

24 THE CHARACTERS OF TIRTHANKAR

(PICTORIAL)



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Namo Arihantāṇam

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Namo Uvajjhayaṇa

Namo Loe SavvaSāhuṇam

Eso Pancha Nammukkāro

Savva Pāvappaṇāsaṇo

Mangalāṇam cha Savvesim

Padhamam Havai Mangalam

Dedicated to

Great fore runner of Jain Administration

Vyākhyān Vāchaspati

Samartha Shāsan Prabhāvāk

Suvishāl Gachchhādhipati

Āchārya Devesh Shrimad Vijay

RĀMCHANDRASURISHWARJI MAHĀRĀJĀ

&

Respectful...

Humble...

Benevolent...

Dedication to

Pure Great Soul of

Vairāgyavāridhi, Chāritra Chudāmaṇi

Tapaswiratna Pujoyapād

Panyāspravar Shri

BHADRASHILVIJAYJI GAṆIVAR



The Characters of 24 Tirthankar

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Shri Gulāmbhai Sanghwāni
Rājkot

A Little...

Jain religion is famous for its principles of non violence, non accumulation and subjectiveness.

Soul has no beginning. The relationship between soul and Karma has also no beginning. Soul can get liberation from Karma. All these matters are very nicely narrated in the Jainism.

- ❖ In Jain religion because of ignorance there is one misbelief amongst Jain multitude that Shri Mahaveer Swami is the founder of Jain religion.
- ❖ There are twenty three tirthankars who became 'Arihant' and achieved Salvation before God Mahāveer.
- ❖ Jainism displays unique calculation of time.

One circular time cycle consists of twenty kotākoti (one crore x one crore) sāgaropam i.e ten kotākoti sāgaropam of Avasarpīṇi and ten Kotākoti sāgaropam of Utsarpīṇi.

Avasarpīṇi=Descending Time Cycle

Utsarpīṇi=Ascending Time Cycle

In this avasarpīṇi Respected God Ādināth was the first and foremost Tirthankar. And afterwards other twenty three tirthankars came into existence.

Out of these twenty four tirthankars 16th God; God Shāntināth, 17th God; God Kunthunāth and 18th God; God Arnāth were the sovereigns in the same birth..

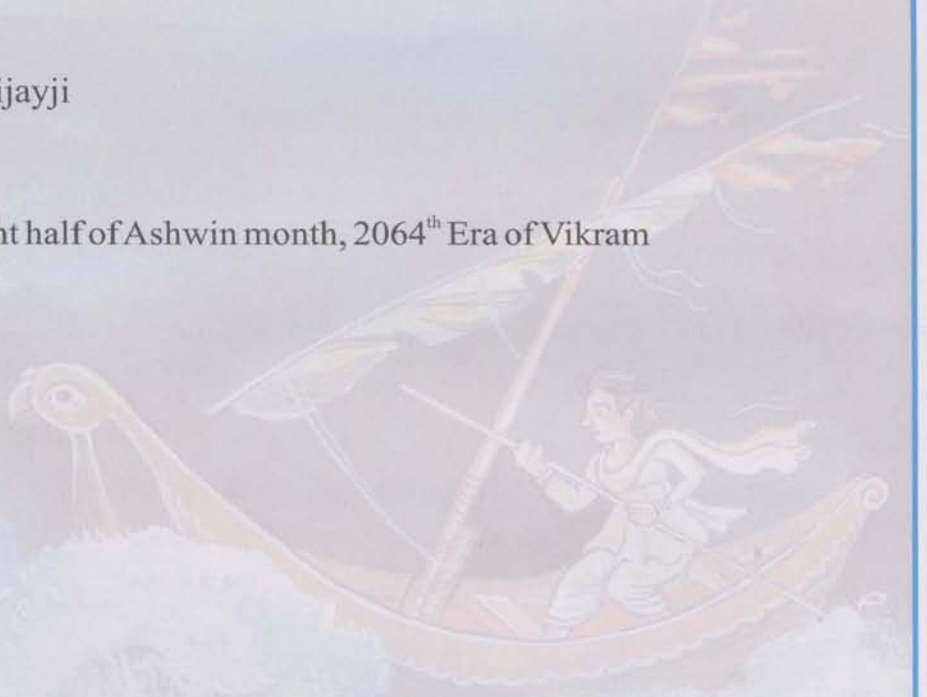
The Gujarati edition of The Characters of 24 Tirthankar was written on the basis of wellknown book 'Trishashthi Shalākā Mahāpurush Charita'. In the recent culture of convent, it was necessary to translate the characters of twenty four tirthankar in

English so that small kids can read and understand the same. Many people have requested for this. Moreover, pictorial books attracts person of any age group. With this goal adorable nun Shri Nirmamāshriji Mahārāj's disciple erudited nun Shri Indurekhāshriji Mahārāj's disciple nun Shri Jinramyāshriji Mahārāand her worldly sister Toral have nicely worked to translate the book in English. Lets energize our soul by reading, contemplating and meditating the characters of twenty four tirthankar...

Munirāj Harshshil Vijayji

Eleventh day of bright half of Ashwin month, 2064th Era of Vikram

11 October, 2008



PREFACE

In today's rigid era of television, home theatre, malls, multiplexes, video game parlours etc. every parents wish to keep their innocent child away from all these nuisances. The refined and valuable literature is extremely necessary to save the children from these jinxes.

Today's children are the protectors of tomorrow's Jain administration. The knowledge of prestigious Jain administration is the prerequisite for this. And the children can achieve this knowledge from reading and listening to agreeable and instructive stories of Jain religion. In spreading this knowledge colourful and striking pictorial books play a very vital role. With this intention, about sixteen years ago, with the blessings of Pujoyapād ParamShāsan Prabhāvak, Vyākhyān Vāchaspati, Suvishāl Gachhādhipati Āchāryadevesh Shrimad Vijay Rāmchandrasurishwarji Mahārājā and with the advice of Tapaswiratna, Param Upkāri Gurudev Pujoya Panyāspravar Shri Bhadrashil Vijayji Ganivar, very first book in Gujarati, 'Ek Majheni Vārtā-Dhanyakumār Charitra' was published. During this period Hindi and English editions of Dhanyakumār Charitra as well as fifteen other books in Gujarati are published.

We are proud that other instructive books are also published in Jain administration after ours.

After release of Gujarati edition of the characteristics of 24 Tirthankar Hon. Vādilāl Maganlāl Vorā desired to publish English edition of the same and because of his rare worship and sponsorship only publication of this book became possible. We are thankful to him.

This book's colourful pictures are drawn by famous painter Shri Gulāmbhai Sanghwani and to make this book simple and nice four colour offset printing is

performed very well by Shri Chhotubhai of Jayant Printery. We are thankful to them on this occasion.

We welcome advice, hint, and guidance to make publication more useful. Reading of the book may lead to persuasive thinking which results into pure Samyak Darshan (Right Faith) and at last reader may worship Samyak Chāritra (Right Conduct).

Due to inflation there is hyper cost increment of papers and printing. We have tried best to make you available with the books of nice paper quality, title, colours and pictures at affordable price.

Hoping for the same type of patronage as always from your end...

Thank you.

Yours truly,

On behalf of Publishing Committee

Umeshchandra B Shah

Nautamlāl R Vakil

ON OCCASION OF SECOND EDITION

The thousands of copy of English Edition of the book 'Karma Hare Bhavjal Tare' became unavailable within short time. Now, our trust is publishing second edition of the famous book **'The Characters of 24 Tirthankar'**



Pujya Gachhādhpati Shrimad Vijay Rāmchandra Surishwarji Mahārājā

Birth	Initiation	Entitlement of rank	Initiation Span	Demise
4 th day of dark half of Phālgun month, 1952 nd Era of Vikram, Dahowān	13 th day of bright half of Paush month, 1969 th Era of Vikram	6 th day bright half of Vaishākh month, 1992 nd Era of Vikram, Mumbai	79 Years	14 th day of dark half of Ashādh month, 2047 th Era of Vikram Darshan Banglow, Ahmedabad

**Pujyapād Vātsalyavāridhi Suvishālgachhādhīpati Āchāryadev
Shrimad Vijay Mahodaya Surishwarji Mahārāja**



Tapaswiratna Vairāgyavāridhi Puḷyapād Panyāspravar
Shri Bhadrashilvijayji Ganivar



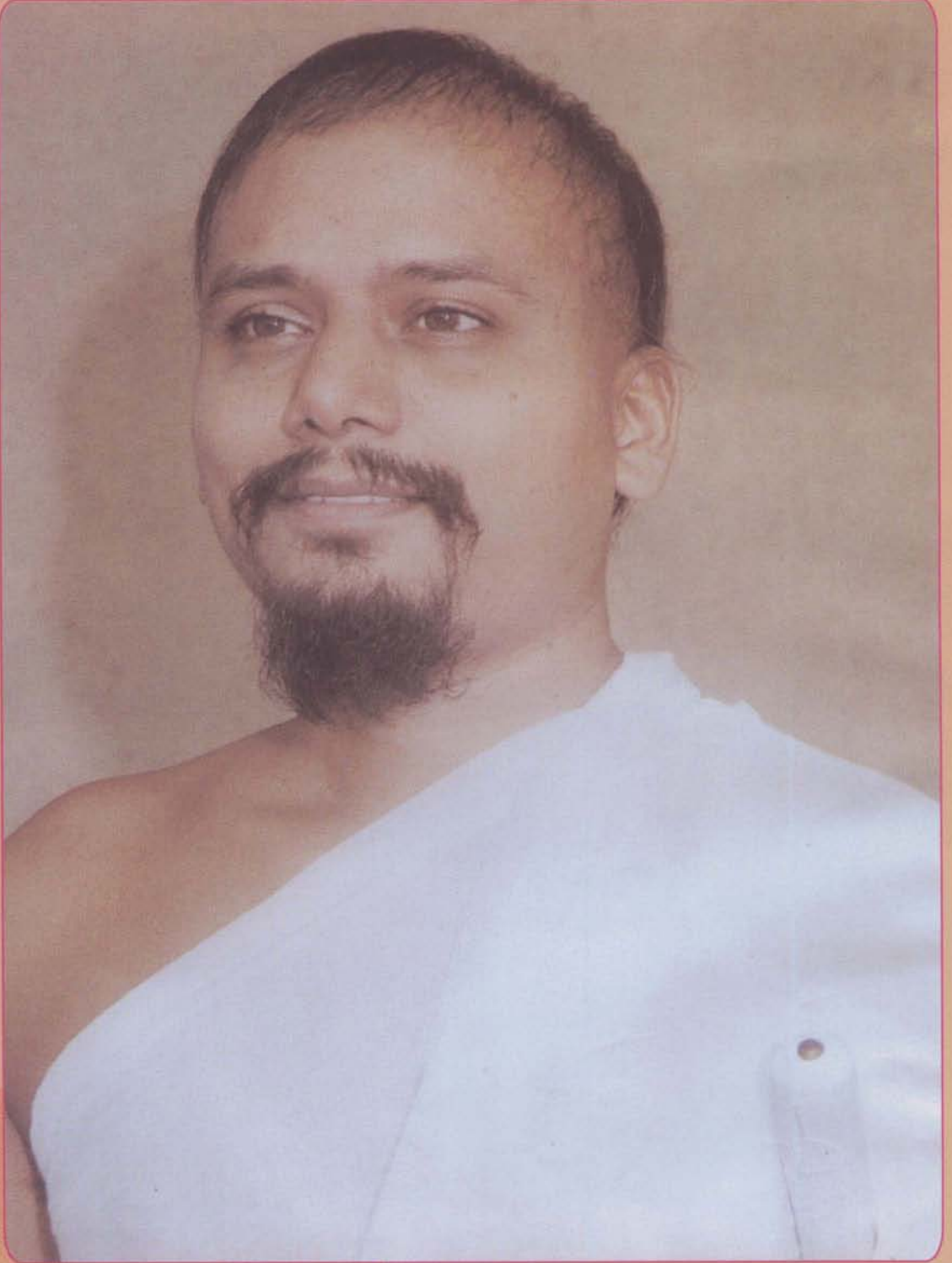
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Brilliant Orator Pujya Āchāryādev Shrimad Vijay Harshshilsurishwarji Mahārāj Sāheb



THE CHARACTER OF SHRI ĀDINĀTH

Revival moments... of the First Tirthankar Shri Rushabhdev Swāmi's Soul... Comprehension of Trishashthi Shalākā Purush Charitra created by Kalikāl Sarwagna Puja Āchāryabhagwant Shrimad Vijay Hemchandrasurishwarji Mahārājā...

BIRTH –1

On the earth in Jambudweep there was a famous beautiful city named 'Kshitipratishthit'.

All citizens were happy and satisfied in the kingdom of honourable King Prasannachandra.

Within the same city, there was a famous Sārthvāh called 'Dhan'. He possessed infinite assets. Because of his generosity, he obtained esteem position all over the world.

For business purpose Dhan sārthvāh frequently used to arrange domestic as well as foreign caravan. Dhan was taking up responsibly of the whole caravan and hence, many people used to join him.

Once, Dhan intended to go towards 'Vasantpur' for business.

Vasantpur was far away from Kshitipratishthitpur... many jungles; mountains and rivers were to be crossed on the way.

It was impossible to speculate time schedule.

The frosty winter, sizzling summer, torrential rain... many milestone were to be achieved...

Dhan sārthvāh declared in the city that who ever is interested to go towards Vasantpur can join the caravan. Everyone will be provided with full protection. Along with clothing, food, water etc. all will be protected against the wild animals, dacoits and other dangers.

From years together many people were willing to go towards Vasantpur... Listening to Dhan sārthvāh's announcement large group of people enthusiastically joined him.

Out side the city, there was a park where composed (Shāntmurti) Āchārya Bhagwant Dharmghoshurishwarji Mahārājā was present along with his large group of Munis.

On leaving the city lucky Dhan got glimpse of the Āchāryabhagwant.

Mahātmā: “lucky! We also want to join caravan.”

Dhan: “Bhagwant! I am grateful. Kindly join us. We will be obliged to have your company.”

Dhan: “Oh... Attendants! Come here! Take special care of these mahātmās. Arrange daily appropriate food, water etc. for them”

Mahātmā: “Oh... Fortunate! According to our conduct we don't consume the food specially made for us and we would consume whatever food is prepared for you. Sachit water (Raw Water) of

well, pond etc. is also unusable for us”

Āchāryabhagwant was explaining Dhan the innocent conduct of the Bhiksha (Gochāri). In the meanwhile one vendor came up and gifted basket full of fresh mangos to Dhan sārthvāh.

Dhan: “God! Kindly accept these mangoes; these fruits are for us only”

Mahātmā: “Merchant! Touching these sachit fruits (Raw Fruits) is prohibited for us.

Dhan: “God! Your conducts are too challenging... Kindly join



Caravan of Dhan Sārthvāh...is going towards Vasantpur from Kshitipratishthitpur.

Āchāryabhagwant Dharmghoshsurishwarji has also joined the caravan.

the Caravan Thousands of people have joined it. Give me opportunity of serving you with innocent food, water and other appropriate things.”

Caravan left from Kshitipratishthitpur. The area where that caravan was taking rest along with hundreds of elephants, horses, camels, ox, mules etc. and large group of people it was looking like a village...

As and on..... Days and months passed. The monsoon commenced. All roads were blocked due to torrential rainfall.

Caravan was stuck in a big forest. To get protection against the rain everyone constructed small huts of bamboo and started living in it.

Dhan's friend Manibhadra has also constructed a beautiful hut and requested Āchāryabhagwant to stay in it.

Mahātmā accepted innocent place for living.

Monsoon season was too long.... In the forest it was also difficult to obtain grain. The hungry people started eating fruits, roots etc.

Due to such terrible situation of caravan Dhan sārthvāh was nervous.

“Oh... What a terrible situation of my companions!” Suddenly he evoked Dharmghoshsurishwarji Mahārājā and other mahātmās.

“Oh! I made a big blunder... I have not looked after these mahātmās from the day they joined the caravan! In this poor time others are eating fruits and roots. Whereas these mahātmās don't even touch these things. Instantaneously I am going to see them...”

He immediately went to mahātmā's place and was astonished by looking at the atmosphere over there !

Some mahātmās were meditating, some were busy in studying (Swādhyāy)! Some were imparting knowledge to others (Vāchnā). All were very cheerful...

Dhan sārthvāh bowed to Āchāryabhagwant. Āchārya Mahārāj very politely said 'Dharmlābh'...

Dhan: “God! Kindly excuse me! No one will be as lethargic and ungrateful as me! From the very first day of caravan I had neither bowed nor visited you to ask for your well being.

I forgot about your very presence in the caravan... in this difficult time I didn't look after for arranging innocent food and water for you. Kindly pardon me for my faults.”

Mahātmā: “Fortunate man! We don't have any difficulty in your caravan. You had protected us against all problems arising on the way. Your companions also provide us proper food and water. You don't worry about it”

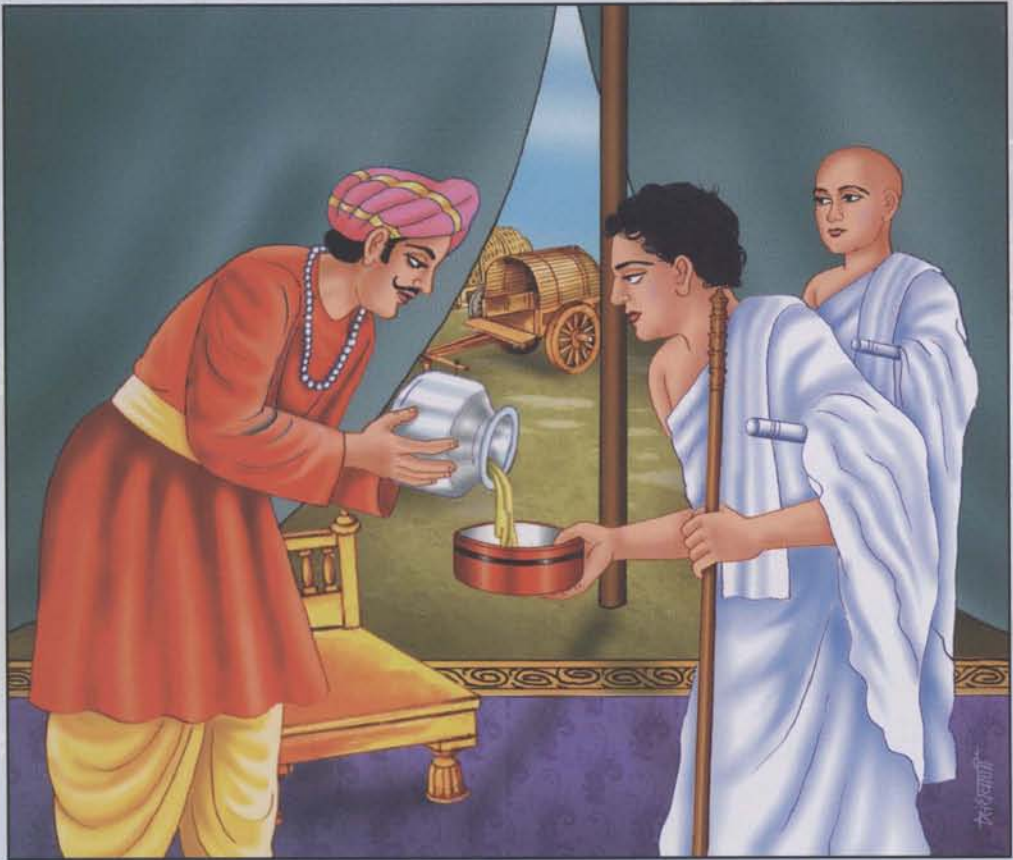
“God! You are great and full of good qualities! Whereas I am mean. I am ashamed of my behavior. Kindly send mahātmās to my place and give me opportunity of providing food.”

Because of forceful prayer of Dhan, Āchāryabhagwant sent two mahātmās with him for Gochari.

Dhan sārthvāh came to own place with mahātmās. Merchant saw a pot full of ghee in his room.

Glad Dhan sārthvāh had offered ghee to Mahātmā.

From bottom of his heart very respectfully Dhan sārthvāh had donated the best what is regarded as 'Supātradān'. Because of the power of this supātradān, he obtained 'Samyak Darshan' which is as precious and exclusive as 'Chintāmaniratna' (Precious Stone).



Dhan Sārthvāh is offering ghee to Mahātmā

Later Dhan was regularly listening to Mahātmā's spiritual speech and was progressing step-by-step. Finally, caravan reached to Vasantpur...

Dharmghoshisuri Mahārājā also went to other place.

Dhan sārthvāh also came back to Kshitipratishthitpur.

Developing 'Samyak Darshan' in his heart... he attained peaceful death (Samādhi Mrutyu).

Soul of 'Yugādhidev God Rishabhdev Swāmi' in his second birth born at beautiful place named 'Uttar Kuru' as 'Yuglik' (a twin) having three palyopam (one type of measurement) age and three-cell body.

As a Yuglik, he was simple and religious in nature by birth. After enjoying many comforts, in the third birth he became very prosperous deity in first heaven that is Saudharm Heaven...!

In the fourth birth God's soul came to the womb of Mahādevi; wife of very heroic vidhyādhār King Satbal in country of Gandhār at west Mahāvideh... On completion of nine months pregnancy a baby boy born named Mahābalkumār. When Mahābalkumār became young Satbal handed over the kingdom to him. And he pursued initiation (Dikshā). Just King Mahābal maintained kingdom very well for many years. He became religious by the companionship of his friend Chief Minister 'Swayambuddha'. He pursued an initiation and had peaceful death. In the fifth birth the

soul became wealthy deity named 'Lalitāṅg' in second heaven i.e. 'Ishhān Heaven'.

Dhan sārthvāh, Yuglik, first heaven, King Mahābal, second heaven like wise soul of God Rushabhdev was progressing...

Deity Lalitāṅg had very beautiful wife named Swayamprabhā! Lalitāṅg was very much infatuated towards Swayamprabhā; he was not able to live without Swayamprabhā even for a moment. After some time Swayamprabhā died because of completion of her age.

On separation from his sweetheart frustrated Lalitāṅg was crying in her remembrance as “Oh... Darling! Oh... Darling!” All comforts of heaven became painful to him.

The previous birth's friend Swayambuddha who had also pursued initiation and reached peaceful death, became deity at equal level to 'Ishānendra'. His name was Dradhadharm. He recognized Lalitāṅg and gave condolence to him.

“Friend! Be calm! Why are you so dejected on separation of a woman? You will get more beautiful woman than Swayamprabhā.”

Lalitāṅg: “Friend... what ever it may be...! I love only Swayamprabhā, if you want my welfare then arrange for my reunion with her.”

“Lalitāṅg! You think about the present condition of your woman...”



Lalitāṅ Deity... Swaymprabhā Goddess
Dradhadharm consoling his friend Lalitāṅ Deity

In purvavideh of Dhātkikhand there is one couple named Nāgil and Nāgshree. After six daughters she has born as seventh daughter to them.

Parents were gloomy as they were suffering from severe poverty. The recurring birth of daughters added to their problem. They have not even decided any name for her.

The girl was popular as Nirnāmikā (nameless). Suffering from many pains from childhood, at the beginning of young age frustrated Nirnāmikā went on a mountain to commit suicide. Fortunately, she suddenly got glimpse of Kevalgyāni Yugandhar Muni! She bowed seeing Mahātmā. Mahātmā said Dharmlābh to her.

Nirnāmikā: “God! I am most unlucky woman on this earth; I had neither got love from my parents nor received respect from relatives. Wherever I go problems follow me. I am fed up of this life. I want to do suicide.”

Mahātmā: “Oh... lady! What pain do you have? In this world there are many men who don't have place to live, clothes to wear, food to eat and water to drink...” What to talk about human beings (Manushyagati)? How much pain souls are bearing in hell (Narakgati) and in Tiryanch Gati ? (Tiryanch gati includes all types of birds, fly and animals)

Mahātmā explained heart-blowing pains of the four states (gati) to Nirnāmikā.

Together with explanation of pains in four state, Mahātmā also

clarified comforts and internal happiness of salvation. He also told how Shrāvak (followers of Jainism) and Sādhu (saint) dharm helps in achieving this happiness.

Listening to this Nirnāmikā accepted shrāvak dharm and consequently following the same. Now she is taking up Anashan (fasting till death).

Dradhadharm: “Friend! You immediately reach to Nirnāmikā! Induce her towards you. After death she will certainly become your wife in this heaven.”

Lalitāng became happy and went to Nirnāmikā's place. He induced her and after death she became Swayamprabhā in Ishhān heaven.

He enjoyed comforts and happiness with Swayamprabhā for long time. After demise the soul of Dhan Sārthvāh in his sixth birth born as Vajrajanghkumār, the son of brave king Suvarnajangh and lucky queen Laxmirāni in town called 'Lohārgal' in Eastern videh.

Swayamprabhā on completion of her life became beautiful princess named Shrimati. She was daughter of Sovereign King Vajrasen in 'Pundarikgini' of Eastern videh.

At the beginning of young age princess Srimati met a Mahātmā. She recalled her previous births on vision of that mahātmā. (She attained Jāti Smaran Gyān). She watched her previous birth. She became highly infatuated towards her previous birth's husband Lalitāng. She was thinking about the present condition of Lalitāng.

To search Lalitāng, Shrimati drewed exactly identical pictures showing her previous births on a large sheet. She has covered

stories describing Nirnāmikā, meeting with Yugandhar muni, her Aṇashaṇ, love of Lalitāṅg and Swayamprabhā.

She sent this picture to many kings and princes. Vajrajāṅg got that picture. He collapsed looking at the picture and recalled his previous birth. Seeing the picture of his previous birth's beloved, he became intense in love. Shrimati was very happy on receiving this news. Lovers met each other... Parents of both happily celebrated marriage ceremony.

Both enjoyed family comfort as anticipated. On one night enemy king created poisonous gas, which killed both of them. They both were in the conception of an initiation when they died. After that they took birth in Uttar Kuru as 'Yuglik'.

Rushabhdev's soul took birth as 'Yuglik' in seventh birth. After enjoying comforts in that birth he became deity in first heaven i.e. 'Saudharm Heaven'.

The soul of Swayamprabhā also became deity in same heaven. Swayamprabhā, Nirnāmikā, again Swayamprabhā, Shrimati, Yuglik and deity in first heaven like wise, this soul along with soul of God Rushabhdev participated in all comforts and pains.

After completion of life in heaven in ninth birth the soul of God Rushabh dev took birth as son of the talented royal doctor (rājvaidyā) in Kshitipratishthitpur at Videhkshetra. His name was 'Jivānand'.

In same town, there was 'Mahidhar' the prince of King Ishānchandra, 'Subuddhi' son of Sunāsir Mantri (Minister), 'Purnabhadra' son of Sāgardutta Sārthvāh, 'Guṇākār' son of Dhan

Shreshthi. All were of same age group. The bond between them was excellent. Son of Ishvarduttsheth named 'Keshav' also joined these five. Keshav was the soul of Swayamprabhā. The group of these six was famous in the town. All six used to join any virtuous action dynamically.

One day all were sitting in house of Jivānand. At that time, renunciatory lean body Mahātmā came there. The talented Jivānand identified his disease of worms. All six decided to do treatment of the Mahātmā. For the purpose of treatment 'Goshirsh Chandan', 'Lakshyapāk oil', 'Ratna Kambal' etc. valuable medicines were purchased. For the purpose of treatment one religious merchant had sponsored one Ratna Kambal valued one-lakh twenty five thousand (1,25,000) gold coins. Six friends came with medicine to Gunākar muni. They covered body of muni with Ratna Kambal. With the effect of Goshirsh Chandan and Lakshyapāk oil all the worms came out from muni's body. And collected the same on ratna kambal. They had already kept cow's dead body ready over there; all worms were put on that. Muni bhagwant was free from the disease. They sold balance medicines and the proceeds were used to build one beautiful and grand Jain temple decorated with golden flag.

In later life all the six became renunciatory and accepted an initiation, after doing good worship all six died. They became Sāmānik deities of 'Achyutendra Mahārājā' in twelfth heaven. In Achyut heaven, this was God's tenth birth with age of twenty-twosāgropam (measure for time).

In 'Pundarikgini' town at Pushkalāvati continent of Easternvideh there was one brave king 'Vajrasen' and his good character queen 'Dhārini'. The soul of God had become fetus to this queen Dhārini with fourteen great dreams.

Yes! These fourteen dreams were not indicating Tirthankar's birth but were indicating six continent's leader Sovereign's birth. His name was 'Vajranābh'. Previous birth's five friends became prince Bāhu, Subāhu, Pith, Mahāpith and Suyash.

All six princes had very deep bond of love for each other.

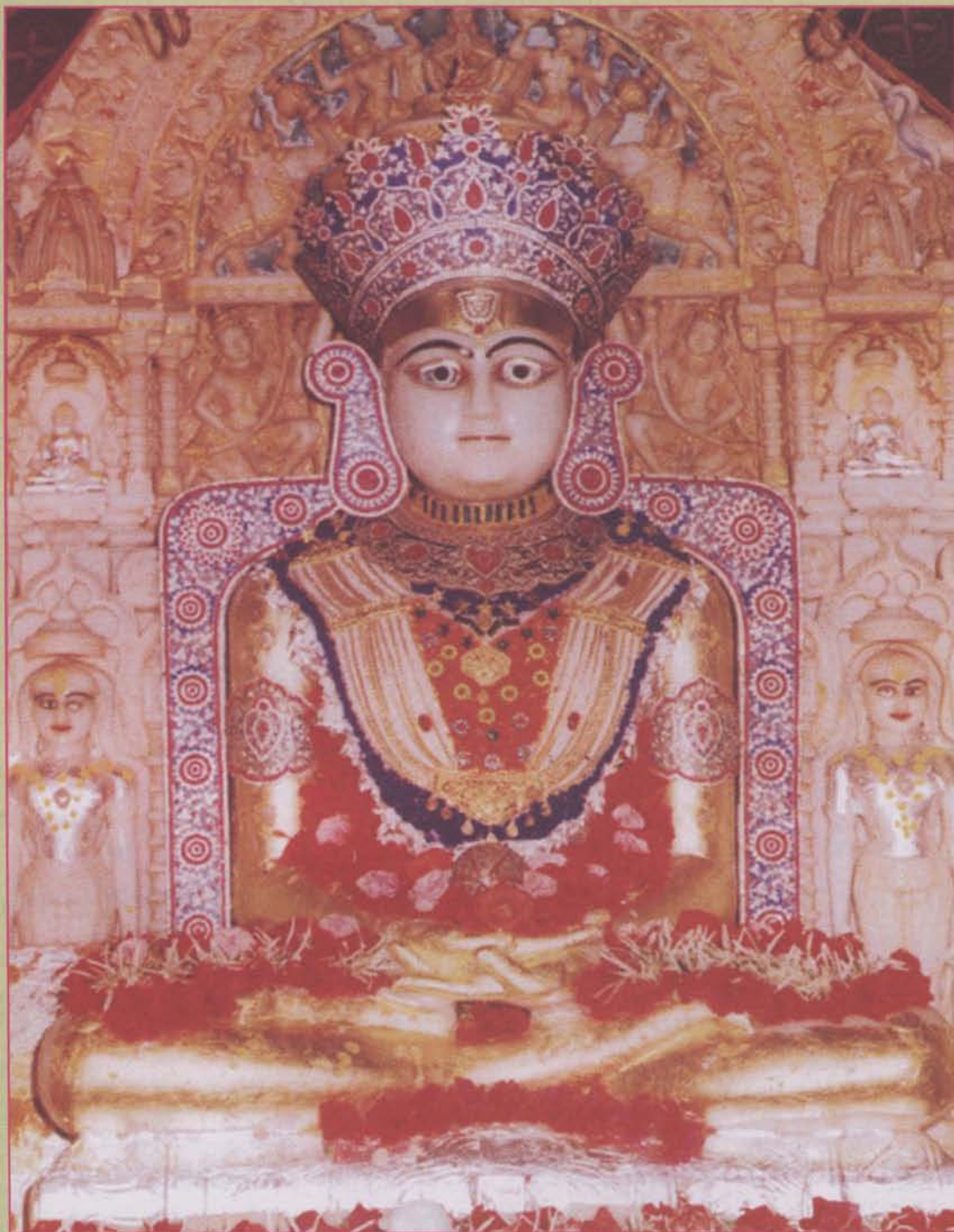
King of Pundarikgini 'Vajrasen' became 'Tirthankar' in same birth in Eastern videhkshetra and was the founder of sacrament.

Vajrasen Mahārājā handed over kingdom to Vajranābh and accepted an initiation, attained Kevalgyān and established sacrament.

Vajranābh got victory over six continents and became Sovereign. He had enjoyed kingdom of six continents for long time. Once his father Vajrasen Swāmi came to town. He went to listen to God. Vajranābh and five princes were very much influenced by the speech. All six accepted an initiation. Muni Vajranābh done best of worship and acquired many powers. He constituted 'Tirthankar Nām karma' by doing 'Vishasthānak' penance. After fourteen lacs purva of untainted saint age he had peaceful death. From there the soul got birth in Anuttar plane (heaven) named 'Sarvārthsiddha' as deity having life of thirty-three sāgropam age.

In Twelfth birth God's soul reached Annutar plane named 'Sarvārthsiddha'. Now there was certainly only one birth! The Soul of Dhan Sārthvāh was at the peak of development cycle. For achievement of goal only one birth was required. Let's go on interesting ride of last birth...

Shri Siddhāchal Tirthādhipati



God Ādināth
Pālitāṇā

LAST BIRTH : GOD RUSHABHDEV

At the southern Bharatkshetra of Jambudweep...

When third Ārā (fraction) of avasarpinī was going on... when eighty four purva three years and eight and half month of third ārā were still remaining...

There was one brilliant kulkar (head of the lineage) named Nābhi. He was ascendant of Vimalvāhan kulkar. Her fortunate wife's name was Marudevā. After completing the life in “Sarvarthsiddha” heaven, on fourteenth day of dark half of Ashādh (Jyeshtha) month, God became fetus to her with fourteen glorious and lusty dreams. These fourteen dreams were Ox (Vrushabh), Elephant (Hāthi), Lion (Kesari Sinh), Goddess (Shree Devi), Garland of flowers (Pushpamālā), Moon (Chandra), Sun (Surya), Flag (Dhvaj), Water pot (Kalash), River (Padma Sarovar), Ocean (Kshir Samudra), Celestial airplane (Dev Vimān), Heap of jewels (Ratnarāshi) and Bright fire (Nirdhum Agni). The Marudevāmātā was very glad and she immediately narrated the dreams to her husband Nābhi kulkar...

On listening to this Nābhi replied, “Oh... fluky lady! These dreams indicate that you will give birth to great and marvellous son.” At the same time due to God's power the seat of Saudharmendra Mahārājā tremored.

The Saudharmendra Mahārājā hunched that the first tirthankar had come to the womb. He went seven-eight steps towards that direction. He prayed God by saying 'Nanutthunam Stotra'.

After prayer Indra Mahārājā himself came to Nābhi kulkar and described the results of the dreams! Marudevamātā was sitting nearby only. The Indra Mahārājā introduced himself and said, “Oh... fluky lady! Respectable to globe, inclined to do welfare of whole planet's lives... such a great soul had come to your embryo.

Oh... Mother of the whole world! You had seen Ox in the first dream. As mighty ox is able to pull out chariot from the mud your son will pull out religion like chariot from fascination, which is like mud.

The view of Elephant in second dream indicates he will be the greatest in all greats and will be most powerful.

In the third dream you had seen Lion (Kesari Sinh), which suggests that he will be patient, heroic, courageous and mighty.

Due to vision of Goddess in fourth dream he will get empire of three Lok (Urdhvalok, Adholok, and Tirchhālok)

The fifth dream was of Garland. This shows that the whole world will obey your son.

The sixth dream of Full Moon indicates that he will be lovely, handsome and innocent.



First Tirthankar coming to the embryo of Marudevāmātā with fourteen great dreams.

Because of vision of Sun in seventh dream he will get strength to destroy the darkness (fascination)

The Flag in the eighth dream suggests that he will spread religion in three Lok.

Vision of Water Pot in ninth dream will make him greatest in all auspice.

As you have seen River in tenth dream he will snatch away heat like sin.

Due to vision of Ocean in the eleventh dream he will float out of Sansār Samudra (World is endless like ocean and hence it is called Sansār Samudra)



56 Dikkumāris rejoicing in God's birth ceremony

The twelfth dream of Celestial airplane shows that your son will be worshipped even by deities.

In thirteenth dream you have seen Heap of Jewels. This shows that your son will excel like jewels.

Because of vision of Bright Fire in fourteenth dream your son will get the power to snatch away brightness of brilliants.

Vision of all the fourteen dreams indicates that your son will be the Lord of Fourteen Rājlok.

In this way Indra Mahārājā has described the result of all fourteen dreams. Nābhi Kulkar and Marudevāmātā both became very excited. After the pregnancy of nine months, eight and half days, in Uttarāshādhā constellation, on eighth day of dark half of



Indra etc. deities celebrating God's birth ceremony on Meru Mountain

Chaitra (Phālgun) month, at midnight Marudevāmātā gave birth to brilliant baby boy and his twin baby (Yugal)

Birth of God spread glee everywhere. Everyone including live in hell and moss felt relief for a while.

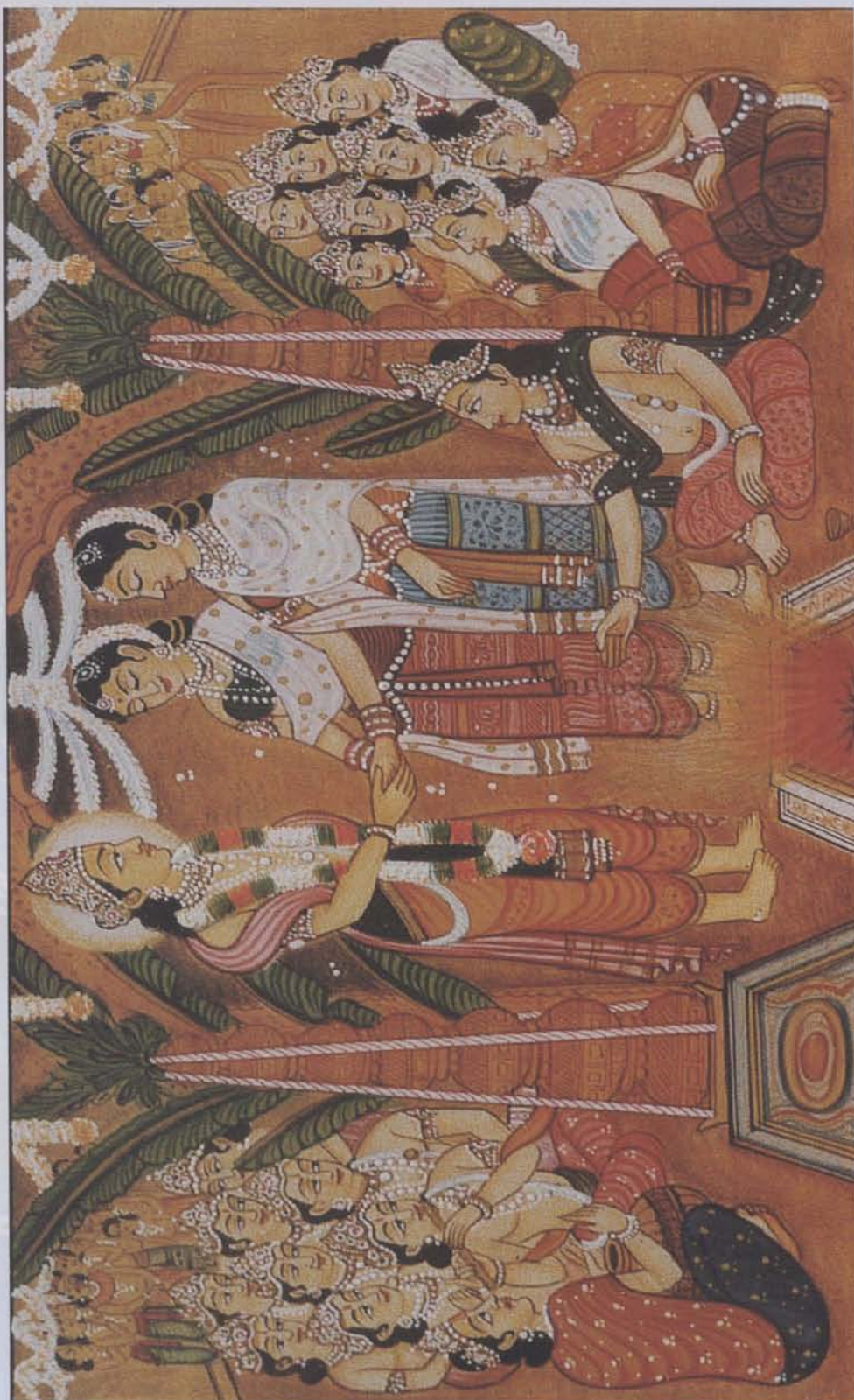
As per convention 56 Dikkumāris celebrated God's birth ceremony. Saudharmendra Mahārājā called up all deities at Meru Mountain via Haringamaishi deity for celebrating birth ceremony.

After marvellous celebration all went back to their places. Nābhi Kulkar also invited family and friends for celebration. As Marudevāmātā had seen Ox in the first dream and hence, God was baptized as 'Rushabh' and twin baby was baptized as 'Sumangalā' Baby Rushabh was nurturing slowly and gradually with the help of Indra Mahārājā's thumb nectar and five wardens.

When God reached one year of age Indra Mahārājā came to God for establishing lineage. He gifted sugarcane to baby Rushabh. God cheerfully accepted the gift and hence, lineage was named 'Ikshwāku'

In Yuglik tradition brother marries his twin sister.

God's wedding was fixed with Sumangalā. However, on one day a Yuglik were playing in the garden and suddenly a big fruit from Palmyra tree fell down on Yuglikboy and he expired on the spot. Unfortunately, this was happened for the first time. When that girl became 54 days old her parents also passed away. Other people



Deities rejoicing at wedding ceremony of God with Sunandā and Sumangalā

handed over the girl to Nābhi Kulkar. Nābhi Kulkar decided to arrange her marriage with Rushabh.

They named that girl 'Sunandā' When Rushabh reached puberty he wedded to Sunandā and Sumangalā.

As Saudharmendra Mahārājā had established God's lineage he felt his duty to attend God's wedding ceremony. He was present with his family in the God's wedding ceremony. They celebrated incredibly.

Time is unstoppable. Sumangalā gave birth to twin named Bharat and Brāhmi whereas Sunandā gave birth to brilliant twin Bāhubali and Sundari. Successively Sumangalā gave birth to 49 twin baby boys.

God became father of 100 boys and two girls... Futuristic First Tirthankar married unenthusiastically. Moreover, he also has to establish his kingdom.

Constitution and kingdom are necessary to punish corrupt and to protect innocent. Yugliks were very straight forward, gentle and patient and hence, they get rebirth in heaven. However, gradually anger, proud, illusion, parsimony etc. were increasing in Yugliks also. To avoid all these, kingdom was essential. Earlier kings used to follow penance of affirmation, negation and aversion. People began transgressing these penances and Yugliks were complaining.

Rushabh: “Gentlemen! I do agree to punish corrupt. There should be the kingdom.”

Public: “What do you mean by 'King'?”

Rushabh: “The person who is equipped with four types of army (horse, elephant, chariot, infantry) and coroneted is called 'King'”

Public: “Yaah!!! We also want such king!”

God suggested them to request Nābhi Kulkar for king. Nābhi Kulkar replied, “Oh...Rushabh will be your King”

The excited Yugliks went to arrange water for coronation. Saudharmendra Mahārājā hunched this with his knowledge. All deities came with sophisticated water, gaudy costumes, and wonderful ornaments to perform their duty of coronation.

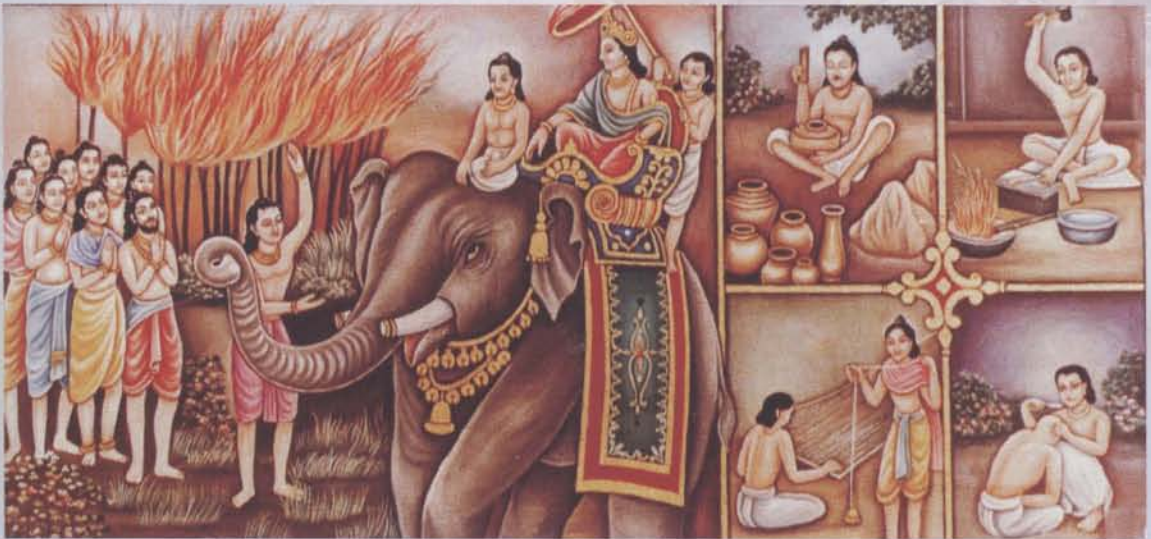
They beautifully crowned God and bestowed with studded throne. They began prayer. Meanwhile Yugliks came with bowl (made up from leaf) filled with water for coronation. They were astonished looking at the handsome Rushabh. They felt it would be unfair to give ceremonial bath to well dressed God. Hence, they decanted water on God's feet only.

The courtesy of Yugliks cheered Saudharmendra Mahārājā and he gifted developed town having area of twelve by nine yojan (1 Yojan=3200 Miles), and palace like 'Alkāpuri' (house of

Indra Mahārājā) To respect Yugliks' courtesy town was named 'Vinitā' which was also famous as 'Ayodhyā'

King Rushabh started establishing township. He divided public in four ancestral groups named Ugra, Bhog, Rājanya and Kshatriya. He picked out Minister, Commander, and Constable for security. He taught Bharat seventy two arts of male and Bāhubali was imparted with various characteristics. He taught Brāhmi eighteen languages. He also taught Sundari Mathematics etc. Due to deteriorating generation Kalpavriksh got vanished and King Rushabh taught cooking to people.

Successively he divided public in five classes of Potter, Painter, Carpenter, Weaver and Barber. Each class was again subdivided into twenty subclasses. Hence, there were total hundred subclasses. In the township of King Rushabh everyone were living happily.



Five classes of public developed by King Rushabh

One year was left in God's initiation. Nine Lokāntik deities residing at Brahmlok, requested God to establish Sacrament.

God started 'Varsidān' God handed over the management of Vinitā to Bharat, Bahildesh to Bāhubali and divided other states among remaining sons

Indra Mahārājā and other deities arranged initiation ceremony. On eighth day of dark half of Chaitra (Phālgun) month in Uttarāshādhā constellation along with other four thousand masters including Kutchh and Mahākutchh God pursued initiation. When God was doing 'Panch Mushthi Locha' Indra Mahārājā requested God to keep one ringlet. God accepted the same. God forsook everything and vowed for 'Sarva Virti'. Instantaneously God attained Manpariyavgyān (forth type of knowledge).



First Tirthankar is doing Panch Mushthi Locha and Indra Mahārājā is requesting God to keep one ringlet

Day before initiation God vowed for Chhattha penance (two days fasts) God was mum from the day of initiation. Everyday God was wandering for innocent bhikshā. The area surrounded to him was getting holistic.

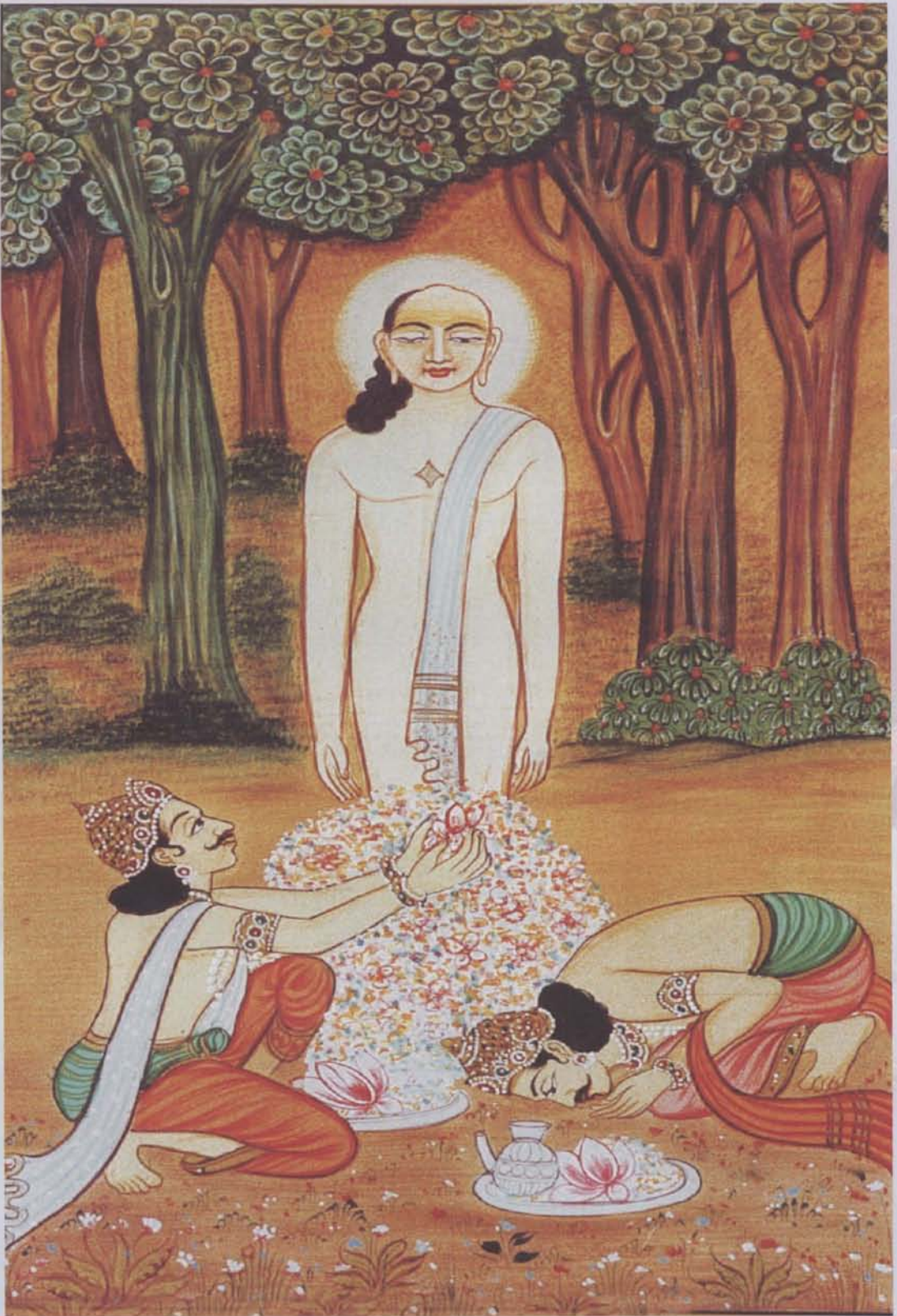
The people were unaware about the rules of innocent bhikshā. Hence, when God comes they used to offer him ornaments, pearls, jewels, beautiful ladies, sachit fruits (raw fruits) etc. But, God was progressing silently.

The masters who had pursued initiation along with God were also unaware about rules of innocent bhikshā. They thought, “God neither eats anything nor tells us anything. How will we bear this hunger?” They started living in huts near Ganges shore. They used to satisfy their hunger with fruits and roots. They became matted hair saint and were meditating God.

Nami and Vinami, sons of Kutchh and Mahākutchh were out of town when God divided states before initiation. They came back to Vinitā and demanded their rights in states. Bharat Mahārājā assigned some states to them but, they told “We will take state from God only.” They came to God and demanded state.

God didn't give any answer as he has already disconnected all the relations with world. Both prayed God round the clock.

Once Nāgraj Dharṇendra saw poignant prayer of these two and pleasantly gifted Gauri, Pragnapti etc 48,000 vidyas (knowledge) to



Nami and Vinami praying God

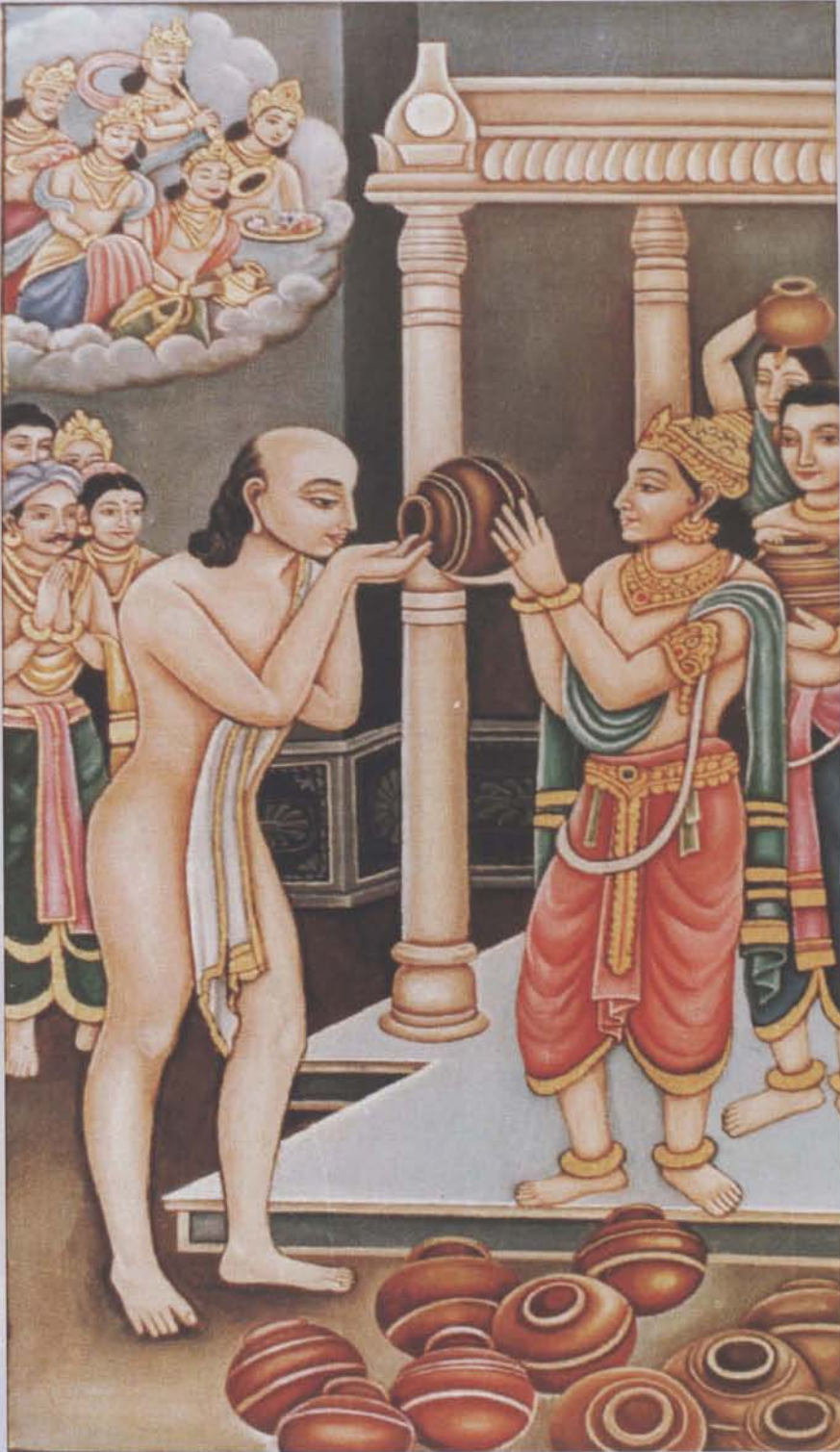
them. He felicitated Nami with fifty established towns in southern Vaitādhyā Mountain and Vinami with sixty established towns in northern Vaitādhyā Mountain.

They set up capitals at Rathanupur Chakravāl town and Gaganvallabh town respectively.

More than 13 months were passed. God came to Hastināpur city. God had done 400 waterless fasts. King Somprabh, son of Bāhubali was the emperor of that town. The day before God reached Hastināpur King Somprabh dreamed that he got victory over the enemy with the help of Shreyānskumār. The sheriff of that town dreamed that thousands of sun-rays fell down and Shreyānskumār again joined them. Whereas Shreyānskumār dreamed that he shines out dull Golden Mountain with enthronement of milk. In the morning all three met and discussed about the dreams. No one was able to make out result of the dream but, they were definite that Shreyānskumār was going to have some great benefit.

In the noon Shreyānskumār came back to his palace. God reached to Hastināpur for bhikshā. The people were running behind God telling, “God neither speaks nor accepts anything” Someone was offering ornaments whereas someone was offering lift on chariot.

Shreyānskumār heard this noise. He came out of the palace and saw God. He cheerfully prayed God after three rotation (pradakshinā) He was staring at God. He thought, “I have seen this



Shreyāṅskumār offering sugarcane juice to God for breaking fasts...
Deities rejoicing in the sky with five Divyas'

costume before” He recalled his previous births. He also recalled process of innocent bhikshā. He started searching for innocent substance which he can offer as bhikshā to God. Meanwhile someone has gifted Shreyānskumār with golden pots full of sugarcane juice. Instantaneously, Shreyānskumār requested God...

“Oh... God! Kindly accept this suitable sugarcane juice” God accepted the same in his palmate like pan. Excited Shreyānskumār happily poured juice in that. In this way God broke his fasts. Shreyānskumār started convention of 'Supātradān' in this avasarpīṇi.

The deities rejoiced in the sky on this occasion with five 'Divya' (which includes shower of clothes, perfumes, flowers, 12.5 crores gold coins and announcement of 'Aho Dānam... Aho Dānam') On third day of bright half of Vaishākh month God accepted bhikshā for the first time and it became inexhaustible donation. Hence, we celebrate this day as 'Akshay Trutiya'

God didn't get any bhikshā for thirteen months. This was directly linked with the incidence, which occurred in one of the births, before attaining 'Samkit'. Bullocks were eating grains and hence, farmer was beating them. God saw this and became very disgruntled. Merciful God advised farmer to tie net on bullock's mouth instead of beating. In this way they won't eat grains. God thought bullocks would be saved from hitting. However, God forgot to tell him to remove net after completion of work. Due to this mistake bullock



The soul of God Rushabh clarifies farmer

remained thirsty and hungry for thirteen ghadi (1 Ghadi= 24 minutes). The bullocks were freed after thirteen ghadi. Those thirteen ghadi got converted into thirteen months. What a consequence of Karma! Till thirteen months God didn't get innocent bhikshā. This was the flashback. Now we come back to the Shreyānskumār...

The people heard divine drums and gathered over there. They asked Shreyānskumār, "How did you come to know about the process of innocent bhikshā?"

Shreyānskumār: "Looking at the God I recalled my previous

birth. My soul is related to God from last eight births. In last birth we both were in Anuttar plane (heaven) named 'Sarvārthsiddh'. In third last birth God was Vajranābh Sovereign. His father Vajrasen was Tirthankar and I was charioteer (Sārthi) of the Sovereign. I also pursued initiation along with God and hence, I know about the process of innocent bhikshā.”

Desire less God went somewhere else. Shreyānskumār made sculpture of precious gems where God accepted first bhikshā so that no one can transgress that place. God came towards Takshasheelā city. He was meditating in garden outside the town. In the evening gardener informed God's arrival to King Bāhubali. On hearing this good news King Bāhubali lavishly gifted gardener.



Bullocks remained thirsty and hungry for thirteen ghadi

He thought, “On tomorrow morning I will go with procession to bow God and will hear his lecture.” The whole night he was thinking about God. Next day when he came with procession God already went somewhere else.

Grief Bāhubali cursed his laziness. He established 'Dharmchakra' (wheel) of precious stones where God was seating so that no one can transgress that place. After thousand years of initiation God came to Purimatāl town. He was in the garden named 'Shakatānan'

The eighth day of dark half of Phālgun (Māgh) month-this was the golden day on which God had Kevalyagyān (fifth type of knowledge)

Saudharmendra Mahārājā and other deities celebrated God's Kevalgnān. The deities constructed place of sermons (Samavasaran). Indra Mahārājā prayed God. Gardener named Yamak immediately went to King Bharat and gave this good news. As soon as he congratulated King Bharat Shamak, who was army ambassador came over there.

He congratulated King and reported that, “Oh... King! You will be the champ... Definitely you will be the Sovereign. Chakraratna has been developed in your armoury. Kindly come to worship it...”

Two-two good news at a time cheered King. He was confused, “Oh... What should I do first? Celebrate father's Kevalgnān or

worship Chakraratna?” After thinking for a while he came to his grandmother Marudevāmātā. Rushabh was very dear one to her. After God's initiation he cried a lot and hence, thick layer was formed on her eyes. She has lost her vision. King told her, “Oh Mother... Come... watch your son's pomp... People of whole universe (three lok) are busy in worshipping your son... You daily cry for missing him. But, now come and see your son's splendor with your insight.”

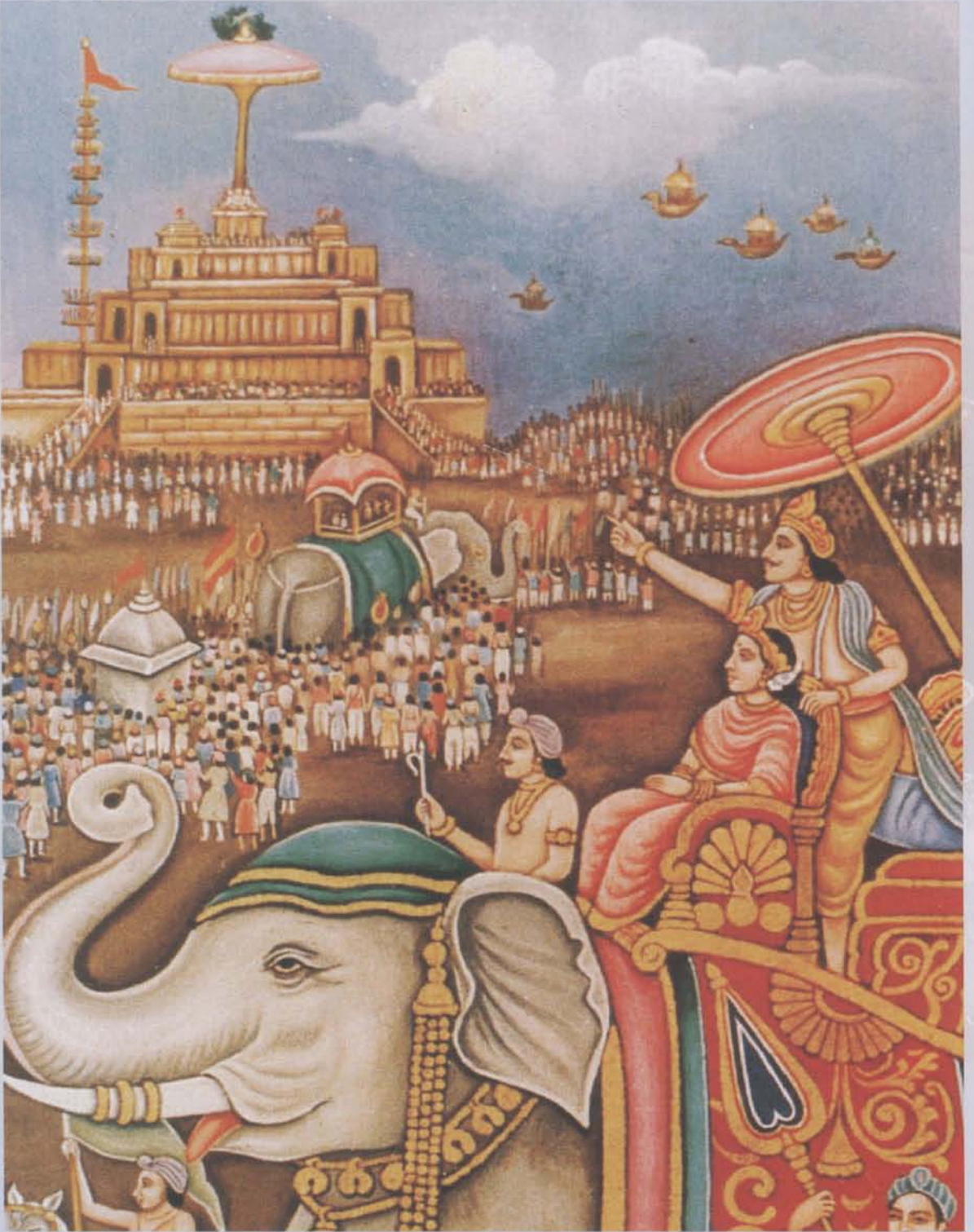
Riding on elephant both went towards the place of sermons. She was thrilled on hearing the sweet voice of divine drums. Cheerful Marudevāmātā got emotional. Due to tears the layer, which was formed, got washed out.

She saw God and place of sermons. She was very attentive and was completely engrossed. Instantly she attained Kevalgnān by destroying 'Ghātikarma'. She got expired on the spot.

King Bharat was surprised to see that amazing scene. He entered into the place of sermon. He prayed God and settled down. God started his lecture.

His subject was attainment of 'Samyak Darshanpad' He lessoned that to float out from the rotational cycle of world (sansār) there is one and only one way that is 'Sarva Virti' (initiation).

Many people attained 'Samyak Darshan' after hearing to his lecture. Thousands of people pursued initiation. King Bharat's son



Marudevāmātā attaining Kevalgnān on vision of samavasaran
(place of sermons)

Rushabhshen (Pundarikswāmi) etc. 500 guys and Brāhmi etc. girls also pursued initiation.

God established 'Chaturvidh Sangh' (Four Fold Society which includes Saint, Nun, Male and Female). This was the beginning of God's administration. He entitled rank of 'Ganadhar' to Rushabhshen and other 84 masters. He entitled Bharat etc. with the rank of 'Shrāvak' and Sundari etc. with the rank of 'Shrāvikā'

'Gomukh Yaksha' was Adhishthāyak Dev and 'Chakreshwari Devi' was the Adhishthāyikā Devi in God's administration.

God Rushabhdev was wandering and blessing every live of the universe. King Bharat returned to his armoury at Vinitā and worshipped his chakraratna. He started conquering six continents.

Sundari was the beloved of King Bharat. However, she strongly desired to take initiation like sister Brāhmi. She was living forcefully in the world as King Bharat was not allowing her to pursue initiation. Everyday she was doing Āyambil. Since 60,000 years she was doing this. Because of which healthy Sundari became slender. Most beautiful young lady of the world became dull.

Victor King Bharat returned to Vinitā after 60,000 years. He became disgruntled by looking at the Sundari. He yelled, “Hey! Servants...! Colleagues...! You did not take care of Sundari. Has she caught any dangerous disease? Why she became so weak?”

“King! After you left from the very next day she started Āyambils. She has decided to do this until you permit her for initiation.” Listening to this King Bharat cursed his fascination (Moha). He apologized and permitted Sundari for initiation.

Sundari pursued initiation and joined group of nuns along with her elder sister Brāhmi. King Bharat conquered six continents but his ninety nine brothers including Bāhubali had not given up their lordship. Hence, he ordered his ninety eight brothers except Bāhubali to take up their responsibilities under his lordship.

All ninety eight brothers met after receiving this notice. "We all are satisfied with our states which are given to us by God. We respect elder brother like father. Should we accept this unfair demand or we should fight?" Finally, they decided to go to father, who has assigned us rights in state.

All ninety eight brothers came and said, “God! We are satisfied with the states assigned to us. But, elder brother Bharat wants his lordship. Should we accept this unfair demand or should we give fight? God, tell us what should we do?”

God: “Oh...Meritorious... We should fight with our internal enemies i.e. Rāg, Dwesh, Moha and Kashāy. Under lordship of these four our soul rambles in world from countless years. Rāg (attachment) is like manacles which bind us and impede our way to

salvation. Dwesh (envy) is like highway to hell. Moha (fascination) drowns us in Sansār Sāgar (Worldly Ocean). Kashāy swallows own protectors. For courteous people it is advisable to abandon all these four enemies and pick up the wealthy way of initiation. Kingdom increases thirst of wealth.”

God's lecture awaked their souls. Actually they came to have solution of this birth but God gave solution for births together. All ninety eight brothers pursued initiation. When King Bharat got this news he praised their courage and cursed himself. The empire of ninety nine brothers automatically came to King Bharat.

But, still mighty Bāhubali was obstacle in the way to title of Sovereign. How can King Bharat become Sovereign till Bāhubali is ruling over Bahildesh? He was acquainted with the strength of Bāhubali. Hence, he sent proficient envoy named Suweg to convey message to Bāhubali.

The message was read in parliament of Takshasheelā city. Bāhubali was thinking over that. However, civilians and worriers were very angry on receiving this message. They were of the opinion that, “Only God Rushabh can rule us. We will not accept any other's lordship.” The civilians of Bahildesh were very satisfied and happy with the Bāhubali. They were ready to sacrifice even their lives for him. This incidence astonished envoy Suweg also.

Bāhubali felicitated Suweg. However, ministers of Bahildesh sent rejection letter to King Bharat. The result was definite. Both crews started preparation for war. King Bharat went towards Takshasheelā along with his military. Bāhubali was also geared up to welcome him. The first battle of this avasarpini began. Both were equally strong and it was impossible to speculate who will be the winner.

The battle was continued for twelve-twelve years. Masses of people died during the war. Not only public but Saudharmendra etc. deities were also staggered. To stop this destruction Saudharmendra Mahārājā himself came at battlefield and tried to convince both. One has desire for title of Sovereign whereas other was struggling to protest against injustice. Both were tenacious.

Finally, Indra Mahārājā suggested, “Oh...Greats...As you have mutual enmity you go for duel. So that innocent people will not lose their lives.” Both accepted suggestion of Indra Mahārājā. Indra Mahārājā shown five types of combats-battle of sight (Drashti Yuddha), debate, wrestling, boxing and battle of stick (Dand Yuddha)

Both military calm downed. Mighty commanders put downed their weapons and were eager to see heroism of their lords. In the sky deities were also watching their combat.

First battle of sight was initiated. For long time both remained steady and their eyes were firm. At last, eyes of King Bharat moved.

All applauded Bāhubali's victory. After that in all the four combats Bāhubali was successful in trouncing King Bharat's vanity.

Military of Bāhubali was thrilled with the victory of his lord. This was unbelievable for Sovereign's military. King Bharat struggled for sixty thousand years and triumphed lordship of six continents. He was annoyed as he was going to lose his lordship.

This defeat was intolerable for him. He disregarded presence of Indra Mahārājā and released his chakraratna on Bāhubali. Both military and Indra etc. deities were dazed. That chakra (wheel) was very dangerous and was rapidly coming closer to the Bāhubali.

Bāhubali was also furious as King Bharat broken the conditions laid by Saudharmendra Mahārājā.

But... what's this? Startling...chakraratna rotated thrice around Bāhubali and returned to King Bharat. The chakraratna does not work on the person of same family line. He was younger brother of King Bharat and hence, chakraratna could not harm him.

Passionate King Bharat forgot even this small thing. King Bharat was abashed by his unjust did. Now, it was impossible to control Bāhubali. He put up his fist to punch King Bharat. All were

horrified by thinking what will happen? Thousands of people were steadily observing this scene. However, when he came closer to King Bharat his mind got agitated.

“Oh... who am I? The son of God Rushabhdev; the father, who abandoned all luxuries. My younger ninety eight brothers had also abandoned this world in few seconds and damned stupid I am here to kill my father like elder brother. I am so infatuated in luxuries and wishes. I despise myself! I hate this world! It is better to go on my father's path.

Instantaneously, Bāhubali did Locha by the fist. And vowed for 'Sarva Virti' Indra etc. deities and other people were amazed. All were looking at the Bāhubali's unique valour. The deities showered flowers on Bāhubali.

King Bharat saluted his younger brother for his unique pith. Very softly he said, “Brother! You are the real son of God Rushabhdev. You replicated father's way. How wicked I am! Knowingly I am infatuated in all the luxuries.”

King Bharat apologized for his did. King Bharat coroneted Bāhubali's son, Chandrayashā, at Takshasheelā. King Bharat returned to Vinitā and was coroneted by title of Sovereign.

Bāhubali pursued initiation in the battlefield only and was meditating. He was desperate to meet his father God Rushabhdev

but, powerful Bāhubali was surrounded by proud even after initiation. He thought, “Oh... If right now I will go to meet God I have to bow my younger ninety eight brothers who had pursued initiation before me. I will meet God only after having Kevalgyān.”

Time passes very fast. Twelve months passed. Bāhubali did nonstop fasts. He was uninterruptedly meditating. He endured each and every type of vexations and exertions. But, still he has not attained Kevalgyān.

Benevolent God was aware of Bāhubali's thoughts. He immediately sent Brāhmi and Sundari to lesson Bāhubali.

Obeying God, both came to their brother. Bāhubali was surrounded by creeper and trees. It was difficult to recognize him. Both rotated him thrice and bowed him. Emotionally they requested, “Veerā...! Morā gaj thaki utaro...! Gaj chade Keval na hoy (Brother! Come down from the proud like elephant. Proud person can not attain Kevalgnān) Bāhubali was staggered! “Am I riding on elephant?”

“Oh...Obviously it is true! I am riding on proud like elephant. How will I attain Kevalgyān? Now, straight away I am going to bow my younger brothers!”

Bāhubali stepped up and instantly attained Kevalgyān.

God Rushabhdev wandered as saint for one lakh purva (1 purva=84 lacs yrs. X 84 lacs yrs.) He helped many by instructing how to float out of Sansār Sāgar. After completing life of 84lacs purva he reached Ashtāpad Mountain. On thirteenth day of dark half of Māgh month along with ganadhars and other 10,000 saints, God passed away. (Nirvān)

King Bharat received this news and was afflicted with woe. Indra etc. deities also came to celebrate God's Nirvān Kalyānak. Unstoppable crowd was coming to have glimpse of God's dead body.

Indra Mahārājā ordered to craft three palanquins. In one they arranged God's body, in one they arranged gaṇadhars bodies and in another they arranged bodies of saints.

Whole Bharatkshetra was grief. King Bharat and Indra etc. deities uplifted palanquins. On pure earth they flamed three funeral pyres. Their eyes were afflicted with glum. Dejectedly they cremated God's body. Besides they cremated bodies of ganadhars and other saints. King Bharat constructed three sculptures at the place of cremation. On Nandishwardweep Indra etc. deities celebrated God's ceremony of Nirvān Kalyānak.

On Ashtāpad Mountain King Bharat created magnificent temple of precious stones named Sinh Nishadyā and worshipped God.

Afterwards King Bharat also attained Kevalgyān at Ārisābhuvan by looking own self without ornaments in the mirror and by unusual thinking he achieved salvation.

*“Vandan Ho! Siddhāchal Tirth Vibhushan
Pratham Tirthapati
Shri Ādināth Swāminā Charaṇomā”*



Son-Daughter Family of God Rushabhdev

1 Bharat	35 Rāshtra	70 Aridaman
2 Bāhubali	36 Surāshtra	71 Mān
3 Shakkha	37 Buddhikar	72 Mahābāhu
4 Vishwakarmā	38 Vividhkar	73 Dirdhbāhu
5 Vimal	39 Suyash	74 Megh
6 Sulakshan	40 YashKirti	75 Sughosh
7 Amal	41 Yashskar	76 Vishwa
8 Chitrāng	42 Kirtikar	77 Varāh
9 Khyātkirti	43 Sushen	78 Vasu
10 Vardatta	44 Brahmasen	79 Sen
11 Datta	45 Vikrānt	80 Kapil
12 Sāgar	46 Narottam	81 ShailVichāri
13 Yashodhar	47 Chandrasen	82 Arijay
14 Awar	48 Mahasen	83 Kunjarbal
15 Thawar	49 Susen	84 Jaydev
16 Kāmdev	50 Bhānu	85 Nāgdatta
17 Dhruv	51 Kānt	86 Kāshyap
18 Vatsa	52 Pushpayutta	87 Bal
19 Nand	53 Shridhar	88 Vir
20 Sur	54 Durdarsh	89 Shubhamati
21 Sunand	55 Susumār	90 Sumati
22 Kuru	56 Durjay	91 Padmanābh
23 Ang	57 Ajaymān	92 Sinha
24 Bang	58 Sudharmā	93 Sujāti
25 Kaushal	59 Dharmasen	94 Sanjay
26 Vir	60 Anandan	95 Sunām
27 Kaling	61 Anand	96 Nardev
28 Māgadh	62 Nand	97 Chitthar
29 Videh	63 Aparājit	98 Sukhar
30 Sangam	64 Vishwasen	99 Dradharatha
31 Dashārṇa	65 Harishen	100Prabhanjan
32 Gambhir	66 Jay	101Brahmi (Daughter)
33 Suvarma	67 Vijay	102Sundari (Daughter)
34 Susharmā	68 Vijayant	
	69 Prabhākar	

Second Tirthpati



God Ajitnāth
Tārangā

Shri Ajitnāth Swāmi

At the Mahāvidehkshetra, in Vatsa continent, there was one prosperous town named Susimā. Pure, sacred King Vimalvāhan was the lord of that town.

Civilians were prosperous under the ruling of holy king. King was also just, religious and valiant.

One day Āchāryabhagwant Arindamsuri Mahārājā came to Susimā.

King Vimalvāhan became renunciatory (Vairāgi) on listening to the lectures of Āchāryabhagwant. He handed over all the responsibilities to son Kavachahar and pursued initiation from Āchāryabhagwant. He excellently worshipped Saint's conduct, endured twenty two vexations, done Vishasthānak penance and constituted Tirthankar Nām karma. At end of the life, he had peaceful death and he reborn as deity in heaven named Anuttar plane. He had life of thirty three sāgaropam.

In next birth the soul of King Vimalvāhan came to the womb of pure charactered Vijayādevi; the wife of mighty King Jeetshatru. The King Jeetshatru was ruling over the city Vinitā. Vinitā is the beautiful town situated at Bharatkshetra of Jambudweep, where uncountable kings ruled including God Rushabhdev, where many kings pursued initiation and reached salvation.



Previous births of God Ajitnāth Swāmī... King Vimalvāhan of city Susimā
Pursuing initiation from Shri Arindamsuri Mahārāj, Deity in heaven named Anuttar plane

The sacred soul became fetus to Vijayādevi in Rohini constellation at midnight of thirteenth day of bright half of Vaishākh month with fourteen great dreams.

After completing pregnancy of nine months, eight and half days in Rohini constellation on meritorious eighth day of bright half of Māgh month Vijayādevi gave birth to golden coloured baby boy having blot of elephant.

56 Dikkumāris and 64 Indras celebrated God's birth ceremony as per their convention.

King Jeetshatru also celebrated birth ceremony of his life affected kid. When the child was in embryo King Jeetshatru defeated all enemies with the power of the child. In dice game Vijayādevi beat King Jeetshatru also. Hence, they decided to baptize child as 'Ajit'

When Ajitkumār became matured his father Jeetshatru handed over the management of Vinitā to him and pursued initiation.

Unenthusiastically God Ajitnāth passed 53 lacs purva in world.

One year was left for God's initiation. As per convention nine Lokāntik deities requested God to pursue initiation. God began 'Varsidān'.

God handed over the management of Vinitā to his cousin brother Sagarkumār. On the ninth day of bright half of Māgh month

God Ajitnāth sitting in Suprabhā palanquin reached Sahastrāmra forest along with thousands of deities and men. God had two days fasts and forsook everything. Under Saptachhad tree God vowed for 'Sarva Virti'. Immediately he attained Manparyavgyān. Next day God came to the place of King Brahmadutta and broke his fasts with kheer. The deities rejoiced in sky with five divyas on this occasion.

God wandered as chhadmastha for twelve years. On eleventh day of bright half of Paush month in Rohini constellation he attained Kevalgyān. The deities constructed place of sermons. God established sacrament and began his lecture. His subject was rotation of lives in four states (Heaven, human beings, birds, fly, animals and hell i.e. mokshagati, mannushyagati, tiryanchgati and narakgati) After the renunciatory lecture Sinhse etc. ninety five princes pursued initiation and God entitled them as 'Gaṇadhar'.

The chaturmukhyaksha Mahāyaksha having vehicle of elephant was the adhishtāyakdev and golden coloured Ajitbālā was the adhishtāyakādevi in administration of God Ajitnāth.

God Ajitnāth's family was as under:

100,000	Saints
330,000	Nuns
3,700	Persons with 14 great powers
9,400	Avadhigyāni
12,500	Manparyavgyāni
22,000	Kevalgyāni
12,400	Plaintiff
20,400	Persons with Vaikriya power
298,000	Shrāvak
545,000	Shrāvikā

God hunched own expiry after the life of 72 lacs purva. He reached Sametshikhar Tirth along with 1,000 saints. With Anashan on fifth day of bright half of Chaitra month in Mrugshirsh constellation God passed away.

God Ajitnāth passed 18 lacs purva in bloom of life, 53 lacs purva and 1 purvāṅg (1 purvāṅg=84 lacs yrs.) in lordship, 12 years as chhadmastha, 1 purvang and 12years less in 1 lakh purva as Kevali. In this way, after completing life of 72 lacs purva God achieved salvation.

“Vandan Ho!

Tārangā Tirth Mandan Ajitnāth Swāminā Charaṇomā”

Third Tirthpati



God Sambhavnāth
Rājkot

Shri Sambhavnāth Swāmi

At Dhātkikhand Island of Airāvatkshetra, in Kshempura town, people were prosperous and happy under the presidency of genius and lusty King Vipulvāhan.

'Welcome gentle and punish wicked' was the famous rule in his territory. There was no snag and atmosphere was very placid.

In the heart of courteous king religion was at paramount. Once, great drought made people edgy. They were very thirsty and hungry. At this hard moment benevolent king started his food court.

The food court was daily serving superb items. Items which are ordinarily scares were also made available to the people. He served delicious items to people. He consoled them and spread peace. In this way, he constituted 'Tirthankar Nāmkarma'

On one evening, sitting in veranda, he was watching clouds. The clouds were getting ruined out by the windstorm. He became cognizant. Looking at broken clouds he realized that “'Sansār' is evanescent like this clouds only”. Renunciatory king pursued initiation from Āchāryabhagwant Swayamprabhsuri. At end of the life, he had peaceful death and he reborn as king in ninth heaven, named Ānat.

Afterwards, he reborn at beautiful and prosperous town named Shrāvasti in Bharatkshetra. The King Jeetāri, who had won all the enemies was constantly trying to win all internal enemies, has

beloved wife Senādevi. God came to her womb on eighth day of bright half of Phālgun month in Mrugshirsh constellation. The fourteen great dreams were indicating that the fetus is meritorious. The palace of King Jeetāri was brimmed with opulence.

After the pregnancy of nine months, seven and half days, in Mrugshirsh constellation, on fourteenth day of bright half of Mārgashirsh month she gave birth to golden coloured baby boy having blot of Horse.

56 Dikkumāris and 64 Indras celebrated fabulous birth ceremony as per their convention. King Jeetāri also celebrated groovy birth ceremony.

When God was in embryo there was high probability of food grains etc. and hence, God was accordingly baptized as 'Sambhavkumār'.

The child Sambhavkumār reached prime age. The parents pressurized him for marriage. He realized that his 'Bhogāvalikarm' are still remaining. And hence, unenthusiastically, he agreed for marriage. He took up his responsibilities of kingdom and performed other worldly tasks. He passed forty four lacs purva and four purvāng in kingdom. One year was left for God's initiation. God accepted request of Lokāntik deities for establishing sacrament and he began 'Varsidān'.

Ultimately, on full moon day of Mārgashirsh month, in Mrugshirsh constellation, sitting in divine palanquin Siddhārdha



God Sambhavnāth attaining Kevalgyān...

God reached Sahastrāmra forest along with thousands of deities, devils and men. God vowed for two days fasts. He pursued initiation along with 1,000 other kings. Immediately he attained Manparyavgyān.

Next day God came to the place of King Surendradutta and broke his fasts with kheer. The deities rejoiced in sky with five divyas on this occasion. King Surendradutta constructed golden statue studded with jewels at the place where God broke his fasts. He swore that he would have his meal only after worshipping God's statue.

God left that place. After enduring vexation and exertion he again came to Shrāvasti. In Sahastrāmra forest, under Shāl tree, on fifth day of dark half of Kārtik (Ashwin) month, in Mrugshirsh constellation, God attained Kevalgyān and Kevaldarshan.

The deities constructed place of sermons. The Shakkrendra (one of the chiefs of deities) prayed God. God began his lecture on uncertainty and irregularities of each substances of the world. After listening to his lecture many great souls pursued initiation.

He entitled rank of 'Gaṇadhar' to 102 persons including Chārudutta. They obtained 'Tripadi' from God and developed 'Dwādashāṅgee'.

In God Sambhavnāth's administration, Trimukh having vehicle of peacock was the adhishtāyādev and Dooritāree having vehicle of ram was the adhishtāyākādevi.

God Sambhavnāth's family was as under:

200,000	Saints
336,000	Nuns
2,150	Persons with 14 great powers
9,600	Avadhigyāni
12,150	Manparyavgyāni
15,000	Kevalgyāni
12,000	Plaintiff
19,800	Persons with Vaikriya power
293,000	Shrāvak
636,000	Shrāvikā

After attaining Kevalgyān God wandered in whole world for 4 purvāng and 14 years less in 1 lakh purva and he favoured many great souls.

He hunched own expiry and hence, reached Sametshikhar Tirth along with 1,000 saints. With Anashan for one month on fifth day of bright half of Chaitra month in Mrugasheer constellation God passed away.

God Sambhavnāth passed 15 lacs purva in bloom of life, 44 lacs purva and 4 purvāng in lordship, 14 years as chhadmastha, 4 purvāng and 14 years less in 1 lakh purva as Kevali. In this way, after completing life of 60 lacs purva God achieved salvation.

The time period of 30 lacs crores sāgaropam passed between demise of God Ajitnāth and God Sambhavnāth.

**“Vandan Ho! Shrāvasti Tirth Vibhushan
Shri Sambhavnāth Prabhunā Charanomā”**

Fourth Tirthpati



God Abhinandan
Sion

Shri Abhinandan Swāmi

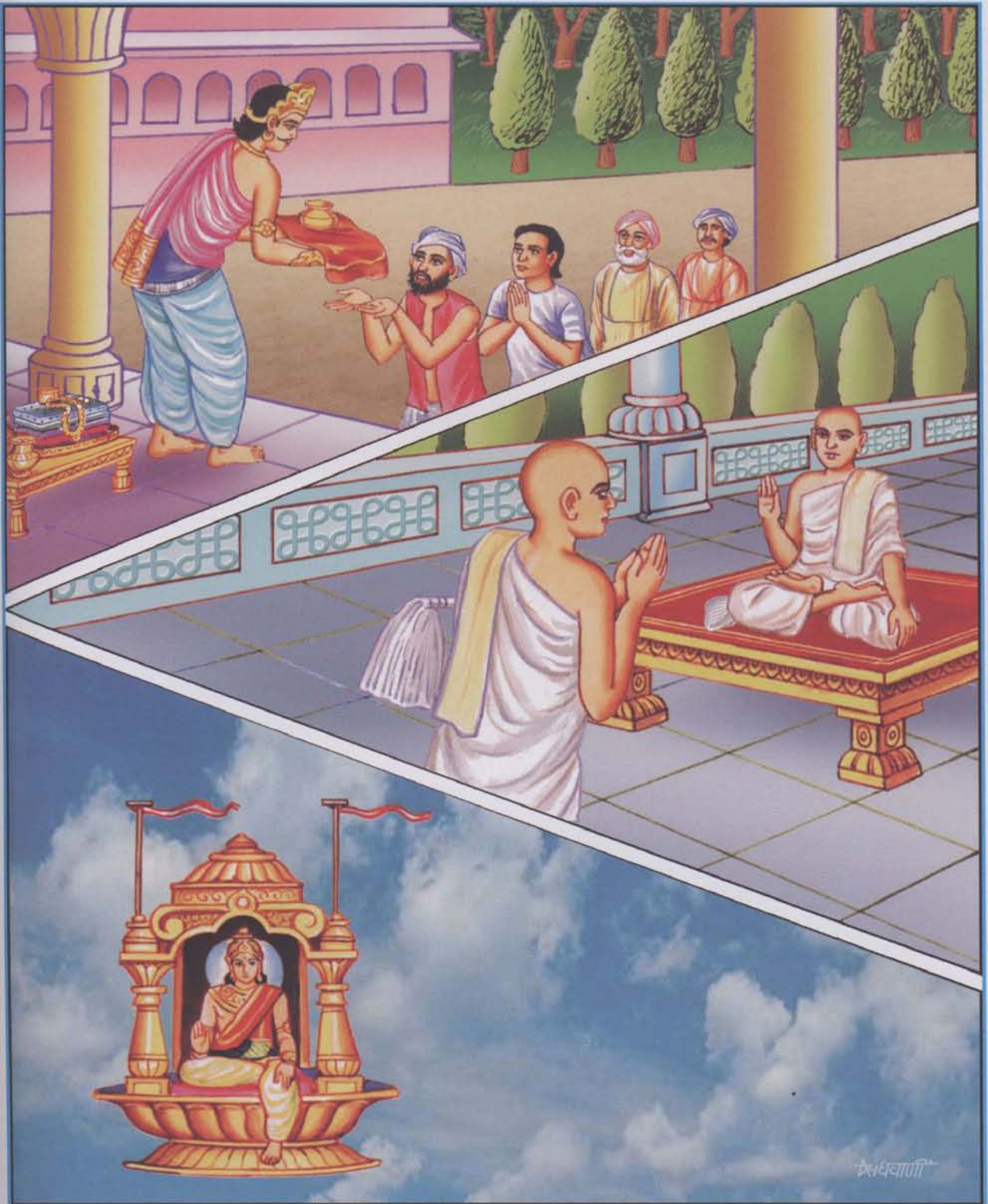
At Mangalāvati continent of eastern Jambudweep, in beautiful town named Ratnasanchayā, mighty King Mahābal was ruling.

For many years meritorious king judicially ruled and at last pursued initiation under Āchāryabhagwant Vimalsuri. He did Vishasthānak penance and constituted Tirthankar Nāmkarma. After completing life he reborn as Mahardhik deity in heaven named Anuttar plane.

After completing life of thirty three sāgaropam in next birth he came to the womb of queen Siddhārthā on fourth day of bright half of Shrāvan month, in Abhijit constellation. Queen Siddhārthā was the wife of King Sanvar, ruling over Ayodhyā. City Ayodhyā was regarded as heart of Jambudweep. Their lineage was 'Ikshwāku Vansh'.

After the pregnancy of nine months, seven and half days, in Abhijit constellation, on second day of bright half of Māgh month she gave birth to golden coloured baby boy having blot of monkey. 56 Dikkumāris and 64 Indras celebrated amazing birth ceremony as per their convention.

King Sanvar also enthusiastically celebrated birth ceremony in Ayodhyā. When God was in embryo the atmosphere of the whole town was delightful and hence, God was accordingly baptized as



Previous births of God Abhinandan Swāmi... King Mahābal at Ratnasanchayā city
Pursuing initiation from Shri Vimalsuri Mahārāj, Deity in heaven named Anuttar plane

'Abhinandan'. God passed 12.5 lacs purva in bloom of life. Afterwards he was coroneted. He controlled kingdom for 36.5 lacs purva. Then on request of Lokāntik deities God began 'Varsidān'. Sitting in Arthasiddhā palanquin God came to Sahastrāmra forest. He vowed for two days fasts. Along with 1,000 other kings he pursued initiation on twelfth day of bright half of Māgh month. Immediately he attained Manparyavgyān.

Next day God came to the place of King Indradutta and broke his fasts. The deities rejoiced in sky with five divyas on this occasion. After wandering for eighteen years as Chhadmastha, God again came to Sahastrāmra forest. He vowed for two days fasts. Under Rāyaṇ tree, on fourteenth day of bright of Paush month, in Abhijit constellation, God attained Kevalgyān.

The deities constructed place of sermons. God began his lecture on Asharaṇ feelings i.e. in world no one looks after each other and no one can protect against death. Listening to his sensational lecture, renunciatory Vajranābh etc. 116 princes pursued initiation. They developed 'Dwādashāṅgee' from 'Tripadi'.

In God Abhinandan Swāmi's administration, Yaksheshwar having vehicle of elephant was the adhishtāyakdev and Kālikā having vehicle of lotus was the adhishtāyakādevi.

God Abhinandan Swāmi's family was as under:

300,000	Saints
630,000	Nuns
1,500	Persons with 14 great powers
9,800	Avadhigyāni
11,650	Manparyavgyāni
14,000	Kevalgyāni
11,000	Plaintiff
19,000	Persons with Vaikriya power
288,000	Shrāvak
527,000	Shrāvikā

The peculiarity of God's family was that the number of saints was greater than number of Shrāvak and number of nuns was greater than number of Shrāvikā.

After attaining Kevalgyān God wandered in whole world for 8 purvāṅg and 18 years less in 1 lakh purva. He hunched own expiry and hence, reached Sametshikhar Tirth along with 1,000 saints. Having Anashan of one month on eighth day of bright half of Vaishākh month in Pushya constellation God passed away.

God Abhinandan Swāmi passed 12.5 lacs purva in bloom of life, 36.5 lacs purva and 8 purvāṅg in lordship, 18 years as chhadmastha, 8 purvāṅg and 18 years less in 1 lakh purva as Kevali. In this way, after completing life of 50 lacs purva God achieved salvation.

The time period of 10 lacs crores sāgaropam passed between demise of God Sambhavnāth and God Abhinandan Swāmi.

**“Vandan Ho! Ayodhyā Tirth Mandan
Shri Abhinandan Swāminā Charanomā”**

Fifth Tirthpati



God Sumatināth
Talājā

Shri Sumatināth Swāmi

At Pushkalāvati continent of eastern Jambudweep, in beautiful town named Shankhpur, conqueror King Vijaysen was ruling. He had very beautiful queen named Sudarshanā. The couple was happy but ardently desired for the child. King worshipped Kuldevi for the baby boy. On the sixth day of the fasts he got boon from the goddess.

Within short time period queen Sudarshanā conceived. All were very glad in the town. The great soul came to the embryo which resulted in desire for good things. To satisfy her wants, various events were arranged in the town. This included events like worshipping God by eight types (Ashtaparakāri Poojā), eight days festival (Ashtānhikā Mathotsav), events for Jeevdayā etc. On great day queen gave birth to eminent baby boy. He was baptized Purushsinh.

Matured prince Purushsinh wedded with eight beautiful ladies. In bloom of life only he met Āchāryabhagwant Vinaynandansuri and became renunciatory. He pursued initiation, done Vishasthānak penance and constituted Tirthankar Nāmkarma. After completing life he reborn as Mahardhik deity in heaven named Vijayant plane.

After completing life of thirty three sāgaropam in next birth he came to the womb of queen Mangalā on second day of bright half of

Vaishākh month, in Maghā constellation. Queen Mangalā was the wife of sober King Megh, ruling over Vinitā in Bharatkshetra. Their lineage was 'Ikshwāku Vansh'. God became fetus with fourteen great dreams and hence, all were zealous in the city.

One day a complex issue was raised before King Megh.

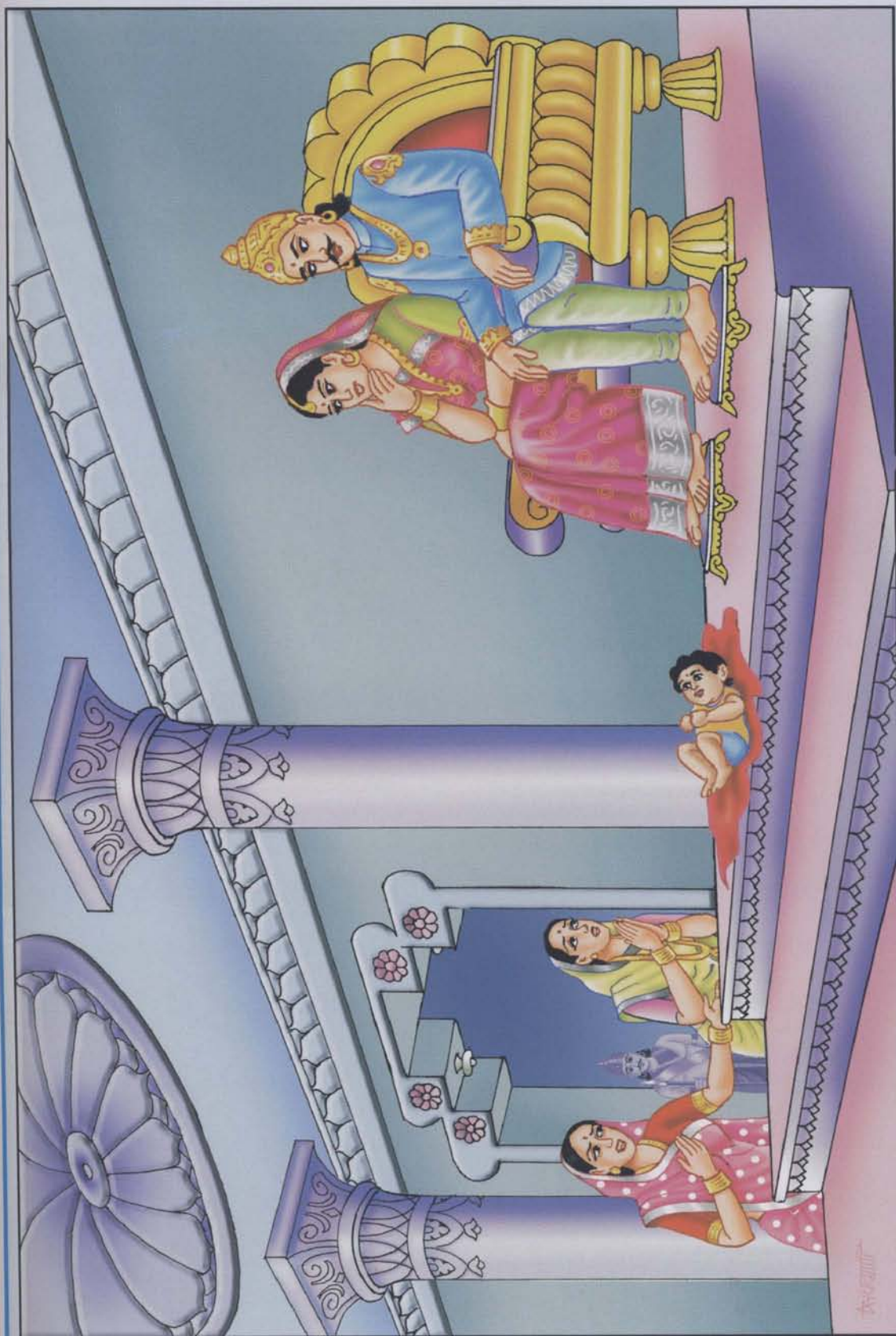
Two co-wives of an entrepreneur came with a child. Along with his wives that rich entrepreneur went to some foreign country. During the journey one wife gave birth to a baby boy. After some days, in foreign country only, that entrepreneur died accidentally. At that time, there was law that; wife who had child will be the claimant of husband's property.

Miser co-wife was claiming that son belongs to her.

Both were fighting and came to assembly for solution. The child was beloved to both. King saw their love and was puzzled.

Both were similar in looks and son was also looking similar to them. Till afternoon, king was unable to find solution.

Queen received this news. She called those two ladies and said, “You do one thing. My fetus is of Tirthankar. After his birth, he will solve this issue. Till that, you keep your son here only.” The step mother agreed with queen's idea. But, how can real mother accept separation from her child? Instantly she replied, “Oh...Queen! You



A complex issue before King Megh and Queen Mangalā...
Both co-wives are claiming the child...

are mother of the God. Kindly decide on this issue immediately. I will accept your decision. I will not be able to bear time lag.”

Queen responded immediately, “Oh... Dear! This lady is the real mother of the child. One mother can not bear separation from her son.” King was astonished. The step mother also confessed. The glory of God spread in the whole town. After the pregnancy of nine months, seven and half days, in Maghā constellation, on eighth day of bright half of Vaishākh month she gave birth to golden coloured baby boy having blot of Craune bird.

56 Dikkumāris and 64 Indras celebrated amazing birth ceremony as per their convention. King Megh also celebrated remarkable birth ceremony. When God was in embryo mother solved complex issue by her clear sense and hence, God was accordingly baptized as 'Sumati'.

God Sumatināth Swāmi passed 10 lacs years in bloom of life. He looked after kingdom for 19 lacs purva and 12 purvang. One year was left for God's initiation. God accepted request of Lokāntik deities and began 'Varsidān'.

On ninth day of bright half of Vaishākh month, in Maghā constellation, sitting in Abhyankarā palanquin God reached Sahastrāmra forest along with thousands of deities and men. He pursued initiation along with 1,000 other kings. Immediately he

attained Manparyavgyān. Next day God came to Vijaypur. God broke his fasts with kheer at the place of King Padma. The deities rejoiced in sky with five divyas on this occasion. After wandering for 20 years God again came to Ayodhyā. In Sahastrāmra forest, under Priyangu tree, on eleventh day of bright half of Chaitra month, in Maghā constellation, God attained Kevalgyān.

The deities constructed place of sermons. God began his lecture on repulsive enamoured relationship of world. After listening to his lecture Chamar etc. hundred princes and many other male-female pursued initiation. God entitled rank of 'Ganadhar' to hundred princes.

In God Sumatināth Swāmi's administration, Tumbaru having vehicle of eagle was the adhishtāyādev and Mahākālī having vehicle of lotus was the adhishtāyākādevī.

God Sumatināth Swāmi's family was as under:

320,000	Saints
530,000	Nuns
2,400	Persons with 14 great powers
11,000	Avadhigyanī
10,450	Manparyavgyāni
13,000	Kevalgyāni
10,450	Plaintiff
18,400	Persons with Vaikriya power
281,000	Shrāvak
516,000	Shrāvikā

In his family also the number of saints was greater than number of Shrāvāk and number of nuns was greater than number of Shrāvikā.

After attaining Kevalgyān God wandered in whole world for 12 purvāṅ and 20 years less in 1 lakh purva and he favoured many great souls.

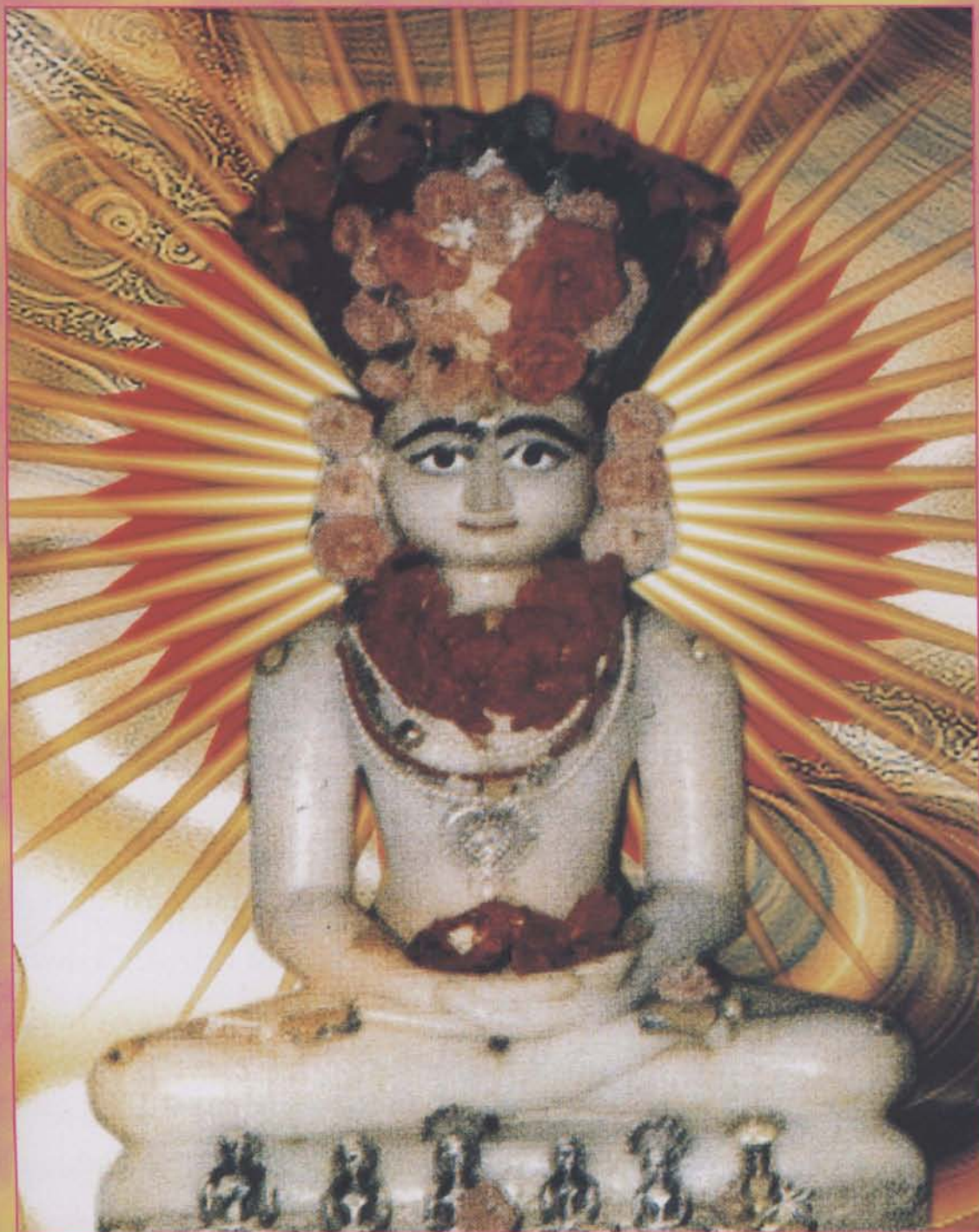
He hunched own expiry and hence, reached Sametshikhar Tirth along with 1,000 saints. Having Anashan on ninth day of bright half of Chaitra month in Punarvasu constellation God passed away.

God Sumatināth Swāmi passed 10 lacs purva in bloom of life, 29 lacs purva and 12 purvāṅ in lordship, 20 years as chhadmastha, 12 purvāṅ and 20 years less in 1 lakh purva as Kevali. In this way, after completing life of 40 lacs purva God achieved salvation.

The time period of 9 lacs crores sāgaropam passed between demise of God Abhinandan Swāmi and God Sumatināth Swāmi.

***“Vandan Ho! Talājā Tirth Mandan
Shri Sumatināth Swāminā Charaṇomā”***

Sixth Tirthpati



Shri Padmaprabh Swāmi
Shirpur

Shri Padmaprabhu Swāmi

At Vatsa continent of eastern Dhatkikhand Island, in Susimā town, invincible King Aparājeet was ruling. Naturally, king was dedicated to religion. During old age he retired by handing over the kingdom to his son. He pursued initiation from Āchāryabhagwant Pihitāshravsurī. He did Vishasthānak penance and constituted Tirthankar Nāmkarma. After peaceful death, in next birth, he became Mahardhik deity in ninth Graiveyak. After completing life of thirty three sāgaropam over there, he came to the womb of queen Susimā on sixth day of dark half of Māgh (Paush) month, in Chitrā constellation. Queen Susimā was the wife of most praiseworthy King Dhar, ruling over beautiful city Kaushāmbi in Vatsa continent of Bharatkshetra. God became fetus with fourteen great dreams and hence, all were gleeful in the city.

After the pregnancy of nine months, seven and half days, in Chitrā constellation, on twelfth day of dark half of Kārtik (Ashwin) month she gave birth to red coloured baby boy having blot of Lotus.

56 Dikkumāris and 64 Indras celebrated incredible birth ceremony as per their convention. King Megh also celebrated wonderful birth ceremony. When God was in embryo mother desired to sleep in the lap of lotus and hence, God was accordingly baptized as 'Padma'.

God Padmaprabhu Swāmi had height 250 bows. God passed 7.5 lacs years in bloom of life. He remained in lordship for 21.5 lacs purva and 16 purvang. One year was left for God's initiation. God accepted request of Lokāntik deities and began 'Varsidān'.

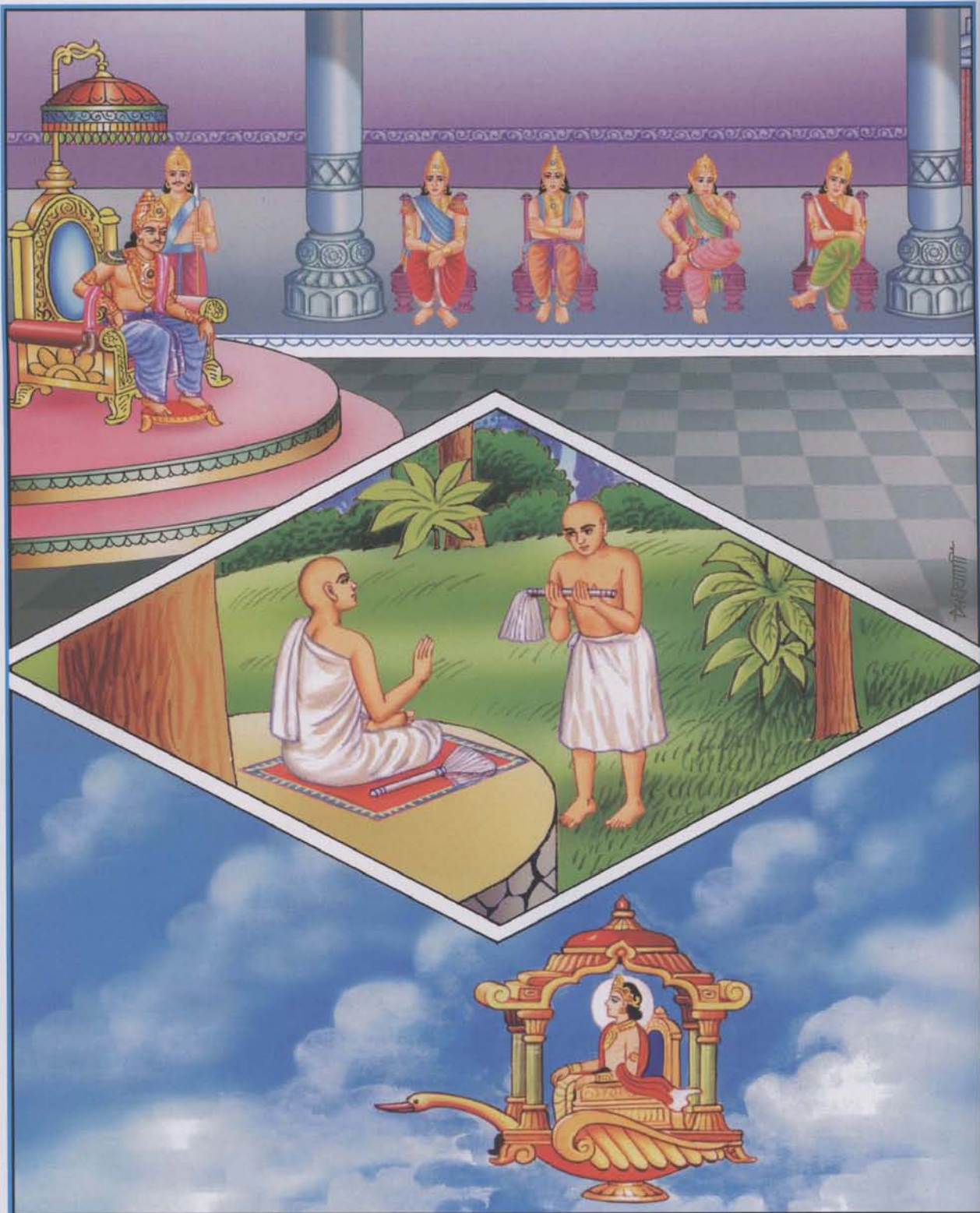
On thirteenth day of dark half of Kārtik (Ashwin) month, in Chitrā constellation, sitting in Sukhkāri palanquin God reached Sahastrāmra forest along with thousands of deities and men. He pursued initiation along with 1,000 other kings. Immediately he attained Manparyavgyān. Next day God came to Brahmasthal city. God broke his fasts at the place of King Somdev. The deities rejoiced in sky with five divyas on this occasion.

After wandering for 6 months God again came to Kaushāmbi. In Sahastrāmra forest, under Banyan tree, on full moon day of Chaitra month, in Chitrā constellation, God attained Kevalgyān.

The deities constructed place of sermons. God began his heartrending lecture on miserable situation of lives rembling in four states (human beings; birds; fly, animals, heaven and hell).

After listening to his lecture many great souls pursued initiation. God entitled rank of 'Gaṇadhar' to Suvrat etc. 107 persons. In God Padmaprabhu Swāmi's administration, Kusum having vehicle of deer was the adhishtāyakdev and Achyutā having vehicle of male was the adhishtāyakādevi.

God Padmaprabhu Swāmi's family was as under:



Previous births of God Padmaprabhu Swāmi- King Aparājit in town Susimā...
Pursuing initiation from Āchāryabhagwant Pihitāshrav...Deity in ninth Graiveyak

330,000	Saints
420,000	Nuns
2,200	Persons with 14 great powers
10,000	Avadhigyāni
10,300	Manparyavgyāni
12,000	Kevalgyāni
9,600	Plaintiff
16,800	Persons with Vaikriya power
276,000	Shrāvak
505,000	Shrāvikā

In his family also the number of saints and nuns was greater than Shrāvak and Shrāvikā.

He hunched own expiry and hence, reached Sametshikhar Tirth along with 1,000 saints. With Aṇashaṇ for one month, on eleventh day of dark half of Mārgashirsh (Kārtik) month in Chitrā constellation God passed away.

God Padmaprabhu Swāmi passed 7.5 lacs purva in bloom of life, 21.5 lacs purva and 16 purvāṅg in lordship, 6 months as chhadmastha, 16 purvāṅg and 6 months less in 1 lakh purva as Kevali. In this way, after completing life of 30 lacs purva God achieved salvation.

The time period of 90,000 crores sāgaropam passed between demise of God Sumatināth Swāmi and God Padmaprabhu Swāmi.

“Vandan Ho!

Kaushāmbi Tirth Vibhushaṇ Shri Padmaprabhu Swāminā Charanomā”

Seventh Tirthpati



Shri Supārshwanāth Swāmi

Shri Supārshwanāth Swāmi

At pleasant continent of eastern Dhatkikhand Island, in Kshempuri city, beneficent King Nandisheṇ was ruling.

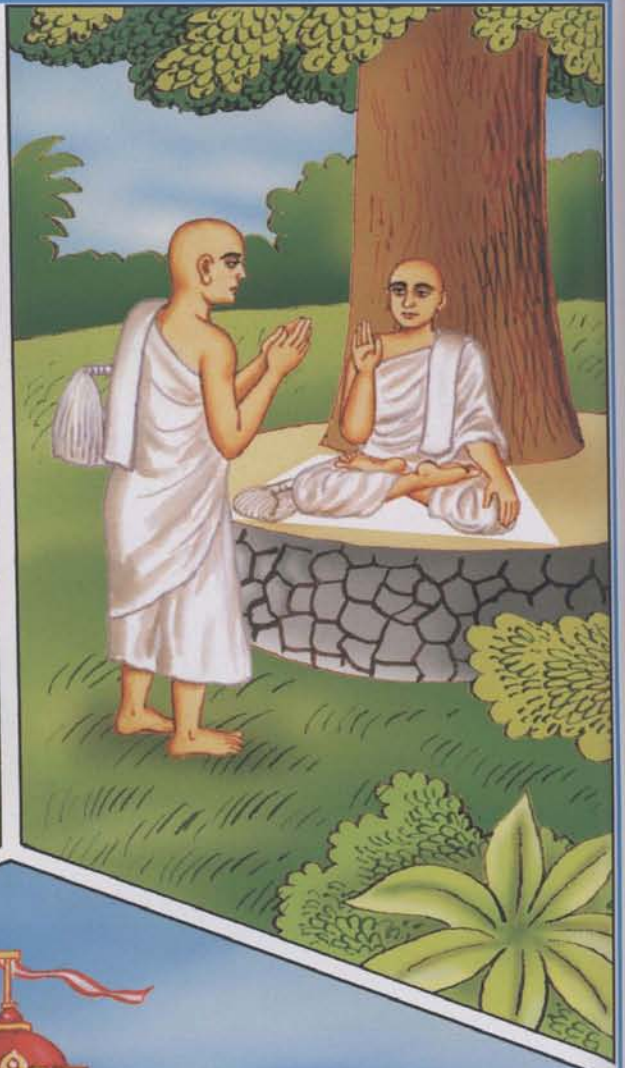
He pursued initiation from Āchāryabhagwant Aridamansuriji. After doing lots of worships and Vishasthānak penance, he constituted Tirthankar Nām karma. In the next birth he became Mahardhik deity in the sixth Graiveyak.

After completing life over there of twenty eight sāgaropam, he came to the womb of queen Pruthvi on the eighth day of dark half of Bhādrapad month in Anurādhā constellation. God became fetus to her with fourteen great dreams. Queen Pruthvi was the wife of most honourable King Pratishtit lord of Banāras city at Kāshi.

When fetus was in embryo queen has seen herself on snake having one, five and nine heads. On the twelfth day of bright half of Jyeshtha month in Vishākhā constellation she gave birth to golden coloured baby boy having blot of Swastik.

56 Dikkumāris and 64 Indras celebrated amazing birth ceremony as per their convention.

King also celebrated excellent birth ceremony. As queen dreamed that she was settled on snake the baby was baptized as 'Supārshwa'. God passed five lacs purva in bloom of life. He passed



Previous births of God Supārshwanāth Swāmi- King Nandishṇ at Kshempuri city...
Pursuing initiation from Āchāryabhagwant Aridamansuri, Deity in sixth Graiveyak

fourteen lacs purva and twenty purvāṅg in lordship. On request of Lokāntik deities God began 'Varsidān'

On thirteenth day of bright half of Jyeshtha month in Anurādhā constellation God reached Sahastrāmra forest along with thousands of deities, devils and men. God was sitting in Manoharā palanquin. He done Locha by his own fist and pursued initiation along with thousand other kings. He vowed for two days fast. Immediately he attained Manparyavgyān.

On the next day he broke his fasts at the place of King Mahendra in Pātlikhand city. The deities rejoiced in sky with five divyas on this occasion. He wandered for nine months as Chhadmastha. God again came to Sahastrāmra forest in Banāras. He vowed for two days fast. On the sixth day of dark half of Phālgun (Māgh) month in Vishākhā constellation under Shikheer tree he attained pure Kevalgyān.

God became Arihant. The deities constructed place of sermons. God began his lecture. His subject was sense of stubbornness in all matters of the world. Listening to his lecture Vidarbha etc. ninety five persons pursued initiation and became ganadhars of God. God established 'Chaturvidhsangh'

In God Supārshwanāth Swāmi's administration, Mātang was the adhishtāyakdev and Shāntā was the adhishtāyakādevi. Both were having vehicle of elephant.

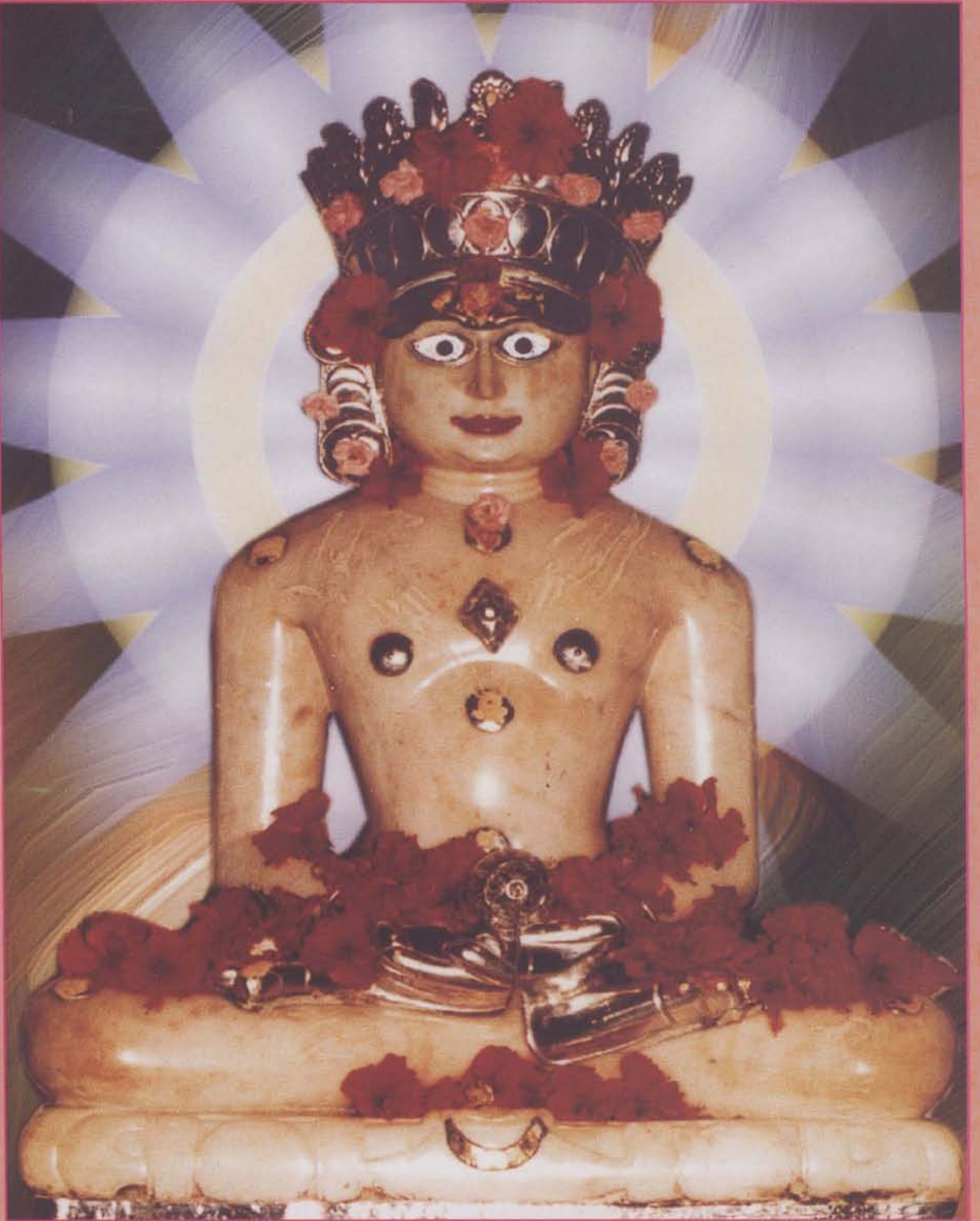
God Supārshwanāth Swāmi's family was as under:

300,000	Saints
430,000	Nuns
2,030	Persons with 14 great powers
9,000	Avadhigyāni
9,150	Manparyavgyāni
11,000	Kevalgyāni
8,400	Plaintiff
15,300	Persons with Vaikriya power
257,000	Shrāvak
493,000	Shrāvikā

God Supārshwanāth Swāmi passed 5 lacs purva in bloom of life, 14 lacs purva and 20 purvāṅg in lordship, 9 months as chhadmastha, 20 purvāṅg and 9 months less in 1 lakh purva as Kevali. In this way, after completing life of 20 lacs purva God reached Samehitskhar Tirth along with 500 saints and after Aṇashaṇ of one month he passed away on seventh day of dark half of Phālgun (Māgh) month in Mool constellation.

***“Naman Ho! Māndavgadh Tirthādhipati
Shri Supārshwanāth Swāminā Charaṇomā”***

Eighth Tirthpati



Shri Chandraprabhu Swāmi
Prabhāspātan

Shri Chandraprabhu Swāmi

At Pragvideh area of Dhatkikhand Island, in Ratnasanchayā city of Manglāvati continent, most respectable and handsome King Padma was ruling. Though he was surrounded by numerous lavish affections he became renunciatory and relinquished everything by pursuing initiation from Yugandhar Muni. He did Vishasthānak penance and constituted Tirthankar Nām karma. At the end after peaceful death, he reborn as deity in the heaven named Vaijyant.

After completing life of thirty three sāgaropam in the next birth on the fifth day of dark half of Chaitra (Phālgun) month in Anurādhā constellation he came to the womb of gorgeous queen Laxmanā. She was the wife of mighty King Mahāsen, lord of beautiful city Chandrānanā at Bharatkshetra of Jambudweep. She dreamed fourteen great dreams. On twelfth day of dark half of Paush (Mārgashirsh) month in Anurādhā constellation, she gave birth to white coloured baby boy looking like moon. The infant had a blot of moon.

56 Dikkumāris and 64 Indras celebrated excellent birth ceremony as per their convention.

King Mahāsen also celebrated birth ceremony of his son. When God was in embryo mother desired to swallow moon hence, God was baptized as 'Chandraprabh'.



Previous births of God Chandraprabhu Swāmi- King Padma at Ratnasanchayā city...
Pursuing initiation from Yugandhar Muni, Deity in heaven called Vaijyant plane

Having height of 150 bows God passed 2.5 lacs purva in bloom of life. He passed 6.5 lacs purva and twenty four purvāṅg in lordship. On request of Lokāntik deities God began 'Varsidān'. On thirteenth day of dark half of Paush (Mārgashirsh) month in Anurādhā constellation along with thousands of deities and men sitting in Manoramā palanquin, God pursued initiation. Immediately he attained Manparyavgyān.

On the next day he broke his fast at the place of King Somdutt at Padmakhand city. The deities rejoiced in sky with five divyas on this occasion.

He wandered for three months as Chhadmastha. At Sahastrāmra forest under Punāg tree God was meditating. He vowed for two days fast. He attained Kevalgyān on the seventh day of dark half of Phālgun (Māgh) month, in Anurādhā constellation.

The deities constructed place of sermons. He was facing towards East side. He started his lecture on 'Asuchi' feelings. Many souls became renunciatory after listening to his lecture and pursued initiation. He established 'Chaturvidhsangh'. He had Dutta etc. ninety three gaṇadhars. In God Chandraprabhu Swāmi's administration, Vijay was the adhishtāyaka dev and Bhrukuti was the adhishtāyaka devī. Both were having vehicle of swan.

God Chandraprabhu Swāmi's family was as under:

250,000	Saints
380,000	Nuns
2,000	Persons with 14 great powers
8,000	Avadhigyāni
8,000	Manparyavgyāni
10,000	Kevalgyāni
7,600	Plaintiff
14,000	Persons with Vaikriya power
250,000	Shrāvak
491,000	Shrāvikā

God Chandrprabh Swāmi passed 2.5 lacs purva in bloom of life, 6.5 lacs purva and 24 purvāng in lordship, 3 months as chhadmastha, 24 purvāng and 3 months less in 1 lakh purva as Kevali. In this way, after completing life of 10 lacs purva God reached Sametshikhar Tirth along with 1000 saints and after Anashan of one month he passed away on seventh day of dark half of Bhādrapad (Shrāvan) month in Shravan constellation.

The time period of 900 crores sāgaropam passed between demise of God Supārshwanāth Swāmi and God Chandraprabhu Swāmi.

“Jay Jaykār Ho!

Chandrapuri Tirth Mandaṇ Shri Chandraprabhu Swāmino...”

Ninth Tirthpati



Shri Suvidhināth Swāmi
Surat

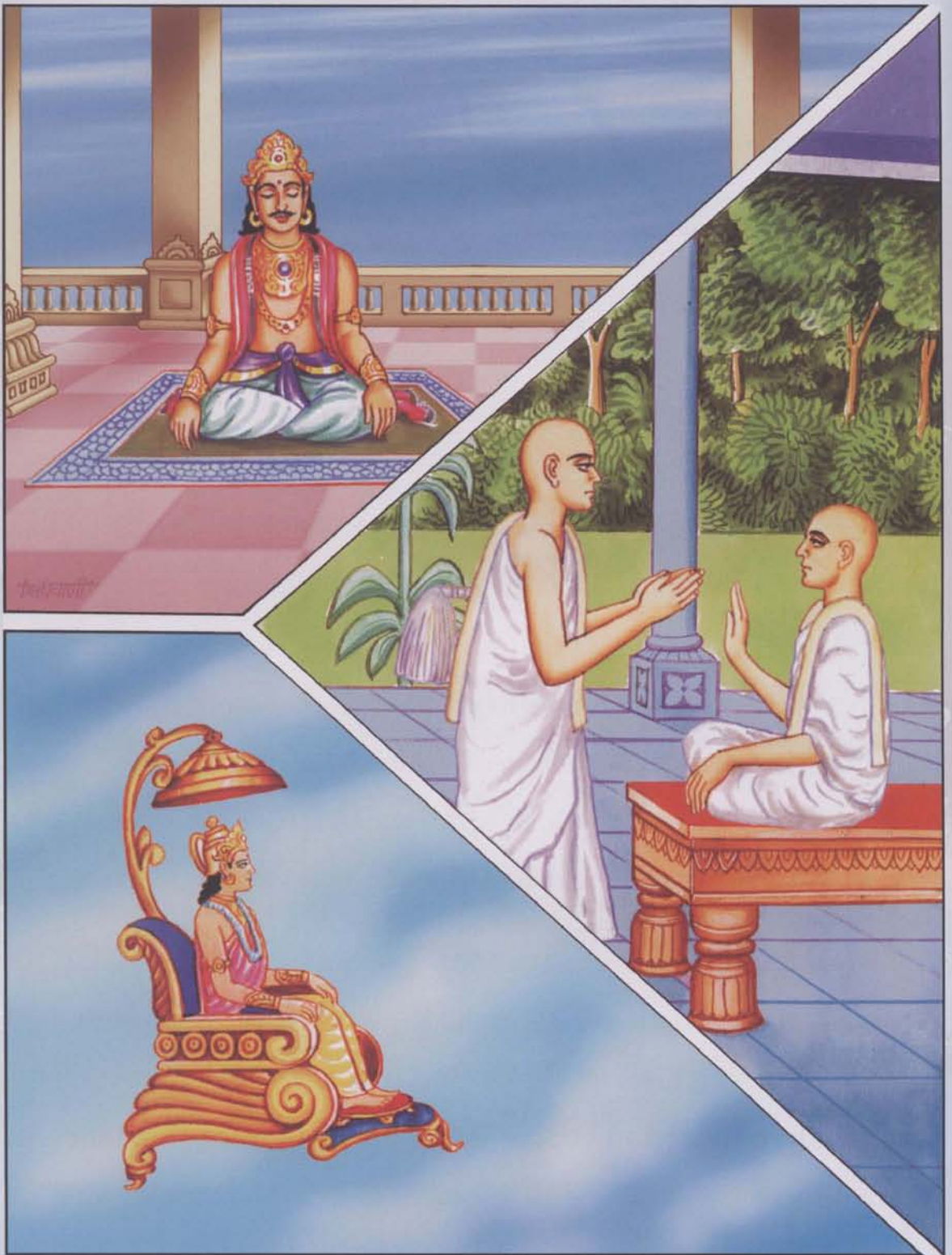
Shri Suvidhināth Swāmi

At most affluent Pushkalāvati continent of eastern Pushkarvar Island, in Pundarigiṇi city great King Mahāpadma was ruling.

Brilliant King Mahāpadma pursued initiation from Jagnand Muni. He did Vishasthānak penance and constituted Tirthankar Nām karma. He reborn as deity at heaven named Vaijyant in Anuttar plane. After completing life of thirty three sāgaropam in the next birth he came to the womb of most honourable queen Rāmādevi on the ninth day of dark half of Phālgun (Māgh) month in Mool constellation. Rāmādevi was the wife of King Sugreev, the lord of Kākandī city at southern Bharatkshetra of Jambudweep. She dreamed fourteen great dreams. On the fifth day of dark half of Mārgashirsh (Kārtik) month, in Mool constellation, she delivered a white coloured baby boy who had blot of crocodile.

56 Dikkumāris and 64 Indras celebrated exceptional birth ceremony as per their convention. King Sugreev also celebrated birth ceremony of his son. When God was in embryo parents were became more ritual and hence, God was baptized as 'Suvidhi'. As queen desired for flower God got teeth like flower and because of this only God was also famous as 'Pushpadant'

God passed 50 thousand purva in bloom of life. He passed 50



Previous births of God Suvidhināth Swāmi- King Mahāpadma at Pundarigini city...
Pursuing initiation from Jagnand Muni, Deity in heaven called Vaijyant at Anuttar plane

thousand purva and twenty eight purvāṅg in lordship. On request of Lokāntik deities God began 'Varsidān'. He vowed for two days fast. Along with thousands of deities, devils and men sitting in 'Surprabhā' palanquin, on sixth day of dark half of Mārgashirsh (Kārtik) month God pursued initiation. Other 1000 kings also pursued initiation along with God. Immediately he attained Manpariyavgyān. On the next day he broke his fast at the place of King Pushpa residing at Shwetpur city. The deities rejoiced in sky with five divyas on this occasion.

He wandered for four months as Chhadmastha. Again he came to Kākandi city, at Sahastrāmra forest under Mālur tree God was meditating. He attained Kevalgyān on the third day of bright half of Kārtik month, in Mool constellation. The deities constructed place of sermons. He was facing towards East side. He started his lecture on eight types of Karma and result of each of them. Listening to his lecture Varāh etc. 88 persons became ganadhars of God. In God Suvidhināth Swāmi's administration, Ajit having vehicle of tortoise was the adhishtāyaka dev and Sutārā having vehicle of ox was the adhishtāyaka devi.

God Suvidhināth Swāmi's family was as under:

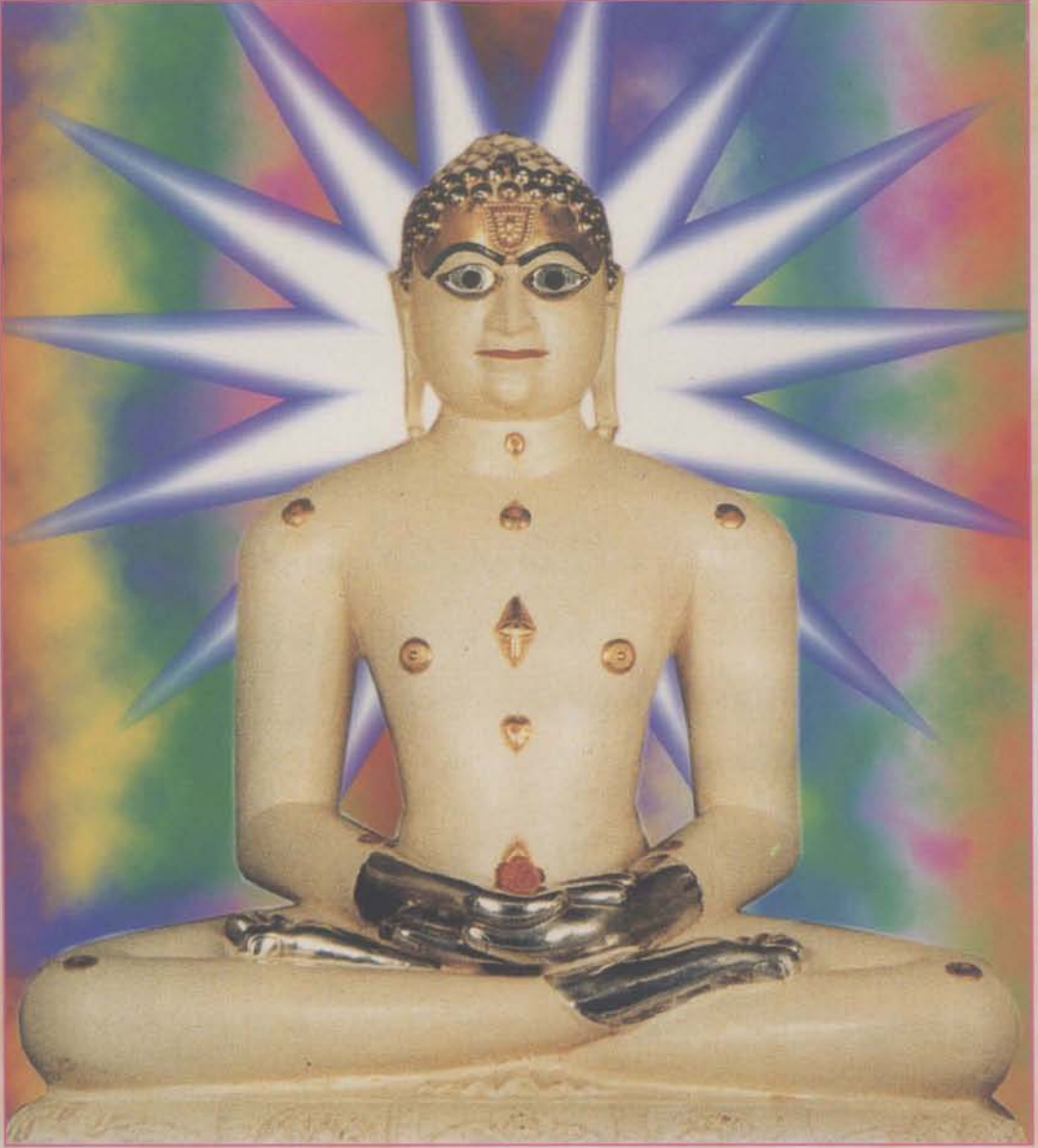
200,000	Saints
120,000	Nuns
1,500	Persons with 14 great powers
8,400	Avadhigyāni
7,500	Manparyavgyāni
7,500	Kevalgyāni
6,000	Plaintiff
13,000	Persons with Vaikriya power
229,000	Shrāvak
471,000	Shrāvikā

God Suvidhināth Swāmi passed 50 thousand purva in bloom of life, 50 thousand purva and 28 purvāṅg in lordship, 4 months as chhadmastha, 28 purvāṅg and 4 months less in 1 lakh purva as Kevali. In this way, after completing life of 2 lacs purva God reached Sametshikhar Tirth along with 1000 saints and after Aṇashaṇ of one month he passed away on ninth day of dark half of Kārtik (Ashwin) month in Mool constellation.

The time period of 90 crores sāgaropam passed between demise of God Chandraprabhu Swāmi and God Suvidhināth Swāmi.

***“Vandan Ho! Shri Kākandi Mandaṇ
Shri Suvidhināth Swāminā Charaṇomā...”***

Tenth Tirthpati



Shri Shitalnāth Swāmi
Vanthali

Shri Shitalnāth Swāmi

In striking city Susimā of Vajra continent at eastern Pushkarvar Island, greatest King Padmottar was ruling. The King was renunciatory by nature and was unenthusiastically taking up the responsibility of family. When time ripe he pursued initiation from Āchāryabhagwant Tristāghsuri. He did Vishasthānak penance and constituted Tirthankar Nām karma. After peaceful death, he reborn as deity at tenth heaven named Prānat. After completing life of twenty sāgaropam in the next birth he came to the womb of queen Nandā on sixth day of dark half of Vaishākh (Chaitra) month, in Purvāshādhā constellation. Nandā was the wife of confident King Dradhrath, the lord of Bhadilpur city, at Bharatkshetra of Jambudweep.

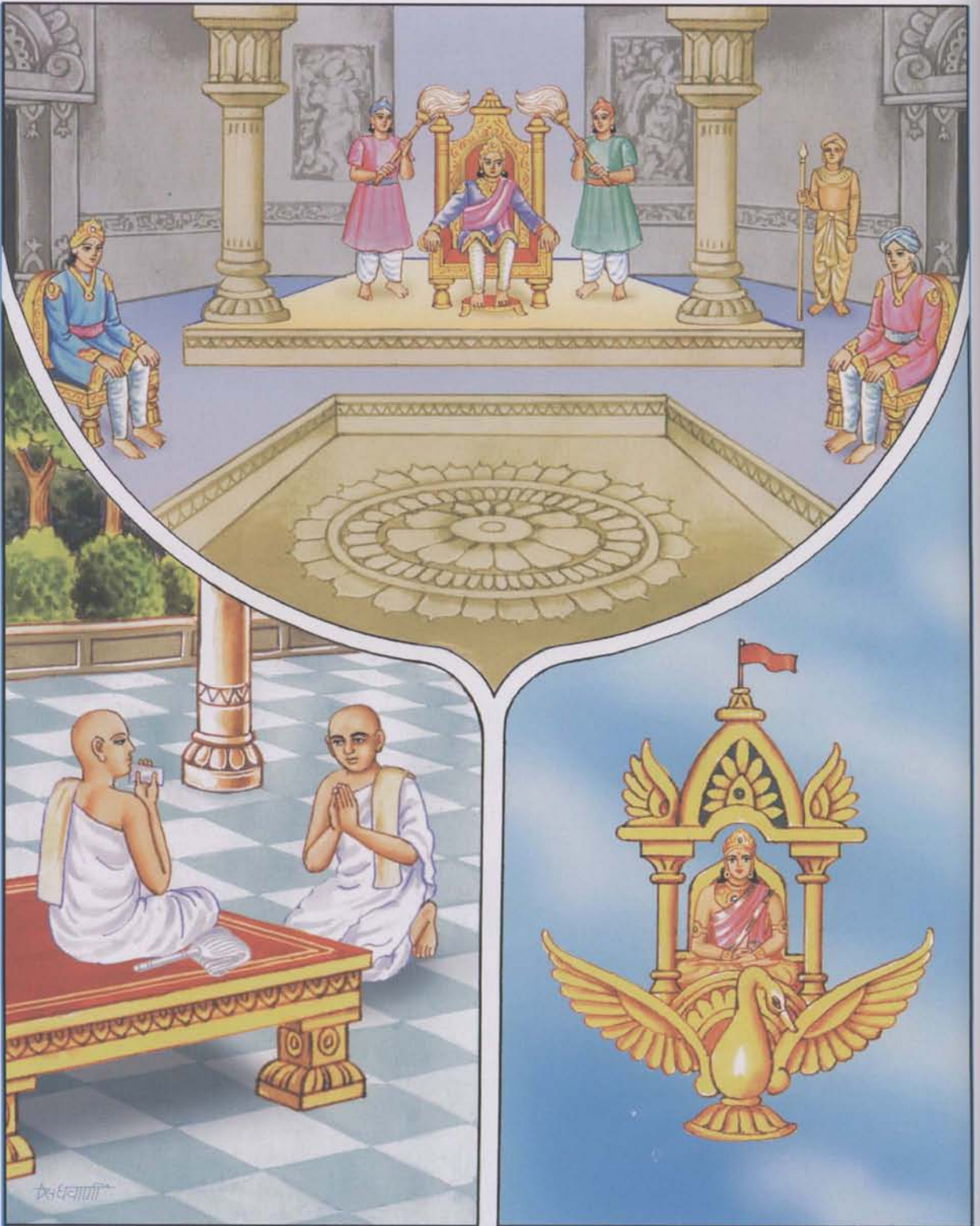
She dreamed fourteen great dreams. On the twelfth day of dark half of Māgh (Paush) month, in Purvāshādhā constellation, she delivered golden coloured baby boy who had blot of Shrivatsa. Gleeful atmosphere was spread over the palace.

56 Dikkumāris and 64 Indras celebrated outstanding birth ceremony as per their convention. When God was in embryo Nandādevi chilled the heated body of King Dradhrath by her breezy

touch. Hence, King Dradhrath baptized his son as 'Shital' at the time of celebration of birth ceremony.

Having height of ninety bows God passed 25 thousand purva in bloom of life. He passed 50 thousand purva in lordship. On request of Lokāntik deities God began 'Varsidān'. Along with thousands of deities and people he reached Sahastrāmra forest. He was sitting in 'Chandraprabhā' palanquin. On twelfth day of dark half of Māgh (Paush) month, in Purvāshādhā constellation God pursued initiation. Immediately he attained Manparyavgyān. On the next day he broke his fast at the place of King Punarvasu residing at Rishta city. The deities rejoiced in sky with five divyas on this occasion. He wandered for three months as Chhadmastha. Again he came to Bhadilpur city, at Sahastrāmra forest under peepul tree God was meditating. He had two days fast. He attained Kevalgyān on the fourteenth day of dark half of Paush (Mārgashirsh) month in Purvāshādhā constellation. The deities constructed place of sermons. He started his thrilling lecture on 'Sanvar' feeling. Listening to his lecture Ānand etc. 81 persons became ganadhars of God. The 'Chaturvidhsangh' was established.

In God Shitalnāth Swāmi's administration, Brahm having vehicle of lotus was the adhishtāyakdev and Ashokā having vehicle of clouds was the adhishtāyakādevi.



Previous births of God Shitalnāth Swāmi- King Padmottar at Susimā city...
Pursuing initiation from Āchāryabhagwant Shri Tristāghsuriji, Deity in heaven called Prānat

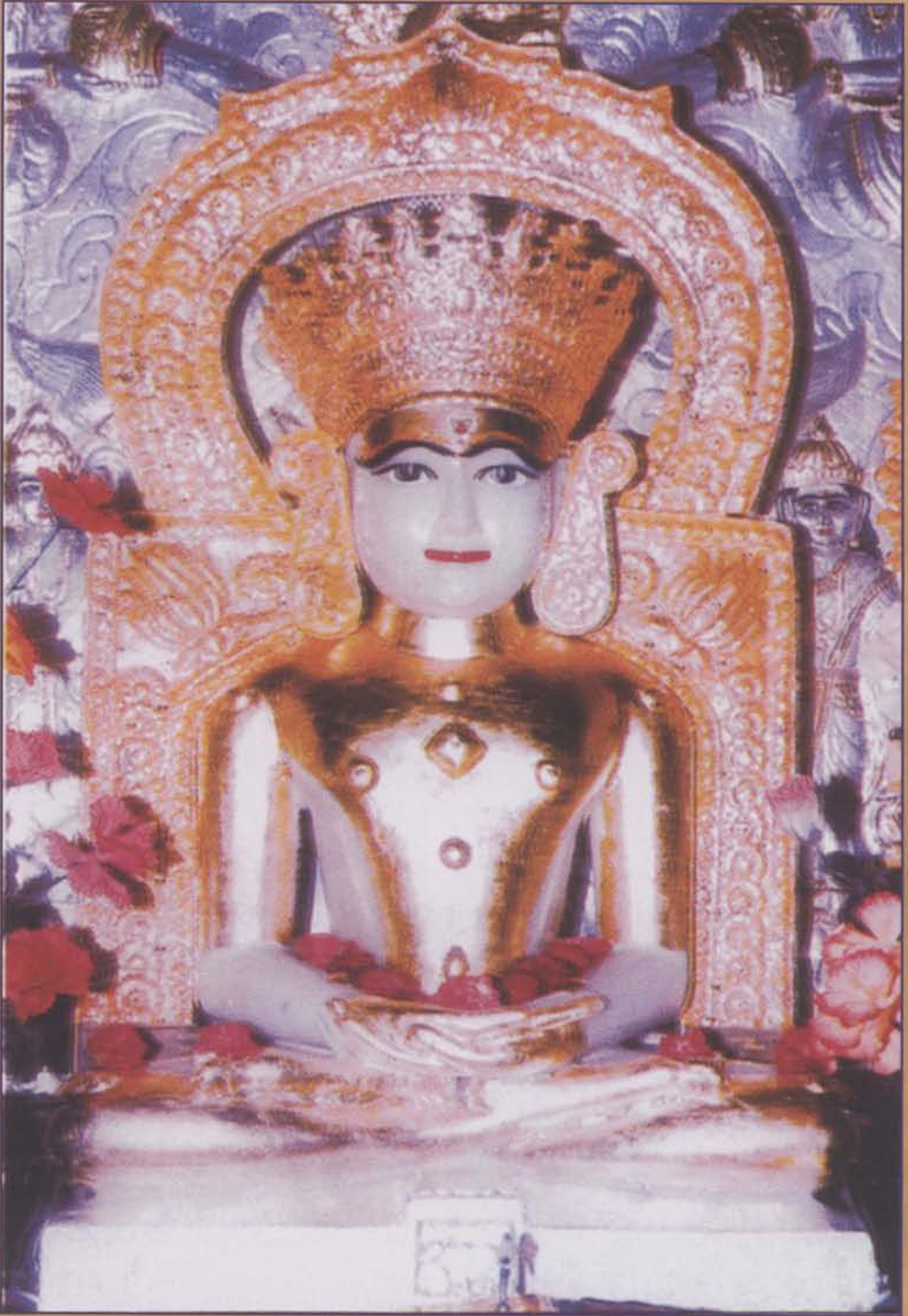
God Shitalnāth Swāmi's family was as under:

100,000	Saints
106,000	Nuns
1,400	Persons with 14 great powers
7,200	Avadhigyāni
7,500	Manparyavgyāni
7,000	Kevalgyāni
5,800	Plaintiff
12,000	Persons with Vaikriya power
289,000	Shrāvak
458,000	Shrāvikā

God Shitalnāth Swāmi passed 25 thousand purva in bloom of life, 50 thousand purva in lordship, 3 months as chhadmastha and 3 months less in 25 thousand purva as Kevali. In this way, after completing life of 1 lakh purva God reached Sametshikhar Tirth along with 1000 saints and after Anashan of one month he passed away on second day of dark half of Vaishākh (Chaitra) month in Purvāshādhā constellation.

***“Vandan Ho! Vanthali Mandan
Shri Shitalnāth Swāminā Charaṇomā...”***

Eleventh Tirthpati



Shri Shreyansnathaji Swāmi
Nelor (AP)

Shri Shreyānsnāth Swāmi

In auspicious town Kshempura of Kutchh continent at eastern Pushkarvar Island, intelligent King Nalingulma was ruling. The people were contented under his lordship. Afterwards when time ripe religious King pursued initiation from Vajradutt Muni. He did Vishasthānak penance and constituted Tirthankar Nām karma. After peaceful death, he reborn as deity in heaven named Mahāshukra.

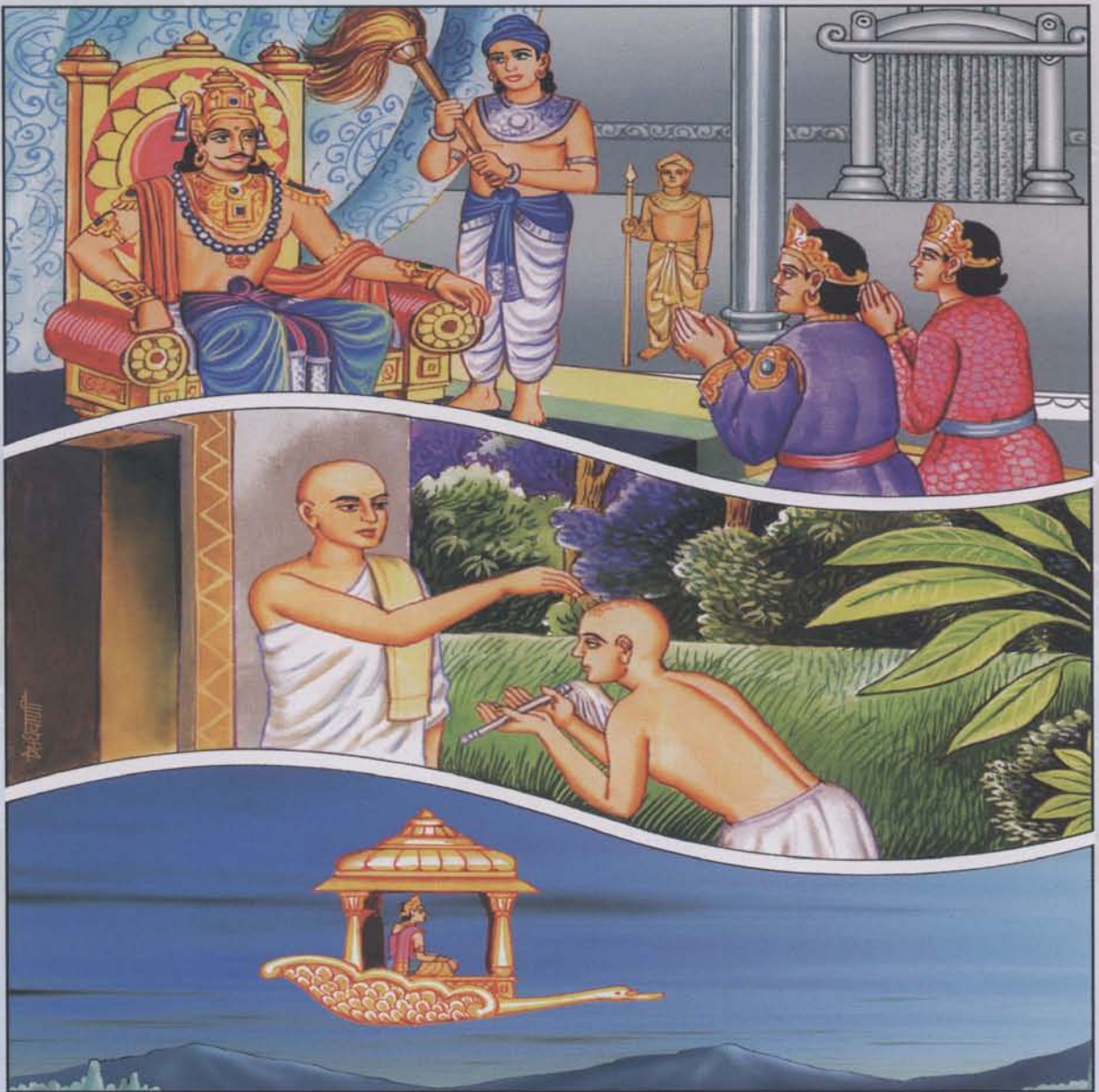
After completing life at heaven, he got birth in Sinhapur city of Bharatkshetra. The mighty King Vishnu was ruling over there. The soul of Nalingulma came to the womb of queen Vishnudevi; the wife of King Vishnu, on sixth day of dark half of Jyeshtha (Vaishākh) month, in Shravan constellation with fourteen great dreams. The queen gave birth to golden coloured lovely baby boy on twelfth day of dark half of Phālgun (Māgh) month in Shravan constellation. All were very cheerful on this occasion. 56 Dikkumāris and 64 Indras celebrated traditional birth ceremony. King Vishnu also celebrated dazzling birth ceremony of his son. The atmosphere turned auspicious on birth of God and hence, God was baptized as Shreyāns.

Having height of eighty bows God passed 21 lacs years in bloom of life. He passed 42 lacs years in lordship. On request of Lokāntik deities God began 'Varsidān'.

Along with thousands of deities and people he reached Sahastrāmra forest. He was sitting in 'Vimalprabhā' palanquin. Thirteenth day of dark half of Phālgun (Māgh) month, in Shravan constellation, God pursued initiation along with 1000 other kings. Immediately he attained Manparyavgyān. On the next day he broke his fasts at the place of King Nand residing at town named

Siddhārthnagar. The deities rejoiced in sky with five divyas on this occasion. He wandered for two months as Chhadmastha. Again he came to Sahastrāmra forest at Sinhapur city. He had two days fast. He attained pure Kevalgyān under Ashok tree, in Shravan constellation, on the last day of dark half of Māgh (Paush) month.

The deities constructed place of sermons. He gave lecture on



Previous births of God Shreyānsnāth Swāmi- King Nalingulma...
Pursuing initiation from Vajradutt Muni, Deity in heaven called Mahāshukra

gratuitous world. Many souls pursued initiation.

God had Goshubh etc. 76 gaṇadhars. In God Shreyānsnāth Swāmi's administration, Ishwar having vehicle of ox was the adhiṣṭhāyakdev and Mānavi having vehicle of lion was the adhiṣṭhāyakādevi. Triprushtha, the first Vāsudev of this avasarpinī (eighteenth birth of God Mahāveer), was existing in the administration of God Shreyānsnāth.

God Shreyānsnāth Swāmi passed 21 lacs years in bloom of life, 42 lacs years in lordship, 2 months as chhadmastha and 2 months less in 21 lacs years as Kevali. In this way, after completing life of 84 lacs years God reached Sametshikhar Tirth along with 1000 saints he passed away in Ghanishthā constellation, on third day of dark half of Shrāvan (Ashādh) month.

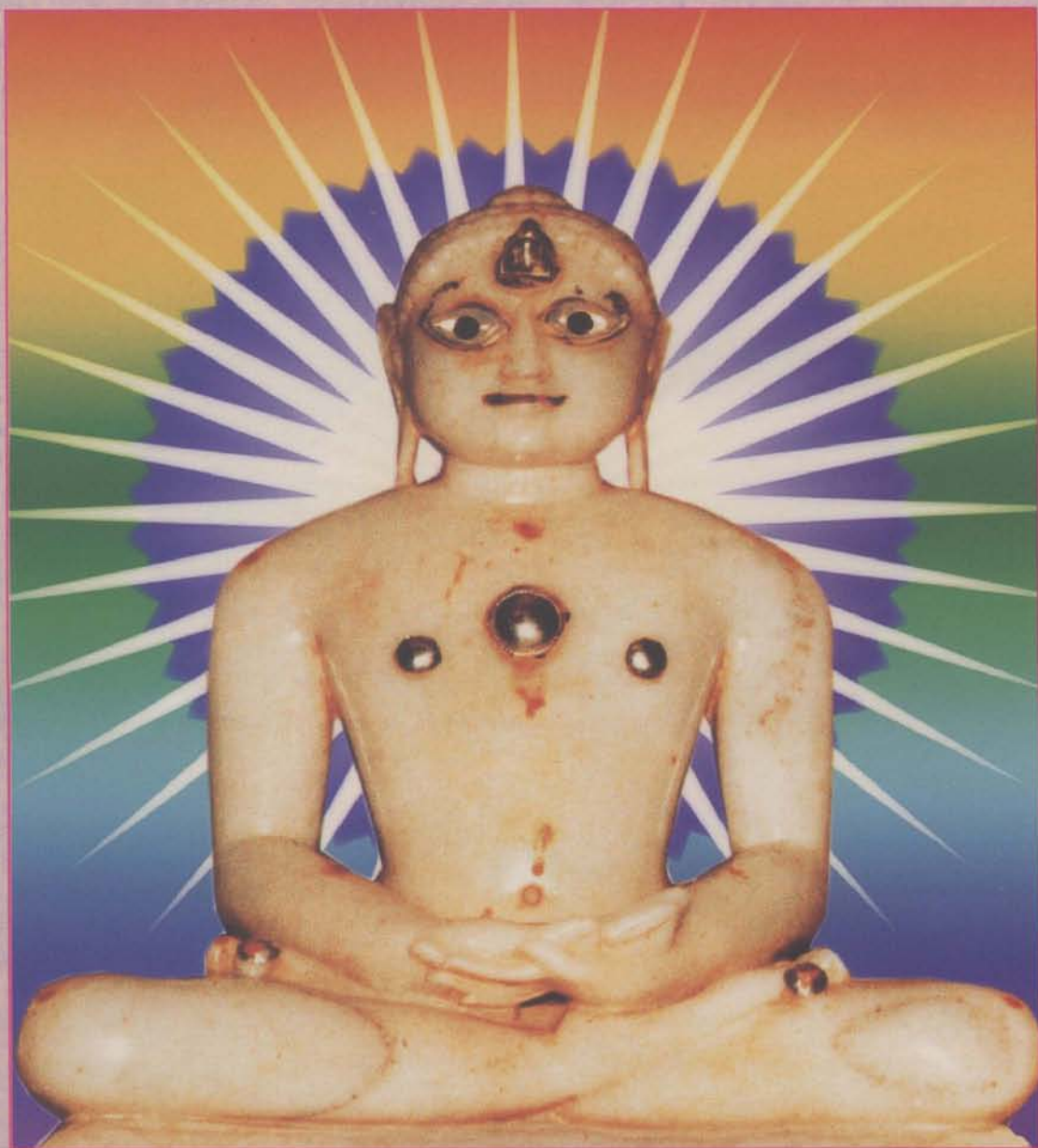
The time period of 66,33,000 years and 100 sāgaropam less in 1 crore sāgaropam passed between demise of God Shitalnāth Swāmi and God Shreyānsnāth Swāmi.

God Shreyānsnāth Swāmi's Family was as under :

84,000	Saints
103,000	Nuns
1,300	Persons with 14 great powers
6,000	Avadhigyāni
6,000	Manparyavgyāni
6,500	Kevalgyāni
5,000	Plaintiff
11,000	Persons with Vaikriya power
279,000	Shrāvak
448,000	Shrāvikā

***“Vandan Ho! Sinhapurinā Swāmi
Shreyānsprabhunā Charaṇomā...”***

Twelfth Tirthpati



Shri Vāsupujya Swāmi
Champāpuri

Shri Vāsupujya Swāmi

At Pushkarvar Island, in Mangalāvati continent of eastern videh, the famous King Padmottar was ruling. The innocent King always had renunciatory feelings in his heart. Afterwards he pursued initiation from Vajranābh Muni, he did Vishasthānak penance and constituted Tirthankar Nām karma. After peaceful death, he became deity in tenth heaven named Prānat.

After completing life at heaven, he got birth in scenic city called Champā, at Bharatkshetra of Jambudweep. He came to the womb of queen Jayādevi, wife of mighty King Vasupujya, on ninth day of bright half of Jyeshtha month, in Shatbhishā constellation. Jayādevi dreamed fourteen great dreams.

She delivered red coloured healthy baby boy having blot of he-buffalo on the fourteenth day of dark half of Phālgun (Māgh) month in Shatbhishā constellation. 56 Dikkumāris and 64 Indras celebrated stupendous birth ceremony as per their convention.

As infant was son of King Vasupujya he was named as Vāsupujya. King celebrated excellent birth ceremony.

God was having height of seventy bows. When God became matured parents forced him to marry. However, God hunched with his knowledge that his Bhogāvalikarma are fewer and hence, he didn't marry. *(According to book named 'Trishashthi Shalākā Purush Charitra' God was bachelor. However, other books have mentioned about God's marriage)*

God passed 18 lacs purva in world. On request of Lokāntik deities God began 'Varsidān'.

Along with thousands of deities and people sitting in 'Pruthvi' palanquin God came to finest garden called Vihārgraha. He was having fast for one day. On last day of dark half of Phālgun (Māgh) month, in Shatbhishā constellation he pursued initiation along with 600 other kings. Immediately he attained Manparyavgyān.

On the next day he broke his fast at the place of King Sunand residing at town named Mahāpur. The deities rejoiced in sky with five divyas on this occasion.

He wandered for one month as Chhadmastha.

Again he came to Vihārgraha garden at Champā city. He attained pure Kevalgyān under Rose tree, in Shatbhishā constellation, on the second day of bright half of Māgh month. The deities constructed place of sermons. The subject of his



Previous births of God Vāsupujya Swāmi - King Padmottar...
Pursuing initiation from Vajranābh Muni, Deity in heaven called Praṇat

philosophical lecture was 'Dashyati Dharm' Sukshma etc. 66 became gaṇadhars of God. The 'Chaturvidhsangh' was established.

In God Vāsūpujya Swāmi's administration, Kumār having vehicle of swan was the adhiśhthāyakdev and Chandā having vehicle of horse was the adhiśhthāyakādevi.

Dwiprushtha; the second Vāsudev of this avasarpīṇi, Vijay; the Baldev, Tārak; the Prativāsudev were existing in the administration of God Vāsūpujya Swāmi.

God Vāsūpujya Swāmi passed 18 lacs years in bloom of life, 1 month as chhadmastha and 1 month less in 54 lacs years as Kevali. In this way, after completing life of 72 lacs years along with 600 saints he accepted Anashan and passed away at Champā city, in Uttarābhādrapad constellation, on fourteenth day of bright half of Ashādh month.

The Family of God Vāsūpujya was as under :

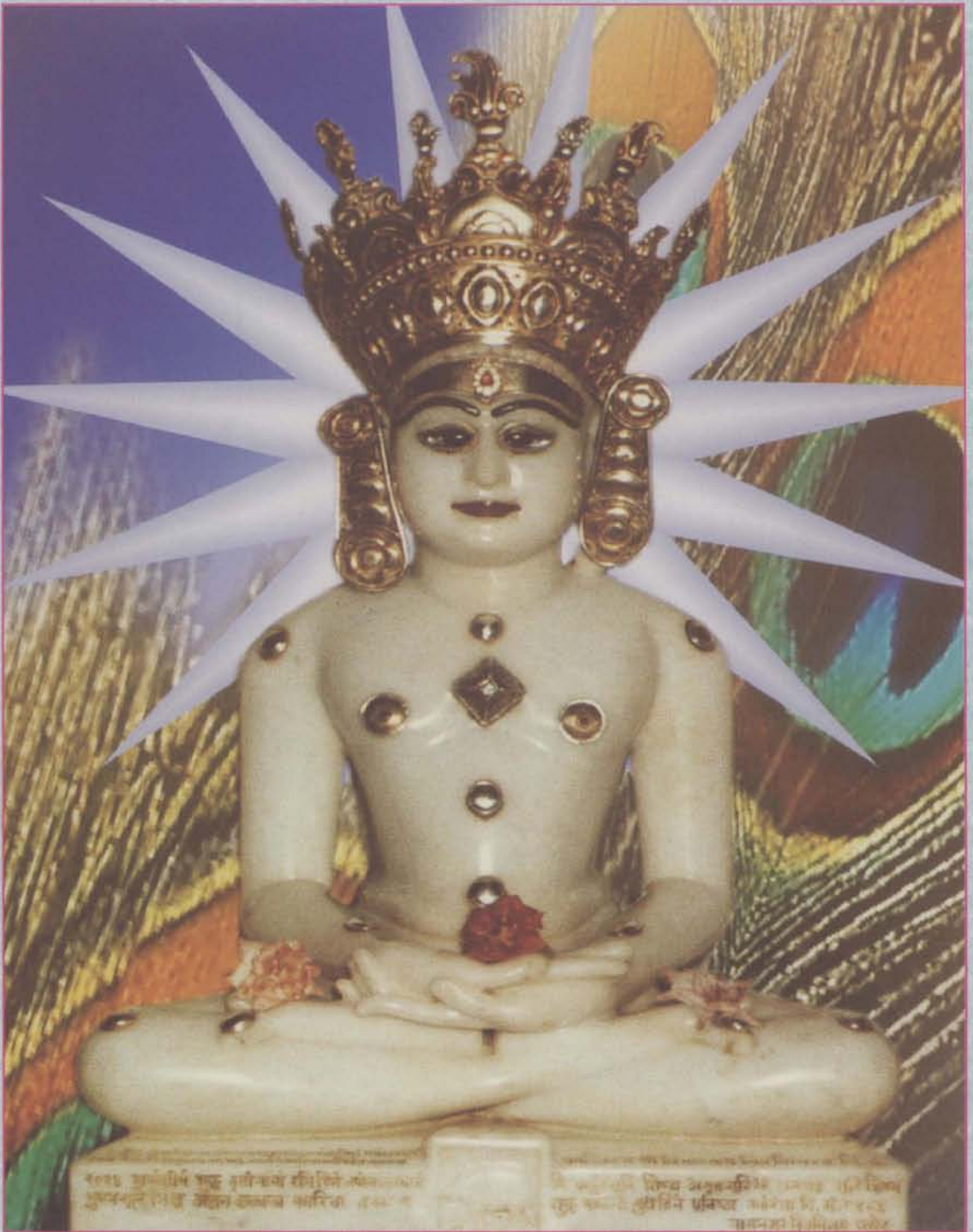
72,000	Saints
100,000	Nuns
1,200	Persons with 14 great powers
5,400	Avadhigyāni
6,000	Manparyavgyāni
6,000	Kevalgyāni
4,700	Plaintiff
10,000	Persons with Vaikriya power
215,000	Shrāvak
436,000	Shrāvikā

The time period of 54 sāgaropam passed between demise of God Shreyānsnāth Swāmi and God Vāsūpujya Swāmi.

“Vandan Ho!

Champāpuri Vibhushaṇ Shri Vāsūpujya Swāmina Charaṇomā...”

Thirteenth Tirthpati



Shri Vimalnāth Swāmi
Jāmnagar

Shri Vimalnāth Swāmi

At Bharat continent of Prāgvidehksheṭra, in Mahāpuri city, the courteous King Padmasen was ruling. He forsook world and sacrificed his diplomatic treasury. He pursued initiation from Āchāryabhagwant Sarvaguptisuriji. He did Vishasthānak penance and constituted Tirthankar Nām karma. After having peaceful death, in the next birth he became Mahardhik deity in eighth heaven named Sahastrār.

After completing life at heaven, he got birth in heavenly city Kāmpilpur of Bharatkshetra. He came to the womb of one of the most charming queen Shyāmā on twelfth day of bright half of Vaishākh month, in Uttarābhādrapad constellation, with fourteen great dreams. Queen Shyāmā was the wife of just King Krutvarmā.

She delivered golden coloured baby boy at midnight in Uttarābhādrapad constellation on third day of bright half of Māgh month. The whole world became lusty. 56 Dikkumāris and 64 Indras celebrated birth ceremony as per their convention. The King Krutvarmā also celebrated memorable birth ceremony. The parents' heart became clean since God was in embryo and hence, they baptized God as Vimal (clean)

God passed 15 lacs purva in bloom of life. He passed 35 lacs years in lordship. On request of Lokāntik deities God began 'Varsidān'.

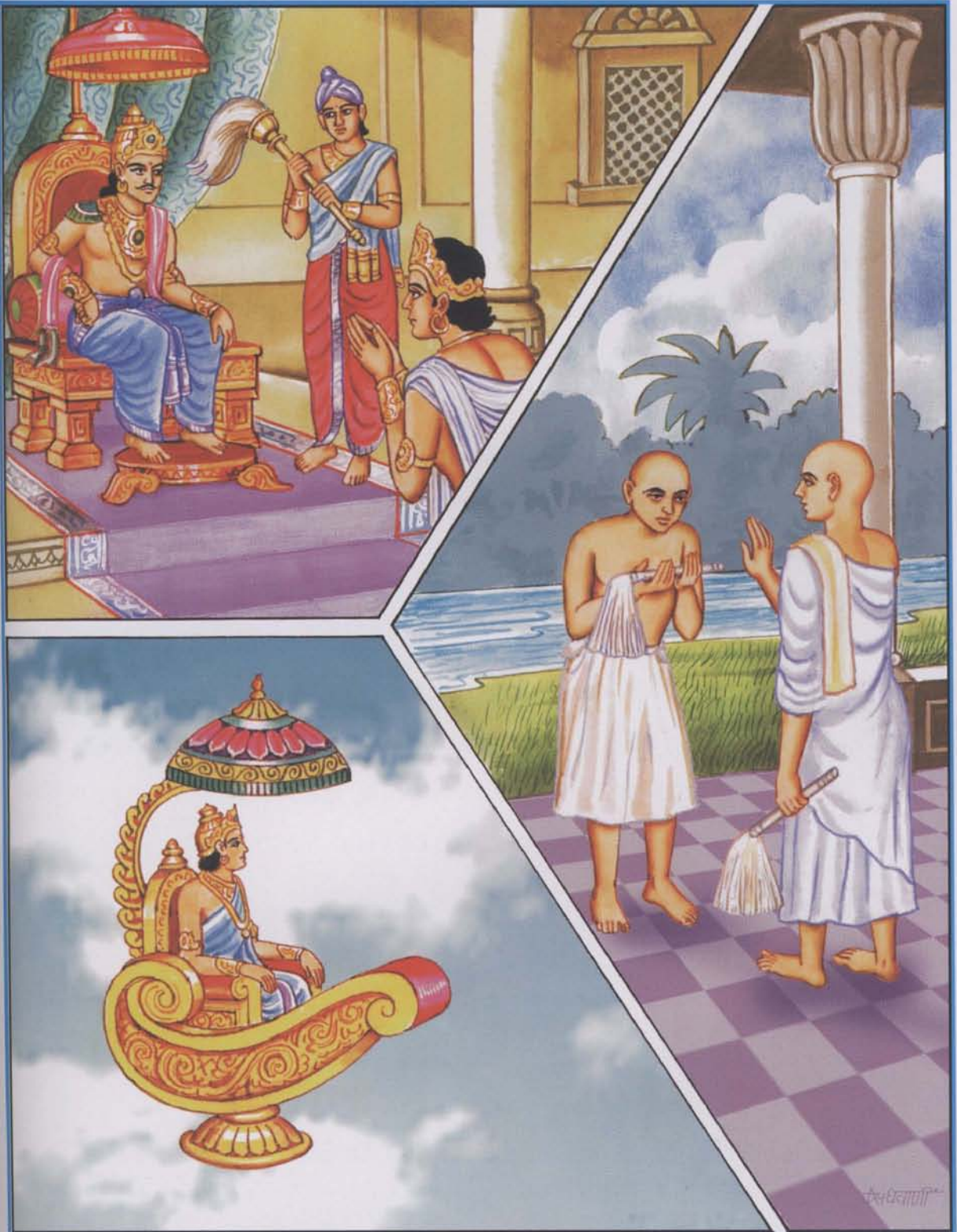
Along with thousands of deities and people sitting in 'Devdattā' palanquin God pursued initiation in Uttarābhādrapad constellation, on fourth day of bright half of Māgh month. Along with him other 1000 kings also pursued initiation. Immediately he attained Manparyavgyān.

On the next day he broke his fast at the place of King Jay, in Dhānyakut city. The deities rejoiced in sky with five divyas on this occasion. He wandered for two years as Chhadmastha. He again came to Sahastrāmra forest. He had two days fast. He attained pure Kevalgyān under Jambu tree, in Uttarābhādrapad constellation, on the sixth day of bright half of Paush month.

The deities constructed place of sermons. He gave emotional lecture on rare achievement of Bodhiratna (Salvation). Many people pursued initiation. God entitled Mandar etc. 57 persons with the rank of 'Gaṇadhar'. Many people also became Shrāvak in real sense.

Swayambhu; the third Vāsudev of this avasarpīṇī, Bhadra; the Baldev, Merak; the Prativāsudev were existing in the administration of God Vimalnāth Swāmi.

In God Vimalnāth Swāmi's administration, Shaṇmukh having vehicle of peacock was the adhiśthāyakdev and Veditā sitting on lotus was the adhiśthāyakādevi.



Previous births of God Vimalnāth Swāmi- King Padmasen at Mahāpuri city...
Pursuing initiation from Āchāryabhagwant Sarvaguptasurji, Deity in heaven called Sahastrār

God Vimalnāth Swāmi's family was as under:

68,000	Saints
100,800	Nuns
1,100	Persons with 14 great powers
4,800	Avadhigyāni
5,500	Manparyavgyāni
5,500	Kevalgyāni
3,200	Plaintiff
9,000	Persons with Vaikriya power
208,000	Shrāvak
424,000	Shrāvikā

God Vimalnāth Swāmi passed 15 lacs years in bloom of life, 30 lacs years in lordship, 2 years as chhadmastha and 2 years less in 15 lacs years as Kevali. In this way, after completing life of 60 lacs years along with 1000 saints he accepted Anashan and passed away at Sametshikhar Tirth, in Pushya constellation, on seventh day of dark half of Ashādh (Jyeshtha) month. The time period of 30 sāgaropam passed between demise of God Vāsupuja Swāmi and God Vimalnāth Swāmi.

“Vandan Ho!

Balsāṇā Tirth Mandan Shri Vimalnāth Swāmina Charaṇomā...”

Fourteenth Tirthpati



Shri Anantnāth Swāmi
Sion

Shri Anantnāth Swāmi

At Pragvidehkshetra of Dhatkikhand Island, in Arishtā city of Airāvāt continent, the most ambitious King Padmarath was ruling. Well mannered King was very less interested in world. He pursued initiation from Chittaraksha Guru. He reborn as Mahardhik deity at Pushpottar plane of tenth heaven called Prānat.

After completing life at heaven he got birth at Ayodhyā city of Jambudweep's Bharatkshetra. He came to the womb of queen Suyashā on seventh day of dark half of Shrāvan (Ashādh) month, in Revati constellation with fourteen great dreams. She was the wife of King Sinhasen who had lineage of Ikshwāku.

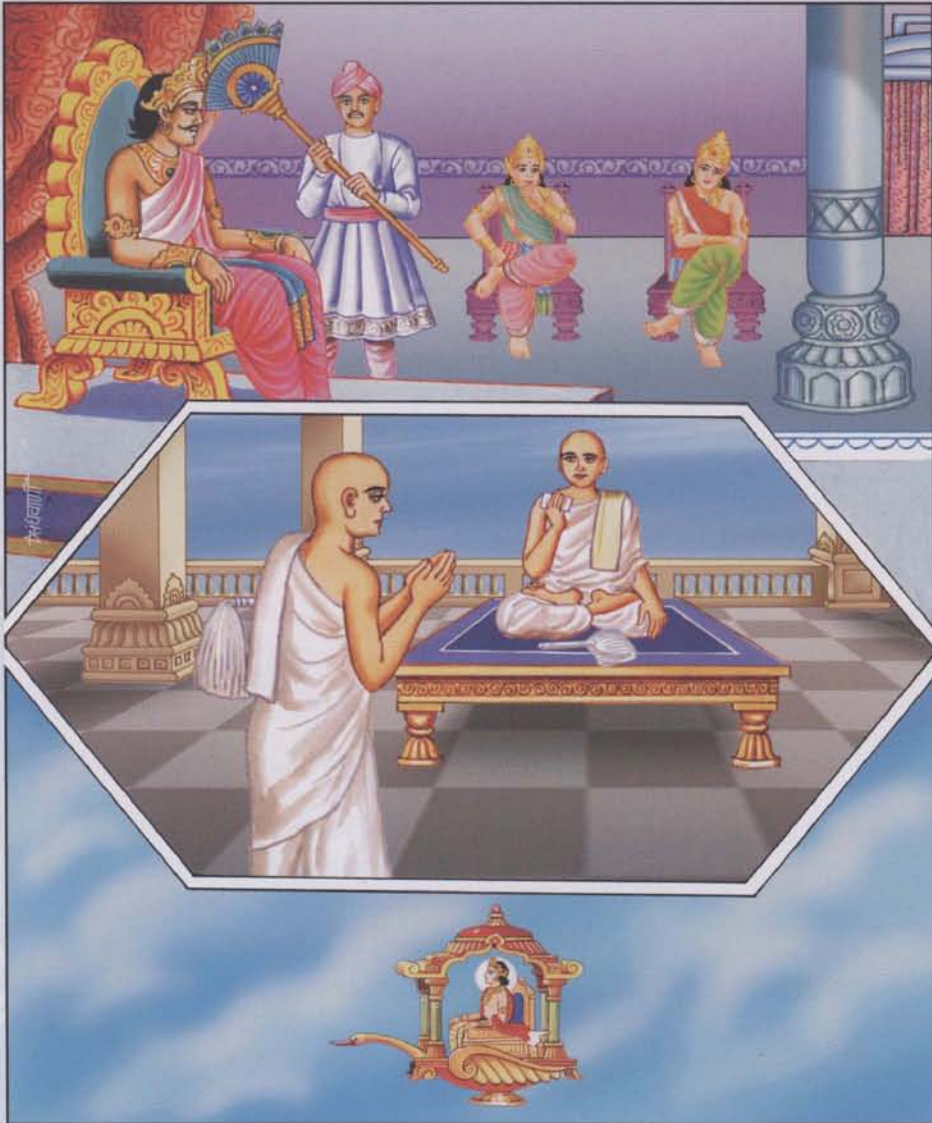
On the thirteenth day of dark half of Vaishākh (Chaitra) month, in Revati constellation, queen delivered a golden coloured baby boy. 56 Dikkumāris and 64 Indras celebrated birth ceremony as per their convention.

The King Dinhasen also celebrated amazing birth ceremony of his son. As all powerful enemies also converted into feeble God was baptized as 'Anant'. God passed 7.5 lacs purva in bloom of life. He passed 15 lacs years in lordship. On request of Lokāntik deities God began 'Varsidān'.

Along with thousands of deities and people sitting in 'Sāgarduttā' palanquin God reached Sahastrāmra forest. He was having two days fast. He pursued initiation along with 1000 other kings in Revati constellation, on fourteenth day of dark half of Vaishākh (Chaitra) month. Immediately he attained Manparyavgyān. On the next day he broke his fast at the place of

King Vijay, in Vardhamān city. The deities rejoiced in sky with five divyas on this occasion.

He wandered for three years as Chhadmastha. He again came to Sahastrāmra forest at Ayodhyā. He had two days fast. He attained pure Kevalgyān under Ashok tree, in Revati constellation, on the fourteenth day of dark half of Vaishākh (Chaitra) month.



Previous births of God Anantnāth Swāmi- King Padmarath at Arishtā city...
Pursuing initiation from Chittaraksha Guru, Deity in heaven called Prāṇat

The deities constructed place of sermons. He gave lecture on live substance. Listening to his lecture many people pursued initiation and many people also became Shrāvak in real sense. Yash etc. 50 princes became God's ganadhars. In God Anantnāth Swāmi's administration, Pātāl having vehicle of crocodile was the adhishtāyakdev and Ankushā sitting on lotus was the adhishtāyakādevi.

Purushottam; the fourth Vāsudev of this avasarpinī, Supratt; the Baldev, Madhu; the Prativāsudev were existing in the administration of God Anantnāth Swāmi.

God Anantnāth Swāmi's family was as under:

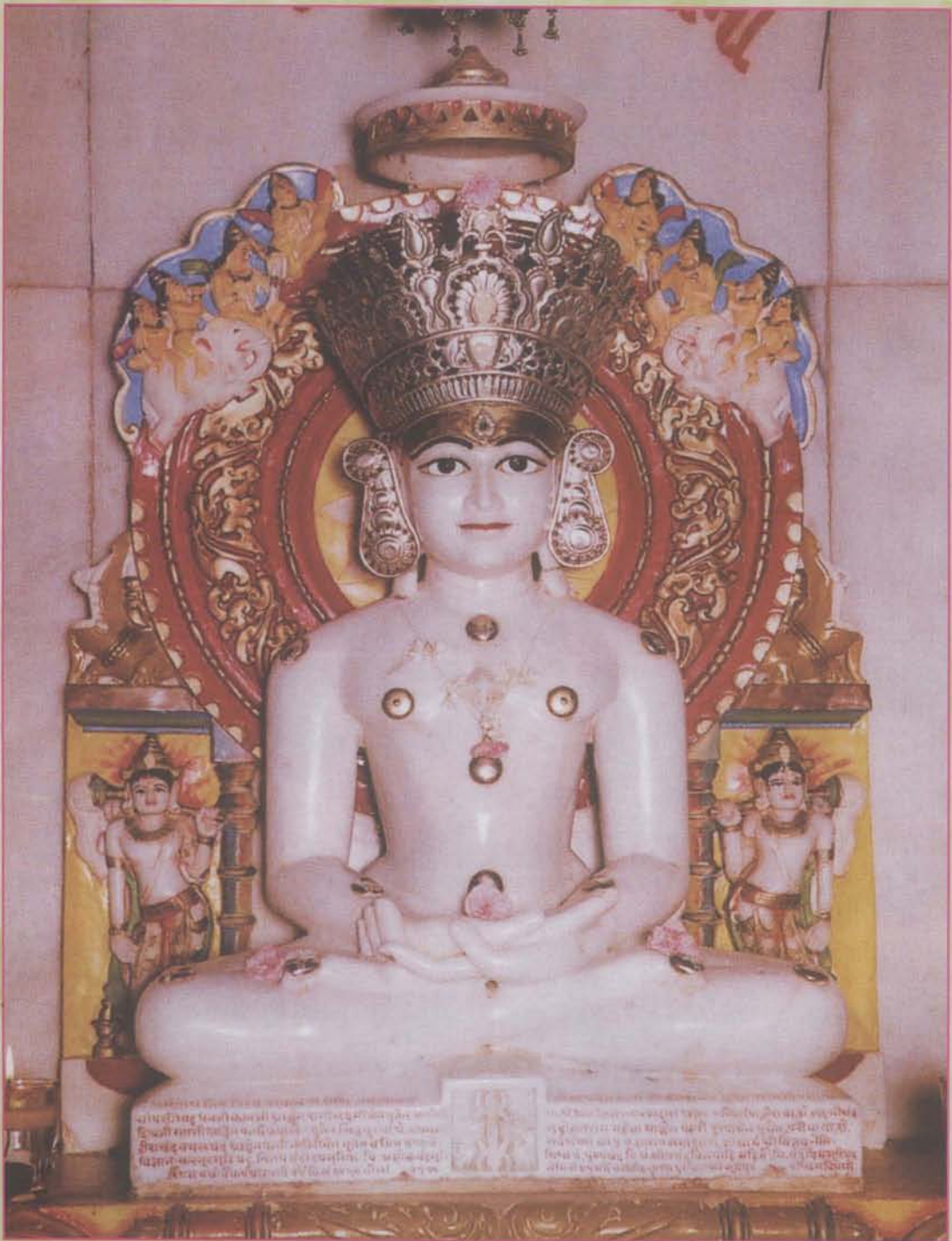
66,000	Saints
62,000	Nuns
1,000	Persons with 14 great powers
4,300	Avadhigyāni
5,000	Manparyavgyāni
5,000	Kevalgyāni
3,200	Plaintiff
8,000	Persons with Vaikriya power
206,000	Shrāvak
414,000	Shrāvikā

God Anantnāth Swāmi passed 7.5 lacs years in bloom of life, 15 lacs years in lordship, 3 years as chhadmastha and 3 years less in 7.5 lacs years as Kevali. In this way, after completing life of 30 lacs years along with 7000 saints he accepted Anashan and reached Sametshikhar Tirth. He passed away in Revati constellation, on fifth day of bright half of Chaitra month.

The time period of 9 sāgaropam passed between demise of God Vimalnāth Swāmi and God Anantnāth Swāmi.

***“Vandan Ho! Ayodhyā Naresh
Shri Anantnāth Swāmina Charaṇomā...”***

Fifteenth Tirthpati



Shri Dharmnāth Swāmi
Bhāyander - Jesal Park

Shri Dharmnāth Swāmi

At eastern Mahāvideh of Dhatkikhand Island, in Bhadril city of Bharat continent, the highly confident King Dradhrath was ruling. By birth he was renunciatory by nature and was damned eager for initiation. Eventually, he pursued initiation from Guru Vimalvāhan. He did Vishasthānak penance and constituted Tirthankar Nām karma. After peaceful death he reborn as deity at Anuttar plane of Vaijyant heaven.

After completing life at heaven he came to the womb of Suvratā on the seventh day of bright half of Vaishākh month in Pushya constellation with fourteen great dreams. Queen Suvratā was the wife of brilliant King Bhānu, ruling over Ratnapur city of Bharatkshetra.

On the third day of bright half of Māgh month, in Pushya constellation, queen gave birth to golden coloured baby boy having blot of thunderbolt. The whole universe became cheerful on birth of God.

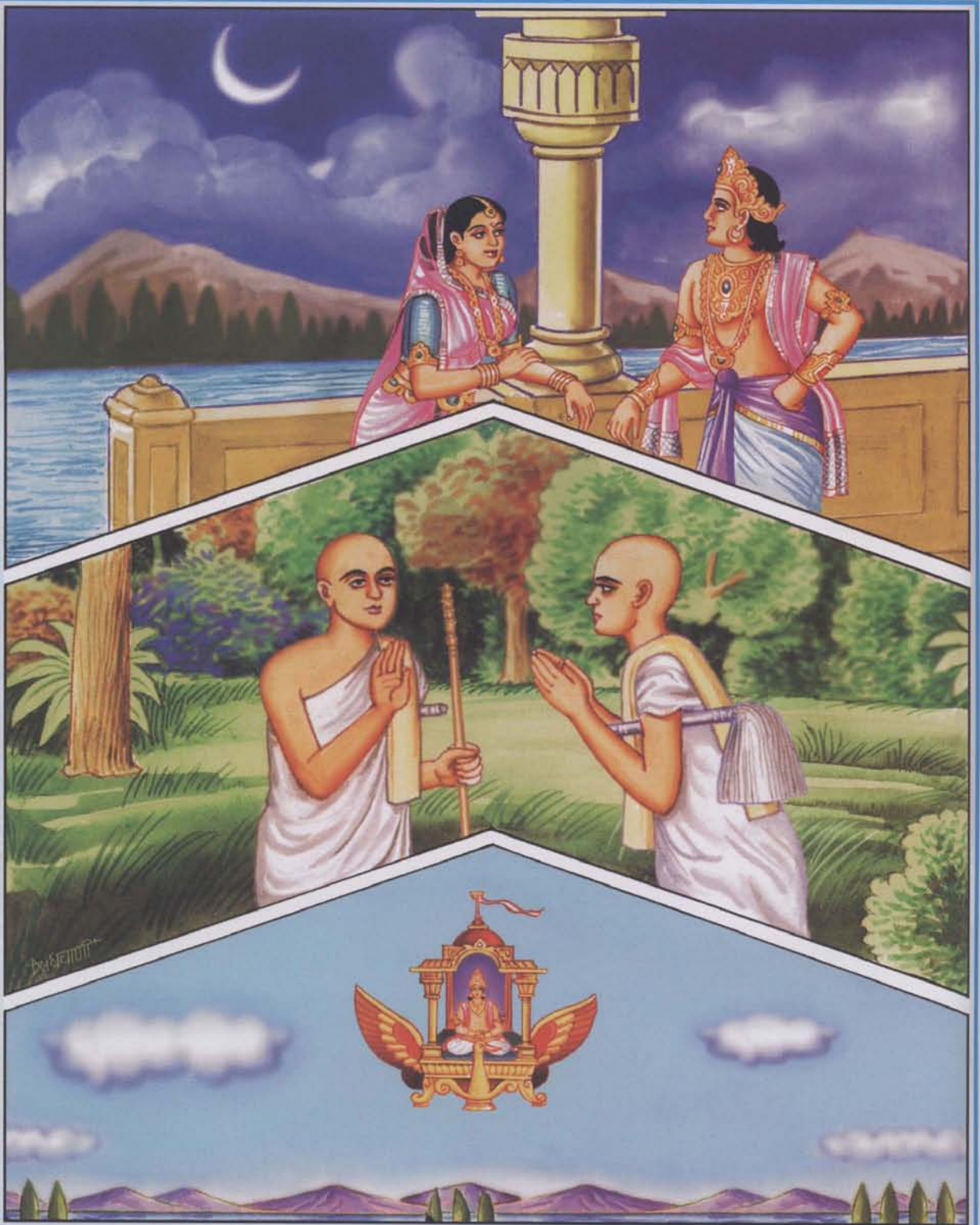
56 Dikkumāris and 64 Indras celebrated memorable birth ceremony as per their convention. King Bhānu also celebrated birth ceremony of his tender son. The parents became more religious since God was in embryo and hence, they baptized their son as

'Dharm'. God was having height of 45 bows. He passed 2.5 lacs years in bloom of life.

After handling kingdom for 5 lacs years, on request of Lokāntik deities God began 'Varsidān'. Sitting in 'Nāgduttā' palanquin God came to Vaparakānchan garden at Ratnapuri. He had two days fast. Along with 1000 other kings God pursued initiation, in Pushya constellation, on thirteenth day of bright half of Māgh month. Immediately he attained Manparyavgyān. On the next day he broke his fast at the place of King Dharmsinh, in Somanasपुर city. The deities rejoiced in sky with five divyas on this occasion.

He wandered for two years as Chhadmastha. He again came to Vaparakānchan garden of Ratnapuri. He attained pure Kevalgyān under Dadhiparni tree, in Pushya constellation, on the full moon day of Paush month.

The deities constructed place of sermons. He gave detailed lecture on four Kashāy (Anger, Proud, Illusion, and Parsimony) Arishta etc. 43 became God's ganadhars and 'Chaturvidhsangh' was established. In God Dharmnāth Swāmi's administration, Kinnar having vehicle of tortoise was the adhishtāyādev and Kandarpā having vehicle of fish was the adhishtāyākādevi. Purushsinh; the fifth Vāsudev of this avasarpīni, Sudarshan; the Baldev, Nishumbh; the Prativāsudev were existing in the administration of God Dharmnāth Swāmi.



Previous births of God Dharmnāth Swāmi- King Radhrath...
Pursuing initiation from Āchāryabhagwant Vimalāhansuriji, Deity in Anuttar plane at heaven called Vaijyant

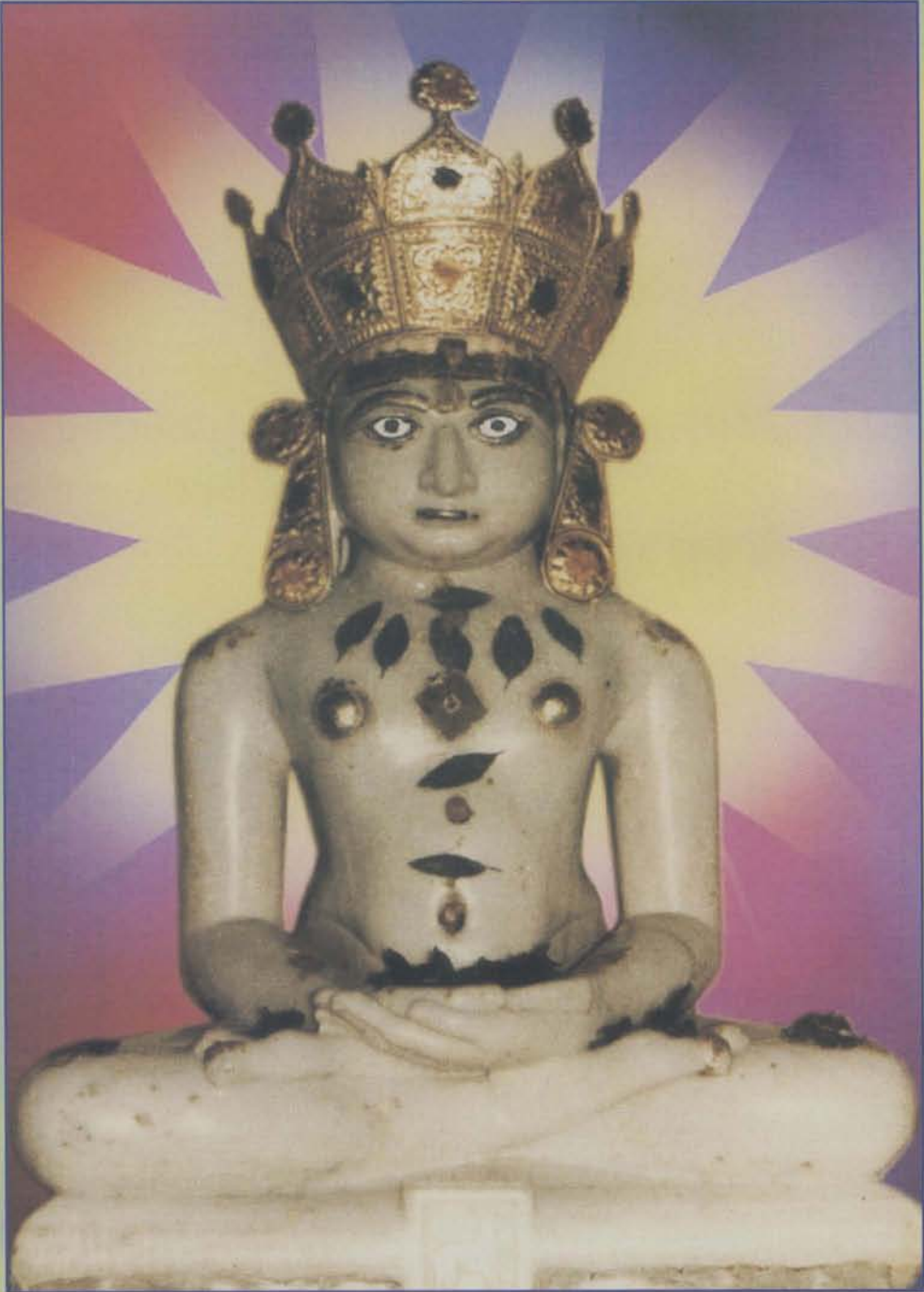
64,000	Saints
62,400	Nuns
900	Persons with 14 great powers
3,600	Avadhigyāni
4,500	Manparyavgyāni
4,500	Kevalgyāni
2,800	Plaintiff
7,000	Persons with Vaikriya power
204,000	Shrāvak
413,000	Shrāvikā

God Dharmnāth Swāmi passed 2.5 lacs years in bloom of life, 5 lacs years in lordship, 2 years as chhadmastha and 2 years less in 2.5 lacs years as Kevali. In this way, after completing life of 10 lacs years along with 1008 saints he accepted Aṇashaṇ for one month and reached Sametshikhar Tirth. He passed away in Pushya constellation, on fifth day of bright half of Jyeshtha month.

The time period of 4 sāgaropam passed between demise of God Anantnāth Swāmi and God Dharmnāth Swāmi.

***“Vandan Ho! Ratnapuri Tirth Mandan
Shri Dharmnāth Swāmina Charaṇomā...”***

Sixteenth Tirthpati



Shri Shāntināth Swāmi
Kothārā (Kutchh)

Shri Shāntināth Swāmi

Spreading peace all over the universe God Shāntināth achieved salvation in twelfth birth from acquisition of Samyaktwa. His twelve births are as follows:

- | | |
|--------------------------|-----------------------------|
| 1. King Shrishen | 7. Indra at twelfth heaven |
| 2. Yuglik | 8. Sovereign Vajrayudh |
| 3. Deity at first heaven | 9. Deity at third graiveyak |
| 4. King Amittej | 10. King Meghrath |
| 5. Deity at tenth heaven | 11. Sarvārthsiddha plane |
| 6. Aparājeet Baldev | 12. God Shāntināth |

BIRTH -1

In Ratnapur city of southern Jambudweep's Bharatkshetra, religious King Shrishen was ruling. Abhinanditā and Shikhinanditā were two queens of the King Shrishen. Queen Abhinanditā gave birth to two children named Indushen and Bindushen, both were brilliant like sun and moon respectively. King provided excellent raining to both. Successively they became matured.

Near Ratnapur city there was one village called Achalgrām. Brilliant Brahmin Dharñijat was residing over there. He had gorgeous wife Yashodharā and two sons Nandibhuti and Shivbhuti. Kapilā was their maid servant. The learned Dharñijat was lovesick in Kapilā. Kapilā delivered a baby boy who was named as Kapil.

Dharnijat taught Ved etc. to both the children, silently Kapil also studied this. Only by listening intelligent Kapil became erudite. He left that place and came to Ratnapur. He was living with scholar Sātyaki. In few days only, he became preferable to all the scholars. Scholar Sātyaki was highly impressed by Kapil and therefore, he arranged his daughter Satyabhāmā's marriage with Kapil.

Though Kapil was brilliant and erudite he was son of maid servant. And hence, because of his behaviour and culture Satyabhāmā recognized the truth. She went to the parliament of the King Shrisheṇ and demanded divorce.

King gave her shelter in the palace. Here, prince Induseṇ wedded to Shrikāntā; daughter of Kaushāmbi city's King Bal. Princess Shrikāntā had selected Indusen from among various princes, who were present at the choice marriage. In the choice marriage Shrikāntā came with one prostitute named Anantmaṇikā. Both the brothers, Induseṇ and Bindusen became lovesick after looking at the beauty of that prostitute.

Induseṇ forgot even own beloved Shrikāntā... Lovesick brothers started fighting.

King Shrisheṇ tried to convince both the sons but how can lovesick sons understand father's advice? Sensitive King Shrisheṇ couldn't sustain this shock. He did suicide by inhaling poisonous lotus. Grief queens also did the same thing. Moreover, Satyabhāmā,

to whom King gave shelter, also followed the same path.

Lovesick brothers were failed to obtain that prostitute and lost not only parents but also were responsible for death of four innocent souls.

BIRTH –2-3-4

In next birth King Shrishen, two queens and Satyabhāmā born as Yugliks at northern Jambudweep having life of three palyopam and height of three Gau (one of the measurement). Shrishen-Abhinanditā and Shikhinanditā and Satyabhāmā, these were the pairs of Yugliks.

In the third birth the soul of King Shrishen became deity at the Saudharmendra heaven.

In his fourth birth, he came to the womb of queen Jyotirmālā; the wife of Rathnupur Chakrawāl city's King Arkakirti.

He was named as Amittej. Satyabhāmā came in the embryo of Jyotirmālā as baby girl. She was named as Sutārā. Sutārā marriage was arranged with Vijay; son of Triprushtha Vāsudev. Vijay was no one else but was the soul of Abhinanditā. Whereas Kapil born as Vidyādhara at the Vaitādhya Mountain. His name was Ashanighosh.

Ashanighosh got attracted towards previous birth beloved one Satyabhāmā, who was born as Sutārā in this birth. He developed enchanted deer with his power. When Sutārā's husband Vijay went

to catch the deer Ashanighosh kidnapped Sutārā. And he placed enchanted Sutārā over there.

Duplicate lady became unconscious by telling, “Oh... Poisonous snake stung me”

Looking at her condition Vijay go nervous. He was ready to commit suicide by jumping in the fire. At that time neighbouring Vidyādhār told truth to Vijay. Vijay and his brother-in-law Amittej, both did gigantic war against Ashanighosh.

Amittej knew that with the power Ashanighosh could develop hundreds of appearances and hence, he worshipped power named Mahājwālā and with the help of this power Ashanighosh came into trap. He ran away. He reached southern Bharat where recently Baldev Muni had attained Kevalgyān.

The deities celebrated Kevalgyān ceremony. He started his lecture. Frightened Ashanighosh surrendered himself to Kevali. Vijay and Amittej came behind him. Both let off Ashanighosh, who had surrendered himself to the Kevali.

Ashanighosh also apologized for his misdeeds.

Baldev Muni introduced soul of Amittej and told, “This soul will become fifth sovereign in his ninth birth and sixteenth Tirthankar in the same birth”

Listening to this all became jovial. Vijay and Amittej both became Shrāvak in the real sense. Ashanighosh pursued initiation.

For a long Amittej handled the responsibilities of kingdom. Eventually, he pursued initiation from Chāran Muni, done Anashan and got peaceful death.

BIRTH –5-6-7-8

The soul of God Shāntināth was progressing gradually; King Shrishen, Yuglik, deity in the first heaven, King Amittej and now in fifth birth he became deity at Nanditāvarta plane of tenth heaven called Prānat. He was having life of twenty sāgaropam. The soul of Vijay was also became deity in the tenth heaven.

In the sixth birth, the soul of God came to the womb of queen Vasundharā. She was the wife of King Stamitsāgar, ruling over the Shubhā city of Jambudweep. Queen dreamed four great dreams viz. elephant, ox, moon and river. When the soul of Baldev became fetus his mother dreamed these four dreams.

The soul of Vijay came to the womb of another queen Anurādhā of King Stamitsāgar. She dreamed seven great dreams viz. lion, sun, water pot, goddess, ocean, heap of jewels and bright fire. This was indicating that fetus will become Vāsudev.

The Vasundharā baptized her son as Aparājeet and Anurādhā baptized her son as Anantvirya.

The matured Anantvirya defeated the prativāsudev named Damitāri; and he became Vāsudev and Aparājeet became Baldev. Vāsudev Anantvirya completed his life of 84 lacs years and reborn in the first hell.

Aparājeet became renunciatory due to death of his brother and pursued initiation. He got peaceful death at the end of the life.

In the eighth birth he came to the womb of queen Ratnamālā with fourteen great dreams. She was the wife of King Kshemankar ruling over Ratnasanchayā city, of Mangalāvati Island, at Jambudweep's eastern Mahāvideh.

She delivered baby boy who was like thunderbolt and hence, was accordingly named as Vajrayudh.

King kshemankar arranged marriage of matured Vajrayudh with extremely beautiful princess Laxmivati.

Anantvirya Vāsudev completed his life at hell and reborn as son to Vajrayudh. He was named Sahastrāyudh. The brothers of last birth are father-son in this birth.

Once, King Vajrayudh went to garden for playing. At that time last birth's prativāsudev Damitāri was present over there as Vyantar

(one type of deity). That Vyantar threw one mountain on Vajrayudh. Mighty Vajrayudh broke down that mountain in only one attack of the fist.

At that moment Shakrendra came. And looking at the soul of God Shakrendra told King Kshemankar, “Your son will become sovereign in this birth and in future also he will become sovereign and Tirthankar” Listening to this King Kshemankar handed over responsibility of kingdom to Vajrayudh and he pursued initiation. Finally, he attained Kevalgyān.

Chakraratna got developed in the armoury of King Vajrayudh. He became Sovereign after conquering six continents.

His father Kshemankar Kevali came to Ratnasanchayā city. Listening to his lecture Vajrayudh pursued initiation along with his family.

He tolerated many vexations. His son Sahastrāyudh also pursued initiation from Pihitāshrav ganadhars. Both father and son went to Ishat Prāgbhār Mountain and accepted Anashan. Both had peaceful death at the end.

BIRTH –9-10-11

In the ninth birth Vajrayudh became Ahammidra at third graiveyak. After completing life of twenty five sāgaropam, in the next birth, he came to the womb of queen Priyamati. She was the wife of King Dhanrath, ruling over the famous city Pundarigiṇi, at

Pushkalāvāti continent of eastern Mahāvideh. When queen was pregnant she dreamed rainfall and hence, the infant was baptized as Meghrath.

Another queen of King Dhanrath i.e. Manoramā had delivered baby boy, who was baptized as Dradhrath. He was no one else but the soul of Sahastrāyudh only.

There was intense love between both the brothers. They became matured and their marriages were celebrated magnificently.

King Dhanrath would be a Tirthankar in the same birth. On request of Lokānik deities he started 'Varsidān'. He handed over responsibility of kingdom to Prince Meghrath and pursued initiation.

Meghrath also became Shrāvak in the real sense by vowing for twelve vrats. Once in the Paushadh house he was studying fifth type of Swādhyāy called Dharmkathā (conducting the lecture). Many people were present in his lecture. At that time one scared pigeon suddenly came on his lap. It softly requested in human language, “Kindly save me... protect me...”

Suddenly a hawk came over there and told King,” Hey King! Give me this pigeon. It's my food.”

“It is my duty to save who came to me for protection. Kindly do not eat this innocent pigeon only to satisfy your taste. Please don't



Intense mercy of King Meghrath! Great desire to sacrifice own life to save pigeon

kill it. It's sinful to kill any one. I request you to change your decision.”

Hawk replied: “King I am not getting your religious language. I am hungry and it is also sinful to increase any one's hunger. Mutton is my food.”

King: “Oh...you want mutton then I will provide you with the meat, which will be equal to weight of pigeon.”

Hawk convinced with King. King called for scale. At one side he kept pigeon and on other side he started putting meat taken out from his own leg. However, side of pigeon was going down and down. The people were astounded.

At last, King himself set on the other side of scale. And he said to hawk, “Oh...Hawk...Eat my body gleefully. And satisfy your hunger.”

Whole royal family gathered over there. Everybody was crying. Suddenly hawk and pigeon both disappeared. In place of them two deities came and were apologizing for their misdeed. They told King Meghrath, “King! In the parliament Ishānendra deity was applauding your compassion. Hence, we came here to test you!”

They showered flowers on King Meghrath and returned back to their places.

Afterwards King Meghrath handed over lordship to his son Meghsen and became busy in his own activity. Once he did three days fast and was mediating. Ishānendra came and saluted him. He said, “Namo Bhagwate Tubhyam” (God! I Bow you!) Instantly Indrāni asked Ishānendra, “Oh...Dear! Nobody is here then to whom you are bowing...?”

“I am bowing to King Meghrath who did three days fast and is meditating. He will become Tirthankar in future.” Listening to this both Indrānis; Airupā and Surupā came to King Meghrath to test him. They started doing suitable exertions on him. They also tried to seduced him but King Meghrath was stable. At last both Indrānis apologized for their behaviour. Next day Tirthankar God Dhanrath came to the city. King Meghrath along with his brother pursued initiation from him. He did Vishasthānak penance and constituted Tirthankar Nām karma. He accepted Aṇashaṇ and had peaceful death at Ambertilak Mountain.

The birth of King Meghrath was the best instance of boundless mercy in the heart of God Shāntināth. God Shāntināth remained cool and calm in each and every situation right from his first birth as King Shrishen to twelfth birth as God Shāntināth. Hence, he was most appropriately baptized as 'SHĀNTINĀTH'. In eleventh birth he became Mahardhik deity at Anuttar plane of Sarvārthsiddha heaven.

He was having life of thirty three sāgaropam.

Last Birth - God Shāntināth

After completing life at Sarvārthsiddha heaven, soul of King Meghrath came to the womb of queen Achirādevi on the sixth day of dark half of Bhādrapad (Shrāvan) month, in Bharāṇi constellation, with fourteen great dreams. Queen Achirādevi was the wife of just King Vishwasen. The King Vishwasen was world famous for his just decisions. He was ruling over Hastināpur city of Bharatkshetra.

In early morning King go the news that queen dreamed fourteen great dreams. He called the experts to know the results of these dreams. They speculated that the fetus will become either the great religious priest or sovereign. Listening to this, parents became tremendously glad. The atmosphere of the palace and the Hastināpur city was delightful.

On thirteenth day of dark half of Jyeshtha (Vaishākh), when all the planets were at their best point, queen delivered golden coloured baby boy having blot of deer.

The people of whole universe (three lok) were joyful. Even lives in the hell felt relief for a while. The seats of 56 Dikkumāris shivered. They came along with their families to celebrate God's birth ceremony.

Immovable seat of Saudharmendra deity also trembled. Along

with crores of deities, 64 Indras etc., Saudharmendra deity reached Meru Mountain to celebrate God's birth ceremony.

King Vishwasen also celebrated outstanding birth ceremony of his son. He tried to console grief. When God was in embryo Plague etc. diseases were devastated. And hence, God was baptized as 'Shāntināth'.

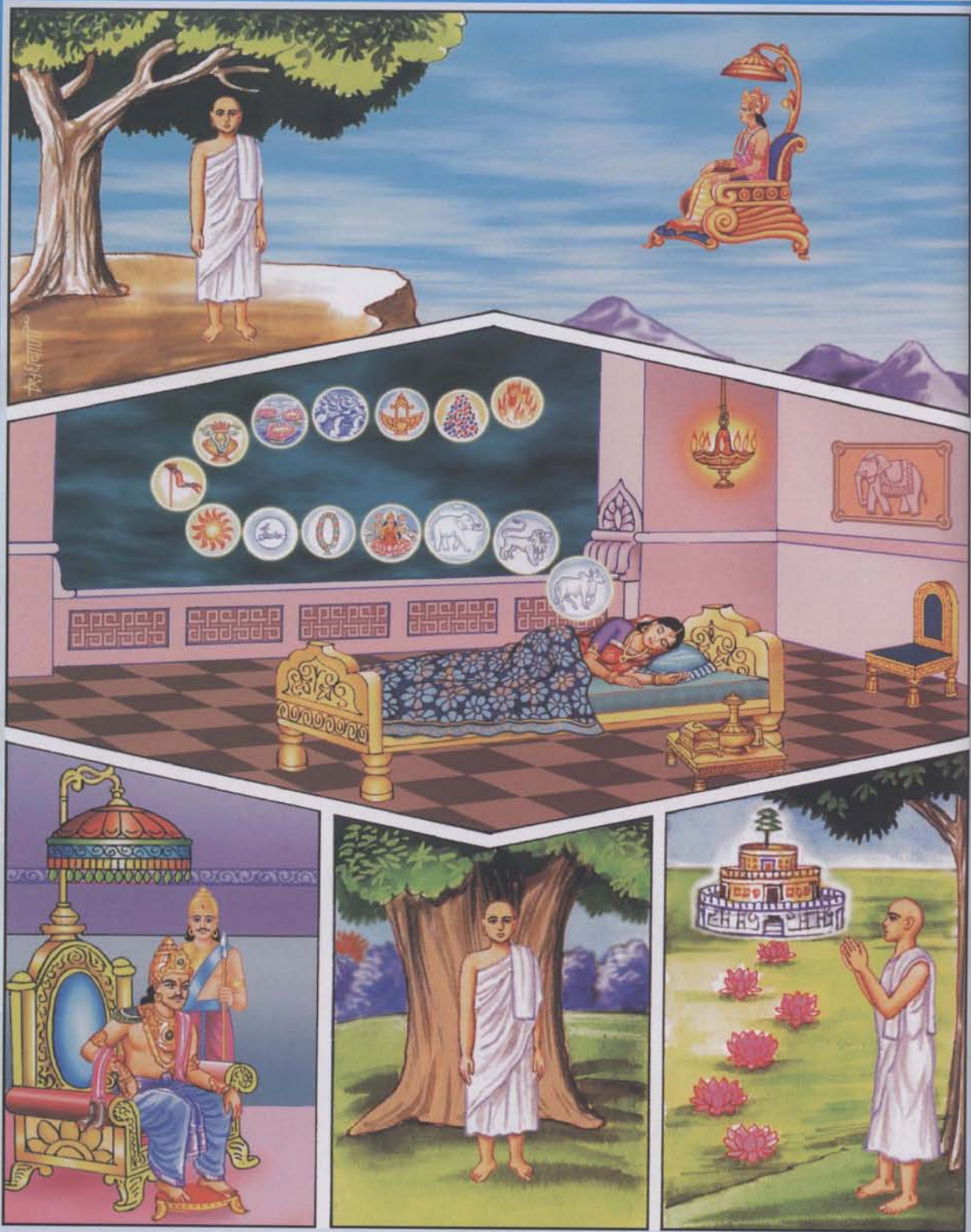
Having height of forty bows God became matured. God married to Yashomati etc. numerous princesses.

When God passed 25 thousand years in bloom of life King Vishwasen retired by handing over responsibility of kingdom to God.

Queen of Shri Shāntināthkumar; Yashomati; dreamed that one bright wheel, looking like sun, was came in her mouth. The soul of Dradhrath, who was the brother in the previous birth, became son of God Shāntināth in this birth. He was named as Chakrayudh.

King Shāntināth passed 25 thousand years in lordship. The bright Chakraratna was developed in the armoury. King celebrated festival for eight days as per convention and worshipped Chakraratna.

Now King Shāntināth went to conquer six continents. As he was progressing kings of various states were coming forward and were



Previous births of God Shāntināth Swāmi- King Meghrath...
Saint Meghrath, coming to the womb of queen Achirādevi from Sarvārthsiddha heaven

offering various precious gifts telling, “Oh...Lord! We are obedient to you. Kindly order us appropriate task.”

There was no need to fight. King Shāntināth automatically became lord of all the six continents. He returned to Hastināpur. He got coroneted. The sovereign has fourteen jewels and nine nidhis (divine things). Thousands of Yakshas continuously nurse sovereign. His bedroom always remains romantic with presence of 64 thousand queens.

The sovereign has 84 lacs elephants, horses, chariots etc. He has great opportunities of enjoying luxuries. God Shāntināth passed 25 thousand years as sovereign. Time is unstoppable. Lokāntik deities requested God to establish sacrament and God started 'Varsidān'.

At last after handing over responsibility of kingdom to son Chakrayudh, along with thousands of deities and men he settled in 'Sarvārthā' palanquin and reached Sahastrāmra forest at Hastināpur. He abandoned all the comforts of sovereign.

He had two days fast. Along with 1000 other kings God pursued initiation, in Bharani constellation, on fourteenth day of dark half of Jyeshtha (Vaishākh) month. Immediately he attained Manparyavgyān.

On the next day he broke his fast at the place of King Sumitra. The deities rejoiced in sky with five divyas on this occasion. He

wandered for one year as Chhadmastha. He again came to Sahastrāmra forest of Hastināpur. He was meditating under Nandi tree. He attained pure Kevalgyān, in Bharani constellation, on the ninth day of bright half of Paush month. The deities constructed 80 bows long Chaitya tree on golden stone and under that they constructed place of sermons. God was facing towards east and started his momentous lecture on suppression and repression of senses.

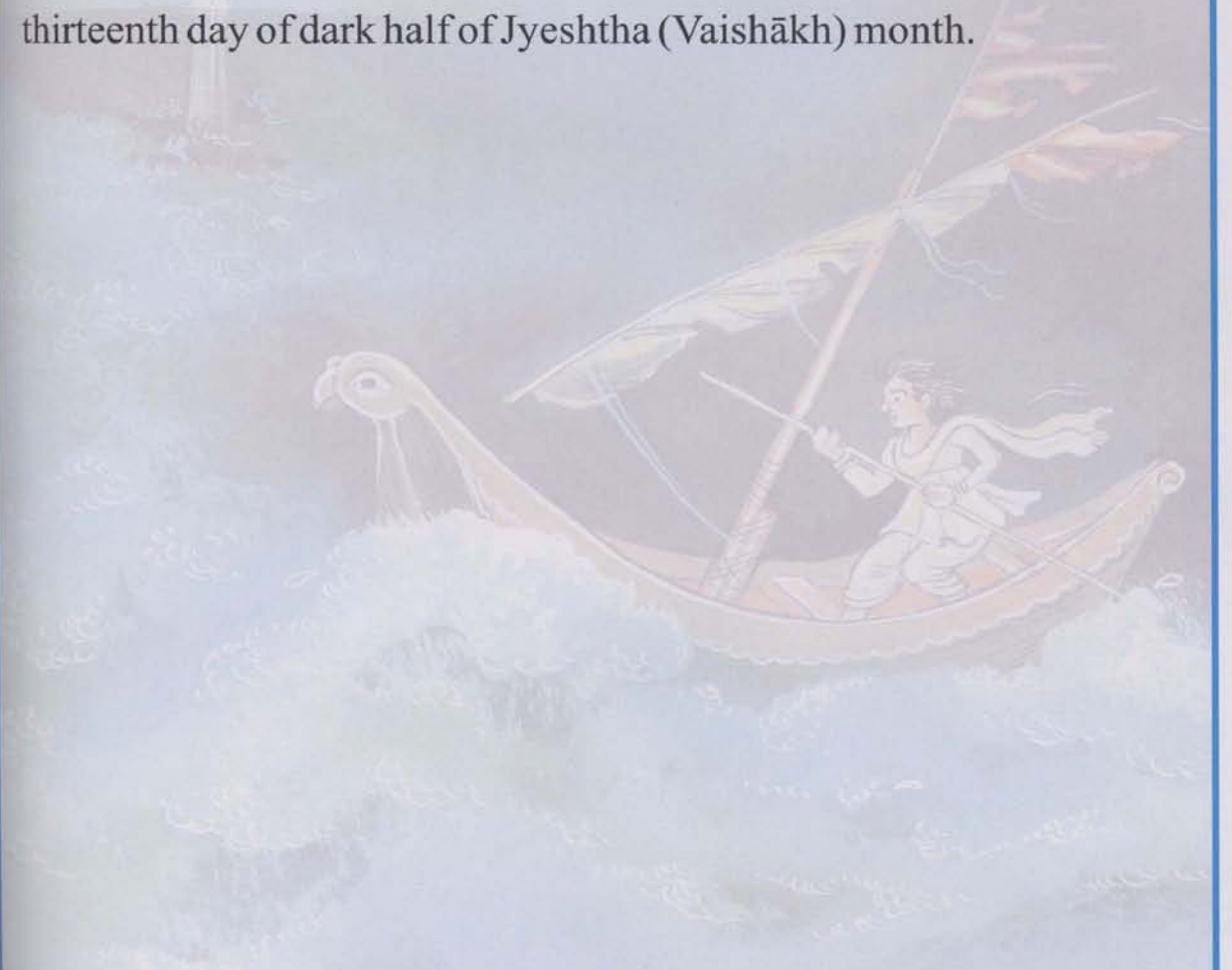
Listening to his lecture many souls pursued initiation including his son Chakrayudh. Now Kuruchandra, son of Chakrayudh became king of Hastināpur.

Chakrayudh etc. 35 became ganadhars of God Shāntināth. In his administration, Garud having vehicle of pig was the adhishtāyakdev and Nirvāni sitting on lotus was the adhishtāyakādevi.

God Shāntināth Swāmi's family was as under:

62,000	Saints
61,600	Nuns
800	Persons with 14 great powers
3,000	Avadhigyāni
4,000	Manparyavgyāni
4,000	Kevalgyāni
2,400	Plaintiff
6,000	Persons with Vaikriya power
290,000	Shrāvak
393,000	Shrāvikā

God Shāntināth Swāmi passed 25 thousand years in bloom of life, 25 thousand years in lordship, 25 thousand years as sovereign, 1 year as chhadmastha and 1 year less in 25 thousand years as Kevali. In this way, after completing life of 1 lakh years along with 900 saints he accepted Aṇashaṇ for one month and reached Sametshikhar Tirth. He passed away in Bharāṇi constellation, on thirteenth day of dark half of Jyeshtha (Vaishākh) month.



***“Vandan Ho! Hastināpur Tirth Mandan
Shri Shāntināth Swāmina Charaṇomā...”***

Seventeenth Tirthpati



Shri Kunthunāth Swāmi
Baroda

Shri Kunthunāth Swāmi

At eastern videh of Jambudweep's Āvart continent, in Khadag city, the mighty King Sinhāvah was ruling. The religious matters were often discussed in the parliament. It was the hobby of the king to help weak people. Eventually, he pursued initiation from Āchāryabhagwant Sanvarāchārya. He did Vishasthānak penance and constituted Tirthankar Nām karma. After peaceful death, in the next birth he became Mahardhik deity at Sarvārthsiddha heaven.

After completing life at heaven he came to the womb of queen Shreedevi on the ninth day of dark half of Shrāvan (Ashād) month in Krutikā constellation with fourteen great dreams. Queen Shreedevi was the wife of mighty King Shoor ruling over Hastināpur city at Jambudweep's Bharatkshetra. The soul of Tirthankar came into the embryo of queen Shreedevi. Moreover, the lucky fetus had got fortune to become sovereign also. In Krutikā constellation, on fourteenth day of dark half of Vaishākh (Chaitra) month queen delivered golden coloured baby boy having blot of goat.

56 Dikkumāris and 64 Indras celebrated birth ceremony as per their convention. King Shoor also celebrated grand birth ceremony of his son. When God was in embryo mother dreamed heap of Kunthu (one type of precious stone) and hence, God was baptized as Kunthu.

God passed 23,750 years in bloom of life. After handling kingdom for 23,750 years, the bright wheel i.e. Chakraratna was developed in his armoury. God conquered six continents and became sovereign.

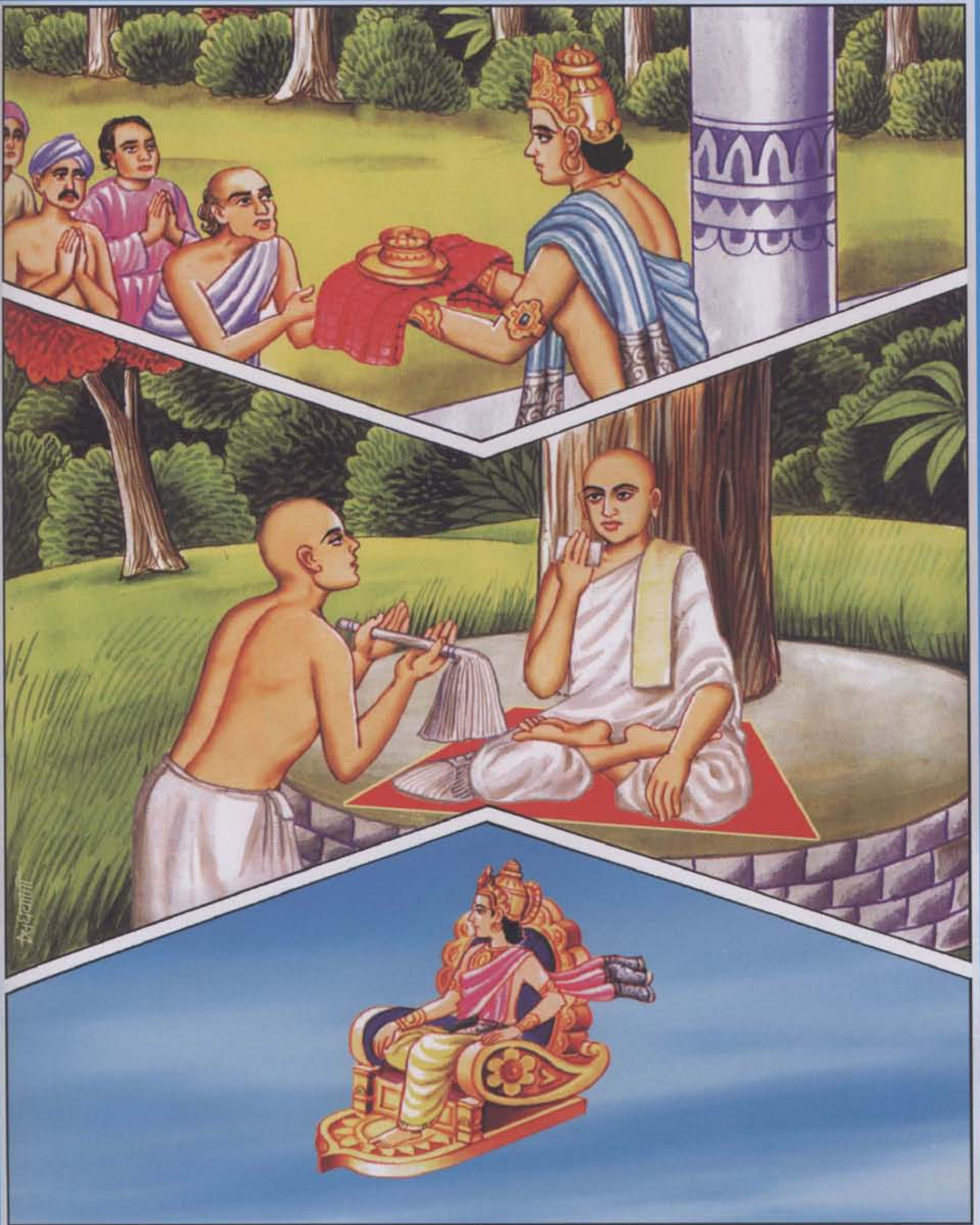
God relinquished lordship of all the six continents and on request of Lokāntik deities God began 'Varsidān'. Sitting in 'Vijayā' palanquin God came to Sahastrāmra forest. He had two days fast. Along with 1000 other kings God pursued initiation, in Krutikā constellation, on fifth day of dark half of Vaishākh (Chaitra) month. Immediately he attained Manparyavgyān.

On the next day he broke his fast at the place of King Vyāghrasinh, in Chakrapur city. The deities rejoiced in sky with five divyas on this occasion.

He wandered for sixteen years as Chhadmastha. He again came to Sahastrāmra forest at Hastināpur. He vowed for two days fast. He was meditating below Tilak tree. He attained pure Kevalgyān, in Krutikā constellation, on third day of bright half of Vaishākh (Chaitra) month. The deities constructed place of sermons.

He gave interesting lecture on how to clean the heart. He clarified the role of different circumstances and stages of heart. Listening to his lecture many great souls pursued initiation and many people became Shrāvak in real sense. Swaymbhu etc. 35 became ganadhars of God.

In God Kunthunāth Swāmi's administration, Gandharva



Previous births of God Kunthunāth Swāmi- King Sinhāvah...
 Pursuing initiation from Āchāryabhagwant Sanvarāchārya, Deity in Sarvārthsiddha plane

having vehicle of chariot was the adhishtāyakdev and Balādevi having vehicle of peacock was the adhishtāyakādevi.

God Kunthunāth Swāmi's family was as under :

60,000	Saints
60,600	Nuns
670	Persons with 14 great powers
2,500	Avadhigyāni
3,340	Manparyavgyāni
3,200	Kevalgyāni
2,000	Plaintiff
5,100	Persons with Vaikriya power
180,000	Shrāvak
381,000	Shrāvikā

God Kunthunāth Swāmi passed 23,750 years in bloom of life, 23,750 years in lordship, 23,750 years as sovereign, 16 years as chhadmastha and 16 years less in 23,750 years as Kevali. In this way, after completing life of 95 thousand years along with 1000 saints he accepted Anashan and reached Sametshikhar Tirth. He passed away in Krutikā constellation, on first day of dark half of Vaishākh (Chaitra) month.

The time period of half palyopam passed between demise of God Shāntināth and God Kunthunāth Swāmi.

***“Vandan Ho! Hastināpur Tirth Mandan
Shri Kunthunāth Swāmina Charaṇomā...”***

Eighteenth Tirthpati



Shri Arnāth Swāmi
Amritsar

Shri Arnāth Swāmi

At eastern Jambudweep on the bank of Sitā River, in Susimā city of Vatsa continent prosperous King Dhanpati was ruling. The people were contended in all respect under the lordship of King Dhanpati. The religious King pursued initiation from Sanvar Muni. He did Vishasthānak penance and constituted Tirthankar Nām karma. After peaceful death, in the next birth he became Mahardhik deity at ninth graiveyak.

After completing life at heaven he came to the womb of queen Mahādevi on second day of bright half of Phālgun month in Revati constellation. Queen Mahādevi was the wife of King Sudarshan ruling over Hastināpur city at Jambudweep's Bharatkshetra. The queen dreamed fourteen great dreams indicating that fetus will be the Tirthankar and sovereign.

In Revati constellation, on tenth day of bright half of Mārgashirsh month queen delivered a baby boy. 56 Dikkumāris and 64 Indras celebrated outstanding birth ceremony as per their convention.

King Sudarshan also celebrated birth ceremony of his son. The mother dreamed strokes of wheel and hence, God was baptized as Ar. Having height of 30 bows God passed 21,000 years in bloom of life. After handling kingdom for 21,000 years, the bright wheel i.e.

Chakraratna was developed in his armoury. God conquered six continents and became sovereign. God passed 21,000 years as sovereign. On request of Lokāntik deities God began 'Varsidān'. He assigned responsibility of kingdom to his son Arvind. Sitting in 'Vaijyanti' palanquin God came to Sahastrāmra forest.

He had two days fast. Along with 1000 other kings God pursued initiation, in Revati constellation, on eleventh day of bright half of Mārgashirsh month. Immediately he attained Manparyavgyān.

On the next day he broke his fast at the place of King Aparājeet, in Rājpur city. The deities rejoiced in sky with five divyas on this occasion.

He wandered for three years as Chhadmastha. He again came to Sahastrāmra forest at Hastināpur. He was meditating below mango tree. He attained pure Kevalgyān, in Revati constellation, on twelfth day of bright half of Kārtik month. The deities constructed place of sermons. God gave terrific lecture on futility of attachment, aversion and fascination. Listening to his lecture many great souls pursued initiation and many people became Shrāvak in real sense. Kumbh etc. 33 became ganadhars of God. In God Arnāth Swāmi's administration, Shanmukh having vehicle of sea-shell was the adhishtāyādev and Dhārīṇī sitting on lotus was the adhishtāyākādevi.



Previous births of God Arnāth Swāmi- King Dhanpati...
Pursuing initiation from Sanvar Muni, Deity at ninth graiveyak

God Arnāth Swāmi's family was as under:

50,000	Saints
60,000	Nuns
710	Persons with 14 great powers
2,600	Avadhigyāni
2,551	Manparyavgyāni
2,800	Kevalgyāni
1,600	Plaintiff
7,300	Persons with Vaikriya power
184,000	Shrāvak
372,000	Shrāvikā

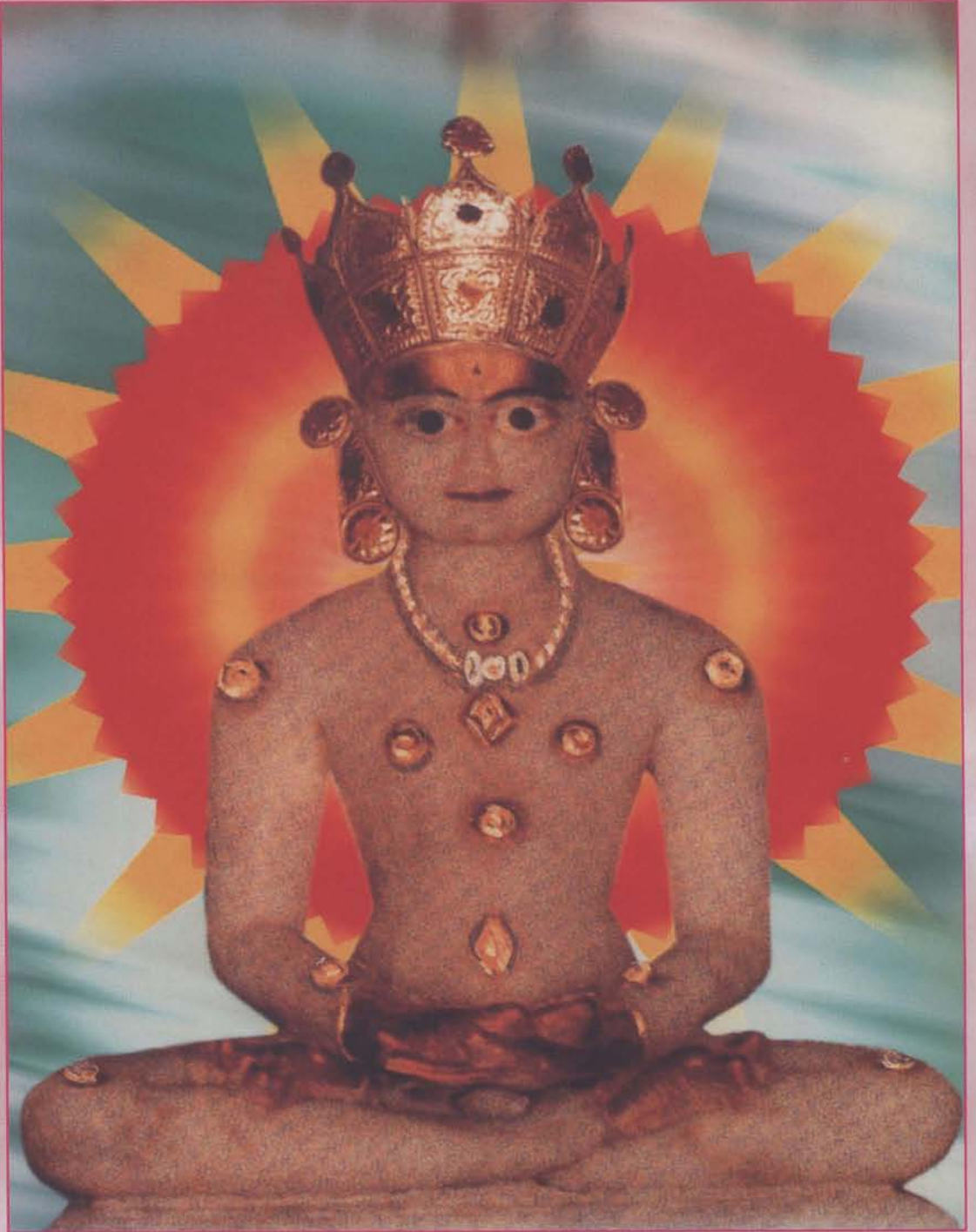
God Arnāth Swāmi passed 21,000 years in bloom of life, in lordship, as sovereign, 3 years as chhadmastha and 3 years less in 21,000 years as Kevali. In this way, after completing life of 84 thousand years along with 1000 saints he accepted Aṇashaṇ and reached Sametshikhar Tirth. He passed away in Revati constellation, on tenth day of bright half of Mārgashirsh month.

The time period of one crore thousand years less in $\frac{1}{4}^{\text{th}}$ of one palyopam passed between demise of God Kunthunāth Swāmi and God Arnāth Swāmi.

“Vandan Ho!

Hastināpur Naresh Shri Arnāth Swāmina Charaṇomā...”

Nineteenth Tirthpati



Shri Mallināth Swāmi
Bhoyanī

Shri Mallināth Swāmi

At Jambudweep's Aparvideh, in Veetshokā city of Salilāvati continent strong King Bal was ruling. His wife Dhāriṇi dreamed lion (Kesari Sinh) when she conceived. She gave birth to a son who was named Mahābal.

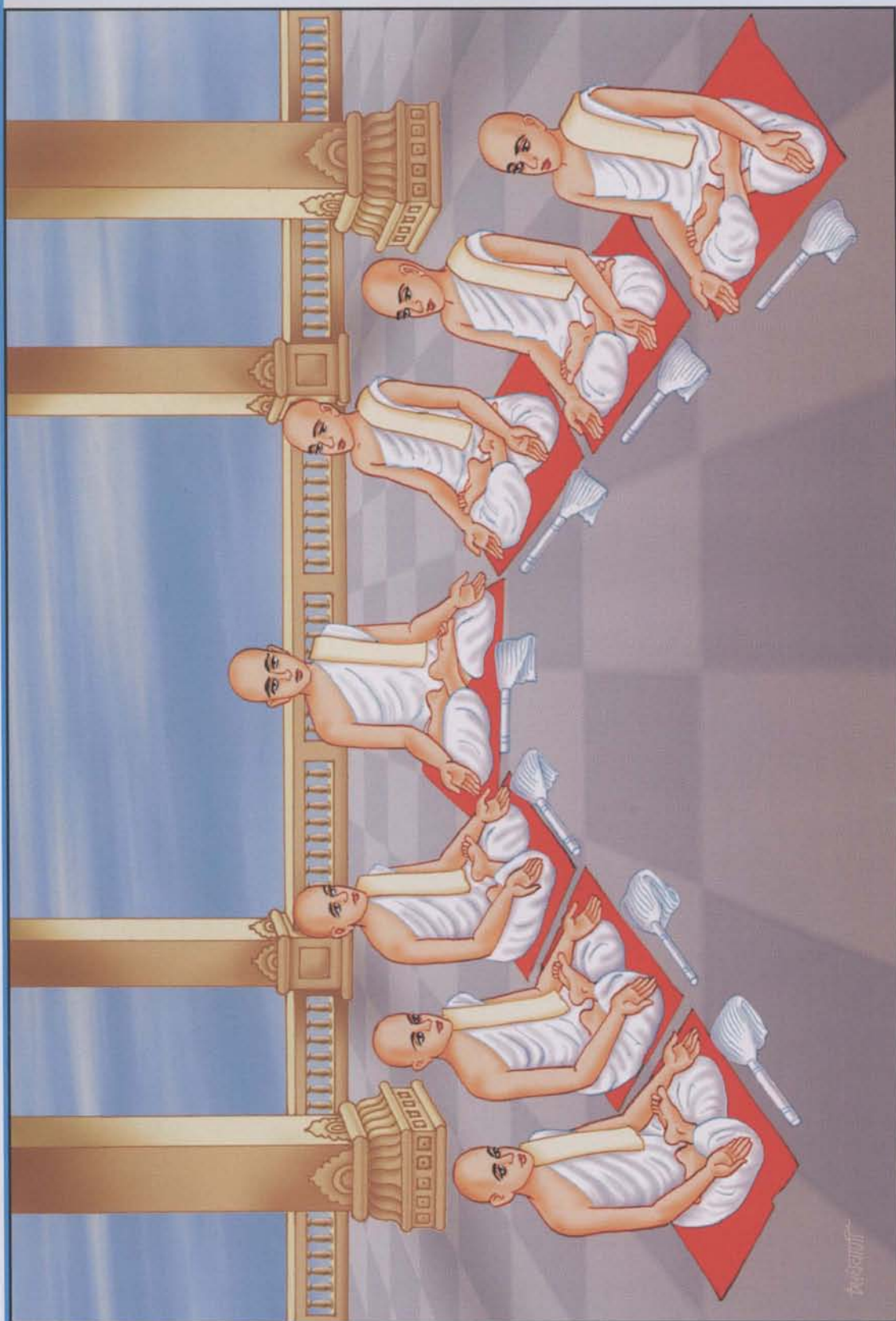
Matured prince Mahābal married with Kamalshree etc. 500 princesses.

Mahābal had six friends viz. Amal, Dharaṇ, Puraṇ, Vasu, Vaishnavan and Abhichandra. They were great friends. All friends including Mahābal pursued initiation from Vardharm Muni.

All seven decided that, “Everybody will do penance together and nobody will do discrete penance.”

Mahābal Muni was desperate to achieve something more than others. Hence, at the time of breaking fast she used to say, “I am not feeling well today. I don't have appetite.” And in this way she used to avoid broking fast. He did penance more than other six friends.

With illusion he did more penance than other six friends. He whole heartedly did Vishasthānak penance and constituted Tirthankar Nāmkarma. However, He did penance with illusion and hence, he constituted karma for life of female i.e. Stree ved life.



Previous births of God Mallināth Swāmi- Great worship of Muni Mahābal and six friends

Everybody passed 84 thousand years as saint and all became deities in Anuttar plane of Vaijyant heaven in the next birth. After completing life in heaven, the soul of Muni Mahābal came to the womb of queen Prabhāvatī with fourteen great dreams, on the fourth day of bright half of Phālgun month, in Ashwini constellation. The queen Prabhāvatī was the wife of King Kumbh ruling over Mithilā city at Jambudweep's Bharatkshetra.

After completing pregnancy she gave birth to green coloured baby girl having blot of pot in Ashwini constellation, on eleventh day of bright half of Mārgashirsh month.

56 Dikkumāris and 64 Indras came to celebrate birth ceremony as per their convention. King Kumbh also celebrated excellent birth ceremony of his son. When God was in embryo the queen desired for sleeping on flowers and hence, accordingly God was baptized as 'Mallikumāri'. Gorgeous Malli became matured. The pretty and young Malli was famous for her beauty all over the world.

Among six friends, the soul of King Achal became King Pratibhuti ruling over Sāketpur city. He was the husband of extremely pretty woman Prabhāvatī. Once, she was going for worship along with King. Looking at the beautiful queen King asked his own self, “Is any one in the universe had beauty like queen Prabhāvatī?” Instantaneously minister replied. “King! No one in the universe has the beauty like Mithilā's princess Mallikumāri...”

He had attachment with Mallikumāri because of previous birth's friendship. Moreover when he heard praise of her beauty, he sent his envoy to Mithilā with proposal of marriage.

The soul of second friend Dharaṇ became King Chandrachhāy at Champāpuri in this birth. In that city noble Shrāvak named Arhannay was living. Indra Mahārājā applauded Arhannay in his conference. The deities were tempted to test him. At that time Arhannay was sailing in a boat and suddenly boat started sinking. Firm Arhannay accepted Aṇashaṇ. The deity became glad and gifted him two pair of ear-rings.

Arhannay Shrāvak came to Mithilā. He gifted one pair of ear-rings to King Kumbh. King gave those ear-rings to Malli. Arhannay was dazed when he saw Mallikumāri. He returned back to Champāpuri and gifted other pair of ear-rings to King Chandrachhāy. King asked him about the whole story...while answering he also described the beauty of Mallikumāri. King Chandrachhāy also sent his envoy to Mithilā with marriage proposal.

Third friend Puran became King Rukim at Shrāvasti in this birth. He had pretty wife named Dhāriṇi and he had gorgeous daughter called Subāhu.

Looking at the beauty of Subāhu King asked one servant, who other girl in the world will be the beautiful like my daughter?

Servant replied, “King! The beauty of Mallikumāri; daughter of Mithilā's king is outstanding.” Listening to praise of her beauty King Rukim also sent his envoy to Mithilā with marriage proposal.

The soul of fourth friend Vasu became King Shankh at Banāras in this birth. He heard praise of Mallikumāri's beauty from jewelers and he also sent his envoy to Mithilā with marriage proposal.

The soul of fifth friend Vaishnavan became King Adeenshatru at Kshitipratishthit city. He heard the description of Mallikumāri's beauty from painters and he also sent his envoy to Mithilā with marriage proposal.

Sixth friend Abhichandra became King Jeetshatru at Kāmpilpur in this birth. He also sent his envoy to Mithilā with marriage proposal.

Envoys of all six kings came to Mithilā. King was in dilemma.

Mallikumāri consoled his father and told, “Daddy! Don't worry! Tell all the six kings to come here...”

The father was having full faith on Mallikumāri. King Kumbh sent message to all the six kings. All six kings left along with their army to reach Mithilā.

Here, Mallikumāri constructed one golden statue of her and placed the same in big hall of palace. Red lips like precious stone,



Induced towards the beauty of Mallikumari, all six kings are coming to Mithila
along with their army for marrying Mallikumari.

beautiful eyes made up of crystal, hair of sapphire, hands-legs; each and every parts of body were exactly matching with the beauty and body of Mallikumāri. That statue was very exact and accurate.

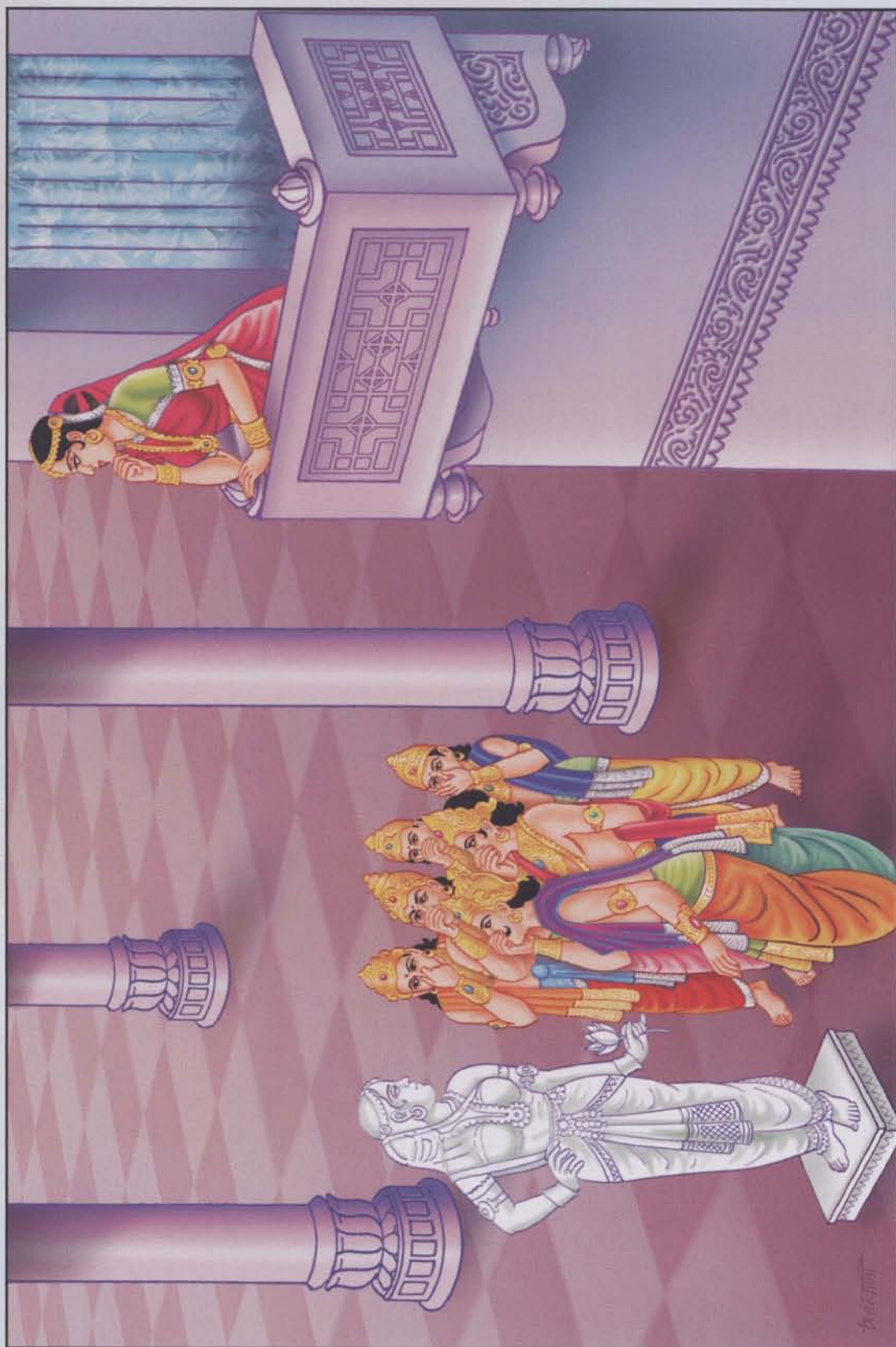
She made golden lotus in the middle and did one hole in that.

The wall was constructed around the hall and six rooms were constructed at four sides of hall. She did such an arrangement that person in any of six rooms can clearly see the statue but persons in one room can't see persons of other rooms.

Every day Mallikumāri was putting one bite of food in the statue from that hole done in golden lotus.

The desperate six kings arrived to Mithilā. All were hoping, “Mallikumāri will marry with me.” They were ready to fight for her. The citizens of Mithilā became tensed by looking at the army of six kings. But, all had faith in Mallikumāri. They were confident that, “Mallikumāri will rescue us from the disaster” Mallikumāri passed message to all six kings to meet her alone. All six were very glad and thought that, “Mallikumāri had called me to meet and hence, she will marry me” By thinking this all six came in palace. Looking at the statue of Mallikumāri all the six kings became completely engrossed.

To unveil the truth Mallikumāri opened the seal of golden lotus. And odor of stale food was spread in the hall.



All six kings are completely engrossed looking at the beauty of Mallikumari but they were unable to tolerate the odor coming out of that body...

All six kings covered their nose with the handkerchief and turn their faces. Immediately Mallikumāri entered the hall and softly said, “Gentleman! This statue is made up of gold. You could not bear the odor of one or two bites put before few days then what else is contained in this body? This body contains many odorous things like meat, blood, shit etc., you are enthralled towards the wrapper of this skin only. Just recall your previous birth. We all seven pursued initiation together. We had done many types of penances together. We all were together in Vaijyant heaven also.”

Listening to this all recalled their previous births. They apologized for their behaviour. They left with the desire that, “We will also pursued initiation when you (Mallikumāri) will become Tirthankar.”

All applauded Mallikumāri.

At that time Lokāntik deities requested God to start 'Varsidān'. God began the same. She vowed for penance of Aththam (three days fast) Sitting in divine palanquin named 'Jayanti' God came to Sahastrāmra forest. Along with 1000 other males and 300 females God pursued initiation, in Ashwini constellation, on eleventh day of bright half of Mārgashirsh month. Immediately she attained Manparyavgyān.

The incredible thing of God Mallināth's life was that the day she pursued initiation in the same night she attained Kevalgyān.

The deities constructed place of sermons. Below the 300 bows long Chaitya tree God gave meticulous lecture on quality of peace. Listening to the lecture six friends and many great souls pursued initiation and many became Shrāvak in real sense.

Bhishak etc. 28 became gaṇadhars of God.

In God Mallināth Swāmi's administration, Kuber having vehicle of elephant was the adhishtāyakdev and Vairutyā sitting on lotus was the adhishtāyakādevi.

God Mallināth Swāmi passed 27,500 years in bloom of life, 1 prahar (1 prahar=3 hours approx) as chhadmastha and 27,500 years as Kevali. In this way, after completing life of 55 thousand years along with 500 saints and 500 nuns she accepted Aṇashaṇ for one month and reached Sametshikhar Tirth. She passed away in Bharani constellation, on twelfth day of bright half of Phālgun month.

God Mallināth Swāmi's family was as under:

40,000	Saints
55,000	Nuns
668	Persons with 14 great powers
2,200	Avadhigyāni
1,750	Manparyavgyāni
2,200	Kevalgyāni
1,400	Plaintiff
2,900	Persons with Vaikriya power
183,000	Shrāvak
370,000	Shrāvikā

The time period of one crore thousand years passed between demise of God Arnāth Swāmi and God Mallināth Swāmi.

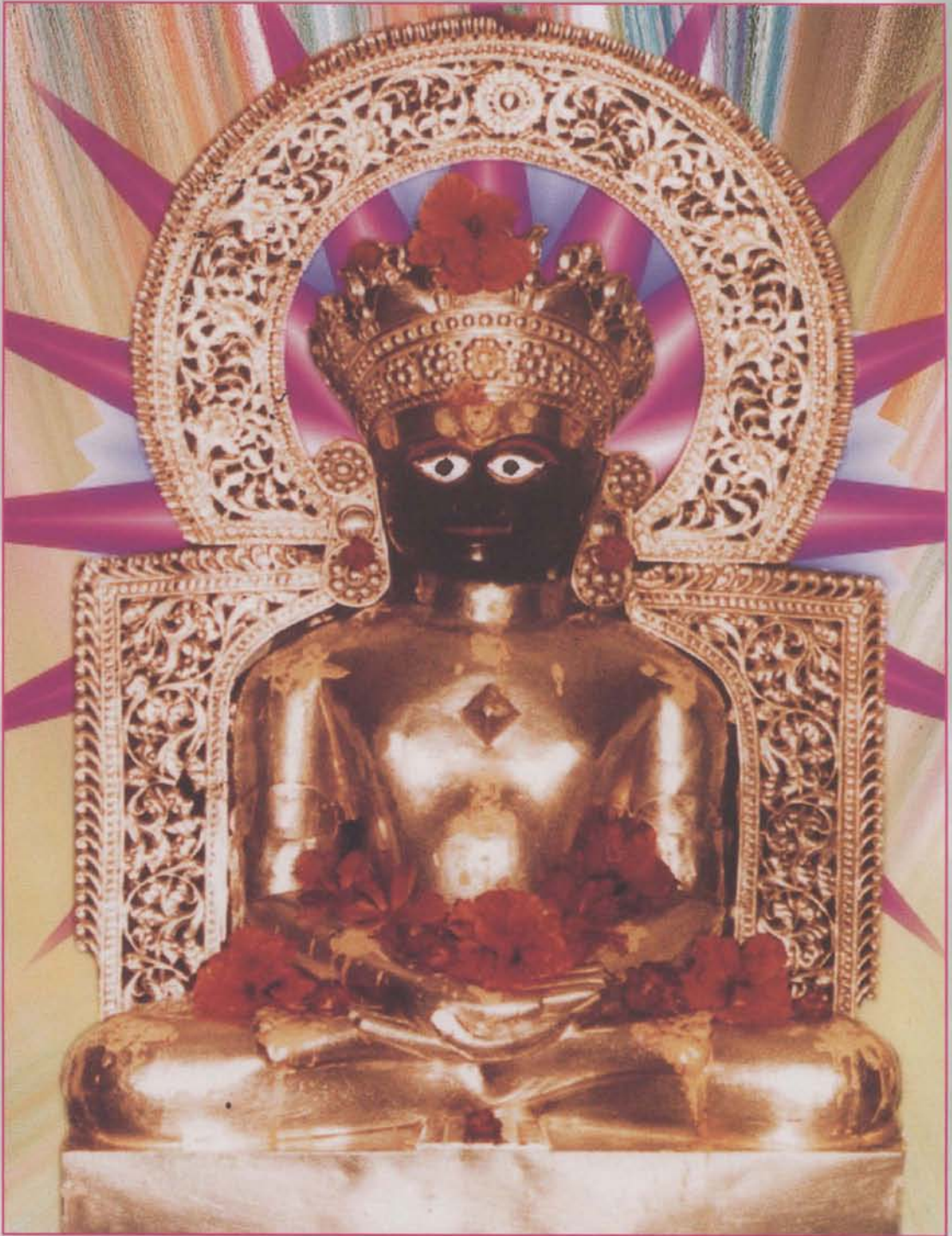
After uncountable avasarpinī and utsarpinī nineteenth tirthankar from among current pair of Tirthankar became lady Tirthankar because of the karma for female life which was constituted in the previous birth. This is one of the wonders.



“Vandan Ho!

Bhoyanī Tirth Mandan Shri Mallināth Swāmina Charaṇ Kamalma...”

20th Tirthpati



Shri Munisuvrat Swāmi
Bharuch

Shri Munisuvrat Swāmi

At Jambudweep's Aparvideh, in Champā city of Bharat continent King Surshreshth was famous as religious king. King was happy in happiness of citizens. Many kings within and out side country were impressed by his qualities.

King became renunciatory when he met Nandan Muni and he forsook every thing by pursuing initiation. He did Vishasthānak penance and constituted Tirthankar Nām karma. After peaceful death, in the next birth he became Mahardhik deity at tenth heaven called Prānat. After completing life at heaven he came to the womb of queen Padmāvati on full moon day of Shrāvan month in Shravan constellation. Queen Padmāvati was the wife of King Sumitra ruling over Rājgruhi city at Jambudweep's Bharatkshetra.

The queen dreamed fourteen great dreams. Whole royal family was very happy. After completion of pregnancy on eighth day of dark half of Jyeshtha (Vaishākh) month, in Shravan constellation she delivered a dark coloured baby boy having blot of tortoise. The whole universe was glad on birth of God.

56 Dikkumāris and 64 Indras celebrated birth ceremony as per their convention.

King Sumitra also celebrated excellent birth ceremony of his son. When God was in embryo mother had desired to follow various vrats like Muni and hence, accordingly God was baptized as 'Munisuvrat'.

Having height of 20 bows God became matured and married to Prabhāvati etc. princesses. He passed 7.5 thousand years in bloom of life. Unenthusiastically, he took up the responsibility of kingdom for 15 thousand years.

After abandoning wife Prabhāvati and son Suvrat, on request of Lokāntik deities God began 'Varsidān'. Sitting in 'Aparājeetā' palanquin God came to Neelguhā garden of Rājgruhi along with thousands of deities and men. The garden was surrounded by mango trees and flourished with the entry of God.

He had two days fast. Along with 1000 other kings God pursued initiation, in Shravan constellation, on twelfth day of bright half of Phālgun month. Immediately he attained Manparyavgyān.

On the next day he broke his fast at the place of King Brahmdutt. The deities rejoiced in sky with five divyas on this occasion.

He wandered for 11.5 months as Chhadmastha. He again came to Neelguhā garden at Rājgruhi. He was meditating below Champak tree. He attained pure Kevalgyān, in Shravan



The place of sermons of twentieth Tirthankar Shri Munisuvrat Swāmi

constellation, on eleventh day of dark half of Phālgun (Māgh) month.

The deities constructed place of sermons. Below the 240 bows long Ashok tree God described ten types of Yatidharm, twelve vrats of Shrāvak and thirty five qualities of Mārgānusāri (follower) in the lecture.

Listening to his lecture many great souls pursued initiation and many became Shrāvak in real sense. Indra etc. 18 became ganadhars of God.

In God Munisuvrat Swāmi's administration, Varun having vehicle of ox was the adhishtāyādev and prosperous Narduttā sitting on wealth was the adhishtāyākādevi.

God was roaming and came to Bharuch city. Riding on his favourite horse, the king Jeetshatru came to listen to God's lecture. All were listening with full concentration. Even the King's horse was completely absorbed by lecture. When lecture got over gandadhar asked, “God! Who understood religion in this sermon?”

“In this sermon except King Jeeshatru's horse no other had understood the religion”

Though thousands of deities, men etc. meritorious souls were present only one horse understood the religion!



The King Jeetshatru's horse understood the religion after listening to lecture of God Munisuvrat Swāmi

King asked God about previous birth of horse. God said, “Long ago, one businessman Sāgardutt was residing in Padmini city. His religion was Shaiv. He used to listen to Jain religion's lecture with his friend. One day he heard in lecture that, “The soul, who constructs the statue of Jain Tirthankar, surely achieves salvation.” Listening to this, Shaiv Sāgardutt constructed one gold statue of Jain Tirthankar and enthusiastically installed the same.”

Before this Shaiv Sāgardutt had also constructed one Shivālay (temple of Shiv). And Sāgardutt used to go over there for worship. On the eve of Uttarāyan (the day sun transits from south to north) devotees were pulling pots for worshipping Shiv. Due to this many white ants, which were under the pots, were getting crushed. Looking at this Sāgardutt became emotional. Kind Sāgardutt was removing the white ants to save them. At that time devotees teased him and they purposely killed the white ants. Their priest also turned deaf ear to this matter.

Watching this scene Sāgardutt unenthusiastically worshipped Shiv. In the past he had already constituted animal's life and hence, became horse in this birth. However, construction of statue of Jain Tirthankar and hospitality (Jeevdaya) helped him in understanding religion here also. In future he will achieve salvation.”

Due to this incidence Bharuch Tirth became also famous as Ashwāvbodh Tirth.

God Munisuvrat Swāmi's family was as under:

30,000	Saints
50,000	Nuns
500	Persons with 14 great powers
1,800	Avadhigyaṇi
1,500	Manparyavgyāni
1,800	Kevalgyāni
1,200	Plaintiff
2,000	Persons with Vaikriya power
172,000	Shrāvaka
350,000	Shrāvikā

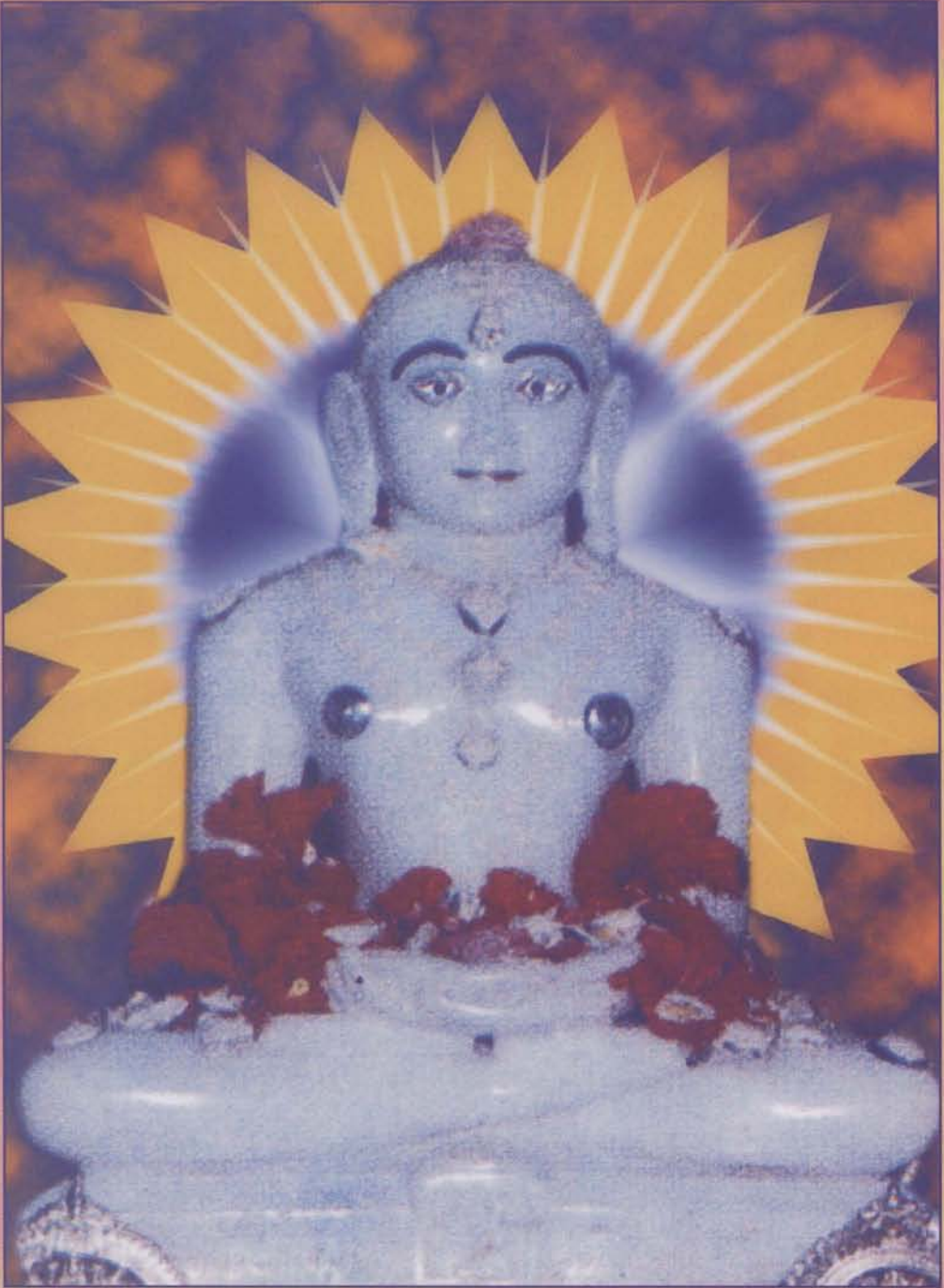
God Munisuvrat Swāmi passed 7500 years in bloom of life, 15000 years in lordship, 11.5 months as chhadmastha and 11.5 months less in 7500 years as Kevali. In this way, after completing life of 30 thousand years along with 1000 saints he accepted Anashan for one month and reached Sametshikhar Tirth. He passed away in Shravan constellation, on ninth day of dark half of Jyeshtha (Vaishākh) month.

The time period of 54 lacs years passed between demise of God Mallināth Swāmi and God Munisuvrat Swāmi.

“Vandan Ho...

Rajgruhi Vibhushan Shri Munisuvrat Swāmina Charaṇoma...”

21st Tirthpati



Shri Namināth Swāmi
Khāpar

Shri Namināth Swāmi

At Jambudweep's western Mahāvideh, in Kaushāmbi city of Bharat continent renunciatory King Siddhārth was ruling. Religious King was fond of the priests' company.

King pursued initiation from Sudarshan Muni. He did Vishasthānak penance and constituted Tirthankar Nām karma. After peaceful death, in the next birth he became deity in Aparājeet plane of Anuttar heaven.

After completing life of thirty three sāgaropam at heaven he came to the womb of queen Vaprā on full moon day of Ashwin month in Ashwini constellation. Queen Vaprā was the wife of King Vijay ruling over Mithilā city at Jambudweep's Bharatkshetra. The queen dreamed fourteen great dreams. After completion of pregnancy on eighth day of dark half of Shrāvan (Ashādh) month, in Ashwini constellation she delivered a golden coloured baby boy having blot of Indigo lotus.

56 Dikkumāris and 64 Indras celebrated outstanding birth ceremony as per their convention. King Vijay also celebrated excellent birth ceremony of his son. When God was in embryo because of his power enemies surrendered themselves and hence, accordingly God was baptized as 'Namikumār'.

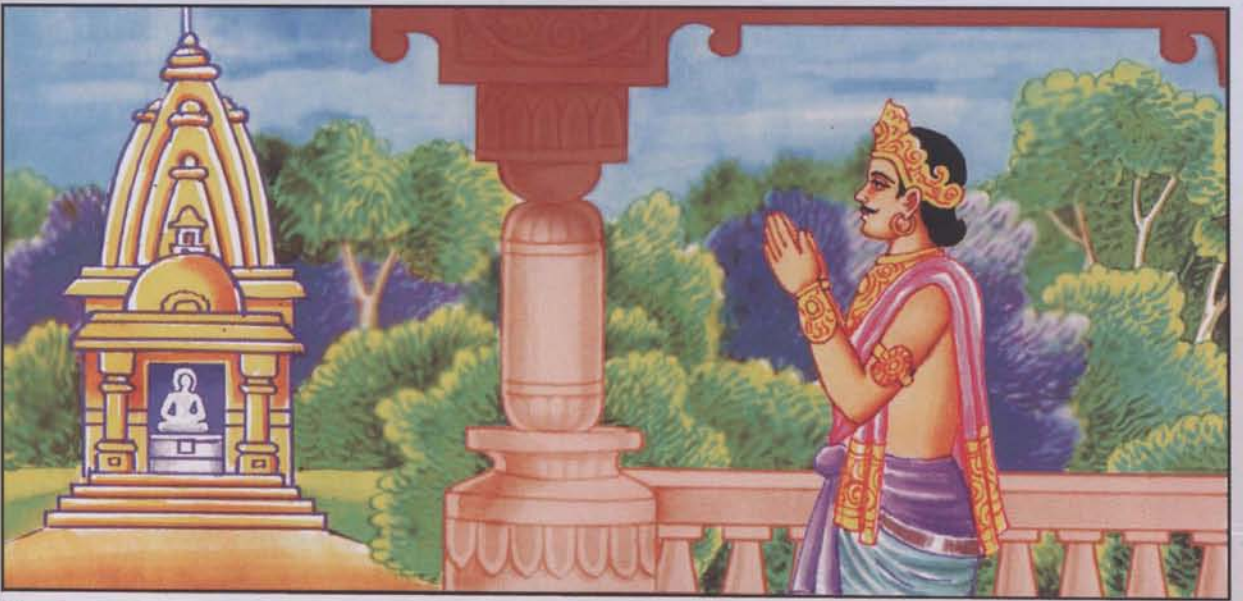
Having height of 15 bows God passed 2.5 thousand years in bloom of life.

After handling kingdom for 5 thousand years, on request of Lokāntik deities God began 'Varsidān'. He assigned responsibility of kingdom to his son Suprabh. Sitting in 'Devkuru' palanquin God came to Sahastrāmra forest along with thousands of deities and men. He had two days fast. Along with 1000 other kings God pursued initiation, in Ashwini constellation, on ninth day of dark half of Ashādh (Jyeshtha) month. Immediately he attained Manparyavgyān.

On the next day he broke his fast at the place of King Dutt, in Veerpur city. The deities rejoiced in sky with five divyas on this occasion.

He wandered for 9 months as Chhadmastha. He again came to Sahastrāmra forest at Mithilā. He had two days fast. He was meditating below Borsali tree. He attained pure Kevalgyān, in Ashwini constellation, on eleventh day of bright half of Mārgashirsh month.

The deities constructed place of sermons. Below the 180 bows long Chaitya tree God gave his remarkable lecture on momentary of this world. Listening to his lecture many great souls pursued initiation. Kumbh etc. 17 became gaṇadhars of God.



Previous births of God Namināth Swāmi- King Siddhārth...
Pursuing initiation from Sudarshan Muni, Deity in Aparājeet plane

God Namināth Swāmi's family was as under:

20,000	Saints
41,000	Nuns
450	Persons with 14 great powers
1,600	Avadhigyāni
1,250	Manparyavgyāni
1,600	Kevalgyāni
1,000	Plaintiff
5,000	Persons with Vaikriya power
170,000	Shrāvāk
348,000	Shrāvikā

God Namināth Swāmi passed 2500 years in bloom of life, 5000 years in lordship, 9 months as chhadmastha and 9 months less in 2500 years as Kevali. In this way, after completing life of 10 thousand years along with 1000 saints he accepted Anashan for one month and reached Sametshikhar Tirth. He passed away in Ashwini constellation, on tenth day of dark half of Vaishākh (Chaitra) month. The time period of 6 lacs years passed between demise of God Munisuvrat Swāmi and God Namināth.

“Vandan Ho! Mithilā Mandaṇ Shri Namināth Swāmine...”

22nd Tirthpati



Shri Nemināth Swāmi
Bhiwandi - Thane

Shri Nemināth Swāmi

Twenty second Tirthankar, the bachelor - God Nemināth achieved salvation in ninth birth from acquisition of Samyaktwa. His nine births are as follows:

1. King Dhankumār	6. <i>Deity at eleventh heaven</i>
2. <i>Saudharmendra Heaven</i>	7. King Shankhkumār
3. <i>King Chitragati</i>	8. Aparājeet Anuttar plane
4. Māhendra Heaven	9. Shri Nemināth Tirthankar
5. King Aparājeet	

BIRTH –1

In Achalpur city of Jambudweep's Bharatkshetra, brave and brilliant King Vikramdhan was ruling.

His wife queen Dhāriṇi dreamed amazing dream in semi conscious state early in the morning. She dreamed, “Some divine man gave roots of mango tree to her and said, “Today seeds of mango tree are sowed in your courtyard. At various nine places it will be implanted and at the end it will be very fruitful.” After dreaming this queen became extremely happy. She told the same to her husband and obtained the details about the result of this dream from dream characteristic reader. “The queen will be the mother of one great son” On listening to this the queen's happiness was uncontrollable.

Slowly and gradually queen was getting brighter. On completion of pregnancy she delivered a cute baby boy.

The child was named Dhan. He established prime position in the heart of not only his parents but also people of whole Achalpur city. The matured Dhan became world famous for his beauty and wisdom.

The nearby city Kusumpur's mighty King Sinha and his wife Vimalādevi's pretty daughter Dhanvati went to garden in spring along with friends for playing.

Many artist and people came to garden for enjoying spring time. Dhanvati and her friend Kamalini were surprised by looking at one picture of marvellous king in the hands of one painter who was foreigner. Kamalini asked about the details of that prince. Listening to the answer that the picture is of Achalpur's prince Dhan, Dhanvati had decided to marry him. And else she will pass whole life in meditating him...

Coincidentally, after some days messenger of King Sinha came to Achalpur city and in the parliament in front of King he applauded incomparable beauty and qualities of prince Dhan.

Dhanvati's sister Chandravati heard this conversation of King and that messenger. Chandravati was aware of the desire of Dhanvati. Moreover, she heard that messenger was going back to

Achalpur and hence, she sent message of her sister to prince Dhan. Here, King also send marriage proposal of his daughter and prince Dhan.

After few days only, wedding ceremony of prince Dhan and princess Dhanvati was celebrated.

Time is unstoppable. Many years passed. Vasundhar Muni who was having four types of knowledge, came to Achalpur city. All went to listen to his lecture. When lecture got over King told Muni about the dream which queen Dhārini had dreamed when prince Dhan was in embryo.

Muni said, “Prince Dhan will become twenty second tirthankar in his ninth birth. And because of this only, queen had seen that mango would be implanted at nine various places.”

Glad King became Shrāvak in real sense by accepting vrats.

Once, Dhan and Dhanvati went for playing. They saw one unconscious Muni. Dhankumār looked after him and Muni got well soon. Listening to his lecture both attained Samyaktwa.

Once, Vasundhar Muni again came to city. Listening to his lecture couple became renunciatory and handing over the responsibility to son Jayant, they pursued initiation. They did great worship and at the end accepted Aṇashaṇ for one month and had peaceful death...

BIRTH –2-3-4

In second birth both Dhankumār and Dhanvati became deities in the first heaven. Both were great friends. Last birth's love was still alive. After completing life in the heaven, in the third birth soul of Dhankumār came to the womb of queen Vidyutmati. The queen Vidyutmati was the wife of King Soor, ruling over Soortej city at northern Vaitādhyā Mountain of Bharatkshetra. He was named Chitragati.

On the other hand soul of Dhanvati came to the womb of queen Shashiprabha. The queen Shashiprabha was the wife of King Anangsingh, ruling over Shivmandir city at southern Vaitādhyā of Bharatkshetra. She was named as Ratnavati.

When Ratnavati became matured her parents were worried about her marriage. Whether Ratnavati will get appropriate spouse or not? King Anang was much tensed on this matter... King had called for photographs and bio data of many princes. But he was not contented from those... He was not getting the complete conjunction of mind, beauty and age.

Finally King called an astrologer to ask him about Ratnavati's future.

“Oh... King! Just don't worry. She will get four times better spouse than herself. The person who will snatch away your precious divine sword and on whom deities will shower flower, will be the husband of your daughter.” King Anangsingh became relaxed on listening to this.

King Sugriv was ruling over nearby city Chakrapur. He had two queens named Yashaswati and Bhadrā.

Queen Yashaswati had one son; Sumitra and her co-wife Bhadrā had one son Padma.

Prince Sumitra was virtuoso and hence, appropriate for lordship. It was difficult for Bhadrā to accept this truth.

For killing Sumitra, the step mother had experimented intense poison on him. King Sugriv had tried a lot to annihilate the poison but he failed. Whole city was grief. At the same time Vidyādhara Chitragati (soul of Dhankumār) was passing by. He known the situation of Prince Sumitra and immediately he came over there to wipe out the poison of Sumitra. With own power compassionate Chitragati made Sumitra fine. They both became profound friends.

Sumitra's sister was married with King of Kaling. Once lovesick Kamal, who was son of King Anangsingh and was brother of Ratnavati, kidnapped her.

On receiving this news Sumitra and his friend Chitragati both began battle against King Anangsingh and his son Kamal.

During the war Chitragati snatched away precious divine sword of King Anangsingh. Sumitra and Chitragati succeeded. Looking at this illusionary world Sumitra became renunciatory and pursued initiation. After some time he died and reborn as deity in the heaven.

On the other side, once Vidyādhār Chitrāgati went to Siddhāyatan temple for worship. King Anangsingh also came over there along with his young daughter Ratnavati. Chitrāgati was praying the God. At that time only deity Sumitra showered flower on him. Ratnavati and King Anangsingh both saw Chitrāgati. Ratnavati felt affection for Chitrāgati... King Anangsingh also realized that both the conditions laid down by astrologer got fulfilled and he also zealously arranged wedding ceremony of her daughter with Chitrāgati. After relishing all delights, both pursued initiation. They had peaceful death at the end and in the fourth birth both became deities in the fourth heaven called Māhendra. They both were friends in heaven also.

BIRTH –5-6-7-8

In the fifth birth the soul of Vidyādhār Chitrāgati came to the womb of queen Priyadarshanā. She was the wife of King Harinandi, ruling over the Sinhapur city of Eastern Videh's Padma continent. He was baptized as Aparājeet. Subhag Nām karma of Aparājītkumār was very powerful. He had superb friendship with minister's son Vimalbodh. They always used to remain together.

Once, both went out in jungle. They went long away. They heard some weird voice, “Save me” Generous Aparājītkumār went in that direction. That Man was bonded by soldiers of King Koshal. Aparājītkumār helped him and released him from bondage..

Aparājītkumār became dearly to King Koshal and he got married with King's daughter Kanakmālā. For sometime both friends lived in the palace.

Aparājītkumār thought that, “I am very dearly to King Koshal and he won't allow me to go” and hence, both friends went away from palace in the night without informing the King.

He left her wife Kanakmālā also in her father's palace only.

Both friends again came to own town. Aparājītkumār heard the weeping of piteous lady.

Generous Aparājītkumār went in that direction. He saw that Vidyādhār Shrishen's lovesick son Surkānt had come over there after kidnapping Ratnamālā; the daughter of Rathanupur Chakrawāl city's King Amrutsen.

Within few seconds he restrained Vidyādhār's son. Surkānt apologized Aparājītkumār. And said, “Oh... Mighty! This lady is engrossed by listening to praises of King Hariṇandi's son Aparājeet. Now she is obstinate that she will marry only with Aparājītkumār. I am crazy about this lady and damn fool I kidnapped her. Now I realized my mistake. Kindly forgive me. You arrange wedding of this lady with Aparājītkumār.” Minister's son Vimalbodh said, “Oh! What a great coincidence! He is Prince Aparājeet only!” Listening to this Ratnamālā became happy and she blushed. Vimalbodh and Surkānt arranged their wedding by

Gāndharva method. Meanwhile, Ratnamālā's father came over there in search of her daughter. And he became glad as her daughter got perfect desired husband.

Vidhyādhār Surkānt gifted precious stones and medicinal herbs to Aparājeet and divine tablets to Vimalbodh.

They convinced Ratnmālā and sent her to her father's place and they went ahead.

Going ahead Aparājeet got married to King Bhuvanbhānu's daughters Kamalini and Kumudini. They left both girls in their father's house and they went ahead.

They relieved Shri Mandirpur city's King's acute pain with the help of medicinal herbs gifted by Surkānt. His daughter Rambhā got married with Aparājeet. Going ahead both reached Janānand city.

When they reached they saw that desire marriage of King Jeetshatru's daughter Pritimati was going on. Pritimati was searching for the face of his last five birth's beloved one.

Princess Pritimati was amazed when she saw Aparājeet, “Oh! He is my beloved one! World's most beautiful lady wedded to Aparājeet. The outstanding wedding ceremony was celebrated. Aparājeet didn't realized that where the cozy days passed with his beloved one! He also forgot his parents and other girls to whom he had married earlier.

King Hariṇandi has sent servants in search of Aparājeet. They reached Janānand city and gave father's message to Aparājeet. Listening to this Aparājeet cursed his own self and went to his father. Cheerful atmosphere spread all over the palace.

He called all six wives viz. Kanakmālā, Ratnamālā, Kamalini, Kumudini, Rambhā and Pritimati to his own home. King Hariṇandi also felt joy by looking at his son's great good luck. He handed over responsibility of kingdom to Aparājeet. Now, minister's son Vimalbodh became Chief Minister and he also got married to many ladies.

Aparājeet assigned prime position to Pritimati. Time is unstoppable. Once, King Aparājeet saw one dead body. The people were going for his cremation. He suddenly realized futility of worldly luxuries. Immediately he pursued initiation along with Pritimati, Vimalbodh etc. He did great worship and had peaceful death at the end. In the sixth birth, the soul of Aparājeet and Pritimati became Mahardhik deities in eleventh heaven. And soul of Vimalbodh also became deity in same heaven. Over there also they were friends. In the seventh birth soul of Aparājeet came to the womb of queen Shrimati. She was the wife of King Shrishen ruling over Kuru country's capital Hastināpur city of Jambudweep's Bharatkshetra. When he came to embryo, queen dreamed pure full moon having shape of sea shell.

Hence, when kid born he was baptized as Shankhkumār. The soul of minister Vimalbodh was the son of that city's Minister in this birth. He was named as Matiprabh. Both were of same age. They were great friends in this birth also.

When both buddies became matured, the people living on border line of Kuru were irritated by the Pallipati Samarketu's robberies. They put up their grievance to King Shrishen. Prince Shankhkumār heard this matter. With the permission of father he went and shown his power to Pallipati. That arrogant Pallipati lost in few seconds in front of Shankhkumār. The champion prince was returning back and in the way he heard howling voice of a lady. Altruistic prince immediately went in that direction. One old lady was crying sitting under the tree. He asked reason for her lamentation. She said, “Oh! Prince... I am warden of Yashomati; the praiseworthy daughter of Champāpuri city's King Jeetāri. Princess Yashomati had heard about the victor Shankhkumār; the prince of Hastināpur city and she decided to marry him. But, wicked Vidyādhār Manishekhar was infatuated by beauty of Yashomati and he has kidnapped her. Oh! Philanthropic Man! Kindly, discharge Yashomati from restrictions of that Vidyādhār.

Immediately Shankhkumār went in the direction shown by that warden. He saw bonded Yashomati in one cave. The mighty prince attacked Vidyādhār. The Vidyādhār had tried all types of power on Shankhkumār. But, he didn't succeed. Finally, he surrendered his self to Shankhlumār and apologized for his misdeeds. Yashomati

was feeling obligatory and was looking continuously towards prince. She was thinking, “Is he Shankhlumār?” Meanwhile, Matiprabh came and introduced prince. Yashomati was blushing. They both got married by Gāndharva method.

Vidyādhār Maṇishekhār requested the couple to come to Vaitādhya Mountain. They worshiped God at various temples over there.

After that they came to Champāpuri city; at Yashomati's father's place. King Jeetāri became happy as he had such a nice son-in-law. They again came to Hastināpur city. King Shrishen was glad by looking at his daughter-in-law. He handed over lordship to Shankhkumār and pursued initiation.

Many years passed. Kevali Shrishen Muni came to Hastināpur city. Listening to the lecture of Kevalibhagwant Shankhkumār became renunciatory. But, he had enormous fascination towards Yashomati and due to this he was in dilemma. He asked reason for this fascination to Kevalibhagwant. Kevalibhagwant narrated relations of all the seven previous births right from the birth of Dhan and Dhanvati. And also said, “After the death, in next birth, you will be the deities at heaven called Anuttar plane. After completing life over there, you will reborn as the Nemināth Tirthankar. Yashomati will become Rājimati and will also attain salvation. You have relationship with Matiprabh since last three births and he will become your gaṇadhār”

After listening to this he relinquished everything and pursued initiation along with Yashomati and Matiprabh. He did Vishasthānak penance and constituted Tirthankar Nāmkarma. After peaceful death both became deities in the eighth birth at the Anuttar plane of Aparājeet heaven. Both were friends in heaven also.

BIRTH –9

One soul... Many bodies... Dhankumār, Saudharmendra heaven, Vidyādhār Chitragati, Māhendra heaven, King Aparājeet, Āran heaven, Shankhkumār, Aparājeet Anuttar plane and so on... that meritorious soul came to the womb of queen Shivādevi. She was the wife of King Samudravijay; ruling over Sauryapuri city of northern Bharatkshetra. He was at the prime position among all great ten Yādavs of his family. After completing life of thirty three sāgaropam in the heaven that soul came to embryo with fourteen great dreams in Chitrā constellation, on twelfth day of dark half of Kārtik (Ashwin) month.

Dream characteristics reader explained the results of all fourteen dreams. People all over the town became joyful. After completion of pregnancy period Shivādevi delivered a dark coloured baby boy in Chitrā constellation, on fifth day of bright half of Shrāvaṇ month. The infant had a blot of sea shell.

King Samudravijay, Meritorious Baldev, Balbhadraji, Vāsudev Krishna etc. celebrated birth ceremony of brilliant new born baby.

When God was in embryo mother dreamed studded wheel and hence, God was baptized as 'Arishthnemi'. Later he was known as 'Nemikumār'.

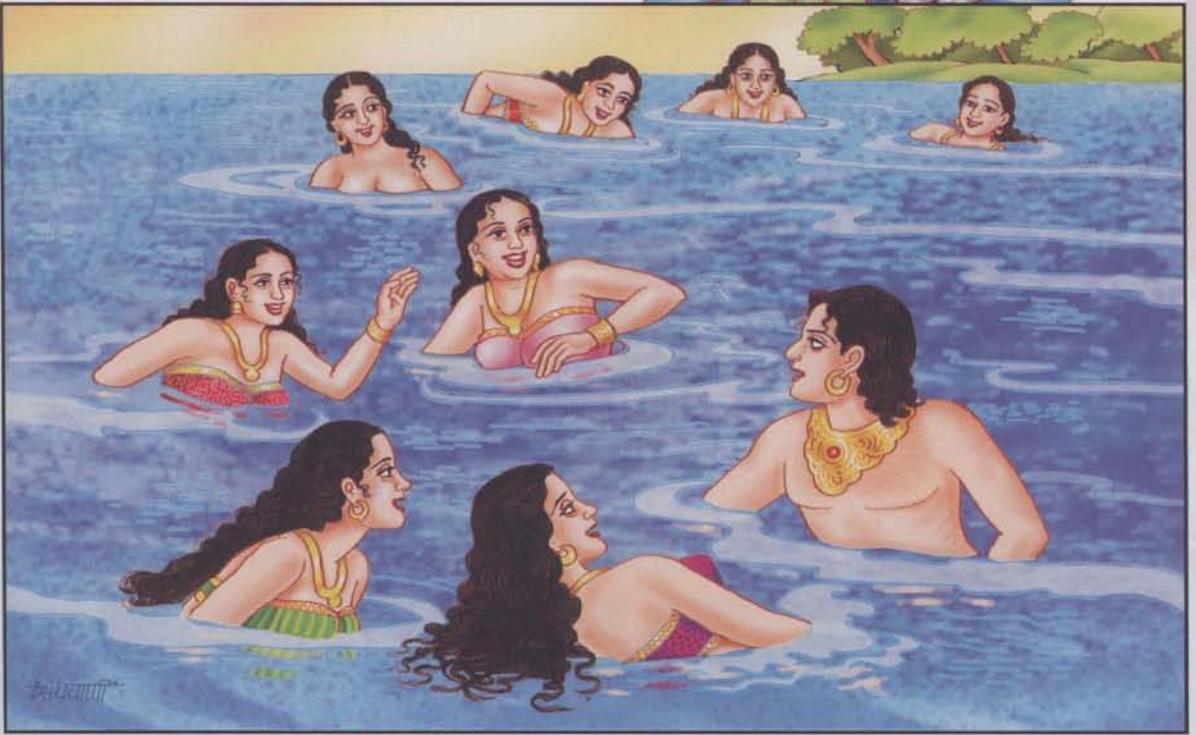
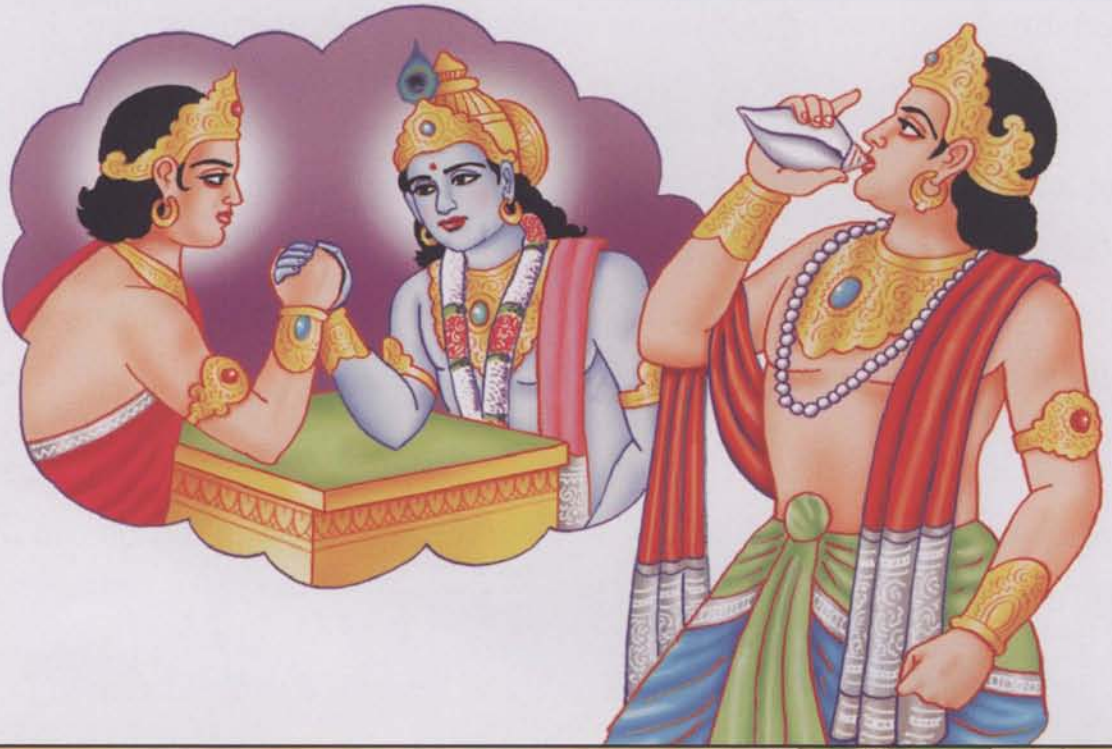
Having height of ten bows Nemikumār became matured. Incredibly mighty and powerful Nemi secured zenith position in the hearts of all citizens. Once he was playing with fellows of his age group and whole troop reached to armoury of Krishna. In Krishna's armoury various elite weapons like sea shell, wheel, arc, mace etc. were available. Except Krishna no one was able to even touch those weapons.

But Nemikumār was the tirthankar... Much sturdier than Vāsudev... Nemikumār immediately picked up the sea shell and blew it. The whole atmosphere was traumatized by the noise of sea shell. Because of loud clamor birds and animal also ran away. Vāsudev Krishna was dazed... Who is this enemy? Vāsudev Krishna came to armoury and was surprised by looking at the Nemikumār!

Nemikumār raised powerful Sudarshan Chakra (one type of wheel) on tip of his last finger. Very easily he picked up mace also. He bent arc as it is like slender stick...

To assess him Vāsudev Krishna invited him for the combat of strength.

Nemikumār defeated Vāsudev Krishna in few seconds.



Nemikumār in the armoury of Vāsudev Krishna...
To please eight queens of Krishna Nemikumār is playing with them

Krishna struggled a lot but was unable to beat Nemikumār...

Vāsudev Krishna's mind flickered. "If Nemikumār wishes then he can triumph my kingdom of three continents. Who is the Vāsudev, me or the Nemikumār? I have to do something to restrain his muscles. Else in future I will be a zero." Krishna was thinking and at the same time he heard the oracle...

“Oh... Vāsudev Krishna! Don't worry at all! Nemikumār is the twenty second tirthankar. He will pursue initiation in his bloom of life only.”

This consoled Krishna. However, he told his eight queens to convince Nemikumār for marriage.

King Samudravijay and Shivādevi were also forcing Nemikumār for marriage. Many princesses were ready for marrying with him.

Vāsudev Krishna's eight queens Satyabhāmā, Rukmani, Susimā, Padmāvati, Gauri, Gāndhāri, Laxmanā and Jāmbvati compelled Nemikumār for playing with them in river.

Nemikumār was uncommitted but, still to please them he joined. All the eight queens started explaining role of woman in the life and forced Nemikumār for marriage.

Nemikumār kept silence. They thought, “Nemikumār is ready for marriage and hence, he is not answering. Silence means 'YES'” They announced this matter over the whole city. All royal family



Renunciatory Nemikumār while playing with Vāsudev Krishna's friends...

was glad and excited. Meanwhile proposal of Rājimati; the gorgeous daughter of Mathurā's King Ugrasen came for Nemikumār.

King Samudravijay and queen Shivādevi, all were happy by thinking about such a noble daughter-in-law Rājimati.

The Astrologer was called to fix the date of marriage. Astrologer said to King Samudravijay and Vāsudev Krishna that...

“King, right now rainy season is going on. Generally, auspicious ceremonies are avoided in this season. The best days for marriage will come only after completion of rainy season.”

Krishna immediately replied, “Oh... Brother! After many efforts Nemikumār had agreed for this marriage. If we will pass some time then he will again change his mind. Hence, suggest us some early day for marriage.” Finally, they decided sixth day of bright half of Shrāvan month for marriage. The atmosphere of whole Dwārikā and Mathurā cities were cheerful.

The marriage party was incredible. Pageant started from Dwārikā. Ten Dashārho (Senior Persons), Vāsudev Krishna, Balbhadra etc. thousands of men joined the march. Singing the marriage songs all were going towards palace of King Ugrasen.

Princess Rājimati was also very eager to see her to be husband. She was intently looking towards Nemikumār. Two friends were teasing Rājimati. But, Rājimati had forgotten every thing and she



The marriage pageant of Nemikumar is proceeding towards palace of King Ugrasen...

was busy in watching at Nemikumār. At the same time right eye of Rājimati throbbed. She became confounded that this is bad omen and something awful will definitely happen.

On this side Nemikumār's marriage procession was proceeding ahead. Nemikumār heard shrill yowl of animals. He asked charioteer about the same. He immediately ordered charioteer to take reverse.

All were flabbergasted ... Nemikumār was going back... His chariot was returning... King Samudravijay etc. dashārho, Shivādevi etc. tried a lot to convince Nemikumār but... the person who is renunciatory and desperate for initiation, how will that person agree for marriage? God returned; it was like that he came just for reminding Rājimati about last eight births' relationships.

Lokāntik deities requested God to establish sacrament and God started 'Varsidān'. After giving donation for one year God sitting in 'Uttarkuru' palanquin, came to Sahastrāmra forest at Raivatāchal Mountain along with Shakra etc. Indra and Narendras. In Chitrā constellation, on sixth day of bright of Shrāvan month along with 1000 other kings God pursued initiation. He had two days fast. Immediately he attained Manparyavgyān.

On the next day he broke his fast at the place of Brahmin Vardutt. The deities rejoiced in sky with five divyas on this occasion.



Listening to shrill yowl of animals Nemikumār ordered to turn back the chariot

He wandered for 54 days as Chhadmastha. He again came to Sahastrāmra forest. He was meditating below Vetas tree. He had vowed for Aththam penance. He attained pure Kevalgyān, in Chitrā constellation, on the last day of dark half of Ashwin (Bhādrapad) month.

The deities constructed place of sermons. God started his poignant lecture. Listening to his lecture many souls pursued initiation and many souls became Shrāvak in real sense. Vardutt etc. 11 became gaṇadhars of God Nemināth.

In God Nemināth Swāmi's administration, Gomedh having vehicle of man was the adhishtāyakdev and Ambikā having vehicle of lion was the adhishtāyakādevi.

God Nemināth Swāmi's family was as under:

18,000	Saints
40,000	Nuns
400	Persons with 14 great powers
1,500	Avadhigyāni
1,000	Manparyavgyāni
1,500	Kevalgyāni
800	Plaintiff
1,500	Persons with Vaikriya power
169,000	Shrāvak
336,000	Shrāvikā

Rājimati also got inspired by God Nemināth. She also pursued initiation and achieved salvation in the same birth only.

God Nemināth Swāmi passed 300 years in bloom of life, 700

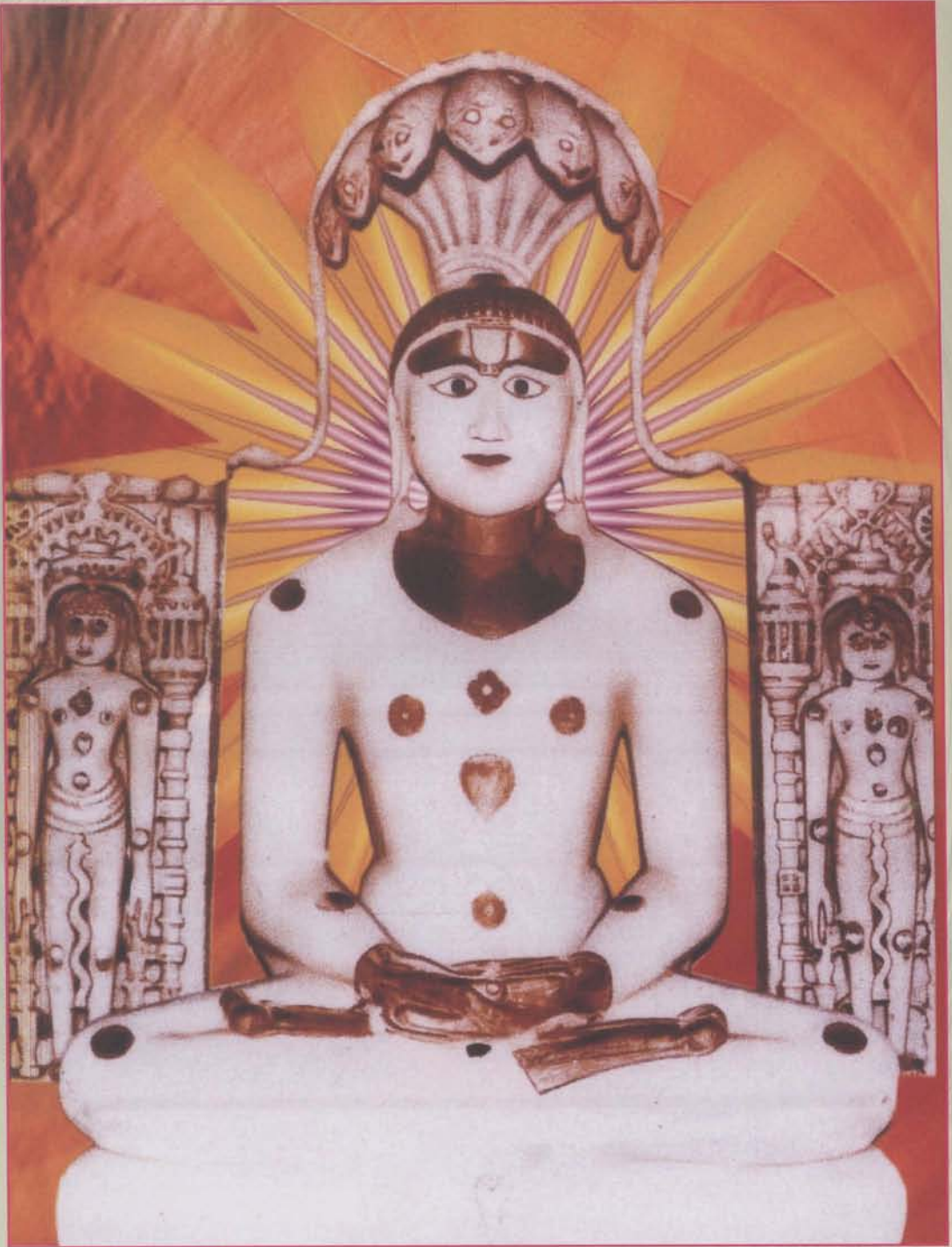
years as saint. In this way, after completing life of 1000 years along with 536 saints he accepted Aṇashaṇ. He passed away on Raivat Mountain, in Chitrā constellation, on eighth day of bright half of Ashādh month.

The time period of 5 lacs years passed between deenise of God Naminath & God Neminath.

“Vandan Ho!

Girnār Tirth Vibhushaṇ Shri Nemināth Swāmina Charaṇomā...”

23rd Tirthpati



Shri Shankheshwar Pārshwanāth Swāmi
Shankheshwar

Shri Pārshwanāth Swāmi

Twenty third tirthankar, Shri Shankheshwar Tirth Vibhushan - God Shri Pārshwanāth Swāmi achieved salvation in tenth birth from acquisition of Samyaktwa. His ten births are as follows:

1. <i>Marubhuti</i>	6. King Vajranābh
2. <i>An Elephant</i>	7. <i>Middle Graiveyak</i>
3. <i>Deity in the eighth heaven</i>	8. <i>King Suvarṇabāhu</i>
4. <i>Kiranveg Muni</i>	9. <i>Deity in the tenth heaven</i>
5. <i>Deity in the twelfth heaven</i>	10. God Shri Pārshwanāth Swāmi

BIRTH –1-2-3

In Potanpur city situated at south side of Meru Mountain in Jambudweep, well mannered, King Arvind was ruling. Many religious families were living in his empire. In the same city one religious Brahmin Vishwabhuti was residing along with his wife Anudhharā and two scholar sons Kamath and Marubhuti. His family was very prestigious. Though Kamath and Marubhuti were brothers there was vast difference in the nature of both.

Elder brother Kamath was angry and manner less...Whereas younger brother Marubhuti was patient and well-mannered...

Varuṇā was the wife of Kamath and Vasundharā was the wife of Marubhuti.

The parents handed over the responsibilities of family to both the brothers and passed away.

Marubhuti was very compassionate and was also helping the King Arvind in handling affairs of state. Due to this he frequently has to go out of the town. Whereas Kamath was enjoying and relaxing at home only. Marubhuti's wife Vasundharā was very good-looking. Though Kamath's own wife Varunā was present he was completely engrossed in Vasundharā. Vasundharā also got infatuated towards Kamath. They started licentiousness.

Once, Kamath's wife Varunā saw their immoral behaviour. She spoke to Marubhuti on this matter. It was unbelievable for Marubhuti. But, when he him self saw their iniquitous behaviour he became down in dumps.

Simple Marubhuti thought, “If I tell this matter to King then even for sake of modesty Kamath will realize.” He narrated the story to King Arvind. But...how can a just King Arvind tolerate this?

King arrested Kamath and he punished Kamath by making him to sit on donkey and roam all over the city. All citizens scorned Kamath.

Kamath became very angry. “Marubhuti is responsible for such condition. He complained the matter to King and hence, I had to bear all this.” Thinking in this way he ran away in forest and became

ascetic. He was meditating with huge aversion in the heart for Marubhuti. Here, Marubhuti was feeling glum. “I am responsible for my elder brother's insult. I should... I should apologize...”

Marubhuti came to forest for saying sorry to Kamath. He was about to bow Kamath but repugnant Kamath threw big stone on Marubhuti! Marubhuti's head got mashed. Marubhuti immediately died.

King Arvind got the news and realized futility of worldly relations. He pursued initiation... Kamath ran away and died with the feelings of 'Ārtadhyān' in the heart. He became snake of Kukkut specie in the next birth.

Marubhuti also died with feeling of 'Ārtadhyān' in the heart at last moment. And hence, became elephant in the next birth. He became the spouse of 500 female elephants.

On this side Arvind Muni reached Sametshikhar Tirth along with huge crowd. The soul of Marubhuti; who was the elephant in this birth, came around the bottom of Vindhyāchal Mountain. It saw the huge crowd and became angry, as in forest it likes to remain lonely. The elephant became out of control. He started throwing people from its trunk. He also smashed many people under his feet. All started up roaring. The elephant ran and directly came to Arvind Muni. All became scared, “Oh! This mad elephant will trample the saint!”

Looking at Arvind Muni elephant became abated. He was gazing towards Muni.

Avadhigyāni Arvind Muni said, Oh! Marubhuti! Leave this idiocy. Who were you? Just think. In previous birth you accepted Shrāvak Dharm. You went to make apology to your brother who was the accused. And here you are killing innocent people. Due to feeling of 'Ārtadhyān' at the end moment you got the birth as animal. Still you are living with the feeling of 'Ārtadhyān', do you want more regression?"

Listening to this elephant recalled his previous birth. He was crying. Muni explained it Shrāvak Dharm and it had accepted the same. He became abstinent and was living with equal feeling in joy and sorrow. Looking at this incidence many people understood the true religion. Muni went somewhere else.

Elephant was living peacefully. Once he went into lake for drinking water. It went ahead and its legs were trapped into mud. It struggled a lot but was sticking more and more. It realized that "Now I won't be able to survive and my death is definite." He started meditating God (Panch Parmeshthi). At the same time Kukkut snake i.e. soul of Kamath came over there. Looking at elephant it started releasing flames out of its mouth. It remembered previous birth's hostility. With all its power it started stinging elephant repeatedly. Poison killed the elephant. The elephant was in acute pain but died peacefully. It was successful in remaining

abstinent at the end moment also. And due to this patience only, it got next birth in eighth heaven called Sahastrār.

Miserable snake! It lived in feeling of 'Ārtadhyān' and hence, got next birth in hell. The soul of Marubhuti had life of seventeen sāgaropam in the eighth heaven. His name was deity Shashiprabh. He worshipped God in various ways, did many good deeds and made his Samyak Darshan more clean and pure. Whereas soul of Kamath did many sinful deeds in the birth of snake and became hellish (Nāraki-the person who gets birth at hell) in the fifth hell. He also had life of seventeen sāgaropam. For seventeen sāgaropam, one brother lived in luxury and other lived in acute pain.

BIRTH –4-5-6

At Sukutchh continent of Prāgvideh, there was one beautiful city named Tilakā. Vidyutgati was the Vidyādhār King and he has a pretty queen named Kanaktilakā. After completing the life at eighth heaven, the soul of Marubhuti came to the womb of queen Kanaktilakā.

He was baptized as Kiranveg. When mannered Kiranveg became matured his father handed over the responsibilities of kingdom to him and pursued initiation.

Kiranveg married to Vidyādhār princess Padmāvati. Consequently they were flourished with son named Kirantej. How long can renunciatory soul live in worldly cage? At last when

Surguru Mahātmā came to the town he pursued initiation. By best worship he acquired miraculous power.

Kiraṇveg Muni had gained power called 'Ākāshgāmini' (power of flying in the sky) He reached Pushkardweep and bowed all-eternal (Shāshwati) sculptures of God. After that he went towards Vaitādhya Mountain and was meditating over there. At the same time, soul of Kamath, after completing painful life of seventeen sāgaropam at the hell, born as snake.

Looking at Kiraṇveg Muni he recalled his previous birth's enmity. He started stinging Muni repeatedly. After tolerating acute pain Muni had peaceful death and in the next birth he became deity in the twelfth heaven. That helpless snake went to forest and died because of fire in the forest. In the next birth he became hellish. In the fifth birth the soul of God Pārshwanāth became deity at twelfth heaven in Jambudrumāvart plane whereas the soul of Kamath became hellish at sixth hell named Tamhprabhā. Both were having life of twenty two sāgaropam.

One soul is climbing up the ladder of success and going nearer to salvation whereas other is falling down. In the sixth birth soul of Marubhuti came to the womb of queen Laxmivati residing at the beautiful city called Shubhankarā, at western videh. Tirthankar Bāhu and Subāhu, both were exist over there. Laxmivati was the wife of King Vajravirya. The soul of Marubhuti in this birth was named as Vajranābh. Matured Vajranābh became lord of huge

empire like sovereign. Protector King acquired foremost place in the heart of people by his good deeds of hospitality. He handed over the responsibilities of the state to his matured son and pursued initiation from Avadhigyāni Kshemankar Muni. After the best worship, learning and fasting Vajrnābh Muni acquired great miraculous power.

One day Vajrnābh Muni was meditating at forest of Sukutchh continent and suddenly one arrow was pierced in his chest. After painful life at hell the soul of Kamath got birth in inferior tribe of vagabonds. He was very dark in colour. His name was also 'Kurangad' he was bad mannered and had identified previous birth enemy.

Kurangad was wandering in forest for hunting. He saw Vajrnābh Muni and immediately released his arrow. The arrow was pierce in a delicate organ of his body. Peacefully Muni endured acute pain. He didn't have even a slight feeling of revulsion. He forgave every one and had peaceful death. Afterwards he got birth at middle graiveyak. Evil vagabond was very glad on demise of Muni. In the next birth he went to hell.

BIRTH –7-8-9

The soul of Marubhuti in the seventh birth became deity named Lalitāng at middle graiveyak with life of twenty seven sāgaropam. Though he was surrounded by lavishness his soul remained non-

infatuated. On the other hand, the soul of Kamath who was Kurangad vagabond died and became hellish in the seventh hell with life of twenty seven sāgaropam. He was lamenting by acute pain. But... here, who will come to save him?

In the eighth birth the soul of Marubhuti came to the womb of queen Sudarshanā, wife of King Kushilbāhu at Purānpur city of eastern videh. The mother was extremely cheerful as she dreamed great dreams which were indicating that the fetus will become sovereign. The son was named Suvarṇabāhu. The matured Suvarṇabāhu married to gorgeous Padmāvatī, the daughter of Ratnapur city's King Khechar. The Chakraratna was developed in the armoury. Because of power of Chakraratna he became conqueror of six continents.

One day, Tirthankar Jagannāth came to Purānpur city. Sovereign Suvarṇabāhu was influenced by his drizzling lecture. He forsook all worldly assets and pursued initiation.

He done Vishasthānak penance in the best manner and constituted Tirthankar Nām karma. Once, he was meditating in Kshirvarṇā forest. At the same time, the soul of Kamath; the previous birth's enemy; born as lion over there after completing life at hell. After looking at the Muni, can the intense rival be stopped? Only in one leap he killed Muni. Meditating Muni had peaceful

death and in next birth he became deity at the tenth heaven. After many terrible deeds, the lion got next birth in the hell.

In the ninth birth, the soul of Marubhuti became Mahardhik deity at Mahāprabh plane of tenth heaven named Prānat. He had life of twenty sāgaropam. He sensationally celebrated all the Kalyānaks of various Tirthankars. On the other hand, the soul of Kamath was bearing acute pain at the fourth hell for twenty sāgaropam.

The soul of Kamath detested his younger brother in earlier birth which consequently reached the saturation of rivalry.

After the birth of Kamath, four times he got birth in hell. Once he got birth as lion and twice as snake. He killed many innocents. Only once he got birth of human being and that too as vagabond... How can he worship God over there? On the other hand the soul of Marubhuti, who was responsible for insult of Kamath, also wandered so much... Marubhuti, elephant, Kiranveg, Vajranābh and Suvarṇabāhu... in all the five births he tolerate vexation done by the soul of Kamath.

In births of any tirthankar, this was happened for the first time that one soul exerted till death for five times. However, the soul of tirthankar was climbing upper and upper on the ladder of salvation and in next birth he is going to achieve the desired milestone...

Let's meticulously explore God Pārshwanāth!

BIRTH –10

At Kāshi country of Bharatkshetra, in Banāras city, mighty King Ashwasen was ruling. He had unique queen named Vāmādevi. Their lineage was Ikshwāku. After completing life at Prānat heaven the soul of Suvarṇabāhu came to the womb of queen Vāmādevi on the fourth day of dark half of Chaitra (Phālgun) month at midnight in Vishākhā constellation. Queen dreamed fourteen great dreams.

Listening to the description of results of all fourteen dreams every one in the town became joyful.

After completion of pregnancy she delivered green coloured baby boy, who was bright like emerald and had a blot of snake, in Vishākhā constellation, on tenth day of dark half of Pausḥ (Mārgashirṣ) month.

56 Dikkumāris and 64 Indras celebrated memorable birth ceremony.

King Ashwasen decorated whole Banaras city like heaven and celebrated God's birth ceremony. When God was in embryo mother had seen snake passing from nearby and hence, God was baptized as Pārshwa.

Having height of nine hands Pārshwakumār became adult. The bright green coloured master was handsome like sapphire.

When King Ashwasen was in parliament the ambassador of Kushasthal city came and said, “King! Our lord Prasenjeet has teenager pretty daughter named Prabhāvati. Her beauty is incomparable. Once, princess was playing in the garden with her friends. The wives of deities came for worshipping God in the nearby temple. They were praising Pārshwakumār. Prabhāvati has heard this and now she has decided to marry Pārshwakumār. Here, on the other side, the Yavan, King of Kaling arrived at Kushasthal city along with his army as he is induced by the beauty of Prabhāvati. King Prasenjeet has called for your help to accomplish her daughter's wish. King... Kindly come along with your army and show brutal Yavan your miracle.

King Ashwasen started preparation to go to help his friend Prasenjeet. Meanwhile, Pārshwakumār came and stopped his father. Pārshwakumār solely went to Kushasthal city and was successful in defeating Kaling's prince Yavan.

King Prasenjeet became emotional by the valour of Pārshwakumār.

“Prince! You did great favour to me and saved me. Now, kindly wed with my daughter and bless me.”

Princess Prabhāvati was very happy. How to control the joy after looking at the triumph of beloved one?

Pārshwakumār was there to favour and fight. How can he accept the proposal for marriage without his father's permission?

Pārshwakumār was renunciatory and how worldly lavishness can please renunciatory soul?

Pārshwakumār returned back to Banāras from Kushasthal city. King Prasenjeet came to Banāras along with princess Prabhāvatī. King Ashwasen warmly welcomed King and princess.

“King! Kindly accept the marriage proposal of my daughter for Pārshwakumār.” King Ashwasen and queen Vāmādevī both were very happy on this proposal. The parents forced Pārshwakumār and eventually Pārshwakumār also accepted the same thinking that, “My Bhogāvalī Karma are still remaining”

Once, Pārshwakumār was watching his township sitting in the corridor. At the same time he was surprised as all were going in same direction and all had various necessary materials for worship in their hands. He enquired and known that Kamath, who was a poor child from Brahmin ancestry, was doing various penances. All were going for worshipping that ascetic. Here, ascetic Kamath was doing one great penance called Panchāgni.

Pārshwakumār also came with his family to have glimpse of Kamath. Avadhigyāni God saw snake burning in the fire place. Instantly he said to Kamath, “Oh...Great Ascetic! Compassion is the mother of all the religions. In this fire one snake is burning. Can't you see this?”

Till now Kamath met to the people who appreciated him and praised him. How can he bear the truth? Excited Kamath replied,



Pārshwakumār saves snake from fire and makes him Dharaṇendra Deity

“Prince! You ride on elephants and horses... You play... You fight... and enjoy... What do you know about religion? We saints only know what religion is.”

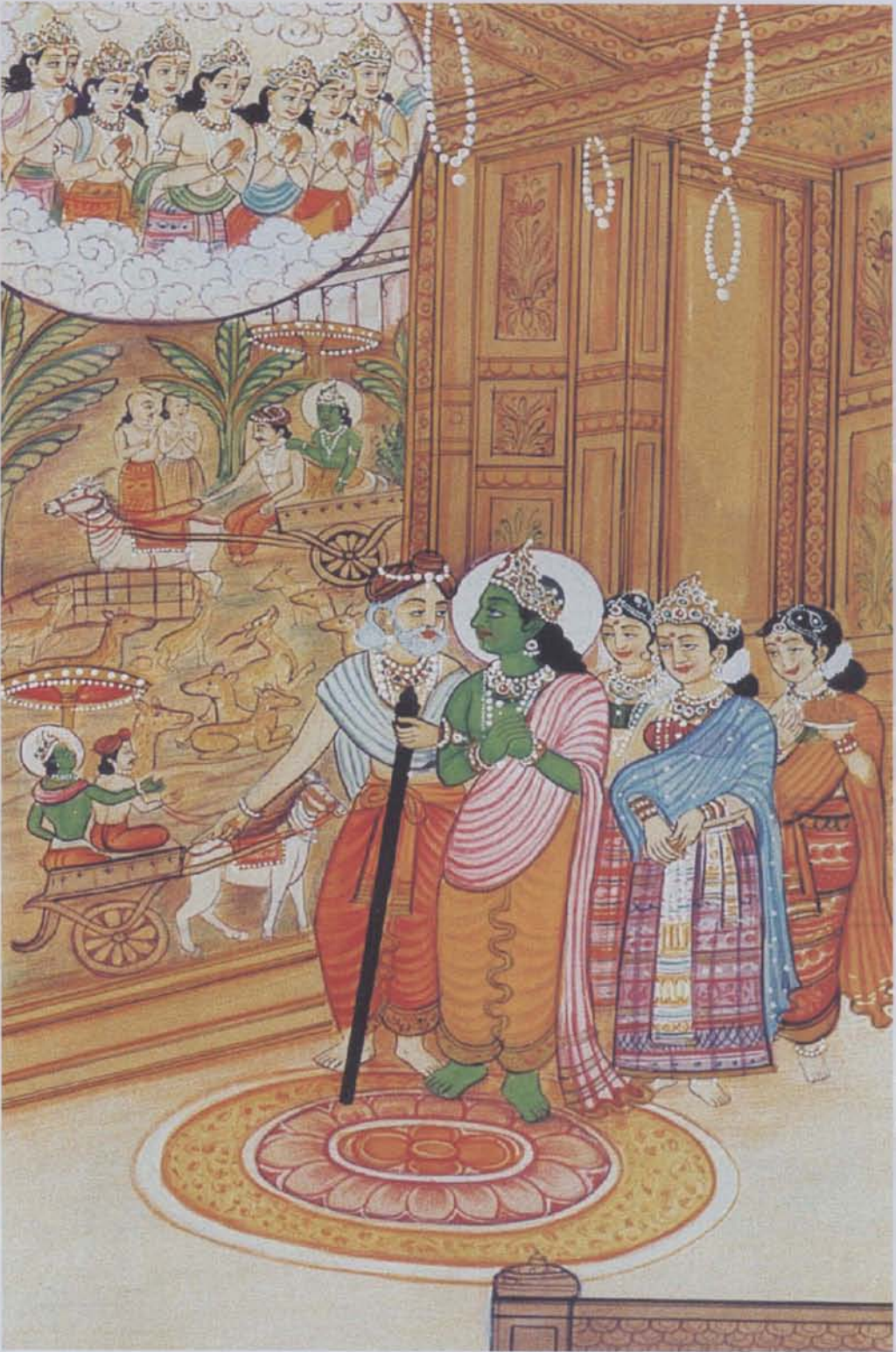
Pārshwakumār immediately ordered servants and took out burning piece of wood from fire. Carefully he cut the wood and shattered big snake came out.

Pārshwakumār told 'Navkār' to that snake and consoled it. It got peaceful death and reborn as Nāgrāj Dharanendra deity. All acclaimed Pārshwakumār and disregarded Kamath. Kamath reviled Pārshwakumār and went somewhere else. He started various types of penances and died. In the next birth he became deity named Meghmāli at Meghkumār heaven (a type of Bhavanpati deities' heaven).

Pārshwakumār returned to palace along with family. One day, Pārshwakumār went to art gallery. He saw the pictures of Nemikumār's marriage. He also saw the pictures showing how renunciatory Nemikumār forsook Rājimati.

Renunciatory Pārshwakumār became more renunciatory and now he was determined. Meanwhile, Lokāntik deities known that God's initiation time is coming soon and hence, they requested God to establish sacrament and God started 'Varsidān'.

Sitting in 'Vishālā' palanquin God came along with thousands of deities and people to Āshrampad garden from Banāras in Anurādhā constellation, on eleventh day of dark half of Paush



Pārshwakumār getting renunciatory after looking at the picture
 "Rājimatiku Chhodke Nem Sanyam Linā"

(Mārgashirsh) month. The young, matured thirty years old God pursued initiation along with 300 other kings. He vowed for Aththam penance. After initiation, immediately he attained Manparyavgyān.

On the next day he broke his fast with Kheer at the place of civilian Dhanya, at Koptak city. The deities rejoiced in sky with five divyas on this occasion. Chhadmastha God was meditating in the ascetic's hermitage. Deity Meghmāli; the rival of last ten births came over there.

He tried to disturb God. He released dangerous lions having paw of sharp nails and teeth like thunderbolt. After that, he released dangerous elephants, bears, leopards, poisonous snakes. But, God was completely engrossed. At last, that depraved deity started torrential rainfall along with hazardous lightening.

Dams and rivers were overflowing. The level of water was increasing very fast from God's knee to chest and so on... In few seconds water level reached God's neck. At the same time seat of Nāgrāj Dharaṇendra trembled. He known that God is in trouble and he produced golden lotus under God's feet. He protected God by making umbrella of his seven mouths. He covered whole body of the God and space arround him. God standing on lotus was looking like settled in divine plane.

Meghmāli was completely astonished. Dharaṇendra deity immediately said, “Oh... Wicked! You tortured God in many births



Vexation done by Meghmali & protection provided by Dharaṇendra

and because of this only you had born acute pain in hell. Just think! God won't sink due to torrential rainfall done by you. But, you only will sink in ocean of births...”

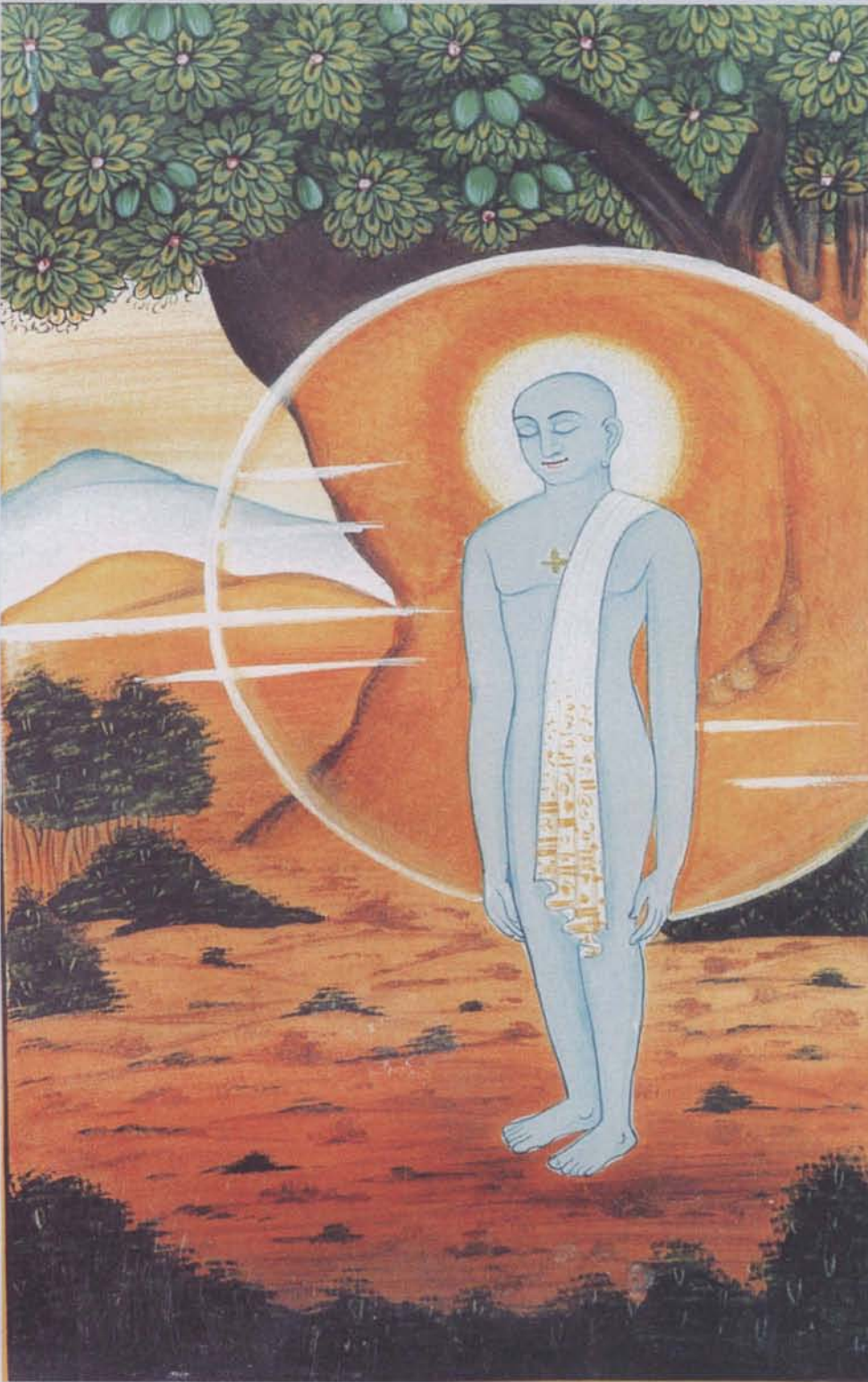
Finally, Meghmāli awaked. He apologized and returned to his place. Dharnendra worshipped God and he also went to his place. God had same feeling towards both tyrannical Meghmāli and saviour Dharnendra. He didn't have any attachment with Dharnendra or hate for Meghmāli. Hence, it is called, “Kamathe Dharnendre Cha... Swochitam Karma Kurvati... Prabhustulya Manovruttim”

After wandering for eighty four days as Chhadmastha, God again came to Banāras. In Āshrampad garden, he was meditating below Ghātki tree. He had done penance of Aththam. In Vishākhā constellation, on fourteenth day of dark half of Chaitra (Phālgun) month, he attained pure Kevalgyān.

The deities constructed place of sermons. Below twenty seven bows long Chaitya tree sitting on studded seat God started his lecture. Listening to his lecture on fifteen Karmādān many souls pursued initiation and many souls became Shrāvak in real sense. Āryadutt etc. 10 became ganadhars of God Pārshwanāth.

King Ashwasen, mother Vāmādevi and queen Prabhāvati etc. also pursued initiation.

In God Pārshwanāth Swāmi's administration, Pārshwa having vehicle of tortoise was the adhishtāyakdev and Padmāvati having vehicle of snake was the adhishtāyakādevi.



God Pārshwanāth meditation at Āshrampad garden & attaining pure kevalgyan.

God Pārshwanāth Swāmi's family was as under:

16,0 00	Saints
38,000	Nuns
350	Persons with 14 great powers
1,400	Avadhigyāni
750	Manparyavgyāni
1,000	Kevalgyāni
600	Plaintiff
1,100	Persons with Vaikriya power
164,000	Shrāvak
339,000	Shrāvikā

God Pārshwanāth Swāmi passed 30 years in bloom of life, 70 years as saint. In this way, after completing life of 100 years along with 33 saints he reached Sametshikhar Tirth. He accepted Aṇashaṇ for one month. He passed away, in Vishākhā constellation, on eighth day of bright half of Shrāvaṇ month.

The time period of 83,750 years passed between the demise of God Nemināth Swāmi and God Pārshwanāth Swāmi.

“Vandan Ho!

Shankheshwar Tirthādhish Shri Pārshwanāth Swāmina Charaṇomā...

24th Tirthpati



Shri Mahāvīr Swāmi
Shri Hālār Tirth - Ārādhanaḍhām

Shri Mahāveer Swāmi

The last Tirthankar, skipper, honourable God Mahāveer's soul wandered in world for twenty seven births after acquisition of Samyaktwa. His twenty seven births are as follows:

- | | |
|-------------------------|-----------------------------|
| 1. Naysār | 15. Fifth heaven |
| 2. Saudharmendra heaven | 16. Vishwabhuti Muni |
| 3. Marichi | 17. Seventh heaven |
| 4. Fifth heaven | 18. Triprushtha Vāsudev |
| 5. Kaushik Brahmin | 19. Seventh hell |
| 6. Pushpamitra Brahmin | 20. Lion |
| 7. First heaven | 21. Fourth hell |
| 8. Agnidhyot Brahmin | 22. King Vimal |
| 9. Second heaven | 23. Sovereign Priymitra |
| 10. Agnibhuti Brahmin | 24. Mahāshukra heaven |
| 11. Third heaven | 25. King Nandan |
| 12. Bhārdwāj Brahmin | 26. Prāṇat heaven |
| 13. Fourth heaven | 27. Hon. God Mahāveer Swāmi |
| 14. Sthāvar Brahmin | |

BIRTH –1-2-3-4

In Pruthvi Pratishthānpur city, at Mahāvapra continent of Jambudweep's western Mahāvideh, Mayer named Naysār was living

One important principle of Naysār helped him in attaining appropriate tutor (Guru)

He was following the rule “Not to eat without feeding guest” He went into forest in search of guest and he had vision of Munibhagwant. He got golden opportunity of Supātradān (innocent bhikshā) Naysār also showed right route to saints. Looking at the gentle and eligible Naysār saints also prompted to show Bhāvmārg (way of religion) to Naysār. The saints provided exact understanding of Dev, Guru, Dharm (God, spiritual guide and Religion). Naysār also learnt Namaskār Mahāmatra in accurate manner. Oh! How wonderful Jainism is! Naysār attained Samyak Darshan with the knowledge regarding evaluation of Dev, Guru and Dharm.

He had been remembering favour done by the saints. He completed his life and reborn as deity in the first heaven with the life of one sāgaropam. He arranged various programs for worshipping God and made his Samyak Darshan cleaner, which he had attained in the birth of Naysār. After completing life in the heaven, in the next birth he got birth as son of first sovereign King Bharat; the son of first Tirthankar God Rushabhdev. He was named as Marichi. The matured Marichi forsook world and pursued initiation after listening to the lectures of God Rushabhdev. However, Marichi was having very delicate body and because of strong Chāritrāvarṇiya Karma, he was unable to bear pains of saint's life. He designed a new dress of Tridandi by his own sense. Though he brought leniency in the rules of saint's life he had extraordinary faith on God's words. Looking at new dress, many souls came to Marichi to understand religion. The good orator Marichi showed everyone the correct way of God. And listening to

him many souls became renunciatory. They were having desire for initiation. Marichi inspired them to join the way shown by God Rushabhdev.

Once, God Rushabhdev came to Vinitā. The deities constructed place of sermons. King Bharat was present for listening to God's lecture. At the end of lecture King Bharat asked God, “God! Is there any soul in this class (Parshadā) who will become tirthankar in this team of twenty four tirthankar (Chovisi)?” God introduced Marichi, not only as last tirthankar of this Chovisi but also as first Triprushtha Vāsudev of this avasarpini and sovereign named Priymitra at videh.

King Bharat was very glad on listening to this. He came to Marichi and bowed him after three rotations and told, “I am not bowing to your dress but you will be the Tirthankar in future. And hence, I am bowing you.” He narrated the whole things told by God. Marichi's joy was totally uncontrollable. Proud Marichi started dancing, “Oh... How great my lineage is! My grandfather is the first Tirthankar, my father is the first sovereign and now I will be the first Vāsudev!!! Really, no one will have such a great lineage in the world... Again I will be the sovereign, I will be the Tirthankar! Oh...! What a great lineage!” proud Marichi constituted Neech Gotra Karma... After the demise of God Rushabhdev he done great big mistake in the birth of Marichi.

Once, Marichi caught disease... How can saints of God serve Asanyat (here, Marichi is called as Asanyat as he was not following principles of self conduct properly)? Hence, Marichi thought, “I

should also make one person my disciple.” Meanwhile, he lessoned Prince Kapil and Kapil developed attachment with Marichi. He decided to pursue initiation from Marichi. Marichi told him to pursue initiation from saints of God. Kapil said, “Is there no religion in your living?” Finished... who will look after me in future? This thought compelled Marichi to tell lie. He replied, “Kapil there is religion in both living in my as well as in their.” Because of this sentence only, rotation in world increased for God's soul. Samyaktwa attained in birth of Naysār was lost in the birth of Marichi. After completing life, Marichi reborn as Mahardhik deity in heaven named Brahma. He had life of ten sāgaropam.

BIRTH –5 to 15

In fifth birth he became Brahmin named Kaushik at Kollāk village. He adopted dress of Tridandi. After completing life of eighty lacs purva, he strayed in very small species. In sixth birth he became Brahmin Pushpamitra. He adopted dress of Tridandi. After completing life of seventy two lacs purva, he became medium stage deity in Saudharmendra heaven. In the eighth birth he became Brahmin Agnidhyot having life of sixty four lacs purva. Finally, he adopted dress of Tridandi and became medium stage deity at north-east heaven in the ninth birth. In the tenth birth he became Brahmin Agnibhuti having life of fifty six lacs purva. He adopted dress of Tridandi. After completing life over there, in the eleventh birth he became medium stage deity in Sanatkumār heaven. In the twelfth birth he became Brahmin Bhāradwāj at Shwetāmbi city. After adopting dress of Tridandi with life of forty four lacs purva, he

became medium stage deity at Māhendra heaven in thirteenth birth. In fourteenth birth he became Brahmin Sthāvar at Rājgruhi city with life of thirty four lacs purva. Finally, adopting dress of Tridandi, he completed his life and became medium stage deity in the fifteenth birth. After this he passed life in many small-small births.

BIRTH –16 to 21

Marichi done pride of his lineage, because of which God's soul achieved human life six times in-between 5 to 15 births but didn't get opportunity of Sudev, Suguru, Sudharma and Samyaktwa. In sixteenth birth he again attained Samyaktwa.

In sixteenth birth he became prince Vishwabhuti, who was son of Vishākhābhuti; the King of Rājgruhi city. The cousin brother Vishākhānandi was jealous of handsome and mighty Vishwabhuti. Once, Vishākhānandi cheated Vishwabhuti and his family because of which they had to leave the palace. Annoyed Vishwabhuti hit the Kothā tree and all fruits fell down from the tree. He told his cousin Vishākhānandi that, “I have a power to separate heads and bodies of all you people in this manner only. But, I am not doing such a disgusting work because I respect my elders. I am abandoning this world.” And Vishwabhuti pursued initiation. He did many penances. He did Māsakshaman (one month continuous fasts) in sequence and his healthy body got converted into lean. Once, Vishwabhuti Muni came to Mathurā city for innocent bhikshā. A cow hit him and he got collapsed. At the same time, cousin Vishākhānandi was passing near by from chariot. That wicked

person saw this scene. He mocked, “Oh! Where is your power of destroying Kothā tree?”

Muni forgot that he is saint and became furious. He lifted cow by its hat horns and threw it in the sky. Vishākhānandi saw violent Muni and ran away from there. Muni determined to become more powerful in future, with the help of his penance and reclusion.

After completing life of one crore years he became deity at Mahāshukra heaven in the seventeenth birth. In the eighteenth birth he came to the womb of queen Mrugāvati. She was the wife of King Ripupratishatru (Prajāpati) ruling over Pottanpur city of this Bharatkshetra. The queen dreamed seven great dreams indicating that fetus will become Vāsudev. He was baptized as Triprushtha.

The matured Triprushtha killed death defying lion at Tung Mountain without any weapon. That lion was the soul of Vishākhānandi. Triprushtha's power became world famous. He scuffled with Prativāsudev Ashwagriv and conquered lordship of three continents. Proud Vāsudev Triprushtha poured boiling lead into the ears of servant. He constituted ruthless and brutal dense Karma. He did many sinful deeds and after completing life of eighty four lacs years, in nineteenth birth he became hellish in the seventh hell.

After completing life of thirty three sāgaropam and after tolerating acute pain he became lion in twentieth birth.

In the twenty first birth he again got birth in the fourth hell. The soul of tirthankar has to ramble so much and that to where, just

because of the Karma. From twenty second birth onwards progress of God's soul will begin.

BIRTH –22 to 26

In the twenty second birth soul of God came to the womb of queen Vimalā. She was the wife of King Priymitra ruling over Rathpur city. The kid was named as Vimalkumār. King Priymitra handed over the responsibilities of kingdom to Vimalkumār. Just Vimal was looking after the civilians very nicely. Once, he went to forest. He saved a deer from hunter. Eventually, he pursued initiation and after peaceful death in twenty third birth the soul of God came to the womb of queen Dhārini with fourteen great dreams. She was the wife of King Dhananjay ruling over Mookā city of Aparvideh. She delivered a bright coloured baby boy. The infant was baptized as Priymitra.

Priymitra became adult and he conquered all the six continents with the help of Chakraratna which got developed in his armory. At the end, Sovereign Priymitra pursued initiation from Pottilāchārya.

In the twenty fourth birth, he became Mahardhik deity at Mahāshukra heaven. He had life of seventeen sāgaropam. In the twenty fifth birth, he came to the womb of queen Bhadrā. She was the wife of King Jeetshatru ruling over the Chhatrā city. She delivered a baby boy and the kid was named as Nandan. Matured Nandan became King. Unenthusiastically he was performing the duty. Ultimately, he pursued initiation from Potillāchārya. He started doing grand penances.

He did Māsakshamaṇ in sequence. Such a great penance was done by him non stop for one lakh years. During self conduct span of one lakh years, he did 11,80,645 Māsakshamaṇ... He did Vishasthānak penance with Māsakshamaṇ... With a great feeling in the heart that “If I have such a power so that I can divert all lives towards religion” (Jo Hove Muj Shakti Aaisi Savi Jeev Karu Shāshanrasi) he constituted Tirthankar Nām karma. After having peaceful death in the twenty sixth birth he became Mahardhik deity at Prānat heaven.

BIRTH –27

The last birth of the honourable skipper God Mahāveer...

At Jambudweep's Bharatkshetra, near Kshatriyakund city, in Brahmankund village, one learned Brahmin Rushabhdutt was living. The soul of God came to the womb of his wife Devānandā. Generally, God never belongs to Brahmin lineage (Bhikshāchāri). In the birth of Marichi God did pride of his lineage and constituted Neech Gotra Karma. Due to this his soul passed eighty two days in the womb of Devānandā who was belonging to the Brahmin lineage. By order of Saudharmendra Mahārājā Hariṅgamaishi deity done the womb transplant from embryo of Devānandā to embryo of queen Trishalā. The queen Trishalā was the wife of King Sidhhārtha ruling over Kshatriyakund city. God came to the womb of Devānandā on the sixth day of bright half of Ashādh month and came to the womb of Trishalādevi on thirteenth day of dark half of Ashwin month. When God was in embryo of Devānandā, the

Devānandā had dreamed fourteen great dreams and when he came to the womb of Trishalādevi, Devānandā dreamed that all the fourteen dreams were going towards queen Trishalā. And at the same time Trishalādevi also dreamed fourteen great dreams.

The dream characteristic reader narrated the result of all the fourteen dreams. Listening to the same Trishalādevi became cheerful. Fetus God remained steady so that mother didn't get any trouble. But, Trishalādevi started howling and all in the palace were dazed. The queen was very upset. Avadhigyāni God realized mother's lamentation and God again started movements in the embryo. The queen Trishalā again became joyful.

After completion of pregnancy in Uttarāshādhā constellation, on thirteenth day of bright half of Chaitra month, queen delivered golden coloured baby boy having blot of lion. Immediately, after the God's birth 56 Dikkumāris and 64 Indras celebrated the stupendous birth ceremony as per their convention.

King Sidhhārth also celebrated the birth ceremony for ten days. There was continuous progress in the stock of money and food grains etc. when God was in embryo and hence, God was baptized as 'Vardhmān'.

The eight years old Vardhmān defeated deity of Saudharmendra heaven with excellent patience and heroism. Hence, he became famous as 'Mahāveer'.

When infatuated parents sent eight years old Vardhmānkumār to school Saudharmendra Mahārājā thought that this is the insult of



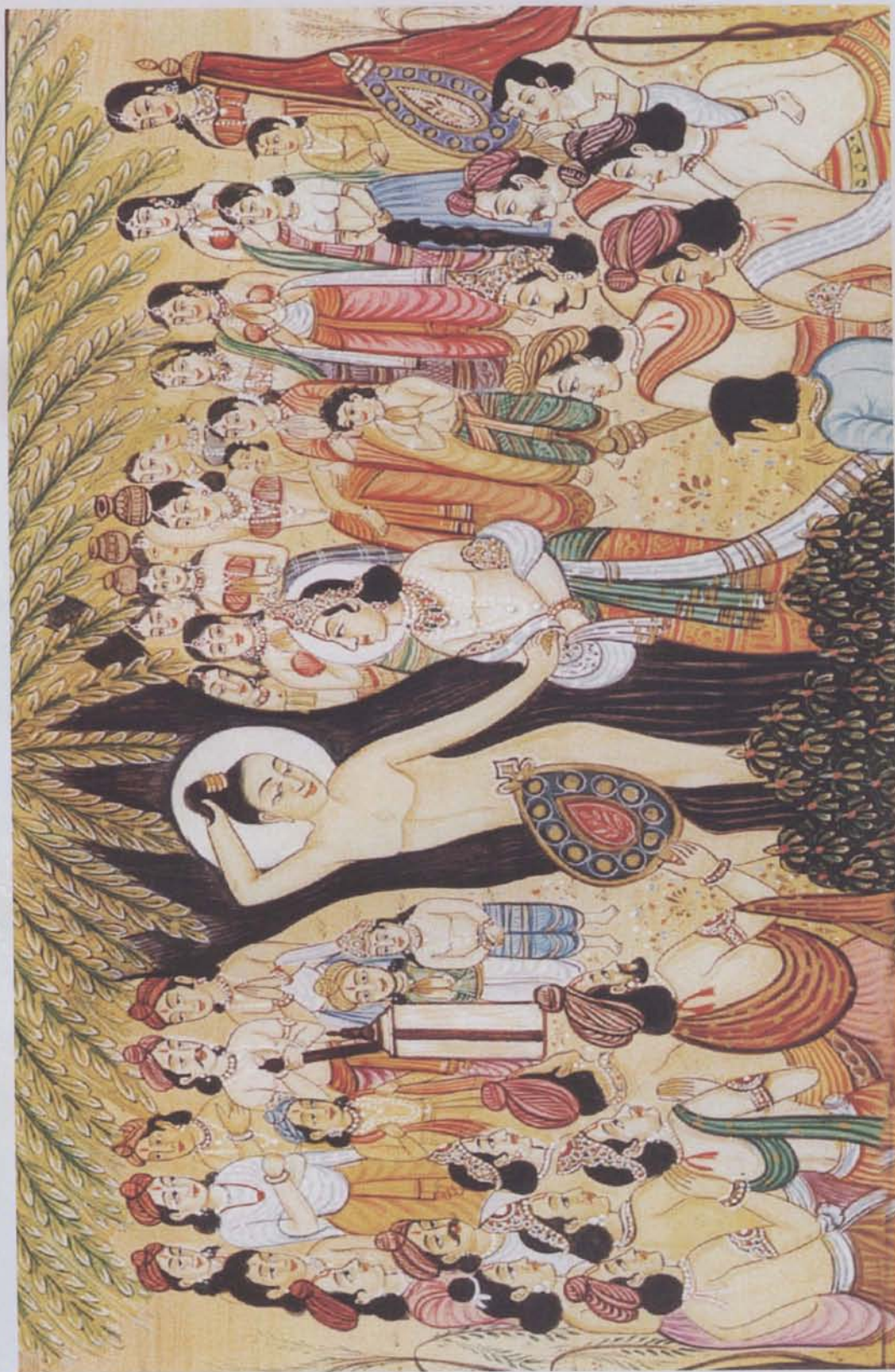
The moments of God Mahāveer from childhood to bloom of life...

the person who had knowledge of three types. To stop this insult Saudharmendra Mahārājā him self disguised as Brahmin and came to school. He asked very tough questions to Vardhmānkumār but, Vardhmānkumār answered very well. Listening to his answers teacher also wondered! Saudharmendra introduced Prince Vardhmānkumār.

Having height of seven hands Vardhmānkumār became matured. The parents pressurized him for marriage. Due to this he thought that, “My Bhogāvali Karma are still remaining.” And he married with Yashodā; the daughter of King Samaveer. Unenthusiastically he passed time in the world. God had a daughter named Priyadarshanā.

When God was twenty eight years old parents passed away. The period of swear which he had vowed in embryo was now over. He went to elder brother Nandivardhan for taking permission for initiation. Because of pressure of elder brother God stayed in world for two more years. When one year was left for God's initiation, nine Lokāntik deities requested God to establish sacrament and God started 'Varsidān'. He did donation for one year and after that along with thousands of deities and people Vardhmānkumār left Kshatriyakund city for pursuing initiation.

The deities constructed palanquin having length of 50 bows, width of 25 bows and height of 36 bows. Sitting in such a divine palanquin named Chandraprabhā God reached Gyātkhandvan garden. God removed all his ornaments by himself and wore the divine cloth given by Indra Mahārājā. Having two days fast God



The initiation ceremony of dearly Vardhmānkumār of Kshatriyakund city.

solely vowed for 'Sarva Virti' in Uttarāshādhā constellation, on tenth day of dark half of Mārgashirsh (Kārtik) month. *(In case of all other tirthankar many people have pursued initiation along with God but Vardhmānkumār alone pursued initiation)* Immediately God attained Manparyavgyān.

God broke his fast with kheer at the place of Bahul Brahmin in Kollāg Sannivesh.

He gave great fight to Karma in the Chhadmastha period of twelve and a half years. The very first vexation was started on first night by cowherd and after twelve and a half years also the last vexation was done by cowherd only.

In the temple at Asthik village, dangerous vexations were done by Shoolpāṇi in one night and at the end understanding was provided by God to Shoolpāṇi!

When God went towards Shwetāmbi city Chandakaushik – a sight poisonous snake did great vexation to God and still compassionate God provided understanding to that hazardous snake also.

The vexation done by Sudanshtram Nāgkumār deity and protection and worship done by Kambal and Shambal Nagkumar deities.

Because of senseless and childish behaviour of cowherd; who was roaming along with God, God has to face imprisonment. But still God was composed and patient.



The very first vexation after initiation...
Done by cowherd and Indra Mahārājā is preventing the cowherd

At Non-Aryan countries vexation of various types are done by Barber people

Once God was meditating at Polās temple of Dradhbhumi area. Saudharmendra Mahārājā praised God's patience at his assembly. The unfortunate and wicked Sangam deity couldn't bear the praise of God. He was jealous. He did twenty vexations in one night on God to break his concentration from meditation. Still he was not satisfied. He did misdeeds because of which God didn't get innocent food for six months. God did six months fast that too without water. In spite of all these God was impartial he didn't has any dislike towards Sangam deity.

When God reached Kaushāmbi city he did great resolution. That resolution was accomplished by Chandanbālā after five months and twenty five days.

In Vāsudev Triprushtha's birth God poured boiled lead into the ears of servant. As a result of which the soul of servant, who became cowherd in this birth, has hit pegs into the God's ears. He put the pegs in such a way that the ends of both the pegs were touching each other inside. In tremendous pain also God was composed.

The physician Kharak and the merchant Siddhārdha tried to remove the pegs from God's ears. At that time God screamed because of unbearable pain.



Vexation done by Sudanshram deity and protection and worship
done by Shambal and Kambal Nāgkumār deity

The great penance done by God within twelve and a half years period is as under :

Six months fast	2
Five months and twenty five days fast	1
Four months fast	9
Two months fast	6
One month fast	12
15 days fast	72
Three months fast	2
45 days fast	2
75 days fast	2

God also did great penance called Bhadra Pratimā (Two days fast along with enormous worship), Mahābhadra Pratimā (Four days fast along with enormous worship) and Sarvato Bhadra Pratimā (Ten days fast along with enormous worship). In twelve and a half years, God took food only for 349 days, remaining days he did fast that too without water.

He did great penance to break his Karma. He did enormous worship. Once, outside Jrumbhak village, at the bank of Hrujubālikā River, in the farm of Syāmāk, below Shāl tree he was meditating. He had two days fast. God attained pure Kevalgyān in Uttarāphālguni constellation, on tenth day of bright half of Vaishākh month.

Immediately, the deities constructed place of sermons. Due to misfortune of this Bharatkshetra God's first lecture was unsuccessful. No one had the quality of pursuing initiation. Next day i.e. on eleventh day of bright half of Vaishākh month, he went to Pāwāpuri. The deities constructed sermons. Plaintiff Indrabhuti



The Place of sermons of God Mahāveer

Gautam etc. 11 Brahmins came to attend his lecture and to clear their doubts. They pursued initiation and God's administration was established. Indrabhuti etc. eleven became God's ganadhars and Chandanbālā etc. became the nuns of God. Many people also became Shrāvaks in real sense.

Honourable God Mahāveer attained Kevalgyān at the age of 42 years. Afterwards, he roamed for 30 years in various villages and cities and did great favour to many souls during this period.

From Apāpāpuri he came to Brāhmaṇkund city. He inspired past parents Devānandā and Rushabhduṭṭ; and they both pursued initiation.

Then God came to Kshatriyakund city. He inspired daughter Priyadarshanā and son-in-law Jamāli. They pursued initiation. Along with Jamāli and Priyadarshanā other 500 princes and 1000 princesses pursued initiation.

Jamāli learned eleven parts of our Āgam. He was conducting lecture for more than 1000 saints.

Once, Jamāli Muni came to Shrāvasti city. Jamāli Muni was suffering from severe acidity. He ordered other saints to arrange his bed.

Jamāli was unable to tolerate the pain. And hence, he became angry. He saw that saints were arranging the bed. Saints told that bed is ready. At that time Jamāli's conceit arose. He yelled, "When work is in progress it can not be said that work is done... I do not agree with God's principle." Many saints went to God after looking

at the proud Jamāli. Nun Priyadarshanā preferred the side of Jamāli because of the infatuation towards husband.

Now Jamāli was arrogant by thinking that "I am superior than others." Once, Jamāli came to Shrāvasti city along with other saints. Nun Priyadarshanā also came along with 1000 nuns. Jamāli was in the garden. And nuns were in the school of potter Dhank. Potter Dhank was the great follower of God Mahāveer.

To realize the truth to Nun Priyadarshanā he threw spark of fire on her cloths. She said, "Oh! Fortunate! What are you doing? My cloth has been burn by you."

"Respected Nun! Has the cloth burn according to our opinion? When cloth gets burn fully then only that cloth is called as burn. Why are you speaking lie?"

Priyadarshanā realized her mistake. She came with her family of all nuns and apologized in front of God Mahāveer. And she followed the correct way of God. Jamāli didn't realize his mistake because of intense conceit. He spent his life as saint and worshipped self conduct for many years and hence, he became Kilbishiyā deity (one type of inferior deities) at sixth heaven in the next birth.

After attaining Kevalgyān also God has to bear vexation done by cowherd. The cowherd released fire towards God. However, that fire renounced to cowherd's body. After bearing terrible ache of burn he apologized for his misdeeds and reborn as deity in the twelfth heaven. But, after completing life at heaven he will roam in

the world for very long time and till many births.

In the administration of God Mahāveer, Mātang having vehicle of elephant was the adhishtāyādev and Sidhhāyikā having vehicle of lion was the adhishtāyākādevi.

The Last Tirthankar Honourable God Mahāveer passed thirty years of his life as Kevali. And he inspired many souls, saved them from this world and helped them in achieving salvation. He inspired Shreṇik, Meghkumār, Nandisheṇ, Abhaykumār, Prasannachandra, Shāl, Mahāshāl, Darshānbhadra, Dhanyakumār, Shālibharda, thief Rohiṇaiyachor, King Udāyan, Halla, Vihalla, Sulsā, Chandanbālā, Mrugāvati and so on...

God's first gaṇḍhar Gautamswāmi was the head of 5000 disciple and all attained Kevalgyān.

The miraculous gaṇadhar Gautamswāmi had intense fascination for God. Because of which Gautamswāmi had attained Kevalgyān after the demise of God Mahāveer.

God Mahāveer Swāmi's family was as under:

14,000	Saints
36,000	Nuns
300	Persons with 14 great powers
1,300	Avadhigyāni
500	Manparyavgyāni
700	Kevalgyāni
400	Plaintiff
700	Persons with Vaikriya power
159,000	Shrāvak
318,000	Shrāvikā

God hunched his end time and came to Apāpāpuri. The deities constructed place of sermons. God conducted lecture for non stop 16 prahars (approximately 48 hours). He explained the importance of struggle for salvation in all four types of struggle. God predicted the future of his administration by the result of the eight dreams which were dreamed by King Punyapāl. He described the conditions of lives. He also told the names of tirthankars and sovereigns etc. 63 great men who will get birth in next utsarpini. After the lecture God came to assembly of King Hastipāl.

He sent gaṇadhar Gautam to edify Brahmin Devsharmā. God had two days fast. In Swāti constellation, on last day of dark half of Kārtik (Ashwin) month, after midnight, God passed away.

The whole Bharatkshetra was grief. Ganadhar Indrabhuti Gautam got this news and he started weeping. Renunciatory he also attained Kevalgyān early in the morning.

God passed 30 years in world, 12.5 years as Chhadmastha and 30 years as Kevali. In this way after completing life of 72 years God passed away.

“Vandan Ho!

Charam Tirthapati Shramaṇ Bhagwān Mahāveer

Swāminā Charaṇomā...”

Goddess Saraswati



Goddess Padmāvati



FAMILY OF THE FIRST TIRTHANKAR SHRI RUSHABHDEV

Gaṇadhar	84
Kevalgyāni	20,000
Manpryavgyāni	12,750
Avdhigyāni	9,000
PersonswithVaikriyaPower	20,600
Personswith14GreatPowers	4,750
Plaintiff	12,650
Saints	84,000 (President Rushabhhsen)
Nuns	300,000 (President Brāhmi)
Shrāvak	305,000
Shrāvikā	554,000

Mother	Marudevā
Father	Nābhi
BirthPlace	Vinitā (Ayodhyā)
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Ox
Colour	Golden
Height	500 Bows
Yaksha	Gaumukh
Yakshini	Chakreshvari
Bloom of LifeTime	20 lacs purva
Lordship	63 lacs purva
Chhadmastha	1000 Years
Total Initiation Period	1 lakh purva
Life Time	84 lacs purva

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Fourth day of dark half of Jyeshtha	Sarvārth Siddha	Uttarāshādhā
Birth	Eighth day of dark half of phalgun	Ayodhyā	Uttarāshādhā
Initiation	Eighth day of dark half of phalgun	Ayodhyā	Uttarāshādhā
Kevalgyan	Eighth day of dark half of Māgh	Purimatālpur	Uttarāshādhā
Nirvan	Thirteenth day of dark half of Paush	Ashtāpad	Mountain-Abhijit

FAMILY OF SHRI AJITNĀTH SWĀMI

Gaṇadhar	95
Kevalgyāni	22,000
Manpryavgyāni	12,500
Avdhigyāni	9,400
PersonswithVaikriyaPower	20,400
Personswith14GreatPowers	3,700
Plaintiff	12,400
Saints	100,000
Nuns	330,000
Shrāvāk	298,000
Shrāvikā	545,000

Mother	Vijyā
Father	Jitshatru
BirthPlace	Ayodhyā
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Elephant
Colour	Golden
Height	450 Bows
Yaksha	Mahāyaksha
Yakshini	Ajitbālā
Bloom of LifeTime	18 lacs purva
Lordship	53 lacs purva and 1 purvāṅg
Chhadmastha	12 Years
Total Initiation Period	1 purvāṅg less in 1 lakh purva
Life Time	72 lacs purva

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Thirteen day of bright half of Vaishākh	Vijay	Rohini
Birth	Eighth day of bright half of Māgh	Ayodhyā	Rohini
Initiation	Ninth day of bright half of Māgh	Ayodhyā	Rohini
Kevalgyan	Eleventh day of bright half of Paush	Ayodhyā	Rohini
Nirvaṇ	Fifth day of bright half of Chaitra	Sametshikhar	Mrugshirsh

FAMILY OF SHRI SAMBHAVNĀTH SWĀMI

Gaṇadhar	102
Kevalgyāni	15,000
Manpryavgyāni	12,150
Avdhigyāni	9,600
PersonswithVaikriyaPower	19,800
Personswith14GreatPowers	2,150
Plaintiff	12,000
Saints	200,000
Nuns	336,000
Shrāvāk	293,000
Shrāvikā	636,000

Mother	Sena
Father	Jitāri
BirthPlace	Shrāvasti
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Hourse
Colour	Golden
Height	400 Bows
Yaksha	Trimukh
Yakshini	Duritāri
Bloom of LifeTime	15 lacs purva
Lordship	44 lacs purva and 4 purvāṅg
Chhadmastha	14 Years
Total Initiation Period	4 purvāṅg less in 1 lakh purva
Life Time	60 lacs purva

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Eighth day of bright half of Falgun	Ānat	Mrugshirsh
Birth	Fourteenth day of bright half of Mārgshirsha	Shrāvasti	Mrugshirsh
Initiation	Fifteenth day of bright half of Mārgashirsha	Shrāvasti	Mrugshirsh
Kevalgyan	Fifth day of dark half of Ashwin	Shrāvasti	Mrugshirsh
Nirvaṇ	Fifth day of bright half of Chaitra	Sametshikhar	Mrugshirsh

FAMILY OF SHRI ABHINANDAN SWĀMI

Gaṇadhar	116
Kevalgyāni	14,000
Manpryavgyāni	11,650
Avdhigyāni	9,800
PersonswithVaikriyaPower	19,000
Personswith14GreatPowers	1,500
Plaintiff	11,000
Saints	300,000
Nuns	630,000
Shrāvāk	288,000
Shrāvikā	527,000

Mother	Shidhārtha
Father	Sanvar
BirthPlace	Ayodhyā
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Monkey
Colour	Golden
Height	350 Bows
Yaksha	Yakshesh
Yakshini	Kālī
Bloom of LifeTime	12.5 lacs purva
Lordship	36.5 lacs purva and 8 purvāṅg
Chhadmastha	18 Years
Total Initiation Period	8 purvāṅg less in 1 lakh purva
Life Time	50 lacs purva

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Fourth day of bright half of Vaishākh	Vijay	Abhijit
Birth	Second day of bright half of Māgh	Ayodhyā	Abhijit
Initiation	Twelfth day of bright half of Māgh	Ayodhyā	Abhijit
Kevalgyan	Fourteenth day of bright half of Paush	Ayodhyā	Abhijit
Nirvan	Eighth day of bright half of Vaishākh	Sametshikhar	Pushya

FAMILY OF SHRI SUMATINĀTH SWĀMI

Gaṇadhar	100
Kevalgyāni	13,000
Manpryavgyāni	10,450
Avdhigyāni	11,000
PersonswithVaikriyaPower	18,400
Personswith14GreatPowers	2,400
Plaintiff	10,450
Saints	320,000
Nuns	530,000
Shrāvāk	281,000
Shrāvikā	516,000

Mother	Mangalā
Father	Megh
BirthPlace	Ayodhyā
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Croune
Colour	Golden
Height	300 Bows
Yaksha	Tumbaru
Yakshini	Mahākālī
Bloom of LifeTime	10 lacs purva
Lordship	29 lacs purva and 12 purvāṅg
Chhadmastha	20 Years
Total Initiation Period	12 purvāṅg less in 1 lakh purva
Life Time	40 lacs purva

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Second day of bright half of Shrāvan	Vaijayant	Maghā
Birth	Eighth day of bright half of Vaishākh	Ayodhyā	Maghā
Initiation	Ninth day of bright half of Vaishākh	Ayodhyā	Maghā
Kevalgyan	Eleventh day of bright half of Chaitra	Ayodhyā	Maghā
Nirvan	Ninth day of bright half of Chaitra	Sametshikhar	Punarvasu

FAMILY OF SHRI PADMAPRABHU SWĀMI

Gaṇadhar	107
Kevalgyāni	12,000
Manpryavgyāni	10,300
Avdhigyāni	10,000
PersonswithVaikriyaPower	16,800
Personswith14GreatPowers	2,200
Plaintiff	9,600
Saints	330,000
Nuns	420,000
Shrāvāk	276,000
Shrāvikā	505,000

Mother	Susimā
Father	Ghar
BirthPlace	Kaushāmbi
Ancestry	Ikshvāku
Gotra	Lotus
Blot	Red (Blood)
Colour	250 Bows
Height	Kusum
Yaksha	Achyutā
Yakshini	7.5 lacs purva
Bloom of LifeTime	21.5 lacs purva and 16 purvāṅg
Lordship	6 Month
Chhadmastha	16 purvāṅg less in 1 lakh purva
Total Initiation Period	30 lacs purva
Life Time	

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Sixth day of dark half of Paush	Ninth Graiveyak	Chitrā
Birth	Twelfth day of dark half of Ashwin	Kaushāmbi	Chitrā
Initiation	Thirteenth day of dark half of Ashwin	Kaushāmbi	Chitrā
Kevalgyan	Eleventh day of dark half of Māgh	Kaushāmbi	Chitrā
Nirvaṇ	Thirteen day of dark half of Paush	Sametshikhar	Chitrā

FAMILY OF SHRI SUPĀRSHWANĀTH SWĀMI

Gaṇadhar	95
Kevalgyāni	11,000
Manpryavgyāni	9,150
Avdhigyāni	9,000
PersonswithVaikriyaPower	15,300
Personswith14GreatPowers	2,030
Plaintiff	8,400
Saints	300,000
Nuns	430,000
Shrāvak	257,000
Shrāvikā	493,000

Mother	Pruthvi
Father	Pratishthsen
BirthPlace	Banāras
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Swastika
Colour	Golden
Height	200 Bows
Yaksha	Mātang
Yakshini	Shāntā
Bloom of LifeTime	5 lacs purva
Lordship	14 lacs purva and 20 purvāṅg
Chhadmastha	9 Month
Total Initiation Period	20 purvāṅg less in 1 lakh purva
Life Time	20 lacs purva

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan Birth	Eighth day of bright half of Ashādh	Sixth Graiveyak	Anurādhā
Initiation	Twelfth day of bright half of Jyeshtha	Banāras	Vishākhā
Kevalgyan	Thirteenth day of bright half of Jyeshtha	Banāras	Anurādhā
Nirvan	Sixth day of dark half of Māgh	Banāras	Vishākhā
	Seventh day of dark half of Māgh	Sametshikhar	Mool

FAMILY OF SHRI CHANDRAPRABHU SWĀMI

Gaṇadhar	93
Kevalgyāni	10,000
Manpryavgyāni	8,000
Avdhigyāni	8,000
PersonswithVaikriyaPower	14,000
Personswith14GreatPowers	2,000
Plaintiff	7,600
Saints	250,000
Nuns	380,000
Shrāvāk	250,000
Shrāvikā	491,000

Mother	Lakshmanā
Father	Mahāsen
BirthPlace	Chandrapuri
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Moon
Colour	White
Height	150 Bows
Yaksha	Vijay
Yakshini	Bhrukuti
Bloom of LifeTime	2.5 lacs purva
Lordship	6.5 lacs purva nad 24 purvāṅ
Chhadmastha	3 Month
Total Initiation Period	24 purvāṅ less in 1 lakh purva
Life Time	10 lacs purva

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Fifth day of dark half of Phālgun	Vaijyant	Anurādhā
Birth	Eleventh day of dark half of Mārgashirsh	Chandrapuri	Anurādhā
Initiation	Thirteenth day of dark half of Mārgashirsh	Chandrapuri	Anurādhā
Kevalgyan	Seventh day of dark half of Māgh	Chandrapuri	Anurādhā
Nirvaṇ	Seventh day of dark half of Shāvan	Sametshikhar	Shrāvan

FAMILY OF SHRI SUVIDHINĀTH SWĀMI

Gaṇadhar	88
Kevalgyāni	7,500
Manpryavgyāni	7,500
Avdhigyāni	8,400
PersonswithVaikriyaPower	13,000
Personswith14GreatPowers	1,500
Plaintiff	6,000
Saints	200,000
Nuns	120,000
Shrāvak	229,000
Shrāvikā	471,000

Mother	Rāmādevi
Father	Sugriv
BirthPlace	Kākandi
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Crocodile
Colour	White
Height	100 Bows
Yaksha	Ajit
Yakshini	Sutārā
Bloom of LifeTime	50,000 purva
Lordship	50,000 purva and 28 purvāṅg
Chhadmastha	4 Month
Total Initiation Period	28 purvāṅg less in 1 lakh purva
Life Time	2 lacs purva

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Ninth day of dark half of Māgh	Vaijyant	Mool
Birth	Fifth day of dark half of Kārtik	Kākandi	Mool
Initiation	Sixth day of dark half of Kārtik	Kākandi	Mool
Kevalgyan	Third day of bright half of Kārtik	Kākandi	Mool
Nirvaṇ	Ninth day of dark half of Shrāvana	Sametshikhar	Mool

FAMILY OF SHRI SHITALNĀTH SWĀMI

Gaṇadhar	81
Kevalgyāni	7,000
Manpryavgyāni	7,500
Avdhigyāni	7,200
PersonswithVaikriyaPower	12,000
Personswith14GreatPowers	1,400
Plaintiff	5,800
Saints	100,000
Nuns	106,000
Shrāvāk	289,000
Shrāvikā	458,000

Mother	Nandādevi
Father	Dradhrath
BirthPlace	Bhadrilpur
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Shrivatsa
Colour	Golden
Height	90 Bows
Yaksha	Brahmā
Yakshini	Ashokā
Bloom of LifeTime	25,000 purva
Lordship	50,000 purva
Chhadmastha	3 Month
Total Initiation Period	25,000 purva
Life Time	1 lakh purva

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Sixth day of dark half of Chaitra	Prānat	Purvāshādhā
Birth	Twelfth day of dark half of Paush	Bhadrilpur	Purvāshādhā
Initiation	Twelfth day of dark half of Paush	Bhadrilpur	Purvāshādhā
Kevalgyan	Fourteenth day of dark half of Mārgashirsh	Bhadrilpur	Purvāshādhā
Nirvaṇ	Second day of dark half of Chaitra	Sametshikhar	Purvāshādhā

FAMILY OF SHRI SHREYĀNSNĀTH SWĀMI

Gaṇadhar	76
Kevalgyāni	6,500
Manpryavgyāni	6,000
Avdhigyāni	6,000
PersonswithVaikriyaPower	11,000
Personswith14GreatPowers	1,300
Plaintiff	5,000
Saints	84,000
Nuns	103,000
Shrāvāk	279,000
Shrāvikā	448,000

Mother	Vishnudevi
Father	Vishnu
BirthPlace	Sinhpur
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Rhinoceros
Colour	Golden
Height	80 Bows
Yaksha	Ishwar
Yakshini	Mānavi
Bloom of LifeTime	21 lacs years
Lordship	42 lacs years
Chhadmastha	2 Month
Total Initiation Period	21 lacs years
Life Time	84 lacs years

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Sixth day of dark half of Vaishākh	Mahāshukra	Shravan
Birth	Twelfth day of dark half of Māgh	Sinhpur	Shravan
Initiation	Thirteenth day of dark half of Māgh	Sinhpur	Shravan
Kevalgyan	Fifteenth day of dark half of Paush	Sinhpur	Shravan
Nirvan	Third day of dark half of Ashādh	Sametshikhar	Ghanishthā

FAMILY OF SHRI VĀSUPUJYA SWĀMI

Gaṇadhar	66
Kevalgyāni	6,500
Manpryavgyāni	6,000
Avdhigyāni	5,400
PersonswithVaikriyaPower	10,000
Personswith14GreatPowers	1,200
Plaintiff	4,700
Saints	72,000
Nuns	100,000
Shrāvak	215,000
Shrāvikā	436,000

Mother	Jayā
Father	Vasupujya
BirthPlace	Champā
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	He-buffalo
Colour	Red (Blood)
Height	70 Bows
Yaksha	Kumār
Yakshini	Chandā
Bloom of LifeTime	18 lacs years
Lordship	NA
Chhadmastha	1 Month
Total Initiation Period	54 lacs years
Life Time	72 lacs years

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Ninth day of bright half of Jyeshtha	Prānat	Shatabhishā
Birth	Fourteenth day of dark half of Māgh	Champāpuri	Shatabhishā
Initiation	Fifteenth day of dark half of Māgh	Champāpuri	Shatabhishā
Kevalgyan	Second day of dark half of Māgh	Champāpuri	Shatabhishā
Nirvan	Fourteenth day of bright half of Ashādh	Champapuri	Uttar Bhādrapad

FAMILY OF SHRI VIMALNĀTH SWĀMI

Gaṇadhar	57
Kevalgyāni	5,500
Manpryavgyāni	5,500
Avdhigyāni	4,800
PersonswithVaikriyaPower	9,000
Personswith14GreatPowers	1,100
Plaintiff	3,200
Saints	68,000
Nuns	100,800
Shrāvak	208,000
Shrāvikā	424,000

Mother	Shyāma
Father	Krutvarmā
BirthPlace	Kāmpilpur
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Boar
Colour	Golden
Height	60 Bows
Yaksha	Shanmukh
Yakshini	Viditā
Bloom of LifeTime	15 lacs years
Lordship	30 lacs years
Chhadmastha	2 years
Total Initiation Period	15 lacs years
Life Time	60 lacs years

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Twelfth day of bright half of Vaishākh	Sahastrār	Uttar Bhādrapad
Birth	Third day of bright half of Māgh	Kāmpilpur	Uttar Bhādrapad
Initiation	Fourth day of bright half of Māgh	Kāmpilpur	Uttar Bhādrapad
Kevalgyan	Sixth day of bright half of Paush	Kāmpilpur	Uttar Bhādrapad
Nirvan	Seventh day of dark half of Jyeshtha	Sametshikhar	Pushya

FAMILY OF SHRI ANANTNĀTH SWĀMI

Gaṇadhar	50
Kevalgyāni	5,000
Manpryavgyāni	5,000
Avdhigyāni	4,300
PersonswithVaikriyaPower	8,000
Personswith14GreatPowers	1,000
Plaintiff	3,200
Saints	66,000
Nuns	62,000
Shrāvāk	206,000
Shrāvikā	414,000

Mother	Suyashā
Father	Sinhsen
BirthPlace	Ayodhyā
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Falcon
Colour	Golden
Height	50 Bows
Yaksha	Pātāl
Yakshini	Ankushā
Bloom of LifeTime	7.5 lacs years
Lordship	15 lacs years
Chhadmastha	3 years
Total Initiation Period	7.5 lacs years
Life Time	30 lacs years

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Seventh day of dark half of Ashādh	Prānat	Revati
Birth	Thirteenth day of dark half of Chaitra	Ayodhyā	Revati
Initiation	Fourteenth day of dark half of Chaitra	Ayodhyā	Revati
Kevalgyan	Fourteenth day of dark half of Chaitra	Ayodhyā	Revati
Nirvan	Fifth day of dark half of Chaitra	Sametshikhar	Revati

FAMILY OF SHRI DHARMNĀTH SWĀMI

Gaṇadhar	43
Kevalgyāni	4,500
Manpryavgyāni	4,500
Avdhigyāni	3,600
PersonswithVaikriyaPower	7,000
Personswith14GreatPowers	900
Plaintiff	2,800
Saints	64,000
Nuns	62,400
Shrāvāk	204,000
Shrāvikā	413,000

Mother	Suvratā
Father	Bhānu
BirthPlace	Ratnapur
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Thunderbolt
Colour	Golden
Height	45 Bows
Yaksha	Kinnar
Yakshini	Kandarpā
Bloom of LifeTime	2.5 lacs years
Lordship	5 lacs years
Chhadmastha	2 years
Total Initiation Period	2.5 lacs years
Life Time	10 lacs years

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Seventh day of bright half of Vaishākh	Vaijyant	Pushya
Birth	Third day of bright half of Māgh	Ratnapur	Pushya
Initiation	Thirteenth day of bright half of Māgh	Ratnapur	Pushya
Kevalgyan	Fifteenth day of bright half of Paush	Ratnapur	Pushya
Nirvaṇ	Fifth day of bright half of Jyeshtha	Sametshikhar	Pushya

FAMILY OF SHRI SHĀNTINĀTH SWĀMI

Gaṇadhar	36
Kevalgyāni	4,000
Manpryavgyāni	4,000
Avdhigyāni	3,000
PersonswithVaikriyaPower	6,000
Personswith14GreatPowers	800
Plaintiff	2,400
Saints	62,000
Nuns	61,600
Shrāvāk	290,000
Shrāvikā	393,000

Mother	Achirā
Father	Vishwasen
BirthPlace	Hastināpur
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Deer
Colour	Golden
Height	40 Bows
Yaksha	Garud
Yakshini	Nirvāni
Bloom of LifeTime	25 thousand years
Lordship	50 thousand years
Chhadmastha	1 year
Total Initiation Period	25 thousand years
Life Time	1 lakh years

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Sixth day of dark half of Shrāvan	Sarvārthsiddha	Bharani
Birth	Thirteenth day of dark half of Vaishākh	Hastināpur	Bharani
Initiation	Fourteenth day of dark half of Vaishākh	Hastināpur	Bharani
Kevalgyan	Ninth day of bright half of Paush	Hastināpur	Bharani
Nirvan	Thirteenth day of dark half of Vaishākh	Sametshikhar	Bharani

FAMILY OF SHRI KUNTHUNĀTH SWĀMI

Gaṇadhar	35
Kevalgyāni	3,200
Manpryavgyāni	3,340
Avdhigyāni	2,500
PersonswithVaikriyaPower	5,100
Personswith14GreatPowers	670
Plaintiff	2,000
Saints	60,000
Nuns	60,600
Shrāvāk	180,000
Shrāvikā	381,000

Mother	Shri Devi
Father	Soorsen
BirthPlace	Hastināpur
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	He-goat
Colour	Golden
Height	35 Bows
Yaksha	Gandharva
Yakshini	Balā
Bloom of LifeTime	23,750 years
Lordship	47,500 years
Chhadmastha	16 years
Total Initiation Period	23,750 years
Life Time	95,000 years

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Ninth day of dark half of Ashādh	Sarvārthsiddha	Krutikā
Birth	Fourteenth day of dark half of Chaitra	Hastināpur	Krutikā
Initiation	Fifth day of dark half of Chaitra	Hastināpur	Krutikā
Kevalgyan	Third day of bright half of Chaitra	Hastināpur	Krutikā
Nirvaṇ	First day of dark half of Chaitra	Sametshikhar	Krutikā

FAMILY OF SHRI ARNĀTH SWĀMI

Gaṇadhar	33
Kevalgyāni	2,800
Manpryavgyāni	2,551
Avdhigyāni	2,600
PersonswithVaikriyaPower	7,300
Personswith14GreatPowers	710
Plaintiff	1,600
Saints	50,000
Nuns	60,000
Shrāvak	184,000
Shrāvikā	372,000

Mother	Mahā Devi
Father	Sudarshan
BirthPlace	Hastināpur
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Nandyavarta
Colour	Golden
Height	30 Bows
Yaksha	Shanmukh
Yakshini	Dhārini
Bloom of LifeTime	21,000 years
Lordship	42,000 years
Chhadmastha	3 years
Total Initiation Period	21,000 years
Life Time	84,000 years

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Second day of bright half of Phālgun	Ninth Graiveyak	Revati
Birth	Tenth day of bright half of Mārgashirsh	Hastināpur	Revati
Initiation	Eleventh day of bright half of Mārgashirsh	Hastināpur	Revati
Kevalgyan	Twelfth day of bright half of Kārtik	Hastināpur	Revati
Nirvan	Tenth day of bright half of Mārgashirsh	Sametshikhar	Revati

FAMILY OF SHRI MALLINĀTH SWĀMI

Gaṇadhar	28
Kevalgyāni	2,200
Manpryavgyāni	1,750
Avdhigyāni	2,200
PersonswithVaikriyaPower	2,900
Personswith14GreatPowers	668
Plaintiff	1,400
Saints	40,000
Nuns	55,000
Shrāvak	183,000
Shrāvikā	370,000

Mother	Prabhāvati
Father	Kumbh
BirthPlace	Mithilā
Ancestry	Ikshvāku
Gotra	Kāshyap
Blot	Pot
Colour	Green
Height	25 Bows
Yaksha	Kuber
Yakshini	Vairutyā
Bloom of LifeTime	27,500 years
Lordship	NA
Chhadmastha	1 Prahar
Total Initiation Period	27,500 years
Life Time	55,000 years

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Fourth day of bright half of Phālgun	Vaijyant	Ashwini
Birth	Eleventh day of bright half of Mārgashirsh	Mithilā	Ashwini
Initiation	Eleventh day of bright half of Mārgashirsh	Mithilā	Ashwini
Kevalgyan	Eleventh day of bright half of Mārgashirsh	Mithilā	Ashwini
Nirvaṇ	Twelfth day of bright half of Phālgun	Sametshikhar	Bharani

FAMILY OF SHRI MUNISUVRAT SWĀMI

Gaṇadhar	18
Kevalgyāni	1,800
Manpryavgyāni	1,500
Avdhigyāni	1,800
PersonswithVaikriyaPower	2,000
Personswith14GreatPowers	500
Plaintiff	1,200
Saints	30,000
Nuns	50,000
Shrāvāk	172,000
Shrāvikā	350,000

Mother	Padmāvati
Father	Sumitra
BirthPlace	Rājgruh
Ancestry	Harivansh
Gotra	Gautam
Blot	Tortoise
Colour	Black
Height	20 Bows
Yaksha	Varun
Yakshini	Naraduttā
Bloom of LifeTime	7,500 years
Lordship	15,000 years
Chhadmastha	11.5 months
Total Initiation Period	7,500 years
Life Time	30,000 years

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Fifteenth day of bright half of Shrāvan	Prānat	Shravan
Birth	Eighth day of dark half of Vaishākh	Rājgruh	Shravan
Initiation	Twelfth day of bright half of Phālgun	Rājgruh	Shravan
Kevalgyan	Twelfth day of dark half of Māgh	Rājgruh	Shravan
Nirvan	Ninth day of dark half of Vaishākh	Sametshikhar	Shravan

FAMILY OF SHRI NAMINATH SWĀMI

Gaṇadhar	17
Kevalgyāni	1,600
Manpryavgyān	1,250
Avdhigyāni	1,600
PersonswithVaikriyaPower	5,000
Personswith14GreatPowers	450
Plaintiff	1,000
Saints	20,000
Nuns	41,000
Shrāvāk	170,000
Shrāvikā	348,000

Mother	Vaprā
Father	Vijay
BirthPlace	Mithilā
Ancestry	Ikshwāku
Gotra	Kāshyap
Blot	Lily
Colour	Golden
Height	15 Bows
Yaksha	Bhrukuti
Yakshini	Gāndhāri
Bloom of LifeTime	2,500 years
Lordship	5,000 years
Chhadmastha	9 months
Total Initiation Period	2,500 years
Life Time	10,000 years

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Fifteenth day of bright half of Ashwin	Aparājeet	Ashwini
Birth	Eighth day of dark half of Ashādh	Mithilā	Ashwini
Initiation	Ninth day of dark half of Jyeshtha	Mithilā	Ashwini
Kevalgyan	Eleventh day of bright half of Mārgashirsh	Mithilā	Ashwini
Nirvaṇ	Tenth day of dark half of Chaitra	Sametshikhar	Ashwini

FAMILY OF SHRI NEMINĀTH SWĀMI

Gaṇadhar	11
Kevalgyāni	1,500
Manpryavgyāni	1,000
Avdhigyāni	1,500
PersonswithVaikriyaPower	1,500
Personswith14GreatPowers	400
Plaintiff	800
Saints	18,000
Nuns	40,000
Shrāvak	169,000
Shrāvikā	336,000

Mother	Shivā
Father	Samudravijay
BirthPlace	Sauripuri
Ancestry	Harivansh
Gotra	Gautam
Blot	Conch (Sea Shell)
Colour	Black
Height	10 Bows
Yaksha	Gomedh
Yakshini	Ambikā
Bloom of LifeTime	300 years
Lordship	NA
Chhadmastha	54 days
Total Initiation Period	700 years
Life Time	1,000 years

FIVE KALYANAK

	Hindu Date	Place	Constellation
chyavan	Twelfth day of dark half of Ashwin	Aparājeet	Chitrā
Birth	Fifth day of bright half of Shrāvan	Sauripur	Chitrā
Initiation	Sixth day of bright half of Shrāvan	Dwārikā	Chitrā
Kevalgyan	Fifteenth day of dark half of Bhādrapad	Raivat Mountain	Chitrā
Nirvan	Eighth day of bright half of Ashādh	Raivat Mountain	Chitrā

FAMILY OF SHRI PĀRSHWANĀTH SWĀMI

Gaṇadhar	10
Kevalgyāni	1,000
Manpryavgyāni	750
Avdhigyāni	1,400
PersonswithVaikriyaPower	1,100
Personswith14GreatPowers	350
Plaintiff	600
Saints	16,000
Nuns	38,000
Shrāvak	164,000
Shrāvikā	339,000

Mother	Vāmā
Father	Ashwasen
BirthPlace	Banāras
Ancestry	Ikshwāku
Gotra	Kāshyap
Blot	Snake
Colour	Green
Height	9 hands
Yaksha	Pārshwa
Yakshini	Padmāvati
Bloom of LifeTime	30 years
Lordship	NA
Chhadmastha	84 days
Total Initiation Period	70 years
Life Time	100 years

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan	Fourth day of dark half of Phālgun	Prānat	Vishākhā
Birth	Tenth day of dark half of Mārgashirsh	Banāras	Vishākhā
Initiation	Eleventh day of dark half of Mārgashirsh	Banāras	Vishākhā
Kevalgyan	Fourth day of dark half of Phālgun	Banāras	Vishākhā
Nirvan	Eighth day of bright half of Shrāvan	Sametshikhar	Vishākhā

FAMILY OF SHRI MAHĀVEER SWĀMI

Gaṇadhar	11
Kevalgyāni	700
Manpryavgyāni	500
Avdhigyāni	1,300
PersonswithVaikriyaPower	700
Personswith14GreatPowers	300
Plaintiff	400
Saints	14,000
Nuns	36,000
Shrāvāk	159,000
Shrāvikā	318,000

Mother	Trishalā
Father	Sidhhārtha
BirthPlace	Kshatriyakund
Ancestry	Ikshwāku
Gotra	Kāshyap
Blot	Lion
Colour	Golden
Height	7 hands
Yaksha	Mātang
Yakshini	Sidhhāyikā
Bloom of LifeTime	30 years
Lordship	NA
Chhadmastha	12 years, 6 months and 15 days
Total Initiation Period	42 years
Life Time	72 years

FIVE KALYANAK

	Hindu Date	Place	Constellation
Chyavan Birth	Sixth day of bright half of Ashādh	Prānat	Uttarā Phālguni
Initiation	Thirteenth day of bright half of Chaitra	Kshatriyakund	Uttarāshādhā
Kevalgyan	Tenth day of dark half of Kārtik	Kshatriyakund	Uttarāshādhā
Nirvaṇ	Tenth day of bright half of Vaishākh	Hrujubālikā	Uttarā Phālguni
	Fifteenth day of dark half of Ashwin	Pāwāpuri	Swāti

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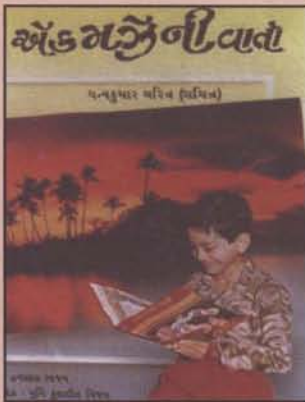
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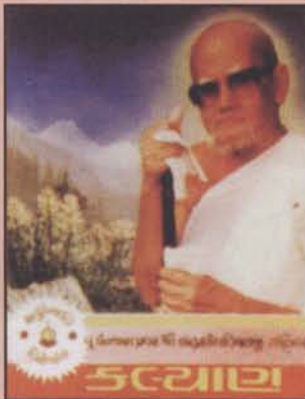
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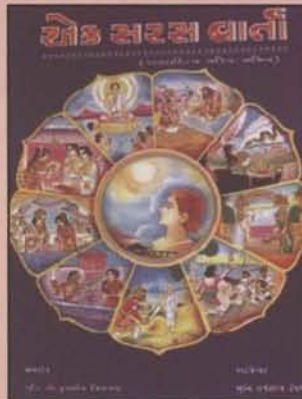
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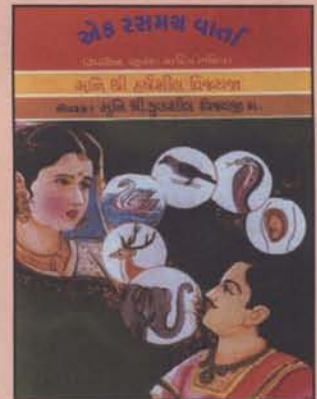
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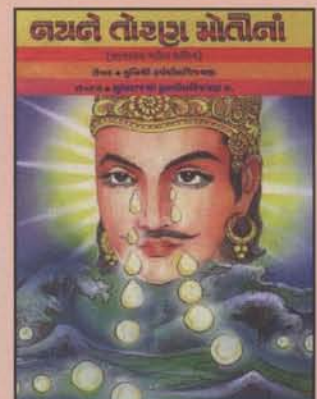
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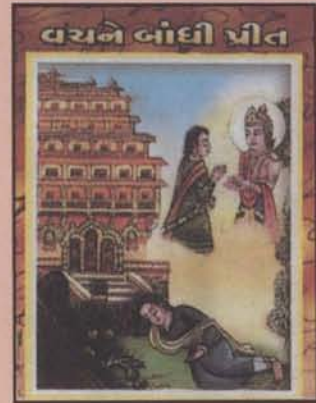
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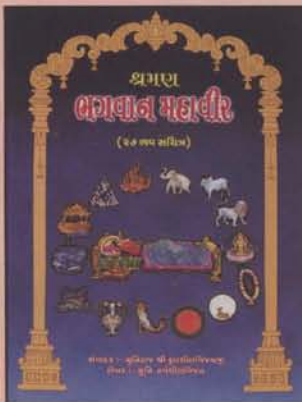
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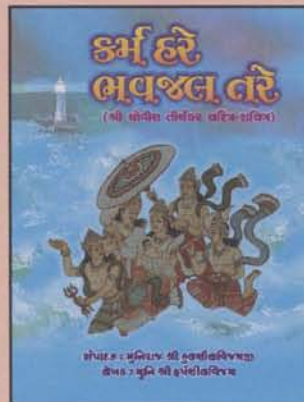
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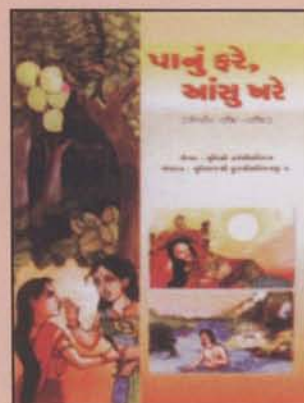
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