira's sermon. Just a few words from his sermon saved and then ultimately changed Rohineya's life forever. Imagine the benefit of listening to all His teachings. Unfortunately, we cannot listen to his sermons directly, but we have his teachings available to us as Ägams. We should study and understand the Ägams as much as we can so that our lives can change for the better just like that of Rohineya.

32 - Questions:

1. What did Lohkhar ask his Rohineya to never do? Why?
2. How did Rohineya happen to hear Bhagawän Mahävira's sermon?
3. When Abhaykumär caught Rohineya in disguise, did he confess to being the thief? What did he reply?
4. What plan did Abhaykumär devise to get Rohineya to tell the truth?
5. How did he figure out that he was not really in heaven? Did Abhaykumär's plan work to get Rohineya to confess?
6. What were Rohineya's thoughts after he was released? What did he do?

Part V
Stories after
Bhagawän Mahävir





**"Those who are ignorant of
the supreme purpose of life
will never be able to attain liberation
inspite of their observance of
the vows (Vrat) and rules (Niyam)
of religious conduct and practice of
celibacy (Sheel) and penance (Tap)"**
- Samayasär, (153)

33 - Vajrakumär

In the city of Tumbivan, there lived a rich Brahmin named Dhangiri. He had a beautiful wife named Sunandä. Their life was full of joy. When Sunandä was pregnant, she had a beautiful dream. She told her husband, who was a scholar, about the dream. He told her that she would give birth to a bright and charming child. She felt very happy.

One day a Jain Ächärya named Sinhgiri came to the city. Both Dhangiri and Sunandä went to listen to his sermons regularly. Dhangiri's soul was awakened by these sermons, and he lost interest in his wealth, family, and worldly affairs. He decided to give up his worldly life and become a monk. He told his wife about his decision. She was shocked. She tried to convince him to stay and enjoy their life together. She also said that since they were going to have a child, so it would be better to stay together to raise the child. Dhangiri did not change his mind. Nonetheless, he made the necessary financial arrangement for his family. Sunandä, who was the daughter of a religious merchant, Dhanpäl, had a deep understanding of religion. Therefore, she accepted his decision. Sunandä was consoled that at least she was the wife of a virtuous man.

A few months later, Sunandä gave birth to a very handsome boy. He was lovable because he always had a smile on his face. Everybody who saw him liked him from their very first glance. Sunandä celebrated his birth. She felt happy that she had a son to raise, but her happiness did not last long. One day some ladies from the neighborhood were visiting her and started talking about her husband. One of them said, "If Dhangiri had not taken dikshä, then he would have celebrated the birth with more extravagance than Sunandä." The child, although a baby, heard the word "dikshä" and started thinking. He felt as if he had heard the word dikshä before. While thinking about it, he suddenly remembered his past life. He realized that he was on the right spiritual path. He decided that he should take advantage of being born as a human again and utilize this life to further uplift his soul. He should become a monk like his father. He also realized that his mother would not let him go because he was her only hope and joy. He started thinking about what could be done to get her permission.

At last, he came to the decision that since his mother would not let him go willingly, he should create a situation in



The baby kept crying and could not be comforted

which she would get tired of him and give him up. He was still a little boy in the crib when he thought, "If I keep crying all the time, she will get tired of me and maybe she will try to get rid of me." He put his thoughts to work right away. He started crying. His mother came running to comfort him, but he just kept crying. She tried everything

but nothing helped to quiet him down. She took him to the doctors and took advice from others, but nothing worked. The child's trick worked. Even their neighbors, who had liked this child very much, got tired of him. Finally, his mother was fed up with him, but she did not know what to do with him. The child was now six months old, and monk Dhangiri (the child's father) and Āchārya Sinhgiri visited the city again. Sunandā came to know about this and thought of giving the child to his father.

At the usual time for alms, Dhangiri Muni asked permission from the Āchārya to go for alms. Āchārya Sinhgiri told him, "Dhangiri, today you may accept even a living thing if it is offered." The Āchārya possessed a special power, and he knew what alms monk Dhangiri was going to get, so he gave his permission ahead of time. Although Muni Dhangiri did not understand what his guru meant, he left for alms. On his route to various houses, he arrived at Sunandā's house. He said, "Dharma Lābha" (May you follow the proper religion). Sunandā recognized the voice. She welcomed Muni Dhangiri and expressed happiness in seeing him again. She invited him to enter the house for food.

The young boy also heard Muni Dhangiri's words: "Dharma Lābha". He thought that this was the best opportunity for his trick, so he started crying. This irritated his mother and she told the monk, "You are lucky to be able to uplift your soul, but I am tired with the burden of your child. He does nothing but cry. He does not let me rest and I am very unhappy. Please accept him so there will be peace in the house." The child heard these words and became very happy in his mind. He hoped that his father would accept her proposal. Muni Dhangiri remembered the words of his guru spoken right before he left for alms. Now he understood what his guru meant. He said, "Sunandā, if you really want to give this child away, I will accept him, but please think twice. Once you give him away, you will not be able to get him back. You will have no right to this child after that. On hearing this, the child started crying even louder. She said, "I do not want to hear this crying anymore. I am so sick and tired of him that I do not want him around at all. You can take him forever."



The mother placed her crying child in the muni's cloth

She picked up the child and put him in the muni's cloth bag. As soon as the boy was handed over to the muni, he stopped crying and started smiling. Sunandā was surprised by this and kept looking at the boy. However, she was determined to give him away. Muni left with the child to go to the upāshray. Āchārya Sinhgiri saw that Muni Dhangiri was carrying something heavy, so he asked him, "Why is your bag so heavy?" When the muni opened his bag, his guru saw the handsome, smiling boy. Since he was so heavy, the Āchārya named him "Vajrakumār".

Āchārya Sinhgiri requested a prominent Jain shrāvāk to take care of Vajrakumār and to make sure that he was taught Jain religious teachings since he had the potential of being a great Āchārya in the future. The shrāvāk



A Jain Shrāvikā taking care of Vajrakumār

brought Vajrakumār home and told his wife what Āchārya Sinhgiri wanted them to do. She was a very religious woman and happily agreed to the wishes of the Āchārya. She loved the boy so much that she would not let him go anywhere without her. She always took him to the upāshray to see the sādhvis. Even though he was little, he listened to and memorized all the scriptures the nuns were reciting. By the time, he was three years old, he had learned up to eleven Anga Āgams. He was respectful to everybody and spoke very intelligently.

One day, one of Sunandā's friends came to her house and said, "Do you know that your child, who kept crying, spends a lot of his time at our upāshray? I have never heard him cry. He is a very charming and lovable child." Sunandā tried to ignore what her friends told her, but after all she was Vajrakumār's mother. She longed to see her son again. She started thinking, "How could I have done such a terrible thing? How could I have given up my precious child to a muni? After all, he is my child. I should get him back."

A few days later, Āchārya Sinhgiri and Muni Dhangiri came to Tumbivan again. She went to the upāshray. She approached Muni Dhangiri and asked him "Please, give my son back. I cannot live without him anymore." Muni Dhangiri said, "I told you at that time that once you gave him away, you would not get him back. Remember, you said you did not want him at all. We cannot give back what we take."

Sunandā said, "I do not know why I did that. I cannot live without my son. Please find a way to give me back my son."

Āchārya Sinhgiri and Muni Dhangiri tried to convince her to forget him, but she was determined to get him back.

At last, she went to the King and requested, "Please help me get my son back. My husband has become a monk and I am lonely. He is the only child I have. Please ask them to return my son."

The King heard the whole story from Sunandä. He said, "Let me find out what happened, and I will let you know shortly." He inquired about the situation and found that because Sunandä was tired of her son's incessant crying, she had voluntarily given away her child.

The King called Sunandä and told her, "Sunandä, when Muni Dhangiri came to your house for alms you gave your child away voluntarily because you were fed up with his crying. Once you give something you cannot have it back."

Sunandä said, "Oh King, this is not a thing. This is my own flesh and blood, and he is the only hope I have. Please do something to get him back. I cannot live without him."

The King could feel the motherly affection and sincerity in her voice. He was also puzzled. Ultimately he told Sunandä, "I will call you and Muni Dhangiri to the courthouse and let Vajrakumär decide whom he wants to go with. Is that okay with you?"

Sunandä said, "Yes, Your Majesty."

The next day, the King's courthouse was full of people curious to see what would happen to the child. Sunandä came with toys, sweets, clothes, and other novelty items to attract Vajrakumär. The King and all his ministers came. Muni Dhangiri came with other monks. Everybody in the courthouse, including the King, paid homage to the monks. Vajrakumär also came.

The King told Vajrakumär, "Vajrakumär, although you are very little, you are a very intelligent boy." Pointing towards his mother, he said, "She is your mother. She is very affectionate and loving. She has lots of toys, sweets, and good clothes for you. She wants you back. On the other side," pointing towards Monk Dhangiri, he continued, "there is a monk who has given up his worldly life. He is full of restraint and lives the life of renunciation. He is very



Vajrakumär picked up the oghe and started dancing with it

virtuous and a revered person. He wants to keep you with him to teach you about spiritual life. Now you must decide which way you want to go. Do you want to go with your mother or with the monk?"

There was pin-drop silence. Everybody was eagerly waiting to see what Vajrakumär would decide. Vajrakumär was very serious today. He got up, and as he walked, he glanced at his mother and Muni Dhangiri. Sunandä started screaming, "Son, come here. See, I have brought you toys, sweets, and new clothes. Please, please, come to me."

On the other side, Muni Dhangiri did not have anything with him except an ogho (a broom to clean the way before walking). He showed that to Vajrakumär.

Vajrakumär picked up the ogho and started dancing with it. He started smiling again. Then he decided to sit down with Muni Dhangiri and looked at everybody with a joyful face.

Everybody in the courthouse, including the King and Sunandä, were amazed that the young boy chose monkhood instead of a luxurious worldly life. Sunandä accepted Vajrakumär's decision and wished him success. She celebrated Vajrakumär's dikshä with joy and delight. Later, Vajrakumär became a great Ächärya.

Moral:

A human soul is capable of having high religious values and faith at any age. The story of Vajrakumär clearly shows us that it is never too early to learn religious values and to practice religion.

33 - Questions:

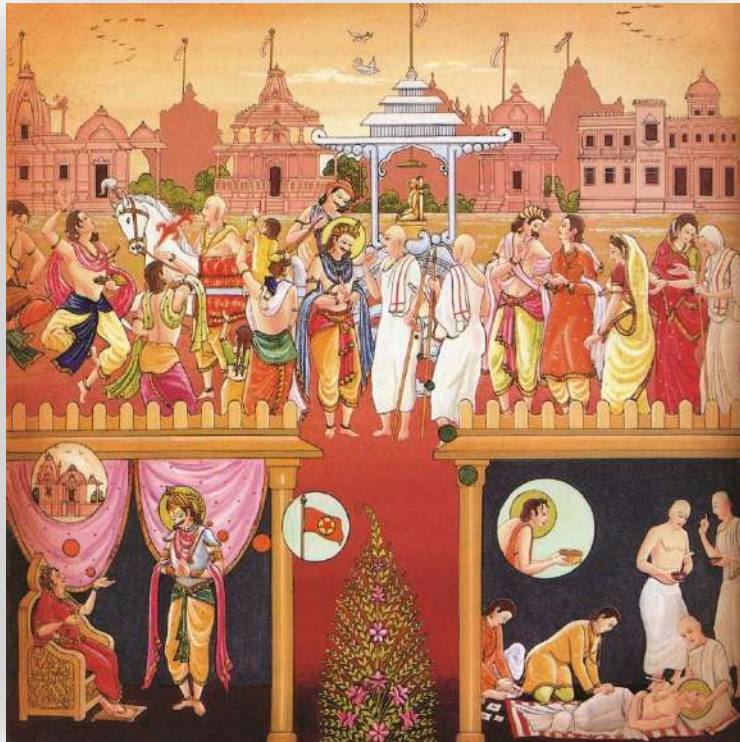
1. Why did the baby suddenly decide to cry incessantly?
2. What did his mother do when he cried nonstop?
3. What did Ächärya Sinhgiri do with the baby? Was the baby still crying? How come?
4. Why did the mother want the baby back? Was that possible? Why?
5. How did they decide who should have the little boy?

34 - King Samprati

King Samprati was a great Jain King who lived during the second half of the third century and the first half of the second century BCE. He was the grandson of the great King Ashok and the son of King Kunāl.

Jain history provides some details of his life. Buddhist literature also mentions him by the Prakrit name, Sampadi. His name occurs in some of the Hindu Purāṇs, wherein he is variously referred to as Samprati, Sampati, and Saptati, etc. Moreover, coins depicting a crescent and bearing his name have now been found. The sign of the crescent represents the Jain symbol of Siddha-shilā and the three dots are symbolic of the Jain trio of right faith, right knowledge, and right conduct. Some of the coins also show a swastika below the three dots. This is conclusive evidence of him being a Jain King.

Samprati was raised and educated in Avanti and became the King of Avanti in 232 BCE. While he was prince, he once saw a grand Jain procession led by Āchārya Suhastigiri, who was the head of the Jain religious order. On seeing the Āchārya, Samprati felt that he had seen him somewhere. While deeply pondering over it, he faintly remembered that the Āchārya was his guru in an earlier life. Samprati bowed to the Āchārya and asked whether he knew him. The Āchārya thought for a while and remembered that Samprati was his disciple in the previous life.



Various incidences in King Samprati's life

There was a severe famine when Āchārya Suhastigiri was in the city of Kaushāmbi. During the famine it was very difficult for Jain monks to get alms. Jain householders, however, made sure that the monks received alms. At that time, there was a poor man who could hardly get any food and was starving. He noticed that the monks were getting enough food even during the severe famine. Therefore, he requested the Āchārya to give him some food. Foreseeing that the man had great potential to be a Jain legend in the next birth, the Āchārya told him that he could get food if he became a monk.

The man gladly agreed. Accordingly, he was initiated and therefore received enough food to eat. Since he had been starving for many days, he ate too much. Consequently, he had severe stomach pains, which he endured patiently while cursing himself for eating too much. Other monks served him in all possible ways, but the pain did not subside. On the contrary, it continued to become worse and the newly initiated monk died of the pain that very night. Due to his adopting the restraints of monkhood and bearing the pain quietly, he was reborn as the grandson of the great King Ashok.

The Āchārya narrated the entire episode to him. Samprati was glad to hear that. He realized the benefits of adopting Jainism even for a short while. He adopted it as his faith and formally accepted the Āchārya as his guru. After he became a King, he offered his kingdom to the guru because it was obtained on account of his benevolence. The Āchārya, however, refused to accept it and said that as a Jain monk he did not want to possess anything. He pointed out that Samprati should try his best to promote and encourage Jainism in his kingdom and beyond.

Samprati accepted the advice. He became a devout Jain and followed Jain principles. He was a brave King and expanded his kingdom considerably in the south up to the Vindhya Mountains, and in the west to the Arabian Sea. He not only constructed many Jain temples in his dominion, but he also encouraged the rulers of Andhra Pradesh, Karnataka, and Maharashtra to do so. Jain tradition indicates that during his lifetime he arranged for the installation of more than 100,000 Tirthankar idols and for the construction or renovation of 36,000 temples. He also sent his missionaries abroad to Afghanistan, Nepal, Sri Lanka, Burma, and even China to spread the message of Jainism. It is hardly surprising that in the “Early History of India”, Vincent Smith calls Samprati the Jain Ashok, as King Ashok is known for spreading Buddhism.

He treated other followers of Jainism very affectionately and helped them in every way. Since he vividly remembered his starvation in his previous life, he was sympathetic to all poor people and took care to see that they did not starve. He set up 700 charitable dharamshālās where anyone could eat free of charge.

Samprati had no children. He took this as the consequence of his earlier karma and observed the religious customs scrupulously. After ruling over his large kingdom for 53 years, he died in 179 BCE. Jain tradition believes that he was reborn as a heavenly being.

Moral:

Service to others is one of the many ways one can follow Jainism, and Samprati certainly demonstrated this quality. He not only helped promote Jainism by renovating and building temples and installing Tirthankar idols in existing temples, but he also helped reduce the pain and suffering of the poor. We should also strive to serve others. His life story demonstrates that a religious deed performed even for a short time gives manifold results. In addition, it creates a chain of good deeds leading to beneficial results.

34 - Questions:

1. How did King Samprati know Āchārya Suhastigiri? What had happened in his previous life?
2. When the King offered his kingdom to his guru what did the guru suggest?
3. Who is King Samprati known as? Why?

35 - Temples of Delwädä



Mount Abu is a beautiful town on a mountain in the state of Rajasthan. Within the town, there are two magnificent Jain temples, known as the Delwädä Temples. The carvings in both of these temples are breathtaking. The carvings in the marble ceilings of these temples are so minute and intricate that it is difficult to copy the design even on a piece of paper. These temples are regarded as “poetry in marble”.

Vimalshä built the first temple in the 11th century A.D. at a cost of 180 million rupees. The second temple, called Lunig Vasahi, was built by two brothers, Vastupäl and Tejpäl, in the memory of their elder brother. This temple was built in the 13th century A.D. at a cost of 120 million rupees. The stories associated with the architects of these two temples are presented here.

Vimalshä

The Solanki dynasty was the golden period for the state of Gujarat in which the authority and prosperity of the state reached its peak. The credit for putting Gujarat in this position mainly goes to the King's chancellors and commanders, who were at the helm of affairs. It is interesting to know that many of the chancellors and some of the commanders of that period were Jains. Vimalshä was a very capable and outstanding commander in several respects.

King Mulräj, the founder of the Solanki dynasty, had an advisor named Vir Mahattam. His wife's name was Virmati. They had three sons named Nedh, Vimal, and Chähil. While they were still very young, their father renounced worldly life and became a monk. Their mother then went to her parents' place and raised her sons with love and care. Nedh was very intelligent and grew up to be a wise, considerate youth. Vimal was bold and smart. He liked horseback riding and archery. He steadily gained expertise in those arts, and in due course turned out to be a well-known equestrian and an accomplished archer.

As the sons grew older, their mother brought them back to the capital city of Pätan so that they could pursue a career of their choice. In line with their interests, Nedh joined the royal court and Vimal joined the army. Both of them quickly began to rise in the ranks and became known for their outstanding capabilities. Since Vimal in particular was handsome and brave, he impressed a multimillionaire of Pätan, who had a beautiful daughter named Shridevi. He thought Vimal would be a perfect husband for his daughter. Vimal agreed, and Shridevi and Vimal got married.

Luck continued to favor both the brothers. During the reign of King Bhimdev, who came to the throne in 1021 A.D., Nedh became the chancellor and Vimal secured the position of commander. Vimal was fortunate to get a beautiful, loving wife and a high ranking military position at a relatively young age. Moreover, because of his amicable nature, he soon won the hearts of everyone and came to be known as Vimalshä.

Some people at the court could not bear the good fortune of Vimalshä. They were jealous and began to look for his drawbacks. They noticed that Vimalshä would not bow to anyone, not even the King, before offering obeisance to the omniscient Jain Tirthankars. Thereupon, they started telling King Bhimdev that Vimalshä was arrogant due to his position and was not even willing to bow to the King. They said his ambition knew no bounds and he might even try to acquire the throne. Unfortunately, Bhimdev started to believe those courtiers and began to look at Vimalshä with suspicion.

When Vimalshä learned of the disaffection of King Bhimdev, he decided to leave Pätan. Accordingly, he went to mount Abu (which was known as Chandrävati at that time) with his followers. There he learned that Dhandhuk, the chief of Chandrävati, was aspiring to become independent from the sovereign King Bhimdev. Vimalshä attacked him with the force at his command. Dhandhuk could not fight him and fled. Vimalshä thus occupied Chandrävati. He had no ambition to become the King and took possession of Chandrävati in the name of King Bhimdev and considered himself the governor of the place.

Vimalshä was now happily passing his days at Chandrävati with his wife. Shridevi was a very affectionate lady and made him happy in every respect. They had no children. Being religious minded, however, the couple considered it to be the consequence of their unwholesome karma. Once, they happened to meet Dharmaghosh-suri, who was the well-known Jain Ächärya of that time. Vimalshä regularly listened to his sermons, which made him



Delwädä Jain temples, Mt. Abu

even more religiously oriented.

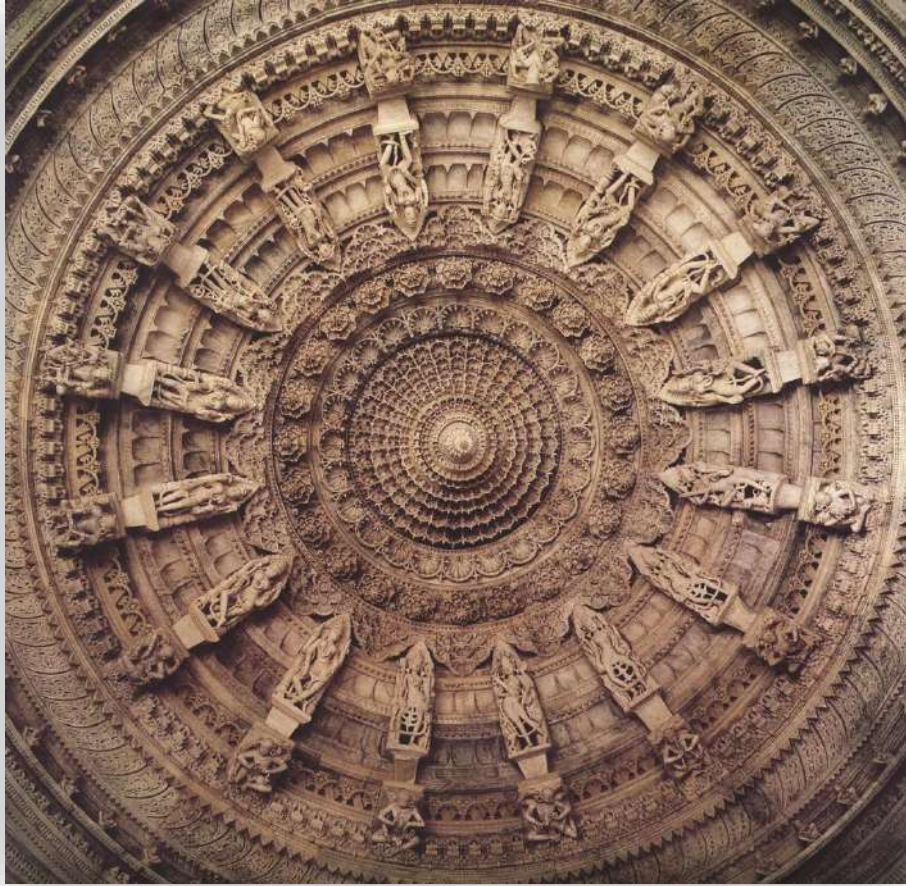
As he remembered his involvement in past wars, he felt very sorry for the violence and sins he had committed. He sincerely repented for it. In view of his genuine repentance, the Ächärya asked him to construct a temple at Chandrävati and make it a center of pilgrimage to help atone for the violence caused during the wars. Vimalshä was pleased to hear this suggestion and made up his mind to construct a grand temple.

He was also a devotee of Ambikä Devi, the goddess in service of Tirthankar Neminäth. He decided to invoke her in order to get her blessings. The goddess was pleased with the earnestness of his worship and asked him what he wanted. He asked for a son and the capability to construct a monumental temple at Chandrävati. However, the goddess asked him to select one of the two. Vimalshä opted for the temple. Goddess Ambikä granted his wish.

Then Vimalshā selected a site for the temple on top of a mountain and bought the land for 45,360,000 gold coins. The foundation stone was laid with deep faith. However, it was not easy to construct the temple. It was a Herculean task. Artisans were not locally available, there was no road leading from the foot of the mountain to the top, and marble had to be brought from a great distance. Vimalshā was determined to complete the project at any cost. He made all the necessary arrangements for transporting the materials to the top and hired the best sculptors in the country for carrying out the work.

All possible care was taken to see that the artisans did not face any difficulty, and the project did not encounter any problems. It took 14 years to finish the project, and the temple was constructed at a cost of 185,300,000 gold coins. The opening ceremony was performed with great fanfare and enthusiasm under the guidance of Dharmaghosh-suri, Vardhamān-suri, and other Āchāryas.

It is a spacious, marble temple. There are highly artistic figures in its domes, arcs, and panels. The sculptures are exquisite. It would be nearly impossible to bring out that sort of accuracy even in wax. The fact that the artists have done it in marble is marvelous, and draws the instantaneous admiration of every visitor. These types of sculptures are not found anywhere else in the world. It is said that Vimalshā paid the artists in gold. The artisans collected



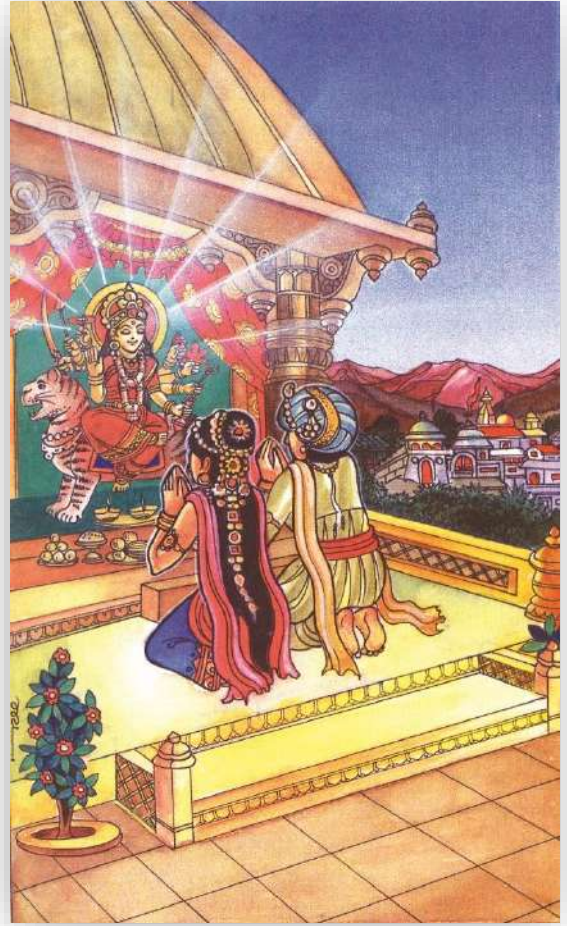
Intricate carving in the ceiling of Delwādā temple

the marble dust that they had carved for the day and brought it in and had it weighed. The person in charge would give them gold equal to the weight of stone powder! His generosity and the beauty of the temple have immortalized his name. It is virtually a wonder of the world. Later on, Vimalshā led a Jain sangh to the Shatrunjay Mountain

located in the town of Pälitänä that cost 40 million gold coins. He constructed the Vimal-vasahi temple there. It is located on the way to the main complex on the hill. It is a small but equally exquisite temple. It is popularly known as Bhulbhulāmani temple, meaning a maze temple. He also constructed the well-known temples of Kumbhāriä on the Äräsur hill on the northern border of Gujarat. Moreover, he is credited with the construction of a beautiful temple in the capital city of Pätan.

One successful but highly instructive anecdote is associated with his later life. It is said that Shridevi had a dream in which she saw a goddess. The goddess asked her to go to the temple along with her husband at midnight on a specific date and ask for whatever they wanted. Both of them were eager to have a son and went to the temple to express their wish. While they were waiting for midnight to arrive, they felt thirsty. Vimalshä therefore went to an adjoining well to fetch water. Inside the well there were steps which went all the way down to the water level. While he was going down the steps to get the water, someone asked him to pay toll for taking water. Vimalshä was amazed to hear that and asked the person why he was demanding toll to drink the water. The person replied that he was a descendent of the person who had built the well. Since he was poor, he was collecting a toll for using the well.

Vimalshä was taken aback to hear that. He asked himself, "What would happen if one day some of my own descendants tried to collect a toll for the temple that I have built?" He shuddered at the idea and again asked himself whether it would be better in that case to remain without a child. He went up and told his wife about the incident. She concurred with his thinking. At midnight when the goddess asked them what they wanted, Shridevi replied that she did not want a child anymore. Now, it was the turn of the goddess to be taken aback at the reply. Vimalshä narrated what he had experienced and said that they wanted to remain childless.



**Shridevi and Vimalshä praying to
Goddess Ambikä**

Vastupäl and Tejpäl

Two brothers, Vastupäl and Tejpäl, were ministers in the court of King Vir Dhavala in Gujarat. Tejpäl was also a very outstanding commander of the army. Both brothers made their name by their valor and faithfulness. They helped the King to conquer enemies and maintain law and order in the kingdom. Tejpäl's wife, Anupamä devi, was a wise and smart woman who always helped her husband in family matters. She was sweet spoken and a very religious and compassionate woman.

Tejpäl had always respected her opinion. Once, the families of both the brothers and many others went on a pilgrimage. They came to a small village. This particular area was not regarded as very safe for the pilgrims because the road was frequented with burglars. Thinking that they might meet some burglars on the way, the brothers decided to bury and hide their wealth in a nearby area. They started digging a hole, but to their amazement, they unearthed a big pot of jewels and coins from the ground. They simply did not know what to do with this wealth.

Tejpäl asked Anupamä devi what they should do with this immense wealth. Anupamä devi had no hesitation in replying that this wealth had come from a deep trench, but the right place for it was on a high mountain. This would spread the glory of Jainism. Thus, they decided to take it to the top of the mountain and spend it there.

The brothers decided to build a temple on Mt. Abu. It is known as the Lunig Vasahi Temple. Tirthankar Neminäth Bhagawän's samavasaran has also been carved in this temple. Tejpäl had also dedicated two Gokhläs (niches) for two women, one to commemorate his wife and the other to commemorate his brother's wife (sister-in-law). These niches are called "Deräni-Jethäni nä Gokhläs" (The wives of two brothers are known as Deräni-Jethäni. Deräni is the younger brother's wife and jethäni is the older brother's wife).

They constructed many more temples of which only the Delwädä temple and the Neminäth Temple of Mount Girnär exist today. However, the Lunig Vasahi Temple of Mount Abu is similar to that of the Vimalshä Temple. Fifty-two deva kulikäs (subsidiary shrines) have also been constructed on an elevated platform around the central temple, each with the statue of a Tirthankar. Elephants were used to carry the marble to Mount Abu for the construction of the temples. A place called Hasti Shälä is also built within the temple complex to commemorate the contribution of elephants.

Moral:

The contribution made by Vimalshä, Vastupäl, and Tejpäl to the architecture of Jain temples is very inspiring. Their dedication to their religion, and their perseverance and honesty are praiseworthy. Their contribution to Jain architecture is part of our great heritage.

35 - Questions:

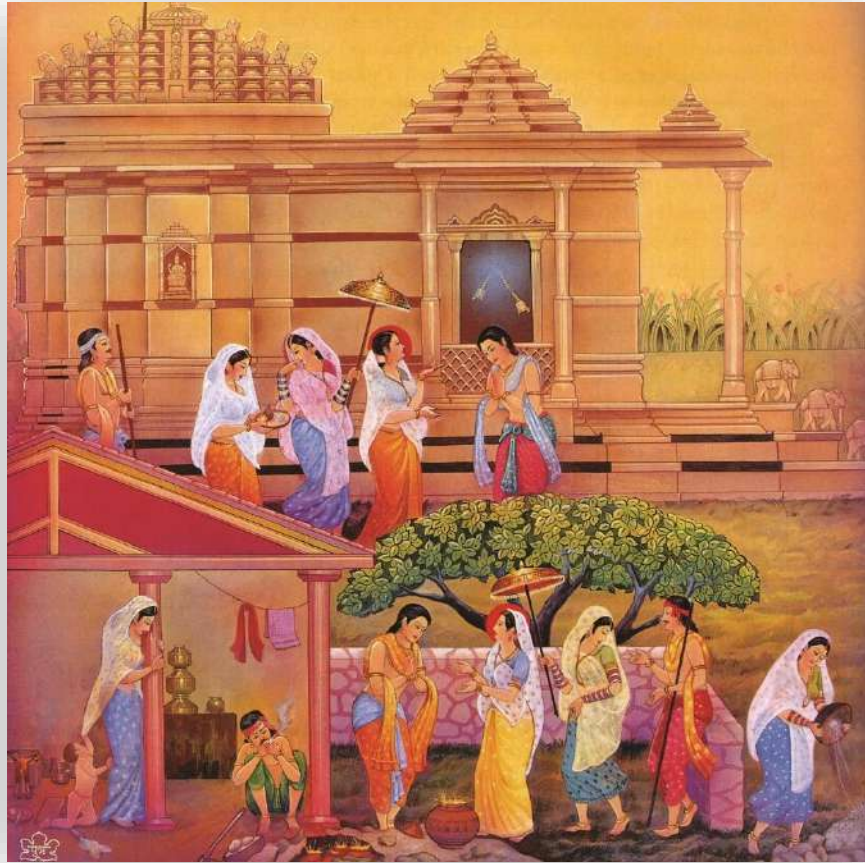
1. Who built the two temples on Mount Abu??
2. How were the sculptors paid?
3. In whose memory was Hasti Shälä built? Why?

36 - Udayan Mantri and His Sons - Āmbad and Bāhad

Udayan Mantri (Minister)

The Solanki dynasty was the golden period for the state of Gujarat and the prosperity of the state reached its peak during the reign of King Kumārpāl. The credit for attaining this position mainly goes to his chancellors, who were known as “mantris”. It is interesting to learn that many of the chancellors of the Solanki period were Jains. The contribution of Udayan Mantri and his sons, Āmbad and Bāhad, to the rise and success of King Kumārpāl was substantial.

Originally, Udayan was a simple merchant in a village named Vāgharā near the town of Jalore, Rajasthan. He



Shrāvikā Lachchhi helping a Jain shrāvaka

could hardly make ends meet and was passing his days in hardship. His wife, Suhādevi, suggested they move to a place with better economic prospects. During this time, King Siddharāj was ruling the state of Gujarat, and its prosperity was increasing by leaps and bounds. Hence, Udayan thought about migrating to Gujarat.

At that time, King Siddharāj of Gujarat had built a new town named Karnāvati (Amdāvād) in the memory of his father Karnadev. Since Karnāvati was a fast growing city, Udayan decided to move there. He did not know anyone there so he first went to the local Jain temple. When Udayan arrived a religious lady named Lachchhi was worshipping in the temple. As she came out, she noticed the new young couple and asked them where they were from. Udayan replied that they were from Rajasthan and he was looking for some business in Karnāvati.

Lachchhi was a compassionate lady. As she knew the newcomers were Jains, she took them home and treated them as her guests for a couple of days. Then she gave them an old house for shelter. Udayan settled there and started a small business. Luck favored him and within a short time he earned and saved enough to renovate the old house. While digging the ground, he came across a hidden treasure. Since he was honest, he took the treasure to Lachchhi and offered it to her because it belonged to her. She declined to accept it, stating that since the property had been given to him, the treasure also belonged to him.

Udayan now had enough money to start a large-scale business. He made lots of money, and in due course became the wealthiest man in Karnävatī. The state also recognized his status and gave him the position of the first citizen of Karnävatī. In that capacity, he rendered valuable service to the people of Karnävatī.

At that time, the city of Khambhāt (about 80 miles from Amdäväd) was the most lucrative seaport on the western coast of India. Politicians competed with one another to get the position of governor of that city. Due to the proven capability of Udayan, he was appointed governor of Khambhāt in 1120 A.D. He held that position for a fairly long period. Two major events have been attributed to him during his tenure as governor.

- At the suggestion of the queen mother, Minaldevi, he abolished the pilgrim tax of Bholäd
- He helped Devchandra suri to initiate a five-year old boy, Chängdev, who had the potential to shine as a great sage. (Later on Chängdev became the great Jain Ächärya Shri Hemchandra)

His loyalty to the King was unquestionable. He hesitated to help Kumärpäl, who was roaming from town to town hiding from King Siddharäj. However, when Kumärpäl came to Khambhāt in search of shelter, Hemchandrächärya advised Udayan to help him. Since Udayan highly respected the Ächärya, he agreed to hide Kumärpäl in his basement. Shortly thereafter, King Siddharäj died and Kumärpäl became King of Gujarat. King Kumärpäl kept Udayan in his position as governor of Khambhāt and later brought him to Pätan (capital city of Gujarat) to work as his trusted advisor.

Udayan had not forgotten how religion had helped him during his bad times. He therefore used his wealth and position to promote Jainism. As a token of his devotion to the faith, he constructed several Jain temples. Three of them are recorded in Jain history. One was the temple known as Udayanvihär in Karnävatī, another was Udävasahi in Dholkä (nearby town of Karnävatī), and the third one whose name is not recorded was in Khambhāt.

During the latter part of Udayan's life, Kumärpäl sent him to subdue Sumvar, a notorious bandit in the Saurashtra region. In that mission, he had to pass through Pälitänä. He decided to go on a pilgrimage to Shatrunjay hill. To commemorate the pilgrimage, his statue has been erected on a camel's back in a small temple on the way to the main complex on the hill. That place is now mistakenly known as Pöp Punya Ni Bäri (window of good and bad karma).

At that time, there was a wooden temple on the hill. While Udayan was worshipping there, he saw a mouse take a lit wick in its mouth and roam about. Udayan recovered the wick from the mouse, but he realized that the temple could have been set on fire by a mouse. He, therefore, vowed to construct a new temple there.

He succeeded in his expedition against Sumvar, but he was badly wounded in combat, and his death was imminent. On his death bed he told his sons about his vow to reconstruct a new temple on Shatrunjay hill. They promised him that they would fulfill his vow. Thereafter, he died peacefully knowing his vow would be fulfilled.

Ämbad and Bähad

Udayan had four sons, named Ämbad, Bähad, Chähad, and Sollak. Ämbad was a poet and a bold warrior. He became the chancellor of King Kumärpäl. He constructed the western walkway on Shatrunjay hill, now known as Gheti Ni Pag. He expanded Udävasahi of Dholkä and renovated the well-known temple of Shakunikävihär at Bharuch.

Ämbad had pledged his allegiance to Kumärpäl and served him with utmost sincerity and loyalty. When Kumärpäl's successor, King Ajaypäl, came to the throne, he began to undo everything Kumärpäl had stood for. As a result, Ämbad decided to resist him with all the means at his command. Ajaypäl sent troops to subdue him. Ämbad, however, refused to be subdued and died fighting Ajaypäl's troops.

The second son, Bāhad (also known as Vāhad), was a politician and statesman. He first worked for King Siddharāj, and later under King Kumārpāl's regime he became the King's trusted right hand man. When Kumārpāl undertook the renovation of Somnāth temple, the project was entrusted to Bāhad, who carried out the work very well.

In order to honor the pledge to his father, Bāhad undertook the construction of a grand temple on Shatrunjay. The temple was completed in 1155 A.D., but soon after, portions of the temple fell down due to intense wind. Bāhad then arranged to reconstruct the fallen parts so it could withstand high winds in the future.

There is an interesting anecdote associated with the construction of that temple. When Bāhad undertook the work, many people wanted to contribute to the project. A list of donors was prepared in order to accommodate them. At that time, there was a poor man named Bhim who earned his livelihood going from place to place selling ghee (refined butter). He went to the place where the list was being prepared. He had an intense desire to contribute to the project, but he had only one coin, the one he had earned that day. How could he speak about donating such a small amount when people were contributing thousands of coins? Bāhad noticed his eagerness and called him to his side. He gently asked Bhim to contribute whatever he wanted. Naturally Bhim hesitated. However, he said that he wanted to contribute the coin he had earned that day.

Bāhad not only accepted the offer, but also wrote Bhim's name at the top of the donors' list. When he was asked to explain, Bāhad said that the other donors, including him, had contributed a part of their wealth while Bhim had contributed his entire wealth.

It so happened that when Bhim returned home, his wife asked him to fix a wooden post to restrain their cow. As he was digging, he came across a box buried in the ground. As he opened it, he saw that it contained gold coins and other valuables. He thought it was the consequence of his contribution to the temple and took the entire wealth to Bāhad as his contribution to the temple.

The construction project was completed in 1157 A.D. at a cost of 29.7 million coins, and the opening ceremony was performed on a grand scale in the presence of Shri Hemchandra Āchārya.

Moral:

The life story of Udayan, a religious and hardworking shrāvaka, is very inspiring to all of us. He was always humble and never forgot his benefactors. He raised brave and virtuous sons, Āmbad and Bāhad, two gems of the Jain sangh. Bhim's generosity is also praiseworthy. Bāhad's act of putting Bhim's name at the top of the donors' list demonstrates his unbiased leadership and true understanding of religion.

36 - Questions:

1. Why did Udayan and his wife come to Karnāvatī? Who did they meet there? What happened when they met her?
2. Why did Udayan hide Kumārpāl in his basement? What happened shortly thereafter?
3. Why did he decide to construct a new temple at Pālītānā? What did he see?
4. Why was Bhim initially reluctant to give a donation for the temple? Why was Bhim's name placed on top of the donor list.

37 - Nobility of Savchand and Somchand

The Shatrunjay hill is a very sacred place of pilgrimage for Jains. It is located near the town of Pālītānā, about 140 miles southwest of Amdāvād, Gujarat. There are nine temple complexes on the hill. They are popularly known as nine Tuks. One of them is Chaumukhaji Tuk, located on the peak of the hill. Here is an interesting story of the construction of the temple complex there.

During the latter part of the 16th century when King Akbar, the great Moghul King, was ruling over India, there was a businessman named Savchand Jerām in the town of Vanthali in the Saurashtra region of the Gujarat state. He owned a very large business. He had many ships that used to export goods to Indonesia and other countries. During these voyages, they would buy merchandise at one place and sell it at another for profit.

Once a fleet of 12 ships set sail with valuable merchandise. After selling all their goods at a foreign port, they returned with valuable foreign merchandise. On the way back, the fleet encountered a heavy storm and had to wait on an island. Meanwhile, monsoons set in and the fleet was stranded on the island for a couple of months. When the ships did not come back for a long time, Savchand's shipping agents made all possible efforts to locate them. Since they did not find any trace of the fleet, they reported to Savchand that the ships were lost.

This was a heavy loss to Savchand. He had invested a significant amount of money on the voyage and was expecting a handsome return by selling the merchandise that the ships were expected to bring back. With the loss of his ships, he faced an acute shortage of funds and it was hard for him to pay back his creditors. As the news about the lost ships spread, people started talking about how Savchand had lost everything and his creditors would have to write off their dues.

That set off a panic among his creditors. In order to realize their dues, they began to present their claims. Savchand was a highly religious and honest person. He tried to pay back his creditors as much as he could with the resources he had left. One of the creditors was the prince of Māngrol, a place not far from Vanthali. He had deposited 100,000 Rupees in Savchand's firm. That was a substantial amount because one Rupee of that time would be worth about Rs. 250 today.

When the prince learned about the loss of Savchand's ships, he also became impatient and called for the repayment of his deposit. Savchand could not raise such a large amount so quickly. He requested the prince to wait while he tried to raise the money. The prince, however, insisted on getting the amount immediately. Savchand's name and credit were at stake. In order to maintain his credit, he had to find a way to pay the prince.

At that time, there was a businessman named Somchand Amichand in the city of Amdāvād. Savchand did not have any trade connection with him, but he had heard about Somchand's firm and knew Somchand to be a very noble gentleman. An idea occurred to him. He thought of satisfying the prince by giving him a promissory note which would be honored by Somchand's firm. The prince agreed to that form of payment. Savchand wrote a promissory note payable to the prince by Somchand's firm without Somchand's permission. Since he had no right to write this, he was overcome with sadness and guilt while preparing it and tears began to roll down his face. A few tear drops fell on the document and smeared the promissory note. Then, with a heavy heart, Savchand handed the note to the prince and requested him to cash it with Somchand's firm.

The prince did not lose any time. He immediately proceeded towards Amdāvād, and upon arriving presented the promissory note to Somchand's firm. The accountant took the note in his hand and asked his men to look for Savchand's account. The men searched their books, but they did not find any account in the name of Savchand. The men reported that Savchand had no trade connections with their firm. The accountant went to Somchand and informed him that he had received a promissory note of exchange from Savchand of Vanthali which, being unduly drawn, could not be honored.

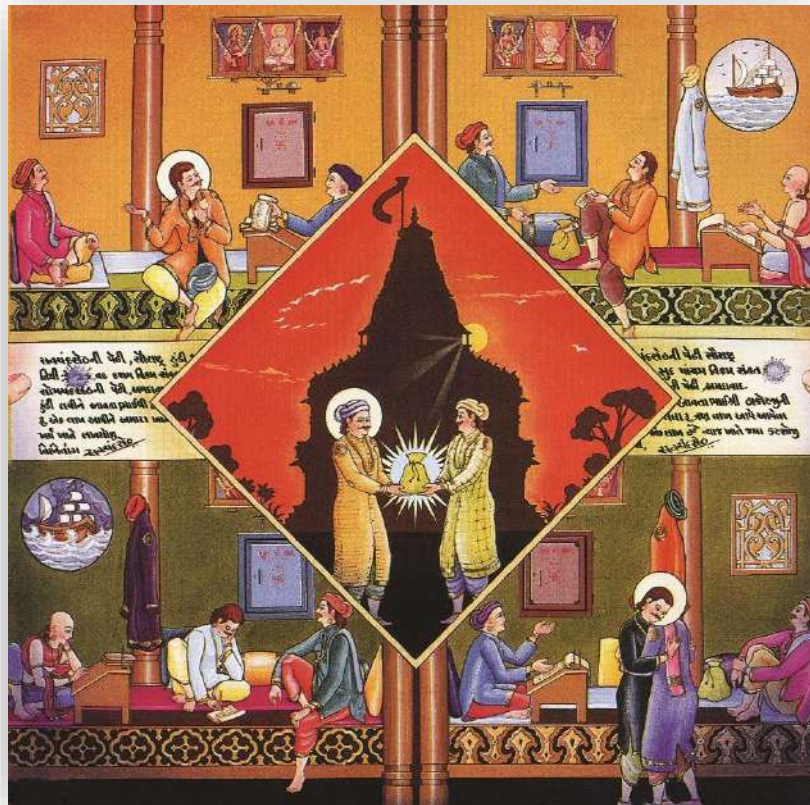
Somchand was puzzled to learn that. He knew Savchand's firm by name and was aware that it was a well reputed business organization of Vanthali. He could not make out why Savchand would have drawn the note for such a large amount when Somchand did not have any trade links with his firm. He looked at the note again and noticed the letters smeared by Savchand's tears. He could make out from the water spots that Savchand must have been in a very embarrassing position and must have drawn the note out of sheer desperation.

It was clear to Somchand that Savchand had reposed trust in him by writing the note. It was now his turn to reciprocate. What good was his wealth if he could not extend a helping hand to a noble man in distress? He, therefore, decided to oblige and asked the accountant to honor the note. The accountant was confused and asked, "From which account should the amount be debited?" Somchand instructed the accountant to debit it to his personal account.

The note was accordingly accepted, and the amount was paid to the prince. The prince did not actually need the money and had asked for payment because of his doubt about the financial stability of Savchand. When the note was honored, he felt reassured about Savchand's credibility and repented for insisting upon the return of his deposit. On his way home, he went to Savchand and told him that he had received the amount from Amdāvād. Savchand heartily thanked Somchand for that act of grace.

At the end of the monsoon, the ships resumed their return journey and safely returned with the merchandise. Savchand was very pleased and relieved. He made a huge fortune by selling the merchandise, and his prestige rose even higher than it was before the loss of his ships. It was now time for him to pay back Somchand. For that purpose, he personally went to Amdāvād and offered the amount of Rs. 100,000 with interest. Somchand, however, declined to accept it on the grounds that his books did not show any amount due from Savchand.

Savchand would not accept that. How could he go home without repaying the debt? He therefore pressed Somchand to accept the amount and said that he was willing to pay any amount that Somchand asked. Savchand added that if he failed to repay, he would feel guilty for drawing the undue promissory note. Somchand, however, replied that he had purchased the promissory note for the tear drops. Those two tear drops of a respectable man



Several incidences in the life of Savchand

were worth Rs. 200,000 to him. Of that, he had paid only Rs. 100,000 to the prince and another Rs. 100,000 were still due to be paid. Saying this, he offered Rs. 100,000 to Savchand.

But how could Savchand accept that? He was indebted to Somchand for his graciousness in honoring the bill. For that grace Savchand was willing to pay any amount to Somchand. Instead of accepting the amount, Somchand was offering another Rs. 100,000 to him! As Savchand repeatedly insisted on repaying the amount of his promissory note, Somchand explained that he was unable to accept the amount because his books did not show any amount due from Savchand. In a way, he was right because the payment to the prince of Rs. 100,000 was debited to his personal account and not to Savchand's account.

In Rāmāyan, there is an interesting event when neither Rām nor Bharat were willing to accept the throne, and they each asked the other to accept it. A similar dispute arose between Savchand and Somchand. Both of them offered a high payment to the other but neither of them was willing to accept the other's offer. Savchand continued to insist that Somchand accept the amount of his bill, but the latter not only declined but insisted on Savchand accepting another Rs. 100,000. At last, it was decided that they would refer the matter to the mediation of the Jain community.

The executive committee of the Amdāvād Jain Sangh got together with both of them. After hearing them patiently, the sangh concluded that since neither of them was ready to accept the amount offered by the other, the amount should be used for a noble cause. Both of them agreed, and after making a substantial addition to the said amount, they decided to spend the money to construct a temple complex on Shatrunjay Hill. Accordingly, construction was undertaken immediately. After completion, the opening ceremony of the complex was performed with great fanfare in 1619 A.D. In commemoration of their names, the complex is still known as Savā-Som Tuk.

Moral:

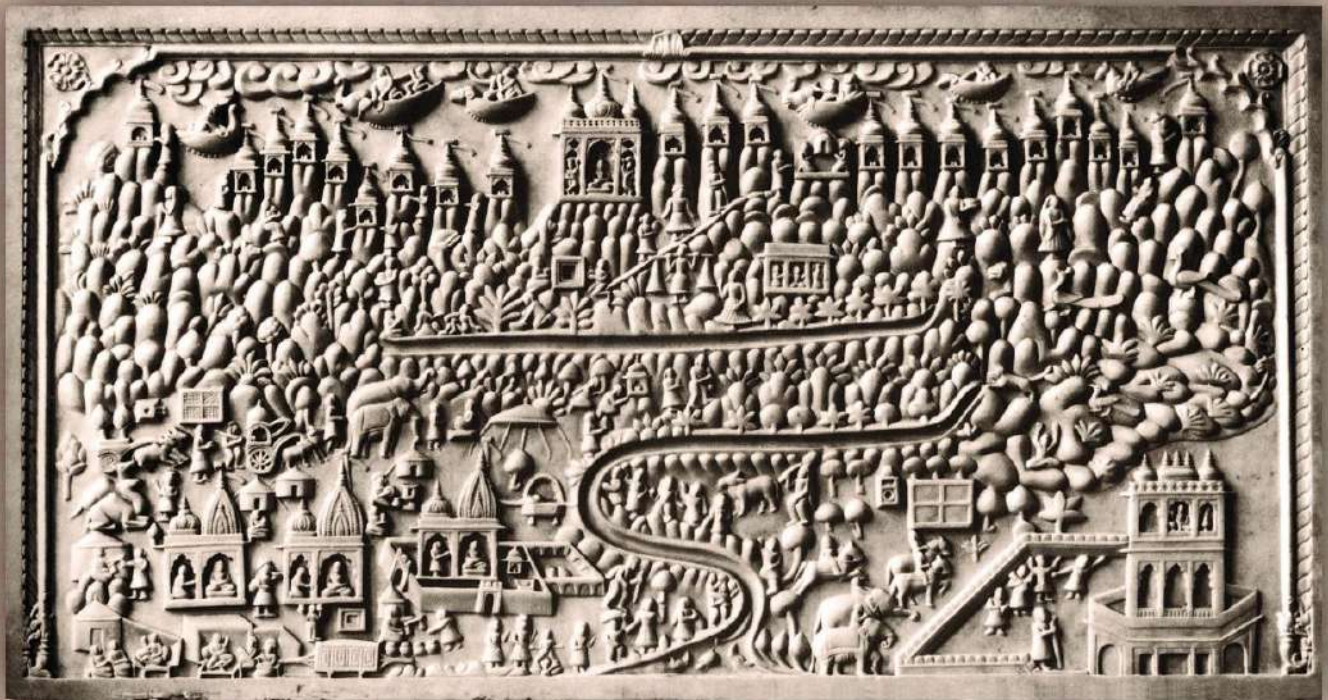
Honesty in life as well as in business always pays off. The generosity of Somchand is praiseworthy. He did not take undue advantage of a person in distress. Instead, he helped an unknown person. Moreover, he did not expect anything in return.

37 - Questions:

1. What happened to Savchand's fleet of ships? Why was it a heavy loss to Savchand?
2. Why did the prince insist Savchand return his money right away? What did Savchand do to pay the prince back?
3. What happened when the prince took the note to Somchand's firm?
4. Why did Somchand pay the false note?
5. When Savchand's ships returned, he had enough money to pay back the note to Somchand. Why did Somchand not accept the money?
6. What did they both decide to do with the money neither of them wanted to keep?

Part VI

Contemporary Jain Legends





*"Jain religion is not blind faith,
Nor is it emotional worship
inspired by fear or wonder.
It is the intuition of the
inherent purity of consciousness,
will and bliss of the self."
- Dr. Nathmal Tatia*

38 - Shrimad Räjchandra

1867 to 1901

Introduction

Shrimad Räjchandra was a great seer and one of the most recognized Jain sages of modern times. He has made priceless contributions to Jain philosophy and literature. He was a great philosopher, a brilliant poet, social reformer, a thinker, and a self-realized saint. Mahatma Gandhi was highly influenced by Shrimad's spiritual life. Shrimad's writings come from his experiences of life, and his teachings are widely followed by many Jain and Hindu aspirants seeking spiritual awakening and self-realization.

Birth and Childhood

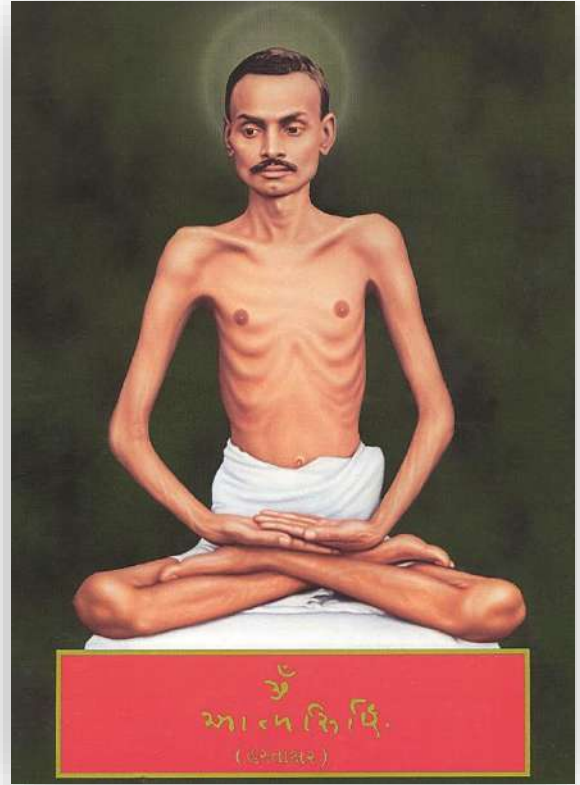
Shrimad Räjchandra was born on the auspicious full-moon (Dev-Diwāli) of the month of Kārtik, 1924 V.S. (November 9, 1867) in Vāvania, Morbi district, Gujarat. His parents were Ravjibhai and Devbā. He was named Laxminandan at birth, but after four years his name was changed to Raichand. Later he became famous by the name of Räjchandra.

Räjchandra's father and grandfather followed the Vaishnav (Hindu) religion. They were devotees of Lord Krishna. His mother, Devbā, was from a Jain family. Thus, the child Räjchandra was brought up under the unified culture of Jainism and Hinduism.

As a child, Räjchandra was deeply interested in reading various books. Once he read the Jain pratikraman sutras and was touched by the feelings of kindness to animals and the expression of sincere forgiveness from each other during daily pratikraman rituals and the paryushan festival. He was drawn closer to the Jain faith because of the emphasis it places on self-knowledge, self-control, penance, renunciation, detachment from worldly affairs, and meditation. As a seeker of ultimate truth, Shrimad came to the conclusion that the philosophy and culture of the Jain religion was of the highest order of truth and equanimity.

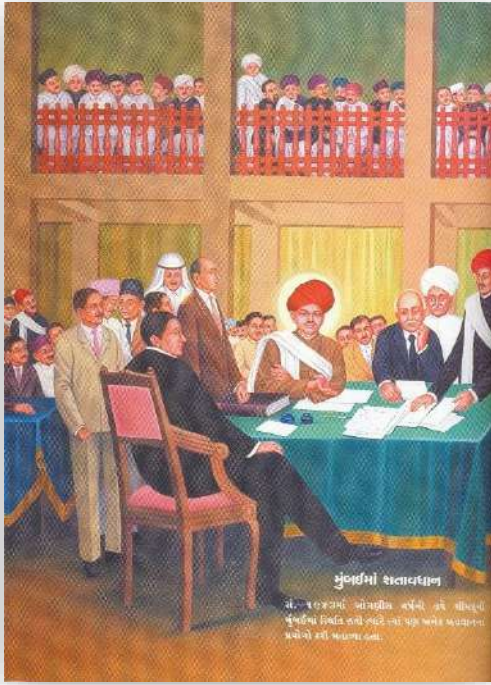
An incident took place when he was seven years old that changed the course of his life. An adult acquaintance, Shri Amichandbhai, died of a serpent-bite. Young Räjchandra asked his grandfather, "What does it mean to die?" His loving grandfather explained, "His soul has left the body and he will no longer be able to eat, talk, or move. His body will be burnt outside the village." Räjchandra saw the dead body being burnt and slipped into deep contemplation. Suddenly, as if a veil lifted, he recalled his past lives. With this experience he realized the pains of repeated births and deaths from one life to another. This incidence became a major spiritual awakening point in his life to free himself from the bondage of karma and the life cycle of pain and misery.

Räjchandra started his schooling at the age of seven. With his exceptional ability to remember exactly what he saw or heard or read once, he was able to complete the seven-year elementary school education in a mere two years. The village school provided only seven years of education and hence his formal education came to an end.



Shrimad Räjchandra

However, he continued to learn and read many books on his own. After his elementary education, he worked in his father's shop and conducted the business honestly and sincerely.



Shrimad Rājchandra multi-tasking at age 19

He composed his first poem at the age of eight and started writing poems and articles related to social issues for publication in the local newsletters. Despite his young age he wrote serious articles on social reform subjects like the need for improving female literacy rates, about child marriages, and about the display of wealth by the rich. He also composed poems with nationalistic zeal.

At a very young age, he had the supernatural ability to foresee what was likely to happen and he helped people by saving them from possible disasters. By the time he was 18, he had become a very proficient astrologer. He was able to identify books merely by touching them and know the taste of food without tasting it. Along with developing all these extraordinary abilities, he became very compassionate towards all living beings and a strong promoter of non-violence.

Family

At the age of 20 in 1988 A.D., Rājchandra married Zabakben. Zabakben was the daughter of Shri Popatlālhbhai Jagjivandās, the elder brother of Shri Revāshankarbhai who later became Shrimad's business partner. They had four children. Their two sons were Shri Chhaganlāl and Shri Ratilāl. Their two daughters were Smt. Javalben and Smt. Kāshiben. Shrimad had a younger brother named Shri Mansukhbhai.

Shrimad Rājchandra became a partner in a gemstone business in Mumbai at the age of 20. He was absolutely ethical, honest, and compassionate in all his business dealings. In a very short time his business flourished because of his wisdom and business insight. His regard for truth, adherence to high moral values, and firmness to do what was right inspired many others. In 1899 A.D., he totally retired from business at the age of 31.

Power of Avadhān (Multi-Tasking)

At the age of 17, Shrimad had observed someone performing eight different tasks simultaneously, known as Ashtā-vadhāni, in Gujarati. He studied the method, and the next day he was able to perform twelve tasks. He soon improved his performance to be able to manage 52 avadhāns. When he was 19, he was invited to perform his avadhāns at a public meeting in Mumbai in the presence of the Bombay Chief Justice and other dignitaries. He successfully performed 100 avadhāns, known as Shatāvdhān.

The 100 tasks included a variety of activities like playing cards, playing chess, counting the bell chimes, completing mathematical calculations, composing poems with different themes and specified sets of words, and arranging the order of words from 16 different languages which included English, Greek, Latin and Arabic (note that Shrimad's formal study included only Gujarati up to Grade 7 of elementary school).

This was an unbelievable feat, and the performance was given much publicity in all the major newspapers like the "Times of India" and "Pioneer". Shrimad was invited to go to Europe and demonstrate his extraordinary talents. This would have meant more fame and substantial material gain. However, he declined the offer because it would be extremely difficult to stay in Europe as per Jain religious standards. He would also be distracted from his main objective of spiritual progress.

By the time he was 20, his fame had spread throughout India, and he realized that he was achieving only material benefits for his amazing powers, which was not what he wanted from his life. He gave up all such activities

completely and concentrated on self-restraint, detachment from worldly matters, contemplation, and meditation to progress spiritually so that he could free himself from the cycle of birth and death.

Shrimad's Writings

In his early years, Shrimad composed poems and articles on social reforms, which arouse nationalistic passion. While he was working in his father's shop, he did an in-depth study of the Jain Āgams and scriptures after having learnt Sanskrit and Prakrit languages on his own at the age of 14.

At the age of 16, he wrote "Moksha-mālā" and its compendium "Bhāvanā-bodh", which literally means "garland of liberation". True to its name, it deals with subjects that lead towards the path of liberation. It is written in a simple and easy to understand language, but explains the Jain religion in the finest detail. Its 108 lessons were composed in three days!

Ātmasiddhi-shāstra is an epic poem and the prime jewel composed by Shrimad in Gujarati in 1896 while he was in Nadiād, a town near Amdāvād. On one auspicious evening, he composed 142 stanzas of Ātmasiddhi-shāstra in a sitting of less than 90 minutes. The fact that Shrimad composed such comprehensive and all-inclusive work within such a short time can give us a clue of the depth of spiritual wealth he possessed.

The subject matter of Ātmasiddhi-shāstra is the scientific characterization of the six fold truths of soul: its existence, its eternity, doer of its karma, the impact of karma on it, the nature of the pure consciousness, and its potential for attaining liberation from karma. It describes the Jain philosophy comprehensively and also shows how Anekāntavāda allows Jainism to encompass all other Indian faiths. Many scholars have written an elegant commentary on the "Ātmasiddhi-shāstra".

"Apurva Avasar" was his last major compilation. It is the most divine poem in which Shrimad expresses the fourteen stages of spiritual progress for ultimate liberation. Apurva Avasar was incorporated into the prayer book in Gandhiji's Āshram.

The complete works of Shrimad contain more than thirty-five poems and almost 950 letters which were written to various people who came in contact with him. They are compiled in a text called "Vachanāmrit". A high level of spirituality is evident in his writings. If one delves deeper into his literature, one will notice that his writings provide excellent discourses for attaining self-realization leading to liberation.

Mahatma Gandhi was very impressed by Shrimad's spirituality and lifestyle. He accepted Shrimad as his spiritual guide with great respect and reverence. When Gandhiji was in South Africa, he was under intense pressure from his Christian and Muslim friends to adopt their faith. He wrote to Shrimad for guidance. Shrimad's guidance convinced him of how his own faith, Hinduism, would ensure his spiritual progress. Gandhiji has written reverently about Shrimad in his autobiography and has paid glorious tribute to him on several occasions. He often revealed that he learnt compassion for all beings and non-violence from Shrimad. According to him, Shrimad's life and spiritual writings impacted him more than Tolstoy and Ruskin.

Spiritual Progress

Shrimad did not have a spiritual teacher in his life. At the age of seven, when he was able to recall his past lives, he clearly remembered his association with Lord Mahāvīr in a previous life.

In 1891 A.D., at the age of 23, Shrimad realized samyag darshan. He continued to enhance his progress by slowly detaching himself from the material world, deeply studying scriptures, strengthening virtues, refraining from worldly pleasures, and remaining in meditation for longer durations. He started to stay at lonely places outside Mumbai for more than a month at a time. In the beginning, there were many obstacles in his way because he needed to perform his duties as a house holder and as a businessman.

From 1896 A.D., he often spent several months in isolation in the woods of Uttarsandā, Idar, and Kavithā, where he would eat only one meal during the day and sleep very little. He spent his time in deep meditation and attained a highly enlightened state of self-realization at the age of 28.

He retired totally from business in 1899 at the age of 31 and requested that his mother permit him to renounce the worldly life permanently and become a monk. Unfortunately, his mother denied him out of love and affection.

However, after two years of clever persuasion, he was hopeful of his mother's permission, but by this time his health had deteriorated. and he could not recover. He died in 1901 A.D. in Rajkot at the very young age of thirty-three.

Followers

Though Shrimad tried to keep his spiritual personality completely private, several people accepted him as their guide to achieve ultimate liberation and devoted their lives to him. Some of his closest followers were:

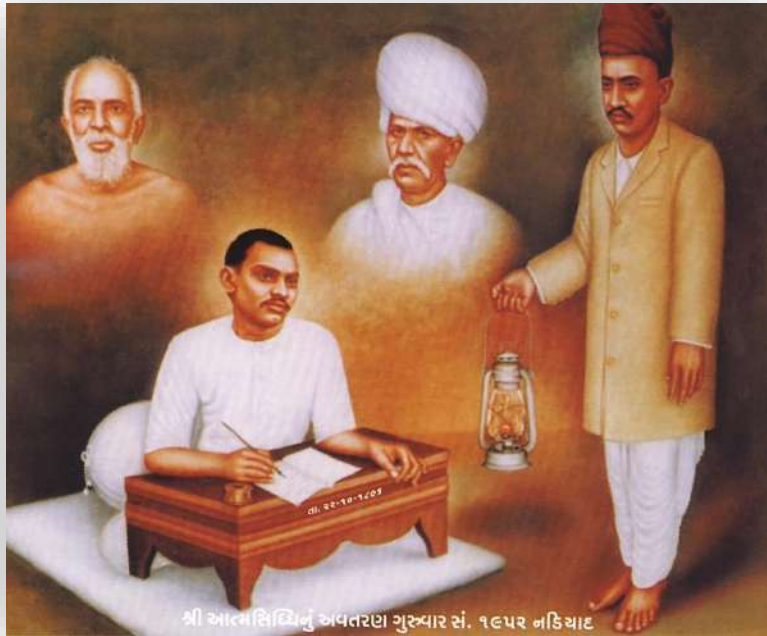
Shri Sobhagbhai

Almost 350 of the 950 letters of Shrimad Rājchandra were written to Shri Sobhagbhai, who was about 40 years older than him. In the very first meeting, Sobhagbhai recognized Shrimad as a highly self-realized person and accepted him as his true guru. He was simple in his behavior and serious in devotion. He was a native of Sailā, a town near Rajkot. Based on his request, Shrimad composed the epic poem “Ātmasiddhi-shāstra” so that it would be easier to memorize. Shri Sobhagbhai attained self-realization and died in deep meditation (samādhi).

Shri Laghurāj Swāmi

Shri Laghurāj Swāmi was a Sthānakvāsi Jain monk and one of most devoted disciples of Shrimad. As a monk, his devotion to Shrimad caused him great problems from the Jain community.

Shri Laghurāj Swāmi attained self-realization during Shrimad's presence and then established the Agās Āshram near Vadodarā. The āshram can take credit for preserving Shrimad's writings and making it available to the Jain community at large. Agās is an important place for Shrimad's followers. Today there are more



Shrimad Rājchandra writing Ātmasiddhi-shāstra
(Standing from Left: Shri Laghurāj swāmi, Shri Sobhagbhai
and Shri Ambālālbhai with lantern)

than fifty āshrams in India and aboard where the followers worship and study Shrimad's literature based on the divine faith and testimony provided by Shri Laghurāj Swāmi.

Shri Ambälälbhai

Ambälälbhai, a native of Khambhät, was a very devoted disciple who sacrificed a brilliant legal career to be in the service of Shrimad. Shrimad entrusted him to copy scriptural works and his letters because of his exceptional memory. He and Shrimad's younger brother, Mansukhbhai, were responsible for recovering Shrimad's letters and writings and publishing them. Four years after Shrimad, in 1905 A.D., Ambälälbhai attained self-realization and passed away in deep samādhi at a very young age.

Shri Joothäbhai

Joothäbhai was the first person to recognize Shrimad's divinity and accept him as his spiritual mentor. Their relationship was very close, but also very short as Shri Joothäbhai passed away when he was only 23 years old in 1890 A.D.

Teachings and Contribution of Shrimad Räjchandra

All of Shrimad's literature is based on Bhagawän Mahävira's teachings. He presented these teachings in simple Gujarati and Hindi in both prose and poetry forms. As we study Shrimad's writings in depth, we find that he made an enormous effort to shed new light on true spirituality. He succeeded in reforming blind faith with real spiritual awakening.

His biggest contribution is to point out the mistakes most people make in following a teacher based on the external conduct and dress code. The spiritual journey led by a wrong teacher leads the disciple to extended life cycles of misery and pain. On the other hand, when an aspirant is able to know and follow the teachings of a true teacher (sadguru), he will be able to attain true freedom and liberation.

Morality:

Good manners, good activities, and good behavior are the roots of holiness.

All living beings are seen as equal. Therefore, do not cause pain to any soul, nor extort work from any soul beyond their ability and capacity.

Human life:

All living beings long for permanent happiness, and there is no exception to this. This desire can be fulfilled only in a human life. Yet human beings choose unhappiness. This is due to his illusionary state (Mohaniya karma - Mithyätva) in which he sees happiness in worldly desires and possessions.

Non-attachment to Worldly Affairs (Vairägya):

Detachment from worldly and materialistic affairs and family relationships is defined as Vairägya, and achieving it is essential for eternal happiness.

True renunciation is always followed by the true knowledge of the self or the soul. Without true renunciation, a person will not be able to gain the true knowledge of the soul. If one stops only at the stage of renunciation and there is no desire for true knowledge, his/her human life would be in vain.

Knowledge and Wisdom:

Through proper knowledge, we are able to know the forms and qualities of the substances of the universe.

The Jain scripture, Uttarädhyayan Sutra, indicates that "Knowledge is like a needle with a thread. Just like a needle with a thread in it does not get lost, a person with knowledge will not lose the right religious path in this world."

It is the true knowledge with which an external feeling is controlled, attachment for life, family and worldly pleasures is decreased, and the truth is revealed.

If you know yourself, you know the whole world. If you do not know yourself, your knowledge is worthless.

Summary

Shrimad Rājchandra was a great saint, a self-realized master, and an outstanding educator. He was a born poet, possessed an extraordinary power of memory, a reformer of society, a keen follower, and an advocate of non-violence. He had equal respect for all religions.

As with many great personalities, Shrimad's greatness was not recognized in his life time. Shrimad was not popular among Jains because he spoke about the faults in Jain society and the traditions being carried out without understanding the proper meaning and purpose behind them. Many people have recognized his greatness since his death.

Shrimad has put great emphasis on the need of a Sadguru in one's life for spiritual progress and ultimately to attain liberation.

Shrimad always maintained that since he had not taken the vow of dikshā (sainthood), he was not eligible to preach the path of liberation. Therefore, even with his wealth of knowledge, he did not preach to the masses. He hoped that later in his life, he would become a monk, and when the time was right, he would bring the proper teachings of Jainism to the masses as there were many undesirable factors in the practice of Jainism at that time.

Moral:

Shrimad's writings to his close associates and his personal notes are the essence of Jain religion. He has given us priceless spiritual gifts including "Moksha-mälā", "Ātmasiddhi-shāstra", "Aparva Avasar", and many other spiritual writings in the form of letters, articles, and poems. In his short life of 33 years, he delivered the spiritual message of eternal importance. He explained Bhagawān Mahāvīr's teachings in simple words. Now these teachings have become accessible to ordinary people, and we have the unique opportunity to learn about the inner state of a truly self-realized person.

38 - Questions:

1. Which incident deeply affected Shrimad at the age of seven?
2. At what age did he compose his first poem? Name some of the major works that he has written.
3. What is power of Avadhān? What was Shrimad able to do? Was it a natural ability or did he acquire it?
4. At what age did Shrimad realize samyag darshan? What did he do after that?
5. Why did he not become a monk?

39 - Virchand R. Gandhi

A Brief Summary of His Life and Mission

(August 25, 1864 to August 7, 1901)

It was the memorable day of September 11, 1893. The Columbus Hall of the Art Institute of Chicago was overflowing with over 3,000 delegates of different nations and religions. It was the opening day of the Parliament of World Religions Conference, the first such conference ever organized in the history of mankind. The aim of the conference was to impart the knowledge of different religions to the world, to promote a feeling of fraternity between followers of diverse religious persuasions, and to pave the way for world peace. The conference lasted for 17 days.

Two young men among them, with their Indian costumes and turbans, drew special attention from the public. One was the world famous Swāmi Vivekānanda, who represented Hinduism, and the other was Shri Virchand Rāghavji Gandhi, who represented Jainism. They made such an impact at the Parliament of Religions with their impressive speeches and personality that, they both were requested to prolong their stay in the U.S. and continue giving speeches in different cities after the conference was over.

Shri Virchand Gandhi, a young man of twenty-nine, impressed the delegates not only by his eloquence, but also by the sheer weight of his scholarship. The impartiality of his outlook and his oratorical skills fascinated the delegates at the conference. An American newspaper wrote, "Of all the Eastern scholars, it was this youth whose lectures on Jain faith and conduct were listened to with great interest and attention."

Shri Virchand R. Gandhi was born on August 25, 1864 in Mahuvā, near Bhāvnagar, Gujarat. After his primary and secondary education in Bhāvnagar, he joined Elphinstone College in Mumbai. He graduated and obtained a B.A. Degree with honors from the University of Bombay in 1884. He was probably the first graduate amongst the Jains at that time. He was also a student of Buddhism, Vedānta Philosophy, Yoga, Christianity and Western philosophy. He had also done a comparative study of various philosophies, which equipped him for talks on various subjects with confidence. He had command over fourteen languages including Gujarati, Hindi, Bengali, English, Prakrit, Sanskrit, and French.

Shri Gandhi became the first honorary secretary of the Jain Association of India in 1885 at the age of 21. As secretary, he worked very hard for the abolition of the poll tax levied on pilgrims to Mount Shatrunjay, the most sacred place of Jain religion at Pālitānā. To protest against the ruler in those days was to invite severe punishment and even death. He prepared a case to compromise. He made a strong representation to Lord Ray, the governor of Bombay, and Colonel Watson, the political agent, and eventually the poll tax was abolished in place of a fixed payment of Rs. 15,000 per year to the ruler for looking after the safety of the pilgrims and the holy place.

In 1891 Mr. Bodam, an Englishman, set up a factory for slaughtering pigs and making tallow out of them at Sametshikhar, another holy place of Jain pilgrimage near Calcutta in the state of Bihar. Shri Virchand Gandhi went all the way to Calcutta to stop the killing of pigs at the holy place. He stayed there for six months, learned Bengali, prepared his case against the factory, and ultimately got this verdict issued: "Sametshikhar is a place of Jain pilgrimage, and nobody else has any right to interfere there." He got the factory to close down.

Shri Virchand Gandhi was a great social reformer at a very young age. At the age of 22, he wrote long essays to remove evil social customs and continuously fought against them and was successful in eradicating many of them.

Shri Virchand Gandhi sailed to the U.S. along with Swāmi Vivekānanda to attend the Parliament of World Religion Conference in 1893. He stayed in the United States for about two years after the conference and gave lectures in cities such as Chicago, Boston, New York, and Washington. He also visited England, France, Germany, and other places in Europe. In foreign countries, he wore a long and loose kurta, a white shawl on his shoulder, a golden bordered kathiāwādi turban on his head, and country shoes. This external appearance bore the imprint of India. He delivered more than 535 lectures on Jainism, yoga, Indian systems of philosophy, Indian culture, occultism, and spiritualism. He qualified as a barrister in London at one of the Inns of the court, but did not use this qualification for monetary gain.

Virchand Gandhi talked about the doctrines of Jainism in such a coherent manner that some newspapers published the texts of his lectures in full. He had the most effective way of handling the otherwise difficult terminology of Jainism. He had an extraordinary ability to clarify his statements in a consistent and logical manner. At the conference, he made a brief but striking presentation on the fundamentals of the Jain religion. He expounded the main aspects of the Jain religion in the categories of Jain philosophy, Jain way of life, and Jain code of conduct.

Another special characteristic of Shri Virchand Gandhi's lectures on Jain religion was that they did not deal in criticism of other religions. Free from sectarian preferences and prejudices, his impartial ideology is an apt



Shri Virchand R. Gandhi

expression of Jains who practice non-violence in life and Anekāntavāda in thoughts. His discourses convinced the elite of America of the fact that Jain religion has an authentic and rational religious tradition. His speeches received extensive publication in several leading newspapers.

Shri Virchand Gandhi was a great exponent of Indian culture and religion in addition to being a brilliant scholar of Jainism. His speeches at the parliament echoed the true spirit and culture of India. The prevailing belief in America was that India was a country of tigers, serpents, magicians, and kings. Christian missionaries also presented a distorted picture of the people of India. Shri Virchand Gandhi and Swāmi Vivekānanda made a great effort to give

the people abroad the true perspective on India. Explaining the importance of Indian culture to foreigners, he said, "It is an astonishing fact that foreigners have been constantly attacking India, and in the face of all those aggressions the soul of India has stood vital and watchful. Her conduct and religion are safe and the whole world looks at India with a steady gaze."

Shri Virchand Gandhi was not a dogmatic person. He spoke as a Jain, but he forcefully defended Hinduism from the attack of Westerners at the Parliament. After all, he was first Indian, then Jain. He received a warm reception and was shown the highest appreciation from clubs, literary and church societies, philosophical branches, and spiritual associations in the U.S. and other countries. His lectures also served to educate Western society regarding the salient features of Indian culture.

Five decades before the independence of India, Virchand Gandhi had a prophetic vision. He said in one of his lectures, "You know, my brothers and sisters, that we are not an independent nation. We are subjects of Her Gracious Majesty Queen Victoria the "defender of the faith", but if we are a nation in all that the name implies with our own government and our own rulers, with our laws and institutions controlled by us free and independent, I affirm that we should seek to establish and forever maintain peaceful relations with all the nations of the world."

The secretary of The Society for the Education of Women of India was Mrs. Howard who had adopted pure vegetarianism, practiced sāmāyik daily, and followed other codes of conduct of Jainism. In England, Virchand Gandhi founded the Jain Literature Society and taught Jainism there. Mr. Herbert Warren, a religious enthusiast, abandoned non-vegetarianism and adopted the Jain religion. He summarized Virchand Gandhi's lectures and published a book known as "Herbert Warren's Jainism".

Literature Published by Shri Virchand R. Gandhi or complied from his Speeches:

Title	Year Published	Language	Pages
Jaina Philosophy	1907	English	375
Karma Philosophy	1913	English	221
Yoga Philosophy	1912/1993	English	309
The Systems of Indian Philosophy	1970/1993	English	188
Selected speeches of V. R. Gandhi	1963	English	85
Religion and Philosophy of Jains	1993	English	264
Essay – Radvā Kutvāni Hanikārak Chāl	1886	Gujarati	37
Concentration – 12 Lectures on Meditation	1916	English	64
The Unknown Life of Jesus Christ	1894	English	128
Savirya Dhyāna	1902/1989	Gujarati	158
Herbert Warren's Jainism	1961/1983	English	164

Virchand Gandhi was not only a philosophical thinker, but he also had the welfare of the nation at heart. In 1896, while he was in the U.S. he collected a shipload of grain and about 40,000 rupees (\$10,000) in cash for famine relief in India.

In America, Virchand Gandhi founded various societies, such as:

- The Gandhi Philosophical Society
- The School of Oriental Philosophy
- The Society for the Education of Women of India

While he was in England, his health suddenly took a turn for the worse. He returned to India, but a few weeks later Shri Virchand Gandhi passed away on August 7, 1901 in Mumbai (Bombay) at the very young age of 37.

Moral:

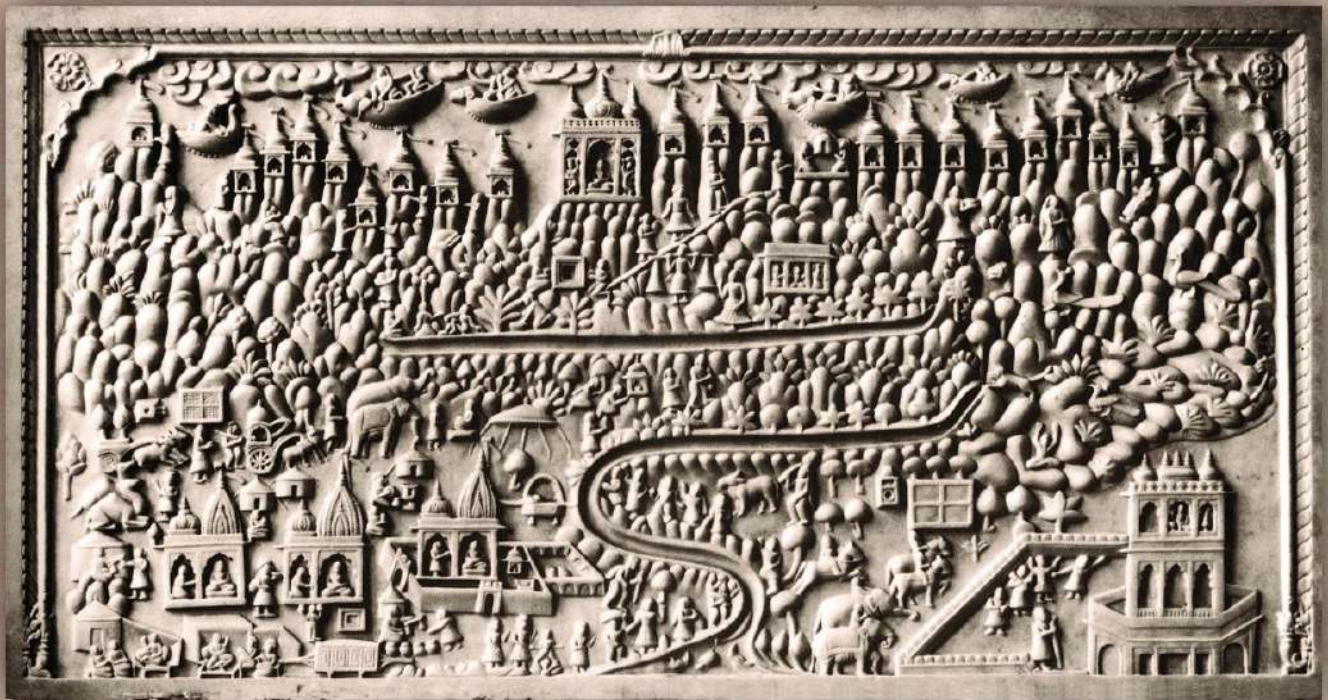
Shri Virchand Gandhi rendered an excellent service to India and Jainism by interpreting Indian culture and religion in its true spirit to the western world. He was a brilliant and promising young man, full of hopes and aspirations of service to his religion and community. His name will continue to be remembered as a great champion of Jain religion and of Indian culture.

39 - Questions:

1. Where did Virchand Gandhi go? Which other Indian was there? What were they both representing?
2. What did Mr. Bodam do? What did Virchand Gandhi do?
3. How long did he stay in the US? Where else did he go? What did he wear? What did he do during this two year stay?
4. Did non-Indians have a true picture of India? What did they believe India was like? Were their beliefs right?

Part VII

Moral Stories



**"Meditation is the best way of
regression from all transgressions"**

- Niyamasāra (65)



40 - King Hansa

In the city of Rājpur, there lived a King named Hansa. He was a fair and just King, known for his devotion to truth and non-violence. On top of Mount Ratnasringa, there was a beautiful temple dedicated to Bhagawān Rishabhadev, the first Tirthankar. During the month of Chaitra, on the day of the full moon, people came from far to visit and worship at the temple. Once, King Hansa decided to visit the temple. He asked his council of ministers to look after the kingdom during his prolonged absence and left with members of the royal household on this spiritual mission.

A few days after King Hansa departed, King Arjun attacked the city. In spite of putting up a strong fight, King Hansa's army was defeated, and many of the generals lost their lives on the battlefield. King Arjun gained control of the palace and the treasury. King Arjun occupied the royal throne and enforced his authority over the entire kingdom.

King Hansa heard the story of their defeat on the way to the temple. The King's courtiers were very upset and advised him to return to the city. The King said, "I have given up control of the kingdom and as we are on a spiritual mission, that is what we should be thinking about. So let us keep going to the temple." The King's courtiers were unhappy about the King's decision and worried about the safety of their families at home. One by one, they all dropped out until only one umbrella bearer remained with the King.



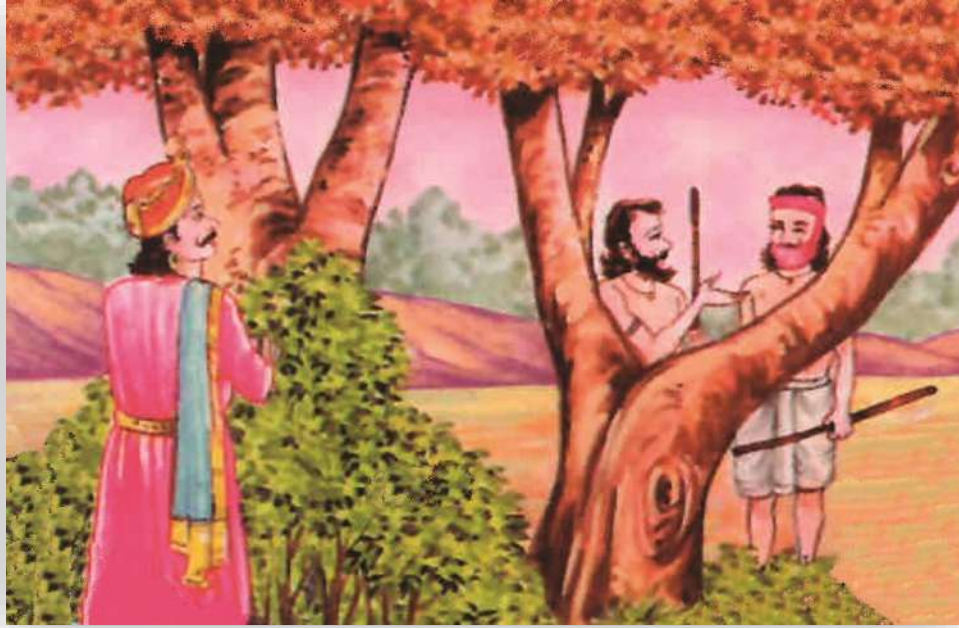
King Hansa avoiding the hunter's question to protect a deer

On the way to the temple, they had to pass through the forest. The King took off his royal dress and jewelry and gave them to his servant. While passing through the forest, the servant was separated from the King.

As the King was walking, a deer ran in front of him and disappeared. Right after that, a hunter came running with a bow in his hand and asked the King if he had seen the deer. The King knew that if he told the truth, the deer would be killed. He decided not to answer the question and instead kept talking about irrelevant things. He said that he came from Rājpur. The hunter asked him again about the deer, and he answered that he was the King. The hunter was very upset with his answers and left in anger.

By now, the King was tired and decided to rest under a tree. He overheard a discussion in the bushes about robbing some monks who would pass that way in the next two days. The King got concerned about the safety of the monks.

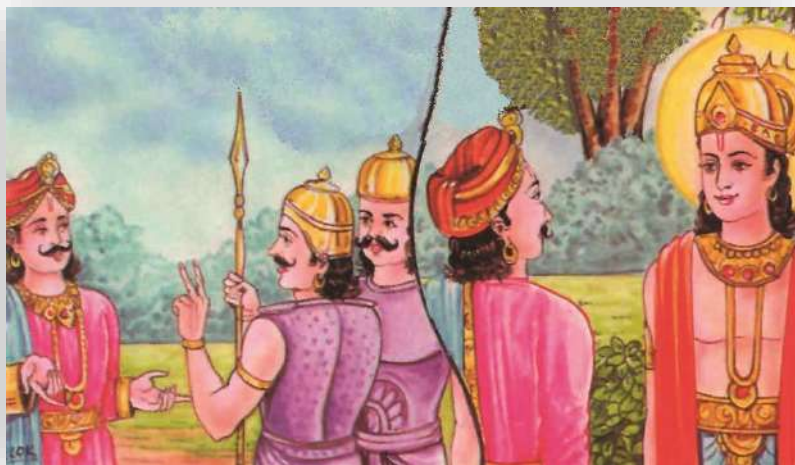
While he was thinking about what he could do, some policemen approached him and asked if he had seen any



King Hansa overhearing the robbers secretly talking in the bushes

suspicious people that looked like robbers. They said, “These people are very dangerous and we have heard that they harm holy people. We are here to arrest them or even shoot them if necessary to protect the holy people.”

The King was in a dilemma again whether to tell the truth or not. He was concerned that if he told the police about the robbers, they would be harmed, and if he did not, the monks would be harmed. He thought, “If by telling the truth someone gets harmed or killed, then telling that truth is not the best choice. Truth is supposed to protect and not harm anyone. He said, “My friends, you are asked to guard the monks. Why not go and look after the monks and worry about the robbers if they confront the monks.” The policemen agreed and left to join the monks.



King Hansa disclosing the truth despite the danger to his life

The robbers who were hiding in the bushes heard all this. They were amazed at the mercy shown by this stranger. They came out, thanked him for saving their lives, and told him that they were at his service. The King advised them, "My dear friends, give up harassing people and be good citizens." The robbers promised that they would not harm the monks anymore and would try to be good citizens.

As if this was not enough, a group of soldiers came and asked him if he had seen King Hansa. The King asked, "What do you want from King Hansa?" They explained that they were the trusted men of King Arjun and they had been told to arrest King Hansa and kill him. If they did, they would receive a big reward. King Hansa thought for a moment and said, "I am King Hansa. Carry out your duty as told by your King." After saying that, he closed his eyes, stood in meditation, and started reciting the Namaskār Mangal Sutra.

At once, a deva appeared and said, "Oh King! I am overwhelmed by your truthfulness and compassion. I have captured King Arjun, made him a prisoner, and have given control of your kingdom back to your ministers. Today is a great day for worship, but the temple is too far from here. There is no way you can reach there in time. My chariot is at your service. Please let me take you there."

King Hansa was surprised by the miraculous turn of events. In the company of the deva, he reached the summit of Mount Ratnasringa in time to worship. The demigod then escorted him back to his kingdom. King Hansa pardoned King Arjun and released his soldiers immediately. The angel appointed four lieutenants to look after the safety of the King and his kingdom and then departed. King Hansa once again ruled the city of Rājpur, and the people were happy.

Moral:

The main theme here is the importance of the Jain principles of truthfulness and non-violence, and their interrelationship. Sometimes, following one Jain principle blindly can lead to the violation of another principle, which is what King Hansa was faced with on multiple occasions. He thought about each situation carefully and found a very creative, smart, and beneficial solution without violating any principles and without hurting anyone. This showed his devotion and adherence to Jainism. When faced with King Arjun's soldiers in the last situation, he told the truth since no other person or principle was involved, even though it meant the possible end of his life. He again stuck to his Jain principles, even though he could have been killed for it.

40 - Questions:

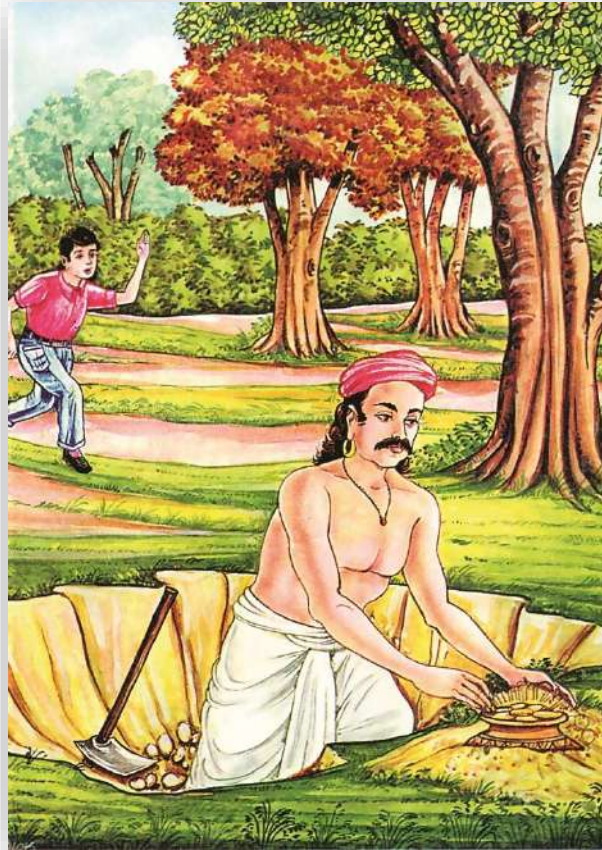
1. Where did King Hansa decide to go? What happened soon after he left his kingdom in the hands of his ministers?
2. When he heard the news of his defeat, did King Hansa return to his kingdom? Why not?
3. Explain the incident with the deer? What did he do when the hunter asked him if he had seen the deer? Why?
4. How did he answer the policemen who asked him about the robbers? Why?
5. What did he tell the soldiers who asked him if he had seen King Hansa? Why?

41 - Kamalsen

Shripat Sheth and his wife Sundari once visited Shri Shilandhar Āchārya and told him that they both observed daily vows such as reciting Namaskār Mangal Sutra, performed Navkārshi (to eat 48 minutes after sunrise), and sāmāyik. However, their son, Kamalsen, did not observe any vows.

Kamalsen's parents were unhappy and anxious about their son's lack of devotion and spirituality. They requested that the monk give some advice to their son so that he would change for the better and be happy in this life as well as the next. The monk willingly obliged.

After reaching home, the merchant said to his son, "Well, my son, a great teacher is visiting our town. He is a very learned man, and his lectures are worth listening to." The next day, they accompanied their son to the lecture. After paying their respect to the Āchārya, they sat down to listen. The Āchārya talked about many things, including heaven, hell, misery, and keval-jñān. After the discourse, the parents asked Kamalsen what he felt about the lecture. Kamalsen replied, "I was too busy watching the movements of the Āchārya's neck area." His parents were greatly dismayed and returned home disappointed.



Kamalsen watching the potter hide the treasure

Soon after, another great sage, Āchārya Gunasāgar suri, visited the town, and Kamalsen and his parents went to visit him. The Āchārya told the audience various stories of bravery, humor, sorrow, and family relations with religious messages because such stories attract common people. The boy liked those stories, so every day he attended the Āchārya's sermons and listened with interest. After a few days, the Āchārya was preparing to leave town. Kamalsen

joined the people at the farewell ceremony. Many people pledged to observe some vow. Kamalsen was asked if he would take a vow. He said, "I will not tell a lie except during the day or the night. I will not put a whole watermelon into my mouth, nor will I eat cow manure." The Āchārya was surprised by the boy's ridiculous behavior. Hence, in order to repent, the boy vowed not to eat food without looking at the baldhead of Simelo, a potter in the town. The Āchārya was very pleased with Kamalsen for taking a vow even though it was a very strange one.

One day, Simelo went to the forest to get some clay. Kamalsen was about to eat lunch when his mother reminded him of his vow. He immediately ran to the forest to find the bald potter. There he saw the potter digging in the ground. While digging, the potter came across a pot full of gems and precious stones. At the boy's arrival, he started hiding it underneath a heap of soil. Kamalsen shouted, "Yes! I have seen it (indicating to himself that he had seen the bald head of the potter)." The potter thought Kamalsen meant that he saw the pot and he did not want anyone else to know about the gems. Therefore, he told the boy that he would share half the treasure from the pot if he did not tell anyone. At first, Kamalsen did not understand what Simelo was talking about, but later he understood and gladly accepted the treasure and returned home.

Kamalsen thought deeply as he returned home, "A simple vow taken as a joke brought me this wealth. Had I taken this vow seriously, I would have benefited a lot more." This incident changed Kamalsen's life. He then observed many vows and became very happy.

Moral:

When one takes vows to do something, it should require true devotion and discipline and require some form of sacrifice consistent with the principles of Jainism. Taking vows that do not fit this profile is useless and has no meaning. Taking vows and following through with them benefits one's soul. These benefits may be evident in one's present life or may not be evident until some future birth. However, vows definitely help to discipline your present life.

41 - Questions:

1. Why were Kamalsen's parent unhappy and anxious about their son? What did they do?
2. What vow did Kamalsen take? What happened?
3. What did he realize in the end?

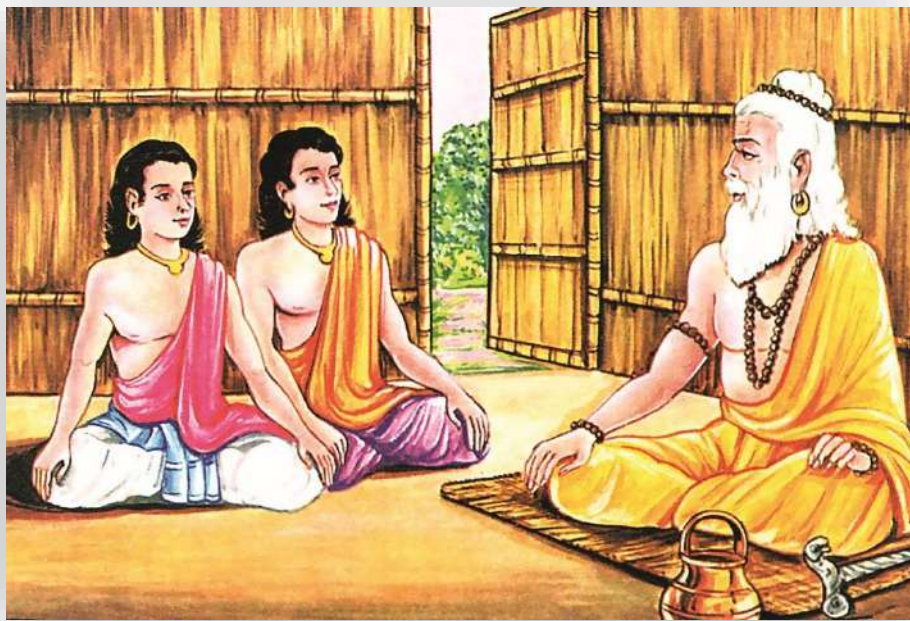
42 - Vipul and Vijan

In the forests of Pratisthän, there lived a hermit well known for predicting future events. Many times the people of the village gathered around him and asked for predictions, even though the hermit did not always like to satisfy their curiosity. The hermit kept moving deeper and deeper into the jungle until people stopped looking for him. Two friends, Vipul and Vijan, got lost in the jungle on their way to Pratisthän. They feared for their lives in the dark and looked for shelter. Late in the night, they saw a hut and approached it with fear and uneasiness. They peeped into the hut and saw a hermit deep in meditation. They assumed that he was the hermit known for his predictions. They waited until the hermit completed his meditation and then told him their story about getting lost in the forest.

The hermit heard their story and offered them fruits. The compassionate hermit told them to rest. The next morning the hermit requested one of his disciples to show them the way to the village. However, before Vipul and Vijan left, they folded their hands and asked the hermit to tell them their future. The hermit declined politely, telling them that it was not advisable to know their future, and sometimes predictions may prove to be wrong. Both friends insisted and at last, the hermit told them their future. He looked at Vipul and told him he would become a King within a year while Vijan would die at the hands of an assassin during the same time.

Outside the forest, Vipul could not contain his joy while Vijan was very gloomy. It was only natural. Back in their town, Vipul behaved arrogantly and told everyone that if they misbehaved, he would chop off their heads when he became King. Everyone in the village was afraid of him. Meanwhile Vijan, a teacher, went about his work with great devotion and spent a lot of his time in prayers and social work. He was humble to all and eventually overcame his sadness. He no longer feared death, but surrendered himself to his destiny.

Six months later, Vipul asked Vijan to accompany him to select the site of his future palace. Both were surveying



Vipul and Vijan asking the hermit about their future

a deserted region when Vipul stumbled across a pot full of gold coins. He was joyous and told Vijan that he was going to use the money to buy a crown. Right then, a robber jumped out of the bushes and tried to snatch the pot. Vijan came to his friend's rescue, and the robber attacked him with a dagger. Vijan was experienced in defensive tactics and drove off the robber, although he received a cut on the shoulder. The grateful Vipul offered his friend half the gold but Vijan politely refused saying he was going to die soon and would have no use for the gold. Vipul

spent the money irrationally and squandered it in eating and drinking. A full year passed. Vipul did not become a King, and Vijan did not die.

Both friends went back to the hermit in search of an explanation. The hermit was in meditation. He said to Vipul,



Change of destiny because of the good deeds of Vijan and bad deeds of Vipul

“Your destiny changed because of your thoughtless actions over the year. The crown that was meant to come to you was reduced to a simple pot of gold which you found in the field.” Then, he said to Vijan, “Your prayers, humility, and trust in religion changed your destiny too. Death by the hands of an assassin was changed to a mere wound.” The two friends returned to the village, thoughtful of their actions and the results, and the meaning of life.

Moral:

One’s destiny is driven by one’s karma. In turn, one’s karma is governed by one’s thoughts and deeds in the current as well as past lives. Knowing their fate, Vipul and Vijan changed their behavior. One changed for the worse, and the other for the better. Arrogance and materialistic indulgence led to bad karma that impacted Vipul’s future in a negative manner. Conversely, humility, prayers, and faith in the divine led to good karma which impacted Vijan’s future in a positive manner. We should all strive to behave in a manner that will promote good karma in our current and future lives

42 - Questions:

1. According to the hermit, what was the future of Vipul and Vijan?
2. What did they do after learning about their future?
3. What happened at the end of the year? Did the hermit’s predictions come true? Why or why not?

43 - Two Frogs

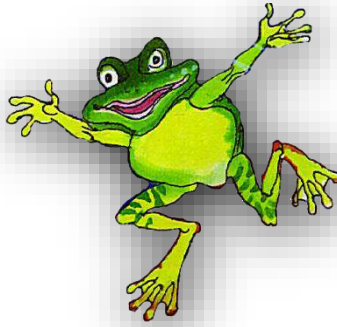
A group of frogs were playing on the farm, when two of them fell into a pot of milk. All the other frogs gathered around the pot to see what could be done to help their companions. When they saw how deep the pot was, they agreed that it was hopeless and told the two frogs in the pot that they should prepare themselves for their fate because they were as good as dead.

Unwilling to accept this terrible fate, the two frogs began to jump with all of their might. Some of the frogs shouted into the pot that it was hopeless, and that the two frogs wouldn't be in that situation if they had been more careful and more responsible. The other frogs continued sorrowfully, shouting that they should save their energy and give up since they were already as good as dead. The two frogs continued jumping with all their might, and after a while, were quite weary. Finally, one of the frogs took heed to the calls of his fellow frogs. Exhausted, he quietly resolved himself to his fate, drowned to the bottom of the pot, and died.



The other frog continued to jump as hard as he could even though his body was wracked with pain and exhaustion. Once again, his companions began yelling for him to accept his fate, stop the pain, and just die. The weary frog

jumped harder and harder, and the milk turned into butter with all the movement of the jumping. The frog was now able to stand on the layer of butter on top, use that as leverage, and finally leap high enough to get out of the pot. Amazed, the other frogs celebrated his freedom and then gathering around him asking, "Why did you continue jumping when we told you it was impossible?" The astonished frog explained to them that he was deaf, and as he saw their gestures and shouting, he thought they were cheering him on. What he had perceived as encouragement inspired him to try harder and to succeed against all odds.



Moral:

The book of proverbs says, "There is death and life in the power of the tongue". Your encouraging words can lift someone up and help them make it through the day. Your destructive words can cause deep wounds. They may be the weapons that destroy someone's desire to continue trying, or even their life. Your destructive, careless words can diminish someone in the eyes of others, destroy their influence, and have a lasting impact on the way others respond to them. Be careful what you say. Speak life to (and about) those who cross your path. There is enormous power in words. If you have words of kindness, praise, or encouragement, speak them now to, and about, others. Listen to your heart and respond.

43 - Questions:

1. When the two frogs fell into a pot of milk, what did their friends suggest?
2. Did they both follow their advice? What happened when one frog listened to their advice?
3. What explanation did the frog who was able to jump out give his friends?
4. What did you learn from this story?

Believe in Yourself

Believing in yourself
standing for what you believe in
regardless of the odds against you
and the pressure that tears at your resistance
means courage

Keeping a smile on your face
when from the inside you feel like dying
for the sake of supporting others
means strength

Stopping at nothing
and doing what in your heart
you know is right
means determination

Doing more than is expected
to make another's life a little more bearable
without uttering a single complaint
means compassion

Helping a friend in need
no matter the time or effort
to the best of your ability
means loyalty

Giving more than you have
and expecting nothing
but gratitude in return
means selflessness

Holding your head high
and being the best you know you can be
when life seems to fall apart at your feet
and facing each difficulty with
the confidence that time will bring
you better tomorrows and never giving up
means believing in yourself

-Poem by Mary Ellen Joseph