

## 1.9 Great kings, Ministers and Rich Reputable Persons in Jain History

### 1. **Sthuli Bhadrā :**

*Patliputrā* city was capital of *champā* state. *Sthulibhadra's* father was minister of *Champā*. When he died at *Patliputā*, the living of *Champā* offered the post of minister to one of his sons, called *Shriyāk*. But *Shriyāka* suggested that the post should be offered to his elder brother *Stuli Bhadrā*. The king asked where *Sthuli Bhadrā* was; and *Shrivak* inform that all last 12 years, he had been living at a courtesan's house.

*Sthuli Bhadrā* asked to take this position. In the beginning he asked for some time to think, but after wards he refused to accept the post of minister. He said that such lucrative and tempting position can definitely bring him hell only. He therefore decided to become a monk. He himself plucked out his hairs in five handful and declared that he wants to join the Jain monk order.

However, the king was doubtful about *Sthuli Bhadrā's* intention, but he himself verified that instead of going to the place of courtesan, he went to renounce the world. *Shriyak* was appointed as minister.

*Sthuli Bhadrā* practiced severe austerely at the foot of famous sage *Sambhut Vijayjee*. *Sambut Vijayjee* had two more disciples, besides *Sthuli Bhadr*.

They all went to *Patliputrā* after some years; to stay for four months of monsoon. One of them preferred to stay in a lion's cave. The other one preferred to stay near the hole where most poisonous snake was staying. Both the furious lion and poisonous snake became friendly with the monks and did no harm to them. *Sthuli Bhadrā* however preferred to live at the residence of the same courtesan with whom he was staying previously. She was happy to receive *Sthuli Bhadrā* back home- *Sthuli Bhadrā* explained to her that he was now become a monk. He wants only small place to live. The courtesan tried to attract him in many ways; but *Sthuli Bhadrā* was firm. The courtesan realised that her efforts will bring her no results; so she gave up and requested *Sthuli Bhadrā* to give her religious instructions. Finally, she accepted Jainism and became a *Shravikā*.

After a successful completion of 4 month's monsoon, all thee monks came back to their Guru *Sambhant Vijayjee*. The guru received them well and appreciated their boldness and firmness. He made special appreciation for *Sthuli Bhadrā*, which made both other disciples sad. They felt that the Guru was making a preferential treatment to *Sthuli Bhadrā*. They however did not speak, but their displeasure was obviously seen.

In next monsoon, one of the monks who had spent 4 months in the lion's cave, preferred to go to the courtesan's house for this monsoon. The Guru tried to warn him, but he was confident of his strength. The Guru consented and he went to the courtesan's house. Here after sometime, he got attracted to the courtesan's charm and beauty. He requester her for her favor; but she did not respond. More she refused; more the monk was attracted to her. Now to test him, the courtesan placed a condition before a monk that if he gives her huge amount of money, she would consider his request. The monk therefore moved out in search of huge amount of money.

Somebody informed the monk that if visits a Nepal; he will get a precious blanket from there, and would get huge amount of money. He went to Nepal and begged for a blanket. After getting blanket, he returned; but on way some robbers came to rob him. With great efforts only, he could save his life and the same blanket. When he returned home and presented the precious blanket to the courtesan she said that both the blanket and the monk were worthless to her.

When he approached his Guru and narrated the whole story, Guru immediately said that by now he must have realized why *Sthuli Bhadrā* was considered better and was appreciated for his great firmness. The monk realized this.

## 2. **Sayyambhava and his son Manak.**

*Sudharma swami* was a disciple in his first seat to *Lord Mahavir*. *Sudharma's* disciple was *Jambu Swami* and his disciple was *Prabhava*. *Prabhava* was also looking for a worthy disciple after his death, but among the entire *Sangh*, he thought none was worthy.

*Sayyambhav* was not Jain. He was a Brahmin. He was householder (not a monk); but *Prabhava* considered him worthy to succeed him. *Sayyambhav* the Brahmin was performing a sacrifice in *Rajgriha*. *Sayyambhav* sent two of his disciples to beg for food at *Sayyambava's* Place during sacrifice. He instructed them that if *Sayyambhav* refuses to give alms, they should loudly announce that no body knows 'True Faith' there.

His two disciples went there, and on refusal to get alms, they shouted as above "No body knows True Faith here". The priest in charge of the sacrifice told them that it was a Vedic ritual. *Sayyambhav* however was disturbed. He asked the priest to tell him what was a true faith the priest confessed that Jain faith was True faith.

*Sayyambhav* immediately gave all sacrificial material to the priest and went for in search of two Jain monks. This brought *Sayyambhav* to *Prabhava*. *Sayyambhava* requested to *Prabhava* to enlighten him about true faith. *Sayyambhava* renounced the world. He studied 14 *Poorvas*. The sacred scriptures.

But when *Sayyambhava* renounced the world, his wife was pregnant. All the time, she felt the movement of the foetus inside her. She was telling "*Manak, Manak*" ("O there is little something there). Therefore when he was born, he was given a name "*Manank*."

When *Manank* was eight years old, he asked his mother about the father. The mother explained that the father had become a monk. *Manak* left the house and went in search of his father. The son could meet him in *Champa* city. They both were emotionally moved. The boy explained the situation at home to him. He said that he longed to see him. On suggestion from *Sayyambhav* *Manak* also decided to renounce the world.

*Szyyambhav* knew through his meditation power that *Manak* will not live for more than 6 months. He immediately took *Manak* in confidence and decided that he would teach him the texts of ten *Purvas* within 6 months in abridged form. *Manak* also readily co-operated and the teaching started forthwith, during evening hours, which are considered odd hours to learn holy scriptures.

That is why those ten *purvas* are known as *Dasavakalika* (The text taught at odd time) How great were father and son.

## 3. **Kapil**

*Kapil* was a son of *Brahmin* called *Kashyapa*, who was respected by the king. When *Kashyapa* died, *Kapil* was very young. Though *Kashyapa* held good office, it was to be given to some other person; because *Kapil* was very young. Therefore *Kapil* was brought out in poverty by his mother. When *Kapil* became young, he wanted to acquire knowledge and become a learned person like his father; but the mother suggested that no body in the town will teach him, because people are jealous. She also suggested that for acquiring knowledge, *Kapil* should go to another town – '*Sravasthi*'. So '*Kapil*' went to *Sravasthi*.

*Kapil* stayed with *Indradatta* at *Sravasthi*, who was his father's friend. He was very rich and *Kapil* was treated well there. There was young beautiful maid servant, who developed affectionate feelings for *Kapil*. However both of them were poor.

Once in *Sravasthi*, one festival was celebrated. Young women participated in large number. They all had decent clothes and precious ornaments. The maid servant also wanted to join; but she had no good clothes nor any ornaments. She talked to *Kapil* about her intention and the real position. *Kapil* asked her what he could do for her. She suggested that a rich merchant named *Dhan* had a practice to give a bead of Gold to one who greeted him first in the morning. *Kapil* agreed to go to *Dhan* and greet him in the early morning to get a gold bead.

However, in a state of worry and anxiety, he reached at *Dhan's* residence during mid-night hours instead of morning. The city guards thought he was thief and apprehended him. When the king asked why he went to *Dhan's* residence at an odd hour, *Kapil* explained everything. The king was kind, and offered to give *Kapil* anything he wanted, *Kapil* asked for some time to think.

He applied his mind properly. Initially he thought of asking a lot of money, to buy all luxuries of life, but on a re-thought, he felt that it was all useless. He therefore thought that what he want is liberation from desire. He therefore decided to become a monk. He pulled out all his hairs. He came to king with a begging bowl. The king asked him, what he demands. *Kapil* replied that, he does not need anything. He explained to the king that if he gets some gold; he will have desire to have more gold. He said “As one gets, so one longs for more, Acquisition increases grief. Therefore if I ask a gold bead, even a crore of them will not be able to satisfy my desire.” The king really wanted to give great riches to *Kapil*, but he would not accept.

*Kapil* lived in the forest, some eighteen *yojāns* from Rajgrihā. There once came 500 thieves; whose leader was *Balbhadrā*. *Kapil* went to their camp on his own. The thieves caught him and asked him to dance. *Kapil* asked “ Who will beat the Rhythm?” they all began to beat the ground, and *Kapil* danced. While dancing , he was singing a song which meant, “This world is full of misery; uncertainty and impermanence. What can I do now, so that I might not face this grief again?” At each stanza, He repeated the refrain of this effects. Hearing this repeatedly, the thieves were convinced of impermanence of this world; and they all renunciated the world and became members of the Jain order.

#### 4. Karkandu

*Padmavati* was a queen of *Champā*. She was pregnant. During pregnancy, she had a strong desire to sit on a well decorated Elephant, and wander around a park. That she should be dressed in King’s clothes; and the king himself should hold an Umbrella for her. The king agreed to fulfill her desire. A Picnic to park was arranged and they were riding on an elephant as desired by her. But soon the elephant became wild, he could not be controlled, and he went to the very deep forest. The king suggested that while that elephant comes under a big banyan tree, both of them should hold the branch of the tree. The queen agreed, but when the tree came, the king quickly held the branch, but the queen could not. She was carried away with the elephant.

The elephant went to a lake for cool bath. The queen escaped here, but did not know where to go. She recited her prayers. Soon she saw a monk, who comforted her gave some food and showed her way to nearby village. In a village, she saw some nuns. She requested for the shelter. She was provided food and shelter. She did not reveal that she was pregnant. The nuns initiated her as a nun.

She however told everything to the senior nun including about her pregnancy. She agreed to manage everything. When the child was born, it was abandoned at a cemetery, where the watchman saw it and gave it to his wife for his upbringing. He was given a name *Avkirkakā*. The boy had royal qualities from the childhood only and he had good leadership quality. Once he had scabbies, and he asked his play mates to scratch his body. This practice brought him the name *Karkandu*. This name remained with him ever since.

Once *Karkandu* heard two monks talking. One monk was describing a quality of particular Bamboo, whose possession can bring kingdom. *Karkandu*. On hearing this, immediately went to have that Bamboo. One another Brahmin boy also had overheard these Monk’s talking. He too rushed to take away that Bamboo. Now there was a great quarrel between the two, and the matter went to the king for the decision. The king gave the bamboo stick to *Karkandu*; but added that if he becomes a king he should give a village of his choice to a *Brahmin* boy. Both agreed. However, the Brahmin boy was really unhappy and wanted to keep the issue live and bring a lot of troubles to *Karkandu*. Therefore, *Karkandu* and his family left that place and took refuge in a remote village, in another state.

Now the king of that State died heirless. According to their customs, a party of loyal officers led by a royal horse went to discover a worthy candidate for the throne. When *Karkandu* was sleeping in open, the horse came there, went round him and stopped there. That was an indication that he was a choice. He was announced new king of the state.

Some Brahmins, however, did not accept him as king. Thereupon, *Karkandu* showed the jewel in a Bamboo; and they were convinced. *Karkandu*, however turned the Brahmins into lower caste, and raised the status of his own caste.

On hearing that *Karkandu* has become a king, the Brahmin boy came to collect his gift of a village. The boy wanted the village in his own state- *Champā*. *Karkandu* granted the request and wrote to the king of *Champā* to accept the arrangement. King

*Dabhivahan* of *Champā* State rejected this proposal at once. *Karkandu* therefore decided to declare war against *Dadhivahan*.

*Karkandu's* mother who had become a nun knew that this was a war between a father and a son; and wanted to stop it at any cost. But *Karkandu* was firm. The nun therefore went to *Champā*. Everybody was pleased to see that the queen was safe and alive. The king was also very much happy. When the nun explained he promised that he would give anything the boy, *Karkandu* desired. He was desperate too see him. Thus, there was reconciliation of war and reunion of father, son and mother.

The king *Dadhivahan* now decided to hand over kingdom to his son *Karkandu* and wished to renounce all worldly pleasures.

*Karkandu* became king of both the states. He liked farm animals. Once he saw a young bull of large limbs. He instructed his men to look after him properly. But after few years when he saw the bull it had become old and weak. Time had done its job. The king *Karkandu* was displeased in the beginning but soon realized that every thing is transitory. Youth beauty or wealth. Reacting what was inevitable. He realized that every thing fade and ultimately disappears. Nothing was permanent. With this awakening, he also decided to renounce the worldly pleasures. He too became a monk. The great king has now become a quiet monk.

## 5. *Rajimati and Rathnemi*

*Rajimati* was a beautiful young lady, daughter of king *Ugrasen*. *Aristhnemi* was *Krishna's* cousin, and was considered to be an appropriate groom for *Rajimati*. The marriage was arranged.

Prince *Arithniemi* was bathed in Perfumed water; dressed in gorgeous garments, decked up in all kinds of Jewellery and put upon an impressively decorated elephant. The splendid procession started for wedding.

During the procession, on way to *Rajimati's* place the prince saw a number of birds and animals shut up in cages. There was piteous look in their eyes. He felt disturbed. He asked why all these animals and birds were shut in the cages. In his great astonishment, he was told that they were taken to the palace for wedding feast. He was now purterbed. Why such a lot of bloodshed for a wedding? He took a quick decision, got off the elephant and started to move towards Mount *Raivatata*. Yes, he decided to renounce the world and become a monk.

*Rajimati* also, on learning that *Aristnemi* hold discarded her and renounced the world, decided to become a nun. But *Rathnemi*, brother of *Aristhnemi* was also attracted to the bewitching beauty; and offered to marry her, instead of his brother. *Rajimati* was firm, she would not accept anybody as a substitute of *Aristhnemi*, and she was firm to join a religious order. Even then he persisted.

*Rajimati* now thought to teach him a lesson. She got some porridge made. She added some Ghee and Honey in it in larger quantity. She gulped it and quickly she vomited it out in a golden bowl. Then she asked *Aristnemi* to eat it. Obviously, *Aristnemi* refused. Then she explained that what *Arishnemi* was proposing to do was as good as eating a vomit. What his bother *Rathnemi* has discarded, how he could accept?

*Rathniemi* now felt disgust for this world itself. He also decided to become a monk and join the religious order. *Rathnemi*, thus became a Jain monk.

Once it so happened that *Rajimati* alongwith other nuns were going to *Raivatata* mountain to offer their worship to *Aristnemi*. On their way they were caught in heavy torrent of rain. They all rushed to find shelter. *Rajimati* could find a shelter in a cave, she thought she should get her wet cloth, dry. She removed the clothes from her body and spread them out for drying. She never knew that *Muni Rathnemi* was there in the cave. *Rajimati* thinking that she was all alone in a cave, was drying her clothes in naked position. *Rathnemi* could now look at her sharply shaped body, her smooth skin and her charming complexion. He forgot that he was a Jain monk. He forgot that *Rajimati* had already rejected him and was a very devoted nun. *Rajimati* sensed somebody's presence there and became very conscious. She covered her breasts with her arms and she sat down to save the exposure below.

Now *Rathnemi* appeared openly. He explained that beautiful human body is achieved after accumulation of merits of many lives. He argued that it would be unfair not to enjoy the pleasure of body. *Rajimati* was not only firm but very blunt too. She said that you might be more handsome than God of love (Kamdev) or as accomplished as *Nalkuber*, she does not care. She said that she comes from a noble family of king *Bhoj* and *Ugrasen*, and he too comes from famous *Ydavā* family. He asked how dare he can

behave in such a despicable manner with a woman? He advised him to control his sensual desires, otherwise he would be uprooted like a tree hit by a storm. She requested “Now control yourself. Your mind, your desires, your sense organs. Be a master of yourself and save yourself from the disgrace.”

*Rathinemi* now realized his mistake. Now he was like an elephant, brought under proper control. He swore to her, never to waver from his path again.

At last, *Rajimati* gained *Kevalgyan* – the eternal knowledge.

## 6. **Bharat Chakravari**

King *Bharat* ruled *Vinitā* in ancient times. Once, the guard on duty saw a divine ‘*Chakra*’ (a bright disc) appearing in the sky and traveling to the king’s armory. The guard humbly bowed to it and informed the king about such happening. The king *Bharat* at once visited armory saw the most bright and shining ‘*Chakra*’ there. He offered his deep worship to the ‘*Chakra*’, king *Bharat* celebrated the presence of this divine sign, thorough his city. After some days, the ‘*Chakra*’ flew to sky, was found surrounded by one thousand *Yakshas*; and finally it moved in eastern direction to *Magadha*.

King *Bharat* decided to follow it. Along with his four fold army and his own divine elephant, he marched to *Magadha*, camped outside the city, got prepared a simple *Paushadhshala*; stayed there, observed the *Attham* penance (Three days’ fast) without a drop of water. He pleased *Lord Kumār*, presiding deity of *Magadhā* Tirth and held eight days’ celebration.

Thereafter the *Chakra* was found moving towards south west direction to *Vadāma* Tirth and thereafter in north-west direction to *Prabhās* Tirth. The king and his army followed *Chakrās*’ travel all along, and also held appropriate celebration in honor of presiding deities at both the places.

The *Chakra* then moved to east towards the temple of *Sindhudevi*. There also the king hold great celebration in honour of the *Devi* (Goddess). *Chakra* now moved to *Vaitadhya* in north east and thereafter at *Timishra* cave in west direction. The king held the celebration in both these holy places in honour of deities of the mountain and cave.

He then ordered the chief of his army to proceed to various countries on way and conquer them, so that his journey back home will be Victory March. In all, he conquered 32,000 kings throughout *Bharat Varsā* and secured *Nav- Nidhi* (Nine well known treasures.) Each treasure was guarded by a diety and the treasure were almost eternal.

When the victory march was over, the divine *Chakrā* moved to king’s own capital *Vinita*. The king realizing the divine message, now concluded his victory march and returned home, where he was greatly felicitated.

Then he called the meeting of the Royal council in which he invited 16,000 gods, 32,000 kings, his commander-in-chief, his *Purohit*, 360 bards of the court. In this council, the title of ‘*Chakravāti*’ was conferred to him. *Bharat* ruled *Vinita* long time and enjoyed all pleasures.

Once, the king *Bharatā* entered the hall of mirrors. He was happy to see the beauty and luster of his body. In the mean while, he went into a trance- a deep meditation. His mind became pure and purer, ultimately reached the highest stage and the king acquired *Kevalgyanā* – the ultimate knowledge.

He left the palace in company of 10,000 kings. He traveled to *Kosalā* and thereafter he moved towards *Astāpad*. Mountain, and on the top of it he sat on a slab of stone. He renounced food and water. He observed fast for one month. He lived for eighty four lakh years, and during this span of life, the practice of observing one month’s fast continued through out. At last, he attained *Salvation*.

## 7. **Gaj Sukumal**

In the city of *Bhaddilpur*, there lived a householder whose name was *Naga*. He was very rich and powerful. His wife’s name was *Sulsā*. In her young age, a fortune-teller had told her that all her children will be still born. *Sulsā* always worshiped *God Harinaigamesin* and was keeping his idol with her. The God, pleased with her worship made the arrangement that her still born children were exchanged with those born by *Devki*.

When *Devki* came to know all this, it was too late. 6 of her handsome sons were reared by *Sulsā*. *Devki* felt very sorry about all this. Her eldest son *Vāsudevā Krishnā* however promised her to do needful. *Krishnā* thereupon observed a three-day fast- *Attham* penance to please *Lord Harinaigamesin*. The God was pleased with his penance and his devotion. He appeared to offer. *Krishna* and made an offer. *Krishna*

suggested that her mother should get an alive son. God promised it but said that the boy will soon renounce the world and become a monk in *Aristnemi's* order.

*Krishnā* informed her mother that she would soon have a son and all her maternal desires and affections would be fulfilled. After normal period of pregnancy she gave birth to a child and gave him the name *Gaj Sukumal*. *Devki* was immensely happy now. His growth was healthy and he was imparted proper kind of education.

When he became young, his marriage was decided with the most beautiful lady called *Soma*. His father's name was *Somali*; and he was a great learned *Pandit*- a scholar of *Vedās*.

Once when *Gaj Sukumal* went to pay homage and respect to *Aristnemi*, also stayed for religious discourse. At the end of discourse, he went to *Aristnemi* and said that with his discourse, he is deeply moved he has lost all the interest in the worldly pleasure, and he wanted to join Jain order as a monk. He said he would go back to seek parents' permission.

The mother *Devki* was shocked to hear this decision. She collapsed under the shock. The mother at length tried to dissuade her son from this decision. She said that both his father and herself will not be able to bear the separation. But *Gaj Sukumal* was convinced of futility of worldly life and he was firm in his decision. The parents were also equally firm not to allow him to become a monk. They argued that *Gaj Sukumal* has been brought up in luxury and comforts and therefore, the monk's hard life would be difficult for him. *Gaj Sukumal* replied that he was not a coward and that he was now completely detached from comforts and luxury.

*Krishna* also tried to dissuade his brother. He said that he was future king of *Dwaramati* and was entitled to all pleasures and luxuries, but *Gaj Sukumal* was not tempted at all. He said that body is medium of enjoying pleasures, but it is subject to decay and death. The soul alone is immortal. He said that the kingdom of three worlds will not be able to change his decision.

Then it was suggested that *Gaj Sukumal* accepts the throne of *Dwarapati* even for a day. *Gaj Sukumal* agreed to this suggestion. The coronations function was arranged with usual pomp and show. *Gaj Sukumal* was declared sovereign king of *Dwarapati*. But at the end of the day, he went to *Aristnemi* to accept the religious order. After he was duly ordained as a monk, he asked the permission to stay at cemetery of the town and remain in *Kayotsarg* (Still posture)

One day when he was in deep meditation, then *Brahmin Somil* saw him. He was furious to see him. He thought this man has ruined the life of his innocent daughter. He decided to avail this opportunity and take the revenge of him.

He then, with wet clay prepared a turban without bottom to fit on the monk's head. Placing it on monk's head, he took some burning coals and put it inside the bowl. *Gaj Sukumal* was in deep meditation and the act of *Brahmin Somali* did not disturb him. When the coals were burning, there was a great unbearable pain in monk's head. But he had conquered anger. He simply endured everything. He suffered this quietly and showed no enmity to any body. Therefore, while he was undergoing unbearable pains, his *Karmās* were also burnt into ashes. Therefore, when his soul left his body, i.e. when he died, he attained *Kevalgyān* – the ultimate knowledge. Gods praised him and greeted him. Now he was free from all agonies and sufferings.

When *Krishna* came to know about the sad, painful death of his younger brother, he was furious. He wanted to know, who gave so much of sufferings to the young monk without any reason. *Aristnemi* tried to pacify him saying that he attained *Kevalgyan* and subsequent *Mokshā*, so we must thank him whosoever had done it. *Krishna* could not be convinced with this argument. He was concerned about painful death of his younger brother.

*Aristnemi* however did not give the name of the person who did it; but gave a hint that on the road side of *Dwarapati*, he shall die under your nose.

Here *Somil* was also restless. He knew too well that *Krishna* will punish him severely and harshly. He remained in constant fear and anxiety. He did not stay at home.

One day *Brahmin Somil* was moving on roadside. Incidentally *Krishna* was also passing by on that road. *Somil* saw *Krishna* behind him. He thought he was following him. He was so greatly frightened that his heart stopped beating there and there.

## 8. *Abaykumar's Intelligence*

In the city of *Rajgrihā*, there ruled king *Prasenjit*. He had subjugated all his enemies. He had many sons but he thought that only *Shrenik* was accomplished with necessary royal qualities. He kept his preference secret. In the meantime, *Shrenik*, on some account, left the home and went places. While wondering, he reached *Vennā tata* town and he took rest near a shop of merchant. After his arrival the merchant could make a very good business and he realized that the stranger person has brought him a fortune. He invited him to stay at his residence. Since *Shrenik* arrived in his house, the merchant's profits went on increasing. Later on, the merchant offered his daughter *Nandā* in marriage to *Shrenik*. Both of them lived happily- *Nandā* in the meanwhile, became pregnant.

Here, king *Prasenjit* of *Rajgrihā* thought that his end was near. He sent a secret message to *Shrenik* to immediately come to *Rajgrihā*. *Shrenik* bid farewell to his pregnant wife and he wrote out a message that he was going to live in *Rajgrihā* as a cowherd; and if they needed any help, they could call on him.

Before *Nandā* delivered a child, she had strange pregnancy longings. On one occasion she desired to ride a decorated elephant and distribute wealth to poor. Her father, requesting the king, made her desire fulfilled in reality when *Nandā* delivered a child, his name was kept *Abhaykumar*. He was intelligent and quick learner.

When he grew older, he asked the mother about his father. She narrated everything to him and also showed the message left for them. *Abhaykumar*, with his intelligence interpreted the message, and realized that his father was a king of *Rajgrihā*. He suggested his mother to proceed to *Rajgrihā* as a merchant's caravan.

When they reached *Rajgrihā*, he left the mother in merchant's camp and entered the city alone. On way to palace, he saw crowd of people around a dry well, when he inquired, he was told that king's precious ring had fallen in the well and the king had announced a big prize for one who can bring it out with his own hand, without getting into the well, *Abhayākumar* wished to try his luck.

He carefully looked at the ring below in the well and he took a lump of wet cow-dung at the ring. When the cow dung fell on the ring itself, the ring stuck into lamp. He then allowed it to dry. Then he filled the well with water from another well. The dry cow dung came up the water floating on the surface. When it came on his own hands, he removed the ring from the cake and presented it to king. The king asked him who he was, and he boldly said he was his son and narrated the old account of his early life and his marriage with *Nandā*. The king was overwhelmed with joy. He asked about his mother, *Abhaykumar* said that she is waiting outside the city. The king rushed to receive her with appropriate ritual. She was brought to the city with *Abaykumar* in a great procession, and eventually *Abhaykumar* was appointed as the minister of the king.

## 9. *Subhadra*

In the city of *Champā* there live a *Shrāvika* called *Jindattā*. His daughter *Subhadrā* was young beautiful woman, a *Buddhist* person saw her and fell passionately in love with her, asked her mother to get her married to him. But *Jindattā* was strict Jain and follower of *Mahavir*. She would not like to give her daughter in marriage to a person who followed wrong path. The man therefore accepted Jain path and became a *Shrāvakā*. *Jindattā* now agreed to give his daughter to him. However, they were worried that the daughter will not be able to adjust in a *Buddhist* family and with *Buddhist* in-law. The women of in-law families had ill feelings for *Subhadra* because she will not bow to *Buddhist* monks. The women tried to complain to the husband about *Subhadra's* conduct.

One day a Jain monk came to the house for the alms. His eyes were red. Some dust particles had blown into the eyes. *Subhadrā* gently licked the dust out; but left the mark of her *tilak* on forehead on the monk's forehead. This was treated as substantial evidence of her misconduct. *Subhadrā* was not as much worried about herself as about Jain path which will be blamed for such happening. The whole night she prayed her God and observed a *Kayotsarg*. She was confident that God will come to her rescue.

Next day when everybody wake up, they saw to their surprise that all the four gates of the city were firmly shut. Nobody could open them. People were terrified. Then came a divine announcement from the sky, "The gate will be opened only when a chaste woman sprinkles water with her hand on the gate. She will also bring the water in a sieve and not a drop will leak from it." After efforts of several women, *Subhadrā* came forward. Her in laws would not allow her in the beginning, but she said with

confidence that she is a chaste woman and she will open the gates. At last, they consented. With the name of *Lord Tirthankara* on her lips, she sprinkled the water from the sieve on the gates. The gates were now open.