

A Mahavir Seva Trust Presentation

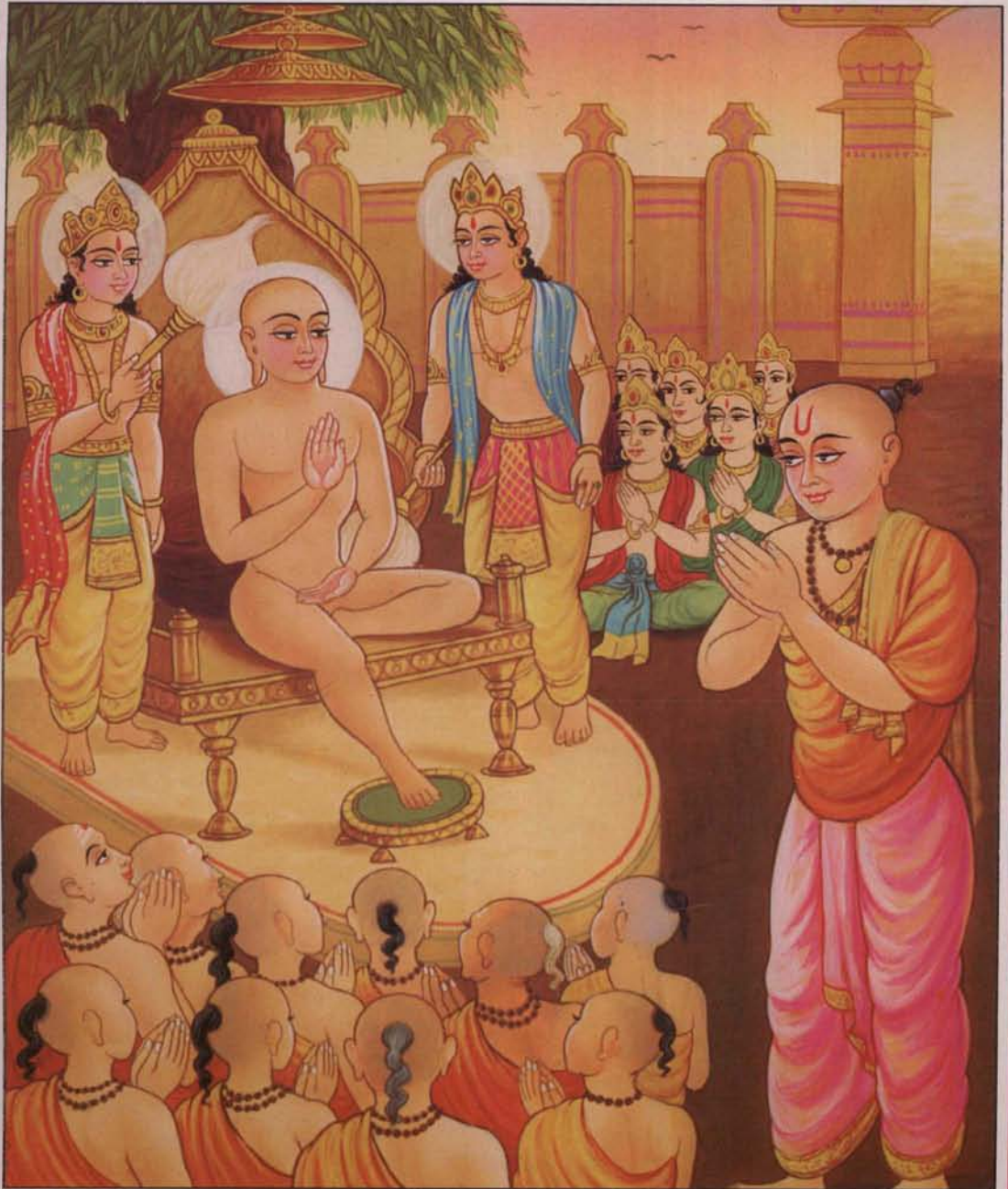


Vol. 32

Rs. 25.00

# GAUTAM

## THE AMBROSIA - MAN



# GAUTAM : THE AMBROSIA - MAN

Ganadhar Indrabhuti Gautam has the same position of importance in Jain tradition that Ganesh, the eliminator of hurdles, has in the Vedic tradition. The name of Ganadhar Gautam is chanted as an auspicious mantra. He is idolized as the eliminator of hurdles and the bestower of wisdom. Hundreds of thousand devotees chant his pious name reciting the following couplet—

“The embodiment of powers, he has ambrosia in his thumb.

To make all wishes come true recite— Shri Guru Gautam.

The devotees also believe that just the name of Gautam makes their stocks everlasting.

Ganadhar Indrabhuti Gautam was the first and the principal disciple of Bhagavan Mahavir. Initially he was a renowned scholar of the Vedas and Vedangas. Later he became a disciple of Bhagavan Mahavir and absorbed all the knowledge of the 14 Purvas (the subtle canons). Although an unparalleled scholar, Ganadhar Gautam was a humble, inquisitive, self dependent, and strictly austere person. He was an explorer of truth, a profound meditator, and a discipliner of sense organs.

He was born in a prosperous Brahmin family in 607 B. C. in Gobbar village near Rajagriha and Nalanda. He had two brothers and all three of them were great scholars. At the age of 50 years, along with his 500 disciples, he got initiated by Bhagavan Mahavir and became an ascetic. Immediately after initiation he got the position of Ganadhar in Bhagavan Mahavir's order. He accompanied Bhagavan's order. He accompanied Bhagavan Mahavir for 30 years. He became omniscient the day after the nirvana of Bhagavan Mahavir. He got liberated in the 12th year after Bhagavan Mahavir's nirvana (A.N.M.).

The scholarly acharya Shri Vijaya Nityanand Surishvar ji M. has done a great service by presenting inspiring incidents from the life of Ganadhar Indrabhuti Gautam in the form of this picture story. We are indebted to him.

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A-7, SAGAR NIWAS, 1ST FLOOR, OFF MANCHHUBHAI ROAD, MALAD (E), MUMBAI-400 097. PH. 8811397, (R) 8892121

### FEDERATION OF JAIN ASSOCIATIONS IN NORTH AMERICA (JAINA)

C/o DR. P.B. GADA, 4410, 50TH STREET, LUBBOCK, TEXAS-79414 (U.S.A.). PH. 806-793-8555

### DIWAKAR PRAKASHAN

A-7, AWAGARH HOUSE, OPP. ANJANA CINEMA, M.G. ROAD, AGRA-282 002. PH. : 351165, 51789

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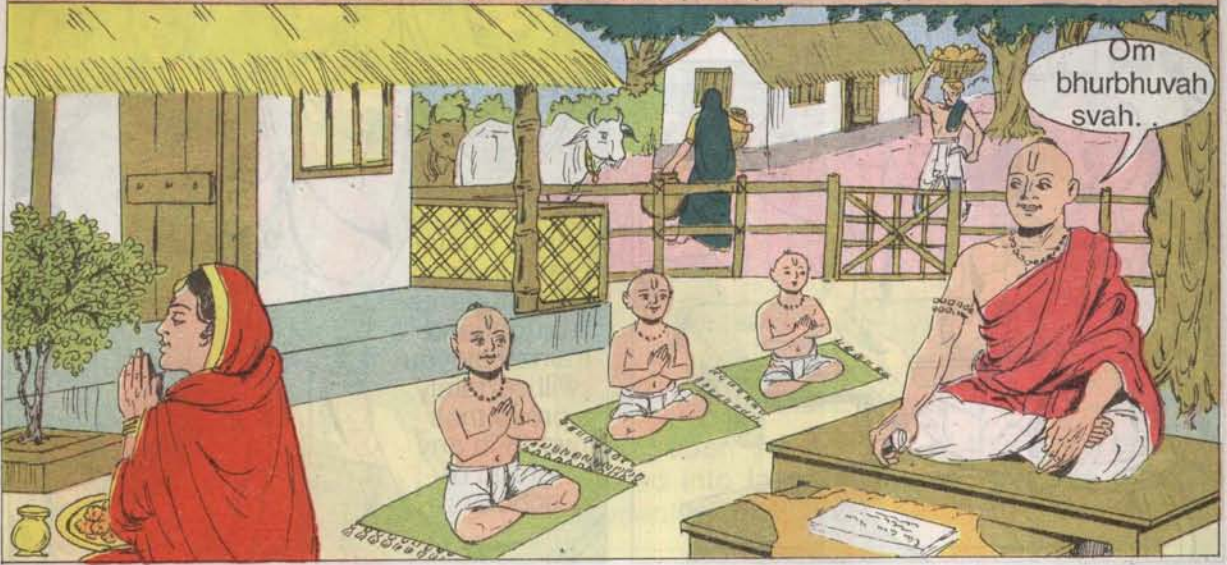
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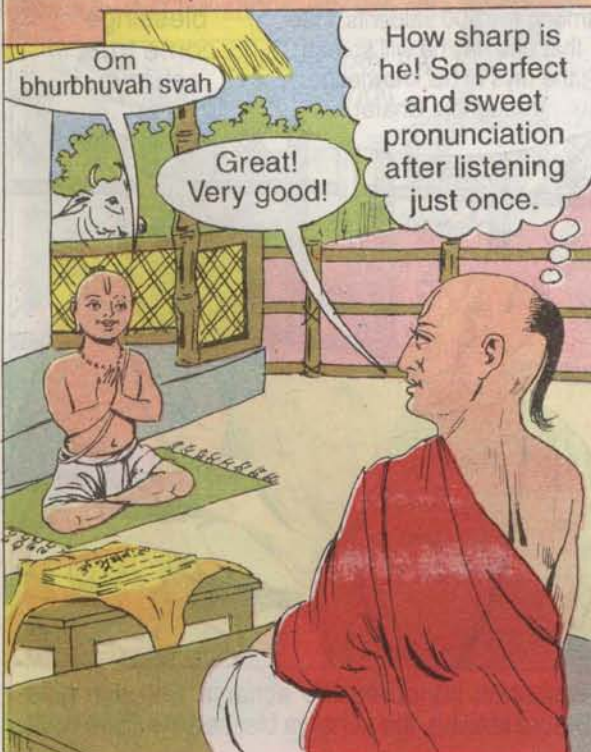
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# GAUTAM : THE AMBROSIA - MAN

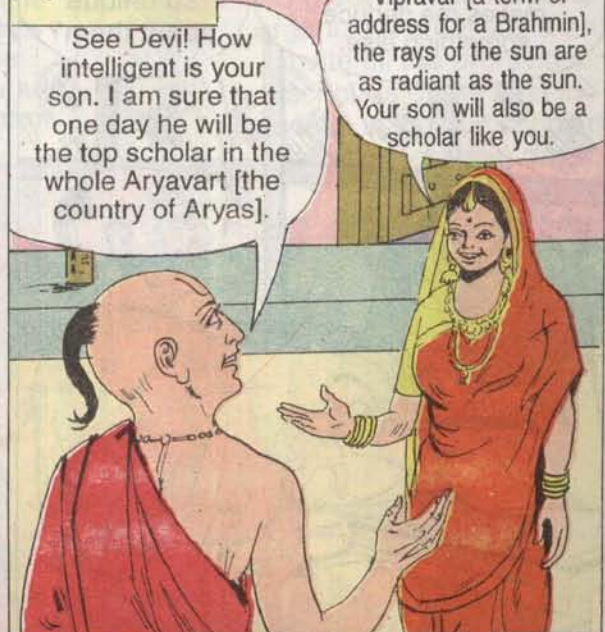
In Magadh there was a small and beautiful village named Gobbar. There lived a great scholar Vasubhuti of Gautam gotra (clan). His wife was Prithvi. They had three sons—Indrabhuti, Agnibhuti, and Vayubhuti. One morning when Pt. Vasubhuti was chanting melodiously, his sons sat before him and listened keenly.



Indrabhuti repeated the mantra—

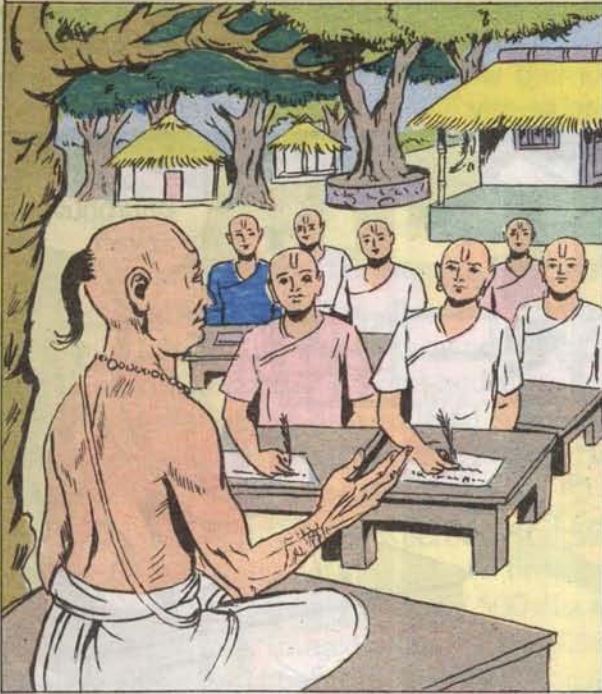


Just then mother Prithvi came there after her daily prayers. Vasubhuti said—



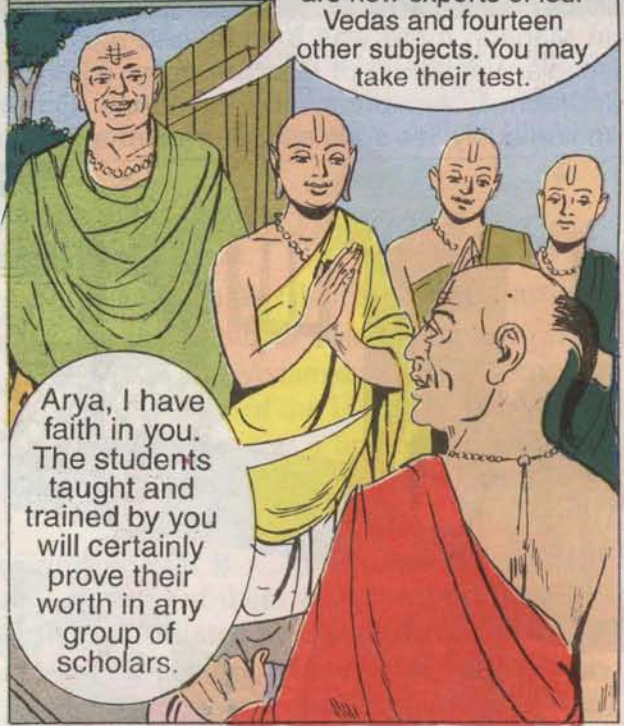
Mahapundit Vasubhuti was pleased at his wife's comment.

In due course Vasubhuti sent his sons to a Gurukul for studies. In the serene atmosphere the three boys continued their studies with other students.

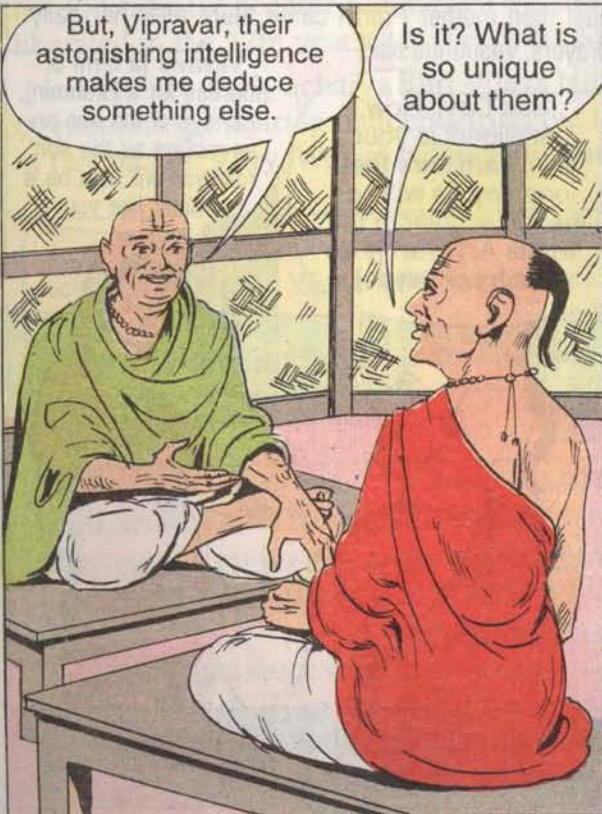


After twelve years the rector of the Gurukul came to Vasubhuti with the three boys—

Vipravar, your sons are now experts of four Vedas and fourteen other subjects. You may take their test.

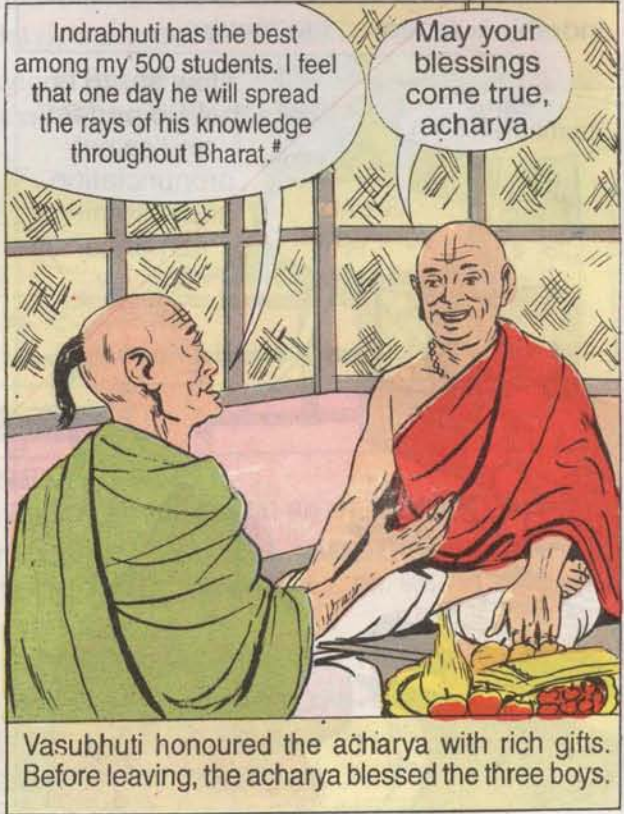


Arya, I have faith in you. The students taught and trained by you will certainly prove their worth in any group of scholars.



But, Vipravar, their astonishing intelligence makes me deduce something else.

Is it? What is so unique about them?



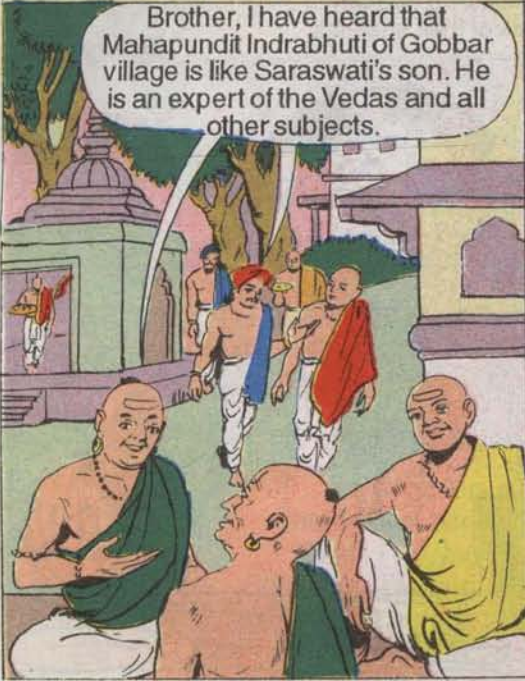
Indrabhuti has the best among my 500 students. I feel that one day he will spread the rays of his knowledge throughout Bharat. #

May your blessings come true, acharya.

Vasubhuti honoured the acharya with rich gifts. Before leaving, the acharya blessed the three boys.

Time passed. When their parents died, the three brothers started a Gurukul. Soon the fame of their knowledge spread far and wide.

Brother, I have heard that Mahapundit Indrabhuti of Gobbar village is like Saraswati's son. He is an expert of the Vedas and all other subjects.



Hundreds of students came to study under him.

Gurudev, We have come from Avanti. Please accept us as your students.

Vipravar, I have come from Bung for studies.



Thus, soon the schools of the three brothers turned into large institutes with five hundred students each.

One day a rich Brahmin named Somil came to Mahapundit Indrabhuti with rich gifts.

I, Arya Somil of Pava, pay my homage to Mahapundit Indrabhuti.

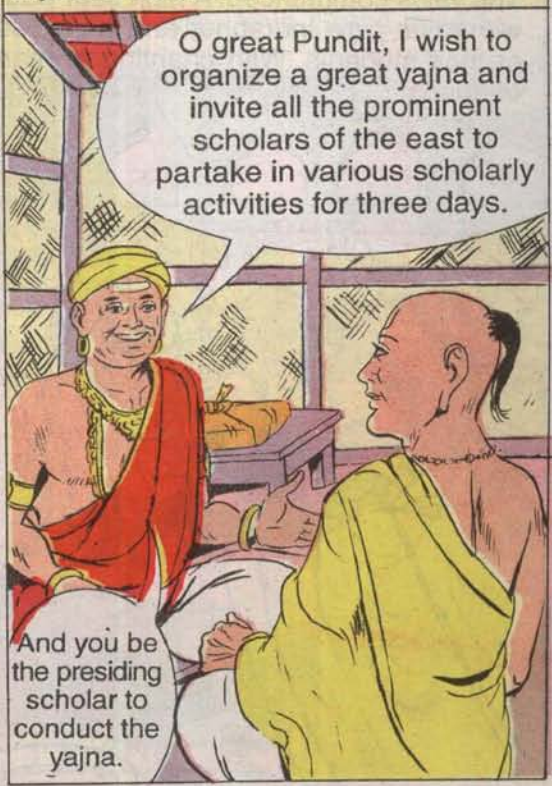
Come Arya Somil, you are welcome.

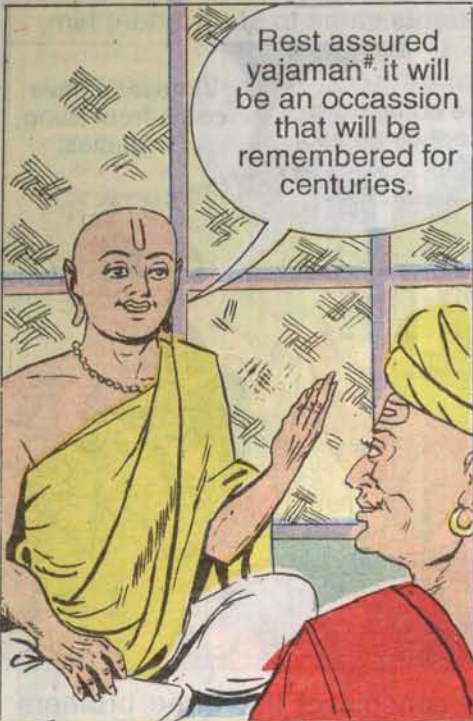


Arya Somil said about the purpose of his visit—

O great Pundit, I wish to organize a great yajna and invite all the prominent scholars of the east to partake in various scholarly activities for three days.

And you be the presiding scholar to conduct the yajna.

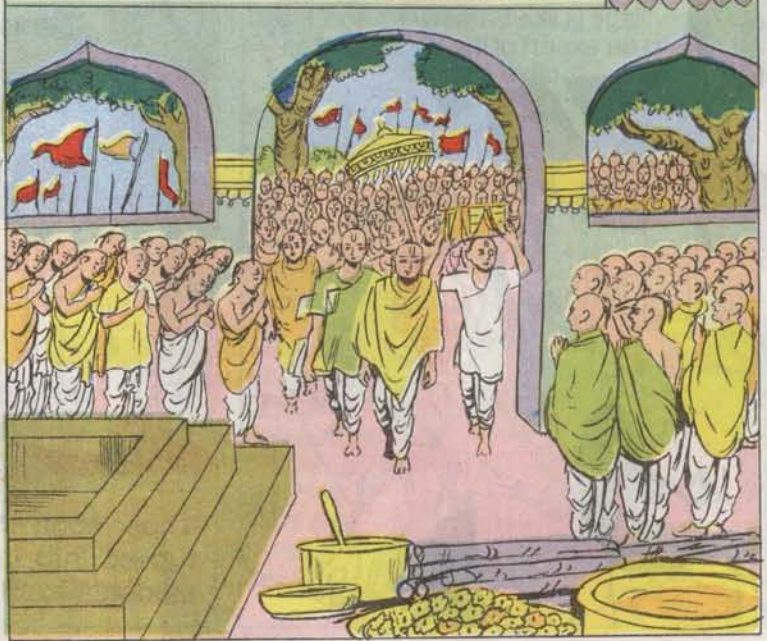




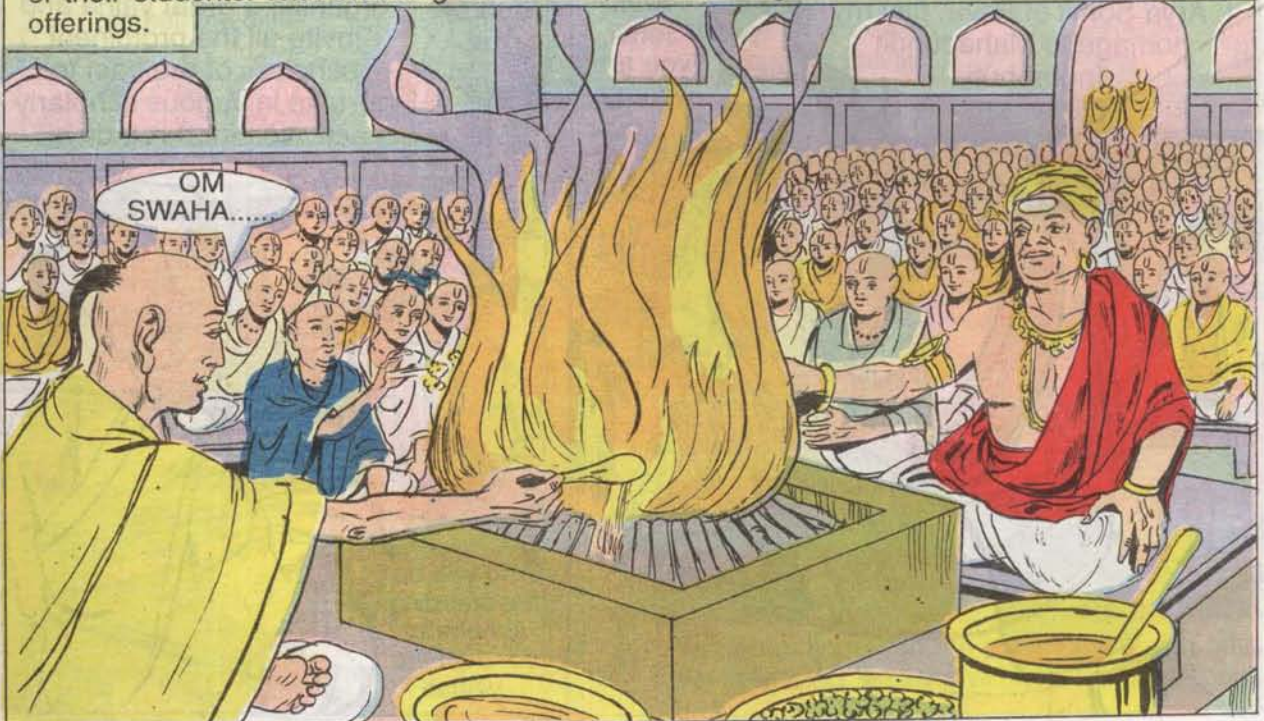
Rest assured yajaman# it will be an occasion that will be remembered for centuries.

Getting the consent of Indrabhuti Gautam Arya Somil started the preparing for the yajna.

Outside Pava city, on a river-bank, a large yajna pavilion was raised. The yajna complex had hundreds of cottages for the participants and a large hall for congregations of scholars. On getting the invitations, besides Indrabhuti and his two brothers, eight other renowned scholars including Sudharma and Prabhav arrived there with large contingents of their students.

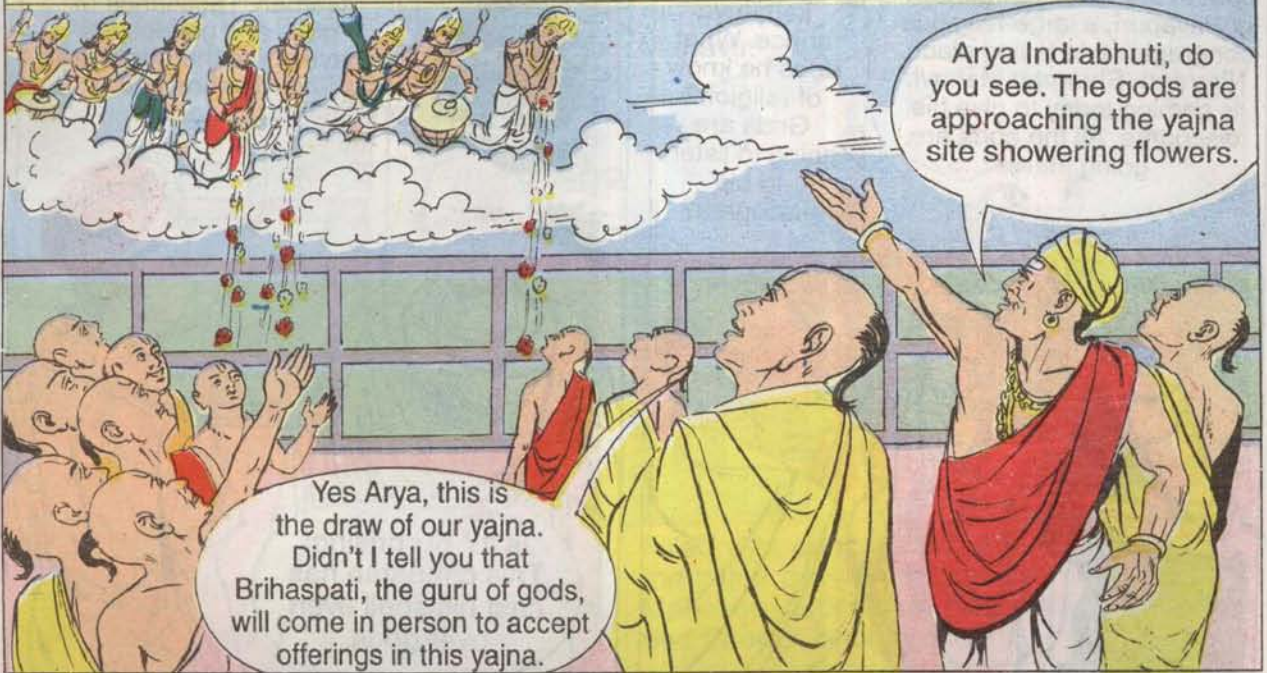


The yajna commenced. A high seat was placed along with ten other seats around the platform with yajna-pyre. Indrabhuti and the ten scholars sat on these seats. Behind them sat thousands of their students. With chanting of mantras, butter and grains were poured into the fire as offerings.



# Promoter of a yajna.

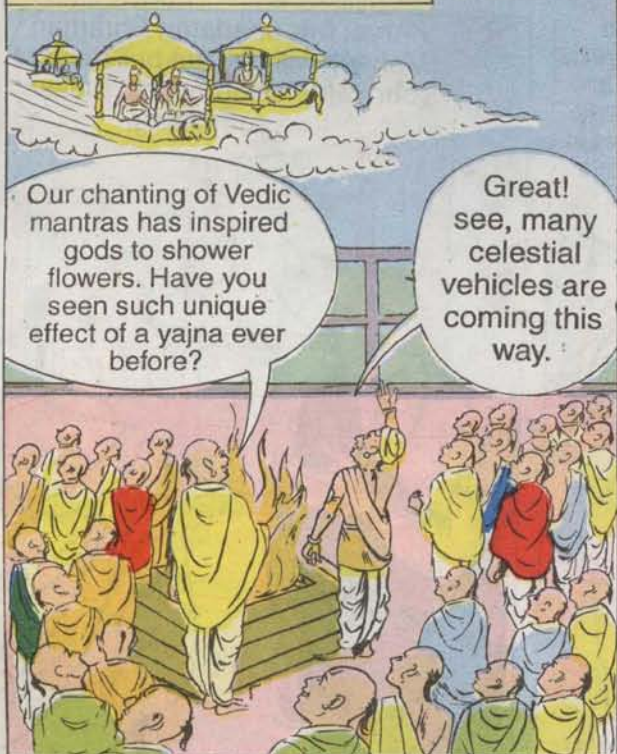
Around this time, Bhagavan Mahavir, after acquiring Kewal Gyana (omniscience), had arrived in a garden outside Pavapuri. Gods erected a large Samavasaran\*. The sky was filled with the sound of divine drums. Gods were showering flowers and goddesses sprinkling perfumes. Somil was surprised to see all this activity in the sky.



Arya Indrabhuti, do you see. The gods are approaching the yajna site showering flowers.

Yes Arya, this is the draw of our yajna. Didn't I tell you that Brihaspati, the guru of gods, will come in person to accept offerings in this yajna.

Indrabhuti added with pride—



Our chanting of Vedic mantras has inspired gods to shower flowers. Have you seen such unique effect of a yajna ever before?

Great! see, many celestial vehicles are coming this way.

Just then the divine vehicles flew ahead over the yajna site. Arya Somil asked in surprise—



Arya! These divine vehicles are going to some other place?

A surprise! Where are they headed to?

\*Divine pavilion for a Tirthankar.

A Pundit standing there said—

Arya, I have heard that in the Mahasen garden of Pavapuri, a large religious congregation is taking place. Nirgranth Shraman Mahavir is coming today to give his discourse. All the gods are going there.

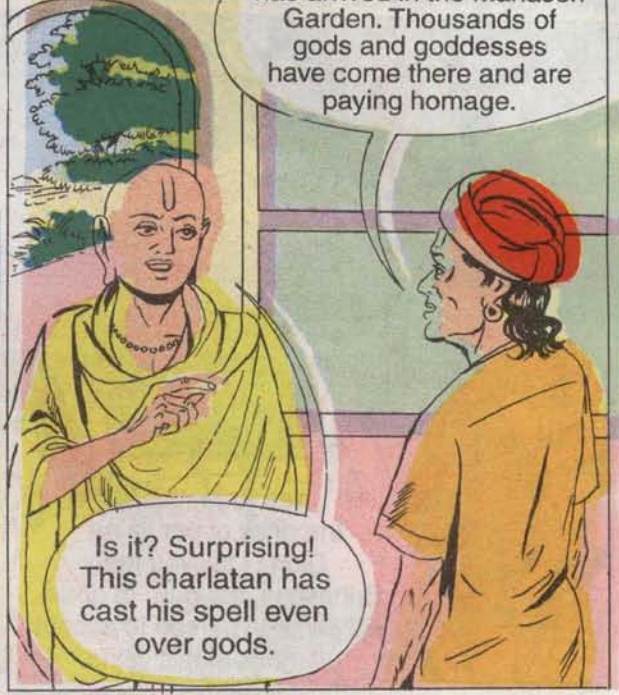
Shraman Mahavir is a kshatriya prince. What does he know of religion? Gods are going to listen to his discourse?



And a messenger came running with the news—

Arya, Shraman Mahavir has arrived in the Mahasen Garden. Thousands of gods and goddesses have come there and are paying homage.

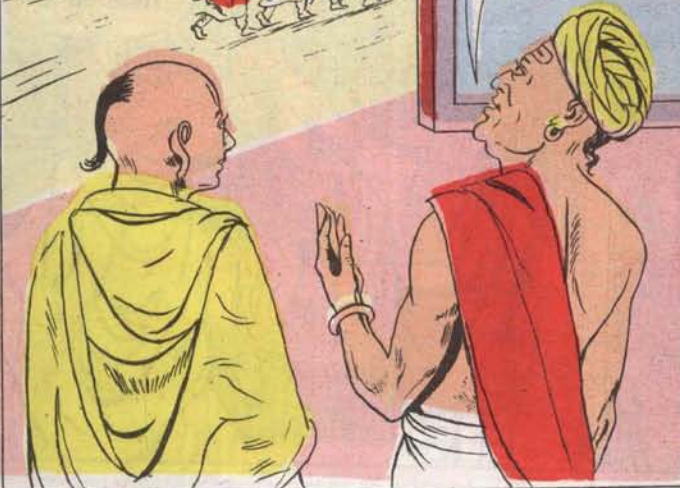
Is it? Surprising! This charlatan has cast his spell even over gods.



Somil said—

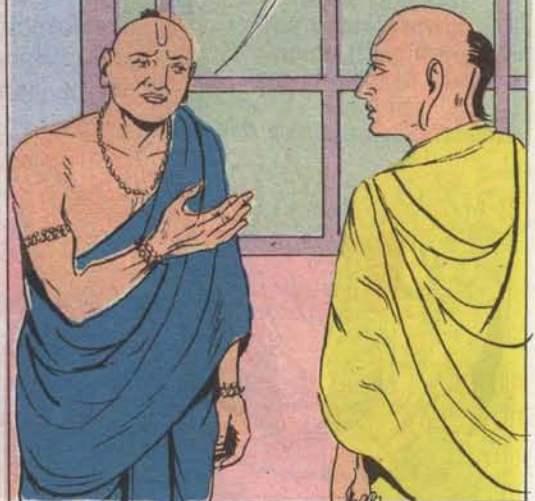


Arya, see! Prominent merchants and warriors of Rajagriha, in their chariots, and thousands of people on foot are moving in that direction like a flowing river.



Mahapundit Agnibhuti said—

Arya, this charlatan Shraman Mahavir will dull the brilliance of our yajna celebrations. Please do something.





Indrabhuti got up.

Arya Somil, Please don't worry. Firefly shines only as long as the sun doesn't rise. The magical influence of Shraman Mahavir will last only as long as Indrabhuti Gautam does not present himself there.



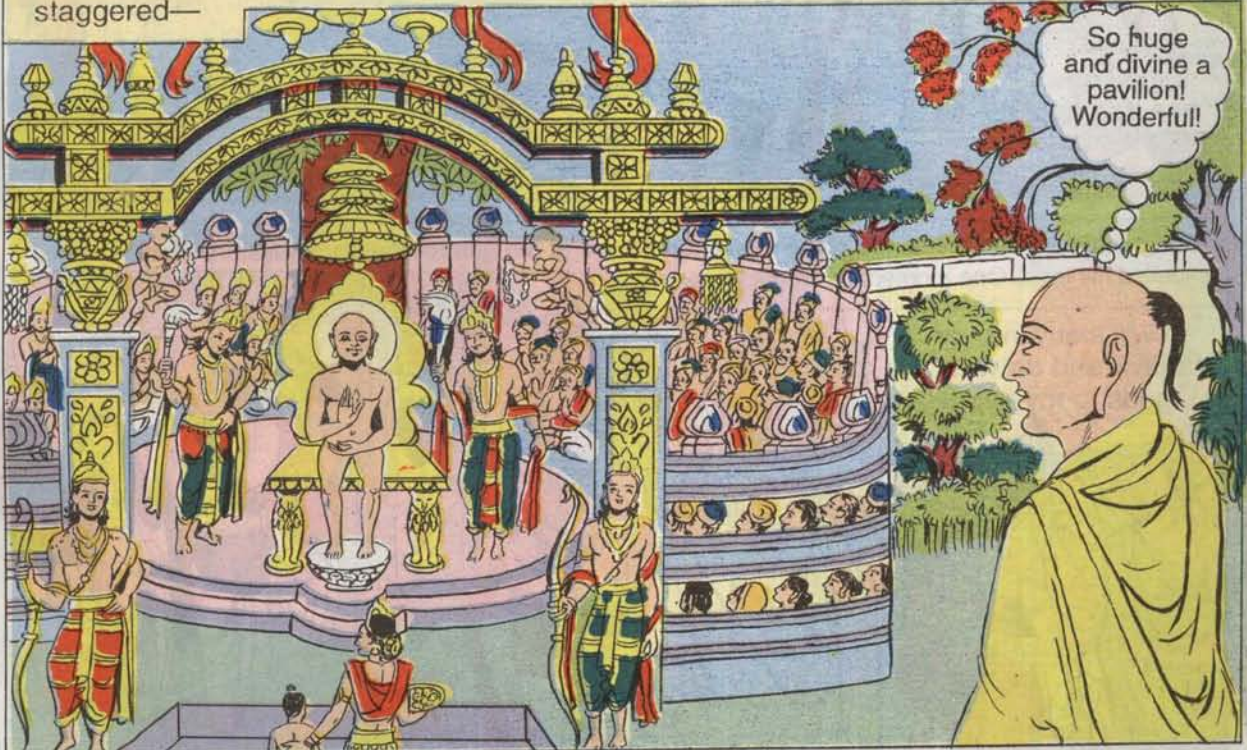
Indrabhuti tied a knot in his choti and said—

I will open this knot only after defeating Shraman Mahavir.



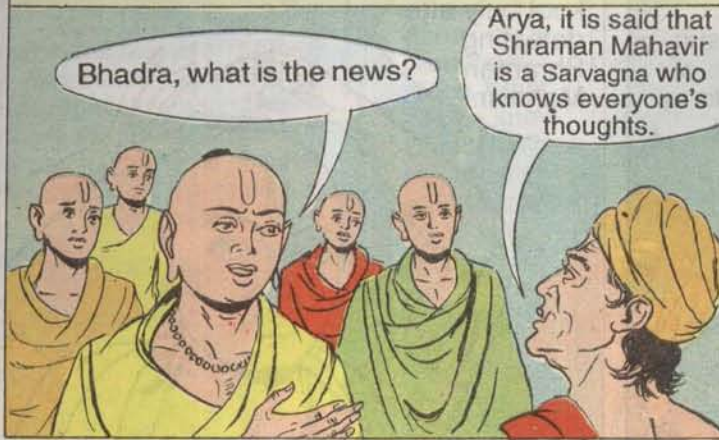
Filled with conceit, Indrabhuti came out of the yajna pavilion and proceeded towards Mahasen garden along with his 500 students and throngs of onlookers.

When he came near the garden and from a distance saw the Samavasaran he was staggered—

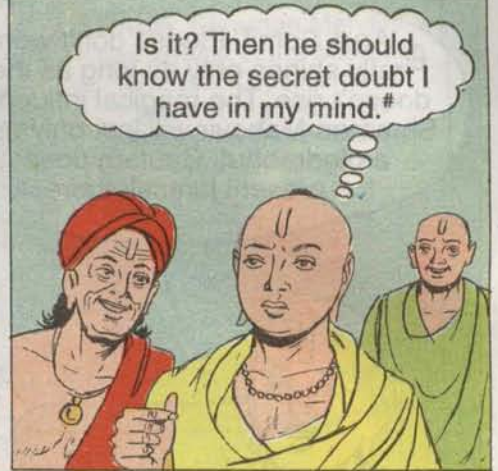


So huge and divine a pavilion! Wonderful!

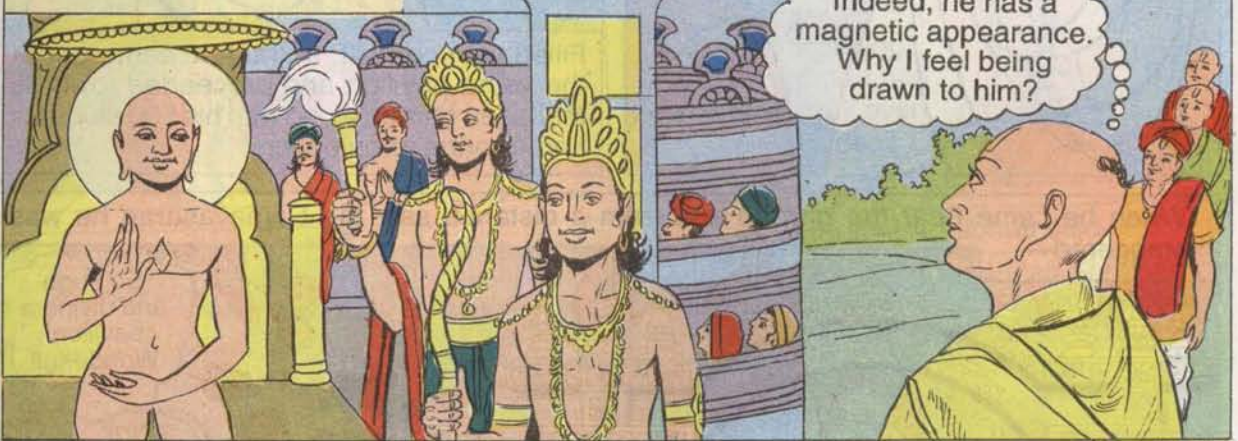
A reporter came and greeted Indrabhuti who asked—



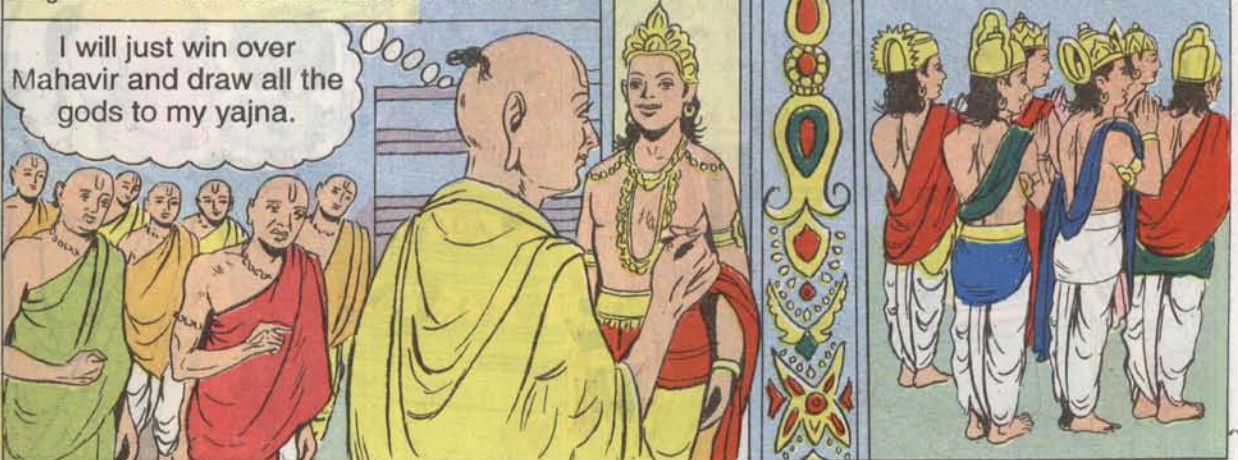
Indrabhuti stopped and thought—



Indrabhuti stepped ahead. He happened to look at Bhagavan Mahavir sitting far away at the center of the Samavasaran. He stared for some moments—



Taking confident and measured steps Indrabhuti arrived at the gate of the Samavasaran. Strange waves engulfed his mind. One moment he would think—



# Indrabhuti had a doubt about soul and body being same or different entities

The next moment—

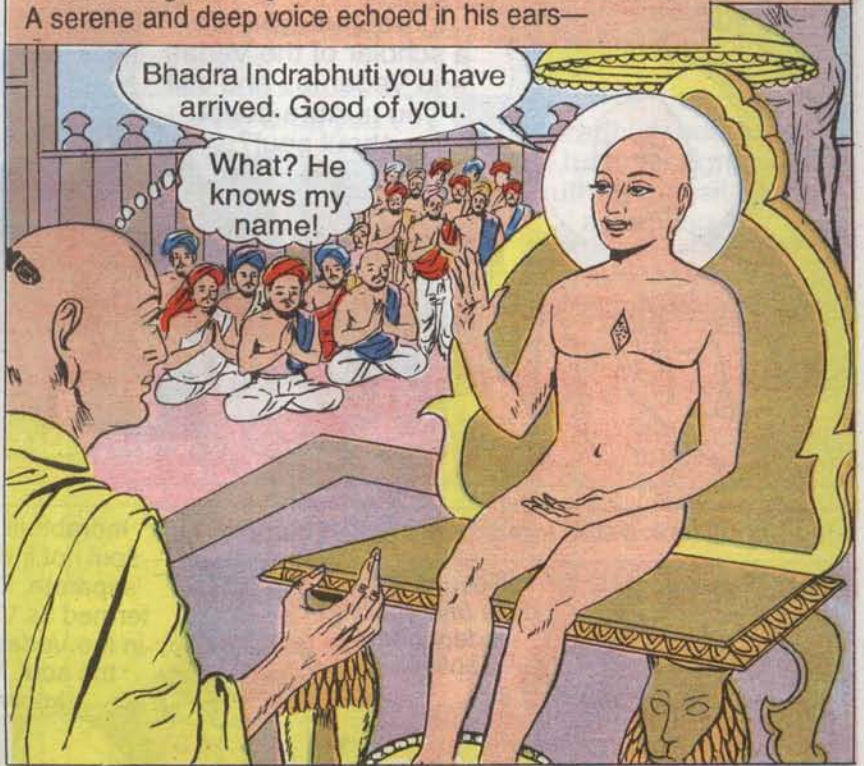
No! He has some strange attraction.



Thus, drifting in thoughts, Indrabhuti arrived before Shraman Mahavir. A serene and deep voice echoed in his ears—

Bhadra Indrabhuti you have arrived. Good of you.

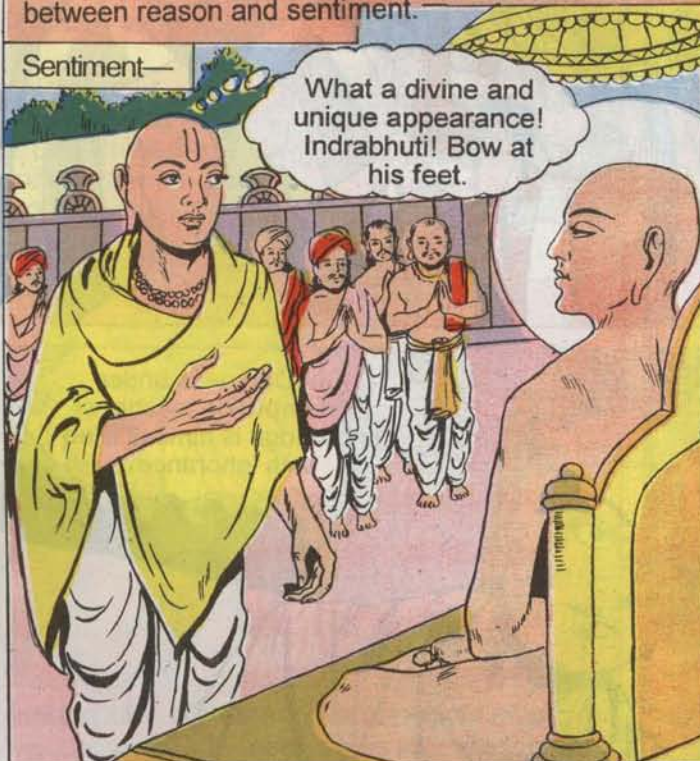
What? He knows my name!



Indrabhuti stood erect, his head high with pride. But he was caught in a dilemma, a tussle between reason and sentiment.

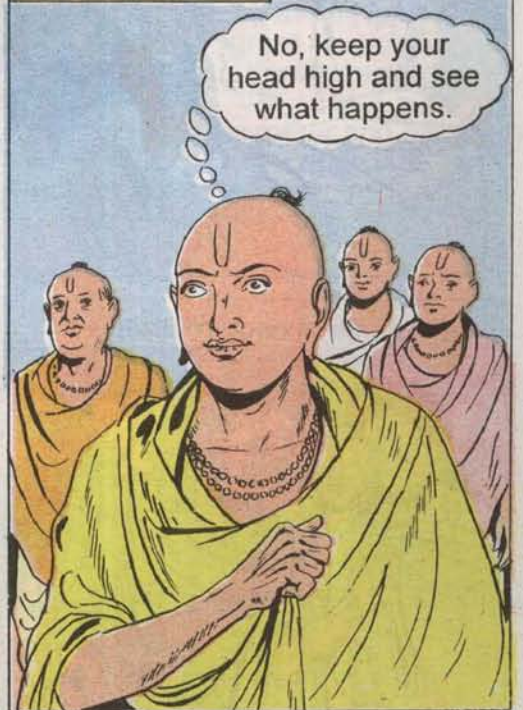
Sentiment—

What a divine and unique appearance! Indrabhuti! Bow at his feet.



Reason—

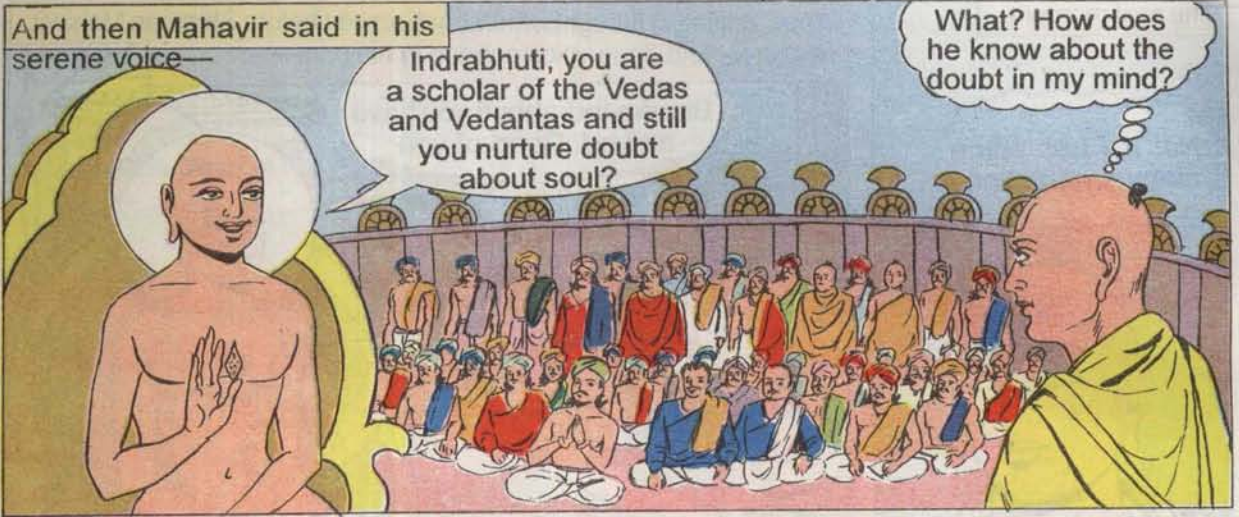
No, keep your head high and see what happens.



And then Mahavir said in his serene voice—

Indrabhuti, you are a scholar of the Vedas and Vedantas and still you nurture doubt about soul?

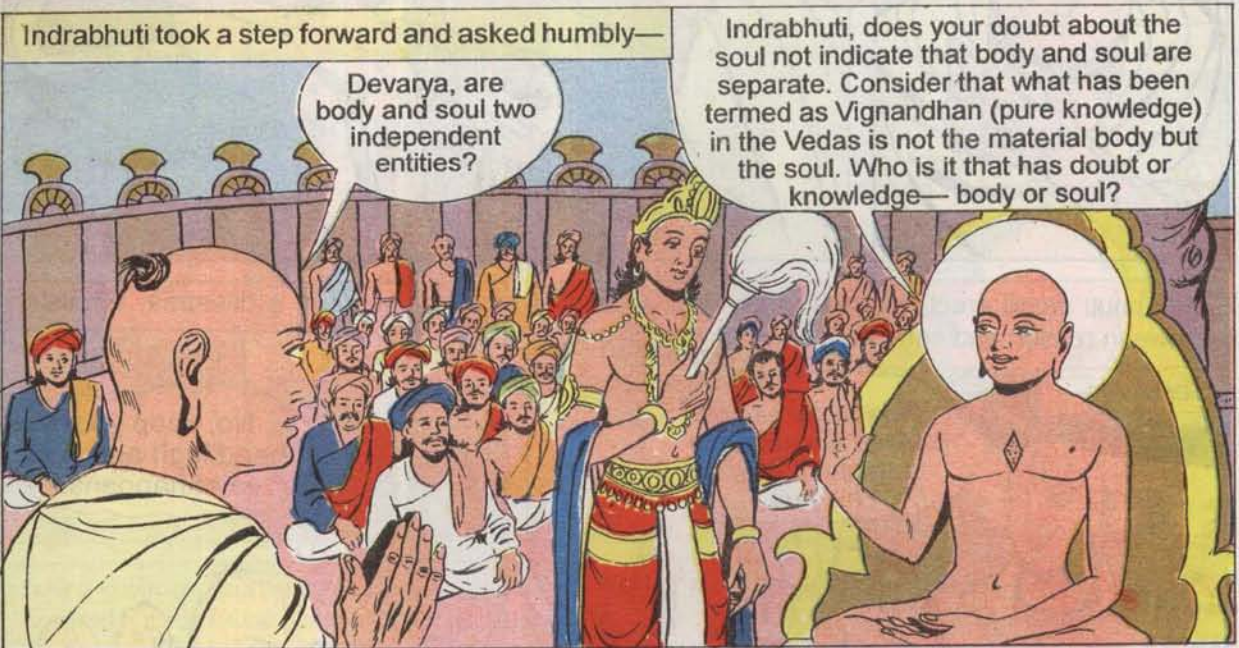
What? How does he know about the doubt in my mind?



Indrabhuti took a step forward and asked humbly—

Devarya, are body and soul two independent entities?

Indrabhuti, does your doubt about the soul not indicate that body and soul are separate. Consider that what has been termed as Vignandhan (pure knowledge) in the Vedas is not the material body but the soul. Who is it that has doubt or knowledge— body or soul?



Indrabhuti at once realized—

Oh! Darkness under the lamp! The teacher of knowledge is himself filled with ignorance.



Closing his eyes Indrabhuti thought—

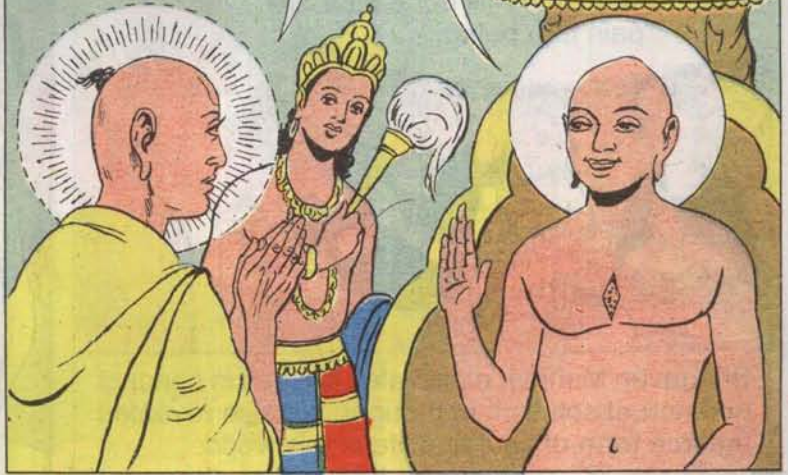
Mahavir is correct. To have notions of I and my is indeed the sign of the existence of my soul. The doubt in my mind itself proves the existence of soul independent of the body. . .



Indrabhuti at once stepped ahead. He now had an orb around his head. It was as if he radiated light of many a sun.

Devarya, what you say is true. Indeed, you are a Sarvagna. I am disillusioned. I am free of ambiguities.

Indrabhuti, now when you have recognized the truth why hesitate in accepting it?



Free of his conceit, Indrabhuti bowed at the feet of Bhagavan Mahavir.

Prabho! I have found truth. Please initiate me as your disciple.

Indrabhuti, simplicity and modesty are needed in order to be able to accept truth. You have both these virtues.

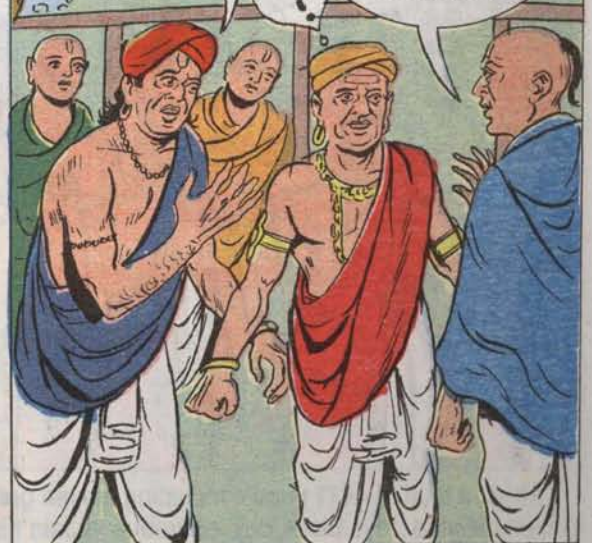


Indrabhuti's statement made people sitting in the congregation look at him with surprise.

Some people rushed to the yajna pavilion of Somil—

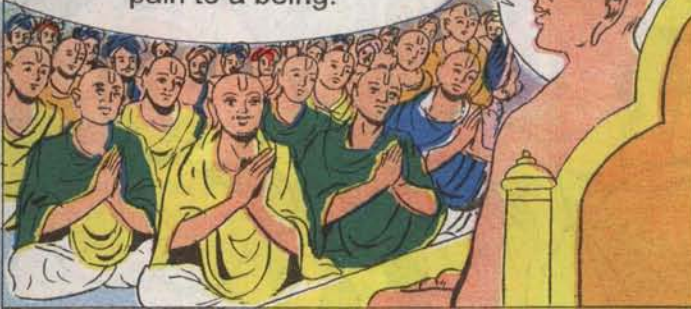
Indrabhuti is ready to become a disciple of Mahavir. Arya Agnibhuti, what a surprise?

It appears that Mahavir is some great magician. But don't you worry. I will go and get my brother and others released.



Agnibhuti came into the Samavasaran and he also sat before Bhagavan Mahavir after getting his doubt cleared. One after another Vayubhuti, and remaining eight great scholars also came and joined them once their doubts were removed.# Mahavir said in his discourse—

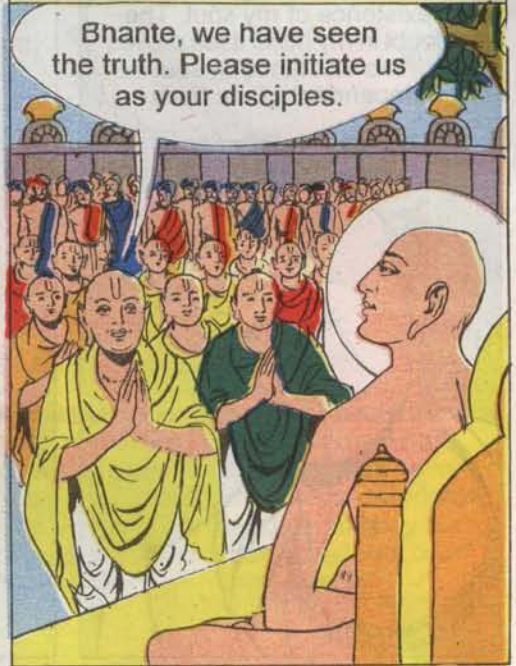
**Savvesim jiviyam piyam—**  
Every being loves its life.  
Therefore, neither kill nor cause pain to a being.



Bhagavan Mahavir elaborated ahimsa in conduct and non-absolutism in thought. He also revealed the true form of soul and life in this world.

The flow of the overpowering sermon of Bhagavan Mahavir was absorbed into the minds of the 11 great scholars. They humbly uttered in unison—

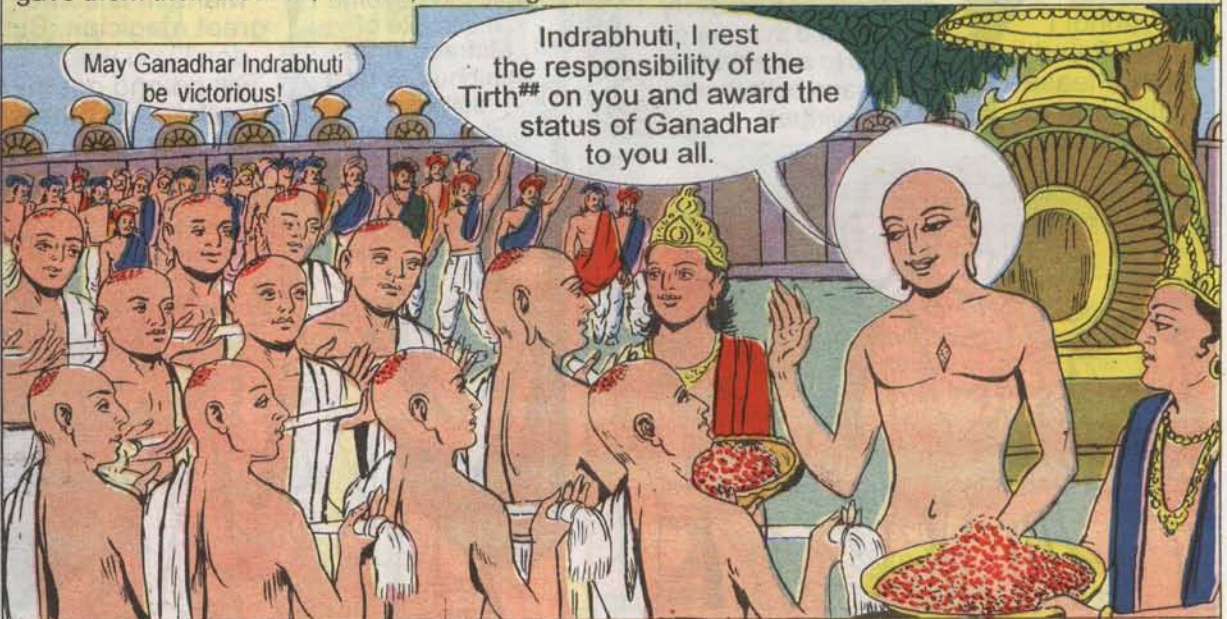
Bhante, we have seen the truth. Please initiate us as your disciples.



And then gods appeared with ascetic-garbs in golden trays. Shraman Bhagavan Mahavir got the hair plucked from the heads of Indrabhuti and other scholars and initiated them into his order. Gods gave them their dresses, whisks, etc. Bhagavan Mahavir said—

May Ganadhar Indrabhuti be victorious!

Indrabhuti, I rest the responsibility of the Tirth## on you and award the status of Ganadhar to you all.



Thus, a total of 4411 people including eleven great scholars along with their disciples and other worthies got initiated. This pious day is famous in Jain history as the day of establishment of the religious order.

Some time later the eleven Ganadhars joined their palms and asked Bhagavan Mahavir—

Prabho, what is the fundamental entity in this universe?

Dravya (substance) is the fundamental entity. It is manifested in some form (paryaya).#

The form gets destroyed or changed.##

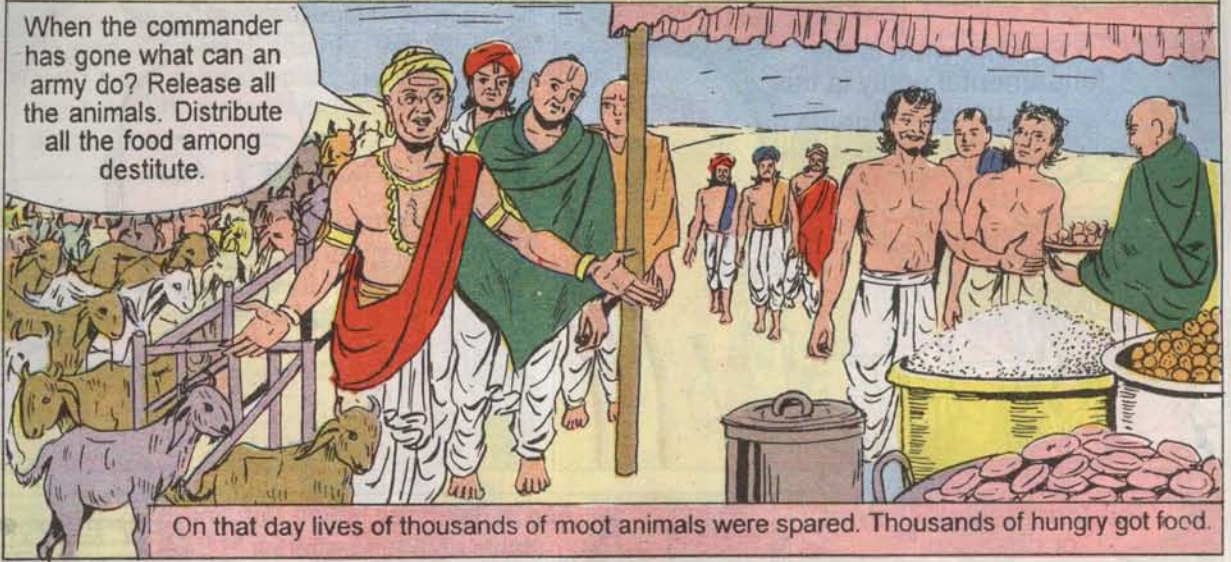
And at the same time it remains stable as a fundamental.###

At this all the Ganadhars bowed their heads with reverence—

Bhante, we have acquired the knowledge of the fundamentals. What you say is true.

When Somil heard that all the scholars are now Mahavir's disciples, he became sad and told his servants—

When the commander has gone what can an army do? Release all the animals. Distribute all the food among destitute.

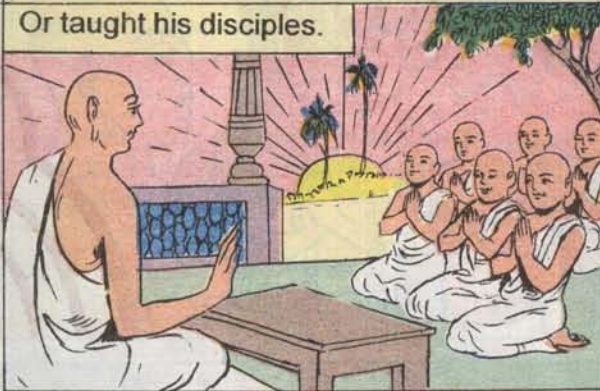


On that day lives of thousands of moot animals were spared. Thousands of hungry got food.

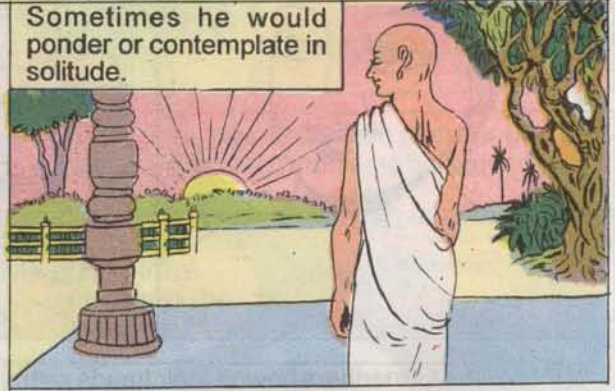
#### THE POST DIKSHA LIFE OF INDRABHUTI GAUTAM

The hectic ascetic activities of Ganadhar Indrabhuti commenced at dawn. During the first quarter he faced the east and did his studies.

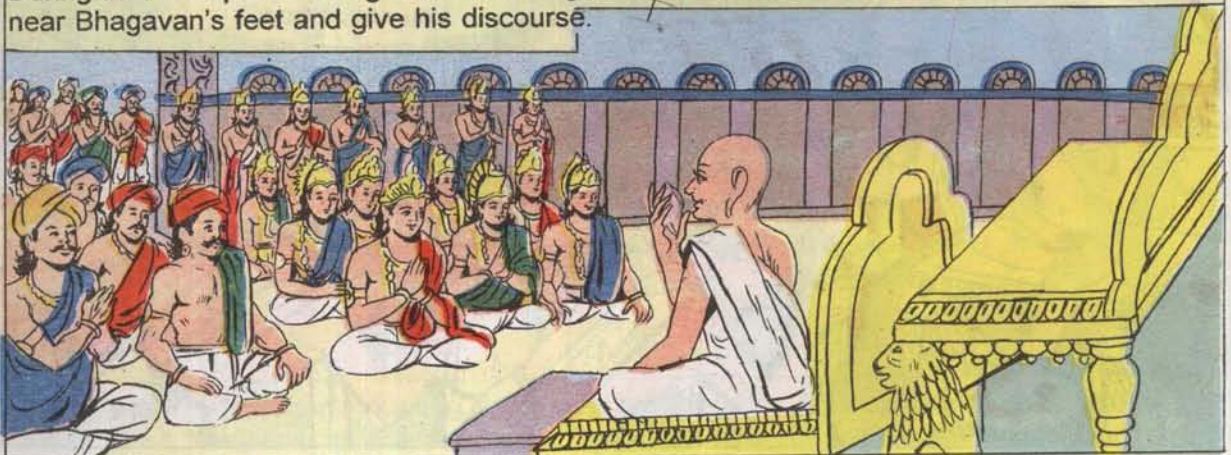
Or taught his disciples.



Sometimes he would ponder or contemplate in solitude.



During that first quarter Bhagavan Mahavir gave his sermon. After which Indrabhuti would sit near Bhagavan's feet and give his discourse.

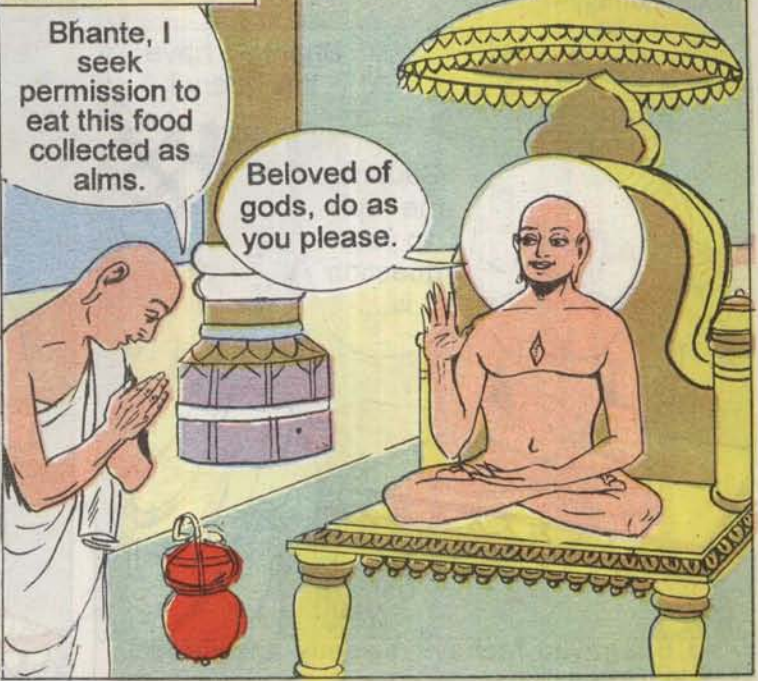




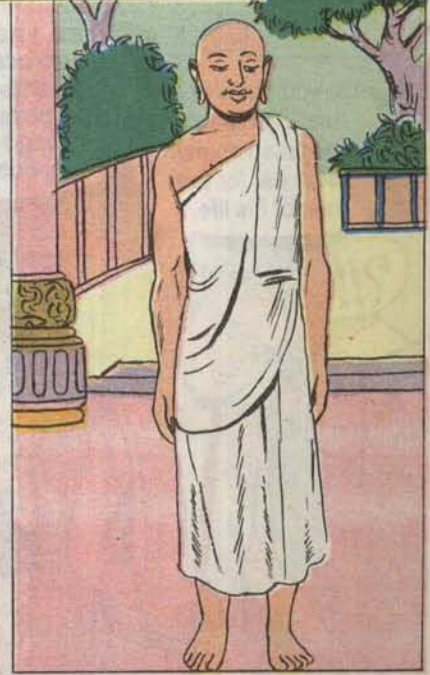
He would then go to a secluded place to meditate. His usual posture was to kneel down and put his face between his knees having his folded hands stretched out.



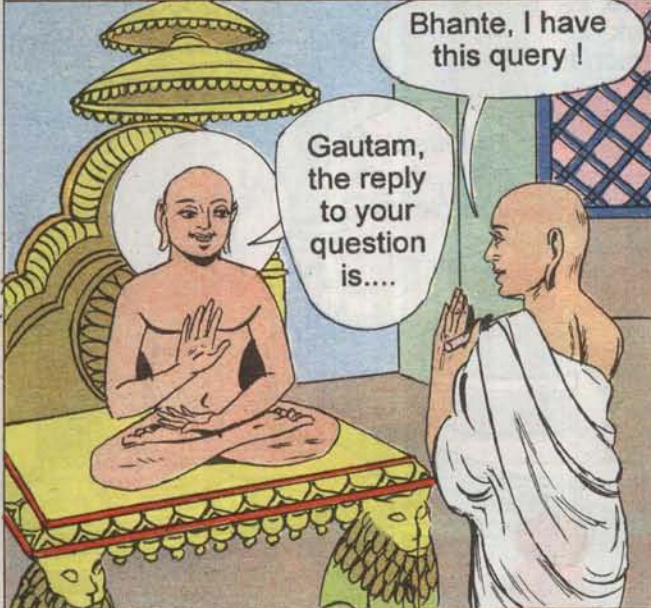
He regularly observed a two day fast. During the third quarter of the third day he took a small bowls and moved around to collect alms. He brought before Bhagavan the alms he collected.



During the fourth quarter of the day he would again go into solitude for meditation. During the first quarter of the night he would resume his studies. The second was again for meditation. Only the third was for sleep as he started meditation once again during the last quarter.



While studying or collecting alms, if any questions or doubts arose in his mind, he came to Bhagavan Mahavir and after circum-ambulating thrice, and asked humbly—

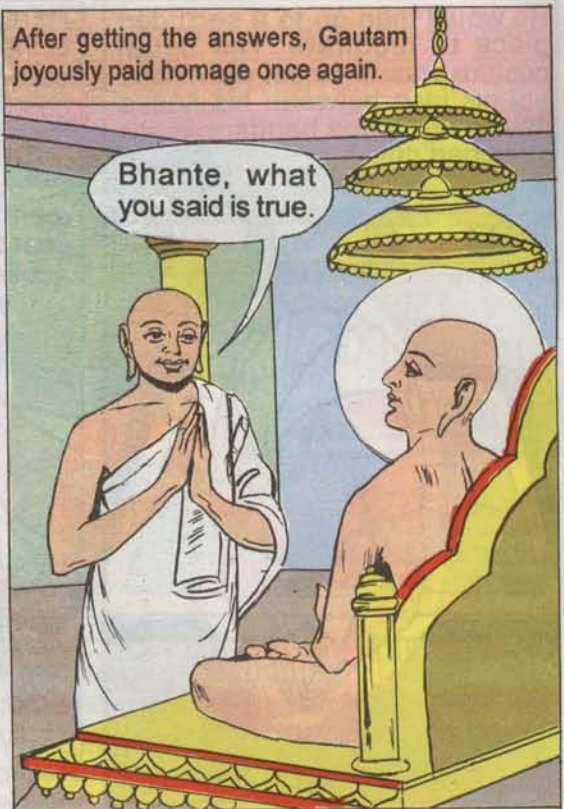


Gautam, the reply to your question is....

Bhante, I have this query !

And Bhagavan Mahavir sweetly answered to Gautam's questions.

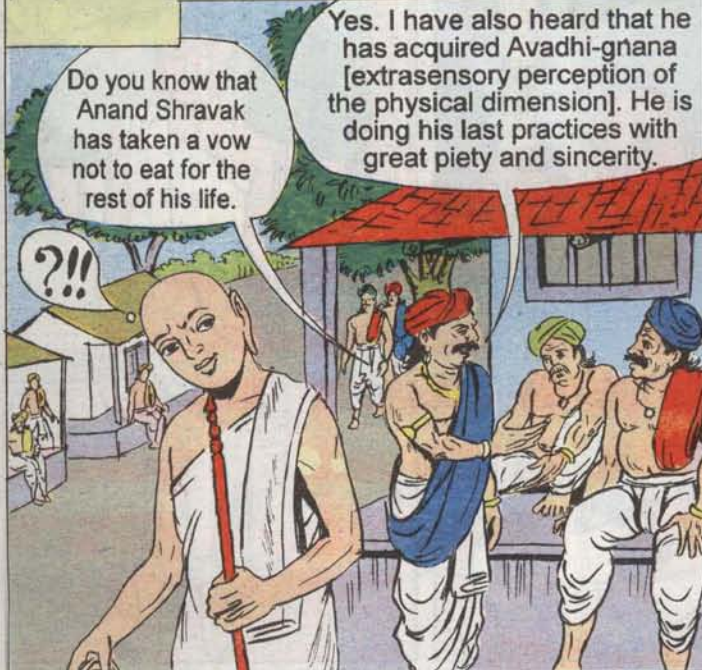
After getting the answers, Gautam joyously paid homage once again.



Bhante, what you said is true.

Thus a great scholar like Gautam asked questions to his guru humbly and in turn removed doubts of his curious disciples.\*

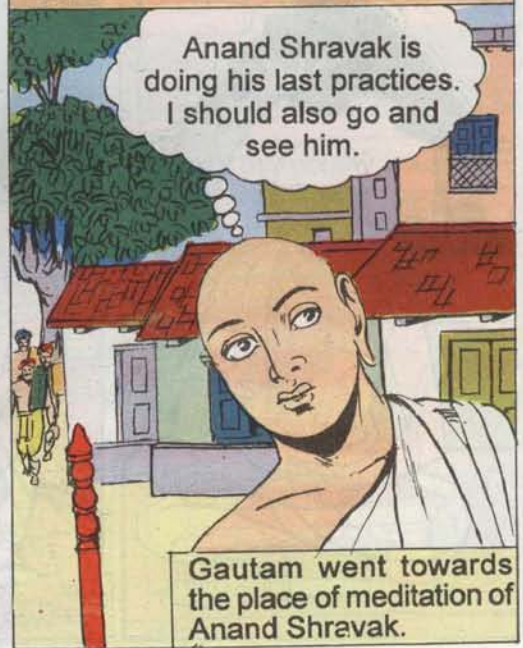
Once, Bhagavan Mahavir came to Vanija village. Ganadhar Gautam went into the village to collect food after his two day fast. While he was returning he heard people talking—



Do you know that Anand Shravak has taken a vow not to eat for the rest of his life.

Yes. I have also heard that he has acquired Avadhi-gnana [extrasensory perception of the physical dimension]. He is doing his last practices with great piety and sincerity.

Ganadhar Gautam thought—

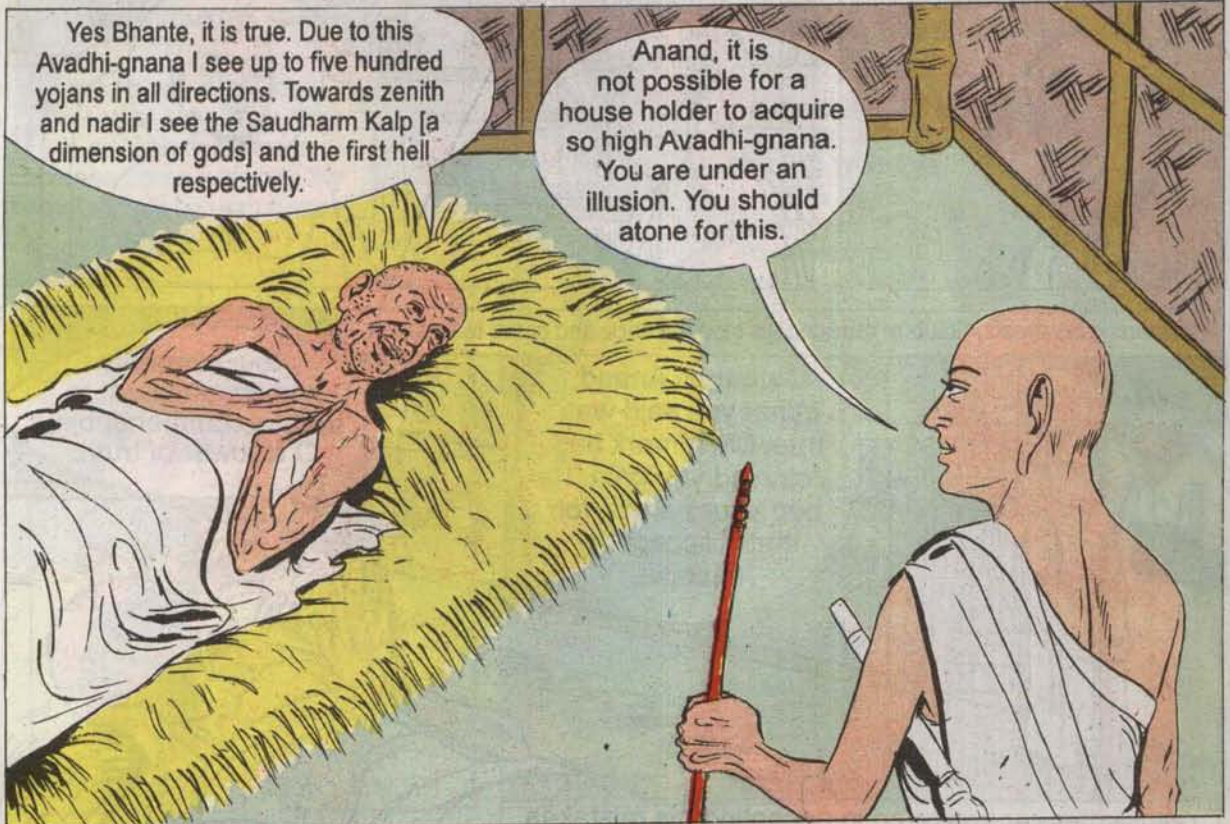


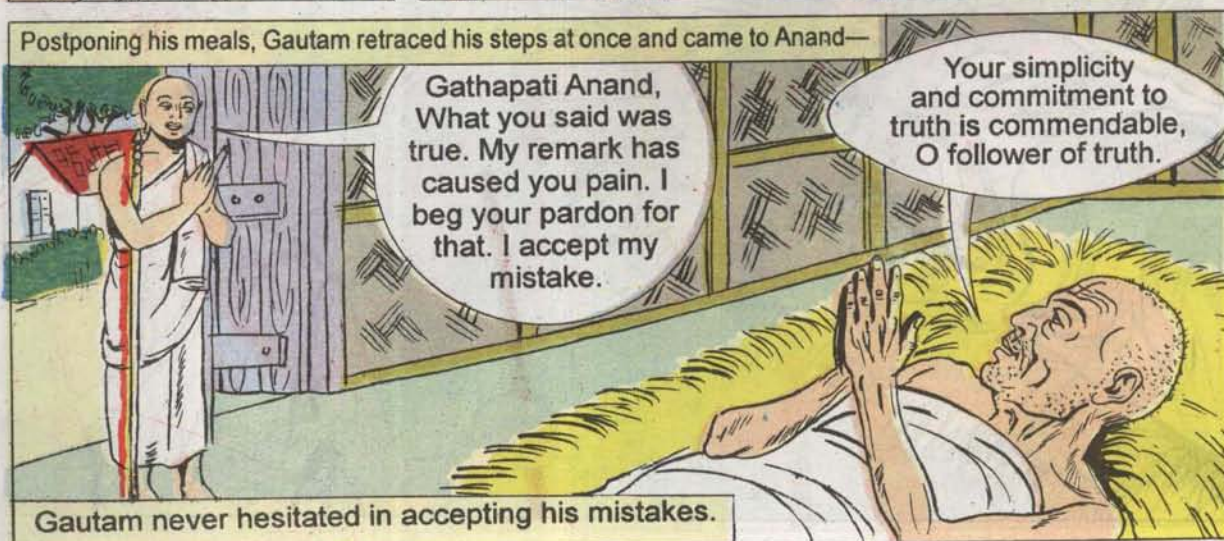
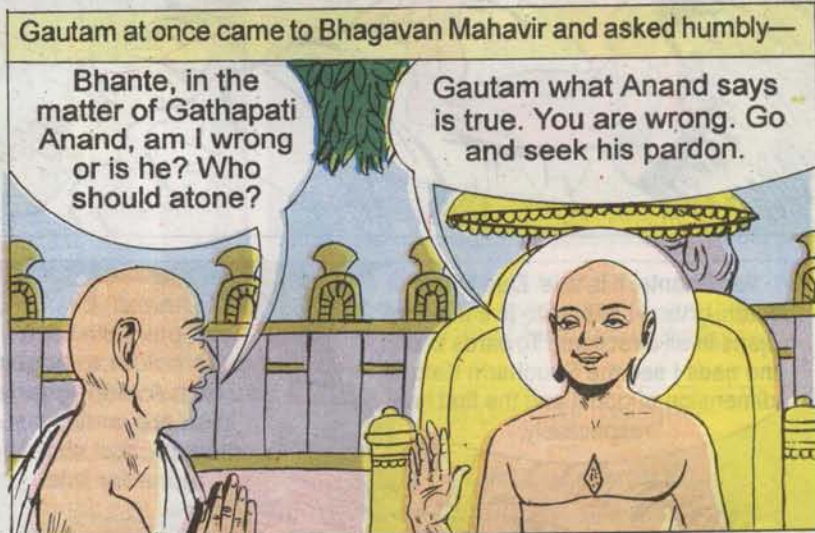
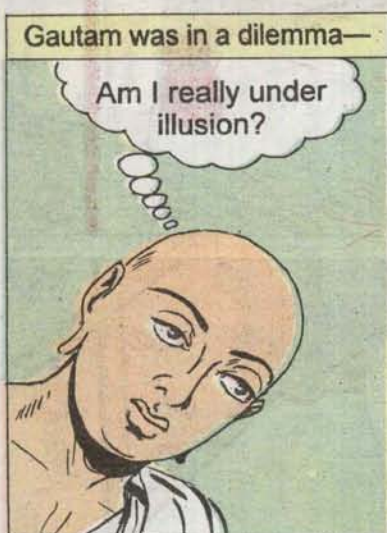
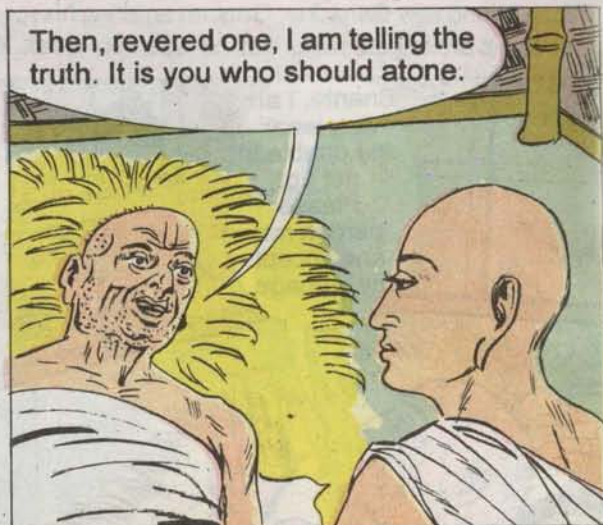
Anand Shravak is doing his last practices. I should also go and see him.

Gautam went towards the place of meditation of Anand Shravak.

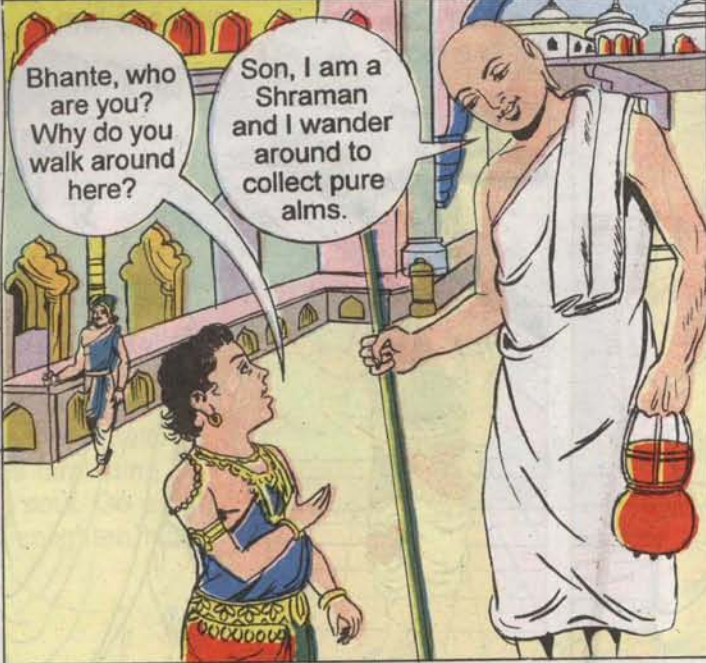
\* Most of the Agams available today are compiled as answers to Gautam's questions.

When Anand saw Ganadhar Gautam entering his room, he was very happy. He was lying on a bed of hay. Due to his prolonged austerities he was very weak. Therefore, still lying, he joined his palms and said—





Once Ganadhar Gautam went into Polaspur city for collecting food. In a large arena in front of a palace some boys were playing. When he saw Gautam walking slowly, little prince Atimuktak approached—



Atimuktak held a finger of Indrabhuti Gautam and lead him into the palace. When queen Shridevi saw them coming she was filled with joy—



Shridevi offered alms to Gautam Swami with devotion. When he was returning, Atimuktak said—

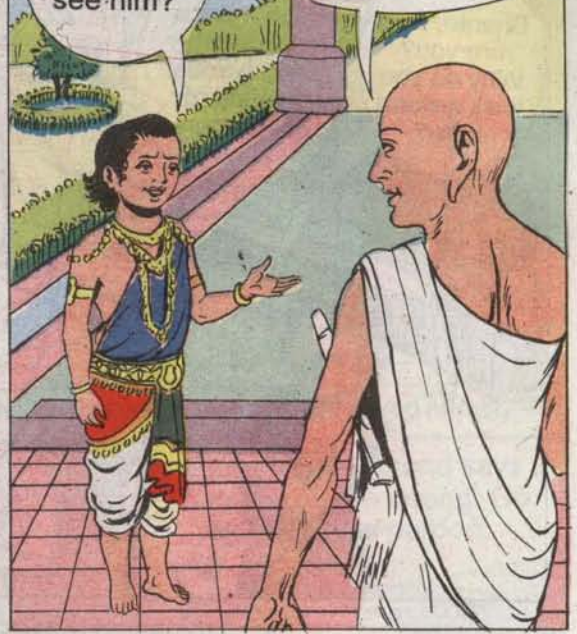
Bhante, where will you go now?

To the garden where my religious guru Bhagavan Mahavir stays.



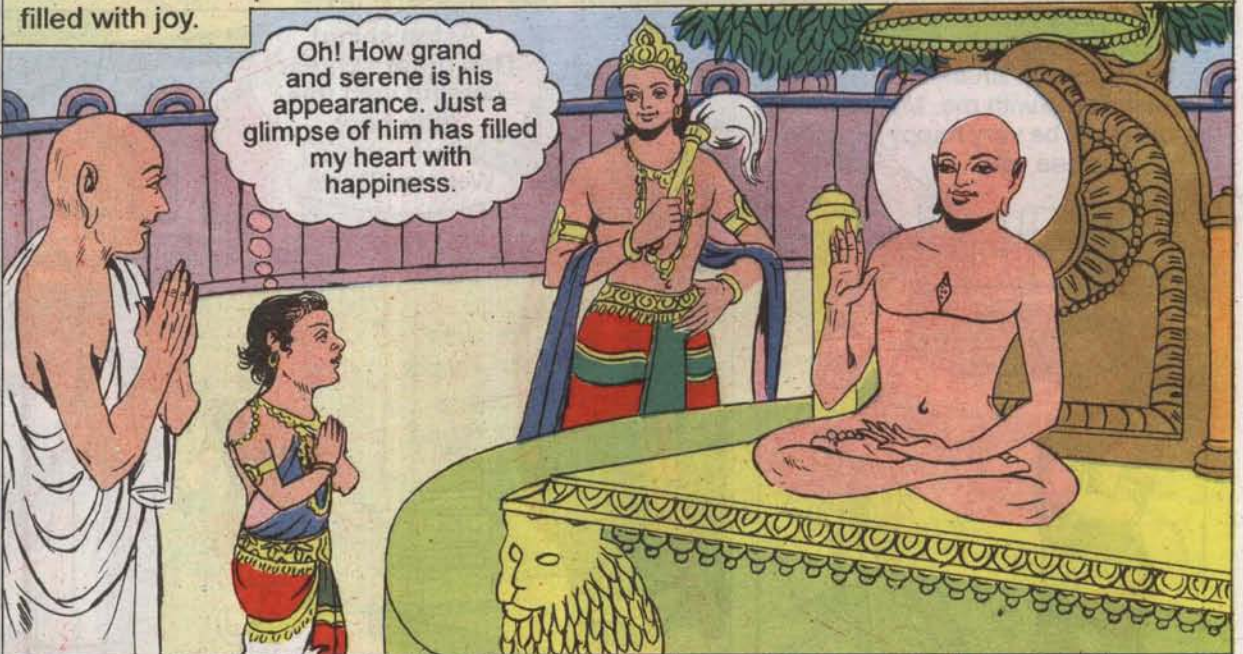
Really! You too have a guru? Can I see him?

Why not. You will be filled with joy when you see him.



Atimuktak accompanied Gautam Swami. The moment he saw Bhagavan Mahavir he was filled with joy.

Oh! How grand and serene is his appearance. Just a glimpse of him has filled my heart with happiness.



Bhagavan Mahavir's words filled him with a feeling of detachment. He got initiated and became an ascetic. The simplicity, sweetness and warmth of a great ascetic like Gautam drew child Atimuktak to the religious path.

Once Bhagavan Mahavir was passing near a farm, where a poor farmer's young son was tilling his field with a pair of old oxen. The oxen were unable to pull the plough and the farmer was whipping and prodding them. The whip lashes drew blood from numerous wounds. When Bhagavan saw this pitiable scene he said to Gautam—

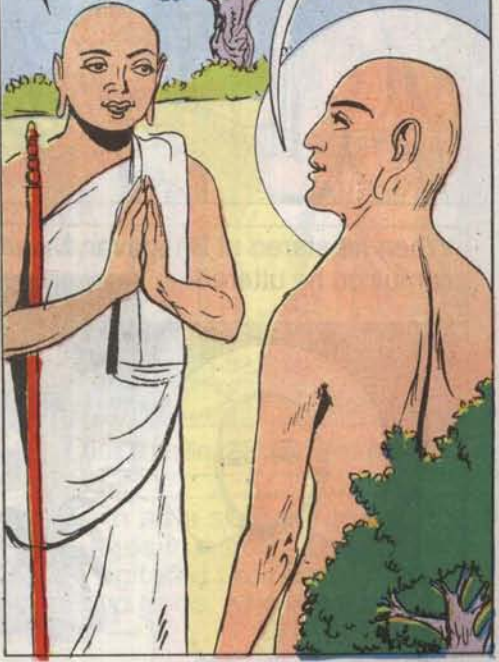


Gautam, see, the farmer is cruelly beating the oxen. By indulging in this act of cruelty he is tarnishing his soul. Go and enlighten him.

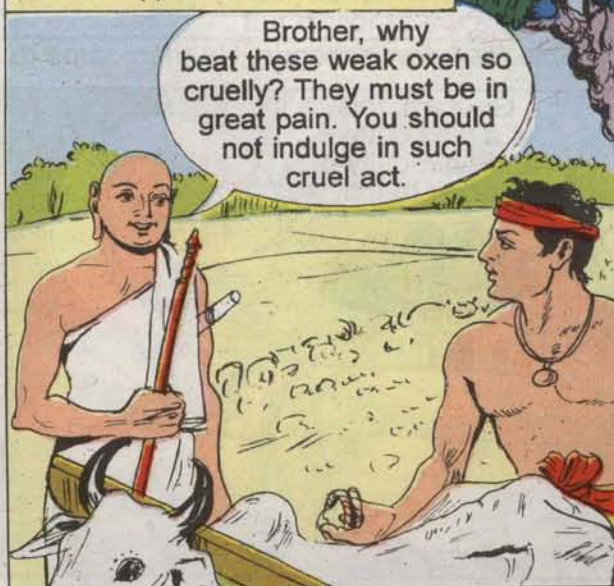


Bhante, Would I be able to impart knowledge to the foolish farmer.

Of course, Gautam. Only your affection filled words can make his soul naturally enlightened. The attitude of clemency will be awakened in him.

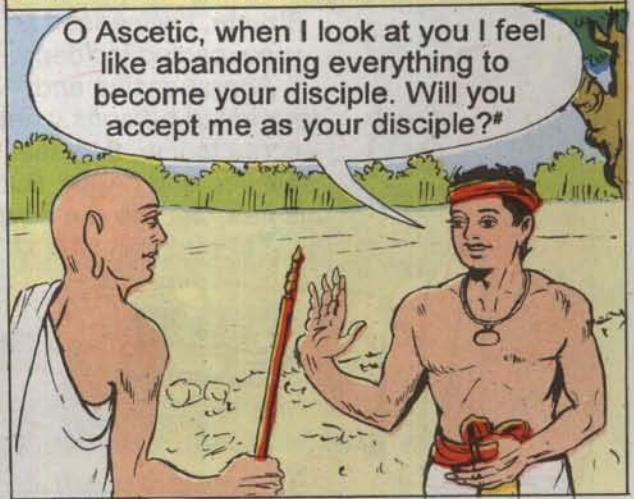


Gautam approached the farmer—



Brother, why beat these weak oxen so cruelly? They must be in great pain. You should not indulge in such cruel act.

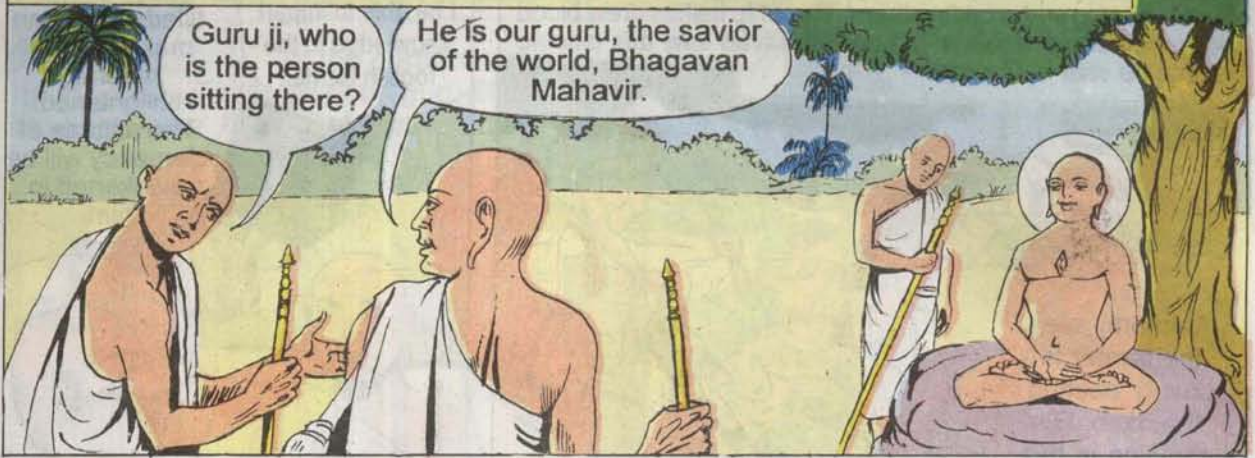
Gautam affectionately explained the value of clemency. The sweet voice and compassionate stance of Gautam brought about a change of heart in the farmer. He said—



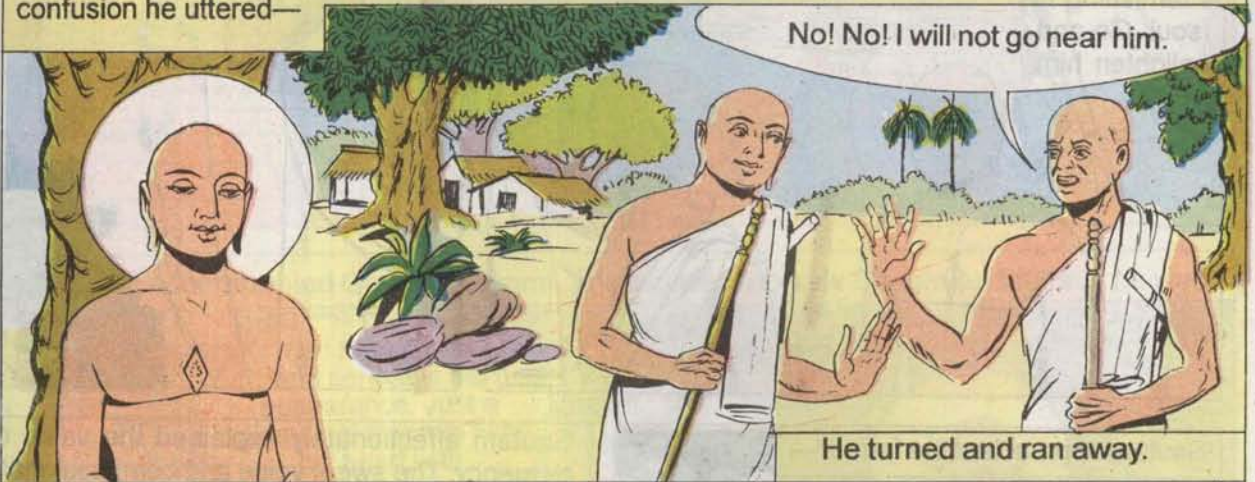
O Ascetic, when I look at you I feel like abandoning everything to become your disciple. Will you accept me as your disciple?#

# This incident occurred during the sixth year after Bhagavan Mahavir became omniscient.

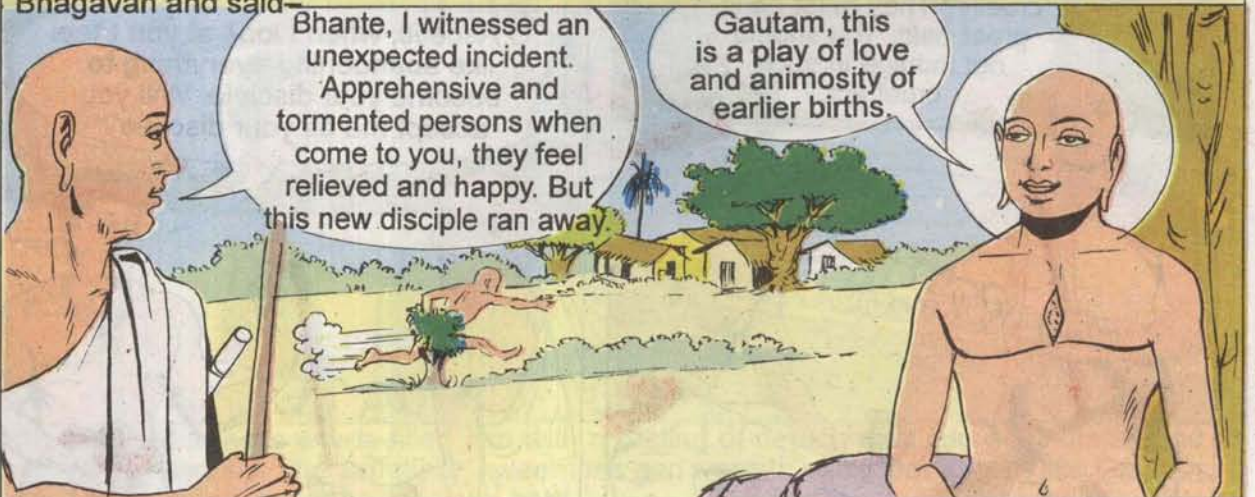
Gautam made the farmer his disciple and left to return to Bhagavan Mahavir. The new disciple followed him. When he saw Bhagavan Mahavir from a distance he asked—



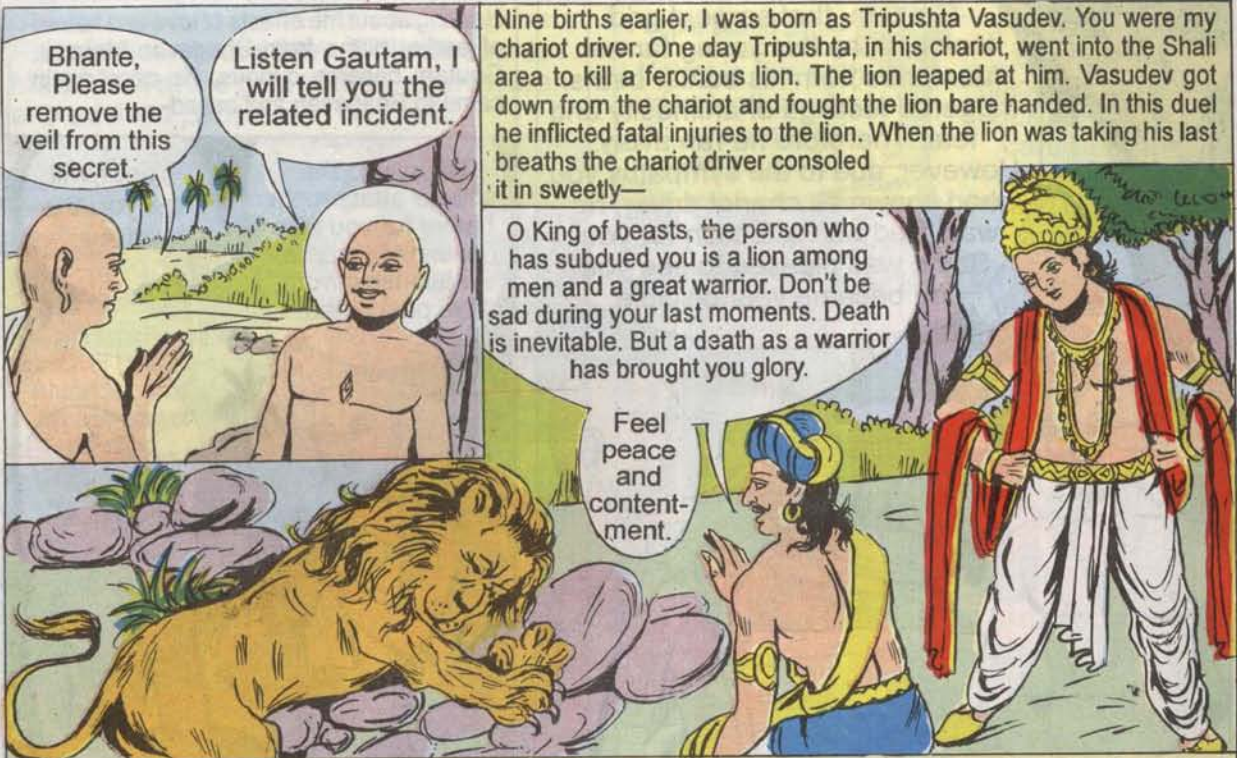
When he stared at Bhagavan Mahavir for a few moments, he got agitated. With excitement and confusion he uttered—



Astonished Gautam looked at the running disciple for a few seconds. He then came to Bhagavan and said—







Bhante, Please remove the veil from this secret.

Listen Gautam, I will tell you the related incident.

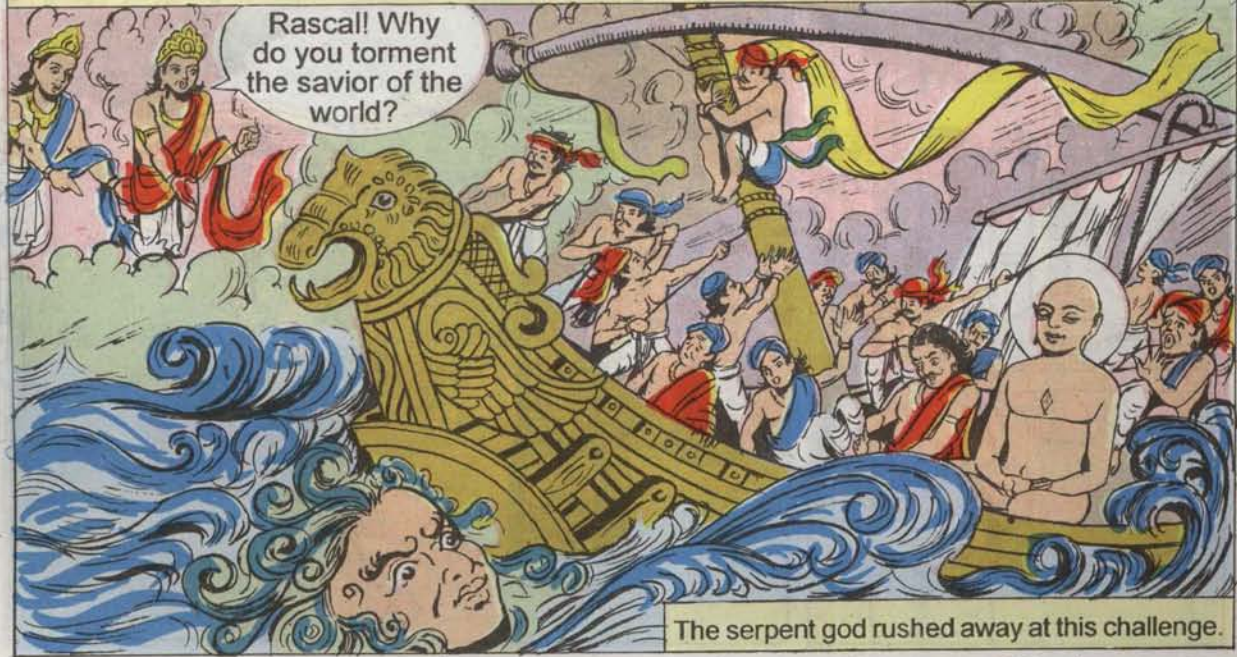
Nine births earlier, I was born as Tripushta Vasudev. You were my chariot driver. One day Tripushta, in his chariot, went into the Shali area to kill a ferocious lion. The lion leaped at him. Vasudev got down from the chariot and fought the lion bare handed. In this duel he inflicted fatal injuries to the lion. When the lion was taking his last breaths the chariot driver consoled it in sweetly—

O King of beasts, the person who has subdued you is a lion among men and a great warrior. Don't be sad during your last moments. Death is inevitable. But a death as a warrior has brought you glory.

Feel peace and contentment.

The sweet and sympathetic words of the chariot driver consoled the dying lion and a feeling of love filled its mind.

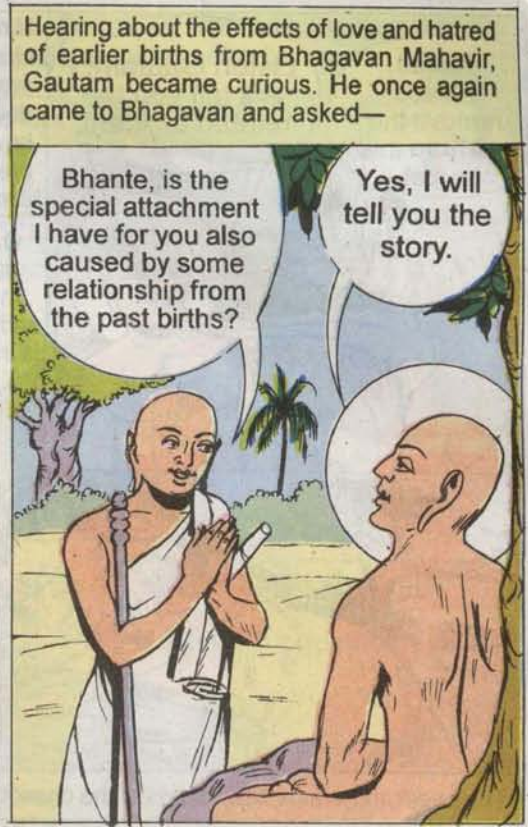
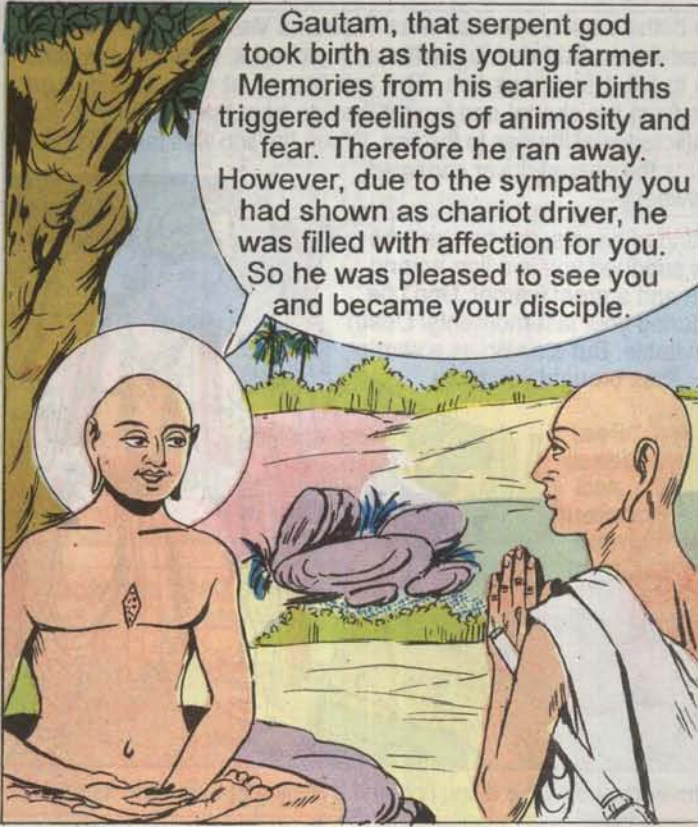
Gautam, a few births later the being that was the lion took birth as a serpent god. Once during my period of spiritual practices, I was crossing the Ganges in a boat. The serpent god saw me. His animosity surfaced and to take revenge, he agitated the river. The boat tossed around. He went under the boat to upturn it. Just then two gods, who were passing through that area, saw this and reprimanded the serpent god—



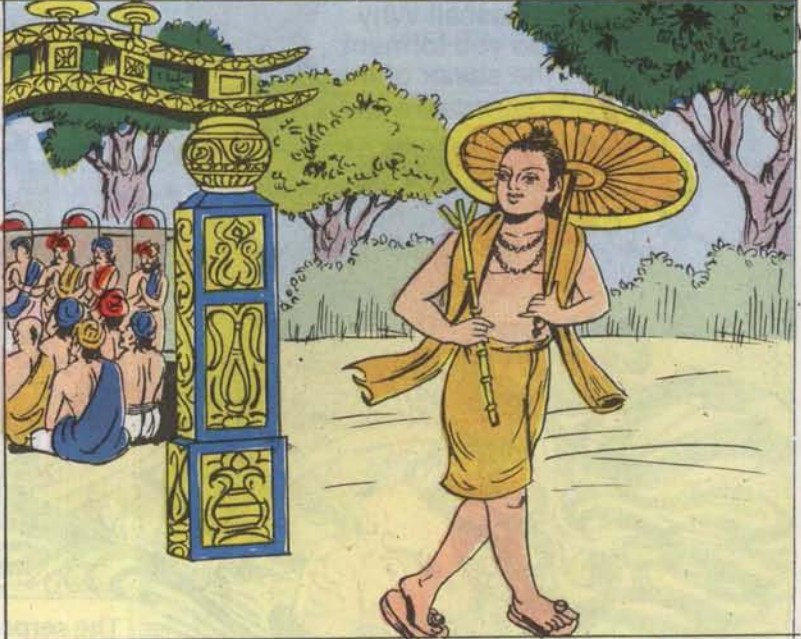
Rascal! Why do you torment the savior of the world?

The serpent god rushed away at this challenge.

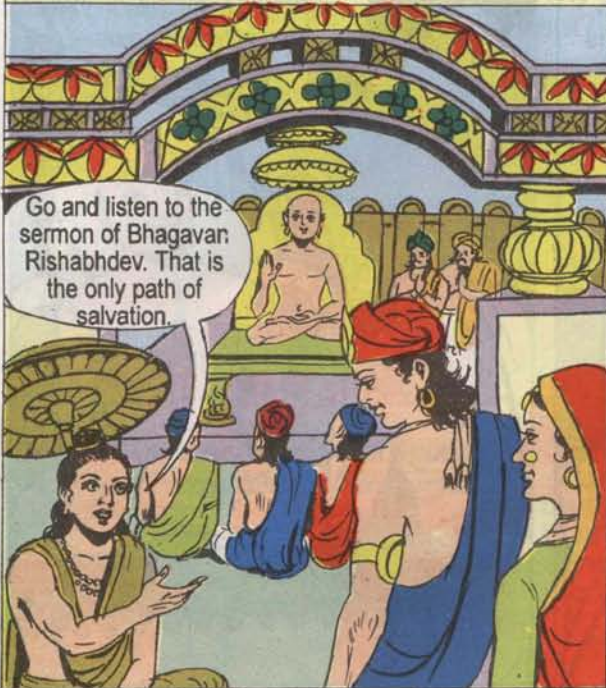
# This happened during the second year of the period of practices of Bhagavan Mahavir.



This is an incident from the 25th birth before this one. Marichi was a grandson of Bhagavan Rishabhdev, and son of chakravarti Bharat. One day after listening to the sermon of Bhagavan Rishabhdev he got detached and became an ascetic. As he was very tender he soon got disturbed by austerities. Consequently he became a Tridandi Parivrajak with locks of hair and a stick and an umbrella in his hands. He also ate fruits and vegetable instead of the bland ascetic food.



But he still had great faith in Bhagavan Rishabhdev. At the time of his discourses Marichi sat at the gate of the Samavasaran and advised people—

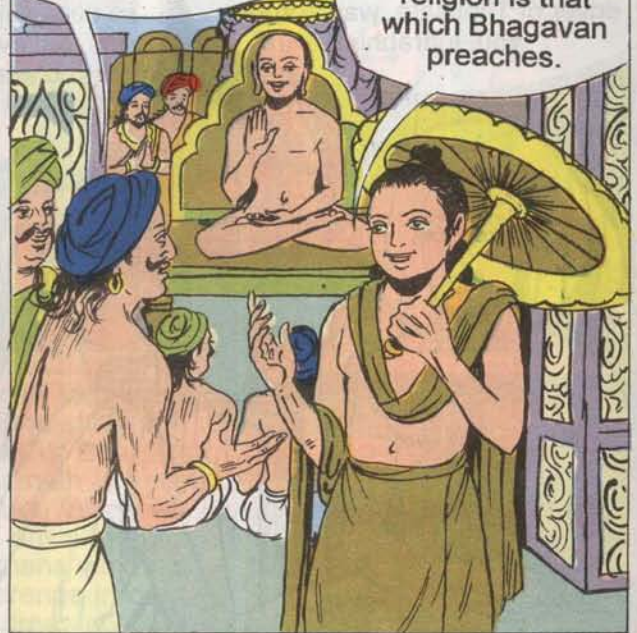


Go and listen to the sermon of Bhagavan Rishabhdev. That is the only path of salvation.

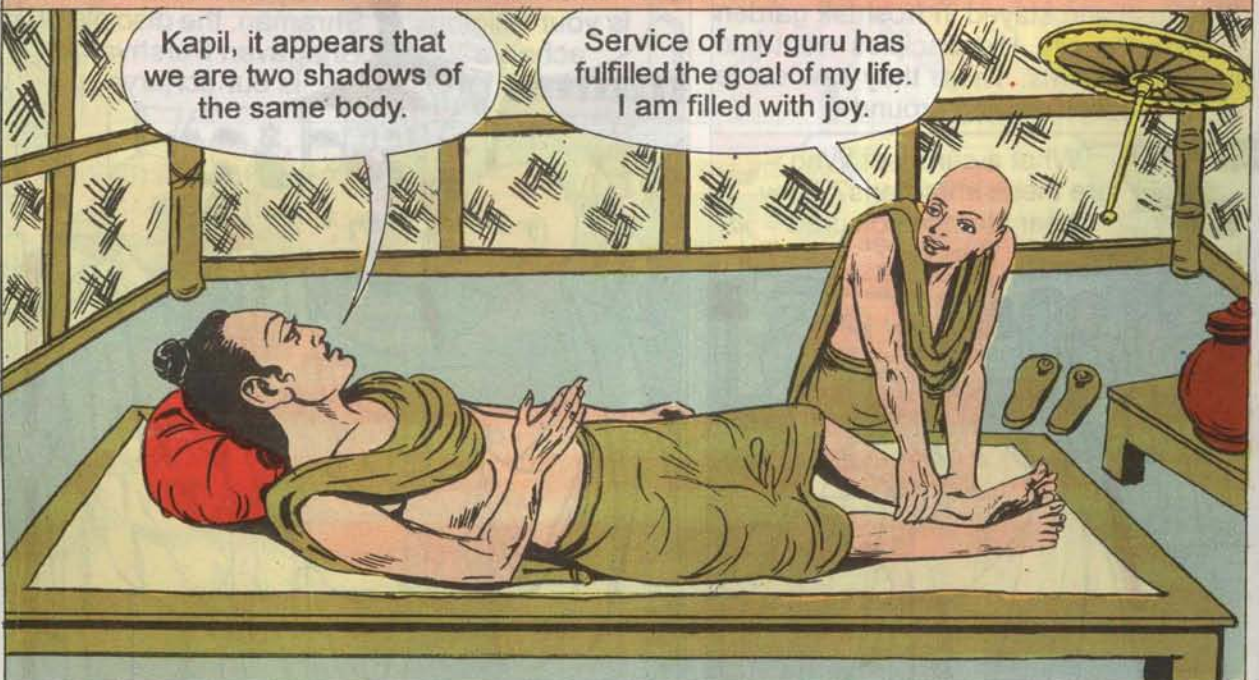
People asked him—

If that is the path of salvation why do you wear this strange garb?

I am unable to tolerate the discomforts. So I observe what I can. But true religion is that which Bhagavan preaches.



Some days later, Kapil, a man from a good family, became Marichi's disciple. His affection drew Kapil close to him. Kapil sincerely served his guru with all his devotion. Once Marichi fell sick. Kapil nursed him sincerely, cleaned him, fed him, administered medicines, and looked after all his other needs. Marichi was much pleased with his devotion and said—



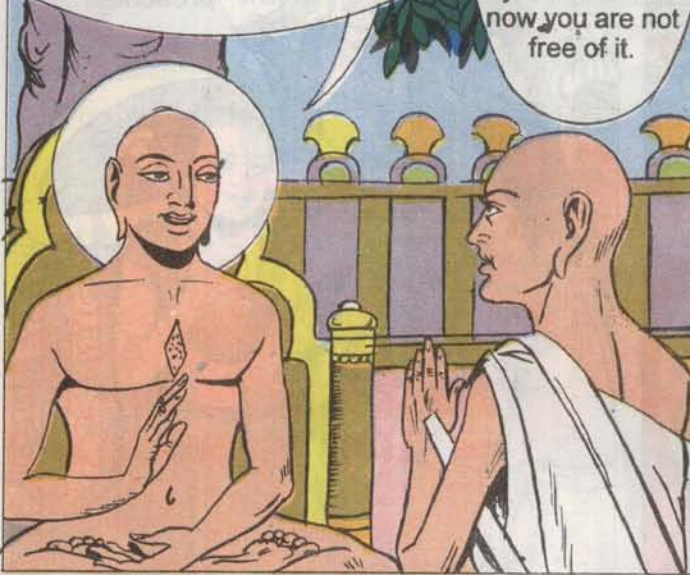
Kapil, it appears that we are two shadows of the same body.

Service of my guru has fulfilled the goal of my life. I am filled with joy.

Concluding the story Bhagavan Mahavir said—

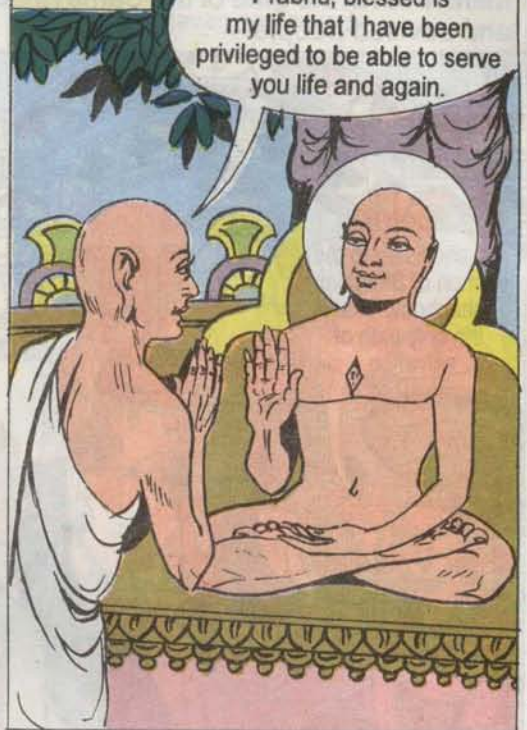
Gautam, 25 births later Marichi was born as me, Vardhaman. And Kapil, who in between was born as the chariot driver of Tripushta, was born as you, Indrabhuti.

The affection and love carried forward from earlier births is so deep within you that even now you are not free of it.



Gautam was pleased to know this story of his earlier birth.

Prabhu, blessed is my life that I have been privileged to be able to serve you life and again.



**The scholarly meeting of Gautam.**

Ganadhar Gautam was a great scholar. He was keen to give due honour to scholars and was expert in exchange of knowledge.

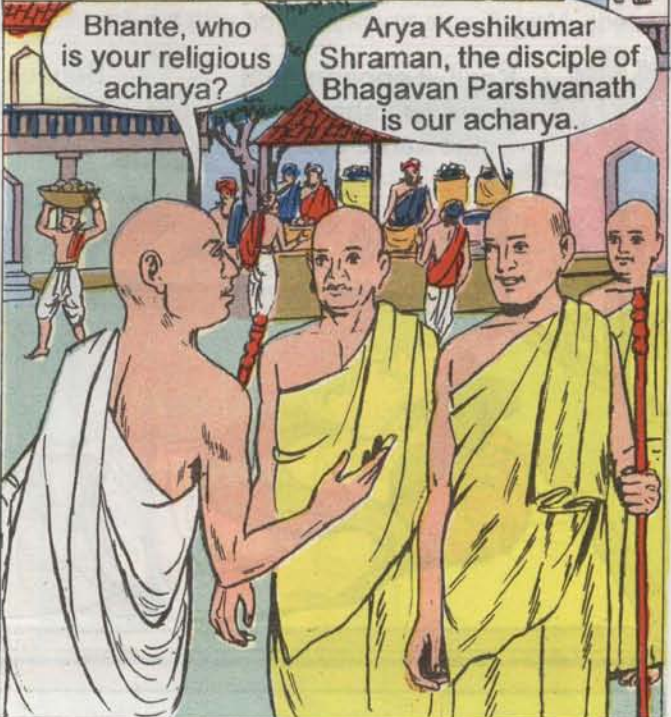
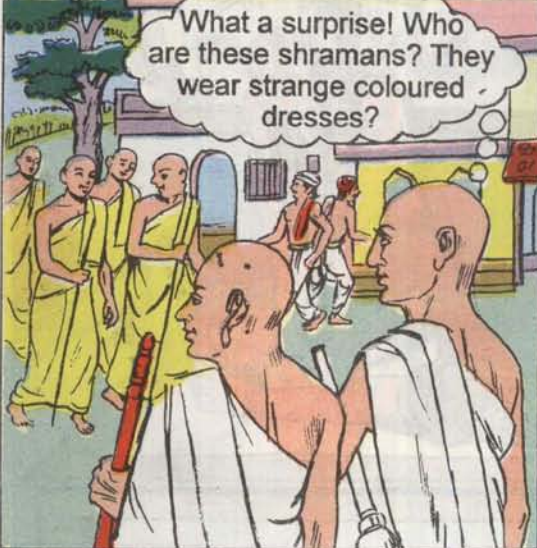
Once Ganadhar Gautam came to Shravasti and stayed in Koshtak garden outside the city. His disciples went into the city for alms. There they saw some other ascetics moving around—

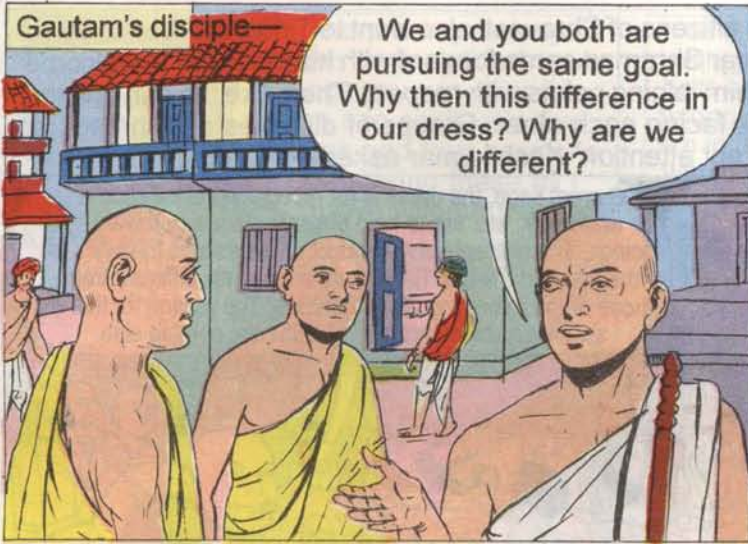
When those shramans came nearer, Gautam's disciples asked—

Bhante, who is your religious acharya?

Arya Keshikumar Shraman, the disciple of Bhagavan Parshvanath is our acharya.

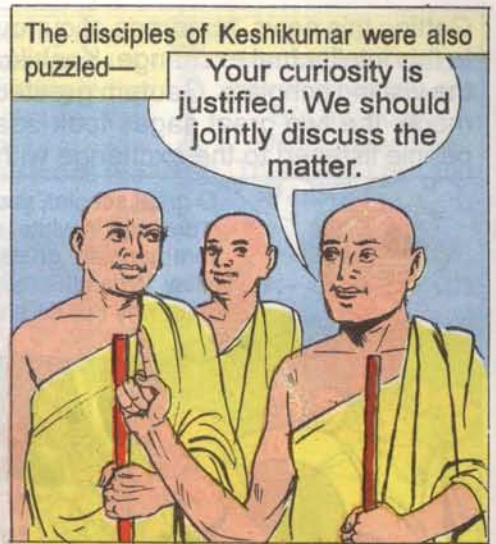
What a surprise! Who are these shramans? They wear strange coloured dresses?





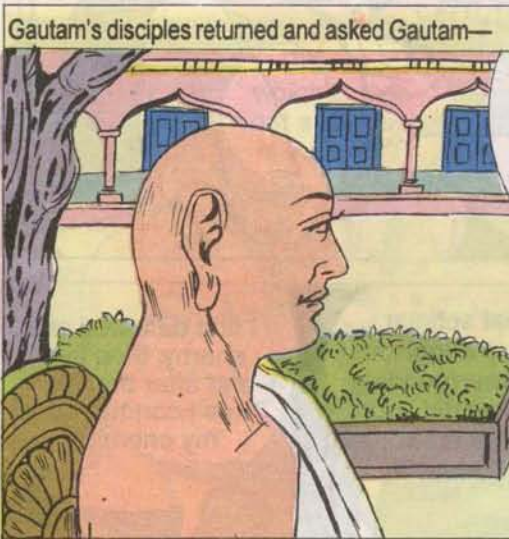
Gautam's disciple—

We and you both are pursuing the same goal. Why then this difference in our dress? Why are we different?



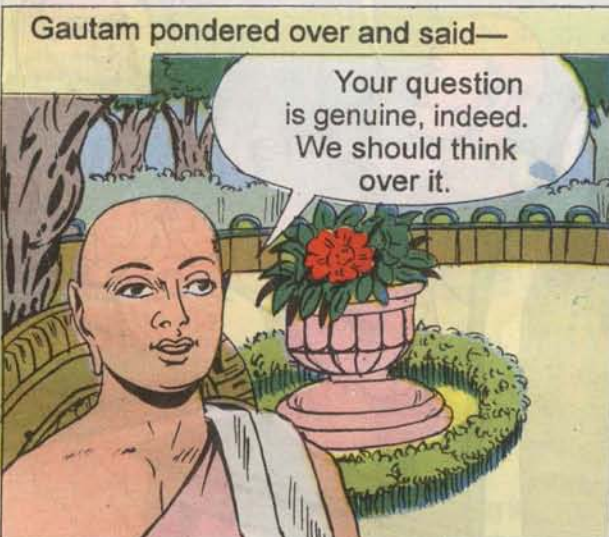
The disciples of Keshikumar were also puzzled—

Your curiosity is justified. We should jointly discuss the matter.



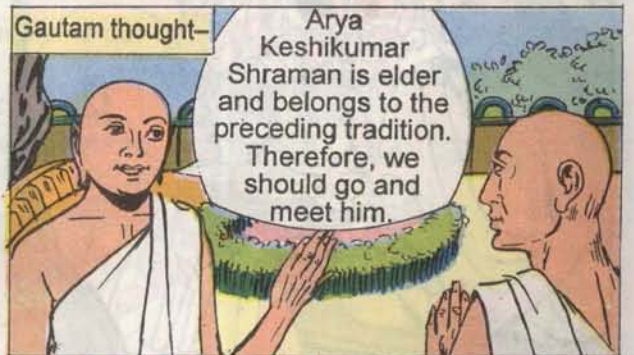
Gautam's disciples returned and asked Gautam—

Bhante, today we saw the shraman disciples of Bhagavan Parshvanath in yellow dresses. When we both are nirgranth shramans why this difference in our dresses?



Gautam pondered over and said—

Your question is genuine, indeed. We should think over it.



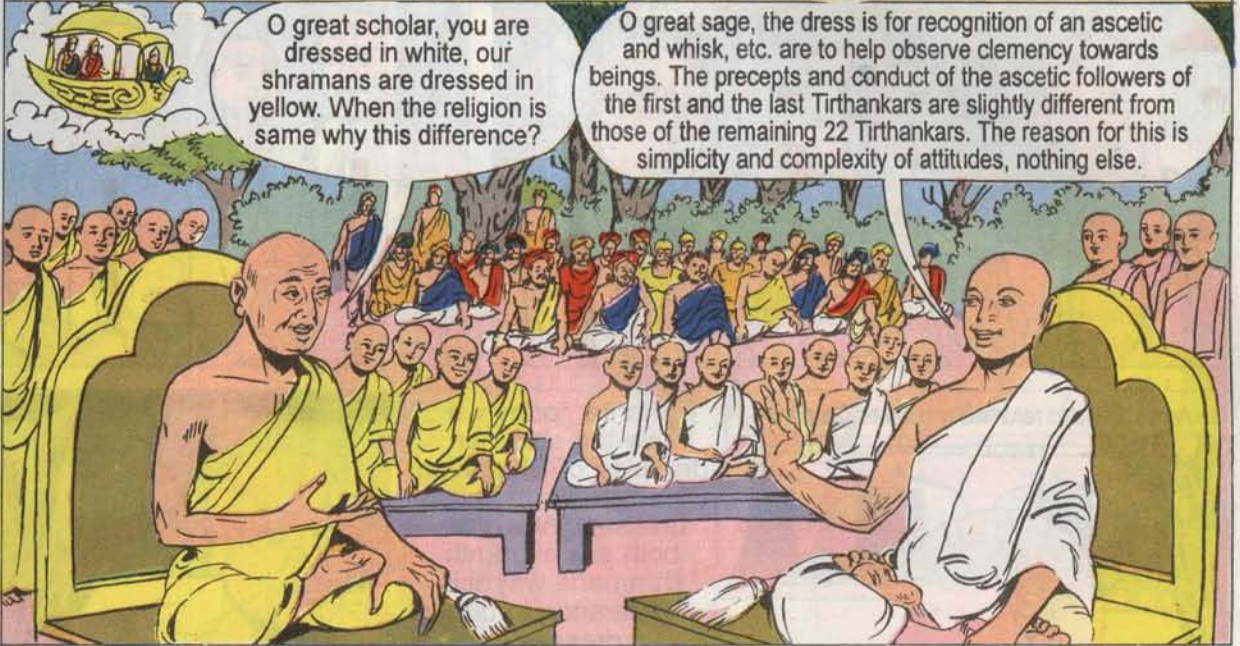
Gautam thought—

Arya Keshikumar Shraman is elder and belongs to the preceding tradition. Therefore, we should go and meet him.



With his disciples Gautam proceeded towards Tinduk garden.

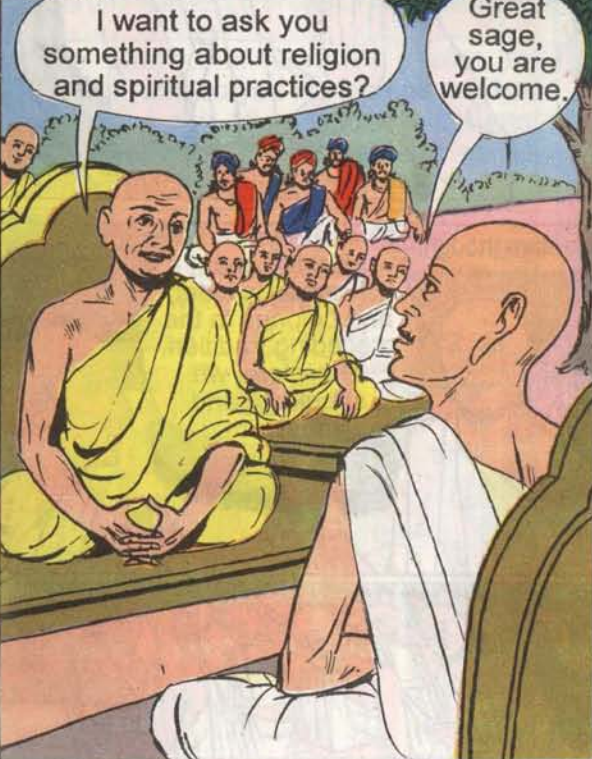
Getting this news, hundreds of curious citizens of Shravasti also went to Tinduk garden to listen to this intellectual exchange. Keshikumar Shraman came forward with his disciples to welcome the visiting scholars. Gautam greeted him joining palms with respect. Then, like the sun and the moon, the two great sages took seats facing each other. Groups of disciples and throngs of people listened to the exchange with rapt attention. Keshikumar asked—



O great scholar, you are dressed in white, our shramans are dressed in yellow. When the religion is same why this difference?

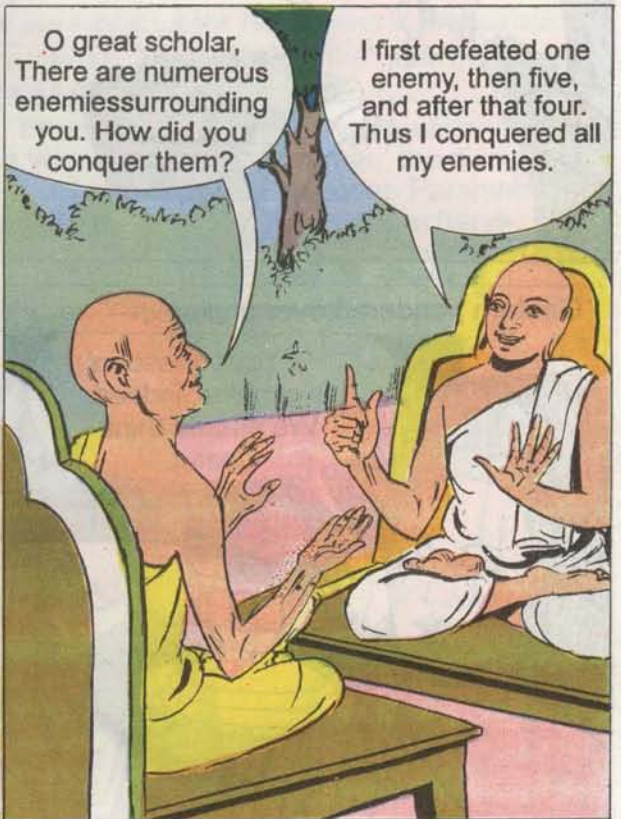
O great sage, the dress is for recognition of an ascetic and whisk, etc. are to help observe clemency towards beings. The precepts and conduct of the ascetic followers of the first and the last Tirthankars are slightly different from those of the remaining 22 Tirthankars. The reason for this is simplicity and complexity of attitudes, nothing else.

After that Keshikumar said to Gautam—



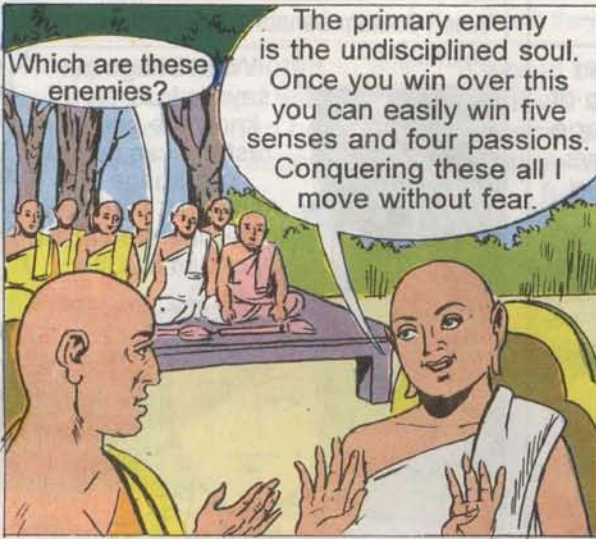
I want to ask you something about religion and spiritual practices?

Great sage, you are welcome.



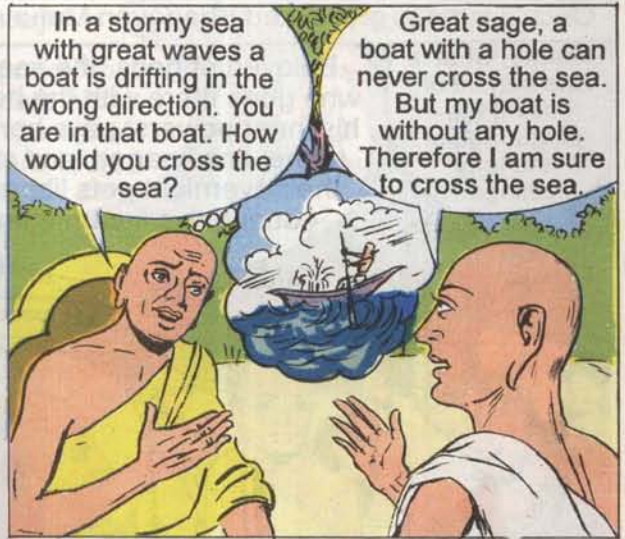
O great scholar, There are numerous enemies surrounding you. How did you conquer them?

I first defeated one enemy, then five, and after that four. Thus I conquered all my enemies.



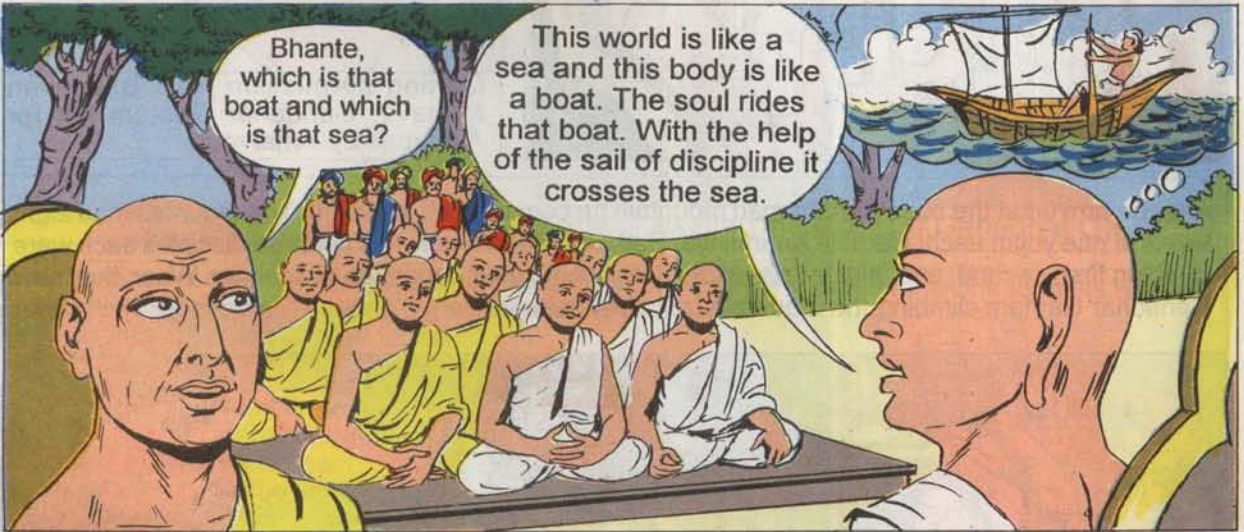
Which are these enemies?

The primary enemy is the undisciplined soul. Once you win over this you can easily win five senses and four passions. Conquering these all I move without fear.



In a stormy sea with great waves a boat is drifting in the wrong direction. You are in that boat. How would you cross the sea?

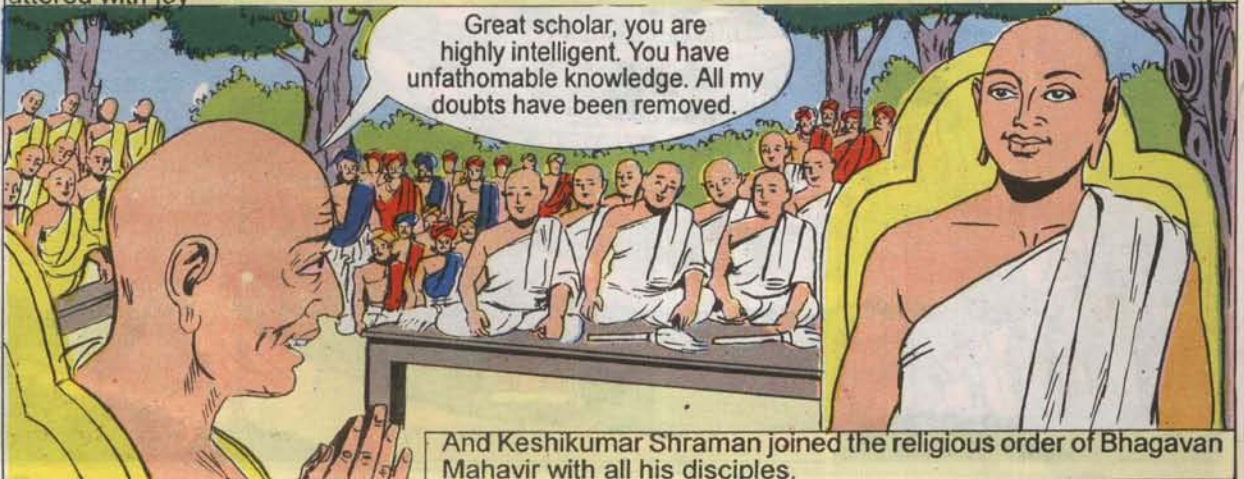
Great sage, a boat with a hole can never cross the sea. But my boat is without any hole. Therefore I am sure to cross the sea.



Bhante, which is that boat and which is that sea?

This world is like a sea and this body is like a boat. The soul rides that boat. With the help of the sail of discipline it crosses the sea.

Thus, Gautam gave logical answers to all the questions put forth by Keshikumar Shraman who uttered with joy—



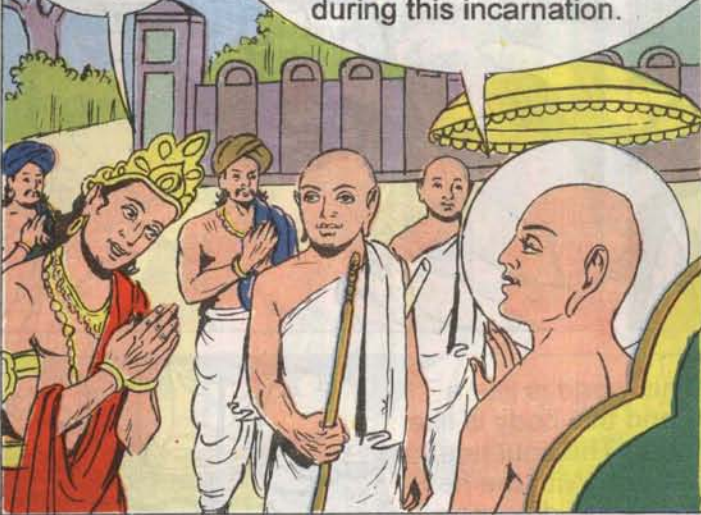
Great scholar, you are highly intelligent. You have unfathomable knowledge. All my doubts have been removed.

And Keshikumar Shraman joined the religious order of Bhagavan Mahavir with all his disciples.

Once a curious god asked Bhagavan Mahavir—

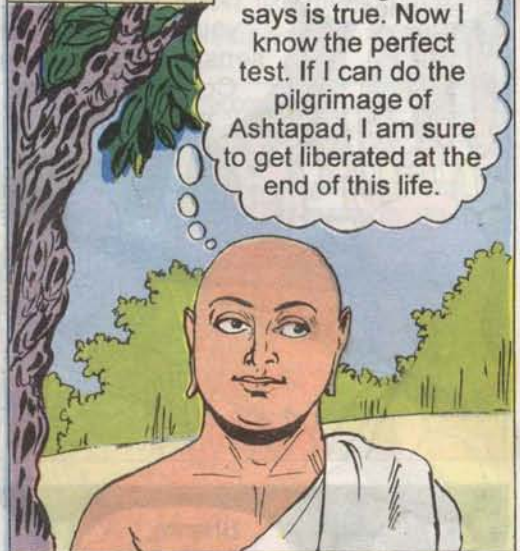
Bhante, what is the benefit of doing the pilgrimage of the lofty Ashtapad?

Beloved of gods, the seeker who goes there with the help of his inner powers, pays homage to the Jina images, and stays their overnight gets liberated during this incarnation.



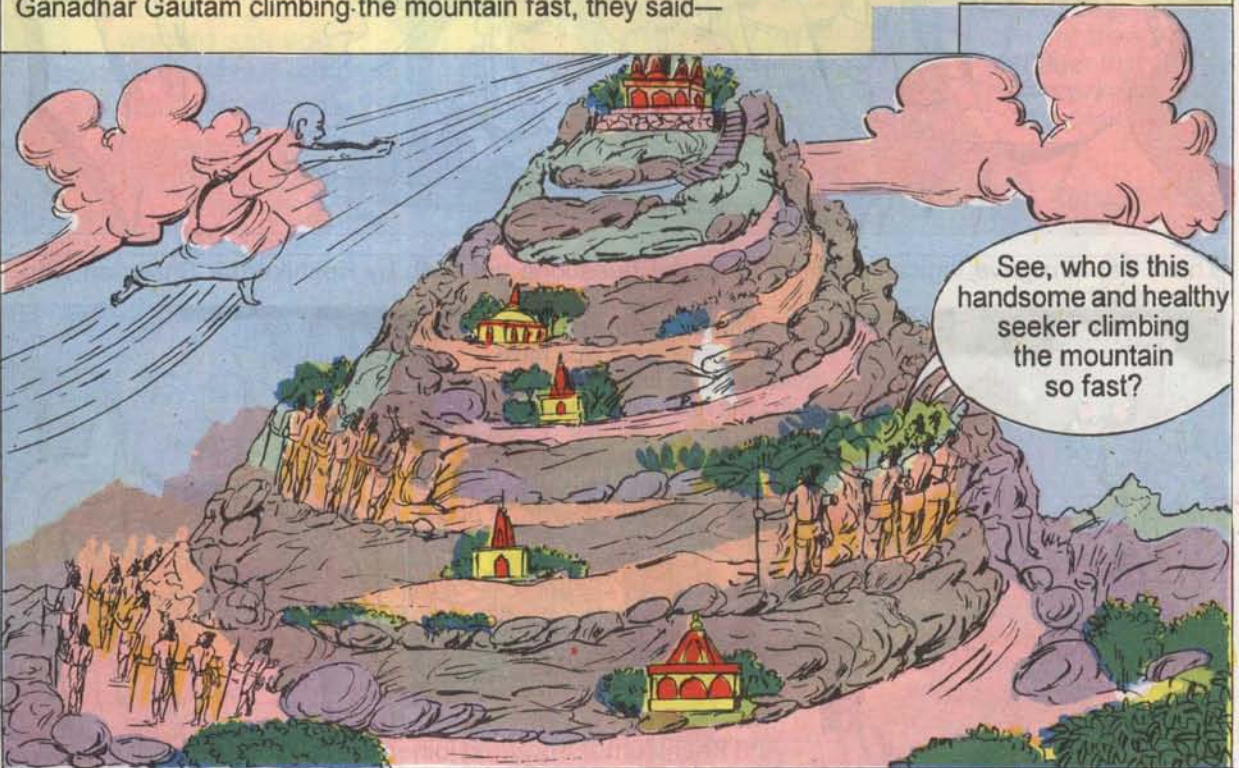
When Gautam Ganadhar heard this exchange he thought—

What Bhagavan says is true. Now I know the perfect test. If I can do the pilgrimage of Ashtapad, I am sure to get liberated at the end of this life.



Getting permission from Bhagavan Mahavir, Ganadhar Gautam left for Ashtapad by aerial route.

After he arrived at the base of Ashtapad mountain he commenced his climb. The mountain had eight levels of one yojan each. Hermits Kaundinya, Datt, and Shaival with five hundred disciples each were climbing first, second, and third levels respectively, doing their penances on the way. When they saw Ganadhar Gautam climbing the mountain fast, they said—



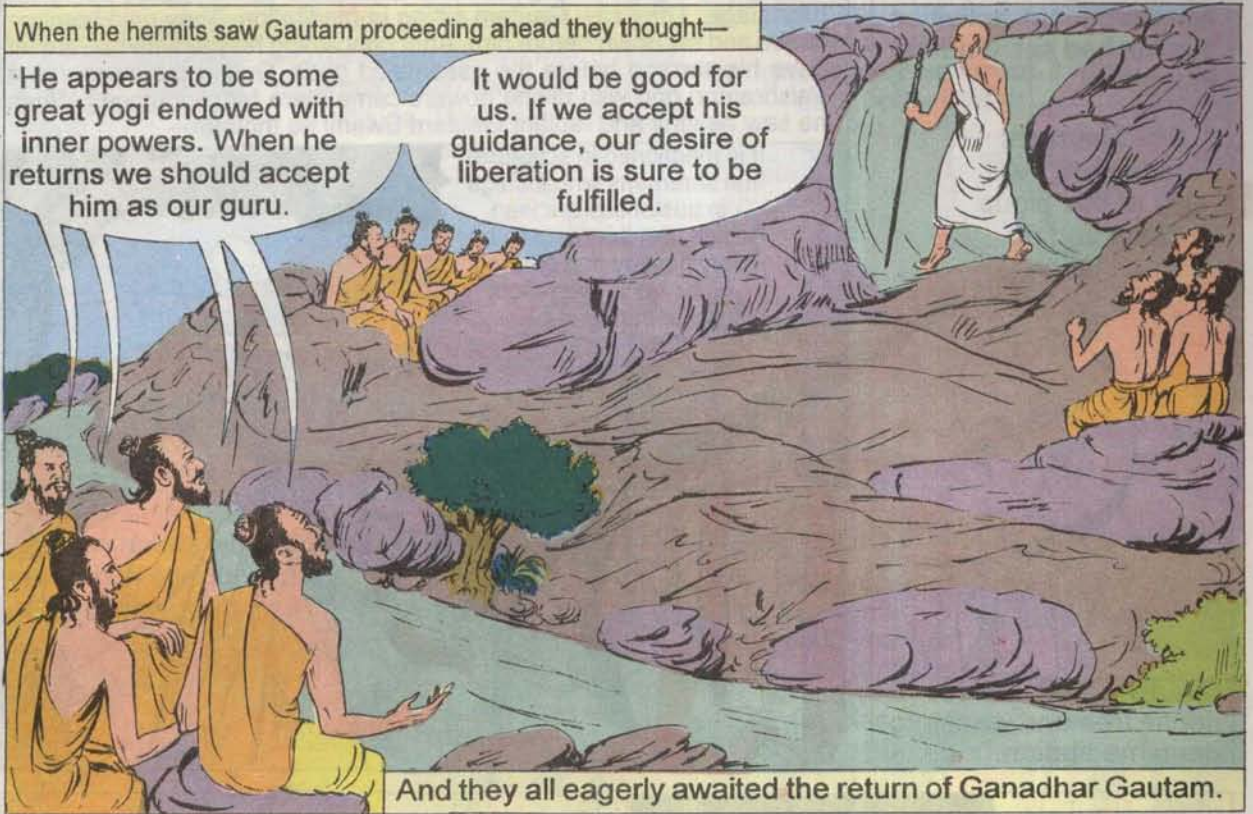
See, who is this handsome and healthy seeker climbing the mountain so fast?



When the hermits saw Gautam proceeding ahead they thought—

He appears to be some great yogi endowed with inner powers. When he returns we should accept him as our guru.

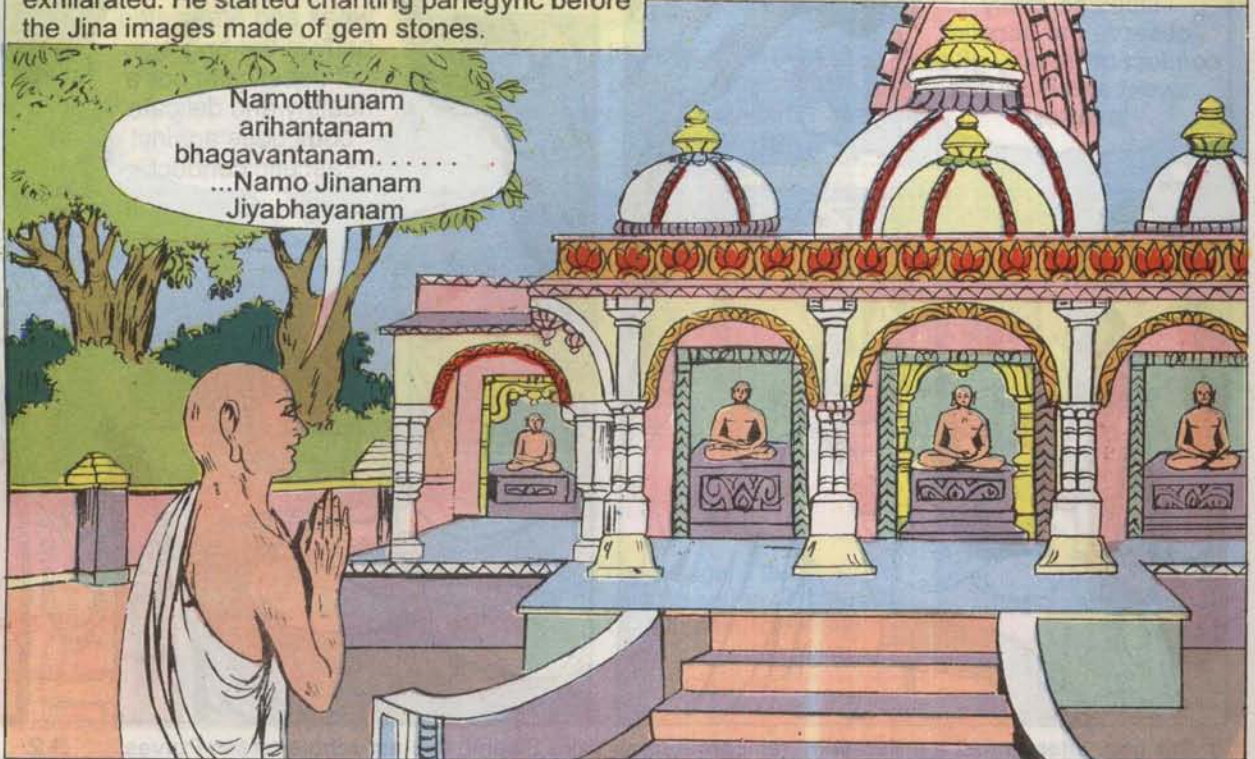
It would be good for us. If we accept his guidance, our desire of liberation is sure to be fulfilled.



And they all eagerly awaited the return of Ganadhar Gautam.

Gautam Swami reached the peak of Ashtapad. When he saw the beautiful divine temples he was exhilarated. He started chanting panegyric before the Jina images made of gem stones.

Namotthunam  
arihantanam  
bhagavantanam. . . . .  
...Namo Jinanam  
Jiyabhayanam



By the time he completed his devotional activities the sun had set. Gautam thought—

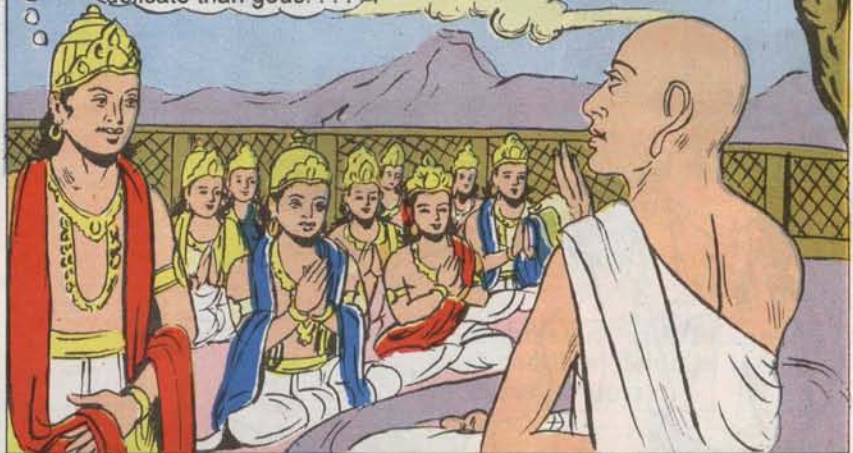
Oh! The night starts now. I will stay at this pious place and do meditation.



Gautam set under a dense tree and went into deep meditation.

During the night many gods and vidyadhars (lower gods) came for pilgrimage. They saw Gautam sitting in meditation. They paid homage to him and sat down before him. After concluding his meditation Gautam gave his sermon before the assembled gods. During the discourse a Vaishraman god with divine powers came there for pilgrimage.\* When he saw healthy and radiant Gautam Swami he thought—

It is mentioned in scriptures that shramans who indulge in austerities are lean bodied. But this ascetic has very healthy and glowing body. He is even more delicate than gods. . . .



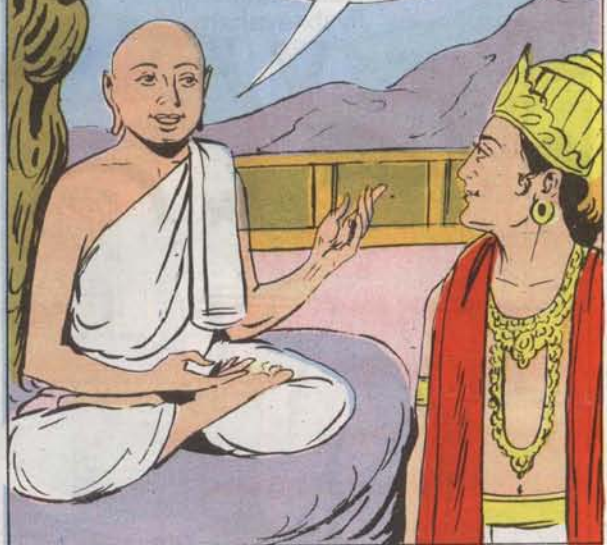
He further thought—

Does he really observe the ascetic conduct or he only gives sweat and eloquent lectures?



Great sage that he was, Gautam could read the god's mind. He said—

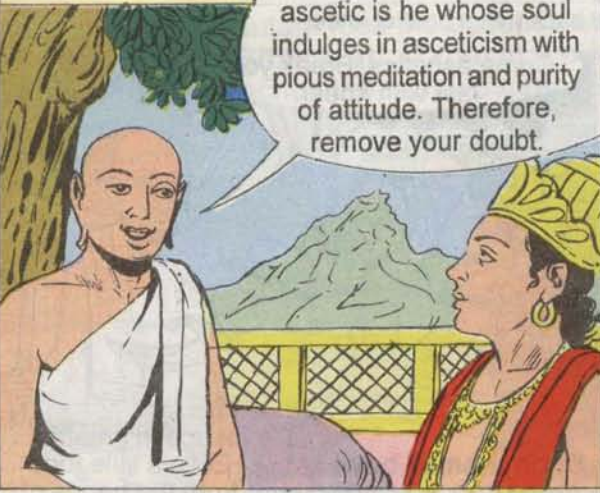
Great man, neither weak and emaciated body is the only sign of asceticism nor a healthy and delicate body goes against ascetic conduct.



\* this god, after almost a millennium, reincarnated as Vajra Swami, the last scholar of ten Purvas.

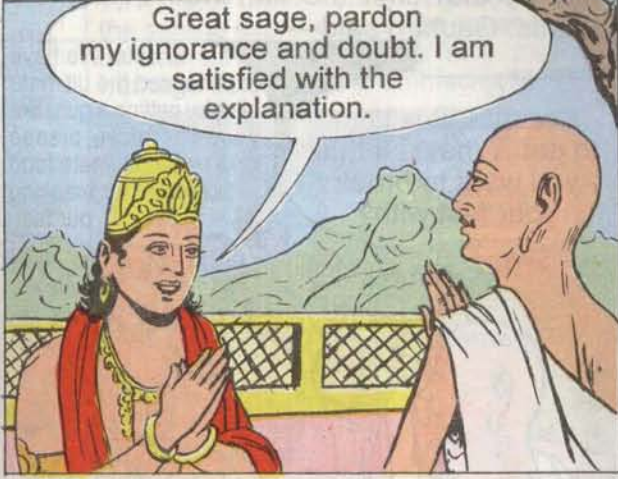
Gautam added—

Beloved of gods, a true ascetic is he whose soul indulges in asceticism with pious meditation and purity of attitude. Therefore, remove your doubt.



The Vaishraman god begged his pardon humbly.

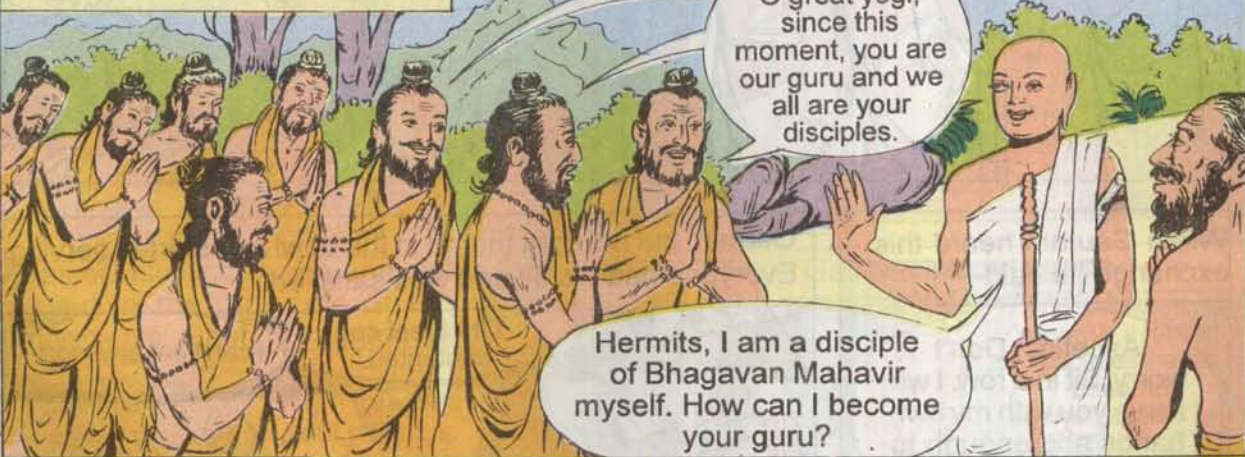
Great sage, pardon my ignorance and doubt. I am satisfied with the explanation.



In the morning when Ganadhar Gautam was coming down from the Ashtapad, all the hermits came and surrounded him.

O great yogi, since this moment, you are our guru and we all are your disciples.

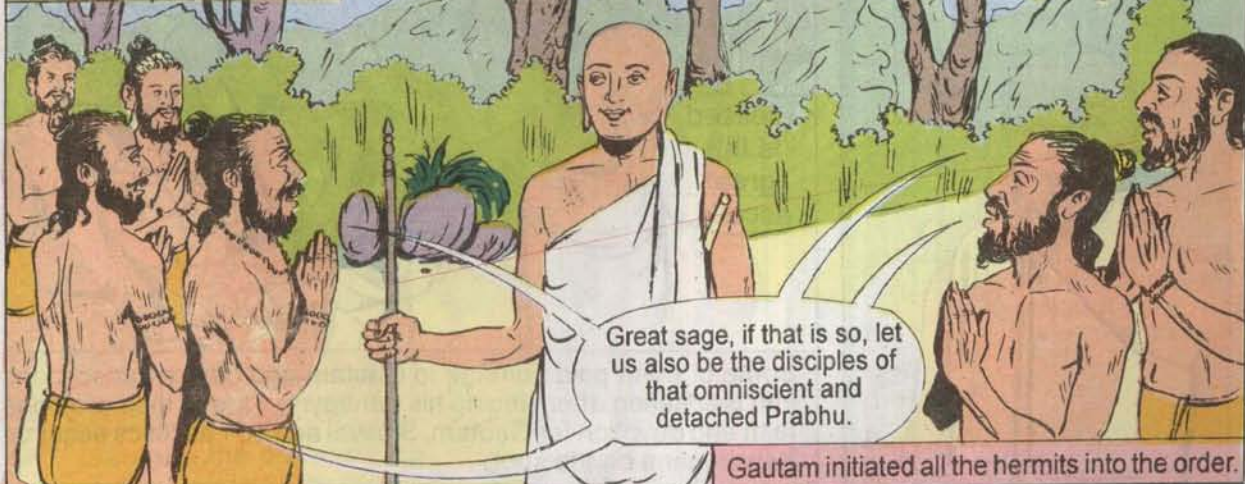
Hermits, I am a disciple of Bhagavan Mahavir myself. How can I become your guru?



The hermits uttered with surprise—

Great sage, if that is so, let us also be the disciples of that omniscient and detached Prabhu.

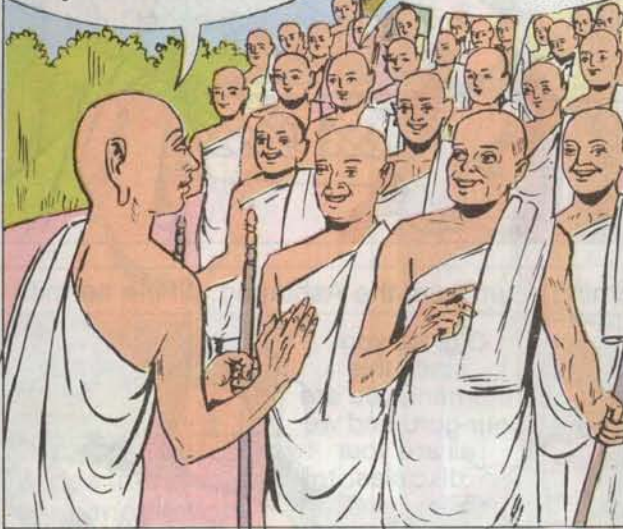
Gautam initiated all the hermits into the order.



All the hermits followed Gautam down the hill. By that time the sun was over their heads. Gautam said—

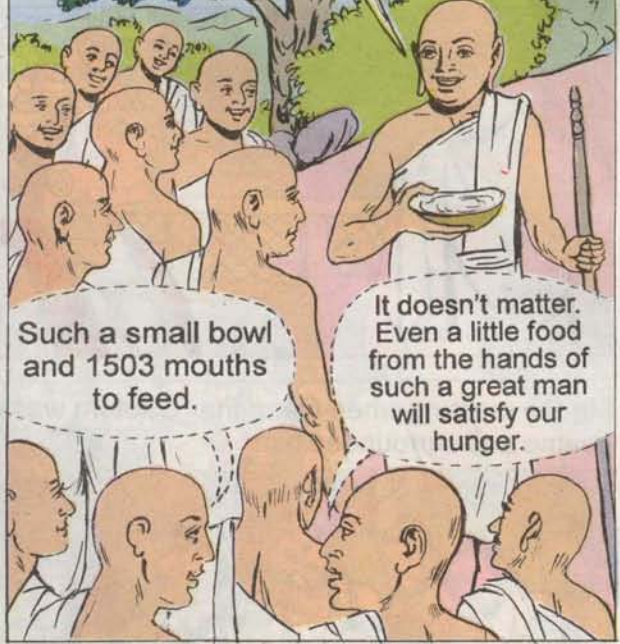
Ascetics, it is time to eat. What is it that you want to break your fast with?

Bhante, We have experienced the ultimate bliss by getting a guru like you. Therefore please give us the ultimate food or kheer for breaking our fast.



Gautam went to collect alms and a little later came back with a bowl of kheer—

Come ascetics. Break your fast with kheer.



Such a small bowl and 1503 mouths to feed.

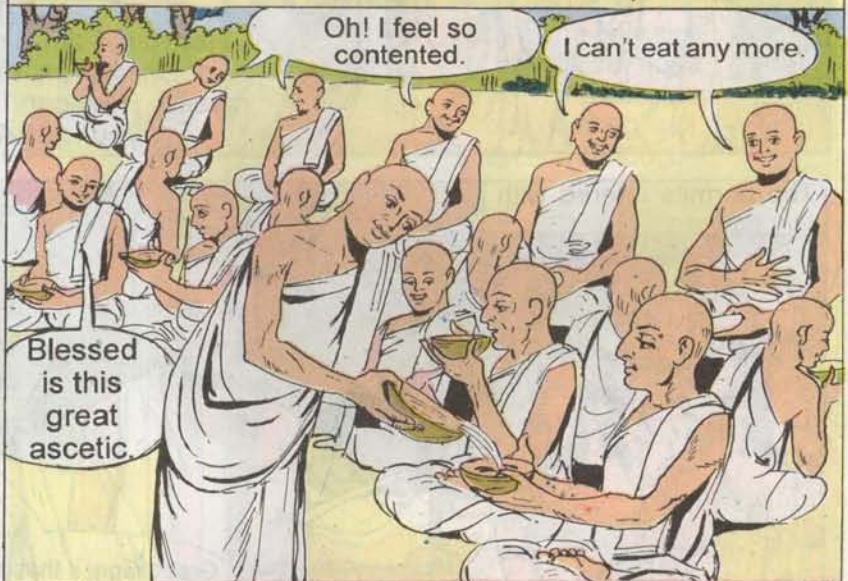
It doesn't matter. Even a little food from the hands of such a great man will satisfy our hunger.

When Gautam heard this exchange he said—

Ascetics, Don't worry. Sit in a row. I will serve you with my own hands and enough to each to satisfy his hunger.



Gautam put his right thumb in the bowl and started serving. Everyone had his fill and was satisfied.



Oh! I feel so contented.

I can't eat any more.

Blessed is this great ascetic.

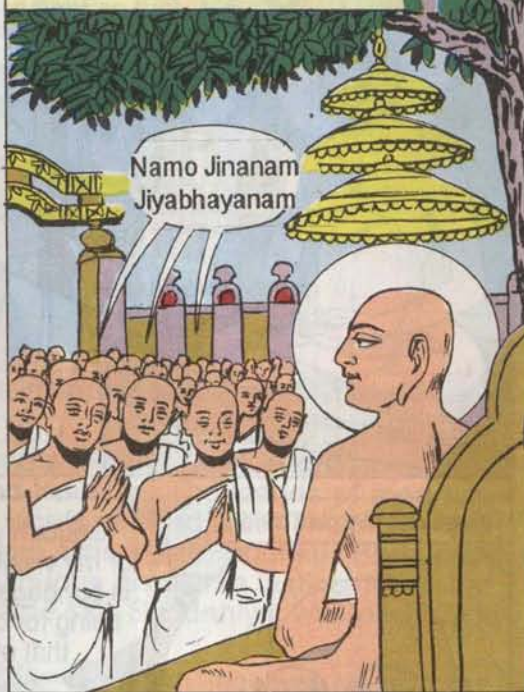
Some of them paid homage to Gautam and others transcended into meditation after singing his panegyric. Due to their profound faith and devotion for Gautam, Shaival and 501 ascetics acquired Kewal-jnana on the spot.

# It is believed that Ganadhar Gautam Swami was endowed with Aksheen Mahanas power. By his mere touch any food became endless. He had ambrosia in his thumb

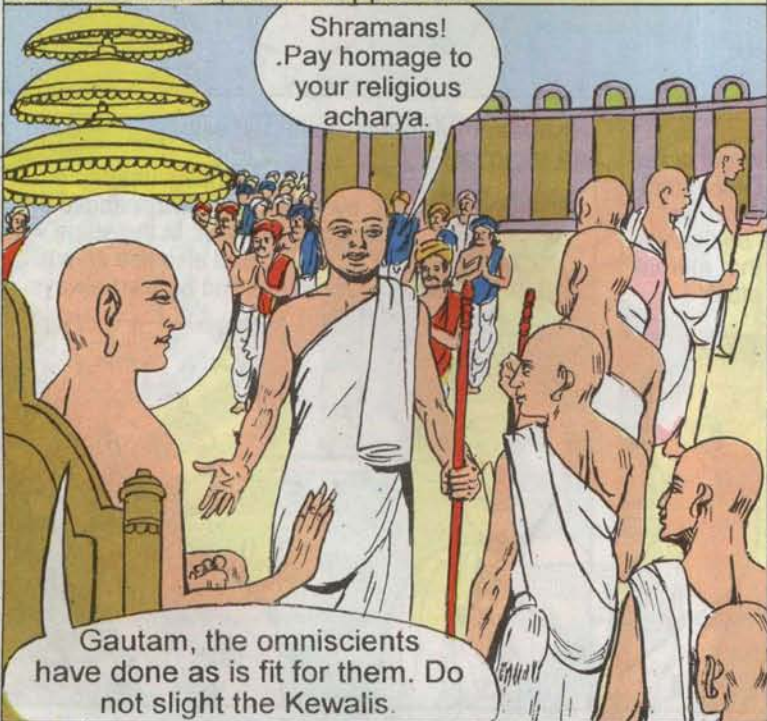
After the meals Gautam took the ascetics along to pay homage to Bhagavan Mahavir. Following Gautam they all reached the samavasaran. Seeing the divine design of the Samavasaran some ascetics were enchanted and uttered#—



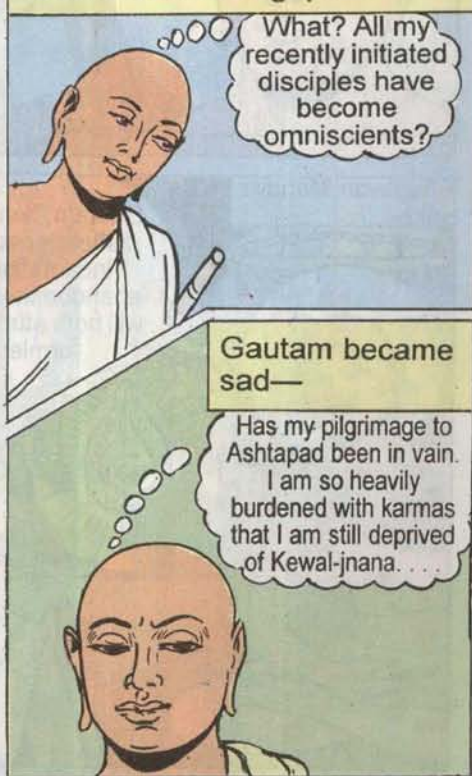
When they came nearer they clearly saw the serene expression of Bhagavan sitting in the Samavasaran. While paying homage they became omniscients



All these ascetics circum-ambulated the Tirthankar and moved in the direction of the section meant for omniscients. Gautam stopped them—



Gautam looked agape—



# Ascetic Datta and his disciples became omniscients on seeing the beauty of the Samavasaran.

Kaundinya and his disciples became omniscients on seeing Bhagavan's serene and detached expression.

Gautam was thinking seriously when Bhagavan Mahavir said—



Gautam, don't be impatient. Consider that as long as grain is covered with husk is it digestible?

No, Bhante.

On your soul there is a thin veil of attachment just like husk on a grain.

Bhante! What veil? What attachment? Has my love and devotion for you become a hurdle in the path of liberation?



Bhagavan Mahavir said—

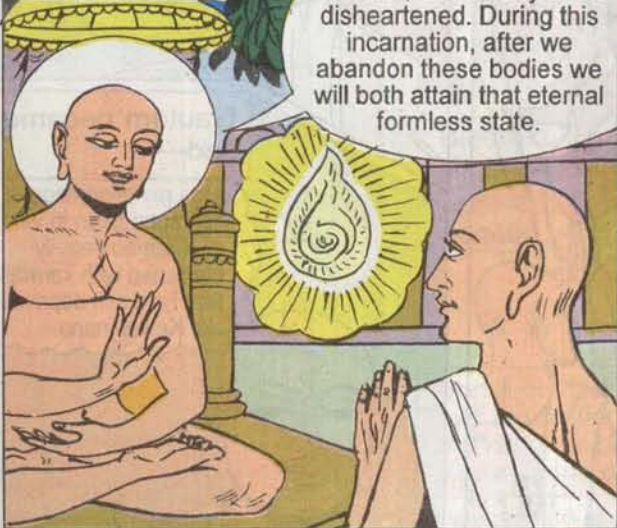


Gautam your fondness is for my visible form. Attachment is bondage irrespective of its being for one's own form or that of some other.

Prabho, Then when will I get liberated? When will I be free of this attachment?

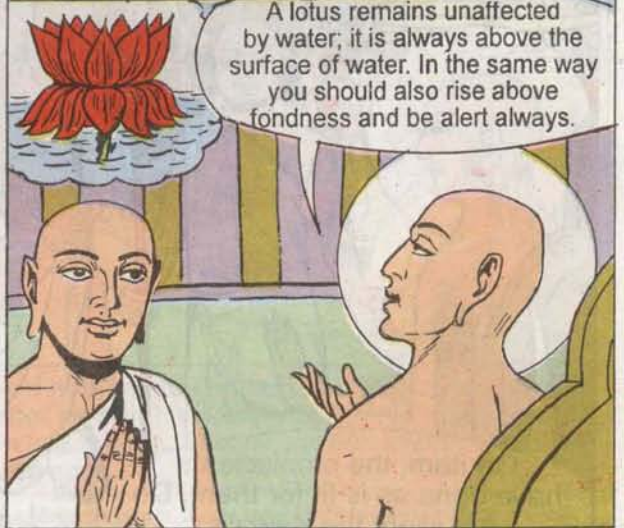


Bhagavan Mahavir said—



Gautam, don't worry or be disheartened. During this incarnation, after we abandon these bodies we will both attain that eternal formless state.

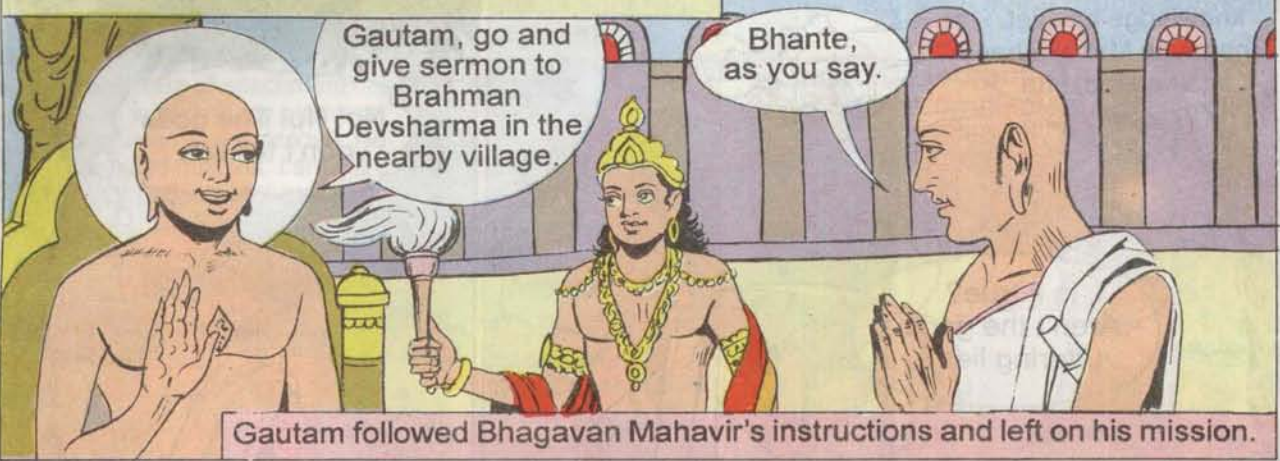
Bhagavan Mahavir explained with an example—



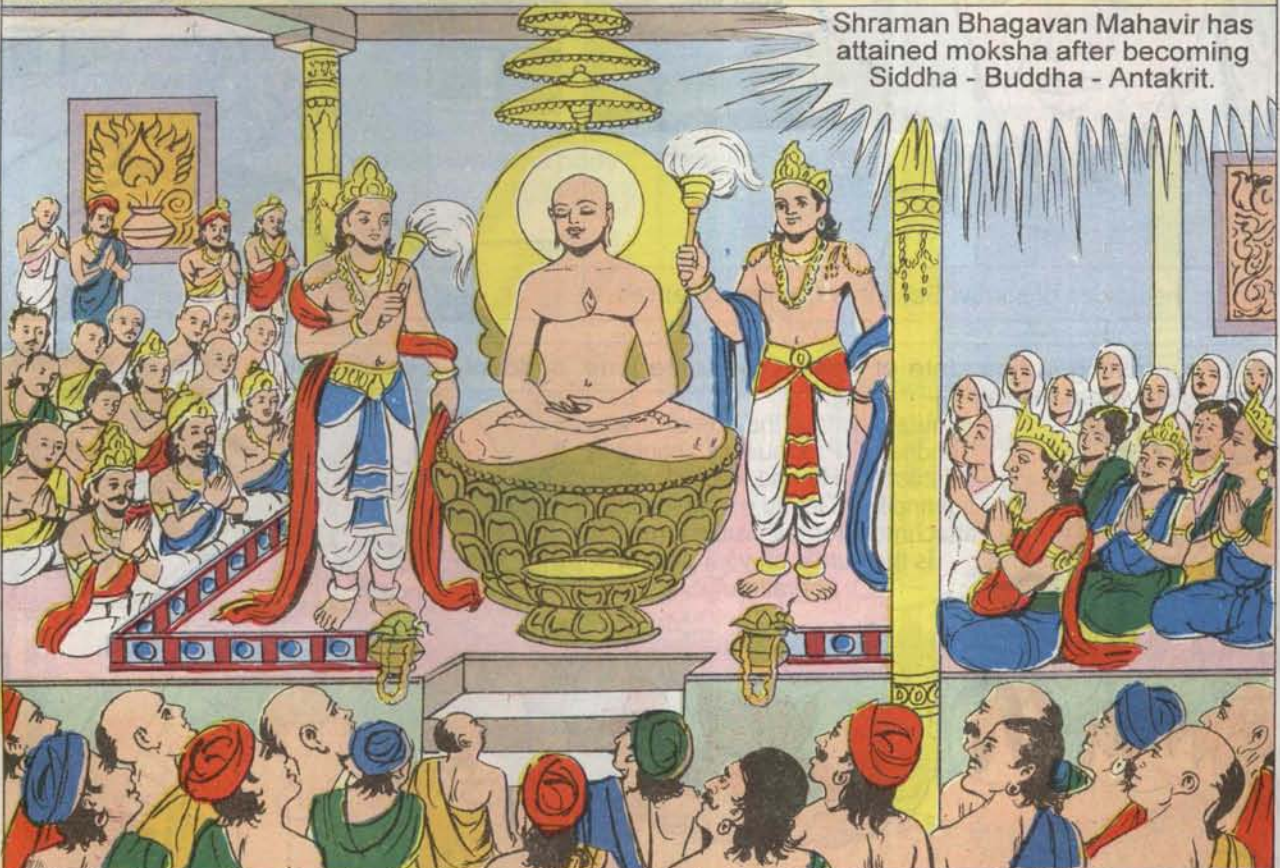
A lotus remains unaffected by water; it is always above the surface of water. In the same way you should also rise above fondness and be alert always.

[It is believed that this sermon addressed specially to Gautam Swami is compiled in the tenth chapter of Uttaradhyayan Sutra.]

The last camp of Bhagavan Mahavir's spiritual pilgrimage was his monsoon-stay at Pava. On the fourteenth of the Kartik month Bhagavan Mahavir said to Gautam—



Observing a fast, Bhagavan Mahavir started his last discourse. That congregation was attended by rulers of eighteen republics of Kashi and Kaushal. Thousands of men and women were listening to the ambrosia-like flow of the words of Bhagavan. The moon-less night was coming to an end and there was still some time left to sunrise. Bhagavan Mahavir was sitting on the divine throne. After a continuous discourse lasting 16 prahar (48 hours), he paused. Some moments later he became still. Suddenly it was pitch dark and there came a divine announcement—



who is absolutely pure, who has all knowledge, who has ended the cycles of rebirth.

470 B. V; 527 B. C.

In the nearby village Ganadhar Gautam was meditating. He suddenly heard the noise of approaching celestial vehicles—

The sun of knowledge has set. Bhagavan Mahavir has attained moksha.

Is it true? Aren't the gods uttering lies?

No! No! The gods don't tell lies.

And the next moment he started crying like a child—

Prabhu, why have you left me alone? Why did you send me away during the last moments of your life.

He continued crying for some time—

Oh! How unlucky I am. . . ? Who will remove my doubts calling me Gautam?

Under the burden of sorrow Ganadhar Gautam collapsed.

After remaining in this state of illusion for some time, suddenly a spark of light appeared within his mind—

Gautam, who is the object of your fondness? Prabhu was absolutely detached. He had warned you in advance— "Get rid of this feeling of attachment for my visible form. This is the hurdle on your path of liberation."

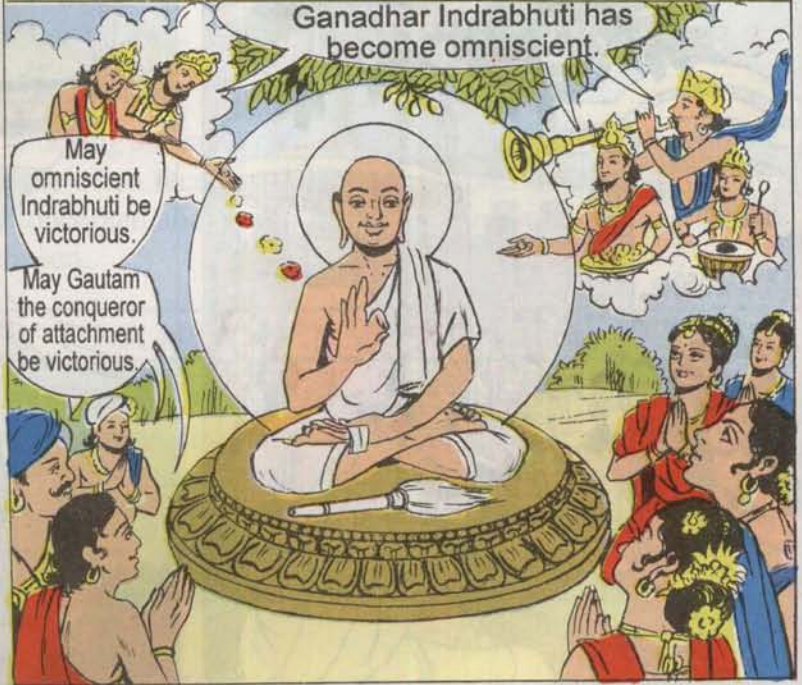


From the state of attachment Gautam moved towards detachment. His mind was filled with an inner light.



This feeling of attachment has been impeding my progress. Bhagavan was detached. He attained moksha. I am still entrapped in attachment. . . .

With these thoughts he transcended into meditation. Profound joy reflected on his face and within moments a divine light radiated from his body. Divine drums sounded in the sky.



Ganadhar Indrabhuti has become omniscient.

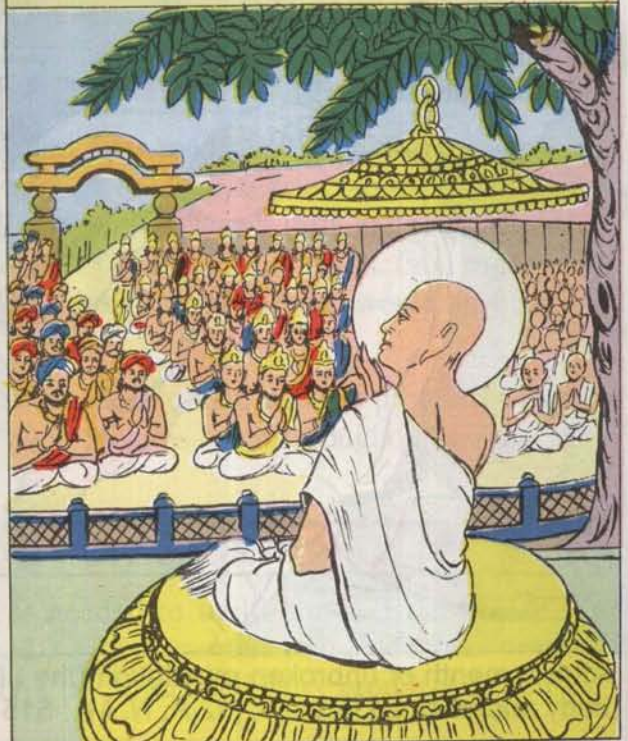
May omniscient Indrabhuti be victorious.

May Gautam the conqueror of attachment be victorious.

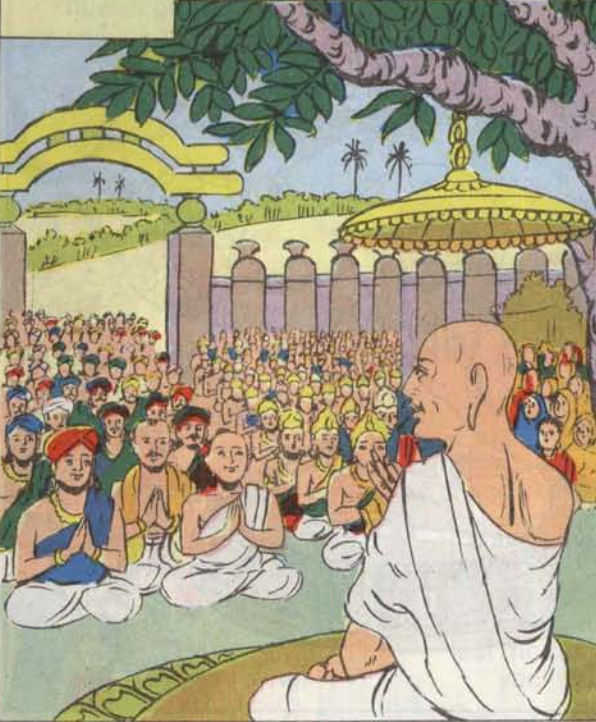
On that auspicious date of 1st Kartik (Shukla), first the nirvana of Bhagavan Mahavir was celebrated. Thousands of gods and men joined the cremation ceremony of the mundane body of Bhagavan Mahavir.



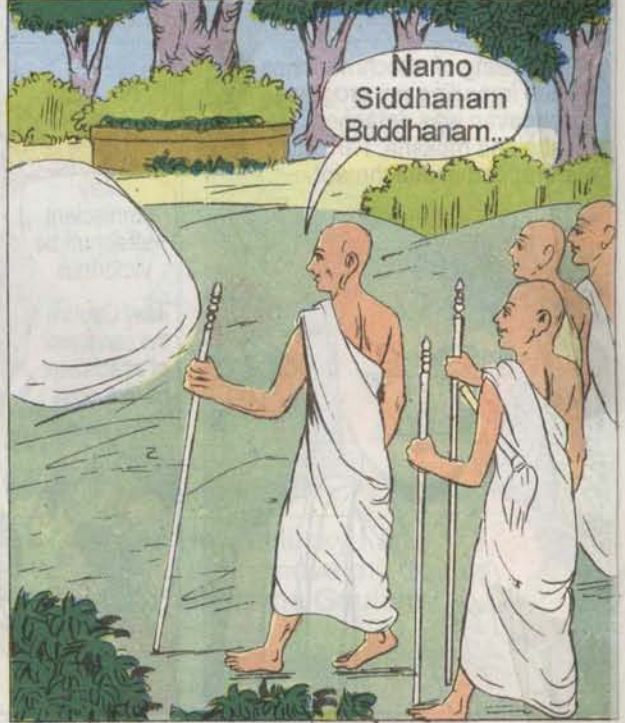
After that a large crowd gathered to celebrate the occasion of Ganadhar Gautam attaining Kewal-jnana.



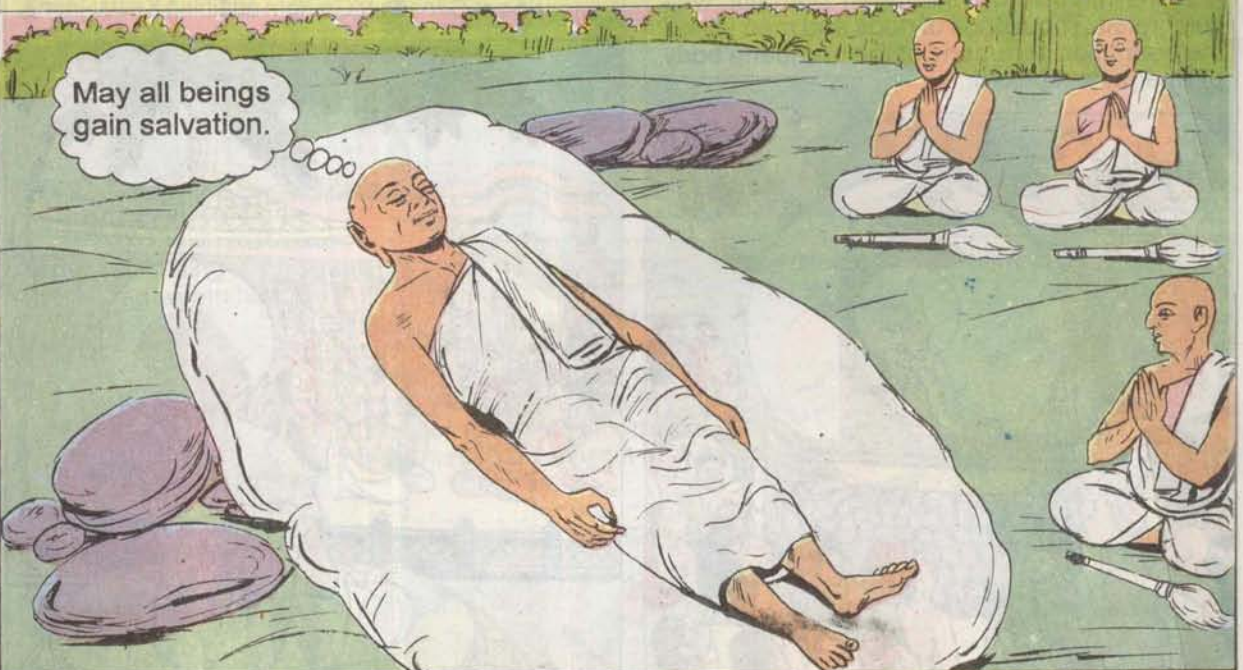
As a Kewali, Ganadhar Gautam Swami wandered around for 12 years to preach religion to thousands of worthy beings.



At the age of 92 years when he realized that his last moment was approaching, he came to Gunasheel Chaitya.



He lied down straight on a white rock and commenced the ultimate meditation.



After a month of unbroken meditation (the ultimate vow of fasting) he left his mundane body and attained nirvana. [12 A. N. M. ; 515 B. C.

**THE END**

# VEGETARIAN NUTRITION GUIDE FOR TEENAGERS

By Reed Mangels, Ph.D., R.D.

*Dear friends,*

More and more teenagers are choosing not to eat meat, poultry or fish. They are becoming vegetarians. Teenage vegetarians are often faced with pressures—pressures from peers to conform, pressures from parents concerned about their health and pressures from within to continue on the path they have chosen.

## VARIETY IS THE KEY TO A HEALTHY VEGETARIAN DIET

Probably the most frequent questions for teenage vegetarians are about the nutritional adequacy of their food choices. A vegetarian diet can be enjoyed by people of all ages. The key to a healthy vegetarian diet is variety. Just as your parents should be concerned if you only eat hamburgers, they should also worry if you only eat potato chips and salad. A healthy and varied vegetarian diet includes fruits, vegetables, plenty of leafy greens, whole grain products, nuts, seeds and legumes. Some vegetarians also choose to eat dairy products and/or eggs.

Teenage vegetarians have nutritional needs which are the same as any other teenager. The years between 13 and 19 are times of especially rapid growth and change. Nutritional needs are high during these years. The nutrients which you will probably be asked about the most are protein, calcium, iron and vitamin B12.

## WHAT ABOUT PROTEIN ?

North American vegetarian teens eating varied diets rarely have any difficulty getting enough protein as long as their diet contains enough energy (calories) to support growth. Beans, breads, cereals, nuts, peanut butter, tofu, soy milk or cow's milk and low-fat cheese are some foods which are especially good sources of protein. Only fruits, fats, sugars and alcohol do not provide much protein; so a diet based only on these foods would have a good chance of being too low in protein.

It is not necessary to plan combinations of foods to obtain enough protein or amino acids (components of protein). A mixture of plant proteins eaten throughout the day will provide enough essential amino acids.

## OTHER IMPORTANT NUTRIENTS FOR VEGETARIAN TEENS

Especially during adolescence, calcium is needed to build bones. Bone density is determined in adolescence and young adulthood; so it is important to include three or more good sources of calcium in your diet every day. Cow's milk and dairy products do contain

calcium. However, there are other good sources of calcium such as tofu processed with calcium sulfate, tahini (sesame butter) and green leafy vegetables including collard greens, mustard greens and kale.

Iron requirements of teenagers are relatively high. By eating a varied diet, a vegetarian can meet iron needs while avoiding the excess fat and cholesterol found in red meats such as beef or pork. To increase the amount of iron absorbed from a meal, eat a food containing vitamin C as part of the meal. Citrus fruits and juices (for example, orange juice), tomatoes and broccoli are all good sources of vitamin C. Foods which are high in iron include broccoli, raisins, watermelon, spinach, black-eyed peas, blackstrap molasses, chickpeas and pinto beans.

Vitamin B12 is a vitamin which only vegans (vegetarians eating no dairy, eggs, meat, fish and birds) need to add to their diet. Some cereals such as Nutri-Grain have vitamin B12 (check the label). Red Star T6635 nutritional yeast flakes also supplies vitamin B12.

### **HEALTHY STEPS TO YOUR IDEAL WEIGHT**

Many teenagers are concerned about losing or gaining weight. To lose weight, look at your diet. If you are eating a lot of sweets or fatty foods, replace them with fruits, vegetables, grains and legumes. If your diet already seems healthy, try to get more exercise—walking, running or swimming daily, for example.

If you are trying to gain weight, you will need to eat more food. Perhaps eating more often or eating food somewhat higher in calories and lower in bulk will help. Try to eat three or more times a day whether you are trying to gain or lose weight. It is hard to get all of the nutritious foods you need if you eat only one meal a day.

If you feel that you cannot control your eating behavior or if you are losing a great deal of weight, you should talk with your health care provider.

### **A VEGETARIAN DIET BENEFITS YOUR HEALTH, THE ENVIRONMENT AND ANIMALS TOO !**

Vegetarianism represents a positive move toward a cleaner and more compassionate world, a reduction in global hunger and improved personal health. If you are concerned about the environment, consider meat production's negative impact on tropical rain forests, soil stability and air and water quality. If you are concerned about animal rights, think about the billions of chickens and other animals slaughtered for food each year in the United States and the conditions in which animals killed for food are raised. If you are concerned about your own health, consider that vegetarians are generally at lower risk than non-vegetarians for heart disease, high blood pressure, some forms of cancer and obesity.

**Jai Jinendra  
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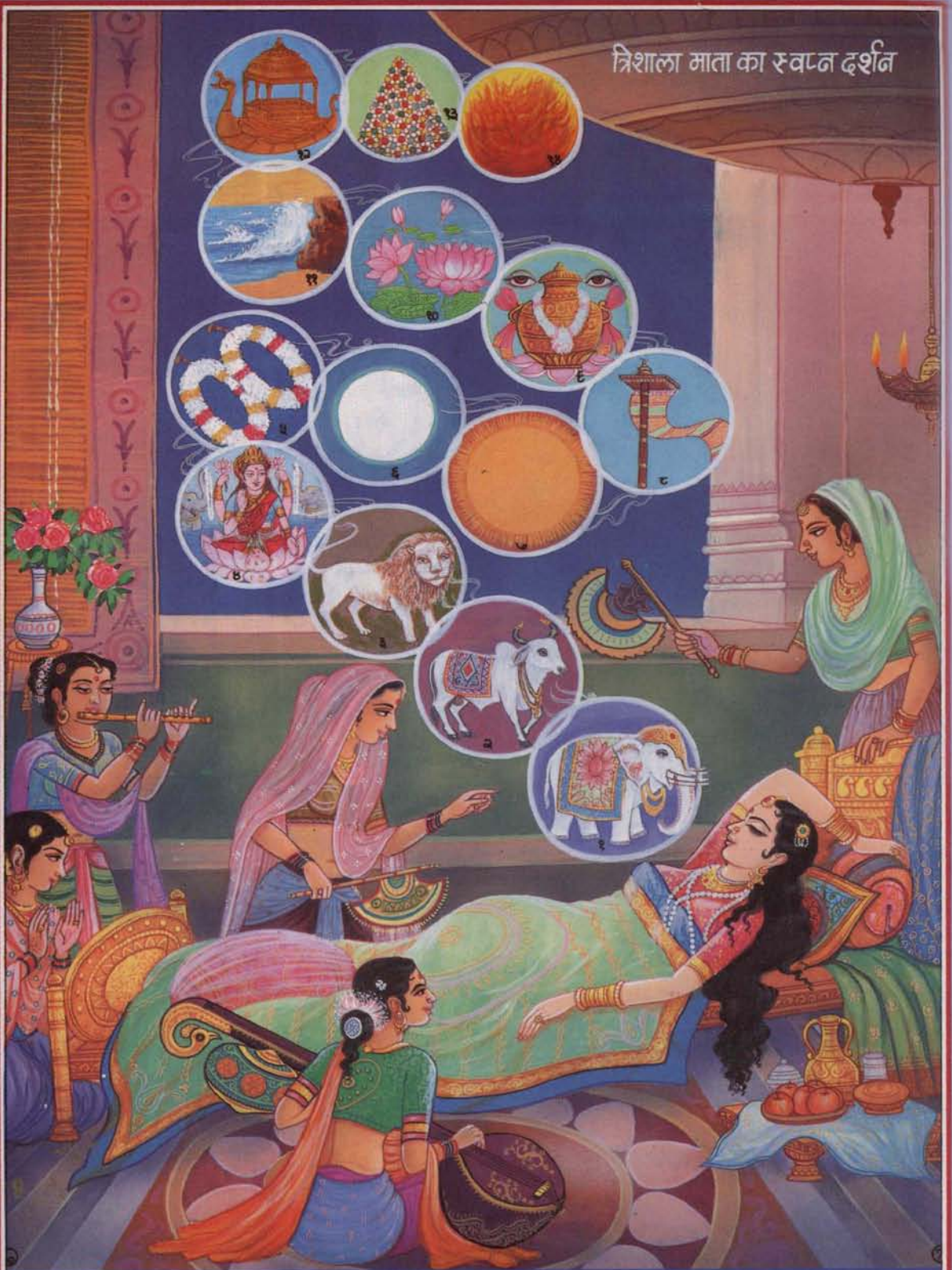
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*Sleeping queen Trishala and her fourteen dreams*

—Picture taken from KALPA SUTRA, Editor: Shri Amar Muni