

Bharateshwar Bahubali

Part-5



P. Panyas Shree
Nirvaanbhooshan V. Gani M.



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Since P. Muniraj Shri Nirvaanbhooshan Vijayji has a good command over English language, even before this book, the English books written by him have been welcomed. In the same style and words, Mayanasundari's life events have been illustrated in English language. The pictures are stunning. English speaking readers will find such English publications useful. The most popular talks of Jain Ramayana are included with exclusive pictures. ‘Bhadrabahu’ is also too good. Pradyumna & Shamba with exclusive pictures is also best. Each book will inspire new generation, to walk on the path of humanity and Jainism

(Kalyan Magazine – Top magazine of Jainism) Yr.- 79/81. Volume -12/12

Guide: H.H.P.A.D.S.V. Purnachandra S.M.

This is the experience of years that the children learning in English medium don't have full understanding of Gujarati language. Gujarati discourses pass over their heads; even they feel Gujarati books boring. This is the condition of whole new generation. The age of cultivating moral values is being wasted in education and entertainment. This is the great matter of concern for the well-wishers of Shri Jain Sangh. All of them are concerned about how to make children virtuous, cultured, pious and afraid of sin .

Among many solutions, one solution, perhaps most simple and successful, is : tell the children the stories of Tirthankars, ascetics, great men and great women of virtue. All like stories; children like the most. In addition, it is a matter of experience that an inspiring life-character is more effective example than an inspiring preaching. The horrible results of sins and the sweet fruits of *dharma* can be explained in a simple way through stories.

The learned Muniraj Shri Nirvaanbhooshan Vijay understood this thing years ago and started right efforts in this direction. As a result, today 27 books compiled by him have been published. As these stories of Jain history is reaching to people, their demand is ever increasing. New editions of many books are being published.

It is a matter of delight that Munishri is making his contributions in this great *yagna* for familiarizing lakhs of children of Jain families with the best conduct, thinking, philosophy and history of Jain religion. May Munipravarshri continue to get more and more success in this challenging task – this is my heartfelt greetings!

Vijay Mokshrati Suri

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Thanks for Appreciable Letters / Opinions/ Guidance
which will give us the most potent force.

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1. Ilatiputra

A man who remembers pure thoughts like impermanence in his heart becomes a Kevali like Ilatiputra..

In the city of Ilavardhan, the jewel of the earth, there lived a just king named Jitrashatru, served by hundreds of kings. In the same city was a nobleman named Ibhya. He had a wife named Dharini, who possessed virtues like decency. Despite enjoying all the pleasures of life, they were saddened by the lack of children. They then prayed to Ila Devi, the presiding deity of Lord Jineshwar, for a son and vowed, "If they have a son, they will name him after you." They were blessed with a son, and after celebrating his birth, they named him Ilatiputra.. Raised by his nurse mothers, he grew to eight years old. His parents then placed him with a guru to study. Ilatiputra. studied various scriptures with Sutras and meanings. Then, when Ilatiputra. attained puberty, he had no interest in young women, but instead focused on the company of sages and the scriptures. It is said that:

A person should be content with his wife, food, and wealth, but should never be content with charity, study, and austerity.

Wise men possess all virtues, while fools possess only faults. Therefore, even a single learned man cannot be found among thousands of fools.

So that he may not become disinterested in the company of young women, the dull-witted father, thinking this, placed his son Ilati in the company of evil friends. Meanwhile, with the arrival of spring,

Ilatiputra ventured into a forest adorned with various trees, such as the Ashoka, Champak, Mango, and Jambu, all resplendent with flowers and fruits. There, he beheld the daughter of a Nat (street performer) named Lankhak, performing a dance. Subsequently, consumed by a desire to win the maiden, Ilatiputra became sluggish and distressed, his thoughts ceaselessly dwelling upon her. Skilled at discerning subtle signs and gestures, Ilatiputra's friends and servants, observing him in such a state, addressed him thus: "Your father will grow anxious in your absence; let us, therefore, return home." Having spoken these words, they escorted Ilatiputra back to his residence. There, even as he lay upon his bed, he could find not a moment of tranquility or repose. Observing Ilatiputra's evident distress, his father spoke to him: "My dear son! Why does your mind appear so agitated? Has someone wronged you? There is no one else of your caliber who possesses such depth of intellect." Although he heard these words, Ilatiputra remained silent; thereupon, his friends interjected: "He wishes to marry the daughter of Lankhak Nat." Upon hearing this, the father exclaimed: "My son! You hail from a noble lineage; why would you desire to marry a maiden of such lower caste?" Hearing these words from his father, Ilatiputra replied: "Father! I am fully aware of the path of righteousness and all that it entails; yet, what

can I do? My mind remains utterly captivated by that maiden." Recognizing the depth of his son's infatuation with the street performer Lankhak's daughter, the merchant reflected: "It was I who, through thoughtlessness, allowed my son to fall into the company of bad friends, thereby bringing about this situation. Now, to prevent this would be exceedingly difficult; if he dies as a result of my prohibition, what would become of me? My situation is akin to being caught between a tiger and a trench. If I do not arrange his marriage to that maiden, I must consider him as good as dead." Pondering thus, the merchant approached Lankhak Nat and said, "Give your daughter in marriage to my son." To this, Lankhak replied forthrightly, "If your son truly desires to marry my daughter, then he must come and live with us." Hearing this—and despite his own distress—the merchant spoke to his son: "My dear son, go with this Lankhak and marry this maiden." Upon hearing his father's words, Ilatiputra reflected: "My father has honored my wish, even though it went against his own inclinations. I simply cannot survive without her." Having thus resolved and disregarding the counsel of his gurus, Ilatiputra informed his parents and departed to live in the settlement of Lankhak Nat. Then Lankhak said, "If you master our art of dance, we shall give you our daughter." Driven by his desire to marry her, Ilatiputra began to learn the art of dance. For—

When the vessel of the heart has been shattered by the arrows of desire, can even a drop of the water of wise counsel remain within it? In other words, it cannot.

Those whose hearts have been pierced by the weapon in the form of a woman, they sacrifice even their very lives; what, then, is so difficult for them to renounce worldly cravings or criticism? Then Lankhak spoke again: "Demonstrate your exceptional skills and earn some wealth. Thereafter, this maiden shall be given to you amidst great celebration." Consequently, accompanied by Lankhak and his troupe, Ilatiputra traveled to the city of Benatatpur and urged King Mahipal: "O Sovereign! Today, we wish to present a theatrical performance." When the King granted permission—saying, "Perform your play!"—Ilatiputra presented a drama filled with such diverse and exquisite acting that the entire audience was left utterly spellbound. At that very moment, beholding Lankhak's daughter, the King became infatuated and desired to claim her for himself. Then the King said: "O Ilatiputra! Climb atop a bamboo pole, fasten threads to it, and perform a dance upon them." When Ilatiputra danced in accordance with the King's command, the King said, "Now, dance while remaining without any support." As Ilatiputra hovered in the sky, unsupported, the King reflected, "He has not met his death yet; how, then, shall Lankhak's daughter become mine?" In this manner, the King made Ilatiputra dance two or three times. On the fourth occasion—while perched atop a bamboo pole—Ilatiputra, perceiving that the King's mind was infatuated with Lankhak's daughter, thought to himself: "Alas! How perverse is the nature of worldly desires! This King has become infatuated with a female dancer born of a lowly lineage. That is why he is repeatedly compelling me to dance—solely to bring about my death. Despite having a wife within his own inner chambers who is perfectly suited to him, the King remains obsessed with this other

woman. And I, too, am dancing in the hope of winning her hand. Therefore, shame upon both the King and myself!" It has been said:

"Even when a wife is entirely at his disposal, a base man still lusts after other women. Just as a crow, ignoring a pond brimming with water, chooses instead to drink from a mere earthen pot."

"I have transgressed the counsel of my parents and committed such a degrading act. I have sullied the purity of my noble lineage." Filled with such sentiments of renunciation, Ilatiputra entered the home of a wealthy merchant. There, observing a group of serene-minded ascetics who had arrived to seek alms, he thought: "Even when confronted with the merchant's daughters-in-law—whose beauty rivals that of the celestial nymph Rambha—these ascetics do not cast even a fleeting glance in their direction. They are, indeed, truly worthy of veneration." For:

"Just as oxen, drenched by the rain, walk with their gaze fixed firmly upon the earth, so too do these ascetics —when encountering the beauty of other women—walk with their eyes cast downward toward the ground. How, then, could such ascetics not be worthy of our deepest reverence?"

"These holy men are averse to committing wrongful acts; they are utterly incapable of harming any living creature; and they are deaf to the words slandering others and ever blind to the sight of women who are not their own wives.

"I, however, became infatuated with the beauty of this woman, who was born into a lowly lineage." As he reflected upon this, and as all his karmas were thereby exhausted, Keval Gyan dawned upon Ilatiputra, who was standing atop a bamboo pole. Subsequently, deities bestowed upon him the attire of an ascetic; then, seated upon a divine golden lotus, he delivered a religious discourse to the King in the following manner:

"O noble souls! Just as it is exceedingly rare to recover a pristine Chintamani gem that has sunk to the bottom of the ocean, so too is it supremely rare to attain a human birth in this world."

Having heard this religious discourse, the King inquired, "How did you come to harbor such attachment toward this woman?" Upon hearing this, the Kevali Bhagvant said: "In a previous life, in the city of Vasantapur, there lived a Brahmin who served as the royal priest to a King named Madan. He had a wife named Mohini, who was dearer to him than life itself.

One day, having heard a religious discourse from a true spiritual preceptor, both of them renounced the world and took initiation. Yet, bound together by an attachment as strong as unbreakable fetters, their mutual affection remained undiminished. One day, the deluded soul Mohini succumbed to the arrogance of high lineage. Having failed to confess and atone for this specific karma before her Guru, Mohini passed away and subsequently ascended to the Devlok. The Brahmin, too, passed away and went to

heaven. Later, upon the exhaustion of his celestial lifespan, that celestial being—having descended from the heavenly realm—was reborn as the son of a wealthy merchant in the city of Ilavardhanpur; I am that very Ilatiputra. Mohini, too—having descended from heaven and bearing the karmic consequence of her arrogance regarding lineage—was reborn as the daughter of Lankhak. It was due to the attachment carried over from that previous existence that I became infatuated with her in this life." Hearing this, the King, the Queen, and the entire family of the Nats performers were imbued with a spirit of renunciation and they embraced the Dharma (righteousness). Thereafter, through the practice of Shukla Dhyan (pure contemplation), they attained Keval Gyan and ascended to the abode of ultimate liberation.

The Story of Shri Ilatiputra Concludes.



2. Chilatiputra

Those who leave this world despite committing sins through many actions, like Chilatiputra, enjoy the bliss of heaven.

A Brahmin named Yagnadev, who performed yagna in the city of Kshitipratishthit, used to criticize Jainism – the giver of long worldly existence. One day, a sage summoned this Brahmin, who considered himself a scholar, for a debate. The Brahmin declared, "I will become the disciple of whoever defeats me." The sage defeated him in an instant, leading the Brahmin to accept initiation.

One day, Shasan Devi said to the Brahmin, "Just as a person with eyes cannot see without the sun, similarly, a wise person cannot see salvation without pure character." Then, like other sages, the Brahmin began to cultivate pure character. To subdue him, his wife, Shrimati, performed a Karman on him during the penance. Suffering physically from this Karman, the Brahmin died and ascended to heaven. Knowing him dead, that Brahmin woman too was saddened by his grief and took initiation and went to heaven. That Brahmin woman did not criticize the Karman done on her husband.

Sequentially, the soul of Yagnadev descended from heaven and was incarnated in the womb of Dhan Sarthvah's maid Chilati in the city of Rajgrih. In due course a son was born and he was named Chilatiputra after the mother's name. Yagnadev's wife descended from heaven and was born as a daughter named Susma from the womb of Dhan Sarthvah's wife Bhadra. Before this Dhan Sarthvah had five sons. Dhan Sarthvah appointed Chilatiputra to protect his daughter Susma. Whenever Susama wept, he would place his hand upon her private parts; she would derive immense pleasure from this touch and immediately cease her weeping. Witnessing Chilatiputra

engaging in such acts, and fearing the punitive wrath of the King, the Dhan Sarthvah expelled him from his home. For it is said:

A Guru disciplines his disciples; a King disciplines men of wicked disposition; and Yama himself secretly disciplines those who harbor sin.

Just as a bumblebee repeatedly returns to the blossoms of the Mogra flower, so too did Chilatiputra make his way to a thieves' hideout known as Sinhguh. There, upon the death of the thieves' chieftain, the thieves appointed Chilatiputra as their new leader.

Just as the sun, though veiled by clouds, dispels the darkness with its radiant light, so too does the fortune of a man who has ventured into foreign lands remain ever-vigilant and active like a truly fortunate soul.

While there—tormented by the treacherous weapon of carnal desire—Chilatiputra constantly dwelled upon thoughts of Susama, just as Susama, in turn, ceaselessly thought of him.

On one occasion, Chilatiputra addressed the thieves, saying, " Let us go to the city of Rajgrih. There resides a wealthy merchant named Dhan Shreshthi, who has a daughter named Susama; his home is overflowing with riches. Let this be our pact: whatever wealth we lay our hands upon shall be yours, while Susama shall belong to me." Bound by this agreement, the thieves set out for the merchant's home under the cover of night. Upon the thieves' intrusion into the house, the merchant—distraught and accompanied by his five sons—sought refuge in a secret hiding place, trembling with fear. For it is said:

There is no exile as enduring as old age; no suffering as acute as hunger; no terror as profound as death; and no adversary as formidable as poverty.

Thus, while the thieves departed with the stolen wealth, Chilatiputra made off with Susama. Upon realizing this, the Shreshthi—raising an alarm—chased the thieves, accompanied by the city guards and his five sons. Seeing the city guards pursuing them with swords in hand, the thieves were overcome with terror. Abandoning the stolen wealth, they scattered and fled in all directions. The city guards retrieved the treasure and returned. Meanwhile, Chilatiputra—who was carrying the young woman on his shoulder—began to flee at great speed. Upon seeing the merchant, accompanied by his five sons and wielding a sword, closing in on him, Chilatiputra severed Susama's head; leaving her headless torso behind, he fled, carrying only her severed head in his hand. Meanwhile, the Shreshthi, accompanied by his sons, went to Lord Vir to listen to a religious discourse. There, Lord Vir Prabhu delivered a sermon as follows:

"I possess no abundant wealth; I have no sons—or perhaps, no sons endowed with virtues; my family holds no affection for me; the King bears malice toward me; wicked men cast envious glances upon me; my body is afflicted with disease; my sons

are burdened by debt"—such are the anxieties that constantly occupy the minds of worldly beings.

Having attained a human birth—a rarity for an intelligent soul amidst the vast ocean of worldly existence—one should dedicate every possible effort toward the pursuit of one's own spiritual welfare.

Discerning individuals, even if they have accumulated virtues in previous lives, continue to earn fresh virtue in this present existence; conversely, the undiscerning merely consume and deplete their accumulated merit—much like devouring one's principal capital—without making any fresh spiritual acquisitions.

In the pursuit of worldly affairs, a human being starts by making all efforts . If one would devote even a mere fraction—one-hundred-thousandth part—of that effort toward the welfare of the afterlife, one would surely attain true happiness.

O human being! Attain enlightenment immediately, attain enlightenment, for these thieves will surely rob you of everything once your house burns down.

As long as old age does not torment you, as long as diseases do not increase, as long as your senses have not become weak, you should follow the path of Dharma .

Hearing these sermons from the mouth of Lord Vir Prabhu, the five sons of Shresthi embraced the Shravak Dharma, and Dhan Shresthi, having attained renunciation, embraced restraint that bestows the bliss of heaven and salvation from Sri Vir Prabhu. After intense penance for a long time, Dhan Shresthi ascended to heaven.

Here, Chilatiputra, holding Susma's head in his hand and his body covered in blood, saw a serene sage in the state of Kayotsarg, walking quickly ahead. Chilatiputra said to the sage, "O best of sages!" Tell me the Dharma quickly, or I will cut off your head with my sword, just like this woman's head. Then, recognizing the thief as worthy and deserving, the sage flew into the sky, reciting the three verses: Upasham, Vivek, and Samvar. Hearing this, thief Chilatiputra began to wonder, "Has the sage taught me the art of flying through the sky? Or has he spoken of the mantras? Or has he spoken of the letters of Dharma?" Thinking thus, he stood at the sage's place of Kayotsarg, meditating on Upasham, Vivek, and Samvar. What then is the meaning of the word Upasham? Meditating thus, he realized that Upasham means the calming of anger and so on. Thinking thus, the thief resorted to Upasham. What is the meaning of Vivek? Thinking thus, he realized that Vivek means discernment between both actions and inactions. Therefore, accepting an action and renouncing unrighteous acts—this is Vivek (Discernment)." Reflecting thus, he embraced the virtue of Discernment. Next, contemplating the meaning of the term Samvar (Cessation), he reasoned that Samvar entails the restraint of the five senses—specifically, the suppression of the objects of the five senses. With this understanding, he adopted the practice of Samvar.

Meditating upon these three principles, Chilatiputra remained in the posture of Kayotsarg for two and a half days. Drawn by the smell of blood, ants—with mouths as

sharp as needles—swarmed over him and riddled his entire body until it resembled a sieve. He endured the excruciating agony inflicted by these ants; as a result, at the end of those two and a half days, Chilatiputra attained the exalted state of heaven. It is said:

I bow down to Chilatiputra—who, across the three realms, has truly comprehended the essence of Upsham (Tranquility), Vivek (Discernment), and Samvar (Cessation), and who remains firmly established in the path of Samyam (Self-restraint).

I pay homage to Chilatiputra—who endured a trial of unimaginable severity, as ants, lured by the smell of blood, crawled from his feet into his body and proceeded to devour his head.

Though the ants devoured at his flesh until his body was riddled like a sieve, the steadfast Chilatiputra remained undaunted and attained the supreme bliss of the heaven.

Within those two and a half days, Chilatiputra ascended to Devendra's magnificent Viman (celestial abode) attended by a multitude of celestial nymphs.

The Story of Shri Chilatiputra Concludes.



3. Yugbahu

Like the sage Yugbahu, living beings can swiftly eradicate even their evil karmas through penance.

The city of Pataliputra graced the face of the earth in all its splendor. King Vikram reigned over it; his wife was Madanrekha, and his minister was Matisagar.

One day, observing his wife looking troubled, the inquisitive King asked, "O beloved! What is the matter for which you are worried?" Hearing these words from her husband, Madanrekha replied, "As one who is cherished so deeply by you, I have no other cause for sorrow. My only grief is that I remain childless." Heeding his wife's words, the King began to worship his family deity three times a day with profound devotion, praying for the boon of a son. In due course, Madanrekha conceived, and at the appropriate time, she gave birth to a son. The King celebrated the birth of his son with great festivities and named him Yugbahu. As Yugbahu grew, King Vikram sent him to a school to pursue his education. For—

A man devoid of wealth is not truly considered lowly, as material riches do not remain with any living being forever; however, among all forms of deprivation, it is the one devoid of knowledge who is deemed the lowest of all.

Knowledge is the source of fame for men; it is benevolent and auspicious; and when cultivated with diligence, it grants the fulfillment of every heart's desire.

One day, a foreign guest visiting the school posed a question: "How does a man attain extraordinary brilliance? Give me the answer." Scholars have been told by the Supreme Lord—the ultimate authority on wisdom—that "a man who is truly proficient in both the Shaastra (scriptures/sciences) and the Shastra (weaponry/martial arts)—his fame is unprecedented, and that very man is considered by scholars to be supremely transcendental.

The Upadhyaya said, "One whose intellect is expanded in the art of weapons and scriptures is considered the best man." Hearing these words from the Upadhyaya, the king's son, Yugbahu, went to a sage in the forest outside and asked, "How do men attain transcendental art?" The sage replied, "O Yugbahu, son of King Vikram! Good deeds bestow all happiness and knowledge upon a person, while bad deeds bring sorrow and foolishness." Again the sage said:

Through the practice of austerities like the Panchami and the worship of Sudeva etc., humans uncover the knowledge that bestows liberation and happiness."

Just as darkness is dispelled by the sun, so too is penance dispelled by the inauspicious deeds of men.

Hearing the sage's words, Yugbahu performed penance for six months. Now the rainy season gradually arrived, then the sun in the sky was covered by a group of clouds and the moon-like faces of the women of travellers were covered with tears mixed with kajal.

The lakes and ponds were filled with water. When such clouds started raining, someone told the king - the water of river Ganges is flowing and spreading in the city. Hearing this, by the time King Vikram got up to turn back the flow of river Ganga, the prince Yugbahu said - O father! You give me orders. I will go there. The king said - O son! You take this golden man there. Worship it and put it in the water so that the tribulation of water will be pacified. After paying obeisance to his father, Yugbahu went there and acted exactly as instructed by his father. Just then, the Prince heard the piteous cry of a woman. Even as Yugbahu, the King's son, contemplated pulling the woman out, a weeping figure—a woman—emerged from the waters, scattering the aquatic creatures around her. She cried out, asking if there was any King or Prince present who would save her as she drowned in the rushing current. Then, the woman spoke again:

"O Goddess! O Earth! Though you are the 'Womb of Gems,' you remain barren; for you have given birth to no one capable of saving my life."

Hearing these words, Prince Yugbahu—disregarding the safety of his own family—plunged into the water to rescue the woman. At that moment, as the soldiers watched,

he appeared as magnificent as Lord Narayana himself intent upon saving the Earth, who had taken the form of that woman.

As Yugbahu swam toward her, the woman began to drift further and further away. Gradually, as he pursued her, Yugbahu vanished from the soldiers' sight. Seeing that the Prince was no longer visible, all his attendants were plunged into grief. Meanwhile, witnessing the abduction of the Prince, the Sun began its descent toward the western horizon. For it is said:

Just as the Chakravak bird weeps when its companion departs for a distant land, so too did the subjects mourn deeply, realizing that their Prince had departed for a distant realm.

At that moment, the people spoke thus:

"Prince Yugbahu—yearning to behold the form of Kamdev, the son of the Sun—has journeyed through the ocean depths into the netherworld."

Thereupon, the soldiers returned to the city and recounted the entire episode regarding the Prince to the King.

Then, struck by the sorrow of that tragic news—a grief that pierced his heart like a weapon, akin to a heart being hit by the Vajra (the thunderbolt weapon) of Lord Indra—the King collapsed to the ground.

Revived through soothing treatments such as sandalwood pastes and cool compresses, the King regained his composure and began to lament his son's virtues in this manner:

"O my son! Where has that devotion of yours gone? Where has that strength of yours vanished? Where is that forbearance of yours now? Where is that wisdom of yours? Of all your noble qualities, not a single one remains visible to me today. O beloved child, so devoted to your father! You have been dear to me since the very moment of your birth. Leaving me behind—frail and broken by the infirmities of old age—where have you gone now?"

Upon hearing this, the Minister addressed the King thus:

"In this ocean of worldly existence, living beings emerge and perish like bubbles upon the water, rising only to experience the consequences—the fruits—of their own past deeds.

The separation from cherished objects and loved ones serves as a catalyst for detachment and spiritual renunciation among the wise and virtuous. Yet, for those souls blinded by worldly delusion and attachment, that very same separation becomes the source of overwhelming anger and profound grief.

The scholars say that, in this universe, there is but one true hero: Destiny itself. Not even a Chakravarti (a universal emperor) or Indra, the Lord of the Heavens, possesses the power to defy or transcend the might of Destiny.

Who, indeed—whether through lamentation, through servitude, through the aid of demons, or through the deployment of mighty armies—can ever subdue Yama, the God of Death, whose nature is inherently formidable and inexorable?"

Hearing these words from his Minister, the King drew his sword and commanded: "Stop this speech of yours immediately, and begone from my sight!" Thereupon, folding his hands in humble supplication, the Minister replied: "O my Lord! I may have spoken thus out of folly; nevertheless, I beg to say something that:

"Whatever deeds—whether virtuous or sinful—a living being performs, they occur solely in accordance with the dictates of Destiny. Any attempt to describe the 'causes' behind the dissolution of creation is, in truth, merely a rhetorical exercise—a matter of form rather than substance. In essence, whatever comes to pass, happens ultimately for the best.

Old age is constantly chasing close behind; your son will return soon, so do not grieve." At that very moment, a deep, auspicious voice was suddenly heard early in the morning. A man appeared before the King that instant and said:

"O King! May you attain ever-increasing prosperity! Yugbahu—who, like the Sun, dispels the masses of darkness that cause blindness—has arrived here."

As the King—his eyes filled with astonishment—bestowed a reward upon that man and was rising, the Prince arrived. Dispelling the sorrow of all the people, his body gleaming with exquisite ornaments, and radiant like the rising Sun—which is often difficult to behold in its full glory—the Prince, who was truly the eyes of the King, stood before him.

Embracing his son as the latter bowed in salutation, the King spoke thus: "O Son! Where had you gone? How did you come to be here?" Then Yugbahu—whose form was as captivating as that of Kamdev—replied: "O Father! I had gone forth to divert the course of the River Ganges. There, in an attempt to rescue a weeping woman, I entered the river; but as I proceeded further, I suddenly fell unconscious.

Deprived of my consciousness by that swoon, I began to follow that woman; yet, in that state, I retained no awareness of who I was, whom I was following, or even where I was. Then, regaining my senses in an instant, I found myself upon a riverbank. Thoughts arose in my heart: 'This is not that city; this is not that Ganges; that maiden is nowhere to be seen; nor is this the same earth. How has all this come to pass so suddenly?'

'Is this some magical illusion? Or merely a dream? Or perhaps a delusion of the mind?' Pondering thus, I rose to my feet; and as I wandered about, I beheld a forest filled with Kalpavrikshas—the wish-fulfilling trees. Gazing upon that grove, I then beheld a magnificent, awe-inspiring palace rising seven stories high. As I ascended to the sixth floor of that palace, I heard the sound of a wondrous song. When I advanced further and reached the doorway, a female attendant approached me and said, "I am a

handmaiden of Goddess Sharada; she has sent me to summon you. Therefore, come with me to her presence." The handmaiden then led me to her, and there I beheld Goddess Sharada.

A radiant and enchanting host of celestial nymphs was bowing in reverence before her; for a long while, I gazed upon Goddess Sharada with profound curiosity.

The personifications of Logic and Literature stood to Goddess Sharada's left and right, ceaselessly fanning her with their hands.

I offered my salutations to Goddess Sharada, whereupon Goddess Saraswati seated me upon her lap.

In a voice as sweet as nectar, she addressed me: "O Child! O Prince! Do not harbor any astonishment within your heart."

Then, observing my humble demeanor, Goddess Saraswati said: "I—the Daughter of the Ganges—have tested the true mettle of your character—you who have worshipped me so beautifully through hymns of praise and ritual adoration. I sent my attendant to reveal to you this pleasure grove of mine; through this act, I have recognized you as a soul of true fortitude. I am delighted by your ascetic penance. I am pleased with you on account of the deeds you performed in the past. Now, listen to past deeds and their connection to your present life.

In times gone by, there lived a destitute man in the city of Pushpapur. One day, amidst a grand festival—the Kaumudi celebration—as he observed the crowds of people eagerly participating in the festivities, he reflected:

'Upon the entire face of this earth, there is no one as unfortunate and utterly wretched as I.' Thus did he lament and condemn his own karma.

'Even amidst such a magnificent festival, I have not received even the slightest alms. My life force refuses to depart from me. It is solely due to the karmas of my past lives that I have failed to receive alms here. Although I share the same human nature as others, the distinction lies in the fact that I attribute this outcome—whether of merit or demerit—to the workings of karma. In my previous lives, I performed absolutely no virtuous deeds; consequently, I have suffered here, devoid of wealth.

Therefore, I shall cast myself into a raging storm and abandon this body, so that I may not be destined for suffering in my next incarnation. Having resolved this, he set out to commit suicide by leaping into the waters. With the intention of ending his life by jumping, he gazed across the horizons and paid homage to his cherished deity.

There, beneath an Ashoka tree, the destitute man beheld a sage—a figure of absolute serenity. Upon seeing, he paid respect to him with deep reverence, bowing down to the earth. Now, emerging from his meditation and endowed with the three forms of spiritual knowledge, the sage perceived the man's plight; wishing to bestow his grace upon him, he spoke in words as sweet as nectar:

"O child! From where have you come?" The destitute man replied, "Until this very day, my poverty remained unvanquished; but today, having been blessed with your divine sight, I feel utterly fulfilled." Hearing this, the sage spoke:

"O child! You are deluded, for you do not comprehend the true nature of reality. It has been said:

In this realm of living beings, the attainment of fortitude, wealth, and worldly happiness is easily accessible. However, this human birth—akin to the wish-fulfilling Chintamani gem—is exceedingly rare to attain.

This body, being devoid of true substance, is destined for inevitable destruction; therefore, engage in penance.

One must undertake asceticism to eradicate the accumulated karmas. Through the purifying fire of penance, the soul must be cleansed and rendered utterly pristine."

This is done by learned men.

O Mahatma! It is worthy to practice penance with the desire to eradicate the evil deeds committed in previous lives. Therefore, you should worship Gyan Panchami.

Until the glory of intense penance is revealed, living beings languish with the fever of inertia.

Those who wield the axe of penance uproot the bush of evil deeds from its roots.

Whoever has practiced penance with the utmost purity of righteousness has certainly also practiced charity and morality.

The milk of the desire of penance is of extraordinary wealth and it certainly increases the fruit of the desire tree.

Now that your obstacles have diminished, if you practice penance of this Panchami, your desire tree will receive all the desired fruits.

After the sage said this to the poor man, that man devoid of virtues embraced the religion of penance. Then he went to his home and started fulfilling his life by doing penances like Panchami etc. After completing his life there, that poor man became the son of a king named Yugbahu due to the effect of penances like Panchami etc. The Goddess told me about my previous life in this way. Pleased again, the Goddess said—May your skill in scriptures and weapons be beyond the world.

Due to such arts and skills, she gave me two mantras capable of defeating the enemies i.e. Pratipaksh and Kama Mantra i.e. fulfilling the desired wish.

In this way, after listening to the story of my previous life from the Goddess, While I engaged in acquiring the arts and skills—specifically the skills of weaponry and warfare—I suddenly perceived myself being drawn toward the banks of a river. Therefore, with a heart overflowing with joy, I hastened here immediately to pay my

obeisance to you." Upon hearing these words spoken by his son, the King formally installed him as the Crown Prince.

Having attained the magnificent Rajya Lakshmi (the Goddess of Royal Fortune)—which is as exquisite and supreme among kingdoms as the mango is among fruits—the Prince fulfilled the cherished desires of all supplicants and, in doing so, found true fulfillment himself.

Thereafter, while remaining steadfast in his devotion to his parents, Yugbahu—ever zealous in the practice of the Jain Dharma—began to observe ascetic austerities, particularly on auspicious festival days such as the Panchami. One night, in the dead of midnight, Yugbahu heard a piteous cry emanating from the vicinity of his palace.

Desiring to discover the source of that sound, the compassionate Prince—sword in hand—stepped out of his palace and rushed toward the direction of the cry.

Yugbahu then ventured into the forest, where he beheld a weeping woman whose face—wan and withered like a faded lotus—seemed to be a very embodiment of grace and beauty. Observing that the woman was being importuned by a man for sexual union, Prince Yugbahu concealed himself behind a tree to observe the scene unseen. The man then addressed the woman, saying:

"Even after I have offered to become your slave, if you still refuse to yield to me, then behold this sword—and invoke the name of your cherished deity!"

Upon hearing this, the maiden replied: "O fool! I am not invoking the name of any other. Within my heart, there resides but one true deity—Prince Yugbahu alone."

"If Prince Yugbahu will not see me—the unfortunate soul—here, then he would be my beloved consort even in my next life.

Delighted to hear his own name, Prince Yugbahu wondered, "How does this woman know my name?"

"O cruel! Where do you think you can flee after committing the heinous sin of murdering a woman?" Thus exclaiming in rage, the Prince drew his sword and ran toward him.

Hearing this, the man replied, "O sir! Leave this place immediately. The washerman is already dying; why do you insist on dying alongside him like a senseless donkey?"

The Prince retorted, "Even if it means the swift loss of one's life, a virtuous man must always strive to serve both his own interests and the welfare of others.

"Why are you engaging in such an act of extreme cruelty? Such deeds are wholly improper; they are contrary to the principles of both this world and the next—actions that no wise man would ever undertake."

The man sneered, "Are you presuming to preach to me?" With these words, he rose to his feet, intent on killing Yugbahu. The two engaged in a prolonged duel with their

swords. Eventually, recognizing the Prince to be invincible and possessed of immense valor, the man unleashed a Nāgāstra—a mystical serpent-weapon accompanied by venomous incantations—in an attempt to slay him. Thereupon, the Prince recalled the sacred mantra bestowed upon him by the Goddess Sharada to neutralize the Nagapash (serpent-snare). As they continued to counter each other's weapons, the fierce battle between the two men raged on for a considerable time. Finally, employing the Stambhanī Vidyā (the mystical art of immobilization), the Prince rendered the man completely motionless. Beholding the Prince's magnificent form and utterly astonished by his prowess, the maiden reflected within her heart:

"If this young Prince who has arrived here is indeed Yugbahu, then he has truly bestowed a great favor upon me by defeating this man—a vile and despicable wretch among the Vidyadharas."

Prince Yugbahu released that man from his bonds, whereupon the man fell at the Prince's feet. At that moment, a resplendent Vidyadhar—adorned with magnificent garments and jewelry—descended from his celestial aircraft and appeared on the scene. Approaching the Prince, the Vidyadhar spoke: "O Yugbahu! Compose yourself and listen to my words. They are as follows:

"At the edge of the Bharat Kshetra—to the north of the Vaitadhya Mountain—lies a city named Gaganvallabh, a place so magnificent that it puts even Alkapuri to shame. Residing there is a Vidyadhar named Manichud, whose wife is named Madanavali. Through the grace of a water deity, the couple was blessed with a daughter named Anangsundari. As she blossomed into womanhood, she mastered the sixty-four arts. Anangsundari made a solemn vow: 'Whoever can correctly answer these four questions of mine—be he a Vidyadhar or a human—shall become my husband.' Upon hearing of this vow made by Anangsundari, many Vidyadhar kings flocked to the city. However, one suitor—desperate to wed the princess but unable to answer her questions—resorted to abducting her instead. This act left King Manichud utterly distraught. Consequently, the other Vidyadhars departed and returned to their respective realms.

"From every direction, numerous princes arrived, intoxicated by their own arrogance. Yet, being unable to provide the answers to the questions, their aspirations proved futile—much like the desires for wealth harbored by those devoid of virtue.

"In his distress, King Manichud consulted a renowned astrologer. He praised Yugbahu and said that he alone would be the perfect husband for this maiden.

"Subsequently, captivated by the virtues she had heard attributed to Yugbahu, Anangsundari conceived a deep and profound affection for him—much like the devotion Goddess Lakshmi holds for Lord Vishnu."

Just the morning before yesterday, a King named Pawanveg—a Vidyadhar from Shankhpur—arrived at this King's court.

"I am the maternal uncle of this Anangsundari, and this Vidyadhar named Pawanveg is also my son-in-law; it is solely by a stroke of destiny that I have arrived here."

At that very moment, Manichud, accompanied by his family, also arrived unexpectedly at the scene. Manichud spoke: "O mighty and powerful Yugbahu! This daughter of mine is my very life. Previously, when I consulted an astrologer, he foretold that you would be her husband. Now, through the agency of this Vidyadhar, we have recognized you."

"I am unable to provide an answer to her inquiry. Consequently, the future and well-being of this Anangsundari now rest entirely upon you."

"Where else can one find benefstreet performers like you—those who bestow kindness without expectation or cause? Indeed, how could life in this world sustain itself without the Sun?"

Upon hearing these words spoken by the Vidyadhar, and having learned the full account of his son's circumstances, King Vikrambahu also arrived there.

Here, a magnificent confluence of the two kings took place—a union as praiseworthy as the meeting of the rivers Ganga and Yamuna.

Then, bowing reverently before Yugbahu, Pawanveg spoke: "Please forgive me for the sin I committed by abducting a woman." Hearing this, Yugbahu accepted him into his service. King Manichud then escorted all the Vidyadhars to his royal city. Within the palace precincts, he arranged for elevated seats to be set up within a charming pavilion. Thereafter, all the humans and Vidyadhars took their places upon those high seats. Then, Anangsundari—seated upon her conveyance and adorned in resplendent garments and jewelry—arrived at the pavilion; she bowed in reverence at her father's feet and took her seat before him. Then the King spoke: "My daughter here is going to pose four questions to you. Whosoever can provide the answers to these questions shall marry my daughter." Then Anangsundari spoke: "(1) Who is the truly skilled one? (2) Who possesses true wisdom? (3) Who is the truly fortunate one? (4) Who is the conqueror of the world?" To these four questions, no one had yet provided an answer. Yugbahu, however, caused the golden puppet to deliver the answers to these questions in the following manner:

Question (1): Who is the truly skilled one? Answer: He who takes delight in virtuous deeds. Question (2): Who possesses true wisdom? Answer: He who is ever-ready to show compassion. Question (3): Who is the truly fortunate one? Answer: He who speaks only auspicious words. Question (4): Who is the conqueror of the world? Answer: He who has conquered his own anger.

Upon these four questions being answered—amidst resounding cries of "Victory! Victory!"—Anangsundari placed the nuptial garland around Yugbahu's neck. At an auspicious moment, the King celebrated their marriage with great pomp and festivity. Thereafter, King Manichud honored the visiting kings—including Vikrambahu—by

presenting them with exquisite garments and ornaments. Subsequently, Vikrambahu returned to his own kingdom, accompanied by his son. King Pavanveg, too, returned to his capital. In due course—after consulting with his ministers, performing worship of the Lord Jineshwar, releasing all prisoners, and formally anointing his son Yugbahu to succeed him on the throne—King Vikram renounced the world and took initiation under the spiritual guidance of Guru Sanyamshri. King Yugbahu, drawing upon the strength he had acquired from his father, brought all his adversaries under his dominion. Manichud, the Vidyadhar King—who also harbored a desire to embrace initiation—accepted Yugbahu as his sovereign lord.

In time, Anangsundari gave birth to a precious son—as foretold by an auspicious dream. Following the celebration of the child's birth, the King named his son Ratnabahu. As the young prince grew to maturity, the King ensured that he received a comprehensive education in religious scriptures and the principles of righteous conduct. One day, the revered ascetic Shri Vikrambahu—who had by then attained the exalted rank of Acharya—arrived in that region during his spiritual wanderings. Upon learning of his arrival, King Shri Yugbahu proceeded there to listen to the sacred discourse on Dharma. The Guru delivered a religious discourse in this manner:

"Father, mother, wife, friend, son, husband, and brother—righteousness (Dharma) is superior to all of these. This Dharma is eternal; it remains with one even in death and serves to dispel sorrow. However, none of these kinsfolk are comparable to Dharma.

Dharma is eternally benevolent to all living beings; it is the mother that eradicates all suffering; it is the father that fulfills every heart's desire; and it is the friend that bestows everlasting joy.

Life is fleeting, akin to the flash of lightning; wealth (Lakshmi) is transient, like the fading hues of the evening twilight; and worldly dominion is fickle, like the ripples upon water. Therefore, one should practice this eternal Dharma alone."

Having heard this religious instruction from the Guru, Yugbahu installed his son, Ratnabahu, in his own position of authority and received initiation (Diksha) from Guru Shri Vikrambahu. The Guru then instructed him: "Observe this Charitra Dharma (the discipline of righteous conduct) with absolute purity, for it is through this conduct that the bliss of Heaven and Liberation (Moksha) is attained. For—(1) Some beings adopt the ascetic path with the courage of a lion but practice it with the feebleness of a jackal. (2) Some adopt the path with the timidity of a jackal but practice it with the strength of a lion. (3) Some adopt the path with the nature of a jackal and practice it like a jackal. (4) And some adopt the path with the spirit of a lion and practice it in the manner of a lion. You, however, must practice this Charitra Dharma in the fourth manner." Heeding these words of the Guru, Yugbahu undertook various penances—such as Chatth (a two-day fast), Attham (a three-day fast), Paskshaman, and Maskshaman fasts—thereby severing the bonds of his karmas. Through the practice of such penance, Yugbahu annihilated his Ghati Karmas (destructive karmas) and

attained Keval Gyan. Thereafter, having enlightened and guided numerous worthy souls over a long period, Yugbahu ascended to the abode of Liberation (Moksha).

The Story of Shri Yugbahu Concludes.



The stories of Aryamahagiri, Aryarakshitsuri, Aryasuhastisuri, Udayan Rajarshi, Manak, Kalikacharya, second Kalikacharya, third Kalikacharya, Shamb Kumar, Pradyumna Kumar, and Muldev is being told further.

4. Aryamahagiri and Aryasuhastisuri

On this earth, while performing the dharma as propounded by Arihant—the Supreme Soul, the great beings attain extreme happiness like Aryamahagiri and Aryasuhastisuri.

Aryamahagiri and Aryasuhastisuri were two disciples of Sthulbhadra Muni. Both of them were adorning the earth with ten Angas like the feet of religion and eleven Purvas like the eyes of knowledge. Aryamahagiri had made many disciples by giving teachings. After entrusting the responsibility of his Gachchha to Aryasuhastisuri, due to the dissolution of the Jinakalpa, the ascetic Aryamahagiri began wandering the earth, performing the duties befitting a Jinkalpa while remaining in the Gachchha.

Once, the two Acharyas went to the city of Patalipur. There, Aryasuhastisuri enlightened a Shreshthi (merchant) named Vasubhuti, who became knowledgeable about the nine elements of life and non-living. In turn, Vasubhuti Shrivak, set out to enlighten his relatives, but he was unable to do so. Vasubhuti then took his guru there to enlighten his relatives, who were overcome by attachment. There, Aryasuhastisuri began delivering a discourse intended to dispel the sufferings of worldly existence. While wandering in search of alms, Aryamahagiri arrived there. At that instant, Aryasuhastisuri rose and, with deep reverence, paid homage to Aryamahagiri. Observing this, the merchant asked, "O Venerable Suhastisuri! Although you are the spiritual preceptor to all, is this man your guru?" Aryasuhastisuri replied, "Indeed, he is my guru; while practicing penance, he accepts such food and water as are deemed fit to be discarded, performing penance to liberate himself from the malady of karmic bondage." Witnessing such humility from the Acharya and listening to his religious discourse, the merchant's entire family was spiritually awakened. Thereafter, having spiritually guided those kinsfolk, Aryasuhastisuri returned to his abode.

Meanwhile, Vasubhuti spoke to his own kinsmen and relatives: "When such a supreme sage—one who bestows the path to liberation—graces our home with his

presence, we ought to offer him only such food and water as are otherwise deemed fit to be discarded. Charity bestowed in this manner yields immense spiritual fruit and leads to ultimate liberation."

One day, while wandering in search of alms, Aryamahagiri arrived at that very house. As the Shravak eagerly prepared to offer him the food and water designated for disposal, Aryamahagiri, perceiving through his spiritual insight that the offering was ritually impure, returned to the Upashraya and said to Aryasuhastisuri: "It was due to your instruction that those Shravak were prepared to offer me ritually impure alms." Upon hearing this, Aryasuhastisuri—who was steeped in humility—sought forgiveness, saying, "I shall never act in such a manner again."

On one occasion, Aryamahagiri and Aryasuhastisuri traveled to the city of Avanti to witness the chariot procession of the sacred idol of the Jivit Swami (the Living Lord). At that time, the king of that region, King Samprati, had successfully vanquished a multitude of enemies. As the chariot of the Jivit Swami proceeded with enthusiasm, that chariot—serving as the symbolic vessel to ferry souls across the ocean of worldly existence—followed behind Aryasuhastisuri and the Shri Sangh (the holy congregation), making its rounds throughout the city. As it proceeded, the chariot eventually arrived at the royal palace gates. At that moment, King Samprati, standing at a window, observed Aryasuhastisuri passing by and reflected thus:

"I must have encountered this tranquil-souled, saintly ascetic—who embodies the very essence of virtue—in a previous life or somewhere in the past; for the mere sight of him fills me with overwhelming joy." It is said:

"If the sight of a person evokes delight and dispels all feelings of animosity, one should recognize that individual as a brother or kinsman from a previous birth."

Lost in these thoughts, King Samprati fainted and collapsed to the ground. His ministers then revived him through various restorative measures, such as fanning him and sprinkling water upon him. Upon regaining consciousness, King Samprati attained Jatismaran Gyan—the knowledge of his past lives. Rising instantly, the King circumambulated his Guru, Aryasuhastisuri, three times; recognizing him as the spiritual guide of his previous existence, he bowed down in Panchanga Pranipat—prostrating with five limbs touching the earth—and reverently placed his head at the Guru's feet. Then, with folded hands and a heart overflowing with joy, King Samprati asked: "O Revered One! What is the ultimate fruit yielded by the Jain Dharma?"

The Guru replied: "The ripened fruit of the tree known as Jain Dharma is indeed nectar (Amrit); however, the varieties of its unripe fruits are manifold."

King Samprati then inquired further: "What is the fruit of Avyakta Samayik (unexpressed, or internal, spiritual equanimity)?" The Guru replied: "No one possesses the capacity to measure or enumerate the immense spiritual merit (Punya) accrued through the practice of Samayik." It is said:

"By practicing Samayik, a Shravak attains a spiritual stature equal to that of a Sadhu (ascetic). Therefore, one should engage in the practice of Samayik frequently."

Thus, one may attain a kingdom through Avyakta Samayik, this is the fruit of kingdom. Upon hearing this, the King asked, "O Lord! Did you recognize me or not?" Perceiving the truth through his spiritual insight, the Guru replied, "Exercising our spiritual knowledge, we—along with Arya Mahagiri and our entire Gachchh (monastic community)—traveled to the city of Kaushambi. Since the number of monks was large and the available lodging was limited, we stayed in two separate locations. As a severe famine prevailed at that time, wealthy Shravaks, endowed with great prosperity, would offer us abundant food alms. While wandering in search of alms, some of our monks visited the home of a prominent merchant. At that moment, a beggar who was trailing behind the monks—and who had observed them receiving such generous alms—approached them on the road and pleaded, 'I am a poor man, and I am terribly hungry. My life is ebbing away due to starvation. Therefore, please give me a little food.' Our monks replied, 'We are under the authority of our Guru; therefore, it is for our Guru to decide. We ourselves are unable to give you anything.' Consequently, the beggar went to the Guru and requested food. At that moment, the Guru—endowed with extraordinary spiritual insight—foresaw the beggar's future destiny and said to him, 'If you are willing to accept initiation, then we shall provide you with food.'

Upon hearing this, the beggar reflected: 'I have endured suffering for a very long time; compared to that, the hardships of initiation are far superior—for at least there, one receives food according to one's wish.'

Having thus resolved, the beggar said, 'Please bestow upon me the vow of restraint.' Thereupon, the Guru granted him the wealth of restraint (spiritual discipline). Realizing that the beggar's lifespan was short, the Guru fed him with nourishing food and drink, and then—accompanied by another monk—sent the newly initiated monk to the Sadhvis. The Sadhvis —joined by the wives and daughters of the prominent merchants—paid their respectful obeisance to the monk. At that moment, the monk thought to himself: 'Oh! How magnificent is the dominion of this Dharma! Food of a quality that I had never even laid eyes upon until this very day—with such food, today I have taken meal. Even the newly initiated monks and Sadhvis are paying their obeisance to me. Thus, cultivating and enhancing his spiritual sentiments, the monk returned to his Upashraya. However, due to the heaviness of the rich food he had consumed, he suddenly fell ill with indigestion. During the night, his Guru administered the rites of Niryamana (spiritual purification and preparation for death), and he passed away. That very ascetic—who possessed the unexpressed state of Samayik (spiritual equanimity)—was reborn after his death as Kunala's son: you, King Samprati. It was I who had administered the vows of initiation to that ascetic. Then the King spoke again: "O Lord! This kingdom has come to me solely through your grace. O Lord! Had I not been blessed with your divine vision at that time, how could I ever have attained such spiritual self-restraint? In my previous birth, you were

my Guru; and in this very life, you remain my Guru." Hearing this, Aryasuhasisuri replied: "O King! Practice that supreme religion which, throughout one's entire life, bestows the bliss of both the Devloks and ultimate liberation (Moksha). Through this religion, one shall find deliverance from the ocean of worldly existence." Thereafter, accompanied by his entire family, the King went to the Guru to listen to the religious discourse. Then the Guru spoke:

"Without cultivating the three pursuits of human life—Dharma (righteousness), Artha (wealth/purpose), and Kama (sensual pleasure)—a human life is rendered as futile as that of a beast. Among these three, Dharma is declared to be the supreme one; for without Dharma, neither Artha nor Kama can be truly attained.

Those mean individuals who abandon the Dharma they have received, and instead chase after the fleeting pleasures of worldly indulgence, are akin to those who uproot the wish-fulfilling Kalpavriksha tree from their own home only to plant a poisonous Dhatura tree in its place. Such fools cast aside the priceless Chintamani gem to accept mere pieces of glass, and sell off a magnificent elephant—majestic as Mount Meru itself—only to purchase a donkey."

King Samprati thereupon embraced the Jain faith and declared: "From this day forth, I shall revere and follow only the Dev, the Guru, and the Dharma ." Thus, King Samprati—whose seven Dhatu (bodily constituents), was imbued by the essence of the Jain faith—became an exemplary Shravak. For it has been said that:

The living being who sincerely embraces the religion expounded by the Jineshwar attains complete well-being, and liberation draws near to him.

King Samprati began performing Jin Puja (worship of the Jin) during all three twilight periods of the day and practiced Sadharmik Vatsalya (fraternal affection toward fellow believers) on a daily basis. Expending his wealth across the seven prescribed fields of charity, he did not let even a moment of his time pass in vain. For—

A wise man, having obtained an opportunity to practice religion, does not delay in expanding upon it. When King Bahubali of Takshashila procrastinated, thinking, "I shall go to pay homage to the Lord in the morning," he was ultimately unable to do so; for by the time morning arrived, the Lord had already commenced his spiritual wandering (Vihar) and departed for another place.

King Samprati began bestowing alms upon supplicants and the destitutes; subsequently, while undertaking a campaign of conquest (Digvijaya), he brought three regions of the realm under his dominion. Consequently, the kings of these three regions—numbering eight thousand in all—came to serve King Samprati. His forces comprised fifty thousand elephants, one crore horses, seven crore attendants, and nine crore chariots. Numerous deities (Devas) constantly attended upon him. Even scholars could not ascertain the exact extent of King Samprati's wealth in gold, silver, and coinage. Acting in accordance with the counsel of Aryasuhasisuri, King Samprati

accumulated immense spiritual merit through his righteous deeds. Each year, he celebrated the festival of Chaitya Yatra in the company of the Shri Sangh

In place of horses, the Shravaks themselves pulled the chariot of the Tirthankar from the temple gates; as they did so, they appeared magnificent—as if they were, in that very act, pulling their own souls away from the cycle of worldly existence.

Aryasuhastisuri, too, having wandered through many lands, eventually arrived in that very city.

It was at that time that the chariot procession (Rath Yatra) commenced. The Shravaks—who were free from arrogance and steadfast in their righteous faith (Samyaktva)—turned their gaze away from the Jin Chaitya to behold that miraculous chariot procession.

Four distinct types of musical instruments, a sight and sound to behold, were playing, and to those immersed in the slumber of pure bliss, this festival seemed akin to a dream.

A throng of Shrivikas moved about, singing auspicious hymns with fervent devotion, while the waves of the ocean of Dharma washed away all sins.

Along every row of shops, devout Shravaks began to perform worship rituals and sprinkled saffron-infused water.

Encircled by the four-fold Mahasangh and the four-fold army, the Tirthankara's chariot set forth on its journey—a journey destined to annihilate all delusion.

Moving at a gentle pace, the chariot—as if drawn by the very destiny of King Samprati, the sovereign foundation of the three continents—arrived at the royal gateway.

With the intent of eradicating the eight karmas, King Samprati worshipped the idols of the Jinas through eight distinct forms of ritual adoration. Thereafter, King Samprati summoned all the chieftains—from his immediate realm extending to the distant Mount Vaitadhya—and said to them: "If you are truly my devotees, then you must become devoted patrons and supporters of the ascetics." In obedience to this royal decree, those kings returned to their respective kingdoms and became devout patrons of the Jain ascetics. Having thus established the kings of the Arya lands as propagators of the Jain faith, the sagacious King Samprati spent the night in contemplation. "How shall I inspire the people of the Anarya lands to practice the Jain way of life? I shall dispatch ascetics to those regions; there, by delivering religious discourses, they will guide the people to become Shravaks." Consequently, King Samprati dispatched a large number of Shravaks, having attired them in the robes of ascetics, and instructed them: "Once there, you must take food that is free from the forty-two impurities, and you must conduct yourselves exactly as true ascetics do—engaging in self-study and spiritual practices. If you fail to do so, I shall take your entire income; however, if you act precisely as I have commanded, I shall give you double livelihood." Thereupon,

acting under the instructions of King Samprati, those Shravaks—having adopted the attire of ascetics—set out for the non-Aryan lands, taking with them only such resources as were strictly necessary for their sustenance along the way. Upon arriving there, the local inhabitants, regarding these ascetics as the spiritual preceptors of King Samprati, began to listen attentively to their religious discourses.

It is through Dharma that one attains birth in a noble lineage, a healthy physique, good fortune, longevity, and immense strength. It is Dharma alone that bestows unblemished renown, knowledge, wealth, and various other forms of prosperity. In this world—which resembles a vast and terrifying wilderness—it is Dharma that serves as one's constant protector; indeed, Dharma, when practiced with sincerity and grace, is the sole gateway to both the celestial realms and ultimate liberation (Moksha).

The entirety of Dharma is enshrined within five fundamental principles: non-violence (Ahinsa), truthfulness (Satya), non-stealing (Achaurya), celibacy (Brahmacharya), and non-possession (Aparigraha).

Through the practice of Dharma, one attains a vast kingdom, delectable food, good fortune, robust health, a virtuous wife, exalted fame, worldly pleasures, and—ultimately—the attainment of heaven and liberation.

Conversely, Adharma (unrighteousness) leads to poverty, servitude to others, a wicked disposition, suffering, association with evil companions, loneliness, destitution, meager food, and physical ugliness.

The local inhabitants there found spiritual fulfillment by daily offering pure food and water to these ascetics. Gradually, these ascetics inspired a great number of people to embrace the Jain faith. The local populace began to generously expend their wealth on the construction and maintenance of Jin temples. Once these ascetics had successfully guided the people of the non-Aryan lands to become Shravaks (lay devotees), the people inquired of them, "Who is your spiritual preceptor?" To this, they replied, "Our Guru is Acharya Suhastisuri." Thus, in a progressive manner, the spiritual mission (Vihara) of the ascetics began to spread throughout the non-Aryan lands. Upon hearing this news, King Samprati was filled with immense joy. Subsequently, Acharya Suhastisuri dispatched numerous other ascetics to undertake spiritual journeys (Vihara) across those various non-Aryan regions. As for those initial Shravaks who had traveled there disguised as ascetics to deliver religious discourses—they, too, eventually did not abandon the path of ascetic discipline. For it has been said:

Just as Kalakut poison did not spare Lord Mahadev who had consumed it, just as the tortoise bears the weight of the Earth upon its back, and the ocean endures the burden of the fire raging within it; even so, virtuous human beings remain steadfast in upholding the commitments they have undertaken.

One day, Aryasuhastisuri addressed the King, saying: "O King Samprati! You must engage in giving boundless charity, for without the act of giving, the attainment of

worldly pleasures and enjoyments is impossible. The Jineshwar Bhagvants have expounded upon four distinct forms of Dharma (righteous conduct). Among these, the Vitarag has accorded primacy to the Dharma of Charity, for without the foundation of giving, the practice of any other form of Dharma is rendered impossible." It has been stated:

"Among all forms of Dharma, the Dharma of Charity is held to be preeminent; for without the practice of charity, the attainment of Moksha (liberation) remains forever elusive."

Consequently, King Samprati commissioned the construction of charity houses (Danshalas) in every village and city throughout his realm.

One day, King Samprati visited his Guru to listen to religious discourse. The Guru then said:

"Whosoever expends their wealth across these seven sacred fields—namely, the Jain Temple (Jinmandir), the Sacred Image (Jinbimba), the Holy Scriptures (Jinagam), the Ascetics (Sadhu and Sadhvi), and the Lay Devotees (Shravak and Shravika)—shall reap rewards of infinite magnitude, culminating in the ultimate fruit of swift liberation (Moksha)."

Whether King or pauper, wise or dull-witted, healthy or infirm, wealthy or destitute, strong or weak, beautiful or unsightly, fortunate or unfortunate—despite their shared identity as human beings, all are subject to the bondage of Karma. This karmic bondage cannot be severed without the application of the proper spiritual strategy (Yukti); that is to say, the bonds of Karma are dissolved solely through the strategic cultivation of meritorious deeds (Punya).

The noble man who builds a temple dedicated to Lord Jineshwara attains the bliss of salvation as quickly as Harishen.

In the past, Harishen Chakravarti, listening to the teachings of his guru, beautified six sections of land in Bharata by building tall Jain temples that touched the sky. Thus, the Chakravarti absolved all his karmas and attained salvation. Hearing this, King Samprati also beautified his three sections of land with Jain temples. The officials of the charity houses used to consume the remaining food and ghee after donations were made to the charity houses. One day, King Samprati told the guardians of the charity houses, "Give the remaining food to the sadhus, as it is pure food, because sadhus do not eat food prepared for themselves."

I will give you a lot of money for your household and fulfill your desires."

By the king's permission, the guardians of the charity hall began to provide pure food and water to the sadhus. Then, even though the food offered by them was particularly impure, the sages began to accept it with a pure mind.

The food and drinks served by the king's servants were currently impure. Despite knowing this, Aryasuhashtisuri, with the affection of his disciples like a son, said nothing to them.

One day, Aryamahagiri, seeing Aryasuhashtisuri eating such impure food, said to him, "Why are you accepting the food offered by king's servants knowing it to be impure, and why are you giving orders to the sages while accepting it? It is not possible for sages to eat food in these almshouses. Because-

Accepting it incurs aadhakarma, uddesik, putikarma, mishrajati, sthapana and prabhrit etc. spiritual faults."

Upon hearing this, Aryasuhashtisuri replied, "O Master! These devotees offer us alms out of reverence. We made no request whatsoever regarding the preparation of such specific food for us to accept. In truth, this food was prepared for others; therefore, what fault could there be in accepting it?"

"This food was neither prepared by a monk, nor commissioned by one, nor did a monk give his approval for its preparation. Rather, a householder prepared it for his own consumption; thus, it is pure in thought, word, and deed. What, then, could be the fault in accepting such food?"

Hearing this, Aryamahagiri spoke:

"It is indeed true that a soul who knowingly accepts such impure food—becoming spiritually degraded and consumed by greed—will not abandon this practice throughout their entire life, no matter how extensively they are admonished."

"May your sins be absolved! You ask, 'What fault lies in accepting such food?' It is precisely such assertions that cause living beings to fall into the depths of hell."

"For monks who wander independently, it is their adherence to the Samachari (monastic code of conduct) that signifies their equality in monkhood; to abandon the Samachari inevitably leads to a wretched spiritual destiny."

Hearing this, Aryasuhashtisuri—trembling with fear like a frightened child—fell at his Guru's feet in an attempt to appease him and pleaded:

"O Master! I have committed a grave transgression. I beg you to forgive this offense of mine, just this once, today. From this day forward, I vow never to repeat such an act."

Then Aryamahagiri replied, "How can any blame be ascribed to you? For all of this is merely the influence of the Dushamkal (the current, spiritually degenerate era)." Having thus counseled Aryasuhashtisuri, he proceeded toward Avanti city to pay homage to Lord Jivantaswami. There, after paying homage to the Lord, they went to offer salutations to the Jineshwar at the sacred site where King Dasharnabhadra and Indra—accompanied by their respective celestial retinues—had once arrived to venerate Lord Vir Prabhu, who was seated in the Samavasaran, and where an elephant

had placed its foot. At that very place, Arya Mahagiri undertook Anashan (fasting unto death) and ascended to the Devlok. From there, having completed his celestial existence, he will attain liberation. Arya Suhastisuri, too—having enlightened numerous souls worthy of salvation—ascended to the celestial realm, and from there, he too will attain liberation.

The Story of Shri Arya Mahagiri and Arya Suhastisuri Concludes.



5. Aryarakshitsuri

Just as Aryarakshitsuri swiftly sailed accross his family—who were on the verge of drowning in the ocean of worldly existence—using the raft of his spiritual teachings, so too should other spiritually worthy souls strive to do.

The account of Aryarakshitsuri's initiation and related events has already been narrated earlier within the biography of Shri Vajraswami; one should refer to that source for the details.

On one occasion, Aryarakshitsuri set out with the specific intention of spiritually awakening his family members. He traveled to their location for this very purpose and successfully imparted spiritual enlightenment to them. Consequently, his mother, Rudrasoma, along with his sisters and numerous other relatives, embraced the path of ascetic initiation. However, his father, Somadev—finding himself unable to strictly adhere to the rigorous vows of asceticism—continued to accompany Aryarakshitsuri and the rest of the family through every village and forest out of sheer affection for them, though he did not adopt the full insignia of a monk (specifically, he did not carry the Rajoharan—the ritual broom). When Aryarakshitsuri eventually urged his father to formally accept initiation, Somdev replied, "My kinsmen and acquaintances reside here, and I feel a sense of shame appearing before them in the garb of a monk. If, however, you grant me permission to retain two garments, a water pot (Kundi), an umbrella, footwear, and a sacred thread (Janai), then I shall gladly accept initiation." Aryarakshitsuri consented, saying, "Very well; proceed as you wish." Thus, Somdev formally accepted initiation while retaining the outward appearance of a householder (specifically, a Brahmin). Thereafter, acting in accordance with his Guru's permission, Somdev continued to wear a dhoti etc. attire.

One day, Aryarakshitsuri visited a Jain temple (Jinalaya) to pay homage to the Lord. There, a group of young boys—whom he had previously instructed in the proper etiquette—paid their respects to all the monks present, with the sole exception of Somdev. Observing this, one of the boys asked, "Why do you not pay homage to this particular monk?" The other boys replied, "We offer our homage only to true monks.

We do not bow down to a monk who continues to wear the attire of a householder." At this, the monk Somdev—who possessed a Riju nature—addressed the boys, saying, "You are paying homage to these monks here, yet you are not paying homage to me; am I not a monk?" Hearing this, the boys replied, "Your two garments resemble those of a householder. Therefore, how can we regard you as a monk?" Upon hearing this, Somdev set aside one garment, and along with the remaining single garment, he renounced his water pot, shoes, umbrella, and sacred thread. Despite being urged repeatedly by the boys, Somdev refused to give up his lower garment.

Meanwhile, another monk began a rigorous ascetic penance and, in the end, renounced all food and drink. Consequently, many Shravaks celebrated a grand festival to honor the monk's vow of fasting unto death, while other monks assisted him in performing the highest spiritual practices. Deeply absorbed in meditation upon Lord Jineshwar, the monk passed away and ascended to the celestial realm. At that time, with Somdev in mind, Aryarakshitsuri gave instructions regarding the disposal of the monk's mortal remains, declaring, "Whoever lifts this deceased monk shall accrue infinite merit, rendering him worthy of attaining liberation." Hearing this, various monks stepped forward individually, each declaring, "I shall lift this monk." Then Somdev, too, spoke up, saying, "I, too, shall lift this monk." Aryarakshitsuri then cautioned, "Deities often create obstacles while the mortal remains of a deceased monk are being lifted. If, at such a moment, the monk performing the task remains unshaken, even the celestial beings become pleased with him." Somdev replied, "I shall lift this monk; thereby, I shall earn infinite merit." Aryarakshitsuri then warned him, "While carrying this monk, you will encounter numerous obstacles created by the boys and others right here." Somdev responded, "I shall endure all such tribulations." As Somdev, summoning his courage, began to lift the deceased monk, the boys—acting under Aryarakshitsuri's instructions—rushed forward and began tugging at Somdev's Dhoti (lower garment). At that moment, Aryarakshitsuri called out, "O monks! Bring a garment!" Somdev then said, "Whatever was meant to be seen has now been witnessed by all." Speaking thus, he proceeded to wear the cholpatta (the upper monastic garment) and thereby became a true monk. Thereafter, having performed the grand funeral rites for the deceased monk, when Aryarakshitsuri entered the Jinalaya to pay homage to the Lord, all the monks and Shravaks began to pay their respects to Somdev. On one occasion, Aryarakshitsuri instructed his monks to keep Somdev without food.

Once, when Aryarakshitsuri had departed for another village, the other monks acted in accordance with the Guru's instructions. After two or three days had passed in this manner, the Guru returned. Somdev then recounted to him the entire episode regarding the food. Upon hearing this, Aryarakshitsuri addressed his disciples: "O disciples! Why did you not bring food for our father?" The disciples—who had been instructed beforehand—replied, "Why? Is he not capable of going out to procure food for himself?" Hearing this, the Guru said to Muni Somdev, "Go to a nearby house and bring back some food." Complying with the Guru's command, yet feeling a sense of

shame, Muni Somdev entered a wealthy merchant's house through the back entrance. Seeing him enter from the rear, the merchant asked, "O Muni! Why are you entering the house through the back?" Muni Somdev replied, "Even if Lakshmi (Wealth) enters a home through the back door, it is still considered auspicious." Pleased by this witty remark, the merchant offered him thirty-two modaks (sweet dumplings). Delighted, the Muni returned and presented the modaks to his Guru. The Guru then instructed him, "Offer these modaks to these monks and serve them with devotion." Hearing this, Muni Somdev asked, "How can I show devotion to those who caused me such distress?" Aryarakshitsuri replied, "In your former life, you managed the affairs of a kingdom; a king partakes of his own meal only after ensuring that his servants have been fed. You should conduct yourself in the same manner now." Accordingly, he distributed the thirty-two modaks among the monks; subsequently, while wandering again in search of alms, he was blessed—through the workings of his Labhodaya Karma (the karmic force that brings about gain)—with an offering of Kheer (rice pudding), with which he returned to the monastery and broke his fast. Thereafter, casting aside all shame, Muni Somdev would go out daily on his alms round, procure food, and break his fast.

On one occasion, while enlightening and guiding the spiritually worthy souls, Aryarakshitsuri traveled to the city of Pataliputra. There, King Chandra arrived to listen to the Dharma, and the Guru delivered a religious discourse in the following manner:

Just as an elephant without tusks, a horse without speed, a night without the moon, a flower without fragrance, a lake without water, a tree without shade, a form without radiance, a son without virtues, an ascetic devoid of moral conduct, or a temple without an idol of the Jin does not appear beautiful—similarly, a man without Dharma does not appear beautiful.

Upon hearing such religious discourse, King Chandra embraced the Jain faith. Acharyas such as Shri Aryarakshitsuri, in due succession, ascended to the celestial realm. The circumstances surrounding Shri Aryarakshitsuri's initiation should be understood through the story of Vajraswami.

The Story of Aryarakshitsuri Concludes.



6. Rajarshi Udayan

Udayan—who never abandoned his composure, even while subsisting on meager food—attained the exalted status of a Rajarshi (Sage-King) and realized the ultimate liberation of Moksha.

Once, Lord Shri Vir Prabhu visited the city of Rajgrih. There, Abhaykumar went to listen to the sacred discourse. Upon beholding a distinguished ascetic, Abhay inquired of the Lord, "O Lord! Who is this ascetic?" The Lord replied, "He is King Udayan, the last of the Rajarshis." Hearing this, Abhay asked, "How did he embrace asceticism, and how will he attain Moksha?" The Lord replied, "Listen."

King Udayan reigned over the city of Vitabhaya, a veritable jewel of the Sindhu land. His wife was Prabhavati, the daughter of King Chetak. Meanwhile, among the city's inhabitants lived a goldsmith named Kumarnandi—a man deeply enamored with worldly pleasures. Upon encountering two celestial maidens, he asked them, "Who are you two?" They replied, "We are two goddesses named Hasa and Prahasa, inhabitants of the Panchashail Island. If you desire to share the pleasures of life with us, come to Panchashail Island and become our husband." Having spoken thus, they departed. The goldsmith, consumed by the desire to become the husband of these two goddesses, boarded a boat with a companion and set sail into the ocean. En route, the goldsmith asked, "How may I unite with Hasa and Prahasa?" The boatman replied, "Ahead, upon the peak of the mountain visible in the distance, stands a massive tree. As the boat passes beneath that tree, any courageous man who grasps one of its branches with both hands—and, while suspended there, seizes the feet of the Bharanda bird that comes to roost in the tree at night—will, upon his death, be reborn as the husband of those two goddesses." Heeding the words of the boatman (Nagila), the goldsmith Kumarnandi did exactly as instructed and became their husband, a Vyantar. The boatman Nagil—after his boat was wrecked and his friend had died—embraced initiation; through intense penance, he was subsequently reborn as a deity in the twelfth celestial realm.

Now, while traveling to the Nandishwar Island, that deity from the Achyut Devlok spotted a Mridanga (drum) tied around the neck of the Vyantar. Recognizing the drum, he identified the Vyantar and asked him, "How did you come to be a Vyantar?" The Vyantar replied, "I am plunged into terrible suffering; please deliver me from this misery." The deity then advised him, "If you commission the creation of a new idol of the Lord of Lords (Devadhidev), worship it with Goshirsha sandalwood paste and other offerings, and then arrange for its worship to be established at another location, you will be liberated from the karmic consequences of your past deeds." Acting upon this advice, the Vyantar did exactly as instructed and entrusted the idol to a boatman to be transported to the city of Vitabhaya. The boatman delivered the idol to Prabhavati, the wife of Udayan. For a very long time, Prabhavati worshipped that idol with great devotion. Later, sensing that her death was approaching, she entrusted the idol of the Lord of Lords to her hunchbacked maidservant, instructing her to continue

its worship. The maidservant worshipped the Lord with even greater devotion and reverence than Prabhavati had. Prabhavati, having attained a state of spiritual detachment (Vairagya), embraced the ascetic path under the guidance of Lord Mahavir; subsequently, in due course, she was reborn as a deity in the Saudharma Devlok. Meanwhile, the hunchbacked maidservant continued her daily worship of the Lord of Lords. During this time, a Shravak (lay devotee) named Gandhar—who was on a pilgrimage to various holy sites to pay homage to the Lord—arrived at that very place. The Shravak Gandhar remained there for a considerable period.

On one occasion, Gandhar Shravak fell ill. The maidservant then devotedly nursed and cared for the ailing Shravak. In gratitude, the Shravak presented the hunchbacked maidservant with several medicinal pills (Gutikas). Upon consuming just one of these pills, the maidservant's body was instantly transformed, becoming as radiant and beautiful as that of a celestial maiden. Consequently, she began to contemplate accepting a worthy husband. At that moment, someone remarked to the handmaiden, "King Pradyotan of the city of Avanti would be a suitable groom for you." Upon hearing this, she consumed a second magical pill; in doing so, the deity presiding over the pill revealed the handmaiden's inner sentiments and physical appearance to King Pradyotan. Thereupon, King Pradyotan—mounted upon his elephant, Anilgiri—arrived secretly at the spot, took the handmaiden and the idol of the Lord of Lords, and departed for his own kingdom. Later, observing the trail of rut—the fluid secretion—dripping from his elephant, King Udayan realized the nature of the abduction of both the handmaiden and the idol, and he was filled with rage. Subsequently, assembling a massive army, Udayan prepared for battle and marched toward King Pradyotan's city of Avanti. Upon his arrival, he demanded the return of both the idol and the handmaiden. When Pradyotan refused to surrender the idol and the handmaiden to Udayan, a fierce battle ensued, during which Udayan captured Pradyotan and took him prisoner. Witnessing this, the handmaiden fled; however, when the idol itself remained immovable—refusing to budge from its spot—the soul of Udayan's late wife, Prabhavati (who had been reborn as a celestial being), descended from the heavens and spoke: "O Udayan! After your passing, a great shower of dust will descend upon the city of Vitabhaya; therefore, do not take this idol there—let it remain right here." Udayan complied with these instructions. Then, having inscribed the words "This is the husband of my handmaiden" upon Pradyotan's forehead, Udayan set out on his return journey toward his own city. While traveling, the holy festival of Paryushana arrived; King Udayan therefore halted his journey and encamped at that very spot. Udayan performed worship of the Lord; then, observing a fast for the day, he summoned his royal cook and gave the following instruction: "Go and ask Pradyotan what food he would like to eat today, and serve him whatever he desires." Upon hearing this, the cook approached Pradyotan and asked, "What shall I prepare for your meal today?" Pradyotan thought to himself, "Until this very day, the King has never once inquired about my meals; typically, I had been taking meal with the King. Today, he will surely poison me." Harboring such thoughts, Pradyotan spoke up: "You have never questioned me in this manner before; why are you asking

now?" Thereupon, the cook recounted to Pradyotan the entire story of the Paryushan festival, just as the King had narrated it. Hearing this, Pradyotan—employing a stratagem—replied: "I, too, am a Shravak (a lay follower); it was due to my suffering that I had forgotten about the Paryushana festival. Therefore, I, too, shall observe a fast today." Subsequently, the cook conveyed to Udayan the details of what Pradyotan had said. Upon hearing this, Udayan reflected: "He is a fellow co-religionist of mine; therefore, my Pratikramana (ritual confession and atonement) cannot be considered pure unless I first seek his forgiveness." With this thought in mind, Udayan released Pradyotan from his bonds. After having a golden diadem ceremonially bound upon Pradyotan's head and formally seeking his forgiveness, Udayan sent him back to his own kingdom. Thereafter, King Pradyotan began to practice the Jain religion with true purity and devotion. In due course, King Udayan returned to his own capital city.

One day, Udayan—who possessed supreme devotion to the Arhats—listened to the sacred teachings of the Lord Arhant Shri Vir Prabhu, which were as follows:

"Intoxicants, sensual pleasures, passions (Kashayas), slumber, and idle gossip (Vikatha)—these are the five forms of spiritual negligence (Pramad) that cast the soul into the ocean of worldly existence (Sansar)."

"Even after attaining birth in a noble land, a distinguished lineage, physical beauty, immense strength, longevity, keen intellect, valor, and the privilege of human birth—if a spiritually inert individual fails to engage in righteous deeds, he is akin to a traveler who, having reached the vast ocean, abandons his boat."

Having listened to such spiritual discourses and attained a state of profound detachment, King Udayan entrusted his kingdom to his nephew (his sister's son) and formally accepted initiation at the feet of Lord Shri Vir Prabhu. Thereafter, engaging in various forms of ascetic penance and wandering from place to place in his spiritual journey, King Udayan eventually arrived at the city of Vitabhaya. At that juncture, his nephew—fearing that Udayan might attempt to reclaim his throne—cunningly administered poison to the royal sage Udayan during the Parana (the meal taken to break a fast). However, through the divine presence of the Shasan Devata (deity), the poison was neutralized; and ultimately, King Udayan—a royal sage immersed in deep meditation—having exhausted all karmas, will attain liberation. Udayan is the last of the royal sages. Upon hearing this, Abhaykumar rose and, with profound devotion, paid homage to King Udayan—that final royal sage. Thereafter, having completed the full span of his life, the royal sage Udayan attained liberation. The soul of Prabhavati, too, shall attain liberation.

The Story of Sri Udayan and Prabhavati Concludes.



7. Manak

Many souls—resembling the sage Manak—attain the palace of Moksha (liberation), which yields manifest bliss, merely by studying a limited amount of scripture, engaging in modest spiritual practice, and contemplating the deeper meanings of the teachings.

Shayyambhav, a Brahmin, was conducting a sacrificial ritual (Yagya). At that time, Prabhav Swami—observing that there was no suitable individual within his own monastic lineage (Gachchh) worthy of succeeding him on his spiritual seat—turned his attention toward Shayyambhav, the Brahmin who was performing the sacrifice. Prabhav Swami dispatched two monks with a specific message: "Alas, what a tragedy! Alas, what a tragedy! The true essence of reality remains unknown!" Upon hearing this, Shayyambhav Brahmin inquired as to the reason behind such a statement. The two monks replied, "Our Guru alone knows the answer." The Guru then declared, "The true essence lies beneath this sacrificial pillar." When Shayyambhav witnessed—through the Guru's spiritual power—the manifestation of an idol of Lord Shantinath beneath that very pillar, he approached Prabhav Swami and received monastic initiation. His wife, who was already pregnant at the time of his initiation, subsequently gave birth to a son. The mother named him Manak. Once Manak reached an age suitable for learning, his mother sent him to a school. For it is said:

"If one fails to acquire knowledge in the first stage of life, fails to earn wealth in the second, and fails to practice Dharma in the third—then what, indeed, shall one accomplish in the fourth?"

One day, the boys at the school began to mock Manak, taunting him, "Manak is fatherless!" Deeply distressed, Manak returned home to his mother and asked, "Why do the boys at school laugh at me and call me fatherless? What is my father's name, and where has he gone?" Thus did Manak question his mother. The mother, in response said, "Your father has embraced the Jain initiation under Lord Jineshwar. At this moment, Shayyambhavasuri resides in the city of Patalipur; he is a profound scholar of Jain philosophy and is enlightening spiritual seekers." Upon hearing this, Manak sought his mother's permission and set out to meet his father. After traveling for some time, he arrived in the vicinity of Patalipur.

Meanwhile, seeing Shayyambhavasuri returning after attending to his natural call, Manak approached him and asked, "Where is Shayyambhavasuri? What does he look like?" The Guru, however, answered him in a cryptic manner: "I myself am Shayyambhavasuri. You must not reveal this relationship to anyone." Thereafter, Manak accompanied Shayyambhavasuri to the Upashraya (monastic residence). In due course, Manak received monastic initiation from him. Subsequently, realizing that Manak's lifespan was short, Shayyambhavasuri extracted the Dashavaikalik Sutra from among the scriptures and taught it to him. Manak mastered the Dashavaikalik

Sutra within six months. Guided by his Guru's teachings, Manak—despite his tender age—cultivated a heart imbued with deep spiritual detachment. Eventually, as the end of his life approached, Shayyambhavasuri guided Manak through the final spiritual rites (Antim Aradhana). Immersed in auspicious meditation, Manak passed away and ascended to the Devlok. Thereafter, having performed the cremation rites for Manak's body, the Shri Sangh (the Jain community) gathered before the Guru to listen to his religious discourse. While delivering the sermon, tears welled up in Shayyambhavasuri's eyes and began to fall. After the discourse concluded, the Shri Sangh inquired about the reason for his tears. The Guru replied, "This Manak was my son." Upon hearing this, Shri Yashobhadrāsuri and the other monks asked, "Why did you not reveal this fact to us earlier?" The Guru said, "Had I disclosed to you all that he was my son, Manak would not have been able to practice the monastic code (Charitra) with such excellence. For without selfless service (Vaiyavachcha), the karmic bonds cannot be eradicated." Later, when Shayyambhavasuri proceeded to formally incorporate this Dashavaikalik Sutra back into the Agamas, the Shri Sangh and Yashobhadrāsuri said to him, "O Lord! For the spiritual benefit of the ascetics, please set this Dashavaikalik Sutra apart from the other Agamas. This text embodies the very essence of all the Agamas." Thereupon, Shayyambhavasuri preserved the Dashavaikalik text exactly as requested. To this day, ascetics continue to study this very text. It is said:

"I pay homage to Shayyambhava Ganadhar—the father of Manak—who attained spiritual enlightenment through the Darshan (sacred sight) of the Jina's idol, and who composed the Dashavaikalik text by extracting material from the Purvas (ancient scriptures)."

For the sake of Manak, Shayyambhavasuri extracted ten chapters from the Purvas—chapters that could be studied even during the twilight hours; consequently, these ten chapters came to be known as the Dashavaikalik.

Manak mastered the Dashavaikalik Sutra within six months and observed the vows of asceticism for a period of six months; thereafter, he attained death in a state of deep spiritual equipoise (Samadhi).

When questioned by Yashobhadrāsuri—and shedding tears of spiritual joy—Shayyambhavasuri preserved the Shri Dashavaikalik Sutra in its original form, thereby bringing delight to the entire Sangh (spiritual community).

The Story of Shri Manak Concludes.



8. Kalikacharya

Once, King Datt obstinately asked Kalikacharya about the fruit of a sacrificial ritual (Yagya); Kalikacharya replied that the fruit of such a sacrifice is a descent into hell.

In the city of Turamani, there lived a Brahmin named Kalik. He had a sister named Bhadra, and his sister's son was named Datt. In due course, having listened to religious discourses from his Guru, Kalik developed a sense of detachment from worldly life and embraced the wealth of self-restraint. Deprived of the guidance of his mentor Kalik, Datt became wayward and addicted to the seven vices. As misfortune gradually gained the upper hand, Datt became a servant of King Jitshatru. The naive King Jitshatru appointed Datt to the position of Chief Minister. Eventually, Datt brought all of the King's servants under his control, ousted King Jitshatru, and usurped the throne himself.

Wise men should never render a favor—even to a king—if he is wicked, for such a person is as treacherous as a monkey, a serpent, a tiger, a cat, or fire.

Thereafter, because King Datt was a betrayer of trust, neither the scholars nor the common subjects placed any faith in him.

Humans should never place their trust in any living being who has deviated from their family's traditional code of conduct and who harbors no fear of the consequences in the afterlife.

The subjects placed no trust in that sinful Datt, who had seized the kingdom, while King Jitshatru remained in hiding elsewhere.

Having attained dominion over the wheel of statecraft—yet possessing a deceitful heart, a profoundly foolish intellect, and an arrogant nature—Datt became an object of intense hatred among his subjects.

While conducting Yagya, King Datt would routinely slaughter a great number of living beings; whenever the blood of the animals being sacrificed flowed during these rituals, King Datt would be filled with immense joy.

One day, Kalikacharya—who had attained the rank of Acharya—arrived there while wandering on his spiritual journey. Upon hearing that Kalikacharya had arrived, King Datt went to meet him.

One day, when the King asked Kalikacharya about the fruits of performing a Yagya (sacrificial ritual), the Guru replied: "Through righteousness, one invariably attains the Devlok; conversely, through unrighteousness, one invariably attains the realm of hell." When the King pressed him again regarding the specific outcome of his sacrifice, the Guru foretold a hellish destiny, declaring, "You are destined for the realm of hell." For it is said:

"Lord Mahadeva resides within the bones; Lord Vishnu resides within the flesh; and Lord Brahma resides within the vital essence. Therefore, one must not consume meat."

"Any human being who consumes even a morsel of meat—no larger than a sesame or mustard seed—shall remain in hell for as long as the Sun and the Moon endure."

"O King! If, within the next seven days, even a speck of excrement falls into your mouth, then consider your destiny in hell to be sealed." Enraged by these words, the King retorted, "O Uncle! And what, then, shall be your destiny?" Kalikacharya replied, "By observing the vows of self-restraint with absolute purity, I shall ascend to the Devlok." Then, as King Datt's guards moved to slay him with their swords, Kalikacharya uttered his final words: "Such sacrifices lead only to hell." As it is written:

"In the city of Turamani, King Datt inquired about the fruits of his Yagya. Thereupon, Kalikacharya—the sage who understood the nature of time—spoke the truth for the cause of welfare."

Datt resolved within himself: "If I remain alive even after these seven days have passed, I shall surely put this Kalikacharya to death." Having stationed his guards to keep watch over the Acharya, the malevolent-minded Datt secluded himself within his palace for the duration of those seven days. Meanwhile, the loyal devotees of King Jitshatru—who had been living in hiding—revealed his whereabouts to the public in order to restore him to his rightful throne.

Meanwhile, on the seventh day—after all impure objects had been cleared away from the highways under heavy guard—the King, bearing the royal parasol and mounted upon his horse, ventured out onto the main thoroughfare, having mistaken it for the eighth day.

At that very moment, a gardener carrying a basket filled with flowers arrived upon the same highway. Upon merely hearing the resounding notes of drums and other musical instruments, the gardener was suddenly seized by an urgent and intense urge to relieve himself. Unable to divert onto an alternative path due to the dense crowd gathered there, he seized the opportunity to quickly attend to his natural call right where he stood; having done so, he covered the waste with flowers and proceeded on his way. Just then, as King Datt was passing along that very route, a fragment of the excrement—kicked up by the hooves of his horse—flew into his mouth. Before King Datt could make his way back to the safety of his palace gates, the soldiers stationed there by his ministers intercepted and killed him. Upon his death, Datt was reborn in the seventh hell. Thereafter, King Jitshatru ascended the throne of the kingdom. Subsequently, King Jitshatru embraced the Jain religion and dedicated himself to the service of Kalikacharya.

The Story of Shri Kalikacharya Concludes

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9. The Second Kalikacharya

In Shripur, the wife of King Prajapal gave birth to a son. He was named Kalik Kumar, and his sister was named Bhanushri. Kalik Kumar listened to the teachings of Dharma from a Guru and subsequently took initiation. Through gradual study and practice, he became profoundly learned (Bahushrut), whereupon his Guru bestowed upon him the title of Acharya.

Meanwhile, King Prajapal gave his daughter, Bhanushri, in marriage to Jitari, the King of Bhrigukachchha. She bore him two sons, named Balmitra and Bhanumitra. These two brothers had a nephew named Balbhanu.

Once, while wandering on his spiritual journey (Vihar), Kaliksuri arrived in that region. There, having listened to his religious discourse, Balbhanu embraced the ascetic life and took initiation. At that time, a young disciple of the Guru defeated a royal priest named Gangadhar in a theological debate.

Later, while wandering once again, Kaliksuri returned to the same place; acceding to the earnest requests of Balmitra and Bhanumitra, he agreed to stay in that very city for the Chaturmas (the four-month monsoon retreat). Seizing this opportunity, the priest Gangadhar—driven by a desire to avenge his previous defeat and to expel the Guru from the town—spoke privately to the King:

"O Dev! Wherever these revered ascetics wander, the common people inevitably cross their path; in doing so, they inadvertently step upon—or 'violate'—the Guru's feet. This act constitutes a form of disrespect that becomes a source of sin.

"Whenever the reverence due to deities and ascetics is violated—even if only occasionally—the karmic burden of that sin falls upon the King, and it inevitably gives rise to grave calamities and fear within the kingdom."

The King replied, "What can I do? The Guru is residing here peacefully and contentedly. It would be highly improper to ask him to leave." Upon hearing this, the priest suggested, "Let us arrange for fresh and exquisite food to be prepared in every household throughout the city. When the ascetics come to collect their alms (Gochari), the people shall say to them: 'This food has been prepared exclusively for you, O revered ones. Upon realizing that the food is aneṣhaṇiya (unsuitable/improperly obtained), the Guru himself will depart for another location. When the King acted in this manner, the Guru—while still in the midst of the Chaturmas (four-month monsoon retreat)—traveled to the city of Pratisthanapur. There, a grand ceremonial reception was held to mark his arrival. In that city, King Shalivahan reigned with justice and equity. When the festive season approached, the King inquired of Kalikacharya: "O Lord! On which day should the Paryushan festival be observed?" The Guru replied: "On the fifth day of the bright half (Sudi) of the month of Bhadrapada." Hearing this, the King said: "On the fifth day, the Indra Mahotsav (Festival of Indra) is celebrated here; therefore, how can the Paryushan festival be

observed on that very same day? This festival must necessarily take place either before or after the fifth day of the bright half of Bhadrapada." It is stated:

"In that era and at that time, the ascetic Lord Shri Mahavir Swami observed Paryushan after one month and twenty days of the Chaturmas of Ashadha had elapsed. One should understand that Paryushan falls upon the completion of one month and twenty days counting from the full moon (Purnima) of the bright half of Ashadha."

"Just as a concession of five days is customarily granted—spanning from the tenth day of the bright half of Ashadha to the full moon of Ashadha—similarly, should adverse circumstances or calamities arise, a concession of five days (on either side) may be sought, extending from the fifth day of the dark half (Vadi) of Shravana to the fifth day of the bright half of Bhadrapada. However, if due to such adverse circumstances, one wishes to observe the Samvatsari festival on the fourth day [of Bhadrapada] instead, one is permitted to do so."

"Therefore, it is deemed appropriate to observe the Samvatsari festival on the fourth day." The King accepted the Acharya's counsel, and on that day, the Shravaks (lay followers) also performed their Uttar Parana (concluding ritual meal). Subsequently, in consultation with all the other Acharyas, Kaliksuri observed the Paryushan festival on the fourth day. Thereafter, in all regions, the Acharyas uniformly observed the Samvatsari festival in the same manner as Kalikacharya had done. It is stated:

"A Gitartha Acharya (an enlightened, fully realized spiritual master)—whatever action he undertakes with any objective — in that action faults are few and virtues are abundant. Therefore, their conduct serves as an authoritative standard across all realms.

If the behavioral directives issued by Gitartha Acharyas (enlightened preceptors) do not contradict the commands of the Tirthankara Lord, then they should be understood as being, in essence, the commands of the Tirthankara Lord Himself.

If a Gitartha Acharya—devoid of arrogance or deceit—were, for some specific reason, to engage in conduct that is technically Asavadya (involving spiritual transgression), and if other Acharyas do not object to it—and indeed, if all are in agreement regarding the matter—then such conduct should nonetheless be accepted as proper spiritual practice.

On one occasion, Kaliksuri was residing in the city of Avanti. Upon observing the ascetics there immersed in spiritual negligence (Pramada), he addressed them, saying:

"O Ascetics! Do not harbor even the slightest negligence in the practice of self-restraint; for it is this very negligence that casts ascetics into the ocean of worldly existence." It has been said:

"Even those who possess the knowledge of the fourteen Purvas (ancient scriptures), those endowed with the Aharaka spiritual attainment, those possessing Manah-paryaya Jnana (telepathic knowledge), and even those who are Vitaraga

(dispassionate)—that is, those who possess Upasham Charitra (sublimated conduct)—can, if they fall under the sway of negligence, instantly find themselves wandering through all four realms of existence."

"The spiritual loss incurred through negligence in the practice of Dharma (righteousness) is far greater than the loss caused by thieves plundering one's wealth, by fire consuming one's possessions, or by losing one's fortune in gambling."

Although Kaliksuri thus exhorted the ascetics, they nonetheless failed to abandon their negligence. Consequently, the Guru reflected: "These ascetics are negligent; therefore, I must part ways with them." For it is said:

"A Guru should, of his own volition, renounce those wayward disciples who come and go, stand, and sit solely according to their own whims and desires."

Having resolved upon this course of action—and after instructing the Shayyatar Shrivak on how to admonish the monks and cure them of their negligence—Kaliksuri secretly departed during the night and traveled to Suvarnabhumi to join his disciple, Sagarachandra. Upon seeing the elderly monk approach, Sagarachandrasuri rose to greet him and said, "Please take up residence in this secluded spot, away from the crowds." Kaliksuri then settled there. However, Sagarachandrasuri failed to recognize his own Guru. After delivering a religious discourse, Sagarachandrasuri turned to him and asked, "How was my sermon today?" Hearing this, the Guru replied, "It was excellent." Sagarachandrasuri was greatly pleased with his own eloquence and preaching skills. Subsequently, the two Acharyas engaged in a debate concerning the establishment and refutation of religious doctrines. Sagarachandrasuri said:

"Religion cannot be the source of happiness in the afterlife, for the afterlife itself does not exist; since there is no tangible entity residing in a 'next world,' who, then, remains to experience the fruits of merit and sin?"

Hearing this, Kaliksuri said:

"'I am happy,' 'I am suffering'—such direct, immediate experiences are unique to human beings; surely, there must be an entity capable of undergoing these sensations. This experience does not arise merely from the aggregate of the five great elements (Pancha Mahabhutas); rather, it originates within the Atman (Soul)—an entity distinct from those elements, yet residing within them unhindered.

It is through this direct, subjective experience that the presence of the Soul is perceived within one's own body. In the bodies of others, however, the existence of the Soul is established through inference: whatever actions a living being performs—whether physical or mental—are invariably driven by its own intellect and volition; yet, such intellect and volition cannot possibly exist in any entity other than the Soul—the conscious, sentient Atma."

Meanwhile, back at the monastery, when the monks rose during the late hours of the night and called out to their Guru, they received no response. Filled with a sense of

emptiness and bewilderment, they turned to the lay devotee Shayyatar Shravak and asked, "Where is our Guru?" The Shravak says: "How should I know? Do you not know the state of your own Guru yourselves?" In this manner, the Shayyatar reproached those monks, saying, "The Guru has departed, leaving you behind." That Shayyatar then revealed the true circumstances regarding Kaliksuri. Consequently, casting aside their negligence, those monks began to observe their ascetic conduct strictly in accordance with the methods prescribed by their Guru. To cure Sagarachandra of his arrogance regarding his knowledge, the Guru filled a pouch with dust, emptied it, and then filled it again. When the dust had thus been reduced by half, the Guru held up the pouch and said, "Observing this diminished quantity of dust, one realizes that knowledge has been steadily diminishing ever since the time of Lord Gautam Swami." Therefore...

On one occasion, Kaliksuri was residing in Pratishtanpur for the Chaturmas (four-month monsoon retreat). At that time, Indra—the King of the First Devlok—traveled to the Mahavideh region to pay homage to Lord Simandhar Swami. There, Lord Simandhar Swami remarked, "Among all the pilgrimage sites in the Bharat region, Shatrunjay is the most exalted. Furthermore, there is no one else there—except for Sri Kaliksuri—who is capable of expounding upon the true nature of Nigod." Thereupon, Indra assumed the guise of an elderly Brahmin and approached Kaliksuri. After bowing reverently to the Guru, the Brahmin asked, "I have grown old; how much of my lifespan remains? I wish to undertake the vow of Anashan (fasting unto death)." The Guru, employing his divine insight, replied, "You have two Sagaropams of life remaining." At that moment, Indra revealed his true celestial form. The Guru's exposition on the nature of Nigoda proved to be exactly as Lord Simandhar Swami had described it. Indra then said, "Lord Simandhar Swami spoke to me about the Bharat region, and specifically about you and the pilgrimage site of Shatrunjay." Indra further added, "I shall remain here for as long as the monks continue to visit." The Guru said, "Beholding your magnificent form, the monks may be tempted to harbor worldly desires (Niyana); should they do so, the spiritual merit of their ascetic conduct will be rendered utterly worthless—selling for the price of mere cowries." Thereupon, Indra removed the door of the stone shelter—which was supported by pillars—from its original position, relocated it to the other side, and then returned to his own quarters. Upon returning from their alms-round, the monks, observing the door in a different location, asked: "O Lord! How did this door shift from its original spot and come to be here?" Thereupon, Kaliksuri recounted to them the entire episode regarding the arrival of Indra and the other deities. Hearing this, the monks remarked: "Had Indra remained here for just a little while longer, beholding him would have further deepened our own faith."

The Story of Kaliksuri Concludes.



10. The Third Kalikacharya

Any being who constantly strives to propagate and glorify the teachings of Lord Jineshwar attains happiness in both this world and the next, just as Kaliksuri did.

In the region of Magadh, specifically in the town of Dharavaspur, there lived a King named Vajrasinh, whose wife was named Sursundari. The couple was blessed with a son named Kalikakumar and a daughter named Saraswati.

On one occasion, Kalikakumar went to a forest along with some royal attendants for recreation. There, he encountered Gunadharasuri. He paid his obeisance to the Guru and listened to his religious discourse, which proceeded as follows:

"To attain a human birth, to be born within the human realm, to belong to a high caste and noble lineage, to possess a beautiful physique, a disease-free body, and a long life—furthermore, to possess a sharp intellect, to have the opportunity to hear religious teachings, to grasp them, to hold faith in them, and to practice the seventeen forms of self-restraint—to acquire these attributes in this world is exceedingly rare."

Having heard this religious discourse, Kalikakumar underwent a spiritual awakening. Thereafter, having convinced his parents, he—together with his sister Saraswati—approached the Guru and embraced the path of asceticism. While studying under the Guru's tutelage, Kalikakumar became a master of the Agama scriptures, attaining profound expertise in literature, logic, grammar, prosody, rhetoric, dramaturgy, and allied subjects. Recognizing Kalika Muni as worthy and capable, Shri Gunadharasuri bestowed upon him the exalted title of Acharya (Spiritual Preceptor). Subsequently, traveling across the land, Kaliksuri began to spiritually awaken and guide noble souls.

On one occasion, Kaliksuri arrived at a garden situated just outside the city of Ujjayini. At that time, Saraswati—who had attained the rank of Pravartini—desired to enter the city; thus, after paying her respects to the Guru, she proceeded to the city gates. It was at this juncture that the local King, Gardabhill, while departing the city, saw the beautiful Sadhvi Saraswati engaged in a conversation. King Gardabhill became consumed by lust and forcibly carried her off to his inner chambers. The Guru learned of King Gardabhill's deed. Thereupon, the Guru dispatched the Shri Sangh to King Gardabhill to secure the Sadhvi's release. The Sangh approached the King and pleaded, "Please set this great ascetic free. A king receives a share of the spiritual merit earned by ascetics who perform penance upon his land. Therefore, O Sovereign, we implore you: release this Sadhvi. You are the protector of your subjects, and indeed, the King serves as the very foundation and support for monks and Sadhvis." For it is said:

"Taking shelter beneath the protective shadow of the King's hand, those who seek refuge—living beings rendered fearless by such protection—are enabled to propagate and expand the practice of Dharma (righteousness)."

Hearing this, the King retorted to the Shri Sangh, "I will not release this Sadhvi. You may preach such sermons within the confines of your own homes; do not presume to

preach to me." At that point, Kaliksuri himself approached the King and said, "This Sadhvi is my own sister; therefore, I implore you to set her free. You are the guardian of your subjects, and you serve as the ultimate support for the community of monks and Sadhvis." Yet, despite these entreaties, the King still refused to release the Sadhvi Saraswati. Consequently, the Guru returned to his abode, summoned the Shri Sangh, and declared, "This wicked King has abducted the Sadhvi Saraswati; he must, therefore, be taught a lesson. If one possesses the capability yet fails to chastise an individual who acts in opposition to the Dharma of the Lord Jineshwar, one incurs the grave sin of Paranchita." For it is said:

"Ascetics of great spiritual stature—endowed with the miraculous power of Pulak Labdhi—are capable of utterly pulverizing even the mighty army of a Chakravarti when acting for the sake of the Gods, the Guru, or the Sangh."

Having spoken thus—and after entrusting his ascetic robes to his fellow monks and apprising the Shri Sangh of his intentions—the Guru departed to the court of the King of the Shaka clan. There, he demonstrated his extraordinary artistic skills and, through the eloquence of his speech, succeeded in winning the King's favor.

Pleased by Kaliksuri, the King spoke: "State whatever task you wish to have accomplished." The Guru replied, "I shall tell you at the appropriate time."

Once, while the Shak King was seated in his court, King Sadhan Singh sent him a bowl containing a dagger. Upon seeing it, the King's face turned pale with dread. Placing the bowl upon his head in humble submission, the Shak King honored King Sadhan Singh's envoy and accommodated him within his palace. Later, in a private moment, Kalikacharya inquired of the Shak King regarding the significance of the bowl's arrival. The King explained, "Sadhan Singh is the supreme overlord of us ninety-six kings, and he is exceedingly powerful. Whenever one of our sons comes of age and becomes fit to inherit the kingdom, King Sadhan Singh sends us this bowl containing a dagger. We are then required to sever our heads with the dagger and send them back to him." Kaliksuri exclaimed, "Who could be so foolish as to cut off his own head and offer it up? Surely, happiness can only be experienced while one is alive!" The King asked, "Then what are we to do?" The Acharya replied, "If you follow my counsel, you shall all live for a long time." Hearing this, the King said, "Please reveal to us the means to preserve our lives, for you are a man of profound wisdom." The Acharya responded, "There is a magnificent city named Ujjayini, which encompasses ninety-six villages. Therefore, let all of you kings accompany me there; I shall bestow upon you the kingdom of Ujjayini. Summon all the other kings to join us." Consequently, after due deliberation, the ninety-six kings mounted their horses and set forth, accompanied by their families. While they were en route, the monsoon season arrived. Consequently, all the kings took shelter near Mount Tank in the region of Saurashtra. As time passed and their Shambal (food etc.provisions) were gradually exhausted, the kings lamented, "O Kalik! Without any provisions, how are we to reach the city of Ujjayini and claim its kingdom?" The Acharya reassured them, "Remain

steadfast; all will turn out well." At that moment, the Shasan Devi (Guardian Goddess of the Order) appeared, revealing the nature of the Ayambil penance performed by Saraswati.

Thereupon, Kaliksuri transformed a heap of brick dust into gold and distributed it among all the kings. Consequently, all the kings became financially secure. Subsequently, the entire encampment, accompanied by the Acharya, traveled through the heart of the Gurjar kingdom and approached the city of Ujjayini.

At that juncture, King Gardbhill advanced to confront them and initiated hostilities; however, upon observing the formidable strength of the enemy's forces, King Gardbhill retreated and re-entered his fortress. Acting upon Kaliksuri's command, all the kings then encircled the city and maintained their siege positions. King Gardbhill, contemplating the immense size of their army, pondered: "What course of action should I take?" Meanwhile, Kaliksuri dispatched a message to him, stating: "Release the ascetic Sadhvi Saraswati; otherwise, your death is inevitable." Perceiving the arrival of the Acharya and the overwhelming magnitude of the enemy's military might, King Gardbhill resolved to sit in meditation to master a Vidya (supernatural power). Recognizing that King Gardbhill was attempting to master the Gardabhilli Vidya, Kaliksuri said: "On the upcoming eighth day of the lunar fortnight, King Gardbhill will successfully master the Gardabhilli Vidya. This Gardabhilli Vidya will ascend the fortress walls and emit a loud cry; anyone who hears that sound at that moment shall perish. Therefore, let one hundred and eight 'sound-piercing' archers remain here with me, while the rest of you are to stay in your encampment, situated two kos (approximately four miles) away. Then, when I release my arrow, let the one hundred and seven other sound-piercing archers simultaneously release their arrows alongside mine. In doing so, the mouth of the braying Gardabhilli Vidya will be completely filled with arrows. Enraged by this, the Vidya will violently trample King Gardbhill underfoot, urinate into his mouth, and then depart. Struck down by this fatal blow, the King will meet his demise, and we shall claim the kingdom."

In this manner, by collaborating with the sound-piercing archers, Kaliksuri achieved victory over Gardbhill. Since he had conquered Gardbhill with the assistance of the Shak King, Kaliksuri bestowed the entire kingdom of Ujjayini upon the Shak King.

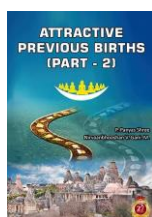
Thereafter, Kaliksuri brought forth the virtuous Sadhvi Saraswati from the Antahpur (inner quarters); subsequently, having partitioned the kingdom into various regions, he distributed these territories among all the other kings. Kaliksuri also allotted a portion of the kingdom to his sister's son. Subsequently, Kalikacharya returned to his Guru, underwent the atonement penance, and—having once again assumed the ascetic's garb—spent a long period enlightening worthy souls and ultimately attained the Devlok. Saraswati, too, having steadfastly observed a life of pure conduct, ascended to the Devlok.

The Story of Kalikacharya Concludes.

Some Books Edited / Translated / Written By P. Panyas Shree Nirvaanbhooshan V. Gani M.

1.

Attractive Previous Births- Part-2



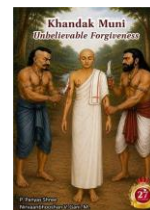
No. of pgs.: 81

Published:2026

This book is a collection of 30 previous births, explained in a lucid manner.

2.

'Khandak Muni – Unbelievable Forgiveness



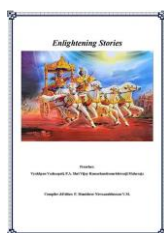
No. of pgs.: 18

Published:2026

To know the height of forgiveness, read 'Khandak Muni– Unbelievable Forgiveness

3.

Enlightening Stories



No. of pgs.: 140

This book is a collection of small stories, narrated by world's best preacher. This book will enlighten your whole life, family, nation, continent & world. How? To get this answer, read 'Enlightening Stories'.

4.

Children's Stories



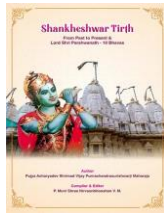
No. of pgs.: 36

Published:2025

This book will inspire children for adopting honesty, generosity, modesty, human values, etc., in their lives. How? To get this answer, read 'Children's Stories'.

5.

Shankheshwar Tirth From Past to Present & Lord Shri Parshwanath – 10 Bhavas



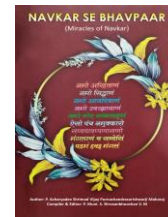
No. of pgs.: 72

Published:2025

How Krishna achieved magical idol of Lord Shri Parshwanath? Why the town was named 'Shankheshwar'? To get the answer and to know about past lives of Lord Shri Parshwanath, read this book.

6.

Miracles of Navkar



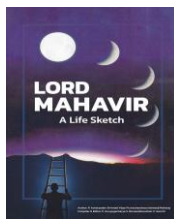
No. of pgs.: 64

Coming Soon

This book is a collection of 16 miraculous incidents. It will help readers to know the magical powers of 'Navkar', in their life also.

7.

Lord Mahavir – A Life Sketch



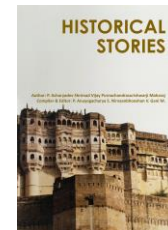
No. of pgs.: 54

Coming Soon

This book is a collection of the main events of 27 Bhavas of Lord Shri Mahavir swami. It will inspire new generation for adopting morality, honesty, human values and Jain religion in their lives.

8.

Historical Stories



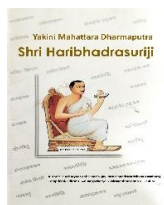
No. of pgs.: 64

Coming Soon

23 historical events are depicted in a very simple and lucid style, which will inspire new generation for adopting moral values.

9.

Shri Haribhadradasuriji



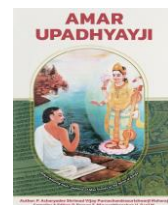
No. of pgs.: 54

Coming Soon

How a brahmin scholar, who hated Jainism, not only became devoted but also the top-most leader of Jainism? To know this, read 'Shri Haribhadradasuriji Maharaj'.

10.

Amar Upadhyayji

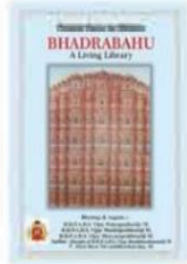


No. of pgs.: 72

Coming Soon

Read this book to know how to become 'World's Best Teacher'.

Books



Bhadrabahu

(Multicolor Pictorial Story Book)

This book is a collection of pictorial stories on Acharya Bhadrabahu, to educate children on Jain values and practices for self-development and leading a better life.

No. of Pages: 16

Published: 2023

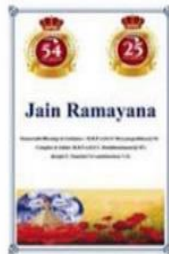


Golden Path Towards Nirvaan

This booklet explains many key terms like 'Dharma', 'Atma', 'Sin', 'Samyak Darshan', 'god', 'guru' etc., and their significance from the point of view of Jain religion.

No. of Pages: 56

Published: 2023



Jain Ramayan

(Multicolor Pictorial Story Book)

This book is a collection of small stories on different characters of the era of Lord Ram, from the perspective of Jainism. Reading this book will inculcate high moral and cultural values among the present generation.

No. of Pages: 200

Published: 2023



Maynasundari

(Multicolor Pictorial Story Book)

This story book gives knowledge of Jain values to children through interesting pictorial stories on a famous Jain character Maynasundari. Reading this book will cultivate and develop high moral values among kids and teenagers.

No. of Pages: 25

Published: 2023

Books



Chicago Prashnottar

This book Includes Questions and Answers on Jainism for the Parliament of Religions held at Chicago 7U.S.A. in 1893. It will help readers know the eternal truths of Jainism.

No. of Pages: 214

Published: 2018

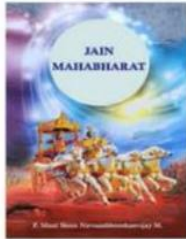


Our Great Persons

This book is a collection of small stories of great Jain persons in order to inspire new generation for adopting morality, human values, Jain religion and culture in their lives.

No. of Pages: 25

Published: 2023

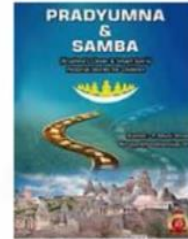


Jain Mahabharat

This book is a collection of small stories on different characters Kaurava and Pandavas, from the perspective of Jainism. Reading this book will inculcate high moral and cultural influencer for present generation.

No. of Pages: 165

Published : 2024



Pradyumna & Shamba

This book is all about Krishna's clever sons - Pradyumna & Shamba. Read this book to know more.

No. of Pages: 20

Published : 2024

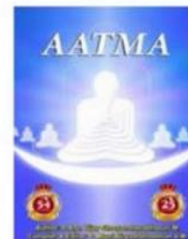


Life Changer

This book will change your life, how? To get this answer, read this book "Life Changer".

No. of Pages: 40

Published : 2024



Aatma

This book gives you knowledge in order to attain moksha (liberation), a human being must acquire self-knowledge (Atma Gyaan or Brahmajnana).

No. of Pages: 120

Coming Soon

About the Compiler

The compiler Puja **Panyas Shree Nirvaanbhooshanvijayji G. Maharaja**, before monkhood was studying in Jai-Hind college, (Mumbai), one of the top most college of India. Though staying in Walkeshwar, one of the richest areas of India, left all the comforts & luxuries, to achieve high level of spirituality. When he was a teen-ager boy, influenced by the western culture started hating, not only Indian cultures & traditions but Jain religion also. He often went to Jain upashray, just to listen & read Jain stories. This also, helped him to give up his dream of going to abroad. Stories became a turning point in his life. After becoming monk, once he was suggested by his preacher, Guru **H.H.P.A.D. Shrimadvijay Hembhushansurisaraji Maharaja**, to make his English powerful.

He was too obedient to follow each & every order of his Guru. Hence, he was given responsibility of giving 'pravachans' to children & teen-agers, during sanskar-shreni in just one year after attaining monkhood. Due to the grace of Guru-Bhagawants, he achieved mastery in English also. He gave many 'pravachans' created several poems e.t.c. in English also. He became able of compiling books & translating pravachan in English. He also helped his Guru M. in translating case papers of sammet-shikharji, Antarikshji e.t.c. He has a mastery of converting hearts of children, teen agers & young stars too. We have also experienced in our life. He brought us, near to Jainism.

We hope this story which is written in simple & lucid language, would help children, teen agers etc. to study Jainism, who are facing language barriers.

Ketanbhai (C.A.), Hemang (C.A.)
Sagar (C.A.), Jinal (C.A.)
Arham. Aarya, Vinaybhai
Devangbhai

