

ATTRACTIVE PREVIOUS BIRTHS (PART - 3)



**P. Panyas Shree
Nirvaanbhooshan V. Gani. M.**



Book: Attractive Previous Births (Part-3)

Book Actual Price: Rs. 150/-

Book Donation: Rs. 50/-

Publication year: 2026-V.S. 2083

Books Available At

Ketanbhai (Borivali) – 9820012570

Bharatbhai – 9820485060

Aryakumar (Walkeshwar) – 9082582206

Nishitbhai (Gowalia Tank) – 9821131791

Arhamkumar (Chowpatty) – 9969113901

Devangbhai (Ahmedabad) – 9825031523

Atulbhai (Kandivali) – 9324470054

Aayukumar (Bhayander) – 9833373331

Pankajbhai (Bhavnagar) – 9428784198

Pravachan Shrut Tirth – 901678886

Parshv (Goregaon) – 9326679665

Naman (Palitana) - 8160359137

Maulikbhai (Patan)-9375968541

Praise for books:

More than top 108 Jain Acharyas, 1008 Monks, 225 Jain libraries (Gyan Bhandar) & lacs of people all over world appreciated above books.

Online Jain Books Web Site:

<https://www.jainbooksonline.com/>

Publisher: Golden Path for Nirvaan Charitable Trust

Most Helpful hands: Punyam Academy Pvt. Ltd.



Attractive Previous Births (Part - 1)

This book highlighting the importance of good karma, is a collection of 19 stories depicting previous births of well-known characters of Ramayana and Mahabharat.

No. of Pages: 49

Published : 2026

Edited / translated / written books by

P. Panyas Shree Nirvaanbhooshan V. Gani M.–

1. Maynasundari
2. Golden path towards Nirvaan – Part 1
3. Golden path towards Nirvaan – Part 2
4. Golden path towards Nirvaan – Part 3
5. Our great persons
6. Chicago Prashnottar
7. Vardhaman Sakrastav – 2nd edition
8. Bhadrabahu – a living library
9. Life changer
10. Aatma
11. Pradyumna & Shamba
12. Jain Ramayan
13. Enlightening Stories
14. Jain Mahabharat
15. Shankheshwar Tirth
16. Children's Stories
17. Lord Parshwanath's 10 Bhavas
18. Historical Stories
19. Miracles of Navkar
20. Haribhadrasuriji Maharaj
21. Lord Mahavir : A life Sketch
22. Amar Upadhyayji
23. Attractive Previous Births (Part- 1)
24. Attractive Previous Births (Part- 2)
25. Khandak Muni: Unbelievable Forgiveness
26. Bharateshwar Bahubali (Part-1)
27. Bharateshwar Bahubali (Part-2)
28. Bharateshwar Bahubali (Part-3)
29. Bharateshwar Bahubali (Part-4)
30. Bharateshwar Bahubali (Part-5)
31. May it not wither
32. Attractive Previous Births (Part- 3)

Blessings & Aagnaa

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

H.H.P.A.D.S.V. Mooktiprabh S.M.

‘Golden Blessings for Nirvaan’

Mayanasundari/ Jain Ramayana/Bhadrabahu – a living library/ Pradyumna & Shamba Golden Path Towards Nirvaan / Life Changer / Jain Mahabharat/ Enlightening Stories/ Children’s Stories/ Our Great Persons

Publisher: Smritimandir Prakashan Trust & Golden Path for Nirvaan Charitable Trust

Mobile: Ketanbhai– 9820012570 / Devangbhai– 9825031523 / Pravchan Shrut Tirth
9016748886 /Parshv -9326679665 /Bharatbhai -9820485060

Page-44 / 112/ 160/140. Price Rs. 25 / Rs. 250 / Rs. 225 /Rs. 150

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 32 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

V.S.2081 Mahasud 10, Akota, Vadodara

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

• H.H.P.A.D.S.V Latitshekhar S.M.	• H.H.P.A.D.S.V Punyapaal S.M.
• H.H.P.A.D.S.V Purnachandra S.M.	• H.H.P.A.D.S.V Mooktiprabh S.M.
• H.H.P.A.D.S.V Shreyansprabh S.M.	• H.H.P.A.D.S.V Manmohan S.M.
• H.H.P.A.D.S.V Hemprabh S.M..	• H.H.P.A.D.S.V Ratnabhooshan S.M.
• H.H.P.A.D.S.V Raajratna S.M.	• H.H.P.A.D.S.V Ratnachandra S.M.
• H.H.P.A.D.S.V Shilchandra S.M	• H.H.P.A.D.S.V Ratnasundar S.M.
• H.H.P.A.D.S.V Shramanchandra S.M.	• H.H.P.A.D.S.V Padmasundar S.M.
• H.H.P.A.D.S.V Meghdarshan S.M.	• H.H.P.A.D.S.V Ratnasen S.M.
• H.H.P.A.D.S.V Jinsundar S.M.	• H.H.P.A.D.S.V Mooktivallabh S.M.
• H.H.P.A.D.S.V Munichandra S.M.	• H.H.P.A.D.S.V Jinratna S.M.
• H.H.P.A.D.S.V Rashmi ratna S.M.	• H.H.P.A.D.S.V Mokshrati S.M.
• P.A.D.S.V Naypadmasagar S.M.	• V. Ramchandra S. library (P.A.D.S.V. Nayvardhan S.M)
• P.A.D.S.V Pundarik ratna S.M	• P.A.D.S.V Mooktisagar S.M (Gul- Tekdi)
• P.A.D.S.V Yogtilak S.M	• Bandra Sang & P.S.S. Shrilratna S.M
• P.P.S. Atmarakshit V.G.M.	• P.P.S. Yashojit V.G.M.
• P.P.S. Nirmalyash V.G.M. (Pune- Camp)	• P.P.S. Saiyamprabh V.G.M. (Khotachi Vadi)
• P.P.S. Maharshi V.M.	• P.P.S. Padmabodhi V.G.M.
• P.P.S. Kirtighosh V.G.M.	• P.P.S. Meghyash V.M. (P.P.A.S.V. Kirtiyash S.M.)
• P.P.S. Dhyaanrati V.M. (P.P.A.S.V. Mokshrati S.M.)	• Gyaan Setu (P.P.A.S.V. Yogtilak S.M)
• Nav- Sanskar (News – Paper)	• Kalyan (Jain) Magazine (P.P.A.S.V. Purnachandra S.M)
• Muktikiran Magazine	• Aho!shrut Gyaanam Magazine (Babubhai)
• P.S.S Bhavyadarshana S.M	• P.S.S. Tatvadarshana S.M.
• Chennai- Old Rayapettah Sang- P.S.S. Kayvadarshita S.M.	• Pravchan Shrut Tirth (Shankeshwar)
• Borsad Jain library (Janakbhai)	• Kothipole Jain Sang (Vadodra)
• Dahunakarvadi – Jinagna Sangh - (Kandivali)	• Mehsana- Buddhisagar Jain Samadhi Mandir
• Ashapuran library (Babubhai)	• Wadala Jain Sangh
• Bijapur Jain Sangh (Karnataka)	• Mantung S.M. Jain library
• Prem S.M Jain library (Disha)	• Shrut Ratnakar (Jitendrabhai)
• Aadishwar Jain Sangh (Mandapeshwar)	• Devkarani Mulji library (Malad- E)
• Umra Jain Sangh (Surat)	• Bhushan Tirth (Vapi)
• Dansuri Jain library (Surendranagar)	• B.J. Institute of Learning & Research Ashram Rd – (Ahmd) (Preeti P.)
• Vav Jain Sangh	• Verawala Sangh
• Tapovan Sanskardham (Navsari)	• Vasantkunj- Ratnatrayi Jain library (Ahmd)
• Gun Parshwanath Sangh (Kach)	• Godhra (Gujarat)
• H.H.P.A.D.S.V Abhay – dev S.M	• Anand Jain Sangh
• Chaani Jain Sangh	• Yashovijay Jain Pathshala – Mehsana
• Shantibhava Jain Sangh (Kaushikbhai)	• Shrut Anand Trust
• Bhavnagar Jain Sangh	• Muktabhai Jain Sangh library

• Yashovijay Jain library (Radhanpur)	• Yashodev S.M Jain library
• Bhujpur Jain library	• Munisavrat Jain library (Pune)
• Vakaner Jain library	• Vardhman Nagar Jain library (Mulund- west)
• Botad Jain library	• Muni suvrat Jain library (Kandivali)
• V. Ramchandra S. Jain library (Halol)	• Chandraprabh Jain library (Nipani)
• Karad Jain library (Mh)	• Bavaliya Jain library
• Sidhhi – Megh Jain library	• Shrut devi Jain library (Porbandar)
• Nemi Suri Jain library (Bhavik)	• Atulbhai Shah (C.A.) International Orator
• Bhushan Shah (Ahmedabad)	• D. R. Doshi (Delhi)
• Sagar Gach Sangh (Sanand)	• Balasinor Jain Library
• Motisha Jain Charities	• Shripalnagar Jain library
• Chandanbala Jain library	• Dabhoi Jain Sangh
• Jinshashan Aradhna Trust (Ambavadi)	• Nemi S. Jain library
• Charan V. Jain library (Malad)	• Siddhi Megh Jain library (Ahmd)
• Aagam Mandir Jain library	• Mahavirswami M.T.J. Trust (Wadala)
• Zaver rd Jain Sangh	• Tapagach Amar Jain Sangh (Khambhat)
• Kalapurna Sani Trust	• Naginbhai Paushadshala- library (Patan)
• Rishala Jain library (New Disha)	• Hemchandra S. Jain library (Chandrakant)
• Shahibaug Jain library (Girdharnagar)	• Simandhar Swami Jain library (Andheri –E)
• Shahapur Jain library (Rajesh)	• Surendra S. Jain library (Vasna)
• Githarth Ganga Jain library	• Kanpur Jain library (U.P)
• Oswal Jain library	• Jegol Jain library
• Suryoday S. Jain library	• Sawarkundla Jain library
• A. Chandanbala Jain library (Malegoan)	• Divya darshan Jain library
• Jitmrugank S.M Jain library (Surat)	• Kuvala Jain library
• Kasturdham Jain library (Palitana)	• Dholera Jain library
• Gujri Jain library Kolhapur	• Laxmipuri Jain library
• Basweshwar Jain library (Bangalore)	• Punya- Pavitra Jain library- Kolhapur
• Ashok gram Jain library (Kandivali-E)	• Damodarvadi Jain library (Kandivali-E)
• Satara Jain library (Mh)	• Nadiad Jain library
• Pindwada Jain library (Raj)	• Dahisar Jain library (L.T. rd)
• Atmanand Jain library (Juni Sheri)	• Karelibaug Swe. Jain library (Vadodara)
• Motisha Rel . Jain library (Byeulla)	• Parshwa Chandra Jain library (Dhangadra)
• Sirohi Jain library (Raj)	• Shree Chandra Jain library (Girivihar)
• Bhavnagar Swe. Jain library	• Purushadaniya Jain library (Naranpura)
• Haribhadra suri Jain library (Surat)	• Halari Visha Oswal Jain library (Jamnagar)
• Nemi- Suri Jain library (Mahoovaa)	• Bhupendrabhai Patel (C.M. of Gujarat State)

We have published names of few Jain Acharyas, Monks, Centres, Sanghs & libraries. We are thankful to other well-wishers also. We will publish their names in future.

Abroad

• California's Jain Centre	• Dubai's Jain Centre
• Chicago's Jain Centre	• New- York's Jain Centre
• London's Jain Centre	• Hong- Kong's Jain Centre
• Singapore's Jain Centre	• New - Zealand's Jain Centre
• Australia's Jain Centre	• South Africa's Jain Centre
• Canada's Jain Centre	• Japan's Jain Centre

INDEX

<u>Sr. No.</u>	<u>Chapter Name</u>	<u>Page No.</u>
1.	The previous birth of Kalakeliraja	1
2.	Dharanendra - Padmavati's previous birth	2
3.	Kurmaputra Kevali's previous birth	6
4.	The previous birth of Bahuputrika Devi	8
5.	Kayvanna Sheth's previous birth	11
6.	The previous birth of Lord Adinath's grandfather	12
7.	The previous birth of Khandakmuni	16
8.	The previous birth of Saudharmendra's Queen	17
9.	The previous birth of the Parshva devotee elephant who became the seed for establishment of Kalikund Tirth	19
10.	The previous birth of King Ishwar – the founder of Kurkuteshwar Parshvanath Tirth	21

1. The previous birth of Kalakeliraja

Once, the twenty-second Tirthankar, Lord Neminath, visited the city of Padmapur. Within the city's borders lay a beautiful garden called Padmavan. A Samavasaran for the Lord was arranged there. Like a sea of ants swarming towards a sweet fragrance, the people of Padmapur, both believers and non-believers, rushed towards the Samavasaran. The king's name was Kalakeli. This ruler of Magadh was a highly virtuous man. He commanded five lakh horses and a huge number of soldiers.

Kalakeli arrived to listen to the Lord's teachings. That day, the Lord revealed the daily duties of a Shravak. He emphasized two issues: worship of Jin and the pursuit of character. Both must be practiced daily. The thunderous sound of the Lord's words regarding this matter reached the hearts of even the humblest householders.

King Kalakeli was deeply moved by the Lord's discourse. He gazed at the Lord's face and felt a tingling sensation in his heart, as if some love from his previous life, dormant in the intervening period, was awakening.

The king asked the Lord: "Lord, how do I experience so much joy from your sight? How did I attain such a trouble-free kingdom in this life? What karma is effective here? Please tell me."

The Lord accepted his request and turned the discourse toward the king's previous life. In your previous life, you were a merchant named Dhanchandra. A resident of the city of Ramapuri, born into a noble family, but poverty was such a burden from birth that even after decades, you could not escape its clutches. You had no fixed trade. Sometimes you had to work as a daily wage laborer to feed yourself.

Once I arrived in your city. The deities created a Samavasaran. The king of the city, Jitari, came to me with a large entourage. You were among those who accompanied the king.

That day, in the sermon, the form of Deepak Puja and how great its glory was described. The one who worships the Tirthankar with his own substance not only lights the lamp of knowledge, but in the end also becomes the enjoyer of Moksha Lakshmi. This sound of discourse went down your throat.

You vowed me that I will worship the lamp continuously. I have this much power. You returned after taking the vow. Every day, you started performing Deepak Puja in front of the idol of Lord Vitrag with full dedication.

In this way, by wisely spending even a little of your wealth in poverty, you accumulated a lot of virtuous deeds. As time passed, you died; you, Dhanchandra of your previous life, have become the ruler of Magadh.

After learning about his devotional relationship with the Lord in his previous life, this relationship was re-established in his heart with even greater strength. He accepted Samyaktva before the Lord. Thereafter, he continued to engage in material devotion towards the Lord.

- Reference Book: Updeshprasad.

※※※

2. Dharanendra - Padmavati's previous birth

Parshvakumar looked with compassion at the dying serpent burning in the fire and made it listen the Navkar Mantra recited by his servant. After death, the serpent became Dharnendra. We all know this story.

The past lives of this serpent burning in the fire of the Kamath were unknown until now. Perhaps no attempt was made to find out. Even today, it remains a subject of research, but perhaps research for this research can be found in the context presented here.

This incident occurred thousands of years ago. In our Bharat region, there was a city called **Ratnapuri**. A king named **Ratnasekhar** ruled there. His wife's name was **Ratnavati**. She was completely virtuous and devoted to her husband, so beautiful that even the Kinnaris had to face defeat, yet she was an ardent devotee of the religion of Jineshwar.

King **Ratnasekhar** was a deeply religious and just man. He was equally compassionate and virtuous. One morning, a royal servant greeted him, "Your Majesty, a highly learned Jain Acharya has arrived in your garden. His name is **Tatvaruchi**." Hearing this, the king was filled with joy. He graciously greeted the servant. He then, along with his queen, and his entire family, arrived in the garden with a samaiya. He listened to the Guru's discourse.

In the middle of the teachings, the king asked the Guru, "Lord! A short while ago, a parrot and his wife (Mena) were thrilled to see me. Tears of joy welled up in their eyes. Yet, they instantly fainted and surrendered to death. I recited the Navkar to them, but I cannot understand how this happened. Who were they? Why did they feel so happy to see me? Where did they go after death?"

As the king continued to describe his doubts, a sound like a meteorite struck him. Suddenly, a Subhat (brave warrior) appeared from the sky and stood before the king. He held a loose sword in one hand and his beautiful wife in the other.

Pointing to the king, he said hesitantly: O King, behind me is one of my enemies. I am a Vidyadhar. He is standing in the sky. I will return after defeating him. In the meantime, please protect my chaste wife. You are a celibate; you are like brother to the wife of other man. This has given me confidence in you. I cannot entrust this beautiful woman to anyone on earth except you. The kind Ratnashekhar assured this Subhat that no one will be able to cut a hair of your wife. I take responsibility for her safety. Go, defeat the enemy and return quickly.

Subhat disappeared in the sky just as he had come. A full 48 minutes had passed, and he had still not reappeared. His wife **Bhanumati** became a little distraught. A hand, pierced at the base and severed from the body, fell from the sky. Bhanumati saw that hand right in front of the king.

She burst into tears. This is my husband's hand. What could have happened to him? Sister! It could be someone else's hand. How can we be sure it's your husband's? The king said reassuringly.

No... no... King! This is my husband's hand. Look, there are stains of tears mixed with Kajal on the hand. Before he left me, I was crying with my head on his shoulder. These are the marks of tears that fell on his hand along with my Kajal.

Everyone was stunned.

Then another hand fell from the sky and landed in front of the king. Bhanumati's wailing increased. Weeping, she said, "This is also my husband's hand. Look, there are red lines on this hand. Before going to war, I anointed him with the juice of Hinglok and made him wear the Veervalaya—these are the marks of that."

The astonishment of audience was growing.

By then, the severed head and the torso also fell to the ground. Bhanumati began to cry so heartbreakingly. She couldn't find solace in any way. She cried herself and made the king cry. Oh, she made everyone cry.

Weeping, she cried, "Life without a husband is meaningless. I will commit sati after my husband. I will take a holy dip in the fire." The king tried to convince her. The queens tried to stop her, but she refused. Carrying her husband's body in her lap, she jumped into the fire.

Silence spread everywhere.

The king and his subjects sat in a daze in the garden, distraught.

No one could believe a miracle had occurred. Having defeated his enemy, the brave warrior descended from the sky, shouting for joy. He bowed to the king and said,

"King! You have saved my wife, and you are a great benefactor to me. I will repay you for your kindness, whatever you ask!" Now, give me my wife back. The king was stunned upon hearing this, as if the ground had slipped from beneath his feet. The king courageously told the entire story to Subhat and presented the entire assembly as witnesses.

At this moment, Subhat's grief knew no bounds. Weeping, he said, "If it is as you all say, then I too will enter the fire right now. Life without a woman is very difficult for a worldly man."

The king shuddered at the mention of jumping in fire. "A cruel end to these two innocent lives because of me! No, no, I will not let that happen."

He said to Subhat very emotionally, Son, don't commit suicide. I will give you whatever you ask for.

Then give me the fruit of one of your Paushadh. Subhat suddenly changed his mind. How could this be possible? Is Paushadh something to be exchanged? The king tried to reason with him, but Subhat refused to listen. To fulfill his promise, the king put everything at stake. Go, I give you my 100 daughters and my entire kingdom, but please forgive me now.

Clearly refusing the king's word, Subhat set himself on fire and burned himself to death.

The king's regret knew no bounds. He couldn't understand what was happening. He again went to the Tatvaruchi Acharya, who was in the same garden. Everyone followed the king.

Before the king could ask Gurudev anything, the divine drum sounded. **Dharnendra and Padmavati appeared in person.** After paying obeisance to Gurudev, he blessed the king and said, Son! May you remain victorious forever. May you live long. We are experiencing immense joy because of your devotion to Dharma.

Everyone stared at him with steady eyes. Everyone's mind was in turmoil.

Destination was not far away. The king asked Tatvaruchi Acharya, Lord! Who are these great deities? How are they blessing me?

King! These are your parents of this life. They have come here because of their immense affection for you.

Huh? My parents of this life? They have passed away many years ago. How could this have happened?

The king was bewildered.

O King! Your father, Purandar Rajvi, and your mother, Sundari Rani, died here. After that, they wandered through the world for a few times. In this life, their righteousness was tainted, resulting in most of their wanderings in misfortunes.

Lord, please be kind! Please tell me how my parents attained Dharma in life and how their Dharma became tainted after that!

The king requested.

Your father, **Purandar Raja**, along with his own queen, **Sundari**, once celebrated the entry ceremony of a Guru Bhagwant. They listened to his discourse. The seed of awakening was sown in their hearts. They embraced samyaktva (Right Faith) before the Guru. They also accepted the vows and continued to observe them with joy.

They were happy in every way, yet the sorrow of one thing always kept causing pain in their hearts. They were sad about not having a son. They became very sad due to the desire of having a son. A priest of the state inspired them to practice Mithyatva (wrong belief or perversity) to have a son. The priest claimed that if you follow the method as per our scriptures of Mithyatva for six months, you will definitely get to see the face of a son.

Purandar and Sundari, distraught with the desire of having a son, lost their wisdom. Even though they understood the difference between right and wrong, they were ready to destroy it. They followed the method of false scriptures for six months, but still did not get the happiness of having a child.

Not only did they not find happiness, but their Dharma also vanished. It was as if they had been corrupted by both water and arrow.

Once a Jain monk came to their palace to collect gochari (alms). The sad king and his queen offered alms and simultaneously asked, "Gurudev! Will we have children or not?"

That is up to your fate, but first of all, give up this practice of Mithyatva! What are you doing? Spilling the nectar and drinking alkali? If you have attained righteousness, then remain steadfast in it.

Purandar and Sundari stopped their wrong actions. Gurudev's beneficial teachings had a profound impact on their minds. After some time, they were blessed with a son. Their son, that is, you, **Ratnashekhar**!

Ratnashekhar's body became as still as a pillar. He listened intently.

After that, your parents died. By indulging in wrong belief (Mithyatva), they polluted the right faith (Samyaktva) and did not even atone for committing this sin, due to which both of them could not attain Samadhi. After death, they were born in the animal species as goat. There too, they became husband and wife. After that, they took a quick journey of births as swan, pig, bull and deer. They were connected with the relationship of husband and wife everywhere.

Finally, they were born as a pair of parrots.

The pair of parrots that sat on your hand was none other than your own parents!

The king's mind got astonished.

After death, the souls of Purandar and Sundari have been born in Bhavanpati Nikaya as Dharnendra and Padmavati.

They have come here because of their affection for you from your previous life. First of all, they tested your devotion to religion. Pleased with your passing, they blessed you.

The events related to Subhat and his wife Bhanumati were divine illusions. **Dharnendra came disguised as Subhat, and Padmavati took the form of Bhanumati.**

Tatvaruchi Suri stopped.

Dharnendra and Padmavati also felt blessed after hearing about their previous birth.

The devotion towards Devguru started increasing in the hearts of King Ratnasekhar and all the people.

(Here, there is a possibility that after taking the form of the parrot couple, King Purandar may have taken birth as a snake. In this birth, he may have to burn in the heat of the five fires of Kamth and in that state, he may have accepted the enlightenment given by Parshvakumar. After that, he may have taken birth as Dharnendra. Sundari Rani may have taken birth as another animal in between and attained the place of Padmavati.

If this is not so, then This should be assumed that the previous birth of Dharnendra - Padmavati discussed here is not of the present Dharnendra - Padmavati but of someone before them. **Tatvam tu kevaligamyam.**)

- Reference Book: Dhammilkumar Charitra + Raas.

※※※

3. Kurmaputra Kevali's previous birth

Many women desired him, yet he did not marry. This prince, when reached to his youth, found renunciation there. Once, a group of sages gathered in a house near the palace, and a sage began studying the verses of the Agamas. **Listening to the words of the Agamas, this prince first attained the knowledge of the true path of enlightenment, and then immediately attained Kevalgyan.** This great man, who attained Kevalgyan in his worldly life and at a young age, received praise from Tirthankaras and Ganadhars. His name remains immortal in Jain history.

Even after attaining Kevalgyan, he served his parents for six months. He feared that his parents would die if he immediately accepted the guise of a monk.

The true name of this great man is **Dharmadev**, not Kurmaputra. However, it is true that he is almost universally known in the Agamas by the name Kurmaputra. **His mother's name was Kurma, giving him the name Kurmaputra. This prince of the city of Rajgrihi was the son of Mahendraraja.**

His life was filled with prosperity and reflected the pinnacle of spirituality, yet his fate had its limitations. His body was extremely short, only two hands tall.

This limitation on the life of such a great man was imposed by his own deeds in his previous life. In his third life, he was a prince named **Durlabhkumar**. His father's name was **Dron**, and his mother's name was Drumadevi. He was the lord of **Durgampuri**.

Durlabhkumar developed a bad habit of tying children's hands and feet with cloth and tossing them through the air like balls. Youth and the status of a prince made the prince's nature uncontrollable. In the madness of sensual pleasures and the frenzy of power, he lost his dignity. He turned many children of the city into balls and tossed them in this manner. In his mind, children were just balls. He didn't even consider that the children are suffering so much mental anguish due to my crazy play. The children were very afraid of this Durlabhkumar.

Due to this bad action, Durlabhkumar created such karma that in his life as Kurmaputra, he received a body exactly like that of a dwarf.

One of Durlabhkumar's wives in his previous life had become a Yakshini. Out of love for her husband, that deity took Durlabhkumar to her own divine abode. With the divine power, she filled the prince's body with fragrance and they enjoyed each other's company for years.

When the deity realized that Durlabhkumar's lifespan was short, she placed him with a Kevalgyani.

Listening to the Kevali's discourse, Durlabhkumar turned away from worldly pleasures. He accepted initiation and strictly observed restraint. Finally, he gave up his life in meditation and was born in a Devlok called '**Mahashukra**'. After dying there, he became Kurmaputra.

- **Reference Book: Updeshprasad.**

※ ※ ※

4. The previous birth of Bahuputrika Devi

This is a true incident that occurred approximately three thousand years ago. It is described in the Jain scriptures known as "**Pushpika**" and "**Thanang**." The narrator is the twenty-fourth Tirthankara, Lord Mahavir himself, and the person who posed queries for the description is Shri Gautamswamiji.

While the Lord was sanctifying the city of Rajgrihi, a highly radiant goddess entered the Lord's assembly. The beauty of her body and the ostentation of her wealth were such that it astonished even the most astute. The greater surprise was caused by another aspect.

As she entered the Samavasaran (divine assembly), her right and left arms were outstretched. One hundred and eight divine sons were playing on her right arm, and one hundred and eight divine daughters were playing on her left arm. Following the goddess, they all began a play in front of the Lord. After beginning this amazing play, the goddess returned with thousands of her own gods and goddesses.

The beginning of the play with one hundred and eight young boys and the same number of girls was certainly grand, but also surprising.

Gautamswami asked the Lord, "Lord! How did this goddess come with so many children? She is so wealthy, yet why does she love children?"

"The reason for this is the violation of restraint she practiced in her previous life." The Lord said this and began to narrate the story of her previous life.

In the city of **Varanasi**, there was a suburb called **Amrashal**. A merchant named **Bhadra** lived there. He was very wealthy and a storehouse of wisdom and beauty. His wife's name was Subhadra. She was also a virtuous and beautiful woman. Despite years passing by, Subhadra remained childless. Which woman does not desire to become a mother? Subhadra also had the same desire. Now this desire became very strong. As the years passed, her desire for a son became more and more intense, like the thirst of a thirsty person.

I am unfortunate that I have not yet given birth to a child. Even poor women have children. Even more virtueless is I for not having the fortune to become a mother.

Out of her excessive desire, sorrow was born, and her heart was filled with grief. Days and nights passed in this anguish.

Around this time, a Sadhviji named **Suvrata** arrived in Varanasi. A group of hundreds of Sadhvis accompanied her. One of them went to Subhadra's house for Gochari (taking alms). Subhadra, with utmost devotion, offered alms and also went to see her off. She reached the door and, finding the Sadhvi standing there, asked, "You are very knowledgeable. You visit the ashrams of many yogis and ascetics and also the palaces

of kings and ministers. So, you must be aware of the methods for conceiving children; you must be knowing not just one but many."

I am happy in every way, but this one sorrow keeps me constantly distressed. Please tell me some mantra, tantra, yoga, medicine, astrology, any method that will enable me to become a mother.

Oh sister! What are you saying? We are Mahavrat holders. We are complete celibates. If it is not appropriate for a monk to even hear questions about Aarambh (beginning) and Parigrah (accumulating), then how can the description of these be considered appropriate?

The Sadhvijis replied.

Subhadra, upon hearing this, showed respect to them. After that, she came to their Guruni. Just as bitter fenugreek becomes sweet with the addition of sugar, Subhadra gained some knowledge from the Sadguru's introduction. She began to understand the difference between the true and the non-true. She renounced wrong belief. Along with right faith, she accepted twelve vows. For many years, she observed the life of a Shravika. The power of this devotion strengthened her renunciation. The desire to take initiation was awakened.

When she sought permission from her husband, Bhadrasheth initially refused. He was a very accommodating husband. He had taken such great care of Subhadra that he was worried about how she would endure initiation.

Finally, he had to yield to Subhadra's insistence. He celebrated the Atthai Festival on the occasion of her initiation. He showed his love for Lord and built a magnificent chariot. He seated Subhadra in it and took out the Varasidan procession. Thus, Subhadra was initiated. Now she became the Nishravartini of the Suvrata Sadhvi. Many years passed in renunciation. This enabled her to receive grasp the teachings of the Guru, but after that, the flow of renunciation weakened. The pain of barrenness she had endured in her worldly life began to resurface. Hadn't the strength of renunciation diminished? It would be surprising if the vices that had previously prevailed did not resurface!

Her love for her guru, her studies, and selfless service began to wane, and her love for boys and girls began to grow. She forgot where to devote her devotion!

The desire to have a child that she had previously harbored now came alive in a more elaborate form. Subhadra Sadhvi would gather the children. She would feed them with gestures. She would attract them by using facial and hand-foot gestures. Oh! She would bring sweets for them along with her own alms and feed them, and fill their pockets with food.

In the same way a mother nurtures her child, she began raising the children of many mothers in society, as if playing the role of a mother to an orphan! Despite knowing

that such behavior was completely inappropriate in the guise of a Sadhvi, she continued to engage in this wrong act.

The Guru stopped her. He advised her to refrain from such household duties, but now she developed the audacity to disobey the Guru's instructions.

The matter escalated. Gradually, she began bathing the children and even made them sit on her body after tying them up. This time, the Guru sternly rebuked her, yet she continued to ignore her. Due to all these misdeeds, she became the object of ridicule and criticism among her fellow Sadhvis.

At this moment, Sadhvi Subhadra thought, "Once, my Guru and my sisters loved me, but now they dislike me. Furthermore, there is a lot of dependence here. Only if I separate myself from all this, will I find peace."

The ultimate evil thought!

It is bad to fall from self-restraint! It is even worse to wander freely away from the Guru!

In the end, this Subhadra Sadhvi separated from the Guru's group. She wandered alone, but she certainly didn't give up the sin of playing with children.

Repentance for this sin never arose. If there was no repentance, how could atonement be possible? Finally, after a fifteen-day Anshan, she met her end (death). Bahuputrika Devi was born in the first Devlok.

According to the traditions of the Devlok, Bahuputrika Devi's position is not highly regarded. She holds a place in the heavenly drama troupe. This goddess performs the mimicry of many divine children before Indra. In Indra's court, her tendency is to assume the form of children. This is why she is known as Bahuputrika Devi. Despite her wealth, this goddess's lineage is not considered high-ranking. The assembly was stunned.

Many ascetics began to show special respect for following Guru's orders.

- Reference Book: Commentary on Thanang Sutra

※ ※ ※

5. Kayvanna Sheth's previous birth

Just as it is essential to practice the highest form of Dharma, it is equally important that the stream of one's inner intent remains unbroken while doing so; those whose stream of intent is interrupted will receive the fruits of their Dharma in a fragmented form.

This truth resonates clearly throughout the life of Kayvanna Seth. Who within the Jain community is unfamiliar with the name Kayvanna Seth? He is remembered to this day as a man of immense fortune. On three separate occasions, his wealth teetered on the brink of total ruin, only to suddenly soar to new heights each time. **The very moment that seemed to mark the end of his wealth would transform into the pinnacle of his prosperity. This was a wonder of his extraordinary good fortune.**

The Seth himself could not fathom how this was happening? How the boat of his life swayed between the extremes of prosperity and adversity, yet never sank?

Destination was not far away; Kayvanna Seth reached to the Samavasaran (divine assembly) of Lord Mahavir and placed the above-mentioned question before the Lord.

The reason behind such circumstances of your current life is your past life. In the previous birth, you revered Dharma (righteousness), which earned you exceptional good fortune in this life. However, because your observance of Dharma was imperfect—interrupted by lapses—the wealth you acquired came with three distinct interruptions.

In your past life, you were the **son of a cowherd**. You were so poor that, during your childhood, you had never even tasted kheer (sweet rice pudding); such was the abject poverty inherited from your father. You lived on the outskirts of the city of **Shripur**.

Once, during a festival, kheer was being prepared in a neighbor's house. You were tempted by its aroma and asked your mother for some. But where could your impoverished mother possibly get kheer? She tried to explain that, being poor, they could not afford to make it at home. Being young and naive, you could not grasp this and stubbornly insisted on having it. Overcome with maternal love and distress, your mother began to weep loudly. Her cries drew the neighborhood women together. They were compassionate souls; one provided rice, another milk, someone else sugar, and another fuel. Finally, your mother prepared. Once the kheer was prepared, you were served in a large plate, and she herself went off to work at someone's home.

Call it a coincidence or a stroke of good fortune, but at that very moment, two Jain monks—ascetics observing the Masakshaman (a month-long fast)—arrived at your home seeking alms (gochari). You were overjoyed; far from feeling any reluctance, your heart leapt with a sense of profound reverence. Although simple materials like

roti and khichdi was available in the house, you chose not to offer such humble food; instead, you placed the plate of kheer before the holy men.

You offered a portion amounting to one-fourth of the kheer. Then, you paused briefly, and the continuity of your intent to offer to a worthy recipient was interrupted. Immediately, the thought struck you that you had offered very little kheer and should offer more.

You poured another quarter-portion of kheer into the monk's bowl. Then your hand faltered, and the enthusiasm of your resolve was interrupted again. At that moment, an inner voice prompted you: "There is still plenty of kheer in my plate; why shouldn't I offer more?" At that moment, the fruit of your act of charity reached its pinnacle; you thereby accumulated immense virtue.

The revered Muni departed after bestowing blessings of spiritual gain upon you. You consumed the remaining quarter-portion of the kheer (sweet rice pudding) and felt a deep sense of contentment. Although you had committed many sins during your life as a cowherd, this opportunity to offer alms to a worthy recipient proved far more potent than all those transgressions. You never once regretted that act of charity; in fact, recalling the memory later filled you with joy and appreciation for the deed.

Upon passing away from that life, you have now been reborn in this life as the son of the Dhaneshwar Sarthavah.

Upon hearing these words from the Lord, Seth Kayvanna attained Jatismaran-gyan (recollection of past lives). His soul yearned for the path of ascetic restraint; he immediately took Diksha (initiation) from the Lord and attained the ultimate good of life.

Reference Book: Upadesh Prasad.

※ ※ ※

6. The previous birth of Lord Adinath's grandfather

This matter concerns **Vimalvahan Kulkar**, the paternal grandfather of Lord Adinath in the seventh generation. He was the first Kulkar of this Avasarpini era (the era of decline). A Kulkar refers to a noble figure whom the people accepted as their leader. At that time, a formal state system did not yet exist; the seven virtuous men who led the populace before the advent of state governance are identified in the scriptures as 'Kulkars'.

It was the era of Yugaliks (beings born in pairs). Men and women were born together; they grew up side by side and, upon reaching youth, began living together as husband and wife. Practices that are considered immoral misconduct today were the accepted social norms of that time—this was known as the Yugalik way of life. Yet, despite

this, the shadow of immorality or sexual misconduct never touched the people of that era, for they remained faithful to a single spouse throughout their lives. Sensual craving was minimal among the populace, and their passions (kashayas) were subdued. As for the merit of the Yugalik way of life, the answer lies in the natural order of the world; during the first, second, and third eras of the Avasarpini, the system known as the Yugalik prevailed here among the humans as well as the animals (tiryanca) of the Bharatregion. During this period, the Yugaliks did not harbor any desire to engage in illicit sexual conduct. Siblings become couples without any sense of lust-driven obsession; rather, the prevailing social order of the time dictates this arrangement.

These Yugaliks used to give birth to a single pair of offspring only when six months of their own lifespan remain—never before. Their progeny was limited to just that one pair. This natural cycle continued in the world for countless ages. However, when the subjects' craving for sensual pleasures and the intensity of their passions (kashayas) begin to rise, this Yugalik way of life became hazardous for the populace. Consequently, King Rishabhdev—the first king of the Avasarpini era—put an end to the Yugalik system and brought into existence the custom of marriage, a practice suited to the people of that era of declining virtue.

It was the final phase of the third Aare (epoch). At that time, **Vimalvahan** was the Kulkar, and his wife was **Chandrayasha**; they stood nine hundred dhanush tall, and their lifespan was one-tenth of a Palyopam—amounting to countless years.

The story of their previous birth is deeply inspiring. Let us take a look at it.

In the western Mahavideh region of this Jambudvip, there was a city named **Aparajita**. The city's king was **Ishanchandra**, the chief merchant (Nagarsheth) was **Chandandas**, and the merchant's son was **Sagarchandra**. Once, Sagarchandra went to the royal court to see the king. A musical and dance performance was underway, and everyone was engrossed in it. Just then, the royal gardener appeared before the king.

He offered congratulations and said: "My Lord! Spring has arrived. The beauty of the trees in our garden has reached its peak; the garden has transformed into Nandanvan (the celestial garden of the gods). It is time to prepare for the Spring Festival."

The king was delighted. He announced in the court that the Spring Festival would be celebrated in the garden the very next day and invited every citizen to attend with their families. The news spread throughout the city, and joy prevailed everywhere. After all, **the populace craves worldly pleasures; it is hardly surprising that such festivities brought them happiness.**

The king looked affectionately at the visitor, Sagarchandra, and invited him to join the spring festivities the following day. Sagarchandra was overjoyed. He was a young man; how could he remain calm when presented with an opportunity for the Spring Festival—and an invitation from the king himself?

The next day, he arrived at the garden with his friend Ashokdatt. The king too arrived with the royal entourage. A sea of people surged like rising ocean waves. Everyone scattered across the vast garden to amuse themselves with their respective acquaintances; here, the sounds of music and song; there, the commencement of a play; elsewhere, laughter and merriment.

The forest warden began introducing the King to the various trees, guiding him from one grove to another. The King was delighted by the lush greenery of the garden. Sagarchandra followed close behind the King.

"Save me... save me... save me..."

Suddenly, a cry of distress was heard. These screams were emanating from the bushes within the garden. To the listener, it sounded like the voice of a young maiden.

That area of the thicket was close to Sagarchandra. He ran towards it and, fearless, plunged into the bushes. Inside, eight or ten woodcutters stood with knives in hand, menacingly eyeing Priyadarshana—the daughter of Purnabhadra Seth, a prominent merchant of the city. Although Sagarchandra was unarmed and alone, he leapt right into the midst of the woodcutters. He twisted the arm of one, snatched away his knife, and threatened the entire group. **Terrified by the young man's immense courage, they fled—much like jackals scattering at the roar of a lion.**

Priyadarshana gazed at Sagarchandra with longing eyes; her heart was captivated by the the young man. "Who is this man who has saved my life? Whoever he may be... I shall dedicate my life to him alone. I will marry no other," the maiden resolved.

She did not utter a single word. Wasn't this land of sacred decorum?

She stole a glance at the young man and returned home. Captivated by the way Priyadarshana gazed at him, Sagarchandra was instantly smitten. He too resolved: "If I marry, it will be to her and no one else."

Lost in these thoughts, he arrived home accompanied by his friend, Ashokdatt—a friendship that did not sit well with his father. **After all, what noble father would approve of his child befriending someone of low birth?** Chandandas felt exactly this way. News of the incident in the garden had reached his ears; he took Sagarchandra aside to reprimand him, urging him to end his friendship with Ashokdata and advising him against joining the King's festivities.

Sagarchandra fell at his father's feet and apologized. Meanwhile, Chandandas approached Purnabhadraseth to ask for his daughter Priyadarshana's hand in marriage for the young man. Purnabhadra readily agreed.

The wedding was celebrated with great pomp and splendor—they looked like celestial beings descended from heaven. The couple began their life together, immersed in the pleasures of worldly existence.

One day, Sagarchandra and his father, Chandandas, went out of town, leaving no men in the house. Seizing this opportunity, Ashokdatt arrived. He had long desired Priyadarshana and now made a bold advance, soliciting sexual favors. Priyadarshana was a woman of unwavering chastity; she had never even imagined in her wildest dreams that Ashokdatt would harbor such dishonorable intentions. Shocked and filled with indignation, she forcefully shoved him out of the house. That sinner was now seized by panic: "What if my true character is exposed to my friend? She might have me executed—what should I do? I must turn the tables and cast the blame on Priyadarshana herself."

Ashokdatt crossed all limits. Having committed one sin, he plunged into an abyss of further wrongdoing to cover it up. He approached Sagarchandra with a dejected look on his face. Sagarchandra asked him the reason for his sorrow.

The sinner said, "I went to your house, and your wife propositioned me. I barely managed to escape and come to you. Friend, what should I do? I am afraid to even tell you, lest I set your domestic life ablaze... but..."

"Friend! Do not worry! Such is the nature of women; I feel neither joy nor sorrow over it. I shall forgive her too. After all, the scriptures say: **'If the mind, wealth, and life of a woman could ever be truly steadfast, then the paths to heaven and ultimate liberation would no longer be needed!'**

So, rest assured! Nothing will ever come between our friendship." Sagarchandra, with his straightforward and simple nature, believed the deceitful Ashokdatt and began to mentally regard his own innocent wife as guilty.

He said nothing to Priyadarshana. She, in turn, thought, "Let my husband suffer no distress because of me; let his friendship with his friend remain unbroken." Thus, she made no complaint to her husband.

In this manner, their lives came to an end. Eventually, Sagarchandra donated his wealth to virtuous causes and passed away. Priyadarshana followed him in death. Both were reborn in this Bharat region as a Yugalik couple. They became renowned by the names Vimalvahan and Chandrayasha.

Ashokdatt's soul also met its end; it was he who had engaged in such deceit and falsehood. As a result of which he was reborn into the animal realm. In this same Bharat region, he was born as an elephant. Wandering about, he suddenly came upon Vimalvahan. Due to the bond of affection from a past life, he felt an immediate, deep love upon seeing Vimalvahan.

Even though Vimalvahan initially refused, the elephant seated him upon his shoulders. This was an unprecedented event; all the surrounding Yugaliks gathered and began to cheer with joy. The elephant was white, while the physique of the one seated upon him was golden-hued.

The Yugaliks were greatly amused by this. **"Since your mount is Vimal (pure/spotless), let your name be 'Vimalvahan'!"**

That is how he came to be named 'Vimalvahan'. Recognizing him as a virtuous being, the Yugaliks accepted him as their father. Lord Adinath was born into his lineage.

- **Reference Book : Tri. Sh. Pu. charitra (Prose) by Vimalacharya of the Maldhari Gachchha.**

※※※

7. The previous birth of Khandakmuni

We know this Kshatriya youth by the name Tejanshu. He was immensely strong and skilled in the arts. He mastered the martial arts and weaponry handed down through his lineage. Possessing a physique that was taut, robust, and well-proportioned, he could wield weapons with effortless mastery. Beyond weaponry skills, he also excelled in various other arts.

In his youth, he was married to beautiful maidens. He spent his time in playful dalliance with his beloved wives. Once, his wives resolved to astonish him by demonstrating their diverse artistic talents. Yet, upon witnessing their skills, Tejanshu did not even offer a smile. Distressed by this, his wives spoke up in unison: "My Lord, do you possess women's arts superior to ours, that you show no appreciation for our arts?"

Tejanshu said: "Then, behold my art." He called for a long muskmelon. The wives brought it forth. Using his arrow, he peeled the entire skin from top to bottom with such skill that it came off as a single, unbroken piece—much like a snake's shed slough. Witnessing this artistry, his beloveds gazed at him in admiration and exclaimed, "None of us possesses such a skill."

At that moment, Tejanshu was overcome with arrogance. Having impressed his wives, he became incredibly arrogant. He kept repeating, "Did you see how I kept the skin intact even after peeling it off the muskmelon?"

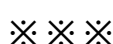
In the course of time, this Tejanshu became Prince Khandak. Through the company of a true spiritual master (Sadguru), he attained a state of detachment, embraced a life of restraint, and became deeply versed in the scriptures (geetarth). When he arrived at the city of his own brother-in-law—a king—to break his month-long fast (masakshaman), the king suspected him of being his queen's illicit lover. Acting on this suspicion, and without even conducting an inquiry, the king ordered a punishment so severe it could only be described as utterly cruel.

Khandak Muni had not yet even broken his month-long fast. Having brought the alms, he is standing. Sending there the hangmen, the king had his skin peeled off while he was still alive.

This brother-in-law, the king, is none other than the same soul of watermelon, whose skin Khandak Muni – in his life of Tejangshu – had arrogantly peeled off.

(Since the name associated with Rishi Khandhak's previous life is not found in the 'Raas', he has been given the epithet 'Tejangshu' here.)

- Reference book: The Raas of Ashtaparakari Puja by poet Udayaratna



8. The previous birth of Saudharmendra's Queen

This anecdote illustrates how the 'Mayashalya' (the thorn of illusion) can plunge even the head of a Gachchh into a humiliating predicament by causing the bondage of the Streeved (the karmic nature associated with the female gender).

Saudharmendra has eight chief queens. Their lifespans are short, whereas Indra's lifespan is millions of times longer than theirs. Consequently, when these queens pass away, new ones take their place, and Indra must reconcile himself to the situation. Thus, within a single lifetime of Indra, millions of sets of his eight chief queens die, and an equal number of new sets are successively born. This situation is painful, yet Indra has no choice but to accept it.

This story does not concern Indra's current eight chief queens; rather, it is the tale of one of the goddesses who held the position of chief queen prior to them.

No matter how exalted the status of Indra's chief queen may be, she too must ultimately contend with the limitations inherent to the female form. Great souls who observe rigorous ascetic conduct or possess supreme knowledge and spiritual insight certainly ascend to the Devlok upon passing away, but they are not reborn there as goddesses; those who are born as goddesses are the ones who, in the past life, had indulged in the passions of worldly delusion (maya) and passion (kashaya) with great relish, without ever seeking atonement for such actions.

The soul of this chief queen of Indra had been a Chakravarti King in the previous birth. He was the master of 64,000 women, 14 precious jewels (ratnas), and nine great treasures (nidhanas). He commanded an infantry of 96 crore soldiers and reigned as the supreme sovereign over 32,000 crowned kings and 96 crore villages. Despite possessing the supreme prosperity of this world, there came a moment when, upon

hearing the religious discourse of a true spiritual master (Sadguru), his soul began to yearn for liberation. He turned away from worldly existence and renounced his vast empire—spanning the six divisions of the Bharat region—as easily as discarding a mere blade of grass.

Subsequently, he practiced such rigorous ascetic discipline that he attained extraordinary spiritual powers (labdhis). He became a profound scholar of all the Agamas (scriptures) and performed remarkable penance. In a short span, he achieved such excellence in knowledge, perception, and conduct that his Guru elevated him to the rank of Acharya. Shortly thereafter, he was appointed the leader of the entire Gachchh (monastic order) and installed in the exalted position of Yugpradhan (a supreme spiritual leader of the era).

Consider the immense power of virtue! While in the worldly realm, he enjoyed the highest status. Upon embracing restraint, he attained the supreme leadership of a Gachchh of disciplined monks.

Yet, despite achieving such elevation and honor within a single lifetime, this soul stumbled due to a mere speck of mire. After becoming the head of the Gachchh, he began to be tormented by a craving for choiced Gochari (alms). To obtain them, this Yugpradhan leader of the Gachchh resorted to delusion—a delusion born of trivial circumstances and one that, even in his own eyes, was petty.

He repeatedly engaged in such acts of delusion. Because he felt no remorse for his actions, this Gachchhadhipati (head of the Gachchh) accumulated ‘striveda’ (the karma associated with the female gender). Given the exalted heights his knowledge and conduct had attained, he should not have been destined for rebirth as a woman; yet, that is precisely what happened. It occurred because, by becoming ensnared in the mire of delusion, he had compromised the heights of knowledge and conduct he had achieved.

Upon death, this Gachchhadhipati was reborn in the Devlok as Indrani.

- Source text: Mahanishith Sutra.

※ ※ ※

9. The previous birth of the Parshva devotee elephant who became the seed for establishment of Kalikund Tirth

Near the **city of Champa** lay a dense forest named **Kadambari**. Within this forest stood Mount **Kali**, and at the mountain's foothills lay a lake known as **Kund**.

Once, Lord Parshva visited the Kadambari forest. He stayed near Lake Kund at the base of Mount Kali and engaged in Kausagg (a meditative posture). The Lord was then in the Chhadmastha stage (the period of spiritual practice prior to attaining omniscience)

Roaming within this same forest was an elephant named **Mahidhar**, the leader of a herd. As he wandered, he came face-to-face with the Lord. Upon beholding the Lord, he was overcome with a thrill of spiritual awakening and attained Jatismaran gyan—the recollection of his past life. He realized, "In my previous life, I was a human named **Hemdhar**. My stature was of mere two cubits. Yet, on the lands of the Mahavideh region, humans with a height of five hundred dhanushyas (bow-lengths) constantly roam. What significance did a two-cubit stature hold there? I was totally a dwarf!

I had become a figure of ridicule for the people. Everyone teased me, calling me 'Thinguji.' Even children showed me no respect; the moment I stepped out of my house, young boys would grab me, toss me high into the air, and catch me again. At such moments, I would tremble violently. I felt terrified, haunted by the fear of death. While being tossed in mid-air, I felt the burden of existence. Alas! I was helpless. I endured this for many years.

Finally, driven to despair by my suffering, I decided to end my life. I went deep into the forest, fashioned a noose from a sturdy tree branch, and hanged myself.

But behold! My fate was alive. It was not willing to let me die in such a state of anguished agitation and descend into hell.

By a stroke of fortune, a Shravak (a lay follower of Jainism) arrived at the spot. Moved by compassion, he cut the noose, caught me as I fell, sprinkled cool water on me, and cradled my head in his lap with affection.

When I regained consciousness, he explained the philosophy of Paap (sin) and Punya (virtue). **Dying out of despair is not the way to eliminate suffering; rather, learning to endure suffering is the true path to overcoming it.**

His words resonated with me. He took me to a Jain Acharya. Listening to his teachings brought me profound enlightenment, and I embraced Samyaktva (Right Faith) under his guidance. After that, I performed severe penance. Towards the end, I even undertook Anshan (fast unto death). However, just as the moment of death drew

near, I faltered. The memory of people mocking me by calling me "Thinguji" began to torment my heart once again.

I fell from the spiritual heights I had scaled. I made a solemn resolve (niyana) that, as a fruit of the penance performed in this life, may I be blessed with the tallest physique in my next life .

That was it! It is so easy to fall. After dying, I was reborn here as an elephant.

The elephant observes all this while large tears stream from his eyes. He reflects that some good fortune must still have remained, for he has been granted a glimpse of this Tirthankar today. He resolves that if he offers sincere devotion to the Lord, his journey through the cycle of births will be improved.

Attaining a state of profound inner peace, the elephant gathers fragrant lotuses from the lake and places them at the Lord's feet, performing a floral worship.

As dawn broke, the Lord departed for another location. Imbued with a deep sense of spiritual urgency (samveg), the elephant found no satisfaction in worldly existence; he immediately began Anshan. He attained a peaceful end and was reborn as a Vyantar having great supernatural power.

Upon hearing the account of the elephant's worship of the Lord, the King of **Champanagari** arrived at the site, but he could catch a glimpse of neither the Lord nor the elephant. This left him deeply disheartened. At that moment, Dharanendra manifested a nine-cubit-tall idol of Lord Parshvanath in the Kausagg (meditative standing) posture. Overjoyed, the King ordered the construction of a magnificent temple there and enshrined the idol created by Dharanendra within it. To ensure that this stirring episode from the Lord's ascetic life would be remembered for ages, the King named the idol 'Kalikund Parshvanath'.

- Reference: Kalikund Tirtha Kalp.

※※※

10. The previous birth of King Ishwar – the founder of Kurkuteshwar Parshvanath Tirth

After renouncing the worldly life, **Lord Parshva** was sanctifying the land of India. The Lord had not yet attained Kevalgyan. Once, the Lord arrived in the city of **Rajpuri**. The city's king, **Ishwar**, accompanied by his family, passed by riding on horseback.

While moving along the king, a bard named **Banarjun** caught sight of Lord Parshva, who was engaged in Kausagg. Filled with deep devotion, the bard began to sing hymns in praise of the Lord.

The King's attention was also drawn to the Lord. "Ah! This is Prince Parshvanath, the son of King Ashvasen. What a magnificent act of renunciation he has performed!" The King was overcome with emotion and fainted on the spot. After some time, he regained consciousness following cooling treatments. He experienced Jati-smaran gyan—the recollection of past lives. Witnessing his previous lives, the King realized the true spiritual stature of Prince Parshva as a Tirthankara. His mind became restless with spiritual longing; he resolved to surrender everything at the Lord's feet.

He immediately arranged for a musical performance to be presented before the Lord. Thus, he devoted himself to the worship of the Lord. After the Lord departed from that place, the King had a towering temple constructed there and consecrated a gem-studded idol of Lord Parshva within it. He named this temple '**Kurkuteshwar Tirth.**' Over time, the pilgrimage site and its presiding deity became renowned as '**Kurkuteshwar Parshvanath.**'

King Ishwar's minister was bewildered by these events. He asked the King, "O King! How did you lose consciousness, and what brought about such a turning point in your life?"

"O Minister! I had attained Jatismaran-gyan (recollection of past lives), which caused me to lose consciousness. Through this knowledge, I have seen my past lives.

In my third previous life, I was the son of a priest. My name was **Charudatt**, and my father's name was **Datt**; we were residents of the city of Vasantpur. Due to the fruition of past sinful deeds, I was afflicted with a terrible disease of leprosy. Writhing in agony, I could neither sleep nor eat in peace.

Distraught and overwhelmed, I resolved to take my own life. I went to the banks of the Ganges River to carry out this act. There, I met a Jain monk named **Gunsagar**. He delivered such a powerful sermon on the severity of the kashayas (passions) that I abandoned my decision to commit suicide. Embracing the path of Samyaktva (Right Faith) under his guidance, I adopted the Jain faith.

Once, I entered the temple for darshan (worship). My spiritual mentor was also present there. A Shravak named **Pushkali** asked the Guru, "Lord! If a leper—oozing with sores—enters the Jin temple in this condition, does he incur any fault? What is the harm in offering worship from a distance?"

Gurudev replied, adding, "The affliction is not a fault of the person himself, but a consequence of his karma."

"Guru-dev, what does the future hold for him?"

"Charudatta will suffer further; upon death, he will be reborn as a rooster."

Hearing this, I became despondent and began to weep. Then, Gurudev consoled me, saying, "Righteous deeds performed never go in vain; therefore, do not grieve. The karma from your past actions is potent. Because of it, you will certainly be born as a rooster once, but thereafter, you will be born as a king named Arvind in the city of Rajgrihi."

"O Minister, I have witnessed all these events through the power of spiritual insight. In this life, I attained enlightenment upon beholding the Lord, and thus, immense devotion for Lord Parshva has awakened within me."

"In my previous life, I was a rooster. To commemorate that memory, I name this temple '**Kurkuteshwar Tirth**'."

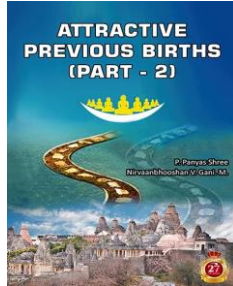
(A village named Kukdeshwar still exists today in the Manasa region of Madhya Pradesh. Local legend holds that the Kurkuteshwar Tirth was once located at this very site.)

- Reference: **Kurkuteshwar Tirth Kalp.**

※※※

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

Attractive Previous Births (Part - 2)

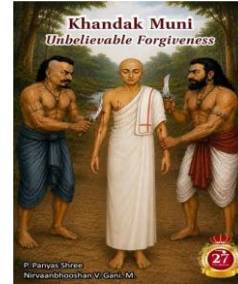


No. of pgs.: 75

Published:2026

This book highlighting the importance of good karma, is a collection of 30 stories depicting previous births of well-known charcters of Jain religion history.

Khandak Muni Unbelievable Forgiveness

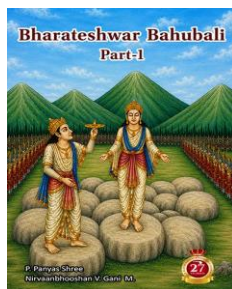


No. of pgs.: 15

Published:2026

This book tells story of a revered sage in Jain history known for his intense penance, incomparable endurance, forgiveness and attainment of Keval Gyan despite facing a tragic and fatal ordeal.

Bharateshwar Bahubali (Part - 1)



No. of pgs.: 88

Published:2026

This book includes the story of Bharat Chakravarti and Bahubali – the legendry sons of Lord Risabhdev, and stories of 7 other sages. This book highlights the importance of good Karma.

Bharateshwar Bahubali (Part - 2)



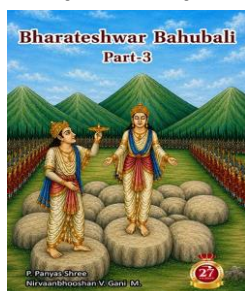
No. of pgs.: 65

Published:2026

This book is a collection of 8 stories of Jain sages who are revered as the epitome of renunciation, peace and non-violence.

Books

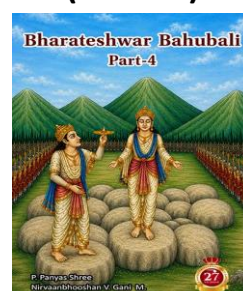
Bharateshwar Bahubali (Part - 3)



No. of pgs.: 45 Published:2026

This book is a collection of 8 stories of great Jain ascetics, highlighting how bad karma is destroyed in a mere moment by taking recourse to the attitude of peace and equanimity.

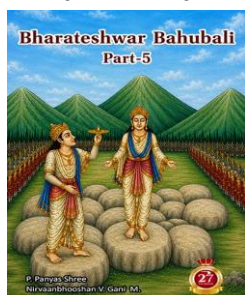
Bharateshwar Bahubali (Part - 4)



No. of pgs.: 75 Published:2026

This book is a collection of 8 stories of Jain sages. Read this book to understand the true nature of this insubstantial world and how worldly pleasures are akin to a great disease.

Bharateshwar Bahubali (Part - 5)



No. of pgs.: 52 Published:2026

This book is a collection of 10 stories of Jain sages and acharyas. Read it to understand the importance of self-restraint and penance for attaining true liberation.

Attractive Previous Births (Part - 3)

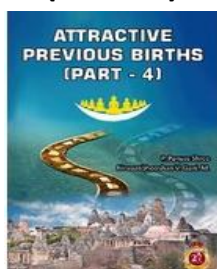


No. of pgs.: 22 Published:2026

This book is a collection of 10 stories of previous births of some famous Jain characters like Kalakeliraja, Kayvanna Sheth, King Ishwar etc., highlighting the effect of our good Karma and sins on the next life.

Books

Attractive Previous Births (Part - 4)



No. of pgs.: 26

Published:2026

This book is a collection of 10 stories of previous births of some famous Jain characters like Abdhikumardev, Tishyak Dev and Sage Metaraj etc., highlighting the importance of good Karma for betterment of the next life.

Attractive Previous Births (Part - 5)

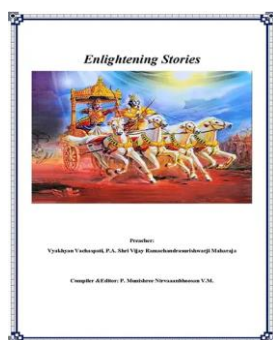


No. of pgs.: 22

Published:2026

This book is a collection of 10 stories of previous births of some well-known Jain characters like Abhaykumar, Nandishen Muni and Kings Shrenik, etc., describing how good Karma and renunciation make next life better.

Enlightening Stories

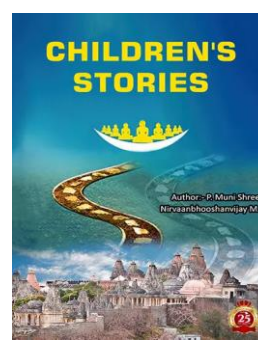


No. of pgs.: 140

Published:2025

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'.

Children's Stories



No. of pgs.: 36

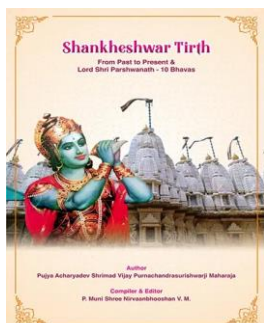
Published:2025

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'.

Books

Shankheshwar Tirth

From Past to Present & Lord Shri Parshwanath
– 10 Bhavas

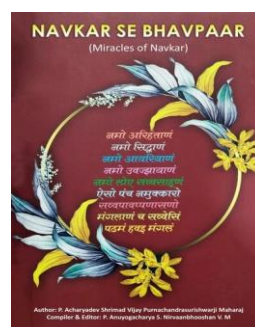


No. of pgs.: 72

Published:2025

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

Navkar Se Bhavpar

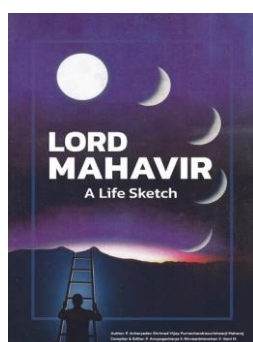


No. of pgs.: 64

Published:2025

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

Lord Mahavir- A Life Sketch

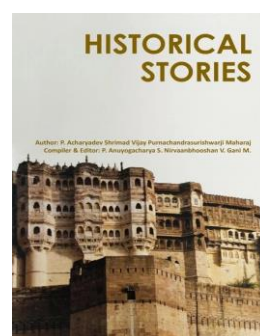


No. of pgs.: 54

Published:2025

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.

Historical Stories



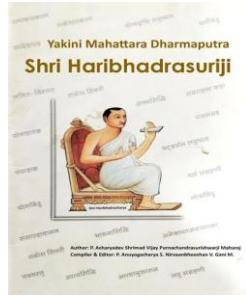
No. of pgs.: 66

Published:2025

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

Books

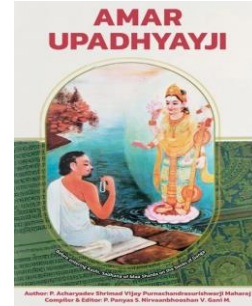
Shri Haribhadrasuriji



No. of pgs.: 54 Published:2025

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

Amar Upadhyayji

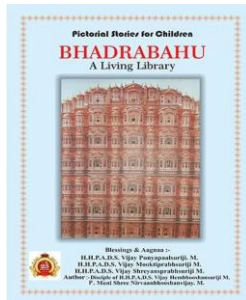


No. of pgs.: 75 Published:2025

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

Bhadrabahu

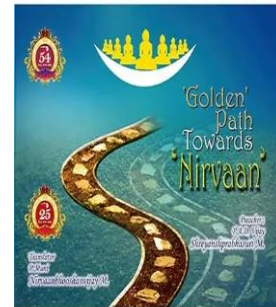
(Multicolor Pictorial Story Book)



No. of pgs.: 16 Published:2023

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.

Golden Path Towards Nirvaan



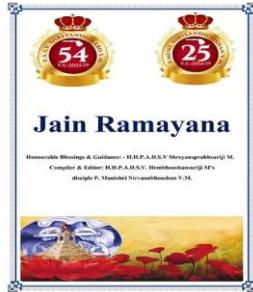
No. of pgs.: 56 Published:2023

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.

Books

Jain Ramayan

(Multicolor Pictorial Story Book)



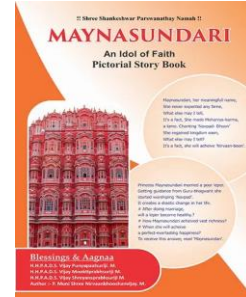
No. of pgs.: 200

Published:2023

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.

Maynasundari

(Multicolor Pictorial Story Book)

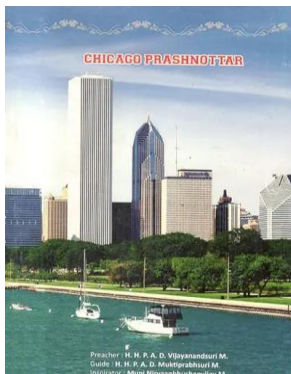


No. of pgs.: 25

Published:2023

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.

Chicago Prashnottar



No. of pgs.: 214

Published:2018

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.

Our Great Persons



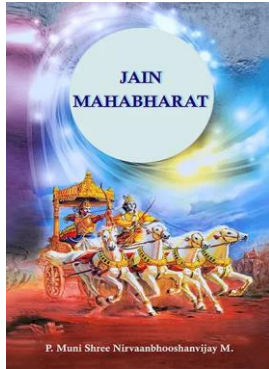
No. of pgs.: 25

Published:2023

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.

Books

Jain Mahabharat

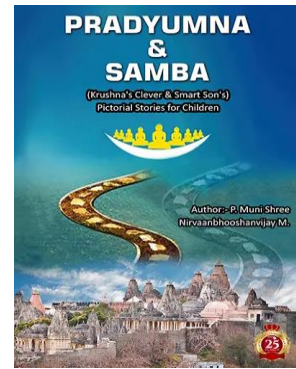


No. of pgs.: 165

Published:2024

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.

Pradyumna & Samba

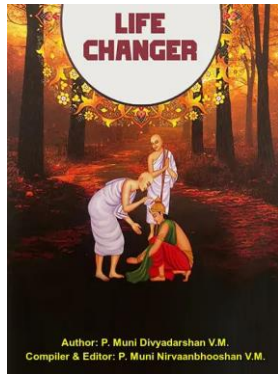


No. of pgs.: 20

Published:2024

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

Life Changer

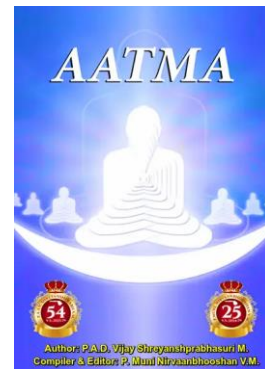


No. of pgs.: 40

Published:2024

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

Aatma



No. of pgs.: 55

Published:2024

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

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 Hembhushansuriswaraji 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

