

ATTRACTIVE PREVIOUS BIRTHS (PART - 5)



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



Book: Attractive Previous Births (Part-5)

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:

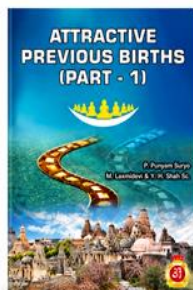
More than top 108 Jain Acharyas, 1008 Monks, 225 Jain libraries (Gyan Bhandar) & lacs of people all over world appreciated above books.

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. Haribhadrasturiji 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)
33. Attractive Previous Births (Part- 4)
34. Attractive Previous Births (Part- 5)

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 34 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.	Goshala's previous birth	1
2.	The previous birth of Durgatanari	2
3.	Priyankar Chakravarti's previous birth	3
4.	Karpatik's Previous Birth	5
5.	The previous birth of Amarkumar and Sursundari	6
6.	Avantisukumal's previous birth	8
7.	Abhaykumar's previous birth	11
8.	The previous birth of Shri Dhandhan Muniraj	12
9.	Nandishen Muni's previous birth	13
10.	The previous births of Kings Shrenik and Konik	14

1. Goshala's previous birth

Many Chauvisis (cycles of twenty-four Tirthankaras) ago, a Tirthankar named '**Udayi**' lived in this Bharat region. Witnessing the grand celebration of his Nirvaan-kalyanak (the auspicious event of his final liberation), the soul of a Pratyekbuddh (a self-enlightened sage) attained Jatismaran-gyan (the recollection of past lives) right then and there. He accepted initiation and began delivering sermons to the gathered assembly.

Among the listeners to this Pratyekbuddh monk's sermon was a soul named '**Ishwar**,' who was burdened with heavy karmic loads. At that moment, the discourse was describing the existence of living beings within the earth-body (Prithvi-kaya). Ishwar listened, but his mind rebelled; he felt these were impossible. "That there are living beings in the earth and elsewhere, and that one ought to abstain from harming them—who could possibly believe such things?"

"Can you provide any proof for what you are saying?" Ishwar asked.

Observing Ishwar's prejudiced nature, the Pratyekbuddh monk said, "Do one thing: go to the Ganadhar Bhagwant. He will explain it to you much better." Ishwar went to the Ganadhar Bhagavan. Motivated by a sense of detachment born of spiritual awakening—yet still tinged with lingering delusion—and deeply impressed by the Ganadhar's radiant, virtuous brilliance, he accepted initiation from him.

Once, the Ganadhar Bhagwant also expounded that living beings exist within earth, water, and similar elements. Upon hearing this, Ishwar became furious. Ganadhar Bhagwant attempted to resolve his doubts through sound reasoning, but Ishwar remained adamant and refused to accept the truth.

He clung to an absurd argument: if ascetics do not commit violence against earth and water, how do they consume food and drink water?

Harboring ill will towards Ganadhar Bhagwant, he parted ways with him. On his journey, he felt remorse for his actions and a desire to atone. He then approached Pratyekbuddh Muni again. There, too, the sermon that day naturally affirmed the existence of life in earth and water. Hearing this again reignited Ishwar's anger. Driven by intense Mithyatva (wrong belief), bad thoughts crossed all bounds of propriety.

He thought, "Both this Pratyekbuddh Muni and Ganadhar Bhagwant give preaching which is inherently contradictory. Setting both of them aside, I shall establish a religion that does not attribute sentience to earth and water, and prescribes a simple code of conduct allowing people to live happily.

In this manner, he reached the point of a murderous intent to eradicate the Jin's doctrine and establish hypocrisy. Right then, lightning struck him down. He died in agony and reached to the seventh hell. Upon emerging from there, he was reborn as a

fish. He was cast back into the seventh hell. Thereafter, after undergoing countless births and wanderings, he finally attained human life and was born as Goshala.

The deep-seated animosity he had harbored in a past life—directed against Right Faith, true knowledge, and the enlightened preceptor—was reawakened. In this life, too, he became an adversary of Lord Mahavir; he propagated a false path and prolonged his cycle of worldly existence indefinitely.

- Reference book: **Trishashti charitra - Parv 10.**

※※※

2. The previous birth of Durgatanari

She had a pig-like mouth and a completely dark, swarthy complexion. To top it all off, there was a massive, pitcher-sized lump atop her head—looking for all the world like a huge, raw chunk of flesh. Anyone who saw her would instantly mistake her for a demoness; it was only upon realizing she was a human woman that they would begin to mock and ridicule her.

The name of this woman, who lived a life that was like a walking fortress of misfortune, was 'Durgata'. Her parents died immediately after her birth, and she grew up wandering aimlessly, buffeted by the hardships of life. Clad in tattered rags and with a sickly physique, she constantly roamed the city streets.

One day, she caught the eye of **King Shridhar**. Upon seeing her, the King heaved a deep sigh. He was on his way to pay his respects to a learned Acharya named **Vijayasuri**, who was visiting the city. After reaching the Suri Bhagwant, the King first listened to his spiritual discourse and then inquired about the woman's past life.

It was a coincidence that Durgata also sat in the assembly for the discourse. She too had developed a hatred for her own perverted life, and this had given rise to a desire to know about her previous life.

Suridev began the story of Durgata's previous life.

Taking Durgata as his target, he said: In your previous life, you were the bride of a noble family. You were named **Kalshri**. Your daughter-in-law's name was **Somshree**. The natures of both of you resembled your names. You were always seething with jealousy and accusations, while Somshree desired to follow the highest dharma. Once, Somshree brought a pot of sweet water from the well and gave it in the temple for cleaning the Jin idol. She didn't even ask you because she was dissatisfied with your nature. Furthermore, she also desired to devote herself to Jin worship by any means.

When Somshree returned home, you burned with anger upon seeing her. You said: "Wretched woman! How did that pitcher not simply get stuck to your head? Why did you go and offer it at the temple? Household chores are done with such hard work, yet you set out to earn glory without even consulting me?"

You incurred a very inauspicious karma at that moment. You disparaged the pitcher that had been provided for the ritual washing of the idol (Pakshal). As a consequence, a large, pitcher-like lump has appeared on your head in this life. Because you created an obstruction (Antaray) to the worship of the Jin, you are living a wandering, destitute life today, despite being the daughter of the wealthy merchant Venudatt.

"O Lord, when will this sinful karma of mine come to an end?"

"This sinful karma will be eradicated in this very life, and you will once again become the mistress of great wealth."

"Bhagwant, where is my daughter-in-law, Somshree, now?"

"Somshree was deeply devoted to Dharma; therefore, after passing away from there, she has been reborn in this very city as a princess. She is Kumbhshree, seated beside King Shridhar. **Kumbhshree** is none other than Somshree from her past life."

The assembly was struck with boundless astonishment.

A flood of tears welled up in Durgata's eyes.

— Source: 'Ashtaparakari Pujano Raas' by Poet Udayratnaji

※ ※ ※

3. Priyankar Chakravarti's previous birth

There once lived a Chakravarti named Priyankar. He shared a profound bond of affection with one of his thousands of ministers. The minister, too, held his king in deep regard. Witnessing the depth of their affection often astonished not only the onlookers but even the two of them.

Once, a Tirthankar—a supreme soul—arrived in the kingdom. The Chakravarti accorded a grand welcome to the Lord and, during the spiritual discourse, inquired about the reason for his intense affection for the minister.

"The reason lies in the bond of love that has persisted between the two of you across eight successive lifetimes," the Lord revealed, and began to recount the stories of their past lives:

The First Life: There existed a vast forest named Vanshila. In its heart, the Vidyadharas had constructed a magnificent temple adorned with precious gems. It was impossible for ordinary humans to visit this temple daily; it was primarily frequented by Vidyadharas and deities, who worshipped the Lord with great zeal and devotion.

Right in front of the temple stood a dense mango tree. A male parrot and a female mayna made their home upon it. Witnessing the sublime devotion offered by the Vidyadharas, the parrot and mayna would be filled with ecstasy; they marveled at the blessedness of the Vidyadharas' existence, enabling them to perform such devotion. They lamented their own sinful state: "How, despite the Lord sitting right before our eyes, we are unable to offer anything."

Their hearts overflowed with reverence for the Lord. They could no longer refrain from offering their own devotion. The mayna and the parrot flew to a nearby forest, gathered fresh mango blossoms, and entered the temple. They carefully placed the mango blossoms near the idol of the Jin, ensuring their beaks did not touch the head of the image.

This was an act of devotion born of their limited understanding and ability. Yet, at that very moment, such a sublime, auspicious sentiment arose within them that they attained Samyagdarshan (Right Perception/Faith).

The Second Life: The parrot and myna passed away. The soul of the parrot was reborn as the son of King Jitshatru in the city of Prithvi Tilak. A treasure trove of gems was discovered at the very spot where a pit was dug to bury his umbilical cord. Furthermore, while he was still in the womb, his mother had seen kundals (earrings) in a dream. In light of these two events, he was named '**Nidhikundal**'.

Mayna's soul was reborn as a princess in a certain city. She was named **Purandaryasha**. In this lifetime, Nidhikundal and Purandaryasha were united in marriage. Both embraced the path of restraint in their later years and attained a peaceful death.

Third Life: In the third life, both were reborn as friends in the first Devlok.

Fourth Life: In the fourth life, the soul of the parrot became a prince named **Lalitag**, who possessed a powerful physique. Mayna's soul was born as a princess named **Umadanti**. Due to the karmic bonds of their past lives, they were drawn to each other in this lifetime as well.

When Umadanti's Swayamvar was held, many other kings and princes were present, yet she placed the wedding garland around Lalitag's neck. They were once again united as husband and wife; the bond of love from a past life is indeed very powerful.

They were so engrossed in worldly pleasures that they did not realize when their youth had passed. Once, upon hearing a sermon by a Tirthankar, both experienced spiritual awakening and accepted initiation from the Lord.

Fifth and Sixth Lives: Lalitang, now a royal sage (Rajarshi), observed the vows of asceticism flawlessly. Upon death, he was reborn in the Ishan Devlok. Umadanti, too, led a disciplined life as a Sadhvi and after passing away, she was reborn in the Ishan Devlok. There too, a friendship blossomed between the two once again.

Lalitang Dev died and was reborn as a Vidyadhar named **Devsar**. Umadanti was reborn as **Chandrakanta**, the daughter of a Vidyadhar, on the same Vaitadhya Mountain. Here too, Devsar and Chandrakanta were united as husband and wife. After leading the Vidyadhar kingdom for a long time, Devsar eventually took initiation alongwith his beloved and practiced supreme self-restraint.

Seventh Life: Upon death, the royal sage Devsen was reborn as '**Brahmendra**' in the fifth Devlok. Queen Chandrakanta was also reborn there as a powerful deity and succeeded in winning Indra's trust. The bond of love united them in every life.

Eighth Life: After passing away, Brahmendra was reborn here as the Chakravarti (universal monarch) named **Priyankar**, and his trusted deity returned to him, taking the form of a minister.

Upon hearing the account of his past life from the Lord, a deep longing for liberation surged within Chakravarti Priyankar. He renounced all worldly attachments and received the Rajoharan (monastic whisk) from the Lord's hands. The minister also took initiation along with the Chakravarti.

Both monks engaged in profound study, becoming deeply versed in the scriptures and capable of guiding numerous souls toward spiritual well-being. At the end of their lives, having attained Kevalgyan, both monks attained the ultimate state of liberation .

-Reference: Pushpamala Prakaran (with commentary).

※ ※ ※

4. Karptik's previous birth

Karptik, thrown upon the temple platform, was writhing in agony and screaming loudly, "There is darkness—utter darkness—in God's realm! Behold, I am innocent. I never even harmed a fly, yet I was accused of murder and had both my hands severed."

Blood was gushing from his severed hands, and excruciating pain erupted through his entire body.

It was midnight when, suddenly, a voice from the heavens proclaimed: "Though you may have committed no crime in this lifetime, you are nonetheless a sinner; that is why you have received such a harrowing punishment.

Listen! In a past life, your brother was slaughtering a goat. You forcibly held the goat by both its ears, preventing it from moving in the slightest so that your brother could easily kill it; thus, you aided in that act of slaughter.

Upon his death, that brother was reborn in this world—here in Prabhas Patan—as a blacksmith. That goat was reborn as the wife of your brother, the blacksmith. And you became Karpatik. You had arrived here on a pilgrimage to Somnath. Exhausted, you needed shelter where you could sleep peacefully. You found refuge in this blacksmith's house and fell asleep; it was then that the karma from your past life manifested.

The blacksmith's wife murdered her own husband. She then placed the blood-stained knife beside you, causing bloodstains to appear on your clothes. She washed her own hands and garments, then stepped outside and raised a hue and cry: "This sinner has killed my husband! Seize him... catch him... help!"

It did not take long for a crowd to gather. People came running and immediately accused you. In the name of justice—and without regard for royal authority—they severed your hands and cast you aside here.

In a past life, your brother had killed a goat, which is why he met an untimely death here. Because you had held the goat by its ears at that time, your hands were severed; the soul of the goat exacted its revenge in this manner.

- Source text: Janak Katha Parimal.

※※※

5. The previous birth of Amarkumar and Sursundari

The essence of Sursundari's life can be summed up in two points: first, hatred directed at an ascetic can land even a queen in the belly of a crocodile; second, even the slightest attempt to cause an ascetic to waver in his conduct can ignite the fire of

separation during the prime of youth—a fire capable of reducing countless joys to ashes.

After becoming queen, Sursundari had to endure separation from her husband for twelve long years. As if that were not enough, she was forced to spend a portion of that time living inside the belly of a crocodile.

This fire of sorrow, ignited during her youth, was fueled by the sinful deeds of her past life. Let us cast a brief glance at her previous life.

There was a king named **Surraj** who ruled over the city of **Sudarshan** Nagar. He harbored an unwavering love for his queen.

One day, the king set out with his beloved for an excursion in the forest. He was accompanied by a vast entourage. Upon reaching the forest region, the king liked a suitable location, so his attendants set up camp there. Soldiers took up strategic positions at suitable spots. Some soldiers began preparing a meal, while others started erecting pavilions.

The King and Queen wandered a short distance away into the forest. There, a sage was practicing Kayotsarg in the shade of a dense tree. He possessed a radiant face and a youthful physique, yet his garments were very soiled. Upon seeing the sage, the King's heart was instantly filled with reverence; overcome with deep respect, he bowed at the sage's feet. Meanwhile, Queen Revati stood aloof; seeing the sage's dirty clothes, she felt a sense of disdain and aversion towards him.

Addressing Revati, the King said, "My dear, blessed is this ascetic. Even in the prime of youth, he demonstrates the fortitude to renounce worldly pleasures—akin to chewing on a sword. Despite his handsome appearance and youth, observe the profound concentration of his meditation. Our day has truly been blessed."

"My Lord, what you say is true; however, the task of deviating even such a person is easy to me. The queen boasted of her prowess in the art of seduction.

"My dear! Even Rambha, the celestial nymph, could not sway this sage. What chance do you stand?"

"Oh really? I shall demonstrate my capability right now." Filled with arrogance, the queen began to sing before the sage, right in the king's presence. She danced and sang, simultaneously displaying such seductive arts that any ascetic of weak resolve would surely have faltered.

Alas! But he was pure gold. The queen persisted for seventy-two minutes, yet it was like pouring water on stone; these provocations had absolutely no effect on the sage.

Finally, the queen physically approached the ascetic and snatched the ogha and muhpatti (mouth-covering cloth) from his hands, berating him. This went on for a full five hours. Eventually, the king intervened. He ordered the queen, "Stop this storm of yours; you have lost." The queen was instantly overcome with shame.

At that very moment, the sage concluded his Kayotsarga.

The king bowed at his feet and asked for forgiveness, while the queen stood behind him. Recognizing the extraordinary spiritual potential of both souls, the sage expounded the Dharma to them and brought about their spiritual awakening. The king sought again the sage's forgiveness and requested the privilege of offering him alms (gochari).

The sage went to accept alms. The very queen who had previously harassed the sage now offered alms with great joy and devotion, thereby accumulating immense virtue.

However, even after attaining spiritual enlightenment, the queen forgot to perform penance for the disrespect and indignity she had earlier inflicted upon the sage.

In the course of time, both the king and queen passed away and were reborn in the Devlok as divine beings. After completing their celestial lives, the king was reborn as Amarkumar and the queen Revati as Sursundari.

After marrying Amarkumar, Sursundari endured a separation from her husband for twelve years during the prime of her youth. The cause of this suffering was her past attempt—in her life as Revati—to cause the sage to waver from his path of ascetic restraint. Similarly, the ordeal of being swallowed and held captive in the belly of a crocodile for a time was the consequence of the disrespect she had shown the sage.

- Reference: 'Sursundari-no-Raas' by Pandit Veer Vijayji.

※※※

6. Avantisukumal's previous birth

The story of Avantisukumal's past life—which led him directly to the fifth Devlok after practicing self-restraint for merely five or six hours—serves as an inspiring narrative about renouncing sinful deeds. The past life of Avantisukumal explains that the renunciation of sin lies at the very core of the long journey toward spiritual elevation.

In his third past life, Avantisukumal's soul inhabited the body of a fisherman. He lived in **Shripurnagar**, located in the Bharat region. His life as a fisherman was steeped in violence and unrighteousness, leaving no room for peace. Despite toiling day and night to amass wealth, he could not catch even a glimpse of prosperity. To make matters worse, his wife was cruel by nature. **When a household lacks wealth, the temperament of noble women becomes gentler, whereas that of quarrelsome women becomes even more abrasive;** the latter was the case here.

One night, his wife scornfully drove him out of the house, declaring, "Do not set foot inside again unless you bring money." Trembling with fear of his wife, the fisherman stepped out carrying his fishing net. The fourth phase of the night had begun, yet a thick veil of darkness still enveloped the surroundings. As he headed towards the river, the fisherman was hoping to find some solace. Just then, his eyes fell upon a Jain sage practicing Kayotsarg beneath a tree. Yearning for peace, the fisherman bowed at the Mahatma's feet and sat down.

The sage concluded his Kayotsarg. He instantly realized that the visitor was a troubled soul—a fisherman. The sage's heart overflowed with spontaneous compassion for the fisherman. In a voice as sweet as honey, he preached the doctrine of non-violence to the fisherman. As he listened to the sage describe the all-encompassing destructive nature of violence, tears began to stream from the fisherman's eyes. He developed a genuine aversion to violence; yet, renouncing it completely was not possible for him. Ultimately, he resolved to the best of his ability that he would release the very first fish he caught in the water each day.

Having accepted such a solemn vow from the sage, he felt his life had become blessed. At dawn, he went to the riverbank for fishing. He released the first fish that was caught in his net. He cast the net a second time, and the very same fish he had caught earlier was trapped again; the fisherman released it once more. The same thing happened a third and fourth time. This astonished the fisherman, yet he did not abandon his integrity. Even with no one there to monitor him, he remained faithful to the vow he had undertaken.

In truth, the presiding deity of the river was testing this fisherman; the deity himself was appearing in the form of the fish. After the same fish had been caught four or five times, the fisherman tied a small cowrie shell to its fin so that it would be easily recognizable if caught again. Throughout the day, he cast his net at various spots along the bank, but to his surprise, not a single new fish was caught; time and again, only that same fish was snared, and each time, the fisherman released it.

In the evening, the fisherman returned home. His wife, who had been waiting for money, saw that he had brought neither cash nor even enough food to satisfy their hunger. Her anger knew no bounds; she felt no shame in humiliating her husband.

Scorned and shamed, the fisherman could not even enter the house. Eventually, he went to the sage. His heart was more softened that day than it had been the previous day, so the sage explained to him the nature of Samyaktva (Right Faith) and the significance of the five Anuvratas (minor vows). With great enthusiasm, he embraced Samyaktva and accepted the Anuvratas. At that moment, he forgot the sorrow of poverty that had plagued him since birth and the misery caused by his wife's wicked nature during their married life. He renounced sinful practices such as consuming meat and eating after sunset. Although he endured poverty throughout his life, he never allowed his Samyaktva (Right Faith) or his vows (Anuvratas) to be compromised.

He observed his vows with steadfast determination. Upon death, he was reborn in the 'Nalinigulm'—an immensely magnificent Viman in the fifth devlok. Descending from there, he was born as the son of Bhadramata in the city of Avanti. In time, he attained prosperity comparable to that of Shalibhadra; he lived in a seven-story mansion with thirty-two wives, constantly immersed in worldly pleasures.

Once, the Yugpradhan (supreme spiritual leader of the era), Acharya Shri Aryasuhastisurishwarji Maharaj, arrived with five hundred monks and stayed on the ground floor of his mansion. During the night, the Acharya was engaged in the scriptural study (svadhyaya) of texts describing the splendor of the Nalinigulm Viman. Hearing the words of this study, Avantisukumal attained Jatismaran-gyan (recollection of past lives). He descended from the seventh floor and appeared before the Acharya. As it was night, the Acharya did not initiate him into monkhood at that moment, so he himself took the vow of initiation (diksha). Having obtained the Guru's permission, he went to the cremation ground and undertook Anshan (a fast unto death) . A female jackal, accompanied by her family, inflicted severe suffering (upasarga) upon this great sage; they tore apart and devoured his body. Yet, remaining steadfast in equanimity and inner peace, Avantisukumal did not waver in the slightest. He relinquished his life with perfect equanimity and, that very night, returned to the Nalinigulm Viman in the fifth devlok.

- Reference book: Upadeshsar - 29

※※※

7. Abhaykumar's previous birth

What meritorious deed could Abhaykumar—a soul of such exceptional caliber that an ordinary soul cannot befriend him—have performed in a past life to become a repository of such wisdom and virtue?

In his previous life, Abhaykumar was the son of an extremely destitute beggar. He would spend his days begging for alms to obtain enough grain to fill his stomach. One day, while begging, the beggar's son arrived at the shop of a wealthy merchant. The merchant was a steadfast Jin devotee—a Shravak who performed daily worship using his own resources. The merchant asked, "Tell me, how much grain do you usually get each day?"

"About a plateful."

"I will regularly give you more grain than that. In return, you must bring flowers from the garden located outside the city and deliver them to me every day. Do you agree? This way, you will be free from the life of a beggar and gain employment."

"I agree, Seth! I shall never forget your kindness."

The beggar's son began delivering flowers to the merchant regularly. Witnessing the merchant's devotion to the Jin, his artistry in floral arrangements, and the creation of Aangi (floral adornments for the deity) would fill the boy's heart with overwhelming emotion. One day, a surge of spiritual inspiration arose within the youth: "I, too, will worship the Supreme Lord with flowers, just as the merchant does. It is because the merchant serves the Lord that he has been blessed with excellent wealth and wisdom. I, too, shall now seek refuge in that Lord!"

Filled with soaring spiritual enthusiasm, the youth purchased flowers the very next day and worshipped the Lord. He experienced a thrill unlike anything he had ever known in his life. From then on, he made it a practice to worship the Lord with floral offerings. Through this act of floral worship, he accumulated immense virtue—specifically, virtue that begets further virtue (punyanubandhi punya). Upon death, he ascended to the heavenly realm. Eventually, he descended from there to be born as Abhaykumar, the son of King Shrenik.

- Reference: Abhaykumar Charitram.

※※※

8. The previous birth of Shri Dhandhan Muniraj

Renouncing the royal ladies, Dhandhankumar embraced initiation. He dedicated his life to the feet of the twenty-second Tirthankar, Lord Neminath, and immersed his mind in the Lord's teachings. When this noble son of Krishna Vasudev completely renounced the world in the prime of his youth—having heard just a single sermon—Krishna celebrated the occasion with a grand festival.

After accepting initiation, however, Dhandhanmuni encountered a powerful karmic obstacle regarding the receipt of alms (Labhantaraya-karma). Whenever he went on his alms round with others, they failed to obtain suitable alms quickly. Even when he went alone, he could not secure alms that were permissible for a monk to accept, even at the homes of the wealthy or his own kin.

Perplexed by this situation, the monk approached the Lord of the Three Worlds and asked for the reason. The Lord then recounted Dhandhanmuni's past life to everyone present.

There was a city named **Dhanpur** in Magadh. **King Jitshatru** ruled there, and you were his chieftain named **Parashar**.

Once, the season of Chaturmas (the four months of the rainy season) arrived. The king decided that cultivation will be carried out in the fields belonging to the state. He entrusted to you the responsibility for managing all aspects of the cultivation. You gathered farm laborers and initiated cultivation. During this period, the laborers were to receive their meals from the State—an arrangement that was also under your control.

Each laborer would perform the work assigned based on their wages and then ask for their meal. That was when you imposed an unjust rule upon them: "First, everyone must plough my personal fields six times over; only then will you get food."

"We are in the service of the State, and the State pays our wages. We have completed the State's work; why should we do your personal work?" the laborers argued in protest.

"You will not get food until then," you decreed. You were the official in charge, and the laborers were helpless. You abused your authority, forcibly making the laborers plough your own fields, and only then did you provide them with food.

You made the hungry laborers plow the fields six times, and you deprived them of food and water for so long, because of this, a lot of Antaraya karma was created, which has now come to the rise.

Dhandhanmuni was stunned. He immediately requested the Lord: "I shall consume alms only if obtained through my own efforts." He observed Chauvihar fasts continuously for six months. During this period, he did not receive any alms at all.

- Reference book: Trishashti charitra (Parv- 8)

※※※

9. Nandishen Muni's previous birth

The service rendered to ascetics—a practice leading to liberation—imbued the soul of Sage Nandishen with such a profound sense of benevolence that the mere thought of it caused every fiber of his being to resonate with joy.

How could have this lion-hearted man—who was compelled to relinquish restraint he had once embraced, yet who never abandoned the inner disposition of restraint until his dying breath—achieved such a monumental victory in the arduous battle of the spirit? To understand this, one must look back at his previous birth.

There was a delightful city in this Bharat region. A Brahmin lived there—a profound scholar of the Vedas and Vedanta and a staunch follower of the Brahminical tradition. Once, this Brahmin initiated a grand Yagna (sacrificial ritual). As the ritual was destined to continue for a long time, he required an attendant to guard the sacrificial fire pit.

His eyes fell upon a poor man from the same village. The poor man laid down a condition: from the offerings (naivedya) presented by the people for the ritual, you eat first, and whatever remains after that is to be given to me —agree to this, and I will take the job."

The condition was accepted. The poor man began guarding the sacrificial ritual. **People tend to surrender themselves where their expectations are met with satisfaction; such is the nature of the world, isn't it?**

This poor man was not poor by nature; he was a soul with a destiny of modest worldly fortune. Every day, he began receiving large quantities of sweets and grains as the remnants of the ritual offerings. Even in such a state of poverty, a noble sentiment arose within him: "Such exquisite delicacies are rarely found in life. I must make my life blessed by offering these foods to the revered monks."

He began actively seeking out Jain monks to offer them alms. Although other supplicants were present, this soul felt that Jain monks were the most worthy

recipients. This poor man believed that the spirit of renunciation embodied in the ascetic life of Jainism was unparalleled elsewhere.

Through the virtue of offering alms to such worthy recipients, he bound the karma to be reborn in the Devlok. Upon death, he became a deity in the Vaimanik Devlok. After descending from there, he was born as the son of King Shrenik of the Magadh kingdom. He was named '**Nandishen**'.

In the prime of his youth, he embraced the path of ascetic restraint. He waged a fierce battle against the karma of non-restraint (avirati-karma). When, due to the inevitable fruition of Mohaniya-karma (deluding karma), Sage Nandishen was compelled to reside in a courtesan's house, he took a vow to enlighten ten souls daily and guide them toward the path of restraint.

He lived in the courtesan's house for twelve years. During this period, by making 44,700 souls travel on the path of renunciation of everything, he broke his own attachments into pieces. Finally, he accepted restraint again and passed away from this world.

- Reference book: Abhaykumar Charitra.

※※※

10. The previous births of Kings Shrenik and Konik

We see here how the tendency to ridicule and disregard others can ignite a wildfire of hatred. This is the story of the previous life of Maharaja Shrenik and his son Konik.

Vasantpur, a city in the Bharat region, was ruled by King Jitshatru. His queen, Amarsundari, was truly a celestial beauty. Her prince's name was **Sumangal**.

The minister of this city had a son named **Shyenak**. The culmination of past sins converged on Shyenak. He got such a bizarre and disgusting body that anyone who saw him couldn't help but laugh. Prince Sumangal would tease Shyenak, insulting him in public. Shyenak became increasingly distressed and ill by being the prince's plaything, but he found no solution. Finally, one night, without informing anyone, he abandoned Vasantpur city, traveling to a distant land. He came into contact with ascetics.

In any case, he was deeply distressed by the constant mockery he had endured from his birth onwards from his friends and populace. Upon meeting the ascetics, a sense of detachment tinged with sorrow arose within him. He embraced asceticism and began practicing severe penance of undertaking the Masakshaman (a month-long fast) consecutively.

Meanwhile, the kingdom of Vasantpur gradually came under the rule of Prince Sumangal. He had become the King and governed his subjects with love and judiciousness.

Once, in the course of his wanderings, Shyenak arrived in Vasantpur. The citizens accorded him a warm welcome, and word spread throughout the city that he was the minister's son who turned into ascetic.

When the citizens asked, "You were the minister's son; how did you come to embrace asceticism?" Shyenak replied with equanimity, "In the past, I served merely as a source of amusement for Prince Sumangal. Now, those very jests of the Prince have become the means for my renunciation."

This news reached the King, awakening sincere remorse in his heart. He went to meet the ascetic Shyenak; after paying his respects, he earnestly requested the privilege of hosting the breaking of Shyenak's month-long fast at the royal palace. Shyenak accepted the request. To some extent it is truly said that even a sage cannot easily shed the royal protocol.

The day for breaking the fast arrived. The ascetic reached the royal palace. As fate would be adverse, the king's health took a turn for the worse that very day. The entire royal family was engrossed in caring for the king; no one paid any attention to the ascetic. He returned without breaking his fast and began a second Masakshaman. He had taken a vow not to approach a second household if he failed to break his fast at the first one.

Some days passed. The king recovered and remembered the day for breaking the fast. Realizing that the day had already passed, he immediately went to the ascetic. With tear-filled eyes, he sought forgiveness and explained the reality of his illness. The ascetic, too, felt a sense of affection for the king.

The king requested, "Please break your second month-long fast at my palace." Shyenak accepted the request. When the time came, he arrived to break his fast, but alas! The king's health had suddenly deteriorated again. Everyone's attention was focused entirely on the king, so the ascetic's fast remained unbroken. The ascetic's mind turned dark with anguish, like a burning coal. He returned and began a third consecutive month-long fast.

Some time passed. The king recovered again. As soon as he regained his health, he remembered the ascetic's fast. Filled with anxiety, he immediately went to the forest. Bowing his head at the ascetic's feet, he wept and begged for forgiveness. He requested him to come again to break his fast, assuring him, "Whether I am sick or healthy, your fast will certainly be broken this time. I shall make complete arrangements for it starting from today."

Shyenak accepted the king's word. The thirty days flew by. He arrived at the royal palace to break his fast. Yet again, the king lay on his sickbed.

Although the King had already made arrangements for the parana (the ritual breaking of a fast), and the officials recognized Shyenak, they did not facilitate the breaking of his fast. Instead, they began to view the ascetic with suspicion, reasoning that the King's health invariably deteriorates whenever this ascetic visits; thus, they concluded he was surely an omen of misfortune or a practitioner of dark arts (tantrik).

With this mindset, they began to beat the ascetic mercilessly using sticks, stones, and their fists. The beating was so severe that not a single joint in the ascetic's body remained intact. In that moment of agony, Shyenak made a solemn resolve (niyana): "By the virtue of the penance I have performed in this life, may I become the killer of King Sumangal in a future life."

His body writhed in physical pain, and his mind suffered deep anguish. He died and was reborn as a Vyantar-dev (a type of lower celestial being) of limited power. Meanwhile, King Sumangal gradually recovered his health. Upon hearing of the ascetic's tragic death, he was overcome by a sense of detachment from worldly life (vairagya). He embraced the life of an ascetic himself. After death, he too became a Vyantar-dev. From there, he transmigrated to be born as the son of King Prasenjit and was named '**Shrenik**'. In time, he became a king and a devout follower of the Jin (Jin-bhakta).

It was as the son of this King Shrenik and Queen **Chelna** that the soul of the ascetic Shyenak was reborn; he was named **Konik**. Driven by the enmity carried over from his past life, Konik harbored constant hatred toward his father, Shrenik. Ultimately, he imprisoned his father, usurped his kingdom, subjected him to a hundred lashes daily and tormented him with hunger and thirst till death.

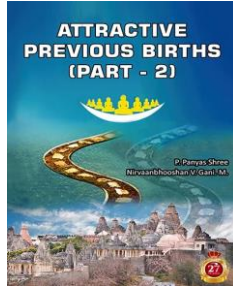
Upon his own death, Konik was reborn in the sixth hell.

- Reference book: Shraddhdinkritya-Vritti.

※ ※ ※

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

**Attractive Previous Births
(Part - 2)**

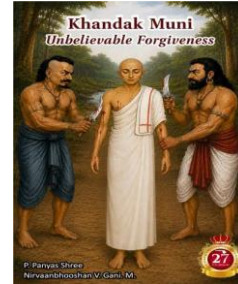


No. of pgs.: 75

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**

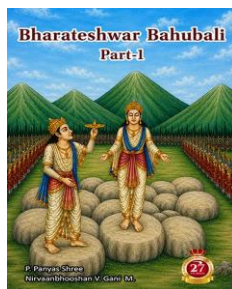


No. of pgs.: 15

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)**



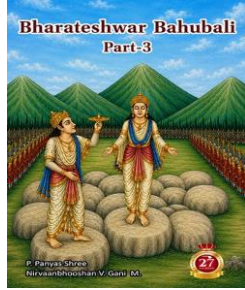
No. of pgs.: 65

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

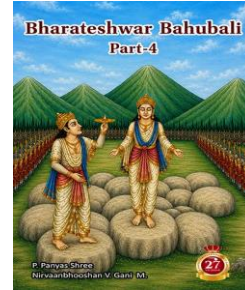
Bharateshwar Bahubali (Part - 3)



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.

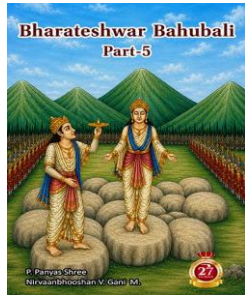
Bharateshwar Bahubali (Part - 4)



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)

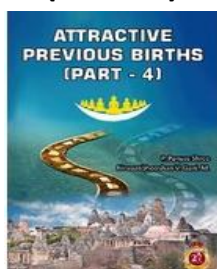


No. of pgs.: 22 Published:2026

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)

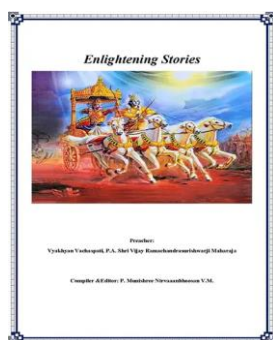


No. of pgs.: 22

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

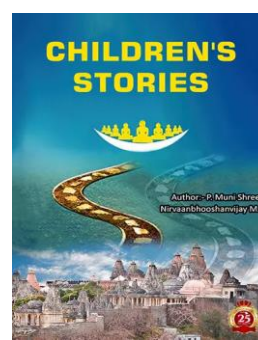


No. of pgs.: 140

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

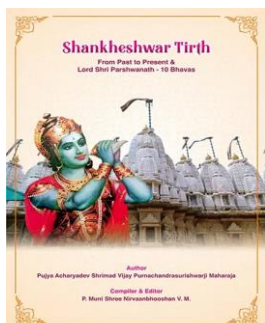
Published:2025

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

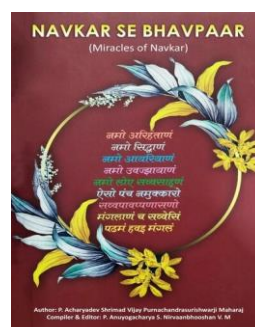


No. of pgs.: 72

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

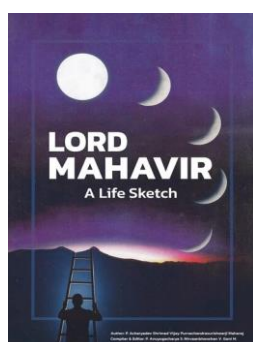


No. of pgs.: 64

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

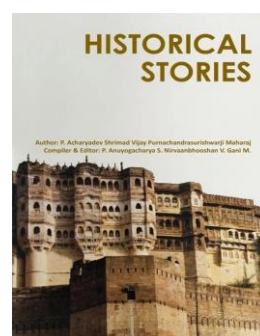


No. of pgs.: 54

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



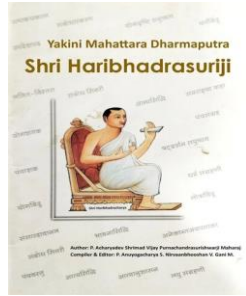
No. of pgs.: 66

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

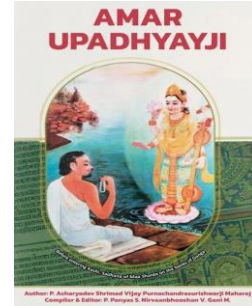
Shri Haribhadrasuriji



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

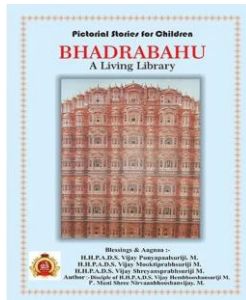


No. of pgs.: 75 Published:2025

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

Bhadrabahu

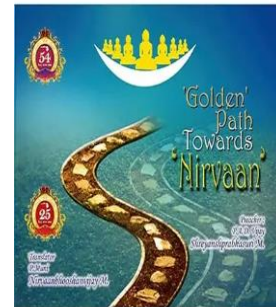
(Multicolor Pictorial Story Book)



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



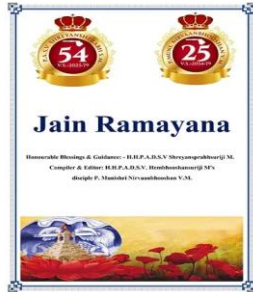
No. of pgs.: 56 Published:2023

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)



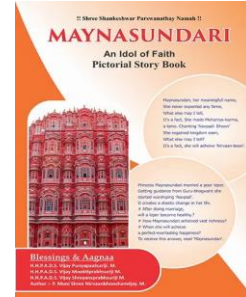
No. of pgs.: 200

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)

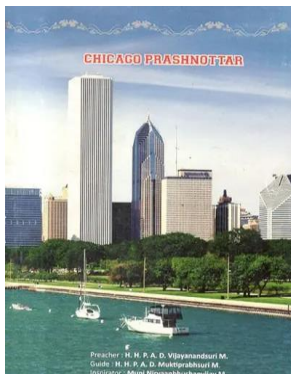


No. of pgs.: 25

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



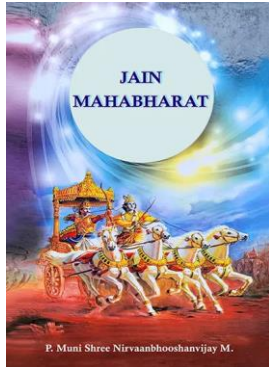
No. of pgs.: 25

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

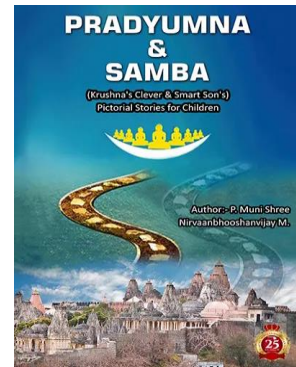


No. of pgs.: 165

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

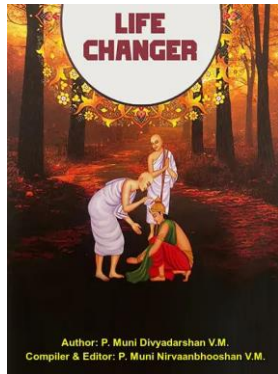


No. of pgs.: 20

Published:2024

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

Life Changer

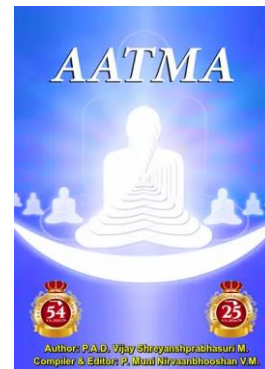


No. of pgs.: 40

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

