

Shree Shankheshwar Pārshwanāthay Namah
Shree Padma-Jeet-Heer-Kanak-Devendra-Kalāpurnasurigurubhyo namaha



**OH GOD !
HELL FOR ME ? !...
I DARE NOT EVEN THINK OF...**

(PICTURISATION AND DESCRIPTION OF HELL)

King Shrenik



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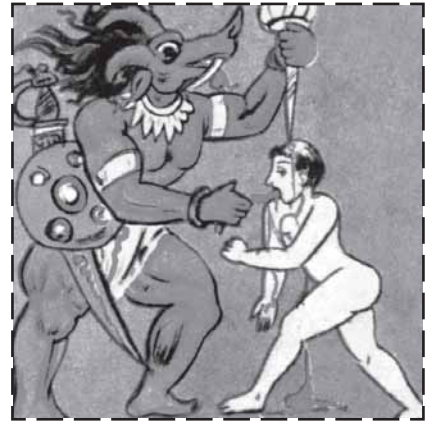
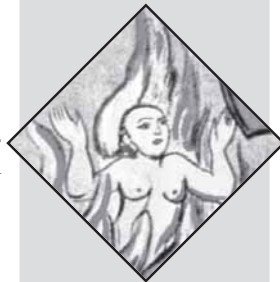
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Appeal :

**Kindly read, think over,
practice as herein &
pass on this book &
its ideas to others.
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* Many sins committed in the past birth, such as- dreadful & wicked acts, brutal violence, telling lies, theft affluence for wealth, killing, abortion, indulging in sexual relation with other's wife, lead the soul to the Hell.



* The life in Hell experiences 3 types of pain i.e pains of Kshetra, pains given by each other, and the pains given by the diety who give punishment in the Hell. i.e. by Paramadhamee deities. Pains of Kshetra (area) are of 10 categories in the Hell. The sufferings of the tremendous and innumerable times more pains of cold-climate condition as also that of hot condition climate prevail in the Hell and such conditions go on increasing and becoming worse in each & every further/next Hell.

* There are Samyagdrishti & Mithyadrishti in Hell.

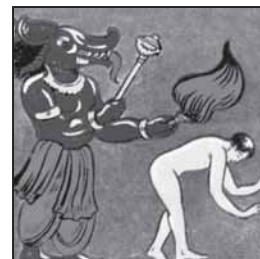
Samyagdrishti :- Such type of the soul in Hell thinks "this is the result of various sins committed by me in my previous/ past life. Hence, I better suffer or bear the fruits of my own sins ? with patience. What is the fault of others ?"



Mithyādrishti:- This category of live/soul, get angry on the people who are apparently cause of pains to them, and thus further accumulates the new sinful Karmas.

* There are 7 different types of Hell which are beneath the earth, i. e. In the Pātāl Lok. It is spreaded over a distance of innumerable Yojans [1 Yojan = 6 miles] Those who commit

severe and great Sin take birth in the Hell. Heaven is a place of Luxury but Hell is a place where the life has to suffer only the hardship, tremendous pains, and sorrows. If in the previous life somebody has died due to fire burns or due to some heavy cuts in the body and in the state of bad and ill thoughts than such soul after death, gets born / birth in Hell, at that point of time the life soul experience relief in Hell, or if soul of some friend deity arrive to consolate, sympathise and give relief, or during the occasion of the Kalyānak of God [there are 5 kalyānak of God as per the Jainism, Viz 1) transmission of soul in womb, 2) birth, 3) Initiation, 4) State of omniscient and 5) Salvation (moksh)] on such occasions, the lives in Hell experience some what relief, otherwise the Hell - lives always suffer hardship, pains and tortures.



* *Achinimilan Mitam Nithi Suham*. During the life span period in Hell, every sinner in Hell remains always in the state of sorrow, hardship and pains. It does not have even a single moment of joy or happiness. So to be saved from falling or degenerating into Hell, one should not commit sin in the life time but follow the path of Religion and practice good moral deeds and be restraintful in the life.

* How wide is the Dhanodadhi, Dhanavāt & Tanavāt [a kind of circle] which is circled around the four corners of the upper layer of the Ratnaprabhā Earth? Area of Dhanodadhi is 6 Yojans [Measure of Distance] Area of dhanavāt is 4.50 Yojan Area of Tanavāt is 1.50 Yojan Area of Alok is 12 Yojan far from the above mentioned area.



* There is no need for a security like that in fortress, there is nothing worth that could be stolen away, but only pains & sorrows are to be suffered in the Hell. Lives in Hell are dependant .

* There is nothing which is owned by any one there, also nothing which can be divided or distributed. Everything (in Hell) is, inauspicious.

* Except in the 7th Hell, sinners normally get continuously born in other Hell, rarely there is a gap, in all the 7 Hell normally the Samay (time) of birth is 1 Second or even much less than even 1 second and at the maximum it is 12 muhurt [1 muhurt = 48 minute]

* Those who kill animals (birds) and eat their meat go to Hell like Kālsourika and others.

* Violent thoughts in mind of the species like lizards, cat & fish of Tanduliya category, get birth in Hell.

* Avdhignān in the 1st Hell is 4 gāu [1 Gāu= measurement of distance] and in the last 7th Hell, it is of 1 Gāu. (Avdhignān means the knowledge to see future to a limited extent.)

How is the land of Hell ?????

The surface of the land of Hell is sharp pointed like a saw, even a slightest touch of the land in the Hell is extremely painful.

The darkness on the land of Hell is more thick, dense and dangerous than that on the no moon day ! There is no light at all. There is no window or door or ventilation !

In the land of Hell, the bitterness is infinite times more than the Nimb which is most bitter item in this world.

Here and there, everywhere the place stinks and there are very irritating / disturbing materials of urine, stool, nasal waste and lump of phlegm on everystep. Dirty and filthy objects like fat, pus and bloodspreads, heaps of flesh and bones are spreaded and lakes of blood and pus flow all over. The place stink like the degraded rotten deadbody.

A humanbeing cannot bear such stink. A samll piece of such a stinked object, if in case, is brought in a place like Mumbai or Calcutta which is always over crowded, then not a single person would remain alive!, not only humanbeings but also the

animals like dogs, cats, rats, would not survive as a result of such deadly stink!

Sufferings, Pains and Sorrows of Hell life:-

Lives in Hell are imposed tremendous, unbearable and backbreaking pains and sorrows. The Lives tired of such pains, shout and scream with such an intensity that it would tear off the ears, break off huge rocks. It seems as if the entire sky is weeping ! The lives in Hell constantly keep on screaming!, their tears donot stop. But who would save in Hell? Only the Path of Religion can save the life from Sins and can save ultimately from the pains in Hell. All these (pains in Hells) are the results of the sins of disregarding the Religion or neglecting the Religion.



Oh Mummy ! I

am dead! , Oh Daddy ! I cannot bear ! Please Help ! Have mercy on me ! Please donot kill me ! Such merciful words are cried and shouted in the feet of the Paramādhāmees. (i.e. the deities in Hell who give punishments to the lives in Hell.)



Lives in Hell suffer, 3 types of pains :- [a] Kshetrakrit pain (i. e. Pains by the geographical area)

[b] Paramādhāmeekrit Pain (i. e. Pains caused by the Paramādhāmee deities who punish the lives in Hell) AND

[c] Anonyakrit pain (i. e. Pains caused the lives in Hell by each others- among themselves)

[a] Kshetrakrit pain :- There are 10 types of Kshetrakrit pains shown in 'Tatvārth' scripture and they are as follows :-

1) The Suffering due to severe Hunger is of so much intensity that even if a single life in Hell eats up all the eatables, all the foodgrains, fruits, flowers, sweets, etc., of the entire Universe; - then too, his hunger wouldnot end, but it would rather go on increasing.

The Hell lives, under such tremendous torture of extreme hunger, shoutingly and screamingly, complete their extremely long life span in the Hell.



2] The same way the quest for thirst would also increase so tremendously that even if a single Hell life drinks up all the water from all the ponds, rivers seas, lakes, well etc., of the whole universe; then too, his mouth, his tongue and lips would always experience a sense of dryness. The more, the Hell life try to escape the pain, the higher and greater it becomes.

(3) Shit - vednā [pains of cold climate] to be suffered are also very intense Presuming that a man here, in the incarnation of the humanbeing, who is having constant cold, asthma, coughing etc., not able to bear even a slightest cold breeze; if such a person is made to lye down without any



cloth on his body on the highest top of the mountain when there is shower of snow falling, on a highly cool night in the month of December, when all around there is cool breeze flowing :- imagine the sufferings due to such cool and cold condition/ climate to

such a person , the lives born in the hot climateful Hell have to face, constantly the innumerable or infinite times more sufferings than that of above referred person.

(4) Ushna vednā [pains of hot conditions] are also to be suffered to a very great extent. A person born in the cold country who can not bear even a slightest heat and if he is forced to sleep under extreme hot wind during the hot climate of summer season on a bed of burning coal, imagine the quāntum of the sufferings of such person; The lives who are born in the cold - climateful Hell, have infinite times more suffering, of the tremendous heat of the greatly hot climate of Hell, than that of the above referred person , The pains & sufferings of cold conditions/ climate are much more severe than those of hot conditions/ climate.



(5) Lives in Hell has to always suffer from Fever and its pains. The Pains & disease increase on every next Hell from 1st to 7th Hell - respectively.

(6) Burns means sense of burning. There is always an extreme painful burning sensation to the lives in Hell, both from the within (the body) as also from outside; and anywhere those lives go (for relief), their torture increase and multiply, and can not find any place or device for relief from it.



(7) Kandu means itch :- Sense of itching is also always and of so intensity to the lives in Hell that even if one scratch it with a knife, sword etc. sharp weapon; even then the irritation wouldnot stop, despite almost scrap of the body; and there is endless sense of burning experienced.

[8] There is no freedom, always a sense of bonded slavery is to be experienced. There is total dependancy. No independance is felt for anything. The entire long life has to be passed in the dependancy. There is nothing like mental or physical peace in any manner.

(9) There is a lot of fear, There is constant worry such as - ' the calamity will come from here, or from that side?' The lives in Hell are always in torture, weakness, fright and in endless confusions.

On the contrary, due to their own Vibhangagnān (i. e. the false & adverse knowledge) the lives in Hell - upon knowing the forth coming calamities, are always in the fear and tension.

[10] Pains of sorrow is also endless, the sinners in Hell always keep on crying, screaming and are in great grief, and their whole long life pass away only in pains, sorrows, tortures and sufferings.

PARAMĀDHĀMEEKRIT PAINS/ PAINS GIVEN BY THE PARAMĀDHĀMEE [THE PUNISHERS IN HELL.] There are 15 types of Paramādhāmee deities present in the Hell. They torture the lives in Hell and give them different types of extreme pains in various manners. These Paramādhāmees are present till the 3rd Hell. These Paramādhāmee remind the lives in Hell about their sins committed and torture by punishing them rigorously.

As soon as a birth takes place in Hell, these paramādhāmees come running and screaming, “Kill this sinner, quickly kill him, pierce him off, tear him off.” Paramādhāmees with the weapons like spears, swords, knives, saw etc., cut this (new born) life into pieces and pull it out from the Kumbhi [Kumbhi is the place of birth where the stomach is bigger than the mouth i.e. a vessel/ a pot].



In this way the new born life which is being so taken out from the Kumbhi keeps on weeping, then too these cruel hearted Paramādhāmees hang this life on a impale pillar, , from there they smash the life on the heap of sharp pointed thorns, from there the life is thrown in the midst of a huge fire, then the life is taken high above in the sky and then they throw it down in it's head facing the downward position and while it is falling, they thrash and pierce sharp pointed thorns, then it is hammered and beaten with the Gadda [a kind of hammer like weapon]. The whole body is cut into small and large pieces they break and crush the limbs and organs of the body but the body again joins like mercury which joins after it is being cut and separated , but with the endless and extreme pains and sufferings to (such) Hell - life.

They are crushed into a oil expelling machine. Ears, hands and legs are being cut and teared off, their chest is burnt with fire, their nose is being cut off and salt is sprinkled on the wounds.



To eat, the degraded and rotten flesh and meat of the animals are given. These sinners are surrounded by extreme pains and sorrows, they look for shelter in all the directions, but no one is visible to help or protect.

Some Paramādhāmees cut the body of sinner into several pieces and fry them in a pan containing boiling oil. Hell lives are pierced in big vessel, with extremely hot sand, like a living fish. They remove the flesh of Hell - life and force it to eat it's own flesh. Paramādhāmees pierce and roast the Hell - lives like gram and peanuts in the

extremely hot - sand which is infinite times more hot than the furnace.

Many Paramādhāmees make the sinner sit in a red hot iron boat. They make the life in Hell walk and get drowned in to the river containing pus, flesh, bones, red hot lāvā and extremely salty and extremely hot water. They make the Hell live scratch each other's skin and then the Paramādhāmees finally cut the lives in Hell like a wood with a saw.

These Paramādhāmees tear and remove out the skin and flesh of the sinners, roast them on the fire and force rape that roasted flesh into the sinner's own mouth.

Sinners are forced to drink their own blood. They are beaten by the iron rods. They are hanged up side down, with the fire lit below them. They are tied up with strong ropes and smashed on the very solid and strong rocks just as a washerman smashes clothes while washing. They pull out their eyes and their heads are being sharpened.



When these sinners [the lives in Hell] are being cooked they jump as high as upto 500 Yojans [3000 miles] and then fall down on the earth.

Paramādhāmees remind these sinners about their sins committed in the previous births, such as, eating after sunset joyfully, drinking alcohol, eating non - veg, and in return, brutally and happily, these Paramādhāmees fill the mouth of such sinners with ants and stitch it. Poisonous snakes and scorpions and such other and infinitely dirty, filthy and stinky lives - insects - items are thrust into their mouth.

Was it not becoming cruel hearted due to greed of tongue, by eating the very tasty forbidden items such as cakes made of eggs and ice - cream made of gelatin ? Such questions are asked by the Paramādhāmees and they remind about their sins and pour liquid like an extremely hot boiling lead into the sinner's mouth. Those who were attached to and indulge in sense objects and sexual relations with other's wife, are tied up with red hot copper dolls.

In Hell, not a single breath of relief can be experienced by the sinners. Day & night they are destined with sufferings, and sufferings alone. Sinners in Hell are smashed, they are cut, roasted, broken, melted, pierced, burnt, even then the body of sinners; get joined or united like mercury, due to existence of inauspicious second body substance, even if they wish to die being fedup, they cannot die before completing their life span period. They have to suffer Against their wish. extremely great tortures for a very long prolonged period crying and weeping



Anonyakrit pain:- Just like a dog from particular area barks, bites and fights with dog from another area in this world of human beings, in the same way sinners in Hell quarrel, fight, pierce and give tortures to each other, they pierce each other with extreme anger because they are born with sense of revenge. They cut each other's limbs and organs with swords, knives, arrows, hands, legs, and teeth ; and they pitifully suffer like the animals whose limbs are cut off in a slaughter house.

The lower the position of Hell, the greater is the pain and longer is the life span. i. e. in the 1st Hell -there are pains and tortures, there are higher pains and much tortures in 2nd Hell,(as compared to those in 1st Hell much more higher pains and tortures in the 3rd Hell and so on, respectively. (The Hells are situated as 1st Hell to 7th Hell downward from the earth level.)

A GENERAL DESCRIPTION OF THE PAINS TO SINNERS IN HELL. There are various quotes of Hell, of lives of Hell and that of pains to the sinners in Hell given in the religious scriptures of [even] other than Jain Philosophy.

Garud Purān is one of the religious scripture which has given a unique narration and important quotes on the subject. A few quote from it is given here. The soul with various types of unstable thoughts, fascinated and bewitched and engrossed in lustful sexual activities, fall in the unholy Hell.

Srimad Bhagvat Gita.

Kings, members of royal families, ministers, other high level personalities, celebrities, false preachers who disregard religion and disobey the bonds/ Orders, break the barriers of religion- are born in the Vaitarni lake in Hell.

They, being characterless, are eaten up by the fishes in Vaitarni river. Even if they wish to die they cannot die. Due to their sins committed in previous life and by remembering the same, they suffer great tortures and pains in this river, which is full of deadly impurities like urine, pus, blood, hairs, fingernails, bones, flesh and fat.

Srimad Bhāgvat Skand P. A. 26.

Oh! Emperor those who eat oil, flesh, meat and indulge in sexual activities on chaudas [the 14th day of lunar calender], ātham [the 8th day], amas [no moon day], poonam [full moon day] , surya kranti and other days, after their death in this life, they are born in the land of Hell where stool and urine is the food.

Shri Vishnu Purān.

Those who kill animals for profit and those who give money for it [i.e. purchasing or financing for meat and flesh] are considered sinners and are born in Hell and such other places and suffer extreme and endless pains. Therefore, eating non - vegetarian [meat, flesh etc.] should be avoided.

Shri Lankāvatār Sutra [Bauddh].

6 categories of people get Hell to suffer the tortures and pains after their death, i.e. [1] Atheist [2] immodest and Irreverance [3] Greedy [4] Addicted [5] Touts [6] Faithless people.

Those soul / lives, who are addicted to 1) gambling, 2) eating non - vegetarian, 3) intoxicants, 4) prostitution, 5) hunting, 6) theft, 7) sexual relations with other's wife,such souls are dragged into the Hell. Sinners who are suffering extreme hunger and thirst in Hell have to drink liquid containing foamed blood in the Vaitarni river!



Sinners in Hell are beaten up by the extremely dangerous and cruel Yamdoots(deities of death) with weapons like Gadda, and those lives in Hell drink blood which flow from their own wounds!

Oh! Garud ! Pains of sinners are of various types! What if the detailed description of the suffering, which is narrated in all the scriptures is made? Means, one may describe it to any maximum extent, even then the same is less, it is not complete, and lacking something!

- Shree Garuda Puran-

Life/Birth in Hell itself, is considered as unfortunate, where there is constant desire to die . Apart from Hell, the life in other 3 Gati's (i.e. incarnation/next birth) In Heaven, 2) In Human world and 3) As animals and birds- the soul does not wish to die, rather they try to lengthen their life.



Dogs and Bullocks certainly do not wish to die even if they are sick and infected. Death is only acceptable when the sickness or pain is unbearable in the life and when the life appear as extremely torturous and full of painful burden.

If one wish to escape or have freedom from such pains and sorrows, then one has to come back (refrain) from the path of sin to eliminate (birth in) Hell and follow the path of the true religion and practice good moral acts.

Krishnā begs to God Nemināth as “ I donot wish to go to Hell”

The God says” due to your respectful bowing to 18 thousand saints [religious preachers/ Jain - monks] you have eliminated 4 Hells, now only 3 Hells are remaining for you to be suffered in. In your Vasudev’s incarnation you fought battle and committed many types of sins like violence, battle,began worldly activities on big scale,accumulated in excess - etc.,the fruits of which have to be suffered by you yourself only, I myself also cannot save you from those sufferings in Hell”

Tapa [penance/religious act] and Sayyam [self - control] are negligible in pains than the infinite pains and the sufferings in the Hell. One should rather practice such religious and moral acts and discipline so that such soul cannot be pushed into Hell. Hence, better to abandon the sinful activities, so as even the Paramādhāmees also are powerless and cannot torture us.

After the death of a sinner, its soul enters the Hell and cannot return from there. This can be known by the various religious scriptures. Punishment in Hell is for a very long period. After or upon death, the sins and sorrows do not come to an end, those are destined to be suffered in the other gatis [next birth].

Sins committed can be purified if the sinner repent and criticise for the sins committed, and for this purpose, a 320 page book is prepared named “ Bhav Alochana” which is being published some years ago. Those interested, may kindly refer for the detailed description. Happiness exists, so the sorrow too exists, light exists, then the darkness too, similarly [if] heaven exists, then the Hell too, do exists. since being, illusory, there are numerous times more joy and sorrow (in Hell) due to the capacity to change the structure, appearance etc. of body - however, it is better to be away from such joy and sorrow.

In the Hell, the object prepared by the Paramādhāmees possess hot touch, but it lack the real fire.

Pains and sorrows in Hell are limitless, after hearing this detailed description one get terror and shiver, cannot like to eat or sleep. There is neither any Sun nor any Moon in the Hell, only thick darkness prevails, much more than that on the night of no - Moon.



Description of Hell and that of results of violence, lie, theft etc. with instances:-

King Vasu went to Hell due to speaking lie. Father of Nāgdutt due to his immorality and became a goat, died and went to Hell. If Subhoomchakri by his greed, by a single, sin-gets Hell, then what will happen to those who commit 18 types of sins?

King Sashiprabh had to repent later for his past sins, Let us too , not repent later, whatever

life period is left, even with whatever activeness of mind one has , better practice religious and moral activities beneficial to the soul, so in future there is no occasion to repent.

Atheist sinner King even though he deserved Hell, he attained Dev Vimān/Heaven due to his Tapa [Penance] and Vrat [religious vow] similarly one can get Heaven through true knowledge, religion and moral activities like Tapa Vrat and practising Religious code, and thereby entry to Hell is stopped. Negligence [in Religion path] lead to Hell and the activeness in Religion lead to Heaven.

Rev. Gurudev Shri A. B. Kalāpurnasuriswarji Mahārāj Sāheb. (Religious Preceptor/a Jain monk) preached on the subject of Jivabhigham Sutra [Scripture] in Ujjain during Chāturmāās [Monsoon Season] where the description of Hell continued quite a long -but it could not come to an end.

A million years would be less to describe the extremely torturous physical and mental intense sorrows and pains in Hell [bloodsheds, burns, tortures by weapons, Vaitarni lake etc., because those sufferings are beyond measurement .] then too, I have tried to describe it in brief, as per my ability.

When my age was of 13 years, and was studying in a school in Madras, I saw some pictures of Hell in a small booklet and I completely abandoned the eating after sunset. After getting Diksha [i.e. initiation] from [my] Rev. Preceptor and upon knowing about the description of Hell in Jeevābhigham [a script / an Āgam] , I got detached further, and desired to become [more] alert and active. I decided to write a book on the description of Hell which can become useful to all lives- young and aged- and which can restrain the readers from sins and if the abandoning the sins is not possible, then at least an intense sense of repentance be born, and thereby become firm in abandonment of the sins at the earliest opportunity. I had this strong



desire and accordingly I wrote the description of Hell in any school notebook.

The pictures contained in this book are adopted from the book on Hell - lives with pictures - of Rev. Ācharya Shri Jinendrasuriswarji Māhārāj Saheb and also that from the description of the results of sins like Violence etc. by Rev. Arunvijayji Mahārāj Sāheb. The



descriptions are taken from the religious scriptures such as Tatvārth Sutra, Lokprakāsh and Bhavbhāvnā. Books on Hell are also written by Rev. Āchārya Shri Jinendrasuriswarji Mahārāj Sāheb, Rev. Shri Hemchandrasuri Mahārāj Sāheb, Rev. Ācharya Suri Ratnākarsuriswarji Mahārāj Sāheb and Rev. Shri Rājendrasuriswarji Mahārāj Sāheb. Looking at the extreme need and importance of the subject in today's world, I too, wrote this book. Gamanbhai of Navsari advised me of writing a nice and useful book on Hell in Vikaram Samvat [Hindu calendar year] 2058, when I was preaching about Hell. With the courtesy of Chintāmani Sangh a good amount of money was donated for the making, publishing etc. of this book in Gujarati language, later many Mumbai-residents' donated for this Mr. Laljibhai Karia, a liberal and generous donor has played a very important role. Similarly Mr. Dhanjibhai Gala and Mr. Rameshbhai Premji had donated generously and had put great efforts for this project and due to which the difficult task became easy with these 3 supporters.

The members of K. P. Sanghavi family have generously contributed towards the publication of this [translated] book. Their generosity and virtue of devotion towards True Religion and True Knowledge - is appreciated by us and we hope they would continue this act of theirs.

This book could be written due to the kind blessings of Rev. Gurudev. I apologise if any mistake has remained in writing this, if any mistake has remained while printing works, or due to my mistake or error, if any breach or Violation is committed by me against the Verdict/ Orders of the Jins [i.e. the Gods], then I beg pardon for the same [Michchāmi Dukkadam] Readers may please rectify the error.

- Pujya Gani Vimalprabh Vijay

I felt highly honoured when **Pujya (Rev). Ganivar Vimalprabh Vijayji Maharaj Saheb and his disciple Pujya (Rev.) Vinay Vijayji Maharaj Saheb** asked me whether I would translate the Gujarati book **“He Prabhuji ! Nahin Jauoo Narak Mozar ”** compiled and edited by the later, to English language ? My visit was mainly for discussion, demonstration etc. on 'REIKI' - (A method of healing with divine powers.) They said, this was especially for those, not conversant with the Gujarati language, Indians as well as foreigners, to avail them, the golden opportunity to gain the knowledge of the truth of the sinful, injurious & harmful aspects of eating and drinking after sun- set, those of sexual relation with other's wife, those of eating roots & bulbs as also those of eating impure pickles. Also to inspire them to abandon the same and thereby bestow them with physical, mental and spiritual benefits.

I, most gladly accepted their boon - like proposal. Due to the divine blessings of my parents and those of both **Pujya (Rev.) Maharaj Saheb** my task of translation could be completed and I will remain highly indebted to them for the same. This booklet is meant not only for a Jain or a Hindu, but is for everyone. Jainism is based on the principles of **“Ahinsa” i.e. non-violence**. We like happiness and dislike sorrow. The behaviour of other's with us, which we dislike, should not be adopted by us towards other's or towards any life.

Jain religion is the very first and the foremost religion of the entire Universe. It can rightly be termed as **“The Living Religion”** from the time immemorial. Jain Biology (Jeev Vichar) proves life not only in vegetables, but also in earth, water, air, fire etc. since infinite years; while science has attributed life to vegetation etc. only since recent years. Jains believe in equal rights to live, for all the forms / species of life. It may be either visible or invisible like microbes. There are lives so minute, that they cannot be seen even under a microscope. Every activity of a Jain is towards minimizing the harm or injury to life of any forms / species / category.

The form of life can be categorised, such as those which one sense, two senses, three senses, four senses and those with five senses. Further, even a single sensed form of life is further divided into 'Single Body - Single life' and 'Single Body - Infinite Lives' within it. Obviously, Jains would eat Single Body having single or some lives, rather than Single Body with infinite lives within. (e.g. Jains would eat vegetables & fruits like bananas, apple, mango, orange etc. but would not eat the roots and bulbs such as onion, garlic, potato, carrot etc.).

The Non - Violence is to be understood and practiced in the deeper and the broader sense. Eating and drinking anything, after sunset is banned by Jain religion from various aspects-like, certain types of forms of lives come into existence or take birth (only)“after the sun has set”. The theory of “Karma” too, is described in the utmost depth, by Jainism. The eating practice in Jains, is just one of the several restraints and renunciations. The control over senses, purity of thinking and action etc. are also observed by the Jains.

Each and every consistency and inconsistency of this would can be explained, interpreted, crystalized and solved by the Jain religion. Detailed writing of any subject of Jainism, would run into thousand of pages. The main emphasis of Jainism is on minimising of sins by one's level - best attempts in each and every thought and act. My parents blessings has been the firm foundation of this attempt. My first source of knowledge is from my mother Smt.Kalavatiji & my father Shri Mahanandkumar, who are my first teachers and first preachers. I am attempting to follow their Ideal “life style” by minimising sins and maximising the religion merits. Our happiness and sorrow are the fruits of our own past deeds (karma). To gain peace and happiness, we have to cause or attempt peace and happiness for other lives including those of birds and animals.

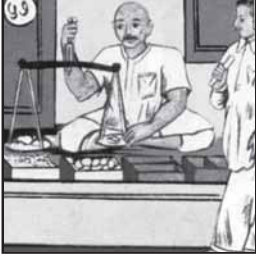
I sincerely thank all my well wishers and friends who assisted me in completing this work of translation. I express my heartiest and utmost apologies for my error and / or omission if any, in translation ; caused knowingly, unknowingly; as also for any enhancement and / or reduction, if any, in the meaning or the force of the Dictums of the Kevalgyanees, mistake etc. if any, be kindly pointed out. Suggestions are welcome. With all the wishes to everyone, for abandoning at the earliest, eating and drinking after sunset, the roots and bulbs, not to have sexual relation with other's wife and for abandoning eating impure pickles- for all the good, all the way.....

*When we “ Possess” the Ability to Minimize the sins,
To “Ignore” the “Ability” - WHAT FOR ?
Everyone can, indeed “Swim to Shore” then-
To “Allow Being Drowned” WHAT FOR ?
When we can certainly abandon the path to Hell,
To proceed on FOUR FORBIDDEN, WHAT FOR ?
When Jineshwars (Gods) have Bestowed (us) with True Religion,
To ignore the path to Salvation - WHAT FOR ?*

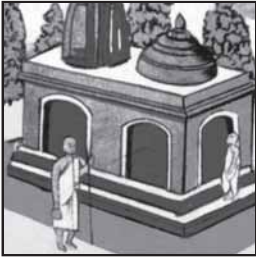
JITENDRA MAHANANDKUMAR PANALAL (BABU)

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[1] PAINS AND SORROWS IN HELL:-

God [omni-scient], in his infinite knowledge, has seen Hell and has described the Hell. Today, various religious scriptures are available describing the subject of Hell such as, Suyāgdāng Sutra, Uttarāddhayan Sutra, Jivabhigam etc. scriptures, Kuvlay Mālā, Upmiti Bhavprapunch Kathā, Bhav - Bhāvnā, Lok Prakāsh, Trishasthi Shalākā, Purush Charitra, Brihat Sangrahani, Devendra Narkendra Prakaran, Tatvārth Sutra.etc.

You could escape entering Hell by indulging and practicing religious act such as Sanyam (self - restraint) Tapa [penance] , Vaiyyāvacch (Serving the needy and deserving) and make your life successful and get better [next] life and finally attain the state of Moksha [Divine Liberty] Salvation.

Those women who indulge in Abortion, the ★

★ doctors who do it, and those who assist/ provoke / instigate to do it, are all born in Hell, where they suffer extreme, dangerous, and unbearable pains and sorrows.

Those who indulge in 7 types of addiction such as eating Eggs, omlets, meat etc., non - vegetarian, (and thereby cause various extremely tremendous sins) after their death, they get Hell.

Fishermen who eat non - vegetarian, butchers and others who slaughter animals, those who indulge in huge violent projects, doctors who conduct abortion, all are responsible for pushing themselves into Hell after their death. Tiger, wolves, Leopards, cats etc., such carnivorous animals, and birds such as owl, etc., also get the birth in Hell.

1 Palyopam = infinite years.

1 Sagaropam = 10 crore * [multiplied by] 10 crore Palyopam

[2] NAMES OF DIFFERENT TYPES OF EARTH, NAMES OF GOTRA(i.e. place), LIFE SPAN AND STRUCTURE OF BODY IN HELL:-

Names of earth	Names of Gotra	Minimum life span	Maximum life span	Size of body Dhanush/ Angul
1. Ratnaprabhā	Dhammā	10 thousand years	1 sāgaropam	7.75/6
2. Sharkarāprabhā	Vanshā	1 sāgaropam	3 sāgaropam	15.75/12
3. Valukāprabhā	Shailā	4 sāgaropam	7 sāgaropam	31.5
4. Pankprabhā	Anjanā	7 sāgaropam	10 sāgaropam	62.5
5. Dhoomprabhā	Rishtā	10 sāgaropam	17 sāgaropam	125
6. Tamaprabhā	Maghā	17 sāgaropam	22 sāgaropam	250
7. Tamastamprabhā	Māghwati	22 sāgaropam	33 sāgaropam	500

1 Dhanushya [bow] = 4 Hāth [hands], 1 Hāth [hand] = 24 Angul.[Angul = finger]

The quest for thirst does not end even if one drink each and every drop of water from all the seas. Irritation [Itch sense] is so intense that even if one scratch it with sharp knives, it would not relax. The sinners in Hell are always dependable on others Fever, in Hell, is infinite times more than the highest degree of fever here.. Sinners in Hell donot get happiness even for a moment.

Those souls having the true knowledge [Samyak Drishti] in Hell , normally think that extreme tortures to them, are the results of the sins committed by their ownelves in the previous life, so no one else is responsible for it, but one's own Karma [activity of sins] is responsible, so they do not get angry on others,

but be angry on own Karmas, because the God has said, "Luxury and sorrow- are the result of Karma (meritful or sinful) - made in our previous life, others like Paramādhāmee etc., perform only their duty, they are merely the media, [Paramādhāmee = a deity who punish the lives in Hell.]

Such souls with the true knowledge , within Hell, bears a lot of the pains in Hell and nullify/end / their sinful karmas and complete their life span in Hell, later , in their future birth they are born in some royal family and finally attain Moksha [Divine Liberty]

Paramādhāmees are extremely cruel and they are the sinners too. Due to the Panchāgni Tapa [observing of penance of suffering five types of fire]

etc.activities without knowledge - they are born [as Paramādhāmees] with prosperities of a deity.

The nature of Paramādhāmee is such that they enjoy seeing the sufferings of the sinners. [i. e. the lives in Hell]

[3] SOLUTIONS TO ESCAPE FROM THE SUFFERINGS IN HELL:-

✽ सोऽण णिरयदुक्खं तवचरणे होइ जइयव्वं ॥
- सूयगडांग-निर्युक्ति

Good thoughts doesnot arise in Acharmāvart, therefore souls indulge in bad thoughts again and again, commit great sins and undoubtedly enter Hell.(Acharmāvart = other than last incarnation before getting Salvation).Oh! the souls of Great King Shrenik, Krishna, Vasudev, Laxman & Rāvan and such other souls too - who are to be liberated by becoming Teerthankar (God/Lord/Omniscient/Omnipotent) in very near future;- even such souls are suffering great pains & sorrows in Hell.

Chāritra and Tapa [Moral character and penance] can save soul from entering into the Hell. One should think time and again that why not to suffer the pains of Charitra and Tapa since it can save and protect from severe pains & sorrows of Hell ?

Why one should not suffer the pains of sayyam [self restraint] and Tapa [Penance] when it is infinite times less than the most extreme and most severe tortures, sorrows and the pains in Hell?

A life can attain Moksha only through 15 Karambhoomis. Yuglik person in Hell neither can go to Hell nor to Moksha. Today, the people are not ready to stop seeing T.V., committing sins; they donot bother or fear whether there are 7 Hell or 17 Hells, what a surprise? No fear , no worry, no fright, how much fearless hearts have become ?

Out of 4 gati (i.e. birth as 1] Humanbeings, 2] celestial beings, 3] birds and animals, 4] Hell beings)-the most tortures, pains and sorrows are to be suffered, physically and mentally only in the gati (next or future re-birth) of Hell.

We should save our souls from committing 18 types of sin and nicely follow the Jināgyā [path shown by the Jin - the God of Jain religion] so that the Paramādhāmees cannot touch our body. The body [and soul] can be destined for better rebirth / next birth by Tapa (penance) and tyāg (i.e. abandonment/renunciation).

Our Dādā Guru [Kanaksuri] used to ask the rich celebrities/personalities in Ahmedābād, 'How many Mills do you possess? As many factories, those many Hells. [The factory and Hell go together].'

Shrenik asks the God the solution to escape Hell. Do we fear the Hell, like Shrenik did?

Chānakya's father got Chānakya's teeth levelled by scrapping them as soon as he got the teeth, because a predictor on seeing him predicted that Chānakya would become a king in future, as his teeth were abnormally on outside.

See how the religious father cared for his son, that if Chānakya would become a king, he would indulge in several, false and irreligious activities and thus would go in degraded life in Hell, and for this purpose got the teeth scrapped and levelled to save his soul.

When Shirakdambak Pāthak knew that his son got birth in Hell, he left his family and went for the betterment and purification of his own soul.Blissful is such a father who is constantly worried for his son.

"Saha, Saha Vishid Maa, Bho?" The pains of Tapa (Penance) and Tyaga (abandonment) is far less and negligible than the pains in Hell. Therefore, bear the pains of Tapa and Tyāga here, otherwise, in future one will have to face the infinite times more pain and tortures in Hell. Oh Soul! Just think about this. There are descriptions of the position, grades/levels, dwelling places, life - span etc.,which prevail in Hell. Who knows, when and which Hell, one will get?

Each and every life in Hell suffers numerous pains, they have to bear the fruits of sins with tears.Description to any maximum extent is negligible. Higher the intensity, malafide and uiteriors, - severe are the pains, tortures and sufferings for such soul. After knowing this, stop committing sins and divert towards practicing religious act like Gyāan, Dhyāan, Tapa, Japa, [i.e. knowledge, meditation, penance, chanting] and follow the path shown by the God, and thereby put an end to the cycle of births and deaths. Which sensible person would eat meat for which he would be destined to be roasted in the Vaitarni river (in Hell)? Suffering great tortures in Hell, again by remaining negligent and inactive [irreligions] those tortures are multiplied infinitely. Now, make your soul cautious and alert, and stop making such mistakes to avoid next birth in the Hell.

Those who kill animals with 5 sense, eat their flesh and meat, who accumulate excessive and unnecessary assets, commit abortion, disobey and show disregard to the Religious Preachers, and those who begin worldly activities on big scale- such souls get Hell. As per the scriptures, Pains in Hell are caused by 1. the Paramādhāmees, 2. Paraspar pain i.e. pains caused by the lives in Hell among themselves, and 3. Kshetra pain i.e. the pains caused by the geographical and climatic conditions in the Hells.

In the Hell unbearable pains and tortures of highest and ultimate category are to be suffered. Higher the quantum of sins, the longer is the span of life in the Hell.

Tapa and Japa i.e. penance and chanting mantra etc. has the powers to protect and save the soul from getting birth in Hell, /reduce life span in Hell by following types of Tapa i. e. Penance:-

By Navkārshi - **100 years**, By Porshi - **1,000 years**, By Saddh Porshi - **10,000 years**, By Purimuddh - **1,00,000 years**, By Avaddh - **10 Lakh years**, By Ekāsanā - **1 crore years** [i.e. only 1 lunch before sunset in a day], By Nivi - **10 crore years**, By Ekalthānu - **100 crore years**, By Āyambil - **1,000 crore years**, By One Upvās - **10,000 crore years**. (Fasting with / without boiled water, Which is to be consumed before sunset). By two Upvās - **1 Lakh crore years**, By three Pachhkhān of Upvās - **10 lakh crore years**. The lives in Hell Which nullify / end / clear off their sinful karmas by suffering tremendous pains & sorrows in Hell - those much sinful karmas can be nullified / ended / cleared off, even by performing Tapa i.e. penance as shown by the Jinas i.e. the Gods.

The ratio / proportion - of suffering the pains & sorrows in Hell which can be nullified / ended - by counting / chanting Mantra i.e. Navkār Mahāmantra - is as below :-

Chanting of Navkār - The period of sufferance in Hell - which is ended without actual sufferance in Hell i.e. only by chanting of Navkār Mahāmantra. Whole Navkār for 108 times 54,000 sāgaropam years, Whole Navkār for 1 time, 500 sāgaropam. One phrase of Navkār 50 sāgaropam. One word of Navkār (out of 68 words) 7 sāgaropam.

[Upvās - Performance of penance of fast i.e. nothing to eat only boiled water can be used for drinking and only before sunset. The sufferings of Hell can be put to an end by performance of penance as per the Directions /Orders of the Gods.]

[**Navkār** - The extremely powerful Mahamantra containing in all 9 phrase or stanzas and in all containing 68 words, it is the Mahamantra and is Eternal.]

The sufferings in Hell can be put to an end by Japa. (i.e. chanting of mantras etc.)

After hearing the description of Hell, if faith arise about Hell, one would certainly change life style. Most of the people do not fear Hell. Eating after sunset is the first door to Hell. "But you would say that the life styles due to service and business, are such, that one can not stay without eating after sunset." But would the Paramādhāmees forgive on hearing this? (**OF COURSE, NOT**) You cannot bear hunger and thirst for one night, then how would you be able to tolerate it for thousands, lakhs and innumerable years in Hell? You think that whatever will happen to others, would happen to you and as such if you continue committing of the sins, then who would save you from Hell? You think that there is no Hell, but what will be position and condition if it does exist? Did you ever think? (Even) Shrenik and Krishna, the prime worshippers of God-had to go to Hell. (as a result of their sinful karmas)

We shout and scream by today's slightest pain then how would we tolerate numerous pains of Hell all together? If one doesn't want to go to Hell, he should practice Tapa, Tyaag, and Sanyam (i.e. penance, abandonment and self - restraint) and thereby put an end to sinful Karmas. (Only) During Tirthankar's (God's) Kalyānayak of 5 types, there appears light in all the seven Hells.

[4] THE APPEARANCE OF LIGHT IN 7 HELLS, DURING THE KALYANAKS (FIVE) OF THE TEERTHANKARAS (GODS) IT IS AS UNDER :-

The light in 1st Hell - similar to the sunlight, the light in 2nd Hell - similar to the sunlight covered with clouds, the light in 3rd Hell - similar to the full moonlight, the light in 4th Hell - similar to the full moonlight covered with clouds, the light in 5th Hell - similar to the light of a planet, the light in 6th Hell - similar to the light of the group of stars, and the light in 7th Hell, is similar to the light of a star.

[5] King Shrenik in 1st Hell and in the first (pratar) phase, had 84 thousand years of life period to suffer in Brihatsangrahani Hell mentioned in Lok swaroop Bhāvnā, and it's description gives the hair - raising experience.

Once the King of Magadh, Shrenik went to bow to God Mahāveer. After bowing, Shrenik questions the God, “ Oh, God ! Where would I take birth after my death?” God replied, “ You will take birth in Hell”, The king questioned, “Your worshipper would go to Hell? Oh God! Show me the solution by which I could be saved from going to Hell and put an end to the series of the pains and sorrows. I would do whatever you say, but I don’t wish to go to Hell.” God said, “Power, wealth and strength are all worthless in front of Karma, You will have to bear the fruits of your Karma [deeds] You were very fond of and addicted towards hunting. You had not only killed the deer but also the child in her womb. Instead of repenting, you enjoyed thinking , " How great am I who killed 2 lives with a single arrow?" Immediately your next life was destined in Hell. Neither you nor I have any power to change this. Whatever Karma you committed laughingly, you will have to certainly suffer it in Hell.” Karma has not excused or pardoned even King Shrenik - the great devotee of God Mahāveer, King of Lankā - Rāvan, as well as Krishnā - the brother of God Shree Nemināth. The persons who shiver upon hearing the description of merciless torturings - in Hell - are seen committing sins without any sense of guilt / hesitation /mercy; which destine their next birth in Hell, How can the birth in Hell be prevented without abandoning the Sins?

[6] Tandulio Machh:- Tandulio Machh who is born on the eyelids of the crocodile, looking at the numerous fish entering in and exiting from the mouth of a crocodile- thinks this crocodile is a stupid, if I was in the place of this crocodile, I wouldn’t have left a single fish [alive]. Such violent thoughts of Tandulio Machh have sent him to the 7th Hell.

Intelligent people! think well before you take any step. (Note carefully) **Chānting Navkār Mahāmantra for 9 lakh times, eliminate (next birth) in Hell.** (Protects from falling in Hell.)

Kandarik Muni (a Jain Monk) got the 7th Hell due to his strong affluence towards eating. While eating spit as nector - [he] attained Kevalgyān [i.e. infinite knowledge / purest spiritual knowledge / omniscience.] Karmas got ended with rites and rituals performed with purity and unattachment. (I) Suffered pains and sorrows in Hell innumerable times by the hands of paramādhamees. I eat after sunset because presently the time it-self of business and service is such that one has to eat after sunset. Mistake is not admitted. No confession of the dreadful Weakness. This is the biggest cowardness. It is difficult to escape from becoming a Hell - life, but it is much more difficult to

escape from the causes of getting the Hell - even for the highly religious persons.

During the summer season (you) kill many lives, eat ice and drink refrigerated water for the whole year, but what about the bird’s and animal’s life [in another or next birth] when there is impure and dirty water to drink ? Disturbed with the pains of the slightest thirst and hunger, you do not observe [a]Chauvihār, [b] Navkārshī, [c] Ekāsnā, [d] Āyambīl, [e] Upvās, (i.e. penance observed by Jain community) then what will you do when you will have to suffer innumerable pains and unavoidable pains and tortures in the incarnation (next future birth) in places like Hell etc ? If in present life we do not do Sāadhanā [spiritual efforts for attaining divine status], then what about the infinitely long future?

Even in Acharmāvart (incarnation other than the last birth before Salvation) - there is not a pain which we have not suffered and not a sin - which we have not committed.

[7] PICTURISATION OF HELL:-

Intellectuals have described the various causes of [re] birth in Hell, such as killing of Panchendriya animals, [Panchendriya - the five sense and their respective organs touch by skin, hearing by ears, sight by eyes, taste by tongue, smelling by nose]- beginning of worldly activities on large scale, unnecessary accumulation of assets and wealth, eating non-veg. etc. It is not surprising if any sin of violence etc is committed with intense interest which as a result give re-birth in Hell. The sins of vilolence etc. can be committed with intense interest which as a result bestow / get / bring re-birth in Hell, only out of the intense affinity and intense aversion.

The description of the land of Hell is found in various religious scriptures. Those who are faithful, do not have any doubt about the existence of Hell.

It is only the true Religion [Dharma] that has the power to protect the soul from the threefold calamities of the entire world, and protect from the number of sins by keeping the soul away and aloof from them by saving the soul from the downfall and by uplifting the soul.

A philosophical view point out of various schools of religious thinking of the world, if there is any Religion which struggles most for upliftment of the soul by protecting it from the endless cycle of births and deaths in the world, and which emphasis on the attainment of Liberation/ Salvation/ Moksha; then it

is only and the only the - Jain philosophy. The religious code of conduct laid down by Jain religion are various, such as a Vrat (i.e. a religious vow) Mahāvrat, (detailed and much strict religious vow), Vrat, rules and regulation etc.

Amongst the religious code of conduct , AHINSA as being described in such a minute way by the JAIN RELIGIOUS PHILOSOPHY that the people in the world do not accumulate bad and harmful karmas and thus be saved from getting [re] birth in the degraded life - Hell. This book shows and describes Hell so that everyone can save its own self from committing the bad and harmful acts of sin. This book is an encouragement to practice good moral religious act, and to cause refrainment from bad, harmful and sinful activities.

The young children who seek self - realization for their own souls - in between the trend of rigidity, free life style, irresponsible behaviour & atheism at such times - it is highly desirable and benefecial to create the terror and fear of inauspicious and wicked karmas which cause tragic results and fruits of the sinful karmas - in their minds. With this soul kind and sympathetic idea, as per Jain philosophy and principles of Jainism, the soul has to suffer the bitter fruits of the sinful karmas in Hell - and the manner in which it is distinctly shown by the accute and touching pictures in this edition; - is indeed obligatory in all respects.

This book is especially helpful to a very great extent to all the faithful children, adults and old - for giving the crystal - clear and detailed explanation about the bitter fruits of the sinful activities as laid down in the Scriptures.

Those who commit sins such as violence, lie, theft, accumulation, characterlessness, seven addictions, dishonesty, immorality, deception, cheating, fraud, offending of God - Guru - [Preacher] Religion, mockery of Religion - followers' back - biting, eating after sunset, eating of roots and bulbs, insulting elderly people, beginning of activities of great sins on large scale, etc.-are as a result, - forced into Hell to suffer terrible and innumerable pains and sorrows, and this fact is being clearly shown by the picturisation.

“Act of sins which are committed laughingly can not be escaped even by weeping.”

This publication puts/ shows red - danger signal to the harmful elements of increment in sinful

activities, reduction of hatred against the sins or sense of fearless about sin, harshness and disliking of religious activities which are prevailing in the present age.

This book will become certainly successful in creating hatred for sin - by the fear of sin - on the psychological level/minds of the readers.

Amongst the 4 Gati's [4 different types of incarnations], in the gati of Hell, there are extreme pains and sorrows, which are suffered by the soul due to it's sinful Karmas.

Does Hell exist or not ? Does the pains and sorrows of Hell exist? Such doubts may perhaps arise to many persons! But upon reading each and every word, authenticated by the scriptures, and through the pictures of this book on various pages - the doubt will be removed.

Those who commit brutal and violent sins- are, as a result of the same, destined for [re] birth in Hell. Extremely sinful souls can also become free from the results of sins, by apologising, repentance, penance and can thereby attain a better incarnation/ life, in next birth.

King Vasu got birth in Hell due to a single untrue statement.

There are four doors to Hell, they are as follows:- [1] Eating after sunset [2] Indulging in sexual relation with other's women [3] Eating impure pickles [4] Eating roots and bulbs, non - veg., as they involve killing of infinite minute lives.

Those who eat after sunset, those who are immoral and characterless, who are eager to take honey, intoxicants and meat; such souls get born in the greatly (painful) Hell after death. Here, we can realize the results of eating at night.

[8] DETAILED DESCRIPTIONS OF HELL IN VARIOUS SCRIPTURES :-

Shri Bhagwati Sootra, Shri Prashnavyākaran, Shri Jivābhigam Sootra, Shri Bhavbhāvnā etc. scriptures contain the detailed descriptions of Hell.

Christian's Bible also has the reference of Hell.

Kurān's Jahannum also describes the sufferings in Hell.

Except the Chārwāk (philosophy), everyone accepts that there is a result of an act of sin, and that extremely severe sin gives the sufferings in the places like Hell. Persons who kill lives, tell lies, committ

theft, indulge in various vices, are faithless, indulge in sexual relation with other's women, have affluence towards money, have cruel heart, are furious, are merciless - such persons are destined to suffer in Hell.

Due to negligence in Religion; Dev [deity], human and vidhyadhar [souls with divine powers] - in their respective incarnation who have enjoyed luxury; have to drink in Hell - the juice of lead and copper, instead of water ; and suffer.

Those who commit sins due to addiction, and wickedness in present life, have to go to terrible Hell which is full of intense and severe tortures and sufferings.

* भक्खणे देवदव्वस्स, परत्थीगमणेण य ।
सत्तमं नरयं जंति सत्त-वाराउ गोअमा ! ॥

Oh Gautam! By misappropriating the wealth asset of Devdravya [i.e. wealth offered to the God] indulging in sexual relation with other's women, life has to enter the 7th Hell for 7 times.

* अणुत्तरेसु नरएसु वेयणाओ अणुत्तरा ।
पमाए वट्टमाणेणं मए पत्ता अणंतसो ॥

For having indulge in various vices & addictions & out of negligence in following Religion, I have suffered tremendous pains in dangerous Hells for innumerable times.

Oh ! Emperor, chaudas [the 14th day] , ātham [the 8th day], amās [no moon Day], poornima [the full moon day], and suryasankranti of lunar calendar, these are the days of specific religious occasion, on these days those who eat oil, meat and non - veg, indulge in sex with a woman, such persons after their death get birth in Hell namely Vishnamootrabhojan where impurities [stool] and urine is available as food.

Aakkhai Rāthod abandoned by the doctors and family, tired by medicines, suffering from 16 dangerous disease, drowning in state, nation and in-antahpur [i.e. in longing for the Queens], desiring, longing for state & nation, and praying, suffering mentally and physically, completed his life span of 250 years and after death entered into Ratnaprabhā Hell as a Hell life / Hell - dweller, where the lifespan is of a very long period like an ocean.

Meru mountain is to remain forever, but the life in the Hell - lives is not perpetual or infinite or permanent. But those who commit sin get birth in Hell. A Hell - life doesnot get [re] birth in Hell after death in Hell without getting a [re] birth in other species / bhav [i.e. Human, deity, Animal - Bird] As such it is said that in the next birth from Hell, such soul / life is not again born in Hell.

Those who disobey or show disrespect to mother, father, masters, grandmasters and respectables; they are drowned in the Vaitarni river in Hell.

One who abandons /divorces loyal,pious and sober wife having good moral character, will definitely get drowned in the Vaitarni river in Hell.

Those persons who blame gentleman having good moral character and disobey or avoid such respectable person get drowned in vaitarni river in Hell.

* नरएसु वेअणाओ अणोवमाओ असायबहुलाओ ।
कायनिमित्तं पत्तो अणंतखुत्तो बहुविहाओ ॥

Due to the sins committed, the life in Hell has suffered a lot of pains, sorrows and various types of tremendous torturings for numerous times, on count of body.

Among other women those women who give trouble to husband and think about another man, has to suffer various types of tortures on the Shālmali Tree. Athiest, Immodest, Greedy, Addicted to sensual / sexual pleasure, fraud, and unfaithful, these 6 types of people get Hell.

* इमीसे णं भत्ते । रयणप्पहाये पुढवीए नेरतिया
एककसमएणं केवतिया उववज्जंति ? गोयमा ! जहण्णेणं एकको
वा दो वा तिन्नि वा उक्कोसेणं संखेज्जा वा असंखेज्जा वा
उवज्जंति एवं जाव अधे सत्तमाए ॥

Oh ! Lord ! How many lives of Hell [sinner] get born in the Ratnaprabha Hell at one time?

Oh Gautam! Minimum one two or three , maximum plenty or innumerable lives of Hell are born. And the similar is the position upto 7th Hell.

Those who desire for the Queen [as his wife], kidnap other's wife, crazy for unmarried girls [spinsters], trouble woman who are of good moral character, give false witness , eager and active in anti-religious activities, in accumulating excess wealth are fraud, thieves, cut trees, plants, and gardens, destroy the forest, greenery - as also those who abandon pilgrimage in terms of vow/penance and who breaks the moderty of widow, definitely get the Hell.

* शस्त्राणां ये च कर्तारः शराणां धनुषां तथा ।
विक्रेतारश्च ये तेषां ते वै नरकगामिनः ॥

Those who make weapons, bows and arrows, as also those who sell them, also get the Hell, indeed.

There are various types of constant pains and sufferings in the Hell. Such as getting pierced by the front portion of the spear, getting head cut by saw, getting hanged, thrown on a getting cooked in a vessel, getting ears and nose cut by sharp edged leaves, walking on the sand having kadamb pushp shape. There is no happiness in Hell even for a single moment.

* जहा इहं अगणी उण्हो, एत्तोऽणंतगुणो तहिं । नरएसु वेयणा उण्हा, असाया वेइया मए ॥ जहा इहं इमं सीयं एत्तोऽणंतगुणो तेहिं । नरएसु वेयणा सीया, असाया वेइया मए ॥

Here, Fire is hot, but in Hell it is infinite times more hotter. I have suffered the sorrow of the hot climate in Hells. In Hells cold climate conditions are infinite times more colder than what we experience here. I have suffered sorrow of cold in the Hells.

Those who misappropriate the funds of Devdravya [i.e. the wealth offered to the God] - go to Hell after getting scattered by the extreme poverty for a very very long life span in many many births and rebirths.

Shri Krishna after suffering severely from the 3rd Hell will get birth in Jamboodweep's Bharat kshetra's, in the coming Avsarpini (i.e. period of time) Atadwar city in Pundh state as the 12th Jin (God) named as Amam. There, he will attain moksh [i.e. Salvation / Liberation] after practising the Kevali Paryay [i.e. the period of Omniscience] for many years.

A single **lie**, destroys many truthful statements. Due to one word of lie, **King Vasu** got birth in Hell.

* गोयमा । नेरइया सीतं वेयणं वेयंति, उसिणं वेयणं वेयंति सीतोसिणं वेयणं वेयंति ॥

Oh Gautam! Sinners in Hell suffer cold, hot and coldhot pains.

* नेरइयत्ताए कम्मं पकरेत्ता नेरइएसु उववज्जन्ति तंजहा महारम्यमाए महापरिग्गहयाए पश्चेन्दियवहेणं कुणिमाहारेणं ।

4 types of sins result in birth in Hell. Those are:-

[1] Mahāarambh :- Beginners/ founders of activities or sources for i.e. wordly acquisition on a very large scale.

[2] Mahāparigrah:- i.e. extreme (and unnecessary) accumulation of wealth and assets.

[3] Panchendriya vadh i.e. killing of lives with 5 senses including human beings as well as birds and animals.

[4] Eating non - veg.

* णरगउववाते परियायं एति परिपच्चति ।

Due to getting the birth in Hell, the soul suffer the pains.

* नेरइया णं भंते ! कतोहिंतो उववज्जंति ? गोयमा ! नो नेरइएहिंतो उववज्जंति, तिरिक्खजोणिएहिंतो उववज्जंति, मणुस्सेहिंतो उववज्जंति, नो देवेहिंतो उववज्जंति ।

Oh God ! Where do the sinners - who take birth in Hell, come from? Oh ! Gautam ! Sinners donot come from Hell, they come from Tiryanich [insects, germs, bacterias, animals, bird's life etc.], they come from Manushya [human being] , they do not come from Dev. [i.e. Heaven the abode of deities.]

Oh God ! Do sinners in Hell are Samyaktvi, Mithyātvī or SamyakMithyātvī?

Oh Gautam! Some are Samyaktvi (i.e. having true knowledge), some are Mithyātvī (i.e. having false knowledge) and some are even SamyakMithyātvī ((i.e. having some true & some untrue knowledge) soul also.

* नेरइया णं भंते ! किं सायं वेदणं वेदंति, असायं वेदणं वेदंति, सायसाय वेदणं वेदंति ? गोयमा ! तिविहंपि वेदणं वेदंति ।

Oh ! God ! Do sinners in Hell suffer pains of shātā (relaxation/reduction in pain), ashātā (extremely high & severe) or shātāshātā (relaxation & also increment in sorrows) ?

Oh Gautam! They suffer all the three types of pains.

During the birth of Tirthankars, shātāpain, otherwise always ashātā pain, due to some friendly dev's or dānav's consolation - shātā pain in mind and ashātā pain in the body due to Kshetra (geographical factor and climate) or by seeing or hearing them suffer shātā pain and by repentance ashātā pain. In this way shātāshātā pains are being experienced and suffered.

* चत्वारो नरकद्वाराः, पथमं रात्रिभोजनम् । परस्त्रीगमनं चैव, सन्धानान्तकायिके ।

There are 4 doors to Hell, - first is eating after sunset, second is indulging in sex with other's women, third is eating impure pickles [Those pickles which are not properly boiled/ heated and / or kept under sun/ and whereby in those pickles; innumerable insects, bacteria etc. lives get born.], fourth is eating non - veg.

* नेरइयाणं भंते ! केवइकालं ठिई पन्नत्ता ? गोयमा ! जहन्नेणं दसवाससहस्साइ उक्कोसेणं, तेत्तीसं सागरोवमाइं ठिई पन्नत्ता ।

Oh God! What is the life span of the sinners in Hell?

Oh Gautam ! The life - span of Hell - lives is - by Jaghanya [minimum] 10 thousand years, and by

Utkrishtha [maximum] 33 Sāgaropam. (i.e.innumerable Years)

Amongst all the 7 Hell the dwelling places available for the sinners to live, are as follows:-

In the first Hell	-	30 Lakh
In the second Hell	-	25 Lakh
In the third Hell	-	15 Lakh
In the fourth Hell	-	10 Lakh
In the fifth Hell	-	3 Lakh
In the sixth Hell	-	99, 995
In the seventh Hell	-	5.

Sinners in Hell are not born due to their control/self - restraint over their own soul, but due to their lack of control/self - restraint.

Irritation on their body is of so intensity that even if it is scratched with a knife it would not quench. Fever is infinite times more intense than what we experience here. They have multipletimes more dependancy, burning sensations, greivance / mourn, fear etc. Their vibhanggyān make them see future - but this too; is torturous when they see enemies and their weapons.

* से दुखाए-मोहाए-माराए-गरगाए-गरगतिरिखाए ।

Souls who indulge in addiction and affluence towards lustful life, give pains to the lives, have affection-after death they suffer in Hell and Tiryanth Gati [i.e. incarnation of insects, birds , animals, etc., species]

* सद्यः संमूर्छितानंतजंतुसंतानदूषितम् ।

नरकाध्वनि पाथेयं कोऽश्रियात् पिशितं सुधीः ॥

Which sensible person would eat meat, on the way to Hell, which is spoiled and has become rotten due to endless number of series of Summurcchit(5 sensed miniature sized human beings) which get produced immediately on the killing of animals?

After suffering great torturings in various Hells, again due to negligence in Religion, those sufferings are to be faced for endless times.

* पन्नरसहिं परमाहम्मिएहिं ।

To be saved from the fifteen Paramādhāmees, (I return from the sinful path)

* अधर्मो नरकादीनां हेतुर्निन्दितकर्मजः ।

The purpose of Hell etc. has arisen or taken birth from the acts of back - biting and that from the acts which are forbidden / prohibited by the Religion.

[9] DANGEROUS PUNISHMENTS FOR THE SINS LIKE VIOLENCE ETC.:-

Hell of Adholok is huge and widely spread over 7 raju [measure of distance]., where sinners suffer extreme pains for their acts of sins. Indulgence in such sinful activities and the sufferings of the pains for the same; - this too, has become a perpetual truth. Having seen and known the dreadful aspects and scenario of the pains of punishment for the sins; let there be not any life to suffer such pains.If a vow is taken not to commit any sin at any time,(and if such vow is complied, obeyed and fulfilled), then only such sinful activities and the consequential sufferings for the same can be eliminated because if a sin is committed, on it's becoming ripe or matured, the soul shall have to suffer the painful torturing time and again; this too, is a perpetual truth.

No one is unaware of sins,because everyone commits sins in the life and knows one's own sins very well directly and precisely.

Violence, falsehood, theft, misbehaviour, cheating, quarrelling, fraud, immoral sexual relation, anger, pride, blaming, alleging falsely, arrogance, back biting, jealousy, false knowledge accumulation of unnecessary assets/wealth, passion, envy etc. are various types of sins. These sins are being committed everyday by human being. Oh ! Some persons even provoke others to commit sins, some freely appreciate those persons who commit such sins and consider these sinners as good persons - though perhaps they themselves donot commit such sins. Thus, how can a human being be unaware of so much types of sins which he/she is committing in day to day life?

All types of sins are being committed for thousands of times, hence, (we) are familiar with each and every sin. I know each and every aspect of sin, which sin to be committed where and how ? Where and how to tell lies? How to steal even in the presence of many persons? I am expert in all these aspects because these violence, lies and theft etc. each and every sins I have caused and committed for a number of times.

Where does the question of infinite incarnations arise? Let us think and count how many times we told lies right from the birth till date? For which subjects we told lie on which different matter we told lie? Or How many times we told lie on a single subject and for one single matter? In this manner, how many times and how differently I must have lied till

this age in the present life? And (I) must have lied before how many people? Is there any record or account of these sins? Has any one kept or maintained the record of the sins committed? Who keeps? (People) commit sins... sins are committed ...(People) go on committing sins. Therefore, each one is well aware of and is conversant with each and every type of sins, and is not unaware.

Only the sin of telling lie is narrated, similarly theft, killing lives etc. violence, anger, attachment, pride, ego, treachery, fraud, too much greed, jealousy, blaming, hoarding, envy, quarrelling, back - biting, blaming innocent, excessive and unnecessary accumulating, indulging in falsely telling ill of other's, declaring as good or bad due to one's likings and dislikings, cheating, not believing in God - preacher - religion and its' sum and substance (The ultimate Truth) due to the practise of untrue knowledge etc. these sins of 18 types are committed by everyone till date, and where is the account as to how many times, by which and how many means, where, with whom, on what many subjects, in which many matters and in which many manners - those sins are caused or committed? And where is the record or account as to how many times the each of those sins, are caused, committed and repeated?

We would be surprised ourselves and shocked to know the quantum of the sins which are committed in this present life alone which is of the Avasarpini Kāal's 5th Aārā, where life span is shorter, then imagine about the millions and billions of years of life span period in the 1st, 2nd, 3rd and 4th Aārā's, as to how many times each sin we might have caused? Committed? How to prepare an account of those sins? In this way if all the sins of all the innumerable life incarnations / births are gathered-then even the God would describe its' total number as - what else than as "INFINITE SINS ?"

In this way, life has habit to commit sins from infinite births/ incarnations. [Life] Is tremendously addicted to it. Endless/ infinite births/ incarnations have gone / passed, One period went for innumerable times. Even the sins got committed and were committed in all those lives, for innumerable times. In this manner, it is clearly understood that the lives are tuned to the culture of sinful activities. The habit, addiction and culture to implement and commit sins are very strong. But what about purifying the sins? Due to the tendency to commit sins and prior births' culture for committing sins, the sins are being committed in

future period as also in future births too. At the time of maturity of the Karmas which are caused by the sinful activities; such Karmas re-cause commitment of similar sinful activities. Hence, the soul attracts again the Bond of such Karmas, and when such Karmas become ripe - the activities of sins are again committed. In this manner, there is no end of sins and as a result the life does not get freedom from the vicious circle of 4 gati. [Heaven, Human - World, Hell, and World of birds and animals.] and chakra of 84 [i.e. 84 lakhs places for birth for a life.]

What difference does it make whether you believe in sin or in its punishment or not ? The punishment has to be suffered, which you are [supposed / destined] to get; even if not desired or believed Like poison, even if not believed, but after being taken/ drunk - it will certainly have its' effect upon reaching in the stomach. Where is an alternate to the same?

The soul of God Mahāvīr, in the 19th incarnation has suffered severe punishment in the 7th Hell for a prolonged period of 33 sāgaropam. Yes...it depends upon the type of sins. The punishment for some sin's lead to 1st Hell, some to 2nd, some to 3rd, some to 4th, some to 5th, some to 6th and some to 7th Hell, where, accordingly for definite prolonged years of Sāgaropam - life has to suffer unbearable pains, which are the results / fruits or consequences of the sins committed by such soul / life.

Shri Krishna says in Gitā "कृतं कर्म अवश्यमेव भोक्तव्यं, कल्पकोटि शतैरपि" "One has to certainly suffer the punishments for the sins committed by such soul, even after passing of the period of millions and billions of years. There is no escape from the same."

In the Uttarādhyāna [sutra/ script] being the last sermon, omniscient God Mahāvīr has stated in the clear words "कडाण कम्माण न मोक्खोति" | There is no escape from the results of the acts of Karma. The manner in which Karma is made, one has to suffer for the same, accordingly. And what sentence a Magistrate or a Judge or others-would pronounce or give? When Karma itself would punish, it would be of a very long or of very dreadful / terrible degree. And only the omniscient [Gods] can know whether or not, it would come to an end after many sāgaropam or very many re-births.

If we take into consideration the punishment for the sins committed and understand the tremendous torturous punishment, our mind can easily withdraw from committing sins, and could soon become detached and return from the worldly sinful activities.

Here (we) cannot see / bear the punishment given in the prison, then how would we see the types of punishments in Hell? Is it possible or probable to go to Hell, see and come back? No.? One has come back here, perhaps directly from Hell, but one does not remember anything about Hell in this birth. Oh! The reaction of the proudly atheist starts even to the extent of questioning in pride and ego...there is no Hell. Where is Hell? Who says there is a Hell? These are talks merely to make us afraid of... there is nothing like Hell etc..By discussion the mithyātvi Jeev [i.e. the soul with false knowledge which it considers as true.] escapes/ frees himself from the thoughts of Hell as also misleads and misguides others, and as a result the quantum of committing of the sins freely, increases. Even today, the perfect and the exact word to word description of Hell - which the omniscient God has uttered by His own mouth by His[Anantgyān]. Infinite & complete knowledge ...the same is described in clear words... in [Jain] Āgam scriptures. There has been a touching description of Hell as also of the sufferings in Hell in religious scriptures. God Mahāvīr has clearly described in His own words in Shree Uttarādhyayan Sutra, also in 2nd Āgam i.e; Suyāgdāṅg Sutra [Sootra Kritāṅg] the description of Hell which gives hair-raising experience. Hearing, reading, and going through the pictures can give even today the visualization of the Hell, and as such perhaps readers will desire, not to do / commit dreadful sins, not to repeat the commitment of the sins.

Not only sins, but also how much severe punishments, for those sins are to be suffered, these aspects are also written at length. Therefore, one who notes sins and follows/ performs it, will such soul not note the connected punishments or the sorrows?

10] IN THE 18TH BIRTH / INCARNATION, TRIPRUSHT VĀSUDEV[SOUL OF GOD MAHĀVEER] BECAME THE EMPEROR OF ALL THE 3 CONTINENTS ...who tore off a lion like a old worn-out cloth, threw away body of the lion in parts and the lion died. Killing this panchendriya tiryanch animal accumulated the sin of killing panchendriya. [i.e. life / soul with 5 senses.]

The King had quarrelled with his Queen and under influence of the sins of Kalah [quarrel], the King was not on speaking terms with the Queen, as such the Queen screamingly, weepingly and lamentingly got destined in constant bad, negative and ill thoughts- for her future birth. The King was enjoying the music to get better sleep. Upon getting disturbed from the sleep, he became angry and furious & got boiling lead poured in the ears of the attendants.

Many dreadful sins were committed. He was an animal in the incarnation of a lion in a desert. Since, the birth was in violent species, there was no other alternate but to kill and eat the animals with 5 senses to quench the hunger. This too, amounts to a sin.

One who commits sin would suffer pains and sorrows in terms of punishment, and one who does meritorious religious acts - will get happiness. As you sow, so shall you reap. There is no exception/ partiality/ favour for any one. Karma has no discrimination whether the doer of the karma is a King, or a beggar, is rich or poor.

Even such a great ruler of the 3 continents, Tripusth Vāsudeo in his 19th incarnation had to go to 7th Hell, due to the dreadful sins committed by him in 18th incarnation of tearing off the lion, pouring hot lead into the servant's ears. There, in 7th Hell he had to suffer the pains for 33 sāgaropam life period [1 sāgaropam = infinite years] viz - in Mahā Tamah Prabhā 7th Hell. - full of tense darkness. There is no rest, happiness, peace even for a while, in such Hell all these tremendous pains God Mahāvīr's soul suffered in such a Hell where a life - span is of such a long period. Here, the question is that, after suffering all these tremendous pains and sorrows in all such worst Hells, whether those Karmas got ended nullified/ discharged or not? Got those Karmas totally destroyed from roots and became free from the power or not? Karmashāshtrakār [i.e. The authority on Karma Theory] denies. There is a clear proof that when God Mahāveer was in the 27th incarnation after obtaining Diksha [i.e. becoming a Jain Monk] he got the nail hammered in his ears. The account of karmas was balanced by tremendously dreadful torture & pains. All the sins did not end despite remaining in the 7th Hell for such a long period. Oh! If all the sins were to end in Hell, then there would be liberation from the Hell itself. But, it is not so. To end / purify sins in Hell - there it is no base or media or support of Dev [deity/ God], Guru [Saint], Dharma [Religion].

If any sinful act is got committed or happens, there will be again one more birth meant to give suffering as it's consequential punishment.

The punishment of many sins committed in a single incarnation, has to be suffered in several [future] incarnations.

The 10th chapter of Dukhvipāk [script] and sub - chapter 1 about Mrigputra etc. narrates that, due to the sins of one birth - the life has to go on suffering

for finite/ infinite incarnations. Due to the tremendous sins committed in the incarnation of Ekkai Rāthod, his soul had to go, one after another in all the 7 Hells.

Various sins committed in a particular incarnation by a soul, has to be suffered in terms of the tragic consequences in the future incarnations. Thus, due to the sins, the process of birth - death and rebirth goes on and on for a very long time.

How much time does it take to commit a sin? And how much time does it take to suffer the consequential punishment? And how much time for the punishment thereafter?

Upon the sins committed successfully, some souls become happy and arrogant.

The example of King Shrenik is very clear. After killing a female deer, he got destined with the accumulation of Karma for birth in the 1st Hell. What was the benefit ?

From endless years, endless incarnations life, endless time/ period, the soul/ life has been committing sins, culture to commit sins, is very strong due to the habit and addiction to commit sins - since endless births / incarnations. In this birth, we have got the path of the God, region of affinity - less God, and the Religion of the Teerthankara God, We have got God - Preceptor and Religion of the top most and best category. The religion we got, can eliminate / end / discharge the sinful Karmas. We should obtain complete benefit out of it and by getting the sinful karmas ended / cleared / purified, become free and liberate. [And attain salvation]. Sins are to be purified and nullified thoroughly. If we can not fulfil this task in this life / incarnation despite getting of such Religion, then how would, we, be able to clear and purify the sins [in the other births] in the absence of such a great Religion? We would not be able to clear / end them, On one hand we would have to pitifully suffer the extreme pains and sorrows for the previous sins and on the other hand, committing of the new sins would continue. Then what would be the outcome? Only the cycle of infinite incarnations would continue, i.e. the transmigratory cycle would go on.

“Control over mind[thought] is victory, loss of control over mind is Defeat; mind takes to salvation - and; It is mind that takes to Hell.” [Means, if mind is pure and positive, the thoughts are so and so are the acts, deeds and karmas. It is mind or thoughts which can get one to salvation or into the Hell.]

There should be the 'fear for the sin' rather than 'fear of the one - who watches our sin.' The harm that will be caused by our own sinful karmas is even thousands of times more than the harm - that could be caused by person who has seen our sin. The person who saw our sins doesnot accompany us in our future incarnations but the sinful karmas does accompany the soul in future births. And those sinful karma when gets ripe/ matured to bear its' fruit - cause the sufferance in worse birth in Hell, Tiryanch [i.e. in Bird's or animals / Species], not for once or twice but for numerable and innumerable births and rebirths. Think well! What really harms us? The person who saw our sin or the sin itself?

We can perhaps defeat the person who saw our sins, we can even scare him. The person who saw our sin, can not harm us. But might cause some defamation in our society. But the Karmas resulting from our sinful activities, would come with us for several births and rebirths and will make us suffer in Hell and several other such worse type of incarnations for a number of births and rebirths. It is worth to fear our sins, than to the person who sees it, and this is truly the Truth- the ultimate Truth, the FINAL TRUTH.

[11] 18 DIFFERENT TYPES OF CAUSE OR ROOT OR BOND FOR SINFUL KARMA :-

[1] Killing / murdering small or big lives, violence by beating, hitting, or hurting or injuring any small or big life.

[2] Telling lies, false, untrue, misleading, misguiding, representing contradictory, adversely etc.

[3] Stealing someone's thing/ item to take / to posses without asking or without its owner's consent,

[4] Sex, Homogenous and Heterogenous sex, addicted towards lustful sexual life instead of being firm and steady in soul.

[5] Hoarding money, Foodgrains, etc. with intense attachment and desire and accumulation of excessive money and assets.

[6] Anger, aggressiveness, brutal nature, violent nature of sin.

[7] Ego, proud, pride, vanity, vain are sinful.

[8] Fraud, fraudulent, treacher, cheating, illusion etc.

[9] Greed, avarice, passion to posses money, power, state, sense of non - satisfaction, intense desire to get the unobtained.

[10] Love, affection, attraction, emotion, attachment in wordly things and objects.

[11] Malice, envy, enmity, repulsion, dislike, hatred.

[12] Quarrel, discard, strife, badwords, abusive language, fight.

[13] False blame, to blame someone of theft who is innocent.

[14] Slander, calumny, to provoke to quarrel, to tell secrets to other persons, to quarrel.

[15] Affection, joy, sorrow, happiness, sadness, love in getting desired objects, to be happy in eliminating of undesired, be unhappy on getting undesired, to be sorrowful on missing the desired objects/ things . Happiness - sadness are sins.

[16] To censure, to backbite; to do self praising, to speak ill / bad about others by exaggeration.

[17] Illusion, illusionary statements, showing true as false, by fraud, to speak lie/ false with cunningness.

[18] Lack of proper or adequate faith in Dev [Deity] Guru [saint/ monk/nun]- Dharam [religion]. Non - belief in Tatvas[sum & substance] such as Jeev [life / soul] etc. Doubting the Tatvas (sum & substance).

Saints/ Great intellectuals say that poison is not to be tested, similarly sins also are not to be tested. The effects of poison is visible immediately. The results of the sins are felt after lapse of a long period or even after the end of incarnation/ life. Therefore, we donot have to quit or abandon sins after sufferings or after committing, but the sins are to be abandoned, well in advance by their very sight from the distance. Instead of stepping in mud, and then washing legs, one should better not step into mud. Thus, no entry in mud = no washing. Similarly no committing of a sin = no suffering in Hell.

We daily see in multiple ways the bitter fruits of the sins in present life, people suffering from sorrows, pains etc., is the result of their own previous sins committed. So we should stop committing sins at the earliest opportunity so as there is no occasion for us to face such sufferings.

With the help of Knowledge through experience of religious preachers, and from the Religious scriptures - we should know and understand all the facts such as the characteristics of sins, the

results of sins and the punishment for them, and stop committing of a sin-itself. It is in our own interests, that we take vow not to commit any sin.

It is more sensible that the wall should be built, in advance , before the dam breaks. Similarly a well should be digged in advance before the fire breaks. Digging a well, when fire breaks, is merely a stupidity. In the same way, when the pains and sorrows have become matured and ripe, and one is facing the paramādhāmees in the Hell, then what religion we would be able to do or perform?

No, No, I won't do it again! Whether to pray for pity- to paramādhāmees? And whether he would hear us? Whether he would pity sympathy us? Whether he would leave us? No, No ...it is not possible to leave! But the paramādhāmees would say ' Brother ! Now if you donot want to commit sins in future, then let it be so, it is good. But, suffer the punishments for the past [sins] . Since [you have] done the Karmas [sins] , there is no escape from their sufferance". Hence, it is not useful to lock the stable - after horses have ran away.

18 types of sins are the hindrance in the attainment of the path of Moksha and these sins are fatal obstructions on the path of Salvation in terms of the Religious element, and as a result of it, they drag the soul to worse incarnation [of Hell or Bird's animal's life]. These 18 places or causes of sins give the future birth in worse incarnation of birds, animals and that in the Hell - which the souls on spiritual path and desirous of liberation- should abandon and waive.

During the day, whatever bad thought I had in mind, whatever bad I uttered by words, and whatever sin I had committed by my body for all that I do "Micchāmi Dukkadam" [I do beg pardon apologise. Let all my those sins become effectless. All my those sins be waived off, by this thought Pratikraman [A religious procedure for apologising and returning back from the sins] is being started / performed. Pratikraman is ' abandoning the sins.'

If business is sinful, then sons and grandsons should not join such business. They should leave the business effortfully and if possible the whole family should be saved by making them abandon such business concerning highly sinful activities.

[12] A BUTCHER NAMED KĀLSOURIKA LIVED IN THE ERA OF KING SHRENİK. HIS BUSINESS WAS TO KILL/ SLAUGHTER 500 BUFFALOES A DAY.

Once King Shrenik sent Kālsourika in the waterless Well, So that he could be saved from

committing sin of killing/slaughtering 500 buffaloes at least for that single day. But even in the well, Kālsourika used to draw with his fingers- the picture of the buffaloes on the sand and then used to cut that picture with his hands like stroke of a sword. Thus, Kālsourika, though unable to slaughter buffaloes, physically; slaughtered them mentally.

Sulash [son of Kālsourika] once explained by words :-, “Father ! I have heard the sermons/ preachings of God Mahāveer, This business, is of a very great sin and would take us into the painful Hell. We would have to suffer heavy pains, for these sins for lakhs and crores of years in Hell.’

Kālsourika said, “ On the contrary to abandon our traditional business is itself a great sin.” Sulash said, “Father ! If I make this sin and suffer pains, who would save me from there? Then what will happen to me?” But his father was of a greatly violent nature. He was highly sinful and with wrong & false notions / ideas, as such how could he understand all these?

Sulash was born in a butcher’s house but after hearing God Mahāveer he knew the sins very well, he abandoned the violent tradition of his family and saved himself from going to Hell, while his father Kālsourika the butcher went to the 7 th Hell.

Let all souls too, be saved from the tremendous sins of violence.

[13] KING SHRENİK ONCE PIERCED A PREGNANT DEER WITH HIS ARROW WHICH PASSED THROUGH HER STOMACH.

The deer and her child died after struggling in Vain. The King went near and saw them. He was surprised, two lives killed with one arrow !How wonderful? What an aim ? In this manner appreciation of the sin began.

Appreciation of even violence, rendered the bond of Karma strong, very strong, too strong and extremely stronger. Ultimately, heard sermons from God Nemināth with steady mind and faith in religion arose in him, and it got deeply rooted, performed various rites and rituals of the Religion. In the future - Chovishi (i.e. 24 Gods in Jain Religion), he even got destined as one of those 24 Teerthankar i.e. God; despite this, even he had to suffer in the Hell.

Consider fallacy in argument that the world of birds and animals is created by God for food of human beings, then what will be the outcome if tomorrow some animals like Lion, Tiger or Leopard will claim -

'Human beings are created by the God only for our food?'

To save or rescue somebody; is as difficult as lifting the Himālayā mountain. But to hit or kill somebody - is indeed very easy. What is so big about it? One could pierce a knife or shoot a bullet and kill a person [bird or animal] within a second.

How many persons know how to die? And how many know how to kill? The answer would be that lakhs of people know to kill/ bit/beat. Daily, we read in the newspapers that a son killed his father, a brother killed his brother, a husband killed his wife, mother - in - law killed her daughter - in - law, likewise, there are thousands of news we read or hear that someone has beaten or killed someone. Hence, every one knows how to beat or kill, but how many know [how] to die?

Someone jumped from the height and died, somebody took poison and died, What is difficult? Alas! Is it a death, death to die like a dog! [Better] Die with smiling face and by treating the death [time] as festival.

Nowhere in the scriptures too, it is permitted to kill even one's ownself or committ suicide. And who prefers to die by suicide or sumoto? Someone having become helpless by sorrows, and to get freedom from it, even commits suicide, but what would follow? Ever thought of it? One died with unsatisfied and unfulfilled desires, passions. Lust, unfulfilled hopes and wishes in negative and ill thoughts, but thereafter, he would roam by birth in species of ghost, evil-spirit, monster, witch etc. of course in unsatisfied state of soul. His soul would not achieve a better gati, incarnation, but it would only wander for thousands of years.

Thereafter, his several life incarnations would spoil. Instead of it, what is wrong in bearing some pains and sorrows today? Human life incarnation is extremely valuable. From this birth alone one can even get the highest state of salvation. Then why waste the best of births?

What harm the innocent birds and animals have caused to you? They eat grass in forest and drink water from lake or river. How they have offended you? Why such innocent birds and animals be killed? Even today, the worst state in Hell is ready for such violent and brute killers.

[14] QUANTUM OF VIOLENCE IN THE ENTIRE UNIVERSE?

In the present world, unlimited and unmeasurable violence for different purposes continues

- which is countless, boundaryless, endless, and has no limit.

At some places violence is for food, at some places it is for hobby, luxury, beauty appliances, at some places it is for clothes, fashion wear etc. at some places for games - sports and also in the field of business; in this manner today, the violence is spreading all over to a very great extent by thousands of means.

In a single day upto 15-20-25 thousand of cows, buffaloes, goats etc., can be slaughtered and killed; - such huge are the modern mechanised, self operating / automatic, slaughter houses.

In Cochin and Bangalore's college of fishing Institute, such modern technique has been developed that in a single stroke, 500 frogs could be slaughtered. As result, 6 thousand tons of frogs and their legs which were being exported, could be increased to plenty times more. Oh God! Alas ! In India - an Aryan country, just for the sake of earning foreign currency, daily thousands of tons of fishes are caught, dried near the sea shore, thousands of tons of frogs and thousands of tons of meat / flesh; is got sold within the nation as also number of tons are being exported.

Animals are being cut in the slaughter house, rivers of the blood are also flowing there, huge drums etc. are also filled up, which are purchased by the factories making medicines, beauty appliances etc., who send it to us after transforming it into different products. A number of allopathy medicines have already become animal product, and knowingly or unknowingly trusting our doctors, we swallow medicines made from the extracts of eggs, fish oil etc.,

The non - vegetarian person eats meat. The cobbler makes purses etc. and we purchase and use/ wear it. Even the bones are being crushed into powder and are scented with Perfume / fragrance, and are being sold and the same is used for applying it on face as also for other purposes. Animal fat is also sold in very large scale, and it is mixed upto 50 to 60 percent into the pure ghee and is being sold by the dealers as 100 % pure ghee, - which even the people use/ consume it.

Humans are being degraded to such a lower extent that they have not left even the pigs who live on the humans waste - extracts. Their fats are being extracted by hanging their legs tied up above the tremendous fire. People have become so much mean that such fat is even mixed with the oil and the farsān dishes normally taken before / along with tea / coffee

as a breakfast. And chips are fried in such oil and after adding salt and spices, it is sold - which the people also eat considering it to be tasty!

Atleast consider, that whether skin of snakes grow on tree? Just imagine how many snakes might have being killed for their skins, to earn such a huge profit worth lakhs and crores of rupees?

[15] KILLING OF PANCHENDRIYA LIFE [I.E. LIFE/ SOUL WITH 5 SENSES] IN EATING EGG:-

Today, Governments' tax free policy has supported the poultry farms everywhere in the country. Lakhs and crores of hens are kept in the poultry farms. These hens have to live their complete life on the grills. Fish powder is being given to the hens, as food. They are being kept under artificial hot conditions, as a result hens become pregnant time and again, and when the Eggs are laid by hens, the life inside the Egg dies due to the surrounding artificial hot conditions - outside.

The science calls the Non - Veg. Egg as Vegetarian - Egg, and calls it - a Fruit!, This is not at all sensible.

Does Egg grow on a Tree, or on a plant? Never Despite it, to call it a vegetable? Oh! This is the weakness of cultured and well - literate society.

Eggs are produced 10 times more than its requirement, people cannot eat or consume so much, therefore eggs are being utilised in various ways such as in hair conditioners, shampoos , medicines, ice creams, and in various other eatables and surprisingly even in some bread too.

Eating an Egg, is in a way, cutting of the chicken of the hen, and thus, killing of chicken.

Thus, Eggs are not at all vegetables. They are Panchendriya animals. Stone never comes out of an Egg.

Eating an Egg, precisely accumulates the sin of killing Panchendriya life!

By looking it from a different angle, Eggs are full of various types of toxins and Poison.

Eating Eggs in anyway or any form, is not at all fair. Today, Eggs and meat are the root causes for the various diseases. We should save ourself from this sin of great violence of killing Panchendriya life.

[16] ABORTION:- Jain Women who suggest for Abortion, who does pooja, Bhakti, Bhāvana [worshipping God] Sāmāyik, Pratikraman, donate to deserving, conduct Pilgrimage, for a moment, think

how could they be so merciless and cruel? They should be cautious doing such act as it would lead them to Hell and suffer various pains of severe heat and cold, extreme hunger - thirst, burning fever, itching, fear - terror dependancy etc. which soul go on suffering constantly due to the consequences of the prior birth's Karmas. There is no protection in Hell. No one would be there to give help or protection.

Abortion means - killing of a living human being.

Raw or roasted meat of the human - being (even of living one!) is also being served in various hotels and markets, in various territories of Africa, human meat is also sold. It is heard that the chief of Ugāndā, Idi Amin, used to drink blood and eat meat of the living human being.

It is a human - being who is born out from a human - womb.

Today's trend of seeing vulgar and obscene cinemas, T.V. , Video and blue films has resulted in the increment in wicked and sinful behaviour in the society. The passion for sex has also increased intensively, among the youngsters.

Unmarried girl gets abortion done twice. In America and such other developed countries among the girl with age group of 15 -17 - 18 - 20 years, it would be difficult to find even 10 to 20 percent of girls who have not gone for Abortion, once on twice. Though otherwise, they are so called 'unmarried' and are the college students.

Education has also spoiled our boys and girls. Some college girls have become call-girls. Oh God! What a Kalyug ? [the age / period of increased immorality and sins.] The skin is being sold to earn the livelihood. Women from cultured family also indulge in prostitution. There are long queues especially to work in films and dramas.

Oh! What a blind Law in Kalyug? Law also cannot save an infant [unborn child]. Law who is the saviour becomes the destroyer. What can be done? Law has made Abortion - legally acceptable and a 'fit medical practitioner'. As a result immoral sexual relation and wicked acts are freely and openly invited, Full freedom for full misuse of sex is allowed.

Abortion has become so simple it is being advertised in on papers, T.V., radio, that embryo (child in womb) would die and cleared off in only 15 to 20 minutes, and the fees are only Rs. 50 to Rs. 60 to kill

the embryo. A women walking on the streets can also get abortion done and within 2 hours she can go home as if she had gone to purchase vegetables! With modern technique, science has provided for abortion, much facilities and simplicity.

Every year many of embryo's [human unborn child] must have been killed in India. Almost every village and every city has such slaughter houses [abortion centre] to kill the human embryo. These human slaughter houses are much more than the animal slaughter houses, and there, modern well - educated butcher, human - killers, man-eaters, brutal killers are well - equipped with the arms and weapons. How unfortunate these embryo are? Alas! These unborn child who are upside down asleep, inside the mother's womb are being cut in different manner into 4 to 6 piece by the doctors with their sharp knives and needles. It is being truly said doctor means DOC = Neck and CTOR or cutter = one who cuts ...!

Thus, Doctor means Neck - cutter! Who kills the lives of embryo with different modern techniques. This is one of the greatest curse of the modern science.

Who says life doesn't exist in an embryo?

Life does exist from the very first day and from the very first moment. If there was no life in it - how an embryo does develop of 1 or 2 to 3 months? If there was no life in an embryo, then would not a dead child/ got born? It is foolishness of the opponents.

Even the blind law does not punish for Abortion. It is even, not a crime. If an embryo is murdered after it comes out of the mother's womb, it is being treated as a serious crime, Law, certainly punishes for the great sin of infant's murder. How surprising! The same child, the same life, even then what a difference - contrast in the belief? If killed inside a mother's womb it is legally allowed / granted / permitted but - if killed outside when born, it is a crime and is being punished by the law. Today, this crime has reached to its' highest peak. Lakhs and crores of embryos are killed / murdered every year. The winner-state is even awarded in as much that such and such state is with the highest number of murder / abortion done?

The burden of the sins on the earth, gets ever increasing.

Human-race has crossed it's limits in committing sins. Now to be saved from the total destruction, quakes and floods, the great sins like abortion etc. have to be and should be abandoned !

Otherwise, even a mother would not remain a mother, but would be called a she monster, and a murderer/killer of her own child.

Violence for the sake of beauty - appliances.

Lakhs of mothers have committed this great sin of killing own innocent child (their own embryo) - which has not yet seen this world.

The title/ adjective of the human - Demons or Human - monsters - is also too less for the doctors and nurses who perform such acts of abortion only for the greed of few rupees.

Does Hindu religion permit embryo murder/abortion ? Does Islam religion accept such cruel killing ? Does Jain religion not describe the Hell as the result of abortion ? When all the religions of India have declared this act as a great sin, the law of Indian Government - makes it legal! (does it not amount to a great blunder?!)

One who separates the child of animals, birds or humanbeings from its mother, such person becomes childless or even if a child is born, the child gets death.

An embryo who has not taken birth on this earth, what offence has such infant done to you that you crush embryo before its' birth?

Oh Indian ladies! even the Dacoits and killers from your land were emotionally and sentimentally touched by the act of killing of infants and have become saints and ultimately attained the siddh state i.e. Salvation (liberation/moksh) (are you worst than dacoits & killers ?)

Due to sin of abortion committed in previous life, one would become childless. It is told, " Those who separates child of animals, birds or humans from mother, become childless or even if their child is born - it would die."

How are those women who kill their embryo? The writers or authors of the Scriptures say that to see the face of such a woman itself is a great sin and it is also highly inauspicious.

Killing an infant child in the womb, it is against both the worlds, not even a chandal (i.e an executionist) would commit such an act.

Lord Gautam in his Mahānishith Sutra asks, "Oh God! Where that Suryashri has gone?

Then the God answers, "She went to the Tamam earth [6th Hell]."

Lord Gautam asked, "Oh god! Due to which Karma having become ripe or matured, she the pitiable soul - went there ?"

The God answers, " Because of Aārtraroudhra Aadhyavasāya".

At the time near delivery - period, she thought of aborting her child with various medicines. Due to her inner sorrow, thinking about her embryo in such manner, delivered a son, and (she) died and went to 6th Hell.

A mere thought of abortion, threw Suryashri to the 6th Hell.

Killing an embryo leads to birth in Hell.

Are these the Dispensaries or the Slaughter-houses?

Today, even among the followers of religion, this dangerous vice of killing embryo is prevailing and as such the human-race has reached the state of chaos and war.

Do not ever desire or wish to commit the great sin of abortion.

The embryo is being killed/ murdered with sharp weapon like scissor. Due to blood - shed from wounds - the embryo struggle in vain, and dies. Then child's pieces are pulled out with a spoon like instrument such as smashed brain, blood flowing intestines, tiny eyes, lungs which has not yet taken a breath in this world, a small heart, hands and legs are hurriedly pulled outside and thrown in a bucket kept below by the doctor.

An embryo is not given even enough or ample time to die inside. Such operation is like aiming or shooting in the dark.

A living embryo is being pierced with sharp weapons.

If dacoits , murderers, Professional killers, see few of such operations, they would probably leave their activities and become saint, or would kill such people committing such sinful and stainful act of abortion.

Some pious, kind and generous soul may even adopt such soul.

Ahinsa is described, explained, and preached in minute details in India. Here , in India the Jain Religion has manifestation - where not only killing of Panchedriya life (i.e life with 5 senses) is a sin, but also the killing of Ekendriya life (i.e life with 1 sense)

is also considered to be violence and as such a sin. Religious preachers, Rev. Saints and Rev. monks perform fasting to stop slaughter of cow and cattle, while surprisingly, in the nation of great Mahātmā Gāndhiji, such cruel killing [abortion] of the human race is being proudly promoted / sponsored by the Government by advertisements, declaring scale - graph increasing upward (of abortion).

Unexperienced women when visit the family planning centre, are being advised [for abortion] . In such centres, the staff is expert in getting the pregnant ladies and ready for abortion. They brainwash the pregnant ladies in various ways. You donot need a child at this stage, if you want to maintain and preserve your youth and beauty intact, go for abortion. if you want to go for job, if you want to accompany your husband, if you want to go abroad, if you want lust and fun, than the child would be a hinderance- wait for 5 to 10 years, presently, if you want your beauty intact, then you go for abortion. Abortion was lawful. There is no objection in it, and no difficulty involved, instead you would get money, you would get a leave if on job, without deduction in your salary. You can very well rest at home, enjoy at the costs of the Government, be fresh and roam about with pomp and show.

However, when the Indian women with the bliss of culture of thousands of years, hesitate in committing sin of abortion, then they are pursued that this is only the begining, there is no life in the embryo yet, it is only a piece of flesh, There is nothing like sin, on pulling it out, there is no much pain, you would be normal within a week, no one would know about it and the simple hearted women are trapped in such a web of stunt. They do not know that from the 3rd month, the child in the womb starts quivering and moving inside; and the life/soul enters womb at the time of conception itself.

Only a life can give birth to a life. Life is never possible from the dead or lifeless object. This is a cruel cunning. and degraded trick to reduce the population, The manner in which the falsehood is played to deny the life in an embryo - the God father of such falsehood was none - else but the Government itself !

The number of the married women who get abortion done and thereby kill their own child with the support of the law - is much higher than the number of unmarried mothers' who get abortion done due to shy. If you didnot want an issue, why did you marry? If you married just for fun and lust, then why did you not use child control measures? When you made a

mistake, why not suffer it? What if the embryos were able to challenge mother and father in the Court of Law - for their untimely removal from the womb, killing and burrying? What if they were granted assistance of a lawyer by the Government? What if we were dosposed off likewise, by our mother and father?

Unwanted child should be killed, instead of forcing it to live. If this argument is improved upon or extended, then those who burn their unwanted / unliked wives-would, one day- be considered as a service to the nation ! The blinds, lamb, the deaf, the dumb, the handicapped, the mentally retarted and the burden some aged persons, would be allowed to be injected with poison under the guise of preventive method to stop the constant increasing human - population; and one day we would be able to frame such law. In democracy, who is able to stop the making of a law which is favourable to or convinient to the majority? Does the ruling party, not need the vote of the majority? If majority of the society consume tobbaoco, liquor, intoxicants then whether it would be an attiquettee as per the rules of an ideal - welfare - state?

Is it clearly mentioned in the convocation ceremony of the doctors, that by our operation of abortion, - we have been killing so many of the great personalities like Rām, Krishnā, Buddhā, Mahāveer, Gāndhi, Nehru and others' even before they could come on the orbit of this earth?

“ I have become a doctor to save life, not to destroy it.”

ABORTION

After reading this, do take the oath never to commit the sin of abortion anytime in the life, which is the cause of (re)birth in the Hell. If unknowingly you happened to committ such sin then you should approach some highly knowledgeable religious preacher and repent for it from the depth of your heart and apologise for it and condemn it again and again so that the Karma would get weakened and you could be saved from rebirth in worse incarnation such as Hell if the bond of re-birth -life span is not fixed.

Birds and animals also do love their child, even a she dog loves her puppy but it is heard that due to intense hunger sometimes a she dog tries to eat her own new born puppy. But today's women with no reason but only for having sexual fun gets her child killed. Whether such women be not called as worse than a [she] dog?

★ The Indian Government has declared 'Abortion' as illegal & unlawful by amendment to the concerned Act by an enactment of 'Ban on Abortion' under certain circumstances.

Other countries, outside India, should also put total BAN ON ABORTION- if such Law is not prevailing in respective country.

[17] VIOLENCE IN KILLING PANCHENDRIYA LIVES.

Those who kill Panchendriya lives [birds, animals, and human beings with 5 senses.] , tiryanch lives such as cows, buffaloes, bullocks, goat, sheep, lions, tigers, fish etc. as also those who kill birds, - such souls go to Hell. King Shrenik while hunting, killed a pregnant deer and appreciated his own hunting skill, as a result he had go to the 1st Hell. Later, upon having contact with God Mahāvīr, he came to know the (true) religion and practiced religion and also got destined to be a Tirthankar in the future Chovishi [i.e. 24 Gods or Teerthankars as per Jainism.] despite this, there is no change in his life span in 1st Hell which he earned due to hunting a [she] deer. Today, those who run slaughter houses, those who help in running it, fishermen, those who sell fish etc. most probably, they get the Hell. Those who kill humanbeing as also those who make others kill human beings - such souls, too, get Hell.

NON - VEGETABLE / NON - VEGETARIAN :-

Those who eat meat of panchendriya animals and birds, those who eat fish, those who eat chickens, flesh/meat etc. - almost all of such souls also go to hell after their death.

How cruel killers - the human beings have become ? That just for the sake of appearance and for looking beautiful, ladies use various beauty appliances. Have you ever thought how these beauty appliances are being made? Let us see, how Snow, cream, powder, perfumes, etc., the number of articles are prepared by the violent, cruel and brutal methods from the extracts of birds and animals and have become animal - product; - a few examples are as follows:-

For getting 100 gram of silk, 1500 koshto [i.e. worms] are killed (by throwing them alive in boiling water). Imagine weight of one saree. How many worms must have been killed to make a single saree of silk? In the city like Bangalore thousands of living worms are being thrown into a big vessel containing hot boiling water and are further boiled. Later, from that pulp, - threads are made and sarees are being made from such threads. Imagine the great quantum of violence involved in it.

Killing of Elephants :- In countries like Africa, Kenya, Uganda etc. a very large number of elephants are being killed with sharp arrows containing poison only for their tusk/teeth. Their tusk are, then converted into bangles, ornaments and other purposes.

Wolfs:- Their skin is being removed for making various hats, purses, wallets etc. and those are sold and the people purchase and wear it with great fun.

Fish:- Every year approximately 50 thousand of gigantic sized whale fishes are killed to obtain amber, fat and oil from them

Rabbits:- Thousands of Rabbits are trapped for the purpose preparing of beauty appliances such as shampoo, soap, cream, snow, etc. They are kept in such boxes that only their heads remain outside and their body in the box. They are so packed and then they are tested with applying shampoos, soaps in their eyes, many a times such poor and innocent rabbits become blind due to effects of the acid. Injections are also tested in the similar manner. Later, after the testing is over, their skins are removed off to make purses, wallets etc.

Thousands of monkeys are exported. They are packed in a box for the purpose of testing. And after various tests of various medicines etc., later they are killed. Similar is the case of Rats, they are tested for the purpose of medicines etc. with the cruelty to a very large scale.

Every year, approximately 70 thousand of deer are being trapped in net and Kasturi (musk) is cut and removed from their naval. A single Kasturi is sold approximately for Rs. 2000. Therefore, this busuiness too, is on increasing graph. Alas ! Human-beings' desire for beauty, has caused such a brutal cruelty!

Astrogen-a medicinal hormones used in womens' diseases, is obtained by giving tremendous torture to the Pregnant horse. Medicines with Vitamin A and D like Feredol, Sharkoferol etc. are made from Cod, Shark and Helibet fishes . Medicines with lever extract, are obtained, only from the animals - birds - who are killed for it. Insulin used for diabetic patient is obtained from the lever and lungs of the animals killed. Adrebni medicines used for Asthama Patient, is prepared from the, Killed-animals' extracts. Now a days, few synthetic/artificial (medicines) are also prepared.

Medicines are prepared by brutal killing of animals & birds.

[18] CONSEQUENCES OF VIOLENCE - BRAHMDUTT CHAKRAWORTY:-

King Brahm of Kāmpilyapur made his son Brahmdutt sit on the throne and declared him as the King. With his bravery, he won the 6 continents and became Brahmdutt Chakraworty.

One day, a brahmin (a Hindu Caste) came to King Brahmdutt, and asked for food. King gave food to the Brahmin. Due to Shatras [six tastes like sweet sour etc.,] in the Food, passion get aroused in the Brāhmin, on the same night he tortured his mother and sister. By this act of his own, the Brāhmin got furious on the King. He thought that the king had purposely got this done by giving him the shatras food. Later, the brahmin tempted a forest man expert in use of Gilol [a weapon to shoot stone from a distance] with lot of money, to burst the eyes of King Brahmdutt with the stone. Accordingly he got the eyes of King Brahmdutt burst when he was passing from the jungle. Later, King Brahmdutt got that Brahmin and his family caught and killed them all, and got each and every member of the family of the said Brahmin - killed. The King told his courtier to kill brahmins every day and to bring their eyes, he would smash the eyes with his hands as he wake up from his sleep and would feel happy. The courtier did as the King said - considering it to be his duty. Several Brahmins were killed and their eyes were given to the King in the dish everyday. The king having become thoughtless used to smash these eyes everyday. The courtier did this for a few days and once he thought 'alas! What to do now?' Then, he found a solution to this, he used to give fresh Vadgundā [a kind of fruit in look and size - which is similar to eyes] to the King everyday in the dish instead of the real eyes. The king having become thoughtless and senseless - smashed the fresh vadgundā fruit, considering them to be the real eyes. In this way, for 16 years he went on smashing the eyes [Vadgundā fruit] . As a result of his extremely brutal violent nature, he accumulated the sinful Karmas and went to 7th Hell after completing his life period of 716 years.

What a tremendous Violence!

[19] AKKHĀI RATHOD :-

Akkhāi Rāthod's Violence and its result:-
One day Gautam after bowing to the God Mahāvīr and as per God' order - went to Mrigārāni's house in village 'Mrigā' to collect Gochari [i.e. alm/ collection of innocent food], there he also saw Mrigarāni's son. On returning from there, Gautam asked the God about the Mrigārāni's son, " Oh Thy Mercy ! What sin had this soul [Mrigārāni's son] committed ?" God explained

the previous incarnation of Mrigārāni's son, " He was the Minister of 500 villages, lived in Mahāshatdwar city ruled by the King Dhanapati, and was named as Akkhāi Rathod. He was a big sinner, cunning, violent and addicted to vices, he used to gather tax money by harassing and torturing the villagers, he was lustful, lavish and funfrolly, he used to burst the eyes, cut the nose and ears of the villagers, he used to run the business of eggs and meat, as also he used to eat eggs and meat. Ultimately, he became weak and fell sick and suffered from 16 dangerous diseases such as asthamā, piles, scabbies, leprosy etc.,

Many a times extreme sins of the great and severe violence, have to be suffered here itself. Great sinners, crooks, evil, aggressive and cruel people have to suffer the heavy punishment here itself.

After completing his life period of 250 years, Akkai Rāthod died.

Oh Gautam ! The soul of Akkai Rāthod has re-incarnated as the Mrigārāni's son. From his birth he is in a stink and in cellar. He is blind by birth, he has no ear, no nose, he is dumb and also deaf, in the place of nose there is a single hole to breath, he does not have even a full mouth, he doesnot have hand or leg, he is a just a body of flesh and bones, he is suffering tremendous and severe pains of piercing of innumerable needles, he vomits out what he eats, due to the Bhasmak Vāyu (gas), various dreadful diseases are repaying his severe sinful Karmas."

On hearing what God said, Gautam was shocked and uttered, "Alas ! It is what else than the real Hell itself ?" The God said, " Oh Gautam! He would complete his present life period of 32 years in the same position, and then after his death he would take next birth as a lion and then go to the 1st Hell. Later he would enter in the incarnation of birds and animals and then in one more incarnation he would go in the lowest Hell. In this way, he would suffer great tortures for number of births in worse incarnations due to his sinful Karmas." "Indeed, the punishments for the sins are very severe and dangerous."

This instance is narrated in the 1st lesson of "Dukh Vipāk" of Vipāk Sutra in the eleventh Angasutra (Sutra = Script)

✽ "आत्मनः प्रतिकूलानि परेषां न समाचरेत्"

What is adverse or hurting to us, such behaviour we should never adopt towards others. *Live, let live and help others to live a life.*

[20] CONSEQUENCES OF LIE - KAUSHIK TĀPAS :- (AN ASCETIC)

One should not speak even such a truth that would hurt someone, harm anyone. We know how Kaushik Tāpas went to Hell. Even a truthful and factful statement - which result in violence or harm to anyone - is forbidden and prohibited.

Kaushik Tāpas was living near the banks of river ganga. He was known as an honest person and as one, who always used to speak the truth. One day, a group of robbers came robbing from the near by village and hide behind the trees. The villagers followed searching the robbers with swords and spears. The Villagers asked Kaushik tāpas, “Mahātmāji you would be knowing where the robbers are? You are an honest person. Please tell us the truth. Please don’t delay.” Kaushik began to think, “I am the renowned honest person how could I tell a lie?” He told the villagers that the robbers were hiding behind the trees. The villagers found the robbers and killed them. Kaushik Tāpas was thus, responsible for the death of these robbers. As a result he accumulated the sin of killing Panchendriya humanbeings, and after his death, he got Hell.

Before telling even the truth, one should think of factors, such as - Jivdayā, [mercy on lives]. Jivraksha [protection of lives] violence and non - violence.

Due to false interpretation, King Vasu went to Hell.

[21] KING VASU

Once upon a time, **King Vasu** was well known as a virtuous man. He had two friends, who studied together. One was namely - Nārad and another was son of the Preceptor namely Parvat. Parvat became the principal, and was teaching the students. Once Nārad came to meet Parvat while he was teaching the students and the word ‘Aj’ came up to be explained. Parvat explained the meaning of ‘Aj’ as ‘a Goat’. In Yagna Aj is to be sacrificed/ thrown in sacred fire. It means that a Goat be sacrificed while performing Yagna in holy fire. Hearing this the students were stunned and shocked. Upon this clever Nārad told that “Aj means old crop”, and our teacher has taught again and again that ‘Aj clearly means old crop and Aj means one who is not to be (re) born it means an old crop would not grow again if it is sowed/planted’. Nārad told to Parvat that “you are mistaken”, at this, Parvat felt insulted in accepting contention of the Nārad and insisted that

Aj means Goat and a Goat is to be sacrificed in Yagna . Nārad said, “Let us approach the King Vasu - our colleague who is a “virtuous man” to make it clear Parvat accepted the proposal to approach the King Vasu, but with a condition that whomsoever is found wrong, would cut his tongue and die. Both of them agreed and decided to approach the King Vasu on the 3rd day.

Parvat on returning home and narrated this instance to his mother. His mother was shocked and questioned him, “What have you done my son?” while your father was teaching the students. I too, have heard that Aj means an old crop . Does a goat has to be sacrificed in Yagna ? Alas ! Now what will happen to you ?” To save her son, mother went to the King Vasu. Parvat, Nārad and the King Vasu had very much high respect and regards for Gurumātā (mother of the preceptor). King Vasu also knew that Aj meant old crop, but due to insistance by the Gurumātā, he agreed to tell a lie out of pity - so that Parvat could be saved.

On the 3rd day Parvat and Nārad came to the King and put forth each of their opinions and arguments and demanded the decision. The King was bound by the promise given to the gurumātā - and as such against his wishes, he declared the decision in Parvat’s side and told “Aj means a goat and a goat is to be sacrificed in Yagna”.

Hearing this total lie the shāshandevi [Goddess of Jain - Religion] became furious on the King Vasu and the Devs [Deities] who were previously obedient of the King for his virtuality - were annoyed and they threw the King Vasu-down from his throne, as such the King vomitted blood and died. He was then declared as a liar. Parvat also ran away from that State. At last the truth won. " The King Vasu went to Hell for telling a lie."

[22] EVEN THOUGH KING DUTT THREATENED ĀCHĀRYA KĀLKĀSURI OF DEATH, ĀCHĀRYA KĀLKĀSURI DID NOT UTTER A LIE.

* अल्पादपि मृषावादाद्, रौरवादिषु सम्भवः ।
अन्यथा वदतां जैर्नी, वाचं स्वहहः का गतिः ॥

Even a slightest lie leads to Raurav etc. Hell, or to birth in worse incarnation etc., then what would happen to a person who is a great liar and who utter, behave and propagate against the principles of the God? Āchārya Hemchandrāji in yoga shāstra says without hesitation, that for such a liar there is no alternate or other place except the Nigod [i.e Mildew]

❖ निगोदेष्वथ तिर्यक्षु तथा नरकावासिषु ।
उत्पद्यन्ते मृषावादप्रसादेन शरीरिणः ॥

Due to telling lies, life enters in the next birth in the Nigod containing infinite lives. The life goes on the taking birth for innumerable times in the circle of Nigod, Where within a blink of an eye the life takes birth and dies for 17.5 times. For speaking a lie, a very long period of time passes away in such dreadfully tortureful condition i.e. in birth as birds and animals which has language that cannot be communicated or expressed. A life also suffers in 7 Hells due to speaking lie, it has to suffer even the Tiryanch yoni . Imagine Nigod, Hell and Tiryanch these three are the yoni [i.e. places of births] of the higher limits where those who are persistent liars - reach.

[23] RESULT OF THE SIN OF THEFT - "SEVERE PUNISHMENT TO A THIEF CALLED ABHAGNASEN :"

The 3rd chapter of Dukh Vipak from the Vipāk Sutra contains the incident of a thief called - Abhagnasen.

Mahābal was King of Purimtāl city in India. A park named Āmodhyadarshan was situated outside this city. Once, God Mahāvīr with his large number of disciples including Gautam Swāmi, arrived in Purimtaal city. God stayed in the park. Devtas (deities) organised Samvasaran. God gave deshānā [religious preachings/ sermons] . After hearing the God, the residents of the city returned back. With the consent of the God, Indrabhooti Gautam went to collect Gocheri [Collection of innocent/alm/sinless food]. He passed from the royal path of Purimtaal city, there, he saw one incident.

Several elephants and horses were standing by, armoured soldiers were also standing by, admist all of them, - one man was hanged in the position of Shirshāsana [a - kind of yogāsana (posture) being upside down i.e.head facing down side and legs towards upwards], tied up with the sacrificial alter, and his ears and nose were cut off, he was placed in a particular place in the city and beaten up with whip by the strong wrestlers. After that, his 8 uncles were beaten up, then his 8 aunties were beaten, then his sons, then daughters in law, then daughters, then son in law, then grandson and granddaughter, then his wife, then his maternal uncle - aunty friends, and relatives all were badly beaten up by the soldiers, in such place & such manner so that the man to be crucified can see all these, and experience great sorrow. It was even much greater pitiable when this man who was being pierced with

spears, was also forced to eat his own such flesh and was forced to drink his own such blood coming out from the wounds.

Upon seeing this brutal, cruel and pitiable incident, while Gautam Swāmi while he passed by the royal path - he uttered, "Alas ! This appears to be scenario of the Hell." His heart was filled with sorrow. He went to the Lord (God) Mahāveer who was on his seat in a Samvāsaran and narrated the incident that he saw, and questioned, " Oh Thy Mercy! who is that person, what sin had he committed? His such sin is of present life or the previous life?"

God Mahaveer answered , Oh Gautam! There is a big area called chorpalli outside this city of Purimtaāl, it is in the midst of the mountains. There are caves too, in it. A famous and very dangerous thief named Vijay was residing in that area. He was very cruel and violent. He was very strong and brave. He was crazy of other's women and was expert in every type of sin. He even used to teach and train others, to steal and rob. He used to rob the travellers, villagers, he used to murder and use to commit various sins. He was passing his full time in committing all such sinful acts.

He had one child (boy)from his wife named Skaandshri. The name of the child was Abhagnasen. Abhagnasen was the trader of eggs in his previous life. In his previous life he was named as Ninhav and had well flourished his business of eggs and he used to sell thousands of eggs of birds, used to eat eggs himself and also used to make others - eat eggs. He had 500 assistants in his this business. They used to go to the jungle and bring the eggs of various birds. They used to cook them, sell them. In this way they were conducting sinful business in various manner. Ninhav committed such types of greatly severe sins. After completing his life span period of one thousand years, he got born in 3rd Hell. He was severally punished and mercilessly tortured by the Paramādhamees as also by other Hell - lives, in Hell for a period of 7 sāgaropam [infinite years] and after completing his life span in Hell he was born as Abhagnasen in the house of a thief named Vijay at chorpalli.

Due to the culture of his previous - life, he got birth as humanbeing; but due to the sins of previous births - he became a great thief. He re-started the sinful activities.his father died. As a result of this, he was made the commander - in - chief of 500 robbers. The son overtook father, in the robbing business. He started stealing resulting in havoc for citizens. The King of

Purimtaal and the courtiers were extremely worried about his thefts. The people were also got terrified and tortured and they requested the King Mahābal to provide security. The King used various tricks and with great efforts got this thief, violent decoit and extreme-sinner Abhagnasen caught.

Today, he is to be hanged.

Oh Gautam ! What you saw today, this is the story of that incident.

The person who is to be hanged is Abhagnasen, he is receiving the results of his sins, he is being pierced with arrow - spear, given his own flesh to eat and his own blood to drink. He is suffering tremendous pains. Oh Gautam! This punishment is (comparitively) nothing (as) he is caught for theft in this city. But, in addition to this, till today, he has committed various thefts and, robbery, has killed and murdered plenty of lives, took intoxicants, did gambling, ate meat. The punishment for the previous life's sins of trading in eggs - is yet in balance, and which is yet to be suffered. The punishment for those sins is very severe, extreme and dangerous. At the age of 37 years, he would be hanged and after his death he would get birth in Ratnaprabhā Hell [1st hell] - where, as compared to the present pains, he would suffer much more terrible and much more severe and dreadful punishments and pains - that will be caused by the paramādhāmees, there he would suffer lots of pains for a life period of 1 sāgaropam, from there he would go to the tiryanch gati and thereafter would go upto the 7th Hell.

Accumulated Karma could never be escaped. In one way, theft is even a greater sin than-violence.

✽ एकस्यैकं क्षणं दुःख, मार्यामाणस्य जायते ।
सपुत्र-पौत्रस्य पुनर्यावज्जीवं हते धने ॥

Violence is a great sin and there is no doubt about it, but inspite of that in a way, the pains of the death by violence is for a few seconds or minutes. But if some one's wealth /money is stolen, such person suffers the whole life. Some weep and cry. Some even get mentally imbalanced. In addition, on that count, even their sons - grandsons have to suffer pains, calamities and sorrows. Thus, person suffer the sorrows of the wealth that is stolen, for the entire life.

In the worldly transactions - wealth is the 11th essential factor. In the ethical scriptures, 7 types of thieves are mentioned which are as follows:-

- I. One who himself is a thief.
- II. One who helps the thief by providing him all the amenities and assistance to steal,

- III. One who advises the thief to steal,
- IV. One who knows the secret of the thieves - for robbery,
- V. One who purchases stolen goods.
- VI. One who provides food and other materials to the thieves.
- VII. One who protects a thief.

The punishments for theft is physically dependency, imprisonment, handicapness, failure of organs cutting and piercement etc. The punishment for big theft is, tremendous sufferings in tiryanch gati and or in gati of Hell. [gati = incarnation].

✽ चौर्यपापद्रुमस्येह, वध बन्धादिकं फलम् ।
जायते परलोके तु,फलं नरक वेदना ॥

A murderer might be released as innocent/ not guilty, by bribing, or otherwise, but the result/ punishment for his sins committed is waiting for him in terms of next birth in worse incarnation, like a python waiting for his prey with wide - open mouth. You might be released by cheating somebody but you cannot get released by the verdict/ powers of your own Karma without the sufferings. You would get your next birth according to your Karma and the Parmādhāmees in Hell-are always ready with their monstrous attitude. They are very cruel and heartless, They will have no mercy for you. They would slaughter you as a butcher slaughter cow, goat etc., with no mercy. They will fry you in boiling oil like wafers, they will smash you on the rocks and will give you great tortures and sufferings in multiple ways, which you will have to suffer as a result of your own (sinful/negative) acts and deeds.

Due to lack of evidence one may get released here, but have to suffer the punishment in Hell. That time, one will have to suffer a great torturings with constant weeping, but despite, the paramādhāmees will have no mercy.

For thousands and lakhs of years, one has to suffer, the punishments for its' sins-in Hell. Karmas normally doesnot get cleared off by punishments in Hell for one life period, but the sins in balance, accompany the soul in next births too.

[24] THE FRUITS OF THE SIN OF INDULGING IN LUSTFUL SEX - BRAHMDUTT CHAKRAWORTY :-

Laxmanā Sādhvi [a nun / a lady religious preceptor of Jain Religion] on seeing sex between tiryanch birds was ignited towards sex-mentally.

Sādhus [religious preceptors/ monks/ saints] do not even see the sexual portraits of a woman pasted/ painted on a wall. They don't even touch a female, her model, idol or doll made from wood or other materials though-not living, as it could become a media to cause excitement or awaken the sub-conscious/unconscious sex - instinct . When the mere vision with eyes or touch to even a model of a lady is forbidden; then how much dangerous indeed it could be, to see a living lady and her beauty, or to touch her? Hence, in Aāgam [Jain - Religious Scriptures] the monks are not only forbidden to touch a lady, but even the touch even to the cloth of a lady - is too forbidden.

Once Sambhutimuni [monk/saint] did Māskhaman [fasting for a month]. Chakraworty [i.e. an Emperor] with his wife (Queen) came to bow him. While bowing Chakraworty's wife's hair, by mistake, touched Sambhutimuni. By mere a moments' touch - Sambhutimuni was ignited towards sex and he made a firm desire and wished- " in my next birth - incarnation I should have this beautiful woman for sexual enjoyment." His companion-Chitrāmuni tried to explain and refrain him but he didnot leave the passion. He offered his great penance and in return, demanded as above. In his next incarnation, he became Brahmdudd Chakraworty, he committed various sins then, and went to 7th Hell. Alas! What a result ? What a dreadful result of a single moment of the sensual pleasure of a mere such touch?

The place of birth of any life is a 'yoni' (womans generative organ). Several minute bacrerias are produced in a yoni, the bacterias cannot be seen by bare eyes. Bacterias produced in the blood are very minute and are of low, medium and high energetic powers, they are produced in females generative organ and the irritation produced by them ignite sex. In the act of sexual relation these bacteria are destroyed. In Yogshāstra it has been described that a pipe filled with cotton, if thrust with a hot iron rod it would burn the entire cotton. Similarly a female generative organ has infinite bacterias. In Jain scriptures it is described that in a females generative organ, there are 2 to 9 lakhs of extremely subtle and minute bacterias who are capable to move. After coming into contact with a male they are destroyed due to tremendous heat. Most of such bacterias normally are got killed. On some occasion, a life takes birth after 9^{1/2} months. In this way this activity of sex contains so much high quantum of violence.

Breaking of the 4th vrat is the breaking of all the vrats.

✽ वरं ज्वलदयस्तम्भ-परिरम्भो विधीयते ।

न पुनर्नरकद्वार-रामाजघन-सेवनम् ॥

It is better to stick nude to the hot iron-rod than to have sex with a female, which is a door to Hell. Those lives who are extremely passionate - have sex with others woman, such souls fall in Hell, where both the male and female together are stucked nude to red hot iron-rod, and the organs of male and females are being cut off, pierced, crushed-thus severe torturings are to be faced.

It is very difficult to escape from the Parmādhāmees in Hell.

[25] RESULTS OF THE SINS OF PARIGRAHA [HOARDING]

MAMMAN SHETH :- i. e. A wealthy business man named - Mamman.

What was not available with Mr. Mamman? He had unlimited wealth, he had 2 bullocks of gold which he decorated with diamonds, pearls and other precious stones, only a single horn of one bullock remained to be decorated by such jewels. The wealthy emperor of Magadh [Samrāt King] Shrenik too, was very much surprised and shocked to see such a wealthy person and his wealth. The King too, felt his own assets and wealth to be nil - as compared with this wealthy Mamman Sheth!

Even though he had all these, what Mamman sheth used to eat through out his life? Only oil and Chanās [nuts] . Alas ! He couldn't eat even though he had plenty of food, he couldn't make use of even his own wealth. If we see deep in the life of Mamman, we will find - too much of greed in his life.

Desires are indeed, endless. Wishes are limitless like sky. But the objects are limited. It is not possible in the world that one may get all that is desired!

It is doubtless that one gets objects/ wealth etc. as per the religious merits of the past births but desires, wishes, attachment arise due to greed. There is a difference between getting of a thing and the use or consumption of such thing. You may get certain wealth due to good Karma made in the previous life but in between, due to Antarai Karma [bad obstacle Karma causing delay] you will be unhappy despite the wealth etc. will remain unhappy, will not be able to use / consume/ utilize such wealth. Wealthy man Mamman had made offerings of Laddu [sweets] to a Sādhu

Mahārāj [religious preceptor] in his previous life, so he got wealth in the present life but by taking the Laddus back from the Sādhū Mahārāj he accumulated tremendous negative sinful Antrai Karma and, as a result, he could not eat anything over and above chana and oil through out his life time. He had accumulated merit of good karmas but his accumulation of bad Karmas was even more. He had much wealth, but he possessed still much more greed. His greed took him to 7th Hell. What benefit he got? He lost even his precious, beautiful and highly difficult human birth in greed of wealth. Neither he could practice any moral or religious act nor could live a successful life, his incarnation got spoiled, his birth also got spoiled and even his death got spoiled! Every thing was spoiled.!

❖ बह्मरंभ परिग्रहत्वं च नारकस्यायुषः ।

Extreme activities for material gains and too much of greed and extreme accumulation lead to Hell. It is being told in the religious scriptures even to such an extreme that even a chakraworty (an emperor) if he doesnot renoun the world and become a monk (sādhū/ saint) then he has to go to Hell. Therefore it is said “Emperor (normally) gets Hell”

[26] TILAK - A WEALTHY PERSON :-

Tilak lived in the city of Achalpur. He owned and was running his Grocessary shop. Believing in a predictor's prediction about a natural famine, Tilak hoarded a lot of foodgrains, he filled all his godowns as also his house with foodgrains. With his purchasing power of money, he purchased a lot of foodgrains and hoarded in underground godowns, warehouses, house, cellars and such other places where he could store it well. He had only one motive behind this, viz. Selling of this foodgrains for double / fourtimes the price in the next year femine. But what was destined was something different. Next year there was a good monsoon, It was a perfect monsoon rain. There were ample crops in the fields. As such no one came to purchase foodgrain from Tilak . Later, there was a heavy rainfall and the water flooded in the godowns of Tilak and all of his food grains perished. He suffered loss of lakhs of rupees. Everything got spoiled, with this shock, crying and weeping in intense attachment. Tilak died and went to Hell.

[27] KING NAND:-

Nand was the king of pātliputra, he was greedy for money. He had a strong desire and an ambition in his life, to become the Emperor of 3 continents, so he started collecting money from the people by wrongful

means, he started collecting exhortation taxes. He started collecting wealth in wrongful, immoral and in unjustified manners. He was extremely greedy of wealth. He started collecting gold from everywhere and filled his treasure. He imposed unnecessary taxes on the citizens. Erected mountains of gold/ made heaps of gold, filled the wells with gold. He stopped the currency of gold and rupees, and started the currency of leather. Due to such extreme greed, the King Nand suffered various dreadful diseases and felt as if poked with needles all over his body. He suffered tremendous torture of heat like a fire, several great diseases - arose in his entire body. And finally the King of such a big and wealthy province died in extreme torture, in pitiable and helpless condition. 'Oh ! What about my gold? My gold will not accompany me? I will not be able to live with it?' What at last, due to result of great accumulation - greed, he got the worse and degraded rebirth life in pitiable consequences. Extreme accumulation/hoarding, attachment and greed lead to rebirth in Hell.

[28] RESULTS OF ANGER:- SHUBHAM CHAKRAWORTY AND PARSHURĀM :-

Pains, sorrows, heat are out come of anger. Anger burns from everywhere & every side. Anger creates confusion and affliction amongst all. Even though one member is angry all the members of the family are under fear & disturbance. It creates the continuity or the tradition of revenge and destroys the good rebirth, good Gati refers (also) to Moksha, which is too, eliminated by Anger. Scriptures have described about Shubham Chakraworty and Parshurām who have caused chaos & terror on the earth, by their extreme anger.

❖ “धारणी परशुरामे, क्रोधे निःक्षत्रि कीधी ।

धरणी सुभूमराए क्रोधे निब्रह्मी कीधी”

Parshurām, with his tremendous anger, made the entire earth Kshatriyaless (i.e. a caste of warrior) he killed each and every Kshatriyas from the world. He destroyed the entire race of Kshatriya as if and filled the earth with blood in the place of water ! Similarly Shubham Chakroworty made the earth brahminless. Emperor killed all the brahmins and destroyed the race of brahmins and had flown the rivers of blood. Such a demon like persons destroyed the whole race / caste, due to personal anger or for anger for a particular person. After all these extreme violence, whether a good Gati [next birth is at all] possible? No. Never. What merely by becoming a

chakraworty ? Finally after death he went to 7th Hell with no alternate but to suffer for innumerable long years of 33 sagaropam of life period with pains and sorrows. Therefore, after knowing the tragic results of anger one should not anger, soul should better refrain from becoming angry.

[29] AGNISHARMA TĀPAS:-

✽ “क्रोधो वैरस्य कारणम्”

Sometimes if anger is not cooled down, it increases the continuity in tradition of revenge. It is only the "anger" which is the cause of acts of revenge and which go on increasing. Agnisharmā Tāpas performed penance of Māskhaman i.e. one month fasting, for 3 continuous month one after another. However, somehow or other, did not get any thing to eat /drink, on his pāranā i.e. day when (one month) fast is over, not only once but on three occasions of pārnās. As such he got furious and extremely angry. He did not get mercy, he was merciless and annoyed at Gunsen [his friend of young age and the prince who had invited him for such pārnās] and made Niyānā [and evil wish / oath] that " I would become his destroyer, life after life [in several re - births] " By such evil desire Agnisharmā Tāpas destroyed his own merits and goodness of penance and wasted his birth. In future rebirths, he committed the Sins of killing the Soul of Gunsen - not once but time and again (in various births & re-births) and finally he went to Hell.

Kamath, in tremendous anger, killed his younger brother Marubhuti by breaking his head with the stone and made a Niyānā (i.e. strong desire) that life after life... I would kill him ! And it so happened, up to 10 incarnations / rebirths, the tradition of revenge continued, Kamath went on killing the soul of Marubhuti in all those births and accumulated tremendous quantum of sins and went to Hell again and again.

Prince Vishwabhuti was the soul of God Mahaveer. In his 16th birth, after completing his Tapashrya [of penance religious act] of Māskhaman [fast of one month] he got angry on Vishāknandi and made a Niyānā [strong desire] that “ Now, in the future birth too, I would kill Vishāknandi.” And the same happened, in 18th incarnation, he was born as [Tripusth] Vāsudeo and he teared off the lion [i.e. re-birth of soul of Vishāknandi] and accumulated highly sinful Karma and finally in the 19th birth he went to 7th Hell. Anger for a single minute or even for a single second - punishments in turn for so many years ? So many of rebirths?

Prasanna Chandra got angry for a moment, but he calmed down and changed his mental thoughts, and as a result he reduced his Karma and was saved from his (re) birth in Hell, and ultimately by getting his Karmas over, suffered and nullified - and then he reached upto the stage of Kevalgyān [infinite knowledge / omni science / knowledge of all the objects of all the worlds at all the times.]

[30] RESULTS OF GREED - KONIK:-

(Greed for wealth - sent Konik & others to Hell)

Sin of accumulation of excessire wealth leads soul to suffer in the Hell. A boat sinks in water when overloaded, similarly with the load of sins of accumulation, human beings sink down in the Hell.

A greedy person roams all around the world and in the greed of acquiring wealth he becomes weak. He doesnot care whether the climate is hot or cold. He bears all the hardships. This greed is the cause of quarrel between the father and son, mother and son. It is due to this greed for which even a King is prepared to remain in forest. Two eldest sons of Rishabhdev quarreled for 12 years. Even though Lord (God) Rishabhdev was alive, both his sons kept on quarrelling for 12 long years. Imagine what could have been the reason? Only 'greed.' The greed for acquiring province is also very dangerous, Even to such an extent that Konik imprisoned his own father - the Emperor of Magadh, Shrenik [Bimbisar] . He gave his father tremendous grief & sorrow. Konik after his death went to 6th Hell due to greed of becoming ruler of six continents, Kālkumar and others went to Hell due to greedy activities. It is being described in the Aāgams i.e. religious scriptures like Nirvāṇika Sutra, as to the various categories of the Hell and pains, sorrows, sufferings and torturings in the Hells. Oh fortunate people ! Abandon greed and follow the path of Samvar (i.e.withdrawal from outer world & to calm mind for spiritual purposes) religion.

In Samarāditya scripture, the future births of Gunsen and Agnisharmā are described. [In the third birth, Shikhikumar asked Achāryādevshri Vijaysinhshuri Mahārāj the cause for his Vairāgya [sacrificing wordly things]. Answering to this, narrating about cause of his own several past births he replied “ Listen ! Merely due to greed,the number of births and rebirths we had to take ? And it is worth noting as to how long the tradition of revenge continue due to greed ? :-

[31] GUNCHANDRA AND BALCHANDRA:-

In the city of Amarpur, Amardev, a wealthy man had 2 sons named as Gunchandra and Balchandra. once, they went overseas/ abroad For business purpose. They earned a lot of wealth with that wealth and other assets they purchased diamonds, pearls, precious stones, gold, silver etc. and prepared ornaments from them ; and they were returning back to their nation. on their ways they got the news that a war is fought in Amarpur and the citizens were running for rescue. The two brothers also climbed the Lakshmi Nilay mountain nearby and decided to bury all their wealth contained in a gold pot. They thought "wealth would be saved and we would take it out in future". so they digged a pit under a coconut tree and buried their wealth and went away from there. After some days the battle ended.

Both the brothers were tempted towards the wealth, due to greed Gunchandra thought, " I would take all this wealth" so he killed his younger brother Balchandra by giving him poison and became happy, Wow ! Now all this wealth is mine. What a greedy person does? How much powerful the greed is that though being two sons of the same mother, a brother too-in madness of wealth-does not hesitate to kill his own real brother, his own blood in the craze of greed ? He becomes happy in the sweet thought of the wealth. He goes on enjoying in the thoughts that " I have plenty and ample of wealth". But the maturity of the extreme and intense sinful Karmas - is also too instant, and even the results/fruits thereof are also accordingly-inauspicious. A poisonous snake bites Gunchandra on the mountain and he dies. Both the brothers died and the wealth remained intact.

Due to greed the human birth of both the brothers got wasted. Gunchandra, due to sin of killing his own brother, went to Hell and Bālchandra the younger brother, went to Vyantar Gati (i.e. Birth. Birth as ghost/evil spirit/witch.) Bālchandra in his next incarnation birth was born as son of Sārthwāh named as Devdutt.

By coincidence and attraction of greed, he reached on the mountain 'LaxmiNilay' with his friends, where in his previous life he and his brother had buried the wealth. Looking at the snakes' burrow, out of curiosity he tried to take out the wealth, but already there was a snake [soul of Gunchandra] . Devdutt was killed by a snake bite. Here the case of Vastupāl and Tejpāl is remembered and it is understood that if soul is humble and has positive & generous motive &

intentions, it gets 'reward' and vice-a-versa. Tejpāl and Vastupāl went to burry their wealth but instead they got more wealth on digging. Unlike Vastupal & Tejpal, What did Devdutt get when he went to acquire the wealth ? What he got due to his inauspicious motives & intentions of excessive 'greed' was a snake bite, and as a result his life ended! The friends of Devdutt killed the snake by hitting bricks & stones? Greed leads to degradation of life and normally intense greedy souls are born in Tiryanth Gati such as Snake, mongoose, rats etc.,

The snake died and was again born as a lion on the same mountain and (soul of) Bālchandra was born as human being named Indradev. For the purpose of hunting, once Indradev went to Laxminilay Mountain, where the lion was already sitting on the buried treasure/wealth. Indradev Shooted an arrow to hunt the lion at the same time the lion jumped on Indradev and tore him off, but due to heavy wound of the arrow the lion also died. Both of them died and were born in the house of a Chāndāl. (i.e executionist)

One was named as Kālsen and the another Chandsen. Once they went on to LaxmiNilay mountain with a pig. There, they killed the pig and while they were cooking it on the ground of buried treasure, the burning sticks fell on that ground and both the brothers could see the glitter of the golden pot. Both of them were tempted by greed. The unconscious greed got awakened in both of them. Chandasen killed Kālsen. The other chāndāls killed Chandasen. Both of them got rebirth in Hell, after sufferings for the tremendous sins in Hell, both of them were born again as human beings one was named as Samudradutt as a son of a gentleman, the another as Manglak who was born as a son of the maid servant in the same house. Both of them became good friends. Manglak was a fraud. Samudradutt was married, Samudradutt with his friend Mangalak went to bring his wife, in the midway they arrived at LaxmiNilay mountain they sat under a tree, the attachment for that wealth was again awakened, due to greed, Manglak in treacherous manner-stabbed his friend Samudradutt with a knife in his stomach and then ran away, but despite, Samudradutt survived. Samudradutt then took diksha [initiation to become a religious monk/ preceptor] from Acharyadev and with good moral deeds and religious acts-he uplifted his soul and he went to graiveyak Devlok [Heaven/ the world of deities]. Manglak after suffering in Hell, became a goat. A cow-herd took him [Manglak/ goat] for feeding purpose, the goat climbed the mountain and sat out of attachment on the same

place where the wealth was buried The cowboy started beating the goat very hard, but it didn't stand up. And then he killed the goat. Then, he was reborn as a rat and used to run and roam over the buried treasure and used to be happy.

Once, two gamblers arrived there, seeing this rat they killed it on the spot. After death the rat was born as Rudrachand, as the son of Durgila a maid - servant Rudrachandra was caught while robbing, and was hanged by the order of the King. After death Rudrachandra went again to 2nd Hell. From there he was born as a woman, on the same mountain, named as Shridevi. As a consequences of Karmas, after completing his life period in Graiveyak Devlok soul of Samudradutt was born in the womb of Shridevi. The name of this son was again kept as Samudradutt. Now, They were related as mother and son. The son grew young. He was married. Once the Mother and son were travelling to some place, in the midways LaxmiNilay mountain arrived, where both mother and son sat to take lunch on the ground of the buried treasure. The son digged a little sand and saw the golden pot., he showed this to his mother. His mother was highly surprised. The sense of traditional revenge got alive. Mother was tempted by the arosen greed which was hidden in her. And she thought of acquiring all the treasure, she gave poison to her son. Fortunately, with the help of Garudikā Mantrikas [one who recites divine slogans] the son was saved and he took diksha (initiation i.e re-nounce of world & taking religious spiritual path as a monk / sādhu) from Gyanigitārḥ Guru[a highly knowledgable monk].

“He upgraded his soul and went to Graiveyak Devlok. The mother due to the sin of trying to kill her own son went to 5th Hell . From there she went to Tiryanḥ gati and after several births and rebirths she became a coconut tree. The soul of the son after completing his life in Graiveyak Devlok [heaven] was born as the son of Shrestī, You are the one who is sitting in front of me at present. This is the same Laxminilay mountain and the coconut tree is your mother's soul. You are naturally tempted, affected and attracted towards your mother The treasure too is beneath that ground.

Hearing my previous incarnation from Ācharya Vijay Dharma I took diksha i.e. initiation that I am that same person, my name today is Vijaysinh Ācharya And Shikhi kumar ! Whatever you heard from me is my own life story , which I heard from the God and the same I am telling you. How surprising, which I

heard from the God and the same I have told you. How surprising the cycle of birth and death is?”

Just only due to greed, the cycle of birth and death goes on and on. Indeed, whether it is greed or affection, arogance or anger, all the desires are the causes of vice (negative) down fall or worst degradation of soul, are the causes to trap soul in the web of 84 lakh places of birth. It is better to be far away and be protected from those passions.

'One who is satisfied is always happy.'
[i.e 'Lesser the needs, happier the soul']

[32] LOSS BY ENVY/ MALICE/ REPULSION:-

Marubhuti in his 4th rebirth was born as Kiranveg a vidhyadhar and Kamath again became a snake after suffering from Hell. Kiranveg took Diksha. He became a Muni [i.e. a monk] and went in the jungle and started Kāyotsarg. [i.e. Stilling of body]. Due to the previous life's enmity and revenge, the snake came there and bites Muni. The poison spreaded in the body of Muni, but the Muni remained in good, moral and positive thoughts-and attained kāldharm (i.e. death of monk / nun) and went to Devlok and became a dev. The deity snake after its death went to 5th Hell.

The soul of Marubhuti in his 6th incarnation / birth, was born as King Vajranābh of Shubhamkarā province. He left his Kingdom and took dikshā [i.e. initiation] Once this Muni [monk] was arriving in the city for pārṇā [breaking the fast] of Māskhaman [fast of one month] . On the other side Kurangak [the soul of Kamath] a Bheel [man of Barbarian tribe] was going in the jungle for hunting. He saw the Muni and thought that the bald Muni was an ill-omen for him & unfortunate in his way to hunting, so he killed the Muni with an arrow. Muni with his total patience & attained kāldharm (died) and due to his neutral feelings went to Graiveyak and became Lalitangdev [deity] and Kurangak after his death went to greatly torturous 7h Hell.

Marubhuti [Vajranābh] in his 8th incarnation became Chakraworty [emperor] Kanakbāhu. He was the emperor of 6 continents. Though he had so much of royal treasures and luxuries, he abandoned those meaningless happiness and luxuries and took diksha (initiation). He became a Muni [monk] and went to jungle to do Kāyotsarg. Due to previous enmity. the snake comes there and bites the Muni. The poison spreaded all over his body the Muni attained kāldharm (died) as the Muni remained in good, moral pure & positive thoughts, at the time of his death. He went to Achyut Devlok [heaven] and became a Dev [deity] and the snake after its death, went to 5th Hell.

[33] NIYĀNĀ (i.e. strong and firm desire) is the probable cause of extreme-revenge, and it is such severe revengeful sense of past birth which is the cause of severe envy or malice Father & son, **Shrenik and Konik's previous life** is described in Updeshmālā (sermonful) scripture by Pujya Dharmadāsji Gani and in Tika [i.e. Scripture by Rev. Pujya Ratnaprabhasuri Mahārāj] the same is as follows:-

King Sinh, of the Simada province had a son named as Prince Sumangal and the King's Minister had a son named as Senak. Unfortunate Senak, due to the consequences of his own Karma, had a crooked and ugly Physic, So Prince Sumangal always used to tease him. Ultimately Senak was very much disturbed by the Prince and therefore he left his home. He went to some Āshram in the jungle and became Tāpas [one who does Tapasya or Tap i.e. Religious penance like fasting and meditation etc.] He went on fasting for a month [Māskhaman] for several months.

One day Sumangal, who then became a King, went in jungle for a sport, there he saw Tāpas [Senak] and recollected and recognised him and started chitchat and upon knowing about his penance of fasting, the King invited Senak for Pārnā [breaking of fast] in his palace. After a month Tāpas went to the palace, but the king was badly sick and was suffering great pain. As such, the palace was closed. The gatekeepers did not allow Tāpas to enter. Tāpas returned back and took the oath for 2nd Māskhaman. The King again went and apologised and invited Senak, again for the next Pārnā. Tāpas went for the 2nd time but a son had born to the King and there were various functions going on in the palace. Tāpas quietly left the palace and he took oath for the 3rd Māskhaman. The King again went in forest. after some days, again he apologised and invited Senak for the pārnā. Tāpas went to the palace for the 3rd time for his pārnā, but since there was a murder in the palace the tensed king had forgotten about parna, as also the day of pārnā, The surroundings and atmosphere of palace was flabbergasted & astonished. There was a strict security around the palace. Tāpas again returned back.

This time, Tāpas became highly furious with heat and fire of anger, made a Niyānā [a strong desire] "Alas ! The King has even - now harassed me a lot, given me great sorrows, If there is any reward for my great penance, let me be his murderer in the next birth . The root of revenge became much deeper & stronger. The tradition of revenge went on increasing. Both of them died. In between soul of Senak (Tāpas)

completed the life as Vyantar and was then born as a human being. The soul of Sumangal became King Shrenik, and the soul of Senak became his son named as Konik. According to his previous life Niyānā, Konik on growing young imprisoned his father King Shrenik and got him beaten up with a whip. The sense of revenge - envy, does accompany the soul even in the next (re)birth. such son Konik with his sense of revenge died, & went to 6th Hell. King Shrenik after death got 1st Hell, and after 84 thousand years would become the 1st Tirthankar God named as "Padmnābh Swāmi" in the future Chowisi. (Twenty four Gods per Jainism.)

First and foremost, in order to avoid envy and attachment, we would have to take the shelter of Vitrāg [Veet = gone and Raag = attachment] viz one whose attachment has gone or one who has conquered sense of attachment [i.e. God] who is always free from attachment and malice / envy / enmity. Worth is shelter of one in whom there is no attachment or envy left, and it is only His worship and devotion which is necessary. to be performed.

One can never be a Vitrāgi by performing devotion worship of Dev[God], Guru or Sādhu or deity-who themselves are envy and with vice of attachment. One who is not himself a Vitrāgi, how could he make others a Vitrāgi ? Therefore, only a conqueror of vices of envy & attachment can become a God. Only a God or Vitrāgi Guru can protect us from the cycle of envy and attachment. The best way to become a Vitrāgi is to get the shelter of the Vitrāg [i.e. God]

There is generally a quarrel between relatives- relations, such as father and son, mother and son, mother-in-law and daughter-in-law. husband and wife, brother and brother , uncle and nephew, father-in-law and son-in-law etc., However, sometimes between unknown persons and strangers too- upon arising of a cause of dispute a quarrel can take place. But the ratio of quarrel is much more higher within the relations / relatives. The quarrels between wife and husband, mother-in-law and daughter-in-law are like never ending waves in the sea. There are several families where a single day does not pass without a quarrel. It does not take time to quarrel, within the relation/ relatives. As soon as a talk begins, the quarrel too. And once a quarrel begins, people break the limits / barriers of respect, attitude and morality.

Due to the dirty thoughts, even the language worse. People do not feel even a slightest hesitation to use abusive language. Bad words become highly

common and necessary for such people. Abusive and vulgar language adds fire in quarrel.

When husband and wife quarrel, they blame each other. How vulgar language they speak? How deep enmity do they show through their language? How much quantum of passion/vice is present in the hot - arguments and allegations?

The cause of birth in a degraded or worse life - is the sinful Karma [i.e. unauspicious activities]. A quarreling person by using vulgar language and bad words, certainly can not cause good Karma or religious merits. But he accumulates the Karma of sin which leads towards bad, ill and evil thoughts and such extremely spoiled motives and intentions ultimately lead to the worse / degraded next birth. Even though we write as “Swargiya” [Heavenly] etc. words before the name of one who has died in news papers etc. but it is certain that one gets Heaven or Hell according to his own Karmas, good and bad.

“Kalah ” In Gujarati, means quarrel. There are 3 causes for quarrel which are as follows:-

Jer i.e. Jewellery, Jameen means Land (earth) and Joru means wife or woman.

The soul in Hell suffer worse tortures. They are envy and repulsive in nature at extreme level. All of them are impotent. Therefore-struggling, quarreling, and fighting is their nature by birth. There is a total darkness all over in the Hell and no sooner someone collides with another, the quarrel being. The life in Hell is full of constant struggle.

It takes a little time to commit a sin, but its punishment is possibly for thousands and lakhs of years. One may take 1-2 hours to steal / rob, take 10 - 20 minutes to rape someone, but when the culprits are caught they are imprisoned for 10/20 years or even for the entire life time. In some countries, the punishment for rape, is death. Now imagine, how much time does it take to commit sins? And How long are the punishment? Try to compare the ratio of long period of punishment as compared with short time of sin committed.

[34] PUNISHMENTS FOR THE SINS COMMITTED:-

[1] The soul of God Mahāveer in the 18 incarnation of **Tripusth Vāsudeo** had got poured hot lead into the ears of Shyyāpālak [servant] for which he had to suffer for it in his 27th incarnation where he was stricken with nails in his ears and as he had teared off and killed a lion, he had to go in the 7th Hell to suffer for his those previous sins.

[2] Emperor of **Magadh King Shrenik** had hunted a pregnant deer, he had committed the tremendous sins of killing 2 lives for which he had to go in the 1st Hell and will have to suffer great sufferings for 84 thousand years, though later he accumulated the good Religious Karmas & destined to become a Tirthankar, but even then he also can not be excused without the punishment for his sins, because it is a rule that :-

“कृतं कर्म अवश्यमेवं भोक्तव्यं, कल्पकोटि शतैरपि”

Even if crores of years pass by, the accumulated Nikāchit (i.e. extreme, deeply & firmly rooted) Karma have to be undoubtedly suffered. After completing 84 thousand years in Hell soul of Emperor Shrenik will be born in the Bharatkshetra and will become the God. (i.e. Teerthankar).

[3] **Subham Chakraworty** (Emperor) due to his excessive greed, went to 7th Hell after his death.

[4] **King Konik** had imprisoned his own father Emperor Shrenik and had got him, beaten up with the whip. By committing the sin of hitting his own father and also due to the other sins, he had to go to Hell.

[5] **Brahmadutt Chakraworty** had got the eyes of number of brahmins peeled/destroyed and every morning he used to roll and crush those eyes and thereby he committed the dreadful sins as also he committed the sins of violence by making the earth / world without any brahmin by killing brahmins; as a result of these sins he had to go to 7th Hell.

[6] **Kamath** in his 1st incarnation/ birth had killed his own brother Marubhuti and also made a Niyānā (strong desire) that he would kill his brother in his future incarnations / births, thus, he accumulated the sin by killing human being as also the monk with strong motives and firm intentions & desires and as a result thereof he went to the Hell several times.

[35] WHAT IS NARRATED IN SAMARĀDITYA CHARITRA OF AGNISHARMĀ AND GUNSEN?

Agnisharmā had made a Niyānā to kill Gungen in his every future births, as a result he went on killing and suffered punishments much higher and much severe everytime for the sins of killing human being and Muni [i.e. a Jain Monk].

Imagine ! When you did commit sins, you did not get ashamed, you had no mercy for any life, then why the Paramādhāmees in Hell-mercy you merely for punishing you for those sins? Yes, Paramādhāmees too,

do accumulate sins for which they too, would be punished. Because of the prevailing extreme bad, ill and poor thoughts nowadays, people enjoy their sinful activities. Thus, after committing sins of thousands of types, when the soul goes to worst future life in Hell etc. places then even there the soul has to suffer intense torturings of thousands of types. The Paramā-dhāmees there in Hell, are not ready to listen even a single word of pardon or begging for pardon, asked by the sinful soul in their feet. It is rather 'No sin, no Hell' If sin is committed unknowingly or by mistake then by repenting for it and apologising for it and by practising moral and religious act like chanting mantras and penance, the sins can be reduced or nullified or washed away. But if neither is done, then there is no other choice or alternate except going to the Hell.

The only solution to nullify or end the sins is, the repentance and apologising-which is easily available for human beings, on this earth. In human life and precisely in Āryashetra, Āryakool, Vitrāga religion and Dev [God] guru, [Monk], one should better practise moral and religious acts and thereby end the sins. While in Hell life, absolutely nothing is available to end or reduce the sinful Karmas. There is no God, no Religion and no Guru [religious preceptor]. What would then happen? In Hell, the dominant factor is suffering of the punishments for the sins committed, and not the destruction of the sins. Since the sins are normally committed with laughter or happiness, then why fear punishments? Rather, one should not have committed the sins, and if sins are committed-better to practice religious act to end the sins or bear the punishment with patience. Best & top way is, not to (at all) commit any sin to take vow/oath not to commit sin. The pious, sober & noble persons as also those desirous to take initiation should have mainly 2 aims in life [1] To end / nullify/ destroy the sinful karmas of past [2] not to commit any new additional negative / sinful karma or commit any [new/ additional] sin. This 2 aims are acceptable to all the religions.

The first aim is of Nirjara Dharma (i.e; to end negative/sinful karmas of past i.e. by performing penance of fasting etc, chanting mantras etc.) and the second aim is Sanwar Dharma (i.e; not to commit any new or additional negative/sinful karma). Jain religion in its Navkār Mahāmantra has focussed on "सर्व पावप्पणासणो" (i.e. ending nullifying & destroying of all the sins) and this stage should be our one and the only one goal to be achieved.

[36] Ujzitaḥ Kumār of Vāṇijya village was very addicted and always absorbed towards sex. He was always indulged with prostitute, namely Kāmadhṛvājā, nearly for a period of 25 years like a warm of passion for sexual pleasure. Gautam swāmi when arrived to collect Gocheri [getting food by Bhikṣhā/ demand] he saw Ujzitaḥ Kumār hanged on a Vadhstambh [a rod on which the culprit is hanged]. Admiring thousands of people, the soldiers were cutting his ears, nose and flesh by spears. In great pains he completed 25 years of his life period, and after his death went to 1st Hell and like Mrigāputra he would also wander in all the 7 Hells and 84 lakhs places of birth This was the punishment for the sin of indulging in copulation.

[37] Khātiki [a Butcher] committed sins of slaughtering & killing animals and went to Hell, after end of the life in Hell he came back on this earth & by committing sins-again went to Hell, then returned back here and became a big thief named as Shakat Kumār, and in the city of Shāhanjani-he was addicted to the prostitute named Sudarshanā. She was a royal prostitute, and was kept in the palace, Shakat Kumār reached even in the palace. King Mahāchandra got him caught and hanged. He was stuck to a hot iron statue and his organs were cut off till his death. He completed his life period of 57 years and went to 1st Hell and would further wander upto the 7th Hell.

[38] In the city of Kaushāmbi there lived a purohit named Brihaspatidutt, who used to do Pashuyagna [rites and rituals with holy fire and chanting etc.] for the people and the King. He became a very confident person of the King and used to enter the palace as also the queen's harrem. He indulged in sex with queen Padmāvati, wife of King Udayan, who was the son of Shatānik the King of Kaushambhi. This sin went on increasing and couldnot remain hidden. The King caught him and hanged him on Vadhstambh. He was cut into pieces Bearing great sufferings, he completed his life period of 64 years and went to 1st Hell. In his previous life too, he was a purohit named Maheshwardutt and used to sacrifice human being's heart in Yagna due to this habit / culture in his next birth too, he committed such severe sins and went to Hell and would wander in all 7 Hells, such as the result of the sins of violence or killing.

[39] In the city of Mathurā, there lived a King Shri Dām with his son **Prince Nandisen**. Nandisen became enemy and hostile to his own father. A barber

named Chitra used to do Shave of the King everyday. He came everyday to the palace. The King had full trust in him. Nandisen tempted the barber that he would give him half of his state for the conspiracy. But later, the conspiracy/ confidential matter was leaked. The King got his son arrested and threw him in the salted boiling water. He was made to sit on a hot iron seat and was poured with different types of boiling hot water. Prince Nandisen died and went to 1st Hell. He was in his previous life, a spy named as Duryodhana. In his 3100 years of life period, he used to keep plenty of needles and nails and used to tear the mouth of others, make others drink hot juice and such other sins were committed from his post of a jailer, and he went to 6th Hell and from there he became, Prince Nandisen. Sinful culture of previous birth-got ripe & awakened, as such Nandisen became hostile to his father and tried to kill him, but he was caught. After his death he went to the 1st Hell and would wander in all the 7 Hells. For infinite births he would wander in the world.

[40] King Kanakrath of Vijaypur province had a Rājvaidyā [doctor of royal family] named as Dhanvantri in his Kingdom. He was renowned specialist of medicines of Ayurveda. He possessed ashtāṅg Vidya (i.e eight-folded divine powers) & used to cure King and the Queens with Ayurvedic medicines. He used in his medicines meat of fish, tortoise, goat, sheep, pig, deer, rabbit, cows and buffaloes. He used to show false-authority for his medicines, He himself used to bring fresh meat and give to the patients to eat. In the name of Ayurveda he made the people eat meat and drink alcohol. Dhanvantri Vaidya committed those severe sins for 3200 years. After his death, he went to 6th Hell and there after, in his next birth, he became the son of Sāgardutt named as Umberdutt in the city of Pādalkhand. While he was in his mothers' womb, he was tempted to eat meat and drink alcohol. Umberdutt became fond of eating meat & drinking wine. Later, he suffered from 16 types of diseases. He suffered leprosy with worms in his body, He suffered white leprosy. After suffering lot of pains of dreadful diseases, he went to 1st Hell and would suffer in all 7 Hells the tremendous punishments for innumerable births.

Who can save or stop a person who deliberately commits sins which ultimately leads to Hell?

[41] Tale of Shashi & Soor:- King Shashi ruled in his province of Shuktimati in Bharatkshetra. He was very brave. He had a younger brother named

as Soor. Both of them once went in the jungle to stroll. They saw a Sādhū [monk] sitting under a tree, both of them alighted from their respective horses and bowed to that Sādhū. Sādhū in return gave them Dharma Lābh [blessing] and gave them updesha / sermon.

॥ गाथा ॥ माणुस्स खित्त जाइ, कुल रूवारोग आउयं बुद्धि ॥
सव्वाणुग्गह सिद्धा, संजम लोगमि दुल्लहो लहियं ॥१॥

“ You are honest and humble gentlemen do not neglect the Religion.”

॥ गाथा ॥ चिक्कणघडेण साचिय, ढलीउणं पाणियं जाइ ॥
कोरं कुंभं च भेदइ, तहावि भव्वजीवाणं ॥ १ ॥

Hearing this and other preachings, Soor took Dikshā [initiation] and became ready to do Dushkar Tapa [difficult Penance] and out of love and affection, tried to explain his brother Shashi, “ Oh brother! This soul enjoyed luxuries, life after life, drank water equivalent to a sea, ate foodgrains equivalent to the Meru mountain (biggest mountain), despite this, the soul is not satisfied.” On hearing this, Shashi answered, “Oh, brother Who would be such a foolish to leave all the royal luxuries and royalties, attractive women, pāñ, flowers, tambool etc. with idea, to get the joy and happiness in parlok [next world] and suffer pains of fasting and other pains? Who has seen parlok? Whether it does exist or not ? Therefore my dear brother! If you are wise, then be happy, give relaxation to your soul, do not obstruct and do not waste your youth.” King Soor got angry upon hearing this from his brother. He took Charitra [path of self restraint or Diksha initiation] from the Guru [religious Preceptor] abandoned and renounced the world and became a strict follower of the path of religion and in the end, performed unsun [i.e. fasting till death] and upon getting death, went to the Heaven and Shashi, due to his indulgence in all sexual luxuries, after his death went to Hell.

Soor by power of his Avdhigyān [the knowledge] from Devlok, saw his brother Shashi suffering pains in Hell. King Soor visited Hell from the Heaven and produced his divine power, form and lustre. Having seen this Shashi said, “Oh brother ! My dead body is lying down, you better make an effort on my dead so that I could escape Hell and be Happy.” Soor said, “ Oh Foolish ! What a lifeless body could do ? If you had not committed any sin you would not have been in this Hell. Therefore, be firm in your thoughts and bear the sufferings, and nullify the Karmas, repent for your accumulated Karmas so that

you could become happy in your next birth.” Saying this Soor returned back to his place [Devlok/ Heaven]. Similarly if any person who doesnot practice religious acts and good and moral deeds in birth as human beings,has to repent in future. Therefore all should practice Religion.

King Shashi, after his death went to 3rd Hell and Soor prabh-after completing his,life span, went to 5th Devlok. [Heaven]. These are the fruits of Karma and Dharma [i.e. sinful acts & religious moral-meritful acts.]

There is a tale of an old lady showing that there would not be pain, hunger and thirst felt by the soul who is listening to the preachings / sermons of the God.

[42] A STORY OF AN OLD WOMAN:-

Once, there lived a Vanik [a business man] in some village, he had an old woman as a maid - servant in his house. One day the old woman went to jungle to collect pieces of wood for fire for the cooking purpose. In the midway, she became hungry and thirsty, so she collected a very little amount of wood and returned back. The master saw this and told the old woman, “Why have you collected so little amount of woods? Go again, and bring some more.” The old woman left instantly, it was a sunny and a very hot noon, she struggled, suffered the great heat, collected few more wooden pieces and kept on walking. In the midway, a piece of wood fell down, she picked it up, while doing that, she heard the voice of God Mahāveer, She stopped there. All her pains of the thirst, hunger and tiredness vanished. She returned home happily hearing the God’s sermons and preachings. The master questioned the old woman, the reason for her being late. The old woman told the truth to the master. As such, the master also came to know the God Mahāveer’s Preachings. The master realized the virtues of the old woman and so he showed great respect to her. Thus, she became happy. This is how on hearing the sermons and preachings of the God [Parmeshwar], sorrows & pains get Vanished.

॥ દોહો ॥

જિનવરવાણી જે સુણે, નરનારી સુવિહાણ ॥

સૂક્ષ્મબાદર જીવની, રક્ષા કરે સુજાણ ॥૧॥

The male-female who follow the sermons/ preachings/ of the Jin [i.e. the God] , they protect all the lives-the big as also the minute.

The story of an old woman on the importance of Shri Jinwāni. [i.e. God's words].

Then the God tells, “ Oh Gautam ! What you have asked me, now I tell you about the characteristics of the Karma against which the soul becomes helpless and gets controlled by their own Karma, listen to it.”

Saying this the God answers the 48 questions, asked earlier.

Answer to the 1st question.

જે ધાયઈ સત્તાઈ, અલિયં જંપેઈ પરધણં હરઈ ॥

પરદારં ચિયવંચઈ, બહુપાવ પરિગ્ગહાસતો ॥૧૫॥

ચંડો માણો ધિહો, માયાવી નિદુરો खरो पावो ॥

પિસુણો સંગહસીલો, સાહૂણં નિંદઓ અહમો ॥૧૬॥

આલપ્પાલ પસંગી, દુહો બુદ્ધિજો કયમ્ધો ય ॥

बहुदुरक सोग पउरे, मरिउ नरयम्मि सो जाइ ॥૧૭॥

Meaning:- Those who kill/ murder lives, tell lies, steal, indulge in sex with other’s wife, are afflicted towards greed and hoarding, who oppose or act in contravention of the 5 anuvrats, [i.e. smaller vow] , such persons are destined for Hell in the future birth. Those who are obstinate towards nature, are proudy, fraudulent, treacherers, cunning, cruel hearted, wicked, hot and harsh tempered, sinners, those who backbite, those who make bad friends, hoarding for sinful activity, disobey and disregard the religious preceptor are of degraded nature, who speak vulgar language, and those who are evil minded persons and those who are ungreatful persons such people after their death, go to Hell to suffer tremendous pains and sorrows.

The 8th emperor-Subhoom, after firstly committing sins of violence and there after various other sins-went to Hell.

[43] SUBHOOM CHAKRAWORTY :-

Subhoom had never seen the world outside a cellar, so once he asked his mother, “ Oh mother! Whether the earth is this much only?” Mother said, “ No son ! Earth is very large , but Parshurām had killed your father and plundered/ robbed his province, so due to his fear we are staying in this cellar.” And she further narrated the entire incident.

Hearing this, Subhoom got very angry on Parshurām. With the blessings of his mother he along with Meghnād a Vidhyādhār [i.e. one with divine energy / powers] went to Hastināpur. There, he first visited to Dānshāla. He looked at the plate filled with cereals and pulses laid on the throne. With his glance towards the plate, those cereals / liquid food and pulses turned into a khir. (a sweet dish of rice and hot milk) Subhoom ate up all the khir. Hearing this news,

Pārshurām came running with his parashu [i.e. a weapon] to kill his enemy. Subhoom flung the plate towards Parshurām. With the help of 1000 Devs [deities] the plate turned into a Chakra. [a kind of weapon]. Parshurām got pierced with it and he died, Devs (deities) showered flowers on Subhoom.

Due to previous birth's revenge, Subhoom made the earth lacking of Brahmins for 21 times. Gradually, he became a Chakraworty (Emperor) of 6 continents. But he was not satisfied. He wished to win and acquire another 6 continents of Ghātkikhand. At that time Devtās (deities) told him:- "Oh Subhoom ! Your ambition to acquire is wrong and much more than what is required, In all the innumerable time, innumerable Chakraworty who existed, used to win only 6 continents of Bharatkshetra, in future also many would become Chakraworty and their wish too would be limited upto winning 6 continents of the Bharatkshetra. No, one wishes to win the Ghātkikhand. Hence, you too, therefore abandon that desire"

But Subhoom ignored what Devtās said and came with his soldiers to the shore of Lavan Sea. He enlarged his Charmaratna [i.e a gem of leather]with the touch of his hand, and with his soldiers sat on it and began to cross the Lavan Sea.

At that time, all the Devtās thought in their minds "Chakraworty has lots of Dev Sevaks [helpers] . What difference it would make, if I won't go and help Subhoom? My absence would not harm him." All the Devtās thought similarly and no one went to help Subhoom. As a result, Subhoom with his soldiers, was drown away admist the Lavan Sea, he died and went to Hell.

Subhoom was emperor of 6 continents. But due to greed of acquiring more continents and by the efforts towards the same, he died and went to the 7th Hell.

From this instance of Agam [scriptures], intellectuals should take a lesson that greed leads ultimately to Hell, therefore it is better to stay away from greed.

[44] IN THE 7TH HELL, THERE ARE CONSTANT 5 CRORE, 68 LAKH, 99 THOUSAND AND 584 DISEASES and at their highest degree of pains. We cannot suffer a small disease here. We do a lot to cure even a small and common disease. What would happen in Hell? Where there is no doctor no medicine. "Here is no consolation and sympathy by mother - father, brother - sister, wife and relatives, for sufferings of all the 5

crores of tremendous, dreadful and dangerous diseases right from the time of birth up to the death and with a minimum of 10 thousands years, which the sinful soul has to suffer in Hell-with unbearable pains, sorrows and tortures.

[45] EATING KANDMOOL[i.e. root and bulbs] is the last door / gate / entrance towards Hell:- [Kandmool vegetables which grow under the ground such as onion, garlic, potatoes, carrot etc.] There are multiple of lifes in every single body of such growings. Infinite lifes in each of root & bulb.

Just for the little purpose of taste & happiness, many lives are being killed. What kind of a Jain is one? Without potatoes and onion is it impossible to survive? It is logical that without food and water one may perhaps die. One should follow the Jināgyā [God's Orders] and avoid running and roaming due to such tastes. We got the opportunity to obey the Jināgyā in this human life, we wouldn't get it in tiryanch gati such as dogs, cats, etc. where religion cannot be performed. Nor there is benefit of abandonment available in such birth in Tiryanch life. Infinite lives are produced inside the Kandmool like garlic, onion, potatoes, carrots ginger, ringanā could be saved only if we don't eat those such roots and bulbs. These 32 teeth are not given to us to crush the infinite number of lives, with it. After killing so many lives by eating Kandmools, it is difficult to get a tongue in future births. By eating Kandmool we destroy infinite lives of Ekendriya, [life with one sense], a much more than that a Siddh, a much more and infinite than that of Vanaspati Jiv [bacteria in Vegetables] which are all contained in a Nigod. In eating roots and bulbs, infinite number of lives are eatenup and killed. An atheist towards God's words, enjoy lustful life. Where does 7th or 8th Hell exist? Such are the false & fallacious thoughts of an atheist person. Thus, by such bad Karmas, he is thrown in Hell. In Hell, there are endless tremendous and constant pains of hot, cold, hunger prevailing for all the 24 hours. Hot lead juice is poured in the mouth. Would this be tolerable to those drinking cool and cold water etc. of fridge all the 24 hours a day? These pains and tortures are given to the sinful souls who are great sinners, greatly violent, revengeful, who eat non-vegetarian, drink intoxicants eat non-eatables or forbidden food, who indulge in sex with other's wife, beginners of worldly activities, who does hoarding and kill/murder lives with five senses, birds and / or animals and those who indulge in such sinful karmas/ activities.

Doubt about Hell:- God gives Deshna [preachings] and makes all know about the truth, the reality, and the facts, after achieving kewalgyān [i.e; Infinite Knowledge] the God gives updeshe (sermons etc.) and lays the foundation of tirth [i.e. an embankment, a way to salvation].

If all the 11 Gandhars [the first followers of the God] had enquired among themselves, then it would have solved their doubts, but due to ego, no one asks the another. In Ghandharvād (script), The 8th Gandhar Shri Akampit found that 11 greatly scholars and intellectuals who went to debate/ argue with the God, became answerless and doubtless and got Dikshit [i.e. initiated/ attuned] instantly (from the God), so Shri Akampit also went to the God with his 300 pupil/ disciples, in the Samavasaran [i.e. places where the God sit and give sermons and preachings and all men, women, deities, birds and animals etc. sitting all around Him, can understand the sermons in his / her/ it's own language in Samvasaran, where the God Mahāvīr addressed him with his name & gotra (i.e. family-root), “Gautam gotra Akampit, come happily, welcome.” With this sweet invitation Akampit moved ahead and thought, one who called me by my name and gotra, how nice if also solve my doubts and curiosity?” The God further said-**नेरइआ अत्थि-तत्पित्ति संसओ तु ज्झ** “Oh Akampit! You have a doubt whether there are Hell lives or not?, this you couldn't make out, while you were reading the stanzas/ verses of Vedas [i.e. scripts- script of Vedas of spiritual knowledge] as a result of your mistaken interpretation. There are contradictory Vedas you have referred to, and as such you fell in a dilemma/ doubt. Since then, the doubt has become firm in your mind about the existence of a Hell. So I would now clear all your doubts and tell you those lines/ stanzas/ verses by which you got doubtful. How do you analyses/ explain the verse / Stanza / statement and why you faced a dilemma, and became doubtful.

*** वै अेष जायतेय शुद्रान्न मश्नति**

[1] Those Brahmins who eat food made by Shudra would go to Hell. **वै प्रेत्य नारकाः सन्ति** [2] Life after death do not become a Narki (a Hell dweller), there is no Narki Hell in Parlok. The 1st statement proves the entity of Hell and the existence of the Hell itself. While the 2nd statement proves that there is no Hell, and as such no Hell lives. Due to such contradictory statements you faced a dilemma and became doubtful.”

“That there is no Hell, there are no lives in Hell, if Hell exists, why it is not visible? Why they do not come back? So far I have not even seen either, so there

are no such Hell lives and there is no such Hell, but Oh Akampit! These are your false beliefs. You do not know properly the meaning of the statements of the Ved which created doubts in you. You have not understood the reference and context of those statements. You tried to prove that there is no such Hell, this is not proper. Meru mountain etc. on this earth are eternal truth. Unlike it, lives in Hell are not eternal, they wouldn't stay there forever. The soul which commit severe sinful Karmas, upon it's death such soul gets rebirth in Hell. This is the meaning of the Ved. Souls after their death in Hell, do not get born again in Hell, this is the meaning of the phrase of concerned scripture (Ved) so to avoid Hell, one should not commit sins so that one is not destined to become a Hell - life [or Hell-dweller] in the future re-birth.

[46] EVIDENCE OF HELL:-

The human beings are clearly visible with sense [eyes], birds, and animals, too, can be seen. Devas such as sun, moon, planets, group of stars, stars etc. do physically appear by our 5 senses and by sixth sense of man i.e; extra-ordinary perception/power. Maan [divine sense] has two types (1) i.e. the entire / complete appearance and (2) the partial appearance [1] In Avidh manh Paryav Keval Gyān, the Knowledge of each and every thing at all the times do appear directly through the soul. [2] There are limitations in Avdhigyān. There is vision and knowledge of the limited area or it is incomplete. By Manhprayavyān (knowledge by which thoughts of other's can be known), one can know the thoughts, motives and intentions of Panchendria lives. There are endless lives, in the world without the sense of desire or power to think. Who will try to know about the thoughts, motives, & intentions of such lives? Even the manhparyavyān has a limit. Therefore, through Kevalgyān (infinite knowledge / omniscience) soul can see and know without help of senses, all the thoughts of all the lives of all the worlds, and this is called 'pārmāthik pratyaksh.' Thus, Kevali can also see the Hell, so it is proved that there exists Hell." Lord says, “All the lives in Hell are clearly visible to me, I can see them and the same I am narrating & conveying to you.” Akampit, “What is the proof that you are the sarvagya? [i.e. one who knows everything, omniscient] God?” God replied:- “Nobody knew about the doubt you had in your mind, which I told you without hearing from you? That is true, and you have admitted/ accepted. This is not possible for a non-sarvagya and so there is Hell as I can see it. Now you accept the truth and the fact of the presence of Hell as it is a statement of sarvagya. Whatever I see and whatever I

know, I convey it accordingly to you. Do not have a doubt in it.” Hearing this Akampit bowed to the God and asked a question, “ Oh Merciful God! If there are lives in Hell, why they donot come here ? King Pradeshi too, had once questioned Keshi Gandhar, “My grandfather was a great sinner and a great atheist. I had told him, if you go to Hell, let me know about the sufferings in Hell. But though my grandfather has died years ago, but he has not yet returned to me, since he has not come back. I believe that there is no such Hell.” Keshi Gandhar then explained the King by giving an example, “ For instance, a man leaves his house saying he would return within some time, at the same time your Queen also goes to stroll around at some lonely place. If that man, seeing your lonely queen, gets tempted and rapes your Queen. The Queen keeps on screaming, suddenly your soldiers fortunately hears the screams of the Queen and catches the culprit man and brings him to your palace. What would you do to him ? You would definitely hang him. Now imagine, even if that man pray to you in merciful manner to leave him to go and meet his wife and children at home and promise to you to come before you on the next day, whether you would release him? No. Never. Hell is similar to this, beneath the earth in Adholok. Similarly Paramādhāmees in Hell would not let the great sinners escape from Hell and it's torturous sufferings ? Paramādhāmees do enjoy punishing the sinners lives in Hell, so would they let the sinners escape? Oh Pradeshi ! So how could your grandfather return from Hell to even tell you his sufferings?”

Thus, with the logical and factful answer, pardeshi understood the reality that the lives in Hell can not return. Here, sinful activities are committed constantly by the people, hence consequential punishments for those sins will have to be born / suffered somewhere or the other example given:

A man steals 100 times, hardly once or twice he gets caught, and is imprisoned for 2 -4 years. But what about, those 98-99 times of his theft? He may escape the police, but there is no chance to escape from paramādhāmees . When someone is suffering from disease and is near about to die, can he forget his sins? In this world, a person can forget what he ate, drank but cannot forget his sins. He remembers it. So sins committed here, would have to be necessarily suffered (action & re action, cause & effect). But to what extent the punishments are suffered here in this world?

Oh Akampit ! There are 2 types of sins, some are of low i.e. normal or ordinary category, degree and

some are of high i.e. extreme category. You better understand it clearly that humanbeings, Tiryanch, (birds and animals) do suffer the pains of hunger, thirst, breaking, piercement, death etc., but they cannot be called as pains of Hell as they are 'low category pains.' They do enjoy some happiness too. But in Hell, there are pains of high category. Here, a person enjoys happiness, which are of low category again it is a mixture of happiness and sorrows, the happiness is just for a while. Happiness is illusory. The highest category enjoyment of happiness is in the gati of Heaven and highest category of pains to be suffered is in Hell. Say for instance, if there is no Hell, humanbeings will have suffer for their all the sins here itself , which is wrong. A humanbeing with 100 years of life, if he is to suffer for all his sins, then his lifespan would be very much shorter and his life would come to the end. Lakhs of sins are committed, then how many years will be required to suffer the pains of the punishments for those many sins? Thousands of murders / killing, theft and robberies done, the highest punishment [here] is 'hang till the death' then where such sinner will suffer the punishment for the remaining sins? Those who never went in a prison [for the offence committed] then who will suffer their punishments? In Hell, a life period of 100 years would not be enough. If such is the case, the life would end and the punishments would remain pending/ in balance. Then what? Once again the soul has to come back to the Hell. In human birth, the lifespan is not as long as lakhs or crores of years. If punishment for a theft is suffered, then what about the punishment for several and numerous sins of violence, lie, hoarding anti-natural sins, indulging in sexual activities with others wife, rape, use of intoxicants? The punishment cannot be suffered here for the sins committed here. Higher the intensity of extreme passion & attachment in negative & ill thoughts-longer the duration of results & fruits of such sinful Karmas. Such accumulated Karmas itself get matured to give it's result after 20-30-70 kodā kodi sāgaropam [2-3-7 thousands of years] So, 100 years of life here, is not enough. For that purpose soul has to go to Hell to suffer such sins. The pains of humans and tiryanch are limited. Oh Akampit, lions and tigers in their cage get food to eat, humans in prison, do get food to eat , this is good for humanbeings and animals and birds, but in Hell, even this is not available. In Hell, the flesh of one's own body is forced into his mouth. How tremendous?. If here in the present world, assume - if there is no punishment for various crimes such as rape, murder, violence, theft, etc. then to what

extent would the quantity of sins increase & multiply? There would be a total Chaos. There would be endless sins, ladies & their modesty would not be safe, if there is no fear for its consequences. If there is no fear of punishment for the sinful activities, it may increase limitless, people would get robbed on roads in the day light, terrorism and tyranny would spread. But since the Hell is for the result of sins, hence some people do not commit sin out of the fear of punishment.

Who created the land of Hell?

The Almighty God would not create it because He is merciful, He is not cruel hearted. From infinite years, these eternal land of Hell are present in 14 Rajlok, punishment by Paramādhāmees is present, no one is required to manage it, it is a self operating system, it is superbly computerised, there is no fault in it, no confusion in it. We cannot see the lives in Hell, so there is no Hell. Such belief is wrong. God says, “I can see it very clearly as I am a Kevalgyāni [Omniscient]. Though lion is not in front of all. The people do not say that there is no lion, All persons do not see all the countries, cities, states, rivers etc. but they do believe in their existence because others have seen them. I can not see with eyes. Knowledge is not directly by sense, but it is known or felt indirectly. By apparent smoke, the knowledge of fire is by imagination/ logic and with knowledge by sense indirectly, inspite of this, by normally it is called as directly by sense. Hence, the Hell dwellers do exist. Those who commit severe, extreme and intense sins- they go to Hell after their death. Thus, there are lives in Hell though we cannot see them. If the people in the world are made aware of the characteristics of Hell, they would refrain from committing the bad, evil, Karma/sins, and so they do not get the next birth in degraded/ worse place like in Hell etc. and they remain away from the ordinary sinful activities out of fear, shame and embarrassment.

Immodest/ Impudent, Shamelessness, violence, 7 types of addiction, immorality, fraud, cheating, disregard and disobey of religion and religious preceptor, hoarding, eating after sunset, eating kandmool [i.e. roots and bulbs], insult of elders, harassment to mother and father, lustful sex- all these sins lead to various types of sufferings in Hell for infinite years. The karmas of sins committed with happiness, laughter and joy- do not get over or ended [soon] while being punished, with sorrows, grief and tears. Among the 4gatis the gati of Hell is very painful. For the 1st time Prassanchandra Rājshri had

accumulated his life in 7th Hell but later due to his good moral thoughts & deeds he attained Moksha. King Shrenik had accumulated his next life in Hell, as he had hunted a pregnant deer and was proud on his hunting skill. Later even though he came into contact with the God himself and though he (i.e; King Shrenik) became a Tirthankar in future, but despite all these facts he couldn't escape Hell. The soul of Tirthankar's like Laxmanā, brother of Rāmchandraji and Rāvana had to go to Hell due to their mistakes. Krishna Māhārājā due to his unauspicious thoughts went to Hell.

Too much of greed, lead wealthy Dhaval and Mamman both souls to 7th Hell after their death. Although Subhoom Chakraworty was an Emperor of 6 continents but due to his extreme greed he was tempted to win all the 12 continents as a result he went to 7th Hell after his death. By repentance, apology, Tapa (penance) and Sanyam [self - control] one can get freedom from one's sins and attain sadgati [a better incarnation or the divine status]. [Heaven or moksha / salvation]

[47] THE CAUSES FOR BOND OF RE-BIRTH IN ACCUMULATION OF LIFE IN HELL :-

Those who are proud, arrogant, who are extremely passionate, the killers, who are beginners of worldly activities. who believe false to be true, who are ill-thoughtful & aggressive, the robbers, who break the Vrat / vow / oath, killer of Jain Muni or gentleman, who consume alcohol, who back-bite the virtuous persons, who eat meat, eat after sunset, who are full of negative thoughts etc. such people are re-born in Hell.

Accumulation of Hell life is upto 1st Guna Sthānak [step / place], maturity or expansion is upto 4th Guna Sthānak and Authority is upto 7th Guna Sthānak.

[48] MAXIMUM LIFE PERIOD OF ALL THE LIVES IN HELL [NĀRKIS] :-

✱ नेरइयाणं भंते केवइकालं ठिइ पन्नता ? गोयमा ? जहन्नेण दस वास सहरसाइ उक्कोसेणं तेतीसं सागरोवमाइ ठिइ पन्नता ।

The minimum life period of the lives in Hell [Nārkis] is of 10,000 years and the maximum life period is 33 sāgaropam. (Sāgaropam=Very vast period of time, like an ocean).

Life period in all the 7 Hells.

1st Hell Dhammā = upto 1 Sāgaropam of life period. **2nd Hell Vansā** = upto 3 Sāgaropam of life period. **3rd Hell Sell** = upto 7 Sāgaropam of life

period. **4th Hell Anjanā** = upto 10 Sāgaropam of life period. **5th Hell Rishtā** = upto 17 Sāgaropam of life period. **6th Hell Madhā** = upto 22 Sāgaropam of life period. **7th Hell Mādhawati** = upto 33 Sāgaropam of life period.

One should think carefully while accumulating Karma, rather than to repent when the Karma becomes ripe and give fruit/ result. Before committing any Karma [sinful] one should think, not once or twice, but one hundred times.

The souls of **Rāvana and Laxmana** in Hell, quarrel out of their knowledge about their previous lives. Sitendra from the 12th Devlok [heaven] arrives and moralise both of them.

Due to telling lies King Vasu went to 7th Hell.

ACCUMULATION OF KARMA LEADS SOUL TO HELL.

Lives with Thinaddhi sleep, after their death go to Hell. In these types of sleep, one has half the power similar to Vāsudeo. Dramak-a beggar with ill-thoughts, was begging in the city of Rajgruhi. He used to beg and collect his livelihood but due to maturity of his Lābhāntrai Karma, (i.e. karma which keep benefit away) nobody gave alm to him. So he was filled with anger and while throwing big rock/ stones from the Vaibhavgiri mountains, unfortunately he himself fell down and died and went to 7th Hell.

[49] DWELLING PLACE / HOUSE FOR THE LIVES IN HELL.

In 1st Hell there are 30 lakh dwelling places.
In 2nd Hell there are 25 lakh dwelling palaces.
In 3rd Hell there are 15 lakh dwelling places.
In 4th Hell there are 10 lakh dwelling palaces.
In 5th Hell there are 3 lakh dwelling places.
In 6th Hell there are 99,995 thousand dwelling places.
In 7th Hell there are 5 dwelling places.
Total 7 Hells have 84 lakh dwelling places..
There are 4 lakhs yoni and 25 crores origins in total.

[50] LESHYĀ OF NĀRKIS [LIVES OF HELL]:-

* काउ-होसु तइयाइ मीसिया नीलिचउत्थेअ पंचमियाअ मीसा
कणह ततो परमकयाणहा,

In 1st and 2nd Hell there is Kāpot Leshyā. In 3rd Hell there is Mishra Leshyā. In 4th Hell there is Neel Leshyā. In 5th Hell there is Mishra Leshyā. In 6th Hell there is Krishna black/ negative Leshyā. In 7th Hell there is Param Krishna Pitch dark black/ extremely negative Leshyā.

[51] WHO DESERVE A PARTICULAR HELL ?

[1] Panchendria tiryanch [beasts & birds with 5 senses and without mind] lives can go upto 1st Hell.

[2] [those walking on their hands, monkeys, lizards, rats, squirrels etc.] can go maximum upto 2nd Hell.

[3] Birds can maximum go upto 3rd Hell.

[4] Lions and such other violent animals can go upto 4th Hell.

[5] Violent reptiles like snakes etc. can go upto 5th Hell.

[6] Women can go upto 6th Hell.

[7] Male Humanbeings and fishes can go upto 7th Hell.

These lives can go maximum to or up to the Hell, as mentioned above, it does not mean that those lives always go in/up to such Hell, i.e. respective souls of such lives can not go beyond the maximum Hell as shown above. For instance, women are mentioned upto 6th Hell it means that they can go in any Hell from 1 to 6 Hells, but can not go in the 7th Hell. And soul of male human- beings can go to 1st or 2nd or in and upto all the 7 Hells.

[52] A LIFE HAVING A PARTICULAR SANGHAYANA COULD GO UPTO WHICH PARTICULAR HELL ?

[Sanghayana = The structure of body/physic, Strength of the Bones]

Lives having Chhevathu Sanghayana could go maximum upto 2nd Hell.

Lives having Kilikā Sanghayana could go maximum upto 3rd Hell.

Lives having Ardhnārāya Sanghayana could go maximum upto 4th Hell.

Lives having Nārāya Sanghayana could go maximum upto 5th Hell.

Lives having Rishab Nārāya Sanghayana could go maximum upto 6th Hell.

Lives having Vajra Rishab Sanghayana could go maximum upto 7th Hell.

Lives having Vajra Rishab Nārāya Sanghayana are of high Sanghayana due to their religious meritisful deeds which is necessary to attain Moksha. Such Sanghayana is bestowed to Tirthankar, Chakraworty and 63 Shalākā men. Even the Chakraworty has gone to 7th Hell by misusing this Sanghayana and in pride of power. In the incarnation of Tripustha Vāsudeo the soul of **God Mahāveer** went to 7th Hell due to his great arogence.

[53] WHAT A SOUL CAN BECOME, AFTER EXIT FROM THE HELL?

Soul from 2nd Hell can become Baldev and Vasudev.

Soul from 1st , 2nd and 3rd Hell can become a Tirthankar (the God).

Soul from the first 4 Hells, can become a Kewali[i.e. Omniscient].

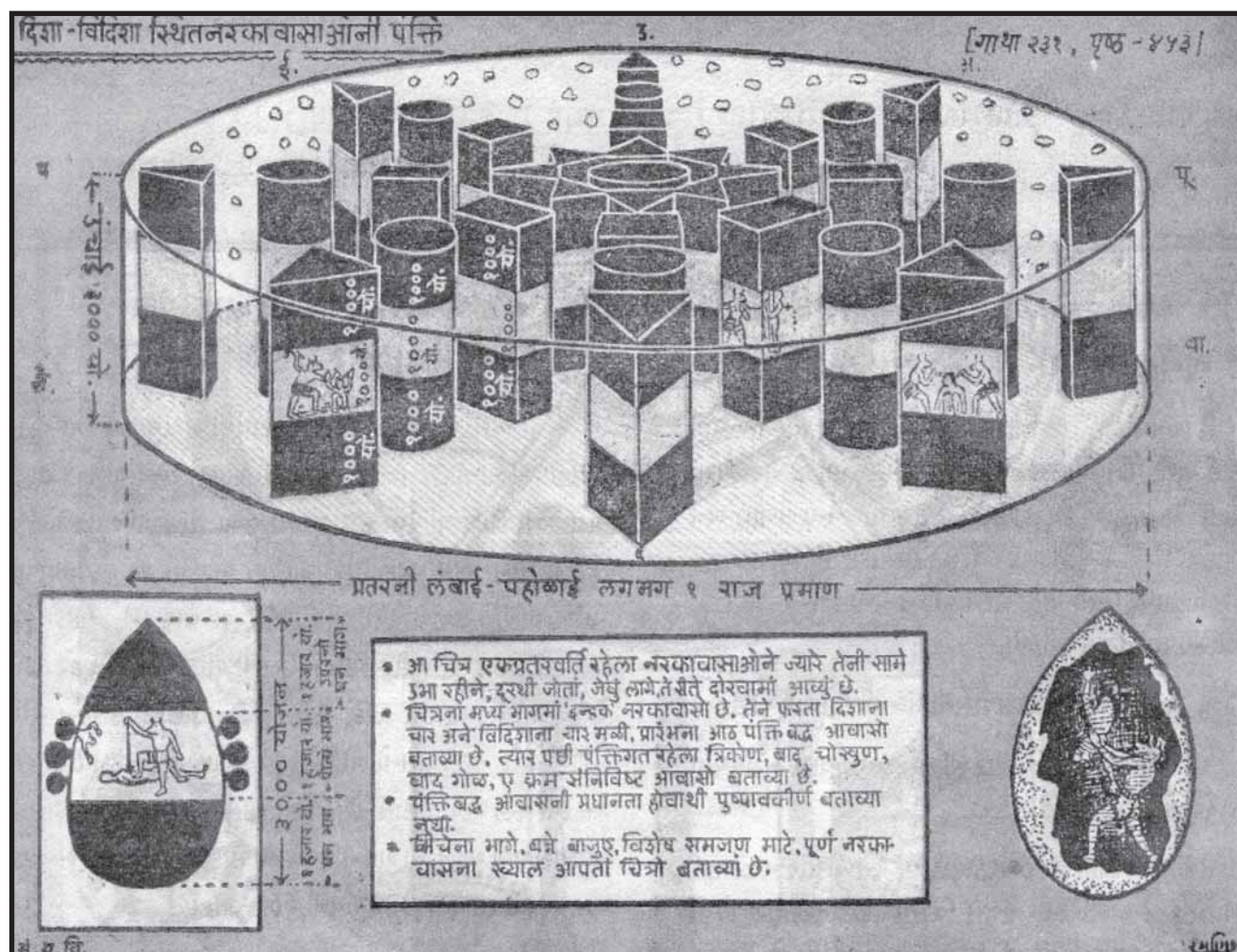
Soul from the first 5 Hells, can become a Sādhū[i.e. a Monk or a Saint].

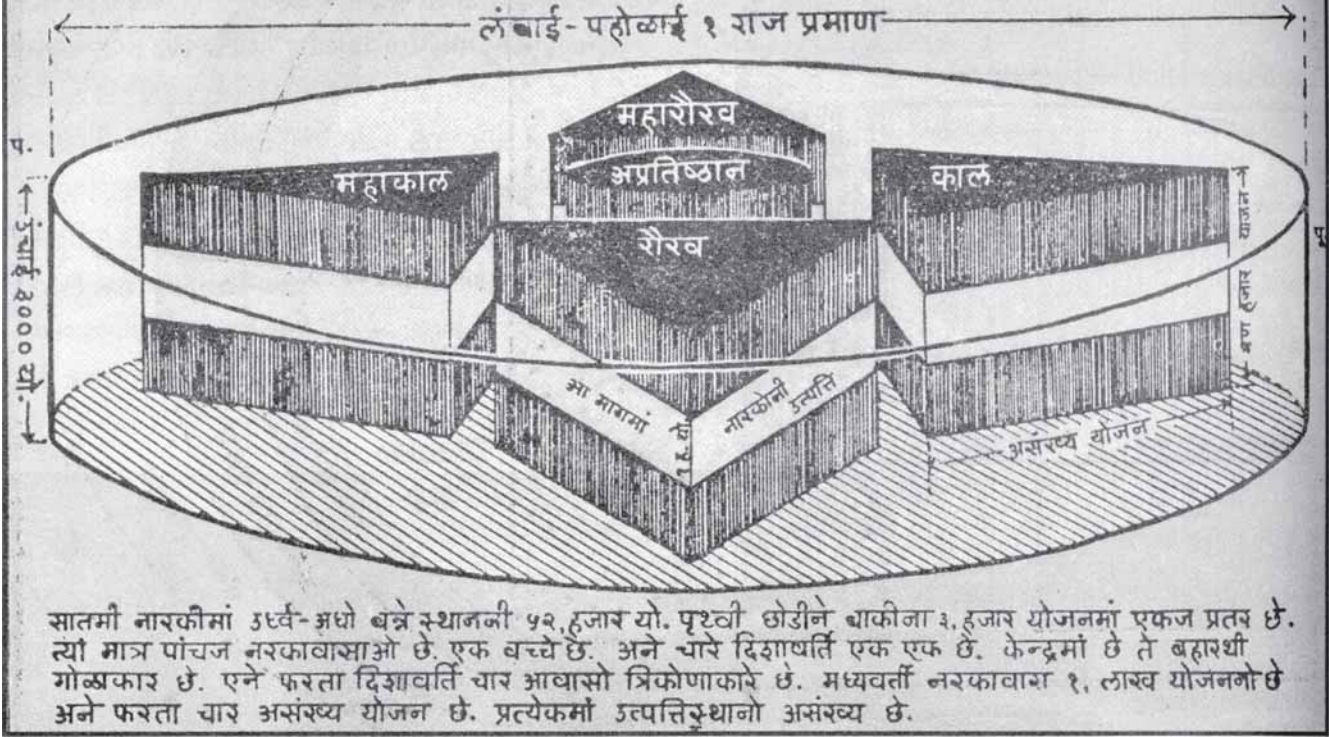
Soul from the 1 to 6 Hells, can become Desh Virati Shrāvak, he can attain Samkit from any of the Hells. (Samkit = True knowledge)

Shrenik from 1st Hell and Krishna Mahārājā from 3rd Hell, would become Tirthankar [i.e. the God].

[54] HOW IS THE STRUCTURE [SHAPE ETC.] OF THE DWELLING PLACES IN HELL?

God Says, “ Oh Gautam ! It is round from inside, square from outside and is stinky like kshurpranā at bottom. Entire place is filled with mud of blood, pus, flesh, which is naturally, extremely hot and (at certain places) extremely cold, and with intense darkness all over, and full of various types of pains and sorrows. For instance if some Dev [deity] throw the gigantic ball of ice similar to the size of Meru Mountain [the largest mountain], it would melt even before it can even reach the ground of hot Hell. If in such extreme fire which is given much wind, such gigantic iron-ball is & made hot & red like, and it is thrown towards the cold-climateful Hell, then it would become cool & would even melt before it could even reach the such land of cold climateful Hell. In the land of Hell with extremely strong, like thunderbolt, there





are dwelling places with narrow entrance. The dwelling place in Hell are of 2 types. Shreni bandh [vertical class wise] [1] Pankti bandh [Horizontal line wise] The dwelling place without Pankti bandh are of Spherical at the centre and are of triangular in structure. Houses in Hell are in round, triangular and square shape. In Hell, the house which are out & far from houses in row, are innumerable.

[55] WHAT IS THE LENGTH, BREADTH AND CIRCUMFERENCE OF THE DWELLING PLACE IN HELL?

God says, "Oh Gautam ! Some of the dwelling places have spreaded over the (Yojans = 12,000 km) numerable Yojans, and some are of the infinite Yojans. The length and breadth of the dwelling places of numerable yojans equal to numerous Rāj Yojans and are with the circumference equal to numerous lakh Yojans. This is upto the 6th Hell. There are dwelling houses over innumerable lakhs of yojans, and with infinite Yojan area in their circumference.

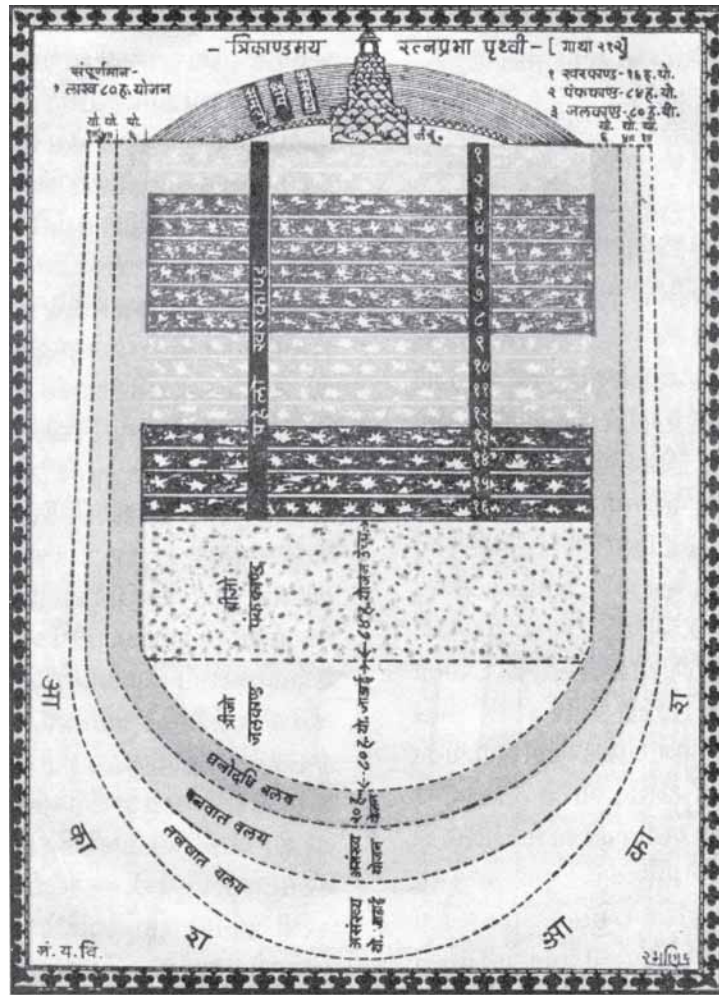
The length, breadth and circumference of the dwelling place of 7th Hell:-

There are 4 dwelling place of infinite yojans equal to the 1 dwelling place of numerable yojans. The Aprathisthān dwelling place in Hell is of 1 lakh yojan

in length and breadth, and it is spreaded over innumerable Yojans. The Narkvās there, has length, width & circumference in infinite or endless Yojans.

[56] HOW BIG OR SPACIOUS ARE THE DWELLING PLACES IN RATNAPRABHĀ EARTH [HELL].

God says, "Oh Gautam! In this Jambo-dweep, the island of Abhyantar, is the smallest of all the islands, which is admist the Sarvadeep Sea. It is round like the wheel of a cart or the full moon. It is 1 lakh yojan in length and breadth . Ācharya Bhagwant [A monk, with highest i.e; 36 Virtues] says - A dev (deity) who can arrive back after taking a round around the Jamboodweep (i.e.Extremely vast area consisting of millions and billions of yojans) for 21 times within 3 blinks of an eye; if such a deity run at his highest speed, he would take 1 day -2 day -3 day or maximum upto 6 months to take a single round- around the area of dwelling places in Hell. Such huge/big/vast & gigantic sized - are the dwelling places of Hell in 7th Hel. The area of Aprithisthān dwelling place in 7 Hell can be covered, but the other 4 dwelling places are so much vast and huge that they can not be circled'even in 6 months' period . They are immortal by Dravya i.e(Substance) and mortal by Paryay i.e(Time/Period)



[57] DANGEROUS CONDITION IN HELL:-

Those who hoard too much, kill panchendria lives, eat meat, who are begginers of worldly activities on large scale, who are ignorant of true knowledge etc. by the weight of their such sinful activities they fall down in helpless condition in the land of Hell, like an iron ball which sinks into water. In the beginning, their body is equal to the fraction of a thumb, their body grow big only in Antmuhurat i.e. in a very short period. From the small kumbhi (i.e; vessel), they overflow screaming like an elephant which is being crushed into the oil crushing machine. Yamdoots [messengers of death] become happy seeing them born or produced.

They say, " Oh ! Catch this scoundrel, rogue !". The screaming soul is pulled out from the Kumbhi, like a piece of bamboo cane, with their weapons. The cruel hearted deities in Hell rush from all the 4 sides with chaos and say "hit, pierce, cut this sinner soon" and begin to pierce the life which come out of the Kumbhi with their sharp weapons such as spear etc., Some Paramādhāmees hang such lives on the spear, the other smash them on the thorns of the Vajrashila, [i.e. big and extremely strong rock / thunder balt],

some throw them into the extremely hot fire, like a furnace. Though these Hell- lives are being pierced, cut, torn, broke etc. and given various types pains & tortures, due to the maturity of their extreme sins, their body get again- rejoined like a mercury.

Poor souls! Though constantly desirous and begging for death, they do not get death. They pityfully pray - Oh master! Oh God! Oh kind hearted ! Do not beat us. These pains and sorrows are unbearable. Kindly be pleased.

These lives beg for mercy from Paramādhāmees by falling in their feet. In response, Paramādhāmees say, " Foolish! wicked! Today, you feel the pain to be unberable, but you had no mercy when you committed sins, time and again, on the contrary you were very happy in doing so. You claimed that there is no body in the world who is everywhere, and claimed yourself to be "All mighty." and even provoked others to eat, drink and enjoy freely and say that who has seen parlok [i.e. the next world.]

There is no religious merits or sins, no life etc. etc..were your words. You ate meat, by mercilessly killing the innocent birds and animals in greed. You

claimed that these birds and animals are made for you by the destiny. " I am not a violent or brutal - as shown in the scriptures". You ate flesh of poor, innocent and shivering animals after killing them and also consumed eggs, its pulp,fat etc. with great taste. All these you forgot ? And now you scream - this pain is too much, this is unbearable. You cheated the innocent and kind persons by lie, treachery and fraud, and used to enjoy & do back-biting; then why scream, cry & weep now ? You were violent with faithful people, robbed them, cheated people with the greed to acquire wealth, you divided/ separated many states to hoard more & more. And you enjoyed and celebrated for all those sins, then why to now scream for a help? When some gentleman used to advise you that it is a great sin to grab other's wealth, you used to reply rudely that the wealth is other's for all, is wealth a relative of any one ? You believed that theft and sex with other's wife are the causes for enjoyment and used to get their husbands killed, you were engrossed in lustful sex. Now, why do you run away from these red hot lead statue of females? You were unsatisfied and hoarded a lot and used to enjoy beginning of worldly activities on big scale, then why, now you anger due to pains and sorrows? And you used to say that without hoarding it is impossible for your family to survive. Now call your family members, we will fill your mouth with ants and stitch it.Why you are turning your face? You ate sweets at night [i.e. after the sunset], drank alcohol singing and dancing. Oh unfortunate! Now why don't you drink hot & boiling oils & lead. With your authority of [state] Government. You got people hanged, their eyes burst / destroyed, their hands cut-off etc. sinful deeds by practising corruption. In addition, being a protector of the city, you earned many sins like murder, imprisonment, killings, torturing etc., then why cry now? You disobeyed and disregarded the Dev [God] and Guru [Monk] , you broke vrat's [i.e. vows and oaths] With fraud and cheatful means you harassed people. Oh ! Big crook ! You are getting the fruits of the tree grown up by your own sinful activities, reap as you saw, what is our fault? In this way,the Paramādhāmees remind the soul about their past sins and begin to pierce & torture them in multiple ways, they remove their skin, roast their meat and force the lives in Hell to eat their own roasted meat. " Oh Scoundrel ! you were fond of eating meat in the past birth" saying this they force their own meat and blood into their mouth.

The Paramādhāmees keep those souls in midst of great fire, who had in their previous birth put

persons/ places//forests to fire and remind them with those sins.

They are reminded about their sins in various types of hunting with Trishul(trident)etc. and roast them in fire. They are tied up with chain of thunderbolt, and are beaten with steel pipes. They are hanged with their feet up and head down on the fire, and are assaulted by weapons in the burning fire. They are torn off like a wood with an axe, by the Paramādhāmees who turn themselves into lions, tigers, leopards, wolfs by their powers to cause illusion. Paramādhāmees in the guise of birds with strong peaks - destroy the eyes of the lives in Hell, strike on head, bite them and take out their flesh. When the Paramādhāmees create and shower the rain of fire, the souls in Hell enter for shelter in the caves of the mountains-with their fully burnt organs & limbs-created by demons. And those souls cry in extremely pitiable manner as all the organs of their body are cut, broke & crushed by the huge rocks falling on them. Those souls who had in their past life, forced the animals to bear weight beyond their capacity, such souls' organs and limbs are broke by the paramādhāmees by sitting on the shoulders of the Hell lives. The lives in Hell are forced to recollect that in past life, they were extremely fond of words, touch, beauty, taste, smell etc. and their fruit/ result is the next birth in Hell. Hot boiling liquid of lead is being poured into their ears. Terrifying and torturous scenes are shown to them. They are tortured with flesh, fats and burning materials. Their teeth and tongue are pulled out with a pair of pincers. In this way several punishments are given to them. Infinitely extreme, worst and rotten things than those in this world-like dangerous ants, snakes etc.are filled in their mouths. They are forced to sleep with burning idols of females on the bed of thorns like thunderbolt. In these manner, various types of pains, sorrows & torturings are caused to the Hell-lives. Also due to mistaken identity, Hell-lives consider each other as their enemy of past birth, and as such they attack each other with weapons. Pains of hot and cold conditions as also those by geographical cause too,are described in the scriptures. There are 3 types of pains in Hell. In Hell, the lives [nārkis] are of black complexion, full of impurities, their intestines are being pulled out, heads broken, crooked weak, and are with ugly physic,coward and are helpless. There is no happiness and joy even for a fraction of a second. There is pain, sorrow, grief, and sufferings and nothing beyond. But some of the lives with Samyakdrishti in Hell bear the sufferings with

patience and think that punishments are the results of their own previously committed (sinful) Karmas. It is worthless to blame others as the Karma are fixed and destined and necessarily to be suffered, no one else is responsible for the offence or for the benefit - others are merely media. Oh soul! There is no suffering without a [bad] Karma as its' cause, and how a [bad] Karma get destroyed or ended or nullified without it's fruit? Therefore, why the soul feel grief while suffering the results of its' own Karma? The soul itself is the enemy when it marches towards bad Karmas and the soul itself is the friend when it does good Karmas. Thus, it is the soul who is a friend or a foe. Well-versed and Religious preceptors have explained and warned from committing sins but you ignored them, then why you are annoyed and angry, after your own buying the pains and sorrows?(by committing sins). You used to claim that there were no such Hell and if at all, they are only 7 of them, there isn't the 8th Hell. Now why do you repent?. Such are the humble thoughts in the minds of the lives with Samyakdrishti in Hell. Thus they bear the bad Karmas and end their Karmas, later they are born as human beings in some royal family and gradually attain the salvation. While the others' with their wicked thoughts in Hell are later born as tiryanch and wander in the cycle of gati's (incarnations) of births & deaths in the world.

[58]APPEARANCE/ CHARACTERISTICS OF ALL THE 7 HELLS:-

1st Hell:- Ratnaprabhā. Meru mountain is situated in the centre of 14 Rāj lok. There is Urdhva lok [Dev lok i.e;Heaven], Adho lok [Patal lok i.e; Hell], & Tircchā lok [Manushya lok i.e; World of Humanbeings]. Meru mountain is surrounded by Jambodweep and other number of dweep seas i.e; seas with islands. From the surface level of Meru mountain, Tirchā lok is situated below it, upto 800 yojans, which is followed by Narak lok [Adho lok i.e;Hell]. 7 earths of Hell are situated within the area of 7 Rāj. The size of 1 Hell earth is similar to that of 1 Rāj. It is in the descending order. The name of 1st Hell earth is Dhammā. There are 16 various types of precious stones there, such as Vaidurya, Vajra, Lohit, Masār, Galā etc.in this Hell. It has a unique shine / luster therefore, Dhammā is also known as Ratnaprabhā earth. It is 1 Rāj broad, its width at the bottom is similar to the infinite dweep seas up to Swayambhu Raman sea, and it is 1 lakh 80 thousand yojans, in this area excluding 1 thousand yojans at the top and 1 thousand yojans at bottom portion, the Hell lives reside respectively. There are 13 paths/ ways to the dwelling places. As

they are of similar class each path is also called as 1 praster. The height of praster is 3 thousand yojans. There is 1 Narkendra for 1 praster. Each and every praster leads to the dwelling place. There are 30 lakh dwelling places in 1st Hell. The dwelling places are situated in all the directions in this Hell. Each direction has several dwelling places in different numbers. It is spherical/ round/ circular from within and square from outside. The length and breadth of this dwelling places is of numerous yojans. Certain dwelling places are of innumerable yojans. Similar are the dwelling places in all the 7 Hells. Here we do have beautiful buildings, flats, furnitures, etc., but there, the appearance of the surface of land is rough, ugly and like a spear. It is very frightful, and it's mere look gives fear. Beneath the Ratnaprabhā earth there is Dhanodadhi, Dhanvāt, Tanvāt and Ākāsh, all four. It is similar upto 7 Hells. Beneath the Ratnaprabhā earth, the area like a ball of rice, of Dhanodadhi is 20 thousand yojans thick, and Dhanavāt is of innumerable thousand yojans, below it is innumerable yojans of Tanvāt, further below it, Ākāsh is also of innumerable yojans. Similar is upto 7 Hells. The structure of Ratnaprabhā and all other Hells is spherical. There is an end after 12 yojans from the Ratnaprabhā Hell. Alok is situated 16 yojans away from 7th Hell. Similar is the position at all the four corners. At the end of Ratnaprabhā earth-first is Dhanodadhi circle, second is the circle of Dhanvāt & third is the circle of Tanvāt. The circumference of Dhanodhadi is 6 yojans thick, in Ratnaprabhā earth of Hell. Ratnaprabhā earth of Hell admeasures 1 lakh 80 thousand yojans, excluding area of one thousand yojans from the top and also excluding the area of 1 thousand yojans at the bottom, in the remaining area of 1 lakh 78 thousand yojans, 30 lakh Hell dwelling places are situate. It is round from within and square from outside. It is the Hell full of pains, sorrows, tortures, and sufferings. Alok (i.e. non - world) is 12 yojans far from Ratnaprabhā earth.

1 Yojan = 6 Miles

2nd Hell:- Sharkarā prabhā also known as Vanshā. There are pieces of stones in abundance. Therefore it is called as Sharkarā prabhā. Its breadth is of 2.5 Rāj. There are 11 prasters in it. There are 25 lakh Hell dwelling places. Its area is 1 lakh 32 thousand yojans in thickness.

3rd Hell:- Valukā prabhā, also known as Shaila. It has abundance of sand, therefore it is called as Vālukā prabhā. Its' breadth is 4 Rāj. There are 15 lakh Hell dwelling places. There are 9 prasters in it,

each praster has 1 Narkendra. Its area is 1 lakh 28 thousand yojans in thickness. There are 15 lakh Hell dwelling places within one lakh 26 thousand yojans after excluding 1 thousand yojans at the top and 1 thousand yojans at the bottom respectively.

4th Hell:- Pank prabhā, also known as Anjanā. It is full of mud on its surface, therefore it is called as Pank prabhā. Its breadth is 5 Rāj. Its thickness is 1 lakh 20 1 thousand yojans. There are 10 lakh Hell dwelling places in the seven prasters within 1 lakh 18 thousand yojans, excluding 1 thousand yojans at the top and bottom respectively.

5th Hell:- Dhum prabhā, also known as Ristā. The entire atmosphere is full of smoke / fog. Its breadth is 6 Rāj. There are 3 lakh Hell dwelling places. Its area is 1 lakh 16 thousand yojans, and for the purpose for birth of the lives in hell, there are 5 prasters.

6th Hell:- Tama prabhā, also known as Maghā. There is darkness all over. Its breadth is 6.5 Rāj. Its' area is 1 lakh 16 thousand yojans thick. There are 99, 995 Hell - dwelling places within 1 lakh 14 thousand yojan thickness excluding 1 thousand yojans at the top and 1 thousand yojans at bottom respectively. It has 3 prasters.

7th Hell:- Tamastam prabhā, also known as Māghavati. There is pitch darkness all over, one cannot see even his own finger. Its' breadth is 7 Rāj. Its area is 1 lakh 8 thousand yojans. It has 1 praster - Aprathisthān of 3 thousand yojans in height. There are 5 dwelling places within the area of 1 lakh yojans. Amidst situate is - Aprathisthān dwelling places. In all the 4 directions, there are Kāl, Mahākāl, Sher-Mahāsher, Hell dwelling places, where the lives are produced/ born.

[59] KSHETRA VEDNA [PAIN DUE TO GEOGRAPHICAL REASONS] IN HELL :-

Ratnaprabhā, Sharkarāprabhā and Vālukā-prabhā all these 3 Hells contain only the pains of Hot conditions. [cold and cold hot conditions are some what luxuries, therefore it is not present.]

4th Hell Pankprabhā:- Cold and Hot climate conditions of pain are present but cold hot condition pains are not present. The lives suffering from pains of Hot conditions are in abundance. The lives suffering from pains of cold conditions are less.

5th Hell Dhumprabhā:- Cold and Hot conditions of pain are present The lives suffering from

Hot pains conditions are less than the lives suffering from cold pains conditions.

6th Hell Tamaprabhā:- Here the lives only suffer from cold pain conditions. There is lack of Hot climate pain.

7th Hell Tamastamprabhā :- Here the lives suffer from the extreme cold conditions of pains.

Fright/ Terror in Hell:- Darkness always persists in Hell. Much fear too, prevails. The lives in Hell, are always in constant terror of the Paramādhāmees who torture them. The lives are always surrounded with pains and sorrows. They are extremely inauspicious & unfortunate. In Hell, they suffer the fear of terror continuously and constantly for a long time; and without an early end to it.

[60] THE INTENSITY OF PAINS OF HOT- CLIMATE IN HELL:-

The scriptures have explained the Hot pains conditions in a very simple manner and by a unique simily. For instance, in the month of May, when the sky is clear without any cloud at noon and when the sun is exactly in the centre of the sky, at this moment if a person suffering from abnormality in gall bladder / indigestion, stands beneath the Sun without an umbrella, such person suffers tremendous pains of the extreme heat of Sun. While pains of the lives in Hell, are infinite times more than such sufferings to such person by extreme heat. If from such a hot-climate condition, a life from Hell is transferred to the earth [at the place mentioned above in the example given], he would experience great relief and would sleep in luxury as if there is a cool breeze without any heat.

There are pains of hot climate conditions in 1st, 2nd, and 3rd Hell. In the 4th Hell most of the lives suffer pains of hot climate conditions and few of the lives suffer pains of cold climate conditions. In the 5th Hell most of the lives suffer pains of cold climate conditions and few of the lives suffer pains of hot climate conditions. There are 2 types of pains [hot and cold] in 4th and 5th Hell. In 6th and 7th Hell there are only pains of cold climate conditions.

For instance, The son of a blacksmith having a very strong physic, keeps on striking the red hot iron and put the same in fire for fifteen days till it comes to the round shape and after it gets the round shape, he lets it to cool. Now, in such a situation, if that iron piece / is thrown with help of pincers in the Hell having

pains of hot climate conditions, the iron piece would melt like a butter within a while and the blacksmith would only be able to get its' ash, since such extreme hot climate/condition prevail in Hell.

An elephant of 60 years suffering from hunger, and tremendous heat of hot sun-stroke in summer which can result in melting iron, by such extremely heat if such elephant sees some huge pond or lake, would enter in the same and feel relief and enjoy. Similarly, lives in Hell, suffering hot climate conditions in Hell, if they see the fire on this earth and enter in it, they would feel relief, coolness & enjoy. Such is the intensity & severeness of heat in Hell, that the Hell lives feel relief & cool-effect even in entering in the fire of our this earth.

[61] THE INTENSITY OF PAINS OF COLD CLIMATE CONDITIONS:-

With a view that we can understand in better manner, the scriptures have explained the description of the pains resulting from the extremely cold climate; with a unique simily.

For instance, in the month of December, the sky is clouldless / clear at night, there is the flow of coolest breeze and if in such a climate a man is sitting nude on the top of the Himalayas, where the cold breeze flows from all directions, where no source of fire is available, what would be his experience? He would shiver from the tremendous pains of cool breeze. But as compared with that- the lives in Hell suffer infinite times more pain of cold climate conditions in Hell. Again it is not for a while, it is for a long & prolonged period of time and forever. If such a life, suffering from pains of extreme cold in Hell, is brought to the place mentioned above [on the Himalayās] he would have a sound sleep as if there is no cold, no wind. Thus, the life which was suffering severe cold in Hell, would get his body warmed up and become happy and he would forget cold, hunger and thirst. Such extreme, intense & severe is the cold climate - condition in Hell.

[62] THE SUFFERINGS OF HUNGER AND THIRST IN HELL:-

Even if the life in Hell drinks up all the water from all the seas, and eats up all the foodgrains, of the entire world, his thirst and hunger wouldn't be quenched or over or satisfied. Even if all the purified butter, milk, grains etc., is eaten up by Hell - life, it would not satisfy. Such is the Hell - lives' sufferings of hunger and thirst and their urge to eat & drink is so

high, severe & extreme that eating & drinking to any, highest level too, the same is never ending & never satisfying.

[63] CHANGE IN BODY FORMS IN HELL CHAOS BY THE CROOKED / UGLY/ STRUCTURE OF THE BODY OF LIVES IN HELL:-

The structure of body of the lives in Hell can convert themselves like spear, furnace, trident gadda, sword etc., They quarrel and torture each other in extreme cruel & dreadful manner with their sharp structure of their illusory body. They can convert themselves in to various appearance. All Hell lives cannot do this. This situation is upto the 5th Hell. In the 6th and 7th Hell the lives among themselves harass with the Vajras [thunderbolt] They pierce each other's flesh with this thunderbolt by implanting on each other's body - the germs/ worms with iron points which enter & spread over into the body of Hell - lives by eating the skin of those Hell - lives.

[64] DESCRIPTION OF RATNAPRABHĀ EARTH [HELL] :-

Appearance Black:- Even its' silent, dreadful & torturful darkness give hair-raising experience. There is darkness all over and it is very frightening. Similar is position upto 7 Hells. The place stinks with dead and degraded bodies of cows, snakes, dogs, cats, buffaloes, rats, humanbeings, horses, elephants, lions, tigers, leopards etc., and in those bodies the germs and warms get produced and it stinks, the situation is extremely unholy and highly dangerous. The vision too is highly ugly, there is infinite-times more unbearable bad & worst smell. This situation is common in all the seven Hells.

Touch:- The touch in Hell is infinite times more sharper than the sharpness of a spear, sword, the sharp point of a needle, thorn, the pure fire (smokeless fire), edge of sharp weapons, edge of an axe, the bite of a scorpion etc.

Appearance:- There is darkness all over and the surface of land is full of spit, lumps of phelgm etc. and other impurities, and everything has a disturbing black colour.

Smell:- The stink is of such an intensity that it would break the head. The stink is similar to sheet urine, blood, meat, pus, fat etc.

Taste:- The taste of the materials available on the land is more bitter than the Neem. There is nothing that is sweet.

Touch :- The touch is similar to the bite of a snake, a Scorpio etc. very hot and very burning.

Speech:- The lives in Hell scream at a tremendous, dreadful and merciful intensity, they cry & weep constantly like Oh Mummy! Oh ! Daddy ! Please rescue me, please save me and such pitiful words are to be heard which increase the pain and torture.

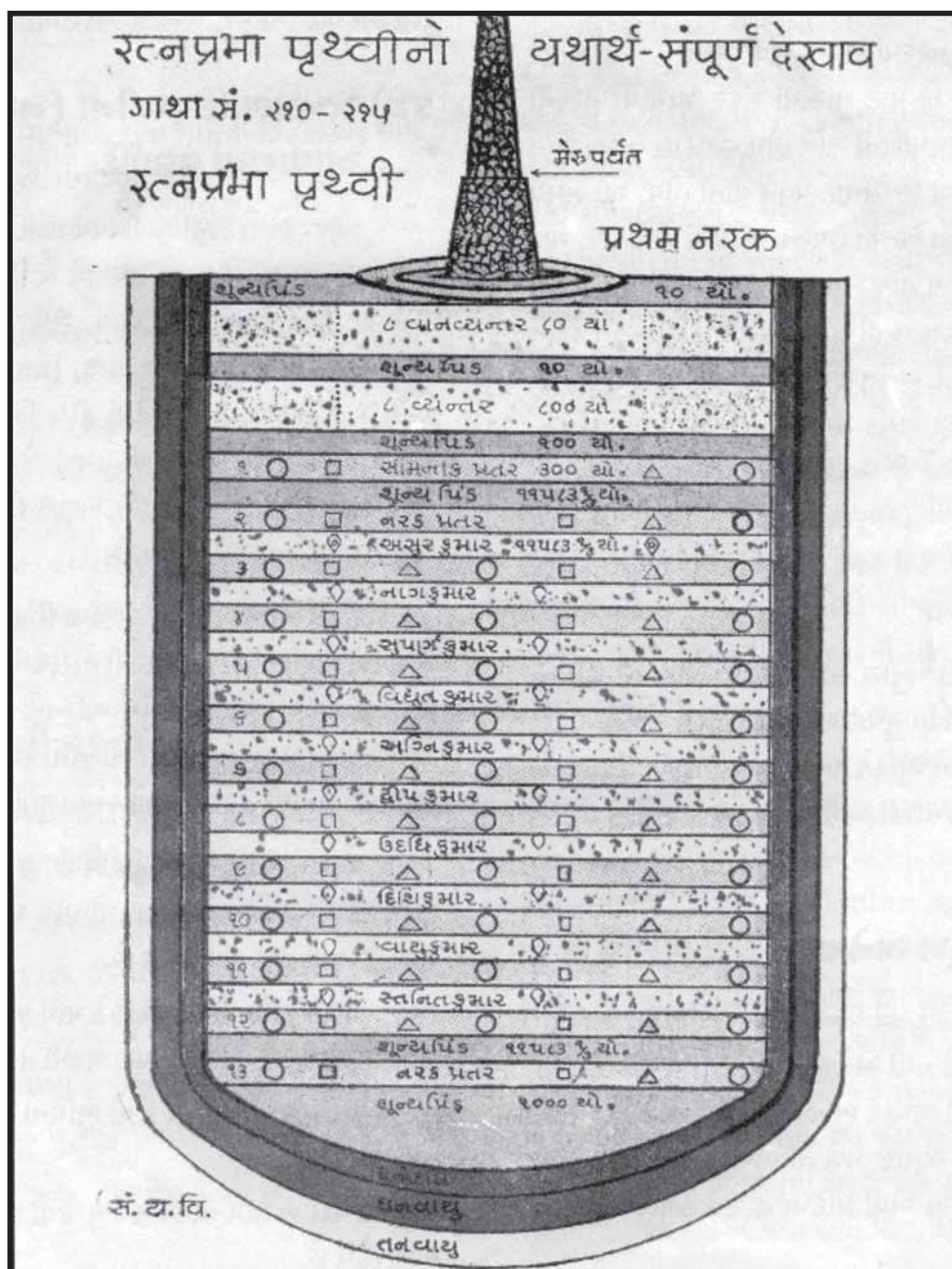
Speed:- They walk even more ugly than the camel, donkey etc., due to their own such Karmas [sinful acts in previous birth]

Pains :- They quarrel among themselves. They cut each other. As there is darkness they collide with each other.

[a] Leshyā [i.e.Thoughts] in Hell:- The thoughts and their results of the lives in Hell are evil

and worst. Their structure of body / physic is crooked, shapeless and ugly & inauspicious like urine and stool. There are 3 types of inauspicious leshyā i.e. Krishna [black], Neel [dark blue] and Kapot [lightblue] They always think to quarrel and cut among themselves and act accordingly.

Some of the Hell lives with Samyagdrishti (sometimes) have good leshya, while the others lack good leshyā. There is Krishna leshyā in 6th and 7th Hell. In 5th Hell, there is Neel [dark blue] leshyā at the top portion and Krishna leshyā at the bottom portion. In 4th Hell there is Neel leshyā. In 3rd Hell there is Kāpot [grey] leshyā in the top portion and Neel leshyā in the bottom portion. In 1st and 2nd Hell there is Kāpot Leshyā.



[65] WHO HAS TO GO TO HELL?

It is described in the tika [i.e. Kalpasutra [a scripture] that those with deep attachment, those who envy on relatives, those who speak vulgar languages, those who make foolish companions, such souls have come from Hell and would go to Hell. From this we can hypothecate or guess that those human beings having violent nature, snakes, Vulcher, fishes, crocodile, lion etc. indulge in great violence and they have come from Hell and would go from here, again into the Hell. This is normally said so, out of the general conclusion from the highly inauspicious thoughts and on the strength of the acts of violence. After getting the (next or future) life span fixed, or Bond destined a life / soul can go in concerned place of birth out of 4 gati[i.e. Humanbeings Deity's Heaven, Hell - dwellers' and animals' and birds']. Soul get destined to bond of a life span in Hell and then suffer the pains and sorrows in Hell by committing the various types of sins such as activities for worldly-affairs on large-scale e.g.manufacturing, production,running of factory etc.violence, extreme accumulation, intense fascination, extreme anger, passion etc., as also those with Krishna leshya [i.e. negative/furious thoughts]and the murderers and killers, and by eating eggs, non-veg, intoxicants, eating after sunset, as also due to robbery, backbiting of virtuous people, and jealousy etc. causes too, such souls get bond of future (re-birth) in Hell. Presently, people committing such types of sins are very much common in front of our eyes, those people will go to Hell as a result of their sins.

[66] THE TRAGIC RESULTS OF THE SINFUL KARMAS OF SINS:-

Those souls from Human birth or in Tiryanth birth- who accumulate heavy,severe & extremely sinful bad Karma laughingly for enjoying and luxury, wouldnot be able to escape it even by weeping, crying or shedding tears. Whatever Karmas - both good and bad i.e. religious meriful and sinful that are committed - their fruits/ results has to be faced. Even though crores of years may pass, but the results/ consequences of Karmas can not be avoided or escaped. Reap as you sow by precisely facing / consuming and suffering in terms of the karmas.

The Teekā of Aāchārāṅg sutra describes the sorrows in Hell such as, ears are cut-off, eyes are bursted, hands and legs are pierced, heart is burnt, nose is pierced. They are being pierced with sharp edged

Tridents [trishool], eaten up by dangerous kanka birds, head, ears, palate etc. are cut off and hanged on by sharp swords, axes, spears etc.are cooked in the pot, There is no joy / relief or happiness even for a while. Paramādhāmees torcher Hell-dwellers constantly. Even if one wishes to commit suicide, it cannot do so as they have a nirup [i.e. period of life] which can be ended only after the full / total/ entire sufferance is over or suffered.

[67] PAINS OF KSHETRA [i.e. LAND AND AREA] :-

Pains of heat and cold many times more than in Hell, the irritation and sense to itch is so intense that it wouldn't end even if is scratched with a knife, swords etc., Here we scream even if a needle of injection is pierced or a thorn bites, but in Hell crores of needles are being pierced. Here the doctor makes the patient senseless by giving chloroform before operation, and then they cut and stitch, but in Hell, the lives are being cut constantly without chloroform. Fever is also of a very high degree and more hot than even the fire. There is no footwear, one has to move with barefoot.

[68] ĀGAM SUTRAS:-

द्युतं च मांसं च सुरा च वेश्या, पापद्विचोर्ये परदारसेवा ।
सप्तानि तानि व्यसनानि लोके घोरान्तिघोरं नरकं नयन्ति ॥

Gambling, meat, alcohol, Prostitution, hunting, theft and sex with others' wife, these are the 7 addictions which lead a soul to the dreadful Hell.

नेरइआणं भंते ! कइ सरीरा पण्णत्त ? गोयमा ! तओ सरीरा
पण्णत्ता, तंजहा वेउव्विए ते अए कम्मए ।

Oh Lord! How many structure of bodies [out of 5 types] does a life in Hell have? Oh Gautam ! There are 3 types of it, which are as [1] Vaikriya [2] Taijas [3] Kārman.

- Shri Anuyogdwār sutra.

अहोलोगे णं चत्तारि अंधगारं करंति, तं. नरगा, णेरइया,
पावाइं कम्माइं असुभा पोग्गला ।

The darkness in Adholok is caused by 4 factors:- 1) the dwelling places, 2) the lives in Hell, 3) the karma of sins and 4) unauspicious pudgals. [i.e.Dirty/ Filthy objects]

- Shri Sthānāṅg sutra.

पुर्वस्यां दिशि कालनामा नरकावास, अपस्यां दिशि महाकालः
दक्षिणस्यां रोरुकः, उत्तरस्यां महारोरुकः, मध्येऽप्रतिष्ठानकः ।

In Hell, the dwelling places named as Kāāl is

situated in the East, Mahākāl in the West, Rouruk in South, Maharouruk in the North and Aprathisthan in the centre of all.

- Shri Pravachan Sārodwār.

पन्नरसहिं परमाहमिहं ।

I do return back from 15 Paramdhamis. This is uttered while performing the Pratikraman [i.e. a religious activity, to refrain & return back from sinful activities]

- Shri Shraman Sutrā.

अधर्मो नरकादीनां हेतुर्निन्दितकर्मजः ।

The purpose of Hell etc. has arisen out of antireligious and backbiting activities (to control & prevent such activities).

-Karikāvali (Nyay)

चत्वारो नरकद्वाराः, प्रथमं रात्रिभोजनम् ।

परस्त्रीगमनं चैव, सन्धानान्तकायिके ॥

The 4 entrance to Hell are [1] eating after sunset [2] sex with other's wife [3] impure pickles (i.e. those pickles which are not properly boiled and dried in sun-shine and hence in which innumerable lives and minature insects get born) [4] eating roots & bulbs.

- Shri Shrāddhpratikraman SutraVritti.

पुढवीसु नेरइया महावेदणा अप्पनिज्जरा ।

The lives in Hell have much more to suffer severe pains, and have much less to nirjarā [i.e. a way to end / nullify / purify / discharge sinful karmas except by suffering for the same].

-Shri Vivāhpragyapti Bhagwati Panchmāg sutrā.

[69] DOORS OF HELL:-

Sr No.	Dwār [Gates/Doors]	Narki (Hell)
1	Bhed [class]	14
2	Sthan [place]	7 Rāj
3	Paryāpti	6
4	Yonisankhyā [No. of Yonis] Yoni = places of Birth	4 lakh
5	Kulsankhyā [Total nos.]	25 lakh
6	Yoni Samvratatva	Samvrat

7	Bhav Sthiti [incarnation]	min. 10000 years max. 33 sāgaropam
8	Kāy Sthiti []	min. 10000 years max. 33 sāgaropam
9	Body	3
10	Sansthān	Hundak
11	Dehmān [Height]	500 dhanush
12	Samudghāt	4
13	Gati	2
14	Āgati	2
15	Antarapti	From Samyaktva to Moksha
16	Samayesiddh	10
17	Leshyā	3
18	Digahaar	6
19	Sanhanan	Nil
20	Kashāāy	4
21	Sanghyā	4 or 10
22	Indriya	5
23	Sangnit	Hetuvā doo Shivāy
24	Ved	Napun
25	Drishti	3
26	Gnaan	3 gnān 3 agnān
27	Darshan	3 darshan
28	Upayog	9
29	Āhār	Nirantar
30	Gunasthān	4
31	Yog	11
32	Pramān	Infinite
33	Antar	Min. Antamuhurt Max. Anant kāl for one life
34	Bhavsanvedh	4 previous crores 66 sāgaropam

[70] THE UTTARVAIKIYA STRUCTURE OF BODY OF THE LIVES IN HELL :-

In Hell it remains upto Antmuhurut, as of dev upto 15 days, Tiryanich [i.e. animal & bird] 4 muhurt. (1 Muhurt=48 Minutes)

[71] WHEN DO LIVES IN HELL EXPERIENCE SHĀTĀ [RELIEF]?

If a life in Hell has a friend, now dev (i.e. a deity) of previous life/ incarnation and if such a dev-friend arrives in Hell and console / sympathise or preach with Samyagdarshan-then such a life would experience relief, or during the time of Kalyānak of the God, the life would experience relief in Hell. Rest of the time it is constant pains, pains and only pains. At the time of death of a life in Hell the body is dispersed in to thousands of minute pieces of nucleus which spread over. The lives in Hell jump at a minimum of one gāu (i.e. 1.5 Mile) and at maximum to 500 yojan area, while it suffers various tortures. A single moment of relief is not available, there are constant pains and sorrows with extreme thirst and terror, fear and restlessness which are suffered.

[72] THERE ARE 4 REASONS BY WHICH ONE CANNOT COME BACK FROM HELL:-

Oh Pradeshi ! One who is born in Hell, cannot come to Manushya Lok [our world of human beings] even if it desire; due to the 4 reasons, as follows:-

- [1] dangerous and severe pains are yet to be suffered,
- [2] Karmas are not yet suffered completely.
- [3] Paramādhāmees torture constantly and continuously,
- [4] The life span period in Hell, is not yet completed or over.

There are 2 reasons by which one has to go in to the 7th Hell.

Oh Gautam ! Those who misappropriate dev dravya (i.e. 'offerings made to god') and those who indulge in sex with other's woman, such souls go to 7th Hell for 7 times.

THIRD CHAPTER.

To have faith in the Tatva (i.e. basic elements). It is necessary to understand the essence of the Tatva . To understand the Tatva one should go through the Jiva Tatva & other tatvas. In all 9 tatvas are described in Jainism. There are 4 Gati's [incarnation] such as Hell, World of human beings, Tiryanch (i.e. animals & birds), and dev [i.e. Heaven of Deities]

[73] CHARACTERISTICS OF 7 EARTH OF THE HELL.

रत्न-शर्करा-वालुका-पङ्क-धूम-तमो-महातमःप्रभा भूमयो, धाम्बु-वाता-
ऽऽकाशप्रतिष्ठाः सप्ताऽधोऽधः पृथुतराः ॥३-१॥

There are 7 Hell such as- Ratnaprabhā, Sharkarāprabhā, Vālukāprabhā, Pankprabhā, Dhumprabhā, Tamahprabhā, Mahatamahprabhā. These 7 Hells are situated with the support of Ghanāmbu, Vāat and Āākāsh downwards respectively. Hell- earths are situated below each other, and are more and more wider, proceeding in downwards.

1st earth [Hell] is 1 Rāj [upto Swayambhu Raman sea] in its breadth.

2th earth is 2.5 Rāj in its breadth / wide.

3th earth is 4 Rāj in its breadth.

4th earth is 5 Rāj in its breadth.

5th earth is 6 Rāj in its breadth.

6th earth is 6.5 Rāj in its breadth.

7th earth is 7 Rāj in its breadth.

In these manner Hells are broader - proceeding downwards respectively, and the shape of the Hells appear like a canopy upon a canopy.

Each of the earth [of Hell] stands with the support of Ghanāmbu, Ghanvāat, Tanuvāat, and Āākāsh. Ghanāmbu means thick water, Ghanvāt means thick air, Tanuvāat means thin air, Ghanvāat means thick air. Ghanāmbu is also known as Ghanodadi. Āākāsh is situated on the top of all, then Tanuvāat is situated with the support of Āākāsh, then Ghanvāat is situated with the support of Tanuvāat, then Dhanāmbu = Dhanodadhi is situate with the support of Dhanvāt. Then Tamatama prabhā earth [Hell] is situated with the support of Ghanodadhi, then again in the same order Āākāsh, Tanuvāat, Ghanvāat, Ghanodadhi and Tamahprabhā earth are situated. Similarly the same order is upto all 7 earth [Hell] This order is in ascending order of Hell, but if we take into consideration the descending order then Ratnaprabhā would be on Top [first] then Ghanodadhi, then Ghanāvaat, then Tanuvāat and finally Āākāsh then again Sharkarāprabhā earth [Hell], Ghanodadhi, Ghanāvaat, Tanuvāat and Āākāsh. Similar is the order upto 7th earth. As Āākāsh is self supported, it provides support to others, and Āākāsh has anywhere no support at all.

Ghanodadhi and others are in the shape of Valay [cicular or spherical or bangle shape] therefore they are called Valay. Ghanodadhi Valay, Ghanavāat Valay and Tanuvāat Valay.

At present we are living on the earth which is above Ratnaprabha earth / Hell. There are 4 types of Souls/life which exist in earth of Hell of Ratnaprabha,

those are 1) Humanbeings, 2) Tiryanch (i.e. animals & birds), 3) Deities of Bhavanpati & Vyantar Categories and 4) Hell-lives.

[74] THE THICKNESS/ WIDTH AND THE BREADTH OF RATNAPRABHĀ HELL AND OTHER HELL ARE AS FOLLOWS:-

Earth	Thickness width of the earth	Breadth of the earth
Ratnaprabhā	1,80,000 yojans	1 Rajju
Sharkarāprabhā	1,32,000 yojans	2.5 Rajju
Valukāprabhā	1,28,000 yojans	4 Rajju
Pankprabhā	1,20,000 yojans	5 Rajju
Dhumprabhā	1,18,000 yojans	6 Rajju
Tamaprabhā	1,16,000 yojans	6.5 Rajju
Tamahtamahprabhā	1,08,000 yojans	7 Rajju

1 Yojan= 8 miles

The distance between 2 earth [Hell] is infinite crores yojans. There are 13, 11, 9, 7, 5, 3 and 1 Praster in 1st , 2nd, 3rd, 4th , 5th , 6th and 7th earth of Hell respectively. The Prataro = Praster is similar to the surface of the top floor of a building. There are 30 lakh, 25 lakh, 15 lakh, 10 lakh, 3 lakh, 99,995 and 5 dwelling places in the earth of Ratnaprabhā and other earths of the seven Hells, respectively.

As there is ample of precious stones in 1st Hell it is known as Ratnaprabhā [Ratna = Precious and semi precious stones]. As there is abundance of stones in 2nd Hell, it is known as Sharkāraprabhā. As there is plenty of Sand in 3rd Hell, it is known as Vālukāprabhā. As there is multiple of mud in 4th Hell, it is known as Pankprabhā. The 5th Hell is known as Dhumprabhā as the atmosphere there is highly smoky. The 6th Hell is known as Tamaprabhā as there is much more darkness. The 7th Hell is known as Tamahtamahprabhā as there is extreme pitch darkness. The thickness of Ghanodadhi in each and every Hell, is 20 thousand yojans. The thickness of Ghanavāt and Tanuvāt in all the Hells, are of infinite yojans and the same is much more thicker, on every next earth-Hell, in downward direction.

Question :- Why is it so that air / wind is always contained in water ? Why is it so that water too, is contained (only) in the earth ? And why water doesnot gets spread all over and destruct Universe ? Why such a situation prevails constantly from the beginning of the creation / since the time, infinite ?

Answer:- The only reason is Loksthiti = Lokanubhav. [i.e. Natural Position]

(1) Description of the places to reside in hell:-
तासु नरकाः ॥३-२॥

In Ratnaprabhā and all other earths, there are Hells = dwelling place for the lives of Hell. The dwelling places are situated in the middle portion of all the earth of Ratnaprabhā as also in all the other earths excluding 1000 yojans at the top portion and 1000 yojans at the bottom portion i.e. The width of Ratnaprabhā earth is 180000 yojans. The Hell dwelling places are situated in the middle portion of 178000 yojans, excluding 1000 yojans at the top portion and 1000 yojans at the bottom portion. Similar is the position in all the earths; Except in the 7th Hell, where the top portion of 52,500 yojans and the bottom portion of 52,500 yojans are excluded and in the middle portion of 3000 yojans there are dwelling places for the lives of Hell.

There are 13, 11, 9, 7, 5, 3 and 1 Prasters [praters] in the seven earths such as Ratnaprabhā and other earths respectively. The prasters are similar to the surface of the flooring of the top floor house of a building. These praters are one upon another and so on. There are Hell - dwelling places in those praters. There are 30 lakh, 25 lakh, 5 lakh, 10 lakh, 3 lakh, 99,995 and 5 dwelling places in the Ratnaprabhā earth and other earths, respectively. These dwelling places in Hell are of 3 main categories such as Indrak, Panktigat and Pushpāvakirna. The Hell - dwelling places which are situated exactly in the centre are called as Indrak. The Hell - dwelling places situated in all the direction in the form of rows, is called as Panktigat. The Hell - dwelling places which are spreaded like the scattered flowers randomly, are called as Pushpāvakirna. All the Indrak Hell - dwelling places are round / spherical in shape, Panktigat are triangular, square in shape and / or mullar-shaped. Pushpavakirna Hell - dwelling places are of various ugly and unholy shapes.

The height of all dwelling places in Hell , is 3000 yojans. Some Hell - dwelling places are numerous in length and breadth, while some are innumerable. The 1st Indrak Hell - dwelling places is named as Simantak in the 1st Hell which is of 45 lakh yojans in its' length and breadth. The last dwelling place of the 7th Hell is named as Aprathisthān Indrak which is 1 lakh yojan in its length and breadth.

[75] TORTURES BY THE 15 TYPES OF PARAMĀDHĀMEES IN HELL:-

संक्लिष्टासुरोदीरितदुःखाश्च प्राक् चतुर्थ्याः ॥३-५॥

The lives in Hell- up to 3rd Hell, suffer even from the pains caused by the demons = Paramādhāmees. There are 15 types of Paramādhāmees such as Amb, Ambershi, Shyām, Shabal, Rudra, Uprudra, Kāl, Mahākāl, Asi, Patradhanu, Kumbh, Vāluk, Vaitarni, Kharasvar, Mahāghosh. These Paramādhāmees come roaring like a lion from all around, near a newly born soul/life in Hell. They scream as, “ Oh! Kill this sinner! pierce this sinner ! cut its’ body into pieces. “ and they pierce and cut the body into pieces with spear/ arrow, swords and other weapons.

Paramādhāmees of Amb category, create terror & fear by playing games of various types . They make the lives in Hell run like a dog, take them high in the sky and throw them down with their head facing earth and pierce them with spears and other weapons when they smash and collide the surface. Ambershi Paramādhāmees cut these lives into pieces like vegetables who are made unconscious by the fatal attacks by the Amb Paramādhāmees. Shyām Paramādhāmees too, pierce the organs and the limbs and smash/ collide them on the surface of land-which is hard like a thunderbolt, they hit them with whips, they crush them with their legs.

Shabal Paramādhāmees give much higher torturings, they cut the heart and stomach of these lives and pull out their intestines, fat, meat, flesh, etc., and show it all to them. Rudra Paramādhāmees are also not lesser in the cruelty, they pierce these lives throughout their bodies with swords, spears, dents and tridents and throw them into the high flamed fire. Uprudra Paramādhāmees are even more cruel than the Rudra Paramādhāmees, they further cut the lives into further smaller pieces and cause much severe pains. Kāl Paramādhāmees cook these weeping Hell lives into the hot vessels, like the live fishes.

Mahākāl Paramādhāmees are more dangerous and fatal than the Kāl, they cut the flesh into very small pieces of shape like tail of a lion, and make the Hell - dwellers eat their own flesh. Asi Paramādhāmees attack & torture by their Asi (i.e. sword), with the sharp swords cut the head, hands, legs, shoulders, thighs and other parts, organs/ limbs of the body of these Hell-lives. Patradhanu Paramādhāmees show these lives the cool illusionary forest, but when these lives enter these forest in search of the relief, these Patradhanus blow

the wind, by which the tree-leaves with shape & edge like swords and other weapons start falling upon those lives and cut their limbs, ears, nose, hands, lips, etc., Their blood get showered. Kumbh Paramādhāmees fry these lives in hot boiling oil contained in a Kumbhi (vessel) and other vessels such as Pachnak, Shunthak. Vāluka Paramādhāmees roast these lives in the Kadam Vālukā earth which is infinite times more hotter than the hot sand in a bakery. Vaitarni Paramādhāmees make these lives walk into illusory Vaitarni lake full of red hot lava, pus, hair, blood, fat & bones, and Kharaswar Paramādhāmees scream, abuse and make these Hell lives peel the flesh of the each others among themselves and get the skin scratched by axes. These Paramādhāmees themselves too, cut in merciless manner the middle part of the Hell - dwellers with saws like a pieces of a wood. They make them climb the dangerous, extremely sharp thornful tree called as Shalmali trees. Mahāghosh Paramādhāmees scream and frighten these lives in Hell by extremely loud roaring voice while these scared lives run here and there, this Mahāghosh Paramādhāmees stop them near Vadasthan [place of slaughter] and torture them in various ways.

[76] PARAMĀDHĀMEES AFTER THEIR DEATH, ARE BORN AS UNDGOLIK HUMAN BEINGS.

Its description is as follows :-

There is a dweep [island] situated 55 yojans far from the Jagtini Vedicā which is situated at Jambudweep, which is on the southern side of the place, where river Gangā and Sindhu unite and merge in Lavan sea. There are 47 caves in the that dweep / island. It has water born human - beings. These humans are of 1st Sanghyana. They are alcoholic, non - vegetarian and of black complexion. These human beings are known as Undgolik. Their testicles are wrapped with the tail - hair of a cow and tied on their ears by the traders of precious stones when they enter into the sea so that the animals like crocodile and others do not harm. Thus, these traders could explore precious stones from the sea very safely and easily. The testicles of Undgolik human - beings are obtained by the traders which is described as follows:-

A dweep / island named as Ratna is situated amidst Lavan sea, where the traders of the precious stones reside. They fill alcohol, meat, honey and butter in the vessels of the hard rocks situated near the sea - shore. They take some of these vessels to the place where Undgolik human - beings stay. Seeing these traders, the Undgolok human - beings run to kill them.

By this time, the traders go on keeping going one after another vessels of meat & honey at regular distance and run up to the sea - shore where the remaining vessels are kept. The Undgoliks go on eating those meat, wine etc & also go on following those traders. Ultimately, Undgoliks arrive near vessels like thunder - bolt. They notice meat & alchohol etc in the vessels & enter in those vessels. The traders return to their places. These Undgolik human beings' eating of these impure food, go on up to nearly 10 days. Meantime, the traders arrive where the vessels are kept with the armours forming 7 to 8 groups. They immediately close those vessels made of rocks, so that not a single undgolik can come out from it, because the Undgolik are such strong that even if a single Undgolik come out, he can kill all the traders. Then these traders grind the Undgoliks with their machinery within the vessels made of hard rocks. As these Andgoliks are very much strong they die after 1 year of prolonged grinding process. Thus, they suffer for 1 year of terrible pains as their body is grinded, during the grinding process, their body is crushed and their organs and limbs are thrown out in form of the powder from this waste, the traders find out the testicles of Undgoliks and use it as mentioned earlier.

HOW DO 15 TYPES OF PARAMĀ-DHAMEES SUFFER, AFTER THEIR DEATH?

There is a dangerous place admeasuring the area of 12.5 yojans, a very frightening place also exist, admeasuring the area of 3.5 yojans, where the height of sea level is 3.5 yojans. There are dark caves.

The touch is hard and tuff. Their vision is extremely dreadful. These Paramādhamees after their death are born as Undgolik human beings. The height of Undgolik is of 12.5 hands. Their touch and appearance is hard and dangerous. Their life is of numerous years. From this annoying place, there is another dweep (island) situated at a distance of 31 yojans admist the sea, named as Ratna deep with population of a large number of humanbeings. They fill alcohol, meat, honey and butter in the grinders / vessels of rocks situated near the sea - shore. They take some of these grinders/ vessels to the place where Undgoliks stay and upon getting attracted due to taste of the tongue, these Undgolik follow and enter one after another into those grinders. These Undgolik humanbeings eat this impure food of cooked meat and old alcohol for two to three days with joy. Meantime, the knights of Ratnadeep well set with their weapons surround the place of the grinders from all around.

Though very difficult, those knights turn those grinders round and round till one year. Despite these all the bones of such Undgolik are not broken or crushed. After the end of the year by suffering tremendous torturings thus, Undgolik die with great difficulties.

[77] STHĀNĀNG SUTRA, BHAV-BHĀVANĀ AND OTHER SCRIPTURES HAVE A UNIQUE DESCRIPTION OF THE PAINS AND SORROWS IN HELL:-

Alas! These Paramādhāmees torture these lives in Hell very brutally, they smash, cut, fry, scatter, pierce, tear, burn, roast, melt, even then due to maturity of their sins- organs of these lives re-accumulate/ get rejoined as original like a Mercury. Poor Hell - lives even though they wish to die, they cannot die until their life span is completed/ over.

Just like the person with Pāpānubandhi Punya [i.e.sin oriented religious merits.] enjoy the fight of two wrestlers/ boxers/ knights etc.; similarly the Paramādhāmees enjoy and become happy with the sight of quarrels and fights of the Hell dwellers with one - another. They become excited, they laugh, throw clothes, clap and roar in high volume like a lion.

[78] WHY DO PARAMĀDHĀMIEES ENJOY IN GIVING TORTURES THOUGH, BEING DEV [I.E. DEITY] AND DESPITE HAVING OTHER MEANS FOR JOY AND PLEASURE ?

Because of their Pāpānubandhi punya [i.e. sin oriented religious merits] they enjoy such Karma of sins of torturing the lives in Hell, as also enjoy the quarrels and fights of the Hell - dwellers among themselves.

[79] THE LONGER LIFE-SPAN PERIOD OF THE NARKEES [LIVES IN HELL]?

तेष्वेक-त्रि-सप्त-दश-सप्तदश-द्वाविंशति-त्रयस्त्रिंशत्-

सागरोपमाः सत्त्वानां परा स्थितिः ॥३-६॥

The maximum life-span is 1, 3, 7, 10, 17, 22, 33 sāgaropam in the 1st, 2nd, 3rd, 4th, 5th, 6th and 7th Hell, respectively. Highest or maximum possibility means that last or highest possibility beyond which, there is no further possibility of further extention of the lifespan of lives in Hell. In this sutra, only the maximum lifespan is described.

[80] WHICH OF THE LIVES HAVE COME FROM THE HELL AND WOULD AGAIN, GO TO HELL ?

Extremely cruel and violent animals & birds like lions, Vultures, snakes, fishes, and lives of water etc., arrive from Hell and again go to Hell. There is no

rule as such, that all those lives/ souls have come only from the Hell, but out of their extreme unholy indulgence it can be so said - commonly. Similarly, all these lives/ souls shall go only in the Hell - such is, also not the rule. But out of above reason it can be said so, normally, commonly and generally.

[81] WHAT LACKS IN HELL? WHAT IS NOT PRESENT IN HELL?

There is no island, sea, mountain, pond, city, village, tree, plant, grass, vegetable, beindriya lives,[lives with 2 senses], treindriya life[souls with 3 senses] chaurindriya life [soul with 4 senses], Dev (deity), humanbeing, tiryanch panchendria [i.e. animals and birds life with 5 senses] etc., in Hell.

[82] WHY DOES A DEV [A DEITY] VISIT HELL?

There are 3 reasons, as the exception, for which dev (a deity) visit Hell [1] Samudhghāt [2] Vaikriyalabdhi and [3] Friendship.

Samudhghāt [i.e. a specific activity of Kevali i.e Omniscient) of the soul get spreaded over all the worlds including the world of Hell. By Vaikrialabdhi (i.e. divine power to create different body) human beings and tiryanch can go upto Hell. Devtās [deities] visit Hell to console and sympathise their friends of previous life. Bhavanpati and Vyantar devs can go upto 1st Hell only Vaimanik dev can reach upto 3rd Hell as also sometimes upto 4th Hell]. The soul of Sitaji [i.e. Seetendra] went upto 4th Hell to console and sympathise the soul of Laxmanji. Paramādhāmees deities are only upto 3rd Hell who go there only to torture the lives in Hell.

[83] GATI/INCARNATION/NEXT BIRTH OF NARKEES [LIVES IN HELL]:-

After their death in Hell, these lives do not get born in the immediate next birth, again in Hell because in Hell they do not accumulate sins of beginning of sinful activities on a large scale, and that of too much hoardings or accumulation] And as they lack Sarāg and Sanyam (i.e. self-restraint) in Hell they are not born even in Heaven [Dev gati]. They can only be born as humanbeings and tiryanch after death /exit from Hell.

[84] PROOF OF HELL:-

As it is not visible,What is the proof of Hell ?

Hell does appear to the God who is sarvagya [Omni-scient] . Though Hell is not visible to us we can prove it by logic. A number of queries would remain as unsolved, if there is nothing like Hell. Those

who commit severe sins of violence etc. will get punished for their sins where? The fruits/ results of such and other severe sins, cannot be obtained in the life of humanbeings. A man who murders 10 persons, can be hanged or punished only once, but what about the remaining 9 murders? What about those murderers who are not caught?What about those thieves, hunters, dacoits and other criminals with tremendous sins-who are not caught? Who would punish them? Or what about those, who commit great sins of violence etc. by thoughts only? How those lives get results of such sins? Assuming that, they may again and again get born as human beings and suffer in the terms of various disease etc. for the severe sins of their previous births. Then the conclusion would imply that, one who commits only sins in the whole lifetime, should get the results accordingly. As constant sins are committed, such soul/life should get only pains and sorrows continuously without any joy or happiness. [But, we find] In birth of humanbeings and that of Tiryanch [i.e. birds and animals etc.] the pains and sorrows are not the only results or fruits which are faced, but there are [occasions of] pains and sorrows for sometimes, and after that there are also the occasions for happiness and joy. Even at the time of suffering the pains and sorrows, there is some sense of joy and happiness along with it. Therefore, those lives - who commit only sins, constantly, where would they get the corresponding pains and sorrows responding to their sins? In order to solve this query / question, the fact/authority/ existence of the Hell has to be accepted [6].

[85] UPTO WHICH MAXIMUM POSSIBLE AREA OF HELL, A VAIMANIK DEV COULD SEE WITH HIS AVDHIGYĀN? (i.e.Limited divine knowledge)

The devs [i.e. deities] of 2 dev lok i.e. heaven [Saudharm and Ishān] can see upto 1st earth, The devs of the 2nd dev lok [Sanatkumar and Māhendra] can see upto 2nd earth, The devs of the next 2 dev lok [Brahmm and Lāntak] can see upto 3rd earth, The devs of the next 2 dev lok [Mahāshukra and Sahastrār] can see upto 4th Hell earth. The devs from the top 4 [Ānat, Prānat, Āron and Achyut] devlok can see upto 5th earth of the [Hell] by their Avdhigyān.

Saudharm and Ishān Indra devs and the other deities with equivalent very long lifespan, can see upto the bottom portion of Ratnaprabhā. The devs of the upper Heaven, can see very minutely and clearly with their Avdhigyān, upto the higher extent, much more than those of the Devs of lower Heaven. For instance, Pranat devs as compared to the Ānat devs, could see

more sharply and distinctly as also much more area of the Hell - earth with their Avdhigyān.

[86] AVDHIGYĀN OF GRAIVEYAK [PLANETORY] AND ANUTTAR DEVS:-

The deities of the 6 Graiveyak can see upto 6th Hell and the deities from the other 3 Graiveyak can see upto the earth of the 7th Hell, and Anuttar [vaimānik / Aero] dev can see with their Avdhigyān, some thing less and tircchun upto innumerable dweep seas.[by their respective Avdhigyān].

Vaimānik devs can see upto the height of their Viman's [aeroplane] chulikā flag and Anuttar Vaimānik dev can see something less to equivalent to as high as 14 Rajlok. With a minimum Avdhigyān which is a Vaimānik dev, possess- is as little as an innumerable fraction of angul(i.e. a finger) at its' initial stage. A Vaimanikdev has the Avdhigyān of his previous life [humans/ tiryanch] since his birth, and there after he has the Avdhigyān of his present life i.e. devgati's.

[87] MINIMUM SCOPE / JURISDICTION OF AVDHIGYĀN AND THE SHAPE OF AVDHIGYĀN OF DEVS (DEITIES) AND THAT OF THE LIVES IN HELL:

Bhavanpati and Vyantar deities can see with minimum Avdhigyān upto 25 yojans.

The shape of Avdhigyān of Bahavnpati, Vyantar, 12 jyotishi, 12 devlok, Graiveyak and Anuttar devlok, are similar to the shape of Trapa, Pala [an umbrella like covering of a cart], Dhol [drum], Jhālar [a gong], Mridang [a kind of drum which can be played at both sides] , a changeri [i.e. a dish filled with flowers and in the shape of Galkanchuk]. Scriptures state that the Avdhigyān of humanbeings and that of the tiryunch are of the various different shapes.

[88] IN WHICH DIRECTION A LIFE IN HELL SEE MORE, WITH ITS AVDHIGYĀN?

Bhavanpati and Vyantar deities have more Avdhigyān of the top portion and have lesser of tircchun & downward direction. The Vaimanik deities have more Avdhigyān of the bottom portion and have lesser of tircchun & upwards. Nārki and Jyotishi have more of tircchun oblique [i.e. Avdhigyān] and lesser Avdhigyān of upward and downward.

Humans and tiryanch have various types of Avdhigyān; therefore some have more upwards, some have more of downward, while some have more of tircchun (i.e. oblique) The deities with avdhigyān who have partial vision in terms of lok (world) and partial vision in terms of kal (period) such deities can know the thoughts of the Kevali God (Omnipotent & Omniscient God)

Those who have Avdhigyān of a portion from Kshetra to lok and from kāl to the portion or part of palyopam, can know the Manodraya thoughts [feelings] of Kewali God.

[89] TABLE/ CHART OF THE AREA ETC. OF THE AVDHIGYĀN OF BHAVANPATI AND OTHER DEVS :-

Name	Urdhva Avadhi Utkrisht Maximum [upward scope]	Maximum Adho Avadhi [downward scope]	Maximum Tircchu Avadhi [scope]
Asurkumār	upto saudharma	upto 3 rd Hell	numerous/ innumerable yojans
Nāgkumār and Others	numerous yojan	numerous yojan	-
Vyantar	yojan	numerous yojan	numerous yojan
Vānvyantar			upto dweep/ bate
Jyotishi			upto seas
Saudharmā		of all Ratnaprabhā	innumerable yojans
Ishāan		upto bottom level	innumerable yojans
Sanatkumār		upto Sharkarāprabhā	more than 2 nd Heaven
Mahendra		all the bottom level	more than 3 rd Heaven
Brahmdev		upto Valukā- prabhā	more than 4 th Heaven
Lāntak		upto all the bottom level	more than 5 th Heaven
Mahāshukra		upto Panakprabhā	more than 6 th Heaven
Sahastrār		upto all the bottom level	beyond 7 th Heaven
Aānat- Prānat		as above	more than 10 th Heaven
Aāran- Achyut		as above	beyond 11 th Heaven
6th Graiveyak		upto Tamahprabhā	beyond/ more than 12 th Heaven
7 to 9 Graiveyak		Tamahprabhā- stamah	more than 6 th Graiveyak
5 anuttar	Some Loknalikā nuoon	upto the end of Loknalikā	upto Swayambhu- Raman sea

[90] THE MAXIMUM AND THE MINIMUM OF THE LIFE SPAN OF THE LIVES IN ALL THE 7 HELLS:-

S. no.	Life period on different earths of Hell	Maximum Lifespan	Minimum Lifespan
1	Ratnaprabhā	1 Sāgaropam	10 thousand years
2	Sharkarāprabhā	3 Sāgaropam	1 Sāgaropam
3	Valukāprabhā	7 Sāgaropam	3 Sāgaropam
4	Pankprabhā	10 Sāgaropam	7 Sāgaropam
5	Dhoomprabhā	17 Sāgaropam	10 Sāgaropam
6	Tamahprabhā	22 Sāgaropam	17 Sāgaropam
7	Tamastamhprabhā	33 Sāgaropam	22 Sāgaropam

[91] THE MAXIMUM AND THE MINIMUM OF THE LIFE SPAN IN EACH PRATER OF RATNAPRABHĀ HELL :-

Prater	Maximum Life span	Maximum Life span
1	90 thousand years	10 thousand years
2	90 lakh years	10 Lakh years
3	1 crore years	90 lakh years
4	1/10 Sāgaropam	Purva crore years
5	2/10 Sāgaropam	1/10 Sāgaropam
6	3/10 Sāgaropam	2/10 Sāgaropam
7	4/10 Sāgaropam	3/10 Sāgaropam
8	5/10 Sāgaropam	4/10 Sāgaropam
9	6/10 Sāgaropam	5/10 Sāgaropam
10	7/10 Sāgaropam	6/10 Sāgaropam
11	8/10 Sāgaropam	7/10 Sāgaropam
12	9/10 Sāgaropam	8/10 Sāgaropam
13	1 Sāgaropam	9/10 Sāgaropam

1 POORVA = 84 LAKH POORVANGE (70 LAKH CRORE 56 THOUSAND CRORE SURYA YEARS.

[92] 10 TYPES OF KSHETRA PAINS:-

Meaning of the words :

[1] Bond of food materials . [2] Speed. [3] Organisation. [4] Class. [5] Ugly / Unholy appearance. [6] Smell/ Stink. [7] Juice / liquid. [8] Touch. [9] Agurulaghu & [10] Words. These 10 types of inauspicious & unholy pudgalo also prevail in Hell.

Further 10 types of Kshetra pains to the Hell lives are as follows:-

The lives in Hell - have to suffer further 10 types of pain and sorrows.[1] Cold [2] Hot [3] Hunger [4] Thirst [5] Itch [6] Dependency [7] Fever [8] Burns [9] Fear / Fright and Grief[10] Sorrow.

In the month of December, when cool air is breezing, snow is falling, the pains of cold that a nude man get on the mountain of Himālayās, would be suffering would be highly torturing and unbearable, but the pains and torturing of cold condition / climate felt by the lives in the Hell is infinite times more than such pains and tortures. And if a life from Hell in cold climate is placed in the place of said nude person, then the said Hell life would feel joy, luxury and comfort and get a relaxed sound sleep. In the month of May when the sky is clear without any clouds at noon and when the sun is exactly in centre of the sky, at this moment if a person suffering from abnormality in gall bladder/ indigestion, stands under the sun with flames of fire at all his four sides, without any shelter for him, how would he experience? He would suffer a lot of pain from the extreme heat of sun. But the pains of the lives in Hell are infinite times more than such torture of the sun-stroke or heat. If a life from hell in hot climate is transferred to our this earth in the midst of burning coals, it would experience great relief and would sleep in luxury. Even if the life in Hell eatup all the food/ grain or drink all the water from all the seas, rivers, ponds, and lakes it would not be satisfied, his hunger would not end, it's thirst would not be quenched and still his lips would remain dry.

Itching sense does not get relieved even if it is scratched with a knife. They are always dependant. They suffer very high degree of fever which is infinite times more than the highest degree of fever that we experience here. They suffer from the extreme burns of fire from within. The lives in Hell are always frightened of the Paramādhāmees and other Hell - lives, as they can know in advance, the pains and sorrows coming from Urdhva [above], Adho [below] or Tircchun (angular) direction by their Avdhigyān and Vibhanggyān. They are always in sorrow of constant fear, tension and grief.

The first 3 earth of Hells are cold, and remaining earth are hot. In Pankprabhā, most of the dwelling places are hot and few dwelling places are cold. In Dhoomprabhā most of the dwelling places are cold, and rest are hot. The 6th earth and 7th earth Hell are hot and others are cold.

The lives in Hell are classified into 2 categories:- 1) Samyagdrishti and 2) Mithyādrishti. [i.e. with true knowledge and with untrue/false knowledge]

Lives having Samyagdrishti, (i.e. true knowledge) are those who bear the sufferings in Hell given / caused to them with patience, they truly recollect and consider that the punishments given to them are the results of their own past sinful Karmas. On the contrary lives having Mithyādrishti (i.e. false knowledge), are those lives who possess cruel and violent thoughts, keep on quarrelling among themselves, with the arms and weapons by changing their forms.

[93] WHICH OF THE 3 TYPES OF PAINS AND SUFFERINGS ARE PRESENT, IN AND UPTO WHICH HELL?

In all the 7 Hells there exist kshetra pains (i.e. land and or area) and Anonyakrit pains [i.e. sufferings caused by the lives in hell themselves without weapon]. There are tortures by also Paramādhāmees upto 5th Hell. In 6th and 7th Hell, the lives enter into each others' body and torture each other by changing their forms. Lives in Hell are born within Alā [like a shape of recess in the wall]. It is known as their yoni. As the time of 48 minute passes by, they grow bigger in ālā, and much broader than the ala, and as such they fall out from the ālā and immediately the paramā-dhāmees arrive there and begin to torture them in accordance with their sinful karmas of previous birth/births. Those who indulged in alcohol, the paramādhāmees force them to drink hot lead, those who engrossed in sex with others' wife are stuck to the red hot iron statue of woman. They are made to sit on the thorny trees, They are beaten up with highly strong and sharp iron, they are pierced with cane, weapons, salt is thrown on their wounds, they are thrown into boiling oil, they are pierced with spears, they are baked in the bakery, they are crushed in oil exploring machine, they are cut by saw, they are tortured by various forms of birds, lions and serpent, they are thrown in river Vaitarni, they are made to run in forest of trees with sharp pointed leaves and also on hot sand, they are cooked in a big fire into kumbhi [vessel] made of hard thunderbolt, as a result they jump at a height of 500 yojans and while they fall down they are scattered by violent birds in the sky and by the animals like tigers below, by various and furious forms.

Upto the 5th Hell lives quarrel among themselves with illusionary weapons such as Asi, Kunthua etc., In 6th and 7th Hell weapons are forbidden, they fight and torture with blood Kunthuā.

It is described in Jivābhigamsutra as - in 6th and 7th Hell the lives quarrel with Kunthuā in such a manner that their body is - as if reduced to a sieve, they enter into each others body and cause severe torture & pain to each others.

The Paramādhāmees enjoy and laugh seeing these Hell lives quarrelling among themselves. Paramādhāmees also throw weapons on these lives and smash their legs. Paramādhāmees enjoy seeing Hell - dwellers' quarrel and fight with the very high degree of extreme love, interest and likings but such love, interests and likings are not present in seeing the most lovely and beautiful things/ objects. 'Paramādhāmee state' is attained due to Karma of Panchagni. Paramādhāmees are always huge bodied. A Paramādhamee, after his death, becomes an Undgolik - a life of water.

What is the Gotra [name] of all the 7 earth of [Hell]?

1 Ratnaprabhā, 2 Sharkarāprabhā, 3 Valukāprabhā, 4 Pankprabhā, 5 Dhoomprabhā, 6 Tamahprabhā, 7 Tamastamhprabhā.

These Hells are named by their properties, respectively.

Ratnaprabhā is divided into 3 Kānds [parts] first is Kharkānd of 16000 yojans, it has abundance of precious stones. Second is pank Bahulkānd of 84000 yojans, it has abundance of mud. Third is Jalbahulkānd of 80000 yojans, it has abundance of water. The other 6 earths of Hell are known by its' land / soil - respectively. Sharkarāprabhā has abundance of stones, Valukāprabhā has abundance of sand, Pankprabhā has abundance of mud, Dhoomprabhā has abundance of Smoke, Tamahprabhā has great darkness, Tamastamhprabhā has greater - pitch and thick darkness.

[94] THE NAMES OF ALL 7 HELLS AND THEIR STRUCTURE / SHAPE:-

1] Dharmā, 2] Vanshā, 3] Shailā, 4] Anjanā, 5] Rishtā, 6] Maghā, 7] Māghwati. The shape of all these 7 Hells - is like an umbrella kept upside down one below another and the shape and size are larger at the bottom level respectively.

The size at the bottom level of every earth is like an upside down umbrella and is bigger i.e. the smallest in area is Dharmā, below it is Vanshā which is bigger than Dharmā and so on up to the 7th Hell.

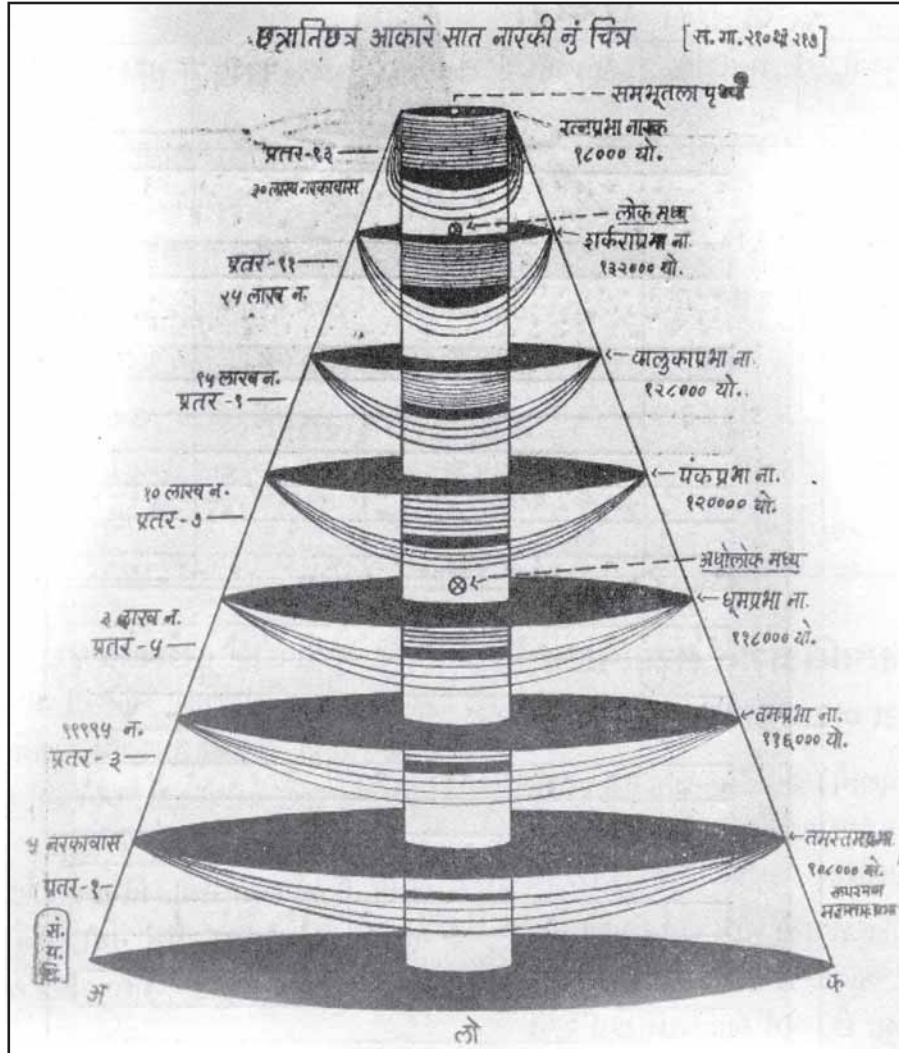
[95] THE MASS OF ALL THE 7 HELLS AND THEIR SUPPORT :-

The Ākāśh [the space] exists in the centre.

The mass of Ghanodadhi is 20000 yojan. The mass of Ghanavāt, Tanvāt and Āakāśh - each is of innumerable yojans.

Commentary:- At the bottom centre of the thickness of each Hell earth, there exists Ghanodadhi,

whose mass / thickness is 20000 yojan, below that, the Ghanvāt of innumerable yojans is situated, below that, the Tanvāt of innumerable yojans is situated, and below that, the Ākāśh of innumerable yojans is situated in the center portion. Then Ghanodadhi, etc. all the three Valayo [i.e. round circles] get reduced at their corners, and the description of the same with respect to their area in respective yojans - is given.



Name of earth	Name of Hell	Mass of earth	Ghanodadhi	Ghanvāt	Tanvāt	Āakāśh
Ratnaprabhā	Dharmā	1,80,000	20, 000	Infinite	Infinite	Infinite
Sharkarāprabhā	Vanshā	1,32,000	thousand	yojans	yojans	yojans
Valukāprabhā	Shailā	1,28,000	yojans	in the	in the	in the
Pankprabhā	Anjanā	1,20,000	in the	middle	middle	middle
Dhoomprabhā	Rishtā	1,18,000	middle	portion	portion	portion
Tamahprabhā	Maghā	1,16,000	portion			endless
Tamastamprabhā	Mahāwati	1,08,000				yojans

There are 49 Indrak- Hell dwelling places from Simantak to Apratisthan.

[96] THE AREA OF 3 VALAY [GHANODADHI AND OTHERS] SITUATED AT THE BOUNDARY/EDGE OF EACH HELL EARTH IN ALL THE 4 DIRECTION:-

Earth of Hell	Ghanodadhi Yojans/gaau	Ghanvaat Yojans	Tanvaat Yojans/gaau	Earth of Hell Yojans/gaau	Hell dwelling places	Prater
Ratnaprabhā	6	4.5	1.5	12	30 lakh	13
Sharkaraprabhā	6.25\1/3	4.75	1.5\1/3	12.5\2/3	25 lakh	11
Valukāprabhā	6.5\2/3	5	1.25\1/3	13.25\1/3	15 lakh	9
Pankprabhā	7	5.5	1.75	14	10 lakh	7
Dhoomprabhā	7.25\1/3	5.5	1.75\1/3	14.5\2/3	3 lakh	5
Tamahprabhā	7.5\2/3	5.75	1.75\2/3	15.25\1/3	99,995	3
Tamastamhprabhā	8	6	2	16	5	1

[97] THE ĀVLIKĀGAT DWELLING PLACES AND PUSHPĀVAKIRNA DWELLING PLACES OF ALL THE 7 EARTHS OF HELL.

The total of Āvlikāgat dwelling places in all the 7 Hells is, 9653 and that of Pushpāvakirna i.e. the rest of the dwelling place is 83,90,347.

Commentary:- All the Indrak dwelling place in Hell - are spherical/round. Thereafter, Āvlikāgat dwelling place, situated in all the 4 direction & 6 sub-directions are triangular, square and cylindrical in shape respectively, and it extends in such manner, upto the ending corner of Āvalikā. Pushpāvakirna dwelling places are in various shapes. All these dwelling places are spherical/round from within, square from outside and sharp edged at the bottom , walking on such surface is very much painful. The lives in Hell are dependent, there are only pains, sorrows and grief and there is nothing loveable or likeable which can be desired to be enjoyed, obtained or consumed. Therefore, there is no Indra or other deity, for the management of the places of Hell, (just like) no one desires or claims to be the owner of the dirty, worn out and stinky clothes.(it being unholy / unauspicious.)

The chart of the total number of dwelling places in all 7 Hells.

Hell/Earth	Spherical	Triangular	Square	Pankitgat	Pushpāvakirna	Total Dwelling places
Ratnaprabhā	1453	1508	1472	4433	29,95,567	30,00,000
Sharkarāprabhā	875	924	896	2695	24,97,305	25,00,000
Valukāprabhā	477	526	492	1485	14,98,515	15,00,000
Pankprabhā	223	252	232	707	9,99,293	10,00,000
Dhoomprabhā	99	100	88	265	2,99,735	3,00,000
Tamahprabhā	15	28	20	63	99,932	99,995
Tamastamhprabhā	1	4	0	5	0	5
	3121	3332	3200	9653	83,90,347	84,00,000

[98] THE HEIGHT , BREADTH AND LENGTH OF THE HELL DWELLING PLACES:-

All the dwelling places in Hell are 3000 yojans in height and numerous or innumerable yojans in breadth and length. The length of Simantak [Indrak Hell dwelling places] is 41 of lakh yojans and that of Aprathisthān [Indrak Hell dwelling places] is 1 lakh yojan long and wide.

Commentary :- The bottom portion, the middle portion and the top portion of each and every dwelling

place in Hell are of 1000 yojans each, therefore, the total height of each dwelling place is 3000 yojans. The kāl in East, Mahākāl in West, Rouruk in South and Mahārouruk in North - are the dwelling places situated in the Aprathisthān dwelling place whose length, breadth and circumference is of innumerable kodākodi [millions and billions] yojans.

(Kodākodi = 1 crore x 1 crore)

Lack of dwelling places in some kshetra i.e. area in respect of all the Hells.

Meaning : From the 1st Hell upto the 6 Hell, there is lack of dwelling places at the top portion of 1000 yojans and at the bottom portion of 1000 yojans. In the 7th Hell earth, there is lack of dwelling place within the area of 52500 yojans, the rest of the areas of the earths of the Hells are with the dwelling places.

Ratnaprabhā :- The mass/body of the earth is 1 lakh 80 thousand yojans, deducting from that 2000 yojans, it comes to 1 lakh 78 thousand yojans. There are 13 praters [prater] in Ratnaprabhā. Each prater is 3000 yojans in height. Therefore, 13 prater multiplied by 3000 = 39000 yojans. If this is deducted from 1 lakh 78 thousand yojans it would be 1 lakh 39 thousand yojans. Since, there are 12 gaps between 13 praters, so dividing it by 12 - it comes to 11583 1/3 yojans. This is the gap distance in yojans between each praters of all the Ratnaprabhā earth Hell.

Sharkarāprabhā:- The mass/body of the earth is 1 lakh 32 thousand yojans, deducting 2000 yojans, it comes to 1 lakh 30 thousand yojans. There are 11 praters [praters] in Sharkarāprabhā. Each prater is 3000 yojans in height. Therefore 11 prater multiplied by 3000 = 33000 yojans. If this is deducted from 1 lakh 30 thousand yojans it would be 97000 yojans. There are 10 gaps between 11 praters.

So dividing it by 10 it comes to 9,700 yojans. This is the gap distance between [in yojans] each praters of the Hell earth of Sharkaraprabhā.

Valukāprabhā:- The mass/ body of the earth is 1 lakh 28 thousand yojans, deducting 2000 yojans, it comes to 1 lakh 26 thousand yojans. There are 9 praters [praters] in Valukāprabhā. Each prater is 3000 yojans in height. Therefore 9 prater multiplied by 3000

= 27000 yojans. If this is deducted from 1 lakh 26 thousand yojans it would be 99000 yojans. There are 8 gaps between 9 praters. So dividing it by 8 it comes to 12375 yojans. This is the [gap] distance between each praters of earth of the Hell of Valukāprabhā.

Pankprabhā:- The mass/ body of the earth is 1 lakh 20 thousand yojans, deducting 2000 yojans, it comes to 1 lakh 18 thousand yojans. There are 7 praters [praters] in Pankprabha. Each prater is 3000 yojans in height. Therefore, 7 prater multiplied by 3000 = 21000 yojans. If this is deducted from 1 lakh 18 thousand yojans it would be 97000 yojans. There are 6 gaps between 7 praters. So dividing it by 6 it comes to 15156 2/3 yojans. This is the [gap] distance between each praters of earth of the Hell of Pankprabhā.

Dhoomprabhā:- The mass/ body of the earth is 1 lakh 18 thousand yojans, deducting from this 2000 yojans, it comes to 1 lakh 16 thousand yojans. There are 5 praters [praters] in Dhoomprabhā. Each prater is 3000 yojans in height. Therefore 5 prater multiplied by 3000 = 15000 yojans. If this is deducted from 1 lakh 16 thousand yojans it would be 1 lakh 1 thousand yojan. There are 4 gaps between 5 praters. So dividing it by 4, it comes to 25250 yojans. This is the [gap] distance between each praters of earth of the Hell of Dhoomprabhā.

Tamahprabhā:- The mass/ body of the earth is 1 lakh 16 thousand yojans, deducting from this area 2000 yojans, it comes to 1 lakh 14 thousand yojans. There are 3 praters [praters] in Tamahprabhā. Each prater is 3000 yojans in height. Therefore, 3 prater multiplied by 3000 = 9000 yojans. If this is deducted from 1 lakh 14 thousand yojans, it would be 1 lakh 5 thousand yojans. There are 2 gaps between 3 praters. So dividing it by 2 it comes to 52500 yojans. This is the [gap] distance between each praters of earth of the Hell of Tamahprabhā.

Tamastamhprabhā:- The mass/ body of the earth is 1 lakh 8 thousand yojans, each, deducting from it 52500 yojans, from top and bottom each , respectively, it comes to 3 thousand yojans. There is 1 prater [prater] in Tamastamhprabhā. Thus, its' height is 3000 yojans.

The chart of Distance [gap] of in the lump of the earth of the Hells.

Name	Mass	Top & Bottom in yojans	Balance yojan	Prater multiplied by Hell	Antra's (mass)	Antras	Antra's pratar's of each Hell earth
Ratnaprabhā	180000	2000	178000	39000	139000	12	11583 1/3 yojans
Sharkarāprabhā	132000	2000	130000	33000	97000	10	9700 yojans
Valukāprabhā	128000	2000	126000	27000	99000	8	12375 yojans
Pankprabhā	120000	2000	118000	21000	97000	6	16155 2/3 yojans
Dhoomprabhā	118000	2000	116000	15000	101000	4	25250 yojans
Tamahprabhā	116000	2000	114000	9000	105000	2	52500 Yojans
Tamastamhprabhā	108000	105000	3000	3000	0	0	0

The maximum height of the Narkis [lives in Hell] in all the seven Hells.

Ratnaprabhā - 7.75 Dahnush [bow] and 6 Angul [finger], Sharkarāprabhā - 15.5 Dahnush [bow] and 12 Angul [finger], Valukāprabhā- 31.25 Dahnush [bow], Pankprabhā - 62.5 Dahnush, Dhoomprabhā - 125 Dahnush, Tamahprabhā - 250 Dahnush, Tamastamhprabhā - 500 Dahnush, (24 Angul = 1 Hand, and 4 hands = 1 Dhanush.)

[99] THE MAXIMUM UPPĀT VIRAH [recess/gap] and Chayavan Virah [recess/gap] kāl is 24 muhurt, 7 days, 15 days, 1 month, 2 month, 4 month and 6 months in 1st, 2nd, 3rd, 4th, 5th, 6th and 7th Hells respectively. The total together/average of maximum uppāt Virah and Chyavan Virah kāl is 12 muhurat. The minimum Virah kāl by both ways [Total of all 7 Hells and separte each of 7 Hells] is 1 Samay. The number of Uppāt and Chyavan is similar to that of Dev, whose all senses are full-fledged - such as tiryanch animals and birds. Panchendriya with their nummerable period and human beings are born in Hell.

The lives in all the seven Hell are normally born regularly and dies. But there is sometimes a virah [recess/gap]. The minimum virah [[recess/gap] of all the 7 Hells together / average is 1 Samay. It means that after 1 Samay is passed a minimum of 1 life is born in any of the seven Hell. The minimum virah [recess/gap] kāl of each Hell is 1 Samay. The maximum virah kāl altogether / in total / average of all 7 Hells is 12 muhurt. It means upto 12 muhurt no life is born in

any of the 7 Hells or it get birth after 12 muhurt. It is noteworthy that upto 12 muhurt, Precisely, the birth rate and the death rate is same. It means upto 24 muhurt, there is no increase or decrease in the number of the lives in the Hell, The birth rate and death rate of Narkis [lives of Hell] is like that of the deities in Heaven i.e. at 1 Samay from 1,2,3 to numerable or innumerable lives. Narkis [lives of Hell] are born from the tiryanch [birds and animals] and human beings, with numerous life-span and which are full-fledged panchendriyas [i.e. five senses]

[100] WHICH ARE THE CAUSES FOR THE ACCUMULATION OF THE LIFE SPAN IN THE HELL ?:-

LIFE/SOUL WITH VICES OF...

- 1] False/ illusionary beliefs / false knowledge.
- 2] Begginer of worldly activities on large - scale.
- 3] Hoarding.
- 4] High Tempered, / extremely cruel / furious.
- 5] Characterless.
- 6] Sinner / full of sinful thoughts.
- 7] Violent nature they get destined for or future next lifespan in the Hell.

During the birth of Nārki:- [Ashātā] pains and sufferings during birth is not present, also

- 1] They are not tortured by Kshetra pains or by punishments by Paramādhāmees.

2] Helped by friendly dev [deity].

3] Due to religious and moral thoughts, motives and true knowledge through good media.

4] At the time of Kalyānak of Jineshwar dev [God] and by maturity of religious merits - Shātā (happiness, relaxation and joy) is experienced. They enjoy happiness, but this enjoyment is a momentary experience.

WHICH SOUL GOES UPTO WHICH MAXIMUM HELL, AFTER DEATH ?

Meaning:- Asangyi (without power to think) [Paryāpat tiryanch], Garbhaj(life taking birth from womb), bhuji, Parisarp, Birds, Lions, Snakes and women get birth, at the most, in 1st, 2nd, 3rd, 4th, 5th and 6th Hells respectively.

Commentary:- Asangyi Aparyāptā human. beings and Tiryanch do not accumulate life in Hell .

Hence, if Asagni Paryāptā (with full-fledged senses) tiryanch accumulates life in Hell, it is minimum 10000 years and maximum of infinite fraction of a Palayopam in 1st Hell. [i.e. a very very long life span period].

They do not have Avdhi or Vibhang Gyān (wrong & false knowledge) in Aparyāptā situation, regarding incarnation in Hell. But in the Paryāptā avasthā [i.e full fledged senses] such avadhi gyān and vibhanga gyān is gained / obtained. Garbhaj bhuji parisarp [snakes, mongoose] can get birth upto 2nd Hell, Garbhaj birds [eagle, ostrich] upto 3rd Hell, Garbhaj Chatupad [4 leged lion, tiger, cat, etc. upto 4th Hell, Garbhaj Urhapisarp [snake, cobra etc.] upto 5th Hell, women upto 6th Hell, and Garbhaj fishes and human beings can go maximum upto 7th Hell due to their highly aggressive thoughts and violent deeds. All mentioned here above, get birth at its' minimum - at least in the 1st Prater of the Hell - earth of Ratnaprabhā.

[101] THE STRUCTURE / TABLE CHART OF THE BODY, VIRAHKĀL, NO. OF UPPĀT, NO. OF CHYAVAN AND INCARNATIONS [GATI] OF NARKIS OF THE LIVES IN THE EARTH OF ALL THE 7 HELLS :-

	Maximum Height of th Body	Maximum Height of Uttarvai-kriy body	Maximum Virah kaal		Minimum Virah kaal		Uppat	Chyavan	Gati	Aagati
	Dhanush	Dhanush	Seperate	Com-bine	Seperate	Com-bine				
Ratnaprabha	7.5	15.5	24 muhurat	7 Hell's Combine 12 Muhurt	1 Samay	7 Hell's Combine 1 Samay	Sin Numerous	Sin Numerous	Garbhaj Sin Numerous	Garbhaj Sin Numerous
Sharkaprabha	15.5	31.5	7 days		1 Samay					
Valukaprabha	31.25	62.5	15 days		1 Samay					
Pankprabha	62.5	125	1 month		1 Samay					
Dhoomprabha	125	250	2 month		1 Samay					
Tamahprabha	250	500	4 month		1 Samay					
Tamastamhprabha	500	1000	6 month		1 Samay					

[102] ARRIVAL TO HELL AND EXIT FROM HELL- INCARNATION, NORMALLY :-

1] Extremely furious serpents, 2] Lives with beard [lion etc.], 3] Birds and 4] Water animals they are from the Hell - earth and normally after death are mostly reborn in Hell.

But such is not a rule or it is not so always. It could also happen that a life from the Hell, is born as a humans being in next incarnation and by achieving Samyaktva [true knowledge] and Vajra rushabh nārāch Sanghayana. (Extremely strong body like thunderbolt) finally attain Moksha [salvation]

[103] WHO WITH A PARTICULAR SANGHAYANA COULD GO UP TO WHICH HELL? HOW MANY LESHYA DOES A LIFE - IN - HELL POSSESS ?

Meaning:- Soul with Chchevatthu Sanghayana(i.e.Composition of bones and body) can go upto 2nd Hell. Soul with Sanghayan of Kilika (i.e. Nails)such soul can go upto 3rd Hell. and so on . In Hell, the first three categories of leshyā prevail.

Those who have Chevatrā Sanghayana out of could go upto 2nd Hell, those Kilika Sanghayana could go upto 3rd Hell earth, Ardhanārāche could go upto 4th

Hell earth, Narache could go upto 5th Hell earth, Rushab Nārāche could go upto 6th Hell earth, Vajra rushab nārāche could go at the maximum upto 7th Hell earth after their death. All these 6 Sanghayanas could minimum go upto Ratnaprabhā's 1st Prater and those who get birth in between are of medium speed.

Nārki's in the 7th Hells always have avasthit Krishna leshya, they attain Samayaktva after coming into contact with Tejo leshya or its' reflection or on getting attuned with it, and due to Similarly Sangam devta [deity] had Avasthith Tejo leshya and merely due to shape of Krishna leshya Veer Prabhu [God Mahāveer] was tortured by that deity.

The Nārki of the 7th Hell, with full fledged senses after completing its maximum life period do become a fish and after completing minimum or medium life period, it becomes a tiryanch e.g. The soul of Kamath [a sage] after completing medium life period in 7th Hell, was born after words as a Lion.

[104] THE GATI/ INCARNATION OF A NĀRKI AND THE MAXIMUM ATTAINMENT IN THE NEXT BIRTH:-

Those who had from Hell, could be born in their future birth as Garbhaj Paryaptā with limited life - span [as human beings or tiryanch]. Those souls' birth as human being in next birth, could become as :-

1] Chakraworty [a great Emperor], 2] Vasudev or Baldev, 3] Arihant [God], 4] General Kevali [Siddha] [Omniscient], 5]Yati [i.e. an ascetic], 6] Deshvirati [i.e.some quantum of abundanment7] Soul with Samyaktva [a soul with true knowledge]

From 1st, 2nd, 3rd, 4th, 5th, 6th and 7th Hell, respectively.

(Paryāptā = with full-fledged all 5 senses.)

Commentary :- The lives in Hell, after coming out from Hell - after their death - get re-born as Garbhaj(i.e. from the womb) paryapta(i.e.with

fullfledged five senses) with limited life span [human beings or tiryanch]. But re-born can not be produced as Samurchim [swooned] or yugaliyā humans (i.e twins of male and female) and in tiryanch yoni or in [heaven as Deity] or again in Hell. Lives from 1st Hell can become Chakraworty [a great Emperor], but it is not as a rule. Lives from upto 2nd Hell can become Vāsudev or Baldev. Those souls like Shrenik and others, who had accumulated life in Hell and through purification later, by moral deeds get destined the position of a Tirthankar [i.e. the God] Such souls can come from the earth upto 3rdHell and after coming out from 1st, 2nd or 3rd Hell, could become a humanbeing and there after become the Tirthankar. Lives from upto 4th Hell - earth, could become Jin [general Kewali / Siddha] , lives from upto 5thHell could become a Sādhu [a Jain monk] in any of the Omniscient human beings incarnation, lives from upto 6th Hell could become human beings and tiryanch panchendriya [i.e. with 5 senses] and could attain deshvirati and lives from 7th Hell, could become incarnations as Tiryanch and attain samyaktva, but could not attain deshvirati.

[105] THE MAXIMUM AND MINIMUM AVDHIKSHETRA OF ALL THE 7 NĀRKIS (HELL - LIVES).

Meaning:- The maximum and minimum Avdhigyān in Ratnaprabhā is 4 gāu and 3.5 gāu respectively. It decreases by half gāu in every next Hell. Thus in Avdhigyān of lives in 7thHell - earth, is maximum of 1 gāu and is minimum of 0.5 gāu respectively.

Commentary :-The maximum Avdhigyān in 7th Hell is upto 1 gāu. Brahmdutt Chakraworty from 7th Hell calls his wife as “ Ha Kurmati” and his wife from 6thHell replies him as “ Ha [lti Khed] Brahmdutt after they are [re] born in the respective Hells. How do they know their relationship ? Not by Avdhigyān but by Jāti Smaran Gyān. [i.e.

THE LESHYĀ, AVDHI SHETRA, GATI AND LABDHI OF NĀRKIS [LIVES OF HELL]

	Earth/ Hell	Leshya	Tircchu Avadhi Kshetra		Avadhi Kshetra		Gati	(Shakti) Labdhi (divine ability)
			Maximum	Minumum	Top	Bottom		
1	Ratnaprabhā	Kāpot	4 gaau	3.5 gaau	Liitle	Little	Birds/Animals (Tiryanch) Garbhaj Paryapta with numerous life period of humans and Tiryanch	Chakri
2	Sharkaprabhā	Kāpot	3.5 gaau	3 gaau	Little	Little		Vasudev/Baldev
3	Valukaprabhā	Kāpot, Neel	3 gaau	2.5 gaau	Little	Little		Arihant
4	Pankprabhā	Neel	2.5 gaau	2 gaau	Little	Little		Kevali
5	Dhoomprabhā	Neel, Krishna	2 gaau	1.5 gaau	Little	Little		Yati
6	Tamahprabhā	Krishna	1.5 gaau	1 gaau	Little	Little		Deshvirati
7	Tamastamahprabhā	Krishna	1 gaau	0.5 gaau	Little	Little		Samyaktva

PUSHPACHULĀ (SHORT SUMMARY):-

संसार वंचणा नवि, गणंति संसारसूअरा जीवा,
सुमिणगअेण वि, केइ, बुज्झंति पुष्फ चूलाव्व ।

One who is engrossed in wordly things/ materials and wordly pleasures like a pig in stink, forces its own soul in to Hell. While some people even by seeing Hell in dream, get detached from the wordly pleasures. Queen Pushpachulā saw Hell in her dream, and became detached with the world took Deekshā [i.e.initiation] and became a nun, for the betterment of her own soul. Then why there be no desire to become free from the wordly sins, even after seeing pictures and knowing the descriptions of Hell- consciously? Why no repentance [sorrow] in committing the sins?

With a view that my this effort too, wouldnot fail., I prepared this book with such goodwishes.

One has to suffer for one's own sins,in Hell. No one can escape the results of Karma, except by facing the same, suffering for the same.

As a rule, Baldevs go to good gati/ incarnation and Vāsudevs go to Hell. And the wife of Chakraworty goes to 6th Hell, because she had no senses of repentance after



committing the sins. If one forgets the sins, does not mean the end of the pains and sorrows. A rabbit after seeing a lion coming towards it, if closes its' own eyes, and if it says that the lion is not visible, whether this idea would save the rabbit? Whether the rabbit believes it or not, if the Lion marches towards the rabbit then the rabbit is very near to it's end.

Similarly, whether we believe in the contents of the scripture,or not, the truth shall certainly prevail and exist.

The third quality out of five of the samyakdarshan [i.e.True Knowledge] is nirved= Sense of grief, fatigueness and hatred towards the world, The lives in the Hell - earth, desire to come out from the Hell, the prisoners in jail, desire to become free from the prison; in the same manner the soul with samayakdrishti [i.e. True Vision], desire to become free from the world, "When would I become free from the world ? and he is always engaged in the deep desires to be free from the world...



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