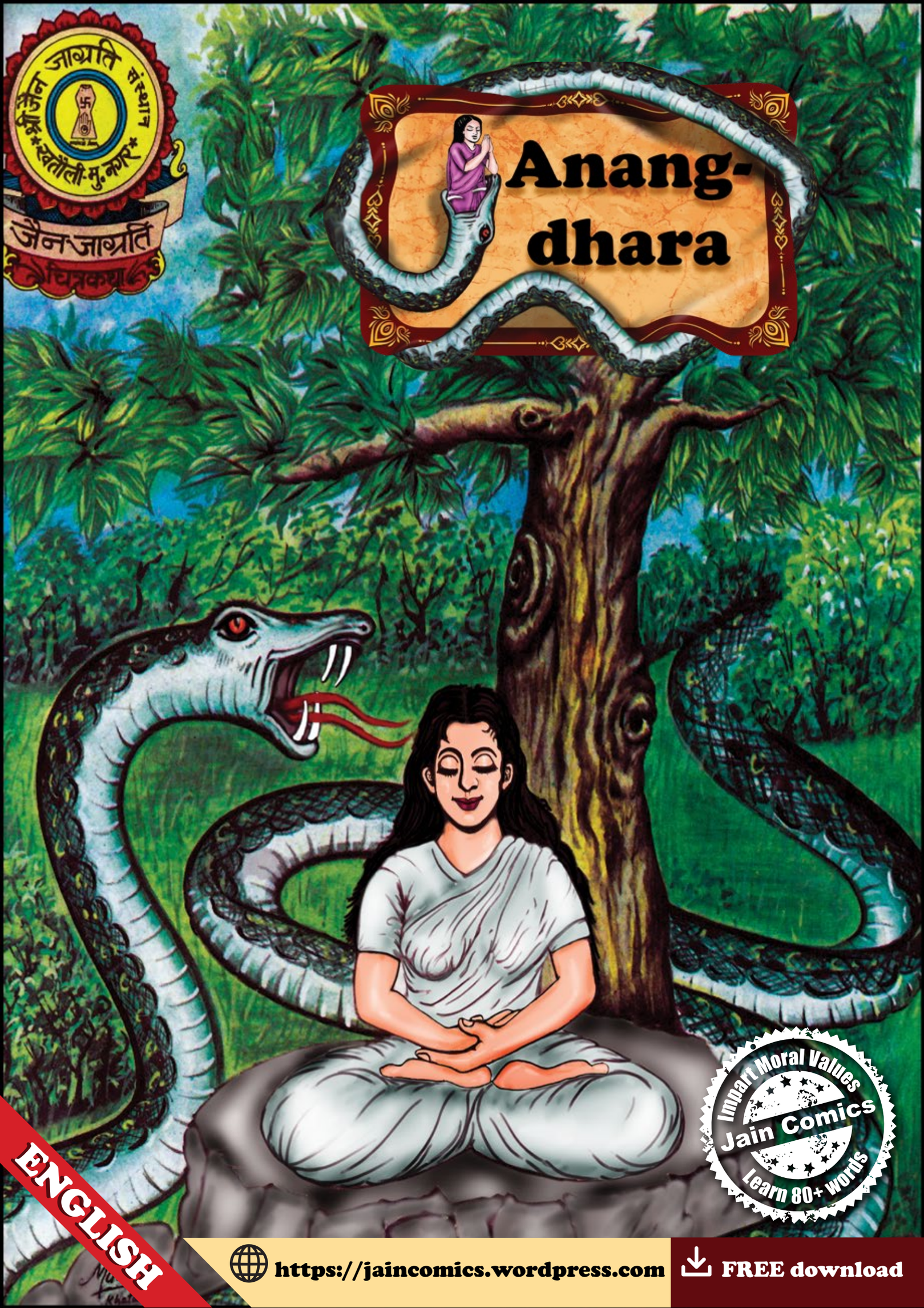
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प्राक्कथन

'अनंगधरा' नामक यह चित्रकथा हमें आज आपके हाथों में समर्पित करते हुए अत्यंत प्रसन्नता का अनुभव हो रहा है। 'अनंगधरा' राम के भाई लक्ष्मण की पत्नी विशल्या के पूर्वभव की अत्यधिक प्रेरणास्पद कहानी हैं, जिसे हमने आचार्य रविषेण द्वारा विरचित 'पद्मपुराण' (सन् 677 ई0) से लिया है।

सभी स्वाध्यायप्रेमी जानते है कि पद्मपुराण, प्रथमानुयोग का सर्वाधिक महत्त्वपूर्ण और प्रतिनिधि ग्रन्थराज है, अतः उसके आधार से तैयार हुई इस चित्रकथा के विषय में कुछ कहना सूर्य को दीपक दिखाना है।

अनंगधरा के जीवन से हमें मुख्य रूप से यह शिक्षा मिलती है कि हमें अत्यंत प्रतिकूल परिस्थितियों में भी अपने शील, संयम एवं समतादि गुणों को नहीं छोड़ना चाहिये। अनंगधरा के समाधिमरण का प्रसंग प्रत्येक आत्मार्थी को समाधिमरण के लिये बलवती प्रेरणा और ऊर्जा प्रदान करता है।

यदि प्रस्तुत चित्रकथा को पढ़कर एक भी व्यक्ति समाधिमरण के अभ्यास में जुट गया तो हम अपना प्रयत्न पूरी तरह सफल समझेंगे।

प्रथम संस्करण	:	भगवान महावीर निर्वाण–दिवस 1993 ई0
द्वितीय संस्करण	:	श्रुतपंचमी 1999
मूल्य	:	आठ रुपये मात्र
प्राप्ति स्थान	:	जैन जाग्रति सत्साहित्य विक्रय केन्द्र 32, तगान, खतौली (मुज़फ्फ़रनगर) उ0 प्र0 – 251201 ☎ : (01396) 72666, 73795 (नोट : यहाँ सभी प्रकाशनों का दिगम्बर जैन साहित्य उपलब्ध है।)

::: प्रकाशक :::

श्री जैन जाग्रति संस्थान (रजि0)

32, तगान, खतौली–251201, जिला मुज़फ्फ़रनगर (उत्तर प्रदेश)

सम्पादक
प्रोफेसर वीरसागर जैन

लेखक
जाग्रति

चित्रांकन
"मनीष" आर्ट्स, खतौली

● मुद्रक: **प्रगति प्रिन्टर्स** टी० पी० नगर, मेरठ।

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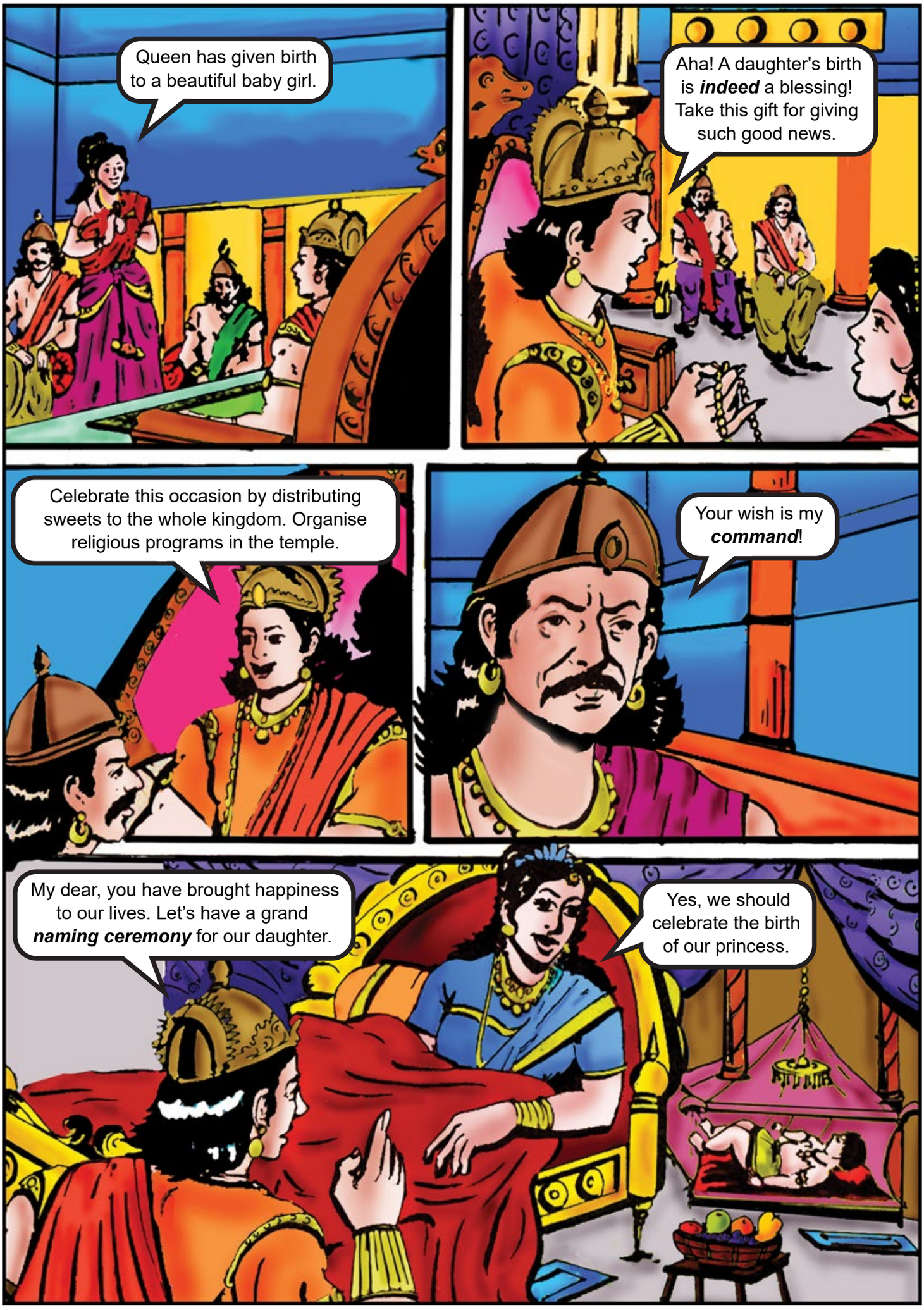
This is a real story that dates back a million years. In the ***Maha Videh*** region, there was a kingdom named Pundarik. It had a ***heavenly*** town named Tribhuvananad. ***Chakravarti*** Chakradhar used to rule this town. He was a justice loving and ***efficient*** ruler. Everyone in his kingdom lived happily.

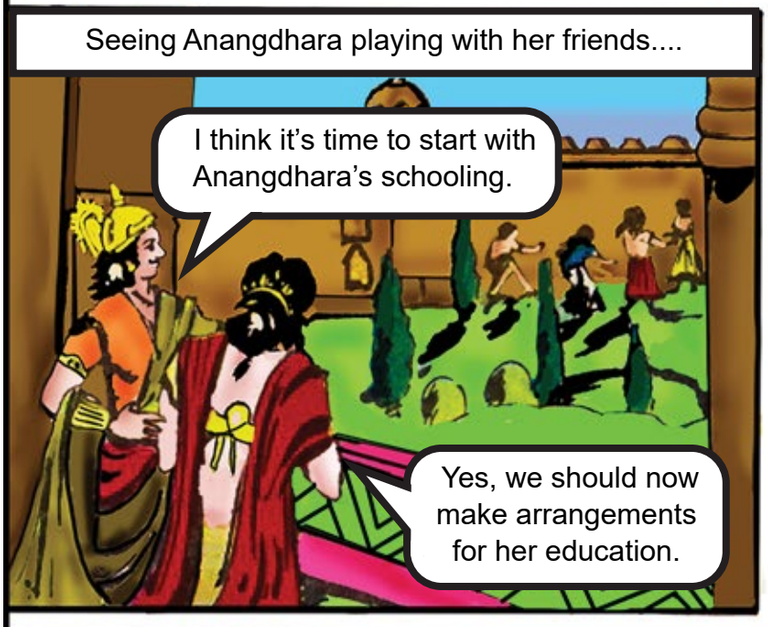
One day, as was his daily routine, the king was busy with administrative duties in his court. A messenger from the queen's palace entered the court with important news.

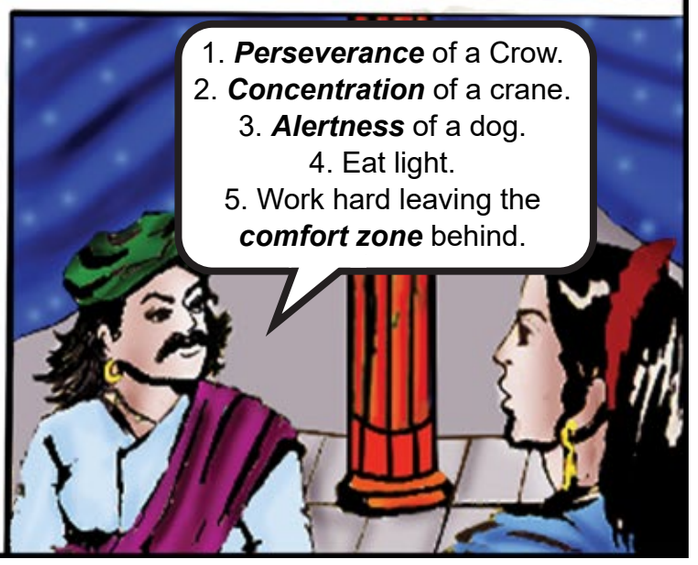
Maha Videh - Mahavideh region is located in the middle of Jambu Dweep, on both sides (east & west) of the Sumeru Mountain. The area is unique with the presence of Tirthankar at all times.
Heavenly - Resembling or befitting heaven; blissful; beautiful.

Chakravarti - Monarch or conquerors of the area of Bharat or Airavat. He rules the six khaand (divisions) and possesses a chakra (a miraculous discus that never misses its target).
Efficient - Working in a well-organised and competent way.



Indeed - Used to introduce a further and stronger or more surprising point.
Command - An authoritative order.
Naming ceremony - A program in which a person or persons is officially assigned a name.





Grand - Magnificent and imposing in appearance, size, or style.
Perseverance - Persistence (continuous efforts) in doing something despite difficulty or delay in achieving success.
Concentration - The action or power of focusing all one's attention.
Alertness - The quality of being alert.
Comfort Zone - Where one feels safe or at ease.

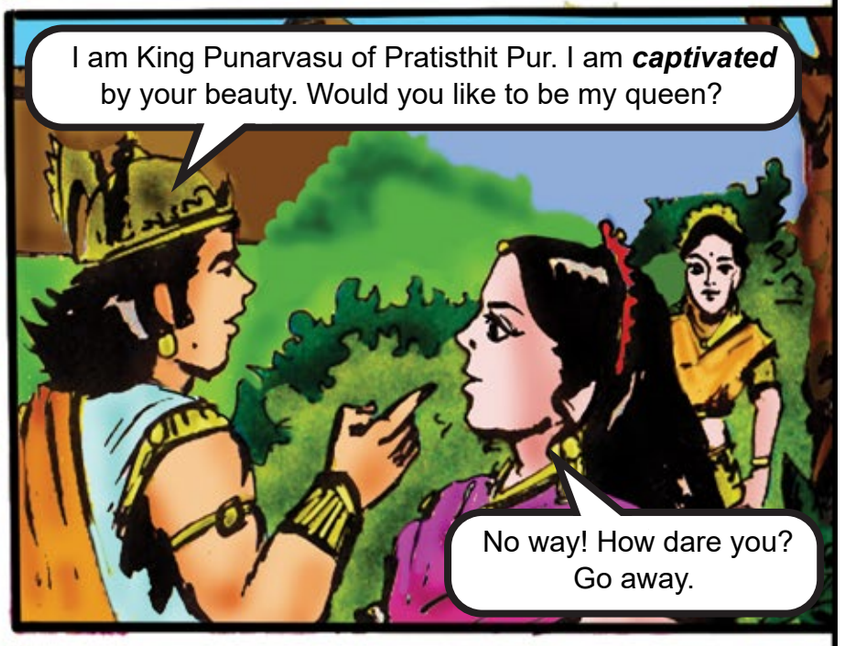
Spiritual - Relating to or affecting the human spirit or soul as opposed to material or physical things.
Entities - A thing with distinct and independent existence.
Medium - Something that is between or in the middle that facilitates.
Distinct - Different. Recognizably different in nature.
Bounded - To mark or form the limits of.
Royalty - Royal status or power. Sovereignty.

Past Deeds - Thought and actions from the past that were performed intentionally or consciously.
Everlasting - Continuing forever; never changing.
Eventually - In the end.

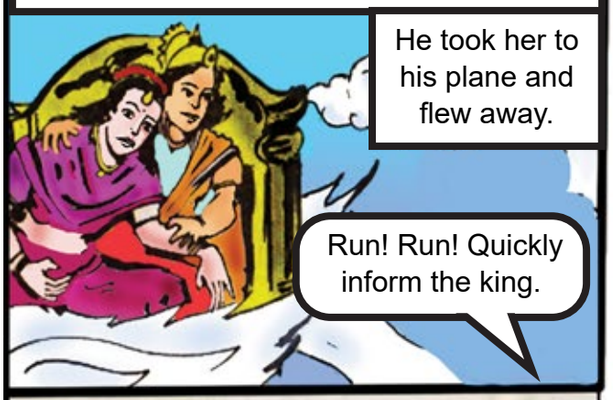
Parmeshthi - Five Supreme Beings (Arihant, Siddha, Aacharya, Upadhyay and Sadhu).
Upsarg - To disturb or attack to distract a person from penance.
Siddha Bhagwan - Liberated souls. They do not have a body; they are souls in its purest form.
Anant Sukhi - The state of eternal and boundless/ infinte bliss.
Bhed-Vigyaan - Ability to see (perceive) soul and body as different and independent entities.

The king of Pratisthitpur, Punarvasu, was travelling through the sky. He saw Anangdhara swinging in the air.

The king was ***fascinated*** by Anangdhara's beauty. He ***descended*** to the ground.



Enraged by Anangdhara's rejection, Punarvasu ***abducted*** Anangdhara.



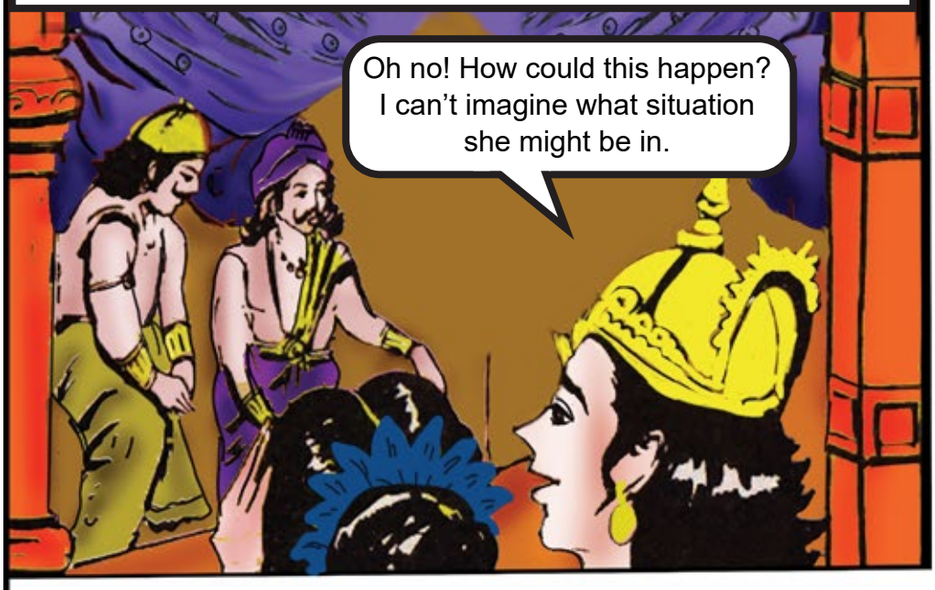
The king became ***furious*** and ordered his commander.

Fascinated - Strongly attracted and interested.
Descended - Come down from a higher place.
Captivate - To attract and hold somebody's attention.
Enrage - To make somebody very angry.
Abduct - To seize and take away (a person) by force. Kidnap.
Tragedy - An extremely sad event or situation.
Furious - Very angry.

Surrender - Stop resisting an enemy or opponent and submit to their authority.
Heed - To pay attention to advice, a warning, etc.
Uphold - To defend.
Retaliate - Make an attack in return for a similar attack.
Assault - A sudden attack on somebody/something.

Zoom Past - To pass physically by (someone or something) with great speed
Bewildered - Completely puzzled or confused.
Frightful - Causing intense fear.
Vidhyadhar - Humans with superpowers / special skills (here flying).

On returning, the commander narrated the whole incident. The King and the Queen were in shock after hearing this.

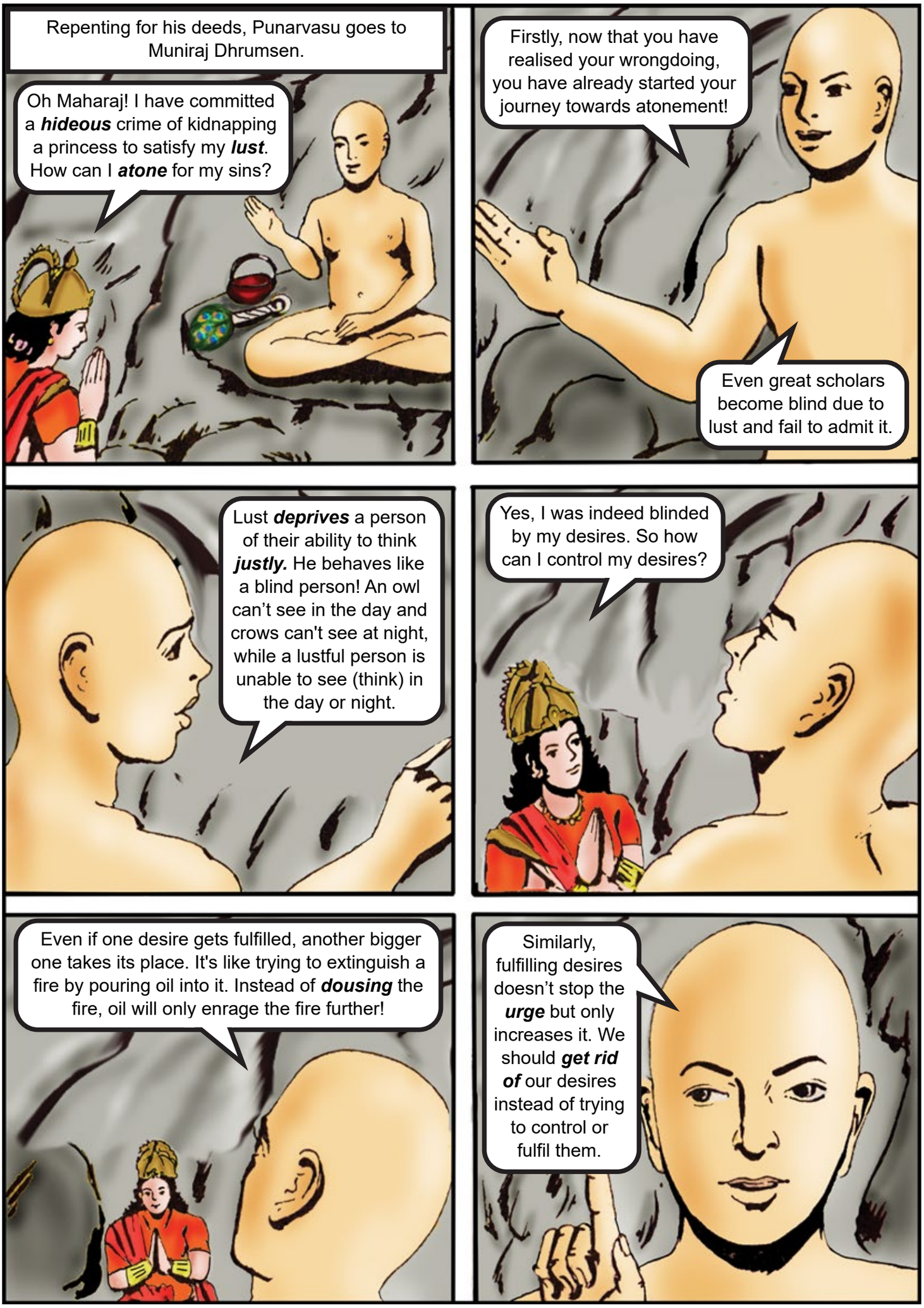


Soldiers searched in every direction, but Anangdhara could not be found anywhere.

The whole kingdom went into ***grief***.

After some time, Vidhyadhar Punarvasu came back to the forest looking for Anangdhara. However, he too could not find her anywhere.
Gradually, he started feeling guilty about his actions.

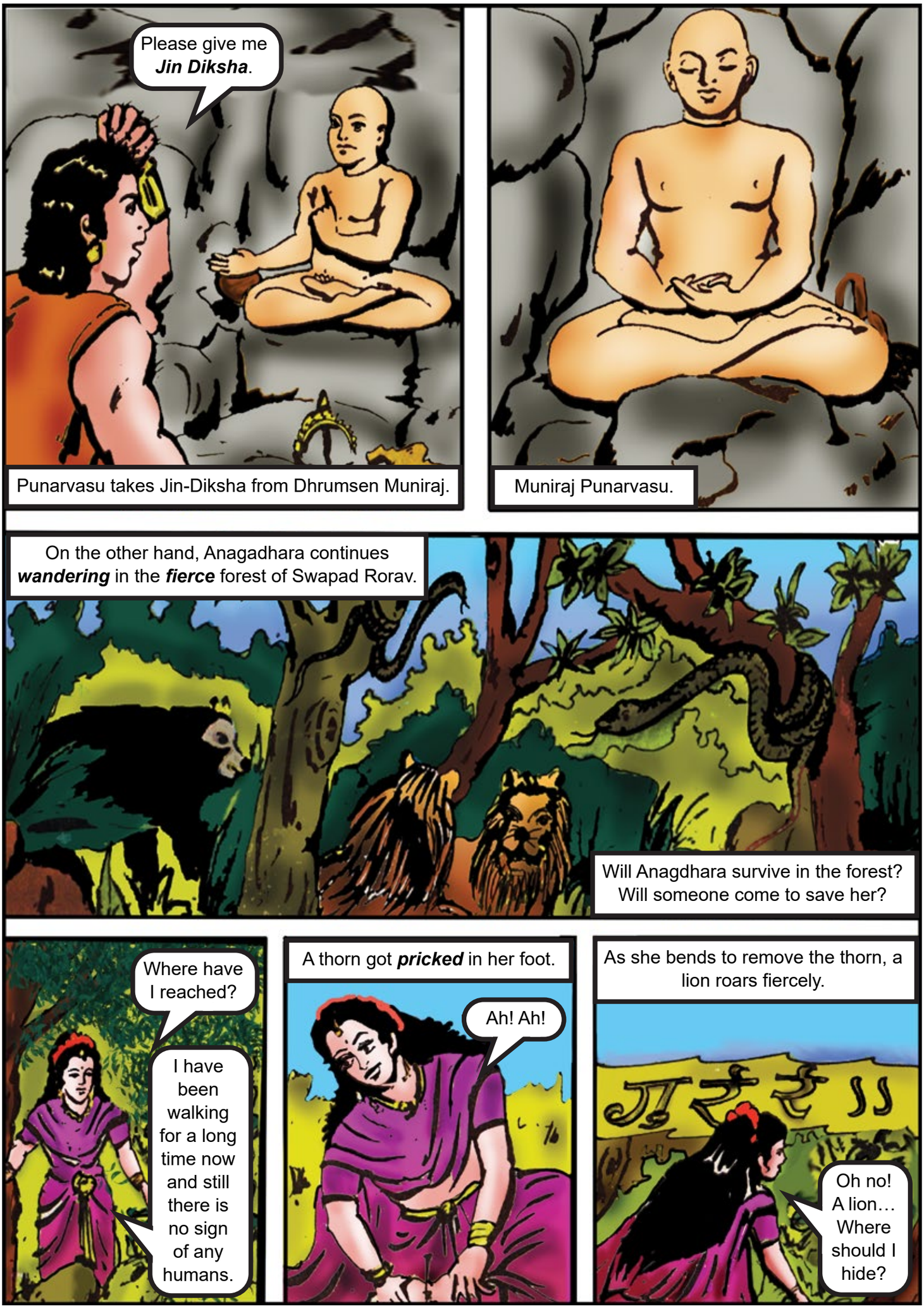
Got Away - Escaped.
Grief - Mental or emotional suffering or distress caused by loss or regret.
Horrible - Shocking and very unpleasant.
Guilt - The fact of having committed a specified or implied offence or crime.



Hideous - Offensive, extremely ugly, or shocking.
Lust - A very powerful feeling of wanting something.
Atone - Taking action (to correct) for previous wrongdoing.
Deprives - To take something away from.

Justly - In a morally correct way.
Dousing - To stop a fire from burning by pouring liquid over it.
Urge - A strong need or desire.
Get rid of - Take action so as to be free onself.

Wretched - Undeserving or inciting pity.
Refuge - Shelter or protection from danger or distress.
Abandoning - To leave and never return to.
Possessions - Wealth and property, etc. It is not about having them, but the feeling of attachment with the thing one possesses.
Self-restraint - Disciplining the mind, speech and body.
Aatmanubhuti - Experiencing the soul.
Insightful - Having an accurate and deep understanding.



Jin Diksha - When a person renounces worldly life and all worldly attachments and is initiated into monkhood or nunhood, the man is called Sadhu, Shraman or Muni and the woman is called Sadhvi, Shramani, or Arya. The process of renouncing is called Jin Diksha.

Wandering - Walking around without a sense of direction.

Fierce - Very Frightening.

Pricked - To cause somebody pain with a sharp point.

Frightened, Anagdhara takes refuge in a cave. Fortunately, after some time, the lion goes away.
Her foot starts bleeding as she removes the thorn. Tears rolled down her eyes.
Oh, Lord! The family members who could not live without me for a second. Where are they now?
Seeing her cry, forest animals got tears in their eyes.
Days turned into weeks, weeks turned into months and months turned into years!
When summer came…
Water! water!!

Lapsed - Changed.

***Reference** - From *Samayik Path* written by *Acharya Amitgati* and translated in Hindi by *Babu Yugal Kishore Ji.*

1. Real happiness does not depend on external entities like food, clothes, family or even this body.

2. Real happiness stays the same at all times and situations.

3. It lasts forever and never ends.

We should look at the five Parmeshthi and follow their path to real happiness. If you look closely, their happiness comes from within and not from the outer world.

बाह्य जगत कुछ भी नहीं मेरा,
और न बाह्य जगत का मैं।
यह निश्चय कर छोड़ बाह्य को,
मुक्ति हेतु नित स्वस्थ रमें॥ *

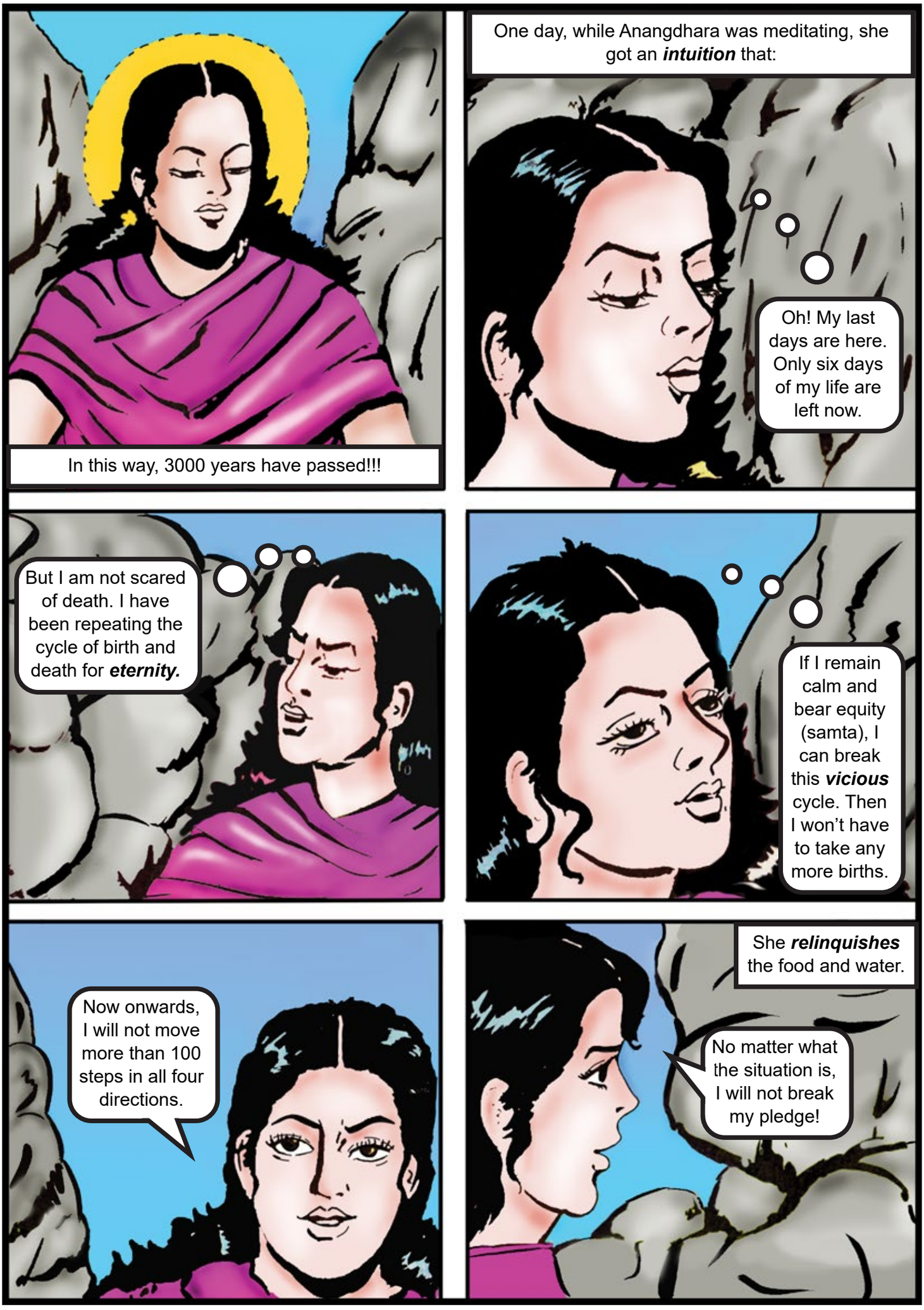
I should not get upset about losing these materialistic things (which were never mine in the first place) and get engrossed in myself to achieve liberation.

Seeing Anangdhara even violent animals changed their nature to become friendly and non-violent.

Some days she would fast. Some days she would survive on the fruits. But everyday she would spend time in ***Dharma-Dhyaan.***

***Reference** - From *Samayik Path* written by *Acharya Amitgati* and translated in Hindi by *Babu Yugal Kishore Ji.*

Dharma-Dhyaan - Contemplation about devotion beneficial to self and others, and proper conduct is righteous meditation or Dharma Dhyana.



Intuition - A natural ability or power that makes it possible to know something without any proof or evidence.
Eternity - Time without an end.
Vicious - Very violent and cruel.
Relinquish - To give up (something).

Sallekhana - Embracing the death volunterilly when both householders and ascetics foresee that the end of the life is very near either due to old age, incurable disease, severe famine, attack from the enemy or wild animal, etc. At such time one overcomes all the passions and abondons all the worldly attachments by observing austerities such as gradually abstaining from the food and the water and simultaneously meditating on the true nature of the Self until the soul parts the body. This vow is not to be confused with suicide.

Out of nowhere - Appearing or happening suddenly and unexpectedly.
Deadly - Causing or able to cause death.
Coiling - To wind (something) into circles.
Trace - A very small amount of something.
Gulp - To eat or swallow (something) quickly or in large amounts.

Instinct - Is the natural tendency that a person or animal behaves or reacts.

Immortal - Not capable of dying; living forever.

अहं इक्को - I came alone in this world. I will depart alone from here leaving everything that is not mine. I will now live in my solitude.

***Reference** - From *Shri Samayasar* written by *Acharya Kundkund*.

As a result of Sallekhana, Anangdhara becomes a celestial maiden (Devangana) in the third heaven.

Touched by the Mrityu Mahotsav (divine end) of his daughter, Chakradhar also gets detached from the world.

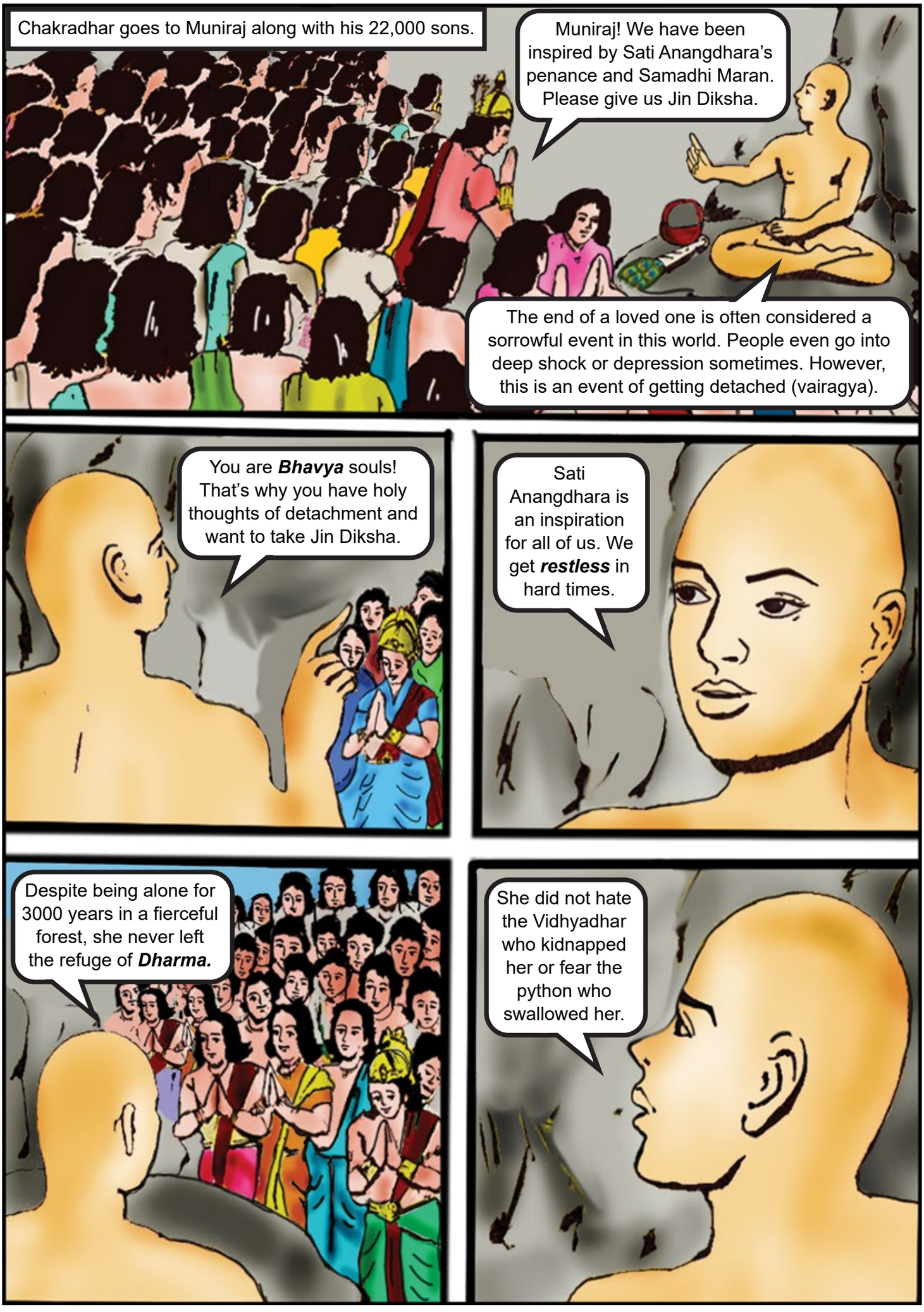
Feeling detached (Vairaagya), he returned to the kingdom. He called for his 22,000 sons and narrated everything.

Hearing about the inspiring ***Samadhi Maran*** of their sister, the princes too got detached from the world. They said -

The king was touched...

The whole atmosphere becomes full of feelings of detachment (Vairaagya).

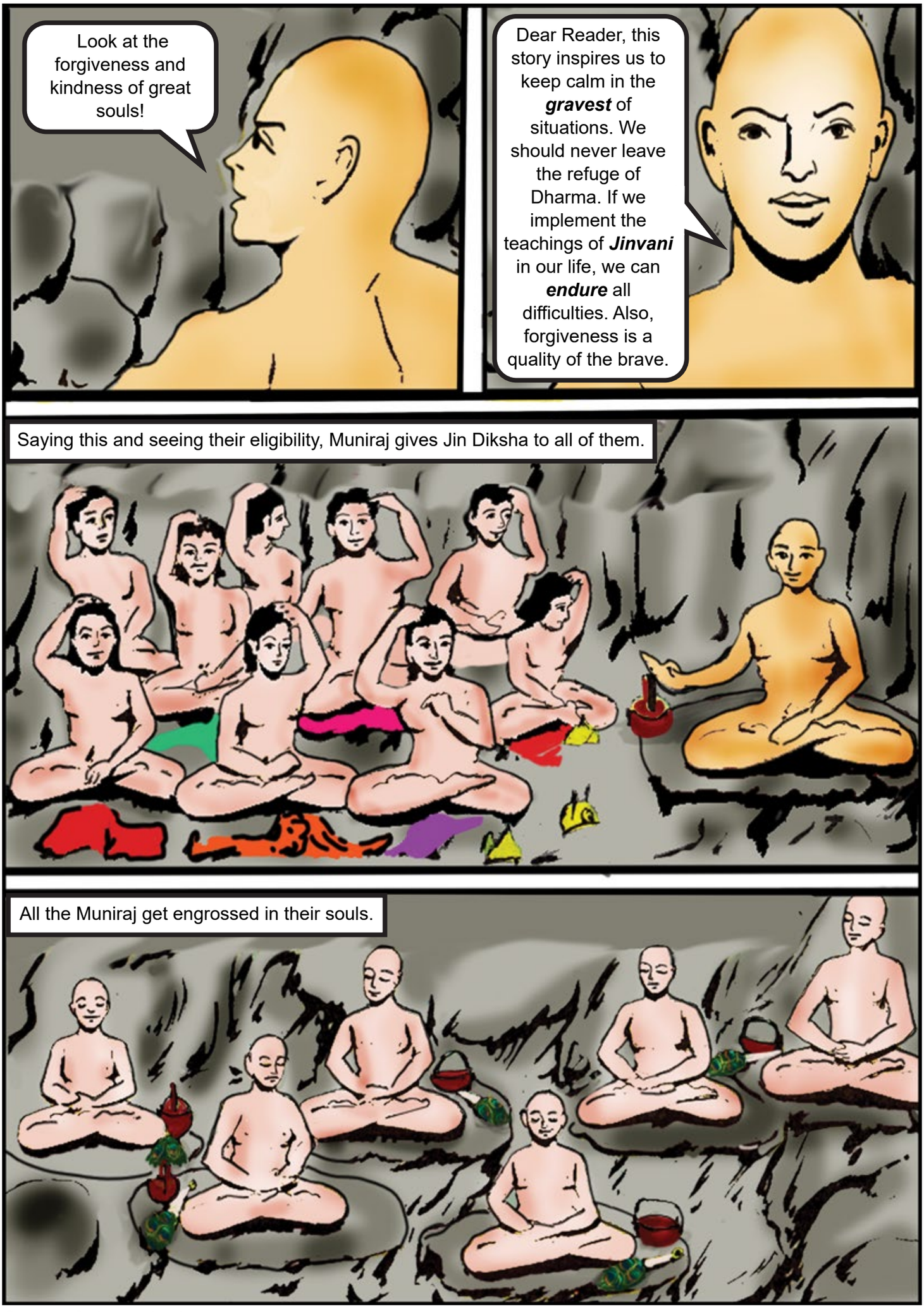
Misery - Extreme suffering or unhappiness.
Samadhi Maran - Another term for Sallekhana.
Futile - Pointless or useless.



Bhavya - One who is capable of liberation, potential soul.

Restless - Unhappy about a situation and wanting change.

Dharma - The inherent nature of a substance is the Dharma, or religion, of that substance. To see, to know, and to realise the true nature of the soul is the religion.

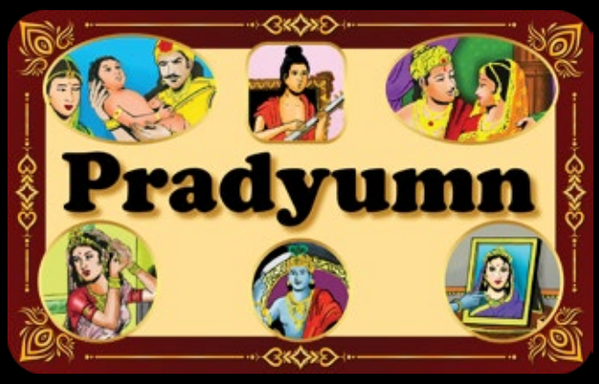


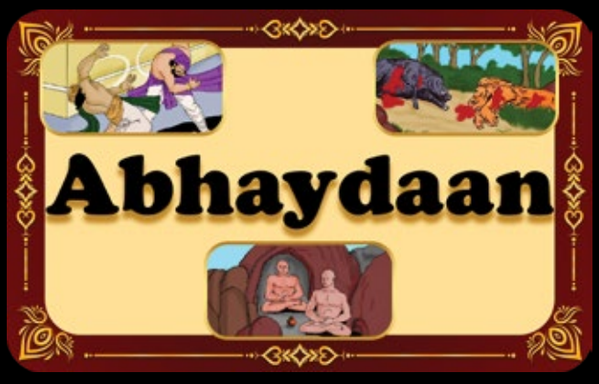
Gravest - Serious and sad.

Jinvani - Made up of two words Jina (arihant) and Vani (voice). The holy religious scriptures of Jainism are called Jinvani, which has originated from Arihant.

Endure - To deal with or accept.

Comics in this series





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