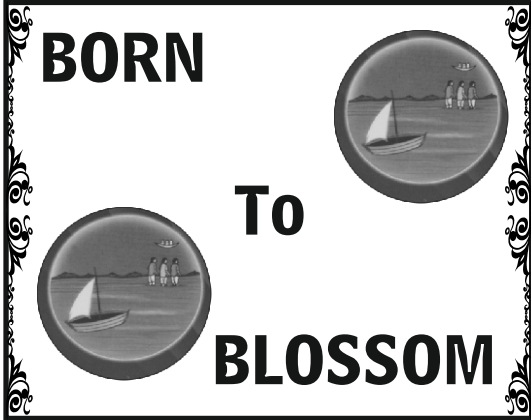


JAINAM JAYATI SHASANAM
LABDHI BAAL VAARTA Series

Part - 6



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ACHARYA

RAJYASH SOOREESHWARJEE M.S.

1

:: सौजन्य ::

पूज्य पिताश्री आईदानजी लोढा
के आत्मश्रेयार्थे
पूज्य मातुश्री आशीबाई लोढा के
जीवराशि क्षमापना निमित्ते
लोढा परिवार, धमतरी



विचक्षण जैन विद्यापीठ
दुर्ग-रायपुर रोड,
कैवल्यधाम तीर्थ के पास,
कुम्हारी, (छ.ग.) - ४९००९२



2

PUBLISHERS NOTE

"LABDHI BAAL VAARTA" are wonderful short stories collected from various sources which were in different languages. We are grateful to all those authors. Our appreciation to Poojya **Acharya Sri Raj-Yash Sooreeshwarjee M.S.** and his disciples Upadhyaya Vishrutiyash Vijayaji Gani, (Hema, Charvi of Walkeshwar, Satish Mardia from Chennai & Ahd, Deshna Shah, Anjali Mehta and Akshi C.A. of Ahd.) for compiling and editing, and all the donors and printers for their monetary & physical support.

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3

PREFACE

Man is a social animal. Not only his physical but his mental needs should also be satisfied. He needs contact of other people by man-to-man relations or by books as a media to create social relationship. The topics of reading are changing according to age and interest of individuals. In childhood we like fairy tales; in youth, we like real stories and in old age, we like stories of the Lords. Books give us real eyes and ears to enjoy the divine bliss along with practical knowledge which bring us on the epitome of knowledge. Books are the safe deposit vaults for the learned. It is told by one of the great philosopher that 'Books are like universities'. Some philosophers have related books to a museum or nectar of the words of great men. According to Ruskin, good books are like the king's treasure in which collection of good thoughts of great men are stored. Books show the magnificent past and teaches us or empowers us how to live in present by the ideals put before us which happened in the past. So books are like a light in the night, island in the

4

ocean, vegetation in the desert and a heater in the cold. Sometimes in the world, what is not even possible to be done by great Acharyas, religious preachers & philosophers, could easily be done by a book. They are the best guides and nearest and dearest to the readers. Books have no limitations regarding country, cast & creed. Books can save the culture and help in the upliftment of mankind, remove his cruelty and make him merciful.

The reader must apply some discretion regarding the choice of books to read. How many books have you read is not important but how you have read it and that also repeatedly, how much you have imbibed from it, mingled with it & absorbed it, is more important and in turn it should create one's character. One must understand that rather than for money-making books are for but man-making and character- making. After all one who can read it and live it is a real reader. This short story book '**Labdhi Baal Varta**' will surely be a turning point towards success for its readers.

Dr. M. M. Begani, Bombay Hospital, 11th Aug. 2017

5

FOREWORD

His Holiness Acharya Raj Yash Soreshwarjee Maharaj has gone into the very depth of building Life with utmost care and concern. Here in this small book '**Labdhi Baal Vaarta**' one will find stories that are an eye opener.....

My humble pranam to H.H. Acharyaji, Prof. M.S. and all the sadhus who are constantly spreading the message of Peace & Non-violence to one and all, by means of short stories.

I hope that I will be given many chances to serve the religion, Society and the World at large by Gurujee

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6

INDEX

Page No.

1	A Thief or a Noble Trader!	9
2	The King of Intellect	16
3	True Friendship	17
4	Principles are Greater than Life	18
5	Exemplary Resolution	19
6	A Tragic Death	21
7	An Ideal Teacher Creates an Ideal Student	22
8	Reward Instead of Punishment	24
9	Jealousy Always Brings Suffering	25
10	Well Done!	27
11	The Glorious King of Mountains	28
12	The Valiant Munjoji	30
13	The King's Declaration	32
14	Abhaykumar	33
15	Love Is Put To Test	35
16	The Test of Intelligence	37
17	Fair Judgement	38
18	The Clever Judge	39
19	Lacchidevi	40
20	Lakshmipati	43
21	Laxmi	47
22	Mahamantri Abhaykumar	51

7

23	Mahamantri Shantu	54
24	Mandevsoori	58
25	Maharaj Kumarpal	62
26	Mahansinh	66
27	Manorama	69
28	Mallavadiisoori	73
29	Mantungsuri	76
30	Modi's Wife	80
31	Nagila	83
32	Padliptasoori	86
33	Panchakhya Bharvahak	90



8

1 A Thief or a Noble Trader!

Who is a thief? You will say at once - one who steals. Who is a trader? You will say - one who sits in an office and trades and earns honestly. But it is not always so. All thieves may not be dishonest and all traders may not be honest!

This is the story of a thief who had spread fear in the neighbouring regions of the kingdom of Avanti with his daredevilry. He successfully evaded arrest. At that time, King Vikram ruled over Avanti with strict implementation of law and order. The thief, being dissatisfied with his achievements, took it upon himself as a challenge to prove his skills of thievery in Avanti. Early one morning, he set off on foot towards Avanti, intending to reach Avanti by evening. At noon, the sun was directly overhead. He decided to rest in the shade of a big banyan tree by the roadside.

Just as he was about to open his lunch pack, he saw a merchant passing by with a fine-looking cane stick in his



9

hand. The thief felt he should extend hospitality towards the merchant who happily accepted his invitation, not knowing that he was a thief.

In the course of their conversation, the merchant said that he was a native of Avanti. However, the merchant was overcome by fear and mistrust when the thief asked him the purpose of his travel. The merchant thought it wise to hide that he had travelled to collect his dues. He lied that he had gone to visit an ailing relative. Upon being questioned by the merchant, the honest thief truthfully revealed his identity. Naturally, the merchant felt scared. The thief recognized the merchant's feelings and tried to put him at ease by saying that he would not rob the merchant since he had taken an oath to commit a single theft every month.

Nevertheless, the merchant became impatient to leave. The thief understood that any attempt to convince the merchant would be in vain. So, he offered a deal. The thief offered to pay any price for the merchant's stick. The merchant lost his cool and fervently refused that

10

it was a family heirloom which he was not ready to part with for any price. Suddenly, the thief grabbed the stick from the merchant's hand and broke it into two. The stick was hollow from within and upon breaking, four diamonds spilled out of it.

The thief handed over the diamonds to the merchant and explained that he had put up an act to convince the merchant that he need not fear being looted. Then the thief asked a favour of the merchant to deliver a message to King Vikram that he would loot Avanti on Friday midnight. The message surprised King Vikram who understood that the purpose behind the theft was to test his intellect.

The very next day, King Vikram commanded his heralds to announce to his subjects that King Vikram himself would guard his state from that night. The people had no need to even shut their doors. King Vikram would compensate for any loss incurred due to theft. On the fateful Friday night, King Vikram disguised himself and started making rounds in Avanti.

11

Avanti was well fortified. However, in one place, the wall was broken and King Vikram guessed that the thief would try to enter from there. King Vikram decided to wait there. King Vikram was proved right. When the thief started descending the wall, the King gave the kind of signal one thief gives to another.

The King informed the thief about the announcement. The thief was delighted to get an accomplice who was well acquainted with Avanti. It was decided that they would first rob from the Minister's house. Vikram waited outside while the thief went inside. However, the thief returned within two minutes, empty-handed. The thief explained that he could not steal because the Minister's wife had sensed his presence and enquired about his identity, addressing him as brother. How could he rob his sister! Vikram was wonder-struck by the display of this virtue by a thief!

Next, they reached the bungalow of the richest man in Avanti. Again, the thief came out empty-handed. Upon entering the dark room, he

12

saw a chest on which there was a bowl containing what he mistakenly thought to be lumps of sugar. He ate a lump as it is considered auspicious to eat sugar before doing any important work. However, it was not sugar but salt and he could not be disloyal to the person whose salt he had eaten. Vikram was once again astounded by such virtue displayed by a mere thief!

The King announced that they would strike straight upon King Vikram's palace and prove that there was no law and order in his kingdom. The thief was ready to rise to this challenge.

They started climbing the seven storeyed palace of King Vikram. Nobody stopped them! They reached the chamber of King Vikram on the seventh floor. The splendour of the chamber was no less dazzling than that of Devlok (the heavenly abode of godly being). The queen was sleeping on a bed of gold! King Vikram felt like testing the thief's intelligence. He challenged the thief to steal the gold legs of the bed and prove his skill. The thief accepted the challenge

13

confidently. The thief had to carry out the theft without waking the queen.

The thief sighted some mattresses in the room. He started arranging the mattresses below the bed till they reached up to the silken board. Then he skilfully cut off the silken board bordering the bed and the queen's body gently rolled off the bed onto the mattresses. The queen slept on.

Having done this, the thief picked up the frame of the bed and cut off the golden legs. The thief and King Vikram then reached a tree outside the palace fort. An argument ensued between the two over there. The thief wanted to give an equal share of his bounty to his accomplice whereas Vikram wanted to give three-fourth of the share to the thief.

Suddenly, the thief fell at Vikram's feet. Vikram felt puzzled. The thief announced that his accomplice was none other than King Vikram himself. The thief could understand the language that birds speak. A bird sitting on that tree had commented that the thief was trying to

14

give a share of a thing to the person who owned it. This is how the thief had learnt about the true identity of his accomplice.

King Vikram embraced the thief. The King remarked that the virtues of the thief signified his high birth. The thief said that he was a trader's son. The revenue officer had seized all his property and wealth and he had to resort to thievery for his livelihood.

The revenue officer was summoned by King Vikram to his court the next day. Enquiry proceedings were started and the revenue officer was found guilty. The officer was punished and the trader's son got back whatever had been seized from him. The thief was transformed to his former self -- a noble trader.

Moral : What an amazing era that was! In that era, even a thief lived like a noble trader and today, even a trader behaves like a thief. Now the choice is yours. If a thief can be true to his word, so can we. Our conduct should be suitable to our high birth and reflect nobility of our birth.

15

2 The King of Intellect

Siddharaj was the prince of Patan - the son of King Karnadev and Queen Meenaldevi. He lost his father when he was merely three years old. Siddharaj's great personality was evident even when he was in cradle. When the emperor of Delhi heard about the sparkling intellect of the thirteen year old Siddharaj, he sent an invitation to him. Siddharaj courageously accepted the invitation. The emperor's court was thronged with people who wanted to witness the Emperor testing Siddharaj's intelligence. Just as Siddharaj bowed before him, the Emperor caught hold of Siddharaj's both hands and asked how he could escape now ? Siddharaj cleverly remarked that just like the bridegroom takes on full responsibility of the bride whose hand he holds, Siddharaj's well-being was now the responsibility of the Emperor. Thus, Siddharaj captured the Emperor's heart with his intelligence.



16

Moral : Everyone is intelligent. Use your intellect well for benevolence to sharpen it. Misuse of intelligence makes it dull.

3 True Friendship

A fierce battle was being fought between Muhammad Ghori and Prithviraj Chauhan. Although Prithviraj had won seven times previously, luck did not favour him this time. Muhammad Ghori felt as happy as a deer would feel on defeating a lion. He was full of vengeance and decided to give Prithviraj a slow and torturous death. He did the cruel act of having Prithviraj's eyes removed.

Prithviraj's best friend, Chandra, who was a poet, could not rest in peace after receiving the news. He resolved to help his friend. Chandra arrived at Ghori's court, disguised as a sage. With his charm and wit, he won Ghori's trust. At an opportune moment, he convinced Ghori to learn from Prithviraj, the art of hitting the target with an



17

arrow by mere sound.

Ghori ordered for the arrangements to be made. Prithviraj was freed from chains and given his bow and arrow. Seven pans were hung in a row and he had to drop the pan which was struck by a pebble. Prithviraj's poet friend sang a verse in which he hid the clue of where Ghori was seated. At the slightest sound made by Ghori, Prithviraj slew him with his arrow. When Ghori's soldiers rushed up on them, Prithviraj and Chandra preferred to die honourably with their own swords.

Moral : Build such a strong bond of friendship whereby you share the joys and sorrows of your friend and also be willing to die for each other.

4 Principles are Greater than Life

This is the story of two brothers - Shankh and Likhit, whose natures were alike in all respects. Their love and respect for each other was exemplary. Both were spiritual beings and embraced monkhood. They both established their own monasteries on a river bank. They would often visit each other. Once Likhit came to

18

his elder brother's monastery in his absence. He started wandering through the orchard while he was waiting for his elder brother to return.

Likhit was tempted to eat the luscious fruits. He felt he did not need the permission of his brother. When Shankh returned, he was angry out of concern for his brother's soul. He did not like that a monk should take something without the owner's permission as it amounted to stealing.

Shankh wanted Likhit to go to King Sudyuman and accept the punishment for his sin. King Sudyuman, after much insistence from Likhit, ordered his men to cut off Likhit's hands. Both Shankh and Likhit were happy that they had protected the Indian culture and set a good example for the future generations.

Moral: Brotherhood, non-stealing and absolution of one's sins are important aspects of Indian culture. Principles must always be dearer than life.

5 Exemplary Resolution

19

During the British rule over India, an Indian returned to his country after gaining immense knowledge of science from a foreign university. He started teaching in a university established by the British. He soon became popular among the students. It so happened that the Indian professor was paid lesser salary than his British colleague. When he asked for equal pay, his request was turned down. The Indian professor felt that this discrimination was an insult to his country and his Indianness.

He started to teach for free. The university management thought that he would soon give up. However, the Indian professor continued to teach without salary for three years. His popularity grew so much that the students threatened to boycott the university if the professor was not given the deserved pay. Finally, the management had to give in. Not only that, the professor was also given the past three years' salary. The



20

Name of the prof. was sir Jagdish Chandra Bose.

Moral : Pride of nation is as important as pride of religion. Today's generation is adopting the western culture and losing the invaluable Indian culture and spirituality that they have inherited. Isn't it a stigma to lose one's identity? Is it not important to preserve our Indianness?

6 A Tragic Death

If there is something that doesn't let a person either live peacefully or die peacefully, it is his greed. This is the story of a French man who could not overcome his greed for money in spite of being extremely rich. His greed had made him so miserly that he did not get married and he lived like a ragamuffin. He had also managed to evade taxes. However, the government came to know that he was wealthy and sent him a notice.

The miser dug a very deep hole in the basement of his house and hid all his wealth there. The bunker opened and closed with an electronic door. The miser was still insecure. So,

21

he would check his wealth daily.

One day his neighbours noticed his absence. He could not be found anywhere. His house was sold off. The new owner came upon the bunker and a decayed dead body beside the wealth. The door of the bunker had accidentally closed, trapping the miser within. His greed had given him a miserable life and a miserable death.

Moral : The miser's fateful death teaches a very important lesson that one must discard one's greed if he wants to live happily. Also, if one happens to be wealthy, one must use it wisely and for welfare of needy people.

7 An Ideal Teacher Creates an Ideal Student

This is the story of a teacher named Manishankar Dave, who was feared by all his students because of his strictness. All, except a spoilt and pampered son of rich parents. One day, Dave Sir lost his cool and slapped the naughty boy because he was distracting the class. All the students held their breath and watched.

22

The arrogant boy slapped Dave Sir in return. Surprisingly, Dave Sir did not punish him. In an emotional tone, Dave Sir confessed that history was repeating itself. Dave Sir had been exactly like the boy when he was in class X and had committed the same deed. At that time, Dave Sir's teacher had given him forgiveness which had transformed his life. Then Dave Sir left the classroom with a heavy heart. All the students were pleased with what the boy had done because they had always disliked Dave Sir's strictness. However, the arrogant boy was lost in deep and serious contemplation. After school, the boy went to Dave Sir's house. Dave Sir extended his second cheek, thinking that the boy wanted revenge. To his amazement, the boy broke down into tears and apologized. History had repeated itself with the same result. The spoilt, arrogant boy had been transformed.

Moral : Today's system of education can become a blessing instead of a curse, only if both the teachers and the students practise the highest ideals.

23

8 Reward Instead of Punishment

It was the period of the golden rule of King Siddharaj over Siddhpur, Patan. King Siddharaj was approachable and so humble that he would not miss an opportunity to watch the dramas/plays enacted in the theatre of his capital city, with his common subjects.

On one such occasion, a cloth merchant stood beside Siddharaj and kept his hand on Siddharaj's shoulder for the entire two and half hours of performance. Siddharaj's thoughts were not pre-occupied by the performance but by the bravery of this cloth merchant. He felt happy that with such brave people in his kingdom, its future was glorious.

Siddharaj commanded his spies to get information about the cloth merchant and then summoned him to his Court. The cloth merchant appeared before Siddharaj confidently and courageously. When Siddharaj made him aware of his wrong doing as a result of which Siddharaj had to suffer shoulder pain, the witty merchant replied that it was hard to believe that the

24

shoulders which bore the burden of such a big kingdom would ache due to mere weight of a hand. The merchant's reply won Siddharaj's heart and he earned reward instead of punishment.

Moral : Success is achieved only by a combination of physical strength and wit and recognising which should be employed in a particular situation to solve a problem.

9 Jealousy Always Brings Suffering

We are all aware that Shri Ram had abandoned his wife Sita because a washerman raised doubt about Sita's piety after Ram brought her from Lanka. The cause of Sita's suffering was an evil deed committed by her out of jealousy in her previous birth as Vegvati.

A very pious monk came to Vegvati's town. He was totally untouched by any desire whatsoever. His spiritual practices soon captured the hearts of the townsfolk who flocked to the monk to pay their obeisance.

Vegvati burned with jealousy upon seeing this.

25

She started badmouthing the monk. She spread lies that she herself had seen the monk keeping illicit relations with girls.

The townsfolk believed her lies. They stopped going to the monk and refused to give him alms. The monk was untouched by this spite as much as he had been untouched by the display of affection before. However, he could not tolerate the demoralization of his character. He took it as a marring of the glory of his religion. He solemnly vowed to do severe penance till the stigma was cleared.

His penance aroused the Shaasan Dev who caused great suffering to Vegvati. Vegvati sorrowfully begged for mercy and forgiveness of the monk who compassionately granted it to her. Vegvati was transformed. She embraced nunhood and emancipated her soul. However, she could escape the punishment of her sin.

Moral : Always see good in others. Never be blind to our own faults. As you sow, so you reap.

10 Well Done!

26

Many centuries ago, there ruled a very generous king in Iran. He had commanded his treasurer that as many times as he praised someone, the treasurer must reward that person or the treasurer would be punished. The king's generosity is praiseworthy in light of today's greedy rulers who keep levying all kinds of taxes.

Once the king set out on a pleasure trip with his retinue. The treasurer also went along with a bag of gold coins lest the king should praise someone.

On the way, the king saw an old man planting an almond tree and wondered why the old man was taking so much effort since he would never eat its fruits.



The king approached the old man and asked his age. "Four years", was the old man's absurd reply. He clarified that he had become religious and had started doing welfare work only since last four years. Hence, his absurd reply.

The king then asked the next question which

27

had been playing on his mind to which the old man replied that the fruits they were eating were of the trees which their ancestors had planted and now he wanted to leave the same legacy for the future generation.

"Well Done!", the king praised him. The treasurer remembered the king's order and rewarded one thousand gold coins to the old man. The old man remarked that he had got the reward for planting the tree just now. The king was pleased with his presence of mind and spontaneously the words slipped out of his mouth, "Well Done!". The treasurer gave another thousand gold coins to the old man. The old man commented that who could say that he would not eat the fruits of the tree. He had got double reward for his efforts. Although the king was pleased, he was careful not to praise and left immediately.

Moral : Hard work, selflessness and intelligence are always rewarded.

11 The Glorious King of Mountains

This event occurred in the eighteenth

28

century on the King of Mountains - Shree Shatrunjay.

There was an outbreak of a terrible storm. Rain leashed on Shree Shatrunjay Giriraj, accompanied by lightning and deafening thunder.

To the utter horror of the security guards, a flash of lightning pierced the main peak of the temple, struck the idol of Lord Adinath and broke the nose.

After faith-filled prayers of the devotees, the storm finally rested in peace. There was serious deliberation within the concerned Jain congregation.

Mr. Tarachand Sanghvi of Surat undertook to find identical idols to replace the damaged ones. After much time and effort, he succeeded in obtaining identical idols of Lord Adinath, Lord Shantinath, Goddess Chakreshwari and holy footprints of the Lord.

On an auspicious day, the workers began the work of lifting the idol of Lord Adinath. However, there emerged a swarm of big, black flying ants

from under the idol and terrible noises and screams echoed from the walls, frightening the workers.

That night, Mr. Tarachand Sanghvi and the priest of the temple got a divine message in their dream that the idol must not be replaced. The broken nose must be fixed using gold and precious stone. The divine message was obeyed and idols got by Mr. Tarachand Sanghvi were also established in appropriate places in the temple itself.

Such is the greatness of Shree Shatrunjay Giriraj. It has stood firm and erect, resisting the vagaries of weather.

Moral : One should not do any Ashatana of any teeth. They are well guarded and served by the divine authorities and heavenly Gods and Goddesses.

12 The Valiant Munjoji

This is the story of the valiant Munjoji who sacrificed his life for the sake of a wounded bird.

Munjoji was camping on a river bank in the

forest located between Wadhwan and Saayla, along with his mother, wife and regiment of soldiers. Rana Visaldev's brother-in-law was hunting in that forest with his retinue. He shot a bird which flew into Munjoji's tent and fell into the lap of Munjoji's mother.

Munjoji's mother started treating the bird's wound. Outside the tent, a fierce argument started between Munjoji and the hunting party. Munjoji refused to hand over the bird, saying that being a Rajput, it was his duty to protect his refugee at the cost of his own life. The hunting party and Munjoji's soldiers came to arms. The hunting party had to retreat. However, the next day, Rana's army made a fresh attack.

With his mother's blessings, Munjoji courageously faced the enemy. Munjoji's wife also joined in. Munjoji was fatally injured but before dying he killed the Rana's brother-in-law which spread chaos and fear in his army.

Munjoji and his soldiers became martyrs for the sake of protecting a bird's life. Non-violence

is the basis of a true religion and Munjoji set a good example.

Moral : Every life is precious. Do not hesitate to sacrifice your own life to protect another life, specially for the Voiceless.

13 The King's Declaration

Once upon a time, a king was looking for an ideal man to fill the post of Minister. The king set a test whereby the candidates had to tie a rope around a pillar which the king's men had fixed at the centre of a pond. The candidate had to remain on the bank of the pond and achieve this feat. A reward of one lakh rupees had also been announced by the king.

An intelligent candidate fixed an iron nail on the bank, tied one end of a long rope to it and walked around the circumference of the pond and tied the other end of the rope to the nail. By encircling the circumference of the pond with the rope, he succeeded in the test. Along with the prize money, he was also rewarded the Ministership.

Nandi Sutra

Tika

Moral : Everyone is intelligent. Use your intellect well for benevolence to sharpen it. Misuse of intelligence makes it dull.

14 Abhaykumar

King Prasenjit ruled over Rajgriha. Shrenik, being clever, skilful and hardworking, was his favourite son. Owing to this, Shrenik's brother grew jealous of him. Feeling disturbed by this, Shrenik left home.

While wandering, he reached a poor merchant's shop in Benatat Venatat. Shrenik's good fortune went along him wherever he went. There was a rise in the merchant's fortune who realised that Shrenik was the cause of this. He insisted that Shrenik should stay at his house. Eventually, the merchant got his daughter, Nanda, married to Shrenik.

In the meantime, King Prasenjit's men found Shrenik. Shrenik returned to Rajgriha while Nanda, who was pregnant, stayed back in her father's house. Shrenik got busy in the

33

administration of the kingdom. He ascended the throne after his father's death. He forgot about Nanda and here, Nanda gave birth to a beautiful baby boy.

Nanda named him Abhay - the fearless because during her pregnancy, she had felt the urge to give 'Abhaydaan' - the compassionate act of saving **dumb animals** from **slaughter** and freeing them **from the fear of death**.

Abhay was not only a handsome boy but an intelligent one as well. Abhay was naturally curious to know who his father was, where he was and why he never came home. Nanda told him that his father was a very important man and his priority was people's welfare.

Now that he knew who his father was, Abhay became impatient to meet him. Upon Abhay's insistence, Nanda took him to Rajgriha. Shrenik recalled the happy memories of Venatat upon seeing



34

Nanda.

Nanda and Abhay now stayed at the palace. Abhay proved his intelligence with time and deservedly became the Prime Minister of Rajgriha.

Nandi Sutra

Tika.

Moral : Everyone is intelligent. Use your intellect well for benevolence to sharpen it. Misuse of intelligence makes it dull.

15 Love Is Put To Test

In a town, there lived two brothers who were married to the same woman. They became the talk of the town and the talk soon reached the ears of the King. The King and the people were puzzled by the same question - How did the woman manage to love both her husbands equally? The Minister asserted confidently that the woman had to be biased towards one husband. The King asked him to prove it.

One day, the Minister asked the woman to send both her husbands to two different villages - one located in the east and the other located in

35

the west. The woman knew that the one who travelled towards the east would have to bear the strong heat and light of the sun. So, she sent the husband she loved less towards the east.

The Minister claimed that he had given the proof but the King refused to accept, citing the reason that the woman had only been acting under orders and her decision might be incidental. The Minister was given another chance. Again the two husbands were asked to go to villages in different directions but this time they had to return to their wife at the same time.

The Minister then sent a false message to the woman that both her husbands had fallen ill and were calling for her. The woman did not go to the husband she loved less, saying that his general health was weak and he was always suffering from small ailments. The Minister's men reported that the woman had rushed to the husband she loved more. This time the King was convinced and appreciated the Minister's intelligence.

Nandi Sutra Tika.

36

Moral : Everyone is intelligent. Use your intellect well for benevolence to sharpen it. Misuse of intelligence makes it dull.

16 The Test of Intelligence

Once the King of Vasantpur ordered his men to tie an elephant at a road junction and had his heralds announce that the King would give a handsome reward to the person who successfully weighed the elephant. The real purpose of this test was to find an intelligent person for Ministership.

All failed, except one. He made the elephant climb onto a boat floating in a big lake. He marked the level up to which the boat sank in water due to the elephant's weight. Then he brought the boat back to the bank, alighted the elephant and filled as many stones in the boat as it would take to make the boat sink up to the marked level.

The total weight of the stones equalled the weight of the elephant. The intelligent man won many accolades. The King gave him the reward and appointed him as his Minister as well.

37

Nandi Sutra Tika.

Moral : Everyone is intelligent. Use your intellect well for benevolence to sharpen it. Misuse of intelligence makes it dull.

17 Fair Judgement

Once upon a time, a man gave a bag filled with coins to a merchant for safe-keeping and went away to a foreign country for many years. After a few years, the merchant replaced the coins with fake ones and sealed the bag as it had been before.

The bag's owner returned and collected his bag. Upon discovering the fake coins, he went back to the merchant who vehemently denied having any knowledge of what had been inside the bag. He claimed that he had returned the owner's property exactly in the condition he had received it.

The dejected owner filed a court case. The judge saw that the year of minting inscribed on the coins in the bag was much later than the year in which the bag had been given for safe-

38

keeping. The clever judge established the merchant's fraud. The owner got back his real coins and the merchant was deservedly punished. Justice was served.

Nandi Sutra Tika.

Moral : Everyone is intelligent. Use your intellect well for benevolence to sharpen it. Misuse of intelligence makes it dull.

18 The Clever Judge

Once two men were bathing in a pond at the same time. One man owned a woollen blanket and the other man owned a cotton cloth and they had kept these on the bank of the pond. The owner of the cotton cloth came out of the pond earlier and started to run away with the woollen blanket. The owner of the woollen blanket chased the thief and caught him. The thief claimed that the woollen blanket belonged to him.

Finally, they took their case to the royal court. The judge ordered both the



39

complainants to comb their hair. The rightful owner of the blanket was found. The wool of the blanket had clung to his hair when he had wrapped the blanket around his body. The wool was found only on his comb. The culprit was deservedly punished.

Nandi Sutra Tika.

Moral : Everyone is intelligent. Use your intellect well for benevolence to sharpen it. Misuse of intelligence makes it dull.

19 LACCHIDEVI

Bhakti (devotion) is something which is more valuable than any other possession. The annual 11 kartavyas of a Shrivak also emphasise the importance of bhakti. Lacchidevi is a shining example of devotion to religion.

Lacchi Chhipan (Laxmi Bhavsar), wife of Tribhuvansing of Karnavati, was on her way to the temple accompanied by her retinue of servants. Outside the beautiful Jinalaya, with a carved turret on the bank of the Sabarmati, sat Udaji of Marwad for darshan of the deity. While

40

coming out of the shrine, she saw Udaji, in tattered, dirty clothes, sitting on the steps. Lacchi, in a soft, affectionate tone asked: "You look like a stranger to Karnavati. Whose guest are you?"

Udaji was touched by her sweet words. He said, "I have come to this place for the first time. I do not know anybody here except you for you are kind enough to talk to me. I am, therefore, your guest." Lachhi said, "Welcome to my house. I am fortunate to have a guest like you. You are welcome with your family." Udaji went to Lacchhi's house with his wife Suhadevi and two sons, Chahad and Bahad. They were all treated well and offered sumptuous food. Udaji, then, asked, "Why do you show such affection and love to me?" Lacchi replied, "You are a co-religionist and it is the sacred duty of a Jain to love a co-religionist.

Lacchi gave a house to Uda and his family to live in. she would go out of her way to help people. It was her innate goodness and nobility which shone through her acts of charity and

41

generosity. Uda became very happy now that he had a house to live in. he set up a small shop and started selling ghee. He was very honest in his dealings and sold pure, unadulterated ghee. He would listen to his customers' complaints and would behave courteously with them. He became a popular man and came to be known as Uda Gheewala.

One day Udaji was digging up land to construct a new house when he found pots of gold. He went to Lacchi and said, "These are yours, I bought your house but the land is yours." Lacchi replied, "since the house is yours, the land also now belongs to you. These pots are, therefore, yours." Uda, was adamant and refused even to touch the pots. The matter was referred to King Karnadev. Queen Minaldevi wanted the wealth equally divided between Udaji and Lacchi but that also was not acceptable to both. What was the way out, then? The King rejected the proposal of depositing the money in the court's coffers.

At last Udaji said, "Let's offer it to God."

42

Everyone agreed and a temple was constructed. It was called Udayan Vihar. It is said that good and noble sentiments bloom in the hearts of people only if there is right environment. However we do have exceptions. A person must be judged by his thoughts and deeds and not by his family. A person with evil thoughts inhabiting sacred environs has to be judged as a lower species.

Udaji became nagarsheth, then a minister to King Siddharaja and lastly chief of the city of Cambay but remained indebted to Lacchi till the end of his life.

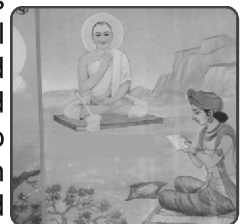
Moral : one should never forget good done to him by others up till last breathe.

20 LAKSHMIPATI

There, lived, in the city of Dhara in Malwa, a rich Shrivak Lakshmipati. He was a successful businessman. A highly religious person, Lakshmipati was a philanthropist and whosoever came to his house, would not return empty-handed. Once Shridhar and Shripati, sons of Pandit (scholar) Krishnagupta of

43

Banaras, happened to be in Dhara. The two were highly intelligent and well-versed in all branches of knowledge. They had a retentive memory and had studied all the Vedas (the oldest sacred books of the Hindus). They had set out on a pilgrimage. When they came to Lakshmipati's house, he warmly welcomed them and offered alms. During their stay in the city Shridhar and Shripati often visited Lakshmipati's house for alms. Lakshmipati did not maintain accounts books. The walls of his palace were literally his accounts books for all the accounts were written out on these walls. Shridhar and Shripati happened to read the accounts during their visits, and with their retentive memory, remembered all facts and figures. Once a big fire broke out in Lakshmipati's house and his furniture and all his belongings were reduced to ashes. The walls had turned black and now it was difficult to read the accounts written on them. Poor Lakshmipati had



44

become pauper overnight and he did not know what to do. He did not know as to how much the people owed him. He sat helplessly cursing his fate, when the two brothers came for alms. They saw the house reduced to ashes in an instant and the enormous loss suffered by Lakshmipati. The brothers told him that they could tell him every detail of the accounts they had read on walls since their memory was sharp and they had remembered each and every detail. A smile flickered on Lakshmipati's face and he began writing the accounts as dictated by the two brothers from their memory. His gloom disappeared and he thanked the two brothers.

Lakshmipati thought how much benefit would accrue to his religion if such knowledgeable person embraced Jainism and became monks to propagate the message of Jainism. He took them to Acharya Vardhmansoorij. Acharya Vardhmansoorij explained the significance of Jainism. It is a way of life that enlightens the lives of the people. Religion is a matter of heart and not of what lies

45

outside one's own being. Acharya Vardhmansoorij said, "How many "reals" (tattvas - regarded as objects of faith for a Jaina) are the insentient. There are two fundamental "reals" - the sentient and the insentient. There is no third fundamental "real" besides these two. They encompass the entire universe. They are known by the common term 'substance'.

From the spiritual standpoint even more "reals" are derived from these two, thus making the total of nine "reals" (nav tattvas). Liberation being the ultimate goal to be achieved by living beings, those things whose understanding is absolutely necessary for the attainment of liberation is here considered to be "reals". So the Jain Tirthankars have exhaustively explained these nine "reals". The Acharya's scholarship and detachment touched the two brothers and they became his disciples. They studied the scriptures and with the passage of time they came to be known as Acharya Jineshwarsoorij and Acharya Buddhisagarji.

The life of Lakshmipati reflects his devotion

46

to Jainism. He was instrumental in making of many a great Acharya and his service to the cause of religion is legendary.

He firmly believed that any help for a religious cause would lead one to the path of well-being. Devotion to religion, therefore, must spring eternally in human heart. Religion is a way of life and it should be woven inextricably into one's life.

Moral : Every one should think for the best thing that how far it should be used for the development of the religion and helpful for the upliftment of the followers.

21 LAXMI

The history of Rajput era in Rajasthan is replete with the outstanding work of Jains.

The rulers and kings of the age held the Jain munis, Yatis and scholars in high esteem. The Jain businessmen excelled in their chosen field and Jains were preferred for the responsible posts such as ministers, treasurers, dewan etc., for their honesty and loyalty. Similarly, Jains also occupied top positions in the army as

47

commanders, officers etc.

Bhamasha is known in the glorious history of Rajasthan as maker of Mewar. His father Bharmal was the friend of Rana Sanga a war-veteran. He was the durgpal (Administrator) of Ranthambhore and also of another state. In 1567 Chittod was captured by Akbar. Rana Sanga and Bharmal founded the city of Udaipur and made it a capital city. Tarachand, another son of Bharmal, was a ruler and an army commander. Rana Udaisinh had made him the ruler of Gaudvad province. Bhamasha had a brave father and an intelligent brother who was a minister in the state.

Maha Rana Pratap was defeated in the battle at Haldighati, but he refused to surrender and resolved to fight. He was chased by the Mughal army. Once he saw his young daughter crying for milk and he felt very sad. He decided to leave Mewar and settle somewhere else. Bhamasha,



48

a staunch supporter of Rana Pratap and patriot to the core, learnt about his decision and was very much saddened. He persuaded Rana Pratap not to leave Mewar and to continue to fight to regain freedom from Mughals. Rana said, "How do you want me to fight? I have neither soldiers nor money. How do I put up a fight against Akbar, so severely handicapped that I am?" Bhamasha said, **"I offer you my entire wealth. You will be able to wage a battle for a long time."**

Bhamasha went home and told his wife Laxmi about his determination to fight for the motherland's independence. Laxmi too was a patriot and was ready to sacrifice everything for the sake of motherland. She gave the bunch of keys to Bhamasha and said, "Whatever wealth that we have, belongs to Ranaji and tell him that we do not want even a penny to be repaid." Bhamasha was wonder struck. Laxmi continued, "See, we pay unto him what we have gained from the motherland. We are the children of Mewar and our wealth and riches, in fact, belong

49

to her. They must be used for her protection and it is our duty to use the money and wealth for that purpose." These words of Laxmi inspired Bhamasha and he paid tribute to her sense of sacrifice, her patriotic fervour and love for the motherland. He thought "Here is a woman who is so self-sacrificing that she has no desire to keep even a part of the wealth for old-age or for any emergency that may arise. How noble!" Bhamasha, then, went to Rana Pratap and lay at his feet everything that he had with which he could fight for 12 years with an army of 25,000 soldiers. Rana Pratap, touched by Bhamasha's gesture, resolved to fight. According to available historical evidence Bhamasha had not only offered money but had fought against Akbar along with Rana Pratap and had showed great courage on the battlefield. He and Laxmi valued freedom and were prepared to make all sacrifices to protect it. The pages of history are filled with the incidents showing Bhamasha's philanthropy but the inspiring force behind him was his wife Laxmi and her willingness to make

50

supreme sacrifices. What a unique specimen of ideal conjugal relationship!

Moral : Motherland and mother tongue is better than heaven. one should sacrifice every thing for the motherland.

22 MAHAMANTRI ABHAYKUMAR

The message of Bhagwan Mahaveer had spread far and wide and the impact was felt by the common people as well as the kings and the Emperors. One of the chief devotees of Bhagwan Mahaveer was Shrenik Bimbisar, the king of Magadh. His son, Abhaykumar was also Mahaveer's chief devotee and there are historical references about him in the records of Shwetamber and Digambara tradition, and also in the ancient Buddha agam Majzimanikay. It is also believed that Abhaykumar had once met and honoured Gautam Buddha. This reflects his reverence for other religions and his catholicity?

The minister to King Shrenik, Abhaykumar was an embodiment of supreme intelligence, religiosity and detachment. His keen intellect

51

had helped to solve many a thorny problem. It then became customary to write the words "May we be blessed with the intellect of Abhaykumar", in the account books worshipped during the festival of Deepavali. Once Bimbisar challenged his son Abhaykumar to retrieve a ring from an empty well without descending into it Abhaykumar threw cowdung into the well and allowed it to dry. The cake, with the ring in it, rose to the rim and thus the ring was retrieved. Similarly, he had helped the king to nab the thief stealing mangoes from the garden. Once the king wanted to learn the skill of mesmerism from a person of low caste in order to attract people towards him. But he could not. Abhaykumar found out the cause of his failure. He said, "You cannot learn any skill or art sitting on your throne. Install the person of low caste in a high seat as your teacher and then only the Goddess of knowledge will be pleased with you." Thus, he



52

established the supremacy of a teacher.

Abhaykumar was renowned as a highly intelligent, just, loving and an ideal minister. He used to learn about people's problem travelling incognito and this helped him to defeat conspiracies against his kingdom. There are many such instances to prove his razor-sharp intellect and ingenuity and Jain literature is replete with stories testifying his qualities. He was also generous, courteous and self-abnegating. When King Shrenik thought of appointing him his successor, he, with the consent of all, instead became a disciple of **Bhagwan Mahaveer**.

Abhaykumar travelled far and wide and spread the message of Mahaveer. The prince of Persia was Abhaykumar's friend. The prince, influenced by the preaching of Mahaveer, had also later become his disciple. It is said that, at the request of Adrak, Abhaykumar had sent a golden idol to him. The darshan of the idol caused the desire for vairag (renunciation) in

53

Adrak and he set out on a journey to ancient India. The members of his family tried in vain to dissuade him. He met Bhagwan Mahaveer and surrendered himself to him. Abhaykumar, thus, proved himself a competent, intelligent minister and also a highly devoted monk.

In Jain tradition, Abhaykumar symbolizes an ideal blend of intellect, devotion and sacrifice. He renounced the worldly pleasures and chose the difficult path of penance. Four princes of Shrenik Bimbisar - Abhaykumar, Meghkumar, Nandisen and Varisen - led a life of renunciation though born into affluence and luxuries. Under the spell of Bhagwan Mahaveer's influence, they gave up everything and walked on the difficult path of penance and spirituality.

Moral : In spite of all capabilities for becoming king of Magadh Abhya denied to take the kingdom. one should try to live aloof like Abhya kumar.

23 MAHAMANTRI SHANTU

The Solanki era was the golden period in the

54

history of Gujarat. The name of Shantu shone like a bright star during the era. He was renowned for his bravery and patriotism, besides his devotion to religion. He was the head of a cavalry of 5,000 horses during the reign of King Bhimdev. He then rose to become chief minister and chief whip in the kingdom. In A. D. 1094, King Siddharaj ascended the throne of Patan. He had to face internal as well as external threats to his rule. Mahamatya Shantu assumed the leadership of the army and suppressed the rebellion. Being a religious minded person, he constructed temples in Patan and Tharad and installed idols in Jinalayas on Mt. Abu and Shantuvassahi in Ashaval. Two huge Jain temples were also constructed in the two villages of Vanka and Nihana. He facilitated the entry of devotees from one village to the other so as to enable them to perfume pooja (worship) in different shrines.

Shantu once undertook a pilgrimage to Shatrunjaya Teerth. He saw a man engrossed in penance but could not recognize him. He bowed

55

to him and asked him his guru's name. The man said his guru was Mahamatya Shantu. This came as a bolt from the blue for Shantu and he asked him to explain what he meant. The ascetic then, explaining said, "Once Shantu, astride an elephant, had come to Shantuvassahi to get a glimpse of God. At that time a yati stood there with one of his arms around a prostitute's shoulder. Shantu stopped the elephant, dismounted and bowed to the yati. He bowed again and then the yati felt ashamed of himself for becoming a slave to lust. He thought that Shantu, a mahamantri, was an embodiment of devotion and courtesy while he was treading the path of sin. After Shantu left, out of remorse, he decided to abdicate all worldly possessions and get rid of all desires. He attained his diksha (initiation) from Acharya **Hemchandrasoori** and began penance in Shatrunjaya. Twelve years had passed since then, but he could not forget guru Shantu who showed him the right path. This incident strengthened Shantu's faith in religion. Shantu spent 84,000 guineas on the

56

construction of a palatial residence and invited Acharyas to visit it. The Acharyas began climbing each floor but maintained a studied silence. Shantu was baffled and asked as to why they had not uttered a word. Acharya Shri Manekchandsooriji said, "Your residence is a symbol of your affluence. How do you expect us to praise it? We would have certainly done so if it had been an upashraya." At that very moment Shantu declared that his palatial residence would now be an upashraya.

It so happened that once king Siddharaj was angry with Shantu for no apparent reason. Shantu left the place and settled in Malwa in Rajasthan. Siddharaj employed spies to keep a watch on Shantu to find out if Shantu indulged in any suspicious activities. On the other hand, the king of Malwa tried to tempt Shantu and win him over to his side. But, Shantu refused to succumb to temptations. He said, "I have embraced Jain religion, and have accepted Acharya Devsuriji as my guru and king Siddharaj as my king. I do

57

not want to be traitor. I would rather die than be a traitor."

King Siddharaj learnt about Shantu's intense love for his motherland and felt ashamed of himself for being instrumental in Shantu's departure from Gujarat. He realized his folly and sent a word to Shantu to return home. In deference to his master's wishes, Shantu returned to Gujarat and was accorded a hero's welcome.

Moral : One should not backbit any body for his vices specially among the public.

24 MANDEVSOORI

A monk's way of life leads to upliftment and well-being of the self and the society. 'Laghushanti Stavan', always sung by Jain community, is composed by Mandevsoori for the well-being of the Shree Sangh. Having listened to the sermons of Pradhyotansoorijee, he felt an inclination for renunciation. He made a deep and intensive study of the scriptures in a very short time and mastered 11 angas (Jain canonical

58

text, one of the twelve) and Chhedsutra (a law book dealing with monastic offences) and consequently he was bestowed Acharyapad. While Guru Pradyotansoori honoured Mandevsoori with the title of Acharya (head of a medicant group), an astonishing event was witnessed. Goddess Lakshmi and Goddess Saraswati were seen seated on either shoulders of Mandevsoori. As Guru Pradyotansoori watched this sight, he became worried if Mandevsoori having earned the great title of Jinacharya, would be able to stick to niratichar (non-transgression) code of conduct or would it cast a slur on his character.

Mandevsoorie obedient as he was, could appreciate the mental agony of his guru and at that very moment he took a vow that henceforth he would **not accept alms from his devotees and** that he would stick to the vow taken till the very end. As a result of this vow Shri Mandevsoorijee's penance achieved a dignified status. Because of his celibacy and excellent knowledge, the four goddesses viz. Jaya,

59

Vijaya, Aparajita and Padma resided by his side. They always came to bow and pay their respects to Mandevsoorijee. This earned him immense reputation everywhere.

At this time Takshashila town abounded in riches and wealth of Jains and it had 500 Jain temples. Unexpectedly, the city happened to be plagued by an epidemic and people started dying. The entire city became a dumping ground of thousands of dead bodies. Being greatly worried, the Jain community made urgent efforts to find out a solution. They all invoked the guardian Goddess (shasandevi) and she told them to approach Acharya Mandevsoori and after washing his feet to sprinkle the same water in the city so as to eradicate the terrifying epidemic.

One of the Jains of Takshashila, Virchand, came to Acharya Mandevsoorie with a letter of request from Shreesangh; as he saw the



60

Goddesses near the Acharya, he wondered as to why women should be sitting near the Acharya. Under the impact of these doubts he took his seat without bowing before the Acharya. Consequent to this disrespect to the Acharya, the Goddesses tied him in a tight bondage. Then Virchand repented very much and the Acharya set him free as a gesture of forgiveness. Now Virchand presented the letter of request from Shreesangh of Takshashila and Acharyashri told Virchand, "I shall perform the task entrusted by Shreesangh from here itself." He composed Shantistava Stotra and asked him to chant the same and then sprinkle the holy water which would eradicate the epidemic.

Virchand arrived at Takshashila with stotra and as instructed by Acharya Mandevsoorei. He chanted the stotra and sprinkled the holy water infused with the charm of the stotra (devotional song) all around and the epidemic was eradicated. Subsequently, Acharya Mandevsoori composed Tijay Pahutta for the

61

eradication of calamity. It was through his sermons that Sandha Rajputs came to the fold of Jain religion. He passed away in A.D. 204 on Shri Girnar Teerth in Saurashtra by undertaking fasts.

Moral : One should keep faith on the Mantra and Stotra. It is a great saviour when all other instruments are unable to work.

25 MAHARAJ KUMARPAL

The title of Rajashri (king with the attributes of a sage) Kumarpal, symbolizes bravery, justice and compassion and it is a glorious chapter in the saga of Jainism. Known as Paramarhat Shravak, Kumarpal, an apostle of non-violence, was a powerful monarch. A man of exceptional talents, he had carved out a niche for himself not only in the history of Gujarat but of India. His life was full of many extraordinary events. His life was a blend of grievous calamities and glorious achievements, a blend of joys and sorrows. Born in a noble family, he suffered king's ire, separation from family, thirst and starvation and

62

had to beg and roam in forests. Finally he defeated his enemy, got back his kingdom and embraced religion to die a coveted death. It was a life fit to be a subject of an epic.

Profuse details about Kumarpal are available in Dwayashray of Hemchandracharya, in the play Moharajparajay by Yashpal and Kumarpalpratibodh of Somprabhacharya. Such a detailed history of no other king is available in India!

Born in A.D. 1093, Kumarpal was married to Bhopaldevi. King Siddharaj had no issue and hence Kumarpal was to succeed him to the throne. However Siddharaj did not want Kumarpal to inherit the throne of Gujarat. He wished that Kumarpal died and then was reborn as his son to become the king of Gujarat. He therefore tried to kill Kumarpal but didn't succeed. **Hemchandracharya** had been kind to him and helped him many a time. In A. D. 1143, at the age of fifty, Kumarpal ascended the throne of Gujarat.

63

At the instance of Kalikal sarvagna (all knowing) scholar Hemchandracharya, the new king banned gambling in the kingdom. He proclaimed: "The people at large are violent and are at one another's throat. Lying is a sin and illicit relationship with a woman is a worse sin; but violence, those who practice violence should give it up and they will be fed at the king's kitchen for three years if they have no means of subsistence." He instructed his officials to give severe punishment to those who indulged in violence. Kumarpal's devotion to non-violence inspired the kings in the neighbouring countries too to practise non-violence. They prohibited any form of violence committed for the sake of religion or livelihood.

The offering of animals to goddess Kantakeshwari was also prohibited. He closed down slaughter houses at the instance of **Hemchandracharya**. The compassion for all living organisms that one finds in Gujarat is the result of sustained campaign launched by

64

Kumarpal at the instance of Hemchandracharya. He was made to accept the twelve vows of samyaktva and grihastha and Hemchandracharya then conferred on him the title Rajashri (best among the kings). He also freed Kumarpal from a divine curse. His routine included waking up to the chanting of devotional songs, reflection of Vitrag Stotra and Yogshastra, partaking of food only after offering it to the gods, lighting of a lamp, singing of psalms and reflecting on the lives of great beings before going to bed. During the period of 14 years of his rule he donated gold worth crores of rupees, commissioned writing of 21 volumes, effected friendship treaties with 14 countries, undertook 7 pilgrimages, constructed 1444 shrines, and renovated 1600 shrines. He is remembered in history as an ideal king of exceptional tales. In A. D. 1173, Hemchandracharya, aged 84, breathed his last and Kumarpal the disciple of the



65

great master, died at the age of 80 in A.D. 1174.

Moral : One should live like kumarpal for the religion, to the religion, by the religion inspite of his duties which he fulfilled as a king to the country, by the country and of the country.

26 MAHANSINH

The life of Mahansinh of Delhi symbolized staunch adherence to vows and the power of pratikraman (ritualized confession). His fame as a truthful person and pious devout had spread beyond the borders of Delhi. He was a devotee of Acharya Devsundersoori and Acharya Somsundersoori. Once he honoured a large contingent of Sadhu-sanyasis (Jain and Hindu monks) at considerable expense, which was a gesture symbolizing the esteem in which he held them.

Philanthropic Mahansinh's act of charity aroused jealousy in others. Somebody poisoned the ears of Delhi's Emperor Firozshah against Mahansinh. The fabulously rich man's wealth must be seized, thought the king.

66

Mahansinh was summoned by the Emperor. He appeared before the Emperor who sternly said, "how much wealth do you have?" Mahansinh replied politely that he would have to estimate first and would let the king know the next day.

The next day Mahansinh informed the Emperor, very honestly, of the wealth he possessed. He did not hide even a penny.

His honesty pleased the Emperor so much that he offered him some money from his own coffers to make him a millionaire. Firozshah felt proud of having a person like Mahansinh in his kingdom. He also honoured the monks and their families, an act which reflected his love for religion and respect for the religious leaders.

The Emperor once set out on a journey and he included Mahansinh in his retinue. A few minutes before sun-set, Mahansinh stopped by the wayside since it was time for his daily pratikraman. He performed pratikraman with full devotion in his heart and asked for forgiveness

67

for the sinful acts. He then proceeded to catch up with the retinue. Not finding Mahansinh the Emperor had become worried. He sent his soldiers in different directions to search for him.

Suddenly, then, Mahansinh was seen approaching and the Emperor heaved a sigh of a relief. He said, "My lord, it was evening and as usual I had to perform my pratikraman. I have been doing it for years and would not have liked to miss it even for a day." Thereupon the Emperor said, "but you know we are surrounded by enemies. It is not safe for you to sit alone in a forest to perform any religious act. It is risky."

Mahansinh, in utter humility, replied, "I appreciate your concern for me, but I hold religion dear to my heart. I will prefer to die than to abandon doing my religious chores. Whatever the place, I invariably perform pratikraman when the time it is due. I am not afraid of death."



68

Mahansinh's devotion to religion pleased the Emperor that he ordered a **hundred soldiers should stand in guard when he performed his pratikraman.**

Once the Emperor decided to test Mahansinh's steadfastness. He chained his hands and feet and imprisoned him. When it was time for pratikraman Mahansinh said to the jail warden, "I will give you two gold coins if you remove my chains so as to enable me to perform pratikraman." The warden removed his chains and Mahansinh performed pratikraman. The Emperor was so much pleased by Mahansinh's utter devotion to religion that he made him his treasurer, the highest honour he could confer!

Moral : One must do pratikraman twice a day at any cost, it is avashyak.

27 MANORAMA

Sudarshansheth was a man of sterling character and was put to the test very often. Queen Abhaya was the consort of king Dadhivahan of Champapuri city in the state of

69

Ang. She was proud of her beauty and believed that she could ensnare any man. If apsaras (nymphs) could ensnare rishis (sages) who practiced severe penance, it was easier for her to make an ordinary man like Sudarshan deviate from his righteous path. Kapila, wife of the purohit, had also made overtures to Shethsudarshan but he did not fall into the trap and she also wanted to avenge her defeat.

Once Sudarshan had just finished his meditation, when he saw servants of Queen Abhaya approaching him. He was bound and brought to her court. She tried different tricks to bewitch him but failed. She even tried to caress his body but Sudarshan was determined to protect his character. He decided to be in a state of kayotsarg (meditation posture) and not to eat anything till the ordeal was over. Abhaya had not been successful in leading him astray and her pride was wounded. She caused bruises over her body with her nails and alleged that Sudarshan had tried to violate her chastity. He was produced before the king. King Dadhivahan

70

knew that Sudarshan had a spotless character. When asked about the queen's allegation of rape, he chose not to open his mouth. He knew that if he told the truth, the queen would be in trouble. It was better, he thought, not to say anything and suffer the consequences himself.

The king ordered Sudarshan to be hanged. His face was smeared black and the body was coloured red. He was seated on a donkey with exotic flowers. With the beating of broken drums, he was taken round the village. Sudarshan was deep in meditation.

The people's faith in his spotless character had been rudely shaken but his wife was unperturbed having unshakeable faith in his incorruptible character. She thought that the cause of her husband's predicament was because of some evil deeds committed by him in the previous birth. The only way out of an adverse situation was prayers, she thought, and began to pray. Sudarshan too was deep in meditation. The courtiers were busy announcing the impending death of Sudarshan for his

71

alleged misdeed. He was to be publicly executed.

Manorama prayed and vowed to observe fasts till Sudarshan's innocence was proved. Shasandevi was pleased by her sincere prayer, devotion and faith in her husband's character. She blessed her and said that Sudarshan's life would be spared.

Sudarshan was taken to the gallows but the rope broke and in its place people saw a throne. People burst into applause and Queen Abhaya stood exposed. Mahasati Manorama and Sheth Sudarshan stood vindicated. It was the triumph of their righteousness.

Virtuous people, almost as a rule on a large scale, are seen to face ordeals. The same held true for Sudarshan and Manorama. Sudarshan's character and manorama's religious faith were tested. Manorama never doubted Sudarshan's character and she thought that the allegation



72

against him was the result of past karma. The only course open to her was to pray to tide over the crisis. At last both, Sudarshan and Manorama came through the ordeal unscathed.

Moral : Celibacy is the supreme religion. Even the heavenly gods bow down to them who live celibate life.

28 MALLAVADISOORI

This episode dates back to the golden period of Vallabhi, in Saurashtra, having a prosperous Jain sangh. In a holy town like this, **Durlabhdevi** gave birth to three sons-Ajityash, Yaksha and Malla. Ideal mother as she was, she had inculcated religious culture in her sons in accordance with Jain religion. She then accepted initiation alongwith her three sons from Acharya **Jinanandsoori**, her brother.

At that time, a great ideological debate was going on between Jainism and Buddhism. Acharya Jinanandsoori participated in this debate wherein it was laid down that the defeated participant would have to face exile

73

from Gujarat. The Buddha king declared Acharya Jinanandsoori a defeated participant. So Acharyashri had to leave Gujarat and he came to Vallabhi. While Acharyashri was in agony, his sister Durlabhdevi told him she would give him one of her three sons and he would be able to remove the Acharya's agony and anxiety. Durlabhdevi talked to her three sons and all of them were ready to take up this task. They vowed with each other to go for initiation. The youngest son of Durlabhdevi, child **Malla** was determined that he would acquire thorough knowledge of the religious books and would be victorious in the debate assembly. Muni Malla invoked goddess **Saraswati**.

To fulfill his aim, the young Mallamuni resorted to severe penance on a mountain and on conclusion of his fast he would sustain his body by accepting whatever little was offered to him by the people in a nearby village. Pleased by his penance, goddess Saraswati granted him a boon in the form of his excellent ability in the expression of a gatha (verse). Gifted thus by the

74

goddess, he composed a unique book entitled **Dwadasharnayachakra**. As a wheel has 12 spokes, this classical darshanik (philosophical) volume contains 12 chapters. Previously Acharya Siddhasendiwakar had written a great book on nyayshastra (science of logic) entitled Sanmatitarka. Acharyashri Mallasoori composed this book lucidating the principle of nyaya (science of logic) and anekantdarshan (the doctrine of manifold aspects) in Sanskrit.

The young muni conveyed to King Shailaditya that he was prepared to face a theological debate in his court. It was an amazing challenge as it was offered by a young monk to the versatile and mature scholars. To the surprise of everybody, King Shailaditya's court became a debating forum for as many as six months. Ultimately, Acharya Mallasoori won this theological battle and greatly impressed by his performance the king honoured him with the



75

title of "vadi"(great debater). Consequently he became famous as **Shri Mallavadisoorikshman**.

Shri Mallavadisoori was proficient in debate and discussion; hence he was called 'the best logician' by Shri Hemchandracharya. His book entitled Dwadsharnayachakra is regarded the best book on the philosophical system called nyaya (logic). It was written in Sanskrit and it reviews the various system of contemporary philosophy. His elder brother Muni Ajityash wrote a book entitled Praman (valid cognition) and his other brother Yaksh muni composed a samhita called 'Ashtangnimittbodhini'. Thus, all the three sons of the great mother served the Jain religion in a unique way by means of sainthood, literary contribution and theological philosophy.

Moral : one should give his sons and daughters to the jin shashan like durlabhdevi who gave her sons for the safe guard of religion.

29 MANTUNGSURI

Bhaktamar stotra; composed by Acharyashri

76

Mantungsoorijee, is the most beautiful high peak of stotra literature of India. Composed in vasanttilka meter in melodious and moving tunes with intense devotion & spiritual approach, this stotra(devotional song) is being recited daily by thousands of devotees with great devotion since more than 1300 years, not only in india but in the whole world.

Many stories that relate to its genesis are indicative of its impact. Its yantra (mystical diagram) explains the method of its aradhana (religious rituals). Moreover, the annotations, commentaries and prose renderings that are available provide a deep insight into its purport. One gets lost and a quiet mood of devotion pervades while reading this stotra. **Mantungsoorijee** was born in a deeply religious family and having accepted initiation, he did intensive study of Agamshastra. In view of his knowledge and felicity in meditation, his guru installed him as an Acharya.

Once, King Bhoj most respectfully invited him to visit Dharanagari. At the gate, a number of

77

scholars and men of letters came to welcome him in a meaningful way by presenting him a pot filled with ghee to the brim. Surijee picked a piece of straw from the ground and thrust it into the pot quietly. By presenting the pot filled with ghee, the scholars of the town had tried to convey to the incoming scholar that the town was already crowded with scholars. Where was the space for him? By thrusting the piece of straw in the pot Mantungsoorijee replied that he would be able to create his space in his unique way.

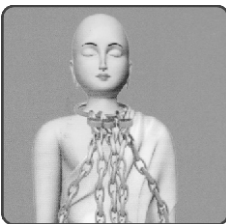
There were two scholars in Varanasi, named Ban and Mayur who were jealous of each other. Mayur was capable of miracles. Hence antagonists of Jain religion spread the rumour that there was almost no scholar in Jain religion capable of working miracles by means of poetic composition; and that's why they had to rely on such miracles of Mayur. On hearing this, Shri Mantungacharya took up the challenge just to prove the power of religion. He was locked in a room and all over his body an iron-chain was

78

fastened with as many as 44 locks.

In such a state of imprisonment, Acharya Mantungsoorijee became deeply engrossed in the prayer of Teerthankara and began to compose shlokas (verse) after shlokas full of devotion and as he began to sing the shlokas with deep yearning, the locks and **chains began to break one after the other.**

This was achieved with the divine help of Goddess Chakreshwari presiding deity of **Bhagwan Rushabhdev**. Thus freed by the Goddess herself, Acharyashri Mantungsoori came to the royal court and announced Dharmalabha (increase in righteousness) to Harshadev, king of Varanasi. Extremely impressed by the miracle, Harshadev willingly listened to the sermons on Jain religion with great devotion. The king later on carried out many noble tasks and he himself accepted Jainism. The 44 verses thus composed by Acharyashri



79

Mantungsoorijee are now known as Bhaktamar Stotra (In the Digambar and Sthanakvasi tradition the full text consists of 48 'gathas').

This stotra is so named because it starts with the word Bhaktamar and it contains the prayer to first **Teerthankar Rushabhdev**. Because of the melody of its words, deep meaning, sublimity of feelings and sincerity of experience, it has occupied a unique place among all other "stotras" addressed to Jineshwar Bhagwan (venerable Jina).

Moral : Lot of miracles happened, then and now also due to this stotra. Even the cancer of lot of people is cured by this stotra. Not only for that but for spiritual development one should recite this stotra every day.

30 MODI'S WIFE

There are some outstanding women whose names are written in letters of gold - Chandanbala, Rajimati, Brahmi and Sundari, to name a few. They are remembered for their sterling character and for their piety and devoutness. Their spotless character and innate

80

qualities would deter even the wicked and the evil-minded. It is rightly said: "To one, whose soul is pure and is adorned with sheel (spotless character); even gods become slaves, and Laxmi, the goddess of wealth, pays obeisance."

In the history of Jain order; the wife of Modi is such a character. The king was hypnotized by her matchless beauty and thought of ways to possess her. Lust made him blind and he lost his reason.

He sent her husband, Modi, away on some mission and sent a word to his wife that he would like to be her guest on a particular day.

Modi's wife was shrewd enough to know the king's designs. She acceded to the king's request and made preparations for his welcome. The king arrived and she extended a cordial welcome. She, then, brought the plate in which were placed glasses of different shapes and colours with dudhpak (sweet, boiled milk with spices). The king thought that the content would taste differently, and so he began to taste from each glass, one after the other. But to his

81

surprise, he discovered that the dudhpak tasted alike.

He said, "Why have you served the dudhpak in different containers when there is no difference in taste?" Modi's wife replied, "O king! You are our protector and we are your children. We look upon you as our father. You must have noticed that though the glasses are different in shapes and colours the content is the same. Similarly, though all women may be different essentially they are all women."

The king was listening with rapt attention. She continued: "Once whose mind is fickle will entertain dirty thoughts of possessing another woman. You know that this woman, whom you crave for, is constituted as other women are." The king was lost in deep thought.

Modi's wife continued: "O king! Man is born of a woman and therefore any other woman should be treated as a mother by him. A son sacrifices his life to protect his mother and a man's prime concern should be a woman's protection. One who persecutes her or exploits

82

her does not deserve to be called god's creation."

The words of Modi's wife had a salutary effect on the king. He was purged of his evil thoughts and repentance could be read on his face. Modi's wife further said, "You are like my father as you are the king. For a man every other woman should be treated as a mother by him. A son sacrifices his life to protect his mother and therefore I look upon you as my son. I urge you to protect my chastity and give up the evil path."

Hearing these words, the king's lust melted away and his heart was purified. He asked for her forgiveness and felt a sense of reverence towards Modi's wife for her innate qualities.

Moral : It is the duty of the mothers to live in such a way that no person gets carnal instinct by looking them.

31 NAGILA

Bhavedev, the younger brother, also joined his elder brother Bhavdatta on the path of penance. At that time, the newly married Nagila was richly decorated with clothes and

83

ornaments. Bhavdev told her, "My brother's desire is the last word for me. So henceforth I shall live a saintly life rather than of a worldly one"

So saying Bhavdev became a disciple of Susthit Acharya along with his elder brother. Bhavdev spent some of his days in renunciation but when he happened to be lonely he used to remember his bride Nagila's loving face. In fact, he felt her presence in everything around him.

In course of time, Mahamuni Bhavdatta passed away. Now Bhavdev thought that only Nagila could console his heart that had been weeping all these days in loneliness. When Bhavdatta was alive he could not go to Nagila. But with the death of his elder brother there was no restraining influence on him.

After as many as twelve years, Muni Bhavdev came to his village, Surgam and he stayed there in a temple. Nagila came to know about



84

Muni Bhavdev's arrival. She came to know that the Muni was anxious to abdicate his renunciation. Soon she was engrossed in deep serious thoughts. He that escapes from his own religion shall be regarded a coward. Nagila did not want that to happen and hence she called an old shravika and explained to her entire plan. A child was also trained with some prompting.

Early in the morning, Nagila came to the temple where Bhavdev was putting up. She had the aged shravika with her. Anxious to meet Nagila, Bhavdev asked the woman where Nagila was staying in the village.

As was pre-arranged a boy came there just at time and addressed, "O mother! I received an invitation for a meal in the village. There would be some dakshina (money) also after the meal. So I want to vomit out the milk that I have drunk. Later on, after eating and getting my dakshina, I shall lick back the milk that I have vomited.

As he heard this, Muni Bhavdev burst into laughter and said, "O dear child! What a silly talk? Would you lick back the milk that you have

85

vomited? It is very disgusting. To this remark of Bhavdev, Nagila said, "Muniraj! I am Nagila myself. Are you again anxious and willing to accept the worldly life that you have already renounced? One rarely gets a horse for riding as you have got; yet why do you want to ride a donkey? Why do you want to abdicate the path of renunciation that you have been following? It is the path that led Shalibhadra, Meghkumar and Dhanna Sheth to ultimate salvation Why can't you control your mind which behaves like a mad elephant? You know very well that this is the only way to ensure liberation from the cycle of birth and death. Moreover I am glad to let you know that I have also accepted sheelvat from my guru. I earnestly request you to go back to your 'guru' and stick to your path of renunciation."

Having listened to such a sincere and appealing sermon from **Nagila**, Muni Bhavdev went away.

Moral : It is the duty of all the people to save the spiritual people when they are disappointed.

32 PADLIPTASOORI

86

Acharayashri Padliptasoorjee's life is an illustrious example of rare combination of miracles achieved through unusual power and books composed with the sheer strength of imagination. He was born in Ayodhya situated on the banks of Saryu and Ganga. Fullachandra, his father was a rich businessman of the town and Pratima, his mother was a beautiful and virtuous woman. It was because of Pratima's penance and worship that she had acquired a gem of a son. The boy was named Nagendra since at the time of his birth the mother had a dream of nag, the serpent. From early childhood Nagendra was brought up in a religious family. Moreover, he was fortunate enough to have guidance and patronage of an efficient guru like Naghasti and he came to be known as Muni Nagendra. Once he had gone for collecting alms (gochari). Having performed the usual rituals on returning to the Upashraya (a place for the stay of Jain monks and nuns) he told his guru, in a shloka composed by him, how a young newly married beautiful woman had offered alms to

87

him. On listening to such amorous description of a woman, the guru was enraged at the disciple and said, "You are burning with the fire of passion. You have fallen." Muni Nagendra was quick-witted and he requested the Guru in a polite tone, "Be kind enough to add one more 'a' sound and make me 'paalit' from 'palit' It meant "kindly initiate me into the padlipt knowledge so that I shall be able to fly in the sky and be known as padlipta." Great impressed by the unusual intelligence of Muni Nagendra, the guru blessed him "May you be padlipta!" Since then **Muni Nagendra** is known as **Padlipta**. He also acquired the miraculous power of flying by applying ointment at the bottom of his feet. By the strength of this power, everyday he used to make a pilgrimage to the five teerth -- **Shatrunjaya, Girnar, Ashtapada, Sametshikhar and Mathura** and only then would he accept water and food. He had also acquired four other siddha vidyas



88

(firmly acquired supernatural power), namely Jivajivotpati Prabhrut, Vidya Prabhrut, Siddha Prabhrut and Nimitth Prabhrut.

Once a siddha yogi named Nagarjun sent him a vessel containing Kotivedras which could make gold out of stone or iron. Acharya Padliptasoori said, "What is so great about it?" Thereupon Nagarjun became angry; however Padliptasoori turned things into gold by touching and by urinating. Consequently Nagarjun's pride dissipated and he came to stay with Padliptasoori from whom he acquired the Aakashgamini (flying in the sky) knowledge. Nagarjun requested Acharyashri to ask him to do something. Thereupon Padliptacharya said, "You strive for the well-being of your soul by following Jain religion for the rest of your life." Nagarjun obeyed him. He established a town named **Padliptapur** at the foot of Shri Shatrunjaya Mahateertha. Now it is known as Palitana. This is a unique example of a town being named after any Jain Acharya. Nagarjun constructed a temple on the hill and besides

89

installing many Jain idols at the hands of Acharyashri Padliptasooriji, he installed an idol of Acharyashri himself. Acharyashri wrote an epic in Prakrit named "Tarangvati" which holds a unique place in the world of fiction.

He also composed books like 'Nirvankalika', 'Prashnaparakh', 'Kal gyan' and commentary on 'Jyotish Karandak' and 'Virstuti'. He resorted to fasting for 32 days on Shri Shatrunjaya Teertha and died a glorious death.

Moral : Every mother should try to inspire their child for Renunciation in childhood only so lot of benefits could be obtained by the society and the world at large.

33 PANCHAKHYA BHARVAHAK

Out of the 500 labourers who transported heavy loads, the strongest was Panchakhya. He was also the leader of a group of labourers. A man of extraordinary strength, he could carry huge load on his head. The king was proud of him. He called him once and said, "When you lead the team of your labourers and walk along

90

the road, you must not move aside and give way to others; be it an army, elephant, horse chariots or carts. Even when you face me on the path, you must continue to walk along without moving aside and making way for me. I hold you in the highest esteem as you symbolized dignity of labour." The king also said that anyone violating his order would be severely punished. Labourer Panchakhya was highly pleased at the honour given to him.

Panchakhya always walked along the road holding his head high, followed by his troop of 500 labourers. Nobody dared to cross his path; everyone would move aside making way for him and his companions. Not only did anyone ever think of violating the king's order, but all bore great respect for him.

Once Panchakhya and the 500 labourers were entering the town heavily loaded. He himself had five heavy pots on his head. It so happened that some monks were coming his way. He said to himself. "The load on my head is physical, but what about the load of these Jain

91

monks. They observe the vows of non-violence, truth, non-stealing, non-possession, celibacy and the accumulated load of these five vows is far greater than the load I carry. I must therefore, bow to them and give way to them." He then moved aside and so did his 500 labourers.

Some of them did not approve of Panchakhya's gesture and said, "Why did you do it? You have violated the King's command." The king came to know about it and Panchakhya was summoned to appear before him and explain his conduct.

Panchakhya said, "O king! These monks carry far greater load than I do and therefore I gave them way." The king was astounded to hear this and said, "Very strange! These people do not carry the kind of load you carry."

Panchakhya replied, "On the contrary they carry a far greater load than I do. They observe the five difficult vows and observe them



92

scrupulously. I am a sinner. I commit violence and my sins accumulate from which I see no liberation. Once I did try for diksha (renunciation) but the load of five vows was difficult for me to carry. I find it easier to carry the load of five pots on my head but not that of five vows. Since the monks' load was heavier than mine. I gave way to them,"

Panchakhya Bharvahak said that the monks observed five mahavratas (the five great vows of a mendicant) and each one of the vratas served to purify life continuously. Not only that, each vrat was accompanied by five bhavnas (five deep reflections) and thus the monks carried the load of 25 bhavnas. To carry such a heavy load was really difficult. The king asked Panchakhya: "Why did you give up the five mahavrats non-violence, truth, celibacy, non-stealing and non-possession? These can be easily observed."

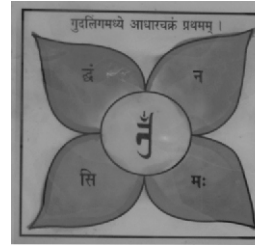
In response Panchakhya said, "It is difficult to give up love of gold, women and throne and lead a life of restraint and self-denial."

The king, on hearing these words, decided to

93

renounce the world to observe the five mahavratas. Panchakhya, thus, himself did not become a Jain monk but succeeded in making others, including the king, to follow the path of renunciation. By following an ethical code, Panchakhya earned a great reputation for himself.

Moral : Try to inspire every body to become spiritually rich and strong.



नमः सिद्धं तमिद्धो, चउदलियाहार वकि (क) मञ्जुठिओ
पणवो परमिद्धिमओ पणतत्तजुओ सुहं देउ ॥
उपरोक्त चित्र के अनुसार मूलाधार चक्र में चार एंडुशियों वाले
कमल की स्थापना करके "ॐ नमः सिद्धं" मन्त्र-पद का ध्यान
करने से ध्याता को परम आत्मिक सुख की प्राप्ति अवश्य होती है ।
By imagining a four petalled lotus in the
MULAADHAARA (Situating above anus) as shown
in the accompanying picture, and by meditating
the mantra "Om Namah Siddham", the meditator
shall get the supreme bliss of the soul.

94

- 1 Shantilal Manilal Vohera- Nadiyad
- 2 Late Bhailalbai Somchand Parivar - Hanshaben - Halol
- 3 Indiraben - Ratilal Shah - Shantinagar (Idarwala)
- 4 Heet Jignesh Narechania - Ahmedabad
- 5 Bhavya-Vipra-Vishal, Arya, Krupali, Jaya, Bhavna, Nitin, Satyavadi - Ahmedabad
- 6 Ranulajee Rajeshkumar, Kotadia (Varsha, Vineet, Saumya-Rajnandgaon)
- 7 Hiya Kunal Shah, Reedita Saunak Verdia
- 8 Subhadraaben Jyantilal Nagardas Shah - Khimmat - Palanpur - Banglore
- 9 Pushti, Devarsh, Dhruvi, Yashasvi, Samarth, Vinod K. Shah, Mumbai - Palanpur
- 10 Susheela Shantilal Sethia - Bikaner, Vinita Jain - Ahmedabad
- 11 Chetna-Umesh-Manilal-Lodaya-Solapur
- 12 Prithy Jain - Pernambut T.N.
- 13 Dilipbhai Vadilal Vasa - Jamnagar
- 14 Khyati Chirag Varan - Ahmedabad
- 15 Vruti Atul Shah (Krishil) - Ahmedabad
- 16 Jas, Mohit, Seema, Piyush, Prerna, Tirth - Ahmedabad
- 17 Ramandevi Gyanchand Gandhi - Ahmedabad - Sirohi
- 18 Hitesh Mohanlal Sanghavi (Sushilaben, Paresh, Priti, Kinnari, Mansi - Chennai)
- 19 Disha Bhavin Shah - Ahmedabad
- 20 Shrimati Sukhidevi Sumermalji Vanigotha, Bhinmal-Delhi - Heydrabad
- 21 Dr. Kalpanaben Shah - Seva Rural - Jagadiyajji Dr. Dhara
- 22 Dr. Nirav Dr. Nidhi - Bharuch
- 23 Dr. Samir Shah - Pune
- 24 C.A. Sumit Nirmalbhair Shah - Nagpur
- 25 Dr. Priyank, Dr. Riya Vyara

95

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96