



**Bharatesh vaibhava**  
The penance of a seeker







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Exhibit



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Pujya Gurudevshree Kanjishwami - initiator of a spiritual era.



## *Bharatesh vaibhava* (The penance of a seeker).

*“Infinite time has passed while wandering through countless lifetimes,*

*Bharata ponders in his mind - the way to end the cycle of embodied existence.”*

We take great pride in presenting *Bharatesh Vaibhava* - the glorious life story of Emperor Bharata. Bharata was born in the *Ikshvaku* royal lineage in *Aryakhanda*, a part of *Bharata kshetra*. He was the great-grandson of the last progenitor king *Nabhirai*, and the elder son of Lord t- the first *Tirthankara* of the current line of 24 *Tirthankaras*. He was the first *Chakravarti Samrat* - a sovereign emperor who ruled over all the six continents of the world, best amongst *Shravakas* (Jain lay followers), and a magnificent resident of *Bharata* (~India). This work was authored by the great poet Ratnakar varniji.

Emperor *Bharata* - the pride of Jainism, whose name is used by our nation today. He unified the fragmented kingdoms under a single empire and established the foundation of righteousness and justice on the sacred soil of India. Detached from the materialistic world, free from the allure of wealth and bodily pleasures, he turned away from worldly fame and embraced the path of self-realization. Every aspect of Emperor Bharata's life inspires those devoted to self-endeavor; his knowledge, purity, dedication to the right path, affection, firmness, and other virtues are worthy of respect and emulation.

In this modern age, *Shree Kundkund-Kahan Parmarthik* Trust (Mumbai, India) and *Guru Kahan Kala Sangrahalaya* (art museum) (Songadh, Bhavnagar, India) undertook the task of presenting the glorious saga of Shri Bharata through the medium of remarkable visual art.

We will always be thankful to the internationally acclaimed artist Shri Vijay Acharekar - who has impressed everyone with his creative skills. His untiring efforts in this magnificent endeavor resulted in a beautiful and well-executed visual medium of understanding for everyone.

On the auspicious occasion of the Shri Adinatha *Digambara Jinbimba Panchkalyanaka Pratishtha Mahotsava*, Songadh (2024), we are imbued with the inspiring sentiment - “Let us also embrace the exemplary virtues from the life story of Emperor Bharata, and imbibe in our lives the spirit of renunciation and devotion to the right path.”

Trustees,

-Shree Kundkund-Kahan Parmarthik Trust, Mumbai







***Hrim*** - a symbol of the tradition of twenty-four ***Tirthankaras***, from Lord Adinath to Lord Mahavira.





King Rishabhadeva teaching six types of livelihood occupations to citizens.

48"Wx36"H | Oil on Canvas

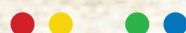


According to the nature of the prevailing era, the divinity of the land of enjoyment (Bhog bhumi) was gradually diminishing, and the capability of *Kalpavriksha* (wish-granting) trees to yield fruits was decreasing. Consequently, the populace, who believed that "trees completely sustain life," were now despondent. Just as a child seeks refuge in their mother when disheartened, the anxious subjects, driven by the desire to survive, sought the sanctuary of patriarch-like supreme *Maharaja* (King) Nabhirai and began to implore him for a solution.

*Maharaja* Nabhirai was a wise and visionary king. Addressing the citizens, he said, "The cause of all your despair is genuine. Therefore, you should seek a solution to this problem from someone whose righteousness and execution are supreme. King **Rishabhadeva - destined to be the first *Tirthankara*** of this era can solve this issue." Hence, after receiving permission from King Nabhirai, the citizens approached King Rishabhadeva and beseeched, "O Lord! Guide your destitute subjects on how to survive in this transformative age! Please protect us. O Omnipotent One! You are the progenitor of this era and exalted like the *Kalpavriksha*. What fear can befall us when we have taken your refuge?"

Upon hearing the earnest words of the subjects, King Rishabhadeva contemplated that it was a king's duty to participate in **their joys and sorrows and alleviate their distress and suffering. And if I do not assist them, what is the benefit of me being** their king? They are dependent on me for their well-being. Therefore, just as the six livelihood occupations (*Shat karma*) exist in *Videha kshetra* (another realm of the universe as per Jain geography), similar knowledge is essential here (*Bharata kshetra*) **due to the nature of the prevailing era. Realizing this, the fifteenth progenitor, King Rishabhadeva, explained the six** types of livelihood occupations to the citizens. These were: (1) *Asi* (livelihood based on knowledge of swordsmanship), (2) *Masi* (livelihood based on writing skills), (3) *Krishi* (livelihood through agriculture that involves plowing, etc.), (4) *Vidya* (livelihood through teaching knowledge of scriptures), (5) *Vanijya* (livelihood through trade and commerce) and (6) *Shilpa* (livelihood through craftsmanship).

Moreover, King Rishabhadeva provided knowledge of the alphabet and numbers to his two daughters, Brahmi and Sundari, respectively, and obliged the whole world. In this way, knowledge of the six livelihood occupations liberated the subjects from the fear of survival. As a result, they became exceedingly joyful, and the cheers honoring King Rishabhadeva reverberated throughout the kingdom.







King Rishabhadeva's dispassion.

48"Wx36"H | Oil on Canvas



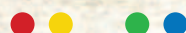
Endowed with wealth acquired through auspicious means, adored by his subjects, and revered by kings of celestial beings, emperor Rishabhadeva justly reigned for 63 lakh purva (a large unit of time as per Jainism, 1 *purva* =  $70.56 \times 10^{12}$  years) after his coronation as the ruler of Ayodhya and the entire country. His (physical) radiance was so intense that it seemed as if even the sun and moon felt embarrassed in spreading their aura in front of him.

One day, hundreds of kings were seated around Emperor Rishabhdeva in the royal court. To serve and honor the future *Tirthankara*, auspicious and righteous Indra (chief king of celestial beings) arrived in the royal court carrying divine offerings and delights from the entire celestial realm.

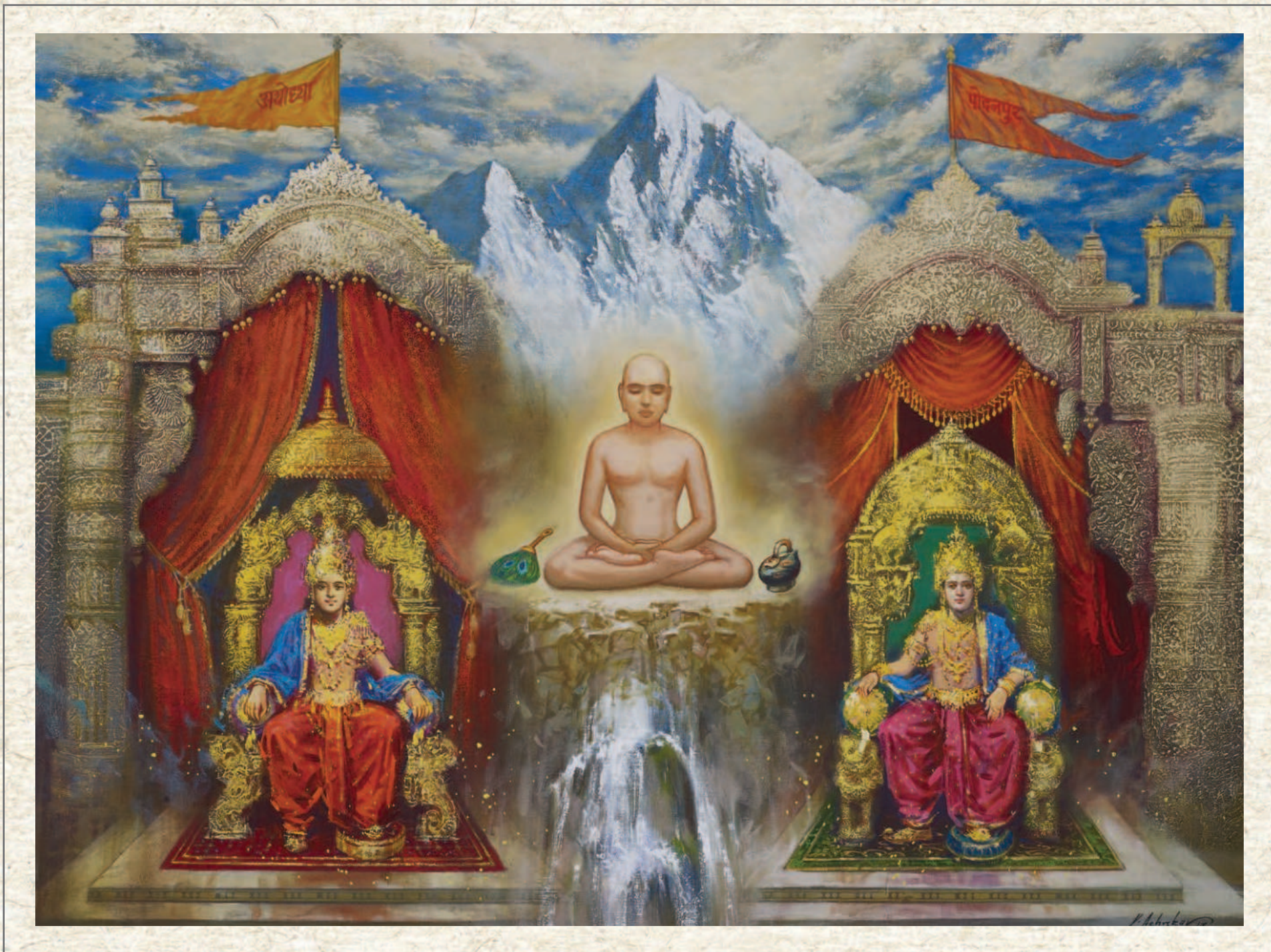
With the desire to worship the divine lord, dancers commenced their dance. A lovely dancer named Neelaanjana joined the dance. With her mesmerizing dance and enchanting beauty, she captivated everyone's hearts. However, destiny had something else in store. While dancing, Neelaanjana's body dissolved. Yet, no one noticed this. Fearful of spoiling everyone's entertainment, Indra promptly replaced her with another dancer in the same pose. Everything appeared the same, yet the exceptionally wise and detached Emperor Rishabhdeva had discerned the change; nothing was concealed from him.

**Upon witnessing Nilaanjana's demise, a thought arose within him, "Oh! How fleeting and selfish this world is; the transient pleasures of this illusory world are worthless! No one mourns anyone's death; all are engrossed and lost in pursuing sensory pleasures. Oh! This apathy is cruel. This wealth, palaces, pleasures, and kingdoms are a congregation of swindlers that cause the soul to deviate from its true nature. This worldly wealth has never belonged to anyone and never will. While countless emperors and kings have conquered and lost it, my inherent glory is imperishable; it is a wealth that I will never lose."**

In this way, with genuine understanding, the soul of Emperor Rishabhdeva, who had already detached from the worldly body and its pleasures, became passionless and began to make dedicated efforts to attain liberation. After realizing that it was the most appropriate time to progress on the path of liberation, he renounced the entire kingdom and headed toward the forest.







Coronation of Bharata - Bāhubalī and renunciation of Rishabhdeva.

48"Wx36"H | Oil on Canvas

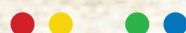


After witnessing Neelaanjana's death, King Rishabhadeva's heart was passionless, and he began contemplating the 12 *Bhavanas* (reflections of the soul). Indra became aware of the Lord's passionless state through his clairvoyant knowledge. *Lokantik deva* (Celestial beings of the fifth heaven) arrived and confirmed the pure passionless state of Rishabhadeva's soul and returned to heaven.

Next, to prepare King Rishabhdeva for *Tapa kalyanaka*, he was bathed in the waters of the *Ksheersagar* (an ocean with a milk-like appearance) and prepared for his journey into the forest. After the bathing ceremony, he divided his entire kingdom among all his sons and performed the coronation of his elder son, Bharata, as the ruler. Bāhubalī was declared the crown prince of the kingdom.

The land and its residents prospered under the capable rule of Bharata and Bāhubalī. Both reflected the gentle and just image that the subjects had found in Emperor Rishabhdeva. And this brought immense joy to all of them. After setting aside his attachment to family members and becoming increasingly involved in passionless thoughts, Lord Rishabhadeva intended to sever internal and external worldly ties such as attachment, aversion, home, family, royal thrones, etc. He traveled with his entire entourage, comprising celestial beings, kings, and relatives, and reached the *Siddharthaka* forest.

He renounced all the accumulated worldly things and embraced monkhood with 4,000 other kings. This magnificent event of spiritual initiation (monkhood) brought great joy for *Bhavya* (those capable of liberation) individuals, grief for individuals having deep worldly attachment, and inspiration for the renunciates. The three realms echoed with the sound of divine drums, and the Lord's *Tapa kalyanaka* received widespread approval. After witnessing the flower shower from the sky and hearing the triumphant chants, everyone was filled with a desire to achieve a state of detachment.







King Bharata attains three gems.

48"Wx36"H | Oil on Canvas



After his father's initiation into monkhood, King Bharata considered the entire earth his family and ruled accordingly. The citizens often discussed among themselves that Emperor Bharata was courageous and fair. Some would even question whether he was brave since he did not engage in wars, and stories about his victories were unheard of. In response, wise citizens would point out that a true hero isn't someone who excels in warfare and bloodshed but is revered by the entire **population, friends and foes alike. Hence, our emperor Bharata is indeed a true hero. The Earth and its subjects flourished** through his benevolence, with a just and gentle demeanor similar to Emperor Rishabhdeva.

The fame of King Bharata was spreading far and wide. On the other hand, monk Rishabhdeva was on the verge of attaining *Kevalagyana* (Omniscience) after an austere penance spanning a thousand years. One day, when the emperor was in a conference in his royal court, a messenger arrived at the royal court chanting glory for the lord Adinath. He informed, "Monk Adinath has attained *Kevalagyan* in the *shakata* garden." Hearing this news, the emperor could not contain the resulting joy in his heart. Rising from his throne, he took four steps forward and saluted Lord Adinath (in absentia). Giddy with joy, he was about to give a jeweled necklace to the messenger when another messenger entered the room. He announced, "A *Sudarshan chakra* has manifested in the *Ayudhshala* (armory). It can conquer the entire world and spread Emperor Bharata's fame and glory globally." Filled with wonder and pride, the court chanted glory for the emperor. Overwhelmed with joy, the emperor could also feel the glory and weight of responsibilities associated with being an emperor. Amidst congratulatory messages, another messenger arrived with good news, "My king, you have been blessed with a son." Hearing these three auspicious messages one after another, all the citizens of Ayodhya were elated. Emperor Bharata also became extremely happy and showered *Kimicchaka dana* (voluntary donations). In this way, hope for a brighter future infused the whole earth.







Emperor Bharata offering food to a monks.

48"Wx36"H | Oil on Canvas



*Chakravarti* (Emperor) Bharata was a capable ruler and an equally virtuous *Shravak* (devotee). His inner resolve was so steadfast that he never contemplated violating the six daily duties of a *Shravak* throughout his lifetime. His rule favored his subjects and the practice and propagation of righteous conduct. Although a king to the people, he perceived himself solely as a *Sadhaka* (seeker). It is indeed true that those who have attained the treasure of self-consciousness remain unaffected by worldly riches. When Emperor Bharata sat down for lunch, he did not savor the food but rather the bliss associated with **a pure, passionless modification within. Each day, before his lunch, he would remove all his adornments and wear clean white clothes. Holding a water-filled *kalash* (~ urn) in his hands, he stood outside the palace to offer food to a worthy individual.** His inner detachment was such that he would instruct his soldiers, queens, and family not to bow to him or move around him in service while he stood there. He would say, "I am not a king at this moment, but merely a *Shravak*." He remained committed to his pledge of not having lunch until he had served food to a Jain monk or a worthy individual. His virtuous deeds were so strong that he met a deserving individual every day and offered them lunch before eating it himself.







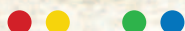
Emperor Bharata in the dining hall.

48"Wx36"H | Oil on Canvas



Emperor Bharata had given up the attachment to his home before renouncing it. After he had offered a portion of his food to Jain monks, the radiance of his body left everyone in awe. He was handsome not just by physical appearance but also by inner virtues. He was strong, not just in body but also in spirit. He was wise not only through external knowledge but also through self-knowledge. When he and his queens sat down for lunch in the dining hall, it seemed like the sun illuminated the room with all its brilliance. His queens were lovely and graceful, like *Rati* (a celestial goddess), and even the goddesses of heaven seemed like maids compared to them. He and his wives consumed pure water and food at an appropriate time daily.

He lovingly invited everyone for lunch, and as all the queens took their respective seats, they patiently awaited for their lord to begin eating. As soon as he started his meal, his queens, too, would begin eating. Everyone was happy after observing this scene. Indeed, the behavior of an enlightened person vastly differs from that of the world.







Bharata's queens appreciate him.

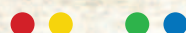
48"Wx36"H | Oil on Canvas



Humble Emperor Bharata ruled Ayodhya cheerfully. His queens were never tired of praising their master. Instead, they believed that appropriate words that could describe all his qualities did not exist. His queens wandered in the palace just like **a group of swans in a lake full of fragrant flowers.**

One day, Emperor Bharata's beloved and beautiful queen Kusuma, was engaged in a humorous discussion with a *Shuka* (parrot) who lived in the palace. The parrot wondered whether it was true that no one else was more handsome than Emperor Bharata. Kusuma began singing songs describing Emperor Bharata's beauty out of love for her husband. She said, "Oh **Shuka raj! (king of parrots) patiently listen to my response. Emperor Bharata's hair, flowing to his shoulders, is attractive, has fragrance, adorns his face and appears like the Ganges river flowing from the Himalayas. Anyone looking at him from any direction will appreciate his face adorned with such extraordinary hair. The sandalwood mark adorning his broad forehead indicates his bravery and courage. And why shouldn't it? He is going to be the first Emperor to conquer the six continents. His eyebrows are prominent like mountains; eyes calm like lakes, the intensity of his vision thunderous like lightning, cheeks unblemished like a mirror, earrings appear similar to bees hovering over flowers, and lips attractive like the petals of a fully bloomed lotus. His voice was as sweet and soothing as the goddess *Saraswati* herself. His arms are so strong they can uproot an entire mountain and throw it across a considerable distance if needed. His arms are not ordinary as they symbolize death for his enemies and a loving embrace for his friends. *Shukaraj!* When he enters the palace wearing beautiful bejeweled gold ornaments, it seems the sun has descended from the sky to spread its brilliance on Earth.**

Additionally, while ***Kāmadēva* is endowed with five arrows, our emperor's hands have arrow-like ten fingers. Merely looking at them causes many women to faint. His palms are deep red and appear like the lava emitted from a volcano. Since birth, the palms and soles of his feet bear many auspicious signs like a plow, *Kalash*, **lotus flower**, *chowrie*, looking glass, *chakra*, etc. These symbols enhance their (palms and soles) luster manifold as if challenging the light of millions of suns and moons. My dear bird! How much more should I describe the physical features of my husband? Even if I attempt to do so, my entire life may not be enough to tell them. However, the proof of his handsomeness is not his physical body; instead, the stream of pure consciousness emanating from his pure soul confirms it.**







Emperor Bharata with his queens in the palace.

48"Wx36"H | Oil on Canvas



In Jain scriptures, the term ‘*udasin*’ is used for individuals detached from worldly activities. We should note that this detachment exists in conjunction with *Samyak darshan* (right faith) and a passionless state. It does not stem out of passion or aversion to worldly activities. Emperor Bharata's heart, detached from within, was untouched by the allure of royal luxury; **instead, it was devoted to the five passionless *Pancha parmeshthi*** (supreme beings) and his soul. One day, such a detached Bharata was seated in the bejeweled gll of his palace. He appeared graceful in the bejeweled hall of his golden palace and looked like Lord Indra seated in his divine assembly. The radiance of his heavenly body, the glow of his face, and the splendor of the ornaments he wore gave the impression that he was not human. Instead, he seemed like the Sun sitting on its throne in space. Equipment appropriate for a private event began to assemble then. Women staff carrying numerous bejeweled and auspicious items began to take their respective places. Women singers arrived carrying musical equipment like *Veena*, *Kinnari* (both are stringed musical instruments), and *Venu* (flute). **They paid their respects to Emperor Bharata** and took their assigned seats. All his queens began arriving along with their respective children. Their arrival imparted great joy to his heart. Seeing them arrive, one felt as if his queens were moving towards the *Sumeru parvata* to have a glimpse of ***Kāmadēva***. **In this way, graceful like celestial nymphs and beautified by makeup, Emperor Bharata’s queens deposited silvery/golden flowers at his feet and stood at their respective places. Handsome like *Kāmadēva***, he looked at all his queens and asked them to take their seats. Seated along with all his queens, Emperor Bharata appeared graceful and captivating. Next, he looked at the female singers endowed with a sweet and soothing voice, and the performance began.







Emperor Bharata on his way to the temple.

48"Wx36"H | Oil on Canvas



*Deva-puja* (physical worship of a passionless god) is considered the first of six essential duties for a *Shravak* in the divine discourse of the omniscient lord, as passionless gods are the true refuge and the objects of adoration for the soul. Emperor Bharata adhered to these duties with pure intentions and spiritual sentiments. He would regularly visit the Jain temple along with his queens. He left royal decorations, security, and riches behind. Emperor Bharata would adorn himself in pure white garments, tie his hair into a knot, and make markings of sixteen divine ornaments on the heart, shoulders, and other body parts using *Shrigandha* (sandalwood paste). After making a *tilak* (a mark) on his forehead, he looked majestic, like a *Dharma chakra* eager to defeat *Karmic enemies*. After adorning the body with minimal and modest ornaments and wearing silver sandals, Emperor Bharata peacefully proceeded towards the Jain temple carrying a bejeweled plate full of pooja material. During this time, he had strictly instructed his staff that no one should greet, praise, or serve him. He refrained from displaying any signs of royal pride, neither a canopy nor a *chamar* (flywhisk), neither an attendant nor any army, nor even the king's pride, for devotion to the omniscient lord filled his heart. Like a pure and knowledgeable lay disciple, he was heading to the temple to worship the divine lord. His queens also knew this day was special, marking Emperor Bharata's *sanyama* (self-restraint). Accordingly, after *yoga-snana* they all similarly adorned themselves, wearing white attire, and accompanied him to the temple. In reality, Emperor Bharata and all his queens were wise, for they did not indulge in suggestive clothing or ornaments that would be inappropriate for an occasion of self-restraint. In truth, rather than inciting passion, their adornments highlighted their goal of seeking liberation. They were preceded by the celestial sound of conch shells and surrounded by the sound of musical instruments in both directions. Emperor Bharata appeared exceedingly charming, surrounded by his queens on all sides.







Emperor Bharata absorbed in meditation.

48"Wx36"H | Oil on Canvas



*Anekant* (relative pluralism) associated with the lives of *Samyatvi jeeva* (souls settled in a state of equanimity) became apparent through the divine teachings of Lord Aadinath. Although equanimous souls appear involved in worldly pleasures, internally, they are engrossed in the soul's pure nature. Varied modifications are the reason for this duality. Such was the life of Emperor Bharata. Despite being an Emperor, self-competent, and having instantaneous access to the entire realm's opulence, he had no desire for these pleasures. He experienced the status and power associated with a universal monarch, just like a lotus detached from the surrounding water. Despite being a *Kshayik samyak drishti* (one possessing pure irrevocable belief) belonging to the *Chaturtha guna-sthana* (fourth spiritual stage as per Jainism), he had to experience all the fruits of karma associated with the worldly position of a *Chakravarti* (Emperor). Self-absorbed and detached from worldly pleasures, at times, after removing all his royal ornaments, Emperor Bharata would sit in solitude, practicing self-awareness. Sometimes, he would be engrossed in meditation, even in the presence of his ornaments. When absorbed in deep meditation, he appeared like a Jain monk afflicted with worldly clothing. If a monk is a *Siddha* (supreme soul) on the move, then Emperor Bharata, too, was a *Shravak* (Jain lay followers) who lived the life of a monk amidst palaces. He was aware that knowing the soul is actual knowledge, and continuous focus on knowing the soul is meditation; hence, he was engrossed in knowing the soul through pure indeterminate perception. Although the Jain scriptures clearly explain the process of knowing the soul, few courageous individuals genuinely try to know the soul as per this process. Emperor Bharata - the hero of this narrative, is one such individual. Hence, it is often said, "Emperor Bharata lives a passionless life in the palace; he is passionless even in the palace."







Emperor Bharata worshipping the Chakraratna in the armory.

48"Wx36"H | Oil on Canvas



A *Chakravarti* (Emperor) is the wielder of the *Sudarshana chakra*. He is the master of the entire earth and the sole ruler of all its subjects. Emperor Bharata is destined to be the first *Chakravarti* of this era. Hence, this *Chakraratna* (precious discus) manifested in his armory. This gem, radiant like the sun, appeared as if it were a part of the sun itself. The entire splendor of *Indra* (king of celestial beings) seemed futile against its brilliance. Its radiance reached the nooks and corners of the earth. It seemed as if the sun paled against the chakra's brightness. A thousand wrestlers seemed as fragile as paper in front of the chakra's strength. Emperor Bharata, accompanied by Buddhisagar and other ministers, priests, and distinguished members of the kingdom, have reached the armory to worship this *Chakra*. At this moment, it seems as if a new sun has come into existence within the armory, temporarily blinding the visitors with the brilliance of the *Chakraratna*. Today, it is no longer an ordinary armory; its grandeur has increased even more. It is the storehouse of the world's most potent weapons like bows, arrows, daggers, maces, swords, etc. These divine weapons are very sharp and powerful and possess power immensely higher than regular weaponry. They can shatter a *vajra* (a thunderbolt) into pieces as if it were made of glass. Emperor Bharata offers lotus flowers to the *Chakra*, which can instantly destroy all existing powerful weapons in the armory. Minister Buddhisagar prayed to the *Chakravarti*, "O Emperor! We have completed the worship of this chakra in a grand manner. Tomorrow is *Vira lagna* (an auspicious time) and conducive to glorious and brave undertakings. Hence, we request you to proceed to win kingdoms in all directions." Hearing this, Emperor Bharata offered a lotus flower on the *Chakraratna*. Seeing this, minister Buddhisagar exclaimed - "Oh! The sun has found its lotus."







Emperor Bharata commences the journey to conquer the six continents.

48"Wx36"H | Oil on Canvas



It is the tenth day of the month of *Ashwin* (as per the Indian calendar). The sun has already risen, is intensely radiant in the sky, and giving an impression that it would never set again, And why should it? Today, Emperor Bharata is about to begin a journey to conquer the *Shata khanda* (six continents). However, before setting out, he visited his mother, Nanda (Yashaswati), at her palace and sought her permission to embark on the victorious journey.

The attendants are reciting hymns praising him. After laying down a gift for his mother, who was seated amidst other women, Emperor Bharata, the possessor of an unblemished character and looking as resplendent as Lord Indra, bowed down and paid his respects to her.

At that moment, mother Yashaswati gazed at her son like a bird would peer at the moon, hoping to attain coolness. Elated to see her majestic and brave son, she enquired about the reason for his visit. He informed her about the manifestation of *Sudarshan chakra*, and being an auspicious day (the tenth day of the month), he sought her permission to embark on a journey to conquer the world. Hearing this filled her with pride, and her eyes brimmed with joyful tears. She embraced her son and showered him with blessings and words of good fortune.

She said, "Bharata, you are an emperor, the descendant of Lord Rishabhdeva, a great hero. You enhance the dignity and prestige of the lineage of *Ikshvaku*. Go, my son, proceed! The world awaits your victory. You are its ruler, and the entire world belongs to you. None other than you is capable of conquering it."

Touched by his mother's words, Emperor Bharata's heart swelled with honor and respect. With a joyful smile, he playfully inquired, "Mother, do you truly believe that I possess the wisdom and strength to conquer the six continents?"

Mother Yashaswati immediately responded with pride. "Oh, my son! Within you flows the blood of King Nabhirai - the 14th progenitor, and Lord Rishabhdeva - the first Tirthankara of this era. You are the repository of their skills and abilities. No one on this Earth is more capable than you are. Proceed, my son! I have complete faith in you. You will return after conquering the world."

After hearing his mother's resolute words, He reverently touched her feet and prepared himself for the journey ahead.











V. A. Lushkov 2020





Emperor Bharata commences the journey to conquer the six continents.

96"Wx42"H | Oil on Canvas

Today marks the tenth day of the (*Ashwin*) month. Although the sun - king of all constellations, was assurgent in the sky, Emperor Bharata and his empire appeared more brilliantly luminous on Earth. After receiving the permission and blessings of his mother, he mounted an elephant and prepared to march forward. Some distance away from the outskirts of Ayodhya, the brightness of the chakra appeared above a Vijay tree. Then, as per the commander's instructions, the *Chakraratna* led the procession.

Jayaraj, a courageous and wise warrior of noble lineage, was the supreme commander of Emperor Bharata's army. The emperor's army had four sections comprising 18 crore (1 crore = 10 million) horses, 84 lakh (1 lakh = 1 million) elephants, 84 crore brave soldiers, and 84 lakh chariots. Entire cities eagerly awaited their arrival. Golden festoons stretching for miles adorned the road, and people held rice grains to symbolize their good wishes. Divine beings showered flowers from the skies, and the 'victory to Emperor Bharata' chant echoed everywhere. An eagle soaring high in the sky indicated the certainty of Emperor Bharata's triumph.

Emperor Bharata's heart swelled with honor and happiness as he arose from the elephant and looked around. The *Chakraratna* led the army, followed by two brightly colored flags - *Chandra dhwaja* (white colored flag) and *Surya dhwaja* (orange colored flag). They appeared grand, and the moon and sun seemed to carry them toward victory. Emperor Bharata's queens, considered auspicious for his success, were seated in jewel-studded palanquins that followed the army. Emperor Bharata appeared attractive amidst the roaring sound of millions of musical instruments. It was not a simple procession. It was the victory procession of the Emperor, owner of the 14 supreme gems. Each of its warriors had so much strength that he could toss an elephant into the sky using a single arm. Its weapons were so powerful that a single blow could shatter a mountain. Thousands of divine beings were keen to serve Emperor Bharata - the master of such an army. The kings of 56 countries of *Arya khanda* (a continent in Jain geography, ~ Bhārata) had accepted Emperor Bharata's dominion at the beginning of his journey. His army was now on its way to conquer the Kingdoms of *Mleccha khand* (a continent in Jain geography).











The opening of gates of Vijayardha cave.

48"Wx36"H | Oil on Canvas



Emperor Bharata, whose sovereignty was accepted by all the rulers of *Arya khanda* (a continent in Jain geography, ~ Bhārata), advanced towards the *Vijayardha* mountain on his way to conquer the *Mleccha khanda* (a continent in Jain geography). Amidst his journey to dominate the world, all the kings (of *Arya Khanda*) willingly accepted his sovereignty and honorably married their daughters with him. They also offered numerous gifts and bade him farewell. Now, he moved towards *Mleccha Khanda*. However, to reach there, Emperor Bharata had to break open the *Vajra* (strong like a thunderbolt) gates of the massive *Tamisra* cave on the *Vijayardha* mountain. This cave had been closed for centuries, containing a fearsome fire capable of reducing the entire jungle to ashes. Emperor Bharata knew that if someone opened the gates without a proper plan, the explosion of the contained fire could wreak havoc on his army. Thus, he summoned his military commander and ordered the construction of a deep water-filled trench in front of the cave's gates. Jayakumar and other *Vyantar* kings created a deep water trench spanning four *yojanas* in front of the *Vijayardha* mountain. Next, they informed Emperor Bharata they were ready to proceed to the *Vijayardha* mountain. Emperor Bharata convened a meeting with his ministers and esteemed advisors to discuss the strategy for the upcoming journey. The next day, he set off with his entire army towards the *Vijayardha* mountain. As they approached it, the whole army appeared like ocean waves leaping to destroy the shoreline or the flames of a fire eager to burn down a densely wooded forest or a cluster of heavy clouds determined to devastate an inhabited town. Such was the ferocity of the army's movement that the ground trembled beneath their feet. Emperor Bharata, mounted on his horse named *Pavanjaya*, led the way with a jewel-studded scepter. It was no ordinary horse; it was immensely swift, courageous, and strong. It possessed lightning-like speed, its strength matchless, and it could leap multiple *yojanas* in a single leap. Yet, Emperor Bharata sat on it with supreme stillness and valor.

After covering some distance, Emperor Bharata spotted the gates of the *Tamisra* cave, which were twenty-five *kos* (*kos* - an ancient measure of distance, currently considered roughly equivalent to two miles) long, eight *kos* high, and twelve *kos* wide. The massively strong gates appeared calm from the outside even though they contained a massive fire within. After reaching the gate, he ordered his army to remain in front of the water trench and armed himself with his scepter. In one powerful strike, Emperor Bharata shattered the gate into two pieces like a brick, causing a loud sound echoing throughout the sky. Intense flames rapidly surged out of the broken gate. Watching this terrifying sight his army stood still, and frightened *Pavanjaya* began to leap. The ground of the *Vijayardha* mountain trembled, and fire engulfed the entire mountain. After this event, *Vijayardha deva*, the ruler of the *Vijayardha* mountain, and *Krutamala deva*, the lord of the *Tamisra* cave arrived. They praised Emperor Bharata immensely, showered flowers from the sky, and gave him numerous gifts.







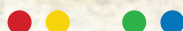
Bharata's victory over *Mleccha khanda*.

48"Wx36"H | Oil on Canvas



When the gates of *Vijayardha* mountain opened, a fierce explosion followed, and the flames rose to the sky. Apart from the widespread uproar, the entire army stood frightened near the water ditch. Emperor Bharata realized the fire would take about six months to subside. Hence, along with his army, he moved towards his palace. Knowing that conquest of the northern *Mleccha khanda* kingdoms would take time, he ordered his sons Jayakumar and *Vijayanka* to conquer the eastern and western kingdoms of *Mleccha khanda*, respectively. They were both successful and strengthened the royal alliance by marrying the daughters of the kings of those kingdoms. After six months, Emperor Bharata wondered if it was time to move toward the northern kingdoms. Kritamal deva, the lord of *Tamisra cave*, arrived at Emperor Bharata's court and informed him that the fire had subsided. Emperor Bharata was aware that the cave was strange. *Sindhu river*, which had its mouth in the southern direction, flowed through the cave's center. Two swiftly flowing tributaries named *Unmagna* and *Nimagna* joined it from the eastern and western direction, respectively. The waves of *Unmagna* river were so high that a person entering would get tossed high up into the sky. The *Nimagna* river flowed so rapidly that a person entering it would get pulled towards the underworld. Emperor Bharata noted that they would have to move carefully. Although they could have crossed other rivers using *Charma ratna* (a type of gem possessed by a *Chakravarti*), building a bridge to cross the rivers flowing in this cave was necessary. Since the cave was very dark, He decided to use the light emitted by *Kakini ratna* (a type of gem possessed by a *Chakravarti*). Further, he felt that they would have to destroy the northern gate. Considering these requirements, the emperor assigned Bhadramukha to build the bridge and Kritamala deva to secure the cave. He entrusted Jayakumar with destroying the *Vajra* (Northern) gate. After completing all the assigned tasks, the army informed Jayakumar, who notified the Emperor that they were prepared to embark on the journey northward.

After a month, the divine sound announcing their departure aroused enthusiasm in the entire army. The emperor, his family, and the army marched towards the cave to conquer the northern *Mleccha* kingdoms. Jayakumar led the procession, followed by the army of *Vyantar devas*, with the graceful emperor in the middle. The emperor's queens, the army, and other relatives followed them. Celestial beings wished Emperor Bharata a victorious journey by showering flowers from the sky. Eventually, the entire procession safely emerged from the northern gate of the cave.







Halting of *Chakraratna*.

48"Wx36"H | Oil on Canvas



Emperor Bharata was returning to Ayodhya after conquering kingdoms worldwide. The *Chandra dhwaja* (white flag), *Surya dhwaja* (orange flag) and the *Chakraratna* preceded the army. After covering a short distance, the *Chakraratna* stopped abruptly near Podanpur. Everyone was surprised to see this because such an incident had not happened till now. Everyone believed that the emperor had already conquered the entire earth. Hence, they were wondering what disaster had struck now. It was noteworthy that *Chakraratna* followed a rule. When a king acknowledged the sovereignty of the Chakravarti, the *Chakraratna* would advance, but if a king did not favor the Chakravarti or had not accepted his sovereignty, the *Chakraratna* would halt. Emperor Bharata inquired of his minister why the *Chakraratna* had halted midway. Emperor Bharata asked his minister why the *Chakraratna* had stopped midway. “O Lord of the *Chakra*! Although the world has bowed before you, your brothers have not accepted your sovereignty. It is necessary that they also bow down before you.”

Emperor Bharata ordered his army to stop. Next, with utmost confidence, he sent a message to all younger brothers except Bāhubalī to accept the victory letter and his sovereignty. After reading the letter, Emperor Bharata’s younger brothers felt, “Our eldest brother is so greedy that he wants to annex the kingdoms of his siblings.....If our father had equally distributed his kingdom amongst us, why was Emperor Bharata greedy to annex the kingdoms of his siblings?” The 93 younger brothers renounced the world immediately, abandoned their kingdoms and took initiation into Jain monkhood. Although this news made Emperor Bharata extremely sad, he felt proud of the self-respect and bravery of his brothers. And now he was in a dilemma about inviting his nearest and dearest younger brother, Bāhubalī. Since he was very close to Bāhubalī, He was worried and thought, “Just as other younger brothers misunderstood the intent of my letter, even Bāhubalī might think that I am greedy for his kingdom. Hence, calling him in this way would not be appropriate.” Deeply worried, Emperor Bharata finally decided to send the most skilled and clever envoy, Dakshinanka, for this task. Therefore, he ordered Dakshinanka, “Go and bring Bāhubalī here on some pretext.”

As per Emperor Bharata’s orders, Dakshinanka entered the heavenly city of Podanpur to directly deliver the Emperor’s message to King Bāhubalī. Dakshinanka entered King Bāhubalī’s palace. He respectfully prostrated in front of King Bāhubalī, praised him with numerous compliments, and won the hearts of the royal courtiers through his cleverness.

King Bāhubalī was delighted to hear the news of Emperor Bharata’s global victory. The next day, when Dakshinanka requested King Bāhubalī to come and meet Emperor Bharata, King Bāhubalī got angry and said, “I know the true reason for your visit. I am aware that the *Chakraratna* has halted outside the city, Emperor Bharata’s global conquest will be incomplete until I bow down before him.”

Dakshinanka was surprised to hear this and repeatedly said “No, No, my King, This is not the real reason. We all want to see you and your brother together...” But the truth does not need any shelter. Bāhubalī was already aware that Bharata had sent letters to all other younger brothers asking them to accept his sovereignty and that they had all relinquished their respective kingdoms, embraced *Diksha*, and gone to the forest. Bāhubalī was already angry due to these facts and was further enraged by Dakshinanka’s lie. He had already made up his mind, and his behavior confirmed that he wouldn’t accept the sovereignty of Emperor Bharata.

Therefore, he called Dakshinanka near him and said, “Hey Dakshinanka, I have realized that your emperor is craving to gain this kingdom. He wants to see me under his control, but I will not let that happen. So, go. I will meet your emperor on the battlefield.”







The might of Bharata *Chakravarti*.

48"Wx36"H | Oil on Canvas



Upon his arrival, Dakshinanka (envoy) recounted his meeting (with Bāhubalī) to Bharata. After consoling everyone, Bharata retired to his palace to rest. In the third quarter of the night, when everyone was asleep, Bharata suddenly opened his eyes. He heard the conversation of two soldiers of his army located many miles away, "Brother, there is a proverb in the world - 'Each drop of water makes an ocean,' in the same manner, the emperor is in his position due to the army. Or, one can even say that he is the most powerful man on earth because of us (the army). In the absence of the army, he is just a normal human being." The other soldier nodded and said, "Yes, brother, you are correct. The strength of elephants, horses, and the army instilled fear in everyone. It does not reflect his prowess"

It is worth noting that Bharata is not an ordinary man; he possesses highly sensitive sense organs. If he can gaze at the Jain temples in the sun while residing in his palace, then it is no wonder he could hear this conversation a few miles away. Bharata pondered about clearing his army's misperception.

The next day, Bharata appeared worried when arriving at the royal court. His ministers requested Bharata, "Please do not be distraught. Bāhubalī will somehow agree to visit here." the emperor replied, "My worry is not due to that. It's just that this index finger of my hand has become slightly twisted." Everyone thought, how is this possible? It is natural for common people to experience such discomfort in their bodies. Yet, it is surprising that such a virtuous and enlightened person suffers from a twisted finger.

Ministers and well-wishers were worried. Bharata cried out in pain when they touched his index finger. His ministers invited hundreds of *Rajvaidya* (royal physicians), *Mantravadi* (healers that chant mantras), *Yantravadi* (healers that use specific instruments/symbols), *Nimitta shastris* (interpreters of signs or omens), and *anga vaidya* (special physicians of the emperor) but it was all in vain. Puzzled, the ministers asked, "What is your wish? What kind of treatment would you prefer?" Bharata replied, "There is no need for medicines. Rather, let us try to address the issue through other methods. Summon the strongest wrestlers." As soon as Bharata spoke, a group of wrestlers arrived. Bharata instructed them to hold and pull his twisted index finger to straighten it. Despite pulling with great force, they could not straighten it. Bharata advised, "Don't be afraid. Use all your strength." They tried again, but still, there was no change. Rather, all the wrestlers fell at a distance when he slightly loosened the index finger. Then Bharata looked towards Vishwakarma (divine architect) and said, "Create a chain - 48 *kos* long which can reach across our army." Before he could finish speaking, Vishwakarma had already brought a long and robust iron chain and handed its one end to the soldiers of Bharata's army. Next, Bharata ordered Vishwakarma to tie the other end of the chain to his twisted index finger. He then instructed the entire army to pull the chain with all their strength. Despite their best efforts, they could not succeed. Next, he asked all the elephants and horses to be included in the effort. His ministers, friends, and family members came forward to help, but Bharata asked them to stay put. As commanded, his entire army applied its collective strength, and for a moment, it resembled a war scene. Despite trying their best, the twisted index finger did not straighten.

On the contrary, it was surprising that the entire chain turned to gold by the mere touch of Bharatas' index finger. As everyone exerted force, Bharata loosened his index finger again, and the entire army fell to the ground. No one was able to understand what was happening. After sitting in serious thought for some time. Bharata instructed, "Do one thing: you all pull the chain from your end, and I will pull from here. I believe this approach might work." When being implemented, Bharata suddenly gave his index finger a slight jerk, and the entire army fell on their faces. At that moment, it seemed all the soldiers were offering salutations to the Emperor. Look! Even though the entire army spread across 48 miles applied their entire strength, they still couldn't straighten one index finger. Now, if there is so much strength in one index finger, imagine the strength in the thumb, the fist, and the entire body. It is difficult to comprehend. The Emperor's strength is indescribable. When Bharata smiled, his ministers and friends understood this was a fictitious condition. So they told the Emperor, "We do not have a solution for this ailment. We request you to guide us to a solution." Then, Bharata straightened his index finger and recited the incident from the previous night in the royal court. Ah! Those with strong self-confidence indeed possess immense power in their body. There is no surprise in this.







King Bāhubalī's march to the battleground.

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King Bāhubalī learned of Emperor Bharata's valor from his army, particularly how he taught his entire army a lesson with the strength of a index finger. However, even upon hearing it, Bāhubalī did not feel fear nor considered avoiding the battle. It is indeed true! One's *karma* is not under anyone's control. Furthermore, this decision will be instrumental in Bāhubalī embracing monkhood.

Bāhubalī called his commander-in-chief, Guṇavasantaka, and said, "Prepare for battle. We should not delay any longer." Upon receiving the king's command, the army prepared for battle. Bāhubalī also proceeded to his palace. On the way, he paid his respects to his mother, Queen Sunandā. With a heavy heart, his mother disapproved of his actions, saying, "In the world, the younger brother bows to the elder brother. By doing this, is the younger brother considered to be under the authority of his elder brother? Because of this ignorance, your other brothers behaved the same way with Emperor Bharata, and now you are heading in the same direction. Do you have no concern for our gratification and happiness? Hearing his mother's stern words, Bāhubalī thought that if he told his mother the truth, she would be worried and upset. Therefore, Bāhubalī said, 'Mother! Your advice is appropriate. By bowing to the elder brother, I will not become smaller. Until now, anger and inappropriate thoughts have resided in my mind. But after hearing your words, there is no distress in my mind. You need not worry. I will express my love to brother Bharata.' Hearing Bāhubalī's words, Mother Sunandā felt satisfied and returned to her palace.

Even though Bāhubalī's words were soothing to his mother, they were not entirely truthful. He had not yet embraced Emperor Bharata's sovereignty and intended to go to battle. Afterward, he proceeded toward his royal chamber, where his queens tried to persuade him not to engage in battle with Emperor Bharata. They pointed out that their sisters were married to Emperor Bharata, and if there was conflict between the two brothers, how could they meet each other? After hearing the queens' words in silence, Bāhubalī reassured them with the same words he had told his mother. He departed after comforting his 8,000 queens. After dressing up in royal armour and adornments, Bāhubalī went outside his palace, where *Makand* - a decorated elephant, all his sons, queens, relatives, and a four-sectioned army stood. Bāhubalī mounted his elephant and proceeded toward the battlefield. Bāhubalī's appearance on the elephant was no less than that of Indra, and a white umbrella adorned his head. All the citizens of his kingdom came out or climbed onto the roofs of their houses, and they were happy to see Bāhubalī leaving in all his grandeur. Everyone looked at Baahubali with wide eyes as if they would not get to see him after that. As Bāhubalī, adorned with power and magnificence, moved out of Podanpur city through the royal road, he encountered many inauspicious signs. For instance, a crow flew from the right side of the road to the left, and a lizard sitting on a tree on the right side of the road appeared speaking. Despite seeing these inauspicious signs, Bāhubalī ignored them. Continuing, he saw a person removing all his ornaments and clothing, possibly indicating his future asceticism. Seeing all these signs, Bāhubalī's ministers and well-wishers advised him to abandon the idea of going to battle that day, as it was not an auspicious time. However, Bāhubalī did not heed their advice and eventually reached before Emperor Bharata.







Consultation amongst ministers.

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Both in the material and spiritual world, it is a firmly established truth that one should only react once one knows the entire truth and prevailing circumstances. However, due to ignorance and biased perception, people entangle their well-wishers in the web of their misconceptions. Similar was the case with Emperor Bharata and King Bāhubalī. They could not understand each other's state of mind. Consequently, the two brothers, sons of the same father, stood before each other on the battlefield. The scriptures sometimes refer to such a state of mind as *Vyabhichāriṇī*, a gross means of gaining wealth and physical splendour. After destroying mutual affection, both the brothers were now ready for battle. Yet, they did not fear the disastrous consequences of their grand war. Their wise ministers and priests, concerned about the outcomes of such a war, met and tried to find a solution.

Their advisors believed that although everyone had tried to counsel Bāhubalī, his obstinacy prevailed. Hence, a battle was inevitable. Common sense dictated that a battle between a *Chakravarti* and Kāmadēva would not be ordinary. Everyone was aware that neither would surrender to the other nor would Bāhubalī be able to defeat Emperor Bharata. And what weapons will both brothers use in the battle? With weapons made of flowers or iron? Flower weapons would be useless here; they would undoubtedly fight with iron weapons. Both were *Charam shariri* (final embodied incarnation) and *Vajrakaya* (possessing a superior body of extraordinary strength); hence, it would be impossible for them to harm each other. Nevertheless, just as when two mountains collide, the objects caught in between are destroyed; similarly, in the battle of these mighty individuals, the entire army on both sides would be annihilated. Therefore, wisdom indicated that the battle should be limited to mutual combat without the army's involvement. In any case, involving the army in the battle would provide no benefit. Hence, all ministers and priests collectively decided to request Emperor Bharata and Bāhubalī to engage in a limited *Dharma yuddha* (righteous battle). They all proceeded to meet both Emperor Bharata and King Bāhubalī with this intention.







Details about Dharma yuddha.

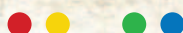
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Worried about the impending catastrophe, all ministers of King Bhāhubalī and Emperor Bharata, collectively decided to approach them and request a limited *Dharma yuddha* (righteous battle). First, they met Emperor Bharata, the sovereign ruler of the six continents. When he asked them the purpose of their visit, they replied, "Your Majesty, *Yuvaraja* (prince) Bāhubalī has resolved to fight with iron weapons. Thus, it is certain that the army will not be able to enter Podanpur city along with you as they will already have succumbed on the battlefield. Since you both are great and mighty warriors, your fight using weapons on the battlefield will result in catastrophic devastation on this earth. When both of you endowed with *Vajrakaya* will enter the battlefield, it will result in a (destructive) situation similar to two intoxicated elephants entering a shop selling glass bangles." Emperor Bharata possessed great wisdom, far-sightedness, and patience. Hence he interrupted them and asked, "Say, what do you all seek?" They replied, "Yes, Your Majesty, we have devised a solution through mutual consultation, but we fear you will find it inappropriate." Emperor Bharata said, "Speak openly; My welfare lies in the welfare of the citizens. Hence, tell me."

The ministers said, "Majesty, considering the welfare of the subjects, the army, and the country, we suggest you choose to have a limited *Dharma yuddha* (righteous battle). We believe that apart from *Drishti yuddha* (battle of staring in each other's eyes), *Jala yuddha* (battle in water), and *Malla yuddha* (wrestling), there should be no other combat.' Hearing this plan, Emperor Bharata agreed and said, "There is no need to discuss this further. I do not have any objection to your proposal. The decision now depends on Bāhubalī, and we can proceed as per his feedback." Satisfied that everything happened as planned, they all proceeded to meet Bāhubalī. They paid their respects to Bāhubalī. When he inquired about the reason for their visit, they said, 'Your Highness, we wish to make a request, but we fear your displeasure.' Bāhubalī replied, "I have understood the intent of your visit. You are here to prevent the battle. It is not possible." The ministers said, "No, no, Your Majesty! The battle should indeed happen. We are not here to stop it." Bāhubalī smiled and said, "In that case, there is no need to be afraid. Speak openly." The ministers said, "Both of you should fight with each other. While you both have nothing to fear as you are mighty warriors, involving the army in this great battle will needlessly destroy them. Hence, we request you to accept the proposal of a limited *Dharma yuddha* (righteous battle)." Satisfied after hearing this, Bāhubalī agreed to the proposal.

The ministers explained the details of limited *Dharma yuddha* and stated, "First, there will be *Drishti yuddha* which will involve staring at each other's face without blinking. Whoever blinks their eyes first will be considered defeated. Next, there will be *Jala yuddha*, where one has to throw water on the face of the opponent. Whoever looks away first (to avoid water) will be defeated. Finally, the last and strongest battle will be *Malla yuddha*. In this, you will use the strength of your arms. Whoever lifts their opponent with one hand first will be victorious. In this way, these three battles will decide the victor. Hearing the minister's proposal, Bāhubalī agreed to these three battles and asked them to inform Emperor Bharata to meet him on the battlefield. With great satisfaction, the ministers returned to meet the Emperor and shared the entire story. They decided that if Kāmadēva lost the battle, he would bow before the Emperor. If Emperor Bharata lost, then King Bāhubalī would return without bowing down before Emperor Bharata and take up the responsibilities of Podanpura's governance.







Emperor Bharata and King Bāhubalī's encounter on the battlefield.

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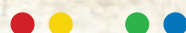


In today's milestone of destiny, two brothers are ready to fight each other to acquire the material wealth their father Adinatha had abandoned thousands of years ago after likening it to Crow faeces. Both armies had earlier announced that the battle would be at an individual level.

On the battlefield, *Bāhubalī* stood firm like an unshakeable mountain, displaying a serious and mighty demeanor. On the other hand, the ministers informed Emperor Bharata about King Bāhubalī's arrival and requested him to proceed to the battlefield. Bharata stood before Bāhubalī face to face. Emperor Bharata said, "Brother, what is the benefit of engaging in this unnecessary battle? I have not taken any of your possessions, nor have you taken mine. We are two sons of the same father. Do these actions suit us? Do brothers have hatred for each other? I called you just to meet you in person. What is the reason for this anger? You might think I'm saying all this out of fear of battle, but that is untrue. I will certainly fight, but I want to settle the conflict in my mind first. If an enemy stood before me, I would have defeated and chased him away long ago. But you are my brother; how can I face you in battle? I'm older than you; hence, I called you to meet you in person. Where did I go wrong? If you defeat me, will you gain fame? And, if I defeat you, will I gain any glory? No, brother, we both will be embarrassed.

Go, you win; I accept defeat." After hearing Bharata's words, there was an uproar among the ministers, the entire army, and divine beings. They said, "Emperor! What are you saying?" Turning towards Bāhubalī, Bharata said, "Brother, I am not saying this for the sake of saying or out of grief. I am fully aware of your capability. Listen, Listen, everyone in the army, everyone listen. Bāhubalī! You are bound to win the *Drishti yuddha*. You are 25 *dhanusha* (one *dhanusha* equals 6 feet) taller than me. While you can easily see my face, I must look upwards, which is difficult and will lead to my defeat." Emperor Bharata continued, "Brother, your victory is certain in *Jala yuddha*, too, because of your height. I will only be able to throw water up to your chest while you are capable of drowning me in water. Hence, my defeat is certain." Emperor Bharata said, "My brother! There is no need for *Malla yuddha* at all. Our father has named you *Bhujbali* (~ Bāhubalī). Who is capable of defeating you? Since you are much stronger, you can easily lift me. My younger brother, now compose yourself!" By saying this, Emperor Bharata gave the world the finest example of brotherly love.

Bharata again said, "I neither desire the splendour of the six continents, the capability of the *Chakraratna*, infinite celestial beings (at my command) nor am I greedy. I am just experiencing these as an outcome of the virtuous deeds that I committed in the past. Please accept them" Bharata called the *Chakraratna* and said, "O *Chakraratna*! I no longer need you. Bāhubalī now owns you." Saying this, Emperor Bharata sent the *Chakraratna* towards Bāhubalī. Despite Emperor Bharata's repeated requests, the *Chakraratna* did not move towards Bāhubalī. In the end, Bharata forcefully pushed it toward Bāhubalī. But, it stopped after moving some distance. Although the battle never took place, victory and defeat had already occurred – Emperor Bharata's love was victorious, and King Bāhubalī's anger was defeated.







King Bāhubalī's detachment.

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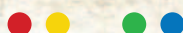


Jain spiritual poets have composed wonderful poems. While describing the mysterious modes of enlightened individuals, they say, "I find the method of steadfast and watchful knowing to be strange." Aha! Just as darkness flees when the sun rises, similarly, Bāhubalī's anger dissipated after hearing Emperor Bharata's tender words, and he stood there in a contemplative state. All the ministers, priests, scholars, family members, and the entire army highly appreciated and approved Emperor Bharata's wise and affectionate response.

However, Bāhubalī's mindset has wholly transformed now. He realized the misdeeds that he committed and thought, "I have dishonored my elder brother Bharata - the emperor of six continents, my well-wishers, the confidence of my mother and 8000 queens, my and Bharata's sons, the *Chakraratna* and the entire populace of India. Oh! What have I done? Even though I am called *Madana* (the epitome of love), my heart is as hard as a stone. How could I even think of fighting against my brother? In reality, the nature of this world is indeed mysterious. I will not be able to rule in the future as all the subjects and other kings will hold me in disdain. No, *Dīksā* (renunciation) is the best course of action now. It is an opportunity to purify my soul and follow my father's path."

When Bāhubalī emerged from his inner turmoil, he saw that all the armies, including *Vidyadhara* kings, divine beings, the emperor and his army, and all ministers and priests saluted him. But now Bāhubalī felt disgraced. He wondered why they were all saluting him and felt embarrassed by their gestures. At that moment, he decides it is best to express his feelings to his elder brother, known for his profound wisdom. With tears in his eyes, Bāhubalī apologizes to Bharata, saying, "Brother, People will never be able to forgive me for this misdeed that I have done towards you. Through oneness with the fruits of ephemeral karma, I committed this misdeed. I am extremely sorry for it." Emperor Bharata rises from his seat and embraces Bāhubalī, saying, "Brother, don't worry. I hold no discontentment towards any of your actions. Do not feel depressed and have any regrets." However, Bāhubalī's dissatisfaction remains. He explains, "Brother, I am no longer worried after hearing your words. But I have a wish; please accept it." Emperor Bharata asked, "Please ask what you wish for. I will fulfill all your wishes." Bāhubalī said, "Brother, please allow me to embrace an ascetic life. I want to go and meditate in the forest." Emperor Bharata was surprised and felt sad after hearing these words.

With teary eyes, he embraced Bāhubalī and said, "Brother, forget this wish and ask for anything else. Please do not ask me to grant this wish. Why think about renouncing the world? We have already managed to avoid the war, so what is the reason for renouncing the world? We will think about this noble path together after some time. But not now, my brother! I want to live with you. Please do not disappoint me by saying this. Where will I go if you leave me just like other brothers left us?" Bāhubalī's said, "Brother, whether the war did or did not take place is not the reason, but I was petty to oppose you. My conscience is unable to accept this guilt." Emperor Bharata tried to convince Bāhubalī, but the moment of destiny was here. The time that every Bhavi jeeva (souls capable of attaining liberation) awaits has arrived. When a soul walking on the path of infinite wise and enlightened beings crosses the first stage of material life and moves towards the second stage, i.e., Muni Dīkṣā (initiation into monkhood). Although Emperor Bharata experienced disgrace due to a timing flaw, he cared more for his brother. Emperor Bharata tried to stop Bāhubalī, but he proceeded to the forest after getting Bharata's approval. Bāhubalī appointed his son to serve Bharata. Although tears filled Emperor Bharata's eyes, Bāhubalī departed with a smile, bidding farewell to all, and took off into the forest.







Cessation of Monk Bāhubalī's conflict.

48"Wx36"H | Oil on Canvas



After receiving permission from Bharata, Bāhubalī embarked on his journey towards the forest. He did not look back, for the one who has looked within himself no longer seeks to see anything else. However, one more mishap occurred. While Bāhubalī was heading towards the forest, he overheard two kings conversing. One king said, "Bāhubalī has renounced everything, but where will he go?" The other responded, "Brother! Into the forest! Where else?" The first king said again, "Brother, I know that Bāhubalī is heading towards the forest. But the king and his kingdom he disrespectfully abandoned, Emperor Bharata and his dominion span the entire realm. These forests, jungles, lakes, mountains, cities, and more belong to Emperor Bharata. Hence, Bāhubalī will effectively be meditating, eating food, and living on the land owned by Emperor Bharata." The second king agreed and said, "Yes, brother, you are right. After all, this entire land belongs to Emperor Bharata."

After listening to this conversation, Bāhubalī continued his journey toward mount *Kailāsa*. There, he took Dīkṣā (vow of monkhood) and embraced monkhood. On the other hand, upon learning about Bāhubalī's Dīkṣā, Emperor Bharata conveyed the news to all other family members. A somber atmosphere pervaded the palace; all the queens, Mother Sunanda and Mother Yashāsvatī cried and wished for Bāhubalī's return and expressed their desires to meet him again. Emperor Bharata was also deeply saddened by his brother's departure. He cursed his fate and wondered about the pointlessness of worldly merits whose accumulation causes one's relatives to abandon them.

Inspired by Bāhubalī's actions, his 8000 queens also decided to embrace āryika dīkṣā (vow of renunciation) and embraced the path of asceticism. Emperor Bharata, accompanied by his mothers, entered the city of Ayodhyā. A year passed, and Emperor Bharata spent a happy life ruling his kingdom. One day, a message arrived in the palace announcing that revered Jain monks *Acharya* Anantavīrya and Kaccha-Mahākaccha had attained *Kevalajñāna* (omniscient knowledge). Overwhelmed with joy, everyone was busy offering their prayers. At this moment, Emperor Bharata wondered why Bāhubalī had not yet achieved *Kevalajñāna*." He boarded a flying chariot to resolve his query and reached Mount *Kailāsa*.

There, Emperor Bharata asked Lord Ādinātha about Bāhubalī and received a detailed account of the events that transpired on the battlefield. Filled with remorse after reviewing it, Bharata visited Munīndra Bāhubalī and humbly requested, "Oh, *Gurudev*! Oh, *Yogindra*! The thought tormenting your mind is unjustified. Let me address it right away. Oh, great one focused inward! No one owns the earth that you perceive to be owned by me. Countless kings and Emperors have ruled the entire earth in the past. Although I am ruling it currently, I am bound to lose it one day. After me, there will be countless more kings who will rule the earth. Therefore, do not let such an impious earth hinder your meditation. Oh! Great sage! Eradicate this thought swiftly from your mind and attain the supreme state."

Emperor Bharata's words effortlessly dissolved all the internal barriers of the great sage. In less than a *muhurta*, he attained *Kevalajñāna*. Praise be to Lord Bāhubalī swami!







Sixteen dreams of Emperor Bharata.

60"Wx36"H | Oil on Canvas



Emperor Bharata was living happily in Ayodhya. The world presumed he was happy because he possessed 96 thousand queens, 14 gems, and vast worldly riches. Instead, the true source of his happiness was not physical opulence but his inner splendor. Engrossed in experiencing the glory of his soul, One night, Emperor Bharata saw the following 16 peculiar dreams at midnight:

1. The first dream showed a line of 23 tigers walking one after the other.
2. In the second dream, the last tiger was followed by a herd of deer going elsewhere.
3. The third dream showed a large lake with water in all corners despite being dry in the middle.
4. In the fourth dream, a monkey was seen sitting on an elephant's head.
5. The fifth dream revealed a gentle cow consuming withered leaves while leaving aside tender grass.
6. In the sixth dream, a tree devoid of leaves stood utterly dried up.
7. In the seventh dream, dried leaves filled the entire earth.
8. The eighth dream showed a madman wearing beautiful clothes and jewelry.
9. A dog ate food on a golden plate in the ninth dream.
10. The tenth dream showed an owl and a crow harassing a swan and causing distress.
11. In the eleventh dream, a horse was pulling an elephant chariot.
12. The twelfth dream showed an ox staring at everyone while running away from his herd.
13. In the thirteenth dream, two oxen were grazing together in the forest.
14. In the fourteenth dream, dust was maligning extremely bright gems.
15. The fifteenth dream showed that trees obstructed the moon's brightness.
16. Finally, the sixteenth dream showed that clouds surrounded the sun rising in the sky.

In this way, Emperor Bharata saw these strange dreams at midnight. Pondering over them in the early morning, he noted that the interpretation of the dreams was neither clear nor indicated within the dreams. But he had a strong feeling that the interpretation would not be auspicious. He felt that visiting Mount *Kailasa* would help him determine the interpretation of these dreams. He believed that Bhagwan Adinatha's divine discourse could resolve this dilemma. Thus, accompanied by his ministers and companions, the emperor set forth to Mount *Kailasa*.







The interpretation of Emperor Bharata's 16 dreams.

60"Wx36"H | Oil on Canvas



It is an amazing fact that a *Tirthankara's* discourse instantly resolves doubts prevailing in the mind of everyone present in the *Samavasarana*. Since Emperor Bharata was curious to know about the interpretation of his sixteen dreams, a relevant description was communicated in the *Tirthankara's* discourse as follows:

1. In the first dream, the line of 23 tigers walking one after the other signifies that 23 more *Tirthankaras* will be born in the future. The age of righteousness will prevail until their lifetime, after which the influence of false beliefs will increase.
2. In the second dream, you saw the last tiger was followed by a herd of deer going elsewhere. It indicates that during the lifetime of the 24th *Tirthankara* Lord Mahavira, the propagation of false beliefs will be at its peak, and differences in opinion will rise.
3. In the third dream, you saw a lake dry in the middle but filled with water around the edges. It signifies that in *Kalikaala*, pure Jainism will be followed more in the extreme edges of the period than in the middle periods.
4. In the fourth dream, where you saw a monkey seated on the head of an elephant, it indicates that in *Kalikaala*, the *Kshatriya* (warrior) caste will become corrupt and lack discriminatory intellect. The reins of governance will fall into the hands of people of the lower castes.
5. In the fifth dream, you saw a cow forsaking tender grass and consuming withered leaves. It indicates that in the *Kalikaala*, people will abandon virtuous conduct and indulge in frivolous, unrestrained behavior. They would prefer to live a relaxed lifestyle without any rules.
6. In the sixth dream, you saw a tree devoid of leaves that stood utterly dried up. It signifies that in the *Kalikaala*, individuals will forsake the bounds of morality. They will not care whether their actions are graceful for their physical body. Droughts will flourish everywhere.
7. In the seventh dream, you saw that dried leaves filled the entire earth. It indicates that in the future, people will only have access to tasteless substances for consumption and enjoyment. Hence, people will be unable to consume quality and nourishing food. Nature will also function in the same manner.
8. In the eighth dream, you saw a madman wearing beautiful clothes and jewelry. It indicates that in *Kalikaala*, people will use non-serious names instead of meaningful names for their kids.
9. In the ninth dream, you saw a dog eating food on a golden plate. It indicates that hypocrites will be well-known while gentlemen will receive less respect. People will condemn truthful and frank speakers.
10. In the tenth dream, you saw an owl and a crow harassing a swan and causing it distress. It indicates that in *Kalikaala*, individuals full of passion and hatred will behave like owls and crows. They will condemn and disregard passionless monks. They will present many kinds of troubles in their path.
11. In the eleventh dream, you saw a horse pulling an elephant chariot. It indicates that even the best will leave the noble Jain religion and follow unrighteous paths.
12. In the twelfth dream, you saw an ox staring at everyone while running away from his herd. It indicates that individuals will embrace monkhood at an early age. Older people will be less inclined to embrace monkhood and will not remain within the *Sangha*.
13. In the thirteenth dream; you saw two oxen grazing together in the forest. It indicates that in *Kalikaala*, very few ascetics will be visible in the mountains and caves. It implies that the number of ascetics will be minimal.
14. In the fourteenth dream, you saw that dust was maligning extremely bright gems. It indicates that in *Kalikaala*, ascetics will not be endowed with attributes like intellect, involvement, and strength.
15. In the fifteenth dream, you saw that trees obstructed the moon's brightness. It indicates that in *Kalikaala*, monks will not possess *Avadhi* (Clairvoyant knowledge) and *Manahparyaya gyana* (telepathic understanding).
16. Finally, in the sixteenth dream, you saw the sun hidden by clouds. It indicates that no one will be able to attain *Kevalagyana* (omniscience) in *Kalikaala*. The final period in the cycle of time will only last 21000 years. People will forget the righteous path and will behave like barbarians. Global destruction will occur at the end of these 21000 years, and it will be followed by the resurgence of the righteous path.)

After knowing the interpretation of his dreams, Emperor Bharata was satisfied and returned to Ayodhya.







Consecration of 72 Jain temples.

60"Wx42"H | Oil on Canvas



Emperor Bharata, the sovereign of *Bharata kshetra*, excelled equally in the worldly and transcendental realms. Filled with devotion and deep faith in *Jinendra deva*, he decided to construct 72 Jain temples on Mount *Kailāsa*. The news of this decision seemed to fill the world with joy; kings, ministers, priests, relatives, and followers in all countries wholeheartedly praised Emperor Bharata's decision. Although he undertook this endeavor for his spiritual welfare, this decision will help millions of souls on the path of liberation. Hence, everyone rejoiced. Besides, the choice of location has exceptional significance. Lord Adinatha's Samavasarana is situated on Mount *Kailāsa*. It is the place where the entire world and the celestial realm taste the nectar of spiritual wisdom in the presence of Lord Adinatha. Under Emperor Bharata's instructions, the construction of the 72 Jain temples began on Mount *Kailāsa*, and it was completed within a short period. Bharata was pleased to hear the news of the completion of this auspicious task. He and his entire family were eager to visit the newly constructed Jain temples. Accompanied by numerous musical instruments and adorned in pure white attire, Emperor Bharata, his queens, mother-in-laws, children, and relatives traveled to the new Jain temples on mount *Kailāsa*. Upon arrival, Emperor Bharata worshiped all the Jain idols according to the process described in the scriptures. He also prayed to the bejeweled Jain idols that appeared as graceful as the natural Jain temples. These Jain temples were tall, such that they appeared to touch the sky. They were bejeweled; with every particle forming them indicative of the path of liberation. The glory and form of the Jain idols consecrated within them are indescribable and their beauty is unimaginable. In this way, Emperor Bharata and his family worshiped *Jinendra deva*. By worshiping, he established himself on the path of liberation.







Abdikation of kingdom by Emperor Bharata.

48"Wx36"H | Oil on Canvas



Emperor Bharata ruled over the entire world like the mighty Indra, and his fame extended across all three realms. His lifespan was 84 *lakh purva* (1 purva = 7,05,60,00,00,00,000 years). Despite enjoying pleasures for a long period, he did not age, experience illness, or any physical ailment. Such is the extraordinary virtue of a Chakravarti ruler that they remain forever youthful. However, all worldly laws change in the face of destiny. One day, Emperor Bharata was seated on his imperial throne in a grand court filled with kings. At that time, A portrait artist showed a mirror to Emperor Bharata to confirm whether the emperor's current appearance was appropriate for a painting. It seemed instead of showing the mirror, the artist was showing Emperor Bharata the reality. Emperor Bharata looked at his face, realized that his body had bowed down a bit, and felt there was no need for him to govern the kingdom anymore. On minute observation, Emperor Bharata noticed a wrinkle on his forehead, which seemed to inform him that it was time to embrace monkhood. Such a minor incident triggered intense dispassion, and he said, "Oh, Shame on my disposition. I was involved in enjoying worldly pleasures without realizing my human lifespan was nearing completion. Oh, Supreme lord! All my brothers, mothers, children, sisters, and friends embraced monkhood and attained liberation in front of my eyes, yet why did I not think of doing the same? Why did I not join the path that would end the dilemma of life and death? Oh, Jineshwar! I will renounce this world today and embrace Jain monkhood!"

The royal court was in uproar after hearing the Emperor's passionless words. All his ministers and priests began requesting him and said, "Maharaj! What are you saying? You are the lord of the six continents; who else can enjoy this earth besides you? Now is not the right time..." They attempted to stop Emperor Bharata through these and other arguments, but now he will not stop as he has made a firm decision. Hence, he called his eldest son Arkakirti and said, "I had taken charge of this kingdom's administration on the command of my father. Now, considering your grandfather's path of righteous rule as an ideal, it is time for you to take on this responsibility. Having detached from worldly pleasures, I am now moving towards spiritual liberation." After hearing these words, tears began flowing from Arkakirti's eyes, and he requested, "Oh, father! Please do not say this. Do not abandon us in this way." Witnessing this father-son dialogue, everyone in the royal court became emotional. Yet, the emotional state of everyone's heart will not hinder Emperor Bharata's resolve to embark on the path towards spiritual liberation. Even after much persuasion by Bharata, Arkakirti did not agree to it. Instead, he reasoned, "Father! You nurtured us using things that you felt were best for us. So today, when you realize this kingdom is unfavorable for you, how can you hand it over to me?" Emperor Bharata was quite pleased to note the purity of his son's mind. However, realizing he had very little time left, he crowned Arkakirti, installed him on the Emperor's throne, and declared him the King of all subjects. Next, he went straight to the forest from the royal court.

When his queens received this news, the scene there became very sad. Many queens fell unconscious; some remembered Emperor Bharata's name while mourning, and others approved his decision. Regardless of the consequences, Bharata acted as per his decision, sat in his palanquin, and set out towards the forest to begin his spiritual journey towards liberation. Bharata's self-confidence is unimaginable. He is a great man, full of self-respect, and a spiritual seeker. Near the end of his lifespan, he realized what was appropriate and decided to embrace monkhood, which is an impossible decision for others. Bharata is truly blessed!







Lord Bharata's *Nirvana*.





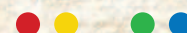
Behold! A monk in the forest meditating on the true nature of his soul! Oh! See his selflessness! A monk immerses every moment of his being in the ocean of the soul's bliss. It would not be surprising if, by consistently meditating on the soul, he may attain *Kevalagyana* within an *antara-muhurta*. The inner state of Bharata Muniraja was similar while being seated in *Siddhasana* posture in the forest. It appeared he was parallelly giving up bodily hair externally and separating himself from emotional impurities internally. Upon completing this process, he immersed himself in meditation. Seeing the joy and satisfaction visible on his face, it seemed as if he had found a lost treasure that he had been waiting for a long time.

Bharata Muniraja became deeply absorbed in meditation. Just as someone thirsty for years yearns for water, in the same manner, it seemed that Bharata too had been longing for the taste of spiritual bliss for multiple lifetimes. His urge to attain spiritual bliss was fulfilled within an *antara-muhurta*. That is, within such a short time duration, Bharata Muniraja triumphed over three quartets of passionate emotions and attained the seventh guna-sthana (spiritual stage as per Jainism). Parallely, by absolutely nullifying *Sanjvalana kashaya* (smoldering passions) through *Trikarana parinaama* (higher and pure state of mind), he attained a state of *Kshayika sukh* (destructional bliss). Next, by ending all *Ghati karma* (soul-harming destructive karma), he achieved the 13th guna-sthana, i.e., Arihanta state, which possesses infinite quartets.

It is no surprise. Bharata was intensely perseverent since childhood, a *Charam shariri* (a soul in its final embodied incarnation), and exceptionally virtuous. Within a short time, at the end of the 13th guna-sthana, he destroyed all the remaining karmic particles attached to his soul. He attained Siddha state (Omniscient, formless being) and settled at the tip of the universe.

Utterly free of all karmic impurities, A possessor of nine omniscient attainments, and a formless *Siddha* state; the self-effort of Bharata is praiseworthy. His *sadhana* and self-dedication are praiseworthy! Glory to lord Bharata who is settled in the supreme state and is meditating on his divine soul!

72"Wx42"H | Oil on Canvas







Bhārata named after Emperor Bharata.

60"Wx48"H | Oil on Canvas



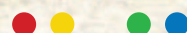
"Numerous rulers took birth on this land (India). Of the many who came from various foreign lands, some conquered this country with their strength, some with deceit, while others ruled with great wisdom. Since ancient times, the culture of this country has been its true wealth. Its principles and ethics have defined its beauty. When we, as researchers, peek through the window of history within India, the most prominent sight that meets our eyes is a golden palace. The name of Emperor Bharata *Chakravarti* - the son of the first Jain *Tirthankara* Adinath is etched on every wall of this golden palace. Bharata, the son of Adinath, had a brother named Bāhubalī who was a *Kāmadēva* i.e. he was considered the most handsome man in the world. Bharata had 100 brothers and two sisters. His sisters Brahmi and Sundari were endowed with the knowledge of characters and numbers respectively. One day, Sudarshan Chakra manifested in the armory of such a fortunate Bharata, meaning he was blessed with the ability to conquer all six continents.

No one on earth is strong enough to match the influence and power of *Sudarshan Chakra*. As a result of its influence, thousands of celestial beings aligned themselves in Bharata's service. With its divine might, Bharata became the first conqueror in *Kalikaala* (era), to conquer all six continents of the world including *Arya desha* and five *Mleccha khandas*.

However, Bharata did not have the mindset of other rulers; he did not embark on a global victory to control and subjugate *Bharata kshetra*. Rather, he dreamt of an undivided *Bhārata* (India); he envisioned ruling over the entire world as one state. Bharat's conquests were not about causing harm; rather they were about the realization of '*Vasudhaiva Kutumbakam*' - fostering an inclusive and progressive society.

He guided and laid the foundation of a single policy, a single system of justice, and an ideal society. As per his vision, Bharata connected everyone with Jain doctrines and its principles. As a consequence, the entire populace adopted a virtuous lifestyle. Bharata wasn't just a ruler; he was a worshiper, a seeker of ultimate happiness himself, and wanted to connect others with the same ideals so that all people could also embrace contentment and selfless behavior like him.

Over sixty thousand years, Bharata brought the entire *Bharata kshetra* under his influence, establishing it as an undivided prosperous empire. Perhaps there has not been any other ruler like him in this world. Such was his influence that the entire world bowed down at his feet. The entire world is infinitely grateful to Bharata. Despite the passage of time and millions of years, rulers have not been able to forget Bharata's beneficial role. It is clear from Emperor Kharavela's rock inscriptions in *Hathim* caves which indicate that this country (India) is referred to as *Bhārata* in honor of Adinath's son Bharata. Upon further exploration, it was discovered that the Vedas and Puranas resounded with the glorious tales of Bharata.





## An introduction to the artist whose paintings are used in this book.



Renowned Indian artist Shri Vijay Acharekar was born in 1967 in Mumbai, Maharashtra, India. In 1988, he completed his studies in Art and Design, achieving first-class honors with the prestigious Usha Deshmukh Gold Medal. Shri Vijay Acharekar is known for his ability to captivate everyone with his art and has been honored time and again with numerous titles and awards.

### Some notable achievements:

Shri Vijay Acharekar has participated in numerous group and solo shows. The most prominent ones include The Result Art Gallery and City Café Gallery, USA in 2002; Right Lines Art Gallery in Bangalore in 2003; Artland - Colors 2006 and Jehangir Art Gallery in 2006; Indian Oil, Mumbai in 2008; The Art Centric Space, Delhi, and City Cafe Gallery in 2012; Prabodhankar Thackeray Art Gallery, Mumbai in 2014.

### Some accolades and honors:

Shri Vijay Acharekar has been awarded by the government and private institutions with numerous accolades which include: In 1985-1986, he was honored by L.S. Raheja School of Art, Mumbai, with the Upcoming Talent Award. In 1987-1988, he received the Outstanding Student of the Year award; and in 1990, 1991, 1994, and 1995, he received several Gold Medals.

### Artist's perception:

"I am personally moved by the artistic portrayal of *Bharatesh vaibhava* which is based on the life of Bharata *Chakravarti*. Bharata is not just a protagonist but also an iconic character in our golden history."







With the blessings of Pujya Gurudevshree Kanjishwami and the sincere aim of spreading true Jainism worldwide, Shree KundKund-Kahan Parmarthik Trust, Mumbai, has been diligently working for decades through various channels. The Trust is dedicated to conveying the authentic message of *Tirthankaras* and *Acharyas* to everyone in a genuine manner. In line with this commitment, on the auspicious occasion of Pujya Gurudevshree's 129<sup>th</sup> birth anniversary on April 16, 2018; the Trust inaugurated the Guru Kahan Art Museum (GKAM)... on the sacred *Sadhana-Bhumi* of Gurudevshree in Songadh, Gujarat. The museum showcases art and sculptures inspired by Jain Doctrines, Scriptures, Life Sketches, and teachings of Jain Scholars, as well as occasional exhibitions on Pujya Gurudevshree and Bahenshree. GKAM has received acclaim from numerous scholars and mumukshus over the years for its exhibitions and presentations. If you too aspire to tread the path of liberation and make your life meaningful, then you must visit the...

**Guru Kahan Art Museum.**





Shree Aadinath Digambar Jinbimb Panchkalyanak  
Pratishtha Mahotsav, Songadh



Shree Kundkund-Kahan Parmarthik Trust

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