

ENGLISH



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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 है, जिसे हमने आचार्य रविषेण द्वारा विरचित ‘पद्मपुराण’ (सन् 677 ई०) से लिया है।

सभी स्वाध्यायप्रेमी जानते हैं 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 आत्मारथी 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 ई०
द्वितीय संस्करण	:	श्रुतपंचमी 1999
मूल्य	:	आठ रुपये मात्र
प्राप्ति स्थान	:	जैन जाग्रति सत्साहित्य विक्रय केन्द्र 32, तगान, खतौली (मुज़फ्फरनगर) उ० प्र० - 251201, ☎ : (01396) 72666, 73795 (नोट : यहाँ सभी प्रकाशनों का दिगम्बर जैन साहित्य उपलब्ध है।)

∴ प्रकाशक ∴

श्री जैन जाग्रति संस्थान (रजि०)

32, तगान, खतौली-251201, जिला मुज़फ्फरनगर (उत्तर प्रदेश)

सम्पादक
प्रोफेसर वीरसागर जैन

लेखक
जैजाग्रति

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.



What is the matter?

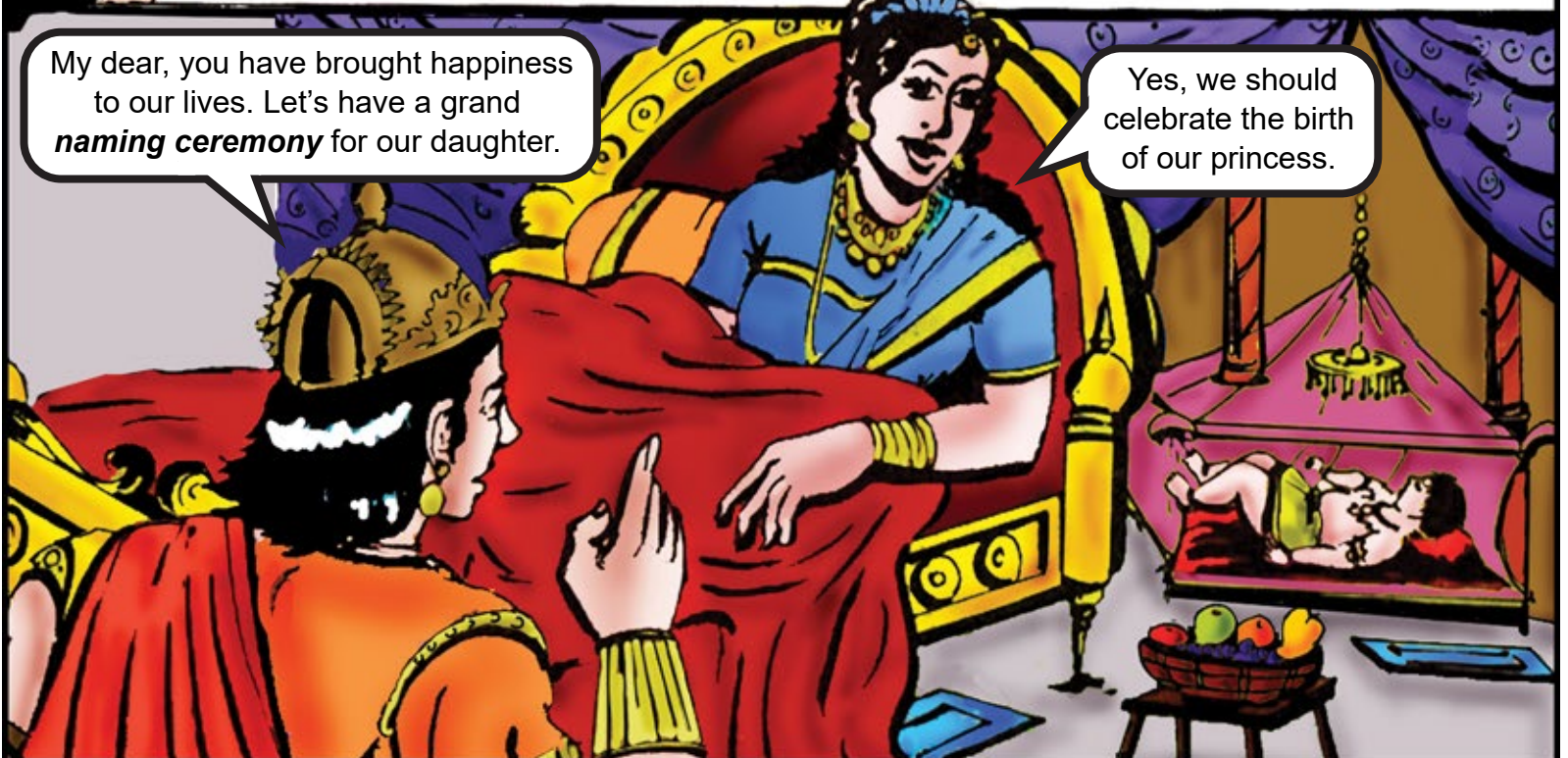
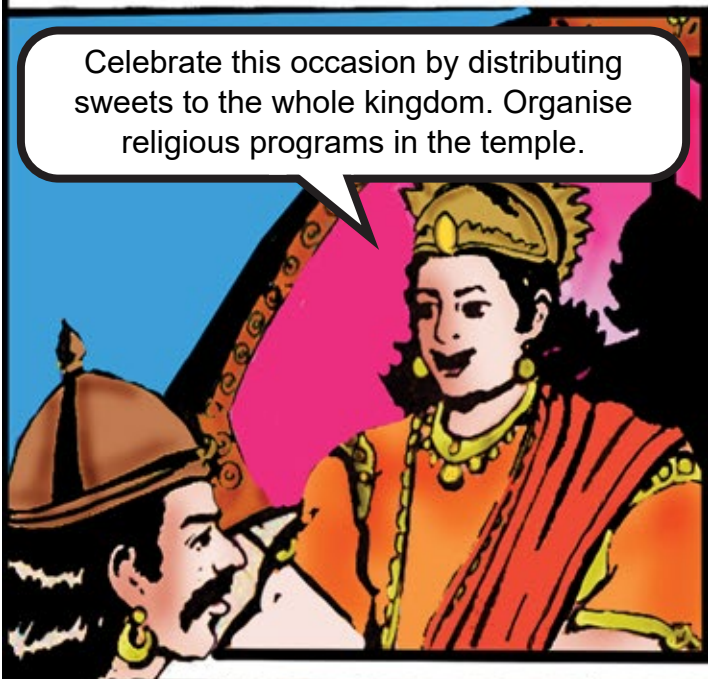
Glory to the King!
Your Majesty...
Congratulations!!!

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.

A **grand** naming ceremony was organised.

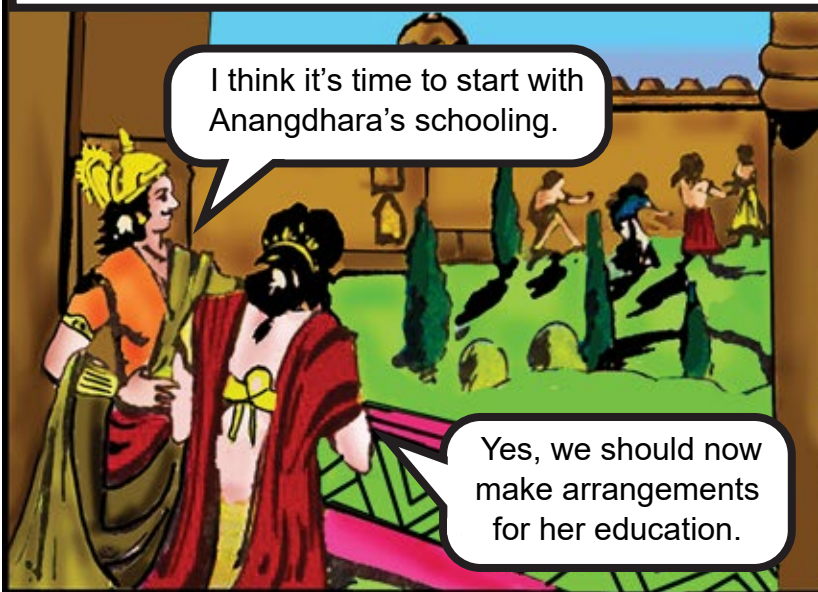


Majesty, the princess will be known by the name Anangdhara!

Long live the princess Anangdhara.

Glory to the king Chakradhar!

Seeing Anangdhara playing with her friends....



I think it's time to start with Anangdhara's schooling.

Yes, we should now make arrangements for her education.

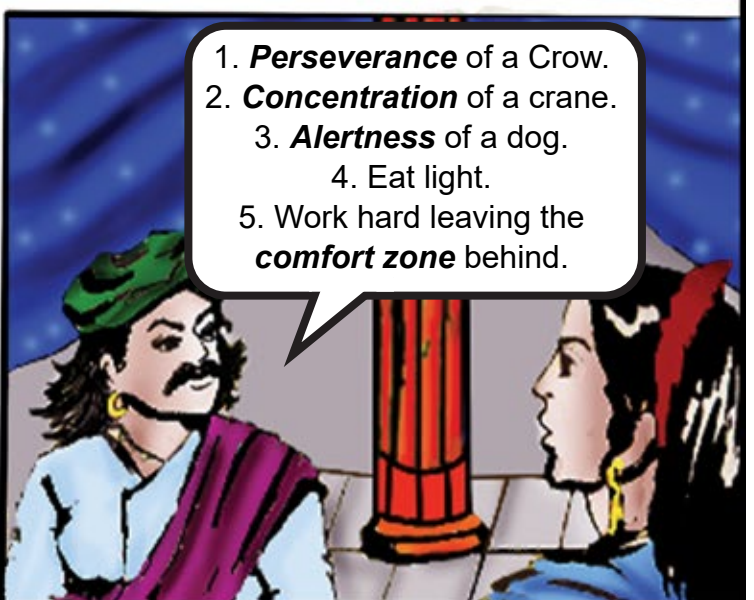
King Chakradhar appoints the best teachers for Anangdhara.



काक चेष्टा, बको ध्यानं, स्वान निद्रा तथैव च ।
अल्पहारी, गृहत्यागी, विद्यार्थी पंच लक्षणं ॥
A student should have 5 characteristics!



1. **Perseverance** of a Crow.
2. **Concentration** of a crane.
3. **Alertness** of a dog.
4. Eat light.
5. Work hard leaving the **comfort zone** behind.



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.

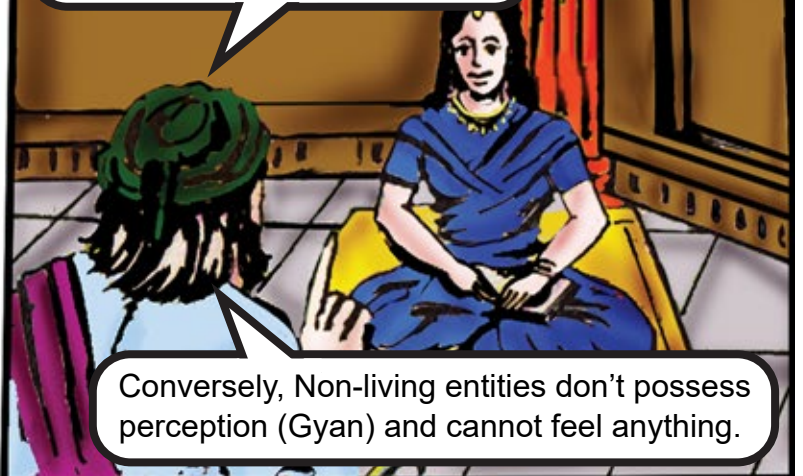
Alertness - The quality of being alert.

Comfort Zone - Where one feels safe or at ease.

Also, King Chakradhar further arranged for the best religious and **spiritual** education for Anangdhara.



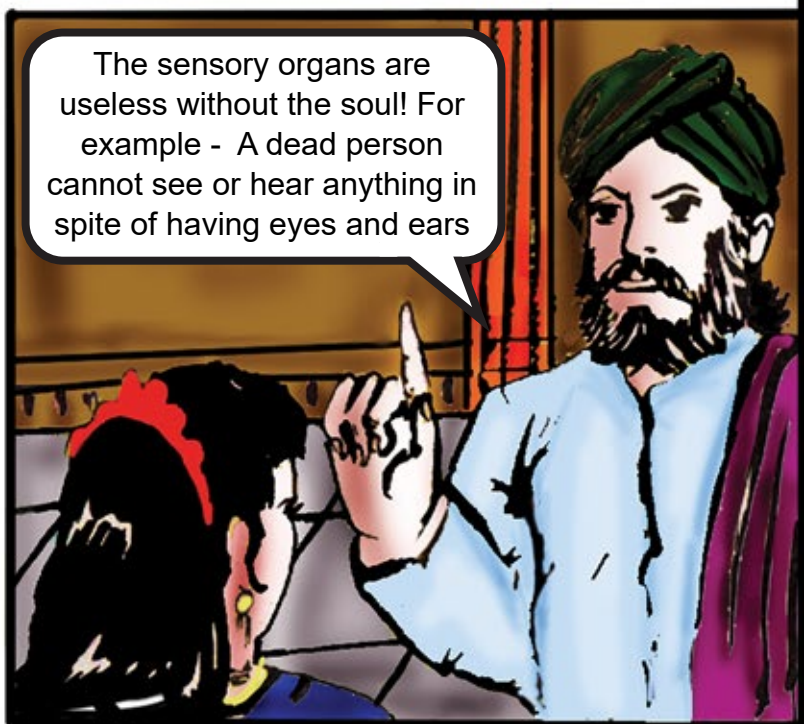
Living entities are souls (Jeev) that have the power of perception (Gyan) and can feel pleasure and pain.



That means I am a soul and these books, clothes, etc. are all non-living.



The sensory organs are useless without the soul! For example - A dead person cannot see or hear anything in spite of having eyes and ears



Yes, now I realise that I am a soul that is **distinct** from the body!



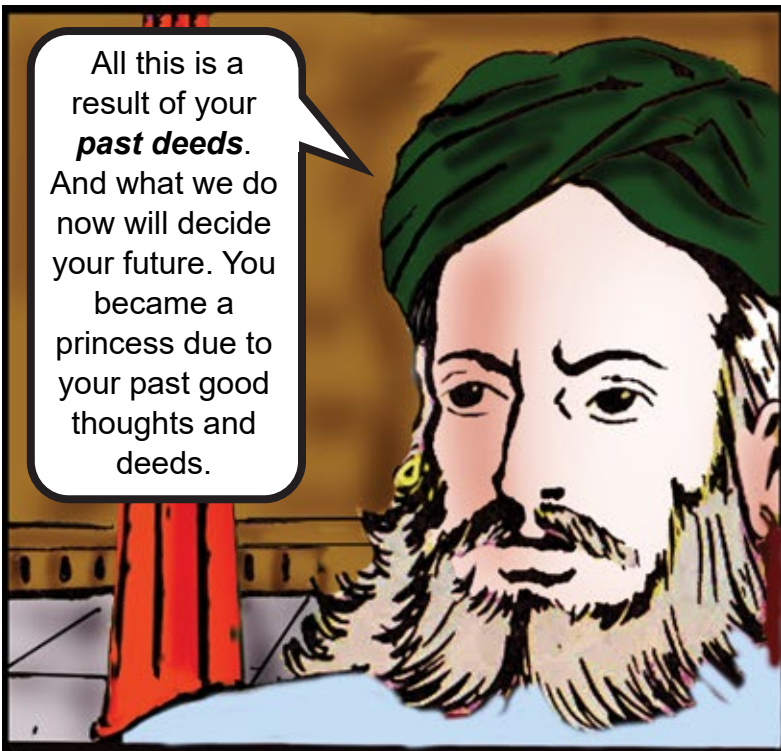
Then how did we get **bounded** to this body? And how did I get all this **royalty** to become a princess?



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



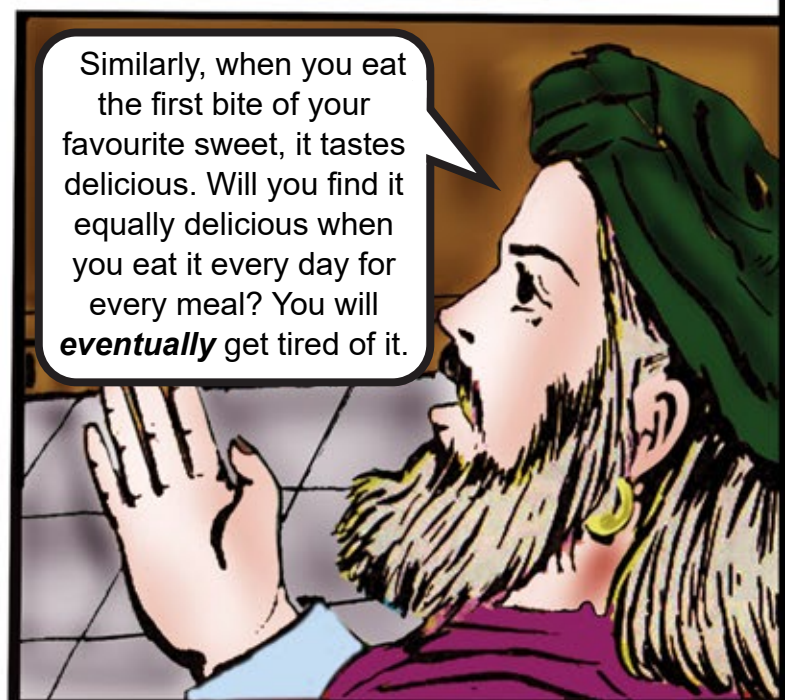
All this is a result of your **past deeds**. And what we do now will decide your future. You became a princess due to your past good thoughts and deeds.



But I am worried. How long will I remain a royal princess? And how long will this happiness last?



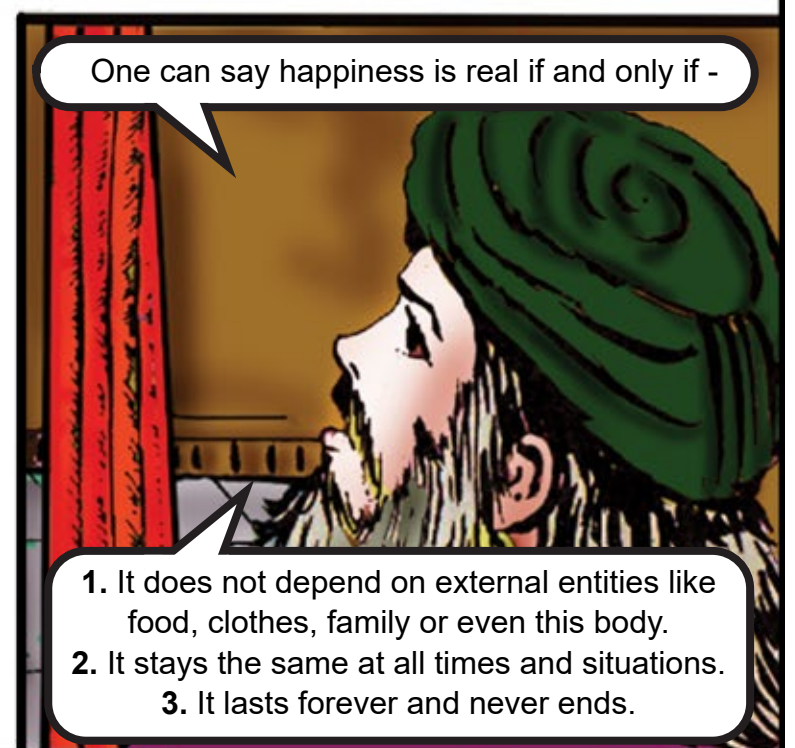
Shouldn't happiness be **everlasting**? What is the point of being happy for a short time? So being a princess isn't happiness, as it won't last forever!



Similarly, when you eat the first bite of your favourite sweet, it tastes delicious. Will you find it equally delicious when you eat it every day for every meal? You will **eventually** get tired of it.



Yes, so being a princess or getting to eat my favourite sweet is not real happiness. But then, what is real happiness?



One can say happiness is real if and only if -

1. It does not depend on external entities like food, clothes, family or even this body.
2. It stays the same at all times and situations.
3. It lasts forever and never ends.

Past Deeds - Thought and actions from the past that were performed intentionally or consciously.

Everlasting - Continuing forever; never changing.

Eventually - In the end.

How can I achieve this everlasting happiness and become free from my sorrows?

For this, we should look at the five **Parmeshthis** and follow their path to happiness. If you look closely, their happiness comes from within and not from the outer world.

And if you look at **Siddha Bhagwan**, they don't even possess a body but are still **Anant Sukhi**, and will stay so forever! Similarly, we need to differentiate ourselves from our bodies (**Bhed-Vigyaan**), understanding that we are immortal souls.

For example, Muniraj and Aaryika have left all the worldly things behind but are still happy and content within.

Even if they have to face a deadly **Upsarg**, they bear it calmly because they know upsarg can affect only the body and not the soul.

In this way, Anangdhara gained academic and practical religious knowledge.

Anangdhara grows up with time to be a beautiful girl.

One day, when Anagdhara was playing in the garden with her friends...

Let's Swing!

Yeah.

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/ infinite bliss.

Bhed-Vigyaan - Ability to see (perceive) soul and body as different and independent entities.

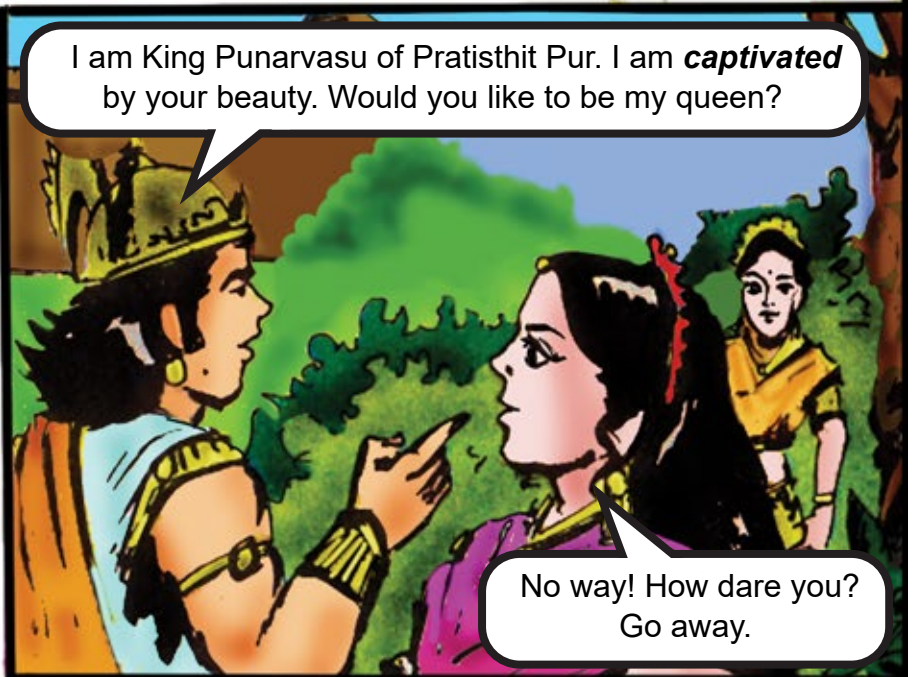
The king of Pratisthitpur, Punarvasu, was travelling through the sky. He saw Anangdhara swinging in the air.



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



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



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.

The commander, with his soldiers, chased the kidnapper.



There he is! Go Faster... Catch him!

I warn you. Stop there right now! **Surrender** and return the princess to us if you wish to live.



But the kidnapper attacks without paying any **heed** to the commander.



Uphold my attack if you can.



After that, the commander and other soldiers **retaliated** and started attacking simultaneously.



Due to this sudden **assault** Punarvasu's plane crashes.



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.

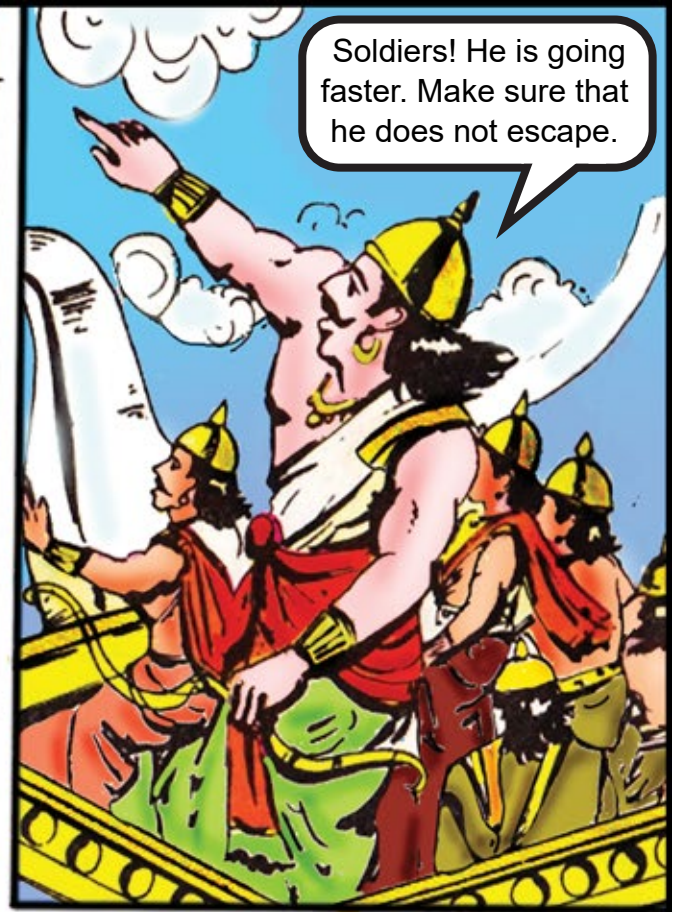
Assault - A sudden attack on somebody/something.

Having lost his plane, Punarvasu uses his superpowers to **zoom past** the commanders and his army.

I should take the princess somewhere else and hide.



Soldiers! He is going faster. Make sure that he does not escape.



Oh no! These soldiers are still chasing me..



He looks down, **bewildered**. Seeing a **frightful** forest, he thinks...

Why don't I run away leaving the princess here?



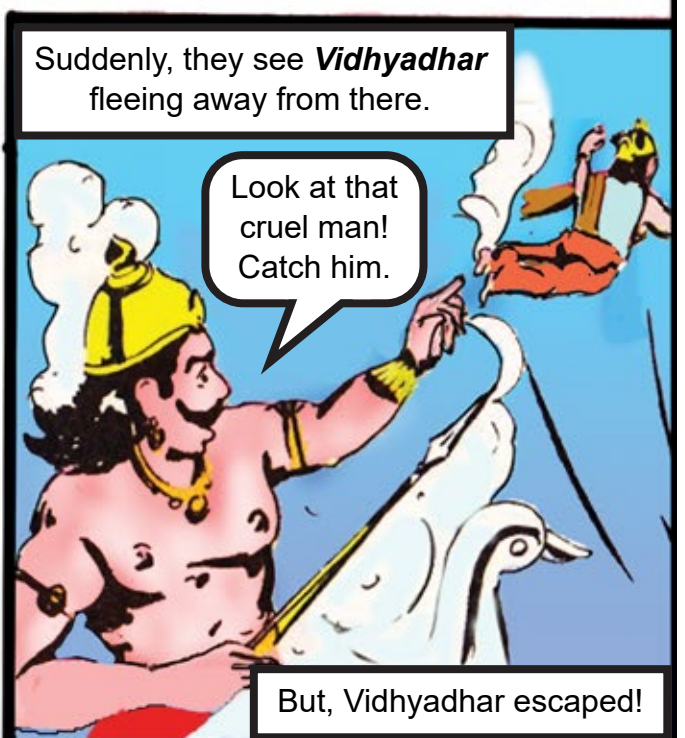
Oh! Where did he go?

He was just here.



Suddenly, they see **Vidhyadhar** fleeing away from there.

Look at that cruel man! Catch him.



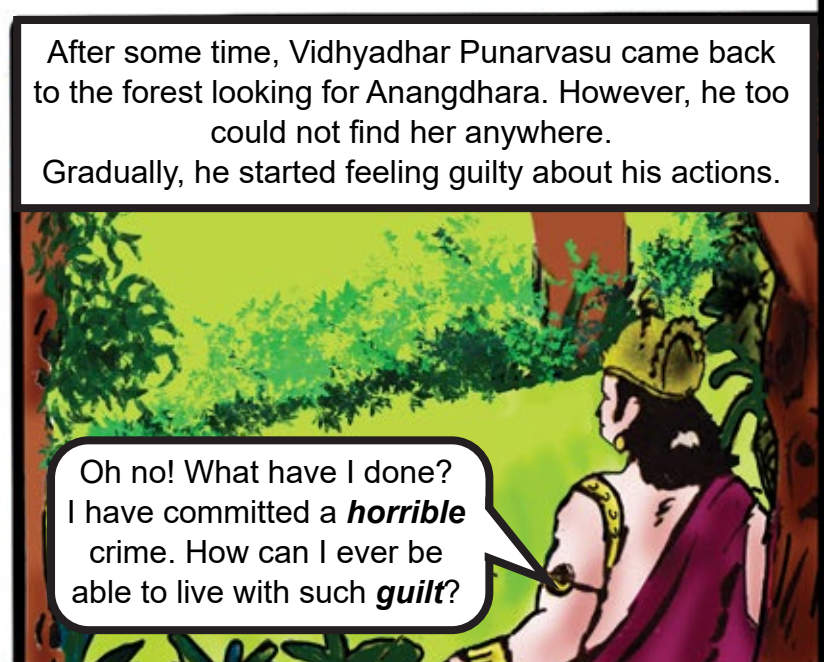
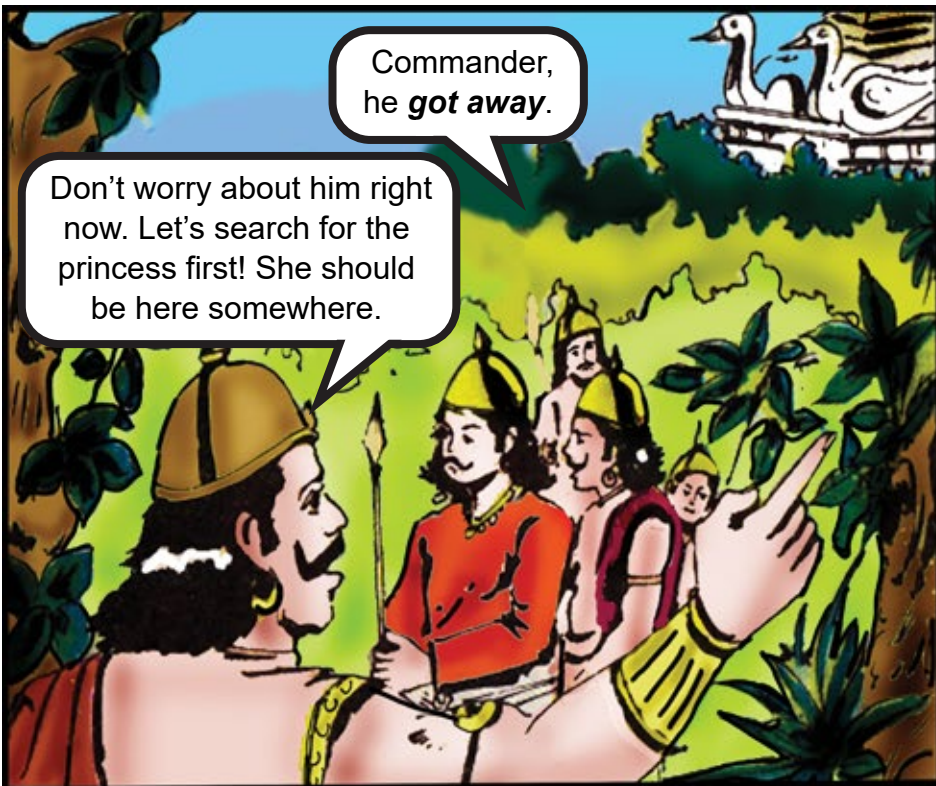
But, Vidhyadhar escaped!

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).



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.

Repenting for his deeds, Punarvasu goes to Muniraj Dhruksen.

Oh Maharaj! I have committed a **hideous** crime of kidnapping a princess to satisfy my **lust**. How can I **atone** for my sins?

Firstly, now that you have realised your wrongdoing, you have already started your journey towards atonement!

Even great scholars become blind due to lust and fail to admit it.

Lust **deprives** a person of their ability to think **justly**. He behaves like a blind person! An owl can't see in the day and crows can't see at night, while a lustful person is unable to see (think) in the day or night.

Yes, I was indeed blinded by my desires. So how can I control my desires?

Even if one desire gets fulfilled, another bigger one takes its place. It's like trying to extinguish a fire by pouring oil into it. Instead of **dousing** the fire, oil will only enrage the fire further!

Similarly, fulfilling desires doesn't stop the **urge** but only increases it. We should **get rid of** our desires instead of trying to control or fulfil them.

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.

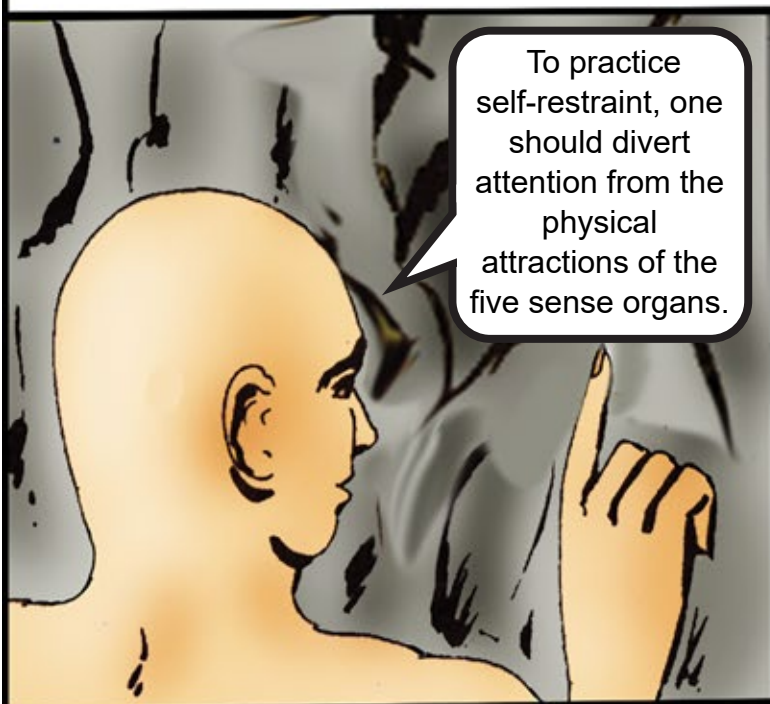
Justly - In a morally correct way.
Dousing - To stop a fire from burning by pouring liquid over it.
Urge - A strong need or desire.
Get rid of - Take action so as to be free oneself.



I must have done something good in the past. That's why a **wretched** person like me got your **refuge**. Please show me the path to get rid of my desires and sins.



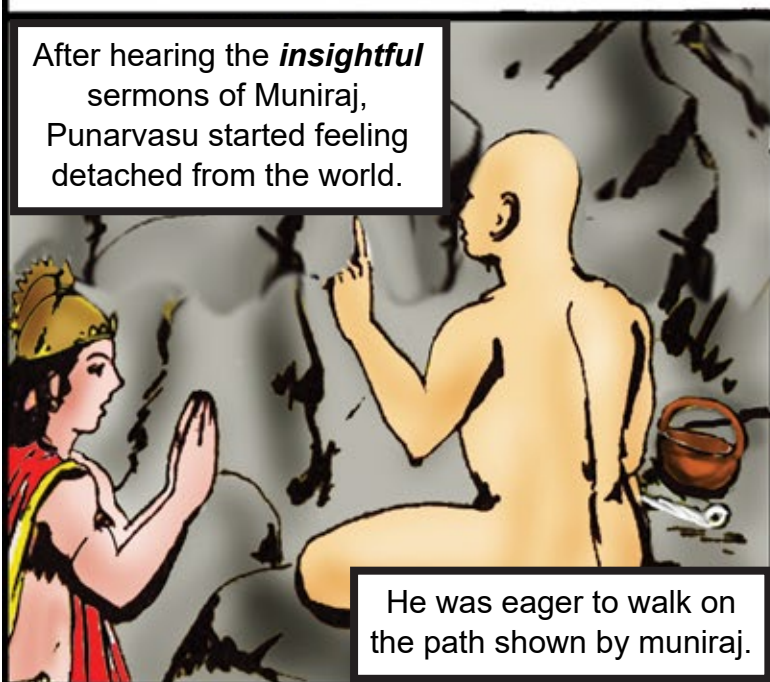
One can get rid of the sins committed by **abandoning possessions** and practising **self-restraint** (Sanyaam).



To practice self-restraint, one should divert attention from the physical attractions of the five sense organs.



Only self-realisation (**Aatmanubhuti**) can lead you to the path of real happiness.



After hearing the **insightful** sermons of Muniraj, Punarvasu started feeling detached from the world.

He was eager to walk on the path shown by muniraj.



Oh gurudev! I no longer desire anything else than my own soul. I don't want to go back to the worldly pleasures.

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.

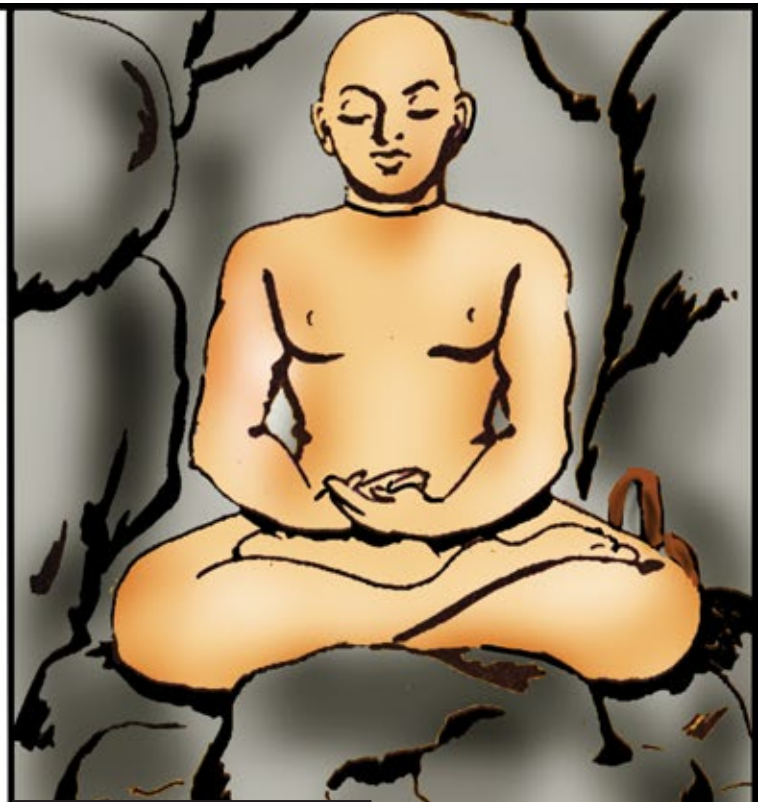
Self-restraint - Disciplining the mind, speech and body.

Aatmanubhuti - Experiencing the soul.

Insightful - Having an accurate and deep understanding.



Punarvasu takes Jin-Diksha from Dhruksen Muniraj.



Muniraj Punarvasu.

On the other hand, Anagadhara continues **wandering** in the **fierce** forest of Swapad Rorav.



Will Anagdhara survive in the forest?
Will someone come to save her?



A thorn got **pricked** in her foot.



As she bends to remove the thorn, a lion roars fiercely.

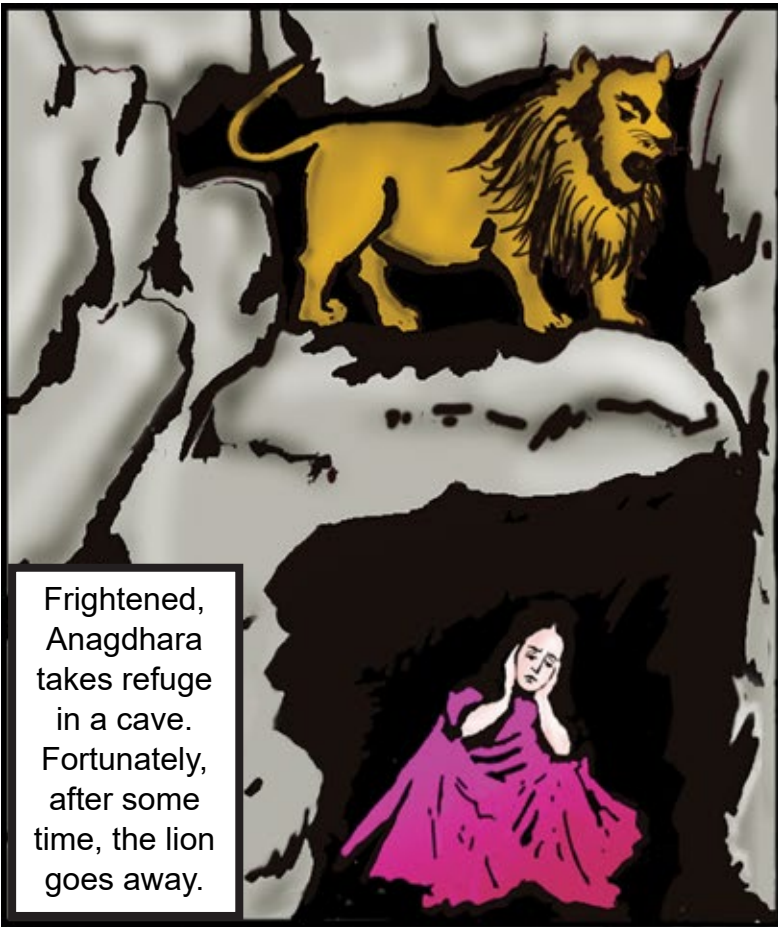
Jin Diksha - When a person renounces worldly life and all worldly attachments and is initiated into monkhood or nunhood, the man is called Sadhu, Shraman or Muni and the woman is called Sadhvi, Shramani, or Arya. The process of renouncing is

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.

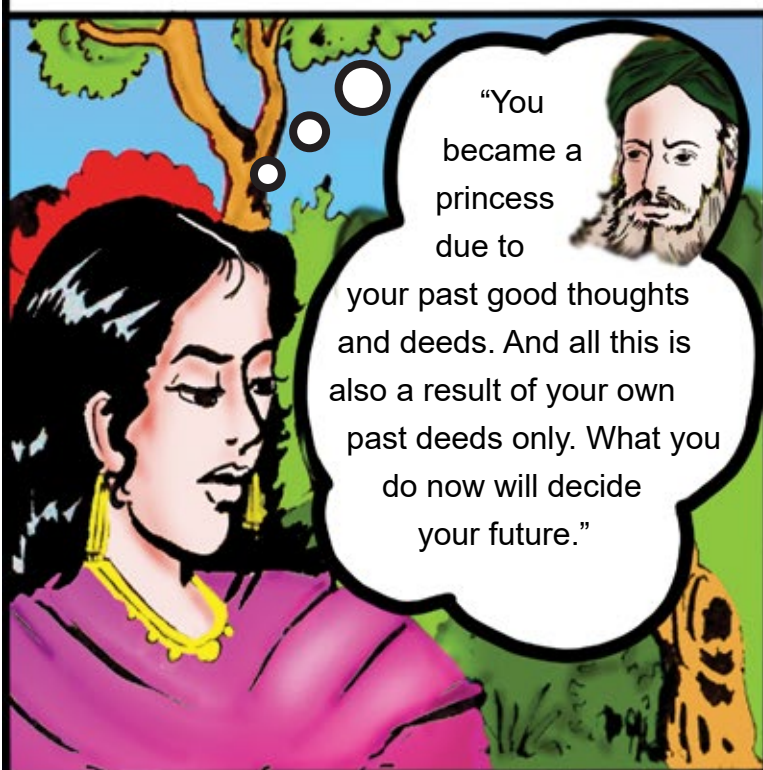
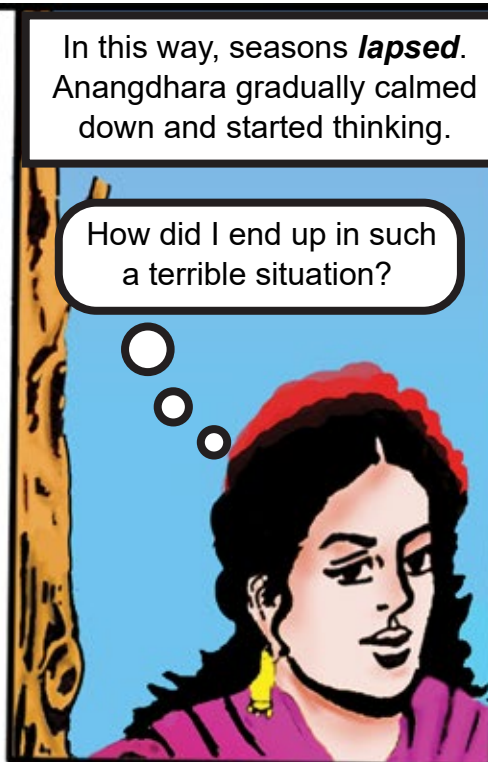


Days turned into weeks, weeks turned into months and months turned into years!



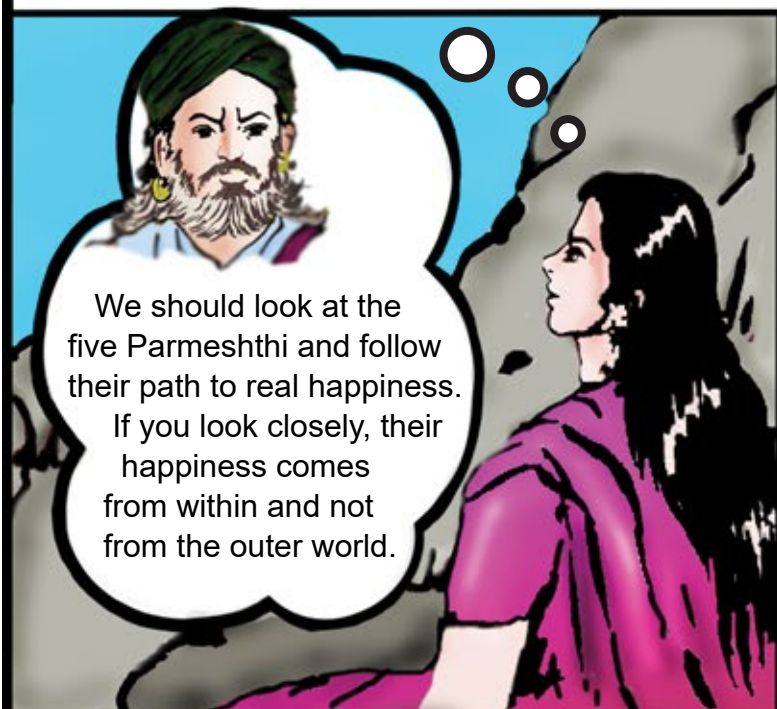
When summer came...

Water!
water!!



Lapsed - Changed.

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



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.



In this way, 3000 years have passed!!!

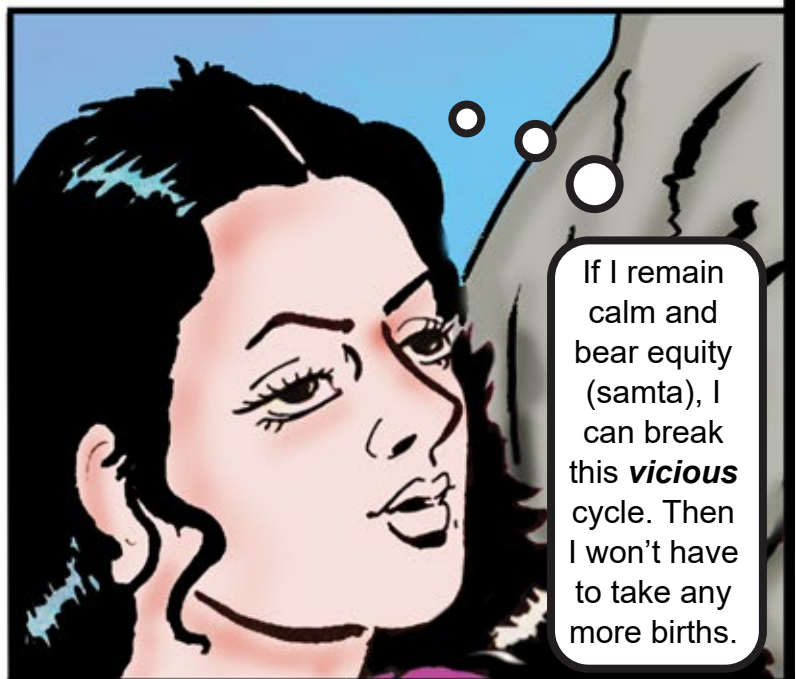
One day, while Anangdhara was meditating, she got an **intuition** that:



Oh! My last days are here. Only six days of my life are left now.



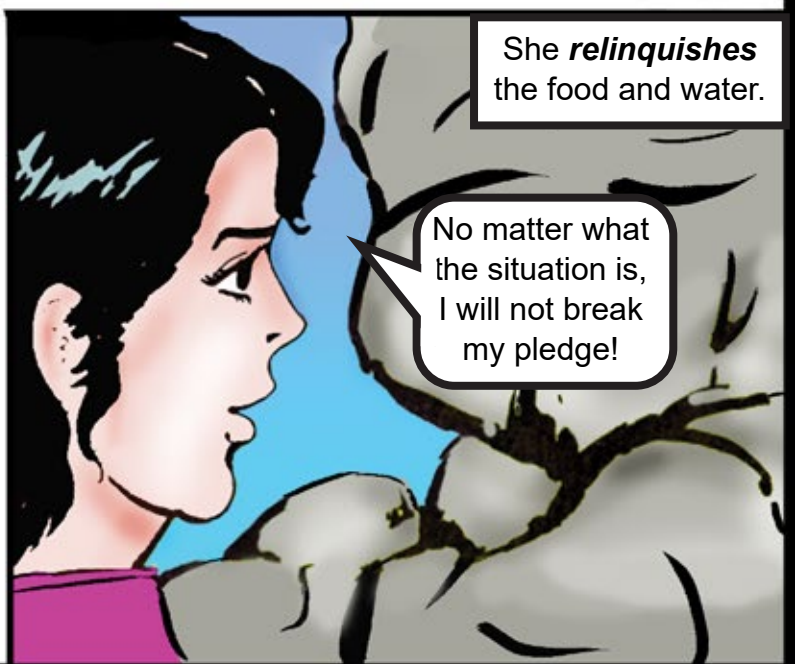
But I am not scared of death. I have been repeating the cycle of birth and death for **eternity**.



If I remain calm and bear equity (samta), I can break this **vicious** cycle. Then I won't have to take any more births.



Now onwards, I will not move more than 100 steps in all four directions.



She **relinquishes** the food and water.

No matter what the situation is, I will not break my pledge!

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).

She pledges to take **Sallekhana**.



A vidhyadhar named Arahdas was passing from there when he saw Anangdhara alone in the forest



He boards down his plane.



Anangdhara narrated the story.



No. I can not accompany you. I have taken Sallekhana so I will not go anywhere now.



And Vidhyadhar left from there.

Anangdhara continued her penance...

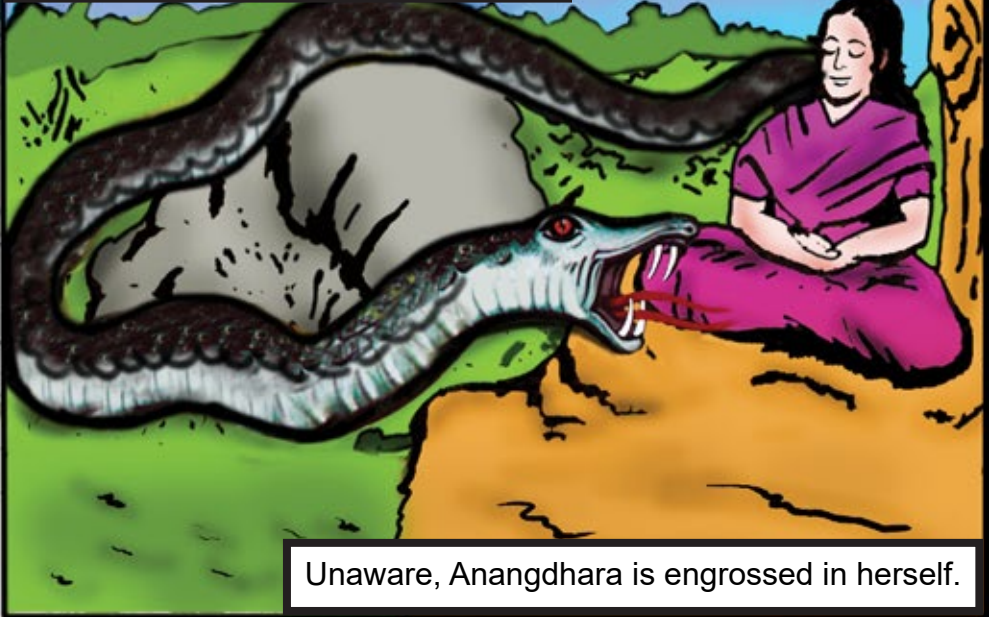


Sallekhana - Embracing the death voluntarily when both householders and ascetics foresee that the end of the life is very near either due to old age, incurable disease, severe famine, attack from the enemy or wild animal, etc. At such time one overcomes all the passions and abandons all the worldly attachments 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, a **deadly** python comes there.

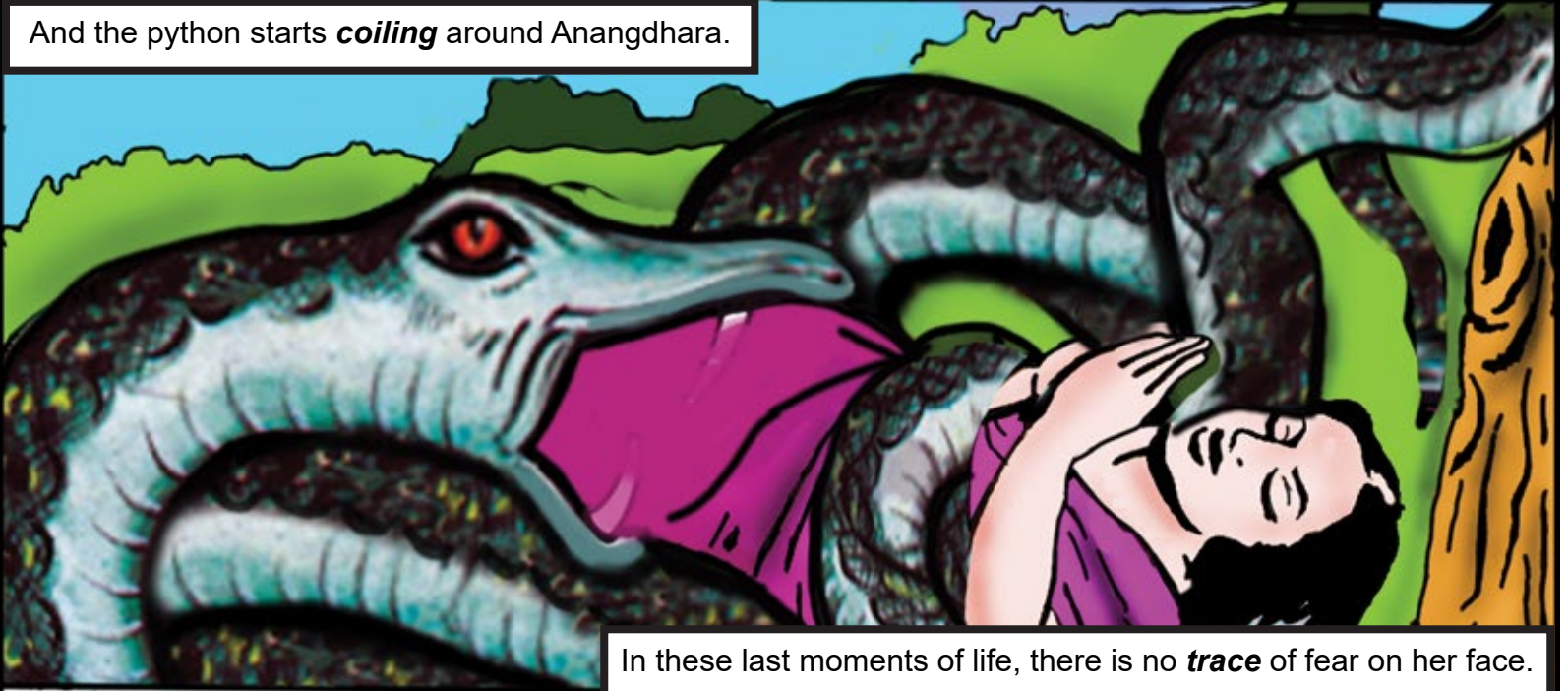


He moves towards Anangdhara



Unaware, Anangdhara is engrossed in herself.

And the python starts **coiling** around Anangdhara.



In these last moments of life, there is no **trace** of fear on her face.

Vidhyadhar Arahdas informs Chakradhar about Anangdhara.



What! My daughter is alive? Let's quickly go and bring her back. Please take us there. Hurry!

Sure, majesty.

When the king reached there, the python was ready to **gulp** Anangdhara.

Oh No! I can not let this happen.



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.

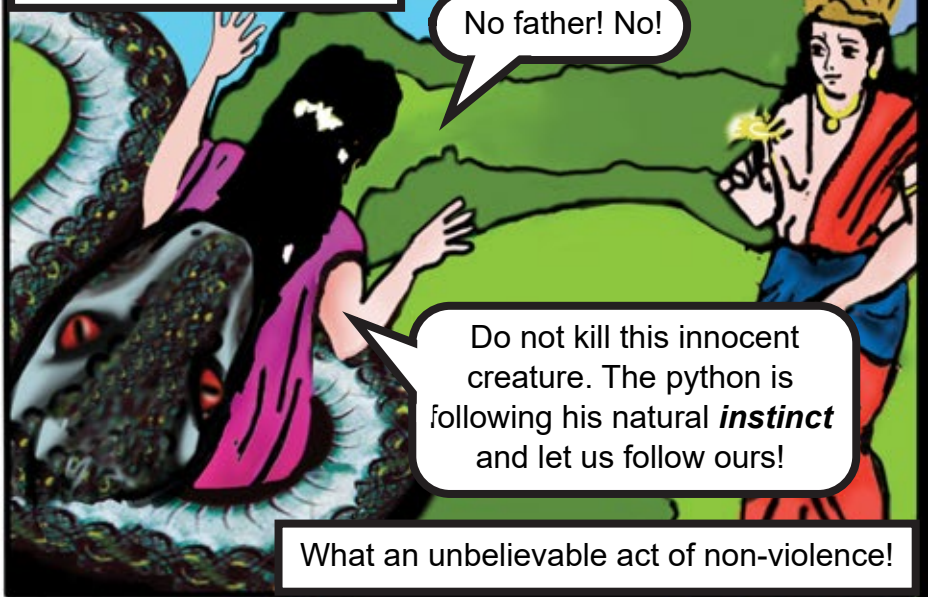
Gulp - To eat or swallow (something) quickly or in large amounts.

Aggressively, Chakravarti calls for the Chakra.



Hang in there, daughter. I will put an end to this devil right now.

Anangdhara screamed...



No father! No!

Do not kill this innocent creature. The python is following his natural *instinct* and let us follow ours!

What an unbelievable act of non-violence!

But...



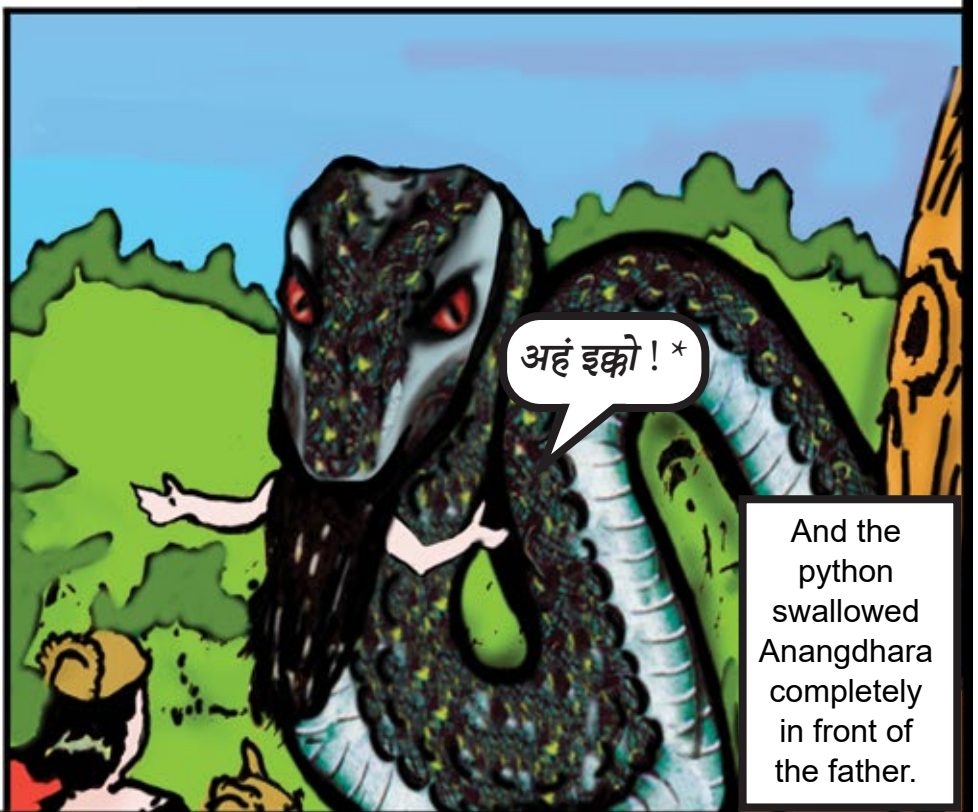
Father! Even if you kill this python, I am not going to come back with you. I have already taken Sallekhana. Please forgive this python.



Father, the soul is *immortal* and eternal. I am a soul. If no one can kill the soul, then how can this python kill me?



अहं इक्को ! *



And the python swallowed Anangdhara completely in front of the father.

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 Samayasara* 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.



Oh! This world is full of ***misery***.



I have only increased my karma by collecting materialistic outer wealth (parigrah).

Now is the time to look at my inner wealth and destroy the karma.

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



Sons! I am taking Diksha. I do not want to waste my life anymore on these worldly pleasures.

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



We do not want to live in this ***futile*** world. We will also take Diksha with you.

The king was touched...



You are blessed, sons. You are blessed!

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.

Chakradhar goes to Muniraj along with his 22,000 sons.

Muniraj! We have been inspired by Sati Anangdhara's penance and Samadhi Maran. Please give us Jin Diksha.

The end of a loved one is often considered a sorrowful event in this world. People even go into deep shock or depression sometimes. However, this is an event of getting detached (vairagya).

You are **Bhavya** souls! That's why you have holy thoughts of detachment and want to take Jin Diksha.

Sati Anangdhara is an inspiration for all of us. We get **restless** in hard times.

Despite being alone for 3000 years in a fierce forest, she never left the refuge of **Dharma**.

She did not hate the Vidhyadhar who kidnapped her or fear the python who swallowed her.

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.

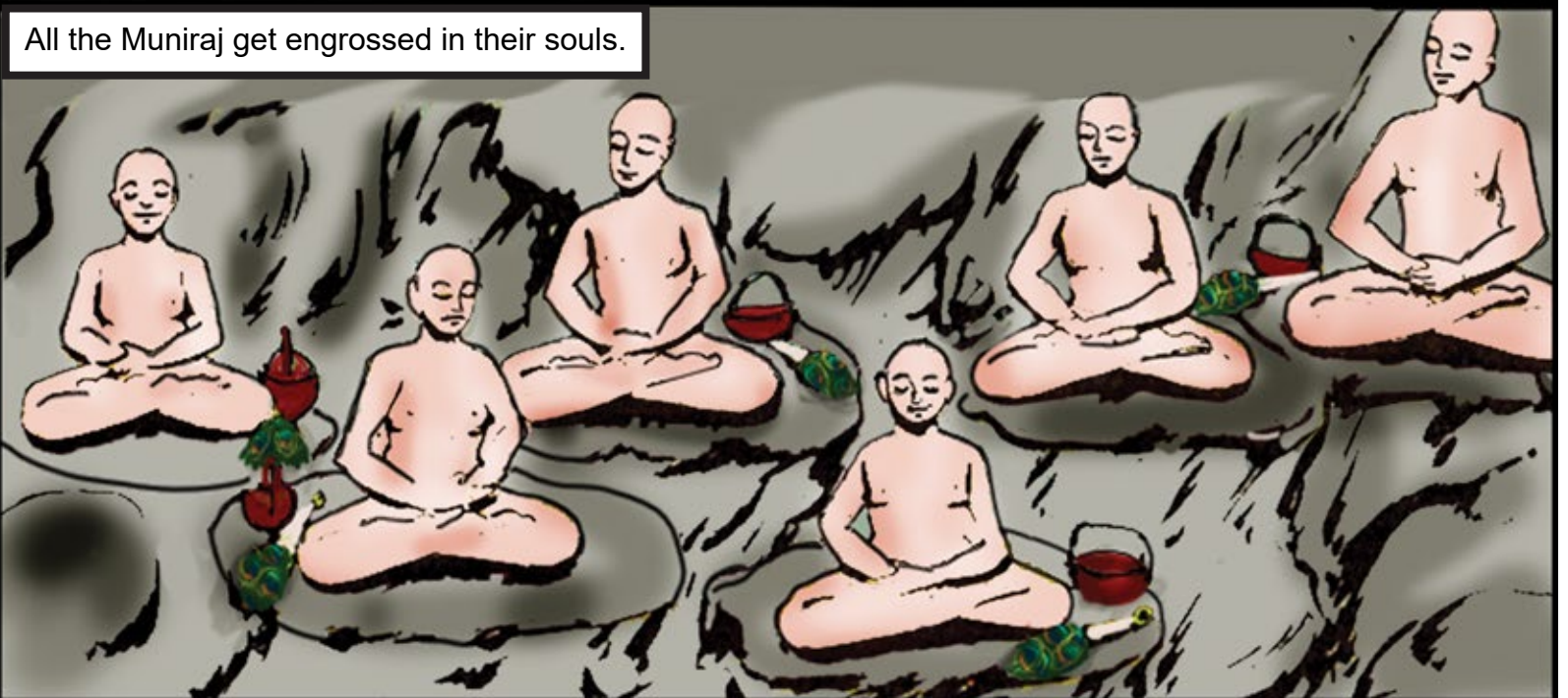
Look at the forgiveness and kindness of great souls!

Dear Reader, this story inspires us to keep calm in the **gravest** of situations. We should never leave the refuge of Dharma. If we implement the teachings of **Jinvani** in our life, we can **endure** all difficulties. Also, forgiveness is a quality of the brave.

Saying this and seeing their eligibility, Muniraj gives Jin Diksha to all of them.



All the Muniraj get engrossed in their souls.

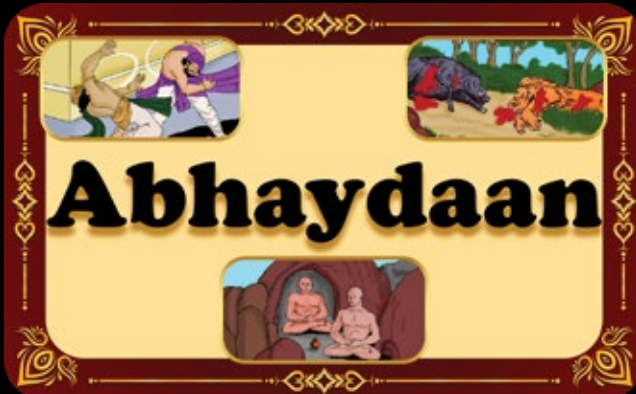
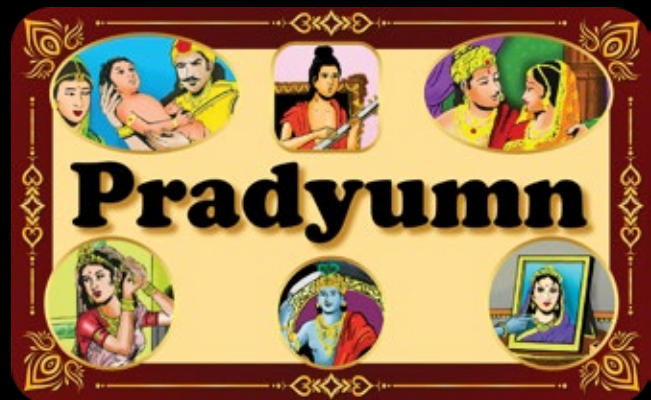


Gravest - Serious and sad.

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.

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