

ATTRACTIVE PREVIOUS BIRTHS (PART - 6)



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



Book: Attractive Previous Births (Part-6)

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)
35. Attractive Previous Births (Part- 6)

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 36 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)	• Devkaran 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
• Kasturdam 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 King Aam	1
2.	The previous birth of the ancient Ishanendra	2
3.	The previous births of Dhannaji's eight wives	3
4.	Dhannaji's previous birth	4
5.	The previous birth of Dhannaji's elder brothers	6
6.	The previous births of Suryendra's chief queens	8
7.	The previous birth of Ilachiputra	8
8.	Ardrakumar's previous birth	10
9.	The previous birth of King Shripal and Mayanasundari	12
10.	The previous birth of Sanatkumar Chakravarti	14
11.	Saudharmendra's previous birth	15
12.	The previous birth of Mrugaputra Lodhaya	17

1. The previous birth of King Aam

"Gurudev! I must have followed the Shiv Dharma in a past life; otherwise, where would such a deep affinity for this Shaiva tradition have arisen in me?"

Thus, the King addressed Acharya Shri Bappbhattsuriswarji Maharaj. For years, Suri Bhagwant had been trying to persuade the King to abandon the faith tainted by Mithyatva (wrong/false belief), but the King was not at all prepared to do so. He held Acharya Bappbhattsuri Maharaj in deep affection and had accepted him as his own spiritual master; he found it difficult to spend even a few days without seeing his Guru. Yet, despite hundreds of sermons from his Guru, he did not relinquish his wrong beliefs. While he had the Jain temples constructed in respect to his Guru's wishes, his own faith remained steadfastly devoted to Shaiva temples. Both the Guru and the devout King Aam had now entered the later stages of their lives. Once, in the royal court, the Acharya refuted the tenets of Shaiva Dharma using compelling arguments and upheld the principles of Jain Dharma.

At that moment, King Aam said, "Gurudev, I also feel that what you say is true; yet, I am reluctant to let go of my partiality towards Shaivism. Could the values (sanskar) from the previous birth be the reason for this?"

At that moment, relying solely on Shrutgyan (scriptural knowledge), the revered Acharya discerned the king's past life and revealed it in the presence of the entire royal assembly.

"O King! In this very land of Bharat, within the **Vindhyachal** mountain range, lies a mountain named **Kalinjar**. A dense forest spreads across its foothills. In that forest, during a past life, you had accepted the ascetic initiation of the Shaivas. Living as a matted-haired ascetic, you performed severe penance throughout your life. Your spiritual practice (sadhana) was as rigorous as your penance.

Suspending yourself by your feet from a sturdy branch of a tall tree, you would continuously perform Atapana (a penance involving exposure to the sun) for forty-eight hours. After two days, you would consume a meal of fruits and flowers just once, only to resume your arduous penance—often while maintaining a headstand (Shirshasan).

You performed such penance for a hundred years without the goal of Moksha (liberation). Ultimately, you breathed your last while still suspended from the tree. Upon death, in your next life, you have become King Aam.

"O King! If you wish to verify my words, send one of your attendants to that forest in the Vindhyas. Your long-matted locks still lie beneath the very tree where you once performed penance—even though decades have passed."

The assembly fell silent. Even the learned men were astonished. The King listened, spellbound.

As indicated by Suriji, the King dispatched his officials to that location.

Within a few days, the royal officials appeared in the royal court, bringing with them the matted hair from the King's past life. The populace clamored to catch a glimpse of the matted hair. Everyone began to sing the praises of Acharya Bappbhattsuri. The people developed faith in the doctrine of past lives, and the glory of the Jin-shasan spread far and wide.

- Reference book: **Prabhavak Charitra**

※※※

2. The previous birth of the ancient Ishanendra

This is the account of the past life of Ishanendra—the Indra who reigned over the second Devlok during the time of Bharat Chakravarti.

There was a village named **Pashugram** in the **Mahavideh region**. A Brahmin named **Susharma** lived there. An embodiment of anger, greed, and destitution, this Brahmin earned his livelihood by begging; he supported his wife, son, and daughter through this means.

Once, despite trying all day long, Susharma could not obtain even a handful of alms. He returned empty-handed. His ill-tempered wife became furious; she hurled harsh words at her husband and began to berate him. Initially, he tried to pacify her, but when she refused to calm down, Susharma lost his composure. Seething with rage, he picked up a large stone lying near the house and hurled it at his wife's head. Struck on a vital spot, the woman died instantly, writhing in agony.

At that moment, their children wept and accused their father, asking why you killed our mother. Blinded by rage, the Brahmin used that same stone to send his own two children to the death as well.

Now he became terrified. He trembled at the thought of the punishment the king would inflict upon him. He fled his home to escape punishment, but on the way, a cow

knocked him down. Harboring resentment against the cow for this, he killed it. He then saw royal soldiers approaching from behind, so he fled in even greater panic. He encountered a pit on the path; falling into it, he met his death. Upon dying, he reached to the seventh hell.

He emerged from there and was born as a lion in a forest. After living a life of violence, he ended up in the fourth hell. Leaving that place, he was born as a Chandala (an outcast) and committed many cruel acts. Upon death, he was reborn as a Drishtivish serpent (a highly venomous snake). This was a chain of suffering born from the impulse of anger. Even a fleeting surge of passions (kashayas) can trigger a cycle of evil thoughts and miserable rebirths.

The Drishtivish serpent once spotted a sage. It immediately rushed to strike him, but upon seeing the sage so utterly calm and composed, the fever of its malevolent intent instantly subsided. It approached the sage, who was at that moment expounding the glory of the Shatrunjaya pilgrimage site to the Vidyadharas. Upon hearing the sermon, the serpent attained the knowledge of its past lives (Jatismaran-gyan). It saw its previous lives and witnessed the tragic consequences of its past malevolent thoughts. Its heart overflowed with sincere remorse. A desire to undertake Anshan (fast unto death) arose within the snake. The sage possessed of special knowledge, perceiving the snake's wish, facilitated his Anshan.

Thinking, "This snake's life has been transformed upon hearing the glory of Shatrunjaya; therefore, let its life end at the holy site of Shatrunjaya itself," a Vidyadhar king brought the snake to the summit of Mount Shatrunjaya. There, it eventually passed away and was reborn as the Indra of Ishan Devlok – the second Devlok.

- Reference: Shri Shatrunjaya Mahatmyam.

※※※

3. The previous births of Dhannaji's eight wives

Dhannaji—also known as Dhanyakumar—was a resident of Rajgrihi; he was the brother-in-law of Shalibhadra, the son of Dhansar, the son-in-law of King Shrenik, and a minister of Magadh. He had eight wives, all of whom held him in such high regard that they would stand before him with folded hands.

In a past life, when Dhannaji's soul offered kheer (sweet rice pudding) to a revered sage, eight neighboring women witnessed the scene; indeed, the kheer had been prepared using the sugar and milk provided by those very women. When the son of a

maidservant expressed a desire to make this offering, these women deeply appreciated and encouraged the act, feeling an innate affection for the boy. In their subsequent lives, these women were born as princesses or daughters of wealthy merchants, while the maidservant's son became Dhanyakumar. Eventually, Dhanyakumar married all eight of these maidens.

When times of adversity struck, seven of Dhannaji's wives returned to their respective parental homes, but Subhadra—Shalibhadra's sister—chose to remain at her marital home.

Even though Dhannaji had left home, she continued to live under the protective care of her father-in-law.

Noble women do not turn to their parental home during times of adversity; instead, they remain steadfast in their commitment to their marital home. Such are the values of Indian culture.

During this period, there was a time when Dhannaji's father had to work as a laborer; yet, Subhadra did not hesitate. On the contrary, she stood by her father-in-law and supported him. She would carry heavy pans (ghameles) on her head to perform manual labor, and afterwards, she would cook and serve meals to everyone, eating only after the others had finished.

In a past life, Subhadra had once said to a friend, "Go, carry the pans of my household." These words were spoken in a fit of anger. This action created a karma that resulted in Subhadra actually having to carry such heavy pans in this lifetime.

- Reference Book: Shri Dhanya Charitram – 8th Chapter.

※※※

4. Dhannaji's previous birth

A maidservant lived in Pratishthanpur. Due to the overwhelming rise of misfortune, her entire family had perished; her mother-in-law, father-in-law, husband, brothers-in-law, and sister-in-law—none survived. Only her young son remained alive. We shall know this son by the name Vinay.

Since Vinay was very young, his elderly mother bore the entire responsibility of raising him. She earned a meager income by cleaning, sweeping, and performing other domestic chores in people's homes. This sufficed to sustain both her and her son; there was no other source of income. They owned a few cows and buffaloes and lived in a small hut.

When Vinay became eight-year-old, he began herding the family's livestock and, subsequently, the animals belonging to the neighbors. **In a life cursed by poverty, what room was there for artistic pursuits or formal discipline?**

Once, in the morning, after eating the maize porridge served by his mother, Vinay set out to graze the cattle. It was a festive day, so he saw kheer (sweet rice pudding) being prepared in every household. The aroma of the kheer made his mouth water.

What he lacked, the neighborhood children fulfilled. After finishing bowls full of kheer, they started coming out to their veranda and asking Vinay, "What did you eat?"

"Maize porridge..." came the reply.

"Kee-khee-khee... today, one simply must have kheer. You are a total fool. You eat nothing but khichdi and cracked wheat daily."

Spurred on by his friends, Vinay became adamant that he would have kheer no matter what. He went home and asked his mother for kheer. When he didn't get it, he began to cry. Seeing the child weep, his mother wept too; both cried even more loudly than the other. Hearing this wailing, the neighborhood women gathered around. They learned of the problem from the old woman. Compassionate women provided her with ingredients like milk, ghee, sugar, rice, cardamom, and nutmeg. Afterward, the old woman prepared the kheer. She filled a plate of kheer and handed it to Vinay. She herself went to a neighbor's house to do some chores.

At that moment, a wish arose in Vinay's heart: if a holy monk were to appear, he would offer this kheer (sweet rice pudding) to him first, and only then eat his own meal. He had witnessed the practice of gochhari (monks seeking alms) at the homes of wealthy neighbors; thus, the noble desire to offer alms to a worthy recipient blossomed in the young boy's mind.

Just then, a monk—who was observing a month-long fast—entered the lane while on his alms round. Vinay, who had been watching out for a monk, spotted him. With great earnestness, he invited the holy man into the house. Then, the boy poured the entire contents of the plate—filled with kheer—into the monk's alms bowl. The monk tried to stop him, but the boy persisted. Blessing him with the words "Dharmalabh" (may you attain spiritual virtue), the monk departed.

"I can always get more kheer, but where else would I find such an opportunity to offer alms to a monk? I truly did a good thing." Eight-year-old Vinay was appreciating the act of charity he had just performed. Through this, he accumulated immense virtue that would lead to further virtuous deeds.

Yielding to his childish nature, he began licking the bowl to savor the taste of the kheer.

Just then, his mother returned from her chores and saw him licking the plate clean.

"Oh, my son goes hungry like this every day; I never even realized it," the elderly mother thought, and she served him kheer (sweet rice pudding) second time. Vinay quietly consumed it; he did not mention that he had actually given away the first serving as an act of charity rather than eating it himself.

Such was his merit. We often do little good work but publicize it excessively; in our eagerness to publicize, we lose the spiritual virtue earned through the good deed itself.

Because he had consumed an excessive amount of kheer, it did not digest properly. That night, the boy suffered severe stomach pain and passed away.

In his next life, this very Vinay was born as the son of the merchant Dhansar Seth. He eventually gained fame as Dhannaji—a name that is celebrated far and wide to this day.

- Reference book: Dhanyacharitam - 8th Pallav

※ ※ ※

5. The previous birth of Dhannaji's elder brothers

Dhanyakumar had three elder brothers. They were all jealous of Dhannaji. They were unfortunate. They couldn't acquire wealth themselves, and they couldn't bear Dhanyakumar acquiring it, yet they still wanted a share in his wealth.

The generous Dhanyakumar donated all his wealth to his brothers three times. Losing it all three times, these elder brothers became beggars.

The reason for their misfortune lay in their past lives.

There was a village called '**Sugram**'.

There were three houses next to each other in a street in the village. The residents of the three houses became close friends. The men of the three houses couldn't find any business, so they would go to the forest to collect wood and sell it. This way, they earned a little money. They cooperated with each other in this work, and their friendship grew stronger.

Once, after breakfast, the three friends went to the forest taking with them food boxes for lunch. When the third phase of the day started, a Jain monk, an ascetic observing Masakshaman, came out of the forest to go to the city. Today was his Parna. All three of them looked at the monk.

Like the artist's renunciation, the feeling of charity was also manifested in these friends. They started thinking that it is summer time. It is scorching in the afternoon too. The monk is an ascetic. He is coming straight from the forest. The earth has become like a hot pan. Monks do not wear anything on their feet. The head is also kept open. What might be their condition?

The monk's painful restraint and the thought of gochhari created a shiver in the body of all three.

And he will go till the village. If he gets something after that, he will do Parna. So much heat... all three of them became emotional while thinking about it. They felt that if they offer to the monk all the food they had, then his Gochari (alms-round) would be complete. We should take advantage of this. What difference will it make if we don't eat once? We have already eaten in the morning and will eat again at night.

They invited the monk to accept Gochari. The holy man accepted. The three friends insistently emptied the contents of their respective containers. The monk's Gochari was thus fulfilled. Uttering the blessing "Dharmalabh", he returned to the forest.

As evening fell, the friends became tormented by hunger. Having no other option, they completed the remaining work. Afterward, they had to shoulder bundles of wood and head back toward the village. Upon returning home, they first asked for food, but their wives had not lit the hearths that day; consequently, they received nothing. At this point, the three friends began to writhe in hunger. Gathering together, they started criticizing the act of charity to a worthy recipient they had performed for the ascetic.

They said to one another, "Alas, we were fools. An ascetic is accustomed to penance. If a fast had to be extended by a day or so, it would not have caused the monk any distress—unlike us, who writhe in agony without food. One should not burn down one's own house just to go on a pilgrimage.

In this manner, they vehemently disparaged the charity they had previously given. Through this wrongful act, they rendered futile all the virtue they had earned from that earlier donation. Moreover, by incurring fresh negative karma, they acted truly foolishly.

Eventually, these friends passed away. They were reborn in Rajgrihi as the elder sons of the wealthy merchant Dhansar. Thanks to the power of having donated to a worthy recipient, they attained a human birth; however, the act of disparaging that charity caused them to repeatedly become beggars in this life.

- Reference book: Shri Dhanyacharitam – 8th Pallav

※ ※ ※

6. The previous births of Suryendra's chief queens

The Sun-god has sixteen thousand queens, among whom four are chief queens. Their names are, respectively: 1) Suryaprabha, 2) Atapabha, 3) Archimalini, and 4) Prabhankara.

Currently two Suryendras are traversing Jambudvip, the previous births of the chief queens of one of them unfolded as follows:

A wealthy merchant (Nagarsheth) of the city of Mathura had four daughters who were paragons of beauty and grace. As they blossomed into young womanhood, the twenty-third Tirthankar, Lord Parshvanath, visited Mathura. Upon hearing the Lord's sermon, all four sisters felt a deep sense of detachment from worldly life. With their parents' permission, they received initiation directly from the Lord. However, while observing the ascetic life, they frequently succumbed to negligence (pramaad); consequently, the spiritual virtue gained from their asceticism was diminished.

Ultimately, having attained death through the practice of Sallekhana, all four of them were reborn in the "**Trutik**" of Suryendra, becoming the foremost among the "Trutik" beings. The "**Jivabhigam Sutra**" (a sacred text) states that the inner chambers of the gods are known as "Trutik."

- Source: Lokprakash, 25th Sarg.

※ ※ ※

7. The previous birth of Ilachiputra

This is the story of Ilachiputra, who attained Kevalgyan (supreme, omniscient knowledge) while dancing atop a bamboo pole. He held a fortune of 99 crore gold coins, yet he was captivated by a female acrobat born into a Nat family. He was prepared to sacrifice not just that vast wealth, but even his own life, to win her over.

Ilachiputra's blind infatuation brought great sorrow to his parents, his community, and his friends. Disregarding the tears and disapproval of so many, he became a Nat (an acrobatic performer) himself for the sake of the girl and mastered the skill of dancing atop a bamboo pole without any support.

Once, while dancing on the pole, he beheld a Muni (ascetic). A profound inner transformation stirred within him, ultimately leading him to attain Kevalgyan. The deities immediately showered flowers upon his head and presented him with the attire

of an ascetic, which he accepted. The deities then created a golden, lotus-shaped throne, upon which Ilachiputra took his seat.

That Ilachiputra, who had once reached the peak of passion, has today climbed to the peak of knowledge. This Ilachiputra, which once abandoned his parents while crying, today, having attained enlightenment, preaches before the assembly of deities and kings. In his very first sermon, Ilachiputra described the events of his previous birth.

The king, the queen and the Nat girl, who were fascinated by Ilachiputra, all listened in unison.

There was a city named **Vasantpur**. There my soul became a Brahmin named **Agnisharma**. My wife's name was **Preetimati**. We, having intense lust for each other, once came into contact with a Jainacharya. I liked Jainacharya's discourse. Heard the discourse again and again. Due to its influence, the desire for initiation appeared in my heart. I accepted initiation. Preetimati also took initiation with me.

There were many monks and Sadhvis in the Gachchh. All of them were born in different high or low castes in their earlier age. We had to remember the present state of his restrained manner but we did not do so. We focused solely on their past lineage; moreover, we took great pride for our high lineage.

Even knowing that this would lead to the disparagement of virtues, we would repeatedly wash our hands and feet with water while nurturing the arrogance within. We never once criticized this pride of lineage; ultimately, we met our end while still deeply attached to that sense of high lineage.

We were both born as deities—a male and a female—in the first Devlok. Upon descending from there, I was born as the son of the merchant **Dhandatt** in the city of **Ilavardhan**, whereas **Preetimati**—due to the lingering influence of that pride of lineage—was born into a low-lineage family as the daughter of a Nat.

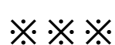
The deep-seated impressions of attachment from our past life had not yet faded from our minds. Attachments and enmities often carry over into subsequent lives, and the same happened to us. The moment I saw the Nat's daughter, the dormant impressions of my past attachment were stirred into action. This attachment compelled me to commit acts unbecoming of a noble man. Today, the moment I beheld the revered sage, the knowledge of my past lives (Jatismaran-gyan) dawned upon me. I saw my previous birth. Intense remorse arose within me for the sins committed in that life—specifically, the indulgence in worldly attachments and the arrogance born of high lineage. Through this realization, I attained Kevalgyan."

Thus, Ilachiputra recounted the story of his past life. Listening to this, the soul of the Nat girl became immersed—neck-deep—in the river of Vairagya (detachment from

the world). She, too, attained Kevalgyan, and the deities showered flowers upon her. Witnessing this event, the Queen developed an aversion to the bonds of worldly attachment; a spirit of renunciation awakened in her. Right there, in the assembly where the sermon was delivered, she also attained Kevalgyan, and the deities showered flowers once more. Upon realizing that the Queen had attained Kevalgyan, the King understood the futility of sensual desire and worldly attachment. Renunciation awakened in him as well. He, too, attained Kevalgyan on the spot, and once again, the deities showered flowers.

Ilachiputra, who had once caused a stream of tears to flow, had today created a path leading to Kevalgyan.

– Reference book: Upadeshprasad.



8. Ardrakumar's previous birth

Although Ardrakumar—born in the land of non-Aryans—reached the land of Aryans and the stage of Bhagavati Pravrajya, his life was nevertheless tainted by an attachment to sensual pleasures. The reason for this lay in his past life.

A merchant (Seth) named **Samayik** lived in the city of **Vasantpur** in the kingdom of Magadh; his wife's name was **Bandhumati**. Once, Acharya Sushthitsurishwarji visited Vasantpur. Samayik Seth, accompanied by shravaks and Jin devotees, went to hear the religious discourse. Bandhumati joined him.

Upon hearing just a single discourse, the Seth's soul was deeply stirred. A sense of detachment from sensual pleasures arose within him, and he realized that worldly existence was more fleeting and insignificant than smoke. The Seth requested initiation (diksha) from Suribhagwant. His wife, Bandhumati, also prepared to embark on the path of renunciation alongside him. Suribhagwant granted initiation to both of them.

Samayik Seth's soul began to steadfastly observe the great vows (Mahavratas). Immersed in the pursuit of knowledge, he gradually attained profound scriptural wisdom.

Once, sage Samayik arrived in a city accompanied by his group of monks. A congregation of Sadhvis, which included Sadhvi Bandhumati, also reached the same city during their travels.

At some point, sage Samayik caught sight of Sadhvi Bandhumati. Struck by the intense force of Ragmohaniya Karma (delusional attachment), he was overwhelmed;

memories of past sensual indulgences resurfaced. He became ready to renounce his monastic vows and return to worldly life with Bandhumati.

A fellow monk conveyed this matter to Sadhvi Bandhumati and her Guruni (head Sadhvi). The Guruni was the preceptor. She was deeply shocked and distressed. She explained to sage Samayik, "If, despite being learned in the scriptures, you break your vows, imagine the terrible spiritual downfall that awaits you. Reflect on this!"

Samayik Muni remained silent at that moment, yet his gestures were saying that the storm of attachment was spiraling out of control.

The Pravartini (head Sadhvi) and her group journeyed away from that place and arrived elsewhere. Sadhvi Bandhumati was deeply distressed by the lapse in her husband—a fellow monk—regarding his spiritual discipline; she herself was imbued with a spirit of profound detachment. She humbly requested the Pravartini, "Revered one! Please grant me permission to undertake Anshan (fasting unto death). **I do not fear death; my only fear is the violation of my vows!** While my own soul remains steadfast in observing the vows, the learned sage Samayik —because of his attachment to me—is faltering in the observance of his vows. This thought weighs heavily upon me.

Even though the immediate threat to his restraint has passed, wherever he goes and hears my name, he will inevitably succumb to feelings of worldly attachment (Raag) and desire to return to worldly life.

If I undertake Anshan, my own restraint will remain secure, and his path will become free from obstacle."

The Pravartini granted permission, as did the Gachchhadhipati (leader of the monastic order)—for the leader's consent is essential for such a vow. Sadhvi Bandhumati undertook Anshan and passed away peacefully in a state of spiritual equanimity (Samadhi). She was subsequently reborn in the Vaimanik Devlok .

What a magnificent sacrifice this was—offered by a wife-turned-Sadhvi to ensure her sage husband remained steadfast in his great vows! Blessed is this Sadhvi and the sublime state of her detachment!

Sage Samayik received the news of Bandhumati's passing. With this, the surge of attachment (Raag Mohaniya) within him subsided. He felt deep remorse for his mental lapse, and his enlightened conscience (Geetarth-buddhi) urged him to seek atonement for his transgression.

Seeking his Guru's permission, Sage Samayik also undertook Anshan to purify himself of this transgression. Upon passing away, he too was reborn in the Devlok .

After descending from the Devlok, he was born in a non-Aryan land (Anarya-desh) as Ardrakumar.

A transgression of ascetic restraint caused him to be cast into a non-Aryan land. However, the remorse he felt for that transgression eventually led him back to the land of the Aryas (Arya-desh) and to the attainment of restraint.

He transitioned from Ardrakumar to the ascetic Ardramuni. Yet, intense impressions (sanskar) of worldly desires reawakened, leading to his fall from the path of restraint. Abandoning his restraint, he re-entered worldly life and married Shrimati, the daughter of a wealthy merchant (Shreshthi). Their marital union was blessed with the birth of a son. The girl **Shrimati** he married was the very same soul who had previously been known as Bandhumati. Years later, Ardrakumar once again embraced the ascetic life. He attained spiritual fulfillment by having a direct vision of Lord Mahavir. Ultimately, by eradicating all karmas, he attained eternal bliss.

Kalikal-Sarvagya (omniscient of the kaliyug) Shree Hemchandrasurishwarji Maharaj has described Ardramuni as a Pratyekbuddh. **Typically, a Pratyekbuddh sage neither becomes a disciple of another nor accepts disciples himself.** This pattern is observed in Pratyekbuddhas such as Karakandumuni, Dwimukhmuni, Nami Rajarshi, and Nagagati Rajarshi.

The distinction in Ardramuni's case is that he personally initiated five hundred chieftains from his worldly life into the ascetic order, making them his disciples.

– Reference Text: Trishashti Charitra – Parv 10

※※※

9. The previous birth of King Shripal and Mayanasundari

This is the story of the past life of King Shripal, who—through the power of worshipping the Navpad—became the lord of nine queens and nine kingdoms in his present life and is destined to attain Moksha (liberation) after passing through nine subsequent lives.

In his previous life, Shripal's soul was the king of **Hiranyapur city** in the Bharat region. His name was Shrikant, and his wife's name was Shrimati. The queen was a devout Shravika, whereas the king led a life devoid of religious values. He derived a barbaric pleasure from hunting and listening to the agonized cries of innocent animals as they met their deaths.

Hearing accounts of the king's hunting would make Queen Shrimati shudder with horror. She would urge him to abandon the path of hunting, sometimes using affectionate and gentle words, and at other times employing stern and forceful language to dissuade him from this unrighteous course. Yet, the irreligious king persisted in his violent misdeeds.

Once, the king set out for a hunt accompanied by seven hundred loyal yet unruly warriors. In the forest, he saw a Jain sage. Upon seeing him, the king immediately began to mock the sage, scornfully calling him a leper. It was as if those unruly warriors had found the perfect opportunity to indulge their whims. They began to mistreat the revered sage; some threw stones, while others struck him with sticks. In this manner, these royal men derived a cruel pleasure from tormenting the sage. The king laughed as he watched this spectacle, and eventually, the entire party returned to the city.

On another occasion, King Shrikant came to the forest for hunting. Upon spotting a Jain sage, he was seized by a mischievous impulse; he grabbed the ascetic by both ears and submerged him in the river. He spared the ascetic's life only because a flicker of compassion arose within him.

Once, while the king was walking on the upper terrace of his palace, he caught sight of a Jain sage making his alms rounds on the city's highway. Those seven hundred warriors were also present there. The king commanded them: "These mendicants have defiled our city. Seize them by their ears and cast them out." The thoughtless warriors began to humiliate and torment the ascetic. Queen Shrimati witnessed this scene; she shuddered and immediately rushed to the king. Filled with great indignation, she reproached him, saying, "O King! By repeatedly tormenting the sages, you have now incurred the sin that leads to the seventh hell." The king was truly shaken that day. Upon reaching the main road, he put a stop on tormenting the sage. At the queen's insistence, he invited the revered sage to the royal palace.

The queen implored the sage, "Bhagwant, please suggest a way to dispel the king's worldly-mindedness." The sage then instructed him to worship the Siddhchakra. Moved by the sage's teachings, the king's heart softened; together with the queen, he observed the Navapadji Oli. Those seven hundred warriors also expressed their appreciation for the king's religious observance.

Shrikant was reborn as Shripal; in his previous life, he had called the sage a leper, that is why he had to suffer from leprosy in this lifetime. Because he had once drowned a monk in a river, he was thrown into the ocean by Dhavalseth. As he had worshipped the Navpad, he became a king once again.

Queen Shrimati was reborn as Mayanasundari. The eight companions of Queen Shrimati had appreciated and supported her religious devotion; consequently, in this life, they all became Mayanasundari's co-wives.

Those seven hundred warriors were reborn into the Kshatriya lineage. Due to the torture inflicted upon a monk in their past life, they were afflicted with leprosy from birth.

- Reference book: Shripal Raja ka Raas.

※※※

10. The previous birth of Sanatkumar Chakravarti

“Even though seven hundred years have passed, the sixteen severe bodily ailments that afflicted me have not yet subsided; yet, that is not painful to me. My deep pain stems from the fact that, despite observing the initiation for seven hundred years, I have still not attained the Kevalgyan for the sake of which I took initiation.”

We are here recalling the past life of Sanatkumar Chakravarti—the same ascetic Sanatkumar whose words, as quoted above, filled even Indra, the King of the Devlok , with profound reverence.

He once possessed a physical beauty that left the King of the Devlok astonished; subsequently, such a deep yearning for Moksha (liberation) awakened within him that the same King of the Gods bowed at his feet.

This spiritual devotion (Dharma-raag) did not arise in Sanatkumar Chakravarti overnight; it was the culmination of a devotion to the Shasan (the spiritual order/teachings) cultivated over four successive past lives.

In his fifth past life, the soul that became the Chakravarti existed as a householder named **Meghabahu**. He lived in the city of **Govardhan**, located in the Bharat region. In this city, a Shravak named **Jindatt** also lived there. He took initiation. He worshipped beautifully. Finally, he passed away. In memory of Jindatt Muni, his worldly wife Vinayvati built a huge Jain temple. After consecrating the Jain idol, Vegvati began performing devotion with pomp and show every day.

Due to some work, this Meghbahu came in contact with the shravika named Vinayvati. Through her contact, he came in contact with the Jain temple. He saw Vinayvati's devotion. This filled his heart with joy. Meghbahu also became a devotee of Jainism. In this way, the devotion of Jainism was implanted in his soul.

He worshipped the Jain temple all his life. Finally, he died. He was born in the Yaksha Yoni as Vyantardev. There, the impressions (sanskar) of previous births were awakened, due to which he became a lover of Jainism. He served the Sangh as a throughout his life. When his lifespan was over, this Yaksha was reborn. A king named **Suruchi** lived in a city called **Mahapur**. He was born as the son of king Suruchi and queen **Tilaksundari**, and was named **Dharmaruchi**. In due course, he became the king.

Even in this life, the impressions (sanskar) of devotion to the Shasan from his previous birth came to his aid. He once heard the sermon of a true spiritual master (sadguru), which imbued him with a spirit of detachment (vairagya). King Dharmaruchi then took initiation and observed the initiation with great excellence. Ultimately, upon passing away, his soul was reborn in the fourth Devlok known as 'Mahendra'.

Here, this soul remained engrossed in devotion to the Shasan, such as the celebration of the Kalyanaks (auspicious life events) of the Jineshwar. After descending from the fourth Devlok, he was born as the Chakravarti Sanatkumar. He was the son of King Sahdev of the city of Gajapur.

Due to a deep attachment to the Shasan, which was carried over from four previous lifetimes, an immense affection for the Dharma arose within him. This devotion became so firmly ingrained in his soul that, in that very lifetime, Sanatkumar attained Kevalgyan. He eradicated all karmas and subsequently attained Moksha (Liberation).

- Reference book: **Paumchariyam – 118th Sarg.**

※※※

11. Saudharmendra's previous birth

The Indra of the first Devlok is known by two names: Saudharmendra and Shakrendra. The story of the past life of this master of thirty-two lakh Dev-vimans (celestial planes) and countless deities unfolds as follows:

In this Bharat region, there was a city named **Prithvibhushan**. A merchant (Shreshthi) named **Kartik** resided there. He attained spiritual enlightenment after listening to the discourse of the twentieth Tirthankar, Shri Munisuvrat swami. In the presence of the Lord, he embraced the twelve vows of a shravak accompanied by Samyaktva (Right Faith); subsequently, he worshipped the fifth Pratima of a shravak one hundred times.

An ascetic named Gairik—who held wrong views (mithyadrishti)—once arrived in the city. He practiced the Masakshaman penance (a month-long fast) consecutively. The entire city became devoted to this ascetic. However, Kartikseth remained steadfast in upholding Samyaktva; consequently, he never even approached the ascetic Gairik.

A knot of animosity towards Kartik formed in Gairik's mind. He began seeking an opportunity to humiliate Kartikseth by any means possible. Once, the king of the city invited this ascetic to break his fast (Parana). That time, the ascetic stipulated a condition: he would accept the invitation only if Kartikseth served him the meal. The king agreed to the condition. He sent word to Kartik Seth at the royal palace, instructing him to come to the palace to facilitate the Parana of Gairik ascetic. Kartikseth possessed firm Samyak-drishti (Right View). He harbored not even a shred of animosity toward the ascetic holding erroneous views (Mithyatva); however, he refrained from approaching the ascetic because he objected to the latter's tendency to mistake Adharma (unrighteousness) for Dharma (righteousness).

The underlying reason behind the efforts of those with Right View to keep their distance from those holding erroneous views is simply this: Adharma should not be accorded the honour as like Dharma. There is no place here for feelings of malice or hatred.

Kartik could perceive the Gairik ascetic's delusion, and this is why he was deeply distressed. Compromising his own convictions was profoundly painful to him, but he felt helpless in the face of the king's command. He arrived at the palace to facilitate the Parna. While he was serving the Gairik ascetic, he repeatedly placed his finger on his nose, mocking Kartik, saying, "I cut off your nose." Kartik was deeply hurt by this insult.

After facilitating the Parna, he returned. He thought: "I had to endure such a shameful situation because I did not take initiation. I should accept initiation now so that I will not feel any embarrassment in the future."

With one thousand and eight sons of merchants (Shresthis), he received initiation from Shri Munisuvrat swami and studied the Dvadashangi. Ultimately, he attained the end of his life through the Anshan and was reborn as Saudharmendra.

— Source: Kalpsutra-vritti and Bhagavatisutra-vritti.

※ ※ ※

Note: The Bhagavatisutra-vritti does not mention the events concerning Gairik ascetic. Apart from this, the events are described in the same manner in the commentaries (vrittis) of both Sutras.

12. The previous birth of Mrugaputra Lodhaya

Mrugaputra did not possess a single distinct body part—such as eyes, a nose, ears, or a mouth. He was born merely as a lump of flesh and developed in that very form. He succumbed to death at the young age of twenty-six.

His body was a mere mass of flesh; instead of distinct limbs and organs, only apertures were visible. He could neither walk nor speak, nor could he swallow food with his tongue. An incessant, unbearable stench emanated from his body.

Despite being a prince, he had been reduced to such a pitiable state. Shri Gautamswami, having observed Mrugaputra at the Lord's behest and having been overcome by an intense sense of detachment upon merely seeing him, inquired about Mrugaputra's past life. Lord Vardhman Swami revealed the details.

Long ago, there was a city named **Shatdvarpur** in this Bharat region. King **Dhanpati** ruled over it. One of his servants was named '**Kut**'. His character matched his name; he was an extremely cruel, murderous, and tyrannical soldier with an atheistic mindset.

Being pleased, the king entrusted the administration of 500 villages to this Kut. This soldier of a cruel nature, subjected the offenders caught in these villages—whether truly guilty or falsely accused—to barbaric torture. He would seize and torment his adversaries without cause; he would mutilate people by piercing their ears or noses, forcing the subjects to endure the agony of hell while still alive.

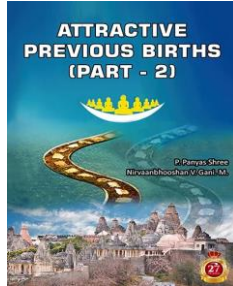
In this manner, he accumulated a vast amount of Ashata-vedaniya Karma (karma that causes painful experiences). In his old age, Kut suffered from sixteen terrible diseases. Eventually, he died. Upon death, he was reborn here as the son of Queen Mruga. Due to his horrific physical deformity, he was never even given a formal name; he is simply known as Mrugaputra (Son of Mruga).

After dying here, he will wander through the cycle of existence for an eternity. He will be born successively in all seven hells. After a vast span of time, through immense effort, he will attain Dharma and, ultimately, achieve Moksha (liberation).

- Reference book: Upadesh Prasad

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

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

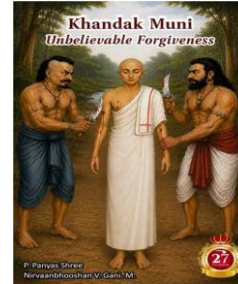


No. of pgs.: 75

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**

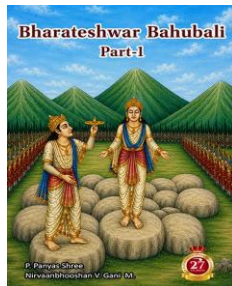


No. of pgs.: 15

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)**



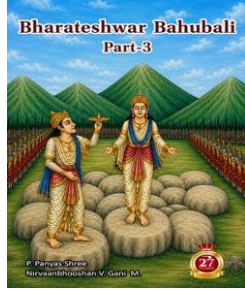
No. of pgs.: 65

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

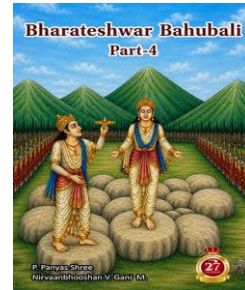
Bharateshwar Bahubali (Part - 3)



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.

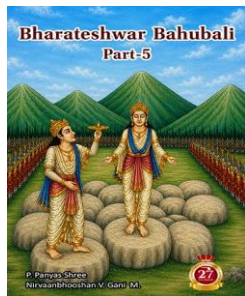
Bharateshwar Bahubali (Part - 4)



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)

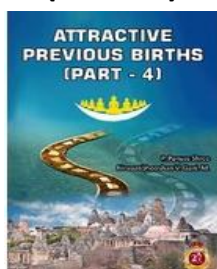


No. of pgs.: 22 Published:2026

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)

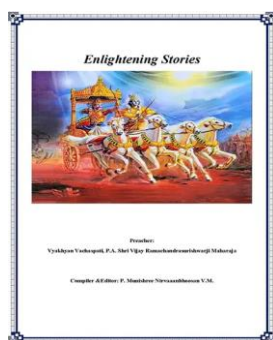


No. of pgs.: 22

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

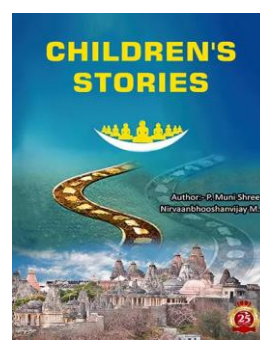


No. of pgs.: 140

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

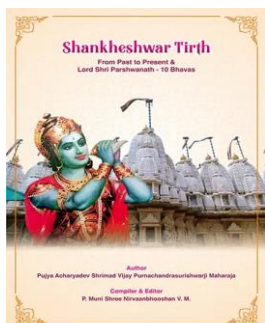
Published:2025

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

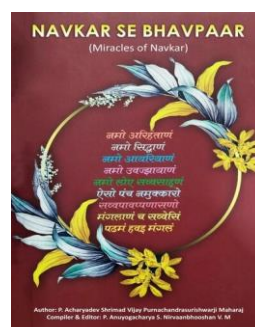


No. of pgs.: 72

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

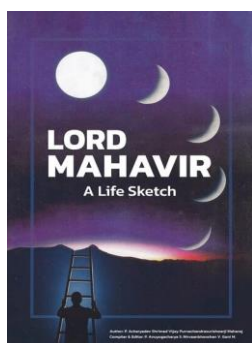


No. of pgs.: 64

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

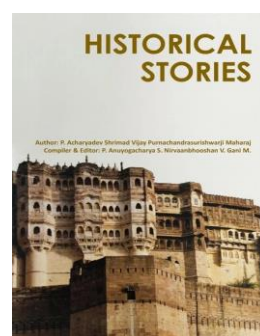


No. of pgs.: 54

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



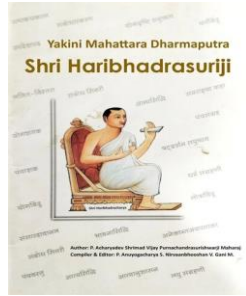
No. of pgs.: 66

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

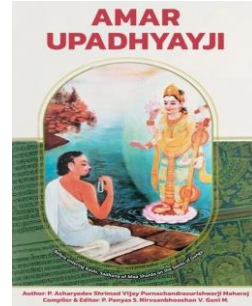


No. of pgs.: 54

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



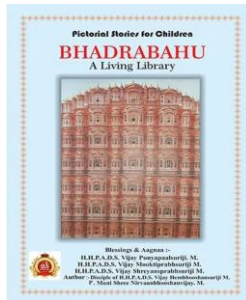
No. of pgs.: 75

Published:2025

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

Bhadrabahu

(Multicolor Pictorial Story Book)

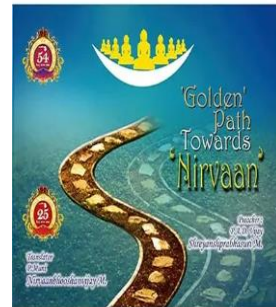


No. of pgs.: 16

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

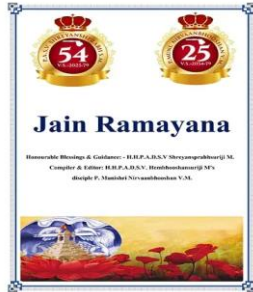
Published:2023

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)



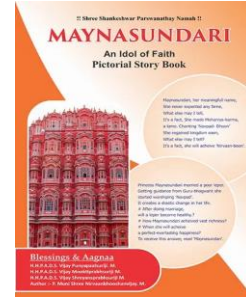
No. of pgs.: 200

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)

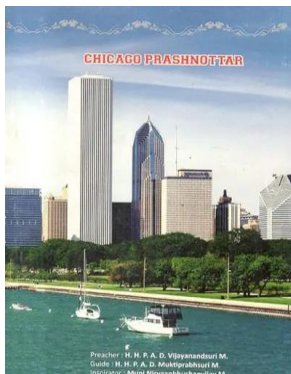


No. of pgs.: 25

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



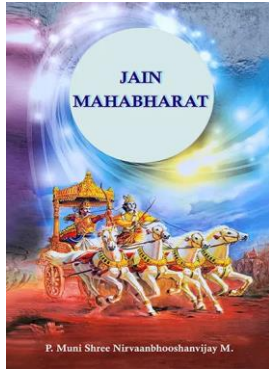
No. of pgs.: 25

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

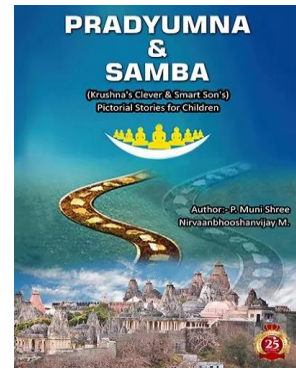


No. of pgs.: 165

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

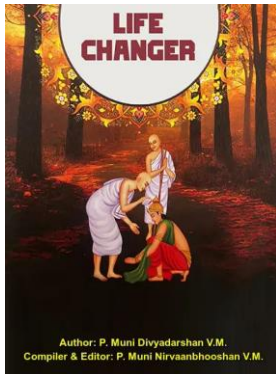


No. of pgs.: 20

Published:2024

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

Life Changer

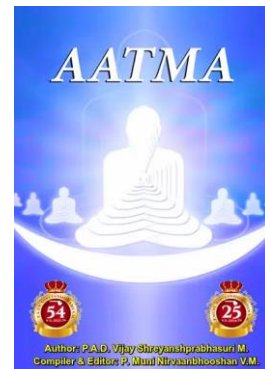


No. of pgs.: 40

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

