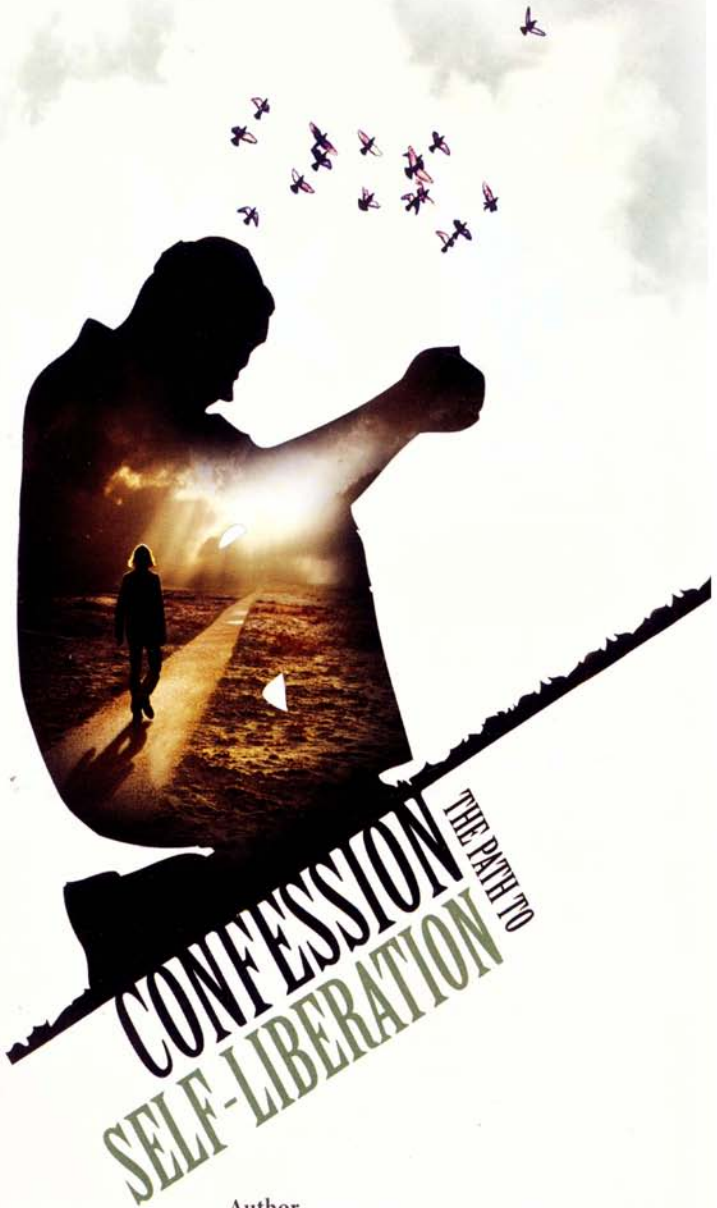




CONFESSION

THE PATH TO SELF-LIBERATION



Author

Param Pujya Yuvakjagrutiprarak Dikshadaneshwari

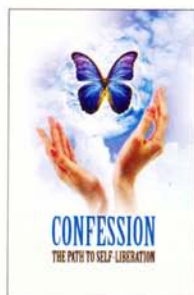
Acharyadev Shrimad Vijay Gunaratnasurishwarji Maharaj Saheb

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LEARN FROM THE PAST, LIVE IN THE PRESENT AND PLAN THE FUTURE

One should learn from the mistakes of the past... Live in the present & plan the future in such a way that the mistakes are not repeated. Mistakes can be committed by every human being, but the person, who confesses them & atones for the same from his gurudev, really becomes venerable.

FEATURES OF THIS BOOK

Salutations to Jinshasan!

In which, there is an excellent rite of confession
to wash out the sins of a person...

Will the water of river Ganges remain contaminated forever ? No !

If process is carried out then it will become pure & sacred.

Confession has the power to make a soul pure & sacred.

If you don't want to hide your sins.. go to

Gurudev as early as possible & confess them.

To strengthen the foundation for an excellent life, the fear of sins should rise in the heart. If fear is created for the sins, hatred will emerge for them, & then only we will like to become pure & sacred by atonement.

TO TELL A LIE IS BAD,
BUT TO TELL A LIE & HIDE IT IS WORSE



"A Tribute to
all those innocent hearts
who have a will to confess."



Param Puja Dwishatadhik Dikshadaneshwari
Acharya **Shree Gunaratnasurishwarji Maharaj**





BIRTH

amwat 1989, Poush (Third month of Vikram year) fourth day of bright half of lunar month, A.D.1932, Padarali (Raj)

INITIATION

Samwat 2010, on the fourth day of bright half of lunar month Maha (Fourth month of Vikram year) A.D.1945 (Mumbai)

GURU

Param Puja Siddhant Mahodadhi Acharya Premsurishwarji's disciple, Param Puja Vardhaman Taponidhi Bhuwanbhanusurishwarji's disciple, Param Puja Jitendrasurishwarji Maharaj Saheb

GANI PADVI

Samwat 2041, eleventh day of bright half of the lunar month Magsar (First month of Vikram year), A.D. 1985, Ahemdabad

PANAYAS PADVI

Samwat 2044, second day of bright half of the lunar month Fagan (Fifth month of the Vikram year), Jalore (Raj)

ACHARYA PADVI

Samwat 2044, tenth day of bright half of lunar month Jetha (Eighth month Vikram year), Padarli (Raj)

LANGUAGES

Gujarati, Hindi, Marathi, English, Rajasthani, Sanskrit, Prakrit

LITERATURE

Kshapak shreni, Upashamanakaran, etc. worth 60 thousands quatrain in Sanskrit and Prakrit treatise as well as Sau Chalo Siddhagiri Jaiye and Jain Ramayan in Gujarati, Hindi and English

STUDIES

Sanskrit Grammar, Nyaya, Kavya, Aagamas, Vedic literature and other scriptures

INTRODUCTION OF THE AUTHOR

1. Accepted asceticism at the young age of 21 after leaving engagement.
2. A record of collective Chaitri Oli of 3200 people at Jirawala.
3. The historical foot pilgrimage Sangh of 2700 people from Malgaon (Raj.) to Palitana, 6000 people to Ranakpur and 4000 people from Palitana to Girnar.
4. Initiated 28 young ladies and gents in Surat, 38 of them in Palitana comprising to 244 initiations on collective basis.
5. 274 ladies and gents adopted life time celibacy during Chaitri oli at Bheru Tarak Pilgrimage, which was build by his inspiration.
6. Historical 4700 attham at Mahatirth of Shankheshwar.
7. Collective Samayik of 51,000 people in Surat, 52,000 in Palitana and 5,500 in Ahemdabad on occasion of initiation.
8. The author of Kshapak Shreni treatise which was admired by German Professor Klaus Broom.
9. Successful lecturer of 51 spiritual knowledge camps.
10. Guru of 81 disciples.
11. Brightened the lives of 1 lakh students by giving knowledge through free Vishwaprakash postal tuition scheme undertaken by Nakoda Trust.



I have gone through the book concerned with “Bhav Alochna”.
It is necessary that such literature is distributed to Shri Sangh.
- Hon. Late Gacchadhipati Acharyadevshri Vijay Bhuvanbhanusurishvarji M.S.

OPINIONS OF HON PRECEPTORS



Spiritual and well versed preceptors have given tremendous importance to repentance. Therefore this book “Confession for Self-liberation” is beacon against number of sins increasing in this era. - Hon. Acharyadevshri Hemprabhasurishvarji M.S.

Acharyadevshri is hard working and has a thorough knowledge of scriptures. His books are systematic, elegant and pertaining to the scriptures.

- Hon. Siddhant Divakar Gacchadhipati Acharyadevshri Jayghoshsurishvarji M.S.

The books of Hon. Acharyadevshri Gunaratnasurishvarji M.S. are beneficial for the educated and young generation of today. - Hon. Acharyadevshri Prabhakarsurishvarji M.S.

“Confession for Self-liberation” is a beacon for people diverted to a luxurious and sensual life. Your literature and thoughts are praiseworthy. This book is made from incessant contemplation and it obviously promotes spiritual development of one and creates wonders. Hence, the creation and propagation of such literature is indeed very essential. - Hon. Acharyadevshri Vidyanandsurishvarji M.S.



FROM THE EDITORIAL DESK

Modern civilization is undergoing dreadful thoughts & occurrence of sins, it is very much necessary to control the same. For that, the mind of a person should be changed. To bring that revolution Acharyadev Shrimad Vijay Gunaratnasurishwarji Maharaja Saheb had written this book in hindi language. There was such a heavy demand for this book from everywhere that eight editions have been printed in a very short period. After that the book was demanded in Gujarati language. Revised edition was prepared in Gujarati language. Six editions of that book have been published & now we are happy to publish the English version.

On previous publications, Hon. Sanghahitekankshi Bhuvanbhanu Surishwarji Maharaj Saheb, Hon. Acharya Hemprabusurishwarji Maharaj Saheb, Hon. Gacchadhipati Acharya Jayghoshurishwarji Maharaj Saheb, Acharya Prabhakar Surishwarji Maharaj Saheb, Acharya Vidyanand Surishwarji Maharaj Saheb etc had showered the flowers

of praise. Shri Shrenikbhai, the chief of Jain Trusts, daily newspapers such as Mumbai Samachar, Janmabhumi, Dainik, Sandesh, Jaihind, Samabhav, Prabhat etc also enlightened the significance of this book. It is well said "One picture is worth a thousand words." The pictures can explain the message of the writer in a better way. That's why we published the Ninth edition in Hindi & Seventh edition in Gujarati along with pictures & some other additions. We are confident that this book will now be more useful & significant for the readers.

In this book, artist Arvindbhai have drawn the pictures with the guidance of Dikshadaneshwari Acharyadevshri, & some pictures are taken from Jain Chitravali, Shri Mahavir Chitrasamput etc. We are thankful to them.

As one reads the book thoroughly there will be a feeling of remorse in the minds of reader which will also be helpful to relieve many evil deeds. Several people had tears in their eyes while reading this book & due to that they were able to reduce the consequence of their deeds with the tears of remorse. So, it is requested to the readers that they should read the book not just once but three to four times & inspire others also to read this.

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Pavapuri Tirth Dham
Jeev Maitri Dham





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**FORGIVE
FORGET AND
WHICH CAUSES IS BETTER
HOLDING A GRUDGE THAN
LIVE LIFE AS IF TODAY IS YOUR LAST DAY UNHAPPINESS**

INTERNAL THOUGHTS OF a GREAT SOUL !

O Gurudev! I have come to you, I am a sinner, an unrighteous person. What kind of sins and immoral acts or deeds have I not committed throughout my life? Today, under the impression of your preaching, all those sins are prickling my existence like thorns. I am experiencing a loud and excessive clanking and jingling sound. O Gurudev! It is now impossible as well as unbearable for me to put up with all these within myself. Oh Soul! What will be your future? Beginning the initial stage of life with series of sins! Oh No! What's this! Initially, I started stealing chocolates and peppermint. The inclination of hunger became more and more rigorous gradually resulting in stealing of food from other's house. Oh! alas! I had even stolen food and prasad secretly from temples and other religious places. Eventually, I was caught red handed but managed to escape cunningly by telling lies. At that time I had pleasure in telling lies and later on I expertised myself in doing this on regular basis.

Once upon a time, accidentally and enthusiastically, I had a enjoyable

Confession : The Path to Self-liberation...1 

What will happen to my soul?

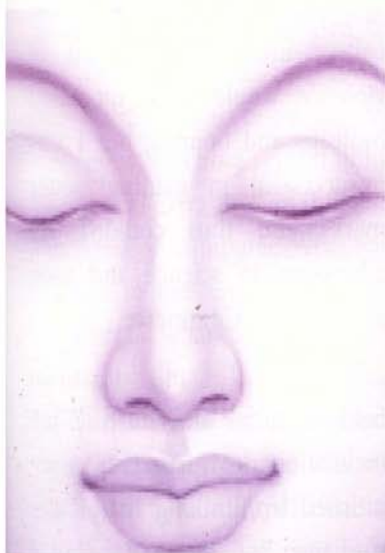
experience of becoming a secret witness of my elders enjoying physically which resulted into attraction towards it. Later on, I started enjoying touching small innocent children while playing with them. Thereafter while playing either 'Kho Kho' or 'Carrom', nurture and satisfaction of this inclination became my prime objective. I became fond of touching hands etc of the children of opposite gender under any pretext or excuse. Under the guise of fun and jesting, the fire of inclination was startling continuously within me. What more should I say Gurudev! I don't have enough courage to admit but I am upset by the series of sins.

O Gurudev! I have realized from your speech that if I do not remove dirt from the drain of soul, the fragrance of worship will also become full of filth. One can be relieved even from the tumor of cancer by undergoing surgery but if a small thorn is not removed from the body, it becomes a cause of septic and even death. Hence, it is not possible to gain peace unless the sins are confessed. I will have to overcome from shame or disgrace otherwise I shall be more dreadful.

During the age of 8-9 years, I became victim of the company of a wrong person, who took me to multiplexes at his expenses. Those vulgar scenes in the movie made me to stare at ladies with shamelessness. Thus, the sins of my heart increased in multiples. I was not able to control myself in looking at couples in gardens & parks. What will happen to my soul?

O Gurudev! My innocence

That person took advantage of my innocence and at the age of 12-13 made me indulge in



masturbation. I also enjoyed it and practised it frequently in privacy. It resulted into my deterioration. Emaciation of body began and I started looking for advertisements to get medicines that stimulated the energy level.

As if this was not enough, the aphrodisiac medicines made the situation worse. Now I engaged myself in touching women. To accomplish this, I started eating Pavbhaji, Bhelpuri and drinking Soda-Lemon with my friends. The habit of eating wafers and other outside eatables started increasing due to bad company. At the age of 14-15, I got a nice opportunity to increase the sins by participating in co-curricular activities, co-education and games.

I turned temples and hostel rooms into places of evil activities and my elders were not even aware of all this. They were totally in the dark regarding the misuse of pocket money given to me. They couldn't even imagine that after attending a period for just half an hour, I spent the rest of three hours in a talkies or garden. The beginning of massacre of sensory organs started from the school life itself.

Our science teacher demonstrated an experiment of dissection of frog. For a moment I felt giddy. What's this? Cutting a living being up this way? My

friend consoled me saying not to hesitate as we were supposed to learn biology in future by this way only. Now contempt towards violence started diminishing and I also had inserted the nails into the legs of a living frog. O Gurudev!, what should I say? I never thought about the trouble and misery suffered by that creature. I became insensitive by splitting his heart. Oh no! Just because of dissecting improperly, I had cut another frog. Later on I started buying frogs only to slaughter them. Oh no! Numerous living creatures were killed by me during my life span. When will I get rid of all these sins? One of the souls was hanged to death only for killing a louse, then, how many times will I be hanged to death?



Oh Gurudev! you are my only saviour. A grave incident occurred during my school life at the age of 16 years. Remembering it, I feel giddy and ashamed. I was going for tuition to a lady teacher. One day, she couldn't control her senses and hugged me tightly. I

too couldn't control myself. Thus at a very young age I was trapped in a great sin. How can one save himself in such a situation? I have completely blackened my life like a coal. O Lord! How unfair it is to commit physical relationship with teacher! What will happen to my dirty soul?

Later on, I entered in the college life. Here my sins of violence would have increased by leaps and bounds, but I was unsuccessful in gaining better marks and thus couldn't get admission in science and took admission in Commerce.

Here, I got an open field to fulfill and nurture my inclinations. My parents were satisfied by thinking that I was studying. But, after attending a period, I escaped for movies with my girlfriend. An evil thought took birth in my mind that one is considered intelligent only if he has a girlfriend. I was misusing or taking disadvantage of the pocket money provided by my parents. I started trapping many girls by

doing such evil deeds. I used to call them sister & under the pretext of giving them a lift, I tried to influence them. I did many deeds to trap the unknown girls through Internet chat schemes. Oh! I used to call them sister but at the end I definitely made them the victim of my evil desires. Gurudev, what should I tell? The freedom & money provided by my family spoiled my young life. I also tried to boost my evil desires by watching several films, of physical exposures, of different countries on computer. What will happen to me! Gurudev, I don't understand what to say! My heart is overwhelmed! I can't speak, how will all these sins be relieved? What will be my future? This evil soul wants to hide himself beneath the earth. I am not worthy to show my face! I know that suicide is the greatest sin, so, I want to wash-out the sins with criticism. O Gurudev! please listen to my evil deeds. After watching adult movies, these evil desires have crossed all the limits. I also did the cruel activities of aggression on

LOVE
GREED
ANGER
HATE
FEAR
HAPPY
DISAPPOINTMENT
GUILT
ENJOY

the neighbouring girls whenever I got an opportunity. I ignored their painful shriek & accumulated the bundle of sins. I have also fastened a black dot on their character. There was no hesitation to touch others as well as to expose myself. These evil deeds had no boundaries.

I crossed all the limits in spending money to make the hunt enjoyable so that it should not escape from my command. Big thefts too became compulsory in order to fulfill the evil desires & to make all the related persons happy. I undertook various types of gambling such as lottery, matka, shares etc. Really, the book of my life became thoroughly black. At the age of 21-22 yrs I was

engaged. It was just a formality. Internally, I became stuffless like a rotten tomato because of the sins. I have muddled the characters & virtues of so many people. The wicked & dirty sequence of writing love letters had started as if I had received right to write love letters. Oh! So many times, in the pretext of wandering outdoors, I have committed the great sin of experiencing the relationship as of husband-wife before marriage. My sins expanded like a drop of oil on water surface. My mind became occupied in plannings such as to whom & when I should meet? With whom I should live? Gurudev what should I do? What will my future be? I began to like the company of shameless, heartless,



unworthy people. I followed them in such a manner that I began to like amorous reading very much. Five star hotels became the house of my evil activities. I became characterless by touching others in the darkness of theaters. Once I was caught & insulted too! I could not sleep. Later on I got rid of such fear & after few days the same routine began. The preparation for my marriage ceremony started and I was afraid that somebody would interrupt the marriage. At last I got married. I didn't have the sincerity to consider other's wealth as stone & other's woman as mother. While walking by the roadside my wandering sight made others the victim of my evil desires. Oh! What have I done?



I also forgot the spiritual rule that the waste of a single drop of vitality is equivalent to death. O Guru! From one month's diet one litre of blood is produced in the body which further produces just 10gms of vitality: I neglected such bodily science also. The sequence of such evil deeds was going on continuously. O Gurudev! Nine lakh living beings are killed during a single physical intercourse. I didn't even recall the religious thoughts that the slaughter house of such violence should be stopped. I even didn't think about my next birth that where will such violence lead me when the soul moves after death.

O Gurudev! The desires are endless. I didn't try to mitigate the same with the help of knowledge. As the desires were not fulfilled, the ocean of deterioration overflowed. One terrible day, after getting the consent of a bad friend, we agreed to exchange our wives. Being a victim of passions, I totally neglected the thoughts of good character & virtues. Fortunately, my moral wife refused. To

LOVE FAITH TRUTH HONOUR VIRTUE

convince her, I told the wrong examples of the characters in Ramayana like Prabhav, Sumitra & Vanmala. At the end, to protect her character, she gathered courage and threatened to complain at the nearest police station. Later on, I too realized my mistakes.

Today, I consider her as my moral friend. Previously she appeared to me as an enemy. Horrible karmas are accumulated by my soul. Perhaps, all such sins will be repaid in this life itself because the sins, which are committed with an intense desire, shows the consequences

in the same life. Gurudev! Please make me sacred by providing atonement before all those sins bear their fruits.

Whenever I remember my sins, I contempt myself by saying, "Oh Shameless! what have you done? Gurudev ! if this earth gives me a place, I want to hide myself inside it. I am not even worthy to show my face. What more to tell you Gurudev? I did not uproot desires with spiritual knowledge and further declined by conducting the wicked activities like strike, plunder and so on.

People will spit on my life story. Oh! What shall happen to me? I didn't think about it sincerely. Today, I am wailing. As I had a senior position in the job, I misguided the subordinate lady staff and also made them the victim of my evil desires by offering various temptations. I made them stuffless such that they couldn't live without me and would obey me. Now, the flower of my youth has withered. I am in a dilemma what to do? Not

only this, inspite of being born & brought up in a well cultured family, I have also manipulated the sacred relationship of brother in law & bhabhi. Oh no! by being addicted to physical enjoyments, I have manipulated the nobility of my family. By the desires of consuming delicious & tasty food, I burdened myself with the sins such that even after taking many births on this earth, I will not be able to rescue myself from it.

I even didn't go to monasteries to wash my sins but instead, I criticized the people who went there calling them 'Bhagat'. On the auspicious day of Samwantsari during Paryushna, I had dinner in a hotel secretly. During the Pratikramana also I did nothing but just played mischief. During fast, with the excuse of passing time, I would go to hotels and have my food. I have committed numerous sins with my wandering eyes. I have accumulated many layers of sins on my soul by hearing vulgar songs of movies & spoiling my mind.



To hide the unpleasant smell of my immoral behavior, I used more & more cosmetics & perfumes. But it was in vain. Later, diseases inhabited my body and I became a permanent victim of medicines.

I commenced business & my luck supported me. I began to earn lots of money as if I was minting them. Now, I considered my parents as an obstacle in the way of my pleasure. That's why, I started to behave with hate & rudeness with them. Instead of being grateful towards them, I drove them away from the house & offered a

the evil deeds, will be cleaned without tears. Gurudev, you are telling "don't cry" but what should I do? Tears are flowing over & again from my eyes. Gurudev! Please help to apply the soap of repentance on my soul so as to make my heart & soul pure.

I didn't keep any limits at beating other people as well as my wife & children by getting angry over trifle matters. I never conveyed Micchami dukkadam with the good & lovely feeling & if I did so, it was just a formality. I nurtured hatred for them within my heart and continued their resentment. I wished to ruin them. I didn't keep any limits at misbehaving my neighbours. What will my destiny be? O Gurudev! I was the statue of pride. I couldn't control my anger if my name was not announced in the meeting where other's names were mentioned. I was also ready to ruin the gathering even if it were a religious one. Oh! Gurudev, Now, it's too much of my deeds. I considered myself intelligent in cheating others by adopting tactics and I held self pride for not being caught red-handed while doing so. In fact, I myself have cheated my soul. What should I do to get rid of my sins? I wish to repent in your presence and purify myself.

Dear readers, this is just an outline

of some possible sins that may be committed. Everyone's life is unique in itself just as the imprints of thumb. One may have committed many other sins by means of computers, internet, blue films, video clipping, mobile phones, abroad journey, shooting and killing in computer games, eating uneatables, gambling, cricket betting, drinks, tobacco, F & O, stock marketing and the list is endless. You should write down the sins committed with the details regarding your age at that time, place, circumstances etc.

Be not ashamed to confess that you have been in the wrong. It is but owning what you need not be ashamed of that you now have more sense than you had before, to see your error; more humility to acknowledge it, more grace to correct it.

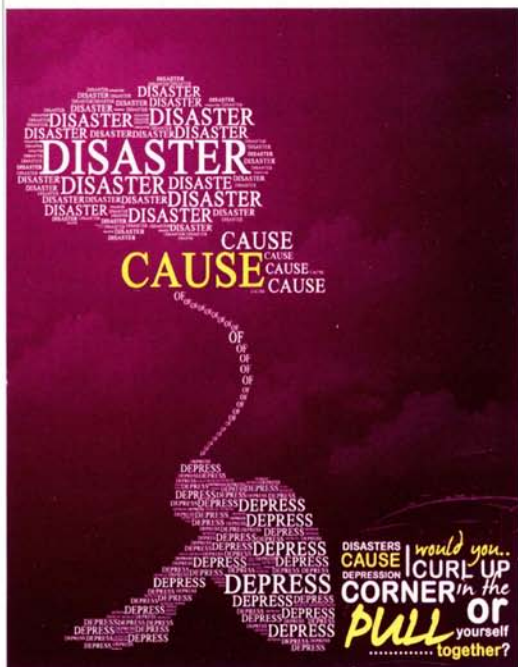
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WORRIES OF FUTURE

Gurudev!, As I remember my filthy past life, I feel giddy and ashamed and my heart-beats increase. O Soul!, what will be your future? You have committed huge amount of sins for enjoying a few moments. How will you withstand the consequences of these sins which are going to come in vast numbers? You can't even tolerate a slight rise in the temperature and turn on air conditioner, then how will you tolerate unbearable heat of the furnace of hell where iron also liquifies? How will you tolerate or deal with demons who will roast you like corn flakes? Being restless and planning violent struggles to escape, you will have to face bitter words of demons instead of consolation. They will say, "Let's enjoy now. You were told by Gurudev, be a vegetarian. At that time you replied saying, Who knows about hell or heaven? You were eating fishes and other creatures by boiling them. Now see what happens to you", saying this, they will fry me in hot liquified lead and pour the same in my mouth. At that time, nobody will listen to my misery or pain. What will happen to me Gurudev? And this is not enough, demons

will also tell that, “You were enjoying in criticizing others, so I will pull out your tongue.”

“You were happy in drinking non consumable drinks like soda-lemon, bear, whisky. Now you quench your thirst with hot juice of lead. You liked kissing and hugging number of women, now do the same with their hot iron statues.”



“You ate poor creatures by cutting them. Now, I too will split you in a number of pieces”. If these things are forced to me, how will I bear and tolerate?

“You were sprinkling D.D.T. just by mere sense of unpleasant smell. Now, stay here in Vaitarni river and bear its terrible stinking atmosphere for numerous years. You didn't

like viewing deformed and ugly people and had a feeling of hatred towards them. Now have view of all ugly, deformed souls for numerous years. You were frustrated on listening about your mistakes and enjoyed disclosing other's mistakes, now hear about your sins, evil-deeds and mistakes repeatedly. I will split you into tiny pieces by colliding or striking if you try to escape.” Presently, I become violent even if salt or spices are not in proportion in my food then how will I eat tasteless, stinking and disgusting food? Gurudev, my soul is afraid of sins. O blissful Gurudev, show me righteous way as I am confused. Tell me quickly!! What should I do?

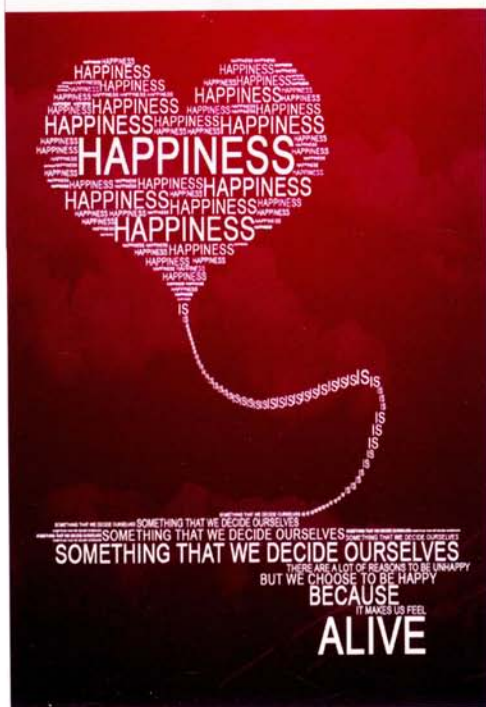
CONSOLATION OF GURUMEVA

O righteous man! Truly speaking, you deserve praises. To get involved in sins is not surprising. Who hasn't committed sin in the delusion of Karmas? Is the soul of Tirthankara, saved from bewitchment? Didn't they commit sins in their past lives? Haven't they undergone pains of the seventh hell? You deserve praise as you have brightened the dark side of your life by disclosing it. You truly deserve praise for disclosing your sins like an innocent child and jotting them down.

O fortunate fellow! Your open hearted criticism and observation has created a tide in the ocean of love in my heart. It is said in religious books that one who confesses and self introspects, is a true worshiper or devotee. Can fragrance of devotion be expected in stinking gutter of heart? No, you have cleaned your heart by disclosing your sins. Now, your life will be full of fragrance of devotion and you are eligible of praise. Now onwards be careful not to hide any sin in your heart as well as do not hesitate and feel shy in

disclosing or confessing it. You will really feel relaxed and stress free. Your heart will be cleaned and bright.

O devotee! I admire you after hearing your self introspection and criticism. Great! you have done a terrific job. You have uprooted all the thorny sins. You have done a wonderful penance. In which words can I admire your courage and faith? I am falling short of words. The dictionary of my brain has exhausted.



Don't keep any thorn of sin in your heart. One had to cut the leg of a horse due to septic as he didn't remove the thorn, in same way, do not suffer by hiding any sin. Don't feel ashamed and have blind faith in me that whatever you have confessed will not pass on to anyone and will go along with my dead body. What else can I say? The scriptures say that the person who listens should be such that nothing should come out from his heart. The guru who gives atonement (penance etc.) is like a pot of stone from which not even a single drop drips out. So, don't have shy or fear. There are instances in shastra where a mother and son were engaged into adultery. O! even brother-sister relationships, which became full of sins by adultery, have become pure by self-introspection and self-criticism. They too have

achieved salvation by acquiring spiritual knowledge.

O righteous soul! Listen to me, It is said in Mahanishithasutra that the feeling of self criticism has such influence that many great people have acquired Omniscience just with the thought of confession, others also have attained omniscience while confessing the sins. What else can I say? Many great souls have also acquired spiritual knowledge on the way to Gurudeva with a determination to confess.

Those nobles are praiseworthy and their anxiety to become pure is worth admiring. You shall also follow their footsteps. Oh goodman! you will become savior of others as you have cleansed and purified your spiritual ground. Just remember that your future life will ruin if you aren't sincere at self criticism even after having company of Gurudev. Don't think that Gurudev will consider me vile and mean, as my inner self is black like coal, whereas outwardly, I look clean and white. A learned guru is aware of sins of many from his experience and believes that inspite of committing sins one becomes a great devotee by confession. A scrupulous soul only wishes for confession and self criticism. Scrupulousness is the quality of a soul. If Guru develops hatred towards god-fearing people, he loses asceticism and becoming an atheist, falls prey to illusions. Therefore, Gurudev will never think like this in his heart. Confess without any hesitation so that, you will become eligible to salvation at the earliest. Self criticism and confession itself is a meritorious deed and Gurudev can never discourage anybody from doing so. If he does so, consent and support to meritorious deed will be in vain and he shall also have to undergo numerous births.

Having known the examples of Rukmini and others,
O noble person! don't keep even a small bit of sin in your
heart. There is no doubt that you'll become a great devotee.

O devout soul! Tell me about your sinful crime and
under what circumstances you have committed them. Don't
hesitate. You might have committed sins intentionally, by
ignorance, forcefully, at religious places or hotels, during
the day or at night, with attachment and enjoyment, or by
reluctance and jealousy, tell me all with innocence. If you
don't have courage to say or have forgotten them then write
down. Read it out after writing and write down again in
details. Don't fear anything. It is said in religious treaties that

*Sahasa annaen va bhien va pillien va
Vasnenayaken va muden va ragadosehin ||1||
jum kinchi kayamkajjum ujjuyum bhanai
tan taha aloeja mayamayavippamukko ||2||*

Any unworthy or improper deed done suddenly,
without awareness, fear, under pressure, trouble, jealousy,
attachment and deiciet should be disclosed and confessed
innocently, without pride or illusion.

O soul! You were not afraid while committing sins
then why are you afraid while confessing them? You didn't
feel shame while committing sins then why feel shame in
confession? O soul! Disclosure, self criticism and confession
improves the future births of a soul. What more, it lifts
him upto omniscience. It takes him to ultimate peace and
gratification.

4

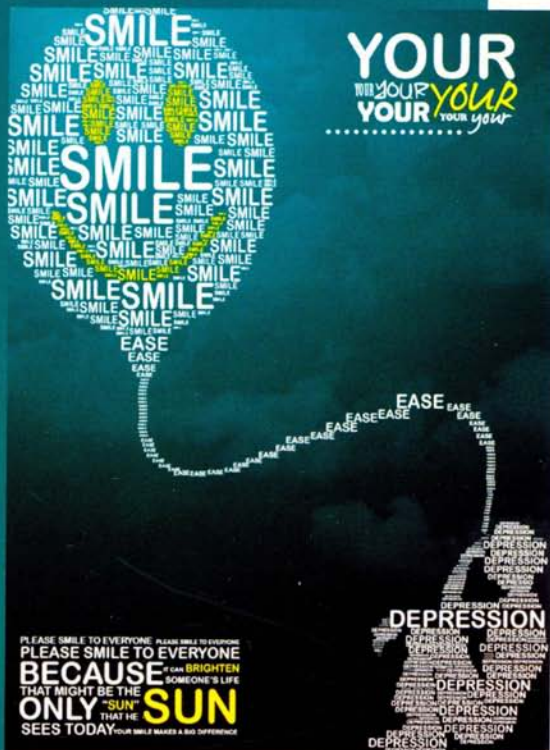
IMPORTANCE OF CONFESSION

*Jambudipe je hunti pavvaya, te yev hunti hemass
Dijjanti satkhite, na chhutte divas pachhint am ||1||
Jambudipe je hujja valua, tau hunti rayanai
Dijjanti satkhite, na chhutte divas pachhint am ||2||*

The soul, that have committed numerous sins can't become pure even after donating gold equivalent to all the mountains of Jambu island and precious stone as equals all the sand of Jambu island. But the same soul becomes pure by confessing innocently and willingly as well as by repenting.

*Aaloyanparinao sammam sanpaithio gurusagase
Jai antravi kalam karei aaraho tahavi ||*

What else can we say, the great soul, who has moved towards confession, even though dies before or during atonement, becomes pure. The soul confessing improperly, even after completing the recommended atonement etc, doesn't become pure. Hence one has to confess purely.



WHAT IS MEANT BY
IMPURE CONFESSION?

*Lajja gorven bahussuyabhaen
vavi duchariyam
je na kahanti gurunam,
na hu te arahaga hunti ||1||*

Feeling ashamed in
admitting such deeds, due to
pride, being a great devotee or a
scholar etc. may cause hesitation
in confessing sincerely. The souls
who do not truly confess due to

fear of losing scholarship or by
shame or pride, don't become pious.

THE 10 FAULTS OF
PERSONS CONFESSING
IMPROPERLY

*Aakampaetta anumanaitta,
jan dittham bayaram va suhumam va
Channa - saddakalayan,
bahujan avata tassevi ||1||*

Gaining sympathy and feeling in

ones favour by worshipping and serving Gurudev and requesting for little penance against sins.

Assuming that one will receive little atonement by flattering guru.

One who confesses his mistakes which others know, but doesn't confess the ones which he alone knows.

One who self criticizes his big mistakes and errors but neglects the smaller ones.

The confession of smaller mistakes, ignoring the bigger, assuming that the Guru would consider that he is confessing even small mistakes minutely and therefore must be doing the same for bigger ones. The reason for not confessing the bigger ones should be that he has committed any. By doing this, he believes that he has maintained his pride and image. He self-criticizes sincerely before the master who is not familiar to him so as to gain false satisfaction of pure confession.

Speaks in such a way that the guru can't understand clearly.

Does self criticism where there is lot of noise so that guru can't hear properly.

Spreads news about atonement of self criticism to create a nice image and raise ones self pride.

Confesses before Gurus, who doesn't possess knowledge of religion and "ched" scriptures.

Does confession before somebody who has committed same sins like him so as to avoid hatred and punishment.

WHO IS ELIGIBLE FOR THE PENANCE OF SELF CRITICISM?

*Na hu sujzai sasallo jaha bhaniyam sasne dhuyaranam
Uddhariyasavvasallo, sujzai jeevo dhuyakilese ||1||*

It is said in the administration of Almighty, who is free of karmas, that no soul can become pure by hiding any sin. The soul can become pure by revealing all hidden sins and leaving all illusions and attachments. Therefore, one has to go for self criticism to become pure.

One who has committed sins intentionally or by unawareness and discloses them before guru innocently like a child without playing trick, becomes eligible to gain atonement and the soul of that person becomes pure. Inspite of knowing the sins, even an omniscient Lord doesn't give atonement for them, which one hides within himself. After hearing the sin of a person 2-3 times if the Guru feels that one is deceitful then he doesn't

give atonement and sends him elsewhere for the same. Guru tries to remind the sins of a person in various ways if he has forgotten due to ignorance but doesn't remind them if he hides them purposely. It is said in scriptures that -

*Kahehi savvam jo vutto,
janamane guhai
Na taras dinti pachchhitam,
binti annattha sohaya ||1||
Na sambharai jo dose,
sabbhava na ya mayao
Pachchakakhi sahai te
u maino u na sahai ||2||*

If someone says vaguely that he has done lots of sins and asks for atonement, or hides the sins which he knows, can't be given atonement and is advised to confess elsewhere. If a person

confesses his each and every sin and in case can't remember some, and asks for atonement, he becomes eligible for it. It is said in scripture that -

*"chhaumanth moodhamano
kitiya mittam sambharai,
jan cha ni sambharami tassa
michhami dukkadam ||"*

How much can a soul remember as he is dunce and forgetful therefore, michhami dukkadam for whatever he couldn't remember. Many souls have gained salvation by self-criticizing and hence it is said in scriptures -

*Nithiyapapapanda sammam
aaloiun gurusagase
Patta anant jiva,
sasaysuham anabaham ||1||*

Those who have destroyed the sins by self-criticism and practising atonement received from guru, have attained eternal happiness free from hurdles.



SELF-CRITICISM IS A MUST FOR ALL

*Jaho sufusalo vi vijjo, annarasa kahei attano vahi
Evam jangassa vi salludharanam parasagase ||1||*

A skillful doctor also discloses his disease to another doctor, likewise the guru who knows the atonement should also confess before his seniors. Thus preceptors, saints, followers of Jainism, all should observe self-criticism. One cannot be pious without self-criticism.

The harm of not making self-criticising :- Those sufferings which do not occur due to poison or weapons or arrows, are caused by deceitful afflictions hidden inside the heart. By hiding the sins Rukmani had to take birth for 1,00,000 times on this earth. Poison kills only once but due to the hidden sins, one has to face death thousands of times. It is said in the scriptures.

*Na vi tam satham va visam, dappayutto va kunai vetalo
Jam kunai bhavasallam , annudhariyam savvaduhamulam ||1||*

observes life-time fast, on the contrary, may wander till infinite births. The ancient Gurus have said that -

*Jam kunai bhavsallam,
anuddharyam uttamathakalammi
Dulahabohiyattam
anantsansariyattam cha ||1||*

That means, one who doesn't remove hidden sins becomes stubborn and wanders till infinite births even after observing life-long fast.

A flower like finest human birth, if it does not undergo self-criticism, in spite of



having gurus, religion and, lord nearby, will wither and droop into spiritual degeneration for numerous births. Therefore, one has to sprinkle the water of repentance regularly on the blossom of the soul constantly. O soul! Take this opportunity of self criticism or else you'll be thrown into spiritual degeneration like a withered flower. One should confess annually after confessing complete previous life. This is mentioned in 11th duty of the followers of Jainism. If you don't have the company of a guru you should confess whenever you happen to be with him.

7

EVEN TODAY, THE RITE OF CONFESSION EXISTS

If anyone says that nowadays neither confession nor person advising atonement exists, then that person wanders for infinite births. The 'Achara Kalpa' and 'Vyavahara sutra' extracted from the third vastu of the ninth purva and dedicated selfless gurus are still existing. The soul becomes lighter by taking atonement from masters just as a labourer feels relaxed after letting off weight from his head. It is said in Vanditasutra that,

"Kayapavo vi manusso, aaloiya nindiya gurusagase

Hoi aereg a lahuo, aohriya bharuvva bharvaho ||1||"

One who has committed sins, if he confesses them before Guru, will be relaxed, just as a labourer feels relaxed after letting off weight from his head.

It is nothing surprising to commit a sin as since times immemorial, the soul has committed sins under the influence of karmas and bewitchment. The souls of Tirthankara's also had committed sins, but managed to purify themselves by self-criticism. Scholars have said that -

may you *get* what you *wish*.
EVERYTHING
IS POSSIBLE
TRUST YOURSELF
GO ALL OUT!

WHAT KIND OF GURUS
ARE ELIGIBLE TO
ADVISE ATONEMENT
FOR CONFESSION?

28. Confession: The Path to Self-liberation

frustrated but provides atonement by encouraging the criticizer by giving examples of great men. Beside this -

*Acharavamaharava
vavaharopavelai pkuvve ya
Aprissavi nijja avayadansi
guru bhanio ||1||*

One who follows strictly the five types of conduct, is capable of remembering sins of self criticizer,

BEST of whatever you are!
if you can't be a
HIGHWAY
then just be a
TRAIL
if you can't be the
SUN
then just be a
STAR
Be the
it isn't by size
that you win
or you fail

has knowledge of five conducts described in 'Agams' and 'Jeet'. If one feels shy of disclosing sins then he should be able to relieve him from shy and help to conduct self-

criticism properly. He shouldn't disclose to others about the sins of someone. He should recommend the penance accordingly for the aged and ill ones. He should red-alert the criticizer about the pains and sufferings in future births, if he doesn't confess properly.

Agitarth guru, who doesn't have adequate knowledge of advising penance, gets trapped in worldly life by advising inadequate atonement. The seeker also has to bear troubles for innumerable births. One should look for geetarth guru for 12 years even if he is 700 yojans (5600 miles) away.

If one doesn't find an eligible guru until the recommended time and space and performs self criticism under immense feeling of repentance in absence of guru also achieves spiritual knowledge. E.g. The king who ordered to kill saint Zhanzaria. One purifies himself even if he dies in search of an eligible guru, but having the company of gurus, if he neglects or ignores self-criticism, he can't become pure.

WHO IS THE GURU GIVING ATONEMENT (PENANCE ETC.)?

The Guru who gives repentance falls under five categories.

Aagam Origin :- It means who has omniscience, Manaparyava gyani Avadhi gyani or Gyani of 14, 10, 9 Purvas should be preferred for confession.

Shrut Vyavahari :- If Guru of aagam origin is not available then atonement should be taken near shrut vyavahari i.e. who possess knowledge starting from half to eight purvas, or 11 angas or Nishit scriptures.

Aagna Vyavahari :- If fate is not favourable to meet Shrut Vyavhari then one can get two preceptors. If this is also not possible then one should explain the sins to smaller saints in code language who informs the perceptor & the preceptor also replies in code language.

Dharana Vyavahari :- The atonement can be taken from the Guru

who is not Aagna Vyavahari but who remembers the atonement taken from his preceptor.

Jeet Vyavahari :- If Guru is not a Dharana Vyavahari then atonement should be taken from a Guru who gives more or less atonement according to place, time & circumstances. At present atonement should be taken from spiritual guide of one's own sect. If one is not able to meet the spiritual guide of his own sect then atonement should be taken from Preceptor, Upadhayaya, Sthavir, Ganavchedak. If they are not available then atonement should be taken from the Guru who has knowledge of Svagacha (your own sect). If such preceptor is also not available then atonement should be taken from the ones who follows other samachari.

If one cannot avail preceptor till 156 kilometres & 12 years, then atonement should be taken from Geetarth Pasatha. It is the basic rule of religion that one should

bow before pasatha also while taking atonement. If pasatha do not consider himself eligible and doesn't allow to bow before himself then one should offer him a seat & then take atonement after greeting him. If parshvastaadi preceptor is not available then atonement should be taken from sarupic preceptor.



NOTHING
CAN STOP YOU

WE MADE
OR A MISTAKE
BECAUSE

THE DECISION
WHETHER IT'S THE
WHAT WE'VE CHOSEN
CHOICE WE'VE MADE
THE ONE THAT CHOSE THAT PATH

RIGHT ONE

DO THE BEST



When thou art
obliged to speak,
be sure to
speak the truth,
for equivocation is half way
to lying and lying is
the whole way to hell.

- William Penn

THE WITHERED FLOWERS WHO DIDN'T CONFESS

10.1 LAKHS BIRTHS OF RUKMINI

The daughter of Kshitpratishtit's king had to face a major disaster in her life. When she stepped into adolescence, her husband died. She was afraid of being a child widow. To her, becoming helpless wasn't that painful as much as practising celibacy life-long was. She prepared to burn herself into ashes. At that time her father explained that, "Committing suicide is one of the greatest sins. It results into spiritual decline of a soul. A murderer can become pure by repentance but not the one who commits suicide and obviously you will not meet your husband in the other world. So involve yourself in religious activities. The state will provide all your requirements. You will be able to practice celibacy by being involved in religious activities. Your mind will also get busy."

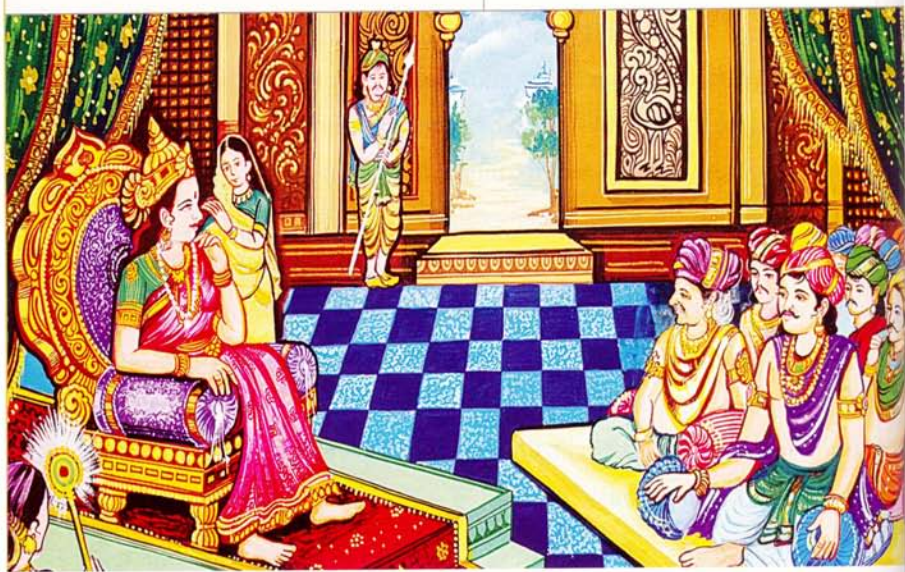
Rukmini made up her mind to follow her father's advice. She made arduous efforts in worship and penance day by day. Beside this, she

gradually developed the virtue of celibacy. The fame of her celibacy spread to each nook and corner. Meanwhile, her father expired. The ministers worried that who should be coronated as the King had no sons. Few of them were of the opinion that "Although Rukmini is a female, she is a great and holy soul. She deserves the throne." All the others agreed with them. Even after ascending the throne, she was intact at celibacy. Hence, her fame spread allover.

One intelligent and celibacy adorer youth named Shilsannah

came to her, attracted by her celibacy, with a desire to fill the post of a Minister. He thought that, "I shall make my living by serving a virtuous soul". He was selected for the post of a minister.

Once, minister Shilsannah was sitting in the royal court. Sitting on the royal throne, Rukmini was looking in all directions. With the glance of Shilsannah, her eyes remained still and gazing at him she thought "Oh! He is so handsome and charming! He is full of adolescence and enthusiasm."



Rukmini sees passionately at Shilsannah.

Such evil thoughts arose in her mind deteriorating her sight.

Shilsannah immediately perceived her passions and thought "Oh no! I was under the service of a reputed and well known celibate lady and here there is blaze in water! Despise to this bewitchment! Should I burn into ash in this fire of bewitchment? No, No, I will go elsewhere and not stay here. I do not know, when shall the fire of her passions burn



me into ashes. Before the fire of her passion's catch hold of me, better escape from here" thinking this he left the kingdom.

Shilsannah went to another emperor named Vicharsar. He applied for the post of ministry. After conducting various tests the king said, "After testing your intelligence, I am confident that you are eligible for the post of minister. But for further

satisfaction I want to know if you have served any other emperor then, let me know his name." He replied, "Sorry, I can't tell the name of that emperor as by taking his name you will have to leave the bite from your hand." The emperor said, "What rubbish are you talking? Is it possible that I will have to leave food from my hand just by hearing someone's name? Are you crazy or joking? I will order for food just now." By saying this he ordered for food.



After taking the food in hand he said Shilsannah to tell the name of king. No sooner did Shilsannah speak the name of Rukmini then a messenger arrived and informed him by saying that, "Oh Master! Come fast as enemies have attacked our kingdom and our troops are on the way to defeat, retreating against them. It is a matter of our survival and the situation is critical. Please come as soon as possible."

The King left the bite from his hand in the dish and left for war. Shilsannah entered the battle field by obstructing the king and the enemy attacked him. Impressed by his celibacy, a deity made them motionless and there was a divine speech that, "Salutation to Shilsannah who is devoted to celibacy." Then he showered flowers on Shilsannah.

Hearing the divine statement, Shilsannah fell in deep thoughts & at that time he acquired the Avadhi gyan i.e. clairvoyance. He thought that if love towards celibacy alone

can lift his soul so high then asceticism along with celibacy i.e. control over senses would create miracles. Thus, he was overwhelmed with the feelings of being an ascetic & accepted austerity then and there.

Once Shilsannah arrived at Kshitipratishthit Nagar. Rukmini came to bow before him & heard his sermon in the garden. She was overwhelmed with the feeling of asceticism. She abandoned all the worldly relationships & accepted austerity.



Shilsannah became an Acharya. Once Sadhvi Rukmini came to him & said, "I want to fast untill death." The preceptor (Acharya) told her, "One should confess his sins before fasting & purify the soul so as to achieve salvation. Without self-criticism, thousands of years of penance is all in vain." She accepted to confess. She confessed various types of violence, falsehood, theft, etc, but didn't confess

for looking passionately at Shilsannah at the court. The preceptor tried to remind her in many ways. She criticized the remaining sins & violence committed. At last Acharyashri told her, “If you have committed any sin in the court of the king by passionately staring then you should confess it. Sadhviji Rukmini thought that, “This preceptor knows about my sin but if I accept it I would be considered as mean & vile. How should I protect my self-respect?” Due to ignorance and with an intention of protecting her pride & ego, she distorted the entire story & replied, “I did so to justify the character of a minister. Thus, she hid her sin & didn’t confess purely. In consequence of the same she had to take birth for one lakh times in this world.

After confessing for several sins, if we hide and do not confess even a single sin, our self-criticism will not be pure. If we do not remember all the sins then we should say, Oh Guru! I have committed much more sins which I do not remember. Thus, the sins which are not criticized due to ignorance, I am ready to accept atonement for them. “Micchami Dukkadam” for all those sins.



*Chaumatho mudhmano kitiiyamittam sambharai jeevo
Jam cha na sambharami, micchami dukkadam tassa ||1||*

That means, Oh Rescuerer Gurudev! I am ignorant & silly minded person. How much can I remember? Therefore, the sins which are not remembered by me, I apologize for them. Micchami Dukkadam.



2) A FARMER KILLED A LOUSE

The intensity of the sins depends on our internal feelings and intention while committing the sin. Thus, a farmer who, with an intense feeling, killed a louse by a thorny stick, had to be hung to death for seven times.

3) RAJJA SADHVI DRUNK UNBOILED WATER

Rajja Sadhvi was affected by leprosy. One of the sadhvijs asked her, "How did this disease infect you?" She replied, "I am infected due to the heat caused by drinking boiled water." She concealed the fact that her illness was due to her past sins. In fact, she had consumed heavy foods which disturbed her digestive system and led to this disease. By hearing such explanation from their guru, other sadhvijs also followed her and started drinking unboiled water.

Shallow men
believe in luck,
believe in circumstances
Strong men
believe in cause
and effect.

- Ralph Waldo Emerson

Rajja Sadhvi and all others are drinking unboiled water except one who drinks boiled water.



One of her disciple kept her mind firm & didn't follow her. She firmly believed that the path shown by Lord Arihant cannot lead to any diseases. Diseases disturb the balance of the mind. If any disease arrives or increases, it causes a hinderance in devotion, so how can lord show such a path? In every drop of her blood there was a faith for the preachings of God. She tried to convince other sadhvijis in different ways but due to the fear of leprosy they weren't convinced.

Theyoungsadhviiremorsed,
 "O Lord! It's the result of my sins

due to which these sadhvijis are not believing me, even though I am telling the truth." Thus by repenting, self-criticizing & performing several other worships, she attained Kevalgyan i.e. omniscience. Later, deities came to admire this Kevalgyani. At that time other sadhvijis felt that they had committed a great mistake. They confessed in the presence of Kevalgyani & became pure by taking atonement. Rajja sadhvi did not confess, therefore she had to take several births. Thus everyone should confess & undertake atonement.



The sadhvi, who drunk boiled water, acquired kevalgyan and deities arrived.



Freedom
is not
produced
by a full
enjoyment
of what is
desired,
but by
controlling
the desire.

- Epictetus

4) MARICHI'S PRIDE AND FALSEHOOD

Marichi, the son of chakravarti emperor Bharat, accepted asceticism near Lord Rishabhdeva. Finding himself weak to follow the austerity, he accepted the tridandi robe and took bath with a little water, wore sandals and kept an umbrella etc. Once, emperor Bharat asked Lord Rishabhdev in the Samvasaran, "Is any soul existing here who would be a Tirthankara in future?" The Lord replied that, "Your son Marichi will be the first vasudev in Bharat, chakravarti in Mahavideha and the last tirthankara of Bharatkshetra."

Hearing this, emperor Bharat went to Marichi and bowed before him and said, "I didn't bow to your robe, but after becoming first vasudeva and chakravarti in Mahavideha, you shall be the last tirthankara of Bharatkshetra that's why I bow you." This incident arose

- 1) Tridandi Marichi, dances with pride. 2) Kapil bows before Marichi and becomes his disciple.



pride in the mind of Marichi. He thought that, "My race, tribe and family are the best because my grandfather Lord Rishabhadev is the first Tirthankar, my father Emperor Bharat is the first chakravarti and I will be the first vasudev, chakravarti & last tirthankar. Oh! How great my family and tribe is." He danced in pride, which bound him to the sins of a lower tribe. He didn't confess and hence this sin bore fruit in the last birth of Mahavir.

Prince Kapil approached Marichi to accept initiation. He advised, "Go to Lord Adinath for asceticism." Kapil asked, "Does

religion exist only there?, Don't you possess religion?" Marichi thought that, "I have got a befitting disciple and I need someone to serve me in sickness." He lied that, "Religion exists there as well as over here." Kapil became his disciple but Marichi didn't confess of this lie which resulted into his innumerable births. Jaindarshan (Jain philosophy) has never favoured anyone's sins. The law of karmas is indifferent to all. After reading this be careful before uttering that, "there is religion in worldly life as well as asceticism." or else you shall wander in this world for innumerable births like Marichi.



Abhaykumar gifted Lord Mahavira's idol to Ardrakumar seeing which, he recalls his mistakes of previous birth.

5) ARDRAKUMAR'S ILLUSTRATION

In his previous birth, Ardrakumar was a Brahman called Somaditya and his wife was Bandhumati. Once being overwhelmed with the feelings of asceticism he accepted austerity along with his wife at the feet of Acharya Susthirsurishwarji. One day he saw his previous wife, going for Gochari and remembered the past sexual pleasures which he had experienced with her.

For there
is nothing
covered,
that shall not
be revealed;
neither hid,
that shall not
be known.



- Nazareth

How terrible are the passions. They annoyed him even after accepting the ascetic life. As days passed, his passions grew.

When Sadvhi Bandhumati came to know about this matter, she thought, "Munirajshri is accumulating sins. I should end my life by fasting so that he will not commit sins by my cause." Thus, by showing her sentiments & getting the permission from her Guru, she fasted continuously & on a auspicious day she was born in the heaven after death. When Somaditya muni came to know that the sadhviji had fasted for his reason & sacrificed her life, he felt very sad. Oh! What a daring sadhviji! What a sacrifice! Just to restraint me from these sins, she has greatly sacrificed & shame to me for I have broken the vow. I became the cause of her death. Do I have the right to live? To get rid of all my sins, I should observe fast unto death. Thus, he observed Anshan & after death was born in heaven. He neither confessed for this sin nor took atonement. After completion of his heavenly life, he had to take birth in non-aryan country where he couldn't even hear a word of religion.

King Shrenik and Ardrakumar's father had a friendly relationship and they exchanged precious gifts on various occasions. In order to nurture the relationship, Ardrakumar sent a gift to Abhaykumar. Considering him to be a divine soul he too sent an idol of Adishwar Bhagwan with an intention to join him in a holy life. He also sent the message to open it secretly.

After seeing the sculpture of the Almighty, he remembered his virtuous previous birth and feelings of asceticism arose in his mind.



Ardrakumar made a firm determination to accept the vows. He sought consent from his parents for the same. They were in delusion and strictly refused. They appointed 500 brave warriors so that he couldn't escape. Ardrakumar considered this situation as an imprisonment. He took all the 500 warriors in his confidence by his behaviour. No sooner he gained an opportunity, he escaped from his Anarya country and reached to the Aryan country and accepted asceticism. At that time there was a oracle that, "Ardrakumar ! your karmas of previous birth are still pending." But endorsed with both pleasure and sentiment, he didn't pay heed to it. He accepted the vows and travelled from village to village.



Ardrakumar escapes from the Anaryan country to reach the Aryan land.

Once, Adramuni arrived to Vasant Nagar and stood still meditating in the garden. Young girls entered to play there. In the game, they were holding poles of garden and saying, "this is my husband." One young girl, named Shrimati, (Ardrakumar's wife of previous birth) unknowingly held Adramuni, who stood stunned like a statue, saying "He is my husband." Later she realized that it were a muni. Due to the instincts of previous birth, she declared that, "If I am going to marry, I shall marry only him or else remain unmarried and virgin." Deities showered 12.5 lakhs gold coins. After taking that money, Shrimati returned to the village along with her father. The Muni travelled elsewhere.



Gradually, when she grew up, her father was in search of a bridegroom. She told about her firm decision of marrying none other than the muni held by her in the garden. Her father told her to invite the munis, coming to the village for food. After 12 years the muni arrived. She identified him from his foot and held his feet. The king and leading merchants persuaded the muni to marry Shrimati.

Recollecting the oracle, Adramuni showed his consent for marriage. After marriage also he was sad and yearned for asceticism. He had a son after marriage. After 12 years of materialistic life, he made up his mind to get initiated and revealed his wife about it. Shrimati was spinning the wheel in a gloom. After playing with his friends, her son came to house and asked his mother, "Why do you seem so gloomy?" Shrimati answered

that, "Your father is going to take vows." The child tied both the legs of his father with a cotton thread and spoke stammeringly, "How will you take vows now? I have bound you." Ardrakumar's heart melted with his childish pranks. He counted the knot of threads which were twelve, so he passed another 12 years in this materialistic world.

Later, Ardrakumar accepted the vows. Those 500 warriors, who had came in search of Ardrakumar, didn't go back to Anarya country due to fear of the King. They made their living by stealing. Wandering, they met Adramuni. He preached and initiated them. Later he arrived to Magadha Kingdom with these 500 munis. After reaching a highest level of devotion and penance he attained salvation. He had to take birth in an Anarya country and spend there 24 years for not confessing the sins.

6) METARAJMUNI'S LOWER CASTE AND ATTAINMENT OF DURLABHBODHINESS



There was an emperor named Munichandra ruling over Ujjain nagar. His elder brother Sagarchandra accepted monkhood, leaving materialistic life. The prince and chief-minister's son Souvastik were very imprudent and mischievous. Any saint coming to Ujjain was invited to their palace and forced to dance. In case they refused, they were beaten and tortured. The saints brought this matter to the notice of Sagarchandra. He felt that, if saints will stop coming to Ujjain then people will be aversed from religion resulting to their spiritual degeneration. Therefore, he arrived at Ujjain. The prince and his friend Souvastik forced him to dance saying, "We have forced many saints even by beating them." After realizing the ignorance of this two youths, Sagarchandra said that, "I want a



Every
guilty
person
is his own
hangman.

- Seneca

musician to play while I dance and if he commits even a single mistake, I shall loose my temper and he will be punished.” Both the youth said, “We don’t know to play any musical instrument.” Then they said that, “You will have to wrestle with us.” They wrestled with the muni. While fighting with them, the muni displaced their bones from all the joints and returned. Both yelled with severe pain. The king came to know about the matter and ordered to search for the muni. Finally, the muni was found meditating outside the village. The king went there and to his astonishment, the muni was no other than his brother. He said, “O Master! What have you done?”. Muni replied, “O King! Should this type of harassment towards saints happen in your family? Till today, you didn’t listen to the people and now you want to relieve your children from punishment. It is really a big mistake on your part to overlook the insult of saints.” The king pleaded, “Forgive them as they are innocent. Now onwards they will not repeat such a mistake.” Muni said that, “By harassing virtuous souls, they have gained serious karmas. I will rearrange their bones only if they are ready to accept initiation or else they will have to suffer the consequences of their karmas on their own.”



- 1) Sagarchandra muni displaced the bones of the prince and purohit's son.
- 2) The king begging pardon from the muni.

The king bowed the muni and came to his sons and said, "Oh my sons! That muni is your uncle. You are punished for harassing the saints. He will rearrange your bones only if you take vows of asceticism otherwise you will have to bear this pain." Hearing this, both of them unwillingly accepted to follow asceticism. The muni rearranged their bones and they were initiated. The priest's son, being from a brahmin caste, hated the soiled clothes due to which he acquired karmas of being born in a lower caste. He also had the feelings that his benefactor Guru had initiated him forcefully which wasn't fair. This feelings brought him the karmas of durlabhbodhi due to which he wouldn't have faith in religion. The muni didn't confess for these feelings. The sin remained with him. Both of them reached the heaven by their good conduct. As the priest's son had

a dislike for muddy clothes, he had to take birth in a chandal's tribe after completing the stay in heaven.

One mistress had the problem of miscarriages. She was immensely sad and depressed. A butcher's lady asked the cause of her sorrow. She said that, "I have a gloomy experience of miscarriages due to which I am not able to give affection to any child." The butcher's lady said, "I frequently have pregnancies." Hence, the mistress offered gold coins for exchanging her child for a dead one after birth. Their new borns were exchanged as per the agreement. The point to note here is that for a single mistake, the muni had his birth in a butcher's family.

Had the muni confessed for his misthought, he would have purified himself and taking birth



in the butcher's family wouldn't have occurred. He had made a commitment with his friendly deity during his stay at the heaven that he should come down and motivate him to initiate, even by force. Now, he had betrothal with 8 virgin girls. The preparation for marriage ceremony were going on. His friend deity came to know about this and arrived to convince him for initiation. As Metaraj had become durlabhbodhi, due to his past deeds, he didn't have faith. The deity transformed himself as a chandal in marriage procession

to interrupt the marriage. Later, on Metaraj's request, he allowed him to marry with 8 girls and also the princess of king Shrenik. He didn't gain enlightenment due to durlabhbodhi karma and asked for a tenure of 12 years. When the deity returned after 12 years to remind him, he again requested for another 12 years through his wives. Later on, after the completion of that karmas, he gained faith to accept asceticism. On the completion of a months fast, Metaraj muni reached a goldsmiths house for food.



The muni noticed the heron bird picking up golden barelys.



After hearing Dharmalabh, the goldsmith greeted him. He was moulding 108 golden barelys. He took the muni in kitchen for food. Meanwhile, a heron bird picked up the golden barelys which was noticed by the muni. The bird sat on heights after picking up them. The muni returned after taking food. When the goldsmith returned to his work place, he didn't see the golden barelys and doubted that the muni must have stolen them. He asked the muni but he didn't answer due to compassion for the bird, or else the Goldsmith would have taken those barely even by killing it. The Goldsmith grew furious and tied a wet leather strap on the muni's head and kept him in sunlight. Due to scorching heat, the leather contracted and pulled out his veins and eyes, breaking the bones. The Muni was in equilibrium without any anger and fear and attained salvation gaining omniscience. Being afraid by the falling of a bundle of wood, the heron excreted to remove

the barely. Realizing the fact, the Goldsmith deeply regretted. He accepted asceticism before Lord Mahavir and attained salvation by confessing.

If he had confessed for seeing the faults of his Guru, he wouldn't have to take birth in a lower caste nor would face such life threatening circumstances.



The goldsmith became angry & strapped wet leather on the muni's head and forced him to stay in sunlight.





The want of
a thing is
more than
its worth.

- Jamaican Saying

7) CHITRAK AND
SAMBHUTI WERE
BORN TO A
BUTCHER

Once, a muni was passing through the forest. In the afternoon, he lost his way and fell unconscious. Four cow-herds, grazing their cows over there, saw this from a distance. They came near him and found that his lips were dry. They assumed him to be thirsty and extracted milk from a cow and poured into his mouth. The muni attained consciousness. He preached them that, "Our soul is wandering in the forest of this world. Asceticism is the only way to free ourselves from pains." All of them gained faith and accepted monkhood and two of them achieved omniscience and salvation.

The other two muni thought that, "How can one become pure without taking a bath?. Why should we keep our clothes muddy?". By these thoughts they

Chakravarti king Sanatkumar's queen's
hairs touches the feet of Sambhuti muni.



acquired the karmas of gaining birth in a lower caste. They didn't confess for the same and after death, took birth as Chitrak and Sambhuti.

Both of them had a melodious voice which attracted a huge crowd of people and ladies in particular. The king considered this to be a cause of misdeeds in future therefore exiled both of them.



Endorsed with grievance, both of them attempted to commit suicide by jumping from a mountain. A muni arrived over there and

explained them the prominence of human life. Both of them accepted asceticism and visited different towns and villages.

They arrived at Hastinapur and went for Gochari at the end of a months fast. The minister of emperor Sanatumar, Namuchi, remembered his enmity and ordered to remove them out of the town. Sambhuti muni couldn't tolerate this insult and prepared himself to throw tejoleshya (a destructive power) on Namuchi. Flames of fire emerged out from his mouth. People were afraid seeing this. Emperor Sanatkumar apologized before the muni alongwith minister Namuchi. Chitrak muni also advocated Sambhuti muni to cool down and he did forgive them. Both the munis realized that they had to do many unrighteous deeds only for the survival of their body. As a remedy to this both of them observed a severe fast in the forest.

People praised their penance. Hearing this, the chief queen came to bow the munis

alongwith 1,92,000 other queens. While bowing, her hair touched the feet of Sambhuti muni. By the touch of her hair, infatuation arose in his mind and he decided that, "If I am eligible to the benefit of my penance and self control, I should have a queen like her." Chitrak muni persuaded him to confess but he didn't pay attention to his advice and said, "Whatever I have uttered is my firm decision which is not going to change,

so don't discuss anything about this." Chitrak muni gave up and remained quiet. After death both of them went to heaven. The soul of Chitrak became the son of King Shrenik of Purimataland Sambhuti was born as Brahmadutt, emperor of Kampilapur. Brahmadutt went to the 7th hell after his death.

Thus, if he would have confessed in his previous birth, he wouldn't have suffered.

8) ILACHIPUTRA DIDN'T CONFESS IN HIS PREVIOUS BIRTH

There was a brahmin named Agnisharma in Vasantpur town. He took vows along with his wife Priyamati. Their mutual attachment remained as before for which they didn't confess.

It is not our wrong actions
which it requires courage to confess,
so much as those which are
ridiculous and foolish.

- Jean Jacques Rousseau





- 1) Agnisharma muni went to heaven without confessing.
- 2) Priyamati was proud of being from a brahmin tribe and engaged in hygiene, went to heaven after death.

obsessed with the rope dancer's daughter seeing her perform at the street. Without thinking about his family status, he went away with the rope dancer. Therefore, one should become pure by confessing the sins.

Ilachiputra, once, requested her father, "I have also become a rope dancer. Allow your daughter to marry me." He replied, "You should achieve a reward from the King, then only I will allow

Sadhvi Priyamati had the pride of being a brahmin and was engaged in physical cleanliness which bound her to karmas of having birth in a lower caste. She didn't confess for the same and was born in heaven after death. The muni also had an attraction towards Priyamati. After death, the soul of Agnisharma took birth as a deity and completing the life there, was born as Ilachiputra at Ilavardhan town. His wife Priyamati was born in a lower caste as a daughter of a rope dancer, as she hadn't confessed for being proud of her caste in her previous birth. Agnisharma had strong sentiments for his wife. In spite of being born in a royal family as Ilachiputra, he got

Ilachiputra was fascinated with a rope dancer looking her perform.



my daughter to marry you.” Later on, the king was invited at the banks of river Benatat to view their performance. The girl played the drums, while Ilachiputra climbed on the rope. The audience was fascinated by his skill and clapped aloud screaming in joy. The king was fascinated with the lady playing the drums. The king asked him to perform again and again but didn’t give any reward.

Ilachiputra climbed the rope for the fourth time. Being fascinated with lady rope dancer, the king wished the death of Ilachiputra. While performing on the rope, Ilachiputra’s sight fell on a palace where a newly married lady was offering food to a muni. The muni, who had subdued his senses, didn’t even look at her and refused for the sweets. Seeing this,



While performing on the rope, Ilachiputra saw a muni in the palace.

Ilachiputra developed hatred and disgust towards his passions and a feeling of respect arose for the muni. The increment of his sentiments resulted into mediation which gained him kevalgyan (omniscience). Deities offered him saint’s robes and bowed at him. Later, Ilachiputra Kevali gave a sermon. The lady dancer also remembered that she had not confessed in her third previous birth as well as in present birth. Recollecting this she regretted heavily & finally acquired kevalgyan.

Our greatest
foes and whom we
must chiefly combat,
are within.

- Miguel de Cervantes

There were two brothers named Shivbhuti and Vasubhuti. Shivbhuti's wife was attracted towards her husband's younger brother Vasubhuti and tried to seduce him. Vasubhuti was agitated by her obscenity and thought, "Alas! these passions and attachments claim unworthy demands. I will not surrender myself to them." With the feeling's of asceticism, he took vows. Kamalshri came to know about this. She still longed him and didn't confess her verbal and mental sins. Therefore, she had to take birth as a bitch after death.

Once, Vasubhuti muni was on his way for gochhari. The bitch saw him and, due to the attachment of previous birth, she followed him



like his shadow. People started calling him as Shunipati Maharaj i.e. the muni with a bitch. He felt embarrassed by hearing this and managed to escape from the bitch. The bitch died when she didn't see the muni and took birth as a monkey in the forest.

When the muni was passing through the forest, she saw him

- 1) Kamalshri was obsessed with her husband's younger brother Vasubhuti and not confessing, she was born as
- 2) a Bitch
- 3) Monkey
- 4) Swan and
- 5) Vyantardeity.



and, due to subtle impressions of attachment of previous births, followed him. People called the muni as Maharaj with a monkey. When people used to say this, she enjoyed it and showed gestures of passions. Once again, the muni managed to escape from her. The lady monkey died and took birth as a swan in a lake.

Once, the muni was in meditation to afflict pain and misery to his body. The swan saw him and spoke ambiguous and indistinct words to express her feeling of suffering from separation and hugged him. The muni was deeply immersed in his meditation. Later on, he escaped from there. She also died when she didn't find him over there and took birth as a vyantari deity.

With the help of divine knowledge she came to know about her previous relation with the muni. She held him responsible for all her births as he rejected her proposal when he was the younger brother of her husband. She tried to kill him with anger but came

to nothing due to the might of his penance. Hence, she began to harass and trouble him in different ways. The muni was firm in his penance and attained kevalgyan. He also narrated to the people the previous births of the deity. She also acquired faith and the muni ultimately attained salvation.

We should learn from this that by nurturing a perverse desire and not confessing, we suffer grave consequences in animal life. If we don't purify the sins in our life then what shall their consequences be?"

Hence, we should confess to purify ourselves.

10) THE DETEIORATION OF RUPSEN'S SEVEN BIRTHS



Without forgiveness
life is governed by
an endless cycle of
resentment and retaliation.

- Roberto Assagioli



Pruthvibhushan nagari was ruled by King Kanakdhwaja. He had a daughter named Sunanda, who grew into a beautiful maiden. She was gorgeous and a charming beauty. Once, the fourth son of king Vasudatta of Bangadesh, Rupsen, came to a pan shop which was exactly opposite to the palace of king Kanakdhwaja.

Sunandasawhimandbecame desperate for him at the very first



- 1) Princess Sunanda and prince Rupsen looked at each other passionately.
- 2) Rupsen lost his life by the collapse of a wall.

sight. Sunanda sent a message to Rupsen through a maidservant, "On an occasion of Kaumudi Mahotsav, you should come to the palace from the back door."

At the arrival of Kaumudi Mahotsav, Sunanda pretended of headache & stayed in the palace with her maidservant. She did not attend the Kaumudi festival. Her parents & other people in the palace went out of the village to witness the Kaumudi Mahotsav. Likewise, Rupsen also stayed at home.

Rupsen left his house with the intention of meeting Sunanda. He was walking towards the palace, thinking of the amazing beauty & charm of Sunanda & with a wish to meet her. On the way, the wall of a house collapsed on him and he lost his life. What a pitiful condition had the passions put him into! He didn't receive anything but his soul had accumulated sins from his evil desires.

On the other hand a gambler named Mahabal entered the city with an intention of theft as all the people were at the festival. While taking a stroll, he saw a rope-ladder, hanging behind the palace. Hearing the sound of the rope, Sunanda's maidservant thought that Rupsen had arrived. The queen sent other maids from kaumudi Mahotsav to know about Sunandas health. They were coming towards the palace at the time, Sunanda's maid servant put

off all the lights of palace & told them that the Princess was asleep. Thus they returned. Climbing the ladder, thief Mahabal entered into the palace. A maid servant welcomed him in the darkness & whispered in a slow voice, "Welcome Rupsen ! Don't make noise." He thought that it was better not to talk anything. He just exclaimed as hm! hm! & went to Sunanda. He committed ill deeds with her in the darkness & returned. The soul of Rupsen took

1) Sunanda undergoes abortion.

2) Sunanda's husband kills the snake.





The king killed the crow.



The king killed the swan.

birth as an embryo of Sunanda.

As time elapsed a maid recognized the symptoms of pregnancy on Sunanda's body. They gave her saline substances and Rupsen's soul was aborted enduring lots of pain. Then he took birth in the embryo of a snake & after some time was born as a snake. On the other hand, Sunanda was married to the king of Kshatipratishthit nagar. Once they were strolling in the garden. Suddenly, the embodied soul of Rupsen, who had taken birth as

a snake, came there. Looking at Sunanda, his sight became still. Seeing the snake, Sunanda was frightened. Her husband killed the snake with an arrow.

After the death as a snake, Rupsen took birth as a crow. The king was listening to music with his queen in the garden. At that time the crow made a loud noise looking at Sunanda. Annoyed, the king killed him.

After death as a crow, Rupsen took birth as a swan. That



The king hunted the deer.

swan had friendship with a crow. The king & queen were enjoying themselves under a tree. The swan's sight fell on Sunanda and he was excited. The crow shit on the kings head & flew away. The king saw the swan above them & killed him with an arrow. In the life of Rupsen, just by an inclination to the desires, he had to die untimely in all his future births.

After the death of the swan, he took birth as a deer. Once the king was hunting with his wife. They chased a deer on horse back. The deer was running fast but when he saw Sunanda he became steady. The King aimed an arrow at the fleshy body of the deer & immediately its soul left to the embryo of an elephant.

The king's chefs cooked the flesh of the deer, which the king & the queen enjoyed eating. At that time two well-versed sages were passing by. One of them said the other, "How peculiar are the karmas resulting from illicit love. Rupsen had committed sins by sight & thoughts and had to suffer terribly in seven births. Now, his flesh is being eaten by Sunanda." He commented thus & shook his head. The king & queen



The king and queen were eating the flesh of a deer while the sages passed by.

noticed this & asked the reason. The sage agreed to explain on the condition that Sunanda wouldn't

be punished. He said, "Sunanda had great feelings of love & attachment towards Rupsen. She was now eating the flesh of the same soul.

"Knowing this, Sunanda felt very sorry. She said, "O Gurudev! The person, who committed the sin with me, just by his sight & thoughts, had to suffer for seven births. What will happen to me? I have committed more sins than him." The sage replied that if one confesses the sins committed and observes atonement for the same, he can purify himself and even attain salvation. Hearing this, she accepted asceticism and following restraints after confessing, gained Avadhigyan i.e. clairvoyance.

With the help of Avadhigyan, she came to know that the soul of Rupsen had taken birth as an elephant. She made her way to the forest to preach him. The villagers tried to stop her but she was firm and entered the forest without any fear. When the elephant saw her, he stood still and stared. At that time the sadhviji said,

"Bujha, Bujha, Rupsen!. O Rupsen awaken, get an inspiration. Holding an attachment as well as affection towards me, you became a victim of so many sufferings. Why are you not abandoning that attachment?" Hearing this, the elephant remembered his previous births. He saw the sequence of the troubles & sufferings borne by him in all the seven births & regretted. "Oh! What have I done? Due to ignorance & fascination of evil desires, I have undergone spiritual degeneration. Now I don't want to continue the same cycle". His soul was awakened. The sadhviji recommended the king that the elephant was now his

Sadhvi Sunanda preaching the elephant.



religious fellow therefore special care should be taken of him. The elephant observed fasts and reached the celestial world after death.

This story reveals that sins committed by sight can prove dreadful. As Rupsen didn't confess, his seven births had been spoilt. What an amazing act of confession & atonement is, by which Sunanda had uplifted her soul. She became a sadhviji & being free from every guilt, achieved complete knowledge & salvation thereby. Thus everyone should purify himself by making confession.

11) CHANDRA & SARGA DIDN'T CONFESS FOR ANGER

In Vardhaman town there lived Sughad's wife Chandra with her son Sarga. One day Chandra went to work at somebody's house. She got late due to the excess work over there. Her son came with a bundle of firewood from the forest. He was very hungry & searched for food everywhere in the house but didn't find any. He was greatly perplexed due to hunger. Chandra also returned from the work suffering from hunger & thrust. Sarga asked her with anger, "Did you go to mount on a spear?" "Why did you take so much time to come here?" Hearing the words of anger & hatred, Chandra too lost her temper & told him, "Were

your wrists cut off? Couldn't you take the food from the case". After saying these words in anger they didn't confess. It is said in the scriptures, "*Te puna mudhatanai kathavi nalogyai kahavi*". It means, due to ignorance one doesn't confess. After death, the soul of Sarga took birth as the son of a tradesman in Tamralipta nagar. His name was Arundeva, whereas Chandra took birth as the daughter of Jasaditya in Patliputra. Her name was Devani. After attaining youth, coincidentally, Arundeva & Devani were married. What a strange coincidence of karmas! The relationship of a mother & son, in previous birth, turned into



Every cause
has its effect;
every effect
has its cause,
everything happen
according to law;
chance is but a name for law
not recognised;
there are many planes
of causation;
but nothing escapes the law.

- Hermes Trismegitus



(1) Arundeva was mounted on a spear and (2) Devan's wrists were cut off. (3) In anger, Sarga said his mother that whether she had been to hang on noose and she replied weather his wrists were cut-off.

the relation of husband & wife.

Once Arundeva left with his friend in a ship through sea routes. Due to the consequences of past deeds, the ship broke. Both the friends got a plank and reached the coast. Walking ahead they reached the outskirts of patliputra.

His friend said, "Arundeva! This is the town where your

father-in-law lives and we have suffered a lot. Let's go to his house." Arundeva replied, "It will not be fair to go there in such a bothersome position." His friend told him, "you sit here & I will come soon after visiting there." Thus he left & Arundeva took rest in a temple nearby. As he was very tired, he fell asleep. Meanwhile, Devani arrived at the

garden nearby, wearing precious ornaments. A thief came there & stole her bangles, cutting off her wrists, & ran away. She shouted loudly for help, hearing which, the soldiers ran after the thief. He found no other place to escape than the temple where Arundeva was sleeping. He left the bangles and the sword near him and managed to escape. The soldiers entered the temple and caught him considering him to be the thief. He was taken to the king, who ordered to impale him.

After some while when his friend returned, he came to know that Arundeva was impaled. He gave this news to his father-in-law. He went to the king & explained, "Arundeva is my son-in-law & someone else has stolen the bangles of my daughter."

Knowing the fact, the king ordered his soldiers to get down Arundeva from the spear. Arundeva was treated and cured. Arundeva & Devani fasted & moved to heaven after death. Here, confession regarding anger

& hatred wasn't observed by Chandra & Sarga in their previous births, due to which, Chandra's wrists were cut off & Arundeva was mounted on a spear. Thus, one should confess & take atonement of anger also.



One angry
moment
does wrongs
for what
we repent
for years.
It can never
be recovered
by sorrows
and tears...

12) Laxmana Sādhuji
SUFFERED FOR NOT CONFESSING

No one can achieve
serenity
until the glare of passion
is past the meridian.



- Cyril Connolly


During the 24th Tirthankara of the past 80th sequence of 24 Tirthankaras, there was a princess named Laxmana. She became a widow, immediately after the marriage ceremony. Following the duties of a lay woman, she accepted asceticism on an auspicious day. She became a preceptor of many female disciples. One day, watching a sexual intercourse between a male & a female sparrow, she thought that “Why did Arihant Bhagwan condemn such acts? Oh! Bhagwan is an almighty soul, how can he know the sufferings of an embodied soul?” She had such a thought just for a moment. Later, she remorse that her thought was wrong because Arihant Bhagwan are omniscient and therefore can understand the miseries of all embodied souls.

She decided to confess her thoughts and began her journey towards her Gurudev in order to confess. On the way, a thorn pricked her foot. She considered it to be a bad omen. She thought, "If I confess, I will be looked down by Gurudev. He will consider me to be faithless and devotionless. She was confused by such thoughts. Finally, she decided to take atonement for the sins by not disclosing herself. She told Gurudev, "Oh! Gurudev! if anybody thinks such then what could be the atonement for it?". She did not reveal that it was herself who thought such & thus she did not make pure confession. After that, for 10 years she did several fasting of 2, 3, 4 & 5 days. She consumed roasted grains for two years and monthly fasts for sixteen years. She did Ayambil for 20 years, & consumed only dried chana for 2 years. Thus, she

observed severe penance but her sins were not purified & she had to take many births on this earth. She will get salvation in the duration of the first promoter of Jainism of next twenty four promoters. As she did not confess sincerely, her soul wandered in life forms. If she had confessed sincerely then she wouldn't have to observe so many fasts, nor would have to suffer in future births. As she hid her sin, her penance also were in vain. So one should get purified by confessing evil thoughts also.

Many confess their sins occurred by the body but neglect the sins committed by thoughts. Very few of them confess their evil thought. It should be kept in mind that while confessing, one should also reveal their evil thoughts. Atonement is necessary for the mental sins as well as the physical sin.



The jealous are 
troublesome to others,
but torment
to themselves.

- William Penn

13) PRINCESS RISHIDATTA

Rajkumari became pious...

There was a town Gangapur, which was ruled by King Gangadutt. He had a queen named Ganga and daughter Gangasena. By the inspiration of a sadhvi, Gangasena restrained herself from worldly pleasures and understanding the theory and concept of Jainism, accepted celibacy at a young age.

She observed fasts and ayambils, thus tormenting the body.

Didn't take repentance of allegation... There was a poor lady, Sanga, who was the follower of a Jain sadhvi. After acquiring knowledge from her, she adopted vows. Sincere devotion and penance acquired her supernatural powers which made her popular

everywhere. Princess Gangasena couldn't stand this due to jealousy. Envious thoughts haunted her mind such that, "Initially people were praising me, but now her. No, It shouldn't happen." She spread over false rumors about Sanga. She said that she observed fasts in the daytime whereas ate corpses at night. It is said that frequent repetition of a lie becomes truth. Thus people started believing her blame.

This rumour spread like forest fire. How could one doubt the words of holy and pious Gangasena. The people accepted it and started believing that Sanga wasn't a sadhvi but a monster.

People uttered the proverb, "All that glitters is not gold. Sanga is pretending to be a sadhvi but in fact, she is monstrous. Shame on her." Sanga, like a river of peace, harmony and tolerance, tolerated all this blemish quietly and silently, considering it as the

consequences of her previous karma. She didn't have a feeling of anger and hatred for Gangasena. Princess Gangasena died without confessing and after death, she had to wander in many births. She was, once again, born as a princess in Gangapur and accepted asceticism. After the completion of this birth, she attained the status of devi in devlok. Later on, she was born as the daughter of Priyamati, the queen of King Harishen of Mritikapada city.

Once, king Harishen told her wife, "My dear ! I am leaving this kingdom and going to the forest for observing penance and self realization. You stay over here." The devoted queen Priyamati said, "Your path is my path of life, so I will also follow you."

The king didn't knew that she was pregnant, so he happily agreed. The couple acquainted the practice of penance. They started surviving by eating fruits in





the forest. As days passed, the pregnancy progressed. The kulpati (head of ashram) was frightened seeing this and went away leaving the couple.

Rishidatta frequently disappeared... As days passed, 9 months of pregnancy completed & Priyamati gave birth to a beautiful & charming girl. After giving birth, she immediately died. This child was obtained by the blessings of a sage so her father named her "Rishidatta". Gradually, Rishidatta grew into a young maiden. Harishen was deeply concerned about the protection of his beautiful & charming daughter in this forest, so he told his daughter, "I am giving you the power to disappear. Protect your character & chastity with the help of this skill." Harishen gave the power to

his daughter Rishidatta by which she disappeared occasionally.

Kanakratha's departure for marriage... In Rathamardan town there lived the son of king Hemratha called Kanakratha. King Sunderpani of Kaberipuri sent an invitation to this young, dashing, skillful prince to marry his daughter Rukmini. Honouring the invitation, Hemratha sent his son to Kaberipuri with some soldiers.

Coincidentally, the prince arrived in that forest where Rishidatta was living. Being confounded by thirst, the prince sent his soldiers in search of water. They wandered in the forest & finally fetched some after a long time. After quenching his thirst, the prince asked them the reason for being late.

They replied, "O My lord! you will be surprised but it is true. We were wandering in the forest in search of water... about 12 km away. There, we saw a beautiful lake and temple under a banyan tree. A sage practicing penance was sitting under the tree & beside him we saw a beautiful & charming young girl & soon she disappeared. Was it an illusion or an imagination?,

In this confusion we stood there watching her. Frequently she appeared & disappeared. The incident was amazing.

Rishidatta's Marriage... The next day, due to curiosity, the prince moved in that direction. Reaching there, he saw a young & beautiful girl, appearing and disappearing. He entered in the temple and saw the old sage. The sage welcomed him & got his introduction. The prince asked his permission to stay there & he happily agreed.

One day, seeking an opportunity, the prince asked the sage about the disappearing young girl. Harishen thought that the prince was interested in his daughter & readily told the entire story. Hearing this, the prince was dumbfound. Harishen thought him to be suitable for his daughter, so he conducted their marriage. After having the virtuous wife Rishidatta, Kanakratha forgot the intention for which he had started his journey. He returned to his town along with Rishidatta with pomp and grandeur. When Rukmini came to know about their marriage, she prepared herself to take revenge like a female serpent. She thought, "At any cost I should separate Kanakratha from Rishidatta so that he will agree to marry me." Isn't it a storm of passions? What an evil desire! A person prepares to fulfill his own desire even by hurting another person. He wants to achieve his evil goals by hook or crook.

Unbearable allegations on Rishidatta... One day Rukmini coincidentally met a penance practicing woman called Sulasa & made a conspiracy to defame Rishidatta. She made such a dramatic presentation of her trouble-

some situation that Sulasa tapasi asked her, "Tell me! What you want?" Rukmini expressed her evil wishes, "Get Rishidatta away from Kanakratha I don't want this

thorn like interference between me & kanakratha." The tapasi gave her an assurance & made a vow that she would definitely fulfill her desires."

The tapasi reached to Rathamardana town and seeing Rishidatta, her eagerness regarding fulfillment of Rukmini's desires had broken. She thought, "Wow! After having such a beautiful, charming & virtuous wife who will expect another one? Whatever decision taken by the prince is absolutely right. But... but... I have made a commitment... What about it?" It was the matter of her self-esteem.



By the power of black magic, Sulasa killed the honourable persons of the kingdom & coloured the hands & mouth of innocent Rishidatta with blood & flesh.

Allegation of consuming flesh... The tapasi practised black magic and killed the honourable persons of the kingdom & coloured the hands & mouth of innocent Rishidatta with blood & flesh. Gradually, this news spread among the people & they said, "Rishidatta is a monster. She kills people at night & eats their flesh."

The prince asked Rishidatta "Whatever the people are saying, is it true?". Rishidatta replied, "Oh! My master! I don't know anything about this... due to the bad deeds of previous births, such blemish is laid upon me... I don't know anything more." Hearing her innocent explanation his doubt was cleared.

Sulasa continued to play her game without loosing hope. She crossed all the limits. Pieces of flesh & swords, coloured by blood, started appearing on the bed of Rishidatta. By the influence of black magic, the prince was not able to see the arrival & departure of Sulasa. The prince also began to lose

faith and one day told Rishidatta, "O dear! If you have a desire or habit to eat flesh then please tell me so, I will secretly make arrangements for the same. But this should not happen."

Rishidatta cried blaming her destiny... "O My master! right from birth, I am following the principles of non-violence. I can't expect such things even in dream." That virtuous woman politely said, "Till today, I didn't hide anything from you. If you do not believe me, it's not your fault but it may be the consequences of my deeds done in previous births."

Kanakratha became helpless.. he was experiencing the state where he couldn't say anything nor tolerate everything as it was. He was neither ready for the separation of his virtuous & innocent wife, nor had the courage to see such dreadful scenes anymore. At last he found out a golden mean...he told his father that he didn't know anything regarding this matter.

King Hemrath's anger & decision... One day, being terribly angry with his courtiers, he said, "Each and every day murders are taking place in the kingdom & you are sitting carefree. What does it mean?. Has your intelligence become blunt?".

By hearing the words showing anxiety & love for the subject as well as non-violence, the courtiers were conscious-stricken. They made all

possible efforts, but in vain. At the end, they surrendered to Sulasa. She became very happy as everything was going on according to her wish. Sulasa, who excelled in deception, answered that the matter was complicated. She would give them a definite answer after adoration & prayers to Goddess. She also mentioned the name of Goddess so that people could trust her without any doubt.

During that night, Sulasa put Rishidatta to deep sleep & put the pieces of flesh in her mouth. To gain their trust, she went to the king and courtiers and

said, "O Lord ! go there & assure yourself." The king & courtiers went at the place where Rishidatta was sleeping. Seeing the pieces of flesh in her mouth, they became assured that it was she, who had committed all the murders in the kingdom, and lost their temper.

"Oh No! It is Rishidatta who kills the people & drinks their blood. I am the eye-witness. Now, there is no need to ask the prince regarding this matter." He immediately called the executioners & ordered them, "let the earth be relieved from the burden of this sin."

The executioners took helpless Rishidatta to the cemetery & threatened her. Her reply was flowing in the form of tears from her eyes.

Executioner's sympathy...

By the fortune of that devoted lady, the executioners thought that such an innocent & caring lady can't commit such sins.

They pitied & told her, "Sister! run far away from here so

that the king wouldn't blame us."

Thinking about herself, Rishidatta moved towards the hermitage of her father. She reached there and came to know that sage Harishen had died. She had a divine herb by which she transformed herself into a male, so as to protect her celibacy and character. She lived there as Tapas Kumar.

Kanakaratha's marriage with Rukmini... By the separation of his dear Rishidatta, Kanakaratha became restless just like a fish without water. The pain of separation became intolerable. A messenger of King Sundarpani arrived with the proposal of Rukmini's marriage. King Hemratha convinced Kanakaratha for the marriage and sent him towards Kaberi. On the way, he reached the place where he had met Rishidatta for the first time. His right eye fluttered (a good omen) and he felt that there would be some good news for him. Meanwhile, he saw the tapaskumar



and was attracted at the very first sight. He called him and asked him to introduce himself. Tapaskumar hid his real identity and said, "Oh Prince! There was a hermit called Harishen who lived with his daughter Rishidatta. She was married to a prince and later on Harishen expired. I came here wandering and liked the temple situated in this lonely place. Hence, I am staying over here. The humble answer of the tapaskumar made Kanaratha feel that he had literally met Rishidatta.

He said to the tapaskumar, "looking at you, my soul feels immersed in the ocean of joy and happiness. Kindly stay with me." He replied, "We don't hold any relations with worldly beings." Kanakratha insisted strongly therefore, he agreed to stay with him.

Coincidentally, Tapsi Sulsa also arrived over there. Tapaskumar guessed that she was the person behind her troubles and miseries. Therefore, he said Sulsa that, "I

have done penance on advice of Guru but still, I haven't attained any powers nor attained any knowledge." Being proud, Sulsa said, "I have skills and magical powers like Awswapini, etc, which I have successfully implemented on Rishidatta." Saying this, she narrated him the whole event and he realized that she was the one behind all his troubles. He quietly replied, "I am not interested in these kinds of powers." How patient and forgiving was he !... The tapsi went away.

Intimate friendship between Tapaskumar and Kanakratha...

The prince had conversation with the tapaskumar for the whole night. Knowing the prince perplexed and restless, he asked, "Who was this Rishidatta, without whom you stay so afflicted. Kanakratha described about her beauty, charm and virtues emotionally and said," It's impossible to describe her."

The night got over and sunrise thrilled the entire earth with joy. A minister arrived from



Kaberi and requested the prince for departure. He replied that "If my friend tapaskumar will come along with me, then only I shall continue with my journey, not otherwise." The prince requested, "O my friend! I promise you that after marriage I will drop you here."

The prince departed in an auspicious hour and entered Kaberi. Kanakratha married Rukmini. He stayed for many days in Kaberi, immersed in the memories of Rishidatta, and spent days in gloom.

Once, Rukmini casually asked Kanakratha, "Swami! Why do you seem so gloomy? What was in Rishidatta that after having a beautiful wife like me, you can't forget her?" He replied, "It's no use of comparing you with her. How beautiful she was! What can I say about her charm, qualities and virtues? I have prepared myself for marriage due to the persuasion of my father, otherwise I wouldn't have come here."



Rukmini got frustrated and

said in anger, "This was my conspiracy that you came here, otherwise!". Saying this she revealed the whole story and disclosed the secret.

Hearing this, the prince became annoyed as she had blamed such a spiritual lady. Extreme feelings of hatred arose for Rukmini alongwith regret that he couldn't save Rishidatta. At that time, Rishidatta, in the disguise of tapaskumar, became happy as she had become free from the allegations slammed on her.

The prince wasn't able to console himself for being the cause of the sorrowful death of Rishidatta. "I want to confess this. There is only one way to free myself from this grave sin and i.e. to burn myself in the flames of fire. I don't have the right to stay alive for getting such a devotional lady assassinated."

This news spread all over the city rapidly. People praised the virtues of Rishidatta and criticized the conspiracy of Rukmini. They



also wished to console the prince as he couldn't tolerate the death of such a pious soul. The king exiled Salsa but was firm on his decision to plunge in the burning flames. The fumes of burning logs of woods were touching the sky. King Sundarpani tried extremely to convince him but it was in vain. The king didn't loose hope and asked the tapaskumar, "Stop the prince from entering the fire by any means. Do something as you are his friend."

Tapaskumar was also in a great trouble. Anything could happen if the situation wasn't handled tactfully. Considering the appeal of the king he convinced, "Friend! What are you doing? Suicide! Suicide results into great degeneration of a soul. Your future births will be deteriorated. It is said that fortune favours the existing." Hearing this, the prince optimistically said, "Dear friend, if you bring Rishidatta back to me and unite me with her, I will change my decision and will give

you whatever you desire. I want to know if you have seen Rishidatta anywhere?" He replied, "Yes, I have seen her with God." The prince said, "Then, please go there and bring her back." He said, "If I send her over here then I won't come and I will have to be there." The prince said, "If you come then well and fine but send Rishidatta back." He said, "Tie a curtain, I will go to heaven by meditation and send her back, but I shall not return."

How selfish can a human be. The prince, who was unable to survive without his friend, was ready to leave him for Rishidatta.

The tapaskumar went behind the curtain and using the divine herb, transformed into Rishidatta. People were astonished seeing her and murmured within themselves, "Leaving the virtuous Rishidatta, the prince wasn't happy with Rukmini."

Now, the prince had no affection for Rukmini. He didn't even look at her. This made pious Rishidatta unhappy.





Rishidatta appeared from behind the curtain and people were dumbstruck seeing her.

Rishidatta's Generosity... Seeing Kanakrath cheerful, Rishidatta told him the whole story of tapaskumar which relived the prince from the remorse of the separation of tapaskumar. She also reminded the prince about the boon which he had promised. Kanakratha agreed.

Rishidatta appealed him, "O master! I wish that you behave with Rukmini in the same way as you behave with me." Kanakratha was astonished seeing her generosity and bowed her. What a great personality was Rishidatta, who forgave Rukmini and had love and sympathy for her, in spite of being tormented by her. Tears rolled out from his eyes and he willingly accepted her. After a few days, he went to Rathmardan along with his wives and bowed his father Hemratha.

King Hemrath's repentance and initiation... King Hemratha also had severe repentance that in illusion, misunderstanding



and ego, he had committed a big blunder. With the feeling of asceticism, King Hemratha also adopted monkhood under Yashodharsuri Maharaj Saheb.

The asceticism of Kanakratha and Rishidatta...

Kanakratha lawfully ruled the kingdom. Once Rishidatta dreamt of a lion and later on gave birth to a male child who was named Sinhastha as per the dream.

King and queen were engrossed in observing the natural scenes in the sky in the evening. The colourful clouds adorned by light, seemed to be dancing in the sky. The king said, "What a beautiful arrangement of this clouds is!" Suddenly, those clouds disappeared and the king anxiously thought, "Oh! my life and powers will also disappear some day like these clouds." This thought disturbed his mind and he was filled with detachment of this ephemeral world. He was filled with the feelings of asceticism and at that time Acharya Yashodharsuriji Maharaj

Saheb arrived with Hemrathmuni at the garden.

After hearing the sermon of the muni, Rishidatta asked, "Why was I slandered in spite of being innocent?" The muni said, "Oh Rishidatta, you had also committed the same with the pious lady Sanga in your previous birth and didn't confess as well as repent. If you had confessed at that time, you wouldn't have been put in trouble in this birth."

By hearing this, Rishidatta remembered her previous birth. Handing over the kingdom to Sinhastha, Kanakratha and Rishidatta accepted asceticism and attained salvation by observing severe penance.

Dear readers! this is the peculiarity of karmas. If one doesn't confess even for his small sin and purify himself, the small spark develops into a great fire in future. Had Rishidatta confessed and atoned for calling Sanga a monster in her previous birth, she wouldn't have to suffer.

Jealousy is
an inner consciousness
of one's own inferiority.

It is a
mental cancer.

- B. C. Forbes



An allegation was made against the pious & devoted lady Sitaji. Jainism believes in cause & effect theory. No action occurs without a cause or it can be said that every action is followed by a cause.

In her previous birth, Sitaji didn't confess for her sins therefore, she was blamed. This is how the story goes...

The wife of Brahman Shribhuti, Saraswati, gave birth to a female child. She was named Vegavati. Gradually, Vegavati grew into a young woman and was interested in religious activities. One day she saw Sudarshan sage, involved in meditation. He practiced severe penance and was selfless therefore, all the people in the village used to come to bow him.

Out of spite, Vegavati spread rumors among the villagers, "This saint is pretentious. Why do all of you bow before him with respect? I saw him with a lady in

another village."



The villagers thought that, "such a statement... & that too by a trustworthy girl of our village." Everybody trusted her false statement.

The next day, nobody came to him except birds. Sudarshan sage was puzzled and wondered about the cause of this. Enquiring with some people, he came to know that Vegavati had spread such a rumour about him. He did not blame Vegavati and thought all this was the consequence of his past deeds. So, by uttering 'Appanam vosirami' he stood in meditation & he decided to continue it until the blemish was removed. Due to his meditation, the seats of deities trembled and they distorted Vegvati's face. Her face became disfigured and blackish like a coal. Seeing this, her father was shocked. "What disease



Vegavati apologized Sudarshan muni in presence of the people.

have occurred to my beautiful daughter?" He asked Vegavati, "Dear, what have you done? Have you applied any medicine on your face? Did you try anything wrong with your face?"

Vegavati replied politely, "I haven't done anything intentionally but by mere curiosity & mischief, I blindly announced that, I have seen Sudarshan sage with a lady." Hearing these words Shribhuti became angry & said,

"Oh No! What have you done? Right now, go to that saint & beg pardon." Vegavati went near him & apologized in the presence of all the villagers & asked for forgiveness but she didn't take atonement for the same.

Later, Vegavati took vows & by sincere devotion, moved to heaven after death. In her next birth she was born as the daughter of King Janak & Queen Videhi. After her marriage with Rama,

during their stay at the forest, Ravana kidnapped her. A fierce war was fought between Rama & Ravana. Ravana was killed and Rama won the battle. The subjects of Ayodhya welcomed Rama, Lakshmana & Sitaji, joyfully.

Some people charged Sitaji that she stayed at Ravana's palace alone for so many days and yet, how could she be considered to be chaste? Ramchandra allowed her in his house without any chastity tests. When people blemished Suryavansh then, in spite of knowing that she was quiet innocent, pious & devoted, he decided to abandon her in the forest.

Rama called charioteer Krutantavadan & ordered him to take Sitaji by the pretext of pilgrimage and leave her in Sihaninad forest. He left for the woods with pregnant Sitaji. After arriving the dense forest, Krutantavadan told with a shivering heart, "I am the servant of Ramachandraji & as a part of my duty, I have to tell you to get down from the chariot. It is an order



Sitaji fell down from the chariot.

of my master to leave you in this forest, alone & helpless, & I should return back to Ayodhya..! They have taken such a decision to get rid of the gossips & allegations made by the people.”

As Sitaji heard this, she shattered & fell down. Her eyes closed & her breath stopped. She fell unconscious. The charioteer felt very sorry and thought that his words had caused her death. He stood there helpless. At that time, cold winds blew. It revived Sitaji

and she gained consciousness. She told Krutantvadan, "You have completed your duty. Now, go back to Ayodhya & convey my message to King Dasharatha's son that you have abandoned me due to the gossips & blemish of people, yet it may do you no harm but likewise, don't leave the religion by their words, or else your entire birth will be spoiled."

After hearing this, his eyes were full of tears & heart, full of praise for the truth of the chaste lady. It is well said that, "Who can try the one, protected by God."

When Sitaji was alone in the forest, King Vajradanta happened to be there with his minister Subuddhi, in search of elephants. Seeing her alone & helpless, he came to help her with his soldiers. Assuming him to be a thief, Sitaji threw all her ornaments towards him. He told her, "Don't worry, we will not harm you. We came

here to help you and are like your brothers." Sitaji told him the entire incident. He consoled & took her to his kingdom Pundarik, with respect. Sitaji gave birth to twins Lava & Kusha. When they grew up they fought with Rama. In the battle, Rama & lakshmana were perplexed. At that time, Narāđji came there & introduced them to each other. The battle ended & Rama met Lava & Kusha happily. He brought them to his kingdom with honour & respect. Then, as per the order of Ramaji, Sitaji performed Agnidivya i.e. chastity test.

Everyone welcomed her. Sitaji plucked her hair out with her hands & accepted asceticism. We all are familiar with the story of Ramayana.

As Vegavati did not confess, she had to suffer a lot. She had to tolerate allegations; she had to part from Rama & had to wander in the forest alone.



As fire when thrown
into water

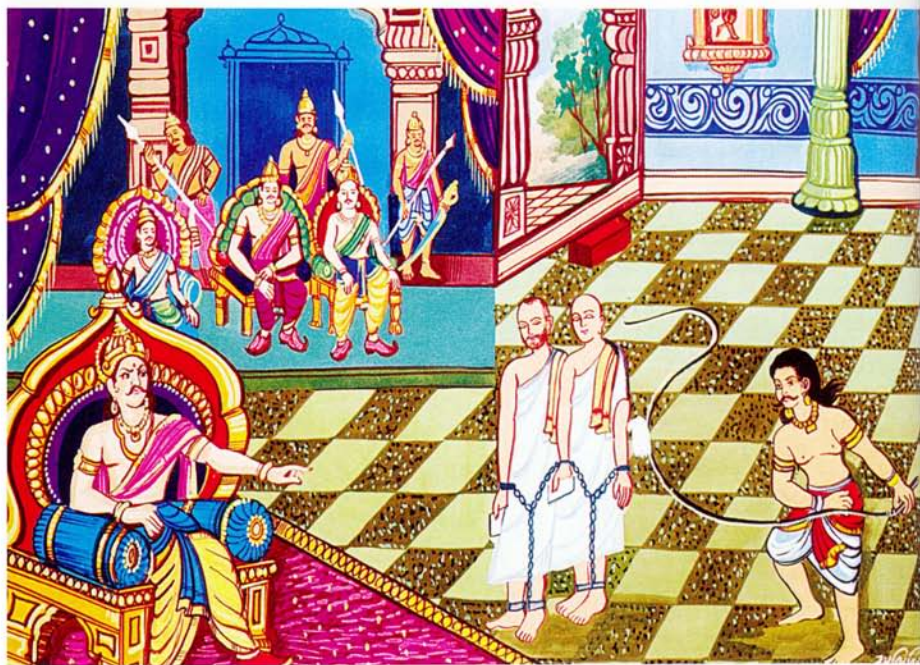
is cooled down and put out,
so a false accusation
when brought against
a man of
purest character,
boils over and
is at once dissipated
and vanishes.

- Cicero

15) WHAT COMPELLED HARISHCHANDRA TO STAY AT THE CEMETERY?

Harishchandra & Taramati were the king & queen in their previous birth also. One day, looking at two saints, the queen grew passionate. She tried to attract them by making various gestures but all her efforts were in vain.

The saints criticized her demands & told her that to get attracted towards a fascinating bag of excrement is an ignorance. Inwardly, the body is full of excrements, so why to get attracted towards its beautiful exterior? But how can the person, who has worn the spectacles of desires & has become blind, realize the true nature of things. Thus, in order to take revenge of her insult, she spread rumours about them. She alleged, "These wicked saints have attacked my character. Help! Help !" Soldiers arrested and took them to the king.



A soldier whipping the munis.

The king grew furious. Flames of anger were blowing out of his eyes & he ordered, “These saints are deceitful.. take them to the prison. Make them half-dead by whipping. Beat atleast 100 lashes to each of them every day.”

A month later, the king came to know the fact. He relieved the saints from the prison & apologized for his deed. He did not confess & take atonement. As a result, in their next birth (in the birth of Harishchandra & Taramati) they had to stay at an executioner's house in a cemetery for twelve years. An allegation of being a monster was made on Taramati & she had to tolerate the separation of her son Rohit.

All these were the consequences of the sins of previous birth. As they did not take atonement in the presence of Guru, they had to tolerate such miseries. So, we should make pure confessions.

16) KING SHRIPAL SUFFERED DUE TO NON-CONFESSION



King Shripal was known as King Shrikant in his previous birth. Once he saw a sage in muddy clothes & said, “you are a leper (person with leprosy).” Another day, seeing a sage meditating on the bank of a river, he forced him to dive in the water. The sage thought that it was nothing but the consequence of his deeds. King Shrikant was bound with sins for this deed.

King Shrikant did not confess & atone for both of the sins, so, in his next birth, he was affected with leprosy. Later on, Dhavalsheth threw him in a sea. By the grace of Navpada, a crocodile saved him by imposing him on his back.

The consequences of not confessing are very miserable! Thus we should confess before Guru at the earliest.

17) PUNISHMENT OF THEFT & DEVKI MATA

Vasudeva's wife had stolen seven gems of her co-wife in her previous birth. Looking at her distress, she pitied her & returned one gem. She did not confess the theft & was born as Devki in her next birth.

In Bhaddil village there lived a merchant called Nagil and his wife Salsa. Once a forecaster foretold that she would give birth to dead children. Worried, she worshiped dev Harinaigameshi. He told her that, "It is not in your fate to give birth to a live child. I can hand over other's children to you. You breed them." Salsa thought that something is better than nothing. She agreed for the same.

At the time of marriage ceremony of Devki, Aimutta Muni told Jivayasha, the wife of Kansa, "The seventh child of Devki will kill your husband." Being afraid of death, Kansa convinced Vasudeva



Power
consists
not in being
able to
strike
another
but in being
able to
control
oneself
when
anger
arises.

- Muhammad





Devki's soul, in her previous birth, had stolen 7 gems from her co-wife.



She returns one of the gems.

that he should hand over all his seven children to him. He decided to kill all of them. It is well said that, none can harm the one who is protected by God. The fate of those children was favourable and Harinaigameshidev exchange them, as they were born, with the dead children of Salsa.

Unaware of the fact, Kansa striked their dead bodies on a rock and cut them with a knife. He was assured that they were dead. Devaki had to bear the separation of her six children. (All these six children grew up & accepted vows

near Lord Neminath.) When the seventh child was born, Vasudeva handed over him to Yashoda with much precaution & kept her new born girl beside Devki. Kansa cut off her nose. Thus, due to the theft of gems, Devki had to suffer the separation of her six children. She had returned one gem therefore, she was departed from Krishna for some time & ultimately met him.

This story teaches that any theft done by us in the influence of greed or intense longing should be immediately confessed.



The soul of Dhandhankumar orders the farmers to plough his farm.

18) DHANDHANKUMAR & HURDLES

In his previous birth, Dhandhan kumar was a supervisor of farmers. After finishing their work, when the tired farmers returned to have their meal, he would send them to plough his farm. Thus he caused a hindrance in their meal. One by one, the farmers would do some work in his farm. Thus, his field was ploughed by them free of cost. He did not confess for getting the work done free of cost as well as creating an obstacle in their meals.

In his next birth, Dhandhankumar was initiated under the aegis of Lord Neminath & vowed that if he acquired food by his own fate then and only he would break his fast. Here, the time came to tolerate the consequences of the evil deed of creating an obstacles in others meal. Philosophers says, "*Bandh samaye chit chetiye re udaye sho santap*" It means a person should be careful & concerned while committing a sin but, it is useless to remorse at the



He who possesses
sincerity is he who,
without an effort,
hits what is
right and apprehends,
without the
exercise of thought :
he is the sage who
naturally and easily
embodies the
right way.

- Kongfuzi

time of suffering its consequences. O soul ! You merrily committ sins and therefore cannot get rid of them merely by crying. You have to suffer the consequences also. Dhandhanmuni wandered for six months but he did not obtain food by his own fate. One day Krishnaji saluted Dhandhanmuni. Seeing this, one big hearted person offered him food and accepting it, he went near Lord Neminath.

He told Dhandhanmuni, "O Dhandhan! As Krishnaji was your devotee and he bowed before you, you obtained food. Thus, you received food due to him & not on your own. Your pledge is still incompleated." Hearing this, he went to dispose that food. While doing so, he was deeply involved in meditation & attained kevalgyan. As he did not confess & atone for the sin committed in the previous birth, he had to suffer heavily. Hence, all of you readers should confess without fail.

19) DRAUPADI HAD TO MARRY FIVE MEN

Sukumarika sadhviji was meditating in the sunlight, in the month vaishakh, in the woods. At the same time five men came there with a prostitute. They touched various parts of her body and behaved sensually. Passionate people ignore all the limits & shame. Sadhviji saw this scene and lost her senses.

She determined that, "As a result of all my dévotion, fastings & worship, I should have five husbands in next birth." She didn't confess for this thought. After death, Sukumarika took birth as the daughter of King Drupad and was named after him as Draupadi. A ceremony was organized for selecting her husband by the bride herself. In the marriage ceremony, according to the condition, Arjuna hit the Radhaved target. Hence, Draupadi offered a garland and accepted him as her husband. Surprisingly, at the same time,



In this world
there are
only two
tragedies.
One is
not getting
what one
wants,
and the
other is
getting it.

- Oscar Wilde

the garland was also seen around the necks of other four Pandavas. King Drupad was shocked, Oh! What is this happening? At that time, a divine oracle was heard that whatever happened was just. A Charanmuni gave the solution that Draupadi wouldn't wish for another unless his turn comes.

As she hadn't confessed, she was put in such a situation. She wouldn't have to fast for months in atonement of her thoughts, but it was her ego which kept her away from confessing. One has to bear unending sequence of sorrows & miseries due to pride. The well versed people advise us to be careful and wash all the black side of your life by confession & atonement.



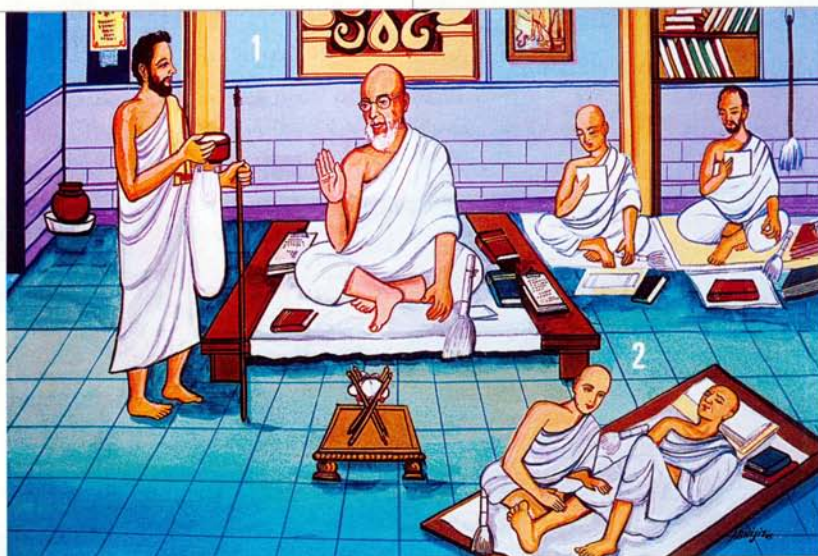
Sukumarika bears the heat, outside the village, inspite of being condemned by the Scriptures.

201 UNCONFESED JEALOUSY

Jealousy can be compared to the fire that not only harms other person but also burns the one to ashes from where it arises. Guru praised his disciples Bahu & Subahu who were serving 500 saints in the monastery by bringing food and pressing their legs etc. This made Pitha & Mahapitha jealous. They thought, "Whole day, we are wasting our energy in discussing the scripture & Guru praises the disciples who are just performing a manual work of bringing food

and water. It is our devaluation." They didn't think that everybody is praised for his work according to the occasion. Their hearts were burning in the flames of jealousy.

They did not confess for this jealousy and all the four disciples died. Pith & Mahapith took birth as females due to their jealousy. They were born as Brahmi & Sundari whereas Bahu & Subahu were born as Bharat & Bahubali. So, we should confess & purify ourselves.



- 1) Bahu muni serves 500 saints in the monastery by bringing their food.
- 2) Subahu muni serves them by pressing legs.

Life appears to me
to be short
to be spent
in nursing
animosity
or
registering
wrongs.



- Charlotte Brontë



How much
time he
saves
who does not
look to see
what his
neighbour says
or does or
thinks.

- Marcus Aurelius

Kanakratha, the king of Kanakpura, had two wives, Kanakodri & Lakshmivati. Lakshmivati worshiped a gem idol of Jineshwar Bhagwan in the palace. She became popular as a pious person. Kanakodri was jealous of her popularity. She thought that the cause of her popularity was the worship of the idol. "If cause is destroyed the effect will automatically cease." Thus, she threw the idol in wastes. Lakshmivati searched the idol. She suspected that none other than Kanakodri could do such task. Sadhvi Jayshree, who arrived there, also came to know about this. Lakshmivati persuaded Kanakodri with warmth. Kanakodri conducted a ceremonious bath of water on the idol & then installed it again but she didn't confess for her sin.

Due to this, in her next birth, she had to suffer the separation from her husband for 22 years. In her previous birth, Vasanttilaka had inspired & supported her for committing the sin, so she also had to suffer with her.

Kanakodari throws the idol of God



22) QUEEWOM KUNTALA

Queen Kuntala promoted to her co-wives towards devotion for Bhagwan Jinendra & several other religious rituals. All that queens progressed in faith and religion. This made Kuntala jealous. She had preached them about religion and now they surpassed her.

She didn't have the generosity to see them progressing. After all, they were striving for a selfless cause. She wasn't against the rites and rituals they performed but the only thing that bothered her was that, they shouldn't excel her. It is the general tendency of every human mind to interrupt or create obstacles in other's progress, rather than trying hard to perform better. Kuntala also had such a tendency, which made her a bitch in next birth. Now, in this birth, she had nothing to do except barking.

It is well said regarding the jealous tendency of dogs... "A full moon rose in the sky, showering the moonlight & the entire



To cure
jealousy
is to see it
for what
it is, a
dissatisfaction
with self.

- Joan Didion

surroundings became bright! But in that moonlight, the dogs awoke & started barking.” Does the moon stop the shower of light by the barking of dogs? As dogs see widespread moonlight, they get encourage to bark more & more. Let them go on, but the stars in the sky will not fall down! Stars will continue glittering & dogs will continue barking! Stars never complain to dogs that, “If you want to bark then do so but why do you bark staring at us. Stars glitter & the dogs bark. Jealous tendency flows in the blood of dogs.

If others are jealous, should we? No! but we should remain just like the glittering stars. Suppose someone owns three bungalows or four cars and we don't have any then should we feel jealous? No... never. If one is eating a sweet dish made up of almonds & we have to try hard for a stomach-full meal then should we feel jealous? No. definitely not... Remember, if you are victimized by jealousy then confess for the same. Otherwise, your condition could be worse than Kuntala.



Tripushtha Vasudeva poured hot lead in the ears of a shayyapalak servant.

23) AS THE EMBODIED
SOUL OF BHAGWAN
MAHAVIR SWAMI
DID NOT CONFESS

Bhagwan Mahavir Swami had humiliated a queen in his birth of Tripushtha Vasudeva & also poured hot lead in the ears of shayyapalak servant. He did not confess & repent for this sin. As a result, in the birth of Tirthankar, that queen became Katputana & caused severe tortures. Shayyapalak servant was born as a cowman & hammered nails in the ears of Bhagvan Mahavir Swami.

The greater
the power,
the more dangerous
the abuse.



- Edmund Burke

24) HARIKESHBALA TOOK BIRTH IN AN ANCESTRY OF EXECUTIONER

After initiation, Somdev Brahmana had pride in his ancestry. He observed fasts, worships & devotions & relieved himself from many karmas. He did not confess for the false pride of his caste & ancestry. By the rise of its consequence, he had to take birth as Harikeshibala, in an ancestry of downtrodden caste of executioners. Harikeshibala accepted asceticism & after meditation, attained ultimate spiritual knowledge & salvation too.



- 1) The queen Kalavati detached the wings of a parrot in her previous birth.
- 2) So, her wrists were cut-off.

25) KALAVATI'S WRISTS WERE CUTOFF

Everything we do is sowing,
and all of our
experiences
are harvest.

- Khemetic Saying



In her previous birth, Kalavati detached the wings of a parrot. She enjoyed the act and the agony of the parrot. She did not confess it. In the subsequent birth, the parrot became a king & Kalavati his queen. One day seeing her armlets, her friend asked, "Where did you get the armlets from?" The queen replied, "It is sent by a person who remains in my heart forever & in whose heart I do. Seeing him, my joy knows no bounds." The King over heard this secretly & doubted her character. He thought, "Does my wife hold a bad character? Her mind is somewhere else; perhaps she is devoted to the person who has sent these ornaments." The king became very angry & ordered his soldiers, "Take the pregnant queen to the forest & cut off her wrists along with the armlets & bring them to me." The soldiers carried out his orders and

returned with her armlets. The queen gave birth to a male child. Being impressed with her good conduct & character, a deity cured & restored her wrists. He also created a palace in the forest.

When the king saw the names of the queen's brother Jay & Vijay on the armlets, he was remorseful. He searched for her & brought her back to the kingdom with respect. On being asked, Bhagwan Mahavir answered them that it was the consequence of detaching the wings of a parrot as a queen in her previous birth. Hearing this, the king & the queen handed over the kingdom to their son & accepted asceticism. Eventually, after shedding all her karmas, the queen attained salvation. As she did not confess for the sin in her previous birth, her wrists were cut-off & she had to suffer a lot. So, one should not hesitate to confess.



The pea-hen hatched her eggs, cleansed by the rain, after 6 hours 24 minutes.

The queen took the eggs of a pea-hen out of curiosity.

26) EGGS HELD IN HANDS

In one of her births, Rukmini's embodied soul was a queen. Once, the King & the queen were hanging around in the garden for recreation. A pea-hen had laid eggs. The queen took the eggs in her hand merely with curiosity. They became reddish by the red kum-kum in her hands. The pea-hen did not hatch them as she did not recognize them. After six hours & twenty four minutes, it rained & the eggs were washed off (cleaned). Recognising them the pea-hen hatched them. The queen did not confess for the same, as a result, in the birth of Rukmini, she had to suffer the separation of her child for 16 years. On being asked the reason for the separation of her child, Lord Neminath explained the cause. Hearing it, Rukmini accepted asceticism and ultimately attained salvation.

As Rukmini touched the eggs, the pea-hen had to suffer the separation of her brood for 6 hours & 24 minutes (16 ghadi). Hence, she too had to suffer the separation for 16 years. One should keep in mind that what would be the destiny of the people who literally consume eggs and omlets?



27) WHY WAS DEVANANDA'S EMBRYO TRANSFERRED

In her previous birth, Devananda was the elder brother's wife and Trishala was the younger's. Devananda stole many precious stones from Trishala. In a conflict, she returned few of them. Trishala angrily said, "May I get your child." Devananda didn't confess. In subsequent births, the foetus of Lord Mahavir was transited from her womb to Trishala's womb.

That's why one shouldn't be careless in confessing of theft.



28) DIDN'T CONFESS FOR DISRESPECTING KNOWLEDGE

Acharyashri Vasudev Suri stopped preaching his 500 disciples in his previous birth. He observed silence for 12 days and died without confessing and took birth as Vardatta. Consequently, he suffered from leprosy & was poor in studies. Later he met Vijaysensurishvarji Maharaj who said the reason of his dullness. He worshiped Gyanpanchmi and attained salvation after three births. Due to the disrespect of knowledge and by not preaching and confessing, he was infected with leprosy and had a dull mind.

29) DIDN'T CONFESS FOR USING THE WEALTH MEANT FOR RELIGIOUS PURPOSE

A merchant of Saketpur was managing the construction of a temple. With intention of earning, he paid the labourers in the form of commodities from his shop, rather than money. Doing so, he earned 1000 kankani i.e. Rs.12.5/- . He didn't confess for this. Due to this sin, he took birth as a fish, intermediately wandered in the hell twice, was born for 1000 times as swine, goat, deer, rabbit, stag, fox, cat, rat, lizard, snake, and lakhs of

birth as insects and flies. At last he took birth as a poor man and asked a well versed guru, the cause of his miseries. Hearing from the Guru, he confessed and spent Rs. 12,500 (i.e. 1000 time more) in religious fields and later on attained salvation, being a Tirthankara.

“Useage” of religious wealth troubled a great soul of Tirthankara also. Hence, nobles should try their best to be sincere and undergo confession.



Confession is
getting 99.9% grace
against 0.1% effort

10

ATONED THE SINS AND BECAME GLITTERING STARS

1) Kamalaxmi attained omniscience with her son



Kamalaxmi goes to fetch water leaving her son.

There lived a poor brahmin named Vedsar in Laxmitilak town with his wife Kamalaxmi and son Vedavichakshana. The neighbouring king attacked Laxmitilak town. At that time, Kamalaxmi was out of the town to fetch water.

A soldier took Kamalaxmi to the king.



Due to attack, the main doors of the town were closed and Kamalaxmi was forced to remain outside.

A soldier took her to his king who was fascinated by her beauty and made her his queen. Later on when Vedavichakshana grew up, the brahmin Vedsar handed over the responsibilities to him and went in search of his wife.

Kamalaxmi held feelings for her first husband and therefore began charity everyday, with the hope of meeting him. Once Vedsar came to take donation. Kamalaxmi recognized him and introducing herself, made a plot to escape and said, "On 7th day from today, I will come in the temple of deity Chandi at night.

You too come there and we'll escape to our native place."

In the palace, she pretended to have a stomach ache. Many doctors tried to cure her but in vain. Kamalaxmi told king that, "During your sickness, I had taken a oath that if you were cured, we would worship devi



Chandi on the 14th of the dark half of lunar month. At that time, you recovered from illness but I forgot to worship her. Hence, we should worship her at the earliest.” She pretended of getting cured, after the king agreed to come with her. They went to the temple riding on horse back. No sooner did the king keep his sword outside the temple and bowed his head while entering the temple, then Kamalaxmi took the sword and with a single blow, cut off his head. Inside the temple,

she found that her husband Vedsar had died due to snake bite. She thought that if she returned to the palace, she will be charged with the king’s murder. Hence, she went to forest on horse back and reached near a gardener’s house in another town. She entered a temple, where musical instruments were played. Seeing her ornated, one of the women asked her to introduce herself and where did she belonged to. She falsely replied that, “During



The queen blew the sword on the king's throat.

our journey through the forest, some thieves killed my husband and I managed to escape from there. Now, I don't have anyone and I am helpless.” She fascinated Kamalaxmi by sympathetic talks and took to her house. She was a prostitute and joined her in prostitution after teaching music and singing.



Prostitute Kamalaxmi was visited by his son.

On the other side, Vedvichakshana thought that his father had been in search of his mother and he didn't return. What could he do now? He too left in search of his parents. Moving places, he happened to be near those prostitutes and stayed there. After some days, he prepared to leave from there as he had no money. On being asked by Kamalaxmi, he disclosed his identity. Hearing him, she felt pain and regret. Vedvichakshana left away but Kamalaxmi thought, "Oh! I have committed a great sin with my son.

Burning myself alive in fire could be the only repentance for this." The chief prostitute tried to console her, but Kamalaxmi didn't listen to her words and jumped into a blazing fire. At that time, it rained and there was flood within no time. She was being dragged away in the flood, when a cowman rescued her. He nursed her back to health and accepted her as his wife.

Once, Kamalaxmi went to sell curd, filled in an earthen pot. Another lady accompanied her with a pot of water. On the way, an elephant chased them.



Kamalaxmi ablazed fire and jumped into it. In the meanwhile it rained and there was flood within no time.

Hence, both of them walked fast and their pots broke. The other women was troubled and unhappy, while Kamalaxmi laughed aloud, although she lost the pot of curd.

On the way, a purohit asked her the reason for laughing. She said that, "Why should I grieve at such trivial matters, as I have faced greater miseries in life. One doesn't bother about small debts when he is under a greater liability." Kamalaxmi narrated her life story to the purohit, who was none but her own son Vedvichakshana. By hearing this, he also felt regret and pain for the sin committed in ignorance.



The cowman saved Kamalaxmi from dragging into flood.



Even though the pot of curd was broken, Kamalaxmi was laughing and other lady along with her was crying as her pot of water was broken.

Both of them confessed at the feet of Lord Mahavira, a divine personality of mercy and sympathy, and attaining omniscience achieved salvation. Without any hesitation in heart, they innocently confessed and attained salvation. Hence, we should confess without any shy and hesitation.

2) PUSHPACHULA PURIFIED HERSELF BY CONFESSION

In Pushpabhadra town there lived king Pushpaketu with his queen Pushpavati. She gave birth to twins named Pushpachul & Pushpachula. Pushpachul & Pushpachula grew up and couldn't live without each other. The king thought that if I marry daughter Pushpachula then the twins will be separated. As such he called the meeting of his subjects & asked them, "If any precious stone

comes into existence on my land then, where should it be related?" The people replied that you have the authority to relate the precious stones produced on your land. Thus, the king declared, "I am relating both my precious stones i.e. my son & daughter by a nuptial knot." Thus, the king deceitfully married his son & daughter with each other. Pushpavati became very much distressed seeing such



King Pushpaketu deceitfully gained consent to the marriage of his son, with his daughter.



Pushpachula dreamt of hell.

unacceptable relationship and accepted asceticism. After some time she died & was born in the celestial world. King Pushpaketu also reached the other world after his death.

Pushpachul & his sister Pushpachula lived as a husband & wife. Their mother's soul saw them through clairvoyance. "This is totally immoral. For committing such a sin they will have to suffer in the hell." In order to awaken them, she showed a dream of a hell to Pushapachula. Being afraid

of the dream, she told the king about it in the morning. He called various ascetics to know about the nature of hell.

They said "O king! The sorrows that are to be suffered in hell are grief, seperation, sickness dependance etc." Pushpachula told the King that the dream which she had seen was quite different from such miseries. Those sufferings didn't account even a minute portion of what she had dreamt. Then, they asked Jainacharya Arnikaputra & he



Pushpachula dreamt of heaven

described it exactly according to her dream, regarding the sorrows to be suffered by a soul in all the seven hells.

Later on, her mother deity showed her a dream of the delightful celestial world. Pushpachula asked different ascetics regarding the nature of heaven but wasn't satisfied with them. Hence, she asked the same to Jainacharya Arnikaputra. His description was similar to what she had seen in her dream. So, with the feeling of asceticism, she took vows & by confessing &

atonement, she received the ultimate knowledge & attained salvation in the same birth.

It is worth noting that due to ill fate, Pushpachula and her brother were related as a husband & wife, but by confessing her sins, she attained salvation. We should also confess and purify ourselves as we haven't committed sins similar to that of Pushpachula. Why should we be afraid? O soul! You were not afraid while committing the sins, why are you afraid confessing them.

3) SALUTATIONS TO KHANDHAK MAHAMUNI

Khandhakkumar, the son of king Jitshatru & queen Dharini, rejoiced a lot by peeling a Kothimda (a kind of vegetable) in his previous birth. He bonded himself with karmas & did not confess for the same. After being the prince, he heard the preachings of Dharmaghosh muni and realised the ephemerality of the world. He accepted asceticism & came to

be known as Khandhakmuni. After taking vows, he underwent several fasts such as Chatha, Attham etc. (i.e. for 2 days 3 days etc.) and weakened his body.

One day Khandhakmuni arrived the village of his sister & brother-in-law. His sister saw him from the window of the palace. She thought that before taking vows, her brother was healthy

and pink as a rose & now his body was full of wrinkles & black as a coal due to penance! She was overwhelmed by emotions and recalling the past, tears rolled down her eyes. The king saw her crying looking at the sage and thought that the sage must be her paramour (illicit Lover) in the past and therefore she was crying as she could not enjoy his company.

Khandhakmuni's body became so very pale & weak due to penance that the king couldn't recognize him & ordered his executioners, "Peel off the skin of that sage without killing him." The executioner went to the sage & told, "It is an order of our master to peel your skin." Instead of getting angry, the sage thought that the body & soul are distinct from each other. They would peel the skin from his body & due to that, his soul would get rid of karmas. Taking this to be an opportunity to get rid of the sins, he told the executioners, "Due to fasting & penance my skin has become rough & full of wrinkles hence, you guide me how to stand so that you can accomplish your task without much effort." What a great thought! Instead of worrying about

his calamity, he was concerned for the executioners. Dear readers you decide who suffers more? The person whose skin is being peeled off or the one who is peeling it?

In spite of being innocent, the muni wasn't angry neither with the king nor his executioners. He was deeply engrossed in meditation and the executioners gradually peeled off his skin. The muni achieved omniscience & attained salvation. His muhappatti was completely coloured with blood. A kite took it to be a mass of flesh and flew with it in the sky. Coincidentally, it dropped near the queen in the palace. She enquired from her servants and came to know that the king had ordered the executioners to kill her brother. Knowing about his

death, her heart trembled with pain and sorrow and was filled with remorse. The king also came to know about the truth and couldn't control himself by the grief. They thought that it was by accident that they had committed such an unjust and shameful act. Staying at the unrealistic material world could again cause the same in future. Hence, they accepted asceticism. After confession, penance, criticism and devotion both attained salvation gaining kevalgyan.

The muni had to get his skin peeled off for not confessing the sin of rejoicefully peeling the skin of a vegetable. On the contrary, the king, who was responsible for his death, confessed and attained salvation.

4) ARNIKKUMAR REPENTS

Arnik muni practised asceticism with uttermost care and sincerity. One noon, he was on his way for accepting food and was exhausted by the heat of the sun from above and the path below. He stood under the roof of a building belonging to a passionate lady. She invited the muni through her servants under the pretext of offering food. The muni was trapped by

her romantic & amorous speech. His mother was depressed and restlessly looked for him from one street to another. Arnik was tremendously shocked seeing her pitiful condition. He left the palace and bowed at her feet. She sent him near his Guru. Arnik confessed his sins and atoned for them. He abandoned his body by lying on a rock stone and observed life long fast. During the fast he obtained omniscience and attained salvation. In spite of breaking his vows, he purified his soul by confession.

The three hardest tasks
in the world are
neither physical feats
nor intellectual achievements,
but moral acts :
to return love for hate,
to include the excluded,
and to say,
"I was wrong".

- Sydnye J. Harris



THE POWER OF ATONEMENT

A cancer patient can be cured if given the proper treatment but a small thorn, allowed to remain in the feet, can kill him. In the same way, one can be pure and pious by confession but hiding a small sin in the heart can cause a series of damage in forthcoming births. One should surrender himself to a learned, selfless and noble guru and admit all the sins committed, without any arrogance, fear or hesitation. The guru should be informed about the darker side of life so that even a tiny sin shouldn't remain unturned. Let all the physical, mental, spiritual and moral sins turn into ashes. The confession has the power of a mega atom bomb.

By constantly committing sins and not confessing them, one invites the miseries of the hell, where the demons repeatedly inflict pain and sufferings. As a part of the punishment they cut ones body into pieces, fry in boiling lead and cause other measures of torture. Due to this pain, one longs for death, yet death stays quite far-away from him. One shall have to take birth as a pig and get roasted in hot climate of Andhra or as a buffalo, and do the

Sometimes
even to live is an
act of courage.



- Seneca

hardwork of fetching water by climbing on high mountains of Bharuch. At that time, he shall remember that if he had observed the atonement of sins, he wouldn't have to suffer.

Great things are done more
through courage
than through wisdom.

- German saying



12

QUESTION AND ANSWERS

Q.1 What are the benefits of confession?

A.1 Due to attachment, wrong faith, ignorance, hatred and unsound mind, one binds himself to the karmas. The same karmas detach while confessing with a sincere heart. At that time fascination, illusion, attachment, jealousy and passions reduce and one can even attain salvation. It is said in the Uttaradhyayan that, “*alochanaenam bhante! Jive kim janayai mayaniya? Michchha – darisanasallanam m o k h m a g a v i g g h a n a m anantsansarbandhananam uddharanam karei. Ujubhavam cha janyai. Ujjubhav padivaenam viyanam jive amai itthiveyam napusangveyam cha na vachchai puvvabaddham cha nam nijjarai.*” i.e. While confessing, simplicity emerges by the destruction of affliction and illusion, which is an obstacle in the way of salvation. It also avoids conjunction of womanhood and asexuality. If such karmas are bound, they remain no more. Confession not only destroys all the karmas but also helps to attain salvation. It is also said that – “*uddhariya savvasalla, titthagaranae sutthiya jiva, bhavasayakammai,*

khavio pavai gaya sivam thanam hi." By following the commandments of one who has subdued his desires, one can confess of all afflictions & destroying all the sinful karmas, attain salvation. Even poet Kalapi has said "The large stream of repentance has come down from heaven. A sinner becomes pious by bathing in it."



Criticism should
awaken
our attention,
not inflame our anger.

We should listen to, and
not flee from, those who
contradict us. Truth should be
our cause, no matter in
what manner it comes to us.

- Madame de Sable

HOW TO WRITE THE SIMS?

The types of sins that may occur during ones life are explained in a separate book called “Bhav Alochana Margadarshika” or “guide to confession”. This book is provided along with this book. One should note down the sins which he has committed in a note book and mention whether they were committed coincidently or intentionally, either at home, hotel or religious place, with whatever feeling of joy or pain, in detail. Recheck whatever is written and submit it to hon. Gurudev. Try to accomplish the atonement given by Gurudev.

The collection of many possible sins are given in this book. Reading it, we shall come to know about our sins. Our soul will become pure only if we disclose all sins and violations and take atonement from gurudev.



[Anything written against the Scriptures is sincerely regretted.]

OTHER LITERATURE BY THIS HOLINESS



The nightmare is over (Guj., Eng. = Rs. 100/-)

In this there is a heart touching description of entire life story of Anjanasundari, mother of Hanuman, along with pictures of different occasions.

Bhaktamar Stotra Sachitra (Hindi, Guj. = Rs. 30/-)

Illustrated Bhaktamar hymn with 44 colourful pictures of Shatrunjay Tirthadhipati Shree Adinath Bhagvan.



Let us be a real Jain (Guj.)

The book has a detailed description regarding 6 daily chores to be performed by a follower of Jainism.

Chalo Annanupurvi Gine (Hindi, Guj. = Rs. 40/-)

A fascinating book of Annanupurvi including beautiful 24 pictures of 24 tirthankars of Jainism.



Paryushan Mahaparva ke Pravachan aur Savantsarik Kshamapana (Hindi, Guj. = Rs. 10/-)

The book contains eight lectures on religious festival of Paryushana. Along with Savantsarik kshamapana.

OTHER LITERATURE BY THIS HOLINESS



Khavag-Sedhi (Prakrit / Vernacular, Sanskrit)

Only after 6 years of initiation, his holiness has composed this scripture worth 20,000 shlokas (quatrains). Professor Clause Broom of Berlin university has also greatly admired this work.

Anshan ko Siddhavat Ho (Hindi, Guj., Eng. = Rs. 30/-)

A mental pilgrimage of chagau along with occasional colourful photographs as well as biography of Shamb and Pradhyumna who attained salvation with 8.5 crores munis..



Bandhankaran (Sanskrit = Rs. 100/-)

His holiness has written commentary worth 15,000 Sanskrit quatrains. An exhaustive information of the knots of eight types of Karma.

Upshamanakaran (Prakrit, Sanskrit = Rs. 100/-)

A wonderful treatise of upshamnakaran containing 15,000 quatrains in vernacular and Sanskrit literature.



Chitramaya Tatvagyan (Hindi, Guj. = 50/-)

A glance for beginners in abridgement on 17 multi colour pictures of 14 rajlok, 2.5 Island, nine elements and 17 other subjects.

OTHER LITERATURE BY THIS HOLINESS



Tension to Peace (Guj., Hindi =10/-)

This book shows various practices of peace to human mind which is full of tension and stress.

Sau chalo Siddhagiri jaiye (Hindi, Guj., Eng. = 200/-)

Detailed information of Shatrunjaya pilgrimage and historical description of that place as well as information of exact place. This 4 colour book will prove useful for each and everybody while going for pilgrimage to Shatrunjaya.



Re karma tari gati nyari (Guj., Hindi = 20/-)

How soul binds various types of karma under various circumstances and what are the consequences of it? This book delivers beautiful philosophy of karmas.

Shri Shatrunjaya and 4 other Mahatirtha

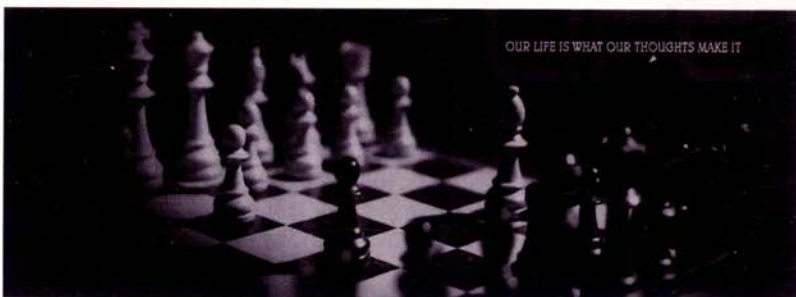
Dishadarshak Yantra (Hindi, Guj., Eng. = 70/-)

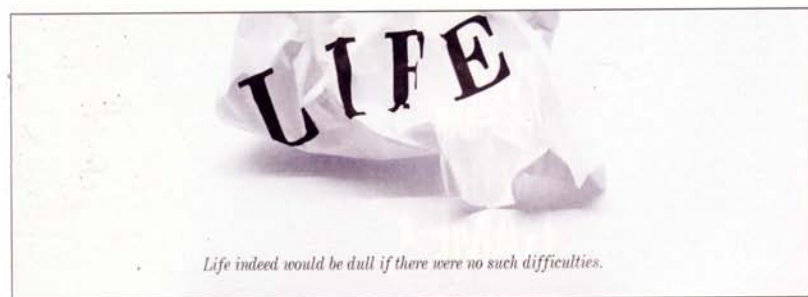
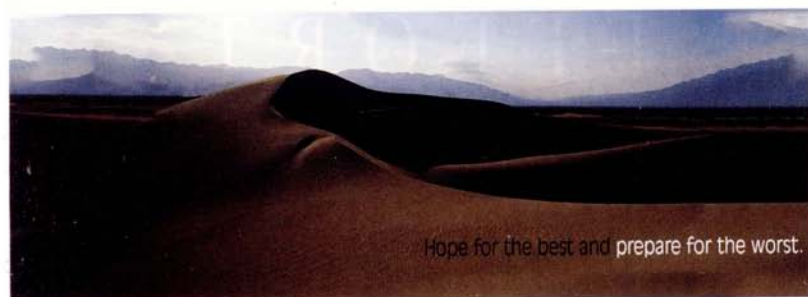
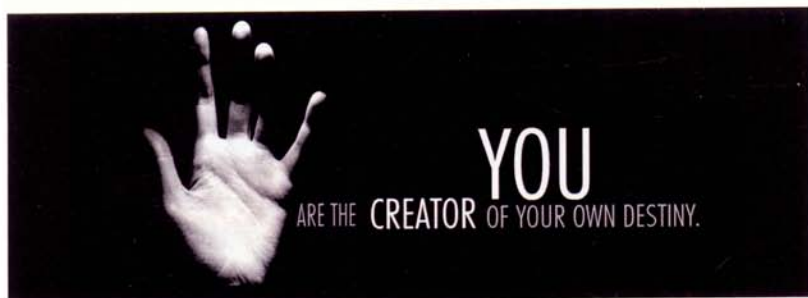
Get this device to know the direction of Shatrunjaya, Shankheshwar, Sammetshikhar and Nakoda from any corner of the world.



Jain Ramayana (Hindi, Eng., Guj. = 400/-)

Read colourful Ramayana to know the sacrifice of Lord Rama and affection towards his father, sacrifice of Laxman's wife to serve elder brother, dedication of Sitaji towards Rama, after seeing the death of paternal uncle, feelings of Lav-Kush, emotions of Hanumanji by seeing sunset, to evoke inculcation of spiritualism and family culture etc.





Don't tell God how big your problems are...
tell your problems how big your God is.

The dawn does not come
twice to awaken the man.

EFFORT

The spirit to win
and the will to excel
is always measured
one stroke at a time.

TO
WIN
THE GAME,
JUST REMAIN
IN THE
GAME

FAILURE IS A PATH TO SUCCESS. SO DON'T GIVE UP. JUST KEEP ON WITH YOUR DETERMINATION.

[illegible]



Note :

Handwriting practice lines consisting of multiple sets of three horizontal dashed lines for writing.



Learn from past, live in present and plan the future



One should learn from the mistakes of the past,
live in the present & plan the future
in such a way that the mistakes are not repeated.

To err is human, but the person, who accepts his mistakes &
takes atonement for the same from his Gurudev, really becomes venerable.



It is said in the scriptures,
“Jam padisevijjai, tam na dukkar! Jam allaijjae, tam dukkar!”
That means, it is not difficult to commit a sin
but it is really a very difficult task to confess it.



FEATURES OF THIS BOOK

Salutation to Jinshasan!

In which, there is an excellent rite of confession to wash out the sins of a person.

Will the water of River Ganga remain contaminated forever? No!

If process is carried out then it will become pure & sacred.

Atonement has the power due to which a soul can become pure & sacred.

