

# **Jain History**

*In the current Kalchakra (cycle of time)*

Dedicated to Vikas and Anuradha Kasliwal  
October-December 2014

I seek the forgiveness of all beings who may have been hurt in any way by this work. Of all that is written here, whatever is correct has come from the Tirthankars and other teachers on the path of liberation. Whatever is incorrect is due to my ignorance and carelessness. Please forgive me for these.

### **Sources of Information:**

- Jain Tattva Vidya by Muni Pramansagar Ji Maharaj
- Jain Darshan Ganit by Acharya Dharmbhushan Ji Maharaj
- Gommatsar Jiv Kand and Gommatsar Karm Kand by Acharya Nemichandra Ji Maharaj (especially the English translation by J. L. Jaini and the Hindi translation by Dr Adniath Neminath Upadhyay)
- Triloksar by Acharya Nemichandra Ji Maharaj (translated by Aryika Gyanmati Mata Ji)
- Padmapuran by Acharya Ravishen Ji Maharaj, Adipurān and Harivanshpuran by Acharya Jinsen Ji Maharaj, Mahapurān by Acharya Jinsen Ji Maharaj and Acharya Gunbhadra Ji Maharaj and other scriptures of Prathamānuyog (i.e. scriptures about the 63 Shalakapurush)
- Trishashti Shalaka Purush Charitra by the monk Hemchandracharya
- Web sites about the path of liberation such as Jain World (<http://www.jainworld.com/jainbooks/arhat/dhyana.htm>) and Peep into Jainism ([http://peepintojainism.com/jainism\\_abroad.html](http://peepintojainism.com/jainism_abroad.html))
- [http://en.wikipedia.org/wiki/Jain\\_cosmology#mediaviewer/File:Jambudvipa.JPG](http://en.wikipedia.org/wiki/Jain_cosmology#mediaviewer/File:Jambudvipa.JPG)
- Google searches and online Hindi dictionaries (Hindkhoj, raftaar.in, shabdkosh.com, etc.) for the meanings of words
- A linguistics course (LING-001) taught by Professors Julie Legate and Charles Yang at the University of Pennsylvania from January-May 2012
- An Indian philosophy course (PHIL-050 from September-December 2011) and a Sanskrit course (SKRT-460 from September-December 2013) both taught by Professor Deven Patel at the University of Pennsylvania
- Wikipedia, Britannica, Google searches, etc. for general and historical information
- Works by Helmuth von Glasenapp (including Jainism: an Indian Religion of Salvation)
- Others I may have not mentioned



Lord Neminath and Narayan Shri Krishna	...	...	...	98
Chakravarti Brahmadatt	...	...	...	105
Lord Parshvanath	...	...	...	106
Lord Mahavir	...	...	...	108
<b>The destroyers (Kalkis) and the end of the Avsarpini</b>	...	...	<b>114</b>	
Great Monks and Scriptures	...	...	116	
The Kalkis, Upkalkis and the decline of Dharm	...	...	117	
The end of Dharm and the Apocalypse (Pralay)	...	...	124	
The past Utsarpini (Growth Eon)	...	...	126	
<b>The future Utsarpini...</b>	...	...	<b>129</b>	
Historical Theories and Mythologies	...	...	133	
Past Lives of Tirthankars and Others	...	...	140	
The Past Lives of Ramchandra, Lakshman and Ravan	...	...	144	
The Past Lives of Shri Krishna, Balram and Others	...	...	146	

## The Nature of the Universe

Every substance in the universe has existed without beginning and will continue to exist forever. While its essence remains permanent, it endlessly changes from one form to another. Thus the universe consists of substances that simultaneously have permanence, creation and destruction. As a new form is created, an old form is destroyed while the substance that changes from one form to another continues to exist. There are 6 such substances:

1. **Jiv** (soul): its essential qualities of knowledge (Gyan) and perception (Darshan) remain while it goes on knowing and perceiving different objects. Its other qualities include bliss, will power (Virya), capability for liberation (Bhavyatva), etc. The soul cannot be known through the sense organs and is the only substance to have consciousness (Chetanatva).
2. **Pudgal** (matter): its essential qualities of touch (Sparsh), taste (Ras), smell (Gandh) and color (Varn) remain while it changes from one form to another. For example, gold changes from its impure ore to a pure state after which it can be made into a necklace, anklet, etc. An indivisible unit of matter is an ultimate atom (Paramanu). Several Paramanus combine together to form aggregates (Skandhs) which can fuse together to form larger aggregates or break into smaller aggregates. Thus matter is made of various molecules and continuously undergoes fission and fusion. Sound (Shabd) is produced when molecules crash against one another. Matter is unconscious and is the only substance which can be known through the sense organs. The worldly cycle of transmigration (Samsar) continues due to the intermingling of soul and matter.
3. **Dharm** (motion): it is the medium without which there could be no motion. Although soul and matter undergo motion of their own accord, the medium of motion Dharm provides the basis of this motion like the water in a pond allows the fish to swim. The nature of the pure soul free from matter is to undergo an upward motion. Dharm is unconscious and cannot be known through the sense organs.
4. **Adharm** (rest): it is the medium without which soul and matter cannot stay still. Although soul and matter rest in one place of their own accord, the medium of rest Adharm provides the basis of this stillness like the shade of a tree is a resting place for travelers. Adharm is unconscious and cannot be known through the sense organs.
5. **Akash** (space): it provides a place, position or support to all other substances. An indivisible unit of space (i.e. the space occupied by one Paramanu) is a space-point (Pradesh). The universe consists of the world (Lok) which is a contiguous region of uncountable space-points. This world is the only place where the other 5 substances exist and is surrounded by the non-world (Alok) which is infinite and only pure space. The world is divided into the upper world (Urdhva Lok where there are heavens), the middle world (Madhya Lok where humans and animals live) and the lower world (Adho Lok where there are hells and a few celestial abodes for Bhavanvasis, etc.). At the highest place of the upper world, the liberated souls stay (since there is no medium of

motion above). The substances Dharm and Adharm are contiguous, pervade the entire world and have the same size as all worldly space. The size of soul and matter can vary. Space is unconscious and cannot be known through the sense organs.

6. **Kal** (time): it provides a basis of change for all other substances. Although the substances change of their own accord, time acts like the stone on which the potter's wheel turns and allows the substances to change. An indivisible unit of time is an instant (Samay). An infinite series of instants occupies every space-point in the world, like a heap of gems. Such a series is a time-atom (Kalanu). A time-atom is the collection of all instants in the past, present and future in that space-point. The Kalanu (time atom) of one space-point does not mix with that of another so although time occupies all space-points in worldly space, it does so discretely and not contiguously. Hence time is the only substance that cannot be considered to have a body. Other substances are embodied (Astikay or corporeal) while time is not embodied (or incorporeal).

Time is unconscious and cannot be known through the sense organs.

Every substance (Dravya) is a collection of qualities and verily each substance has infinite qualities. There are some qualities common to all substances such as existence (Astitva), the capacity to be an object (Vastutva), the capacity to be known (Prameyatva), the capacity to be a substance (Dravyatva), the capacity to occupy space (Pradeshatva) and the capacity to keep all qualities of a substance intact (Agurulaghutva) so that no substance can become another substance and any quality of any substance cannot disappear nor be transferred to another substance. Other qualities are special qualities belonging only to one or a few substances. For instance, consciousness is unique to the soul substance while touch, taste, smell and color are only in matter. Unconsciousness is present in all substances except the soul substance. A quality (Gun) is found in all parts of a substance at all times in all forms. A form (Paryay or mode) is a state a substance is in. For example, gold can take the form of a necklace, a ring, etc. Substances have permanence (Dhrauvya) while their states keep changing. Every instant there is destruction (Vyay) of an old state and creation (Utpad) of a new state. The Paryay is an action (Karya) of the qualities.

When every substance in the universe is known completely (i.e. in all modes, at all instants, at all space-points) there is Omniscience. This can be achieved by any soul and in order to achieve this the soul has to first know the self, its own true nature. As the soul begins to find more happiness in itself, it frees itself from the attraction towards objects of matter (such as the body and others). When all attraction towards any matter no longer exists, the state of Omniscience soon arises. Such a state of Omniscience is later followed by a complete separation of matter and soul after which the pure soul remains forever in a state of liberation (Moksh). I bow down to the Omniscients and liberated souls.

## The Cycle of Time

The middle world consists of islands (Dvip or galaxies) and seas (Samudras or interstellar spaces) that form concentric rings of increasing width. The island in the center of the middle world is Jambudvip and is circular in shape. It is surrounded by the ring-shaped sea Lavansamudra whose width is twice that of Jambudvip. Then Lavansamudra is surrounded by the second island Dhatkikhand which is also ring-shaped and has twice the width as Lavansamudra. In turn Dhatkikhand is surrounded by another ring-shaped sea with twice its width and so on. Thus there are alternating islands and seas that stretch on to the edges of the middle world. The width of each subsequent island or sea is twice that of the previous sea or island.

Jambudvip is divided into various areas (Kshetras or planets) that are separated from each other by mountain ranges (Parvats or interstellar obstacles). There are many areas (Kshetras) on the first 3 islands (on Jambudvip, Dhatkikhand and on the inner half of the third island Pushkardvip) which are inhabited by humans. We dwell on the Bharat Kshetra that lies at the southern edge of Jambudvip. This Bharat Kshetra goes through various time periods (Kals or eras) as various worldly factors and natural phenomena keep changing. Some of these worldly factors include worldly happiness, natural beauty, the strength of living beings, the intelligence of humans, etc. The time cycle consists of two eons, one with growth (Utsarpini where the quality of life increases with increments in happiness, strength, etc.) and one with decay (Avsarpini where the quality of life decreases with decrements in happiness, strength, intelligence, etc.). Every Utsarpini is followed by an Avsarpini and every Avsarpini is followed by an Utsarpini. Thus time cycles have existed without a start and will go on without an end.

To the north of our Bharat Kshetra lies the Himvan mountain range (Himvan Parvat). From this mountain range, two rivers (or interstellar regions) called Ganga and Sindhu flow from north to south, emptying into the sea Lavansamudra. There is also a mountain range (or interstellar obstacle) called Vijayardh Parvat from east to west that divides Bharat Kshetra into a northern and a southern half. Humans who dwell on Mount Vijayardh are called Vidyadhars. They are semi-divine and make efforts to master the sciences (Vidyas). The 2 rivers along with Mount Vijayardh divide Bharat Kshetra into 6 sections (Khands). Of these 6 sections, the central southern section is the Arya Khand (civilized section) where changes are most prominent as time passes. The human inhabitants of the other 5 sections (called Mlecch Khands or uncivilized sections) and the Vidyadhars who dwell on Mount Vijayardh are not largely affected by changes in the time cycle.

There are other Kshetras like our Bharat Kshetra on Jambudvip, Dhatkikhand and the inner half of Pushkardvip. These go through the various eras and eons (Avsarpinis and Utsarpinis). In some Kshetras (such as the Videh Kshetra or Mahavideh Kshetra), there is not much change in the quality of life.

Only a being with Avadhigyan (clairvoyance) can truly understand uncountable numbers. There is a method to arrive at omega if one starts by adding a cone to a cylindrical pit (with the radius of Jambudvip and a depth of 1,000 Yojans). This box is the first box in the Avastha (base) series. Fill this imaginary box with tiny seeds. It takes  $19971129384513163636363636363636363636363636363636$  (a number less than 2 multiplied by 10 raised to 48) seeds to fill this box. Now empty this box one by one, placing one seed on Jambudvip, the next seed on Lavansamudra, the next seed on Dhatkikhhand and subsequent seeds on subsequent seas and islands. The last seed is placed on a sea (since there are even number of seeds). The second Avastha box will be created using a cylindrical pit as wide as this sea. Now imagine another box similar to the one with the cylinder as wide as Jambudvip i.e. similar to the first Avastha box. This other box is the first box in the Shalaka (illustrious) series. Place one seed in the first Shalaka box and then create a similar cylindrical pit 1,000 Yojans deep with an upper conical surface on the sea where the last seed from the first Avastha box was placed. This is the second



box in the Avastha series. Fill this second Avastha box with similar tiny seeds and then empty it by placing one seed on each subsequent island and ocean. Once the second Avastha box is completely emptied, place one more seed in the first Shalaka box and create the third Avastha box in a similar manner to earlier Avastha boxes over the island or sea where the last seed from the second Avastha box was placed. Then empty the third Avastha box by placing seeds on subsequent islands and oceans. When this is complete, place one more seed in the first Shalaka box and create the fourth Avastha box in a similar manner to the earlier Avastha boxes. Then empty the fourth Avastha box, add one more seed to the Shalaka box and create the fifth Avastha box. Keep emptying Avastha boxes and adding seeds to the Shalaka box until the first Shalaka box is completely filled. Once this happens, create another imaginary box with a conical surface over a cylindrical pit the size of Jambudvip. This other box is the first in a third series, the Pratishalaka (counter-illustrious) series. Add one seed to the first Pratishalaka pit and then create the second Shalaka box. Continue to create Avastha boxes and empty them while also filling the second Shalaka box. Once the second Shalaka box is completely filled, add one more seed to the Pratishalaka box. Then create the third Shalaka box and fill it by continuing the Avastha series. When the third Shalaka box is filled, add one more seed to the Pratishalaka box. Continue to create subsequent Shalaka boxes and fill them by continuing the Avastha series. For every Shalaka box that is filled, add one more seed to the first Pratishalaka box. Once the first Pratishalaka box is filled, create another imaginary box with the width of Jambudvip (and similar to the first Avastha box). This other box is the first in the fourth series, the Mahashalaka (greatly illustrious) series. Add one seed to this box and then create the second Pratishalaka box. Continue the Shalaka series (by continuing the Avastha series) and keep filling this Pratishalaka box. Once the second Pratishalaka box is completely filled, add one more seed to the Mahashalaka box. Keep adding seeds to the Mahashalaka box as subsequent Pratishalaka boxes get filled. Once the Mahashalaka box is completely filled, the number of seeds in the most recent Avastha box is equal to omega.

3. ***Infinite*** (Anant): there are 3 types of infinite numbers:
  - i. *Tested infinite* (Paritanant): the minimum is  $\pi + 1$  and let this be represented by alpha. There is a maximum (xi) and all between alpha and xi are medium tested infinite numbers.
  - ii. *Truly infinite* (Yuktanant): the minimum is alpha raised to alpha and this also equals  $\pi + 1$ . Let this minimum be represented by beta. There is a maximum (kappa) and all between beta and kappa are medium truly infinite numbers.
  - iii. *Infinitely infinite* (Anantanant): the minimum is beta squared and this also equals  $\kappa + 1$ . Let this be represented by nu. The medium infinitely infinite numbers are all those greater than nu except for the maximum infinitely infinite number. This maximum is the largest possible number and is the number of indivisible units of knowledge possessed by an Omniscient.

Only the Omniscients can truly understand infinite numbers. There is a method that can be used to arrive at alpha. This is the Shalaka Virlan Dey (mark slice due) method. This involves raising a number to itself, then raising the result to itself, then raising the new result to itself and so on until the total number of self-exponentiations is equal to the starting number.

- i. The mark (Shalaka) represents the number of steps remaining in the method. In the beginning, the number to be treated by this method is taken as the mark.
- ii. The slice (Virlan) involves making as many slices as the previous due (each with a value equal to the previous due). These are then all multiplied together to form the next due i.e. the previous due is raised to itself to get the next due.
- iii. The due (Dey) represents the number that needs to be assigned to each slice. In the beginning, the number to be treated by the method is taken as the due (the same number as the mark). In the end, the remaining due is the result of this method.

For example, the mark slice due result of 2 can be found in 2 steps:

- i. Place 2 as the mark and the due. Create 2 slices each with the value 2 and multiply them together. The result 4 is to be taken as the next due. After this step is complete, reduce the mark by 1.
- ii. At the start of the second step, 1 is the mark and 4 is the due. Create 4 slices each with the value 4 and multiply them together. The result 512 is the final due.

Hence the mark slice due of 2 is 512. Similarly, the mark slice due of 3 can be found in 3 steps:

- i. Place 3 as the mark and the due. Create 3 slices each with the value 3 and multiply them together i.e. raise 3 to itself. The result 27 is the next due and the next mark is 2.
- ii. With 2 as the mark and 27 as the due, raise 27 to itself to obtain the next due (i.e. 3 raised to 81). Reduce the mark to 1.
- iii. With 1 as the mark and 3 raised to 81 as the due, raise this due to itself to obtain the final due.

Thus the mark slice due of 3 is 3 raised to (81 multiplied by 3 raised to 81) which equals 3 raised to (3 raised to 85). Apply the mark slice due method to eta, the minimum uncountably uncountable number. The result is a medium uncountably uncountable number. To this result add 5 uncountable numbers:

- i. the number of space-points occupied by the Dharm substance
- ii. the number of space-points occupied by the Adharm substance
- iii. the maximum number of space-points that can be occupied by a soul
- iv. the total number of space-points in worldly space
- v. the total number of worldly souls with individual (Pratyek) bodies

The first 4 of these numbers are equal to each other (and the maximum space-points are occupied by an Omniscient soul when He expands to pervade the entire worldly universe in order to equalize the durations of His remaining non-dangerous Karms). Thus, adding the above 5 numbers to the mark slice due of eta, treat the resulting sum to the mark slice due method. The result is

still a medium uncountably uncountable number. To this mark slice due result add 4 more uncountable numbers:

- i. the total number of instants in one time cycle
- ii. the total number of variations in soul states which determine the duration of bondage (Sthiti Bandh, the time period for which a Karm remains attached to the soul)
- iii. the total number of variations in soul states which determine the intensity of bondage (Anubhag Bandh, the level with which the Karm affects the soul as it bears fruit)
- iv. the total number of variations in the activities (Yog, vibrations of mind, speech and body) a soul can be associated with

Treat the new resulting sum to the mark slice due method and the resulting mark slice due is equal to alpha.

The durations of time cycles are very long and are measured in Sagars, a unit of time. Units of time are as follows:

1. **Samay** (instant): the smallest indivisible unit of time
2. **Avali** (wink): zeta instants i.e. the minimum truly uncountable number of instants. An Avali is approximately the time taken to blink an eye.
3. **Ghadi** (clock): 24 minutes
4. **Antarmuhurt** (within order): any time period ranging from 1 Avali + 1 Samay to 1 Samay less than 1 Muhurt
5. **Muhurt** (order): 48 minutes (also equal to 2 Ghadis). 1 day has 30 Muhurts.
6. **Paksh** (fortnight): 15 days
7. **Mas** (month): 2 fortnights
8. **Ritu** (season): 2 months
9. **Varsh** (year): 6 seasons = 12 months
10. **Yug** (period): 5 years
11. **Purvang** (ancestral limb): 84 lakh years
12. **Purva** (ancestral period): 84 lakh Purvangs
13. **Vyavhar Palya** (practical cosmic moment): a large countable number of years. Make a cylindrical pit 1 Yojan wide and 1 Yojan deep. Fill this with the finest hairs of a sheep (1-7 years in age) born in the highest Bhogbhumi. This sheep has the softest wool and hence the finest possible hairs. Remove 1 hair every 100 years. The time taken to empty the pit is one practical cosmic moment.
14. **Vyavhar Sagar** (practical cosmic ocean): 10 Kodakodi Vyavhar Palyas (also equal to 1 padma Vyavhar Palyas)
15. **Prataravali** (cosmic wink or square wink): by raising zeta to itself, then raising the result to itself, then raising the new result to itself and repeating this again an uncountable number of times, one reaches the number of instants in a square wink
16. **Uddhar Palya** (reformed cosmic moment): uncountable Vyavhar Palyas. Treat the number of instants in a Prataravali to a similar process by which zeta was treated to obtain the number of instants in one Prataravali. Treat the result to a similar process and do so again repeatedly (perhaps uncountably many times) to arrive at the number of instants in an Uddhar Palya.

17. **Uddhar Sagar** (reformed cosmic ocean): 10 Kodakodi Uddhar Palyas (also equal to 1 padma Uddhar Palyas)
18. **Addh Palya** (certain cosmic moment): uncountable Uddhar Palyas. This is also called 1 Palya or 1 Palyopam. Treat the number of instants in one Uddhar Palya to a similar process by which the number of instants in one Vyavhar Palya was treated to reach the number of instants in one Uddhar Palya. Treat the result to a similar process and do so repeatedly (perhaps uncountably many times) till reaching the number of instants in an Addh Palya.
19. **Addh Sagar** (certain cosmic ocean): 10 Kodakodi Addh Palyas (also equal to 1 padma Addh Palyas or 10 crore crore Addh Palyas). This is also called 1 Sagar or 1 Sagaropam.
20. **Avsarpini** or **Utsarpini** (decay or growth eon): 10 Kodakodi Sagars = 10 crore crore Sagars
21. **Kalchakra** (time cycle): 1 Avsarpini + 1 Utsarpini (totally 20 Kodakodi Sagars)
22. **Pudgal Paravartan** (matter cycle): infinite time cycles. This is the time taken by a soul to experience all possible inflows of matter in the universe that are possible while randomly wandering through births and deaths.
23. **Kshetra Paravartan** (area cycle): infinite matter cycles. This is the time taken by a soul to be born in all possible space-points in the world (Lok) that can be occupied while wandering through births and deaths.
24. **Kal Paravartan** (temporal cycle): infinite area cycles. This is the time taken by a soul to be born at all possible instants of a time cycle as it randomly wanders through births and deaths. This occurs in the following manner:
  - suppose by chance a soul is born in the first instant of an Utsarpini
  - then it wanders through births and deaths and is by chance born in the second instant of another Utsarpini
  - it continues randomly being born in the third, fourth, fifth, etc. until it randomly experiences birth in the last instant of an Utsarpini
  - it then takes birth in the first instant of an Avsarpini
  - then in the second, third, fourth, etc. until it randomly experiences birth in the last instant of some Avsarpini
25. **Bhav Paravartan** (life state cycle): infinite temporal cycles. This is the total time taken by a soul to be randomly born with all possible lifespans (from an Antarmuhurt to 33 Sagars) and in all possible states of existence (from the seventh hell which is the lowest hell to the ninth Graiveyak heaven which is the highest superior heaven a wrong believer can reach) while randomly wandering through births and deaths.
26. **Bhav Paravartan** (soul state cycle): infinite life state cycles. This is the total time taken by a soul to experience the bondage of all possible durations (Sthiti), intensities (Anubhag) and quantities (Pradesh) of all types of Karms. These variations are only those that are possible while wandering through births and deaths. They do not include the Tirthankar Nam Karm, the highest celestial lifespan (of 33 Sagars), etc. which are only bound by right believers and other variations only possible for those close to liberation.

Units of space are as follows:

1. **Pradesh** (space-point): the smallest indivisible unit of space
2. **Suchyangul** (linear finger): uncountable space-points. Raise the number of instants in a Palya to itself, then raise the result to itself, raise the new result to itself and do so repeatedly uncountable times till the number of space-points in a linear finger. This is also called an Angul and represents the length of our fingers.
3. **Pratarangul** (surface finger or square finger): this is obtained by treating the number of space-points in a linear finger to a process similar to the one by which the number of space-points in a linear finger was obtained from the number of instants in a Palya.
4. **Ghanangul** (volume finger or cubic finger): this is obtained by treating the number of space-points in a Pratarangul to a process similar to the one by which the number of space-points in a linear finger was treated to obtain the number of space-points in a square finger.
5. **Atmangul** (self finger): the average length of a human finger at a given point in time. It is equal to a linear finger in our current time.
6. **Pramanangul** (measuring finger): 500 linear fingers. This is the length of a Chakravarti's finger at the start of the fourth era Dushma Sushma of an Avsarpini.
7. **Pad** (foot): 6 Anguls (this is not necessarily the same as 12 inches)
8. **Vilasti** (span): 2 Pads
9. **Hath** (cubit): 2 Vilastis = 24 Anguls
10. **Rikku** (double cubit): 2 Hath
11. **Dhanush** (bow): 4 Hath = 2 Rikkus = 1 Dand = 1 Masul = 1 Nali
12. **Kos** (league): 2,000 Dhanush. This is approximately 2 miles.
13. **Yojan** (stretch): 4 Kos. This is used to measure distances related to cities, towns, small mountains, small rivers, etc.
14. **Mahayojan** (great stretch): 2,000 Kos. This is used to measure large distances involving areas (Kshetras), islands (such as Jambudvip), seas (such as Lavansamudra), etc. It can also be called a Yojan.
15. **Rajju** (cosmic stretch): uncountable fingers. Take the number of space-points in a surface finger and raise it to itself. Raise the result to itself, then raise the new result to itself and do so uncountable times till the number of space-points in a line stretching across half the height of the world (Lok) is obtained. One-seventh of this line is one Rajju. This is the distance between two edges (on opposing sides) of the last of the uncountable seas that surround islands, the Svayambhuramansamudra, and is equal to the width of the middle world.
16. **Jagat Shreni** (world line): 7 Rajjus. 2 Jagat Shrenis is the height of the entire worldly space, extending from the lowest place in the universe (much lower than the seventh hell) to the highest place in the universe (Siddh Shila i.e. the abode of the liberated souls).
17. **Jagat Pratar** (world square or world surface): it is a square with a length of 1 Jagat Shreni.
18. **Jagat Ghan** (world cube or world volume): it is a cube with a length of 1 Jagat Shreni.

### The 4 Gatis (States of Existence)

Living beings trapped in the cycle of birth and death when alive have 4 possible states of existence (Gatis):

1. ***Narak Gati*** (infernial state of existence or hell): there are 7 hells situated in the Adho Lok:
  - i. Ratnaprabha (jewel-hued), the first hell
  - ii. Sharkaraprabha (pebble-hued)
  - iii. Valukprabha (sand-hued)
  - iv. Pankprabha (mud-hued)
  - v. Dhumprabha (smoke-hued)
  - vi. Tamahprabha (darkness-hued)
  - vii. Mahatamahprabha (extreme darkness-hued), the seventh hell

The first hell is close to the top of the Adho Lok and the seventh hell is close to the bottom of the Adho Lok. This state of existence has only suffering as the infernal beings continuously experience unfathomable bodily pain, mental pain, pain due to the environment, hunger, thirst, torments from Asurkumar (a type of Bhavanvasi) celestial beings, pain inflicted by other infernal beings, etc. The sufferings increase in intensity and duration in the lower hells (i.e. the seventh hell has the longest and most painful sufferings). The lives of infernal beings pass in pits (Bils) where they suffer, attacking one another. They have five sense organs, a mind and also have clairvoyance (Avadhigyan) which only adds to their suffering though. The minimum lifespan for an infernal being is 10,000 years (only found in the topmost regions of the first hell). The maximum lifespan for an infernal being is 33 Addh Sagars (only found in the seventh hell).

2. ***Tiryanch Gati*** (animals, plants and micro-organisms): there are several species of animals, plants and micro-organisms. Among one-sensed Tiryanchs (who can only touch), there are water-bodied, fire-bodied, air-bodied, earth-bodied and plant-bodied states of existence. These one-sensed bodies can be subtle (tiny and pervading so that they do not obstruct any other matter) or gross (large and rigid so that they obstruct other matter like a wall). Among the one-sensed subtle plants, there are micro-organisms (Nigods) of 2 types:
  - i. *Nitya Nigod* (permanent micro-organisms): who have continuously been reborn only as micro-organisms without beginning
  - ii. *Itar Nigod* (returning micro-organisms): who have experienced other states before being reborn as micro-organisms

The minimum and maximum lifespans of all subtle one-sensed beings fall within the Antarmuhurt range. Among the one-sensed gross plants, there are hosts (whose bodies host infinite other souls) and non-hosts (who are alone in their bodies). The maximum lifespan for gross water-bodied beings is 7,000 years, the maximum for gross fire-bodied beings is 3 days, the maximum for gross air-bodied beings is 3,000 years, the maximum for soft earth-bodied beings is 12,000 years and the maximum for hard earth-bodied beings is 22,000 years. The minimum lifespan of all gross one-sensed beings falls in the

Antarmuhurt range. All beings with more than one sense organ are gross. Two-sensed beings (who can touch and taste) such as worms, etc. have a minimum lifespan of an Antarmuhurt and a maximum lifespan of 12 years. Three-sensed beings (who can touch, taste and smell) like some insects have a minimum lifespan of an Antarmuhurt and a maximum lifespan of 49 days. Four-sensed beings (who can touch, taste, smell and see) have a minimum lifespan of an Antarmuhurt and a maximum lifespan of 6 months. There are some Tiryanchs with five sense organs (touch, taste, smell, sight and sound) but without a mind (such as some snakes, parrots, etc.). Such beings have a minimum lifespan of an Antarmuhurt and a maximum lifespan of 1 crore Purvas. For five-sensed Tiryanchs with a mind, these are of 2 types:

- i. *Bhogbhumij* (those born in a land of enjoyment): their minimum lifespan is 1 crore Purvas + 1 Samay while their maximum lifespan is 3 Palyas
- ii. *Karmbhumij* (those born in a land of work): their minimum lifespan is an Antarmuhurt and their maximum lifespan is 1 crore Purvas

Five-sensed Tiryanchs with a mind can also be classified as Jalchars (water-dwellers), Thalchars (land-dwellers) or Nabhchars (sky-dwellers). For birds, the maximum lifespan is 72,000 years. For ordinary snakes, the maximum lifespan is 42,000 years. For pythons, the maximum lifespan is 9 Purvangs. All Tiryanchs dwell in the Madhya Lok. Their lives are mostly filled with suffering (except in a Bhogbhumi) but they are still attached to their lives even in a Karmbhumi.

3. **Manushya Gati** (humans): they are five-sensed and have a mind. They can be born in a Bhogbhumi (with a minimum lifespan of 1 crore Purvas + 1 Samay and a maximum of 3 Palyas) or a Karmbhumi (with of minimum lifespan of an Antarmuhurt and a maximum lifespan of 1 crore Purvas). Only humans can attain liberation. Their lives can be filled with pain and pleasure although there is often more pleasure than pain. All humans dwell within the first two Dvips and half the third Dvip of the Madhya Lok.
4. **Dev Gati** (celestial beings): the Urdhva Lok has 16 heavens (Svargs):
  - i. Saudharm (the realm of the just one), the first heaven
  - ii. Aishan (the realm of the lofty lord), the second heaven
  - iii. Sanatkumar (the realm of eternal youth)
  - iv. Mahendra (the realm of the very great lord)
  - v. Brahma (the realm of the great one), the Laukantik (world-end)  
celestial beings live at the edges of the world in this heaven
  - vi. Brahmottar (the realm of the greatest one)
  - vii. Lantav (the realm of the mysterious one)
  - viii. Kapishth (the realm of the banyan tree)
  - ix. Shukra (the realm of the radiant one)
  - x. Mahashukra (the realm of the great radiant one)
  - xi. Shatar (the realm of the hundred-faceted one)
  - xii. Sahastrar (the realm of the thousand-faceted one)
  - xiii. Anat (the realm of the resolved one)

- xiv. Pranat (the realm of the the kneeling one)
- xv. Aran (the realm of the deep one)
- xvi. Achyut (the realm of the unshakable one), the sixteenth and highest Svarg

Above these there are 9 superior heavens (Graiveyaks):

- i. Sudarshan (the realm of pleasant views), the first of three Adho Graiveyaks (lower superior heavens)
- ii. Yashodhar (the realm of constant fame), the second Adho Graiveyak
- iii. Sumnas (the realm of flowers), the third Adho Graiveyak
- iv. Amogh (the realm of infallibility), the first of three Madhyam Graiveyaks (middle superior heavens)
- v. Subhadra (the realm of great auspiciousness), the second Madhyam Graiveyak
- vi. Saumnas (the realm of gentle beauty), the third Madhyam Graiveyak
- vii. Suprabuddh (the realm of pleasant enlightenment), the first of three Urdhva Graiveyaks (upper superior heavens)
- viii. Vishal (the realm of magnificence), the second Urdhva Graiveyak
- ix. Pritinkar (the realm of friendly affection), the third Urdhva Graiveyak

Above these 9 Graiveyaks are 9 Anudish Vimans (highly superior celestial abodes):

- i. Archi (the abode of worship)
- ii. Archimalini (the abode of flourishing worship)
- iii. Vair (the abode of illumination)
- iv. Vairochan (the abode of shiny light)
- v. Som (the abode of the moon)
- vi. Somrup (the abode of moonlike forms)
- vii. Ank (the abode of figures)
- viii. Sphatik (the abode of crystal)
- ix. Aditya (the abode of the sun): the central Viman

The central Viman is surrounded by the other 8 in the directions east, south-east, south, south-west, etc. Above these Anudish Vimans are 5 Anuttar Vimans (celestial abodes of victory):

- i. *Vijay* (the abode of victory): this is in the east
- ii. *Vaijayant* (the abode of the victorious one): this Viman is in the south
- iii. *Jayant* (the abode of the conquering one): this Viman is in the west
- iv. *Aparajit* (the abode of the unvanquished): this is in the north
- v. *Sarvarthsiddhi* (the abode where all has been achieved): this is the central Viman and is the highest possible celestial abode

Above the 5 Anuttar Vimans is the Siddh Shila (the abode of the liberated souls). Many celestial beings also live in the Adho Lok and Madhya Lok.



Celestial beings are five-sensed, have a mind and have clairvoyance. Their lives are filled with enjoyments and luxuries. Most celestial beings have a structured society with a king (Indra), crown prince (Pratindra), nobles (Samaniks, who are equal to Indra in every aspect except they lack the authority of Indra), ritualistic ministers (Trayastrinsh), resourceful ministers (Parishads), body-guards (Atmarakshas), security ministers (Lokpals), warriors (Aniks), ordinary citizens (Prakirnaks), helpers (Abhiyogyas, who move vehicles, Vimans, etc.) and rebels (Kilvishiks). There are 4 types of celestial beings:

- i. *Bhavanvasis* (those who reside in celestial mansions i.e. Bhavans): their Bhavans are mostly situated in a region (in the Adho Lok) between the first hell and the Madhya Lok. There are 10 types of Bhavanvasis:

- I. *Asurkumars* (demon-princes): they are the only ones who dwell in a certain region within the first hell. All others dwell above the first hell but below the earth (i.e. below the Madhya Lok). Some Asurkumars torment infernal beings and derive pleasure by watching infernal beings fight against each other.
- II. *Nagkumars* (serpent-princes)
- III. *Vidyutkumars* (lightning-princes)
- IV. *Suparnkumars* (eagle-princes)
- V. *Agnikumars* (fire-princes)
- VI. *Vatkumars* (wind-princes)
- VII. *Stanitkumars* (thunder-princes)
- VIII. *Udadhikumars* (ocean-princes)
- IX. *Dvipkumars* (island-princes)
- X. *Dikkumars* (direction-princes)

All the Bhavanvasis have a youthful appearance and live like princes (Kumars). They pass some leisurely time at special lakes, cities, trees, etc. situated on the Madhya Lok. Their minimum lifespan is 10,000 years and their maximum lifespan is 1 Addh Sagar (only possible for Asurkumars).

- ii. *Vyantars* (those who lead a celestial life while wandering on the earth): they mostly live with leisure in cities, gardens, etc. spread out across the Madhya Lok or in regions 1,000 Yojans below the surface of the Madhya Lok. There are 8 types of Vyantars, each with further sub-species:

- I. *Kinnars* (spirits): there are 10 sub-species of these
- II. *Kimpurush* (goblins): there are 10 sub-species of these
- III. *Mahorags* (gigantic serpents): there are 10 sub-species of these
- IV. *Gandharvs* (genii): there are 10 sub-species of these
- V. *Yakshas* (guardians): they can be guardians of certain areas, treasures, etc. There are 12 sub-species of Yakshas.
- VI. *Rakshasas* (monsters): they dwell close to the Asurkumars in the first hell. Nearly all other Vyantars dwell across (or 1,000 Yojans under) the Madhya Lok. There are 7 sub-species of Rakshasas.

VII. *Bhuts* (ghosts): some of them dwell in the Adho Lok. There are 7 sub-species of Bhuts.

VIII. *Pishachas* (phantoms): there are 14 sub-species of these

The societies of Vyantars have no Trayastrinshas and no Lokpals. Their minimum lifespan is 10,000 years and their maximum lifespan is 1 Palya.

iii. *Jyotishis* (those who reside in celestial abodes visible in the sky): they live in luminous Vimans that fly around in the sky. Their societies are similar to the Vyantars. The king is Chandra (moon), the crown prince Surya (sun), the nobles are Nakshatras (constellations), the ministers are Grahs (planets) and the ordinary citizens are Taras (stars). Corresponding to 1 moon is a set of 1 sun, 28 constellations, 88 planets and 66,975 Kodakodi stars. Corresponding to Jambudvip there are 2 moons. The number of moons corresponding to each Dvip and Samudra keeps increasing for subsequent Dvips and Samudras. The minimum lifespan for Jyotishis is one-eighth of a Palya. The maximum lifespan is 1 Palya + 1 lakh years.

iv. *Vaimaniks* (those who reside in Vimans or celestial abodes in the heavens): there are two types of these (Kalpvasis and Kalpatits). Those that reside in the 16 heavens are Kalpvasis (i.e. those in celestial dreams) and those that reside in the Graiveyaks, Anudish Vimans and Anuttar Vimans are Kalpatits (i.e. those beyond celestial dreams). The Kalpvasis have 12 Kalps (dream societies) built around 12 Indras (4 in the first 4 heavens, 4 in the next 4 pairs of heavens and 4 in the topmost 4 heavens). These societies have a crown prince, nobles, all kinds of ministers, body-guards, warriors, helpers, ordinary citizens, rebels, etc. The Kalpatits have no societal distinctions. In the heavens above the 16 Svargs, all celestial beings are equal and equivalent to Indras (Ahamindras). The Vaimanik celestial beings live amidst great wealth, power and pleasures. The happiness, clairvoyance and satisfaction of these Vaimaniks increases in the higher heavens. The minimum Vaimanik lifespan is 1 Palya (only possible in the first heaven) and the maximum lifespan is 33 Addh Sagars (only possible in the Anuttar Vimans, specifically in the central and highest Anuttar Viman Sarvarthsiddhi).

Celestial beings have fluid bodies (which can be transformed and used to make any form) with varying degrees of flexibility (depending on how high their celestial abode is). Their wealth and their levels of clairvoyance also depend on how high the celestial abode is. Their bodies are free from excreta, sweat and other imperfections. There is almost no hunger, no thirst, very little need to breathe, etc. for celestial beings. Any hunger is immediately satisfied by an elixir (Amrit) that forms in the Dev's throat. Even sexual desires are only strong for Bhavanvasis, Vyantars, Jyotishis and those Vaimaniks who dwell in the first 2 heavens. Thus, the celestial

beings are free from most needs and live (mostly) satisfied lives amidst pleasures. They suffer mildly when separated from their female celestial companions and experience the most pain during the last 6 months of their life (since they realize that they are going to lose all the celestial pleasures after they die).

There is more detailed information about the 4 Gatis in the books Jain Tattva Vidya (by Muni Pramansagar Ji Maharaj), Jain Darshan Ganit (by Acharya Dharmbhushan Ji Maharaj) and the scripture Triloksar (by Acharya Nemichandra Ji Maharaj).

### The Lifespan (Ayu) Karm and its Bondage

Karm is a form of matter that directly binds a soul. There are 8 types of Karm which attach a soul to Samsar (the cycle of birth and death):

1. **Gyanavarniya** (knowledge-obstructing): like a veil prevents a face and its features from being seen, this Karm prevents the soul from knowing an object along with details about that object. This Karm obstructs the soul from realizing its essential quality of knowledge. In its absence, a soul is Omniscient. There are 5 sub-types of Gyanavarniya Karm which prevent the 5 types of knowledge:
  - i. *Mati Gyan* (sensory knowledge): any knowledge acquired through the sense organs and mind
  - ii. *Shrut Gyan* (articulate knowledge): any knowledge acquired from scriptures, books, etc. in the form of signs, gestures, symbols, words, etc.
  - iii. *Avadhi Gyan* (clairvoyance): intuitive knowledge about material objects (i.e. matter) acquired directly from the soul without the use of any sense organs. A clairvoyant can know all material objects upto a minimum size (Dravya) within a limited span of space (Kshetra) within a limited duration of time (Kal) and upto a maximum number of modes (Bhav) of the object.
  - iv. *Manahparyay Gyan* (telepathy): intuitive knowledge about the thoughts of others acquired directly from the soul without the use of any sense organs.
  - v. *Keval Gyan* (Omniscience): unlimited endless absolute knowledge of the past, present and future of all substances in the universe (known intuitively)
2. **Darshanavarniya** (perception-obstructing): like a gatekeeper prevents the sight of the king, this Karm prevents an object from being perceived, hiding it. This Karm obstructs the soul from realizing its essential quality of perception. In its absence, a soul completely perceives all substances in the universe. There are 9 sub-types of this Karm. 4 of these prevent the 4 types of perception:
  - i. *Chakshu Darshan* (visual perception): this involves perceiving an object through the eye (visual sense organ)
  - ii. *Achakshu Darshan* (non-visual perception): this involves perceiving an object through sense organs other than eye
  - iii. *Avadhi Darshan* (clairvoyant perception): this involves intuitively perceiving a material object directly from the soul without the use of the sense organs. It is the perception associated with Avadhi Gyan and is limited to a minimum size (Dravya), a certain area (Kshetra), a certain time period (Kal) and a certain number of modes (Bhav) of the object.
  - iv. *Keval Darshan* (Omniscient perception): unlimited endless absolute perception of all substances in the universe (perceived intuitively)

The other 5 sub-types of Darshanavarniya Karm induce 5 kinds of sleep:

  - i. *Nidra* (light sleep): such a sleeper can be awoken with the slightest sound i.e. his awareness is reduced (especially that of his mind) but only slightly
  - ii. *Nidranidra* (deep sleep): such a sleeper needs to be violently shaken to be awoken i.e. his awareness is significantly reduced (especially that of his mind)

- iii. *Prachla* (drowsiness): such a sleeper is very slightly aware of his mind (and may dream, etc.) but may not be completely aware of his position and other parts of his body
  - iv. *Prachlaprachla* (heavy drowsiness): such a sleeper's mind is active but his awareness of his position, his surroundings, different parts of his body, etc. is significantly less than that in *Prachla*. His mouth may water, his limbs may move, etc.
  - v. *Styangriddhi* (sleep-walking): such a sleeper's body performs all sorts of activities without his awareness
3. **Vedaniya** (sensation-producing): like licking honey from a sword gives a sweet taste but cuts the tongue, this Karm makes a soul experience pleasure and pain (with more pain perhaps). The soul's bliss is continuously disturbed by experiences of pleasure and pain. In the absence of the Vedaniya Karm, the soul experiences undisturbed bliss. There are 2 sub-types of this Karm:
- i. Sata (pleasure-producing)
  - ii. Asata (pain-producing)
4. **Mohaniya** (deluding): like a bee becomes infatuated with the smell of a flower and is attracted to it, this Karm attracts the soul to objects it considers favorable while repelling it from objects it considers unfavorable. It creates a delusion in the soul that external objects can affect it. This Karm obstructs the soul's essential quality of happiness and prevents the soul from finding pure happiness in itself. The state of the soul finding pure happiness in itself is right conduct (Samyakcharitra) and is characterized by perfect detachment (Vitrag) i.e. freedom from attachment (Rag) and hatred (Dvesh). In the absence of this Karm, the soul has infinite happiness (or infinite right conduct). There are 2 sub-types of Mohaniya Karm:
- i. *Darshan Mohaniya* (belief-deluding): this creates wrong belief in a soul and also creates defects in a soul's right belief. There are 3 sub-types of Darshan Mohaniya Karm: Mithyatva (wrong belief), Samyagmithyatva (mixed right and wrong belief) and the Samyaktva Prakriti (clouded or defective right belief).
  - ii. *Charitra Mohaniya* (conduct-deluding): this creates wrong conduct in a soul and causes it to seek happiness (or indulge) in external objects. It is of 25 sub-types, 16 passions (Kashays) and 9 pseudo-passions (Nokashays). The 16 passions involve anger (Krodh), pride (Man), deceit (Maya) and greed (Lobh) of 4 kinds each: infinitely-binding (Anantanubandhi which is so severe that it prevents right belief from arising), renunciation-preventing (Apratyakhyanvarniya which is severe and prevents even the slightest renunciation or Tyag), monkhood-preventing (Pratyakhyanvarniya which is mild and prevents the resolve required to make the highest effort towards liberation and hence prevents monkhood) and flaming-up (Samjvalan which is very mild and allows monkhood while only preventing right conduct i.e. perfect detachment or Vitrag). The passions are root causes of bondage. The 9 pseudo-passions are laughter (Hasya), indulgence (Rati), boredom (Arati), sorrow (Shok), fear (Bhay), disgust (Jugupsa), masculine lust (Purushved), feminine lust (Strived) and neuter lust (Napunsakved). The pseudo-passions are instrumental in activating the passions. Anger, pride, boredom, sorrow,

fear and disgust constitute hatred (Dvesh). Deceit, greed, laughter, indulgence and the 3 lusts constitute attachment (Rag). Attachment and hatred constitute delusion (Moh).

If one considers the 3 belief-deluding sub-types and the 25 conduct-deluding sub-types, there are 28 sub-types of Mohaniya Karm.

5. **Ayu** (lifespan-determining): like a prisoner remains trapped by iron chains (around his legs, hands, etc.) this Karm keeps a soul trapped in a particular life (or birth). While it is in operation (Uday) i.e. while it bears its fruit (or result), this Karm keeps the soul alive and when its operation (Uday) finishes i.e. when it finishes giving all its results (or fruits), the soul dies. In its absence, the soul is immortal and free from life and death. There are 4 sub-types of Ayu Karm (which keep the soul alive in one of the 4 Gatis i.e. states of existence):
  - i. *Narakayu* (infernal lifespan): it keeps a soul alive in hell
  - ii. *Tiryanchayu* (animal or plant lifespan): it keeps a soul alive as an animal, an insect, a plant, a one-sensed being, or a micro-organism
  - iii. *Manushyayu* (human lifespan): it keeps a soul alive as a human
  - iv. *Devayu* (celestial lifespan): it keeps a soul alive as a celestial being
6. **Nam** (body-producing): like a painter creates various pictures and gives them various names, this Karm gives souls various types of bodies (that are classified based on various attributes). It gives a soul an embodied existence. In its absence, a soul is subtle (i.e. completely penetrable or non-obtrusive to anything else) and does not have a body or any form. There are 93 sub-types of Nam Karm:
  - i. 4 of these determine the Gati (state of existence) of the body
  - ii. 5 of these determine the number of sense organs (Indriya) of the body. These are also called the Jati (species) Nam Karms.
  - iii. 5 of these give 5 types of bodies (Sharirs):
    1. physical or Audarik which is possessed by all humans and Tiryanchas
    2. fluid or Vaikriyik which is possessed by all infernal beings and celestial beings
    3. assimilative or Aharak which is only possessed by monks with a high level of self-control and is only used in order to visit places of worship, Omniscients, etc. in order to clear any doubts in the monk's mind
    4. energy or Taijas which is possessed by all beings
    5. causal or Karman which is possessed by all beings
 

All the Karms attached to a soul are stored in the Karman Sharir (causal body). Once they bear their result (or fruit), they sever from this body. When new Karms are bound, they join with this body.
  - iv. 5 of these (Bandhan Nam Karms) are instrumental in binding the molecules (i.e. the Bandhan) of the 5 types of bodies together
  - v. 5 of these (Samghatan Nam Karms) are instrumental in interfusing the molecules (i.e. the Samghatan) of the 5 types of bodies together
  - vi. 3 of these give the limbs and minor limbs (Angopang) for 3 types of bodies (physical, fluid and assimilative)
  - vii. 6 give the 6 different types of bodily symmetry: perfectly symmetric, banyan-like or broader at the top, tapering or broader at the bottom, hunchbacked, dwarf-like and asymmetric

- viii.6 give the 6 different types of bodily structure: strongly adamantine-and-hooked, adamantine, bandaged, half-bandaged, nailed and flesh-joined
- ix.8 give 8 different types of touches to the body: heavy (Guru), light (Laghu), hot (Ushna), cold (Shita), hard (Kathor), soft (Komal), smooth (Snigdh) and rough (Ruksh)
- x. 5 give 5 different types of tastes to the body: sweet (Madhur), sour (Amla), bitter (Katuk), salty (Kashay) and pungent (Tikta)
- xi.2 give 2 different types of smells to the body: pleasant (Sugandh) and unpleasant (Durgandh)
- xii.5 give 5 different types of colors to the body: black (Krishna), blue (Nil), red (Rakt), yellow (Pit) and white (Shukla)
- xiii.4 are instrumental in retaining the form of the previous (or perhaps the next) state of existence while transmigrating from one body to the next. These are called Anupurvi (migratory form) Nam Karms.
- xiv.2 give a pleasant or an unpleasant gait (Vihayogati or style of walking)
- xv.10 pairs (i.e. 20 sub-types) determine various individual exclusive attributes of the soul's body
1. either immobile (Sthavar) or mobile (Tras)
  2. either subtle (Sukshma, a body penetrable by other matter) or gross (Badar, a body impenetrable by other matter)
  3. either common (Sadharan, a body common to many souls) or individual (Pratyek, a body with one soul)
  4. either undeveloped (Aparyapt, a body that will not be able to fully develop so that the soul will die just after birth) or developed (Paryapt)
  5. either unfortunate (Durbhag, a body that does not portray an amiable personality) or fortunate (Subhag, an amiable body)
  6. either harsh-voiced (Dusvar) or melodious (Susvar)
  7. either unimpressive (Anadeya, a dull body) or impressive (Adeya, a radiant body)
  8. either unsteady (Asthir, a body with an unsteady circulation of blood, water and other fluids) or steady (Sthir, a body with a steady flow of blood, water, etc.)
  9. either ugly (Ashubh) or beautiful (Shubh)
  10. either dishonorable (Ayashakirti, a body that acquires notoriety and shame) or honorable (Yashakirti, a body that acquires glory and fame).
- xvi.8 miscellaneous sub-types:
1. *Nirman* (formation): this is instrumental in the formation of limbs
  2. *Atap* (heat): this gives a hot radiance like that of the sun
  3. *Udyot* (coolness): this gives a cool luster like that of the moon
  4. *Ucchvas* (respiration): this gives the ability to respire
  5. *Upghat* (self-destructive): this gives the body organs that could harm oneself (such as the antlers of a reindeer perhaps)
  6. *Parghat* (non-self-destructive): this gives the body organs that could harm others (such as the claws of a lion)
  7. *Agurulaghu* (balance): this keeps the body in equilibrium so that it is not too heavy nor too light

8. *Tirthankar* (ford-maker): this gives the body the status of a Tirthankar (a ford-maker who makes fords to cross the ocean of rebirth)
7. **Gotra** (status-determining): like a potter makes short and tall pots, this Karm bestows a low or high (societal) status on a soul. It creates social inequalities and in its absence, all souls are equal. There are 2 sub-types of Gotra Karm:
  - i. Ucch (high status)
  - ii. Nich (low status)
8. **Antaray** (power-obstructing): like a treasurer obstructs a king from spending his wealth, this Karm prevents the soul from using its innate power for acts of charity (Dan), profit (Labh), enjoyment (Bhog), repeated enjoyment (Upbhog) and will-power (Virya). It obstructs and prevents the soul's essential quality of infinite power from manifesting. In its absence, a soul has infinite power. There are 5 sub-types of Antaray Karm:
  - i. *Danantaray* (charity-obstructing): it obstructs a soul from giving anything such as food, medicine, kind knowledge, words, etc.
  - ii. *Labhantaray* (profit-obstructing): it obstructs a soul from gaining anything such as wealth, food, knowledge, etc.
  - iii. *Bhogantaray* (enjoyment-obstructing): it obstructs a soul from enjoying perishable objects such as food, drink, etc.
  - iv. *Upbhogantaray* (repeated-enjoyment-obstructing): it obstructs a soul from enjoying imperishable objects such as houses, clothes, women, etc.
  - v. *Viryantaray* (will-power-obstructing): it obstructs a soul from using its will-power

Four of these (Gyanavarniya, Darshanavarniya, Mohaniya and Antaray) are dangerous (Ghatiya) Karms since they obstruct the soul's essential and pristine qualities from manifesting. The other four are non-dangerous (Aghatiya) since although they influence the surroundings of the soul they do not prevent it from realizing itself and being happy by itself. There are 5 sub-types of Gyanavarniya, 9 of Darshanavarniya, 28 of Mohaniya and 5 sub-types of Antaray Karm. Thus there are 47 Ghatiya Karms. All the Ghatiya Karms are considered demerit (Pap). After destroying these a soul attains Omniscience. There are 2 sub-types of Vedaniya, 4 sub-types of Ayu, 93 sub-types of Nam and 2 of Gotra Karm. Thus there are 101 Aghatiya Karms. Of the Aghatiya Karms, the pleasant sub-types (such as Sata Vedaniya, Manushyayu, Devayu, the strongest body structure, Yashakirti Nam Karm, Tirthankar Nam Karm, Ucch Gotra, etc.) are considered merit (Punya). Unpleasant Aghatiya Karms (such as Asata Vedaniya, Narakayu, the weakest body structure, Sthavar Nam Karm, Aparyapt Nam Karm, Ayashakirti Nam Karm, Nich Gotra, etc.) are considered demerit (Pap). There are totally 148 Karms. After destroying all these, a soul attains liberation.

When the bondage (Bandh) of a Karm takes place due to any act, there are four aspects of this bondage:

1. **Prakriti** (type): which of the 148 sub-types are bound when the bondage takes place
2. **Pradesh** (quantity): the actual number of molecules of Karm that are newly bound (or perhaps the spatial units of the Karman body that are occupied by the newly bound Karm)



3. ***Sthiti*** (duration): the time period for which the Karm remains joined with the causal body while bearing its result (or fruit). The maximum possible duration is 70 crore crore Addh Sagars (which is only possible for the Mithyatva Mohaniya Karm) and the minimum duration is an Antarmuhurt. The durations of Ayu Karms represent the length of a particular lifespan. For example, if a Manushyayu with a duration of 100 years is bound and remains unchanged, it would result in the bound soul being born as human with a lifespan of 100 years. The duration of the celestial lifespan is special since milder passions lead to the bondage of a longer celestial lifespan.
4. ***Anubhag*** (intensity): the degree with which the Karm influences the soul and its surroundings

The act itself (or the vibration of the mind, speech or body) that leads to bondage determines the type and quantity of bondage while the passion with which the act is done determines the duration and intensity of bondage. Acts done with more passion usually result in a longer duration of bondage (for all Karm) and in a higher intensity of Pap Karm. For pious acts that lead to the bondage of Punya (or merit), dispassionate meritorious acts usually lead to the bondage of merit with a short duration and a high intensity. Passionately done pious acts usually result in a longer duration for the merit but a milder intensity. The celestial lifespan is an exception since milder passions result in a longer celestial lifespan.

The durations and intensities of previously bound Karms do not remain fixed. Pure thoughts and acts can result in the bondage of new merit (Punya) and may also cause an Upkarshan (i.e. an increase in the duration and/or intensity) of previously bound merit while causing an Apkarshan (i.e. a decrease in the duration and/or intensity) of previously bound demerit (Pap). Impure (immoral or evil) thoughts and acts can bind new demerit, and they may increase the duration and/or intensity of previously bound demerit and (may) decrease the duration and/or intensity of previously bound merit. It is also possible that acts can lead to a change (Sankraman) in the sub-type of a previously bound Karm (although the main type of the Karm cannot change i.e. Gyanavarniya Karm cannot become Darshanavarniya, etc.). For example, Sata Vedaniya can change to Asata due to an impure act; Nich can change into Ucch Gotra due to a pure, humble act. No previously bound Ayu Karm can change its sub-type.

Of the eight Karms, (some sub-type or the other of) seven are continuously bound by worldly souls except the Ayu Karm. This is only bound on special occasions. For celestial beings, infernal beings and all beings in a land of enjoyment (Bhogbhumi), their next lifespan is bound during the last 6 months of their current lifespan. For humans and animals in a Karmbhumi, there are 8 special occasions that occur when the next lifespan can be bound:

1. The first occurs when two-thirds of the current lifespan have elapsed i.e. when one-third is left
2. The second occurs when two-thirds of the remaining one-third have elapsed i.e. when one-ninth is left in the current lifespan
3. The third occurs when two-thirds of this remaining one-ninth have elapsed i.e. when a 27th fraction is left in the current lifespan

4. The fourth occurs when two-thirds of this 27th fraction have elapsed i.e. when one 81st fraction is left
5. The fifth occurs when one 243rd fraction is left
6. The sixth occurs when one 729th fraction is left
7. The seventh occurs when one 2187th fraction is left
8. The eighth occurs when one 6561st fraction is left

If the lifespan is bound on one of these 8 occasions, its duration and intensity can be changed on any subsequent occasion. If the lifespan is not bound on any of these 8 occasions, it is necessarily bound during the last Antarmuhurt of the soul's current lifespan. The next lifespan bound depends on the state of the soul during these crucial moments. This is inter-related with the general habits of the soul throughout its life.

For infernal beings, they experience sufferings and painful mental states (but are not in control of these surroundings). Depending on the attitude with which they face the sufferings, upto 6 months prior to the end of their infernal lifespan they can bind either the Manushyayu or the Tiryanchayu as their next lifespan. Perhaps a more simple attitude towards the sufferings leads to the bondage of the human lifespan. For celestial beings, they experience pleasures and joyful mental states (but do not have great control over these surroundings). During the last 6 months of their lifespan they suffer since they realize that they are going to lose their celestial pleasures. Depending on their attachment to the celestial pleasures, their mental states are more or less painful. Depending on these mental states they can bind either the Manushyayu or the Tiryanchayu as their next lifespan. Perhaps mental states with less attachment to the celestial pleasures would lead to the Manushyayu. For those in a Bhogbhumi, their mental states are simple throughout their lives (including the last 6-9 months perhaps) and they die serenely. As a result, all beings in a Bhogbhumi bind the celestial lifespan. For all those in a Karmbhumi, the states of their souls at the 8 crucial occasions (and perhaps in the last Antarmuhurt of their lifespan) determine the next lifespan bound. If it is a state of Arth Dhyān (anxious meditation) it could lead to the bondage of the Tiryanchayu. Such meditation involves concentrating on 4 anxieties:

1. Isht Viyog (absence of a favorable circumstance)
2. Anisht Yog (presence of an unfavorable circumstance)
3. Vedana (severe pain)
4. Nidan (wishes for rare objects)

These mental states (of Arth Dhyān) include more worries and miserable thoughts. A state of Raudra Dhyān (cruel meditation) could result in the bondage of the Narakayu. Cruel meditation is of 4 types:

1. Himsanandi (enjoyment of violence)
2. Mrishanandi (enjoyment of lies)
3. Chauryanandi (enjoyment of theft)
4. Parigrahanandi or Vishayanandi (enjoyment associated with accumulating possessions or sense pleasures)

A simple or modest mental state could lead to the bondage of the Manushyayu while a pious (meritorious) or auspicious mental state could lead to the bondage of the Devayu. A state of Dharm Dhyān (righteous meditation) can also lead to the bondage of the Devayu. There are 4 types of righteous meditation:

1. ***Agya Vichay*** (concentration on orders): the soul accepts the words of the Conquerors (Jins) who have attained Omniscience as axiomatic and authoritative. The soul is willing to follow them as orders.
2. ***Apay Vichay*** (concentration on solutions): the soul considers itself to be impure and defiled by Karms, passions, attachment, delusion, etc. The soul is willing to make efforts to purify itself and wants to find solutions to be free from impurities.
3. ***Vipak Vichay*** (concentration on results): the soul considers various experiences as the results of Karms bound in the past i.e. various experiences are the results of acts done in the past. The soul is willing to know the nature of various Karms and their results.
4. ***Lok Samsthan Vichay*** (concentration on the nature of the universe): the soul considers the universe to be a collection of substances going through various changes while simultaneously possessing permanence (of essential qualities), creation (of new modes) and destruction (of old modes).

No lifespan is bound if the state of the soul is too pure or too impure. If it passes through all occasions with very impure states, the soul will necessarily bind the next lifespan during the last Antarmuhurt prior to death. If a soul experiences very pure states throughout its life, it may not bind any future lifespan and will resultantly attain liberation. Such pure states may involve Shukla Dhyana (pure meditation). Pure meditation is of 4 levels:

1. ***Prithaktva Vitark*** (proof of separateness): the soul concentrates on itself (while perhaps moving from one thought to another) through non-self (i.e. matter or perhaps another substance which is separate from the soul). This is only attained by a monk with perfect detachment, Vitrag (or perhaps one who is very close to Vitrag).
2. ***Ekatva Vitark*** (proof of oneness): the soul concentrates solely on itself without moving from one thought to another and without concentrating on anything non-self. This meditation is attained by a monk who has destroyed all passions and Moh. The result of this meditation is the attainment of Omniscience.
3. ***Sukshma Kriya Pratipatti*** (withdrawal of subtle activities): the Omniscient performs this meditation to stop all the vibrations (including the subtle vibrations) of mind, speech and body.
4. ***Vyuparat (or Samucchinn) Kriya Nivritti*** (decay of all acts): the Omniscient in His last few moments in Samsar performs this meditation to destroy all remaining non-dangerous (Aghatiya) Karms. The result of this meditation is liberation.

Thus these pure meditations result in the destruction of Karms and the attainment of liberation

More detailed information about the Karms (including causes of their bondage, their sub-types, their durations, etc.) along with details about the types of knowledge, types of perception, sleep, passions, bodies, etc. can be found in Acharya Dharmbhushan Ji Maharaj's book Jain Darshan Ganit, Muni Pramansagar Ji Maharaj's book Jain Tattva Vidya, the scripture Tattvarthsutra (by Acharya Umasvami), the scriptures Gommatsar Karm Kand and Gommatsar Jiv Kand (by Acharya Nemichandra, especially the translations by J. L. Jaini), the first written scripture Shatkhandagam, etc.

## The Present Avsarpini (Decay Eon)

Every Avsarpini lasts 10 crore crore Addh Sagars (Sagars) and is divided into 6 eras (Kals):

1. ***Sushma Sushma*** (happiness and happiness): this lasts 4 crore crore Sagars and at its start, the maximum human lifespan is 3 Palyas while the maximum height of humans is 6,000 Dhanush (or 3 Kos). These gradually decrease as time passes. There is only enjoyment and no need to work for living beings in this era. There are limited needs and wants, all of which are handsomely satisfied by wish-fulfilling trees (Kalpvrikshas). Beings are born in male-female pairs and life passes in total merriment. For food, a small cherry-like fruit taken every 3 days is sufficient. There is only happiness and more happiness in this era, which is like heaven on earth.
2. ***Sushma*** (happiness): this lasts 3 crore crore Sagars and at the start, the maximum human lifespan is 2 Palyas while the maximum height of humans is 4,000 Dhanush (or 2 Kos). Enjoyment continues but is not as much as in the previous era. The quality of enjoyment decreases as time passes. Needs and wants gradually increase as time passes and the Kalpvrikshas are not as splendid as in the previous era, although they still fulfill all desires. For food, a medium-sized fruit every 2 days is sufficient. Nonetheless, this era is still like heaven on earth as life passes in total enjoyment and there is only happiness.
3. ***Sushma Dushma*** (happiness with sadness): this lasts 2 crore crore Sagars and at the start, the maximum human lifespan is 1 Palya while the maximum height of humans is 2,000 Dhanush (or 1 Kos). These attributes constantly decrease as time passes. Enjoyment continues but decreases with time and eventually starts to decline. For food, one relatively large fruit (the size of a small mango) is sufficient every other day. Needs and wants begin to increase along with a decline in the number of Kalpvrikshas. Towards the end of this era, these wish-fulfilling trees disappear altogether and several environmental changes occur. During this time, there are 14 family leaders (Kulkars) who attain clairvoyance (Avadhigyan) and deeper knowledge to help all living beings adapt to these natural changes. These Kulkars facilitate the transition from a land of enjoyment (Bhogbhumi) to a land of work (Karmbhumi). One has to start making an effort for a living towards the end of this era. In the end of this era, the maximum human lifespan diminishes to 1 crore Purvas and the maximum height of humans is 500-525 Dhanush. There is happiness during most of this era but towards the end, there is some sadness due to the decline of the Bhogbhumi.
4. ***Dushma Sushma*** (sadness with happiness): this lasts 42,000 years less than 1 crore crore Sagars. At the start, the maximum human lifespan is 1 crore Purvas and the maximum human height is 525 Dhanush. Work (such as farming, warfare, art, artisanship, service, trade, study, etc.) has to be done in order to earn a living. Male-female pairs are no longer born together and marriages start to occur as a society forms. Although there is pain due to the effort required to sustain one's own life, little effort reaps large results and no natural

disasters occur. Illustrious beings (Shalakupurush) such as Tirthankars, Chakravartis, etc. are born in this era. Dharm is established by the Tirthankars while great prosperity and wealth is attained by the Chakravartis. In this era, the world can be renounced, monkhood can be accepted and Moksh (liberation) can be attained. The lifespans and heights diminish as time passes along with strength and other qualities. By the end of this era, the maximum human lifespan is 120 years and the maximum human height is 7 Hath. There is mostly sadness in this era due to worldly life but there is some happiness since liberation can be attained and Dharm can be followed.

5. **Dushma** (sadness): this lasts 21,000 years with the maximum lifespan and height of humans 120 years and 7 Hath at the start of this era. Needs, wants and greed increase. Natural resources diminish and natural disasters start to occur. Humans become lost in luxuries and Dharm declines (although it continues to exist in a diluted form). Tirthankars and other great men are not born. There are 21 Kalkis (destroyers) and 21 Upkalkis (pre-destroyers) who are instrumental in the decline of Dharm. The Kalkis are born every 1,000 years and the Upkalkis are born 500 years prior to each Kalki. Towards the end, there are no kings left on the earth, no fuel and no Dharm. There is only sadness in this era. Our Bharat Kshetra is currently in the Dushma era of an Avsarpini.
6. **Dushma Dushma** (sadness and sadness): this era lasts 21,000 years with the maximum lifespan and height of humans 20 years and 2 Hath at the start. Men start living like animals. For food, there are only raw meat and underground tubers. There are no communities and no Dharm. Living beings frequently attack each other and this era is like hell on earth. There is only sadness and more sadness. In the end, there is an apocalypse (Pralay) which destroys everything on the earth. Only few beings (who are rescued out of kindness by celestial beings and Vidyadhars i.e. divine humans not living on the earth but on Mount Vijayardh) survive this apocalypse.

Thus various attributes such as lifespan and height diminish as time passes in the Avsarpini while the quality of life and happiness also diminishes. Some attributes vary as follows:

1. **Human lifespan**: the maximum of Sushma Sushma is 3 Palyas (which is usually the lifespan at the start of this Kal) and the minimum is 2 Palyas + 1 Samay (which is usually the lifespan at the end of this Kal). In Sushma, the maximum is 2 Palyas and the minimum is 1 Palya + 1 Samay. In Sushma Dushma, the maximum is 1 Palya and the minimum is 1 crore Purvas + 1 Samay. In Dushma Sushma, 1 crore Purvas is the maximum while the minimum is 120 years. In Dushma, the maximum is 120 years and the minimum 20 years. In Dushma Dushma, the maximum is 20 years and the minimum 15-16 years.
2. **Height of humans**: in Sushma Sushma, the maximum (usually at the beginning) is 3 Kos and the minimum (usually at the end) is 2 Kos. In Sushma, the maximum is 2 Kos and the minimum is 1 Kos. In Sushma Dushma, the maximum is 1 Kos and the minimum is 500 Dhanush. In Dushma

Sushma, they are 500 Dhanush and 7 Hath. In Dushma, 7 Hath and 3-3.5 Hath. In Dushma Dushma, they are 3-3.5 Hath and 1 Hath.

3. **Food quantity:** in Sushma Sushma, one satisfying meal consists of just 1 small fruit (Had fruit). In Sushma, it is 1 medium fruit (Bahed fruit). In Sushma Dushma, it is 1 larger fruit (Amvala fruit). In Dushma Sushma the quantity of food required increases and larger quantities are needed to satisfy hunger in Dushma and Dushma Dushma. In these last two eras, food is often unsatisfying.
4. **Time between meals:** in Sushma Sushma, 3 days is the gap between meals. In Sushma, the time between meals is 2 days. It is 1 day in Sushma Dushma. Meals are taken daily in Dushma Sushma. In Dushma, they are taken several times a day. In Dushma Dushma, meals are constantly taken.
5. **Travel:** there is no traveling in the first 3 eras. Only in Dushma Sushma (and rarely towards the end of Sushma Dushma) does the need for traveling large distances arise.
6. **Body symmetry** (Samsthan): all humans have perfectly symmetric (Samchaturasra) body symmetries in the first 3 eras. In Dushma Sushma and Dushma, there are all 6 body symmetries:
  - i. Perfect (Samchaturasra)
  - ii. Banyan-like (Nyagrodh Parimandal): broad above and slim below
  - iii. Tapering (Svati): broad below and slim above
  - iv. Hunchback (Kubjak)
  - v. Dwarf (Vaman)
  - vi. Asymmetric (Hundak)

In Dushma Dushma, the humans are only hunchbacked and dwarfed.

7. **Body structure** (Samhanan): all humans have the strongest adamantine bone structure in the first 3 eras. In Dushma Sushma all 6 body structures are found:
  - i. Strongest adamantine (Vajra Rishabh Narach): this is the strongest bone structure since the bones are bonded together in an adamantine manner (i.e. with the same strength that different parts of a diamond are bonded together) and are in addition hooked (or screwed) together. This bone structure is required to perform the meditation needed to attain liberation.
  - ii. Adamantine (Vajra Narach): this is weaker since although the bones are bonded together in an adamantine manner, they are not hooked together.
  - iii. Bandaged (Narach): this is weaker since the bones are merely joined together with a bandage-like sticky substance i.e. they are bandaged together
  - iv. Half-bandaged (Ardh Narach): this is weaker since the bones are only bandaged together on one side
  - v. Nailed (Kilit): this is weaker than the half-joined structure and has bones riveted together by nail-like structures
  - vi. Flesh-joined (Asampraptsripatik): this is the weakest structure with bones only joined together by flesh

In Dushma, humans are found with only the 3 weakest body structures.

8. **Number of (major) bones:** in Sushma Sushma, humans have 256 bones in their back. In Sushma, they have 128 in their back. In Sushma Dushma, they have 64. In Dushma Sushma, the number of bones in the human back varies from 24-48. In Dushma, it is 12-24. In Dushma Dushma, it is 12.
9. **Body color:** in Sushma Sushma, humans are golden like the sun. In Sushma, they are silvery white like the moon. In Sushma Dushma, they are blue or dark green. In Dushma Sushma, they can have all 5 colors (white, yellow, red, blue, black). In Dushma, they can also have all 5 but the colors are without radiance. In Dushma Dushma, the humans are black like smoke.
10. **Monkhood:** in the first 3 eras, monkhood is not accepted and hence liberation cannot be attained. In the fourth era Dushma Sushma, monkhood can be accepted and the first man to accept monkhood is the first Tirthankar. Liberation can be attained in this fourth era. In Dushma, monkhood can be accepted but liberation cannot be attained. There is no monkhood in Dushma Dushma.
11. **Land (Bhumi):** the earth is a Bhogbhumi (land of enjoyment) in the first 3 eras. It is a land of superior enjoyment (Uttam Bhogbhumi) in Sushma Sushma, a land of medium enjoyment (Madhyam Bhogbhumi) in Sushma and a land of minimal enjoyment (Jaghanya Bhogbhumi) in Sushma Dushma. The earth becomes a Karmbhumi (land of work) in the last 3 eras.
12. **Death:** in the first 3 eras, men sneeze at the time of death and women yawn at the time of death. Not much pain is experienced at this time. After they die, their bodies dissolve into particles that fly away like camphor. In Dushma Sushma, all kinds of death are possible including liberation and peaceful deaths (Samadhi Maran). In Dushma, deaths with various levels of pain are possible. Peaceful deaths are possible but liberation is not. In Dushma Dushma, there are no peaceful deaths.
13. **Previous state of existence:** beings reborn in the first 3 eras may have previous lives as humans or animals who selflessly give charity (Dan), especially to monks on the path of liberation. Their previous lives may also include being deeply influenced by or adoring acts of charity even if not explicitly performed. Charity is of 4 types:
  - i. Food (Ahar)
  - ii. Medicine (Aushadhi)
  - iii. Knowledge (Gyan): this includes helpful advice on the path of liberation, knowledge about the nature of the universe, books, scriptures, etc.
  - iv. Fearlessness (Abhay): this includes saving another's life, giving them security, houses, etc.

Other possible reasons for rebirth in a Bhogbhumi include renouncing addictions (such as meat, alcohol, honey, etc.), renouncing root vegetables (such as onion, garlic, potatoes, carrots, radishes, etc.), truthfulness, simplicity, purity, humility, forgiveness, etc. Those reborn in the fourth era Dushma Sushma and the fifth era Dushma can come from any state of existence (i.e. from all hells, all heavens, nearly all types of animals and nearly all types of

humans). Those reborn in Dushma Dushma are either animals or infernal beings in their previous lives.

14. ***Future state of existence:*** Beings in the first 3 eras are reborn as celestial beings. Usually, those dying with wrong belief are reborn as Bhavanvasis (celestial beings living in celestial mansions i.e. Bhavans), Vyantars (celestial beings who live in celestial conditions while wandering on the earth) or Jyotishis (celestial beings who live on celestial abodes visible from the night sky). Those dying with right belief are reborn as Kalpvasis (celestial beings living in Vimans i.e. abodes in heaven) in the first two heavens. In Dushma Sushma, beings can be reborn in any state of existence after death (i.e. any hell, any heaven, nearly all animal states, nearly all human states and liberation) including liberation. In Dushma, beings can be reborn in almost any state of existence except liberation. Beings in Dushma Dushma are reborn as animals or infernal beings (in hell).

Every Avsarpini is followed by an Utsarpini which is also 10 crore crore Sagars long. An Utsarpini can also be divided into 6 eras:

1. ***Dushma Dushma*** (sadness and sadness): this lasts 21,000 years and is similar to Dushma Dushma of the Avsarpini. Humans have a lifespan of 15-16 years and a height of 1 Hath at the start. The few survivors of the apocalypse at the end of the Avsarpini continue living in the Utsarpini. As time passes, the lifespans, heights, etc. increase along with strength, intelligence and other attributes. Humans live naked like animals and eat pleasant-tasting mud along with fruits and flowers. There is no agriculture, no civilization and no Dharm. There is still sadness and only sadness in this era since humans continue to live wildly.
2. ***Dushma*** (sadness): this lasts 21,000 years and is similar to Dushma of the Avsarpini. The human lifespan is at most 20 years and the height of humans is 3-3.5 Hath at the beginning of this Kal. Wild living conditions continue during this era but in the last 1,000 years 14 family leaders (Kulkars) are born who use their knowledge to restore some order, civilization, etc. These Kulkars help with lighting fires, etc. There is still only sadness in this era since beings still struggle for survival while there is no Dharm.
3. ***Dushma Sushma*** (sadness with happiness): this is 42,000 years less than 1 crore crore Sagars and similar to the Avsarpini, humans live upto 120 years and are 7 Hath tall at the start. Civilization improves as the strength, intelligence, lifespan, height, etc. keep increasing as time passes. Illustrious beings (Shalakupurush) are born in this era and Dharm is restored by the Tirthankars. The first Tirthankar of the Utsarpini is the son of the Utsarpini's fourteenth and last Kulkar. Other aspects of this era are similar to Dushma Sushma of the Avsarpini. Monkhood can be accepted and liberation (Moksh) can be attained. At the end of this era, the maximum human lifespan is 1 crore Purvas and the maximum height of humans is 500 Dhanush. There is still sadness in this era due to worldly life but there is some happiness due to Dharm and liberation.
4. ***Sushma Dushma*** (happiness with sadness): this lasts 2 crore crore Sagars and is similar to the third era of the Avsarpini. The earth transitions from a land of



work (Karmbhumi) to a land of enjoyment (Bhogbhumi). Kalpvrikshas arise and fulfill all needs and wants. As time passes, lifespans and heights increase along with an increase in the quality of enjoyment. Towards the end of this era, the human lifespan increases to 1 Palya and the height of humans to 1 Kos. This era has a little sadness since the earth is not completely a land of enjoyment at the start of this Kal. Nonetheless, there is mostly enjoyment and happiness in this Kal.

5. **Sushma** (happiness): this lasts 3 crore crore Sagars and is similar to the second era of the Avsarpini. The quality of enjoyment continues to increase along with lifespans, heights, etc. By the end of this era, the human lifespan increases to 2 Palyas and the height of humans to 2 Kos. Although the most superior enjoyments are not experienced in this Kal, there is still only enjoyment and happiness in this Kal.
6. **Sushma Sushma** (happiness and happiness): this lasts 4 crore crore Sagars and is similar to the Avsarpini's first era Sushma Sushma. The earth transitions to a land of superior enjoyment (Uttam Bhogbhumi) while needs and wants continue decreasing. Towards the end of this era, the human lifespan is to 3 Palyas and the height of humans 3 Kos. There is happiness and only happiness in this Kal.

Thus the quality of life improves as time passes in the Utsarpini. There is growth in the lifespans, heights and other attributes. At the end of this Utsarpini, another Avsarpini starts. Thus every Avsarpini is followed by an Utsarpini and every Utsarpini is followed by an Avsarpini endlessly.

In our Bharat Kshetra (and other similar Kshetras that go through a time cycle), the most prominent changes occur in the Arya Khand (the central section in the southern half of Bharat Kshetra). Only the Arya Khand becomes a land of enjoyment during the eras Sushma Sushma, Sushma and Sushma Dushma. The humans dwelling in the Mlecch Khand and Mount Vijayardh constantly live in conditions similar to the era Dushma Sushma, and their height, lifespan and other attributes perhaps only decrease or increase when our Bharat Kshetra goes through the era Dushma Sushma. In Dushma Sushma, the Tirthankars, Chakravartis and other great beings (Mahapurush) are born in the Arya Khand and liberation is mainly attained only here. On rare occasions, humans from a Mlecch Khand can attain liberation provided they are sons of a Chakravarti or have made some significant contact with the Arya Khand. Perhaps those in the Mlecch Khand are not affected by the changes during the eras Dushma and Dushma Dushma. The Vidyadhars on Mount Vijayardh are not affected by the apocalypse at the end of Dushma Dushma and perhaps the quality of their life does not worsen to the extent it does in the Arya Khand in Dushma and Dushma Dushma. Thus the changes of the time cycle are most prominent in the Arya Khand.

In other Kshetras that do not go through significant changes as time passes, there are permanent Bhogbhumis or Karmbhumis. The Mahavideh Kshetra is a permanent Karmbhumi (with 32 areas similar to our Bharat Kshetra, each with one Arya Khand). Areas in the outer half of Pushkardvip and all subsequent islands have permanent Jaghanya Bhogbhumis (lands of minimal enjoyment) where there are only five-sensed

animals and no humans. The last of the uncountable islands, Svayambhuramandvip has on its outer half a permanent Karmbhumi with only animals who live in conditions similar to the era Dushma. This permanent Karmbhumi extends into the last sea, Svayambhuramansamudra.

### **The Great Beings (Mahapurush) and the Illustrious Men (Shalakapurush)**

In every Avsarpini or Utsarpini there are special beings who are very influential in changing the course of history. There are 169 such great beings (Mahapurush):

- 14 Kulkars
- 24 Tirthankars (along with their parents)
- 12 Chakravartis
- 9 Vasudevs
- 9 Prativasudevs
- 9 Balbhadras
- 9 Narads
- 11 Rudras
- 24 Kamdevs

All these 169 great beings except the Kulkars are born in the era Dushma Sushma. The Kulkars are born towards the end of the era Sushma Dushma (in the Avsarpini) or Dushma (in the Utsarpini). All 169 great beings are close to liberation and some are liberated in that life itself. 63 of these 169 beings (i.e. 24 Tirthankars, 12 Chakravartis, 9 Baldevs, 9 Vasudevs and 9 Prativasudevs) are the most influential and are illustrious men (Shalakapurush). Usually all are born in the era Dushma Sushma and achieve great feats due to their efforts. In this Avsarpini there are also 21 Kalkis (destroyers) and 21 Upkalkis (pre-destroyers) who are instrumental in the decay of Dharm. They are born in the era Dushma.

## The History of the Bhogbhumi (Land of Enjoyment) *including the 14 Kulkars (Family Leaders)*

The first 3 eras Sushma Sushma, Sushma and Sushma Dushma are times when the Arya Khand of our Bharat Kshetra becomes a land of enjoyment (Bhogbhumi). Animals and humans live in harmony in a Bhogbhumi and their lives are filled with enjoyment and merriment. Those born in this time are so simple, peaceful and straightforward that no evil ever enters their mind. They are tall, handsome, intelligent and are endowed with other significant excellences. In a Bhogbhumi, no effort needs to be made in order to attain anything. It is like a heaven on earth.

In Sushma Sushma (which is an Uttam Bhogbhumi), a newborn takes 21 days to fully develop into an adult. In the first 3 days, he remains bed-ridden. In the next 3 days (4 to 6), he suckles his thumb. In the next 3 days (7-9) he sits up. In the next 3 days (10-12) he moves unstably. In the next 3 (13-15) he moves stably. In the next 3 (16-18) he learns all the arts and skills. In the last 3 days of development he gains youth along with the ability to express right-belief. In Sushma (which is a Madhyam Bhogbhumi), a newborn takes 35 days to develop with the same 7 steps as those described for an Uttam Bhogbhumi and each step lasting 5 days. In Sushma Dushma (which is a Jaghanya Bhogbhumi), a newborn takes 49 days to develop with the same 7 steps as before and each step lasts 7 days.

In general, males and females are born together as twins in a Bhogbhumi and go on to live happy lives together. All their needs and wants are satisfied by wish-fulfilling trees (Kalpvrikshas) which are of 10 types:

1. Panang – gives pleasant-tasting drinks of various kinds
2. Turyang – gives various kinds of musical instruments
3. Bhushanang – gives various kinds of ornaments
4. Vastrang – gives various high quality clothes
5. Bhojanang – gives richly cooked, pleasant-tasting, high quality foods
6. Alayang – gives enjoyable divine houses
7. Dipang – gives a cool luster like the moon
8. Bhajanang – gives various shiny household items and furniture (such as utensils made of gems along with fly-whisks, seats, etc.)
9. Malang – gives a garland of the highest quality flowers
10. Tejang – gives bright light equivalent to crores of suns (due to which the sun, moon, stars, etc. cannot be seen)

A Bhogbhumi also has the following specialities:

1. There are no indecent weather conditions and natural phenomena such as smoke, lava, hail, snow, etc.
2. There are no two-sensed, three-sensed and four-sensed beings, no undeveloped (Aparyapt) beings (those who die without fully developing), no five-sensed beings without a mind and no five-sensed beings with the neuter gender
3. There is no distinction between night and day, no darkness

4. There are no bodily imperfections such as diseases, menstruation and excretion
5. There are no families, races, societal classes
6. There is an absence of severe passions (Tivra Kashay such as Krodh or anger, Man or pride, Maya or deceit and Lobh or greed), enmity, addictions, immoral behavior such as stealing, etc. Animals such as lions, etc. are vegetarians
7. Beings in a Bhogbhumi have powers by which they can change their appearance and bodily features

Humans in a Bhogbhumi have bodies are of the highest quality. 9 months before their lifespan ends, the female becomes pregnant with another pair of twins and immediately after the female painlessly gives birth to a new male-female pair 9 months later, the old male-female pair dies together painlessly. The man sneezes, the woman yawns and their bodies just disintegrate into particles that fly away like camphor. After death, they are reborn as celestial beings.

In our Bharat Kshetra, in the first era of this Avsarpini, the lifespan at the beginning was 3 Palyas (the maximum possible for humans and animals). Further, the height of humans at the beginning was 3 Kos. There were very few needs in this era. For example, beings ate very small quantities when hungry and only did so every 3 days. In the next era Sushma the resources provided by the Kalpvrikshas had reduced slightly. The needs of humans had increased, their simplicity had reduced and their other excellences decreased. They now ate a larger quantity and did so every 2 days. Their lifespan at the start of this era was 2 Palyas while their height was 2 Kos. Nevertheless, the earth was still a Bhogbhumi filled with enjoyment and merriment. In the third era Sushma Duhshma, the earth was still a Bhogbhumi but the level of happiness had further reduced. At the start of this Kal, the lifespan was 1 Palya and the height of humans 1 Kosa. Dissatisfaction would eventually arise as the Kalpvrikshas reduced in quantity while needs and desires went on increasing. Beings ate yet larger quantities and had to satisfy their hunger every other day. By the end of this era, changes in the natural habitat began to take place and the Kalpvrikshas began to disappear from the earth. Thus, beings eventually began to steal from others, animals began to attack humans, etc. For the first time in the Avsarpini, beings experienced fear due to the changes in their environment.

At the time when these changes were taking place, 14 family leaders (Kulkars) were born. These great men appeased the people who were frightened by the changes and organized them in an optimum manner to experience the transition from the Bhogbhumi to the Karmbhumi (land of work). The Kulkars were also called Manus (the first men) since they established the foundations of societal norms and civilization.

The first Kulkar was Pratishruti whose height was 1,800 Dhanush and who lived for a tenth of a Palya. His twin (and female partner) was Swayamprabha. During his life, the brightness of the Tejang Kalpvriksh had diminished so that for the first time in the Avsarpini the sun and moon could be seen. Pratishruti enlightened others about the existence of these objects and hence reduced their fear. He organized

a punishment for those who attempted to steal, cause harm or commit any wrongdoing. This punishment involved muttering the phrase “Ha” sternly.

Pratishruti’s son Sanmati was the second Kulkar whose height was 1,300 Dhanush and who lived for one hundredth of a Palya. His female partner was Yashasvati. During his life, the Tejang’s brightness further diminished so that the dark night sky and stars could be seen for the first time. This frightened beings but Sanmati enlightened others about the existence of stars, etc. and allayed their fears. The system of punishment involving the phrase “Ha” continued.

The third Kulkar was Sanmati’s son Kshemankar. He was 800 Dhanush tall and had a lifespan of one Palya divided by 1,000. His female partner was Sunanda and the “Ha” system of punishment continued during his lifetime. Kshemankar taught humans the skills required to stay away from cruel animals and those required to rear cattle, etc.

The fourth Kulkar was Kshemankar’s son Kshemandhar who was 775 Dhanush tall and lived for 1 Palya divided by 10,000. His female partner was Vimala and the “Ha” system continued in his time. He found a solution to provide protection from lions, etc. All the following Kulkars were sons of preceding Kulkars.

The fifth Kulkar Simankar was 750 Dhanush tall and lived for 1 Palya divided by 1 lakh. His partner was Manohari and the “Ha” system continued. During his time, Kalpvrikshas had become so scarce and needs had increased to the extent that theft, disputes, etc. began to arise. Simankar made boundaries around Kalpvrikshas.

The sixth Kulkar Simandhar was 725 Dhanush tall and lived for 1 Palya divided by 10 lakhs. His partner was Yashodhara and during his time, due to increasing misdeeds he made punishments more harsh by involving the phrase “Ha Ma”. The increased misdeeds also led him to mark Kalpvrikshas and assign them individual owners.

The seventh Kulkar Vimalvahan (700 Dhanush tall) lived for 1 Palya divided by 1 crore. His partner was Sumati and the “Ha Ma” system of punishment continued. He taught the skills of riding horses, riding elephants and using vehicles.

The eighth Kulkar Chakshushman (675 Dhanush) lived for 1 Palya divided by 10 crores. His partner was Dharini and the “Ha Ma” system continued. During his time, male-female pairs did not die immediately after the female gave birth. Hence they were shocked to see the newly born male-female twins i.e. their offspring. Chakshushman introduced the newly born twins and explained that they were offspring of the old pair.

The next Kulkar Yashasvi was 650 Dhanush tall and lived for 1 Palya divided by 100 crores (i.e. 1 Palya divided by an arab). His partner was Kantmala and the system of “Ha Ma” continued. Yashasvi instructed beings to name their children.

The tenth Kulkar Abhichandra (625 Dhanush tall with a lifespan of 1 Palya divided by 10 arabs) whose partner was Shrimati explained to beings how to teach their children to speak and play. The system of “Ha Ma” continued in his time.

The eleventh Kulkar Chandrabh (600 Dhanush tall with a lifespan of 1 Palya divided by 1 kharab) whose partner was Prabhavati taught the skill of reducing the cold using the sun’s rays. Due to a decline in the effectiveness of the old “Ha Ma” system, Chandrabh made the punishment system stricter and involved the stern phrase “Ha Ma Dhik”.

The next Kulkar Marudev was 575 Dhanush tall with a lifespan of 1 Palya divided by 1 lakh crores (i.e. 1 Palya divided by 10 kharabs). His partner was Satya and during his time the “Ha Ma Dhik” punishment system continued. At this time, several natural changes took place such as the formation of mountains, the precipitation of rain and the flowing of rivers. Marudev introduced the usage of boats to cross rivers, umbrellas to stay dry in the rain and steps to climb mountains.

The thirteenth Kulkar Prasenjit was 550 Dhanush tall with a lifespan of 1 Palya divided by 1 nil (i.e. 1 Palya divided by 100 kharabs). His partner was Amitmati and during his time, children began to be born within chorionic sacs. He found a solution to remove the chorion from these newborns. The punishment system of “Ha Ma Dhik” continued and lasted even during the time of the last Kulkar.

The last Kulkar was Nabhiray whose height was 525 Dhanush. He lived with his partner Marudevi for 1 crore Purvas. During his time, children began to be born with an umbilical cord that connected them to their mothers. He introduced the techniques of cutting the umbilical cord. During his lifetime, the Bhogbhumi had reached an end. All 14 Kulkars were right-believers (with destructive right-belief i.e. that belief which never turns back into wrong-belief) and some attained clairvoyance (Avadhigyan). All 14 were reborn in heaven after which they were again reborn as men and attained liberation.

The era Sushma Duhshma was close to its end. The height of humans was around 500-525 Dhanushas and their lifespan 1 crore Purvas. At this time, the last Manu Nabhiray’s son Rishabhdev went on to be the first Tirthankar of the. A civilization and society was established by Rishabhdev. Humans now had to work for a living. Agriculture, warfare, business, trade, commerce, politics, kingdoms, etc. were all established and the earth was now a Karmbhumi. As an anomaly, in this Avsarpini, this had occurred before the third era Sushma Dushma had ended. The first Tirthankar Lord Rishabhdev attained liberation when 3 years, 8 months and 1 Paksh were left in Sushma Dushma.

## The History of the Karmabhumi (Land of Work) *including the 63 Illustrious Men (Shalakupurush)*

The illustrious men that influenced history in this Avsarpini include 24 Tirthankars (ford-makers who create a ford to cross the ocean of rebirth), 12 Chakravartis (wheel-turners who conquer the earth and attain great prosperity), 9 Baldevs (strength-lords who assist their younger brothers the world-lords in defeating the anti-world-lords), 9 Vasudevs (world-lords, younger brothers of the strength-lords who defeat the anti-world-lords and rule half the earth bringing a period of prosperity) and 9 Prativasudevs (anti-world-lords who conquer and rule half the earth tyrannically). There are also other great men such as 9 Narads (hero-givers who encourage the wars between the world-lords and anti-world-lords), 11 Rudras (cruelty-bearers who cruelly misuse special abilities and knowledge gained by penance) and 24 Kamdevs (beauty-lords who are extremely handsome and charming). The parents of Tirthankars are also great beings.

### **24 Tirthankars**

When Dharm begins to fade and become loose, great men radiant and sharp are born, known as Tirthankars. These men reinstate Dharma with full force, eliminating any corruptions and faults that may have harmed Dharm. The Tirthankars who create the Tirth (i.e. the ford or bridge) to cross the sea of rebirth show all living beings what is truly beneficial by showing the path to liberation and giving the inspiration and strength to move ahead on that path.

16 contemplations that cause the bondage of the Tirthankar Nam Karm (that sub-type of the body-producing Nam Karm which causes a soul to attain the status of a Tirthankar):

1. Perfect right-belief coupled with the intention of benefiting the world
2. A treasury of humility and respect towards the path and causes of liberation
3. Keeping vows of non-violence, truth, etc. without any faults along with the faultless subdual of the passions
4. Constantly engaging in increasing one's right knowledge
5. Constantly being fearful of worldly enjoyments and sensual pleasures
6. Giving food, medicines and knowledge, and removing fear and renouncing material objects as per one's capacity
7. Performing penance conducive to liberation as per one's capacity
8. Removing obstacles from the path of monks performing penance and ensuring that monks remain peaceful, healthy, etc.
9. Serving, nursing and helping to cure bodily and mental diseases faced by monks and meritorious beings
10. Having strong faith and devotion to the Arihants (or embodied Omniscients)
11. Having strong faith and devotion to the Acharyas (or leaders of monks)
12. Having strong faith and devotion to the Bahushruts (or Upadhyays, teachers of monks)
13. Having strong faith and devotion to the scriptures

14. Performing the 6 essential duties daily and in a timely manner
15. Propagating the path of liberation through one's knowledge and conduct
16. Having simple, desireless affection for others on the path of liberation

10 attributes present in a Tirthankar's body from birth:

1. No sweat
2. No excretion
3. White milk-like blood
4. Extreme visual beauty (that causes detachment)
5. Very pleasant fragrance
6. Perfect symmetry
7. Strongest adamantine structure
8. 1008 auspicious signs (i.e. symbols, marks, etc.)
9. Unmatchable strength
10. Sweet and beneficial speech

10 miracles occurring at a Tirthankar's Omniscience (i.e. when the Ghatiya Karms are all destroyed):

1. Prosperity all around for a radius of 100 Yojans (i.e. 400 Kos)
2. Traveling in the sky
3. No enmity, cruelty and violence
4. No food required for sustenance
5. No Upsarg (i.e. no obstruction or harm caused by others)
6. Face visible from all directions
7. Master of all sciences (i.e. Vidyas)
8. No shadow of the body
9. No blinking or closing of the eyes
10. Hair and nails don't grow (i.e. they remain constant)

14 miracles created by celestial beings after the Tirthankar attains Omniscience:

1. Translating the letterless speech (i.e. the Divya Dhvani) into the common languages of various humans and animals, the most common language being Ardhamagadhi (done by the Magadh species of celestial beings)
2. Creating friendship among all beings (done by the Pritinkar species of celestial beings)
3. Cleaning all 10 directions of smoke, dust and darkness
4. Clearing the sky of clouds
5. Flowers and fruits of all 6 seasons start growing at the same time
6. Making the earth in a radius of 1 Yojan clean like a mirror and bejeweled
7. Mild fragrant breeze
8. Clearing the earth in a radius of 1 Yojan of all thorns, straws, sand and other sharp objects
9. Sounds of Jay fill the sky
10. Fragrant water precipitates (done by the Meghkumar species of celestial beings)
11. Supreme bliss experienced by all beings
12. Golden lotuses around the Tirthankar's feet when He walks
13. Making the 1000-spoked Dharmchakra bright as the sun which moves in front



of the Tirthankar (done by the Indra of the Yakshas)

14. 8 auspicious objects moving in front of Tirthankar: flag, broom, Kalash (water pot), mirror, fan, whisk, parasol, throne

There are 5 auspicious events in the lives of Tirthankars that humans and celestial beings celebrate joyously. Even infernal beings experience a few moments of bliss at the time of these events. These 5 events are uplifting for the entire universe and are called Kalyanaks (beneficial celebrations):

1. ***Garbh Kalyanak*** (beneficial celebration of conception): 6 months prior to when the Tirthankar descends into His mother's womb, Saudharm Indra orders Kuber to precipitate 3.5 crore jewels 4 times a day (dawn, midday, dusk, midnight) everyday for 15 months (i.e. until the Tirthankar's birth). At this time, the Tirthankar's mother sees 16 pleasant dreams which foretell the arrival of the Tirthankar:
  - i. A superior elephant with 4 tusks (indicates that the Tirthankar will bring great prosperity and will propagate the great Tirth)
  - ii. A white bull with superior body parts (indicates that the Tirthankar will reinforce Dharma and propagate the truth)
  - iii. A bouncing lion (indicates the unfathomable strength of the Tirthankar)
  - iv. Lakshmi on a lotus throne (indicates that the Tirthankar will be bathed by Saudharm Indra on Mount Meru and will be venerated by Indras and great kings)
  - v. Two garlands of fragrant heavenly flowers (indicate that the Tirthankar will be extremely famous, will have a fragrant body, will be obeyed by all and will be celebrated)
  - vi. The moon surrounded by constellations (indicates that the Tirthankar will remove the torments of the world)
  - vii. The sun rising with fervor (indicates that the Tirthankar will destroy ignorance and attain Omniscience)
  - viii. Two golden water pots (Kalash) filled with clean water (indicate that the Tirthankar will attain indestructible treasures)
  - ix. A pair of fish playing in water (indicates that the Tirthankar will attain infinite happiness)
  - x. A pond filled with clean water (indicates that the Tirthankar will have immense compassion and affection)
  - xi. A roaring sea (indicates that the Tirthankar will have a huge heart and a serious intellect)
  - xii. A jewel-studded throne (indicates that the Tirthankar will have the maximum influence and lordship in the universe)
  - xiii. A celestial abode (Viman) lit by jewels (indicates that celestial beings will visit)
  - xiv. The palace of Nagendra (indicates that the Tirthankar even in the womb will have clairvoyance i.e. Avadhigyan)
  - xv. A giant heap of gems (indicates that the Tirthankar will attain the three jewels of right belief, right knowledge and right conduct)

- xvi. A smokeless fire (indicates that the Tirthankar will destroy all karma and attain liberation)

Excited by these dreams, the Tirthankar's mother approaches her husband and asks about their meaning. The Tirthankar's father uses his knowledge of cause and effect and joyously announces the Tirthankar's arrival. Saudharm Indra orders the celestial beings Shri, Hri, Dhriti, Kirti, Buddhi and Lakshmi to purify the Tirthankar's mother's womb after which it becomes ready for the Tirthankar's soul to enter. Once this happens, various celestial beings and Indras are alerted by various signs and symbols. Then they visit the earth, circumambulate the Tirthankar's city and bow to the Tirthankar's parents. A great celebration occurs after which they return to their heavenly abodes. Saudharm Indra puts the Dikkumari celestial beings at the service of the Tirthankar's mother and they serve her till the Tirthankar is born, facilitating the childbirth. This time elapses in joy and discussions about Dharm.

2. **Janm Kalyanak** (beneficial celebration of birth): the Tirthankar is born when the planets, time, etc. are most auspicious. His birth indicates the realization of the Bhavyatva of many Bhavyas and is a cause of the liberation of many. At the instant of His birth, a cool luster which destroys darkness pervades the entire universe and all living beings (including those in hell) experience unprecedented happiness. Natural beauty and prosperity is observed on the earth. Cool, fragrant and mild breezes blow and there is an abundance happy thoughts, wealth and food. The skies appear pleasant and divine drum sounds are heard. Auspicious signs are observed everywhere. Various celestial beings purify the earth, precipitate fragrant rain, remove dust particles and precipitate flowers of all 5 colors. The celestial beings' thrones shake and they hear various sounds:

- i. those in heaven hear a bell (Ghanta)
- ii. the Jyotishis hear a lion's roar
- iii. the Vyantars hear a drum (Bheri)
- iv. the Bhavanvasis hear a conch

Then all celestial beings, knowing of the Tirthankar's birth, stand up, walk ahead, bow to Him and praise the Tirthankar. Saudharm Indra then sends a joyful seven-part army of celestial beings (elephants, horses, chariots, foot soldiers, musicians, bulls and dancers) to the Tirthankar's city. Saudharm Indra along with his Indrani sits on the Airavat elephant while they approach the city. They all circumambulate the city 3 times and then Indran (invisible) enters the birth chamber where she is fortunate to circumambulate the Tirthankar and His mother. She puts the Tirthankar's mother to sleep using magic and then creates an illusory child after which she joyfully takes the Tirthankar to Saudharm Indra, who becomes engrossed in devotion. Then they proceed to Mount Meru. Ishan Indra moves alongside and places a parasol over the Tirthankar. Various other Indras and celestial beings joyfully reach Mount Meru. Saudharm Indra places a divine throne on a Shila and places the Tirthankar there with devotion. Then there are joyous celebrations as the Tirthankar is bathed with 1008 Kalash containing milky white water from the

Kshirsamudra (the fifth Samudra in the middle world). In bathing the Tirthankar, Saudharm and Ishan Indra have the main roles while other Indras and celestial beings have supporting roles. After the bathing is over, Indrani adorns the Tirthankar with divine clothes and ornaments. Then Saudharm Indra makes 1000 eyes to look at the Tirthankar's gentle beauty after which he sees the symbol on the left foot's thumb of the Tirthankar. This is declared as the Tirthankar's symbol and Saudharm Indra also names the Tirthankar. Then all Indras and celestial beings proceed back to the city with the Tirthankar placed on the Airavat elephant. Here the illusory child is taken away and the Tirthankar's mother is awoken from her magical sleep. Then the Tirthankar is returned to His mother who joyously receives Him as Indrani tells her what happened. The celestial beings then venerate the Tirthankar's parents, participate in great celebrations and then return to their celestial abodes.

3. **Tap Kalyanak** (beneficial celebration of penance): when the Tirthankar develops detachment from worldly life, the Laukantik celestial beings from the Brahma heaven visit the earth. These celestial beings, also known as Devarshis (i.e. celestial sages) are detached from sensual pleasures and are spiritually inclined. They only visit the earth just before the Tirthankar's Tap Kalyanak takes place. They appreciate the Tirthankar's thoughts of detachment and return to their celestial abode. Then all other celestial beings (including the Bhavanvasis, Jyotishis and Vyantars) visit and bathe the Tirthankar with water from the Kshirsamudra. After this, the Tirthankar heart-touchingly reassures his family and the general public. Then He decides to become a naked ascetic i.e. a Nirgranth. Then celestial beings place a divine palanquin near the Tirthankar on which He sits. First ordinary men and Vidyadhars carry the palanquin on their shoulders after which the Tirthankar's palanquin is carried on the shoulders of celestial beings who celebrate as they carry it through the sky. The palanquin is carried to the Diksha Van, a forest usually near the Tirthankar's city. Here the Tirthankar steps down from the palanquin, sits on the Chandrakantmani Shila placed earlier by celestial beings. In the presence of humans and Vidyadhars, He renounces all clothes and ornaments. Then He sits in the Padmasan posture facing the east as He pays homage to all the liberated souls and plucks out His hair in five fistfuls. As a supreme Digambar monk, He renounces all sinful activities, attains supreme equanimity and adopts vows (Vrat), carefulness (Samitis), control (Guptis), etc. He fasts for a few days and becomes absorbed in spiritual contemplation. Saudharm Indra, not considering the Tirthankar's hair as ordinary, puts it in the Kshirsamudra. All celestial beings worship and venerate the Tirthankar and return to their celestial abodes. As soon as the Tirthankar accepts monkhood, he attains telepathy i.e. Manahparyaygyan. Due to His powerful penance, He also attains many special skills i.e. Riddhis. Nonetheless, He does not use any of these and remains engrossed in spiritual practice and self-absorption. He remains silent until the attainment of Omniscience. His activities persist continuously as He bears sufferings and disturbances with a simple attitude. He remains engrossed in outward and

inward penances. When He reaches the peak of self-absorption, Omniscience arises.

4. ***Kevalgyan Kalyanak*** (beneficial celebration of Omniscience): as a result of increasingly sharp spiritual practice and self-absorption, the Tirthankar's soul experiences the purest meditation (Shukla Dhyan) of the first level which leads to the destruction of the deluding Mohaniya Karm. This is followed by the second level of Shukla Dhyan which leads to destruction of the remaining 3 dangerous Ghatiya Karms (the knowledge-obstructing Gyanavarniya Karm, perception-obstructing Darshanavarniya Karm and power-obstructing Antaray Karm). After this, Kevalgyan i.e. Omniscience is attained and the Tirthankar is called Arihant, Paramatma, Sarvagya, Jindev, Jinendra, Kevali, etc. In such a state, the Tirthankar has a complete knowledge of all modes and qualities of the past, present and future of all the substances that exist. This knowledge is everlasting and is known all at once, as if reflected in a mirror. The Tirthankar is now free from 18 vices:

- i. Hunger
- ii. Thirst
- iii. Fear
- iv. Attachment
- v. Hatred
- vi. Delusion
- vii. Worry
- viii. Old age
- ix. Disease
- x. Death
- xi. Regret
- xii. Sweat
- xiii. Intoxication
- xiv. Indulgence
- xv. Surprise
- xvi. Birth
- xvii. Sleep
- xviii. Gloom

Thus, He becomes free from worldly imperfections. At this time, all worldly troubles briefly disappear as happiness fills the universe and natural beauty is observed on the earth. There is excitement throughout the universe and the celestial beings hear the following sounds:

- i. those in heaven i.e. the Kalpvasis hear a bell (Ghanta)
- ii. the Jyotishis hear a lion's roar
- iii. the Vyantars hear a drum (Dundubhi)
- iv. the Bhavanvasis hear a conch

The thrones of Indras shake intensely and through Avadhigyan (clairvoyance) they realize that the Tirthankar has attained Omniscience. Then all Indras rise from their thrones, take 7 steps forward and pay obeisance to the Tirthankar. Saudharm Indra then organizes all celestial beings as they proceed with many riches towards the Tirthankar. At this time, the celestial being Kuber constructs

the Samavsharan (i.e. divine pavilion of tranquility) on the instruction of Saudharm Indra. The Tirthankar resides in the Samavsharan and is worshipped and venerated with devotion by the celestial beings. A grand celebration occurs in honor of His Omniscience. Then the Tirthankar starts traveling to various towns and cities, propagating Dharm to all living beings. He establishes a fourfold order of Dharm consisting of monks, nuns, laymen and laywomen.

5. **Moksh Kalyanak** (beneficial celebration of liberation): when the Tirthankar's lifespan is near an end, He leaves the Samavsharan and fixes himself in the Padmasan or Kayotsarg posture. Here, He reaches the third level of Shukla Dhyān which results in stopping all material vibrations as follows:
  - i. First the gross mental and verbal vibrations are stopped
  - ii. Then breathing is stopped, followed by the stoppage of all gross bodily vibrations
  - iii. Then subtle mental and verbal vibrations are stopped
  - iv. Finally all subtle bodily vibrations are stopped

Now vibrationless and steady, He reaches the fourth and final level of Shukla Dhyān which leads to the destruction of the remaining non-dangerous Aghatiya Karms (the sensation-producing Vedaniya Karm, lifespan Ayu Karm, body-producing Nam Karm and status Gotra Karm). This destruction occurs within the time required to recite 5 vowels A, I, U, Ri and Lri. Now, the Tirthankar has attained Moksh i.e. liberation. The celestial beings are alerted of this through various signs and symbols after which all Indras with their families reach the place of His liberation. They first place the Tirthankar's supremely pure body on a jewel-studded palanquin and bow to it. After this the Agnikumar celestial beings (who are Bhavanvasis) perform the last rites of His body. The remaining ashes are respectfully applied by celestial beings on their heads. Then all the Indras perform various blissful enactments. Thus the celestial beings celebrate the Tirthankar's liberation and return to their celestial abodes.

The Samavsharan (also called Jinsabha, Jinpur, Jinavas, etc.) is a place where all living beings take the refuge of Dharm as equals. This Samavsharan is constructed by celestial beings under the supervision of Kuber and is situated 5,000 Dhanush above the earth. It is a circular structure and is surrounded by 20,000 steps on all 4 sides. Nevertheless, all beings are able to climb these steps with minimal effort. In all directions, avenues stretch from the top of the stairs until the Pratham Pith of the Gandh Kuti in the center of the Samavsharan. The Samavsharan is very attractive and the entrance at the top of stairs is studded with Indranilmani gemstones. Just beyond the entrance is the Dhulisal Kot (the first Kot, with a dusty appearance). This is ring-shaped, multi-colored and studded with jewel dust. There are 4 monumental gates in the 4 directions surrounding this Kot. Each of these gates has in front of it a golden pole and statues holding auspicious objects, 9 treasures, pitchers containing Dhup, etc. In the middle of each gate there are 2 theaters (one on each side) where 32 female celestial beings (in each theater) perform dances. Jyotishi celestial beings protect these gates. Inside these gates there are 4 Manstambhs (i.e. very tall pillars, one inside

each gate). Each Manstambh has 3 ring-like walls (each with 4 doors in the 4 directions) on the floor around it and is itself situated on a highly elevated altar (Vedi) with 3 bases (Pithikas). The altar is artistic and is graced with a bell, flag, fly-whisk (Chamvar), etc. In the center and on the top of the Manstambh, there are golden idols of Arhants with 8 great embellishments (Mahapratiharya). These idols have been bathed by the Indras using water from the Kshirsamudra. On the 4 sides surrounding each Manstambh, there are 4 pools (Vapikas). Each pond has associated with it 42 smaller ponds (Kunds). All beings wash their feet in these Kunds before entering. Upon seeing the Manstambh, an egoistic person's ego melts. Beyond these Manstambhs, there are 11 Bhumis in the Samavsharan and all these except the central Bhumi are ring-shaped. The 11 Bhumis are:

1. **Chaitya Prasad Bhumi:** there is a palatial abode (Chaitya Prasad) here which has groups of 5 palaces (Prasads) embellished by pools, lakes, wells, forests, etc. Ahead of this there is a silvery altar and a fort-like gate guarded by Jyotishi celestial beings.
2. **Jal Khatika Bhumi:** this is a moat-like ring of water with 4 bridges that continue the 4 avenues on all 4 sides. There are lotuses in the water. On both the banks of this moat are creeper-vine floating stages which have Chandrakantmani Shilas in the middle. The Indras, etc. sometimes rest on these Shilas. Ahead of this Bhumi there is a silvery altar, a fort-like gate, etc.
3. **Lata Bhumi:** there are several splendid creeper-vines here such as Pun-nag, Tilak, Vakul, Madhvi, etc. There are also creeper-vine stages where pairs of celestial beings perform. Ahead of this there is a golden Kot (the second Kot) with a fort-like gate, auspicious objects, 9 treasures (Nav Nidhis), pitchers (Dhupghats), etc.
4. **Upvan Bhumi:** there are 4 gardens in all 4 directions (Ashok garden in the east, Saptparn garden in the south, Champak garden in the west, Amra garden in the north). Each garden has a tree (Chaitya Vriksh) of the same name (Ashok Vriksh, etc.) situated atop an altar with 3 cuttings (Katnis). This altar has 3 ring-like walls surrounding it, each wall with 4 doors in the 4 directions. There are auspicious objects and fluttering flags nearby. There are also three peal-necklaced parasols at the head of each tree. In the tree's central portion, there are 4 Arhant idols accompanied by 8 embellishments. By bathing in the pools present in this Bhumi, one can visualize one past and future life. By looking in the water of these pools, one can see 7 lives (3 of the past, 1 present and 3 of the future). Ahead of this Bhumi, there is an altar, etc.
5. **Dhwaj Bhumi:** there are 10 types of flags with different signs:
  - i. Garlands
  - ii. Clothes
  - iii. Peacock
  - iv. Lotus
  - v. Swan
  - vi. Eagle
  - vii. Lion
  - viii. Bull
  - ix. Elephant

x. Chakra i.e. wheel

The flagpoles of these flags are golden. Ahead of this Bhumi, there is a golden Kot (i.e. ring-like wall, the third Kot). In all 4 directions this Kot has gates, theaters, the fragrance of Dhup from Dhup pitchers, etc. The gates of this Kot have Nagendras as guardians.

6. **Kalpavriksh Bhumi**: there are forests of Kalpvrikshas here. The Kalpvrikshas are of 10 types and are surrounded by piles of various creeper-vines and pools. Celestial beings, humans and Vidyadhars play in these forests. In the 4 directions east, south, etc. there are 4 trees (Siddharth Vrikshas) respectively called Nameru, Mandar, Santanak and Parijat. These are similar to Chaitya Vrikshas except that they contain Siddh idols. Ahead of this Bhumi, there is a golden altar near which Bhavanvasi celestial beings guard the gates.
7. **Bhavan Bhumi**: there are lines of artistic and attractive multi-storied buildings here. Pairs of celestial beings happily perform various activities (singing, dancing, bathing Jin idols, praising the Jin) inside these buildings. There are streets and avenues between the lines of buildings. There are 9 Stups (i.e. edicts) studded with Padmaragmanis at each avenue's corner with 72 Stups in total. These Stups have Arhant and Siddh idols. They also have garlands of veneration, monumental gates, parasols, fluttering flags and auspicious objects. The Jin idols here are worshipped and bathed by celestial beings. Ahead of this Bhumi is the fourth Kot with a crystal-like appearance. Its gates are guarded by Kalpvasi i.e. heavenly celestial beings.
8. **Shrimandap Bhumi**: this is supported by columns made of gems and is divided into 12 sections (Koths) by 16 crystal walls. These 12 sections have 12 assemblies (Gans):
  - i. The last section has lions, animals, birds, etc. (including those who are natural enemies) all sitting peacefully and listening to the Tirthankar. This section is the outermost.
  - ii. In the second last section, there are humans including Chakravartis, etc.
  - iii. In the next section, there are male Kalpvasi celestial beings. The avenue continues for some distance after this section.
  - iv. The next section has male Bhavanvasis
  - v. The next has male Jyotishis
  - vi. The next has male Vyantars. Then the avenue continues.
  - vii. The next has female Bhavanvasis
  - viii. The next has female Vyantars
  - ix. The next has female Jyotishis. Then the avenue continues.
  - x. In the third section, there are laywomen and nuns. This is the third closest section to the Tirthankar.
  - xi. In the second section, there are female Kalpvasis
  - xii. In the first section, there are monks and Gandhars (i.e. disciples)

There are 16 walls because sections and avenues are also separated by walls. Wrong-believers, Abhavyas (i.e. those incapable of liberation) and living beings without a mind never enter this Bhumi. Such beings get caught up in

the attractions outside. Ahead of this Bhumi is the fifth Kot with an appearance like crystal.

9. **Pratham Pith**: this has 16 steps similar to 12 sections and 4 avenues. Here, on each of the 4 sides, a Yakshendra stands carrying the wheel of Dharm (the Dharmchakra) on his head.
10. **Dvitiya Pith**: above the Pratham Pith, this has rows of flags with various signs (lions, bulls, etc.), 8 auspicious objects, 9 treasures, the Dhup pitcher, etc.
11. **Tritiya Pith**: above the Dvitiya Pith, this has the Gandh Kuti accompanied by various flags. In the center of the Gandh Kuti lies the Pad Pith with a throne. The Tirthankar is situated with 8 great embellishments 4 Anguls above the throne in the sky.

There is no disease, terror, death, birth, enmity, sexual thirst, hunger nor thirst in the Samavsharan. Further, in the little space of the Shrimandap Bhumi, uncountable living beings stay happily without touching each other. Also, any person, whether young or old, is capable of entering and leaving the Samavsharan (which spans a few Yojans in width) in less than 48 minutes (i.e. an Atarmuhurt).

The Omniscient Tirthankar is served by all 4 types of celestial beings and resides in the Samavsharan where there is an abundance of gold, silver and jewels. The Tirthankar is exclusively accompanied by 8 great embellishments. These are special indications of His greatness and do not accompany any other being. An Arhant is one who has obtained the worthiness (Arhata) of being accompanied by these 8 objects. They are objects created out of devotion by celestial beings (appointed the Indras) who serve the Tirthankar. These celestial beings who offer acts of service are like guardians (Pratihars) of the Tirthankar and so too are the 8 objects themselves. The 8 embellishments (Pratiharyas) are:

1. **Ashok Vriksh** (sorrowless tree): this embellishment is situated atop the Tirthankar's throne, near the Tirthankar's head. This is not plant-bodied but non-living and made by celestial beings. This tree symbolizes the sorrowlessness of all those who come near the Tirthankar. The tree is the same species as that under which the Tirthankar accepts monkhood. The names of the trees corresponding to the 24 Tirthankars of this Avsarpini are:

- i. Nyagrodh / Vat
- ii. Saptparn
- iii. Shal / Sal
- iv. Saral / Chid
- v. Priyangu
- vi. Priyangu
- vii. Shirish
- viii. Nagvriksh / Nagkeshar
- ix. Shal
- x. Aksh / Baheda
- xi. Dhulipalash / Palash
- xii. Tendu
- xiii. Patal / Kadam
- xiv. Papal



- xv.Dadhpan / Kath
- xvi.Nandi
- xvii.Tilak
- xviii.Amra
- xix.Ashok
- xx.Champak / Champa
- xxi.Vakul / Maulshri
- xxii.Meshshring / Gudmar
- xxiii.Dhav / Dhau
- xxiv.Shal

These trees are 12 times the height of the Tirthankar (except the tree of Lord Mahavir, the 24th Tirthankar of this Avsarpini). They may also symbolize the endurance required to attain Omniscience. Like a tree bears fruit after enduring heat, cold, rain and other natural phenomena, a man can attain Omniscience after bearing all obstacles without any return.

2. **Simhasan** (throne): atop the 3 jewel-studded bases (Pithikas or Piths) in the center of the Samavsharan, there are 4 thrones. These thrones are made from superior gemstones and are supported by structures having the form of frightful lions with monstrous jaws. Each throne has a thousand-petaled lotus. On one of the thrones, the Tirthankar stays 4 Anguls above the lotus in the sky. The other 3 thrones have exact replicas of the Tirthankar.
3. **Bhamandal** (halo): this is brighter than several suns and spreads a cool luster in all directions. It is much more lustrous than anything else in the universe. The radiations emitted by the Tirthankar's unique supreme physical body are circular rays of Omniscience. Crores of suns are less bright than this light. Ordinary people too emit an aura (Abhamandal) which can be powerful (as for those with a good character and spiritual strength) or powerless (as for those without morals). The aura is a representation of the series of thought activities (or soul states) one passes through. Normally external objects change one's aura but those with pure thought activities are not affected by impure air around them. In fact, souls with such pure auras are not affected by the impurities of others but they use their strength to positively influence others. Hence the company of great men influences us positively and tends to give us joy. The rays emanating from great men are special and peaceful. Under the influence of the Tirthankar's aura, a Bhavya (one capable of salvation) can see 3 past lives, the present life and 3 future lives.
4. **Chhatra Tray** (parasol triplet): there are 3 jewel-studded parasols above the Tirthankar's head which symbolize lordship over the 3 worlds (hell, earth and heaven). They are white (Shvet) like the winter (Sharad) moon, pure white (Shubhra) like a lotus and gold (Kund), and very pure white (Dhaval) like a line of suspended garlands. From top to bottom, their width expands.
5. **Chamvar** (fly whisk): on both sides of the Tirthankar, there are 64 well-decorated fly whisks that are moved to and fro by celestial beings. These are clean like lotus fibers, bright and of a beautiful form. The hairs of these fly whisks are very white and radiant with rays emanating from them in all directions. The staffs of these fly whisks are made from superior gemstones

and appear golden. As they oscillate, it appears as if rainbows are dancing. By repeatedly bowing and moving up and down, they indicate that those who bow to the Tirthankar gain a high state of existence. Acharya Mantung has said that “the Tirthankar’s golden body, when being fanned by the fly whisks, appears like a golden Mount Meru on which two clear waterfalls are flowing.”

6. ***Surpushpvrishhti*** (precipitation of flowers): from the sky, divine upward-facing flowers covered with fragrant water droplets fall on the Tirthankar’s head. These flowers are of superior trees (Sukhad, Mandar, Sundar, Nameru, Parijat, Santanak, etc.). Acharya Mantung has said that “the line of flowers appears like a line of the Tirthankar’s speech flowing.”
7. ***Dundubhi*** (drum): near the Tirthankar, drum sounds originate that percolate the universe. Upon hearing these sounds, young and old persons experience bliss and all beings are alerted of the Tirthankar’s arrival. Such drums are capable of giving superior objects to all beings in the universe. They spread declarations of victory (Jay) of the Tirthankar who is the supreme benefactor. These divine celestial drums are beaten by the hands of celestial beings and also emit sounds spontaneously. Their spontaneous sound is serious and fills all intervals with sound. The drums symbolize chants of victory and indicate the kingdom of Dharm set up by the Tirthankar, spreading His great fame throughout the sky. They also symbolize His quick victory over the great king of delusion (Moha) which rules the world. These drum sounds eliminate all fears of all living beings at once.
8. ***Divya Dhvani*** (divine sound): this is sweet, gentle, pleasing to the mind, very serious and heard by all beings within a radius of one Yojan inside the Samavsharan, enlightening them all at once. Like the same water from a cloud changes into various different forms when it comes in contact with various different objects, the Tirthankar’s speech (which is produced without the vibrations of the teeth, palate, lips, etc.) gets converted into 18 major languages and 700 minor languages as it gives bliss to all Bhavyas at once. Hence the divine sound naturally encompasses all languages. The divine sound produced by the Tirthankars is well heard by all living beings with the help of the Magadh species of Vyantar celestial beings, who act like sound-transmitting machines. These Magadh celestial beings spread the divine sound all around for one Yojan and convert it to the different languages. Like political speeches in one single language can be heard in various different languages nowadays, the Tirthankar’s divine sound is heard and understood by living beings with a mind in various different languages with the help of Magadh celestial beings. This sound is heard 4 times a day, lasting 6 Ghadis (i.e. 2 hours 24 minutes).

Thus the Tirthankar is associated with special greatness.

The Tirthankars after attaining Omniscience are endowed with a quartet of infinities:

1. ***Infinite knowledge***: never-ending, limitless knowledge (obtained by destroying the knowledge-obstructing Karm)
2. ***Infinite perception***: never-ending, indestructible perception (obtained by destroying the perception-obstructing Karm)

3. ***Infinite happiness***: never-ending, non-dissolving happiness not arising due to the sense organs (obtained by destroying the deluding Karm)
4. ***Infinite power***: endless power (obtained by destroying the power-obstructing Karm)

Even as a child, the Tirthankar possesses unmatched physical strength. The strength of 2,000 lions is equal to the strength of 1 Ashtpad (eight-limbed monstrous dinosaur-like animal). A Baldev is as strong as 10 lakh Ashtpads. The strength of 2 Baldevs is equal to the strength of 1 Vasudev. A Chakravarti is as strong as 2 Vasudevs. A celestial being is as strong as 10 lakh Chakravartis. Indra (a king of celestial beings) is as strong as 10 lakh celestial beings. Infinite Indras together cannot move the Chitli (Kanishthika) finger (the smallest finger) of a Tirthankar.

When all of Vasudev Krishna's queens had out of arrogance of their husband's strength disrespected the prince (future Tirthankar) Neminath's strength, Neminath then held a series (Shrinkhla) of all the irons belonging to Yadav warriors with his Chitli finger. All the might of everyone put together was applied to this iron line but even then everyone was shaken as Neminath raised his hand. This ashamed Krishna and all his queens whose pride vanished.

## 12 Chakravartis

Each Kshetra is divided into two halves (1 southern and 1 northern) by a horizontal mountain range (Vijayardh Parvat or some interstellar barrier, where Vidyadhars reside). These are further divided into 3 sections (Khands) each by 2 rivers (or interstellar spaces) that flow from north to south. One river (Sindhu in our Bharat Kshetra) is on the west of the Arya Khand and the other (Ganga in our Bharat Kshetra) is on the east. The middle section of the southern half is called the Arya Khand (civilized section) and the other 5 are Mlecch Khands (barbarian sections). All illustrious beings are born in the Arya Khand.

Chakravartis are rulers of all 6 sections (Khands or continents) of an area (Kshetra or planet). All kings, great kings and Vidyadhar kings are subordinate to a Chakravarti. They individually and uninterruptedly rule over the entire earth. Since they attain the maximum possible wealth and enjoyment attainable by man (in a Karm Bhumi), Chakravartis are also called Indras of men.

A Chakravarti has superior bodily attributes. He has the strongest adamantine body structure, a perfectly symmetric body, a golden complexion and a body free from excreta.

As a result of penance done in past lives, a special weapon capable of astonishing the universe called the Chakra (wheel, disc or Chakraratna) is found in a Chakravarti's armory. Once this happens, the Chakravarti worships the Jins (Conquerors i.e. those who have destroyed all dangerous Karms) and sets out to conquer all the directions. The objective of this conquest is to subdue selfish kings who do not rule properly while forming one united kingdom throughout the earth. A huge army accompanies the Chakravarti on this conquest. The Chakraratna protected by 1,000 Yakshas moves ahead of the army. After subduing all kings and instructing them to follow the correct

rules while ruling their kingdoms, the Chakravarti finishes his journey of conquest. After completing his conquest, the Chakravarti goes to Mount Vrishabhachal (situated in the north of the middle Mlecch Khand of the northern half of the Kshetra). Feeling proud of his achievement of conquest, he is about to inscribe his name on the mountain when he is astonished by the thousands of names that have already covered the whole mountain. His pride vanishes and then upon being consoled by ministers and celestial beings, he erases one name using his staff (one of his 14 jewels) and inscribes his own.

All Chakravartis are close to liberation and some may attain liberation in that life itself while others may do so in future lives. They are followers of the Conquerors and their previous life is necessarily that of a male celestial being.

The wealth of the Chakravartis is unmatched. They possess 14 jewels (Ratnas), 9 treasures (Nidhis), 7 political limbs (Angs) and 10 enjoyments (Bhog).

The 7 Angs (which perhaps help in the Chakravarti's political duties) are:

1. Kings and lords
2. Ministers
3. Countries
4. Castles
5. Treasuries
6. 6 limbs of strength
  - i. Strength of the Chakra
  - ii. 84 lakh elephants
  - iii. 84 lakh chariots
  - iv. 18 crore superior horses
  - v. 84 crore heroic foot soldiers
  - vi. uncountable celestial and Vidyadhar military forces

7. Friends

Of the 14 jewels, 7 are living and 7 are non-living. These are also called great jewels (Maharatnas) and are protected by 1,000 Yakshas each. The 7 non-living jewels are:

1. Chakraratna (wheel) destroys enemies
2. Chhatraratna (parasol) protects military forces from sun, rain, dust, hail, iron, etc.
3. Asi (Khadga or sword) pleases the Chakravarti's mind
4. Dand (staff) clears and flattens 48 Kos of a battlefield
5. Chudamani (gemstone) bestows desired objects
6. Kakini (stone) lights up caves, etc. like the moon and sun
7. Charm (shield) helps armies, etc. cross rivers, etc.

The first 4 non-living jewels are present in the armory (Ayudhshala). The last 3 are at a place called the Shri Devi Sthan (the position of the female celestial being Shri or the position of wealth). The 7 living jewels are:

1. Grihpati (housekeeper) looks after the accounts and domestic activities of the royal household
2. Senapati (general) ensures victory over the 6 sections (1 Arya Khand, 5 Mlecch Khands)

3. Purohit (priest) shows everyone the correct practices for household activities related to Dharm and rituals
4. Sthapati (builder) prepares palaces, mansions, temples, etc. as desired
5. Stri (woman) is the chief queen of the Chakravarti
6. Hathi (elephant) defeats groups of elephants from the enemy's army
7. Ashva (horse) jumps 12 Yojans while inaugurating (opening for the first time) the valve of the Timisra cave (perhaps an initially closed tunnel that goes from one Khand to another through the Vijayardh Parvat or a black hole)

The first 5 living jewels are present in the city while the last 2 (i.e. the elephant and the horse) are present at Mount Vijayardh.

The 9 treasures are found in the riverfront city of wealth Shripur:

1. Kal (periodic treasure) bestows relevant substances as per the season
2. Mahakal (great periodic treasure) bestows various types of foods, utensils and objects of agriculture, defense, trade, art, artisanship, etc.
3. Manvak (treasure of youth) bestows various types of weapons
4. Pingal (yellow treasure) bestows ornaments
5. Naisarp (inborn treasure) bestows temples and houses
6. Padma (lotus treasure) bestows various types of clothes
7. Panduk (treasure in the rough) bestows various crops, nectars and sources of wealth
8. Shankh (conch treasure) bestows musical instruments
9. Sarvratna (treasure of all jewels) bestows all types of jewels

The Chakravarti uses these treasures as he pleases but still they never run out.

The 10 limbs of enjoyment (Dashang Bhog) are:

1. divine cities
2. divine food
3. divine utensils
4. divine sleeping materials
5. divine theater arts
6. divine seats
7. divine jewels
8. divine treasures
9. divine gold
10. divine vehicles

These enjoyments are always at the service of the Chakravarti, who is rich with merit (Punya) and strength (Parakram). With these, the Chakravarti is ensured that all his needs are fulfilled and he always faces favorable circumstances.

Besides these, the Chakravarti has lordship over 32,000 crowned (Mukutbaddh) kings and the 32,000 countries they rule. He also has lordship over 32,000 republic (Ganbaddh) kings, 88,000 barbarian (Mlecch) kings and several crores of Vidyadhars. His kingdom has 4.8 crore higher republic states or cities (Padatigans), 96 crore villages, 75,000 cities, 76,000 cities surrounded by mountains (Khets or perhaps cosmic cities), 24,000 mountain-top villages (Karvats), 48,000 port (or trade) cities (Pattans), 99,000 waterfront cities (Dronmukhs), 74,000 connecting highways (Samvahans, wormholes or interstellar tracks), 600 connecting central locations (Pratyantar Kukshis, white holes or junctions in the middle of interstellar tracks), 700

stop-points at central locations (Pratyantar Kukshi Nivas or interstellar stations), 800 chambers (Kakshas or interstellar resting places), 56 ending islands or inner islands (Antdvips or Antardvips, perhaps black holes or interstellar wall ends) and 28,000 castles, forts, etc. There are also 4,000 places called Mantabs (perhaps large villages surrounded by smaller villages) in his kingdom. The prosperity during a Chakrvarti's rule is so great that there are 1 crore crore (i.e. 1 Kodakodi) ploughs on the earth.

He has 96,000 queens (including his chief queen). Of these, 32,000 are from the Arya Khand, 32,000 are Vidyadhar women and 32,000 are from the Mlecch Khands. He has countable thousands of sons and daughters. He has 3.5 crore fraternities (Bandhu Vargs), 360 cooks, 360 bodyguards and 360 body doctors. His household also has 3 crore cows and 1 crore plates (or utensils). He also has 32,000 theater halls and 32,000 music halls. He also has 24 conches (Shankhs), 23 drums (Bheris or Nagadas, along with chariots) and 24 special drums (Patahs) whose sound can travel 12 Yojans. The Chakravarti also has the power (Prithak Vikriya) to transform his body into various forms and create multiple bodies. 32 Yakshas move 32 fly whisks to and fro near the Chakravarti.

Thus the Chakravarti's wealth is unmatched.

The Chakravarti's sense organs are very solid and sharp:

1. They can know the touch of an object upto 9 Yojans away
2. They can know the taste of an object upto 9 Yojans away
3. They can know the smell of an object upto 9 Yojans away
4. They can see upto a distance of 47,263.35 Yojans
5. They can hear sounds upto 12 Yojans away

The Chakravarti also uses 4 political sciences:

1. **Anvikshiki** (axiomatic logic): the ability to recognize oneself, one's strength and what is good and bad
2. **Trayi** (tripartite decision-science): understanding Dharm and Adharm based on the scriptures, taking the refuge of Dharm and leaving Adharm
3. **Varta** (verbal science): understanding what has meaning and what is meaningless while protecting the people
4. **Dandniti** (rules of punishment): bringing evil-doers to the correct path by using appropriate punishment methods

Among worldly kings, the Chakravarti is the most superior. An Adhiraj (king of kings) has lordship over 500 kings. A Maharaj (great king) has lordship over 1,000 kings. An Ardhmandlik (a king who rules over a half-circle of states) has lordship over 2,000 kings. A Mandlik (a king who rules over a circle of states) has lordship over 4,000 kings. A Mahamandlik (a great king who rules over circles of states) has lordship over 8,000 kings. A Narayan (i.e. a Vasudev who rules half the earth) has lordship over 16,000 kings. A Chakravarti (who rules over the entire earth) has lordship over 32,000 kings.

The time of a Chakravarti is one of great prosperity on the earth and he experiences the highest quality of happiness while living in the world in a Karmbhumi. Nevertheless, if he renounces his kingdom and all his wealth to accept monkhood, he

can attain liberation or be reborn in heaven. If he fails to renounce the position of a Chakravarti, he is necessarily reborn in hell (often the seventh hell) due to his great worldly attachment.

### **9 Baldevs, 9 Vasudevs and 9 Prativasudevs**

A Baldev (also called Balbhadra, Haldhar, Ram) is the older brother of a Narayan (Vasudev) and there is deep affection between these two brothers. All Baldevs perform penance in a past life, are reborn as male celestial beings and then are reborn as Baldevs. They are very strong, handsome and famous. They have 8,000 queens and 5 jewels:

1. Ratnamala (garland)
2. Lungal (Aparajit Hal, plough)
3. Musal (pestle)
4. Divya Gada (divine mace)
5. Shakti (power)

The Vasudev (or Narayan) and Prativasudev (or Pratinarayan) are contemporaries i.e. they live during the same time. In past lives, both perform penance with a wish for a future reward and are reborn as male celestial beings in heaven after which they become Vasudev or Prativasudev. Both are half-Chakravartis who rule over 3 Khands (the Arya Khand and 2 adjacent Mlecch Khands). 16 fly whisks move to and fro near both of them and both have 16,000 queens. The Pratinarayan is often a Vidyadhar (a semi-divine human with special abilities who tries to perfect various sciences i.e. Vidyas) while the Narayan is always a man born on the earth. Each Vasudev has the following jewels:

1. power (Shakti)
2. bow (Dhanush)
3. mace (Gada)
4. disc (Chakra or wheel)
5. sword (Khadg)
6. conch (Shankh)
7. staff (Dand)

There is an inborn enmity between the Narayan and Pratinarayan. Due to some cause, a frightful war breaks out between these two and the Pratinarayan is killed in the battlefield by the Narayan. Although both are close to liberation, due to severe animosity both are reborn in hell. At the time of death, both the Narayan and the Pratinarayan forsake their right belief.

The death of the Narayan distresses his affectionate older brother, the Balbhadra. For some time, the Balbhadra carries the Narayan's corpse around with him and out of delusion (Moh) tries to make it perform various activities. Once the Balbhadra's delusion subsides, he renounces worldly life and accepts monkhood. He does severe penance and may attain liberation or be reborn in heaven.

All these three beings (Baldev, Vasudev and Prativasudev) have special bodily attributes with strong body structures, symmetric bodies, no excreta, etc.

## 9 Narads, 11 Rudras and the Hundavsarpini

A contemporary of the Narayan and Pratinarayan, the Narad is extremely curious and is fond of quarrels. Often the Narad's father abandons his pregnant mother in order to perform penance or lead a spiritual life. The Narad's mother also may not be able to raise the child properly but the Narad grows up in the company of celestial beings. Narads are intelligent and they enjoy debates and quarrels. Their appearance is like that of a Kshullak (lay-follower of the highest level or junior monk). Narads play a major role in pitting the Narayans and Pratinarayans against each other. All Narads are celibates (Brahmacharis) and receive special respect from all kings and great kings. They are considered royal sages (Rajarshis) and visit all royal households without any obstructions. All Narads are close to liberation but go to hell in their next life due to their fondness of quarrels.

A Rudra indulges in immoral occupations and does cruel (Raudra) deeds. A Rudra is the illegitimate child of a monk and a nun who give in to their temptations and break their vow of celibacy. After passing through their boyhood, youth and bachelorhood without their parents, all Rudras accept monkhood as prescribed by the Conquerors and do difficult penance. As a result of their penance, they attain knowledge of 11 scriptural limbs (Angs) and 9 ancestral scriptures (Purvas). While studying the tenth ancestral scripture (the Vidyanuvad Purva or scripture of sciences), they are trapped by sensual pleasures and fall astray from the path of monkhood. Since they lose their self-restraint (Sanyam) and right belief, all Rudras are reborn in hell. They are liberated after some lives. The parents of a Rudra are also reborn in hell due to their breach of the vow of celibacy (Brahmacharya).

According to the scripture Tiloypannati, Rudras and Narads are only born during an asymmetric (Hunda) Avsarpini. Such a period occurs only every passing of uncountable Avsarpinis and Utsarpinis. This period is characterized by various oddities such as:

1. The enjoyments of a Bhogbhumi come to an end, the first Tirthankar is born and He attains liberation before the third era Sushma Dushma ends
2. A Tirthankar has daughters
3. A Chakravarti is defeated
4. The Tirth becomes extinct during the time period between two Tirthankars
5. A Tirthankar may renounce the world and accept monkhood as a bachelor
6. Before the fourth era Dushma Sushma ends, the last Tirthankar attains liberation

There may be other anomalies. The present time period is the fifth era Dushma of an asymmetric Avsarpini.

## Other Great Beings

A Kamdev is a man with a unique handsome form and charm. He often experiences many adventures, wins over several maidens and performs heroic deeds. He attains liberation or is reborn in heaven and although the scripture Tiloypannati merely



mentions their existence without giving their names, based on the Purans (historical scriptures), their names can be deduced:

1. Bahubali
2. Prajapati
3. Shridhar
4. Darshanbhadra
5. Prasenchandra
6. Chandravarn
7. Aganmukh / Agnimukh
8. Vats / Sanatkumar
9. Kanakprabh / Vatsraja
10. Meghvarn / Kanakprabh
11. Meghprabh
12. Chandraprabh / Shantinath
13. Baliraj / Kunthunath
14. Vijay / Arnath
15. Sanatkumar / Vijayraj
16. Shantinath / Shrichandra
17. Kunthunath / Nalraj
18. Arnath / Hanumant
19. Nagkumar / Baliraj
20. Hanuman / Vasudev
21. Shripal / Pradyumna
22. Vasudev / Nagkumar
23. Jivandhar
24. Jambusvami

The parents of Tirthankars are also great beings. Their bodies are free from excreta and they are endowed with several superior excellences. The Tirthankar's mother is reborn in heaven and attains liberation usually in the life after that. The Tirthankar's father may be reborn in heaven or may attain liberation in that life itself.

In general, a Tirthankar is never a contemporary of another Tirthankar. Similarly, a Chakravarti is never a contemporary of another Chakravarti. Any half-Chakravarti (i.e. a Narayan or Pratinarayan) is also never a contemporary of a Chakravarti. Any Narayan cannot be a contemporary of another Narayan, etc. Thus in almost all cases there can be only one of any great being (Mahapurush) on a Kshetra at any time. At any time there can be only one Tirthankar, one Chakravarti, one Narayan, one Balbhadra, one Pratinarayan, one Rudra, one Narad, one Kulkar, etc. on the earth. Also, the Narayan, Pratinarayan and Balbhadra cannot be on the earth at the same time a Chakravarti is on the earth. For Kamdevs, usually there is only one Kamdev at a time but two Kamdevs may meet each other (rarely).

### **Lord Rishabhdev, the first Tirthankar and Chakravarti Bharat**

In our present Avsarpini, when it was near the end of the third era Sushma Dushma, the soul of Lord Rishabhdev (also called Lord Adinath) descended from the highest Anuttar Viman Sarvarthsiddhi (the abode where all has been achieved) into the womb of Marudevi, the female partner of the last Kulkar Nabhiray. The city was Ayodhya (which had been built 6 months earlier by the celestial being Kuber on Indra's instruction) and it was Ashad Krishna 2 under the Uttarashada Nakshatra. This was when Lord Rishabhdev's Garbh Kalyanak was celebrated. Then the first Tirthankar of this Avsarpini was born on Chaitra Krishna 9 under the Uttarashada Nakshatra and the celestial beings celebrated His Janm Kalyanak. Indra saw the symbol on his left foot's toe was a bull and this was declared as Lord Rishabhdev's symbol. He grew up to have a height of 500 Dhanush and His total lifespan was 84 lakh Purvas. His time as a prince lasted 20 lakh Purvas and during this time He was married twice. When about 6 lakh Purvas old, His first wife gave birth to twins (1 son and 1 daughter). He totally had 99 sons and 1 daughter from this wife and another son-daughter pair from the second wife. Of the 99 sons from the first wife, the first was Bharat (who was also 500 Dhanush tall and had a lifespan of 84 lakh Purvas). From His second wife, the son was Bahubali. His daughters were Brahmi (who he taught the skill of writing through an alphabet) and Sundari (who he taught mathematics). Both daughters remained celibates throughout their lives. After 20 lakh Purvas of His princely life were over, Lord Rishabhdev was crowned king by His father Nabhiray for the purpose of organizing the Karmbhumi. Lord Rishabhdev was the first king of this Avsarpini and He taught the humans to earn a living through warfare (Asi), art (Masi), agriculture (Krishi), service (Seva), artisanship (Shilp), trade (Vyapar) and study (Vidya). Under His guidance a society and civilization was established for the first time in this Avsarpini. Thus He was also known as Prajapati (lord of the people), Hiranyagarbh (the golden egg), etc. He established the system of categorizing citizens by their profession. Those earning a living through warfare were Kshatriyas (warriors or members of the warrior class). Those earning a living through trade were Vaishyas (traders) and those like farmers, artisans, etc. performing various services along with manual labor were Shudras (laborers or members of the labor class). Lord Rishabhdev passed 63 lakh Purvas as a king after which one incident changed His life. While witnessing a female celestial being Nilanjana dancing in His court, He noticed that her lifespan suddenly ended. Although Indra immediately created an illusory Nilanjana to continue, Lord Rishabhdev (who possessed Avadhigyan) knew what had happened. This incident made him develop a disgust with worldly existence (Vairagya) which was later praised and adored by the Laukantik celestial beings. He decided to renounce His kingdom, leaving it for His son Bharat (who was 77 lakh Purvas old at this time). 1.5 hours before sunset on Chaitra Krishna 9 under the Uttarashada Nakshatra, having completed 6 Upvas (fasts), He accepted monkhood in the Siddharth Van (forest) under the Vat tree simultaneously with 4,000 other men. He had been carried to the Siddharth Van on the Sudarshan Palki (palanquin) as His Tap Kalyanak was celebrated. This forest was near the city Prayag. He performed severe penance for 7 months without any food and drink. Meanwhile others who had accepted monkhood with him began to defile their

conduct by wearing clothes, eating food, giving in to temptations, etc. These mendicants who went astray from the path walked on by Lord Rishabhdev sowed the seeds of most false creeds and wrong systems of philosophy (which cause the wandering of uncountable beings in the Samsar). Then the great teacher decided He had to teach the humans the method by which monks ought to be given food as charity. So He silently went from door to door with His palms cupped but nobody understood what this meant. After six months passed when nobody offered Him food, He reached Hastinapur where His great grandson Shreyans was king. Lord Rishabhdev stood outside king Shreyans's door with His palms cupped. Recalling his past life when the soul of Shreyans had given food as charity to a monk, Shreyans realized what this meant and poured sugarcane juice (Ikshu Ras) into the palms of Lord Rishabhdev. He drank this and henceforth that day was known as Akshay Tritiya and Lord Rishabhdev's lineage (Vansh) was known as the Ikshvaku Vansh. There were two men (Nami and Vinami) who had reached the southern side of Mount Vijayardh (north of the Arya Khand of our Bharat Kshetra). These two men had perhaps accepted monkhood simultaneously with Lord Rishabhdev without a complete understanding and had hence gone astray from the path of liberation. They were crowned as the first Vidyadhar kings of this Avsarpini. One of them ruled the Vidyadhars who lived on the southern side of Mount Vijayardh (facing the southern half of Bharat Kshetra) and the other ruled those on the northern side. Lord Rishabhdev continued His penance and after 1,000 years of monkhood involving severe penance, In Purvtalka, He destroyed all dangerous Karms 4.5 hours after sunrise on Phalgun Krishna 11 under the Uttarashada Nakshatra. The celestial beings celebrated His Kevalgyan Kalyanak and Indra ordered Kuber to construct His Samavsharan, which was 12 Yojans wide. This news simultaneously reached His son Bharat along with the news that the Chakra had been found in Bharat's armory. Lord Rishabhdev then passed 1 lakh Purvas – 1,000 years as an Omniscient (Kevali) while benefitting all living beings with His divine sound (Divya Dhvani). He had 84 disciples (Gandhars) whose chief disciple was His son Rishabhsen. 84,000 men accepted monkhood in the Omniscient Lord's presence. Of these, 4,750 knew the Purvas (ancestral scriptures), 4,150 were teachers (Shikshaks), 9,000 attained clairvoyance (Avadhigyan), 12,750 attained telepathy (Manahparyaygyan), 20,600 gained the ability to transform their body (Vikriya Riddhi), 12,750 were orators and 20,000 attained Omniscience (Kevalgyan). In His presence, 3,50,000 women accepted nunhood (i.e. became Aryikas) whose chief Aryika was His daughter Brahmi. 5 lakh women and 3 lakh men became His lay-followers (Shravikas and Shravaks). The main listener of His teachings was His son Bharat who had become a Chakravarti. The Yaksh and Yakshini who served the Omniscient Lord Rishabhdev were Govadan and Chakreshvari. When 14 days were left in His lifespan, Lord Rishabhdev began to diminish all bodily vibrations. 14 days later, 4.5 hours after sunrise on Magh Krishna 14 under the Uttarashada Nakshatra, Lord Rishabhdev destroyed all His Karms and attained liberation on Mount Kailas along with 10,000 other Kevalis. His Moksh Kalyanak was celebrated joyously on that day. At this time, 3 years and 8.5 months were left in the third era Sushma Dushma.

Bharat, the son of Lord Rishabhdev had been ruling as a Mandlik (king of a full circle of states) for 1,000 years (the same 1,000 years during which Lord

Rishabhdev performed penance). At the same time Lord Rishabhdev attained Omniscience, Bharat obtained the Chakra. After worshipping the Conquerors, Bharat set out on a conquest. He subdued all kings in all Mlecch Khands as well as kings in the Arya Khand. He crossed rivers that were difficult to cross and he managed to go through Mount Vijayardh. Having completed his conquest he returned to Ayodhya but realized that he still had not conquered the kingdoms ruled by his brothers. Then Bharat sent messengers to all his brothers ordering them to accept him as king or else prepare for war. All except one of his brothers become disgusted with worldly life due to this and accepted monkhood. His brother Bahubali (king of Podanpur) was not willing to accept this and began preparing for war. Bahubali (525 Dhanush tall) was very strong and was the most handsome man of his time. His beauty was of the highest level and he was the first Kamdev of this Avsarpini. As the armies of Bharat and Bahubali prepared to face each other outside Podanpur, ministers from both sides suggested that to avoid unnecessary bloodshed the brothers settle their dispute by facing each other one on one. Bharat and Bahubali agreed and there were 3 contests:

1. **Netra Yuddh** (eye battle): in this, both had to stare at each other without blinking. The first to blink would lose. This lasted 3 days and eventually Bharat who was at a disadvantage in front of his towering younger brother blinked. Bharat lost this first battle.
2. **Jal Yuddh** (water battle): in this, both had to throw waves at each other in a pond. The first one unable to throw any more waves would lose. Bharat lost this too.
3. **Mal Yuddh** (wrestling battle): this involved a wrestling encounter in which both brothers kept matching each other's strength. Eventually Bahubali lifted up Bharat and heaved him in the air, about to defeat him. Then it occurred to Bahubali that Bharat was his elder brother so he caught Bharat, lifted him up on his shoulders and placed him down. Seeing this, all humans and celestial beings watching praised Bahubali for respecting his elder brother so. This angered Bharat who summoned the Chakra and hurled it at his younger brother. However, the Chakra does not kill the Chakravarti's own family members and hence it merely circumambulated Bahubali 3 times.

These incidents led Bahubali to develop a great sense of detachment. He was disturbed by the actions of a brother to challenge his brother for the sake of conquest and pride. Hence Bahubali apologized to Bharat, renounced worldly life, accepted monkhood and immediately began meditating in a standing posture. Bharat was ashamed at his own actions. Nevertheless, now Bharat was a Chakravarti and he began ruling the earth justly. His conquest had lasted 60,000 years. Bahubali went on meditating for about 1 year without moving from his standing posture. Anthills, creepers, etc. had formed on Bahubali's body but he was not concerned with these at all. He was very deeply engrossed in meditation. Bharat wondered why Bahubali was not attaining Omniscience and asked this question in Lord Rishabhdev's Samavsharan. The answer he got was that Bahubali still had very slight pride which led him to get affectionate thoughts towards his brother Bharat such as "this land is my brother Bharat's" or "my brother Bharat has harbored passionate thoughts because of me". Upon hearing this, Bharat went to the place where his brother was still meditating in the standing posture. He placed his head at his Bahubali's feet and said

that the earth does not belong to anyone and that everyone experiences passions of a high or low intensity according to their own Karm. He consoled Bahubali who then realized he had neglected the slight pride that was not letting him attain Omniscience. Then Bahubali went on to destroy all passions, all dangerous Karms and attain Omniscience after meditating in a standing posture for one year at that very spot outside Podanpur. Bahubali (and another Kevali named Anantvirya) were 2 beings who attained liberation before Lord Rishabhdev. Bharat passed his time as a Chakravarti for 6 lakh Purvas – 61,000 years. During this time, he made efforts towards the prosperity of mankind, he established the duties of Kshatriyas (to protect the right faith, right knowledge, right conduct and the people), he created a new class of Brahmins (those who had very strong faith in Dharm), he made efforts to build a society based on Dharm, he built several temples dedicated to the Tirthankars and the Conquerors and he regularly attended the Samavsharan of his father. When 83 lakh Purvas of his life had passed, the Chakravarti Bharat developed a disgust with worldly existence (Vairagya). He renounced his kingdom, his pleasures and all his possessions. Accepting monkhood, he plucked out all the hairs from his head. Within an Antarmuhurt of his accepting monkhood, the increasing purity of Bharat's soul led to his attaining Omniscience. Thus Kevali Bharat wandered about on this earth benefitting all beings for a little less than 1 lakh Purvas after which he attained the blissful state of liberation.

A contemporary of Lord Rishabhdev was the first Rudra of the Avsarpini, Bhimavali. 500 Dhanush tall, Bhimavali lived for 83 lakh Purvas. After passing 26,66,666 Purvas as a bachelor, Bhimavali accepted monkhood and performed difficult penance for 26,66,668 Purvas. He studied the 11 Angs (scriptural limbs) and began studying the Purvas (ancestral scriptures). Upon reaching the tenth (Vidyanuvad Purva) of 14 Purvas, he became infatuated with sensual pleasures and abandoned his vows. Now he began to misuse his knowledge and powers acquired due to penance to participate in various cruel activities. He began to live a wild life pursuing sense pleasures as he abandoned right faith, right knowledge and right conduct. This period of abandonment lasted 26,66,666 Purvas after which Bhimavali died and was reborn in the seventh hell. His soul is eventually destined for liberation. All of Lord Rishabhdev's disciples attained liberation from that life itself and many thousands were benefitted by His presence. Several of His family members (including the king of Hastinapur Shreyans) attained liberation from those very lives. Bharat's eldest son who sat on the throne after Bharat left it also attained liberation. Bharat's eldest son's eldest son similarly attained liberation. So did the next generation's eldest son and so on for about one lakh generations. Thus Dharm flourished and was a source of happiness to many living beings as time passed in the fourth era Dushma Sushma.

### **Lord Ajitnath, the 2nd Tirthankar and Chakravarti Sagar**

About 50 lakh crore Sagaropams (+ 3 years, 8 months and 1 Paksh) after the time of Lord Rishabhdev, the king was Jitshatru (of the Ikshvaku Vansh) in the city of Ayodhya and he had a queen Vijaysena. During the Brahma Muhurt on Jyeshth Krishna 15 under the Rohini Nakshatra, the soul of the second Tirthankar of this Avsarpini descended into Vijaysena's womb from the Anuttar Viman Vijay (abode of victory). The celestial beings celebrated His Garbh Kalyanak on this day. He was born on Magh Shukla 10 under the Rohini Nakshatra, was named Ajitnath and His symbol was an elephant. Many celestial beings celebrated His Janm Kalyanak after which He was returned to His mother Vijaysena. He grew up to be 450 Dhanush tall and lived for 72 lakh Purvas. Of these, 18 lakh Purvas passed with Lord Ajitnath as a prince. Then He accepted the duties of a king and ruled the kingdom prosperously. His rule had lasted 53 lakh Purvas + 1 Purvang when He once observed some turbulence in the sky. This made Him develop disgust with worldly life (Vairagya). This Vairagya was reinforced by Laukantik celestial beings. Then He decided to pursue the goal of liberation and on Magh Shukla 9 under the Rohini Nakshatra, He was taken on the Suprabha palanquin to the Sahetuk forest outside Ayodhya as His Tap Kalyanak was celebrated. Having just performed 8 Bhakt Upvas (Ashtbhakt or devotional fasts), 1.5 hours before sunset on this day He renounced all possessions, accepted monkhood (along with 1,000 others) and began His quest for liberation under the Saptparn tree. He began performing great penance in pursuit of Omniscience. His first food intake (Ahar) as a monk was a dish prepared from cow's milk (perhaps with a sweet mixture prepared with rice i.e. Khir) given by Brahmadatt in Ayodhya. The soul of Brahmadatt (like all those who give the first charity of food to a Tirthankar) would attain liberation at most after 3 lives. Lord Ajitnath performed fruitful penance for a total of 12 years after which He attained Omniscience at Ayodhya 1.5 hours before sunset on Paush Shukla 14 under the Rohini Nakshatra. The celestial beings joyfully celebrated His Kevalgyan Kalyanak and Kuber constructed a Samavsharan 11.5 Yojans wide. His period as a Kevali was 1 lakh Purvas - (1 Purvang and 12 years). He had 90 disciples (Gandhars) all of who attained liberation. His chief disciple was Kesarisen. One lakh men accepted monkhood at His feet and of these 3,750 knew the Purvas (ancestral scriptures), 21,600 were teachers, 9,400 attained Avadhigyan (clairvoyance), 12,450 attained Manahparyaygyan (telepathy), 20,400 attained the Vikriya Riddhi (the ability to transform one's body), 12,400 were orators and 20,000 attained Kevalgyan (Omniscience). 3,20,000 women became Aryikas at His feet and the chief Aryika was Prakubja. 5 lakh women became Shravikas and 3 lakh men became Shravaks. The main listener of His teachings was His family member Sagar (a Chakravarti). Mahayaksh and Rohini were His attendant Yaksh and Yakshini. 1 month prior to His liberation, He began to withdraw from bodily activities. Then, 4.5 hours after sunrise on Chaitra Shukla 5 under the Bharani Nakshatra He attained liberation on Mount Sammed along with 1,000 other Kevalis. His Moksh Kalyanak was celebrated with great festivities on that day.

Lord Ajitnath's family member (perhaps His cousin or brother) was Sagar (who was also 450 Dhanush tall and had a lifespan of 72 lakh Purvas). After Sagar passed his time as a prince (perhaps for 35,35,000 Purvas), he was crowned a king.

He then ruled as a Mandlik (a king of a full circle of states) for the same duration he had been a prince (perhaps for 35,35,000 Purvas). Then the Chakra was found in his armory after which he set out on a conquest that lasted 30,000 years. He conquered all 6 Khands of this Bharat Kshetra and established himself as the second Chakravarti of this Avsarpini. He ruled as a Chakravarti fulfilling duties and enjoying pleasures for 30,000 Purvas – 30,000 years. Sagar regularly visited Lord Ajitnath's Samavsharan and in one such visit, he encountered a Vidyadhar man (perhaps a king called Meghvahan) who he gave an island in the south. Since this island had earlier been a place of enjoyment for Rakshas celestial beings, the lineage of kings that ruled this island came to be known as the Rakshas Vansh. Sagar was very fond of Dharm but he had developed a deep attachment to his 60,000 sons. A celestial being helped him to break this attachment. Sagar's sons were sent on a quest to divert some water from the river Ganga into channels (which perhaps emptied into the sea). They were to create these channels in the earth by using Sagar's jewels (perhaps the Dand or the Charm). While creating these channels, they perhaps disturbed some Nagkumar celestial beings who were under the earth. It was announced to Sagar that his 60,000 sons had been reduced to ashes by an angry Nagkumar celestial being. He was told that the only survivor was his grandson Bhagirath who had accompanied them. This shocked Sagar and later even when he became aware that celestial beings had tricked him (i.e. his sons were still alive), he renounced attachment to his sons and accepted monkhood when 1 lakh Purvas of his life remained. He performed severe penance and destroyed all dangerous (Ghatiya) Karms and attained Omniscience. The efforts of Sagar's sons to change the Ganga perhaps augmented the sea. This larger water body came to be known as the ocean (Sagar) since Sagar had given his sons the task. Sagar's grandson Bhagirath had a special role to play in diverting the water of Ganga. Perhaps this led to a new minor river (a tributary of the main river Ganga) which came to be known as Bhagirathi. Sagar attained liberation in his life and so did his sons. Bhagirath too attained liberation on the banks of the river Ganga.

The second Rudra of this Avsarpini was Jitshatru, a contemporary of Lord Ajitnath. He was 450 Dhanush tall and lived for 71 lakh Purvas. Jitshatru passed 23,66,666 Purvas of bachelorhood after which he accepted monkhood. Then he performed difficult penance and gained great abilities and knowledge. His time as a monk lasted 23,66,668 Purvas. Then he lost his right belief while studying the Vidyanuvad Purva (the ancestral scripture about the sciences) and abandoned his monkhood. A wild period of cruelty and sensual enjoyment lasted for the remaining 23,66,666 Purvas in his life after which Jitshatru was reborn in the seventh hell. He is destined for liberation.

At the time of Lord Ajitnath or afterward (but before the time of the 3rd Tirthankar) there was a handsome man called Prajapati. Since his body exhibited the highest levels of beauty, he is considered the a Kamdev of this Avsarpini. He attained liberation at Podanpur. It could be possible that the Kamdev called Prajapati was actually a different handsome man, one born during the time of the 11th Tirthankar Lord Shreyansnath. In that case, this contemporary of Lord Ajitnath who attained liberation at Podanpur is not a Kamdev.

### **Lord Sambhavnath, the 3rd Tirthankar**

There were many more generations, kings and monks as humans continued to make effort (Purusharth) to practice Dharm, attain wealth (Arth), enjoy sensual pleasure (Kam) and attain liberation. When about 30 lakh crore Sagars had passed from the time of Lord Ajinath, the king of the city Shravasti was Dridrajya (of the Ikshvaku Vansh) and he had a queen Sushaina. On Phalgun Shukla 8 under the Mrigshir Nakshatra it was early morning when the third Tirthankar's soul descended from the Adho Graiveyaks to the womb of queen Sushaina. His Garbh Kalyanak was celebrated on this day with great joy by the celestial beings. Lord Sambhavnath was born on Kartik Shukla 15 under the Jyeshtha Nakshatra and His symbol was the horse. Celestial beings celebrated His Janm Kalyanak joyously on this day. Lord Sambhavnath grew up to be 400 Dhanush tall and had a lifespan of 60 lakh Purvas. He lived 15 lakh Purvas as a prince and then ruled as a king for 44 lakh Purvas + 4 Purvangs. When 4 Purvangs less than one lakh Purvas remained in His life, He observed some clouds being destroyed in the sky which led to His Vairagya. Soon His Tap Kalyanak was celebrated as He was carried on the Siddhartha palanquin to the Sahetuk Van outside the city Shravasti. 1.5 hours before sunset under the Jyeshtha Nakshatra, Lord Sambhavnath accepted monkhood under the Shal Vriksh (tree) along with 1,000 others. He had completed 3 Upvas (fasts) just prior to this. Now Lord Sambhavnath began to perform great penance. Surendradatt gave Him the first food charity (Ahar Dan) in Shravasti. Like the first food intake for all subsequent Tirthankars when They would be monks, a dish prepared from cow's milk (perhaps Khir, etc.) was given to Lord Sambhavnath. This was followed by chants of victory from celestial beings and showers of gems from the heavens. After performing penance for 14 years, Lord Sambhavnath attained Omniscience (Kevalgyan) 1.5 hours before sunset on Kartik Krishna 5 under the Jyeshtha Nakshatra in the city of Shravasti. The celestial beings celebrated this great achievement that day, the day of His Kevalgyan Kalyanak. His Samavsharan was 11 Yojans and His time as a Kevali lasted 1 lakh Purvas – (4 Purvangs and 14 years). He had 105 disciples (Gandhars) whose chief was Charudatt. Two lakh men accepted monkhood at His feet and of these, 2,150 knew the Purvas, 1,29,300 were teachers, 9,600 attained Avadhigyan, 12,150 attained Manahparyaygyan, 19,800 attained the Vikriya Riddhi, 12,000 were orators and 15,000 attained Kevalgyan. 3,30,000 women became Aryikas at His feet and their chief was Dharmshri. There were 5 lakh Shravikas and 3 lakh Shravaks. The main listener of His teachings was Satyavirya and His Yaksh-Yakshini pair was that of Trimukh and Pragyapti. 1 month before His liberation, He began to withdraw from bodily vibrations and 1.5 hours before sunset on Chaitra Shukla 6 under the Jyeshtha Nakshatra, Lord Sambhavnath attained liberation on Mount Sammed along with 1,000 Kevalis. His Moksh Kalyanak was celebrated joyously that day.

Shridhar either lived during the time of Lord Sambhavnath or afterward (but before the 4th Tirthankar). He was a very handsome man and is considered a Kamdev of this Avsarpini. Shridhar accepted monkhood and eventually attained liberation at Podanpur.



### **Lord Abhinandannath, the 4th Tirthankar**

While worldly miseries continued for uncountable generations, some happiness was experienced by those who pursued Dharm and liberation. As the era Dushma Sushma continued, the lifespans, heights and other attributes such as strength continued to decrease. When around 10 lakh crore Sagars had passed from the time of Lord Sambhavnath, king Swayamvar of Ayodhya had a queen Siddhartha. On Vaishakh Shukla 6 under the Punarvasu Nakshatra, the soul of the fourth Tirthankar descended into Siddhartha's womb from the Vijay Anuttar Viman. He was a great source of joy to the universe and His Garbh Kalyanak was celebrated that day. Then His Janm Kalyanak was on Magh Shukla 12 under the Punarvasu Nakshatra. On this day, He was bathed by the Indras on Mount Meru (in the center of Jambudvip), was named Abhinandannath and His symbol was found to be a monkey. Lord Abhinandannath was born in the Ikshvaku lineage and became 350 Dhanush tall. His lifespan was 50 lakh Purvas and out of these, He lived as a prince for 12.5 lakh Purvas. Then He accepted the duties of a king. Having ruled His kingdom for 36.5 lakh Purvas + 8 Purvangs, He one day saw a city of Gandharv celestial beings destroyed. This led Him to the decision to forsake worldly life and pursue liberation, a decision which was adored and reinforced by Laukantik celestial beings. Then having completed 3 fasts, He was carried on the Hastchitra Palki (palanquin) as His Tap Kalyanak was celebrated. 4.5 hours after sunrise on Magh Shukla 12 under the Punarvasu Nakshatra, He accepted monkhood under the Saral Vriksh in the Ugra Van outside Ayodhya along with 1,000 others. His first food intake was given by the meritorious Indradatt in Ayodhya and Lord Abhinandannath performed great penance for 18 years before attaining Omniscience 1.5 hours before sunset on Kartik Shukla 5 under the Punarvasu Nakshatra in Ayodhya. Celestial beings celebrated His Kevalgyan Kalyanak that day. His Samavsharan was 10.5 Yojans wide and He passed 1 lakh Purvas - (8 Purvangs and 18 years) as a Kevali while benefitting thousands of living beings. Out of His 105 disciples (all of who attained liberation), the chief was Vajrachamar. 3 lakh men accepted monkhood in His presence and of these 2,500 knew the Purvas (ancestral scriptures), 2,30,050 were teachers, 9,800 attained clairvoyance, 211,650 attained telepathy, 19,000 attained the ability to transform their bodies (Vikriya Riddhi), 1,000 monks were orators and 16,000 were Omniscients (Kevalis). There were 3,30,600 Aryikas with Merushena as their chief. 5 lakh Shravikas and 3 lakh Shravaks were there. The main listener of His divine sound (Divya Dhvani) was Mitrabhav and the attendant pair of Yaksh-Yakshini had Yaksheshvar and Vajrashrinkhla. Like all subsequent Tirthankars (except the 24th Tirthankar), Lord Abhinandannath began to withdraw from bodily activities 1 month before liberation. Then 4.5 hours before sunset on Vaishakh Shukla 7 under the Punarvasu Nakshatra, He attained liberation at Mount Sammed along with 1,000 other Kevalis. His Moksh Kalyanak was celebrated joyously that day.

Darshanbhadra lived during the time of Lord Abhinandannath or afterward (but before the next Tirthankar) and is considered a Kamdev. He attained liberation at Podanpur.

### **Lord Sumatinath, the 5th Tirthankar**

9 lakh crore Sagars after the time of Lord Abhinandannath, king Meghrath of the Ikshvaku Vansh ruled over Ayodhya and had a queen Mangala. On Shravan Shukla 2 under the Magha Nakshatra, the soul of the fifth Tirthankar Lord Sumatinath descended into queen Mangala's womb from the Vaijayant Anuttar Viman. Celestial beings joyously celebrated His Garbh Kalyanak on this day. He was born on Chaitra Shukla 11 under the Magha Nakshatra and his Janm Kalyanak was happily celebrated that day. Indra found His symbol to be a curlew. He attained a height of 300 Dhanush and lived for 40 lakh Purvas. 10 lakh Purvas passed as a prince and He then accepted the kingdom. Having ruled as a great king for 29 lakh Purvas + 12 Purvangs, memories from His past lives created a Vairagya in Him, which was praised by Laukantik Devs. Then He decided to renounce worldly life and His Tap Kalyanak was celebrated on Vaishakh Shukla 9 under the Magha Nakshatra. Having completed 3 fasts prior to this day, He was carried to the Sahetuk forest near Ayodhya on the Abhaykari palanquin. Here he accepted monkhood under the Priyangu Vriksh 4.5 hours after sunrise on this day along with 1,000 others. He performed great penance and His first charity was given by the fortunate Padmadatt in a place called Soman. The great Tirthankar performed penance for 20 years after which He attained Omniscience at Ayodhya 1.5 hours before sunset on Paush Shukla 15 under the Hast Nakshatra. Celestial beings celebrated His Kevalgyan Kalyanak that day. His Samavsharan was 10 Yojans wide and His time as a Kevali lasted 1 lakh Purvas - (12 Purvangs and 20 years). Vajra was the chief disciple out of 116 Gandhars who all attained liberation. 3,20,000 men became monks in His Samavsharan and of these 2,400 knew the Purvas, 2,54,350 were teachers, 11,000 were clairvoyants (Avadhigyanis), 10,400 attained telepathy (Manahparyaygyan), 18,400 gained the ability to transform their bodies, 10,450 were orators and 13,000 were Kevalis. Ananta was the chief Aryika of 3,30,000 Aryikas, there were 5 lakh Shravikas and there were 3 lakh Shravaks. His main listener was Mitravirya while the Yaksh-Yakshini pair had Tumburav and Vajrankusha. The time before liberation when His bodily activities were withdrawn lasted 1 month. After this, 4.5 hours after sunrise on Chaitra Shukla 10 under the Magha Nakshatra He attained liberation at Mount Sammed along with 1,000 Kevalis. His Moksh Kalyanak was celebrated that day.

Prasenchandra who either lived during the time of Lord Sumatinath or afterward (but before the next Tirthankar's time) is considered a Kamdev. He attained liberation at Podanpur.

### **Lord Padmaprabh, the 6th Tirthankar**

Around 90,000 crore Sagars passed from the time of Lord Sumatinath as the Dushma Sushma Kal continued. King Dharan of the Ikshvaku Vansh ruled in Kaushambi and had a queen Susima. The 6th Tirthankar's Garbh Kalyanak was on Magh Krishna 6 under the Chitra Nakshatra as He descended in the early morning from an Urdhva Graiveyak superior heaven. Lord Padmaprabh's Janm Kalyanak was on Kartik Krishna 13 under the Chitra Nakshatra and His symbol was found to be a lotus. He attained a height of 250 Dhanush and lived a life of 30 lakh Purvas. 7.5 lakh

Purvas passed as a prince after which He accepted the kingdom. After having ruled comfortably for 21.5 lakh Purvas + 16 Purvangs, past life memories triggered a Vairagya in Him, which was adored by Laukantik Devs who visited the earth to express this adoration. His Tap Kalyanak was celebrated thereafter and He was carried to the Manohar forest outside Kaushambi on the Nirvritikari Palki (palanquin). Then 1.5 hours before sunset on Kartik Krishna 13 under the Chitra Nakshatra, having completed 3 Bhakt Upvas (Tritiya Bhakt or 3 devotional fasts) prior to this, He accepted monkhood under the Priyangu tree along with 1,000 others. He began to perform severe penance. His first food charity was given by Somdatt at a place called Vardhman. After performing severe penance for 6 months, Lord Padmaprabh attained Omniscience 1.5 hours before sunrise on Vaishakh Shukla 10 under the Chitra Nakshatra at Kaushambi. The celestial beings then celebrated His Kevalgyan Kalyanak. His Samavsharan was 9.5 Yojans wide and He lived as a Kevali for 1 lakh Purvas - (16 Purvangs and 6 months). He had 111 Gandhars whose chief was Chamar. 3,30,000 men accepted monkhood in His Samavsharan and of these 2,300 knew the Purvas (ancestral scriptures), 2,69,000 were Shikshaks (teachers), 10,000 were Avadhigyanis (clairvoyants), 10,300 were Manahparyaygyanis (telepathic), 16,800 had attained the Vikriya Riddhi (the ability to transform one's body), 9,600 were orators and 12,000 attained Omniscience. He initiated 4,20,000 Aryikas and the chief Aryika was Ratishena. There were 5 lakh Shravikas and 3 lakh Shravaks. Dharmvirya was His main listener, Matang was His attendant Yaksh and Apratichakreshvari His attendant Yakshini (female Yaksh celestial being). After having benefitted all living beings for a long time, at Mount Sammed He became totally free from all matter 1.5 hours before sunset on Phalgun Krishna 4 under the Chitra Nakshatra. His Moksh Kalyanak was celebrated joyously that day and 324 Kevalis attained liberation simultaneously with Him.

Chandravarn, who lived during the time of Lord Padmaprabh (or sometime in between Lord Padmaprabh and the next Tirthankar Lord Suparshvanath) was a very handsome man and is considered a Kamdev of this Avsarpini. He attained liberation at Podanpur.

### **Lord Suparshvanath, the 7th Tirthankar**

Around 9,000 crore Sagars after the time of Lord Padmaprabh, the king of Kashi was Supratishth (of the Ikshvaku lineage). He had a queen Prithvishaina in whose womb the 7th Tirthankar's soul descended from the Madhyam Graiveyaks on Bhadrapad Shukla 6 under the Vishakha Nakshatra. The Tirthankar's Garbh Kalyanak was celebrated on this day. On Jyeshth Shukla 12 under the Vishakha Nakshatra, Lord Suparshvanath's Janm Kalyanak was celebrated and His symbol was found to be a Svastik. He grew up to be 200 Dhanush and lived for 20 lakh Purvas. 5 lakh Purvas passed as a prince and He then accepted the kingdom. Having ruled the kingdom well for 14 lakh Purvas + 20 Purvangs, He observed some leaves falling and subsequently developed disgust with worldly existence (Vairagya). Having completed a Tritiya Bhakt Upvas (i.e. 3 devotional fasts), He was carried on the Sumanogati palanquin to the Sahetuk forest outside Kashi as His Tap Kalyanak was celebrated. Then, 4.5 hours after sunrise on Jyeshth Shukla 12 under the Vishakha Nakshatra (constellation) He

accepted monkhood under the Shrish tree along with 1,000 others. He performed severe penance and was given His first food charity by the meritorious Mendradatt in a place called Somkhand. Having performed severe penance for 9 years, Lord Suparshvanath attained Omniscience 1.5 hours before sunset on Phalgun Krishna 7 under the Vishakha Nakshatra at Kashi. Then celestial beings celebrated His Kevalgyan Kalyanak. His Samavsharan was 9 Yojans wide and He had 95 disciples of who Baldatt was the chief. Three lakh men accepted monkhood in His Samavsharan and of these 2,030 knew the Purvas, 2,44,920 were teachers, 9,000 attained clairvoyance, 9,150 attained telepathy, 15,300 attained the ability to transform their bodies, 8,600 were orators and 11,000 attained Omniscience. There were 3,30,000 Aryikas in His Samavsharan and their chief was Mina. 5 lakh Shravikas and 3 lakh Shravaks were there. Danvirya was His main listener, Vijay was His Yaksh and Purushdatta was His Yakshini. After having benefitted all living beings as a Kevali for 1 lakh Purvas - (20 Purvangs and 9 years), on Phalgun Krishna 6 under the Anuradha Nakshatra, Lord Suparshvanath attained liberation 4.5 hours after sunrise along with 500 Kevalis. He was liberated at Mount Sammed.

Agnimukh (also called Aganmukh) may have been a contemporary of Lord Suparshvanath or could have lived between the time of Lord Suparshvanath and the next Tirthankar. His body was endowed with beauty of the highest quality so he is considered a Kamdev. Agnimukh attained liberation at Podanpur.

### **Lord Chandraprabh, the 8th Tirthankar**

Around 900 Sagars from the time of Lord Suparshvanath, king Mahasen (of the Ikshvaku Vansh) had a queen Lakshmana. The time was early night on Chaitra Krishna 5 in their city Chandrapur when the soul of the 8th Tirthankar Lord Chandraprabh descended from the Vaijayant Anuttar Viman into the queen's womb. His Garbh Kalyanak was celebrated that day. He would be a great benefactor of living beings caught in the worldly miseries of a Karmbhumi. He was born on Puash Krishna 11 under the Anuradha constellation and the celestial beings celebrated His Janm Kalyanak on this day. His symbol was a half-moon. Lord Chandraprabh's height was 150 Dhanush and his lifespan was 10 lakh Purvas. He lived 2.5 lakh Purvas as a prince after which He accepted the duties of a kingdom. After passing 6.5 lakh Purvas + 24 Purvangs as a king, He saw a bolt of lightning in the sky and this caused a Vairagya to develop in Him. He decided to renounce worldly comforts in order to pursue liberation and this decision was reinforced by Laukantik Devs who visited the earth. Having completed 3 Upvas (fasts), he was carried on the Vimala Palki (palanquin) to the Sarvarth Van (forest) outside Chandrapuri as His Tap Kalyanak was celebrated. There, 1.5 hours before sunset of Paush Krishna 11 under the Anuradha Nakshatra He accepted monkhood under a Nag Vriksh (tree) along with 1,000 others. He now began to perform great penance. In the city of Nalinapur Pushyamitra gave him a dish prepared with cow's milk (perhaps Khir) for His first food charity. Lord Chandraprabh performed great penance for 3 months after which He attained Omniscience 1.5 hours before sunset on Phalgun Krishna 7 under the Anuradha Nakshatra. He had attained Omniscience at Chandrapuri where celestial beings would celebrate His Kevalgyan Kalyanak joyously. The celestial being Kuber constructed a

Samavsharan 9.5 Yojans in size where Lord Chandraprabh's divine sound (Divya Dhvani) benefitted thousands of beings. He had 93 disciples (Gandhars) whose chief was Vaidarbh. 2.5 lakh men accepted monkhood in His presence and of these 4,000 knew the Purvas, 2,10,400 were teachers (Shikshaks), 2,000 attained clairvoyance (Avadhigyan), 8,000 attained telepathy (Manahparyaygyan), 600 attained the ability to transform their bodies (Vikriya Riddhi), 7,000 were orators and 18,000 attained Omniscience (Kevalgyan). Of the 3,80,000 Aryikas He initiated, the chief was Varuna. There were 5 lakh Shravikas and 3 lakh Shravaks during His time. Maghva was Lord Chandraprabh's main listener, Ajit was His attendant Yaksh and Manovega His attendant Yakshini. His Moksh Kalyanak was celebrated on Bhadrapad Shukla 7 under the Jyeshtha Nakshatra. On this day, He attained liberation (Moksh) 4.5 hours after sunrise at Mount Sammed with 1,000 other Kevalis.

There was a very handsome man named Sanatkumar (who either lived at the time of Lord Chandraprabh or between Lord Chandraprabh and the 9th Tirthankar Lord Pushpdant) who could be considered a Kamdev. Sanatkumar attained liberation at a place called Siddhvarkut (the peak of the liberated). It could be possible that the Kamdev Sanatkumar was the same as the Chakravarti Sanatkumar who was born during a time between the 15th and 16th Tirthankars. In that case, this Sanatkumar who attained Moksh at the peak of the liberated may not be considered a Kamdev.

There may have been another handsome man called Vats (also Vatsraja) who lived in the Tirth Kal of Lord Chandraprabh (i.e. the period starting from the time of Lord Chandraprabh and ending before the next Tirthankar). Vatsraja is considered a Kamdev but it is possible he may have also lived in the Tirth Kal of the 9th Tirthankar Lord Pushpdant and not in that of Lord Chandraprabh.

### **Lord Pushpdant, the 9th Tirthankar**

Around 90 crore Sagars passed from the time of Lord Chandraprabh when king Sugriv (of the Ikshvaku lineage) ruled the city of Kakandi and had a queen Jayrama. In the morning on Phalgun Krishna 9 under the Mul Nakshatra, the soul of the 9th Tirthankar Lord Suvidhinath (also called Lord Pushpdant) descended into the womb of queen Jayrama from Pranat (the abode of the kneeling one), the 14th heaven. The celestial beings celebrated Lord Pushpdant's Garbh Kalyanak on this day. On Margshirsh Shukla 1 under the Mul Nakshatra, His Janm Kalyanak was celebrated and Indra found His symbol to be a crocodile. Lord Pushpdant attained a height of 100 Dhanush and lived for 2 lakh Purvas. 50,000 Purvas passed as a prince and He then accepted the kingdom. After ruling His kingdom comfortably for another 50,000 Purvas and 28 Purvangs, He once observed some turbulence in the sky. This led him to develop a Vairagya (disgust with worldly life) which was praised by Laukantik Devs (world-end celestial beings) who visited Him immediately after He decided to renounce worldly life. Having completed a Tertiya Bhakt Upvas (i.e. 3 devotional fasts) prior to this, He was carried on the Suryaprabha Palki (palanquin) to the Pushp Van (forest) as His Tap Kalyanak was celebrated. In that forest near Kakandi, He accepted monkhood under the Saral Vriksh (tree) 1.5 hours before sunset on Margshirsh Shukla 1 under the Anuradha Nakshatra along with 1,000 others. Now he began to perform great penance. Punarvasu was fortunate enough to give Lord

Pushpdant His first food charity and did so in Shaitpur. 4 years passed with the Tirthankar engrossed in great penance after which the sun of Omniscience rose 1.5 hours before sunset on Kartik Shukla 3 under the Mul Nakshatra at Kakandi. The celestial beings celebrated His Kevalgyan Kalyanak that day and Kuber went on to construct a Samavsharan 8 Yojans wide. Lord Pushpdant lived as a Kevali for 1 lakh Purvas - (28 Purvangs and 4 years). He had 88 disciples (Gandhars) whose chief was Nag. 2 lakh men accepted monkhood in His presence and of these 1,500 knew the Purvas (ancestral scriptures), 1,55,500 were teachers, 8,400 attained clairvoyance, 7,500 attained telepathy, 16,000 attained the Vikriya Riddhi (the ability to transform one's body), 6,600 were orators and 7,500 attained Omniscience. 3,80,000 Aryikas were initiated in His presence and the chief Aryika (nun) was Ghosha. There were 4 lakh Shravikas and 2 lakh Shravaks in Lord Pushpdant's time. Buddhivirya was His main listener, Brahma was His Yaksh and Kali was His Yakshini. 1.5 hours before sunset on Ashvin Shukla 8 (the day of His Moksh Kalyanak) under the Mul Nakshatra He attained liberation at Mount Sammed along with 1,000 other Kevalis.

Rudra was a contemporary of Lord Pushpdant and was the third Rudra of this Avsarpini. Similar to the Tirthankar, Rudra had a height of 100 Dhanush and lived for 2 lakh Purvas. 66,666 Purvas passed in Rudra's bachelorhood and then Rudra accepted monkhood. He performed difficult penance for 66,668 Purvas and studied the 11 Angs (scriptural limbs) along with 9 Purvas (ancestral scriptures). While studying the 10th ancestral scripture (which was about the sciences i.e. the Vidyas), Rudra gave in to sensual temptations and abandoned his right belief and monkhood. The remaining 66,666 Purvas of his life were filled with cruel acts amidst sensual indulgence and a misuse of the special abilities he had gained because of penance. Rudra was reborn in the 6th hell but is eventually destined for liberation.

Vatsraja may have lived close to the time of Lord Pushpdant. He is considered a Kamdev but may have lived in the Tirth Kal of Lord Chandraprabh or that of Lord Pushpdant. He attained liberation at Siddhvarkut.

Another very handsome man called Kanakprabh is considered a Kamdev. He may have lived in the Tirth Kal of either Lord Pushpdant or the 10th Tirthankar Lord Shitalnath.

### **Lord Shitalnath, the 10th Tirthankar**

Around 9 crore Sagars from the time of Lord Pushpdant, king Dridrath (of the Ikshvaku lineage) ruled the city of Bhadrapur (Bhaddilpur) and had a queen Sunanda. The time was late night when the soul of the Tirthankar Lord Shitalnath descended into the queen's womb from the 15th heaven Aran (the abode of the deep one). This day was Chaitra Krishna 8 when the Garbh Kalyanak was celebrated under the Purvashada constellation. Sunanda gave birth to Lord Shitalnath on Magh Krishna 12 under the Purvashada Nakshatra. On this day the celestial beings celebrated His Janm Kalyanak while bathing Him on Mount Meru. His symbol was a Kalpvriksh (wish-fulfilling tree). With a height of 90 Dhanush, Lord Shitalnath would live for 1 lakh Purvas. 25,000 Purvas passed as a prince and then after ruling the kingdom for 50,000 Purvas, He one day observed the destruction (perhaps melting) of snow. This helped Him to develop a Vairagya (disgust with worldly life) and He decided to renounce the

world. This decision was reinforced by visiting Laukantik celestial beings. Lord Shitalnath was carried on the Shukraprabha Palki to the Sahetuk Van outside Bhaddilpur as His Tap Kalyanak was celebrated. In this forest, 1.5 hours before sunset on Margshirsh Krishna 12 under the Mul Nakshatra Lord Shitalnath accepted monkhood under the Plaksh tree along with 1,000 others. He now began to perform severe penance towards liberation. His first food charity was given by the meritorious Nandan in Arishtpur. On the day of this charity, celestial beings showered the area with lakhs of gemstones while filling the sky with chants of victory. Nandan would be liberated within 3 lives at most. Lord Shitalnath performed severe penance for 3 years after which He attained Omniscience 1.5 hours before sunset at Bhadril (perhaps the same city as Bhadrapur) where His Kevalgyan Kalyanak was celebrated on Paush Krishna 14 under the Purvashada Nakshatra. Kuber constructed a Samavsharan 7.5 Yojans wide where Lord Shitalnath had 87 disciples with Kundhu the chief disciple. All 87 disciples attained liberation. One lakh monks were initiated by Lord Shitalnath and of these, 1,400 knew the ancestral scriptures (Purvas), 51,200 were teachers, 7,200 attained clairvoyance, 7,500 attained telepathy, 12,000 attained the Vikriya Riddhi (the ability to transform one's body), 5,700 were orators and 7,000 attained Omniscience (Kevalgyan). There were 3,80,000 Aryikas and the chief Aryika was Dharana. There were 4 lakh Shravikas and 2 lakh Shravaks. Simandhar was the main listener of Lord Shitalnath's divine sound (Divya Dhvani) while His Yaksh-Yakshini pair had Brahmeshvar and Jvalamalini. He passed 25,000 Purvas - 3 years as a Kevali and benefitted thousands of living beings. Lord Shitalnath's Moksh Kalyanak was celebrated on Kartik Shukla 5 under the Purvashada Nakshatra and He attained liberation at Mount Smmed 4.5 hours after sunrise on this day along with 1,000 other Omniscients.

Vaishvanal was a contemporary of Lord Shitalnath with a height of 90 Dhanush and a lifespan of 1 lakh Purvas. He was the 4th Rudra who lived as a bachelor for 33,333 Purvas and then accepted monkhood. He performed difficult penance for 33,334 Purvas and attained great knowledge and special abilities as a result. Although he studied the 11 Angs and 9 Purvas, while studying the 10th Purva about the Vidyas (sciences), he abandoned his right belief and became a slave to his sense organs. He no longer followed the conduct of a monk and lived the rest of his life (i.e. 33,333 Purvas) wildly engaging in various cruelties and sensual indulgences. He was reborn in the 6th hell but is eventually destined for liberation.

One possible contemporary of Lord Shitalnath is the Kamdev Kanakprabh. He may have lived in the Tirth Kal of either Lord Pushpdant or Lord Shitalnath. Kanakprabh attained liberation at Siddhvarkut.

Meghvarn was another man who lived during the Tirth Kal of Lord Shitalnath. His beauty was so excellent that he could be considered a Kamdev of this eon. Nevertheless if Nalraj (a handsome man who may have lived during the time between the 19th and 20th Tirthankars) is considered a Kamdev then Meghvarn is not a Kamdev.

### **Lord Shreyansnath, the 11th Tirthankar and the Narayan Triprishth**

Around 33,73,900 Sagars from the time of Lord Shitalnath, the king of the city Simhapur Vishnu was from the Ikshvaku lineage. He had a queen Sunanda who conceived a soul during the early morning of Jyeshth Krishna 6 under the Shravan Nakshatra. This soul had descended from the Pushpottar (great flower) Viman, which is centrally located in the 16th heaven. To the joy of the world, this soul would go on to become the 11th Tirthankar of this Avsarpini. His Garbh Kalyanak was celebrated the day He descended into the queen's womb. His Janm Kalyanak was celebrated when He was born on Phalgun Krishna 11 under the Shravan Nakshatra. He was named Shreyansnath and Indra found a rhinoceros symbol on His left foot's toe which became His symbol (a rhinoceros). Lord Shreyansnath lived for 84 lakh years and was 80 Dhanush tall. After 21 lakh years passed as a prince, He became king. After having ruled well for 42 lakh years, He observed leaves falling and developed a Vairagya (disgust with worldly existence). This Vairagya was praised by Laukantik Devs who visited the earth only for this purpose. Then, having completed 3 devotional fasts (Tritiya Bhakt Upvas), He was carried on the Vimalprabha Palki to the Manohar Van outside Simhanadpur (Simhapur) as celestial beings joyously celebrated His Tap Kalyanak. In this Van (forest), 4.5 hours after sunrise on Phalgun Krishna 11 under the Shravan Nakshatra, Lord Shreyansnath accepted monkhood under the Tendu Vriksh (tree) along with 1,000 others. He now began severe penance aimed at liberation. His first food charity was given by Saundar in Siddharthpur. After having performed great penance for 2 years, Lord Shreyansnath attained Omniscience 1.5 hours before sunset on Magh Krishna 15 under the Shravan Nakshatra at Simhanadpur. The celestial beings celebrated His Kevalgyan Kalyanak on this day and Kuber began constructing the Samavsharan which would reach a size of 7 Yojans. Lord Shreyansnath had 77 Gandhars out of which the chief was Dharm. 84,000 monks were initiated in His Samavsharan and of these, 1,300 knew the Purvas, 48,200 were teachers, 6,000 had Avadhigyan, 6,000 had Manahparyaygyan, 11,000 had attained the Vikriya Riddhi, 5,000 were orators and 6,500 attained Omniscience (Kevalgyan). 1,30,000 Aryikas were initiated by Lord Shreyansnath and their chief was Charana. There were 4 lakh Shravikas and 2 lakh Shravaks during His time. The main listener of His teachings was Triprishth, the first Vasudev of this Avsarpini. His attendant Yaksh was Kumar and His attendant Yakshini was Mahakali. Lord Shreyansnath wandered about the earth for 20,99,998 years teaching many living beings about the soul and the true nature of the universe. At Mount Sammed (Sammed Shikhar), He attained liberation 4.5 hours after sunrise on Shravan Shukla 15 under the Ghanishtha Nakshatra along with 1,000 other Kevalgyanis (Omniscients).

Ashvagriv, the first Prativasudev (or Pratinarayan) of this eon was a contemporary of Lord Shreyansnath. He had a height of 80 Dhanush and lived for 84 lakh years. Ashvagriv was a Vidyadhar (i.e. a semi-divine human living on Mount Vijayardh). Having attained the deadly Chakra (disc or wheel) weapon, Ashvagriv set out on a conquest and subdued the southern half of Bharat Kshetra (i.e. the Arya Khand and 2 adjacent Mlecch Khands) under his reign. He enjoyed many pleasures and ruled as a half-Chakravarti although in a tyrannical manner. Ashvagriv may have had right belief and would worship the Conquerors. There was another king at this



time (perhaps in Hastinapur) called Prajapati who was very handsome (and perhaps could be considered a Kamdev instead of the Prajapati who lived during the Tirth Kal of Lord Ajitnath). The Prajapati contemporary to Lord Shreyansnath had a radiant son named Vijay. With a height of 80 Dhanush and a lifespan of 87 lakh years, Vijay was the first Baldev (or Balbhadra) off this Avsarpini. Prajapati also had a very beautiful daughter named Mirgvati who he perhaps became infatuated with and married (to the horror of his people). Mrigvati bore a son who was named Triprishth. 80 Dhanush tall and with a lifespan of 84 lakh years, Triprishth was the first Vasudev (or Narayan) of this eon. A very strong bond of affection developed between Vijay and Triprishth. When Ashvagriv ordered Prajapati to investigate a region that was being terrorized by a ferocious lion, his sons Vijay and Triprishth went and found the lion in a cave. Triprishth used his strength to break the lion's jaw and as a result allayed the fears of the people. Subsequently a messenger of Ashvagriv was rude (perhaps to Prajapati) which resulted in Vijay and Triprishth attacking the messenger's retinue. This incident led to hostility between the brothers and Ashvagriv. There was a particularly deep enmity between Triprishth and Ashvagriv. Eventually, there was a frightful war between Triprishth and Ashvagriv in which Ashvagriv was killed by his own Chakra hurled at him by Triprishth. This victory was followed by Triprishth pursuing a conquest of half the Bharat Kshetra. After this conquest was complete, Triprishth established himself as a half-Chakravarti and brought prosperity to the southern half of the Bharat Kshetra that Ashvagriv had first subdued. In Triprishth's life, the first 25,000 years passed as a prince while the next 25,000 passed with him ruling a full circle of states (as a Mandlik king). These were followed by 1,000 years of conquest after which Triprishth ruled half the earth amidst pleasures for 83,49,000 years. Although Triprishth was fond of Dharm and he also attended Lord Shreyansnath's Samavsharan regularly, he was too attached to worldly life and perhaps treated some of his servants unjustly. Ashvagriv had been reborn in the seventh hell and when Triprishth died, he too was reborn in the seventh hell. Both would eventually attain liberation nonetheless. Distressed by Triprishth's death, Vijay at first did not accept this and carried around his brother's corpse while trying to make it perform various worldly activities. Eventually Vijay overcame his delusion, renounced worldly life and accepted monkhood. He did severe penance and attained liberation at Mount Gajpanth (Gajpanthgiri). Ashvagriv would go through a few lives and eventually be reborn as prince Mrigdhvaj who would be cruel and fond of meat at first but would eventually renounce the world, accept monkhood and attain liberation. Triprishth would go through several births after which he would eventually be reborn as the 24th Tirthankar of this Avsarpini, Lord Mahavir.

Even after the war between Triprishth and Ashvagriv had ended, some enmity resurfaced in a follower of Ashvagriv who kidnapped Triprishth's daughter-in-law (the wife of Triprishth's son Shrivijay). This led Shrivijay along with Triprishth's son-in-law Amitatej (who was married to Shrivijay's sister) to go on a quest to rescue Shrivijay's wife (who was also Amitatej's sister). Eventually, Shrivijay and Amitatej succeeded. Both renounced the world and died as monks however Shrivijay died with the wish to be reborn a strong man like his father Triprishth. Amitatej would go through a few pleasant births and would eventually be reborn as the 16th Tirthankar of this eon, Lord Shantinath. Shrivijay would also go through similar lives to the soul

of Amitatej and would eventually be reborn as the chief disciple of Lord Shantinath, Chakrayudh (who would attain liberation in that life). Triprishth's father Prajapati had earlier renounced the world and attained liberation in that life.

The first Narad of this Avsarpini, Bhim was a contemporary of Lord Shreyansnath. He had the appearance of a junior monk (a Kshullak) and was well-respected by all kings. He was very fond of quarrels and played a role in kindling the hostility between Triprishth and Ashvagriv. He was reborn in hell but would eventually attain liberation.

Supratishth was another contemporary of Lord Shreyansnath. 80 Dhanush tall and with a lifespan of 84 lakh years, he was the 5th Rudra. He lived as a bachelor for 28 lakh years and then accepted monkhood. He performed difficult penance for the next 28 lakh years and acquired great knowledge along with special abilities. Supratishth eventually gave in to sensual temptations (while studying the ancestral scripture about the sciences i.e. Vidyas) and abandoned his monkhood. He began leading a sinful and cruel life for the remaining 28 lakh years. After dying he was reborn in the 6th hell. The soul of Supratishth is eventually destined for liberation.

The Kamdev Meghprabh may have also been contemporary of Lord Shreyansnath. Meghprabh may also have lived during the time between Lord Shreyansnath and the 12th Tirthankar Lord Vasupujya. He attained liberation at Siddhvarkut.

### **Lord Vasupujya, the 12th Tirthankar and Narayan Dviprishth**

Around 54 Sagars after the time of Lord Shreyansnath, in the city of Champa (Champapuri) the king was Vasupujya (of the Ikshvaku Vansh). He had a queen Jayavati who conceived in her womb the soul of the Tirthankar Lord Vasupujya who had descended from the 10th heaven Mahashukra when it was late night on Ashad Krishna 6 under the Shatbhisha Nakshatra. On this day the celestial beings joyfully celebrated His Garbh Kalyanak. Lord Vasupujya's Janm Kalyanak was celebrated on Phalgun Krishna 14 under the Vishakha Nakshatra and His symbol was a buffalo. He attained a height of 70 Dhanush and lived for 72 lakh years. He had lived 18 lakh years as a bachelor when past life memories led Him to develop a disgust with worldly life (Vairagya). He was encouraged by the Laukantik Devs and was soon taken to the Manohar forest near Champapuri on the Punyabha palanquin as his Tap Kalyanak was celebrated. Having completed 1 Upvas (fast) prior to this, 1.5 hours before sunset on Phalgun Krishna 14 under the Vishakha Nakshatra, He accepted monkhood near the Patla tree along with 606 others. As a monk, He performed great penance and was given His first charity by the meritorious Jay in Mahapur. After 1 year of great penance, in Champapuri He attained Omniscience (Kevalgyan) 1.5 hours before sunset on Magh Shukla 2 under the Vishakha Nakshatra and His Kevalgyan Kalyanak was celebrated there. Kuber constructed a Samavsharan 6.5 Yojans wide where Lord Vasupujya's beneficial divine sound (Divya Dhvani) was heard. He had 66 disciples and their chief was Mandir. 72,000 men accepted monkhood in His Samavsharan and of these 1,200 knew the Purvas, 39,200 were Shikshaks (teachers), 5,400 attained clairvoyance, 6,000 attained telepathy, 10,000 attained the Vikriya Riddhi (the ability to transform one's body, 4,200 were orators and 6,000 attained

Omniscience (Kevalgyan). He initiated 1,06,000 Aryikas and their chief was the pious Varsena. There were 4 lakh Shravikas and 2 lakh Shravaks. Lord Vasupujya's main listener was the second Vasudev of this Avsarpini, Dviprishth. His attendant Yaksh was Shanmukh and Gauri was His attendant Yakshini. Having passed 53,99,999 years as a Kevali, Lord Vasupujya attained liberation at Champapuri 1.5 hours before sunset on Phalgun Krishna 5 under the Ashvini Nakshatra along with 601 Omniscients. His Moksh Kalyanak was celebrated joyously that day.

Tarak was a contemporary of Lord Vasupujya. He was 70 Dhanush tall and lived for 72 lakh years. Tarak had obtained the Chakra and had subdued the southern half of this Bharat Kshetra. He ruled as a half-Chakravarti and was the second Prativasudev of this Avsarpini. Two mighty brothers Achal (who lived for 77 lakh years) and Dviprishth (who lived for 72 lakh years) were also Lord Vasupujya's contemporaries. Both were 70 Dhanush tall and were endowed with great excellences. Achal was the elder brother and was the second Baldev while Dviprishth was younger and the second Vasudev. Both brothers shared a deep bond of affection. After having passed 25,000 years as a prince, Dviprishth began to rule over a full circle of states as a Mandlik king. His time as a Mandlik lasted 25,000 years. A fierce enmity developed between Dviprishth and Tarak. A fearsome war broke out between these two and eventually Tarak was killed by Dviprishth on the battlefield. Tarak's Chakra (which was guarded by celestial beings) changed its allegiance from the Prativasudev to the Vasudev and Dviprishth then hurled the Chakra at Tarak. After death, Tarak was reborn in the 6th hell. Then Dviprishth set out to conquer the southern half of Bharat Kshetra. This conquest lasted 100 years. He then ruled as a half-Chakravarti (with the help of Achal) for 71,49,900 years, establishing a period of prosperity. He attended Lord Vasupujya's Samavsharan often but was unable to renounce his kingdom before death and was reborn in the 6th hell. This was the result of his enmity towards Tarak and his worldly indulgences. Achal was disturbed by this and deludedly carried around his brother Dviprishth's corpse for sometime. Once this period of delusion was over Achal renounced worldly life and performed severe penance in the forest. He attained Omniscience and after having completed his lifespan of 77 lakh years, Achal attained liberation at Gajpanthgiri. Both Tarak and Dviprishth would eventually be liberated after a few lives.

The second Narad Mahabhim was a contemporary of Lord Vasupujya. He played a major part in catalyzing the hostility between Tarak and Dviprishth. Due to his fondness of quarrels, he was reborn in hell. His soul would eventually attain liberation.

Another man called Achal was the 6th Rudra (a contemporary of Lord Vasupujya). 70 Dhanush tall and with a lifespan of 60 lakh years, he lived for 20 lakh years as a bachelor and then accepted monkhood. He performed difficult penance for the next 20 lakh years but then abandoned his right belief. He began to misuse his knowledge and special abilities gained due to penance. Leading the remaining 20 lakh years of his life wildly enjoying sensual pleasures and committing various cruel acts, he died and was reborn in the 6th hell but is eventually destined for liberation.

A very handsome man called Chandraprabh (also Shrichandra) may have lived during the Tirth Kal of Lord Vasupujya or during the Tirth Kal of the 19th Tirthankar Lord Mallinath. He is considered a Kamdev.

### **Lord Vimalnath, the 13th Tirthankar and Narayan Svayambhu**

Around 30 Sagers from the time of Lord Vasupujya, the king of Kampilya was Kritvarma (of the Ikshvaku Vansh) and the queen was Jayashyama. It was early morning on Jyeshth Krishna 10 under the Uttarabhadrapada Nakshatra when the soul of the 13th Tirthankar Lord Vimalnath descended into Jayashyama's womb from the 12th heaven Sahastrar (the abode of the thousand-faceted one). The celestial beings joyfully celebrated His Garbh Kalyanak on this day. His Janm Kalyanak was on Magh Shukla 14 under the Purvabhadrapada Nakshatra when Indra found His symbol to be a boar. Lord Vimalnath attained a height of 60 Dhanush and lived for 60 lakh years. 15 lakh years passed as a prince after which He accepted the duties of a kingdom. After having ruled for 30 lakh years, He observed clouds being destroyed in the sky and developed disgust towards worldly life (Vairagya). This Vairagya was praised by Laukantik celestial beings and soon Lord Vimalnath was carried on the Devdatta Palki towards the Sahetuk Van outside Kampilya while His Tap Kalyanak was celebrated. Having completed 3 fasts prior to this, 1.5 hours before sunset on Magh Shukla 4 under the Uttara Bhadrpadra constellation, He accepted monkhood under the Jambu tree along with 1,000 others. As a monk He performed great penance and His first food charity (Ahar Dan) was given by Vishakh in Nandanpur. His penance lasted 3 years after which He attained Omniscience 1.5 hours before sunset on Paush Shukla 10 under the Uttarashada Nakshatra. His Kevalgyan Kalyanak was celebrated in Kampilya where He had attained Omniscience. Kuber constructed a Samavsharn 6 Yojans wide where He had 55 disciples (with Jay the chief disciple) and where He initiated 68,000 monks. Of these monks, 1,100 knew the Purvas (ancestral scriptures), 38,500 were teachers, 4,800 attained clairvoyance, 5,500 attained telepathy, 9,000 attained the Vikriya Riddhi (the ability to transform one's body). 3,600 were orators and 5,500 attained Omniscience (Kevalgyan). Of the 1,03,000 Aryikas He initiated, the chief nun was the pious Padma. There were 4 lakh Shravikas and 2 lakh Shravaks during His time. The third Narayan Svayambhu was His main listener and His Yaksh-Yalshini pair was Patal and Gandhari. Lord Vimalnath lived as a Kevali for 14,99,997 years and after having benefitted several thousands, at dusk on Ashad Shukla 8 under the Purva Bhadrpadra Nakshatra He was liberated at Mount Sammed along with 600 Kevalis. His Moksh Kalyanak was celebrated with great joy on that day.

The 3rd Partinarayan Merak was a contemporary of Lord Vimalnath. 60 Dhanush in height, he lived for 60 lakh years. With the help of the Chakra Merak subdued the Arya Khand along with the 2 southern Mlecch Khands of our Bharat Kshetra. He ruled as a half-Chakravarti. The third Balbhadr of this Avsarpini was Sudharm and his younger brother Svayambhu was the third Narayan. Both were 60 Dhanush tall and Sudharm lived for 67 lakh years while Svayambhu lived for 60 lakh years. The first 12,500 years of Svayambhu's life passed when he was a prince and during the next 12,500 years he ruled as a Mandlik. A deep enmity developed between Svayambhu and Merak which resulted in a frightful war between them. Merak was eventually killed in the battlefield by Svayambhu (who used Merak's own Chakra to do so) and was reborn in the 6th hell. Then Svayambhu set out to conquer the southern half of our Bharat Kshetra and established himself as an Ardhchakravarti (half-Chakravarti). For 59,74,910 years he ruled while ensuring prosperity in his

kingdom and regularly attending Lord Vimalnath's Samavsharan. He died without renouncing his kingdom and was reborn in the 6th hell. He would attain liberation in a few lives. Saddened by his brother's death, Sudharm began to take Svayambhu's corpse wherever he went while trying to feed it, etc. Eventually Sudharm overcame his delusion and renounced worldly life. He performed severe penance in the forest and attained liberation at Gajpanthgiri. The souls of both Merak and Svayambhu are destined for liberation.

The third Narad was called Rudra and played a major role in the events that led to the war between Svayambhu and Merak. Due to his fondness of quarrels, he was reborn in hell but would eventually attain liberation.

Pundarik was another contemporary of Lord Vimalnath. He was 60 Dhanush tall, lived for 50 lakh years and was the 7th Rudra of this Avsarpini. For 16,66,666 years he lived as a bachelor after which he accepted monkhood and performed difficult penance for 16,66,668 years. Pundarik then abandoned the conduct of a monk and lived the rest of his life (i.e. 16,66,666 years) doing various cruel acts and indulging in sensual pleasures. He was reborn in the 6th hell but is eventually destined to attain liberation.

There was no Kamdev during the Tirth Kal of Lord Vimalnath (i.e. the period that went from the time of Lord Vimalnath to just before the time of the next Tirthankar Lord Anantnath).

### **Lord Anantnath, the 14th Tirthankar and Narayan Purushottam**

Around 9 Sagars from the time of Lord Vimalnath, king Simhasen (of the Ikshvaku Vansh) ruled Ayodhya and he had a queen Jayashyama. On Kartik Krishna 1 under the Revati Nakshatra Jayashyama conceived a soul that would be the 14th Tirthankar Lord Anantnath of this Avsarpini. This great soul had descended from the Pushpottar Viman of the 16th heaven. Lord Anantnath's Garbh Kalyanak was celebrated on this day. On Jyeshtha Krishna 12 under the Bharani Nakshatra, Lord Anantnath's Janm Kalyanak was celebrated joyfully by celestial beings. His symbol was a porcupine. He was 50 Dhanush tall and lived for 30 lakh years. Of these, the first 7.5 lakh years passed with Lord Anantnath as a prince. Then He accepted the duties for a king and ruled the kingdom for 15 lakh years. When 7.5 lakh years remained in His lifespan, He observed some turbulence in the sky and developed a Vairagya, deciding to renounce worldly life. His decision was adored by Laukantik Devs who visited Him for this sole purpose. Having completed a Tritiya Bhakt Upvas (3 devotional fasts), He was carried on the Sagardatta palanquin to the Sahetuk forest as His Tap Kalyanak was celebrated. 1.5 hours before sunset on that day (Jyeshtha Krishna 12) under the Revati Nakshatra He accepted monkhood under the Pipal tree in the Sahetuk forest outside Ayodhya along with 1,000 others. As a monk, He performed great penance and His first food charity (Ahar Dan) was given by the fortunate Dhanyasen in Ayodhya. Dhanyasen (like all the Tirthankars' first food charity givers) would be liberated within 3 lives at most. After 2 years of great penance, Lord Anantnath attained Omniscience 1.5 hours before sunset on Chaitra Krishna 15 under the Revati Nakshatra. The celestial beings celebrated His Kevalgyan Kalyanak in Ayodhya where He had attained Omniscience and Kuber went on to

construct a Samavsharn 5.5 Yojans wide. He had 50 disciples whose chief was Arisht. 66,000 men accepted monkhood near Lord Anantnath and of these 1,000 knew the Purvas (ancestral scriptures), 39,500 were teachers (Shikshaks), 4,300 attained clairvoyance (Avadhigyan), 5,000 attained telepathy (Manahparyaygyan), 8,000 attained the ability to transform their bodies (Vikriya Riddhi), 3,200 were orators and 5,000 attained Omniscience (Kevlagyan). Of the 1,08,000 Aryikas He initiated, the chief Aryika was the pious Sarvshri. There were 4 lakh Shravikas and 2 lakh Shravaks during His time. The main listener of His divine sound (Divya Dhvani) and teachings was Purushottam, the fourth Narayan. His attendant Yaksh was Kinnar and His attendant Yakshini was Vairoti. After having benefitted several thousands of living beings as a Kevali for 7,49,998 years, at dusk He attained liberation at Mount Sammed with 7,000 Omniscients. His Moksh Kalyanak was celebrated with great joy by celestial beings on that day (Chaitra Krishna 15) under the Revati Nakshatra.

Nishumbh (50 Dhanush tall and with a lifespan of 30 lakh years) was a contemporary of Lord Anantnath. He had subdued the southern half of Bharat Kshetra and was ruling as a half-Chakravarti. He was the 4th Prativasudev of this eon. Two mighty half-brothers (both with a height of 50 Dhanush) were also born during this time. The elder brother with a fair complexion (like the complexion of all Baldevs) was the 4th Baldev Suprabh who lived for 37 lakh years. The younger brother with a dark complexion (similar to the complexion of all Vasudevs) was the 4th Vasudev Purushottam whose lifespan was 30 lakh years. These brothers had great affection for one another. Purushottam lived as a prince for 700 years and as a Mandlik (i.e. a king of a full circle of states) for 1,300 years. A deep enmity developed between Purushottam and Nishumbh which led to a fierce war between them. Nishumbh was eventually killed with his own Chakra by Purushottam on the battlefield and was reborn in the 6th hell. This victory of Purushottam was followed by his conquest of the rest of Nishumbh's kingdom (i.e. the southern half of the Bharat Kshetra). This victory march lasted 80 years after which Purushottam ruled as a half-Chakravarti bringing prosperity to the people, indulging in pleasures and regularly attending Lord Anantnath's Samavsharan. His rule lasted 29,97,920 years after which he died without renouncing his kingdom while abandoning his right belief at the time of death. Due to great worldly indulgence and his enmity against Nishumbh, Purushottam's soul was reborn in the 6th hell. Both the souls of Purushottam and Nishumbh are destined for liberation. Saddened by his beloved brother's demise, Baldev Suprabh deludedly carried around Purushottam's corpse thinking it to still have life. Eventually Suprabh overcame his delusion and retired to the forest where he accepted monkhood and performed severe penance. He attained Omniscience and after completing a lifespan of 37 lakh years, Suprabh attained liberation at Mount Gajpanth (Gajpanthgiri).

The 4th Narad Maharudra was a contemporary of Lord Anantnath. He played a major role in encouraging Purushottam and Nishumbh to wage a war against one another. Due to his fondness of quarrels, Maharudra was reborn in hell after he died. His soul would eventually attain liberation.

The 8th Rudra of this Avsarpini, Ajitandhar was a contemporary of Lord Anantnath. With a height of 50 Dhanush and a lifespan of 40 lakh years, Ajitandhar passed 13,33,333 years as a bachelor and then accepted monkhood. He performed difficult penance for the next 13,33,334 years as a result of which He attained great

knowledge and special abilities. While studying the 10th Purva (ancestral scripture) about the Vidyas (sciences) he gave in to sensual temptations and abandoned the conduct of a monk. The remaining 13,33,333 years of his life passed amidst cruel acts and sensual indulgence. As a result of his cruelty and his abandoning the vows of monkhood, Ajitandhar was reborn in the 5th hell. He is eventually destined for liberation.

Baliraj may have been another contemporary of Lord Anantnath. He was a very handsome man and is considered a Kamdev of this eon. He either lived in the Tirth Kal of Lord Anantnath or that of the 21st Tirthankar Lord Naminath.

### **Lord Dharmnath, the 15th Tirthankar and the 5th Narayan Narsimha**

After the passing of around 4 Sagars from the time of Lord Anantnath, king Bhanu (of the Kuru Vansh) was the ruler of Ratnapur and had a queen called Suprabha. During the early morning period of Vaishakh Shukla 13 under the Revati Nakshatra, the soul of the 15th Tirthankar of this Avsarpini descended into queen Suprabha's womb from the highest heavenly abode Sarvarthsiddhi. The celestial beings celebrated the Tirthankar's Garbh Kalyanak with great pomp on this day. The Janm Kalyanak was celebrated on Magh Shukla 13 under the Pushya Nakshatra when Indra named the Tirthankar Dharmnath and His symbol was found to be a Vajra (lightning bolt). Lord Dharmnath attained a height of 45 Dhanush and lived for 10 lakh years. 2.5 lakh years passed as a prince after which He accepted the kingdom. 5 lakh years having passed with peace and prosperity in the kingdom, Lord Dharmnath one day observed some turbulence in the sky. This led Him to develop disgust with worldly existence. This Vairagya was adored by Laukantik celestial beings and He soon proceeded towards the Shali Van (forest) outside Ratnapur on the Nagdatta Palki (palanquin) while His Tap Kalyanak was celebrated. Having completed 3 devotional fasts (Tritiya Bhakt Upvas) prior to this, 1.5 hours before sunset on Magh Shukla 13 under the Pushya Nakshatra Lord Dharmnath accepted monkhood near the Dadhiparn Vriksh (tree) along with 1,000 others. He performed great penance and received His first food charity (Ahar Dan) from Dharm Mitra in a place called Patna. After 1 year of great penance, Lord Dharmnath attained Omniscience at Ratnapur 1.5 hours before sunset on Paush Shukla 11 under the Pushya Nakshatra. His Kevalgyan Kalyanak was celebrated that day and Kuber went on to construct a Samavsharan with a size of 5 Yojans. Lord Dharmnath had 43 disciples (with the chief disciple Sen) and 64,000 men accepted monkhood in His presence. Of these monks, 900 knew the ancestral scriptures (Purvas), 40,700 were teachers (Shikshaks), 3,600 attained clairvoyance (Avadhigyan), 4,500 attained telepathy (Manahparyaygyan), 7,000 attained the to transform their bodies (Vikriya Riddhi), 2,800 were orators and 4,500 attained Omniscience (Kevalgyan). 62,400 Aryikas (nuns) were initiated by Lord Dharmnath and the chief Aryika was the pious Suvrata. 4 lakh Shravikas and 2 lakh Shravaks were there. Satyadatt was His main listener, Kimpurush was His Yaksh and Solsa was His Yakshini. After passing 2,49,999 years as a Kevali, the blessed Tirthankar Dharmnath attained liberation (Moksh) at dawn on Jyeshth Krishna 14 under the Pushya Nakshatra at Mount Sammed along with 801 Omniscients. His Moksh Kalyanak was celebrated that day.

Pralhad (with a height of 45 Dhanush and a lifespan of 10 lakh years) was a Prativasudev and a contemporary of Lord Dharmnath. He had enjoyed many pleasures and was ruling the southern half of Bharat Kshetra as a half-Chakravarti. The inseparable brothers Sudarshan (45 Dhanush tall and with a lifespan of 17 lakh years) and Purushsimha (45 Dhanush and with a lifespan of 10 lakh years) would go on to challenge Pralhad. Purushsimha (perhaps also Narsimha), who was the 5th Vasudev of this eon had passed 300 years as a prince and had ruled a full circle of states as a Mandlik king for the next 1,250 years. A deep enmity developed between Purushsimha and Pralhad which led to a war and eventually Pralhad was killed with his own Chakra by the Vasudev. The subsequent victory march of Vasudev Purushsimha lasted 70 years after which he established himself as a half-Chakravarti. He ruled the southern half of Bharat Kshetra with some help from his elder brother Sudarshan (the Baldev) for the remaining 9,98,380 years of his life. Purushsimha was interested by Dharm but he was too indulgent in worldly activities and was unable to renounce his kingdom at the time of his death. Both Pralhad and Purushsimha were reborn in the 6th hell. The Baldev Sudarshan was snared by delusion after Purushsimha's death as he carried his brother's corpse with him and tried to make it perform various worldly activities. After eventually overcoming this delusion, Sudarshan renounced the world and did severe penance as a monk in the forest. He attained Omniscience and after completing his lifespan of 17 lakh years, the Kevali Sudarshan attained liberation at Gajpanthgiri. Both the souls of Pralhad and Purushsimha are destined for liberation.

The 5th Narad was Kal and had the appearance of a Kshullak. He was a contemporary of Lord Dharmnath and was well-respected by all kings. He visited royal households as he pleased and was considered a royal sage (Rajarshi). Since he was very fond of quarrels and he encouraged the war between Pralhad and Purushsimha, Kal was reborn in hell after he died. His soul would eventually attain liberation.

Another contemporary of Lord Dharmnath was the Rudra Ajitnabhi. With a height of 28 Dhanush and a lifespan of 20 lakh years, Ajitnabhi passed 6,66,666 years as a bachelor after which he accepted monkhood and performed difficult penance. He studied 11 scriptural limbs (Angs) and completed 9 ancestral scriptures (Purvas). While studying the 10th ancestral scripture (i.e. the Vidyanuvad Purva) he became infatuated with sensual pleasures and abandoned the conduct of a monk. For the remaining 6,66,666 years of his life, Ajitnabhi lived wildly enjoying sensual pleasures and committing various cruel acts. As a result of his cruelty and the breach of monkhood, he was reborn in the 4th hell. His soul is destined for liberation.

A handsome man called Vijay (also Vijayraj) may have been another contemporary of Lord Dharmnath. He is considered a Kamdev. Vijayraj either lived during the Tirth Kal of Lord Dharmnath or the Tirth Kal of the 18th Tirthankar Lord Arnath.



### **The Chakravartis Maghva and Sanatkumar**

As more time passed in the era Dushma Sushma, lifespans, heights and other attributes continued to decrease. Many generations passed as the politics of kingdoms continued along with worldly miseries. Sometime after the time of Lord Dharmnath, a great king called Maghva lived on this Bharat Kshetra. His height was 42.5 Dhanush and lived for 5 lakh years. He lived as a prince for 25,000 years and then went on to become a Mandlik king (i.e. a ruler of a full circle of states). After passing 25,000 more years as a Mandlik, the Chakra (one of the jewels of a Chakravarti) was found in his armory. After worshipping the Conquerors and paying due respects to the Chakra, Maghva set out to conquer the entire earth with his army behind the Chakra. On his conquest, he subdued many kings and Vidyadhars, traveled to other Mlecch Khands by crossing the two rivers (Ganga and Sindhu) and also traveled to the other half of the Bharat Kshetra by going through the Vijayardh Parvat. Eventually, Maghva conquered all 6 Khands (sections) and went to inscribe his name on Mount Vrishabhachal. Here, his pride dissolved when he saw this mountain filled with names of thousands of prior Chakravartis. His conquest had lasted 10,000 years. After this, he ruled the earth beckoning in a time of great prosperity that lasted 3,90,000 years. He enjoyed the Dashang Bhog while he used the 14 jewels (Ratnas) and 9 treasures (Nidhis) as he saw fit. When 50,000 years were left in his lifespan, Maghva developed disgust with worldly life and renounced his kingdom. He was now a possessionless monk and he performed severe penance. He was reborn in heaven after dying and is eventually destined for liberation.

After some more time passed, another great king called Sanatkumar lived on the earth. He had a height of 42 Dhanush and a lifespan of 3 lakh years. He was very handsome and his body displayed beauty of a high level. He could be considered a Kamdev (if the handsome man Sanatkumar who lived during the Tirth Kal of Lord Chandraprabh is not considered a Kamdev). Sanatkumar lived as a prince for the 50,000 years of his life and as a Mandlik king (i.e. a ruler of a full circle of states) in the next 50,000 years. He then obtained the great weapon which would indicate that he was a Chakravarti (the 4th of this eon). The Chakra was found in his armory and he set out on his conquest after worshipping the Conquerors (Jins) and paying the Chakra respect. His conquest lasted 10,000 years after which he inscribed his name on Mount Vrishabhachal (after his pride had dissolved). He returned to his city and ruled the earth with great prosperity, using his wealth, 14 jewels and 9 treasures as per his desires. After 90,000 years of the Chakravarti had passed, he was one day visited by celestial beings. They witnessed the great beauty of his body while Sanatkumar bathed but when they later saw him clothed they remarked that his beauty had declined. Other humans could not notice this decline in beauty and the celestial beings explained this by removing a tiny drop of water from a large pot filled with water so that no difference could be observed in the amount of water in the pot. Chakravarti Sanatkumar developed disgust with worldly existence due this incident and renounced his kingdom as he accepted monkhood. He performed extreme penance as a monk and at one point, his body had become plagued with diseases and covered with boils. Then a celestial being disguised as a doctor visited Muni (monk) Sanatkumar. He offered the monk some medicine to rid his body of the diseases but Muni Sanatkumar

merely took some spit from his mouth and rubbed it on his hand. The boils miraculously disappeared and his hand was shining with beauty. Sanatkumar said that the only medicine he wanted was that which would rid him of the disease of endless rebirth. After passing one lakh years of severe penance as a monk, Sanatkumar was reborn in the 3rd heaven Sanatkumar (the abode of eternal youth).

### **The 16th Tirthankar, 5th Chakravarti and a Kamdev, Lord Shantinath**

So there were two Chakravartis in the period after Lord Dharmnath but before the next Tirthankar. When around 2 Sagars and three-fourths of a Palya had passed from the time of Lord Dharmnath, king Vishvasen (of the Ikshvaku Vansh) ruled the city of Hastnagpur (Hastinapur). He had a queen Aira who conceived an illustrious soul who descended into her womb from Sarvarthsiddhi during the late night of Bhadrapad Krishna 7 under the Bharani Nakshatra. This being was the 16th Tirthankar of this Avsarpini and His Garbh Kalyanak was celebrated with great pomp on the day He was conceived. His Janm Kalyanak was celebrated on Jyeshth Krishna 14 under the Bharani Nakshatra when He was bathed on Mount Meru by the Indras. His name was Shantinath and His symbol was a deer. He attained a height of 40 Dhanush and His body was endowed with excellent beauty of the highest quality. He was a Kamdev and would live for 1 lakh years. He passed 25,000 years as a prince and then accepted the duties of a king. He ruled over a full circle of states as a Mandlik king for the next 25,000 years after which the Chakra was found in His armory. He set out on a conquest of our Bharat Kshetra which lasted 800 years. Then He ruled as a Chakravarti (the 5th of this eon) for 24,200 years. Thus having passed 50,000 years as a king, Lord Shantinath recognized past life memories and developed a disgust with worldly life (Vairagya). He decided to leave His kingdom and pursue liberation, a decision which was praised by Laukantik celestial beings. Having completed 3 Upvas (fasts) prior to this, He was carried on the Siddhartha palanquin to the Amravan forest near Hastinapur as His Tap Kalyanak was celebrated. Near the Nand Vriksh (tree) in this forest, he accepted monkhood 1.5 hours before sunset on Jyeshth Krishna 14 under the Bharani Nakshatra along with 1,000 others. The meritorious Sumitra gave Lord Shantinath His first food charity at Mandarpur which was followed by chants of victory, showers of gems, etc. by the celestial beings. Sumitra would attain liberation after 3 lives at most. Lord Shantinath's great penance had lasted 16 years when at Hastnagpur He attained Omniscience 1.5 hours before sunset on Paush Shukla 11 under the Bharani Nakshatra. His Kevalgyan Kalyanak was celebrated on this day and the celestial being Kuber constructed a Samavsharan 4.5 Yojans wide. Of His 36 disciples, Chakrayudh was the chief disciple. When Lord Shantinath's soul had been in the Amitatej birth at the time of Lord Shreyansnath, Chakrayudh's soul had been Narayan Triprishth's son Shrivijay. Chakrayudh, along with all the other disciples would attain liberation in this life. During Lord Shantinath's time, 62,000 men accepted monkhood and out of these 800 knew the Purvas (ancestral scriptures), 41,800 were teachers (Shikshaks), 3,000 attained clairvoyance (Avadhigyan), 4,000 attained telepathy (Manahparyaygyan), 6,000 attained the ability to transform their bodies (Vikriya Riddhi), 2,400 were orators and 4,000 were Omniscients (Kevalis). 60,300 Aryikas were initiated by Him and their

chief was the pious Harishena. There were 4 lakh Shravikas and 2 lakh Shravaks during His time. His main listener was Kunal, His Yaksh was Garud and His Yakshini was Mansi. After living as a Kevali and benefitting all living beings for 24,984 years, Lord Shantinath attained liberation at dusk on Jyeshth Krishna 14 under the Bharani constellation at Mount Sammed along with 900 Kevalis. His Moksh Kalyanak was celebrated happily on that day.

Pith (also Pidhal) was a contemporary (or perhaps lived sometime before) Lord Shantinath. With a height of 24 Dhanush and a lifespan of 10 lakh years, Pith was the 10th Rudra. He lived for 3,33,333 years as a bachelor and then went on to perform difficult penance as a monk for 3,33,334 years. As a result of his penance, he attained special abilities and knowledge which he would later misuse. While studying the Vidyanuvad Purva (the ancestral scripture about the sciences i.e. Vidyas) he fell into temptations from sensual pleasures and abandoned the conduct of a monk. The remaining 3,33,333 years of his life were amidst cruel acts, sensual indulgence and a misuse of the abilities gained due to prior penance. Pith was reborn in the 4th hell but is eventually destined for liberation.

### **The 17th Tirthankar, 6th Chakravarti and a Kamdev, Lord Kunthunath**

Lord Shantinath Himself was a Kamdev and a Chakravarti in the world. He was a Tirthankar as a Kevali and sowed the seeds of peace and friendship on the earth. After some time (perhaps half a Palya) had passed since the time of Lord Shantinath, the king of Hastinapur was Sursen (of the Kuru Vansh). He had a queen Shrikanta who conceived in her womb the soul of the 17th Tirthankar Lord Kunthunath (who descended from Sarvarthsiddhi). The conception took place during the late night of Shravan Krishna 10 under the Kritika Nakshatra and the Garbh Kalyanak was celebrated on this day. Lord Kunthunath's Janm Kalyanak was celebrated on Vaishakh Shukla 1 under the Kritika Nakshatra and His symbol was a goat. Having a height of 35 Dhanush and a lifespan of 95,000 years, Lord Kunthunath also possessed a body with the most excellent beauty. He was a Kamdev. He passed 23,750 years as a prince and was then a Mandlik for 23,750 years. Then the Chakra was found in His armory after which He set out on a conquest that lasted 600 years. Then Lord Kunthunath (after having subdued the entire Bharat Kshetra) ruled as a Chakravarti (the 6th of this eon) amidst great wealth and prosperity for 23,150 years. Thus having ruled as a king for 47,500 years, Lord Kunthunath one day recognized past life memories and as a result became disgusted with worldly existence. He decided to renounce His kingdom and was adored for this decision by the Laukantik Devs who visited the earth solely for this purpose. Then He was carried to the Sahetu Van (forest) near Hastinapur on the Vijaya Palki (palanquin) while His Tap Kalyanak was celebrated. Having completed a Tiritiya Bhakt Upvas (i.e. 3 devotional fasts) prior to this, near the Tilak Vriksh (tree) Lord Kunthunath accepted monkhood 1.5 hours before sunset on Vaishakh Shukla 10 under the Kritika Nakshatra along with 1,000 others. He then began to perform great penance and was given His first food charity by the meritorious Aparajit in Hastinapur (Hastinapur). After 16 years of great penance, 1.5 hours before sunset on Chaitra Shukla 3 under the Kritika Nakshatra, Lord Kunthunath attained Omniscience (Kevalgyan) at Hastinapur. His Kevalgyan

Kalyanak was celebrated that day and Kuber constructed His Samavsharan with a size of 4 Yojans. He would live as a Kevali for 23,734 years and all His 35 disciples (including their chief Svayambhu) like the disciples of all Tirthankars would attain liberation in that life. Lord Kunthunath initiated 60,000 monks and of these 700 knew the Purvas, 43,150 were teachers, 2,500 attained clairvoyance, 3,350 attained telepathy, 5,100 attained the ability to transform their bodies, 2,000 were orators and 3,200 attained Omniscience. He initiated 60,350 nuns whose chief was the pious Bhavita. 3 lakh Shravikas and 1 lakh Shravaks were there during His time. Narayan was His main listener, Gandharv was His Yaksh and Mahamansi was His Yakshini. At dusk on Vaishakh Shukla 1 under the Krittika Nakshatra, Lord Kunthunath attained liberation at Mount Sammed along with 1,000 Kevalis. His Moksh Kalyanak was happily celebrated on this day.

### **The 18th Tirthankar, 7th Chakravarti and a Kamdev, Lord Arnath**

After around 1 Palya (- 1,000 years) had passed since the time of Lord Kunthunath, king Sudarshan (of the Kuru Vansh) ruled Hastinapur and he had a queen Mitrasena. From the Jayant Anuttar Viman, the soul of the 18th Tirthankar Lord Arnath descended into the queen's womb during the late night of Phalgun Krishna 3 under the Revati Nakshatra. Lord Arnath's Garbh Kalyanak was celebrated joyfully on this day. His Janm Kalyanak was celebrated on the day He was born (Margshirsh Shukla 14 under the Rohini Nakshatra) where He was bathed on Mount Meru with milky white water from the Kshirsamudra and Indra found His symbol to be a fish. Lord Arnath was 30 Dhanush tall and would live for 84,000 years. His body was very handsome and endowed with the most superior excellences of beauty. He was a Kamdev of this eon. Lord Arnath lived as a prince for 21,000 years after which He was a Mandlik king for 21,000 more years. Then the Chakra was found in His armory after which He worshipped the Conquerors and set out to conquer the entire Bharat Kshetra. His conquest lasted 400 years after which He ruled as a Chakravarti (the 7th of this eon) for 20,600 years while using the 14 jewels, 9 treasures and other wealth as He desired. Thus having passed 42,000 years of His life as a king, He once observed clouds being destroyed in the sky. This made Him disgusted with worldly life and His Vairagya was adored by Laukantik Devs. He was soon carried on the Vajrayanti Palki (palanquin) to the Sahetuk Van (forest) near Hastinapur while His Tap Kalyanak was celebrated. He had completed 3 devotional fasts prior to this. Near the Amra Vriksh (tree) in this forest, 1.5 hours before sunset on Margshirsh Shukla 11 under the Revati Nakshatra, Lord Arnath accepted monkhood along with 1,000 others. He began to perform great penance and His first food charity (Ahar Dan) was given by the fortunate Nandi in the city of Chakrapur. When 16 years of great penance had passed, at Hastinapur Lord Arnath attained Omniscience 1.5 hours before sunset on Kartik Shukla 12 under the Revati Nakshatra and on this day His Kevalgyan Kalyanak was joyously celebrated. Kuber constructed a Samavsharan 3.5 Yojans wide where Lord Arnath passed 20.984 years as a Kevali. He had 30 disciples with the chief disciple Kumbh all of who attained liberation. He initiated 50,000 monks and of these, 610 knew the ancestral scriptures (Purvas), 35,835 were teachers, 2,800 were clairvoyants, 2,055 had attained telepathy, 4,300 had attained the Vikriya Riddhi (the ability to

transform one's body), 1,600 were orators and 2,800 attained Omniscience (Kevalgyan). Kunthusena was the chief Aryika of the 60,000 Aryikas He initiated and His main listener was Subhaum (perhaps a man different from the subsequent Chakravarti). There were 3 lakh Shravikas and 1 lakh Shravaks during His time. His Yaksh-Yakshini pair had Kuber and Jaya. At dawn on Chaitra Krishna 15 under the Rohini Nakshatra at Mount Sammed, Lord Arnath attained liberation along with 1,000 other Omniscients.

A very handsome man called Vijayraj may have lived in the Tirth Kal of Lord Arnath or Lord Dharmnath. Vijayraj is considered a Kamdev and he attained liberation at Siddhvarkut.

### **The war between Purush Pundarik and Madhukaitabh**

Several years after the time of Lord Arnath, there was a Vidyadhar king called Madhukaitabh (29 Dhanush tall and with a lifespan of 65,000 years). He obtained the Chakra and subdued the southern half of the Bharat Kshetra, establishing himself as a Pratinarayan (the 6th of this eon). He would be challenged by the inseparable brothers Nandishen (the Balbhadra who lived for 67,000 years) and Purush Pundarik (the Narayan who lived for 65,000 years), both 29 Dhanush tall. After passing 250 years as a prince, Purush Pundarik became a Mandlik king (who ruled over a full circle or Mandal of states) for the next 250 years. Then a deep enmity developed between Purush Pundarik and Madhukaitabh which led to a frightful war between them. Madhukaitabh was killed with his own Chakra by Purush Pundarik and was reborn in the 6th hell although he is eventually destined for liberation. Then Purush Pundarik went on a victory march and subdued all kings who were earlier subordinate to Madhukaitabh. This victory march lasted 60 years. Purush Pundarik then established himself as a half-Chakravarti and began to rule the southern half of this Bharat Kshetra, bringing prosperity and stability. His rule lasted 64,440 years for all his remaining life. He was fond of Dharm but was engaged in too many worldly indulgences and was unable to renounce his kingdom before his death. Due to his enmity against Madhukaitabh and his indulgence in worldly pleasures, Purush Pundarik was reborn in the 6th hell although he is eventually destined for liberation. His elder brother Nandishen was depressed by his death and at first would not leave Purush Pundarik's corpse, taking it with him wherever he went and also trying to feed it, etc. Eventually Nandishen broke out of this delusion and renounced all worldly life. He performed severe penance as a monk in the forest and attained liberation at Mount Gajpanth.

The sixth Narad Mahakal was a contemporary of Purush Pundarik and encouraged the war between the Narayan and Pratinarayan. He was well-respected by all kings but was fond of quarrels and debates. As a result of enjoying the violence present in quarrels, Mahakal was reborn in hell although his soul is destined for liberation.

### Parshuram and Chakravarti Subhaum

Generations had passed in the Kal Dushma Sushma as the lifespan, height, strength, etc. of humans continued to decrease. The quality of life continued to decline and worldly miseries began to increase. Political greed and ambitions of conquest would begin to plague kings. Clan rivalries would arise and greed for wealth, women, etc. would start to spread. False creeds and ritualistic practices would also increase. The class of Brahmins created by the first Chakravarti Bharat would become a priestly class who would encourage incorrect practices and wrongly categorize them as Dharm. When several years had passed since the time of Lord Arnath (perhaps several years after the time of Narayan Purush Pundarik), a rogue warrior Parshuram lived on the earth. He had been raised in a relatively isolated manner. Perhaps his father (who was a Brahmin) had abandoned his mother to pursue penance very close to Parshuram's birth and hence Parshuram may have been raised in an abbey (Ashram). Another possibility is that Parshuram's family of Brahmins or his father may have been wrongly executed or killed by a warrior king. Nevertheless, Parshuram grew up with a hateful mission to rid the earth of Kshatriyas. He killed all the Kshatriyas he could find and repeated this genocide several times. One illustrious Kshatriya survivor was Subhaum who went into hiding at first. Subhaum was 28 Dhanush tall and would live for 60,000 years. Eventually Subhaum and Parshuram met each other. Parshuram had in his hand an axe while Subhaum had in his hand a plate (Thali). By the power of celestial beings, the Thali became a Chakra and this was used to kill Parshuram. Thus Parshuram's thirst for Kshatriya blood was ended and there was some temporary peace on the earth. Subhaum was a Kshatriya prince and the first 5,000 years of his life passed amidst princely adventures (perhaps including the encounter with Parshuram). Then he went become a Mandlik king (i.e. a ruler of a full circle of states) for the next 5,000 years. Subhaum had in a past life been a king who was defeated in a war and as a result had become possessionless. This possessionless king renounced worldly life and performed severe penance as a monk but did so with a wish to enjoy armies and treasure in the future. He was then reborn as a male celestial being in heaven and after that he was reborn as Subhaum. As a result of his previous penance, the Chakra was found in his armory when Subhaum was 10,000 years old. Using this weapon, Subhaum set out to conquer the entire Bharat Kshetra. He defeated all kings who opposed him and established himself as a Chakravarti (the 8th of our eon). Then he went on to rule the earth while enjoying the Dashang Bhog (10 limbs of enjoyment) and the other riches of a Chakravarti. During his rule, out of revenge against Parshuram he killed all the Brahmins on the earth and did so again more than 20 times. He was also cruel to some of his servants and particularly he put to death a cook who did not give him proper food. Nevertheless, he was still fond of Dharm and did worship the Conquerors often. His rule lasted 49,500 years and he was unable to renounce his kingdom before death. The cook he had put to death had been reborn as a celestial being (perhaps a Vyantar Dev) who yearned for revenge against Subhaum. One day this celestial being disguised himself as a merchant and went to the Chakravarti's palace and told him about fruit that he claimed would make the Chakravarti immortal so that he could rule the earth and ensure prosperity forever. Subhaum did not see through this deceitful lie and

asked to be taken to this fruit. The disguised celestial being then guided Subhaum to a distant island. To reach this, Subhaum had to first cross several water bodies and islands. After much effort, the island of the fruit was reached. At this point, although Subhaum was isolated and at the mercy of the celestial being, he was still protected by thousands of other celestial beings since he was a Chakravarti. In order to sever the Chakravarti from the protection of all these other celestial beings, the disguised celestial being employed a treacherous strategy. He told Subhaum that the last test to obtain this fruit was to write in the water of a lake the Panch Namaskar Mantra (the king of all mantras, the Namokar Mantra which pays obeisance to the 5 venerable beings: the Omniscients or Arihants, the liberated souls or Siddhs, the leaders among monks or Acharyas, the monks who study and teach the scriptures or Upadhyays, all the spiritual monks in the world or Sadhus) and then erase this with his foot. Since he had come so far in this quest, Subhaum abandoned his faith in Dharm and did as the celestial being told him and repeatedly disrespected the Panch Namaskar Mantra. As a result, Subhaum lost the protection of all other celestial beings and was killed by the celestial being who had once been his cook. Subhuam was reborn in the 7th hell but is eventually destined for liberation.

### **Lord Mallinath, the 19th Tirthankar**

When around 1,000 crore years had passed since the time of Lord Arnath, the king was Kumbh (of the Ikshvaku Vansh) in the city of Mithila. From the Anuttar Viman Aparajit, the soul of the 19th Tirthankar Lord Mallinath descended into the womb of king Kumbh's queen Prajavati during the early morning of Chaitra Shukla 1 under the Ashvini Nakshatra. The celestial beings joyfully celebrated Lord Mallinath's Garbh Kalyanak that day. His Janm Kalyanak was celebrated on Margshirsh Shukla 11 under the Ashvini Nakshatra and His symbol was a Kalash (water pot). With a height of 25 Dhanush and a lifespan of 55,000 years, Lord Mallinath lived as a bachelor for 100 years. Then upon observing lightning in the sky, Lord Mallinath developed a disgust with worldly life (Vairagya). His decision to renounce worldly life as a bachelor was encouraged by Laukantik (world-end) celestial beings who returned to their abode in the Brahma heaven after this. Lord Mallinath was carried on the Jayanti palanquin to the Shali forest outside Mithilapur (Mithila) as His Tap Kalyanak was celebrated. Having completed 6 devotional fasts (Shasht Bhakt Upvas) prior to this, 4.5 hours sunrise on Margshirsh Shukla 4 under the Ashvini Nakshatra, near the Ashok Vriksh (tree) in the Shali forest Lord Mallinath accepted monkhood and plucked out His hair in five fistfuls. 300 others accepted monkhood simultaneously. Nandisen gave His first food charity (Ahar Dan) in Mithila after which celestial beings showered gems and caused other pleasant incidents. After 6 days of great penance, 1.5 hours before sunset on Phalgun Krishna 12 under the Ashvini Nakshatra Lord Mallinath attained Omniscience at Mithila where His Kevalgyan Kalyanak was celebrated with great joy. Kuber constructed His Samavsharan (with a size of 3 Yojans) where the great Kevali's divine sound (Divya Dhvani) benefitted all living beings, enlightening them about the truths of the universe. Lord Mallinath had 28 disciples (with Vishakh the chief disciples) who all attained liberation. Of the 40,000 monks He initiated, 550 knew the ancestral

scriptures (Purvas), 29,000 were teachers, 2,200 attained clairvoyance (Avadhigyan), 1,750 attained telepathy (Manahparyaygyan), 2,900 attained the ability to transform their bodies (Vikriya Riddhi), 1,400 were orators and 2,200 attained Omniscience (Kevalgyan). He initiated 55,000 Aryikas and the chief Aryika was the pious Madhusena. There were 3 lakh Shravikas and 1 lakh Shravaks during His time. Sarvbhaum was His main listener, Varun was His Yaksh and Vijaya His Yakshini. After benefitting all living beings as a Kevali for 54,900 years - 6 days, Lord Mallinath attained liberation at dusk on Phalgun Krishna 5 under the Bharani constellation at Mount Sammed along with 500 other Kevalis. His Moksh Kalyanak was joyfully celebrated on this day.

A very handsome man called Shrichandra may have lived in the Tirth Kal of Lord Mallinath or Lord Vasupujya. He is considered a Kamdev and he attained liberation at the peak of the liberated (Siddhvarkut).

Nagkumar may have been another contemporary of Lord Mallinath. His body was endowed with the most superior beauty and he is considered a Kamdev. He either lived during the Tirth Kal of Lord Mallinath or during the Tirth Kal of the 23rd Tirthankar Lord Parshvanath.

### **The battle between Bali and Purushdatt**

Several years after the time of Lord Mallinath, there was a Vidyadhar king Bali who was 22 Dhanush tall and had a lifespan of 32,000 years. With the help of the Chakra and other Vidyas (sciences) he may have perfected, Bali had subdued the southern half of Bharat Kshetra. He was the 7th Prativasudev and would frequently worship the Conquerors (Jins). The Baldev was Nandimitra (22 Dhanush tall with a lifespan of 37,000 years) and his younger brother was Purushdatt (22 Dhanush tall with a lifespan of 32,000 years). 250 years passed with Purushdatt as a prince and then he ruled as a Mandlik king for the next 50 years. Soon a frightful war between Purushdatt and Bali occurred where Bali was eventually killed with his own Chakra by Purushdatt. Bali died without right belief and was reborn in the 5th hell due to worldly indulgences and animosity (towards Purushdatt). Then Purushdatt went on a victory march (that lasted 50 years) subduing all kings in the southern half of the Bharat Kshetra. He thus established himself as the Vasudev and then ruled as a half-Chakravarti, bringing prosperity to the people. Purushdatt was fond of Dharm but was too deeply engrossed in worldly life. After ruling his kingdom for 31,700 years he died and because of worldly indulgence and animosity (towards Bali) he was reborn in the 5th hell. Purushdatt's elder brother Nandimitra was disturbed by the Vasudev's death and out of delusion took his brother's corpse wherever he went, feeding it, bathing it, etc. When he eventually overcame the delusion, he renounced worldly life and accepted monkhood. He performed severe penance in the forest and eventually attained Omniscience (Kevalgyan). After completing his lifespan of 37,000 years, he attained liberation at Gajpanthgiri. Both the souls of Bali and Purushdatt will eventually attain liberation.

The 7th Narad was Durmukh, a contemporary of Purushdatt. He played a major role in the war between Purushdatt and Bali. He had been raised with the help of celestial beings and was very knowledgeable. He had the appearance of a Kshullak



(junior monk) and all kings treated him with respect. Having learned how to use some Vidyas (sciences), he would travel and visit many kingdoms and royal households. He was very fond of quarrels and debates (especially with Brahmins whose philosophy he enjoyed refuting). Due to his attachment to these violent soul states, he was reborn in hell after he died. The soul of Durmukh is destined for liberation.

### **The 9th Chakravarti Padma and the great monk Vishnu Kumar**

Some years after the time of Bali, Purushdatt and Nandimitra, there was a great king Padma on the earth. 22 Dhanush tall and with a lifespan of 30,000 years, Padma first lived as a prince for 500 years. Prince Padma's father first planned to give his kingdom to Padma's older brother Vishnu Kumar but Vishnu Kumar was detached from worldly life and joined his father in accepting monkhood. Then Padma was given his father's kingdom and ruled a full circle of states as a Mandlik king for the next 500 years. After this, as a result of great penance done in a past life, the Chakra was found in his armory. After worshipping the Conquerors (Jins) and respecting the Chakra, Padma set out to conquer the Bharat Kshetra. He crossed rivers, went through mountains and fought many battles. Eventually, after 300 years of conquest, Padma conquered all the 6 Khands (sections) and went to inscribe his name on Mount Vrishabhachal (in north part of the central Mlecch Khand in the northern half of the Bharat Kshetra). His pride dissolved as he saw the mountain filled with thousands of names and he eventually inscribed his name after being encouraged to do so by ministers and celestial beings. Then Padma returned to his city (perhaps Hastinapur) and began ruling as a Chakravarti. He enjoyed the 10 limbs of enjoyment and used the 9 treasures, 14 jewels and other riches as he desired. There was a group of 4 crooked ministers who were biased against the Conquerors (Jins) and were fond of false doctrines. Once they went to attack a monk who was peacefully meditating at night when a celestial being stopped them and froze them in their respective positions till everyone in the city saw them the next morning. As a result, the king of that city punished them and banished them from the city. These ministers now arrived at the Chakravarti's palace and used their skill to help him solve a problem he was facing while trying to subdue a rogue fortified city. Padma was pleased with these ministers and asked them what they wanted in return. They said they did not want anything but requested to ask for something later, which Padma agreed to. One day a group (Sangh) of 700 monks came near the Chakravarti's city. Perhaps one of these 700 monks was the monk who the 4 ministers had tried to attack earlier. Seeing this as an opportunity to take revenge on the monk, the ministers requested the Chakravarti to allow them to rule his kingdom for 7 days. Bound by his previous words, Padma agreed. The leader (Acharya) of the Muni Sangh (group of monks) due to his deeper knowledge of cause and effect realized that there was some danger facing the Sangh. So he instructed all monks not to enter into any debates. One monk who had gone in the city for food (Ahar) had not heard this instruction hence while returning he entered into a debate when someone (perhaps one of the ministers) challenged him. He defeated the challenger's false doctrine and this only increased the ministers' thirst for revenge. As a result, that night the ministers went to the location of the Muni Sangh and trapped the 700 monks inside a ring of fire. This was a great disturbance

(Upsarg) for the monks and chances of escape seemed slim since the vindictive ministers were currently ruling the Chakravarti's kingdom. When the monk Vishnu Kumar (Padma's elder brother) was alerted of the situation, he was also alerted that he had attained the Vikriya Riddhi (i.e. the ability to transform his body) as a result of his own penance. He used this power to disguise himself as a dwarf and visited the ministers, requesting them to give him some land. When asked how much land he wanted, he said he wanted as much land as he could cover in 3 steps. The ministers agreed. Then Vishnu Kumar used the Vikriya Riddhi and transformed his body, making it very large. He put one foot on Mount Meru (which is in the center of Jambudvip) and the other foot on Mount Manushottar (which divides the third island Pushkardvip into two halves) beyond which humans cannot go. Frightened by this turn of events, the ministers conceded defeat and one of them offered his head for the third step. They freed the Muni Sangh and Vishnu Kumar transformed his body back. Since he had used abilities acquired due to penance in a worldly manner, Vishnu Kumar took some Prayashchit (vow of repentance) from his teacher. Vishnu Kumar would attain liberation in that life. After Padma ruled as a Chakravarti for 18,700 years he developed a disgust with worldly life and renounced his kingdom, treasures, etc. He accepted monkhood and performed severe penance. He eventually destroyed all dangerous (Ghatiya) Karms and attained Omniscience. After completing his lifespan of 30,000 years, Padma attained liberation.

### **Nalraj**

Thus during the time between the 19th Tirthankar Lord Mallinath and the 20th Tirthankar Lord Munisuvrat there was a great war between the 7th Narayan Purushdatt and the 7th Pratinarayan Bali along with the rule of the 9th Chakravarti Padma. Either during Lord Mallinath's time or during the time between the 19th and 20th Tirthankars, there was a king called Nalraj. He was very handsome and his body had such excellent beauty that he could be considered a Kamdev of this Avsarpini (provided Meghvarn the contemporary of Lord Shitalnath is not considered a Kamdev). Nalraj had a beautiful queen Damayamti who he had won in a Swayamvar (i.e. a ceremony where a woman is free to choose her own husband). He was known for his skills of cooking and charioteering. While gambling with his brother (or perhaps his cousin), he lost his kingdom and had to go into exile for 12 years. He eventually won his kingdom back and enjoyed pleasures with Damayamti. Finally he renounced the world and accepted monkhood. After performing severe penance he was either reborn as Kuber in heaven or he attained liberation at Siddhvarkut.

### **Lord Munisuvrat, the 20th Tirthankar**

Around 54 lakh years since the time of Lord Mallinath, there was a king (of the Hari Vansh or Yadav Vansh) called Sumitra who ruled in the city of Rajgrih. From the 14th heaven Pranat (the abode of the kneeling one), the soul of the 20th Tirthankar Lord Munisuvrat descended into the womb of Sumitra's queen Soma on Shravan Krishna 2 under the Shravan Nakshatra. His Garbh Kalyanak was joyously celebrated that day. On the day of His Janm Kalyanak (under the Shravan Nakshatra), He was

bathed with milky white water from 1,008 gigantic water pots (Kalash) on Mount Meru. Indra found His symbol to be a tortoise. Lord Munisuvrat grew up to be 20 Dhanush tall and had a lifespan of 30,000 years. 7,500 years passed as a prince and then He accepted the duties of a kingdom. He ruled for 15,000 years after which memories from His past life triggered a Vairagya (disgust with worldly life) in Him. His decision to renounce worldly life was adored by Laukantik celestial beings who returned to the 5th heaven after they visited Him. Having completed 3 Upvas (fasts), He was carried on the Aparajita palanquin to the Nil forest outside Rajgrih while His Tap Kalyanak was celebrated. Near the Champak tree in this forest, 1.5 hours before sunset on Vaishakh Krishna 1 under the Shravan Nakshatra, he accepted monkhood along with 1,000 others. He now began performing great penance. He was given Khir made using cow's milk as His first food charity (Ahar Dan) in Rajgrih. The meritorious Vishabhdatt who gave this to Lord Munisuvrat would be liberated after at most 3 lives. He performed great penance for 11 months after which He attained Omniscience at the city of Kushagranagar 4.5 hours after sunrise on Phalgun Krishna 6 under the Shravan constellation. His Kevalgyan Kalyanak was joyfully celebrated by celestial beings that day. Kuber constructed a Samavsharan 2.5 Yojans wide where Lord Munisuvrat benefitted all living beings with His divine sound (Divya Dhvani). Of His 18 disciples who all attained liberation, Malli was the chief. Of the 30,000 monks who He initiated, there were 500 who knew the Purvas (ancestral scriptures), 21,000 teachers, 1,800 clairvoyants (Avadhigyanis), 1,500 telepathic monks, 2,200 who had attained the ability to transform their bodies (Vikriya Riddhi), 1,200 orators and 1,800 Omniscients (Kevalis). 50,000 Aryikas were there during His time and their chief was the pious Aryika Purvdatta. 3 lakh Shravikas and 1 lakh Shravaks were there. The main listener of His teachings was Ajitanjay while His Yaksh-Yakshini pair was Bhrikuti and Aparajita. His time as a Kevali lasted 7,499 years and 1 month. At dusk on Phalgun Krishna 12 under the Shravan Nakshatra, Lord Munisuvrat attained liberation at Mount Sammed along with 1,000 Kevalis. His Moksh Kalyanak was celebrated joyfully that day.

### **Chakravarti Harishen and his chief queen**

Generations passed as worldly miseries began to increase. Along with a decrease in lifespan, height, strength, etc. there was a decrease in the quality of kings and in the quality of life. Several kings began to shift from their inclination to rule their kingdom with Dharm while becoming infatuated with worldly indulgence. False creeds and doctrines had gained some followers throughout the earth. Several years after the time of Lord Munisuvrat, there was an illustrious man on the earth called Harishen. With a lifespan of 10,000 years and a height of 20 Dhanush, he passed 325 years as a prince after which he ruled over a full circle of states as a Mandlik king for the next 325 years. One of his adventures involved leaving his palace to help fulfill his mother's desire (which was perhaps to ensure that the creed of the Conquerors was most venerated). She had developed a determination not to eat or drink so long as that desire remained unfulfilled. While away from his palace, Harishen had become infatuated with a maiden (who would later on become his chief queen). After 650 years of his life had passed, Harishen obtained the Chakra after which he worshipped

the Conquerors and began his conquest. He subdued many kings as he traveled through the Bharat Kshetra and eventually conquered all 6 sections (Khands). After 150 years of conquest, he established himself as a Chakravarti. The woman he had earlier become infatuated with was the chief among his 96,000 queens. She was the Stri (woman) among his 14 jewels. When he returned as a Chakravarti to his city, she welcomed him (like all woman jewels of Chakravartis) by using her strength to crush one or more gemstones with one hand and shower the shiny dust from a balcony. The Chakravarti Harishen ruled the earth with prosperity and ensured that many people were successful in their effort (Purusharth) towards Dharm, wealth (Arth), sensual pleasure (Kam) and liberation (Moksh). There were 1 crore crore ploughs on the earth during his rule. He used his 14 jewels, 9 treasures and other wealth as he desired. He continued to remain fond of Dharm and frequently worshipped the Conquerors. After living as a Chakravarti for 8,850 years, Harishen became disgusted with worldly life and renounced all his jewels, treasures, etc. He accepted monkhood and began to perform severe penance in pursuit of liberation. His chief queen (who was very attached to him) was disturbed that he had left her and lamented passionately. Since she had lamented with all her strength and died with very passionate thoughts, her soul was reborn in the 6th hell (like all chief queens of Chakravartis). As a monk, Harishen performed severe penance and attained Omniscience. After having lived without possessions for 350 years (which included his time of penance and his time as a Kevali), Harishen attained liberation.

### **The time of Ravan, Ramchandra and Lakshman**

More generations passed as the quality of life on the Bharat Kshetra continued to decline. Several years after the time of the 10th Chakravarti Harishen, there was a Vidyadhar king called Sahastrar who lived on Mount Vijayardh. His son Indra went on to become a great warrior and obtain a great kingdom along with lordship over several other kings. This powerful king Indra had lordship over 4 fortified kingdoms in the 4 directions which were ruled by the 4 kings Kuber, Yam, Varun and Som. They came to be known as 4 Lokpals (policemen) of Indra and Indra called all the Vidyadhars in his city Devs (celestial beings or gods) while implicating himself as king of the gods, Indra. Following suit, some kingdoms on the earth (perhaps in the central and southern parts of the Arya Khand) called their inhabitants Yakshas (gods of treasure), Daityas (demons), etc. The Rakshas lineage (which had been established by the Vidyadhar Meghvahan during the time of the second Chakravarti Sagar) had continued on an island in the south. This island (perhaps the Rakshas Dvip) had two great cities, Patal Lanka which was an underground city and Lanka which was above the ground. The inhabitants of these cities were called Rakshasas (monsters) but they were humans. There was another island known as the Vanar Dvip (island of monkeys) where a lineage of kings known as the Vanar Vansh had ruled. This lineage had begun generations ago when settlers on the Vanar Dvip had formed a friendship with the monkeys who were its earlier inhabitants. The humans who now lived on this island were called Vanars (monkeys). Thus there were wars among Devs (gods), Daityas (demons), Yakshas, etc. which were merely human wars. The earth became an illusory place with humans calling themselves gods, demons, etc. The Lokpal Yam also

created an illusory hell (Narak) where prisoners (most likely prisoners of war) were tortured.

There were three Rakshas princes, Ravan (also called Dashanan i.e. one with ten heads, because of his habit of wearing a necklace with 10 mirrors that reflected his face), Kumbhkarn (also called Bhanukarn) and Vibhishan. These princes were endowed with great excellences and they mastered many sciences (Vidyas). Ravan (16 Dhanush tall with a lifespan of 12,000 years) had a sister Chandranakha who was married to Khar, a warrior who enjoyed battle. Ravan had in a past life performed severe penance as a monk and had wished for the wealth of a Vidyadhar in a future life. He had then been reborn as a male celestial being after which he was reborn as Ravan who succeeded in marrying Mandodari (a maiden he was infatuated with), who married many other women and waged a war against the king of gods Indra. The monsters (Rakshasas) won this war against the gods (Devs). Indra was captured by Ravan and brought to Lanka. Indra's father Sahastrar then visited Ravan and requested him to release Indra, which Ravan accepted. Indra learned from a knowledgeable monk that he had lost the war as a result of poking fun at a monk in the past. Disgusted with worldly life due to this, Indra renounced the world and performed severe penance. He would attain liberation in that life. Ravan had perhaps also defeated the Lokpals Kuber, Yam and Som. He was unable to capture the fortified city where Varun ruled. The Rakshas lineage and Vanar lineage shared an old friendship so Ravan requested a Vanar warrior Pavananjay to help him defeat Varun. Pavananjay succeeded and was praised and honored by Ravan. Pavananjay's wife Anjana had a handsome son Hanuman (also Hanumant, Shrishail) whose beauty was of the most superior quality. As a result of penance performed in many past lives, Hanuman had been born as a Kamdev. Hanuman was very strong and was always willing to help others. He was married to Chandranakha's daughter. The Vanar king at that time was Bali who had a younger brother called Sugriv. Ravan who had obtained the Chakra eventually set out to subdue all kings in the southern half of the Bharat Kshetra. Neglecting the old friendship the Rakshasas and the Vanars, Ravan demanded that the Vanar king Bali bow before him. Bali had vowed only to bow to the Conquerors and this incident made him disgusted with worldly life. He renounced his kingdom and gave his throne to his younger brother Sugriv. He then accepted monkhood and began to perform severe penance. King Sugriv then accepted Ravan's lordship. After subduing all kings in the southern half of Bharat Kshetra, Ravan established himself as a half-Chakravarti and was the 8th Pratinarayan of this Avsarpini. Once while the monk Bali was performing penance on Mount Kailas, Ravan saw him from a Viman (aerial palace) while flying past the mountain. Now a tyrant, Ravan remembered that Bali had refused to bow to him in the past and angrily decided to teach Bali a lesson. He used the sciences (Vidyas) he had mastered to lift Mount Kailas above the ground and began to shake it to disturb the monk. Bali realized that this could affect the temples on the mountain that were dedicated to the Conquerors (Jins) and applied pressure on the mountain with his toe. This slight act was crushingly painful for Ravan and Bali released his toe only after Ravan's queen Mandodari worshipped the monk with devotion. This made Ravan ashamed who then worshipped Bali and also worshipped the Tirthankars with great devotion. Bali would attain liberation in that life. Thereafter Ravan continued ruling as a half-Chakravarti

although his lust for women was still strong. He developed the habit of kidnapping and seducing women (including other men's wives) and once when a monk told him that he would die because of association with another man's wife he vowed not to enjoy any woman who would not desire him. His brothers Kumbhkarn and Vibhishan were very fond of Dharm. His sons Indrajit and Meghnad were able warriors. In the city of Ayodhya, king Dashrath had four sons, Ram (also Ramchandra, Padma), Bharat, Lakshman (also Narayan) and Shatrughna. Ram (the 8th Balbhadra) was 16 Dhanush tall and had a lifespan of 17,000 years. Lakshman (the 8th Narayan) was 16 Dhanush tall and had a lifespan of 12,000 years. Ramchandra married Sita, the daughter of king Janak of Mithila. The eldest son Ram was the crown prince but Dashrath's queen Kaikeyi (Bharat's mother) was sad because her son Bharat was on the verge of renouncing worldly life. For Kaikeyi's happiness Ram went to live in the forest (accompanied by his wife Sita and younger brother Lakshman) so that Bharat would have to accept the kingdom and delay his renunciation. While in the forest, the trio of Ram, Sita and Lakshman lived happily. They gave food charity (Ahar Dan) to a monk and Ram asked this same monk whether he (Ram) was Bhavya (capable of liberation). The monk replied that he was Bhavya and would attain liberation in that life itself. One day Lakshman found a great sword which he carelessly swung in the bushes. He had not realized that his swinging the sword had killed a Vidyadhar inside the bushes who had been concentrating on obtaining the sword. This Vidyadhar was Chandranakha's son and his mother was enraged by his death. She told Ravan about this and the Pratinarayan went to the forest where Ram and Lakshman stayed. Infatuated by Sita's beauty, Ravan used trickery and his sciences (Vidyas) to kidnap her. A vulture called Jatayu tried to save her but he was wounded by Ravan. Out of compassion for the dying vulture, Ramchandra recited the Panch Namaskar Mantra for Jatayu. The vulture died peacefully and was reborn as a celestial being. Ramchandra was distressed upon being separated from his beloved wife Sita and he set out to find her along with Lakshman. The two inseparable brothers took the help of the Vanar king Sugriv along with other Vanar warriors such as Hanuman, Angad, Nal, Nil, etc. In Lanka, Ravan made many attempts to seduce Sita but she remained faithful to Ram at all times. Realizing that his brother's conduct had become too immoral, Vibhishan would eventually leave Lanka and join forces with Ram. A past life enmity rekindled between Ravan and Lakshman (who had killed one another several times in past lives). With the help of the Vanars Ram and Lakshman went across the sea and reached the Rakshas Dvip, the island with Ravan's city of Lanka. Many battles were fought between the armies of Ravan and Lakshman. In one of these battles, Lakshman was very badly injured. Only a very chaste maiden called Vishalya had the ability to heal Lakshman. In his second past life, Lakshman had performed severe penance as a monk but had wished to have a maiden (who had been reborn as Vishalya). She would be the chief queen among Lakshman's 16,000 queens in the future. 100 years had passed in Lakshman's life as a prince and 300 years passed as a Mandlik king. Lakshman's soul had been a male celestial being after his life of penance (with the wish to have Vishalya) ended and had been reborn as Lakshman after. Eventually, Ravan and Lakshman faced each other on the battlefield. Ravan summoned the Chakra and hurled it at Lakshman. It hit Lakshman and left him unconscious but then Lakshman woke up and was able to control the Chakra. He

hurled it back at a furious Ravan who was killed and reborn in the 4th hell. Then Lakshman went on victory march that lasted 40 years and subdued all kings in the southern half of Bharat Kshetra. It is possible that Lakshman either passed his time as a Mandlik gathering resources to rescue Sita (who was still in the captivity of Ravan) or that he passed his time as a Mandlik after Sita was rescued and then gone on his victory march several years after having defeated Ravan. Nevertheless, having established himself as a half-Chakravarti, Lakshman ruled the kingdom with Ram's help, bringing prosperity. Ram and Sita had been reunited and lived together but rumors about Sita's infidelity began to spread among the people. Although Sita denied these, Ram did not listen and banished her from the kingdom. This was the result of a false accusation Sita's soul had placed on two innocent monks in a past life when she was the Aryika Vegvati. She was pregnant and was wandering in the forest when out of compassion a king gave her refuge. In that kingdom she gave birth to twins Lav and Kush. These two boys grew up and went on to challenge Ram and Lakshman in a battle. Lav and Kush could not be defeated and eventually Ram realized that they were his sons. He recalled Sita and proclaimed that he would accept her if she passed through a fire to prove her fidelity. She did so and by the power of celestial beings, the fire became water. Nonetheless, Sita became disgusted with worldly life and became an Aryika at the feet of the pious Aryika Prithvimati. She performed great penance and was reborn as Pratindra in the 16th heaven Achyut (the abode of the unshakable one). Lakshman ruled his kingdom and enjoyed the pleasures of a half-Chakravarti for 11,560 years. One day when celestial beings deceitfully showed him a corpse of Ram (to test the attachment between the two brothers), Lakshman immediately died from shock and was reborn in the 4th hell as a result of his worldly indulgence and animosity towards Ravan. This death disturbed Ram who began to take Lakshman's corpse everywhere while feeding it, bathing it, etc. Earlier once Ram had told his general to awaken him from any delusion (Moh) he may fall into. With the help of 2 celestial beings (one who had been Jatayu and the other one who had been Ram's general), Ram awoke from his delusion and renounced worldly life. He performed great penance in the forest. The soul of Sita (now Pratindra) realized that Ram was close to liberation and out of affection Pratindra descended to the earth. Hoping that he could distract the monk Ram so that he may be reborn in heaven and they may make merry together, Pratindra made the environment around Ram very pleasant as if it was the best spring season. Ram was not disturbed in his meditation and went on to attain Omniscience (Kevalgyan).

Pratindra asked the blessed Omniscient (Kevali) Ram about the fate of the others. Several members of Ram's family attained liberation (including Bharat, Lav, Kush, etc.). Dashrath and his queens were reborn in heaven. Sita's brother Bhamandal was reborn in a Bhogbhumi (land of enjoyment) as a result of his effort towards charity (i.e. his building a city near monks to ensure that they can receive food). Several Vanars including Hanuman and Sugriv attained liberation. Ravan's family members Vibhishan, Kumbhkarn, Indrajit and Meghnad attained liberation. His brother-in-law Khar was reborn in hell as a result of his enjoying wars. The souls of Ravan and Lakshman (who were in the 4th hell) were visited by Pratindra. He tried to take them up to heaven with him but they stopped him midway saying the pain was too great. Both of them attained right belief and accepted the results of their own

Karm in hell. The blessed Kevali Ram said that after suffering in hell for a long time, both will be born as brothers Ardhas (the soul of Ravan) and Rishidas (the soul of Lakshman) in the house of a Shravak (lay-follower of the path of liberation). Then they will be reborn in heaven after which they will be born as brothers in the house of a merchant in the same city they were 2 lives ago. During this life they will give food to monks and as a result will be reborn in a Bhogbhumi. Then they will be reborn as celestial beings after which they will be born as princes in the same city as earlier. They will renounce worldly life and perform great penance after which they will be reborn in the 7th heaven Lantav (the abode of the mysterious one). During this time, the soul of Sita will remain Pratindra. Then Pratindra will descend to another Kshetra on the middle world as a Chakravarti called Chakrarath. The souls of Ravan and Lakshman will be reborn after descending from the Lantav heaven to be Chakrarath's sons Meghrath (the soul of Ravan) and Indrarath (the soul of Lakshman). Chakrarath will renounce his kingdom and perform severe penance after which he will be reborn in Sarvarthsiddhi (the abode where all has been achieved). His sons Meghrath and Indrarath will perform penance as per their capacity and will experience a few more pleasant lives. The soul of Meghrath will eventually attain the purity required to bind the Tirthankar Nam Karm and will be reborn as a Tirthankar in another Kshetra (perhaps on the island Dhatkikhand). The soul of Chakrarath will descend from Sarvarthsiddhi to be reborn as that Tirthankar's chief disciple (Gandhar). Both will attain liberation. The soul of Indrarath will also attain the high level of purity required to bind the Tirthankar Nam Karm and eventually be reborn as a Chakravarti in another Kshetra (perhaps on the 3rd island Pushkarvardvip) who goes on to become a Tirthankar. After benefitting many beings while wandering on the earth, the blessed Kevali Ram completed his lifespan of 17,000 years and attained the bliss of liberation at Tungigiri (Mount Tungi).

The 8th Narad Narakmukh lived during the time of Ravan, Lakshman and Ram. He had the appearance of a Kshullak (junior monk) and was well-respected by all kings. He was very fond of quarrels and would often debate with Brahmins. Once he defeated Brahmins in a debate after which they attacked him. Ravan who was passing through the city (perhaps flying overhead in his Viman) saw this and came to his rescue after which he physically beat the Brahmins. This gave Ravan a bad reputation among the Brahmins. Narakmukh was also instrumental in encouraging the war between Ravan and Lakshman. He was reborn in hell but will eventually attain liberation in a few lives.

The Kamdev Hanuman (a contemporary of Lakshman and Ram) had lived a heroic and adventurous life after which he attained liberation at Mount Tungi.

### **Lord Naminath, the 21st Tirthankar**

Around 6 lakh years after the time of Lord Munisuvrat, king Vijay (of the Ikshvaku Vansh) ruled in Mithila and had a queen Mahadevi. I was late night on Ashvin Krishna 2 under the Ashvini constellation when the soul of the 21st Tirthankar Lord Naminath descended into the womb of queen Mahadevi. His Garbh Kalyanak was celebrated with great pomp on this day. His Janm Kalyanak was joyfully celebrated on Ashad Krishna 10 under the Ashvini constellation. Lord Naminath was



a source of happiness for the whole world and His symbol was a blue lotus (Nilkamal). With a height of 15 Dhanush and a lifespan of 10,000 years, Lord Naminath passed 2,500 years as a prince after which he accepted the duties of a kingdom. Having ruled comfortably for 5,000 years, Lord Naminath developed disgust with worldly life when he remembered one or more of his past lives. His decision to renounce the world was encouraged and reinforced by Laukantik celestial beings. Having completed 3 devotional fasts (Tritiya Bhakt Upvas) before this, Lord Naminath was carried on the Uttarkuru palanquin to the Chaitra forest while His Tap Kalyanak was celebrated. Near the Bakul tree in this forest near Mithilapur (Mithila), He accept monkhood 1.5 hours before sunset on Ashad Krishna 10 under the Ashvini Nakshatra along with 1,000 others. Datt gave Him His first food charity (Ahar Dan) in a city called Virpur after which celestial beings made many pleasant incidents occur (such as the showering of gems, the chanting of victory, etc.). Lord Naminath performed brilliant penance for 9 years after which He attained Omniscience at Mithila 1.5 hours before sunset on Chaitra Shukla 3 under the Ashvini Nakshatra. The celestial beings celebrated His Kevalgyan Kalyanak with great pomp and Kuber constructed His Samavsharan 2 Yojans wide. Of His 17 disciples who all attained liberation, Suprabh was the chief Gandhar. 20,000 monks were initiated by Him and of these 450 knew the Purvas (ancestral scriptures), 12,600 were teachers (Shikshaks), 1,600 were clairvoyants (Avadhigyanis), 1,250 were telepathic monks (Manahparyaygyanis), 1,500 had attained the Vikriya Riddhi (the ability to transform one's body), 1,000 were orators and 1,600 were Omniscients (Kevalis). Of the 45,000 Aryikas He initiated, the pious Margini was the chief. Like all the subsequent Tirthankars of this Avsarpini, there were 3 lakh Shravikas and 1 lakh Shravaks during His time. The main listener of His teachings was Vijay and His Yaksh-Yakshini pair had Gomedh and Bahurupini. Lord Naminath lived as a Kevali for 2,491 years while he benefitted many thousands of beings. His Moksh Kalyanak was happily celebrated on Vaishakh Krishna 14 under the Ashvini Nakshatra and at dawn on this day, at Mount Sammed He attained liberation along with 1,000 other Omniscients.

The Kamdev Baliraj may have been a contemporary of Lord Naminath, He either lived during the Tirth Kal of Lord Anantnath or during the Tirth Kal of Lord Naminath. Baliraj performed great penance as a monk and attained liberation at Siddhvarkut.

There was another very handsome man called Shripal who lived during the Tirth Kal of Lord Naminath. His bodily beauty was of such a high quality that he could be considered a Kamdev (provided that Pradyumna, the contemporary of the next Tirthankar Lord Neminath, is not considered a Kamdev).

### **Chakravarti Jaysen**

Several years after the time of Lord Naminath, there was a great king who lived on the earth called Jaysen. With a height of 15 Dhanush and a lifespan of 3,000 years, Jaysen was endowed with many excellences. He lived for 300 years as a prince after which he ruled a full circle of states as a Mandlik king for the next 300 years. Then as a result of the great penance he had performed in a past life, Jaysen obtained the Chakra. He worshipped the Conquerors and set out to conquer the Bharat Kshetra.

Having completed his conquest after 100 years, he was now a Chakravarti. He had lordship over 32,000 crowned kings and several crore Vidyadhars. For the next 1,900 years he enjoyed the wealth of a Chakravarti and used the 14 jewels and 9 treasures as he desired. Eventually he became disgusted with worldly life and renounced all his possessions. He performed excellent penance as a monk, destroyed all dangerous (Ghatiya) Karms and attained Omniscience. Having completed 400 years as a possessionless monk (including his time performing penance and his time as a Kevali), Jaysen attained the bliss of liberation.

### **The time of Balram, Shri Krishna and Lord Neminath, the 22nd Tirthankar**

Within a few generations, the morality of humans began to degrade. Kings would go to war over women and there would be wars between family members. Around 5 lakh years after the time of Lord Naminath, the king of the Magadh state was Jarasandh (with a height of 10 Dhanush and a lifespan of 1,000 years). With the help of the Chakra he had subdued all kings in the southern half of Bharat Kshetra and established himself as a half-Chakravarti. He was the 9th (and last) Pratinarayan of this Avsarpini and was the only Pratinarayan not born as a Vidyadhar. He enjoyed many pleasures, had 16,000 queens and ruled the southern half of Bharat Kshetra. His daughter was married to Kans who had imprisoned his father (king Ugrasen of Mathura) and was ruling Mathura. There was a Yadav king who had 10 valiant sons. The eldest of these sons was Samudravijay and the youngest was Vasudev. Samudravijay would become the successor of his father. In a past life, Vasudev had performed brilliant penance and had achieved a very high level of purity (that gave him the potential to bind the Tirthankar Nam Karm) but had wished to be very handsome. As a result, Vasudev was a very handsome man and is considered a Kamdev of this eon. He was so handsome that the women of his city would not stop staring at him. This served as a distraction from their daily chores so his elder brother Samudravijay (who was the ruler of the city) ordered Vasudev not to leave his palace. As a result, Vasudev ran away from his royal household and wandered on the earth, experiencing many adventures. He married many maidens and met many great men.

One of these was a merchant called Charudatt who wasted all his wealth by staying at a prostitute's house and then had to go on a journey across a large water body to earn more wealth. Mid-journey his ship was wrecked in a storm but he survived. He went through an ordeal but returned to land where he was then tricked into and trapped at the bottom of a well. Here he found another human trapped with him. Feeling compassion for this human who was close to death, Charudatt enlightened him about the nature of the universe and as a result the death was peaceful and the human was reborn as a celestial being. Charudatt then managed to escape from this well and then went to meet his uncle Rudradatt. Both Charudatt and Rudradatt planned to reach a distant island to acquire riches there. But Rudradatt wanted to use a cruel method to do this. He planned to kill 2 goats and hide inside their body so that scavenger birds would carry them and fly towards the island. Rudradatt then planned to drop over the island where wealth could be acquired. Charudatt was against this method but Rudradatt did not listen and slit the goats' throats. Charudatt out of compassion recited the Panch Namaskar Mantra for one

dying goat who was then reborn as celestial being. The plan was executed but mid-way Rudradatt encountered a mishap (and perhaps died). Charudatt successfully reached the island where he encountered a monk performing brilliant penance. This monk remembered that Charudatt had helped him in the past (before the monk had renounced worldly life) and he decided to help Charudatt in return. Further, the goat who had been reborn as a celestial being also came to help Charudatt who had helped him acquire this celestial life. As a result, Charudatt was perhaps given a great sermon on Dharm by the monk and showered with wealth by the celestial being who then perhaps helped him return to his house. Here, Charudatt was greeted by his relieved wife and parents after which he lived happily for several years. Eventually Charudatt developed disgust with worldly life and performed severe penance as a monk. He was reborn in Sarvarthsiddhi and will descend from there to live as a man and attain liberation.

Vasudev attended the Svayamvar of the princess Rohini, which was also attended by many other kings, including his brothers (and perhaps the tyrannical Jarasandh also). Here, Vasudev was chosen by Rohini but since he had not come with any royal retinue, other kings (perhaps driven by jealousy) took this as a reason to wage a war against him. Seeing that it was unfair for so many kings to attack one man, Samudravijay attempted to calm down the ruckus and ensured that he would fight against Vasudev alone. Eventually Vasudev and Samudravijay recognized each other and the youngest Yadav prince reunited with his brothers who merrily accepted him. After marrying Rohini, Vasudev had a son from her who was fair and illustrious. He was named Ram (also Balram, Baliram) and grew up to be 10 Dhanush tall with a lifespan of 1,200 years. He was the 9th Balbhadr of this eon. Vasudev had once helped Kans by becoming Kans's teacher and Kans was grateful for this. Vasudev married Devaki, Kans's sister. Then Kans's wife (Jarasandh's daughter) learned from a knowledgeable monk that her husband would be killed by one of Devaki's sons. This led Kans to confine Vasudev and Devaki to his palace in Mathura. When Devaki's first son was born, Kans entered the chamber with the intention of slaying the child. However, celestial beings had used their power to switch Devaki's first born with the child of a merchant's wife who had given birth at the same time (in a city nearby). The merchant's wife had given birth to a child who died at birth. The sight of a dead infant satisfied Kans while Devaki was saddened. Devaki's first born was raised by the merchant's wife in another city. The births of Devaki's next five sons were similar i.e. the new-borns were switched with the new-born children of the merchant's wife (who had died at birth). Hence Devaki's first 6 sons were raised in a merchant's household in a nearby city while Kans would be satisfied with the sight of 6 dead infants. The 7th son of Devaki was born in the palace but was not switched with any other. Before Kans could lay his hands on this child, the infant was carried away (by his Vasudev's other son Balram) to a village of cowherds. This child (who had a dark complexion) was Krishna (also Shri Krishna) who grew up to be 10 Dhanush tall with a lifespan of 1,000 years. Shri Krishna was the last Narayan of this eon. Shri Krishna lived as a prince (amidst cowherds) for 16 years. During this time, his affectionate elder brother Balram lived with him and educated him about warfare, the use of weapons, etc. Kans who had learned that Devaki's son was alive sent a Nagkumar celestial being to kill Shri Krishna. However the celestial being realized

that Krishna was the Narayan and did not complete the task. After 16 years passed as in the village of cowherds, Shri Krishna went along with Balram to the city of Mathura where his uncle Kans was ruling. While Balram kept an army at bay, Shri Krishna challenged Kans and killed him. This enraged Jarasandh since Kans was his son-in-law. After death Kans was reborn in an unpleasant state of existence. Then Shri Krishna established a kingdom with Yadavs in Mathura. He would rule as a Mandlik king for 56 years. During this time, Jarasandh attacked Krishna's kingdom (Mathura) around 7 times. Also, there were around 353-363 wars fought between the Yadavs and an armies led by Jarasandh's son. Krishna eventually killed Jarasandh's son, which deepened the enmity between the Narayan and Pratinarayan. Realizing that Mathura was unsafe for his Yadav family members, Krishna shifted his kingdom from Mathura to a city built in the sea called Dvaraka (also Dvarika or Dvaravati). All the Yadavs lived peacefully in Dvaraka. This great city had been built in the middle of the sea by the celestial being Kuber on Indra's orders.

In Dvaraka, during the late night of Kartik Shukla 6 under the Uttarashada Nakshatra, Samudravijay's queen Shivdevi conceived the soul of the 22nd Tirthankar who had descended from the Anuttar Viman Jayant. Celestial beings celebrated His Garbh Kalyanak joyfully on this day. The Tirthankar was born on Shravan Shukla 6 under the Chitra Nakshatra and His Janm Kalyanak was joyfully celebrated on this day. He was bathed on Mount Meru by Indras and was named Neminath. His symbol was found to be a conch. He grew up in Dvaraka while interacting with his Yadav kinsmen, including Balram and Krishna.

Samudravijay and Vasudev had a sister (Kunti) who had been married to king Pandu (of the Kuru Vansh) in Hastinapur. Prior to their marriage, Pandu had entered the unmarried Kunti's chamber and made love to her resulting in the birth of a son. Kunti had frightfully hidden this child and sent him down the river in a basket. This boy (Karn) was raised by the king of a city nearby. After marriage, Pandu had 3 sons from Kunti, Yudhishtir (the eldest), Bhim and Arjun (the youngest). He had 2 sons from another queen Madri (who was perhaps Kunti's sister and another sister of Samudravijay), Nakul and Sahdev. These 5 princes were known as the Pandavs. Pandu had an elder brother called Dhritrashtra (who was blind) and had around 100 sons (known as the Kauravs). The eldest of these was Duryodhan and Dushasan was another Kaurav. Pandu had another brother called Vidur who would go on to renounce worldly life and accept monkhood. There was a rivalry between the Pandavs and Kauravs for the throne of Hastinapur. Once while the Pandavs were staying in a palace, Duryodhan arranged for this to be burned down. The 5 princes survived this assassination attempt and wandered around the earth disguised as Brahmins. They married many maidens and performed heroic acts. These Pandavs (disguised as Brahmins) attended the Svayamvar of a beautiful princess Draupadi. This event involved a special task that had to be performed in order to win the hand of Draupadi. A fish revolving on the ceiling would have to be hit with an arrow by looking at its reflection in a pool on the ground. Arjun (who was a very skilled archer) succeeded in this task and was about to be garlanded by Draupadi, who chose him gladly. Perhaps when others objected to this because the Pandavs had not come with any royal retinue, they revealed themselves as Pandavs. A fierce wind blew and broke the garland into pieces, which fell on all the 5 Pandavs. Seeing this incident, those who

were jealous of Arjun's feat spread rumors that Draupadi had wedded all 5 brothers. Yudhishtir and Bhim viewed Draupadi as a daughter while she viewed Nakul and Sahdev as sons. Having regained their worldly status, the Pandavs began to live a royal life again. Later Yudhishtir (who had become a king) lost his kingdom while gambling with Duryodhan. As a result, the Kauravs attempted to publicly disrobe Draupadi (which was prevented by celestial beings who made Draupadi's robes seem never-ending). The Pandavs along with Draupadi went to live for around 12 years in exile and had to live for 1 more year without revealing their identity. They experienced many adventures and ordeals after which the last year arrived. They lived in disguise in a royal household (with Bhim disguised as a cook, Arjun disguised as a dancer, etc.). Draupadi disguised herself as a maid but her beauty caught the attention of Kichak (who was either a prince or a great warrior). Kichak attempted to seduce Draupadi who repeatedly refused his advances. When his advances would not stop, he was one day threatened by the mighty Bhim who attacked him but then forgave him and let him live. Kichak became disgusted with worldly life and accepted monkhood as a result. He would go on to perform great penance and would remain undistracted when shown an illusion of a naked Draupadi by a celestial being. Due to not being distracted by this, he would attain clairvoyance (Avadhigyan). Kichak would eventually attain Omniscience (Kevalgyan) and then liberation. Kichak's elder family members (the Upkichaks) viewed Draupadi with hateful eyes and decided to kill her. In Draupadi's defense, Bhim was forced to kill the Upkichaks. Eventually the Pandavs completed their year in disguise and took the refuge of the Yadavs in Dvaraka.

Shri Krishna would eventually have to wage a frightful war against Jarasandh. This would involve many heroes on both sides. The Pandavs, Balram, Vasudev, Shri Krishna's sons, other Yadavs, etc. along with Lord Neminath (whose weapons were given by the king of celestial beings Indra) fought on the side of Shri Krishna. Duryodhan, the Kauravs, Karn, Dron, etc. fought on the side of Jarasandh. Karn was reunited with Kunti (who told him the truth about his birth) close to the time of this war but Jarasandh had done him huge favors and he had to fight on Jarasandh's side. The war was terrible and many lives were lost. Jarasandh's army arranged themselves (perhaps with the help of the war master Dron) in the deadly Chakravyuh formation. Arjun's son Abhimanyu was trapped inside this formation and accepted his end, dying a peaceful death (Samadhi Maran). Abhimanyu would be reborn as a celestial being. Krishna's father Vasudev arranged several Garudvyuh battle formations which attacked the Chakravyuh from various sides in order to vanquish it. Karn was perhaps killed in battle by Arjun and Duryodhan was perhaps killed by Bhim. Eventually Jarasandh hurled the Chakra at Shri Krishna. Seeing this Lord Neminath (who was clairvoyant) went and stood in front of his cousin Krishna. The Chakra then circumambulated the two illustrious beings three times and landed on Krishna's finger. An enraged Jarasandh was then killed with his own Chakra by Shri Krishna. Jarasandh's soul was reborn in the 3rd hell but will eventually attain liberation after some lives. The war was over and Shri Krishna had won. It is possible that Duryodhan, Karn, etc. survived the battle but developed a disgust with worldly life (Vairagya) after which they began to perform penance as monks.

After having lived for 56 years as a Mandlik king, Shri Krishna now went on a victory march that lasted 8 years. He subdued all kings in the southern half of this Bharat Kshetra and established himself as a half-Chakravarti. His rule would bring prosperity and some peace. Shri Krishna had 16,000 queens and 8 of these (including Rukmini, Satyabhama, Jambvati, etc.) were considered his chief queens. One day when Shri Krishna tested his strength against the strength of his cousin Lord Neminath, the Tirthankar demonstrated such unmatched physical strength which led Shri Krishna to believe his cousin had the potential to be a great king. With the help of his queens Shri Krishna then coaxed his cousin to agree for marriage. He was engaged to a princess Rajul (also Rajmati). At this time, 300 years had passed with Lord Neminath as a bachelor. He recalled some memories from His past life while he was seated on a palanquin being carried by Yadavs in His wedding procession. These made him disgusted with worldly existence and He decided to renounce worldly life. His decision was adored by Laukantik (world-end) celestial beings who visited Him from the 5th heaven Brahma. Having completed 3 devotional fasts (Tritiya Bhakt Upvas) prior to this, he was carried on the Devkuru Palki (palanquin) to the Sahakar Van (forest) near Mount Girnar while His Tap Kalyanak was celebrated with great pomp. Near the Meshashring Vriksh (tree) in this forest He accepted monkhood 1.5 hours before sunset on Shravan Shukla 6 under the Chitra constellation along with 1,000 others. He was given His first food charity as a monk by the meritorious Vardatt (who would be liberated after 3 lives at most). in Dvarika. Lord Neminath performed great penance for 56 days after which He attained Omniscience 4.5 hours after sunrise on Ashvin Shukla 1 under the Chitra Nakshatra at Mount Girnar (also Mount Urjayant perhaps). The celestial beings celebrated His Kevalgyan Kalyanak with great joy on this day and Kuber went on to construct His Samavsharan (with a size of 1.5 Yojans). Of His 11 disciples who all attained liberation, Vardatt was the chief. Of the 18,000 monks He initiated, 400 knew the ancestral scriptures (Purvas), 11,800 were teachers (Shikshaks), 1,500 attained clairvoyance (Avadhigyan), 900 attained telepathy (Manahparyaygyan), 1,100 attained the ability to transform their bodies (Vikriya Riddhi), 800 were orators and 1,500 attained Omniscience (Kevalgyan). The pious Yakshini was the chief Aryika of the 40,000 nuns He initiated. There were 3 lakh Shravikas and 1 lakh Shravaks during His time. Unnasen was His main listener, Parshva was His attendant Yaksh and Kushmandi was His attendant Yakshini. At dusk on Ashad Krishna 8 under the Chitra Nakshatra, Lord Neminath attained liberation at Mount Girnar along with 536 Kevalis. His Moksh Kalyanak was celebrated this day after He had passed 699 years, 10 months and 4 days as a Kevali.

Shri Krishna was very fond of Dharm and while he ruled as a half-Chakravarti he encouraged many to practice Dharm. His 6 brothers (who were raised by the merchant's wife when they had been switched to protect them from Kans) all accepted monkhood and once visited Devaki. When she did not understand why she felt such strong affection for them, she was told they were her sons. All these six great monks would attain liberation in that life. The Pandavs also had a fondness for Dharm. They had experienced many adventures in their life but the last one involved the kidnapping of Draupadi. With the help of a celestial being, a king in a distant Kshetra on the island of Dhatkikhand had kidnapped her (since he was infatuated with her beauty). Here Draupadi did not abandon her moral character and remained faithful to Arjun at

all times With Shri Krishna's help, the Pandavs went to Dhatkikhand (from our Bharat Kshetra in Jambudvip) and brought Draupadi back. Perhaps the Pandavs lost their etiquette after this journey and were banished from their kingdom by Krishna. They migrated to a kingdom in the south where they would rule for a few years perhaps. Eventually the Pandavs learned of their past lives in Lord Neminath's Samavasharan and renounced worldly life. They performed severe penance as monks. Once, either a group of Vyantar celestial beings (possibly Duryodhan, Dushasan, etc. reborn) or a Kaurav descendent (Yavrodhan) saw these 5 Pandav monks meditating. This rekindled the animosity the group of Vyantars or Yavrodhan had against the Pandavs. As a result, molten iron crowns, etc. were placed on the bodies of the Pandavs. The monks bore this disturbance (Upsarg) peacefully. Yudhishtir, Bhim and Arjun destroyed all Karms and attained liberation. Nakul and Sahdev who both very briefly entertained the thought that monks were being disturbed were reborn in the Anuttar Viman Sarvarthsiddhi. These two souls will descend from there and become men who will attain liberation. The soul of Draupadi was reborn as a male celestial (perhaps in the 16th heaven) who will eventually attain liberation. It is possible that Krishna's father Vasudev (who is considered a Kamdev) may have attained liberation from Siddhvarkut. Sons of Krishna such as Pradyumna, Bhanu, Subhanu, Shambu, etc. also attained liberation. Shri Krishna's 8 chief queens were reborn as celestial beings and will all eventually attain liberation. One of Shri Krishna's sisters was ashamed when teased by Balram's sons and this made her disgusted with worldly life. She became an Aryika and performed penance. One day she was meditating in a forest when some humans passing nearby saw her. She appeared so radiant they thought she was a female celestial being. Later a lion killed her and left only 3 fingers in a pool of blood. Although she endured this calmly and was perhaps reborn in heaven, the same humans who returned became frightened at this sight and out of fear began to worship her as a goddess they called Durga. Rajmati who had earlier been engaged to Lord Neminath perhaps became an Aryika also. Lord Neminath's father Samudravijay eventually renounced worldly life and performed severe penance. In that life Samudravijay would attain liberation. Lord Neminath's mother Shivdevi was reborn in heaven and will eventually attain liberation.

Shri Krishna regularly attended Lord Neminath's Samavsharan. He once asked about the cause of his death. Lord Neminath said that the monk Dvaipayana would be instrumental in the destruction of Dvaraka which would lead to a series of events that culminated in Shri Krishna's brother Jaratkumar killing him. Both Dvaipayana and Jaratkumar heard this and decided to leave Dvaraka. When almost 920 years had passed with Shri Krishna ruling as a half-Chakravarti, some Yadav princes had developed the bad habit of drinking alcohol. The monk Dvaipayana had wandered from city to city and had reached Dvaraka at this time. The Yadav princes disturbed the monk which angered him. This was close to the time of Dvaipayana's death. At this time Dvaipayana either released a large amount of energy from his shoulder (which would destroy Dvaraka) or was reborn as a Vyantar celestial being (who would destroy Dvaraka). When he died, Dvaipayana raised 2 fingers indicating that only Krishna and Balram would survive. All Yadavs in Dvaraka (including Devaki, Rohini and perhaps Vasudev) were killed. Devaki and Rohini (along with Vasudev perhaps) were reborn in heaven. Dvaipayana was either reborn in hell (if the energy from his

shoulder destroyed Dvaraka) or as a Vyantar Dev. His soul will eventually attain liberation (perhaps as a Tirthankar in the future Utsarpini of this Bharat Kshetra). Now Shri Krishna wandered through forests along with Balram. Here he was very thirsty when Balram went to fetch water for him. At this time, Jaratkumar had developed the habit of hunting animals and he happened to be in the very forest where Shri Krishna was resting. Jaratkumar saw Krishna's heel and thought it to be a part of a deer's body. He shot an arrow through the Narayan's foot and it was too late when he realized what he had done. Shri Krishna told Jaratkumar to escape from that spot (since Balram would certainly kill him after returning) and to tell the Pandavs what happened. He then had an auspicious series of thoughts where he pitied all the Yadav men and women who died in Dvaraka without the opportunity to practice much Dharm. Just prior to his death, Shri Krishna lost his right belief and died with a hateful thought (perhaps blaming Dvaipayana for so many deaths). Due to his worldly indulgences and animosity towards Jarasandh, Shri Krishna was reborn in the 3rd hell but will eventually be reborn as the 16th Tirthankar Lord Nirmal in the future Utsarpini of our Bharat Kshetra. Jaratkumar (who followed Shri Krishna's instructions and went to the Pandavs in their southern kingdom where they had been banished) would be reborn in hell as a result of his hunting, etc. Balram returned and was shocked by Krishna's death after which he entered a delusion. He would not leave Krishna's corpse and would feed it, anoint it, etc. When he finally broke free from his delusion Balram renounced worldly life and performed severe penance in the forest as a monk. Once when he went to the city to receive a food intake (Ahar), a woman became mesmerized by his handsome body. She got distracted from tying a rope around a well (or a bucket that went inside a well) and tied it around her son's neck instead. After this Balram criticized his own body and decided not to enter the city for a food intake again. When he was performing penance in the forest, a king thought Balram was preparing to overthrow him. As a result, the king sent his army to attack the Balbhadra monk. Then a celestial being created around 700 illusory lions as guards in front of Balram. This led to Balram being known as Narsimha also. After completing his lifespan of 1,200 years, Balram was reborn in the Brahma heaven. From here he visited Shri Krishna's soul in hell and tried to bring it to heaven. As the celestial being was carrying the infernal being the pain experienced by the infernal being was too great. Hence Shri Krishna's soul accepted its suffering as a result of its past Karms. He told Balram's soul to spread heroic stories about Ram (Balram) and Krishna throughout the earth. As a result the celestial being allowed temples dedicated to Balram and Krishna to be built while also ensuring that those who visited these temples would lead comfortable lives. Balram's soul will eventually attain liberation either at the same time that Shri Krishna's soul becomes a Tirthankar or during another time as a Tirthankar in the future Utsarpini of our Bharat Kshetra.

The 9th Narad Adhomukh was a contemporary of Lord Neminath. He was raised by celestial beings and attained various special abilities along with the knowledge of some Vidyas (sciences). Adhomukh had the appearance of a junior monk (Kshullak) and was well-respected by all kings, visiting any royal household he desired. Adhomukh played a major role in nurturing the enmity between Shri Krishna and Jarasandh. He also was instrumental in the kidnapping of Draupadi. When he once visited the Pandavs, he noticed that Draupadi did not immediately pay respect to



him. Adhomukh had the ability to travel across the Lavansamudra and he later described Draupadi's beauty to a king who ruled a city on the second island Dhatkikhhand. As a result, this king was infatuated by Draupadi's beauty and meditated on a celestial being until the Dev's throne shook. The king requested the celestial being to bring Draupadi to him. Thus the Pandavs (along with Krishna's help) had to go on an adventure to rescue Draupadi and bring her back to Jambudvip from Dhatakikhhand. Due to his fondness of quarrels, Adhomukh was reborn in hell but his soul is eventually destined for liberation.

Pradyumna, a son of Krishna was a very handsome contemporary of Lord Neminath. In a past life, he had been a king who had practiced adultery with another man's wife. This led the cheated man to become a mendicant and perform penance while harboring animosity. The cheated man would be reborn as a celestial being (perhaps a Rakshas or a Bhavanvasi). The adulterous king realized his mistake and renounced worldly life, performing great penance. As a result of his penance, this king was reborn as Pradyumna whose body had a superior level of beauty. Pradyumna could be considered a Kamdev of this eon (provided the handsome man Shripal who lived during the Tirth Kal of Lord Naminath is not considered a Kamdev). As a result of his act of adultery, Pradyumna was carried away by a celestial being (whose wife he had practiced adultery with in a past life) as an infant. Pradyumna's mother Rukmini was to remain separated from her son for 16 years as a result of her separating a tiny being (perhaps an insect) from its offspring (for 16 hours perhaps). Although the celestial being tried to crush the infant Pradyumna under a large stone, the strong boy's breathing would cause the stone to move up and down. Pradyumna was raised by a Vidyadhar king and queen. His stepmother (who he had practiced adultery with in the past life when he was a king) became infatuated with his beauty and made advances towards him. When Pradyumna said he viewed her as a mother, she told him the truth about his birth. Pradyumna still refused and this angered his stepmother who complained to her husband that Pradyumna had tried to make advances on her. The angry Vidyadhar king sent his army after Pradyumna but his stepson defeated everyone. Pradyumna would go through some adventures and eventually return to his mother Rukmini. He would help his father Krishna in the war against Jarasandh and would attain liberation at Mount Girnar. Pradyumna's son Aniruddh would also attain liberation.

### **Bramhadatt, the 12th Chakravarti**

A few generations passed as pious kings began to become lesser in number. The piety of people began to decrease also. It became increasingly difficult for kings and wealthy merchants not to fall into material indulgences involving the acquisition of wealth (Arth) and sensual pleasures (Kam). The cruelty of kings went on increasing. Heights and lifespans continued to decrease. Several years after the time of Lord Neminath, there was a man called Brahmadatt. 7 Dhanush tall and with a lifespan of 700 years, Brahmadatt passed 28 years of his life as a prince and then ruled as a Mandlik king for 56 years. During these 84 years he had once left his household to go on an adventure. On this adventure he perhaps became infatuated with a woman who would later on be his chief queen. In a past life he had been a

monk (perhaps during the time of an earlier Chakravarti) on this Bharat Kshetra. This monk would often get angry and perhaps used some special abilities acquired due to penance to harm some person who had disrespected him. Then another monk (who was peaceful) calmed him down and told him not to harm other beings out of anger. The monk who would be reborn as Brahmadaṭṭ was influenced by this other peaceful monk and began to perform great penance. One day when he was given food charity by a Chakravarti's chief queen, he noticed the chief queen's beauty and wished to have the woman jewel of a Chakravarti in a future life. This monk was reborn in heaven and was then reborn as Brahmadaṭṭ. As a result of his penance in the past life (when he was calmed down by the peaceful monk), Brahmadaṭṭ obtained the Chakra. After worshipping the Conquerors (Jins), he set out to conquer the Bharat Kshetra and succeeded in conquering all 6 Khandas. After 16 years of conquest he established himself as a Chakravarti. He returned to his city and ruled the earth bringing prosperity. He enjoyed the 10 limbs of enjoyment (Dashang Bhog) and used the 9 treasures (Nidhis) as he desired. He had also obtained the 14 jewels, including the woman jewel (the chief of his 96,000 queens) he had desired in his past life. He was fond of Dharm and would worship the Conquerors with devotion. One day he encountered a monk who he instantly had affection for. This monk was the soul of the peaceful monk who had calmed him down in the past life (when he had done the penance that resulted in his birth as a Chakravarti) and would perhaps attain liberation in this very life. Brahmadaṭṭ venerated this monk but when he was advised to renounce the worldly pleasures of a Chakravarti, he was unable to. During his rule, Brahmadaṭṭ had developed an enmity towards Brahmins and perhaps he killed several Brahmins. He was also very fond of hunting. Towards the end of his life he began to go blind. Out of hatred for the Brahmins, he ordered an attendant to bring him the eyes of all the Brahmins he had killed in a bowl. The attendant was horrified by this order and merely brought a bowl of tiny fruits (perhaps berries or grapes) to the blind Chakravarti. Brahmadaṭṭ would repeatedly enjoy touching (and perhaps squishing) these fruits thinking them to be the eyes of Brahmins. Having lived as a Chakravarti for 600 years, Brahmadaṭṭ died and was reborn in the 7th hell. His soul will eventually attain liberation.

### **The 23rd Tirthankar Lord Parshvanath**

Around 83,750 years since the time of Lord Neminath, king Ashvasen (of the Ugra Vansh) ruled the city of Banaras and had a queen called Vama. Having descended from the 14th heaven Pranaṭ into the womb of queen Vama during the early morning of Vaishakh Krishna 2 under the Vishakha Nakshatra, the soul of the 23rd Tirthankar Lord Parshvanath was a cause of joy to the universe. His Garbh Kalyanak was celebrated on the day of His conception and His Janm Kalyanak was celebrated on the day He was born, Paush Krishna 11 under the Vishakha Nakshatra. Indra found His symbol to be a snake. With a height of 9 Hath and a lifespan of 100 years, Lord Parshvanath passed 30 years in bachelorhood as a prince. He was adored by all those around Him and brought joy to the people of His father's kingdom. One day He was walking through his city when He noticed a mendicant performing the penance of 5 fires (i.e. the mendicant had light 5 fires around him and was putting his hands, etc.

inside the fires). Lord Parshvanath realized (with the help of his clairvoyance) that 2 snakes (1 male and 1 female) were trapped inside a log which was burning under one of the fires. When He told the mendicant that 2 snakes were being burnt due to his penance, the mendicant rebuked the prince. Lord Parshvanath removed this log and recited the Panch Namaskar Mantra for the dying snakes. As a result, the snakes were reborn as the celestial being Dharanendra (one of the 2 Indras of the Nagkumar celestial beings) and his female companion. This embarrassed the mendicant (whose soul had been harboring animosity against the soul of Lord Parshvanath since several past lives). At the age of 30 years, past life memories triggered a Vairagya (disgust with worldly existence) in Him. His decision to renounce the world was praised by Laukantik Devs and His Tap Kalyanak was celebrated on Paush Krishna 10 under the Vishakha Nakshatra. Having completed 6 devotional fasts (Shasht Bhakt Upvas) prior to this, He was carried on the Vimala palanquin to the Ashvatth Van (forest) outside Varanasi (Banaras). Near the Dhav Vriksh (tree) 4.5 hours after sunset on this day, Lord Parshvanath accepted monkhood along with 300 others. He began to perform great penance. The meritorious Dhanyasen gave Him His first food charity in a place called Gulamkhet. This was followed by pleasant incidents (such as the showering of gems, the chanting of victory, etc.) created by celestial beings. Once when the Tirthankar monk was meditating in a forest, there happened to be a celestial being (who was the mendicant reborn) dwelling in the same forest. The soul of the celestial being had been harboring a grudge against the soul of Lord Parshvanath since several past lives. The latest grudge developed was due to the mendicant's embarrassment caused by Lord Parshvanath saving the 2 snakes. This celestial being (perhaps a Vyantar or a Jyotishi) whose name was perhaps Samvar first created ferocious lions, elephants and snakes to attack the monk. When this did not disturb Lord Parshvanath, Samvar made it thunder and showered stones on Lord Parshvanath. Since the Tirthankar monk was still undisturbed in His meditation, Samvar created torrents of unusually heavy rain which flooded the entire forest. When the water had reached Lord Parshvanath's face, the throne of Dharanendra shook and he realized what was happening. Along with his female companion Padmavati, he came to the forest where Samvar had created an Upsarg (disturbance) over Lord Parshvanath. Dharanendra and Padmavati (who had been the snakes in their past life) helped to create a canopy of snake hoods above Lord Parshvanath so that no more rain would fall on Him. They then chastised Samvar and explained that he had committed very wrong acts. He was ashamed and stopped disturbing Lord Parshvanath. All the celestial beings bowed to the monk who had all this while remained engrossed in His meditation. After performing intense penance for 4 months, Lord Parshvanath attained Omniscience at a place called Ashramkes 4.5 hours after sunrise on Chaitra Krishna 4 under the Vishakha Nakshatra. The celestial beings celebrated His Kevalgyan Kalyanak on this day and Kuber went on to construct His Samavsharan (which was 1.25 Yojans wide). Of His 10 disciples (Gandhars) who all attained liberation in that life, Svayambhu was the chief. Of the 16,000 monks He initiated, 350 knew the Purvas (ancestral scriptures), 10,100 were teachers (Shikshaks), 1,400 were clairvoyants, 750 were telepathic monks, 1,000 had attained the Vikriya Riddhi (the ability to transform one's body), 600 were orators and 1,000 had attained Omniscience (Kevalgyan). Suloka was the chief of 38,000 Aryikas He initiated. There were 3 lakh Shravikas and 1 lakh

Shravaks. His main listener was Mahasen and His Yaksh-Yakshini pair had Matang and Padma. After living as a Kevali and benefitting all living beings for 69 years and 8 months, at dusk on Shravan Shukla 7 under the Vishakha Nakshatra Lord Parshvanath attained liberation at Mount Sammed. His Moksh Kalyanak was celebrated with great pomp on that day and 36 other Kevalis attained liberation simultaneously with Him.

A very handsome man called Nagkumar (who is a Kamdev of this Avsarpini) may have lived during the Tirth Kal of Lord Parshvanath or during the Tirth Kal of Lord Mallinath. He accepted monkhood and attained liberation at Mount Kailas.

Another very handsome man called Jivandhar may have lived during the Tirth Kal of Lord Parshvanath i.e. Jivandhar may have lived in the period from Lord Parshvanath's time to just before the next Tirthankar Lord Mahavir's time. Jivandhar is considered the 23rd Kamdev of this Avsarpini. It is possible that Jivandhar lived during the time of Lord Mahavir and not during the Tirth Kal of Lord Parshvanath.

### **The time of Lord Mahavir, the 24th Tirthankar**

As the end of the 4th era Dushma Suhma was close, most kings and societies had become cruel. Shudras and servants were disrespected. Slaves began to be sold and mistreated. Women were made to suffer and there were many more thieves, pirates, etc. Kshatriyas would start misusing their power and would start to fulfill their own ambitions rather than protect the people. False doctrines had spread throughout the earth and Brahmin priests would dominate superstitious people and earn a living by performing several rituals (such as the sacrifice in a fire i.e. the Yagya). Cruel practices emerged such as sacrificing animals and perhaps sacrificing humans. Thus the society was plagued with acts of violence (Himsa), lies (Asatya), stealing (Chaurya), unchastity (Abrahmacharya or sensual indulgence) and the accumulation of possessions (Parigrah). Some who acquired knowledge became arrogant and some who mastered sciences had started to misuse them.

After around 246 years, 3 months and 1 Paksh (fortnight) had passed since the time of Lord Parshvanath, king Siddharth (of the Nath Vansh) ruled the city of Kundalpur and had a queen called Priyakarini (also Trishla), perhaps the eldest daughter of king Chetak of Vaishali. Queen Trishla saw the 16 special dreams that indicated she would give birth to an illustrious child (who would cause the liberation of many thousand beings). Indra instructed celestial beings (led by Kuber) to shower the city of Kundalpur with 3.5 crore jewels 4 times a day everyday until the birth of this illustrious child. It was late night on Ashad Shukla 6 under the Uttarashada Nakshatra when the soul of the 24th Tirthankar of this Avsarpini descended into Trishla's womb from the Pushpottar Viman in the 16th heaven Achyut. His Garbh Kalyanak was celebrated with great pomp on this day. On Chaitra Shukla 13 under the Uttaraphalguni Nakshatra the last Tirthankar of this Avsarpini was born and His Janm Kalyanak was celebrated with great joy. He was bathed with water from the Kshrisamudra on Mount Meru using 1,008 Kalash. Indra named Him Vir and His symbol was a lion. Lord Vir was returned to His mother and His parents gave Him the name Vardhman. He was raised in a divine environment with affection from His parents and celestial beings. As a child He was playing with other children of the city

when a celestial being disguised as a snake attempted to frighten them. The snake was on a tree where the children's ball was stuck. All the children ran away but Lord Vardhman was not afraid and retrieved the ball. The snake hissed and made a terrifying appearance but Lord Vardhman was still not afraid. The celestial being then revealed his true form, praised Lord Vardhman and named him Ativir. Once two wise men with tensions and doubts in their mind simply saw Lord Vardhman and their minds were cleared. This led them to give Him the name Sanmati. Another time there was a wild elephant terrorizing the city. The prince Lord Vardhman calmed the elephant down and relieved the people. He grew up to be 7 Hath tall and would live for 72 years. Lord Vardhman was did not marry and remained a bachelor till the age of 30 years. After this He developed a disgust with worldly life (Vairagya) after recollecting past life memories. He decided to renounce the world and then Laukantik Devs from the Brahma heaven visited Him, praising His decision. Having completed a Tritiya Bhakt Upvas (3 devotional fasts), He was carried on the Chandraprabha palanquin to the Nath forest near Kundalpur while His Tap Kalyanak was celebrated. 1.5 hours before sunset on Margshirsh Krishna 10 under the Uttara Phalguni Nakshatra, near the Saral tree (which was 32 Dhanush tall), Lord Vardhman accepted monkhood. He was self-initiated and was the only monk to be initiated that day. The meritorious Nandan gave Lord Vardhman His first food charity (Ahar Dan) at Kundalpur. Celestial beings then showered gems in the city and there were chants of victory. Lord Vardhman performed great penance relentlessly. He endured many sufferings peacefully and began to destroy His Karms. Once the Rudra tried to disturb Him in His meditation. This was a severe disturbance (Ghor Upsarg) but Lord Vardhman was not disturbed. As a result, Rudra (along with his female companion Parvati) bowed to Lord Vardhman and danced. After this endurance, He was known as Mahavir. Once Lord Mahavir was passing through a frightful forest where a poisonous snake dwelt. This snake would attack all by-passers and perhaps attempted to do the same to Lord Mahavir. The Tirthankar monk faced the snake with tranquility and compassion which calmed the snake down. Perhaps this snake did not attack any other being again in its life. Perhaps Lord Mahavir onced passed through a city where there was an unfortunate princess called Chandana. She was perhaps the youngest of 7 daughters of king Chetak i.e. she was queen Trishla's youngest sister. By an unfortunate turn of events, she had been separated from her parents and was living with a merchant who had kindly taken her in as a daughter. The merchant's wife had perhaps misunderstood the relations between the merchant and Chandana, thinking that the merchant was infatuated with Chandana's beauty. As result, the merchant's wife perhaps shaved Chandana's hair. Later Chandana perhaps gave Lord Mahavir food charity with very pure thoughts and this resulted in celestial beings restoring her hair. Lord Mahavir endured many more sufferings and went on performing excellent penance. After spending 12 years as a monk in pursuit of Omniscience, Lord Mahavir eventually reached this goal at a place called Rijukula (perhaps near the banks of a river) 1.5 hours before sunset on Vaishakh Shukla 10 under the Magha constellation. Celestial beings celebrated His Kevalgyan Kalyanak with great pomp and Kuber constructed His Samavsharan (which was 1 Yojan wide). For several days (perhaps a few months) His divine sound (Divya Dhvani) was not heard since no disciples were present in this Samavsharan. Then Indra realized that there was a very intelligent and

learned man called Indrabhuti Gautam who had the potential to be Lord Mahavir's disciple. Perhaps Saudharm Indra (i.e. Indra of the first heaven) visited Indrabhuti and asked him questions such as "How many types of time (Kals) exist?", "How many substances (Dravyas) exist?", etc. When Indrabhuti did not know the answers, Indra took him to Lord Mahavir's Samavsharan. Perhaps Indrabhuti's students (along with Indrabhuti's brothers Agnibhuti and Vayubhuti) i.e. around 500 others accompanied the Indrabhuti to the Samavsharan. All Indrabhuti's pride melted away when he saw the Manstambh near the Samavsharan's entrance. Indrabhuti eventually renounced his clothes and accepted monkhood at the feet of Lord Mahavir. As soon as this happened, Lord Mahavir's first divine sound (Divya Dhvani) was heard. Among the first few phrases understood by humans were "3 types of time (Kals) exist" (i.e. past, present and future), "6 substances (Dravyas) exist" (i.e. soul, matter, medium of motion, medium of rest, space and time), etc. Indrabhuti Gautam was the chief disciple (Gandhar) of Lord Mahavir and organized His teachings into 12 scriptural limbs (Angs) along with the other disciples. Lord Mahavir had 11 disciples who all attained liberation. Of the 14,000 monks He initiated, 300 knew the Purvas (ancestral scriptures), 9,900 were Shikshaks (teachers), 1,300 attained Avadhigyan (clairvoyance), 500 attained Manahparyaygyan (telepathy), 900 attained the Vikriya Riddhi (the ability to transform one's body), 400 were orators (Vadis) and 700 attained Omniscience (Kevalygyan). Of the 36,000 Aryikas He initiated, the pious Chandana (who had perhaps given Lord Mahavir Ahar Dan earlier) was the chief. There were 3 lakh Shravikas and 1 lakh Shravaks. The king Shrenik (who ruled from the state of Magadh) was Lord Mahavir's main listener. He visited the Samavsharan regularly and in the presence of Lord Mahavir attained Kshayik Samyagdarshan (strong right belief which can never be changed to wrong belief) and also bound the Tirthankar Nam Karm. His soul will be reborn as the 1st Tirthankar Lord Mahapadma of the future Utsarpini. Lord Mahavir's Yaksh was Grihyak and His Yakshini was Siddhayini. He lived as a Kevali for 30 years and benefitted all beings of the universe. When 2 days of His lifespan remained, He began to withdraw His bodily activities and then at dawn on Kartik Krishna 14 under the Svati Nakshatra Lord Mahavir attained liberation. He attained liberation as a solitary Kevali at Pavapuri and on this day the celestial beings celebrated His Moksh Kalyanak with great joy. On this day, His chief disciple Indrabhuti Gautam attained Omniscience. People lit oil lamps (Diyas) on this day to celebrate Indrabhuti's knowledge and Lord Mahavir's liberation. This day is celebrated as Divali today.

King Shrenik's father Upshrenik had lost the kingdom of Magadh earlier which forced Shrenik to wander through the earth. He impressed an intelligent maiden he met in a village with witty statements who he eventually married. With her Shrenik had a son named Abhaykumar but left the village to win back his kingdom. Eventually Shrenik defeated the king who had defeated his father (or this king's successor) and retained the throne of Magadh. Shrenik was then reunited with his son Abhaykumar who impressed the king with his intelligence. Shrenik wanted to marry king Chetak's daughter Chelna but king Chetak (who had right belief) did not agree since Shrenik was fond of false creeds and perhaps wrong doctrines. Abhaykumar arranged to show Chelna a portrait of Shrenik and planned to help her run away from king Chetak's household. Another of king Chetak's daughters (younger than Chelna

perhaps) was Jyeshtha. A prince called Satyaki was infatuated with Jyeshtha but she did not reciprocate which saddened Satyaki and made him disgusted with worldly existence. Satyaki then accepted monkhood and began to perform penance. Jyeshtha also saw king Shrenik's portrait and along with Chelna she too became infatuated with him. Both the sisters ran away from their household to marry king Shrenik but mid-way Chelna deceived Jyeshtha and left her. Disgusted with worldly existence due to this incident, Jyeshtha became an Aryika and began to perform penance. Chelna married Shrenik but realized he was gave too much respect to followers of false creeds (such as Brahmins of the cult of Vishnu and Baudhs i.e. followers of Buddh). She used various methods to demonstrate that these followers of false doctrines were putting on acts and were not very knowledgeable. This angered Shrenik and he developed a determination to demonstrate that the followers of the Conqueror were also impostors. Shrenik was fond of hunting and one day saw a monk (Yashodhar) peacefully meditating in a forest when he had gone hunting. He first released hunting dogs on the monk but the monk was so peaceful that the dogs calmed down and did not attack him. Shrenik then tried shooting arrows at the monk but kept missing. Finally he became frustrated and put a dead snake around the monk Yashodhar's neck after which he left the forest. When he told Chelna about this that night she became anxious and the next day she went with king Shrenik to the forest where the monk Yashodhar was still meditating. The dead snake was still on his neck and ants had crawled over his body but Yashodhar's appearance was still peaceful. Seeing this Shrenik was astonished and following Chelna he helped to quickly remove the ants from Yashodhar's body by attracting them elsewhere. Finally the dead snake was removed from the monk's body after which he blessed both Chelna and Shrenik. Disgusted with his own actions Shrenik wished death on himself in his thoughts. The monk Yashodhar (who was telepathic) immediately advised Shrenik to never wish harm on any being (including oneself). After listening to the monk Yashodhar who spoke about the nature of the universe and Dharm, king Shrenik attained the weakest right belief (Kshayopshamik Samyagdarshan which is right belief defiled by wavering, defects, superstitions, etc.). Due to the violent thoughts Shrenik harbored while attacking the monk Yashodhar or perhaps due to Shrenik wishing death on himself, the soul of Shrenik bound the infernal lifespan Karm of the longest duration (33 Sagars) which could have taken him to the seventh hell. Nonetheless after his encounter with the monk Yashodhar, Shrenik regularly attended Lord Mahavir's Samavsharan and listened to the great Tirthankar's divine sound (Divya Dhvani). At times when Lord Mahavir would remain silent, Shrenik asked His disciple (Gandhar) Indrabhuti several questions at times and kept clearing his doubts. As a result, king Shrenik reduced his next infernal lifespan from 33 Sagars to 84,000 years and he also attained the strongest right belief (Kshayik Samyagdarshan or Kshayik Samyaktva which is free from all doubts, defects, wavering and is never changed to wrong belief again) which guarantees liberation after at most 3 lives. In the presence of Lord Mahavir King Shrenik also contemplated the 16 contemplations which result in the bondage of the auspicious Tirthankar Nam Karm. In his worldly life, he had a son Kunik from Chelna. He was sad that his intelligent son (and prime minister) Abhaykumar had decided to renounce worldly life but Abhaykumar reassured his father by saying that no soul is really any other soul's father or son. Abhaykumar

would attain liberation in that life. Another son of Shrenik was Meghkumar. In a past life, Meghkumar had been an elephant in a forest. There was a fire in this forest and with difficulty the elephant found a safe place. While the elephant was stretching its leg in this spot, a rabbit came and stood under the elephant's leg since this was the only safe place the rabbit could find in the burning forest. The elephant held its foot up since it did not want to kill the rabbit while the fire lasted for 3 days. After the fire was over the rabbit left the spot while the elephant (who was tired due to raising its foot for so long) collapsed and died. This elephant was reborn as Meghkumar, who was a wealthy and handsome prince. Meghkumar developed disgust with worldly life and accepted monkhood. He performed excellent penance and was perhaps reborn as a celestial being. He will descend from heaven and attain liberation as a man. Towards the end of his life, Shrenik was imprisoned and tortured by Kunik (who bore animosity against his father). Kunik then ruled as the king of Magadh. When Chelna once told Kunik that Shrenik had adored him so much that when Kunik was a child, Shrenik had even eaten food in which the boy (Kunik) had excreted in. This made Kunik realize his mistake and he went to free his father himself. Misunderstanding that his son was coming to torture him, Shrenik was unable to bear this anymore and ended his own life with a sword. The soul of Shrenik was reborn in the first hell with a lifespan of 84,000 years but towards the end of his infernal lifespan, by the power of celestial beings his infernal sufferings will reduce and he will die to be reborn as Lord Mahapadma, the first Tirthankar of the future Utsarpini. Chelna was reborn as a male celestial being and will perhaps be reborn only once more (as a man who will attain liberation).

Satyakiputra was a contemporary of Lord Mahavir and was the 11th (and last) Rudra of this Avsarpini. With a height of 7 Hath and a lifespan of 69 years, he was the illegitimate son of the monk Satyaki and the Aryika Jyeshtha. Once Jyeshtha had entered a cave and thinking nobody was there she removed the single garment that would clothe her. The monk Satyaki was inside this cave and he saw Jyeshtha. The two could not overcome their lust and they broke their vow of celibacy (Brahmacharya). As a result of this they would both be reborn in hell. Jyeshtha gave birth to Satyakiputra and he was raised by her sister Chelna (the queen of king Shrenik). He was a very cruel boy and hence was named Rudra. After living with Chelna for 7 years, he accepted monkhood and performed difficult penance for 34 years. He acquired special abilities because of his penance and gained knowledge of 11 scriptural limbs (Angs) and 9 ancestral scriptures (Purvas). While studying the 10th Vidyanuvad Purva (the 10th ancestral scripture about the science i.e. Vidyas) Rudra lost his self-control and could not overcome his lust (at the age of 41 years). He began to kidnap maidens and rape them by misusing his special abilities. They would not satisfy him and he would kill them afterward. He wreaked havoc on people by misusing the abilities he had gained due to penance. Finally he found a permanent female companion called Parvati and lived with her on Mount Kailas. Influenced by the ecstasy of lovemaking he considered himself the creator of the universe. He spent the last 28 years of his life misusing his special abilities and was eventually killed while in the midst of lovemaking by the people who had grown to fear him. However the Rudra's sciences still continued to haunt the people after his death i.e. the magical spells he had cast (material or chemical reactions he had started) were still harming



the people near Mount Kailas. A knowledgeable human instructed these people to perform a ritualistic ceremony in honor of the Rudra (while perhaps using a stone as a phallic symbol). They performed the ceremony and the spells subsided i.e. the harmful material or chemical reactions came to an end. Superstitious people would continue to perform such rituals every year and this would lead to the tradition of worshipping the Rudra. Satyakiputra was reborn in the 3rd hell and will (after passing through many births) eventually attain liberation as Lord Anantvirya, the 24th Tirthankar in the future Utsarpini of our Bharat Kshetra.

Jivandhar may have been a contemporary of Lord Mahavir (and if not he lived during the Tirth Kal of Lord Parshvanath). He was very handsome and is considered the 23rd Kamdev of this Avsarpini. He performed heroic acts and won a few maidens. After living a happy worldly life, he accepted monkhood and attained liberation at the peak of the liberated (Siddhvarkut).

Jambusvami was a contemporary of Lord Mahavir (and perhaps had a lifespan of 80 years). He was very handsome and is considered the 24th Kamdev of this Avsarpini. Although he was detached from worldly life, on the insistence of his family members he was married to 4 women. On the night after his marriage he explained to his wives that worldly pleasures were transient and could not give permanent happiness. As a result they too developed a disgust with worldly existence. That night a clever thief called Vidyutprabh overheard the conversation between Jambusvami and his wives. He too became disgusted with worldly existence as a result. The next day Jambusvami renounced the world and accepted monkhood, becoming a disciple of the monk Sudharmacharya (who was the chief disciple of the Kevali Indrabhuti Gautam). His mother and his 4 wives also renounced the world and became nuns. Vidyutprabh (along with around 500 of his follower thieves) also renounced the world. During Jambusvami's life, the era Dushma Sushma ended and the 5th era Dushma began. Jambusvami went on to attain Omniscience during Dushma and he benefitted many living beings. After living as a Kevali for 38 years, Jambusvami attained liberation all by himself at the Jambuvan. He was the last soul to attain liberation in this Avsarpini.

## The destroyers (Kalkis) and the end of the Avsarpini

About 3 years, 8 months and 1 fortnight (Paksh) after the liberation of Lord Mahavir (which is considered around 527 BC), the present era Dushma began (around 523 BC). This era is 21,000 years long and currently (i.e. in the year 2014 AD), around 2,537 years of this era have passed. In this era, there has already been a decline in the quality of Dharm while the needs and wants of humans have increased. Humans seem to be slowly growing more fascinated by matter and the machines they develop while forgetting the soul and spiritual attributes. Nevertheless there have still been influential personalities driven by morality and knowledge while Dharm still continues to exist.

There were 3 Anubaddh Kevalis (i.e. Omniscients who attained Omniscience one after the other) after Lord Mahavir:

1. Gautam Svami (whose time as a Kevali was 12 years): he was the chief disciple of Lord Mahavir and attained Kevalgyan on the same day Lord Mahavir attained liberation
2. Sudharmacharya (whose time as a Kevali was 12 years): he was the Omniscient Gautam Svami's disciple and attained Omniscience when Gautam Svami attained Moksh
3. Jambusvami (whose time as a Kevali was 38 years): he was Sudharmacharya's disciple and attained Omniscience when Sudharmacharya attained liberation

Thus for 62 years after Lord Mahavir's liberation, there were 3 Omniscients on this earth. Jambusvami was the last soul to attain liberation in this Avsarpini and attained liberation during the 5th era Dushma.

Historical accounts available today indicate that around the time of Lord Mahavir there were several great philosophers who propagated spiritual ideas (which involved asceticism i.e. monkhood, the pursuit of knowledge, beliefs about rebirth, beliefs about the soul i.e. consciousness, Karm, meditation, etc.). Pythagoras (who lived around 570 - 495 BC), the Greek philosopher (who became famous for his mathematical knowledge), knew about 3-4 of his past lives and led a life of asceticism (perhaps in pursuit of liberation). Around the 6th century BC, Laozi, a Chinese philosopher who taught that immortality (perhaps a synonym of Moksh) can be obtained by realizing the Tao (also Dao) i.e. Dharm (the essential nature of an object). Followers of Laozi propagated the doctrines of Daoism. Realizing the essential nature of oneself was given a special importance. Lord Mahavir taught that if the essential nature of the realizer (self, knower or soul) is realized i.e. if all Moh (delusion) is destroyed and Vitrag (perfect detachment) is attained, then Omniscience follows and the essential nature of all objects in the universe is realized. Gautam Buddh (who lived between the 6th and 4th centuries BC) developed a philosophy based on the transience of all objects (especially worldly life). Buddh taught that liberation could be attained by accepting monkhood and following the eightfold path of right view (Drishti), right determination (Sankalp), right speech (Vachan), right action (Karm), right means of livelihood (Ajivika), right exercise (Vyayam), right memory (Smriti) and concentration on the right tranquility (Samadhi). Perhaps other influential

teachers of this period include Zoroaster (or Zarathustra) of Persia whose followers propagate Zoroastrian (i.e. Parsi) doctrines, Confucius of China whose followers propagate Confucianism (which involves doctrines of altruism, the benefit of humanity, society and family) and Jeremiah of Judah whose doctrines form part of Judaism. There were other Greek philosophies that were propagated around the 5th century BC such as Stoicism, the Eleatic philosophy of Parmenides (who lived around the 5th century BC), the philosophy of Herclitus, etc. Some scholars (such as the German Karl Jaspers) consider the time of Lord Mahavir the Axial Age, when the spiritual foundations of humans were laid.

In the next 100 years after the 3 Anubaddh Kevalis there were 5 Shrutkevalis (i.e. knowledgeable monks or Upadhyays who knew all the scriptures):

1. Vishvanandi (whose time lasted 14 years)
2. Nandimitra (whose time lasted 16 years)
3. Aparajit (whose time lasted 22 years)
4. Govardhan (whose time lasted 19 years)
5. Bhadrabahu (whose time lasted 29 years): during his time, there was a great famine due to which many monks migrated from the north to the south, with Bhadrabahu as their Acharya (leader). The monks who remained in the north began to compromise (by wearing clothes, accepting food in bowls, etc.). These monks were the forerunners of the Shvetambar sect (who believe monks need not renounce all clothes, that women may also attain liberation, Omniscience can be attained in the house without much effort, etc.). The monks who had shifted to the south remained uncompromising and formed the Digambar sect. The great monk Bhadrabahu was very careful while teaching his disciples since they may have begun to misuse the knowledge he imparted to them along with the special abilities gained as a result of this knowledge.

These Shrutkevalis knew all the 12 Angs (scriptural limbs) which included all the 14 Purvas (ancestral scriptures). The 14 Purvas make up a part of the 12th Ang.

There were some kings influenced by Dharm during this period. Alexander of Macedon (also called Sikandar) was one king who at first wished to conquer the world. He had conquered Persia and had entered India where he encountered monks on the path of liberation. They explained the futility of his ambition of conquest saying that it would only extend his suffering in the cycle of birth and death (Samsar). Alexander then abandoned his conquest and returned to his city. When on his deathbed, Alexander instructed his ministers not to bury him with all the wealth he had accumulated. Instead he wished for all of it to be kept on the road on which his body would be carried. He wanted to show the people that it is futile pursuing pleasures and wealth since both are only temporary. He wanted to show the people that none of these would accompany a soul at the time of its death. Another king was Chandragupt Maurya who was guided by the wise minister Chanakya (who had right belief). At first Chandragupt took revenge against the kings of the Nand lineage for removing his family from the throne. After defeating them he ruled a vast kingdom from the city of Patliputra (or Patna). He eventually became disgusted with worldly life and accepted monkhood in the presence of his teacher the Shrutkevali

Bhadrabahu. The monk Chandragupt migrated to the south with Bhadrabahu and had a peaceful death (Samadhi Maran) in a cave.

In the next 183 years, there were 11 monks who knew 11 Angs:

1. Vishakhacharya (whose time lasted 10 years)
2. Proshthilacharya (whose time lasted 19 years)
3. Kshatriya (whose time lasted 17 years)
4. Jaysen (whose time lasted 21 years)
5. Nagsen (whose time lasted 18 years)
6. Siddharth (whose time lasted 17 years)
7. Dhritishen (whose time lasted 18 years)
8. Vijay (whose time lasted 13 years)
9. Buddhil (whose time lasted 20 years)
10. Gangdev (whose time lasted 14 years)
11. Dharmesen (whose time lasted 16 years)

In the next 118 years, there were 4 monks who knew 1 Ang (the first of 12 Angs):

1. Subhadracharya
2. Yashobhadra
3. Yashobahu
4. Lohacharya

### **Great Monks and Scriptures amidst a Decline of Knowledge**

As the intelligence of humans decreased with time in this era Dushma, the knowledge of Dharm reduced. The knowledge of the Angs lasted for 463 years after the liberation of Lord Mahavir (62 years of the Anubaddh Kevalis, 100 years of the Shrutkevalis, 183 years of the monks who knew 11 Angs and 118 years of the monks who knew 1 Ang) After this, there was Acharya Maghnandi who knew parts of the first Ang.

Then there were great monks such as Gunbhadracharya, Dharsenacharya, Pushpdant, Bhutbali, Jinchandra, Kundkund Acharya, Umasvami, etc. So far knowledge had been passed down orally but as the memory of humans weakened, scriptural knowledge was written down to be preserved. The great monks Pushpdant and Bhutbali created the first written scripture of this Avsarpini. This was called Shatkhandagam (and perhaps comes from parts of an ancestral scripture about the nature of Karm i.e. the Karm Pravada Purva), the scripture in 6 parts. Later Acharya Virsen along with his disciple Jinsen wrote extensive commentaries on this written scripture known as Dhavala and Mahadhavala. Acharya Jinsen's disciple Gunbhadra wrote Jay Dhavala (which is a commentary on another written scripture known as the Kashaya Pahud). Acharya Kundkund was another great monk who is believed to have visited the present Tirthankar Lord Simandhar in the Mahavideh Kshetra (a region in the center of Jambudvip where the time is permanently like Dushma Sushma) with the help of celestial beings. Acharya Kundkund created several written scriptures such as Ashtpahud, Samaysar, Panchastikaysar, Niyamsar, etc. As time passed, the leaflets on

which scriptures were written started getting lost. Very few of Kundkund Acharya's works have survived today. Umasvami, a disciple of Kundkund Acharya, wrote the Tattvarthsutra, a comprehensive summary of the known philosophy of the Conquerors.

Nemichandracharya was another great monk who lived several centuries later. Using his brain (Buddhi) he had studied and mastered the 6 parts of Shatkhandagam like a Chakravarti conquers the 6 Khands of a Kshetra using the Chakra. Hence he had earned the title of Siddhant Chakravarti (i.e. Chakravarti of the philosophy). He created detailed mathematical works such as the scriptures Labdhisar, Kshapnasar and Gommatsar. Gommatsar was a scripture he made in response to a detailed question asked by the king Chamundray (who Nemichandracharya helped to install the massive idol of Bahubali at Shravanbelgol). He also summarized the fundamental philosophy in his written scripture Dravya Samgrah. There were many great monks and scholars who developed a great literature based on the path of liberation.

### **The Kalkis, Upkalkis and the decline of Dharm**

The number of monks on the earth would begin to decrease. Kings and other powerful humans began to be consumed by sense pleasures. Eventually most kings and rulers would be influenced by false creeds. It became increasingly difficult to practice Dharm and live as a monk. Nonetheless, pious individuals did exist who from time to time constructed temples dedicated to the Tirthankars and ensured that Dharm would flourish. Although there were such meritorious humans who sincerely found joy in pursuing Dharm, most people started to follow merely superficial aspects of Dharm (since most of their time would elapse trying to fulfill their many worldly needs). The worship of various celestial beings (including Vyantars, Jyotishis, etc.) became prevalent and in several places the only religion left included ritualistic acts of worship where most deities worshipped were false gods i.e. deities other than the Omniscient detached lord (Sarvagya Vitrag Bhagvan) began to be rampantly worshipped. Nonetheless there would still remain morality as a core concept in most false creeds although the purpose of morality would be shown differently (for instance, pure thoughts and actions would be seen as a means to please a deity, etc. rather than to eliminate one's one Karm). Temples dedicated to false gods would increase in number. False scriptures that propounded wrong doctrines and instructed the worship of false deities would be found. Nonetheless some of these scriptures would be written with the goal of liberation (although the means of achieving this goal would be incorrect). False monks and spiritual teachers would be found on the earth who would start to receive more respect than monks on the path of liberation. Some monks on the path of liberation (i.e. some Digambar monks) would gradually become less able to perform the penance required to maintain their conduct. Some of these Digambar monks would make compromises and lead to the dilution of Dharm. It is hearsay that 5 lakh monks will be reborn in hell during this era Dushma due to breaches in conduct and possible misuse of their position of monkhood.

The 1st Upkalki was alive around 500 years after the start of Dushma (i.e. around 23 BC). He played a significant (but relatively minor) role in the decline of Dharm. Based on historical accounts available today, there were many kings who invaded India and many others who ambitiously expanded their kingdoms. The Roman king Julius Caesar (who died around 44 BC) changed the republic of Rome to a dictatorship (i.e. an empire). Julius also may have ordered the burning of the library of Alexandria (where ancient knowledge had been recorded on scrolls). His successor was the king Augustus Caesar (whose rule began around 27 BC). Augustus expanded the Roman empire which perhaps caused the spread of malpractices (that were rampant in Roman culture) throughout the earth. He constructed temples (perhaps dedicated to the planetary deities Saturn i.e. Shani, Jupiter i.e. Guru or Brihaspati, etc.) and other Roman buildings made with marble. There were a few people who perhaps worshipped the Roman emperor (like the Egyptian pharaoh was worshipped by his subjects). The successor of Augustus (who began his rule around 12 AD) was Caligula who was cruel, perhaps hedonistic (especially lustful) and was interested in increasing the emperor's individual power. The Roman empire became very large and influential during the time of Augustus. The Romans set the standards for the ambitions of world conquest, the construction of beautiful monuments (especially temples dedicated to Grahs i.e. planets, a type of Jyotishi celestial beings) and perhaps started the practice to forcefully spread one's own beliefs and culture to conquered territories (such as Britain). Perhaps the fanatic tendency of kings to destroy temples and other monuments they were averse to originated (or became more prominent) during this time. Perhaps a Roman king was the 1st Upkalki who contributed to the spread of wrong belief and an increase in worldly ambitions in our Bharat Kshetra.

Perhaps around this time Jesus Christ visited India and studied various philosophies. Christ perhaps spent some time at Indian universities and also stayed with a group of Digambar monks for some time. As a result, Jesus learned about Dharm and perhaps around 20-30 AD he returned to Judea (perhaps Israel which was, at that time, part of the Roman empire). Jesus observed wrong belief, superstitions and cruel practices among the people (especially the politically powerful people) in Judea. He tried to spread beliefs in non-violence (Ahimsa) and right belief. This led the Roman rulers (who perhaps disliked his popularity and the doctrines he was preaching) to crucify him. His followers would later start to worship Christ and develop the doctrines of Christianity. In the first century AD, there was another philosopher Apollonius (a Greek) who taught that the most beautiful being cannot be reached by ritualistic prayers and sacrifices but by spiritual practice (which largely involves the intellect). He perhaps visited India and also knew about his past lives. He may have been a follower of the doctrines of Pythagoras.

The 1st Kalki was alive around 1,000 years after the start of Dushma (i.e. around 477 AD). He was a king and played a major role in the decline of Dharm. His actions directly affected monks and he made it difficult for them to perform their regular conduct. There was a monk who attained Avadhigyan during the 1st Kalki's time (like in the time of all Kalkis). This clairvoyant monk perhaps enlightened others about this Kalki and tried to safeguard as much Dharm as possible. Based on the scripture Triloksar (by Acharya Nemichandra), this Kalki was a king called Chaturmukh who started to tax the food charity given to monks. The first morsel

given was taxed. As a result, the tax became an obstruction (Antaray) to their meal and as per the conduct prescribed by the Tirthankars, a monk must not take any food if there is any obstruction faced during a meal. Hence this system of taxing the monk's food made it impossible for any monk to receive any food intake (Ahar). Chamarendra (i.e. one of the 2 Indras of the Asurkumar celestial beings) was enraged by this tax policy and killed the Kalki. The fate of all Kalkis would be similar i.e. they would all be killed by an Asurkumar celestial being with right belief. Chaturmukh was reborn in the 1st hell (where all Kalkis would be reborn). Based on historical accounts available today, fanaticism had increased by this time (around the 5th century AD) and if any follower of a certain system of rituals would question the doctrines behind the rituals, the propagators of these doctrines could perhaps outcast the questioner (by calling him a heretic, destroying his writings, etc.). Another fanatical practice that possibly emerged was to convert non-believers into believers by using various methods. Around the 5th century AD, Christianity went through a few changes and the Christian church perhaps declared Nestorius and the ascetic Pelagius heretics for questioning Christian doctrines. In this same century, Atillia, king of the Huns (who died around 453 AD) was a barbaric ruler who tried to conquer various surrounding kingdoms. A Hun king named Mihirakul was one of Atillia's successors who conquered the last king of the Gupta empire in India after which he ruled barbarically. Mihirakul may have destroyed many temples (including those dedicated to the Conquerors and other deities). When he asked if anyone in the kingdom was not dependent on him, he learned about the monks in pursuit of liberation. He then decided to tax the meals these monks consumed but his plans failed and he was subsequently killed. Perhaps Mihirakul had several other names (one of which was Chaturmukh) and was the 1st Kalki of this Avsarpini.

In the 6th century AD, Muhammad was born in Arabia. He was known for his upright character and may have practiced some asceticism (perhaps his practice included meditating in a cave). Muhammad (along with 10,000 followers) invaded the city of Mecca and destroyed idols. His followers would destroy other temples and idols in surrounding areas also. It is possible that propagators of Islam destroyed the idols of the Tirthankars Lord Adinath (perhaps Alat in Arabic represents Adinath, another name for Lord Rishabhdev), Lord Ajitnath (perhaps Azzah in Arabic represents Ajitnath) and Lord Neminath (perhaps Manat in Arabic) along with an idol of the Lord Rishabhdev's son Bahubali (perhaps Habbal in Arabic). Two legendary heroes of northern Europe also perhaps lived in the 6th century AD. One of these was Beowulf, the king of Geats (a Scandanavian hero). The other was Arthur, the king of the Britons (a British hero). Although the worldly feats of these heroes (such as their victory over other kings and evil rulers) were more significant to their idolizers, these heroes may have been secretly fond of some Dharm. For example, Arthur may have been influenced by the doctrines of Pelagius (who perhaps questioned the Christian doctrines while emphasizing morality and free will more than worship). After leading a heroic and adventurous life Arthur perhaps left his kingdom in pursuit of the holy grail (which could be a metaphor for his pursuit of liberation).

The 2nd Upkalki was alive around 1,500 years after the start of our present era (i.e. around 977 AD). He played a minor yet significant role in the decline of Dharm. Based on historical accounts available today, around 700 AD Kumaril Bhatt largely

contributed to the practice of animal sacrifices. There was another teacher who spread false doctrines throughout India, Adi Shankaracharya (who may have died in 820 AD or 895 AD). He was biased against the creed of the Conquerors and doctrines that disagreed with his own favorite doctrine (the monism of Brahma i.e. Advait Vedant). He may have destroyed (by burning, etc.) many scriptures that were contradictory to his monism and he went on a warlike campaign with the objective to conquer everyone's beliefs and spread his doctrines throughout India. He established many centers for the propagation of Advait Vedant doctrines and gathered many followers. A person under his influence (perhaps one of his disciples) may have been the 2nd Upkalki of this Avsarpini. Sarvagyaatma Muni was a teacher of Advait Vedant who died around 950 AD.

Within the next 2 centuries (i.e. the 11th and 12th centuries AD) the practices of converting temples and people would emerge. Priests and teachers would significantly contribute to these practices while manipulating kings and superstitious people. Some temples dedicated to the Conquerors were converted to temples of Shiv (i.e. Rudra) or other deities. The idols of the Conquerors were replaced by Shivling stones, etc. People were forced into conversion under the threat of being killed brutally unless they accepted the false doctrines the king or priests were propagating. Some temples (including those of the Conquerors and other deities) were destroyed and looted of the precious gemstones, gold, silver, etc. by barbaric kings who were greedy for plunder. Around 1001 AD, Mahmud of Ghazni was such a plunderer who was greedy for wealth and would attack Indian cities, steal gemstones, loot temples, burn scriptures, kill the rulers who crossed him, etc. He was a follower of Islam and perhaps forced the people he conquered to convert to Islamic doctrines. In Europe, the Vikings would also attack cities such as Paris and perhaps also loot monasteries in Britain.

The 2nd Kalki was alive around 2,000 years after Dushma started. This king was alive around 1477 AD. He was biased against the creed of the Conquerors (i.e. Jainism) and made it difficult for monks to perform their regular activities. He was instrumental in the decline of Dharm. During the 2nd Kalki's time, a monk attained clairvoyance (Avadhigyan) and alerted others of the Kalki's presence (perhaps encouraging them to preserve as much Dharm as possible). Like all Kalkis, the 2nd Kalki was killed by an Asurkumar celestial being and was reborn in the 1st hell Ratnaprabha. Based on historical accounts available today, Islamic rulers attempted to invade north India. They formed kingdoms around the city of Delhi. The Mongol empire was founded by Genghis Khan (who died around 1227 AD). He was interested in morality and may have been influenced by some Dharm. Although he was not a fanatic and was tolerant towards doctrines other than his own, his successors and other Mongol kings were more fanatical. Around 1398 AD, a Mongol king Timur (also Tamerlane) invaded Delhi and plundered the city, killing people and destroying temples, buildings, etc. Mainly followers of the Islamic faith were spared. In the next century (i.e. the 15th century AD) the power of kings in Europe may have begun diminishing and the Ottoman empire defeated the Roman empire. The Lodi dynasty ruled the Delhi Sultanate and the first Lodi king was Bahlul Lodi (who ruled around 1451-1489 AD). The next ruler was Sikandar Lodi (who ruled around 1489-1517 AD). His rule was influenced by fanatical beliefs (i.e. religious bigotry). Sikandar's



son was the last Lodi king, Ibrahim Lodi (who was conquered by the founder of the Mughal empire, Babur). Perhaps a Lodi king was the 2nd Kalki of this Avsarpini.

Other events in the 15th century AD include the discovery of the Americas by Chris Columbus (around 1492 AD), Vasco da Gama's journey from Europe to India and back (around 1497-1499 AD) and the birth of Guru Nanak (around 1469 AD), whose followers propagated the doctrines of Sikhism. Exploration by ship continued and in the 16th century, the earth (perhaps the Arya Khand or part of the Arya Khand of our Bharat Kshetra) was encircled by ship explorers Ferdinand Magellan (of Portugal), Francis Drake (of England), etc. The Inca civilization of South America was conquered in the 16th century by the Spaniards (who may have destroyed temples and encouraged the Incas to convert to the favorite doctrines of the Spaniards). A Spaniard priest (who may have propagated the doctrines of Christianity) called Diego de Landa lived around 1524-1579 AD. He may have tried to spread his doctrines in the Americas and his actions may have destroyed the literature and traditions of the Mayans. The doctrines of several American cultures (such as the Aztecs, Olmecs, Mayans, Incas, etc.) may have been rejected by Spaniards who conquered these regions. Subsequently the people of the Americas were perhaps forced to convert to the favorite doctrines of the Spaniards.

Among the Mughals who ruled from Delhi, the first ruler was Babur (who established the kingdom around 1526 AD). Then his son Humayun accepted the throne (around 1530 AD) after which Akbar (Humayun's son) became king around 1556 AD. Akbar was an especially tolerant ruler and allowed the people to follow whichever doctrines they chose. He abolished all taxes which earlier Islamic rulers had placed on pilgrimages to non-Islamic places of worship. Akbar may have also encouraged some vegetarianism. Akbar's son Jahangir became king (around 1605 AD) and Jahangir's son Shah Jahan became the next king (around 1627 AD). Shah Jahan's son Aurangzeb was the next king (who ruled around 1658 AD). Aurangzeb was a fanatic king who tried to destroy temples and scriptures. He also made efforts to kill teachers and followers of doctrines other than Islam. The Mughal empire would continue till around 1857 AD.

During the 15th-17th centuries AD (in Europe) there were many intellectual thinkers and artists such as Leonardo da Vinci (who was a painter and a seeker of scientific knowledge), Copernicus (who may have popularized the view that the sun should be considered the center around which planets move), Galileo Galilei (whose observations led to the study of physical laws or physics), Rene Descartes (who reasoned that he thought therefore he existed), the writer and theater artist William Shakespeare, the musician Johann Christoph Bach, the mathematician and physicist Isaac Newton, Blaise Pascal (who was a philosopher and a seeker of scientific knowledge), Baruch Spinoza (who theorized that everything that exists is a substance, has attributes and modes), etc. The European kingdoms would later go on to establish trade with empires in India, China, the Americas, Africa, etc. Eventually they would gain power in these countries and become rulers (as colonizers). India would remain under the rule of Britain from the 18th century AD to the 20th century AD.

Around 2,500 years from the start of Dushma (i.e. around 1977 AD) the 3rd Upkalki was alive on earth. He played a minor yet significant role in the decline of Dharm. Based on historical accounts available today, in the 20th century AD there

were 2 large wars (the World Wars) and many countries gained independence from their colonizers in this century. India attained independence from the British colonizers in 1947 AD. Science and technology developed along with the inventions of computers and several complex machines. Humans became able to fly very high above the earth (into outer space). The second World War (fought from 1939-1945 AD) involved powerful (nuclear) weapons that could destroy cities within a short period of time. In the present day (2014 AD) several countries have nuclear weapons in their armories and explosive bombs are very commonly used by extremists (such as terrorists). The second World War was mainly fought between the Allies (United States, Great Britain, etc.) and the Axis powers (Germany, Japan, etc.). The German ruler Adolf Hitler (who died around 1945 AD) was biased against Jewish people (the followers of Judaism and their descendants) and killed many of them. There are several conspiracy theories about powerful rulers who have been keeping secrets about historical events, technology, etc. in the 20th century AD as well as the present day. Osama bin Laden (who lived around 1957-2011 AD) was deeply influenced by Islamic doctrines (especially that of Jihad, which may be misinterpreted as a war against non-believers of Islam). Osama perhaps wished to emulate Hitler's actions (but with the agenda to rid the world of non-Islamic doctrines) and had at his disposal the possibilities of nuclear weapons, highly explosive bombs, etc. The 3rd Upkalki of the present Avsarpini may have been Osama bin Laden.

In the last two centuries (i.e. in the 19th and 20th centuries AD), intellectuals such as Albert Einstein and George Bernard Shaw were in awe of the doctrines of the Conquerors. Einstein had expressed the view that he does not know whether there is rebirth or not but if there is, he would like to be reborn in a community that follows the doctrines of the Conquerors (Jins) i.e. a Jain community. Shaw had expressed his adoration for the doctrines of the Conquerors and his desire to be reborn in a Jain community. Most scientists and intellectuals in the present day (such as Richard Dawkins, Sam Harris, Stephen Hawking, etc.) tend towards the Charvak (or materialist) belief system. Charvaks do not believe in the existence of a soul, rebirth nor anything else that cannot be perceived by the mind and sense organs. Nevertheless Richard Dawkins and Sam Harris have both expressed the view that the doctrines of the Conquerors (when applied to practice) result in the most peaceful communities. There was also a great political leader in the 20th century AD, Mahatma Gandhi, who was largely influenced by the ethical doctrine of the Conquerors, Ahimsa (non-violence). He led India to independence without a violent struggle. Mahatma Gandhi had expressed the view that Lord Mahavir was a practitioner of the highest level of Ahimsa. Some political leaders of the present day have become engrossed in immoral political activities and some misuse their power although there are still sincere rulers who want to benefit the people.

In the present time most of the world is tending towards a decline in morality. Meat, alcohol and other addictions are rampant. Many humans seem interested only in sensual pleasures, acquiring wealth and power. Sufferings have increased. There are hunger, poverty, diseases, natural disasters and war. The needs of humans have increased: food, water, air, money, electricity, medicines, phones, computers, cars, etc. As industries increase and technology advances, the dependence on machines

increases. These machines emit heat and various other chemicals into the atmosphere that result in all sorts of new ailments and diseases for humans. Then to cool down the heat humans also need air conditioners, fans, etc. To prevent ailments caused by chemicals there need to be other machines that purify these chemicals and so on. To heal ailments caused by chemicals there need to be medicines (and often the development and/or discovery of these medicines requires the manufacture of more machines and other chemicals). Medicines need to be tested before they can be used by humans so they are tested on animals who are made to suffer in order to reduce the sufferings of humans. Humans continue to want more possessions, phones, etc. Waste continues to increase and so does environmental pollution. Increasing needs and wants amidst decreasing resources have resulted in a decline in morality and an increase in sufferings. Nevertheless there are several humans who are making efforts to develop sustainable technologies and are trying to reduce the number of harmful chemicals released into the environment. There are also still humans who enjoy living with morality.

In the last 100 years, there has been a temporary increase in the number of Digambar monks. In the 19th-20th century AD there was a great monk, Acharya Shantisagar Ji Maharaj whose life was so ideal that he earned the title of Charitra Chakrvarti (i.e. he is considered a Chakravarti of conduct or character). His levels of self-restraint (Sanyam) and penance (Tap) were outstanding. At the present moment (2014 AD), there are some great Acharyas living such as Acharya Vidyasagar Ji Maharaj, Acharya Vardhman Sagar Ji Maharaj, Acharya Vasunandi Ji Maharaj, Acharya Dharmbhushan Ji Maharaj, etc. Their disciples such as Muni Kshamasagar Ji Maharaj, Muni Pramansagar Ji Maharaj, Muni Sudhasagar Ji Maharaj, etc. show that there is still some Dharm remaining in this 5th era Dushma.

The 3rd Kalki will be alive around 3,000 years from the start of Dushma (i.e. around 2477 AD). He will be instrumental in a further decline in Dharm, will be killed by an Asurkumar Dev and will be reborn in the 1st hell. Like all Kalkis, his time will have an Avadhigyani (clairvoyant) monk who will alert others of the Kalki's presence. Thereafter, every 1,000 years there will be a Kalki and an Upkalki 500 years before every Kalki. They will all be instrumental in the decline of Dharm. The Kalki will be a king who opposes the doctrines of liberation and creates difficulties in the path of liberation (by making the regular conduct of monks more difficult to follow). He will be killed by an Asurkumar celestial being and will be reborn in the 1st hell. During the time of every Kalki there will be a clairvoyant monk who enlightens others about the Kalki's presence (and perhaps tries to safeguard as much Dharm as possible). The Upkalkis will have a more minor role to play in the degradation of Dharm but nevertheless will contribute to its decline. There will be an increase in the sufferings of all beings as time passes in this era along with an increase in natural disasters, violence (wars, terrorism, etc.) and Adharm (i.e. immoral activities). Needs and wants will keep increasing and natural resources will keep decreasing.

During the first 3,000 years of the Dushma Kal (i.e. from 523 BC - 2477 AD), there would be 61 beings with auspicious thoughts (Bhadra Parinam or auspicious soul activities) who would die with wrong belief and be reborn in the Mahavideh Kshetra (of this Jambudvip perhaps). There (in the Mahavideh Kshetra) the time is

always like the era Dushma Sushma. These 61 beings would attain Omniscience at the age of 9 years in their next birth and would eventually attain liberation.

Similarly, in the next 3,000 years (i.e. from 2477 - 5477 AD) there will be 31 such beings who will live with auspicious soul activities but will die with wrong belief. They will be reborn in the Mahavideh Kshetra and will attain Omniscience at the age of 9 years. They will eventually attain liberation.

Similarly, in the period from 5477 - 8477 AD there will be 16 such beings who will die with wrong belief but will attain liberation in the Mahavideh Kshetra in their next life.

During the period from 8477 - 11477 AD there will be 8 such beings who will die with wrong belief but will attain liberation in their next life. As time passes in this era Dushma, the number of souls with auspicious thoughts will gradually reduce along with the decline in Dharm.

During the period from 11477 - 14477 AD, there will be 4 beings who will die with wrong belief but will be reborn in the Mahavideh Kshetra and attain Omniscience at the age of 9 years.

During the period from 14477 AD - 17477 AD there will be 2 beings who will die with wrong belief but will be reborn in the Mahavideh Kshetra and attain Omniscience at the age of 9 years.

During the period from 17477 AD - 20477 AD (i.e. in the last 3,000 years of the Dushma era), there will be only 1 such being with auspicious thoughts who will die with wrong belief and be reborn in the Mahavideh Kshetra to attain Omniscience at the age of 9 and thereafter liberation at the end of his lifespan.

### **The end of Dharm and the Apocalypse (Pralay)**

When around 3 years and 8.5 months are left in the Dushma Kal, there will be only 4 beings with right belief left on this Bharat Kshetra:

1. Muni Virangaj ji Maharaj: a monk who will attain Avadhigyan and alert the other 3 that the Dushma era is about to end
2. Aryika Sarvshri: the last female renunciant
3. Shravak Agnil
4. Shravika Pungshri

They will renounce all food and water after which they will attain a peaceful death in (Samadhi Maran) and be reborn in the first heaven Saudharm (the abode of the just one). Then the last Kalki (who will perhaps be the last king or ruler of this Avsarpini) will be killed by an Asurkumar Dev. After this, all Agni (fire or fuel) will be extinguished. On one day, the fate of the earth will drastically change. In the morning Dharm will disappear (with the death of the last 4 right believers). In the afternoon kings will disappear (with the death of the 21st Kalki). In the evening there will be no more fire (Agni) or fuel sources.

The height of humans would have reduced to about 2 Hath at this time and their lifespan would be around 20 years. After the end of Dushma, the sixth and final era of this Avsarpini will start, Dushma Dushma. Humans will live like animals and may eat each other to survive. There will be no happiness without Dharm. There will be

anarchy without any king. There will be darkness without any fire or fuel sources. Heights, lifespans, etc. will keep decreasing as time passes and after 21,000 years of Dushma Dushma are almost over, the height of humans will be about 1 Hath and their lifespan will not be more than 15-16 years. The Avsarpini will soon end.

At the end of every Avsarpini there is an apocalypse (Pralay). The apocalypse lasts for 49 days during which:

1. Severe winds blow for 7 days which destroy trees, mountains, rocks, etc. An extremely cold environment forms for these 7 days where humans and animals suffer. Then celestial beings and Vidyadhars out of kindness transport 72 pairs of living beings along with other men and animals to the caves of Mount Vijayardh where they can remain safe.
2. Extremely cold destructive water precipitates for the next 7 days
3. Poison precipitates for the next 7 days
4. Smoke precipitates for the next 7 days
5. Dirt precipitates for the next 7 days
6. Iron precipitates for the next 7 days
7. Unfathomably hot burning flames precipitate for the last 7 days

Due to the last two precipitations the earth becomes flat (since all forests, mountains, rivers, seas, etc. are destroyed) and sinks in by 1 Yojan. Here the Avsarpini ends after which the Utsarpini begins.

### The past Utsarpini (Growth Eon)

The past Utsarpini had growth in the quality of life, a growth in attributes such as lifespan, height, etc. and a growth in strength, intelligence and other excellences. Its first era Dushma Dushma (21,000 years long) was one of only sadness and more sadness since humans lived like naked animals without any Dharm, civilization, etc. Its second era Dushma (21,000 years long) was also one of sadness since the living conditions, lack of proper food, etc. all remained the same. Nevertheless, the intelligence and strength of humans (as well as animals) kept increasing as time passed. Foundations of a civilization were laid in the last 1,000 years of Dushma when 14 generations of Kulkars were born who used their knowledge to make fire, to perhaps find sources of fuel and to improve the quality of life in other ways. The third era Dushma Sushma (42,000 years less than 1 crore crore Sagars) saw the rise of Dharm, civilizations, societies, kingdoms, etc. Agriculture, warfare, art, artisanship, trade, etc. became the means of survival for humans. In this era illustrious beings (Shalakapurush) such as Tirthankars were born. The 24 Tirthankars of the previous Utsarpini were:

1. Lord Shrinirvan
2. Lord Shrisagar
3. Lord Mahasadhu
4. Lord Vimalprabh
5. Lord Shridhar
6. Lord Sudatt
7. Lord Amalprabh
8. Lord Uddhar
9. Lord Angir
10. Lord Sanmati
11. Lord Sindhu
12. Lord Kusumanjali
13. Lord Shivgan
14. Lord Utsah
15. Lord Gyaneshwar
16. Lord Parameshvar
17. Lord Vimalleshvar
18. Lord Yashodhar
19. Lord Krishnamati
20. Lord Gyanmati
21. Lord Shuddhmati
22. Lord Shribhadra
23. Lord Atikrant
24. Lord Shantashyeti

They established Dharm and caused the liberation of thousands. This era also had Chakravartis, Baldevs, Vasudevs and Prativasudevs.

The 12 Chakravartis of the previous Utsarpini were:

1. Shrishen
2. Pundarik
3. Vajranabhi
4. Vajradatt
5. Vajraghosh
6. Charudatt
7. Shridatt
8. Suvarnprabh
9. Bhuvalabh
10. Gunpal
11. Dharmesen
12. Kityaugh

They would all eventually attain liberation. The 9 Baldevs of the previous Utsarpini were:

1. Shrikant
2. Kantchit
3. Varbuddhi
4. Manorath
5. Dayamurti
6. Vipulkirti
7. Prabhakar
8. Sanjayant
9. Jayant

Their lifespans, heights, strength, etc. all increased as time passed. The 9 Vasudevs of the past Utsarpini were:

1. Kakutsth
2. Varbhadra
3. Subhadra
4. Sanslisht
5. Varvir
6. Shatrunjay
7. Damitari
8. Priyadatt
9. Vimalvahan

The 9 Prativasudevs of the past Utsarpini were:

1. Nishumbh
2. Vidyutprabh
3. Dhanrasik
4. Manoveg
5. Chitraveg
6. Dirdnath
7. Vajrasangh
8. Vidyutdand
9. Prahlad

All the illustrious beings would eventually attain liberation. There was sadness in this era (Dushma Sushma) due to the miseries of worldly life but there was some happiness due to liberation and Dharm. The last 3 eras of the previous Utsarpini were times when the earth became a Bhogbhumi. In Sushma Dushma (which lasted 2 Kodakodi Sagars) there was minimal enjoyment (and slight sadness due to the transition from the earlier Karmbhumi to the Bhogbhumi). In Sushma (for 3 Kodakodi Sagars) there was medium enjoyment and in Sushma Sushma (for 4 Kodakodi Sagars) there was the most superior enjoyment. Happiness increased as time passed in the Utsarpini. The Bhogbhumi continued as the previous Utsarpini ended and our current Avsarpini started. Nevertheless, happiness and other attributes began to decay as time passed. Bharat Kshetra would go through the six eras and eventually there will be an apocalypse at the end of our Avsarpini. After this, the future Utsarpini will start.



## The future Utsarpini

After the destruction at the end of an Avsarpini, there is a restoration period during which the earth becomes inhabitable again. During this period:

1. Pleasant water precipitates for the first 7 days. This cools the burnt earth.
2. Milk precipitates for the next 7 days
3. Ghee precipitates for the next 7 days
4. Amrit precipitates for the next 7 days
5. Divine nectar precipitates for the next 7 days (and perhaps different varieties of divine nectars continue to precipitate for the next 14 days also with a different divine nectar every 7 days)

Due to these precipitations, creepers, flowers, etc. begin to grow on the earth. The plants also contain various nectars and medicinal properties. The living beings that survived the apocalypse are brought back to the earth by celestial beings and Vidyadhars.

In the future Utsarpini, the first era Dushma Dushma will continue after the earth is restored. The human survivors of the apocalypse will not know how to cook, etc. so they will eat pleasant-tasting mud, wild flowers, fruits, etc. The humans will live like animals in the wild, naked and without any shelter. As time passes, the intelligence and strength of humans will increase along with their lifespan and height. The Dushma Dushma Kal will last 21,000 years.

After this, the second era Dushma will begin. The quality of life will improve (since needs and wants will decrease) but only slightly since the living conditions will remain the same. Humans will still survive like animals and there will be no communities, no Dharm and no culture. Humans will continue to live in forests but as time passes, their intelligence will increase along with their height, lifespan and other attributes. In the last 1,000 years of this era, there will be 14 Kulkars who will be born one after the other (in subsequent generations i.e. the 2nd Kulkar will be the 1st Kulkar's son, the 3rd Kulkar will be the 2nd Kulkar's son, etc.). These Kulkars will use their intelligence and knowledge to teach the humans how to obtain fire (Agni) and other methods by which their lives can become easier. The 14 Kulkars of the future Utsarpini are:

1. Kanak
2. Kanakprabh
3. Kanakraj
4. Kanakdhvaj
5. Kanakpungav
6. Nalin
7. Nalinprabh
8. Nalinraj
9. Nalindhvaj
10. Nalinpungav
11. Padmaprabh
12. Padmaraj
13. Padmadhvaj

#### 14. Padmapungav

They will lay the foundations of a civilization and society. By the time of the 14th Kulkar Padmapungav, the Dushma Kal will be near its end.

The third Kal Dushma Sushma will start and Kulkar Padmapungav's son will be the first Tirthankar Lord Mahapadma (the soul of king Shrenik who was a contemporary of Lord Mahavir). This era will be like the era Dushma Sushma of our Avsarpini except the quality of life, Dharm, society, kings, etc. will keep increasing as time passes. Lifespans, heights, intelligence and other attributes will also keep increasing. There will be great beings and illustrious men (Shalakapurush). The 24 Tirthankar's of the future Utsarpini are:

1. Lord Mahapadma
2. Lord Surdev
3. Lord Suparshva
4. Lord Swayamprabh
5. Lord Sarvatmabhut
6. Lord Devputra
7. Lord Kulputradev
8. Lord Udankdev
9. Lord Proshthildev
10. Lord Jaykirti
11. Lord Munisuvrat
12. Lord Anantvirya / Lord Ar
13. Lord Nishpap
14. Lord Nishkashay
15. Lord Vipul
16. Lord Nirmal
17. Lord Chitragupt
18. Lord Samadhigupt
19. Lord Swayambhu
20. Lord Anivartak
21. Lord Jaynath
22. Lord Shrivimal
23. Lord Devpal
24. Lord Anantvirya

They will establish Dharm and will cause the liberation of thousands. Monkhood will be accepted and liberation will be attained in this era. The 12 Chakravartis of the future Utsarpini are:

1. Bharat
2. Dirghdant
3. Muktdant
4. Gudhdant
5. Shrishen
6. Shribhuti
7. Shrikant
8. Padma
9. Mahapadma

10. Chitravahan
11. Vimalvahan
12. Arishtsen

They will all eventually attain liberation. The 9 Baldevs of the future Utsarpini are:

1. Chandra
2. Mahachandra
3. Vaschandra
4. Varchandra
5. Simhachandra
6. Harichandra
7. Shrichandra
8. Purnchandra
9. Shubhchandra

Their heights, lifespans, strength, etc. will increase as time passes. The 9 Vasudevs of the future Utsarpini are:

1. Nandi
2. Nandimitra
3. Nandishen
4. Nandibhuti
5. Bal
6. Mahabal
7. Atibal
8. Triprishth
9. Dviprishth

They will all eventually attain liberation after some lives. The 9 Prativasudevs of the future Utsarpini are:

1. Shrikanth
2. Harikanth
3. Nilkanth
4. Ashvakanth
5. Sukanth
6. Shikhikanth
7. Ashvagriv
8. Haygriv
9. Mayurgriv

They will all eventually attain liberation after some lives. There will be sadness in this era due to worldly miseries but the intensity of these miseries will decrease as time passes. Since liberation can be attained and Dharm can be practiced, there will be some happiness in this Kal. This era Dushma Sushma will last for 42,000 years less than 1 crore crore Sagars.

The next era will be Sushma Dushma which will last for 2 crore crore Sagars. In this era there will be a transition of the earth from a Karmbhumi (land of work) to a Bhogbhumi (land of enjoyment). The needs of humans will decrease and all their desires will be satisfied by Kalpvrikshas (wish-fulfilling trees) that will arise and increase in abundance. The quality of life will increase as no work will be required to live. There will only be enjoyment and merriment. In this era the earth will be a land

of minimal enjoyment (Jaghanya Bhogbhumi) and conditions will be similar to the Sushma Dushma Kal of our Avsarpini.

The fifth era of the future Utsarpini will be Sushma where the quality of enjoyment will increase along with the lifespan, height and other excellences of humans. There will be lesser needs and lesser wants while the Kalpvrikshas will increase in splendor and perhaps abundance. In this era the earth will be a land of medium enjoyment (Madhyam Bhogbhumi) and conditions will be similar to the Sushma Kal of our Avsarpini.

The sixth era of the future Utsarpini will be Sushma Sushma where the quality of enjoyment will reach its peak. The lifespan, height and other excellences of humans will grow while there will be very few needs and wants. Humans will live very happy lives and conditions will be similar to the Sushma Sushma era of our Avsarpini. The earth will be a land of superior enjoyment (Uttam Bhogbhumi) where there will be happiness and more happiness.

After the end of the future Utsarpini, the next Avsarpini will begin when height, lifespan, intelligence, etc. will decay with time. This Avsarpini will be followed by another Utsarpini and so on endlessly. The time cycle will go on.

## Historical Theories and Mythologies

The cultures of countries across Europe and Asia are similar in some ways:

1. The historical languages spoken in ancient India, Greece, Persia, Rome, Germany, Britain, Scandinavia and in some parts of Eastern Europe are similar. Linguists have formulated the theory that the languages evolved across different regions. There are several words that are very similar-sounding across these languages. For example, the word for the number 2 in Sanskrit (an Indian language) is Dvau. In Greek it is Duo. In Latin it is also Duo (while it is Dos in Spanish, Deux in French, etc.). In German it is Tvai. In English it is Two. Linguists theorize that the word Dvau evolved to Duo, then to Tvai (and various other forms). Similarly, the word Pad in Sanskrit means Pod in Greek, Ped in Latin and Foot in English. Another similarity can be found in the word Gyan (in Sanskrit) which is also pronounced Jnan or Gnan. In Greek Gyan means Gnosis and in English it means Knowledge. In old English the K in Knowledge was pronounced.
2. These cultures also seem to have similar poetry about several powerful gods with each god having a different purpose. This purpose is often a particular emotion or a particular environmental or natural effect. The god of the sky is Dyaus Pita in Sanskrit, Zeus in Greek (sounding similar to Dyaus), Jupiter in the Roman language (sounding similar to Pita), etc. The god responsible for thunder is named Indra in some Sanskrit poetry and Thor (also Donar) in Scandinavia and Germany. Zeus is also responsible for thunder in Greek poetry. The god of water is Varun in Sanskrit, Poseidon in Greek, Neptune in the Roman language, etc. The god of death (or the underworld) is Yam in Sanskrit, Hades in Greek, Pluto in the Roman language, etc. The god of wealth is Kuber in Sanskrit, Plutus in Greek, Dis Plater (another name for Pluto perhaps) in the Roman language, etc. The god of the moon is Som in Sanskrit, Mani in the Scandinavian language, Luna in the Roman language, etc. The god of the sun is Surya in Sanskrit, Helios in Greek, Sol Invictus in the Roman language, etc. The god of war is Tyr in the Scandinavian language, Ares in Greek, Mars in the Roman language, etc. Indra is considered the king of gods in the Sanskrit poetry and Zeus is the king of gods in Greek poetry (and all these Greek gods are considered to live on Mount Olympus, a mountain that is not easily accessible to humans). Thor is the son of the king of gods (Odin) in Scandinavian poetry but is perhaps considered the most heroic and powerful god. These three gods (Indra, Zeus and Thor) are all associated with thunder and lightning.

Such similarities have perhaps led scholars to formulate the theory that there was a common connected society throughout parts of Europe and Asia. They call people from this hypothetical society Proto-Indo-Europeans. Perhaps this indicates that the Arya Khand of our Bharat Kshetra was once united (with a common culture and language). Perhaps the gods of this society refer to the Dev Vansh (i.e. the Vidyadhars or divine humans who considered themselves gods). These Vidyadhars (under the rule

of Indra, son of Sahastrar) had established a huge kingdom (which was eventually conquered by the 8th Pratinarayan Ravan). Perhaps the Titans who were defeated by Zeus may have been other kings who Indra and his father Sahastrar defeated. Like the Greek gods who lived on Mount Olympus, the Vidyadhars who called themselves Devs lived on Mount Vijayardh (north of the Arya Khand). Perhaps people who lived on the earth were mesmerized by the special abilities these Vidyadhars had attained because of their mastery over Vidyas i.e. sciences. Hence people may have considered them equivalent to gods either out of awe of the Vidyadhars' special abilities or out of fear of the powerful ruler Indra. Perhaps the hammer of Thor (which creates thunder in the Scandanavian poetry) was a special weapon or ability the Vidyadhar Indra had attained after mastering a few Vidyas i.e. sciences. The Vidyadhar king Indra had many smaller kingdoms under his lordship and 4 of these (in the 4 directions) were ruled by 4 kings he heavily trusted who called themselves the 4 Lokpals (Kuber, Som, Varun and Yam). These kings were perhaps seniors (or senior most) in the hierarchy of kings under Indra's lordship. The king Yam had created a man-made hell on earth where prisoners were tortured, etc. The poetry of the Greeks, Romans, etc. refers to an underworld with various regions. This underworld (especially 2 regions Tartarus and the Fields of Punishment) may refer to the manmade hell created by Yam.

The various regions of the underworld Greek poets described were:

1. Tartarus: this was the darkest and lowest region where those who betray the gods suffer for their misdeeds
2. Fields of Punishment: this was the place where Hades would create a punishment for a wrong-doer based on the misdeed
3. Fields of Asphodel: this was the place for ordinary people
4. Elysium: this was the place for heroic people who achieved greatness and were in favor with the gods. Here, they would have a choice to be reborn.
5. Isles of the Blessed: if a being in Elysium was reborn and then went to Elysium again (perhaps repeatedly for a total of 3 times) he would be sent to the Isles of the Blessed (special regions in Elysium where there was a paradise).

The regions where people went depended on whether the gods liked or disliked them. Perhaps the Vidyadhar rulers who called themselves Devs used their special abilities and Vidyas to set up this meritocratic system. These Vidyadhars were not all-powerful and prisoners in the manmade hell may have been rescued sometimes as mentioned in the Greek poetry (i.e. when heroes such as Heracles freed prisoners such as the Titan Prometheus from his sufferings in the Fields of Punishment).

There may be some spiritual metaphors preserved in the Greek poetry. Elysium and the Isles of the Blessed may represent the heavens (Svargs) or the abode of liberation (Siddh Shila). Greek and Roman poets also described 4-5 ages (or eras) which humans experienced. The Greek poet Hesiod described 5 ages in which morality declined and happiness decreased (along with the lifespan of humans) as time passed:

1. The Golden Age: where humans were golden in complexion and lived in peace and harmony. There was no need to work for a living and the earth provided food in abundance. Humans lived to a very old age but with a youthful appearance and died peacefully to be reborn as guardians (perhaps angels or celestial beings).
2. The Silver Age: where the lifespan of humans decreased and their lives were not as harmonious as in the Golden Age. They were reborn as blessed spirits (perhaps celestial beings).
3. The Bronze Age: where humans had to start working for a living. Their passion toughened and they hardened. Various objects such as armors, houses and tools were needed (which were forged with bronze). Humans started to become violent and were reborn in the dank house of Hades (which perhaps indicates that more humans would be reborn as Bhavanvasi, Vyantar or Jyotishi celestial beings due to their lack of right belief). Perhaps these changes refer to the time close to the end of this age.
4. The Heroic Age: where heroes (perhaps the Shalakupurush or the Mahapurush) who performed great acts lived. The wars of Thebes and Troy were fought in this age. Humans lived among the gods (perhaps the Vidyadhars who called themselves Devs). Heroes were reborn in Elysium (like the heroes who through right belief, right knowledge and right conduct eventually attained liberation).
5. The Iron Age: where humans live in misery, sons do not respect their fathers, family members fight with each other, guests and hosts no longer fulfill their social obligations, etc. Might makes right and no shame is felt at wrongdoing. Evil men increase in number. This is the present age according to Hesiod.

Like the fourth era of this Avsarpini (Dushma Sushma) is the only time period when Shalakupurush are born and liberation is possible, the fourth age of Hesiod (the Heroic Age) is the only age when heroes are born and Elysium can be reached.

The Greek poetry mentions a war between Greece and Troy. This war starts with the Trojan prince Paris kidnapping Helen, the wife of king Menelaus of Sparta. Then Menelaus sails across the sea to the island of Troy along with his brother Agamemnon (who is younger perhaps). The Greeks wage a war against the Trojans (who are led by the heroic prince Hector, the elder brother of Paris). Achilles is a great warrior who fights for the Greeks but is killed by an arrow that pierces his foot. The Greeks eventually resort to trickery to defeat the Trojans. This war is similar in some ways to the war between the 8th Pratinarayan Ravan and the 8th Narayan Lakshman. The kidnapping of a beautiful woman wedded to another man starts the war. Like Sita was kidnapped by Ravan, Helen is kidnapped by Paris. The war also involves crossing a water body to reach an island city (Troy or Lanka) in order to rescue the kidnapped woman. Like the brothers Ramchandra and Lakshman were the leaders of the army that challenged Ravan, the brothers Menelaus and Agamemnon lead the Greek army against the Trojans. The elder brother's wife is kidnapped in the Greek poetry (like Ramchandra's wife Sita was kidnapped) and the younger brother Agamemnon is perhaps more powerful than his elder brother (like the Narayan is more powerful than his elder brother, the Balbhadr). The death of Achilles in the Greek poetry is similar to the death of Shri Krishna, the 9th Narayan.

Another similarity in the Greek poetry is the underwater city of Atlantis. The Yadav city of Dvaraka was also built in the middle of the sea although it may not have been submerged. Dvaraka may have been below sea level but surrounded by walls to prevent water from flowing inside.

The Ancient Aliens theory suggests that aliens (extra-terrestrials i.e. beings from another planet) with advanced technology visited the earth in the past and imparted some of their science and technology to humans of the earth while helping them to build various monuments such as the Egyptian pyramids (of Giza), Stonehenge, the pyramids of the Mayans, etc. The great technological (and engineering) achievements of humans while building pyramids and other monuments may indicate that humans in the past were stronger, more intelligent and were perhaps taller (or had a longer lifespan). It could also be that the visitors from other planets were Vidyadhars who flew down from Mount Vijayardh to the earth on their Vimans. These Vidyadhars may have used their sciences to help with the construction of monuments and other activities. They may have also shared some of their knowledge with humans living on the earth.

The archaeologist Klaus Dona may have discovered bones of animals and humans with a much larger height than the animals and humans living today. Finding remains of humans 9-15 feet tall (as compared to the humans who are around 6 feet tall today) would indicate that humans were taller in the past and their heights have been decreasing in this Avsarpini.

The ancient Egyptian culture also includes gods who are associated with natural phenomena such as the sun god Ra (who is the king of the Egyptian gods), the god of the underworld Osiris, etc. and gods associated with various emotions or worldly activities such as the war god Anhur, the goddess of motherhood Isis, etc. The Egyptian king (the Pharaoh) was also worshipped as a god. Like the Greek gods defeat the Titans before they rule Mount Olympus, the Egyptian gods (led by Ra) replace 8 beings known as the Ogdoad to end a time of chaos. Egyptian gods may have also been subject to likes and dislikes (similar to the gods of Greece, Rome, Scandinavia, etc.) which led people to fear falling out of their favor. These indicate similarities between the Proto-Indo-European culture and the ancient Egyptian culture. Perhaps the Vidyadhars who called themselves Devs also exerted some influence over the region of Egypt and the ruler of this region may have been named the sun god Surya (or Ra). Perhaps the tradition of considering the ruler a god continued for subsequent Pharaohs.

There may also be a spiritual culture hidden in the Egyptian mythology. The heart (or Ib in Egyptian mythology) represents the seat of the thoughts, will and intentions. This is perhaps the mind (Man). The Ib is merely one part of the soul in Egyptian mythology. There are also the Sheut (or shadow), Ren (or name), Ba (or personality), Ka (or vital essence) and the Akh (or intellect) which form different parts of the soul. The endless cycle of birth and death may have been mentioned in a metaphor where souls are said to accompany the sun god Ra through sunrise, sunset, then another sunrise and so on. The tomb of a ruler in the city of Nekhen (in northern Egypt



perhaps) has a description (translated by James P. Allen) that may refer to this metaphor of endless rebirth:

*“Your life happening again, without your Ba being kept away from your divine corpse, with your Ba being together with the Akh ... You shall emerge each day and return each evening.”*

In the Egyptian underworld Duat, the souls of the dead pass through many unpleasant demons after which their heart is weighed by Anubis (a god who plays the role of guiding souls through the afterlife). This weighing of the heart is a test to determine the fate of the dead soul. If the heart is too light or too heavy when compared to the feather of Ma'at (the goddess of truth and justice), it is devoured by Ammit (the destroyer of souls) perhaps to be reborn again. If the weight matches the feather of Ma'at, then the soul has the opportunity to begin a journey to Sekhet-Aaru, an eternal paradise. Perhaps the weighing of the heart indicates that if a soul develops a mind free from attachment and aversion (i.e. a heart not too heavy nor too light) then it has the opportunity to begin the journey to the eternal paradise of liberation (i.e. the Siddh Shila). The heart must weigh the same as the feather of the goddess of truth i.e. the soul must have right belief and truth, free from any biases created by attachment or aversion. Like the journey to Sekhet-Aaru is long and filled with perils, the journey to liberation requires patience and is filled with sufferings (which must be endured as a monk). If the souls tested by Anubis have hearts too heavy or too light, Ammit the destroyer devours them and sometimes may throw them in a lake of fire. This may be a metaphor indicating that souls with too much attachment or aversion are devoured by the material world of rebirth (Samsar) and perhaps the lake of fire represents hell (Narak). Ammit, the destroyer of souls may represent Karm.

The Inca empire (in South America) also had a culture of gods and gave special significance to the sun god (Inti) like the Egyptians. They may have believed in reincarnation and mentioned a black dog-like guide to help souls through the afterlife.

The Inca empire flourished around the 12th-16th centuries AD. Much information about their predecessors' cultures (such as the Ichma culture, the Wari culture, etc.) are not readily available since most traditions were orally passed down. Most written records of the Incas are those made by the Spaniards (who may have manipulated some of these to suit their own purpose and extol their own culture).

The Mayan civilization had cities and kingdoms, each perhaps ruled by an Ajaw (which sounds similar to Raja). The Mayan mythology gives importance to the cyclical nature of time and the Mayans may have possessed knowledge of predictive sciences such as astrology, numerology, etc. as well as some knowledge about a serpent-like energy moving up the human spine (i.e. the Kundalini). There are also gods associated with natural phenomena, emotions and other worldly activities in the Mayan culture. There is a Mayan moon goddess, maize gods, a rain god (Chaac), a thunder god Bacab, a creator god Itzamna (who is the father of Bacab), etc.

The Mayans may have believed in different eras of time (which repeat cyclically). Their mythology has an apocalypse when the earth is destroyed by the collapse of the sky (which is similar to the Pralay with harmful precipitation from the sky that will occur at the end of this Avsarpini). This Mayan apocalypse also includes a flood

(perhaps due to heavy precipitation) which is then followed by the end of a cycle and the restoration of the world (to start the next cycle). The Mayan mythology also refers to a flower mountain at the center of the earth (similar to Mount Meru at the center of Jambudvip). Information about the ancient Mayan culture is largely intelligent guesswork and not directly verifiable. The language of the Mayans may not have been correctly or completely deciphered and most written records were perhaps made by Spaniards.

The Mayan mythology may have some spiritual beliefs. Like the Egyptians, the Mayans had many parts of the soul (which are translated as blood, shadow, breath, bone, etc.). They may have believed in the reincarnation of human souls in various other lifeforms (such as animals, comets, lightning, spooky creatures, etc.). In the Mayan underworld Xibalba, the souls of dead humans may be either taken to a paradise or they may be tormented. The souls of evildoers are tormented and those led by the goddess Ixtab go to a paradise. The inhabitants of this paradise are free from all want and enjoy pleasures such as tasty food and drink under the shade of a tree known as the Yaxche (like all wants are satisfied in a Bhogbhumi by Kalpvrikshas). Ixtab is referred to as a goddess of suicide by the Spaniard priest Diego de Landa (who was a Christian, a Roman Catholic Bishop). His interpretation may imply that the Mayans considered acts of suicide or sacrificing one's life (like a soldier) causes of being reborn in a paradise. The actual cause of paradise (that the Mayans considered) may have been a voluntary death involving the peaceful renunciation of all food, all drink and eventually one's own life (similar to Sallekhna or Samadhi Maran, a peaceful practice prescribed by the Conquerors). Such a peaceful death could have been misrepresented as suicide by Diego de Landa (who wanted to advance his own favorite doctrines). Another cause of paradise (that Mayans considered) was the act of sacrifice which may have actually involved the renunciation of worldly objects, evils and egoistic emotions (passions). Diego de Landa may have been responsible for the destruction of many Mayan doctrines (such as those related to the acts of suicide and sacrifice) which he may have misinterpreted (or deliberately misrepresented).

The Aztec culture also refers to four ages prior to our current age, the fifth age. Each of these four previous ages ended in a catastrophe. There are many gods and goddesses in Aztec culture, similar to the culture of the Mayans, Incas, etc. The sun god is given special importance (similar to the Incas and the Egyptians). The Aztecs were also conquered by the Spaniards who may have destroyed or misrepresented most Aztec records. The Aztecs may have been converted by force to the favorite doctrines of the Spaniards.

Aztec philosophy has some spiritual beliefs. These include the belief about the unity (Ometeotl) and similarity of all objects in the universe. Even light and dark objects have a unity in their existence and so do life and death. The same soul that experiences life also experiences death. This unity or similarity across two opposing modes of a substance (such as life and death) indicates that there is some essential nature that remains unchanged in every substance. The Aztec doctrine of Ometeotl may indicate this permanence (Dhruvya) in each substance (Dravya). The Aztec philosophers also considered the changing modes of all substances. The world is constantly shifting as the substances undergo the creation (Utpad) of new modes and

destruction (Vyay) of old modes. These doctrines of change amidst permanence may have inspired the Aztecs' view of morality which focused on a balanced life, one which provides stability amidst change. The Aztecs may have also believed in rebirth as indicated by this Aztec poem:

*"No one comes on this earth to stay  
Our bodies are like rose trees -  
They grow petals then wither and die.  
But our hearts are like grass in the springtime,  
They live on and forever grow green again."*

The last two lines may indicate that although our bodies may decay, the desires we harbor in our hearts make us experience birth again, propagating a cycle of birth and death.

### Past Lives of Tirthankars and Others

Based on some of the scriptures of Prathamamanuyog, the following are the past lives of a few Tirthankars of our current Avsarpini:

1. **Lord Rishabhdev** (the 1st Tirthankar): he was a prince whose younger brother was given the kingdom. Having led a dissatisfying life, he renounced the world and accepted monkhood. Close to the time of his death, he wished for the enjoyments of a Vidyadhar and was bitten as a snake. Then he was reborn as king Mahabal, who enjoyed worldly pleasures as a Vidyadhar. When 1 month of his lifespan was remaining, he worshipped the Conquerors for 8 days (while celebrating the Ashtanhika festival during which celestial beings travel to worship Jin idols on the Nandishvardvip, perhaps the 8th island of the middle world) after which he accepted a peaceful death (Samadhi Maran) by gradually renouncing food, water, etc. He was then reborn as a celestial being Lalitang. Lalitang experienced great pain when close to death and died reciting the Panch Namaskar Mantra. He was then reborn as king Vajrajangh who gave food charity to a monk in the forest with great purity. Vajrajangh's queen who accompanied him in this act of charity was the soul of one of his female celestial companions in the Lalitang birth. She would eventually be reborn as king Shreyans (the giver of Lord Rishabhdev's first food charity). Vajrajangh and his queen died of suffocation but were reborn in a Bhogbhumi. Then the soul of Vajrajangh gained strong right belief upon being enlightened by a traveling monk (who had the Charan Riddhi i.e. the special ability to travel through the sky)/ He was reborn in the Saudharm heaven as a celestial being Shridhar where he visited the monk (who had now attained Omniscience) that had enlightened him in the Bhogbhumi. Shridhar Dev also visited a soul in hell (who had been his minister fond of false doctrines in the Mahabal birth) and enlightened the infernal being about the nature of reality. Shridhar died and was reborn as Suvidhi, a handsome king who went on to temporarily rule the kingdom of a Chakravarti. Suvidhi was unable to accept monkhood due to his attachment to his son Keshav (who was the soul of his queen in the Vajrajangh birth). He eventually overcame this and performed great penance as a monk. He was reborn as Indra of the Achyut heaven and Keshav was reborn as the Pratindra there. Then Indra descended to be reborn as Vajranabh Chakravarti, a son of a Tirthankar in a Mahavideh Kshetra. King Vajranabh (whose Grihpati Ratna i.e. housekeeper jewel was perhaps the soul of Pratindra) eventually renounced the position of a Chakravarti and performed very pure penance as a result of which he gained great knowledge and bound the Tirthankar Nam Karm. He was then reborn in Sarvarthsiddhi after which he descended to be reborn as Lord Rishabhdev. The souls of the Chakravarti Bharat, Lord Rishabhdev's son Bahubali and some of his other contemporaries had experienced their last 10 births nearby his. A few births prior to being reborn as a minister (or perhaps a general or priest) of king Vajrajangh, the soul of Bharat had been a greedy king who accumulated great wealth. This king was reborn in hell and was then a tiger who eventually renounced meat. This tiger was reborn as a celestial being after which he was reborn as a contemporary of king Vajrajangh. He would go through a few births nearby the

soul of king Vajrajangh, would perhaps be reborn as the commander of Vajranabh Chakravarti's army (i.e. his Senapati Ratna or general jewel) and would eventually attain liberation as Bharat.

2. **Lord Shantinath** (the 16th Tirthankar): he was a pious king Shriyasen who gave food charity to monks. He had 2 queens and had given refuge to a woman who had left her husband because he had lied about his social status before marrying her. When Shriyasen saw his sons fighting over a woman, he was saddened, smelled a poisonous flower and died. His queens and the 3rd woman followed him. These 4 were reborn in a Bhogbhumi with one of his queens being reborn as a male. Then the soul of Shriyasen was reborn in the Saudharm heaven. After this he was reborn as a Vidyadhar Amitatej, a contemporary of Lord Shreyansnath. The soul of his queen who had become the male in the Bhogbhumi was reborn as Shrivijay, Narayan Triprishth's son. The soul of Shriyasen's other queen was reborn as Shrivijay's sister (who Amitatej married) and the soul of the woman Shriyasen had given refuge to was reborn as Amitatej's sister (who Shrivijay married). The soul of this woman's earlier husband had been reborn as a follower of Pratinarayan Ashvagriv who kidnapped her due to past life impressions. Amitatej and Shrivijay rescued her and then lived happily. Once they had paid obeisance to the Kevali Vijay (who was the Balbhadra) when Amitatej had asked whether he was capable of salvation or not. Then the Omniscient Vijay told him he would become a Tirthankar. Amitatej fasted several times during many festivals and when 1 month of their lives were left, both accepted monkhood and performed great penance. Shrivijay wished to be strong like his father Triprishth at the time of his death. Both were reborn as celestial beings and then Shrivijay was reborn as Narayan Anantvirya with Amitatej his elder brother Balbhadra Aparajit. They disguised themselves as female dancers in order to reach the Pratinarayan and eventually defeated him. Anantvirya was reborn in the 1st hell with a lifespan of 42,000 years while Aparajit performed severe penance and was reborn as Indra in the 16th heaven. Anantvirya, after his lifespan in hell, was reborn as a man who performed great penance and was reborn as Pratindra in the 16th heaven. Then Indra was reborn as Vajrayuddh Chakravarti while Pratindra was perhaps the Chakravarti's son. King Vajrayuddh eventually renounced his kingdom and accepted monkhood. He performed great penance and once remained in the standing posture for 1 year. In this state he was tormented by some celestial beings but endured it peacefully. His son (who was the soul of the Pratindra) also followed. Both the souls of Vajrayuddh and his son (who had earlier been Shrivijay) were reborn as Ahamindras in a Graiveyak heaven. Then the soul of Vajrayuddh was reborn as king Meghrath and the soul of his son was reborn as Dridrath, Meghrath's younger brother. Meghrath had Avadhigyan and once narrated the past lives of two fighting cocks. As a result, the cocks stopped fighting and renounced their animosity towards each other. They were reborn as celestial beings who showed Meghrath parts of the middle world. Meghrath was once tested by celestial beings who sent an illusory pigeon to the king seeking Meghrath's protection. After Meghrath agreed, an illusory falcon came and said it would die unless it ate the pigeon. Meghrath offered his own flesh since he had already agreed to protect the pigeon. A weighing scale was brought and the pigeon was placed on one pan while

Meghrath began cutting pieces of his flesh and placing them on the other pan. When the pigeon seemed to be too heavy, Meghrath himself sat on the pan. The illusions were removed, the celestial beings praised him and restored his wounds. Another time, Meghrath was meditating when celestial beings tried to test him by creating illusory female celestial beings who made attractive and inviting gestures. Meghrath's concentration was not disturbed and he was not distracted although these illusions lasted throughout the night. He once again earned the praise of the celestial beings. Meghrath eventually renounced the world and performed such pure penance that he bound the Tirthankar Nam Karm. His brother Dridrath also accepted monkhood and performed excellent penance. Both were reborn in Sarvarthsiddhi. Then, in our Bharat Kshetra, the soul of Meghrath was reborn as Lord Shantinath and the soul of Dridrath was reborn as Chakrayudh, Lord Shantinath's son and chief disciple.

3. **Lord Neminath** (the 22nd Tirthankar): he was Chintagati, a prince (perhaps a Vidyadhar) who had two younger brothers. These 3 brothers once lost to a maiden in a race around Mount Meru and as a result developed disgust with worldly existence. They performed penance and were reborn (perhaps as Samaniks i.e. nobles) in heaven. Then the soul of Chintagati was reborn as a heroic king Aparajit who was very strong, intelligent and won a few maidens. He was very fond of Dharm and one day he asked two monks why he was experiencing so much affection towards them. They replied that they were his brothers from the Chintagati birth and alerted him that he had 1 month of his life remaining. They also told him he would be reborn as a Tirthankar. Aparajit then performed great penance and was reborn as Indra in the 16th heaven. He then descended to be reborn as prince Shankh. He was very attached to a woman he had been infatuated with since a few births (who had perhaps been his female companion for the last 6-7 births). Shankh eventually renounced worldly life and went on to perform such pure penance that he bound the Tirthankar Nam Karm. He was reborn in heaven after which he was reborn as Lord Neminath. The woman he had been infatuated with was reborn as Rajmati (who Lord Neminath had almost married).
4. **Lord Parshvanath** (the 23rd Tirthankar): he was Marubhuti, the son of a priest. His elder brother was Kamath who was wicked and tried to seduce his wife. Marubhuti brought this to the attention of the king and as a result Kamath was humiliated and banished from the kingdom. When Marubhuti felt sorry that his brother had suffered because of him, he visited Kamath (who was living in an abbey outside the kingdom) and apologized. Kamath angrily hit his head with a stone and Marubhuti painfully died to be reborn as an elephant. This elephant was violent at first but was then calmed down by a monk (who was Marubhuti's king but had renounced his kingdom). The elephant accepted minor vows of non-violence (Ahimsa), truth (Satya), non-stealing (Achaurya), celibacy (Brahmacharya) and non-accumulation of possessions (Aparigrah). He was once bitten by a poisonous snake (who was Kamath reborn) and died while remembering the 5 venerable beings (Arihants, Siddhs, Acharyas, Upadhyays and Sadhus). The elephant was reborn in heaven while the snake was reborn in hell. Then the soul of Marubhuti was reborn as a prince who renounced the world to perform great penance. This monk was swallowed by a python (who was Kamath's soul) and was reborn in heaven. The

python was reborn in hell. The soul of Marubhuti then became a Chakravarti who enjoyed many pleasures but eventually renounced his kingdom and performed excellent penance. This Chakravarti was killed by the soul of Kamath, who had this time been born as a tribal. The Chakravarti was reborn in the Achyut heaven as Indra while the soul of Kamath was reborn in hell. Indra descended to be reborn as an intelligent man Anand. Anand regularly worshipped the Conquerors and organized a festival to worship the Jin idols on the sun's Viman (celestial abode). He eventually renounced the world and performed great penance. He developed such a high level of purity that he bound the Tirthankar Nam Karm. He was killed by a lion (who was Kamath's soul) and was reborn as Ahamindra in a superior heaven (i.e. in a Graiveyak). The lion was reborn in hell and would go through more painful births. The soul of Anand descended to be reborn as Lord Parshvanath and the soul of Kamath was reborn as His contemporary, the ascetic practicing the penance of 5 fires (who may have been Lord Parshvanath's grandfather i.e. His mother's father).

5. **Lord Mahavir** (the 24th Tirthankar): he was a tribal named Pururva who was influenced by a monk and renounced meat and alcohol. He kept this renunciation strictly even when a doctor ordered him to consume a crow's meat. As a result, he was reborn in the 1st heaven (Saudharm i.e. the abode of the just one). He was then reborn as Marichi, Lord Rishabhdev's grandson who accepted monkhood alongside his illustrious grandfather but was unable to keep the strict vows. Marichi had formulated false doctrines in his mind and lived as a mendicant with 3 staffs (i.e. a Tridandi) representing his disbelief in the possibility of controlling the 3 activities of mind, speech and body. He was reborn in heaven since he was very mildly passionate and was then reborn as a Brahmin Agnibhuti. Then he went to heaven and was reborn as a Brahmin Agnimitra. Then he went to the 3rd heaven Mahendra from where he descended to become another Brahmin Bhardwaj. He went to heaven again and was reborn a Brahmin who went to heaven about 3 times. After this he was reborn as a micro-organism (Nigod). After wandering through uncountable births of suffering as a micro-organism he was reborn in various states of existence. He was an Ak tree 1,000 times, he was a sea-insect (a Sip) 80,000 times, he was a Nim tree 20,000 times, a Keli tree 90,000 times, a Chandan tree 3,000 times, a Kaner tree 5 crore times, a prostitute 60,000 times, a hunter 5 crore times, an elephant 20 crore times, a donkey 60 crore times, a dog 30 crore times, a human with the neuter gender 60 crore times, a woman 20 crore times, a Dhobi (ironer of clothes) 90 lakh times, a horse 8 crore times, a cat 20 crore times, etc. During these wanderings through worldly existence, he also died in his mother's womb 7 lakh times. He was also born as a celestial being 80 lakh times. Eventually he was reborn as Brahmin Sthavar and then in the Mahendra heaven. From here he descended to be reborn as Vishvabhuti, a Brahmin prince whose mother was a follower of the Conquerors. Vishvabhuti's uncle had given him a garden for his leisure but this garden was usurped by his uncle's son i.e. his cousin (Vishvanandi perhaps). Out of anger Vishvabhuti shattered some rocks his cousin was hiding behind but then had a change of heart. He decided to renounce worldly life and accepted monkhood. He became emaciated due to severe penance as a monk and one day, his cousin (who was exiting a prostitute's house) saw him. His cousin then

ridiculed him by asking where the strength that could shatter rocks had gone. Vishvabhuti then wished to become strong and teach his cousin a lesson as a fruit of his penance. He died without confessing this wish to his teachers and was reborn in the Mahashukra heaven. From here he descended to become Triprishth, the first Narayan of our Avsarpini. His uncle (who had been fond of him in the Vishvabhuti birth) had performed great penance and was reborn as the Balbhadra Vijay. His cousin was reborn as Ashvagriv. The soul of Ashvagriv would eventually attain liberation as a king Mrigdhvaj (who would be fond of meat and cruelly cut off a buffalo's leg but would renounce the world to perform severe penance and attain Omniscience). Triprishth was reborn in the seventh hell and was then reborn as a violent lion. This lion was then reborn in the fourth (or first) hell after which he became a timid lion. Influenced by an encounter with a monk, this lion renounced meat and lived non-violently without killing any being. As a result the lion became emaciated and was killed by hyenas and vultures. He was reborn as a great celestial being Simha Ketu. From heaven, he descended to become a Vidyadhar prince Kanakdhvaj (also Kankojwal). Here he learned about Dharm from a monk and accepted monkhood. After performing great penance he was reborn in the Lantav (7th) heaven. Then he was reborn as prince Harishen who performed severe penance after renouncing the world. After this he was reborn in the (10th) Mahashukra heaven. After his lifespan in heaven was over, he became a Chakravarti Priyamitra (perhaps in a Mahavideh Kshetra). He enjoyed worldly pleasures and then renounced his kingdom to perform excellent penance. He was killed by a tribal perhaps but was reborn in the 12th heaven Sehestrar (the abode of the thousand-faceted one). He was then reborn as prince Nandan, who renounced the world and performed very pure penance. Due to the 16 contemplations (including perfectly pure right belief) the soul of prince Nandan bound the Tirthankar Nam Karm. He was reborn in the Pushpottar Viman in the 16th heaven after which he descended into the womb of queen Trishla to become Lord Mahavir.

### **The Past Lives of Ramchandra, Lakshman and Ravan**

There was once a villager called Dhandatt who had a brother named Vasudatt. In their village, a suitable maiden was betrothed to Dhandatt but another man Shrikanth who had had his eye on the same maiden he abducted her. Consequently, Yagyavalkya, a friend of both brothers coaxed them to kill Srikanth. Vasudatt, provoked by his friend, went to attack Srikanth. Resultantly, both killed each other and became male deer in a forest. The maiden and Dhandatt, who had both taken a fancy to each other, were not allowed to marry each other because of the violence associated with Vasudatt and Shrikanth. A dejected Dhandatt left the village and wandered from place to place aimlessly. Once he met a group of pious monks and asked them for some food. It was night time so the monks explained that there are tiny beings imperceptible to the senses who multiply in huge numbers at night. Feeling compassion for these beings, Dhandatt did not pursue eating at night further and asked the monks to teach him more. After they had taught him about the fundamentals of existence, Dhandatt was moved but realized he was not strong enough to renounce



the world completely. Hence he took the vows of a Shravak (a lay-follower) and followed them well. After dying, he was reborn as a celestial being in heaven.

Then the soul of Dhandatt descended from heaven to be reborn a merchant's son. Here, he perhaps accepted and practiced the vows of a Shravak well. One day when he saw a dying bull on the road he felt very compassionate and recited the Panch Namaskar Mantra (i.e. the Namokar Mantra) in its ears. As a result of this, the bull died peacefully and was reborn as the prince in that very city. Upon growing up and visiting the same spot where the bull died, the prince constructed a temple there and used various methods to eventually find out who had done him a great favor in his previous life. The prince and the merchant's son became close friends and went on to rule the kingdom together. Dhandatt's soul again went to heaven.

After this Dhandatt's soul was reborn a wealthy king who enjoyed many pleasures for a few thousand years. Then he received the good fortune of hearing a discourse from a very learned monk. Resultantly, he felt disgusted with worldly existence and renounced his kingdom. He went on to do difficult penance unwaveringly. Finally he completed his life with utmost peace and dying with Dharm Dhyani (righteous meditation) he was reborn as Indra of the Brahma-Brahmottar dream society (Kalp) in heaven. From here Indra descended to be reborn as the 8th Balbhadra of the current eon, Ram.

The maiden who had been infatuated with Dhandatt died and became a doe in the same forest as the two deer (i.e. the souls of Vasudatt and Shrikanth). Here the two deer fought over the doe and killed each other. These 2 souls kept on wandering through many births killing each other. In one life one would kill the other and in the next he would be killed by the other. After a long time wandering through existence, there came a time when the soul of Vasudatt became the father of the maiden's soul. Her name was Vegvati and her father who was a follower of the Conquerors may had right belief. In the same city dwelled Shambu, a man full of vices, the soul of Shrikanth. He, because of previous attractions, desired Vegvati for a bride. Upon requesting her father for her hand, Shambu was refused. Vegvati's father said that he would only give his daughter to one with right belief. Shambu, who was addicted to gambling, meat, alcohol and other addictions, took this badly and killed Vegvati's father. Then he forced Vegvati to sleep with him. Resultantly, a vengeful Vegvati wished to be the cause of Shambu's destruction in a future life. After this incident, Vegvati became a female renunciant (i.e. an Aryika). Once Vegvati would falsely accuse 2 innocent monks because of which the monks may have suffered for some time.

The soul of Vegvati's father, who died with animosity towards Shambu was reborn as a man after sometime. In this life, he renounced the world and performed difficult penance. However, he could not control his greed and as a fruit of penance he wished to win a girl he had not been able to win in that life. He died later and became a mighty celestial being in heaven. Similarly, Shambu's soul was also reborn as a man after sometime and he too renounced worldly life, absorbing himself in severe penance. When he was once resting on a mountain, he saw a Vidyadhar king fly down from the sky in his Viman, along with extraordinary wealth and riches. Foolishness took the better of the renunciant and he wished, as a fruit of penance, to be as rich and

wealthy as the Vidyadhar king. He died later and was reborn as a celestial being in heaven.

The soul that had been Vasudatt descended from heaven and became Ram's brother Lakshman (the 8th Narayan) who won as his chief queen Visalya as he had earlier wished. The soul of Vegvati became Sita while that of Shambhu became the Vidyadhar king of the Rakshas lineage called Ravan (the 8th Pratinarayan). Lakshman would kill Ravan in this life and both would be reborn in hell. Sita's brother Bhamandal had been her brother in a previous birth. Sugriv, who was Ram's close friend, was the soul of the bull that Ram's soul had shown compassion for. Vibhishan, who opposed his brother Ravan's abduction of Sita and hence favored Ram and Lakshman in the battle, was the soul of Yagyavalkya (who had provoked Vasudatt against Shrikanth). Ravan's sons from his chief queen Mandodari (i.e. Indrajit and Meghnad perhaps) had been her soul's sons in an earlier birth. Ram's younger brother Bharat attained Moksh in that life itself and so did members of Ravan's family Kumbhkarn, Vibhishan, Indrajit and Meghnad.

Bali (of the Vanar lineage) was Sugriv's elder brother who renounced his kingdom and went on to attain liberation. Bali's soul had earlier been a magnificent monk who died while deeply engrossed in the self to be reborn in the highest of heavenly abodes, Sarvarthsiddhi. Then this soul descended to the earth as Bali. The soul of Hanuman had a few times been born as a talented and/or wealthy individual with right belief. In each birth he did some penance and was reborn in heaven after which he was born among the best of men again repeatedly. After a few such births, he performed severe penance and after a long and enjoyable birth in heaven, he became Hanuman. As a child, the strength of Hanuman's body was sublime. He had fallen from a Viman but the boulder on which he fell shattered into pieces. Thus his name was also Shrishail. Besides his strength, he was known for his amazingly beautiful body. As a result of severe penance performed in past lives, he had been born as a Kamdev, the most handsome man of his time period. During his life, he helped Ram in the quest to rescue Sita with extraordinary strength, bravery and skill. After a long and victorious life, Hanuman renounced the world and attained Moksh.

### **The Past Lives of Shri Krishna, Balram and Others**

Once there were seven brothers who were sons of a rich merchant. Their father became disgusted with the world and renounced all his wealth, leaving it to his children. The seven brothers were wastrels lost all the wealth while gambling and making merry. After this they became thieves in order to earn a living. They began to stay in the forest. One day six of them went to rob a nearby village while leaving the youngest brother to guard their earlier gathered loot. At this time a young man came into the forest with his unconscious wife who had been poisoned. He saw a monk standing in meditation and took his beloved to the blessed monk's feet. As soon as she touched his holy feet she was cured of poison and awoke. Her husband joyfully went off to find flowers to worship the monk with. While he was away the youngest of the seven brothers, who had seen all this, showed himself. Upon seeing him, the woman was attracted by lust and offered herself to him. He was not completely immoral and refused, saying that she had a husband. Then he went back to his hiding place as he

saw her husband return. When her husband's head was bowed in devotion to the monk, she slyly took a sword and attempted to cut her husband's head off (perhaps with the idea that she could satisfy her lust with the youngest brother after this). The youngest thief immediately sprang out of his hiding place and stopped her. Soon his six brothers returned and the monk arose from deep meditation. By now everyone knew the truth and they were fortunate enough to hear a discourse from the monk. After this, all except the eldest thief were disgusted with worldly existence and renounced the world. Eventually the eldest brother, who had right belief, would also renounce worldly life. All seven monks would perhaps die peacefully and go to heaven.

All seven would pass through a few lives in accordance with their Karm and would perhaps be reborn near each other. The elder brother was once born as a merchant's son while the other six were born as princes in the same city. These six had a younger brother who was very weak and unfortunate. His mother, the queen strongly disliked him (i.e. the youngest prince). One day all of them were in a garden with the six elder princes sitting together. Then the merchant's son, who was the soul of the eldest thief came up and spoke with them affectionately due to past impressions. He suggested that their weak younger brother should join them and they agreed. After some time, the queen came and angrily kicked the weak prince down, banishing him from that spot. The merchant's son was very disturbed by this and criticized himself for being the cause of such pain to the weak prince. Soon everybody was overjoyed at the sight of a monk. After hearing the blessed monk's highly knowledgeable sermon, the merchant's son asked the reason for the weak prince's suffering. The learned monk answered:

*“Long ago there was a foolish man who was very envious of pious monks. One day he poisoned their food as a result of which he was born again and again through several painful lives. Finally, he became a human. Out of cruelty, this human once overran a blind female snake with a cart. Because of the Pap Karm bound by poisoning the monks and the violent killing of the snake, he is now an extremely weak and unfortunate being. His mother, the queen is the soul of the snake he overran. Thus she dislikes him although he is her son.”*

Upon hearing this, all seven princes and the merchant's son were disgusted with worldly existence and accepted monkhood. They all did severe penance. The weak prince successfully performed a difficult pattern of penance, the Simhanishkridit Tap (i.e. the penance not played with by lions). This involved fasting for 1 day, then taking food the next day, then fasting for 2 days, then taking food the next day, then fasting for 3 days and taking food again, and so on until a 30 day fast is followed by taking food the next day. After this there is a fast for 29 days followed by food the next day, then a fast for 28 days followed by food the next day and so on until a one day fast is followed by food the next day. After completing this great penance, the weak prince gave in to greed and wished to become a Narayan as a fruit of this penance. All these 8 monks were reborn in heaven.

The soul that was the merchant's son was then reborn as the 9th Balbhadr Balaram, son of Rohini and Vasudev. The other seven were all born as sons to Devaki and Vasudev. The youngest of these was the soul of the weak prince, who became Shri Krishna, the 9th Narayan. These souls were all born in the Yadav lineage.

In a previous life, the soul of Vasudev was a smelly and repulsive man. Disgusted with his ill fate and worldly life, he renounced the world and became a monk. He practiced such severe penance and became so pure that he could have become a Tirthankar. However, he wasted his penance and wished to be extremely handsome in a future life as a fruit of penance. As a result, he became Vasudev, who was a Kamdev. He was so handsome that all the women of his town could not stop staring at him. As a result his eldest brother Samudravijay ordered him not to leave the palace. Vasudev then ran away from his royal household. While wandering he went on some adventures, won many maidens and enjoyed many pleasures. He was happily reunited with his brothers during the Svayamvar of Rohini (where he won her hand). He also went on to marry Devaki, the sister of Kans.

In order to escape from Kans (who had an agenda to kill all Devaki's children) Shri Krishna was taken to a village of cowherds where he was raised by a cowherd family with the help of Balram. Shri Krishna would eventually defeat Kans and also would defeat Jarasandh, the 9th Pratinarayan.

The 22nd Tirthankar Lord Neminath was the son of king Samudravijay (who was Vasudev's eldest brother). Thus Shri Krishna would interact with Lord Neminath in the Yadav palaces and would eventually attend Lord Neminath's Samavsharan (along with several other Yadavs). Among the Yadavs and Krishna's other relatives, his sons Pradyumna, Bhanu and Shambu Kumar attained Moksh in that life itself. His six brothers from Devaki also did the same. Pradyumna's son Aniruddh also attained Moksh. All eight of Krishna's chief queens went to heaven and will attain Moksh after very few births.

In a past life, Pradyumna was a king who fancied another man's wife. Both of them practiced adultery for a while. This hurt the woman's husband who became a mendicant and did penance while harboring animosity. Soon the adulterous king realized his mistake and renounced the world. He did severe penance as a monk and was then reborn as Pradyumna, who was perhaps a Kamdev. As an infant Pradyumna was kidnapped by a mischievous celestial being, who was the soul of the woman's husband. The baby boy Pradyumna was placed on the ground and the celestial being aimed to crush him with a big boulder. However, one could observe Pradyumna's strength as the boulder moved up and down when Pradyumna inhaled and exhaled. As a fruit of his adultery in the previous birth, Pradyumna was raised far from home by a Vidyadhar king and queen who had found him as a baby. His stepmother (who had been his adulterous lover in the previous life) was attracted to him again. He refused her advances which made her angry and she accused him of trying to rape her. As a result, his stepfather's entire army came after him. However, he was brave and defeated all of them. After many adventures during the first 16 years of his life, he reunited with his overjoyed mother Rukmini and his father Krishna. He assisted his father in the war against Jarasandh and eventually went on to renounce the world. He attained Moksh in that life itself.

The Pandavs were also great heroes in the war between Krishna and Jarasandh. A few lives earlier they had been brothers and the third brother had a wife named Nagshri. This woman out of animosity had poisoned the food of a monk and was reborn in hell. The five brothers were then perhaps born together several times. They would perhaps fall into many vices such as gambling, drinking alcohol, etc. and

would also perform some fine penance (which would take them closer to liberation). The soul of Nakul had been a woman in an earlier life close to his current birth. Eventually the five brothers would be reborn as Yudhishtir, Bhim, Arjun, Nakul and Sahdev. The soul of Nagshri was reborn as Draupadi, Arjun's devoted wife. The Pandavs (along with Draupadi) suffered in their current lives because of past misdeeds. Nonetheless they assisted Krishna in the war and did experience some happiness in the world thereafter. This was short-lived as Draupadi was kidnapped and taken to Dhatkikhand. However, with Krishna's help, the Pandavas got her back. Eventually, the Pandavs renounced the world in the presence of Lord Neminath. Draupadi also perhaps became an Aryika and performed excellent penance. She was reborn a male celestial being in the sixteenth heaven and will attain Moksh eventually. Once when the Pandavs were engrossed in deep meditation, a Kaurav descendent named Yavrodhan saw them and recalled the Pandav and Kaurav enmity. He took molten iron crowns and placed them on the heads of the five peaceful monks. Yudhishtir, Bhim and Arjun endured this Upsarg (disturbance) without being distracted and destroyed all 8 Karms after which they all attained Moksh. Nakul and Sahdev got slightly distracted so that their concentration drifted to the thought:

*"Some ascetics are being disturbed."*

They reincarnated in Sarvarthsiddhi (the abode where all has been achieved). They will both attain Moksh in the next life.

When the Pandavas were in exile and had to hide their identity, Kichak had taken a fancy to Draupadi (who was disguised as a maid or gardening woman). When Kichak didn't stop his amorous advances, Bhim put him in his place by force but did not kill him. Bhim forgave him and warned him to stay away from Draupadi. It was Kichak's ancestors who Bhim killed and this was done because they wanted to take Draupadi's life. Eventually Kichak became disgusted with the world and renounced all his possessions. He began to perform penance as a monk. Once a celestial being came to test him and showed him an illusion of a naked Draupadi but Kichak had become so detached that he remained undisturbed in his meditation. At that instant, he attained Avadhigyan (i.e. clairvoyance) and earned the praise of the celestial being. After some time Kichak destroyed all 8 Karms with the power of pure meditation and attained liberation from the cycle of birth and death.

\*\*\*\*\*

All the information in this work is but a drop in the vast history of this time cycle and an even tinier dot in the endless history of the universe. I am sorry if anyone is offended or hurt by this work in any way and I seek the forgiveness of all living beings.

Some of this information may not be correct (due to my ignorance and carelessness) and is certainly not complete.

For more pristine knowledge, one should consult the following:

- the books Jain Tattva Vidya (by Muni Pramansagar Ji Maharaj) and Jain Darshan Ganit (by Acharya Dharmbhushan Ji Maharaj)
- the historical scriptures Adi Puran, Padma Puran, Harivansh Puran, Uttar Puran, Maha Puran, Shanti Puran, Pandav Puran, etc.
- the geographical scriptures Triloksar, Tiloypannati, etc.
- the scientific scriptures Gommatsar Jiv Kand, Gommatsar Karm Kand, Labdhisar, Kshapnasar, etc.
- the philosophical scriptures Dravya Samgrah, Samaysar, etc.
- and other great works propagating the path of liberation

I hope the readers of this work experience joy while doing so and I also hope that they increase their right faith, right knowledge, right conduct and enjoy the endless bliss of liberation.

**I bow down to the Arihants**  
**I bow down to the Siddhs**  
**I bow down to the Acharyas**  
**I bow down to the Upadhyays**  
**I bow down to all the Sadhus**