



SHRUT-KEVALI

Vol. 53
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ACHARYA BHADRABAHU

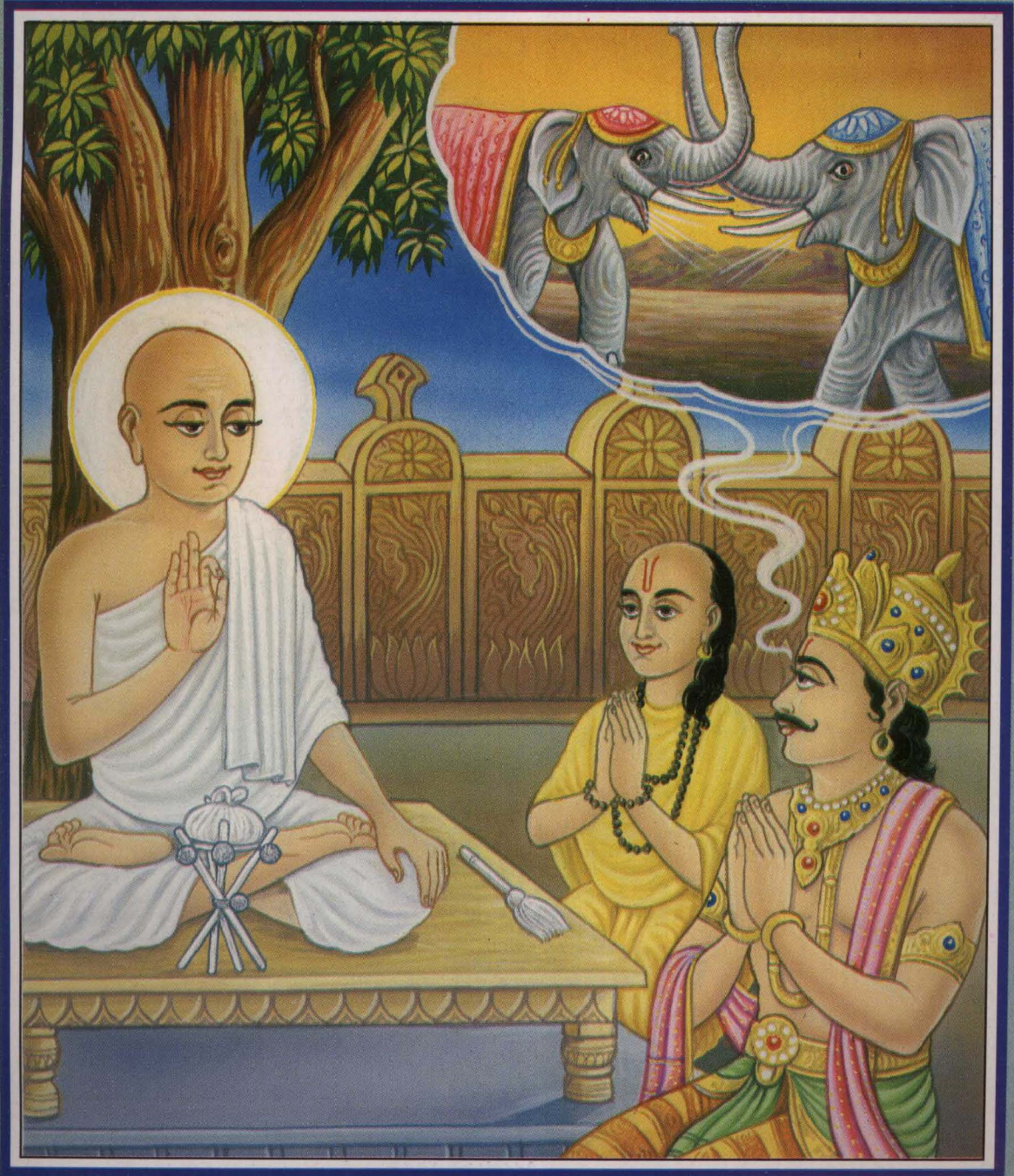


Illustration: Emperor Chandragupta asks the meaning of his strange dreams from Acharya Bhadrabahu.

SHRUT-KEVALI ACHARYA BHADRABAHU

Jain tradition has seen six Shrut-kevalis after Jambu Swami, the last omniscient. Shrut-kevali is one who is not an omniscient; but he is almost equal to an omniscient in knowledge because he has complete and profound knowledge of all the scriptures. Acharya Bhadrabahu was the fifth in the line of Shrut-kevalis who had complete knowledge of fourteen Purvas (the subtle canon).

Acharya Bhadrabahu's personality was very forceful and radiant. He occupies a place of great respect in both Shvetambar and Digambar traditions. He went into the mountain ranges in Nepal and practiced the Mahapran Dhyana, a higher spiritual practice of yoga. During his time the Nanda family ruled in Magadh.

He was born in Pratishtanapur in southern India in the 94th year of Bhagavan Mahavir's nirvana (376 before the Vikram era or 433 BC). When he was 45 years old he was initiated as a Jain ascetic by Acharya Yashobhadra Suri in 331 BV (388 BC). He left his earthly body in 170 ANM (300 BV or 357 BC).

Acharya Yashobhadra had two chief disciples who had complete knowledge of the Purvas -- Acharya Sambhoot Vijaya and Acharya Bhadrabahu. Arya Sthulabhadra was the disciple of Acharya Sambhoot Vijaya. Acharya Bhadrabahu became the chief of the order after the death of Acharya Sambhoot Vijaya in 314 BV (371 BC). Five hundred ascetics including Sthulabhadra started study of Purvas under Acharya Bhadrabahu but Sthulabhadra alone could acquire the knowledge of the text and meaning of only ten out of the fourteen Purvas.

In Jain tradition there have been numerous acharyas bearing the name Bhadrabahu. There has been a confusing mixing up of the incidents from their lives. Many sources have many varying stories. According to the traditional stories Shrut-kevali Acharya Bhadrabahu and Varahamihir were brothers. But there is a gap of some centuries in the periodicity of Acharya Bhadrabahu and Varahamihir, the author of Varah Samhita. The source of this confusion appears to be the similarity of names. However, based on the popular oral tradition this incident has been mentioned in the Doghatti Tika of Upadesha Mala by Shri Ratnaprabh Suri (1238 V or 1181 AD). This book is based on that story.

Acharyashri Vijaya Jinottam Surishvar ji, the chief disciple of Acharyashri Vijaya Sushil Surishvar ji, has taken the trouble of writing this story. We once again express our gratitude.

—Srichand Surana 'Saras

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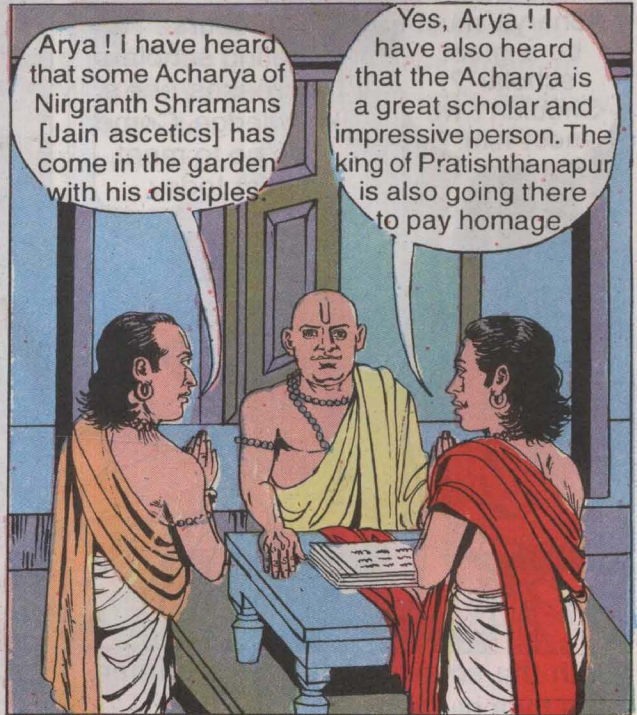
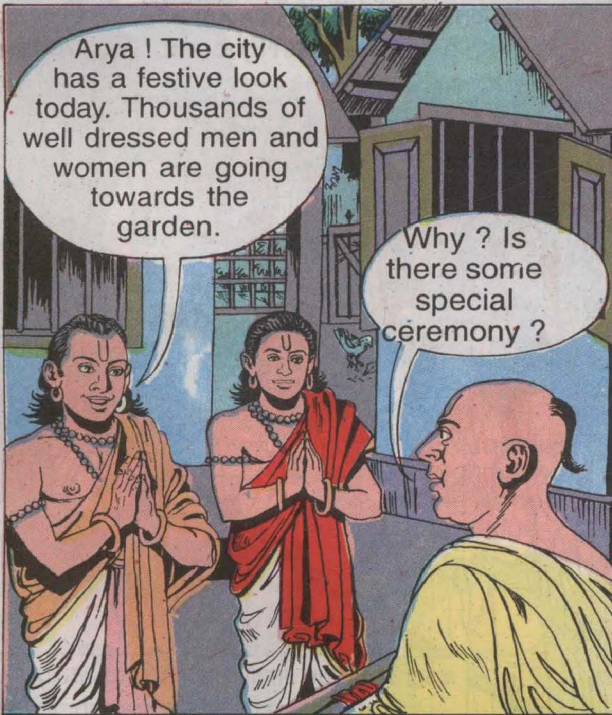
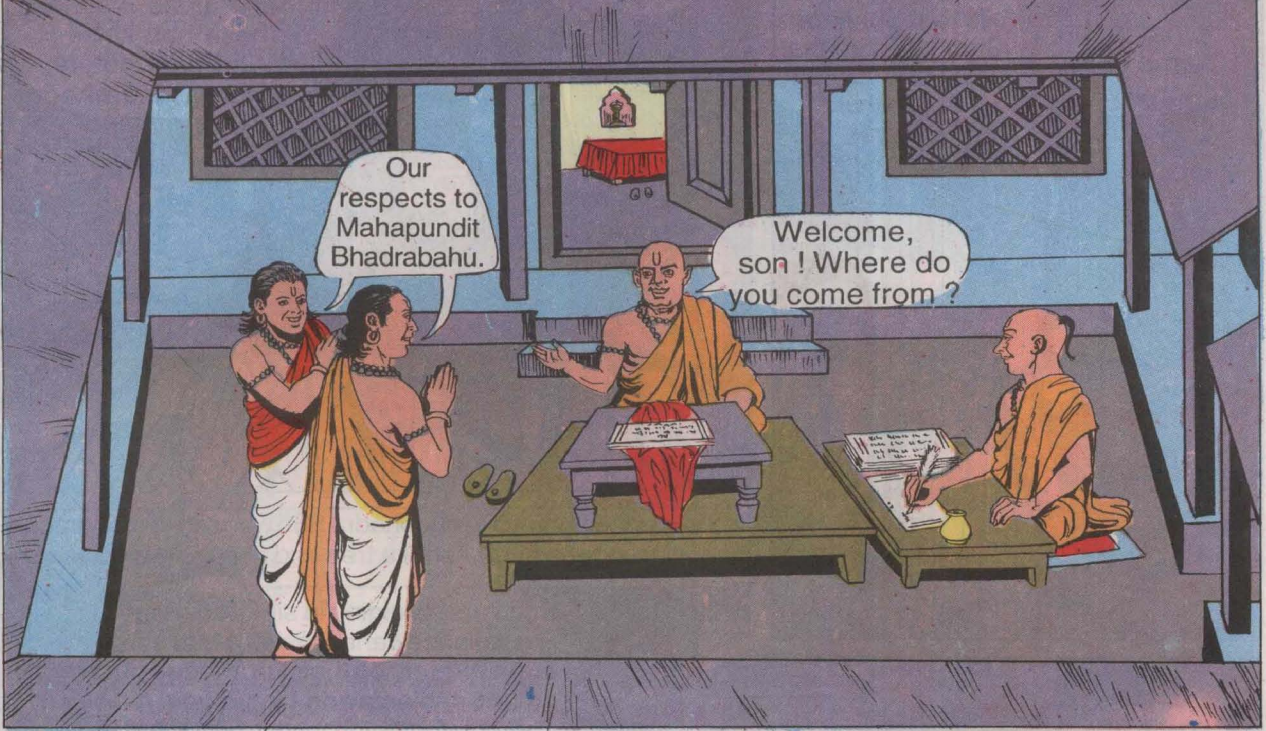
SHREE DIWAKAR PRAKASHAN

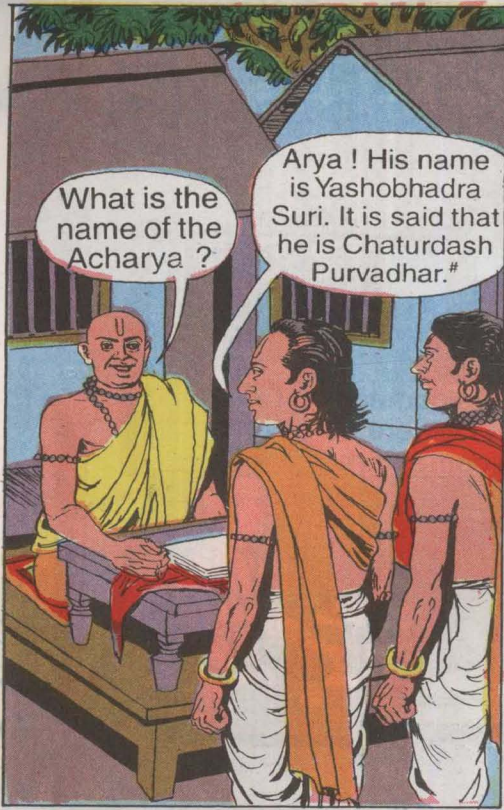
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SHRUT-KEVALI ACHARYA BHADRABAHU

It was 125 years past Bhagavan Mahavir's nirvana. Two scholarly Brahmin brothers lived in Pratishtanapur. One day Bhadrabahu, the elder,

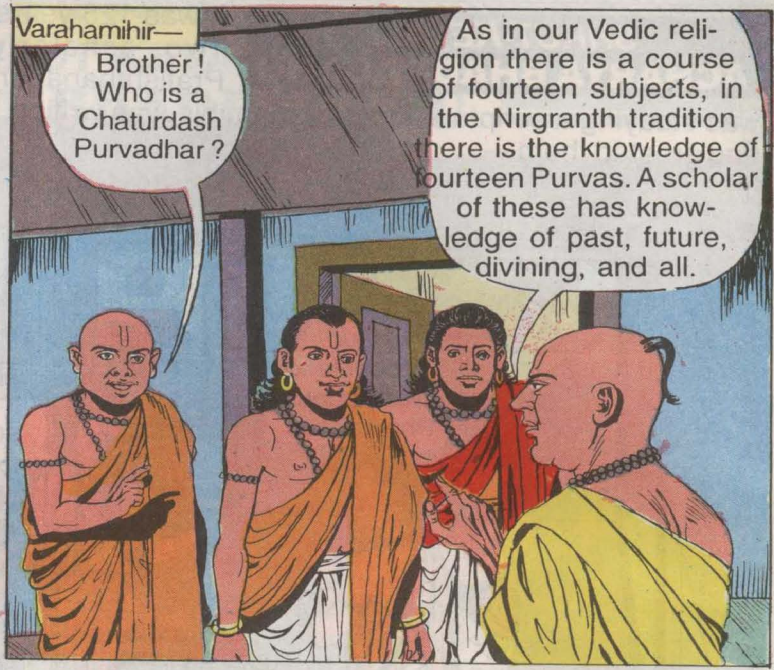
was studying a scripture and Varahamihir, was writing. Two young men from the city came and greeted them—





What is the name of the Acharya ?

Arya ! His name is Yashobhadra Suri. It is said that he is Chaturdash Purvadar.#

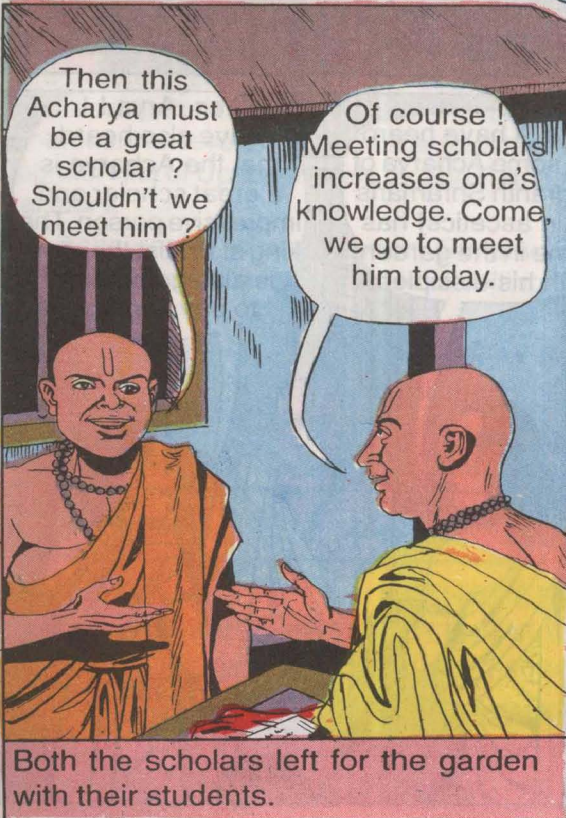


Varahamihir—

Brother ! Who is a Chaturdash Purvadar ?

As in our Vedic religion there is a course of fourteen subjects, in the Nirgranth tradition there is the knowledge of fourteen Purvas. A scholar of these has knowledge of past, future, divining, and all.

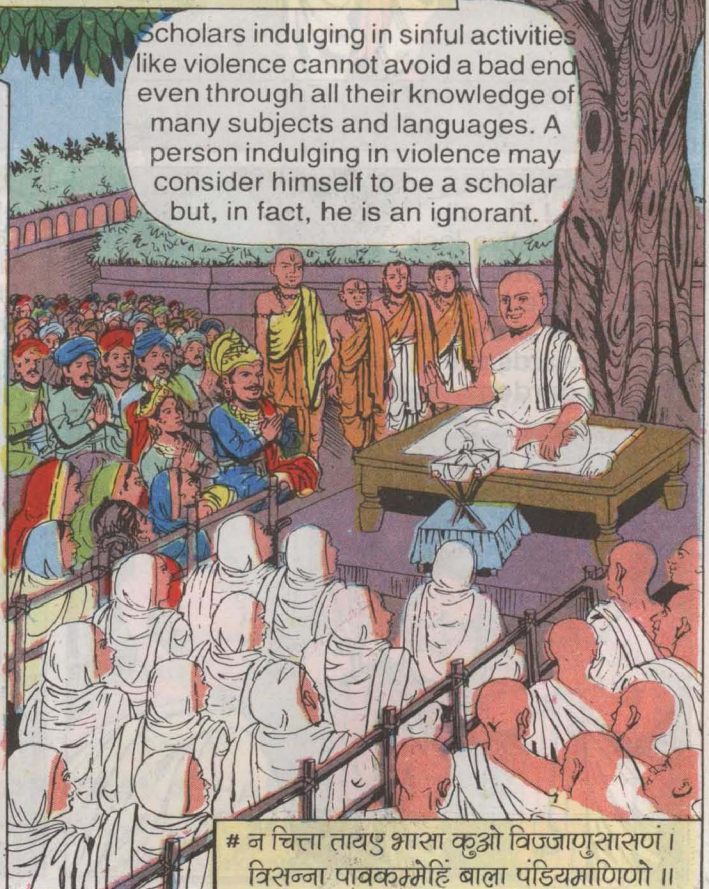
In the garden Acharya Yashobhadra Suri was sitting on a grand pedestal under a huge Ashoka tree and giving his discourse.



Then this Acharya must be a great scholar ? Shouldn't we meet him ?

Of course ! Meeting scholars increases one's knowledge. Come, we go to meet him today.

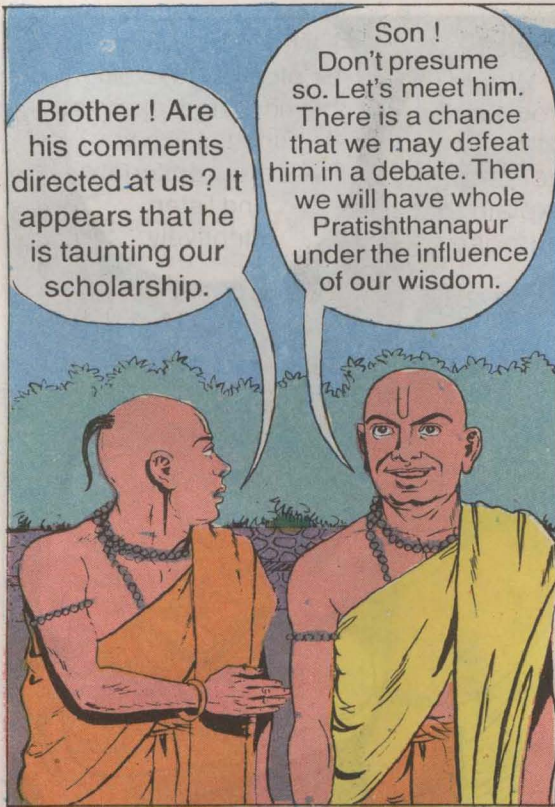
Both the scholars left for the garden with their students.



Scholars indulging in sinful activities like violence cannot avoid a bad end even through all their knowledge of many subjects and languages. A person indulging in violence may consider himself to be a scholar but, in fact, he is an ignorant.

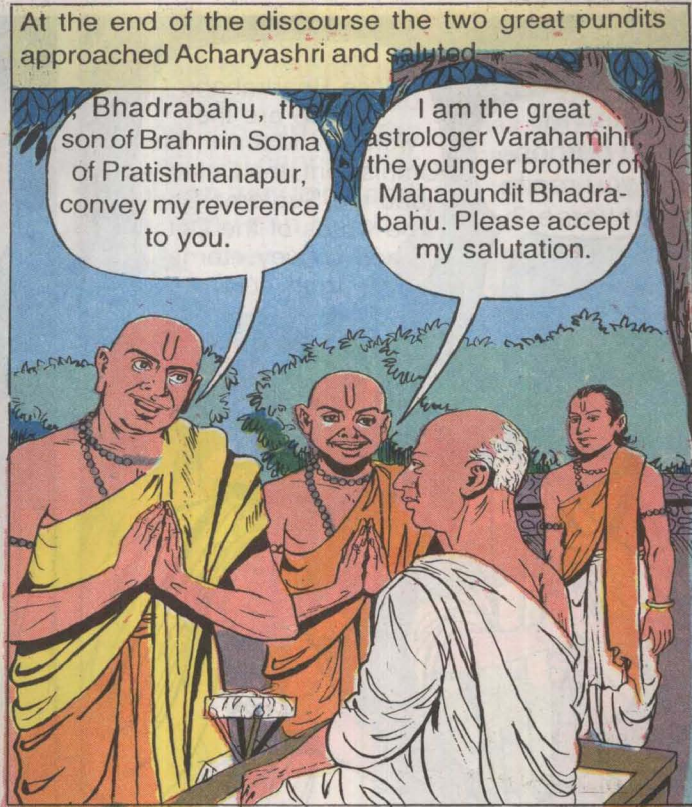
न चित्ता तायए भासा कुओ विज्जाणुसासणं ।
विसन्ना पावकमेहिं बाला पडियमाणो ॥

Scholar of fourteen Purvas or subtle canon.



Brother ! Are his comments directed at us ? It appears that he is taunting our scholarship.

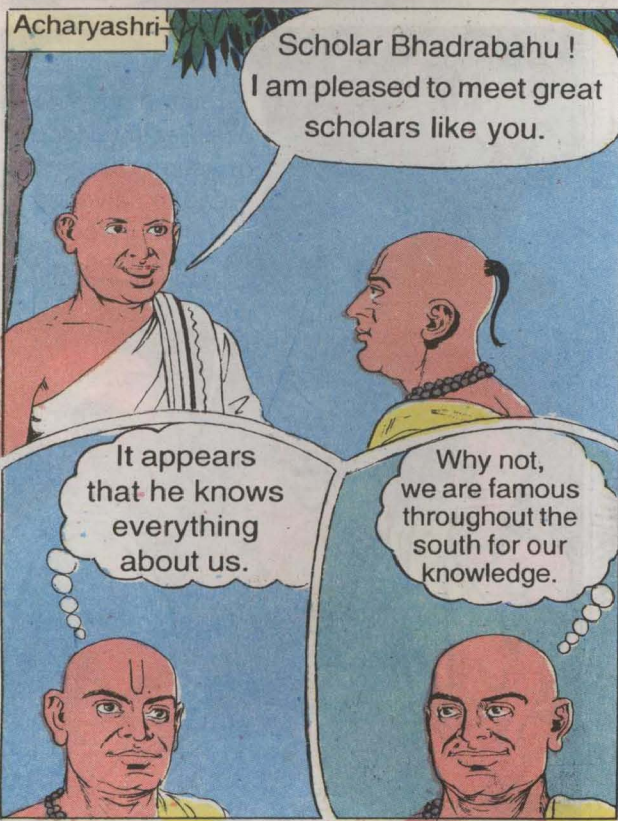
Son ! Don't presume so. Let's meet him. There is a chance that we may defeat him in a debate. Then we will have whole Pratishthanapur under the influence of our wisdom.



At the end of the discourse the two great pundits approached Acharyashri and saluted

Bhadrabahu, the son of Brahmin Soma of Pratishthanapur, convey my reverence to you.

I am the great astrologer Varahamihir, the younger brother of Mahapundit Bhadrabahu. Please accept my salutation.

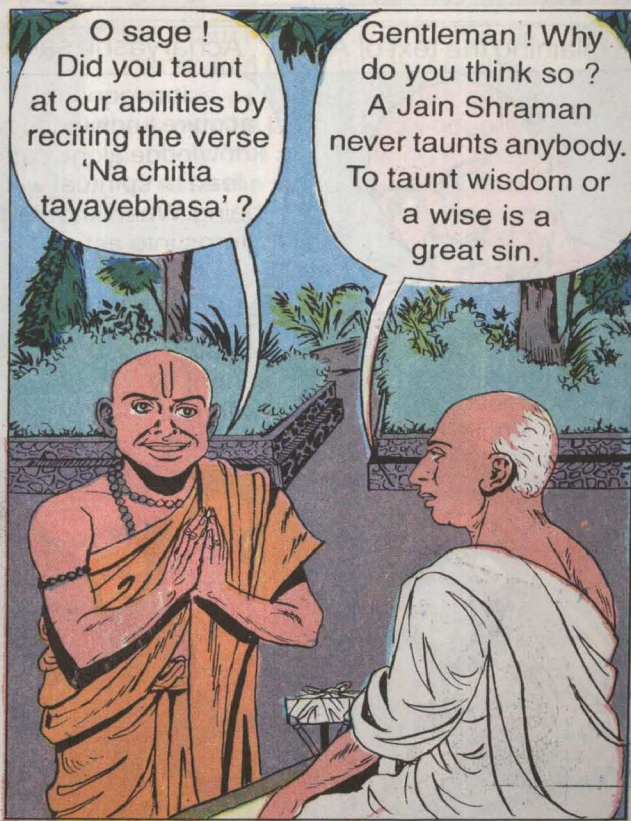


Acharyashri-

Scholar Bhadrabahu ! I am pleased to meet great scholars like you.

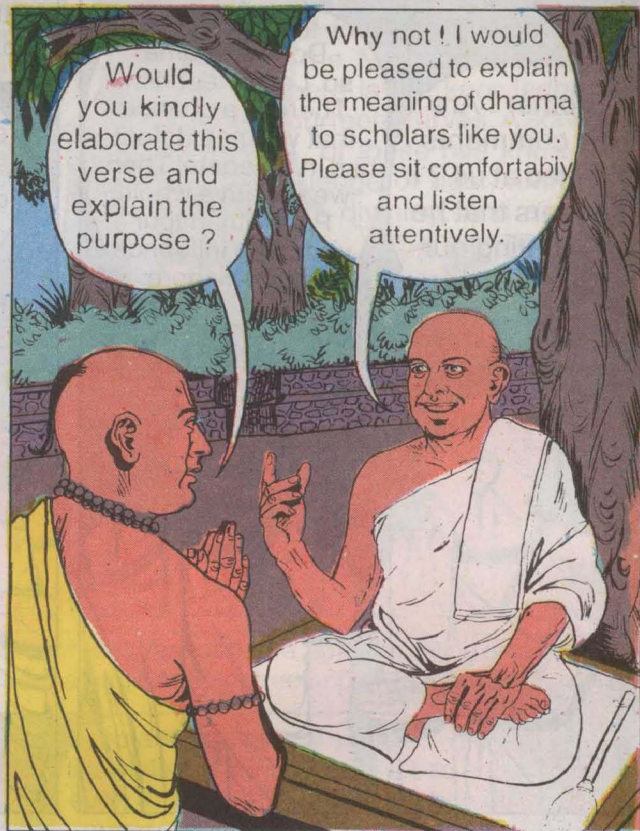
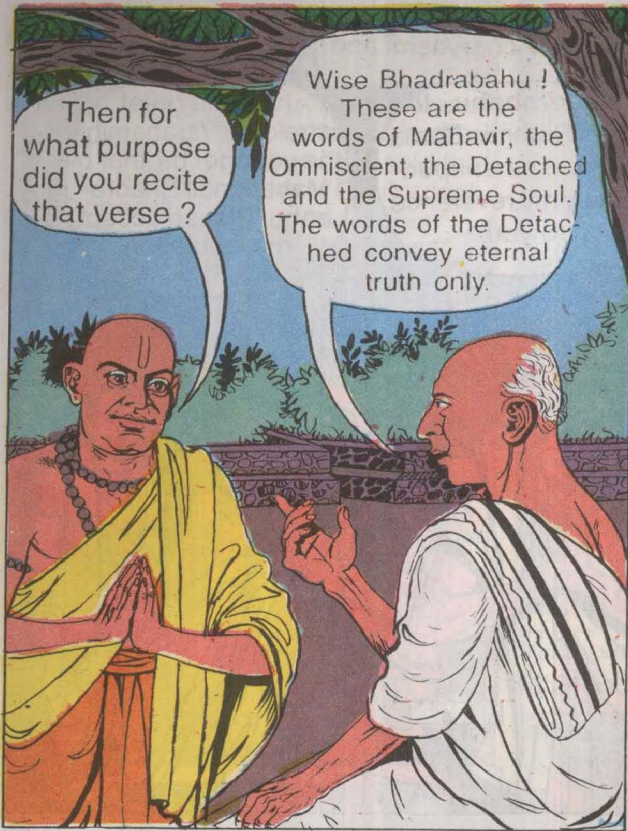
It appears that he knows everything about us.

Why not, we are famous throughout the south for our knowledge.

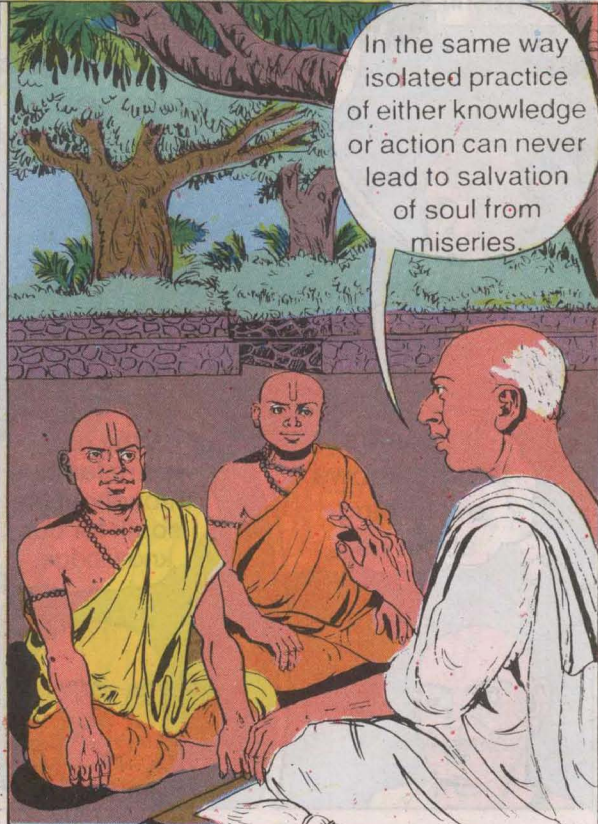
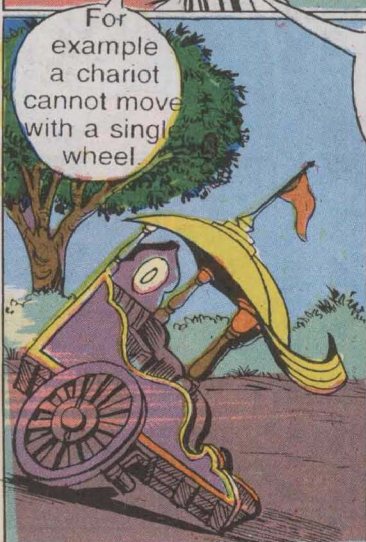
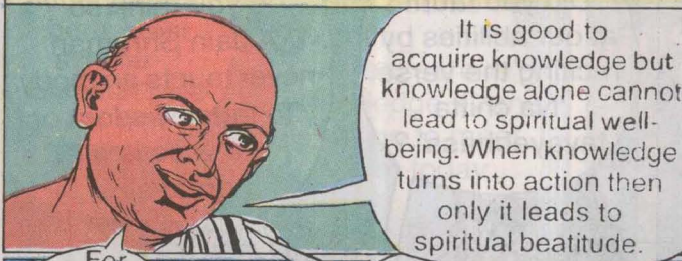


O sage ! Did you taunt at our abilities by reciting the verse 'Na chitta tayayebhasa' ?

Gentleman ! Why do you think so ? A Jain Shraman never taunts anybody. To taunt wisdom or a wise is a great sin.

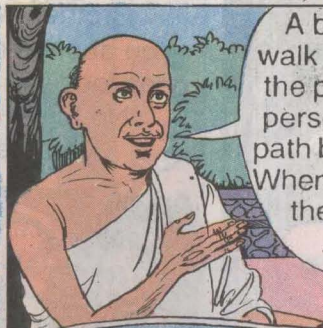
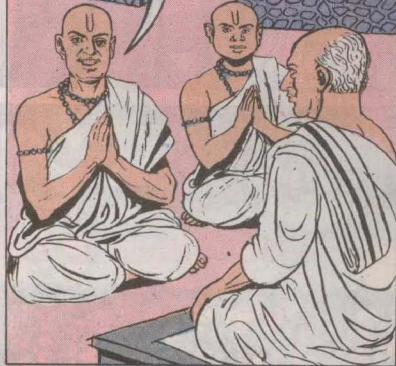


Explaining the text of Agam⁴, Acharyashri said—



Bhadrabahu

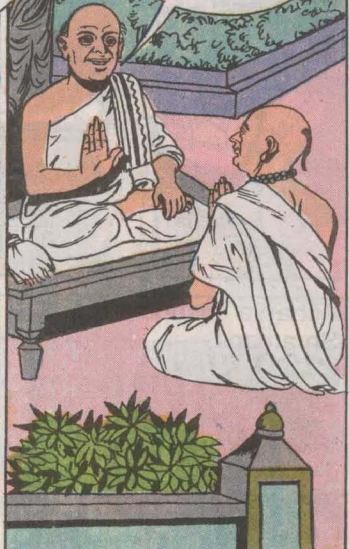
Acharyavar ! Till now we tried to acquire knowledge alone. What is the path of conduct ? Please explain us.



A blind man can walk but cannot see the path. A crippled person can see the path but cannot walk. When they join hands they can reach their goal.

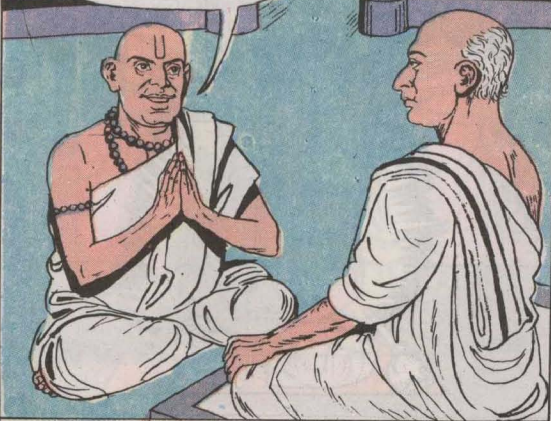


In the same way, Bhagavan has said, salvation can be attained only when knowledge and action are combined.

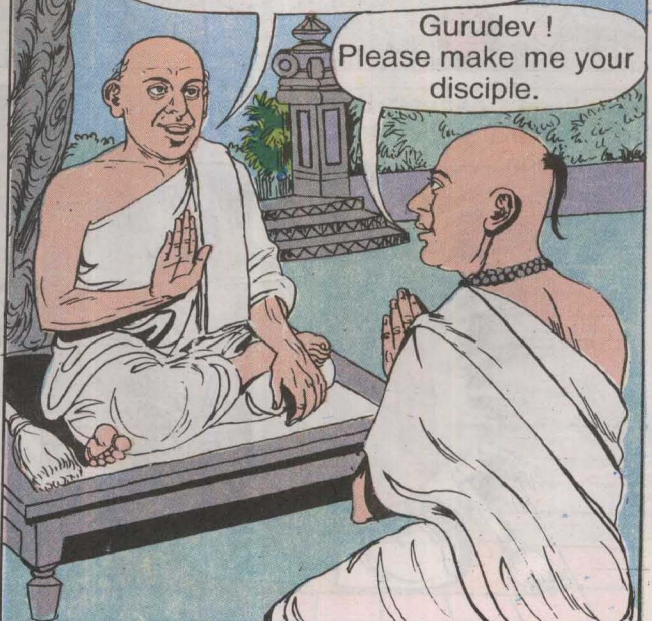


Stating many examples, Acharyashri explained the secrets of Bhagavan Mahavir's path of right knowledge and right conduct to the two scholars. Bhadrabahu was convinced—

Acharyavar ! Today you have opened my inner eyes. The spiritual insight that I could not acquire even after twelve years of studies, you have given me in two seconds. I am gratified.



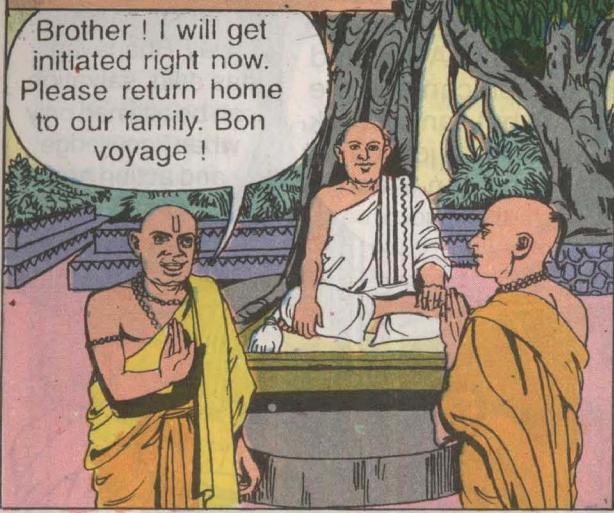
Son ! Your name is Bhadra (gentle). You should be gentle by heart and action as well. Enlighten the self and others with the lamp of knowledge lighted just now. You are destined to greatly increase the influence of Jain order.



Gurudev ! Please make me your disciple.

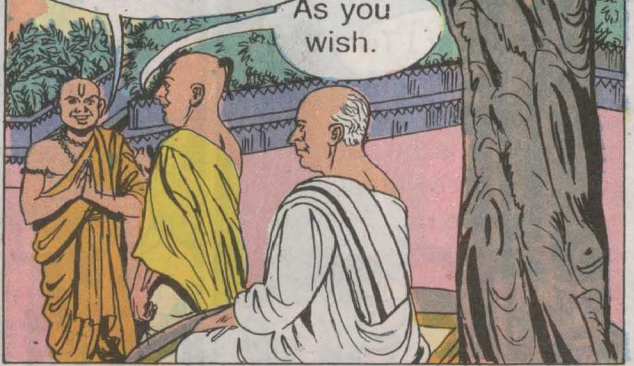
Then he turned towards his younger brother—

Brother ! I will get initiated right now. Please return home to our family. Bon voyage !

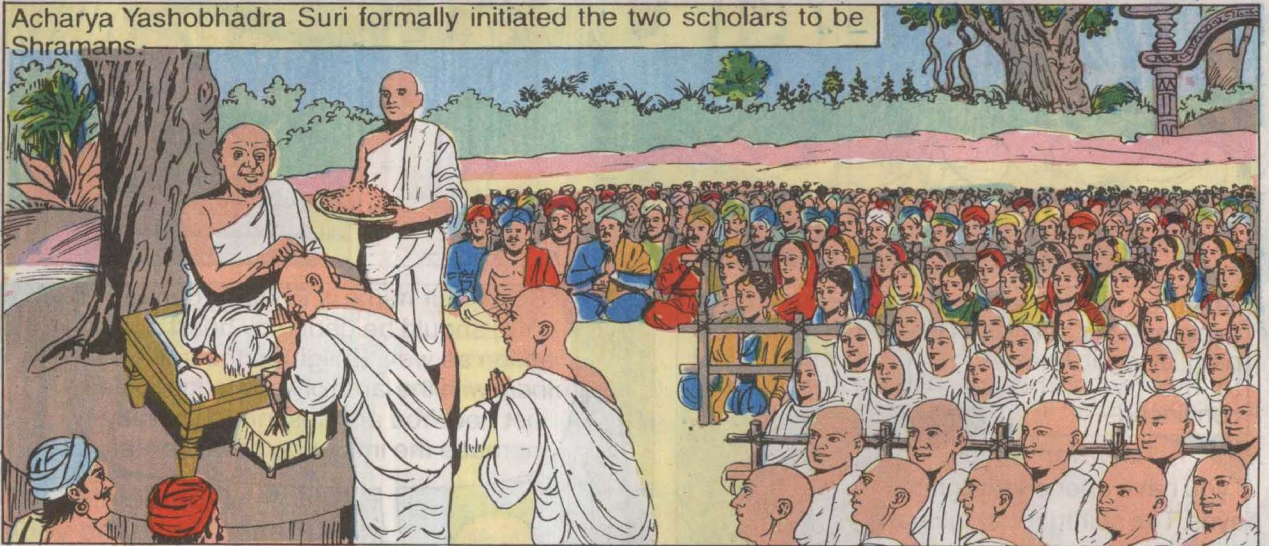


Brother ! Would you deprive me of the good food you have got ? No ! I will follow you steps.

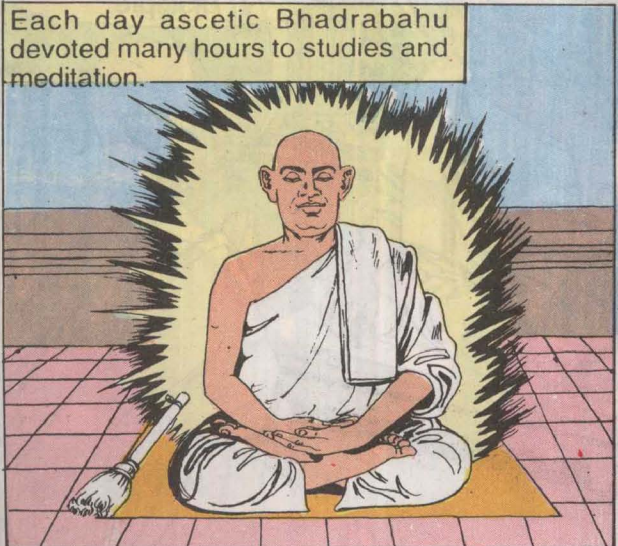
As you wish.



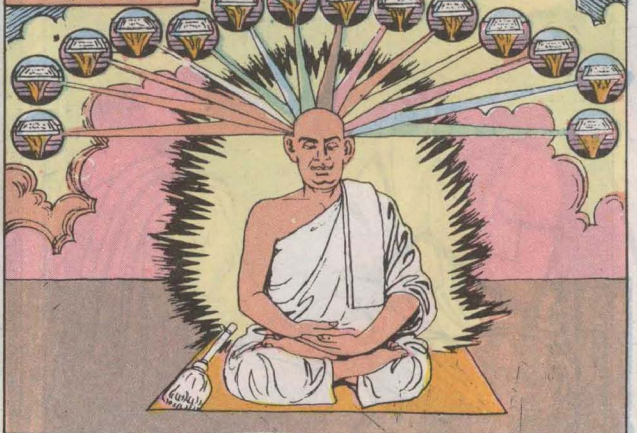
Acharya Yashobhadra Suri formally initiated the two scholars to be Shramans.



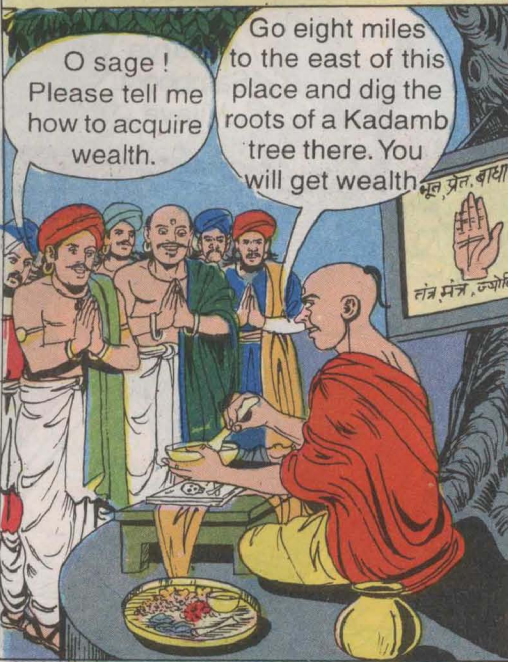
Each day ascetic Bhadrabahu devoted many hours to studies and meditation.



With the intensity of his meditation his intellect became so purified that he soon acquired the profound knowledge of the fourteen Purvas and became a Shrut-kevali.



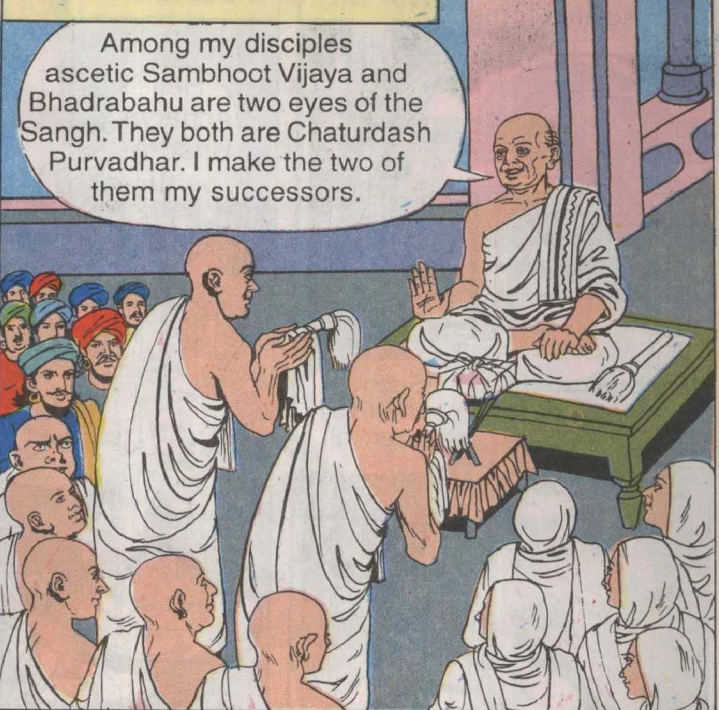
Varahamihir was an egotist hungry of worship and rituals. He started showing miracles to people after studying scriptures like Chandra Prajnapti, Surya Prajnapti, and Ashtanga Nimitt.



O sage! Please tell me how to acquire wealth.

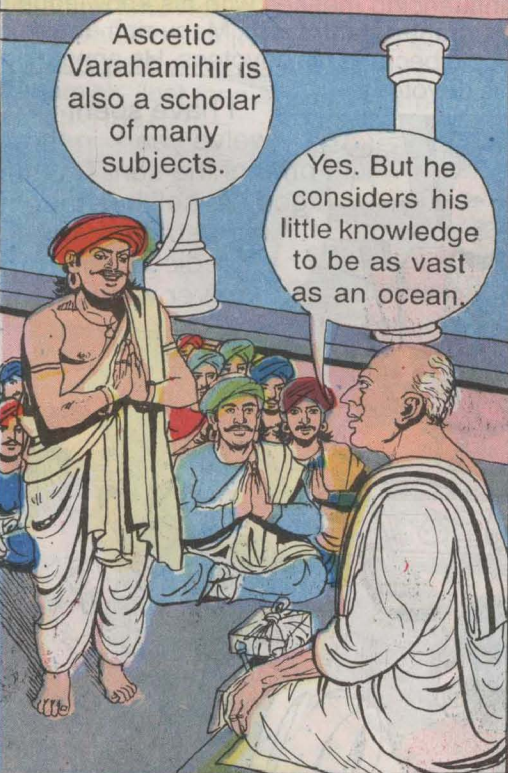
Go eight miles to the east of this place and dig the roots of a Kadamb tree there. You will get wealth.

Acharya Yashobhadra Suri was sick due to old age. Realizing that his end was near, Acharya Yashobhadra Suri one day called the four-limbed Sangh and said—



Among my disciples ascetic Sambhoot Vijaya and Bhadrabahu are two eyes of the Sangh. They both are Chaturdash Purvadar. I make the two of them my successors.

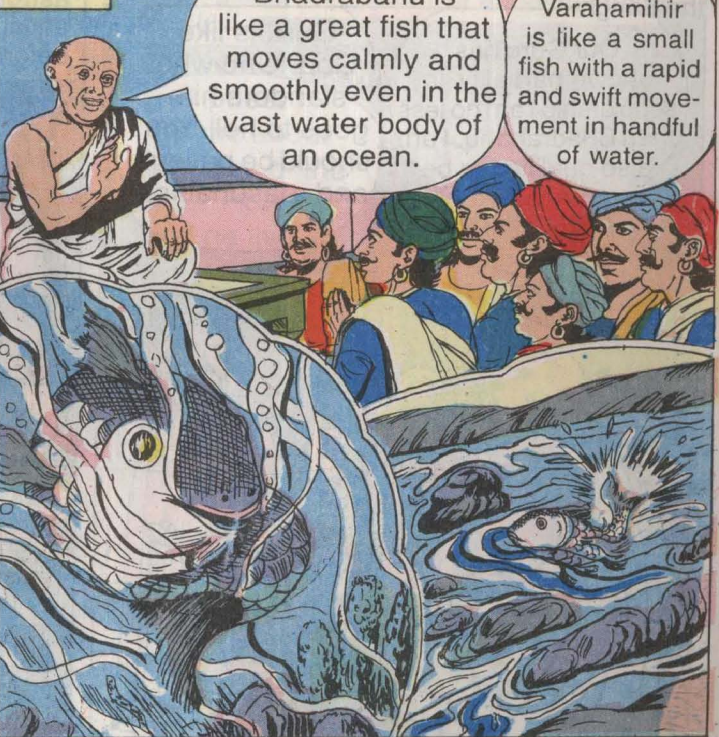
One householder said—



Ascetic Varahamihir is also a scholar of many subjects.

Yes. But he considers his little knowledge to be as vast as an ocean.

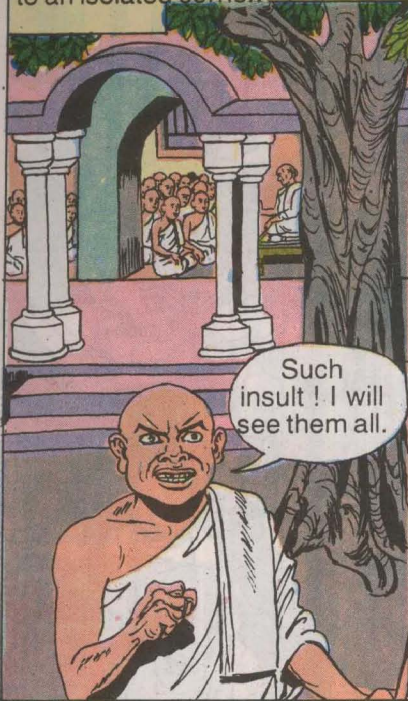
Giving an example Acharyashri explained there attitude—



Bhadrabahu is like a great fish that moves calmly and smoothly even in the vast water body of an ocean.

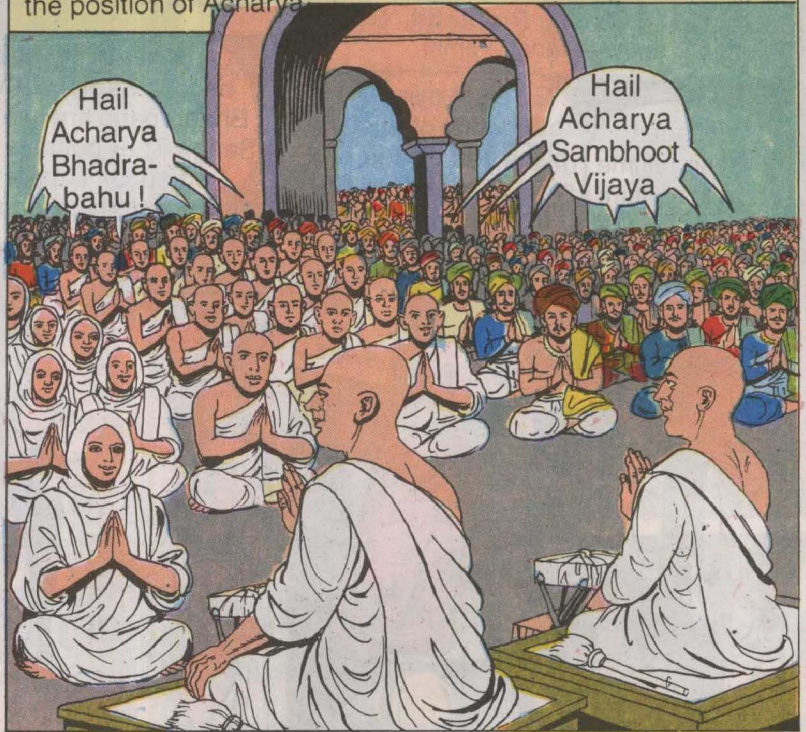
Varahamihir is like a small fish with a rapid and swift movement in handful of water.

Acharyashri's frank opinion irritated Varahamihir. He raised his eyebrows. He got up and went to an isolated corner.



Such insult ! I will see them all.

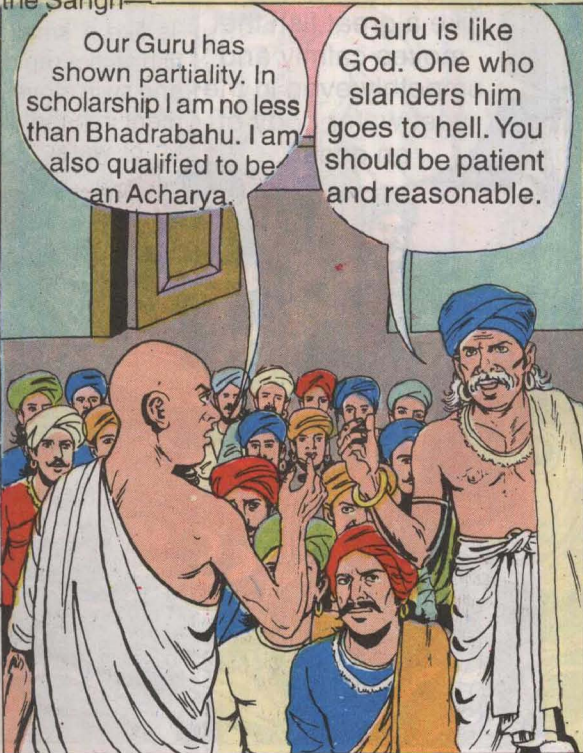
After the death of Acharya Yashobhadra Suri the Sangh ceremoniously installed Sambhoot Vijaya and Bhadrabahu on the position of Acharya.



Hail Acharya Bhadrabahu !

Hail Acharya Sambhoot Vijaya

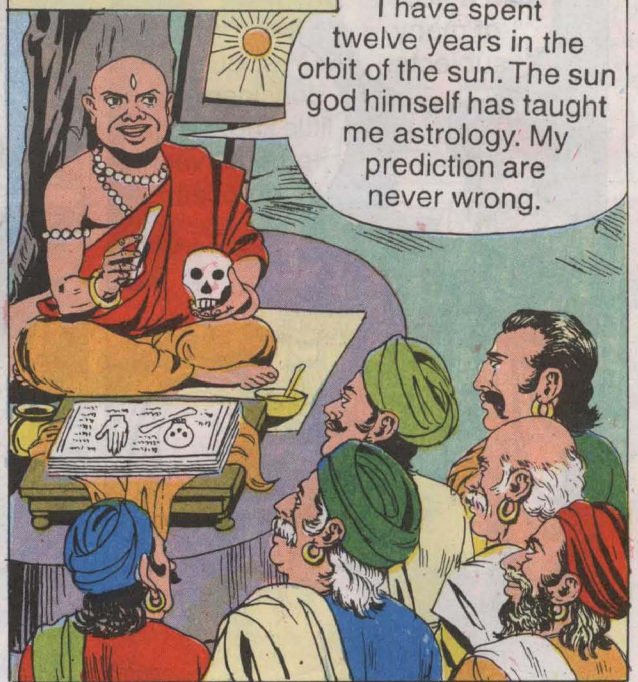
When Bhadrabahu became Acharya, the ego of Varahamihir turned into animosity. He addressed the Sangh—



Our Guru has shown partiality. In scholarship I am no less than Bhadrabahu. I am also qualified to be an Acharya.

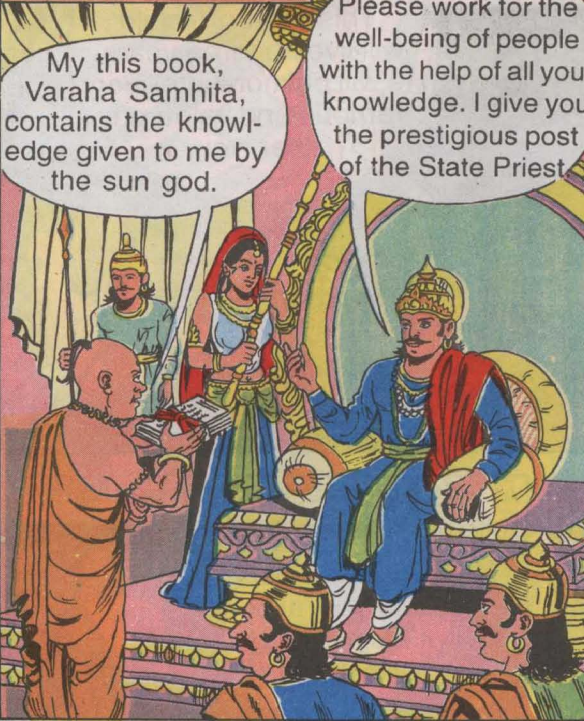
Guru is like God. One who slanders him goes to hell. You should be patient and reasonable.

But conceited Varahamihir left the Sangh and started influencing masses with his knowledge of astrology, mantra, tantra, etc. Many rich and influential people became his devotees. He announced before his devotees—

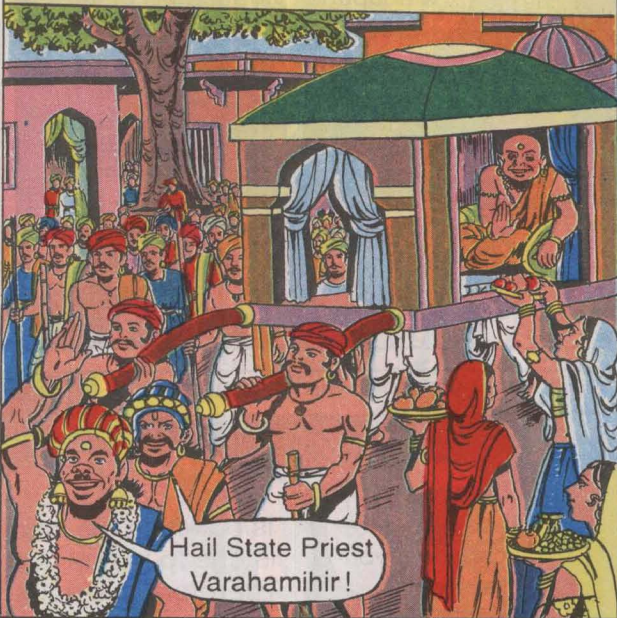


I have spent twelve years in the orbit of the sun. The sun god himself has taught me astrology. My prediction are never wrong.

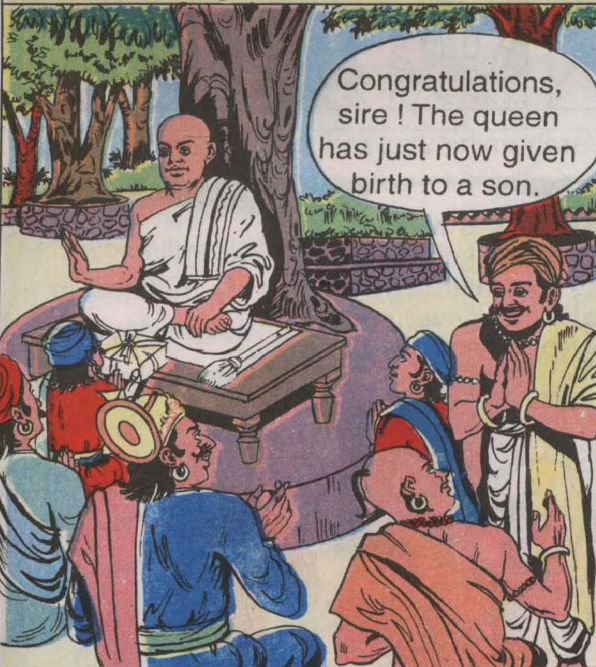
He wrote a book on astrology and went to the king's assembly—



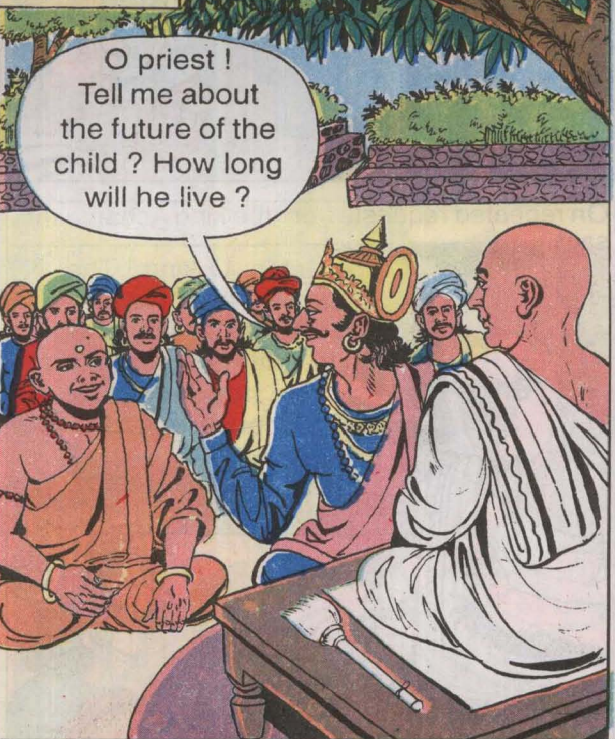
On getting the post of the State Priest, Varahamihir was in the seventh heaven. Now he moved about in the palanquin provided by the state. Four staff-bearers accompanied. Ahead moved bards singing in his praise. Innocent people offered him gifts.



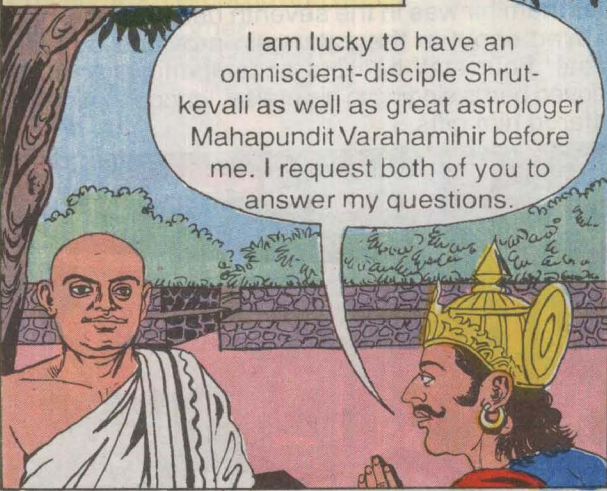
After some time Acharya Bhadrabahu arrived in the garden of Pratishtanapur. The king came to pay homage to Acharyashri with his family and Varahamihir. Just then a person came and congratulated the king—



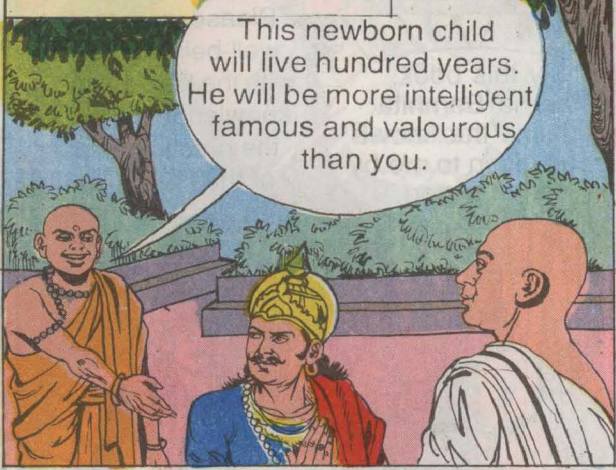
Joyous king asked Varahamihir about the future of the child—



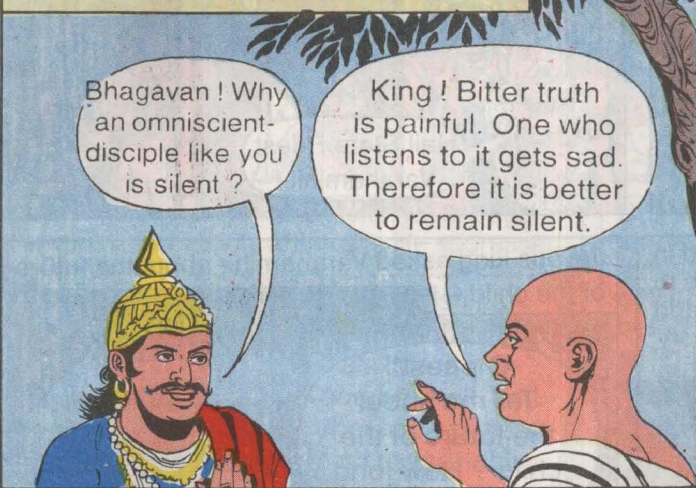
The king also requested Acharyashri—



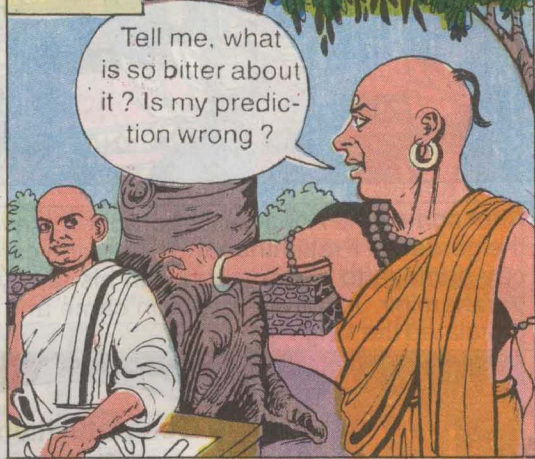
Acharyashri remained silent. Impulsive Varahamihir said at once—



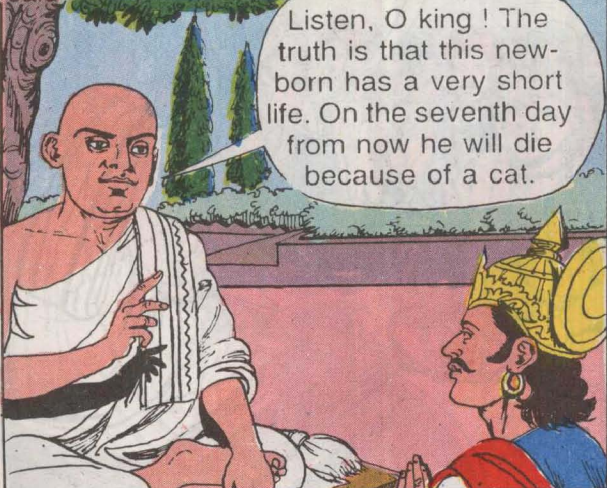
The king now turned towards Acharyashri—



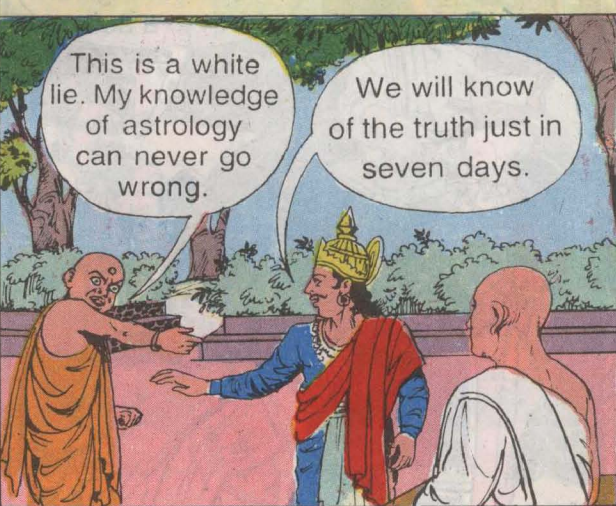
At these words Varahamihir was irritated with hurt ego



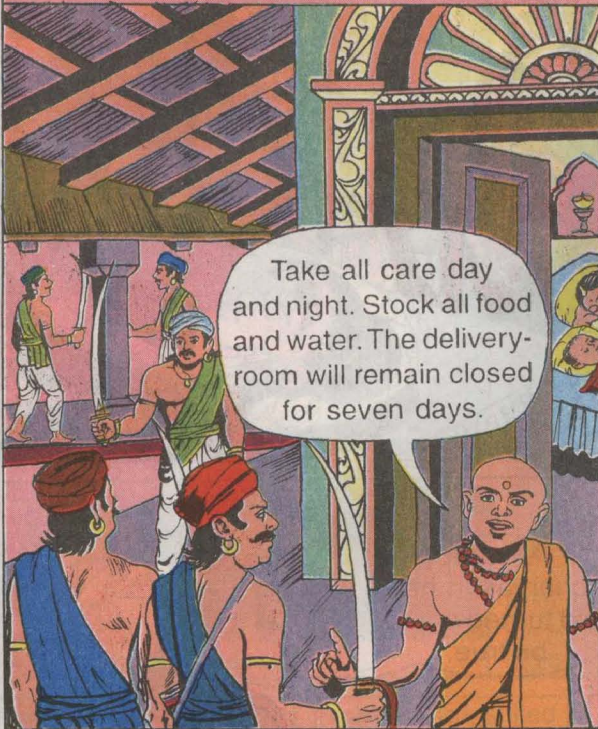
On repeated requests from the king Acharyashri said



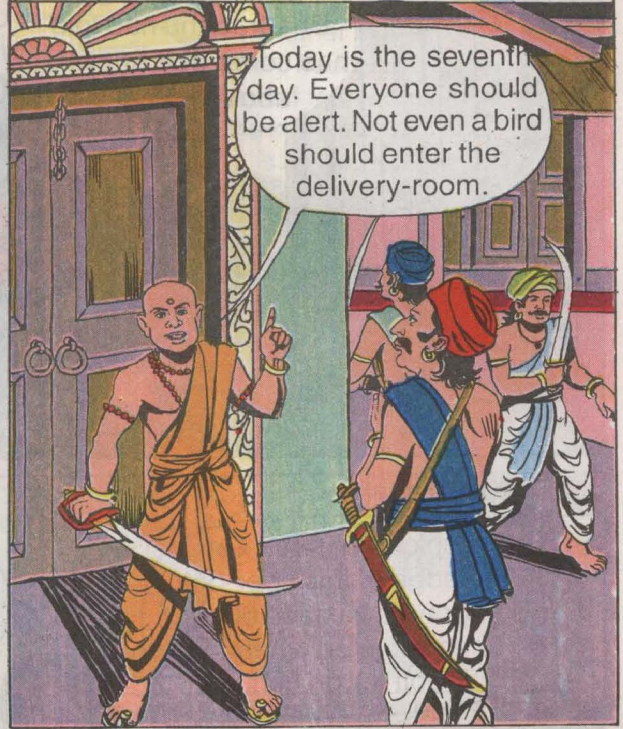
Varahamihir was red with anger—



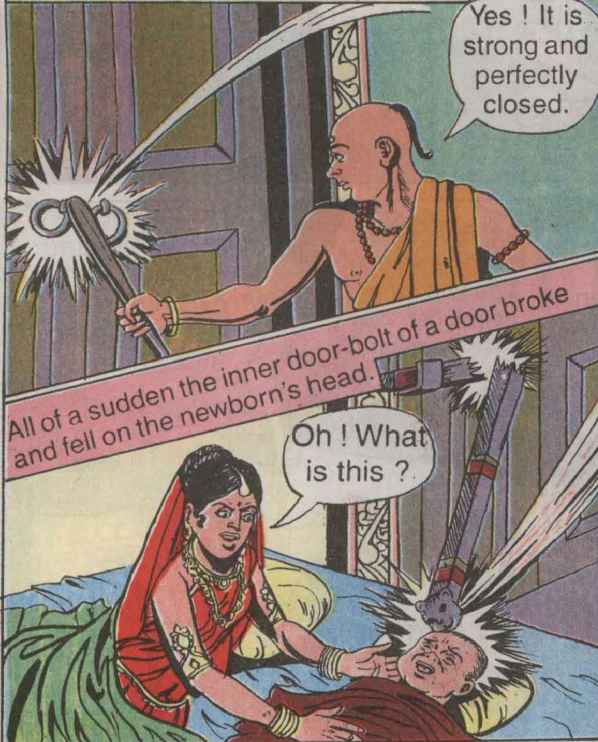
On the advise of Varahamihir, the king appointed guards all around the delivery-room—



Then on one of the gates Varahamihir himself stood guard with a drawn sword. Six days passed.



At nightfall Varahamihir was checking each gate by hammering in the middle.

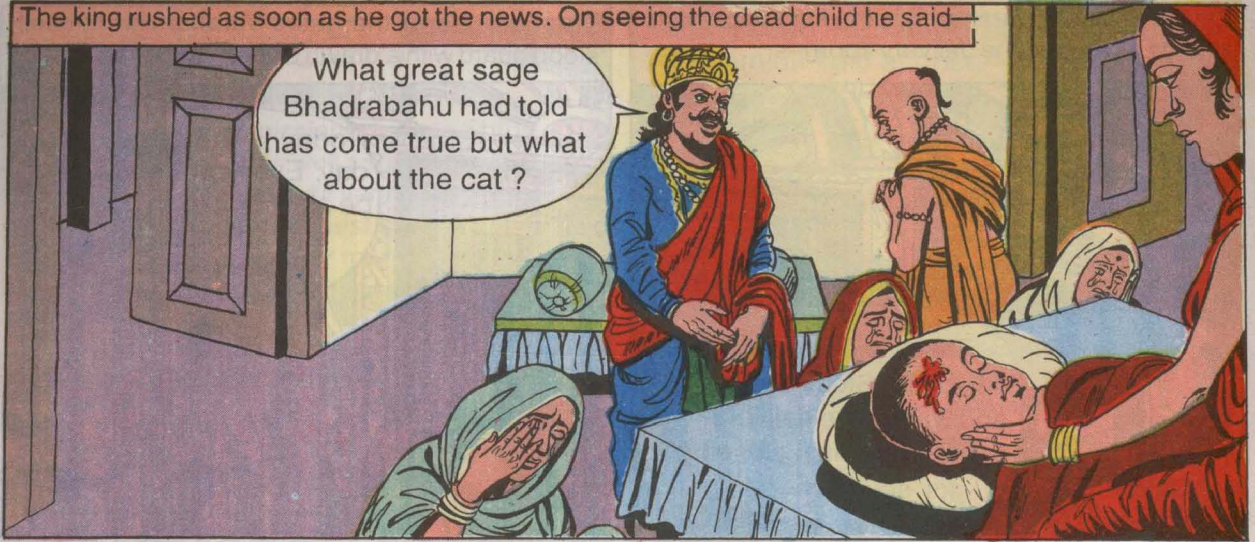


The child uttered a weak shriek and died.



The king rushed as soon as he got the news. On seeing the dead child he said—

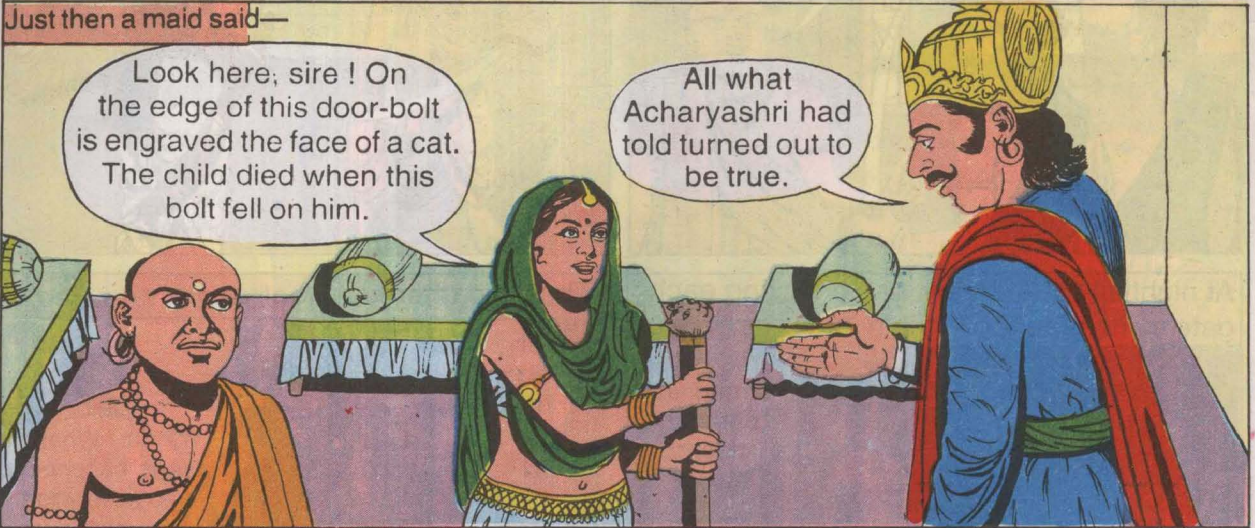
What great sage Bhadrabahu had told has come true but what about the cat ?



Just then a maid said—

Look here, sire ! On the edge of this door-bolt is engraved the face of a cat. The child died when this bolt fell on him.

All what Acharyashri had told turned out to be true.

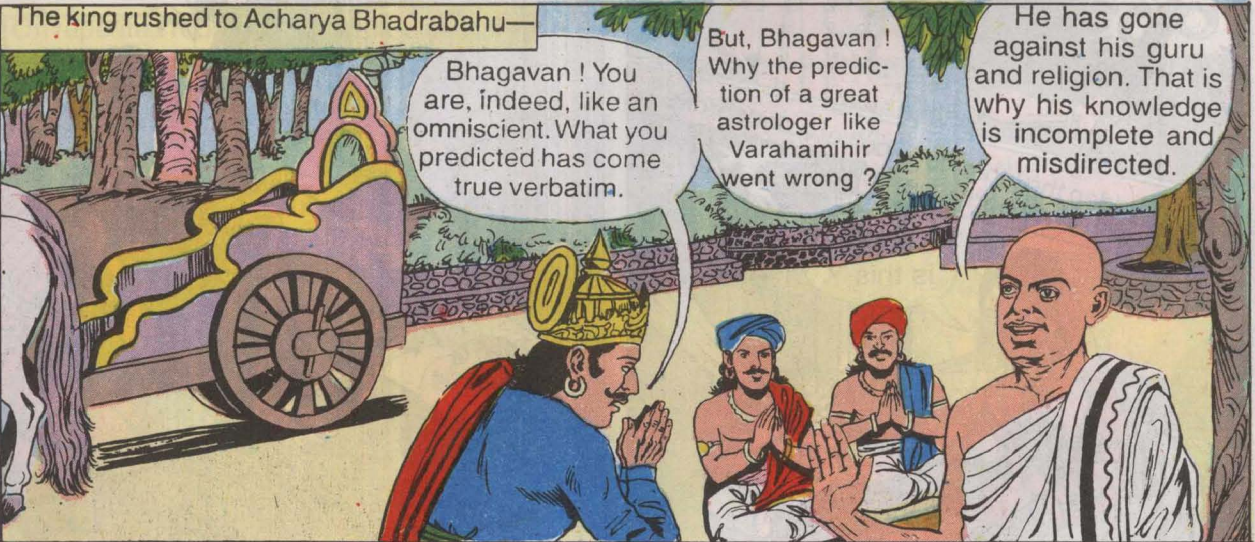


The king rushed to Acharya Bhadrabahu—

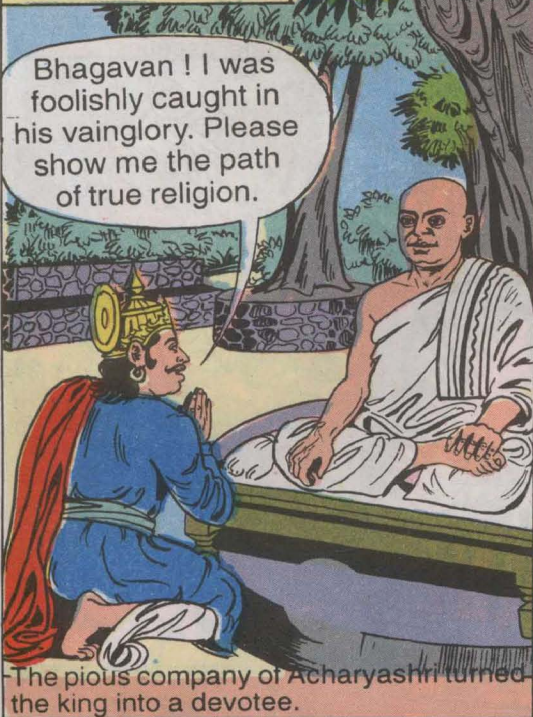
Bhagavan ! You are, indeed, like an omniscient. What you predicted has come true verbatim.

But, Bhagavan ! Why the prediction of a great astrologer like Varahamihir went wrong ?

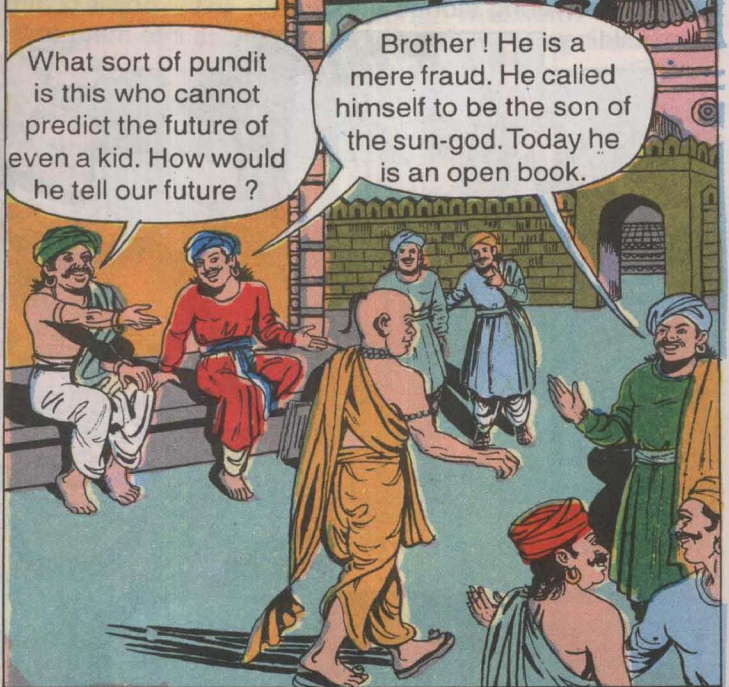
He has gone against his guru and religion. That is why his knowledge is incomplete and misdirected.



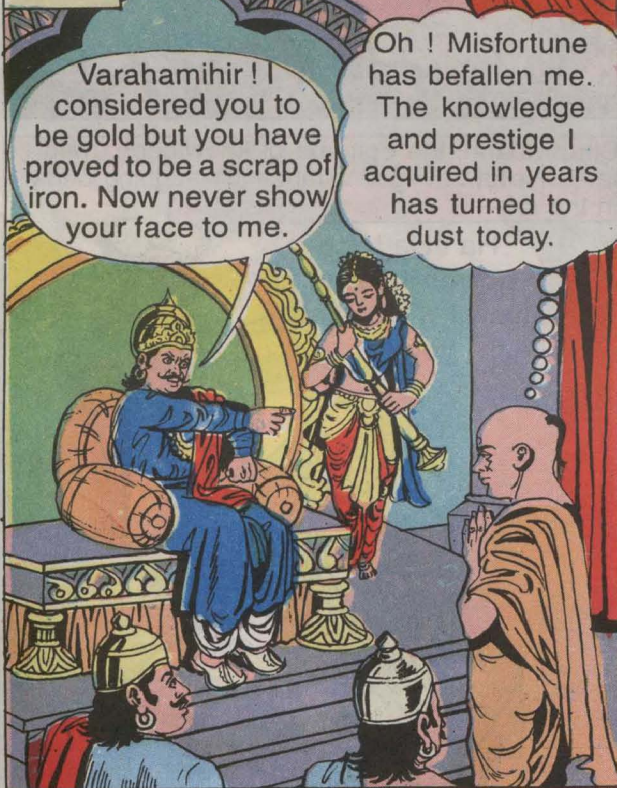
The king requested—



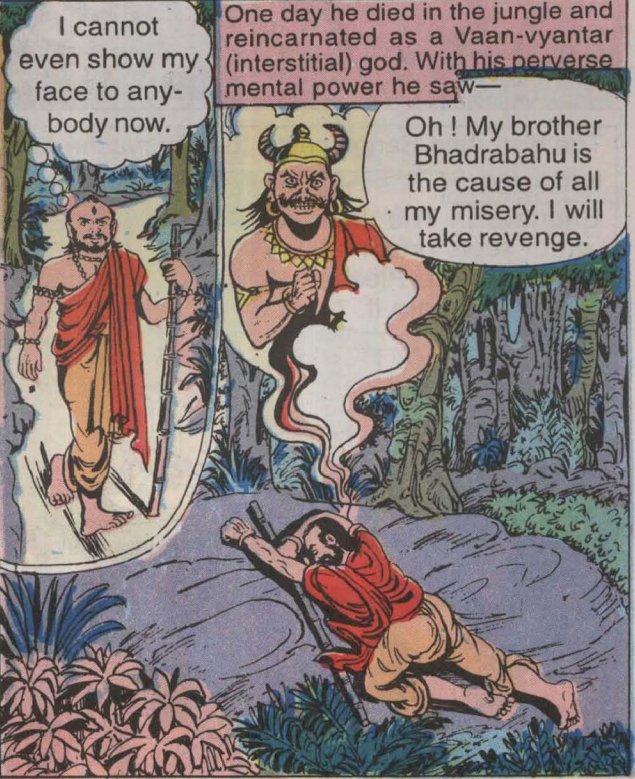
Next day when Varahamihir was on the street people started taunting him—



When he reached the court, the king also insulted him—



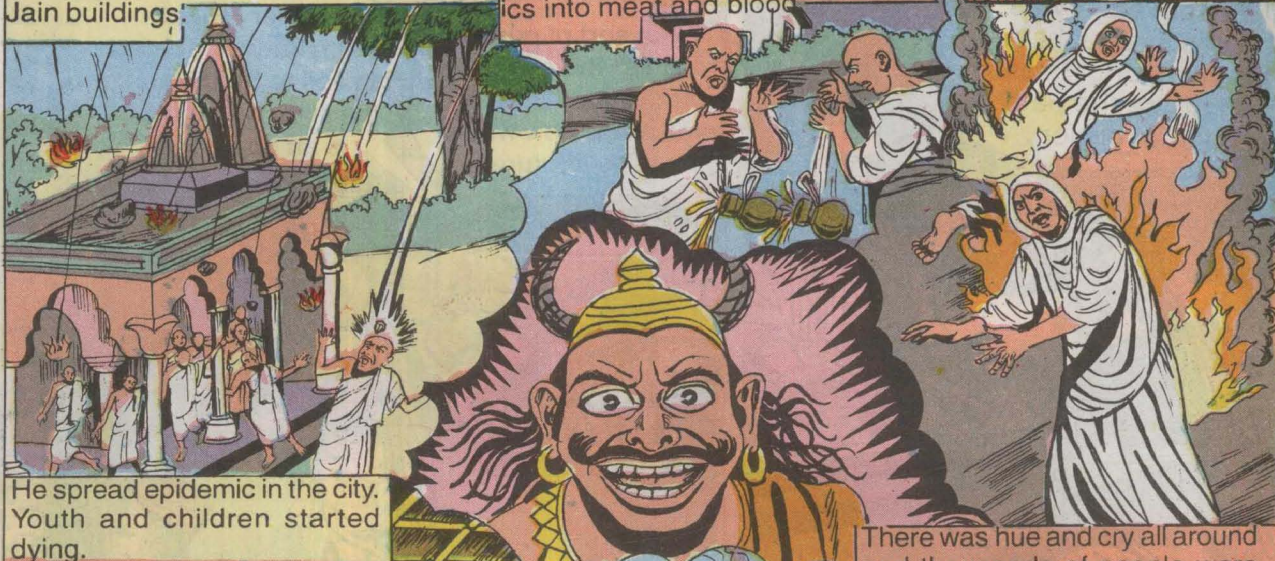
Saddened by this, Varahamihir straightway went into the forest. Dressed as a Parivrajak mendicant, he wandered around without food and water.



Driven by the vengeance, the evil god started showering stones and fire on Jain buildings.

He would convert food and water in the bowls of alms-seeker ascetics into meat and blood.

Sometimes he would set fire to the dresses of female ascetics.



He spread epidemic in the city. Youth and children started dying.

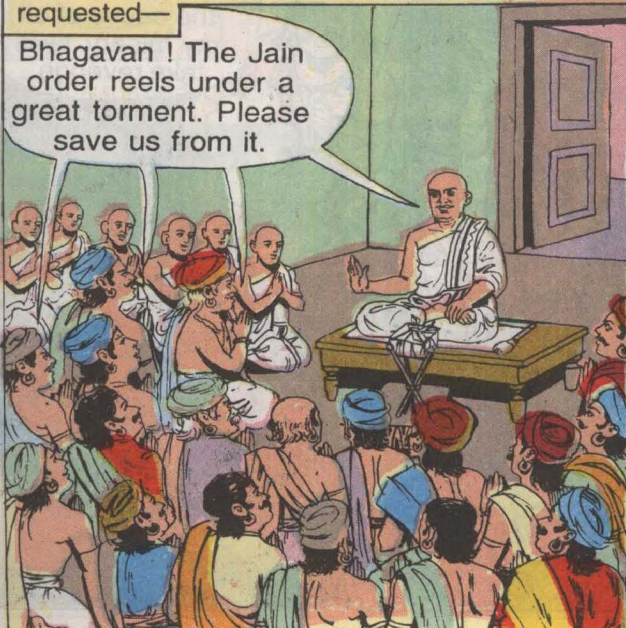
There was hue and cry all around and thousands of people were terror stricken.



Oh! From where this affliction has come.

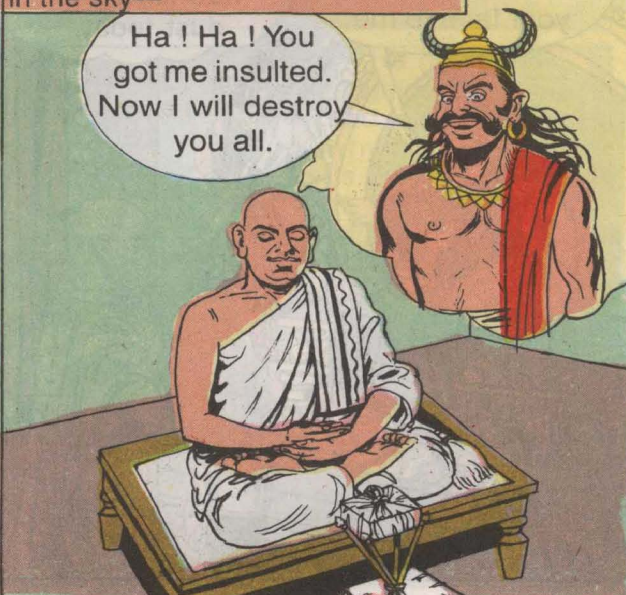
The disturbed Sangh came to Acharyashri and requested—

Bhagavan ! The Jain order reels under a great torment. Please save us from it.



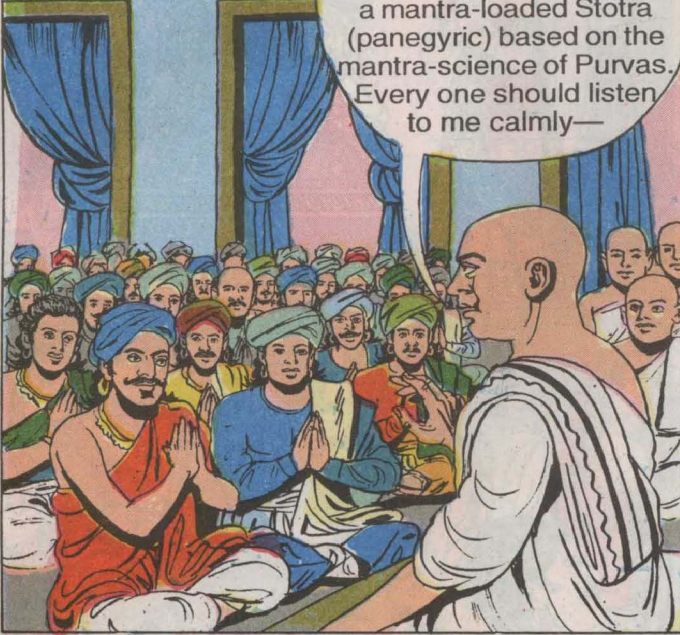
Bhadrabahu, the epitome of knowledge, meditated. He saw evil god Varahamihir laughing loudly in the sky—

Ha ! Ha ! You got me insulted. Now I will destroy you all.

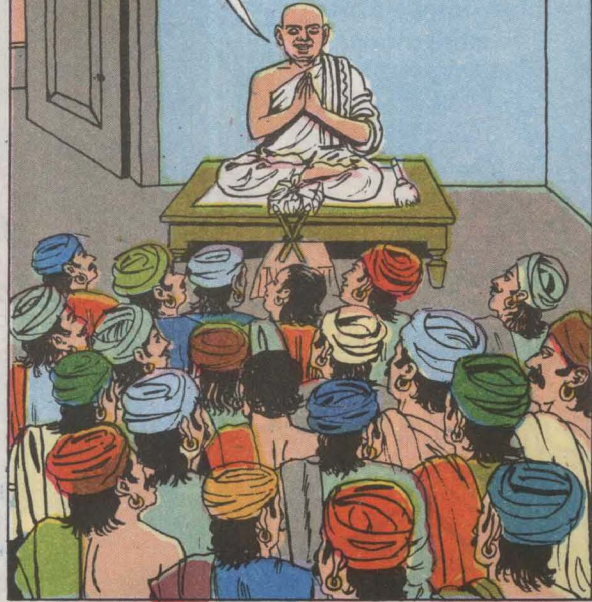


Acharyashri concluded his meditation and called the whole Sangh. He said—

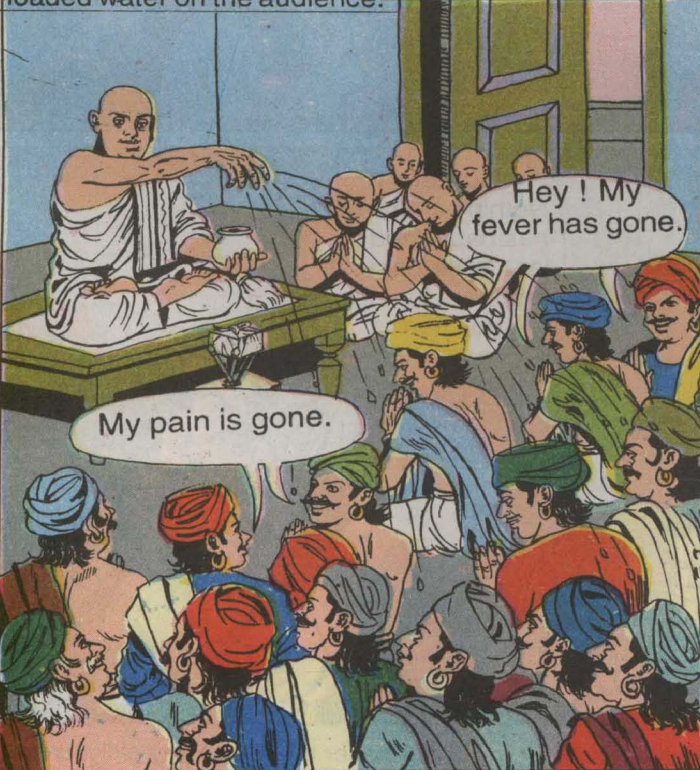
The source of this affliction is Vyantar Dev Varahamihir. To protect everyone I have composed a mantra-loaded Stotra (panegyric) based on the mantra-science of Purvas. Every one should listen to me calmly—



Uvasaggaharam pasam pasam vandami
kammaghan-mukkam.
Visahar visaninnasam mangal kallan
avasam.*

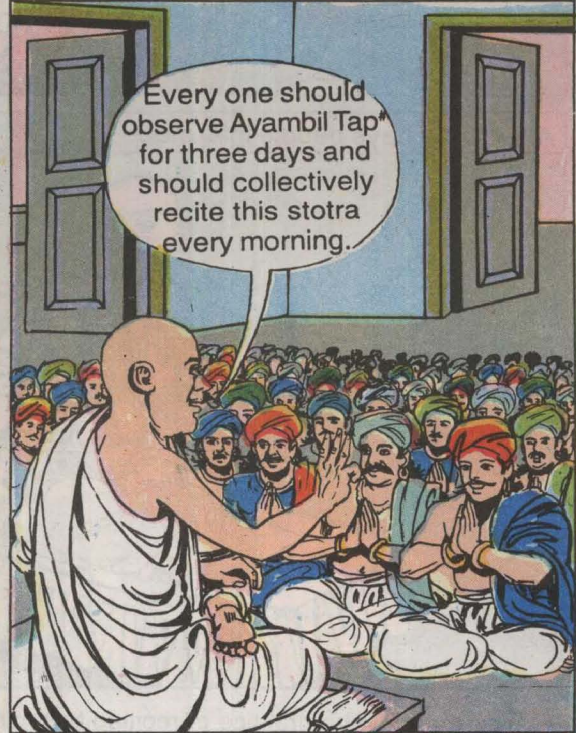


After the recital Acharyashri sprinkled the mantra-loaded water on the audience.



This way everyone experienced the miracle of the mantra. Acharyashri instructed—

Every one should observe Ayambil Tap* for three days and should collectively recite this stotra every morning.

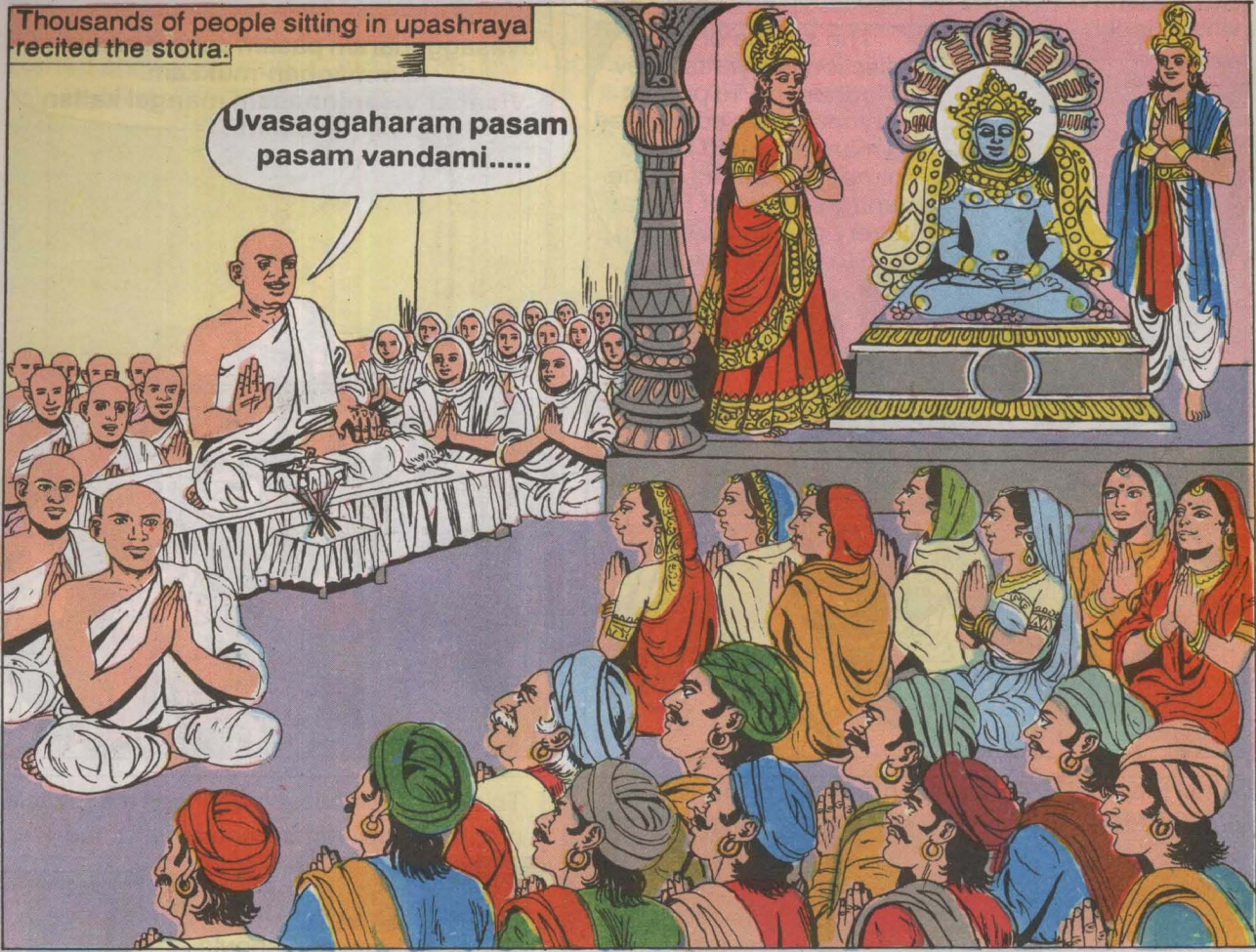


I bow to Parshva, the remover of afflictions, to get liberated from intense karmas. Parshva, who is remover and destroyer of poison, who is the abode of well-being and beatitude. — Uvasaggahara Stotra.

* Eating once in a day food cooked or baked with a single ingredient even without any salt or other condiments.

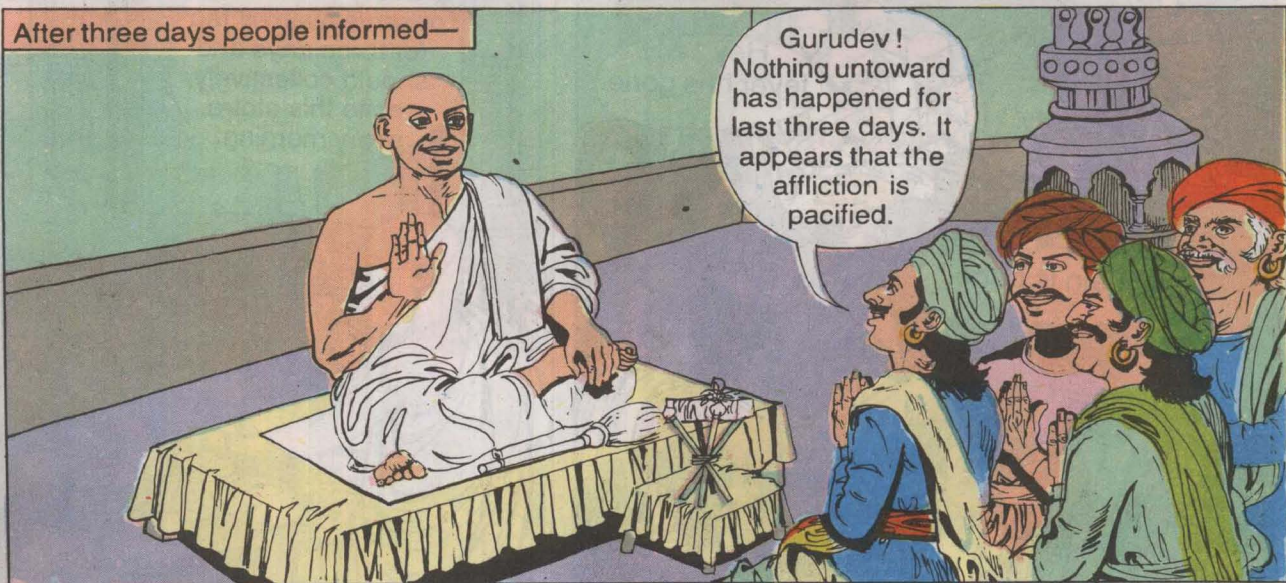
Thousands of people sitting in upashraya recited the stotra.

Uvasaggaharam pasam pasam vandami.....



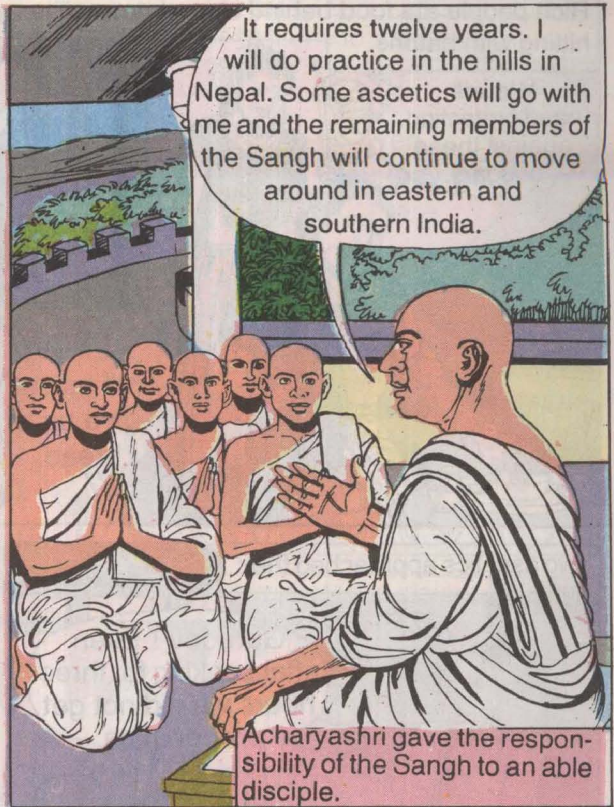
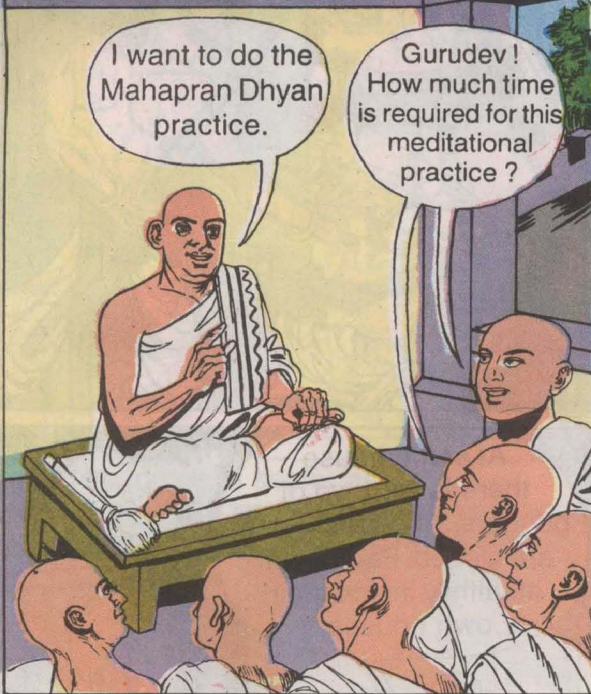
After three days people informed—

Gurudev!
Nothing untoward
has happened for
last three days. It
appears that the
affliction is
pacified.

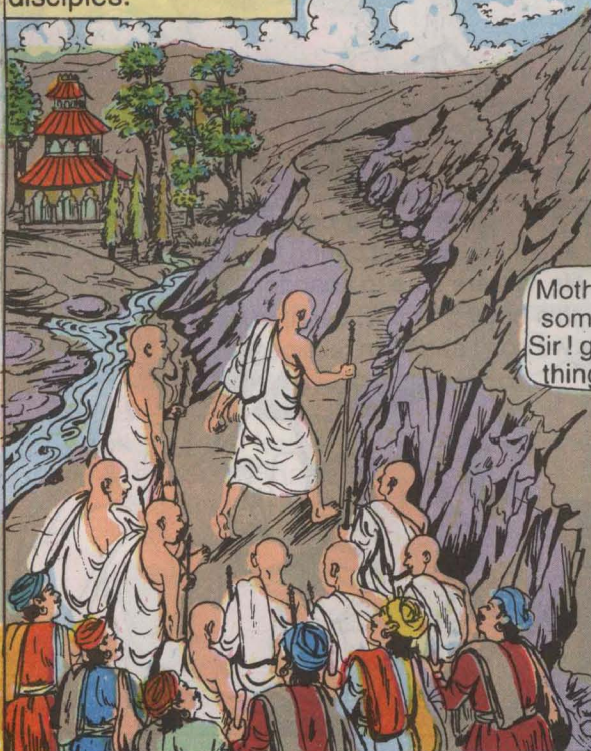


Since that day the practice of reciting this miraculous stotra started. Wherever there was any affliction or disturbance, it was pacified on reciting this stotra.—*Doghatti Tika of Gachhachar Painna.*

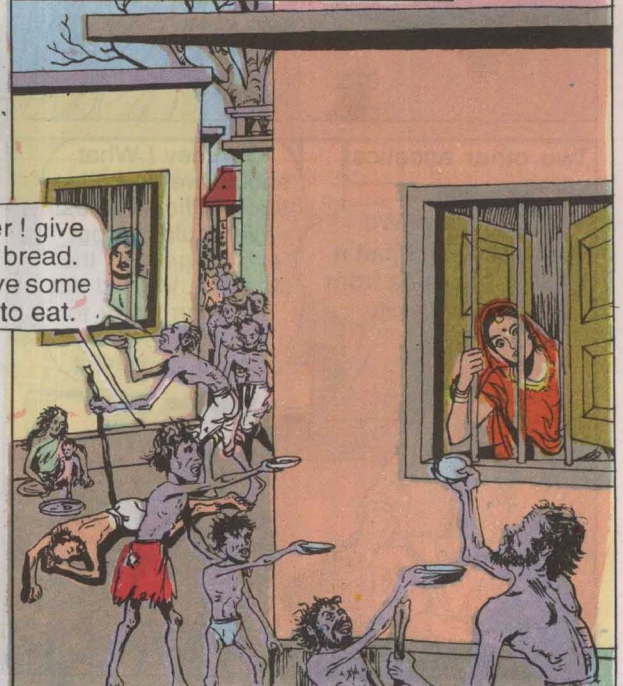
One day Acharyashri called his disciples and said—



He himself left for Nepal with a few chosen disciples.



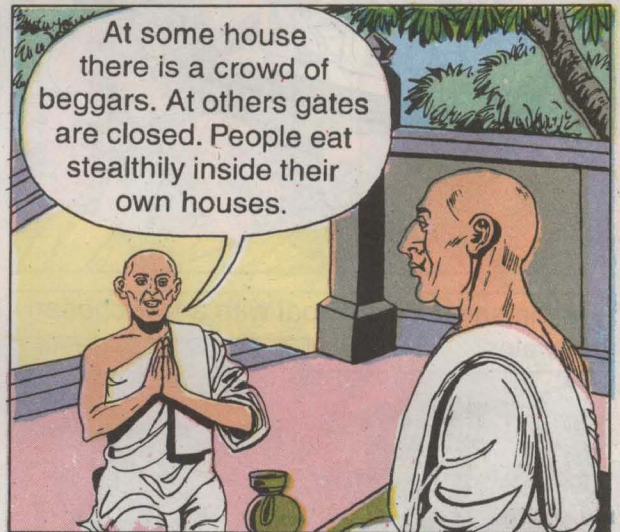
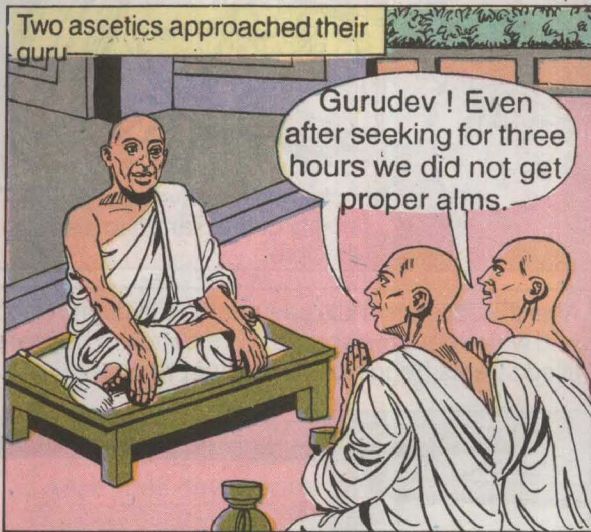
After this, eastern India saw a terrible drought. Food and water became scarce. Thousands of beggars filled streets begging around door to door—



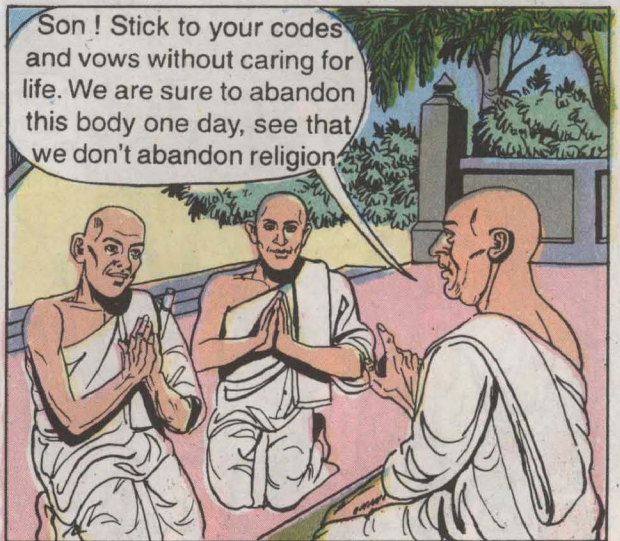
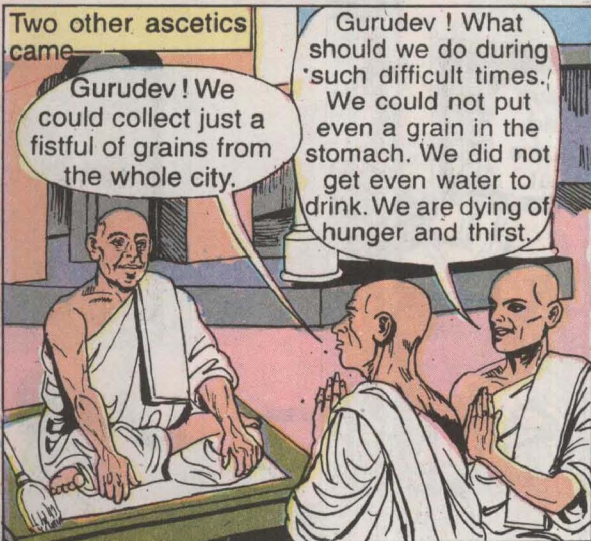
Rich people ate food behind closed doors. The guards on their gates would disperse beggars by hitting with batons.



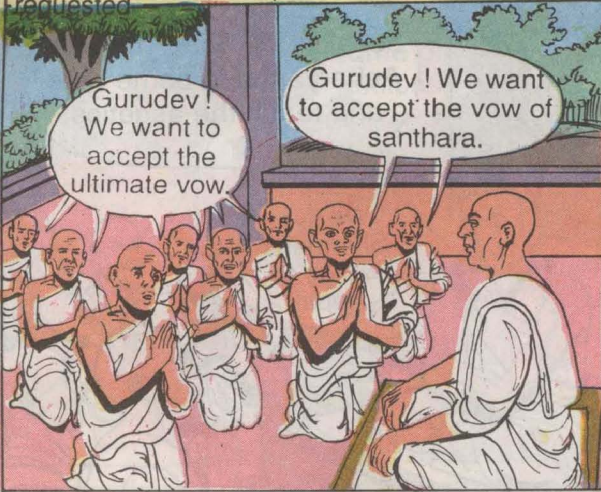
Two ascetics approached their guru



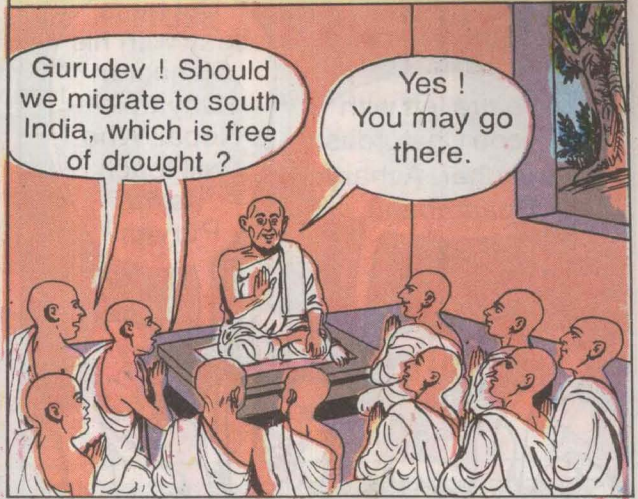
Two other ascetics came



Many aged and scholarly ascetics came and requested



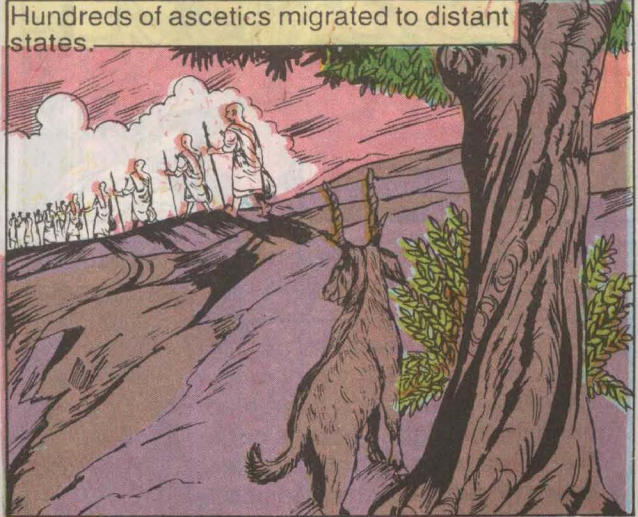
A group of Shramans came to Acharyashri—



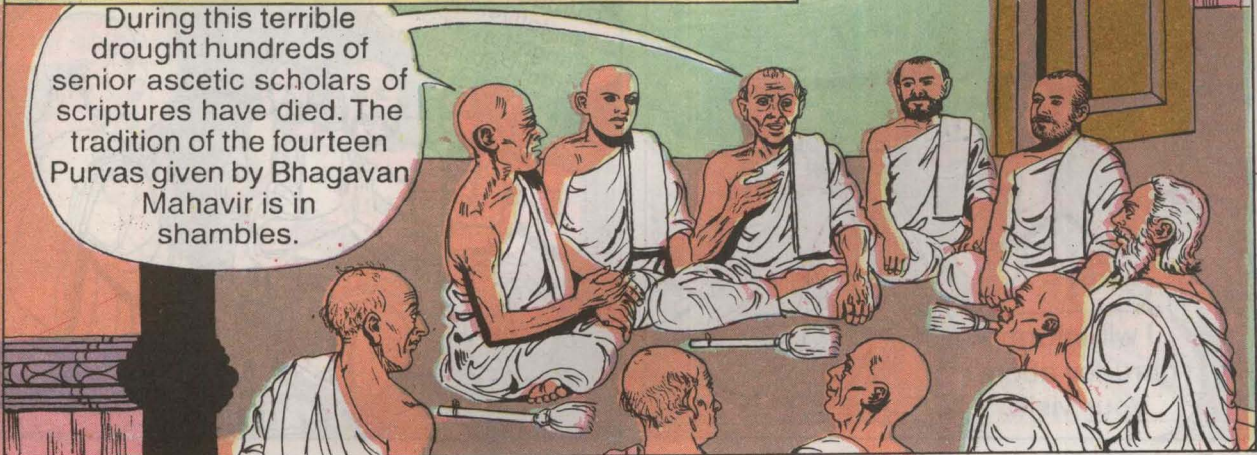
Soon hundreds of senior ascetics died.



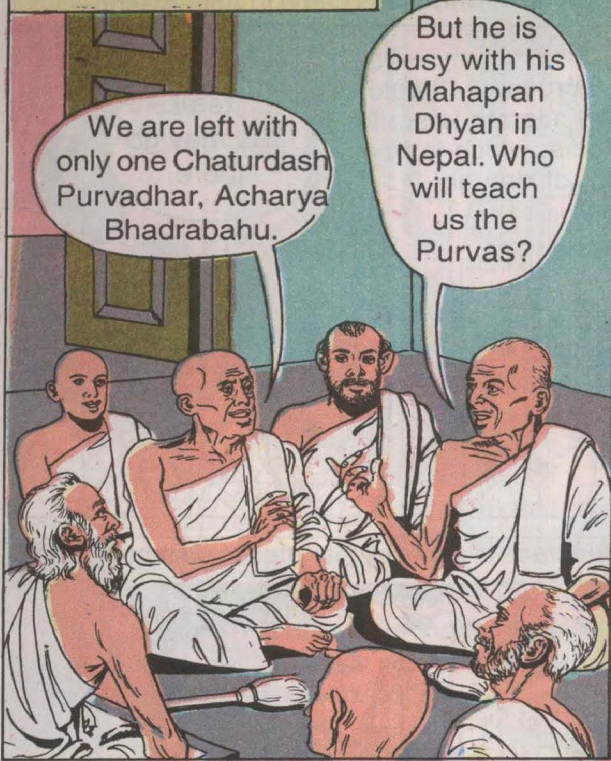
Hundreds of ascetics migrated to distant states.



It rained after twelve years and the land became green once more. Alms were easily available to Shramans. The scattered ascetic organization once again collected in Pataliputra. The ascetics deliberated—



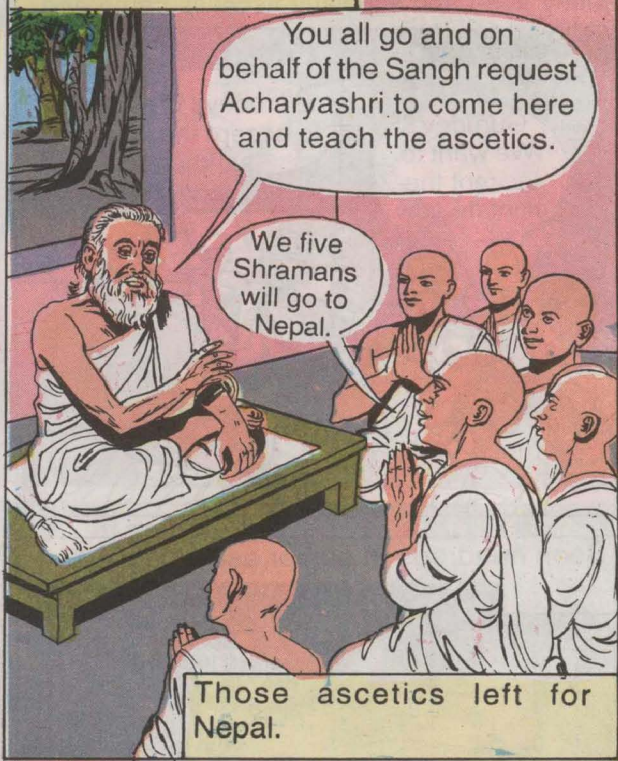
Some aged Shramans said—



We are left with only one Chaturdash Purvadhar, Acharya Bhadrabahu.

But he is busy with his Mahapran Dhyam in Nepal. Who will teach us the Purvas?

The guru instructed some ascetics—

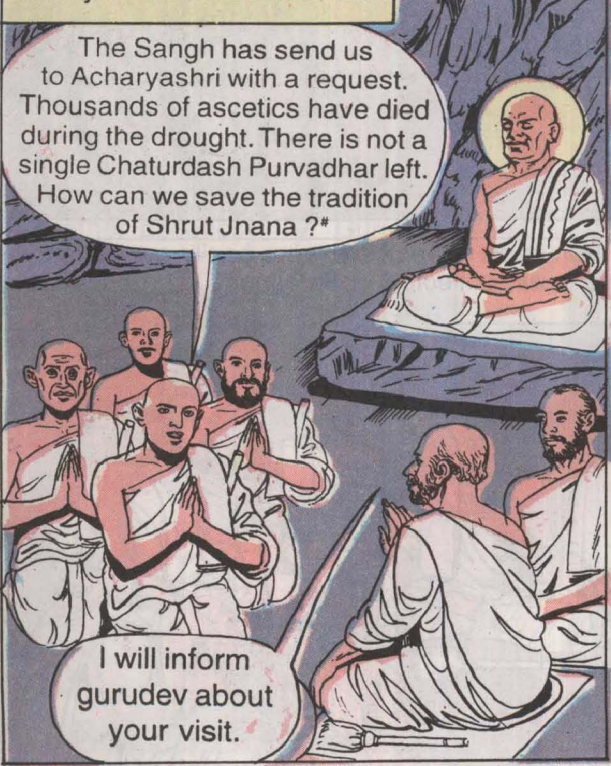


You all go and on behalf of the Sangh request Acharyashri to come here and teach the ascetics.

We five Shramans will go to Nepal.

Those ascetics left for Nepal.

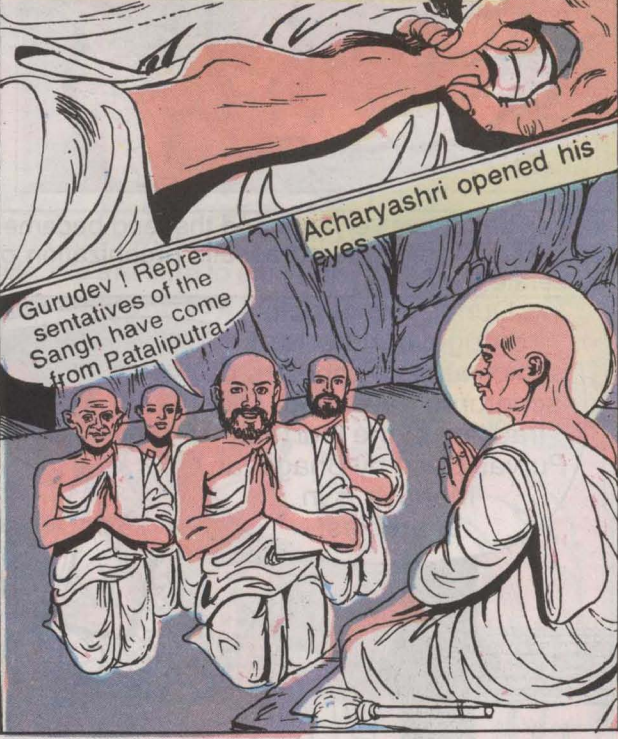
The ascetics reached there and paid homage to Acharyashri and informed his disciples



The Sangh has send us to Acharyashri with a request. Thousands of ascetics have died during the drought. There is not a single Chaturdash Purvadhar left. How can we save the tradition of Shrut Jnana ?*

I will inform gurudev about your visit.

Then one of the disciples got up and pressed Acharyashri's right toe to make him conclude his meditation.



Acharyashri opened his eyes

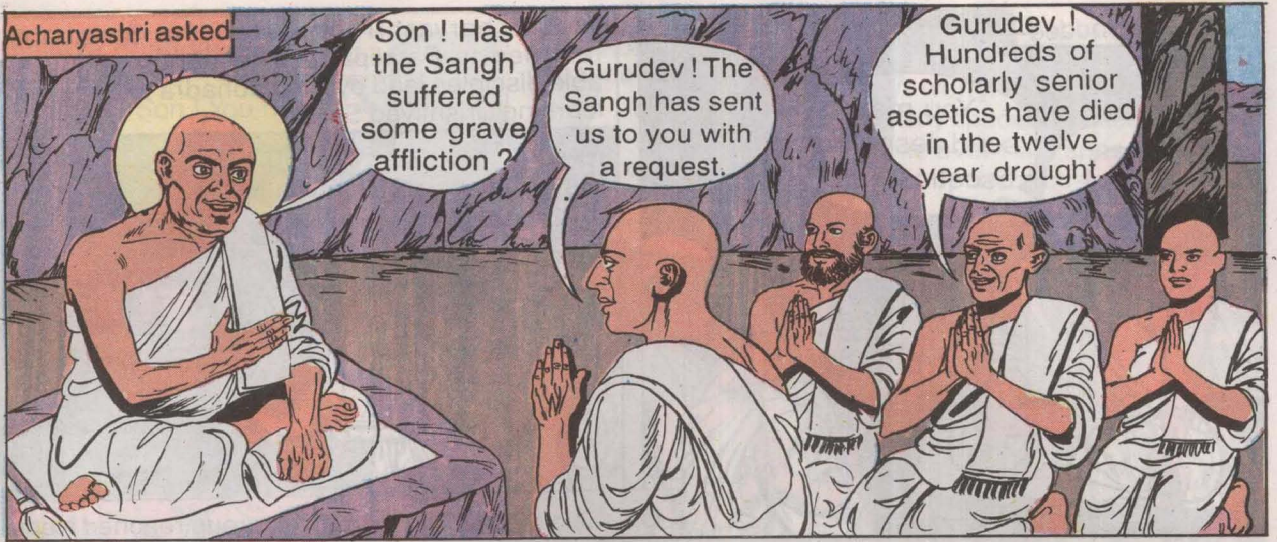
Gurudev I Representatives of the Sangh have come from Pataliputra

Acharyashri asked—

Son ! Has the Sangh suffered some grave affliction ?

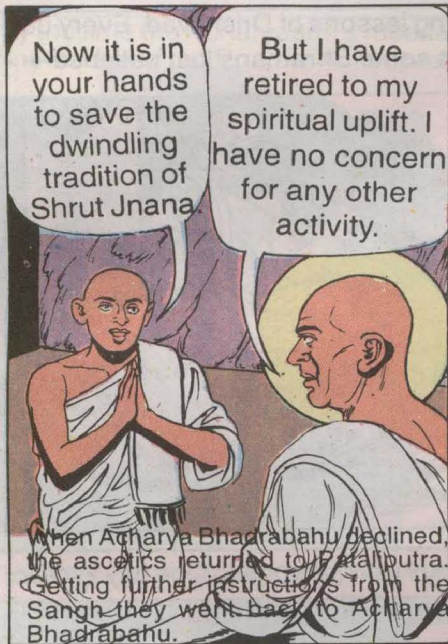
Gurudev ! The Sangh has sent us to you with a request.

Gurudev ! Hundreds of scholarly senior ascetics have died in the twelve year drought



Now it is in your hands to save the dwindling tradition of Shrut Jnana

But I have retired to my spiritual uplift. I have no concern for any other activity.

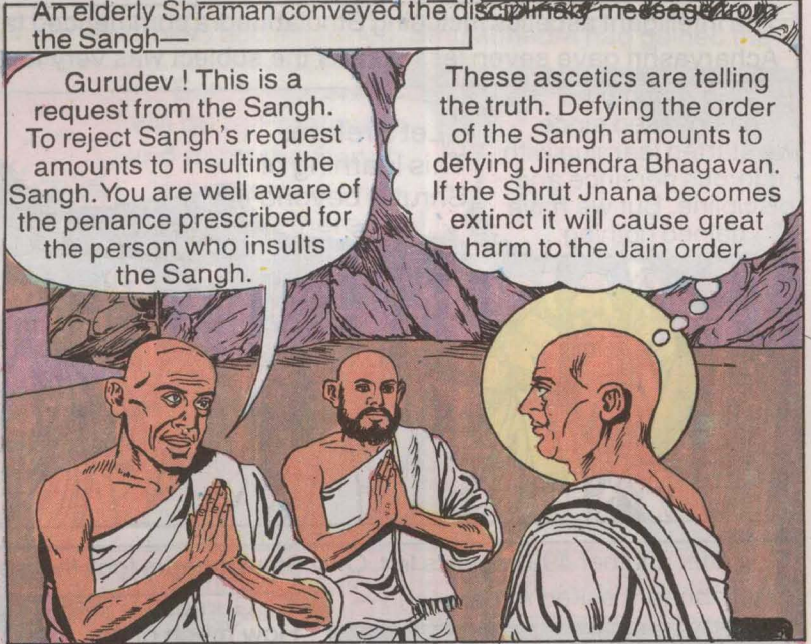


When Acharya Bhadrabahu declined, the ascetics returned to Patalputra. Getting further instructions from the Sangh they went back to Acharya Bhadrabahu.

An elderly Shraman conveyed the disciplinary message from the Sangh—

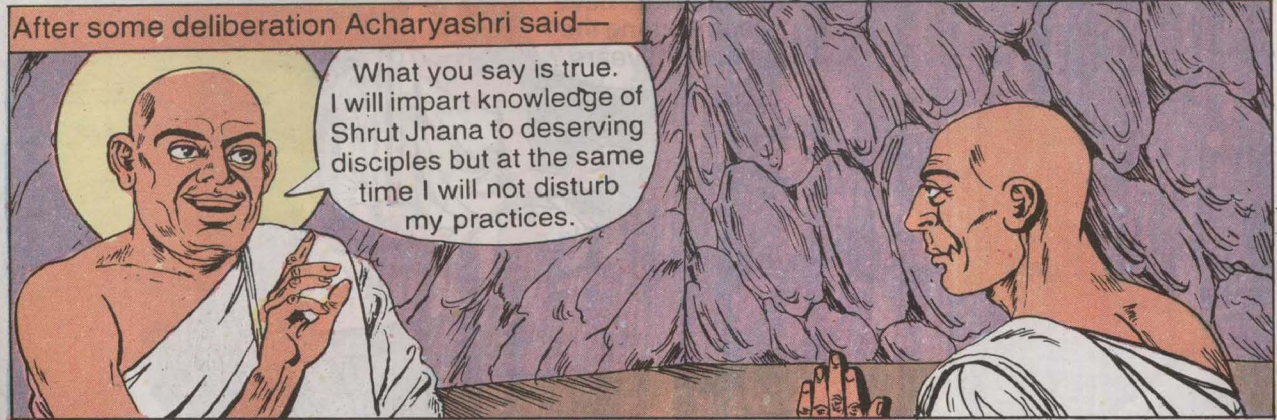
Gurudev ! This is a request from the Sangh. To reject Sangh's request amounts to insulting the Sangh. You are well aware of the penance prescribed for the person who insults the Sangh.

These ascetics are telling the truth. Defying the order of the Sangh amounts to defying Jinendra Bhagavan. If the Shrut Jnana becomes extinct it will cause great harm to the Jain order.



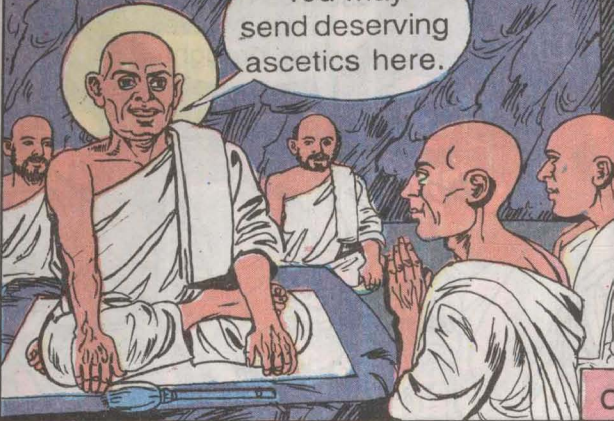
After some deliberation Acharyashri said—

What you say is true. I will impart knowledge of Shrut Jnana to deserving disciples but at the same time I will not disturb my practices.



Acharyashri added—

You may send deserving ascetics here.



With Acharyashri's message the Shramans returned to Pataliputra. The Sangh sent 500 able disciples lead by Sthulabhadrā to Nepal for learning Drishtivad Shrut. #

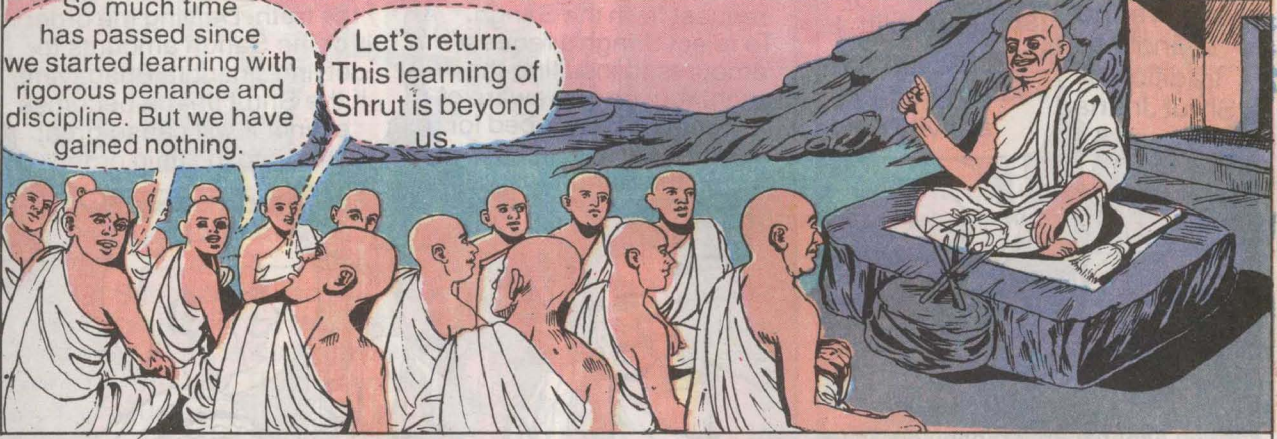


Crossing difficult hilly terrain the group reached Nepal.

The intelligent ascetics including Sthulabhadrā commenced taking lessons of Drishtivad. Every day Acharyashri gave seven lessons. As the subject was very tough some Shramans lost patience—

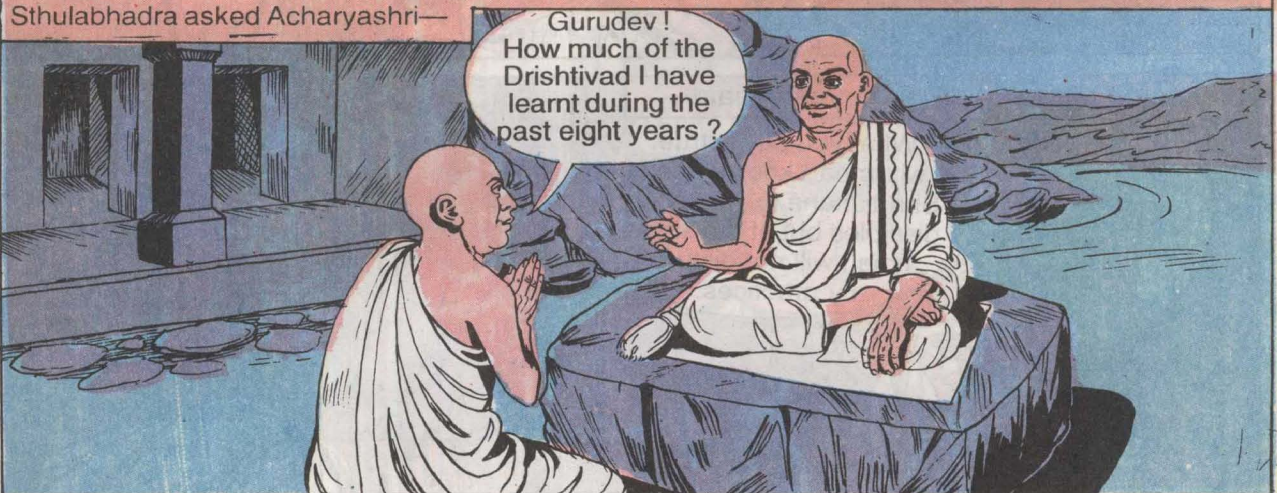
So much time has passed since we started learning with rigorous penance and discipline. But we have gained nothing.

Let's return. This learning of Shrut is beyond us.



One after another 499 ascetics left. Only Sthulabhadrā took the lessons without a break. One day ascetic Sthulabhadrā asked Acharyashri—

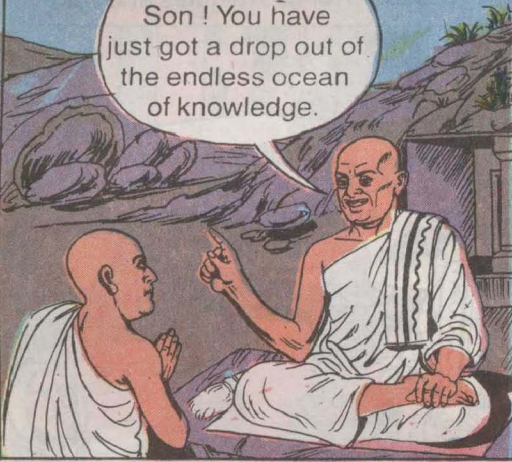
Gurudev! How much of the Drishtivad I have learnt during the past eight years?



The twelfth Anga that contains the fourteen Purvas. 22

Acharya Bhadrabahu smiled at these words—

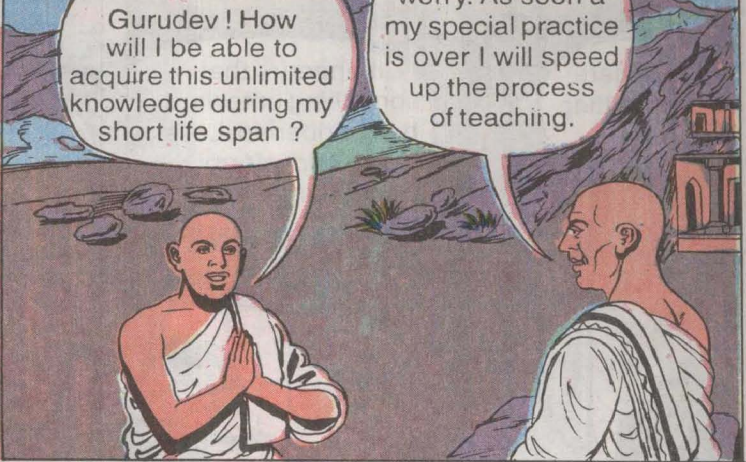
Son ! You have just got a drop out of the endless ocean of knowledge.



Sthulabhadrā was disappointed—

Gurudev ! How will I be able to acquire this unlimited knowledge during my short life span ?

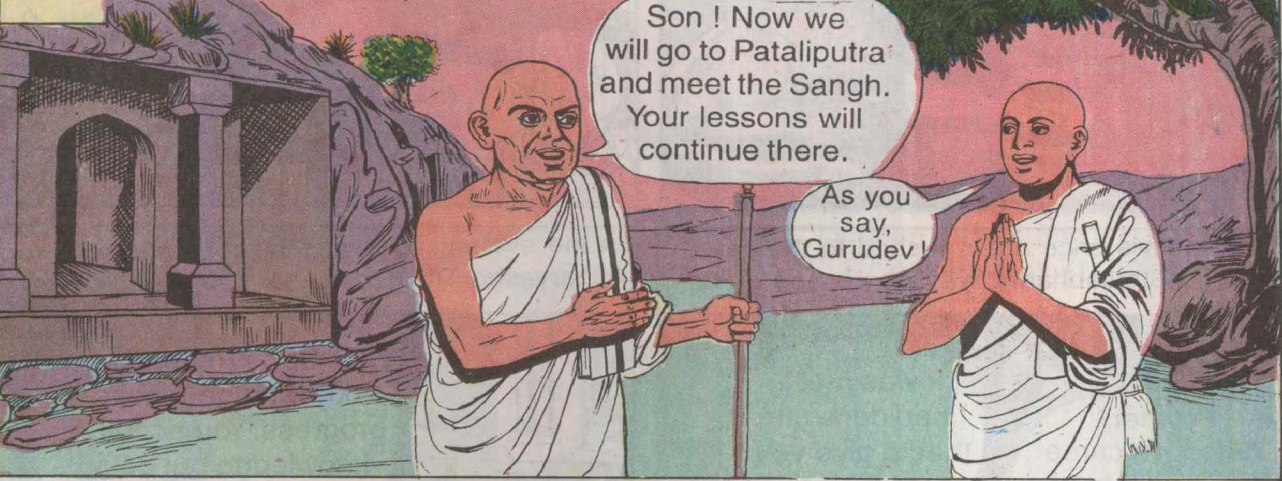
Son ! Don't worry. As soon as my special practice is over I will speed up the process of teaching.



By the time the Acharyashri's meditational mission was accomplished, Sthulabhadrā had gained the knowledge of ten Purvas. Acharyashri said—

Son ! Now we will go to Pataliputra and meet the Sangh. Your lessons will continue there.

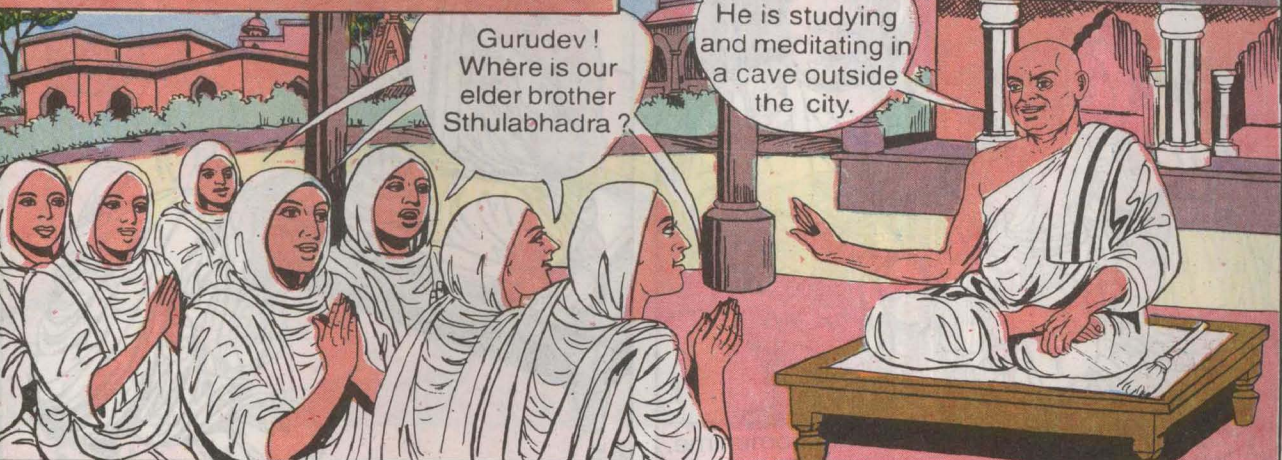
As you say, Gurudev !



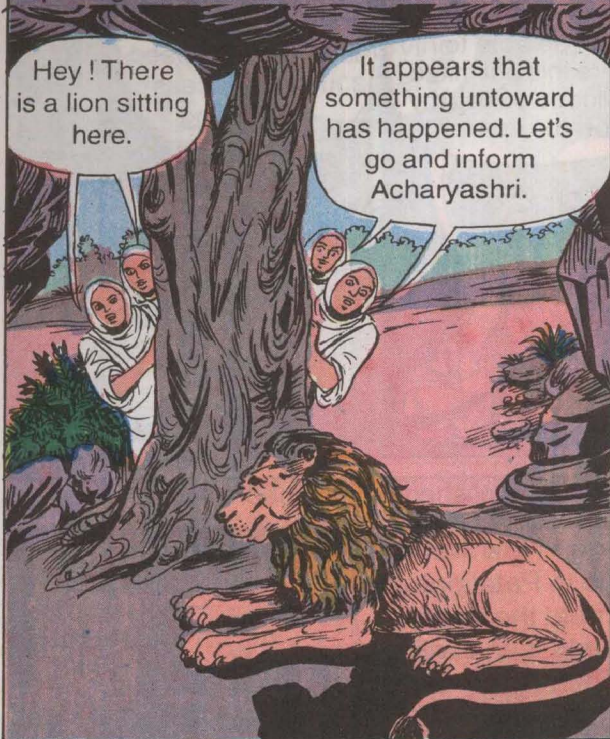
Thousands of ascetics and the Sangh warmly welcomed Acharyashri. Seven ascetic sisters of Sthulabhadrā, including Daksha, paid homage to Acharyashri and asked—

Gurudev ! Where is our elder brother Sthulabhadrā ?

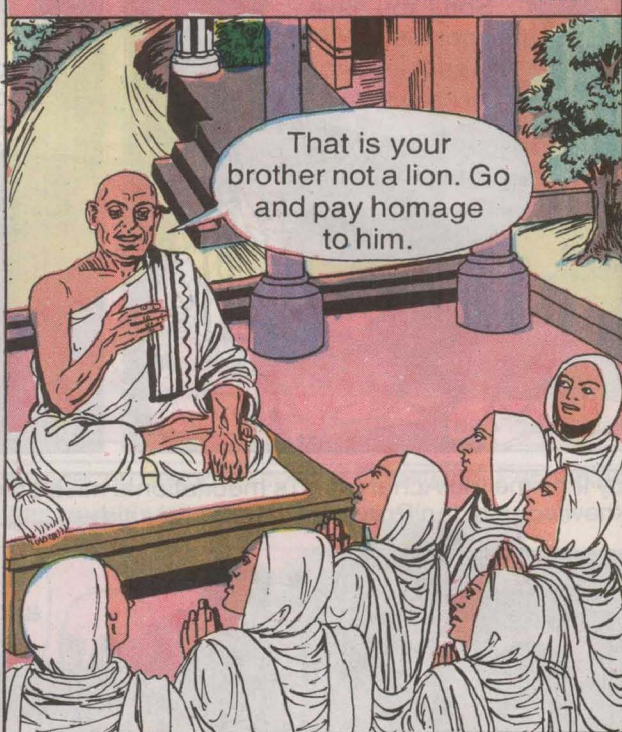
He is studying and meditating in a cave outside the city.



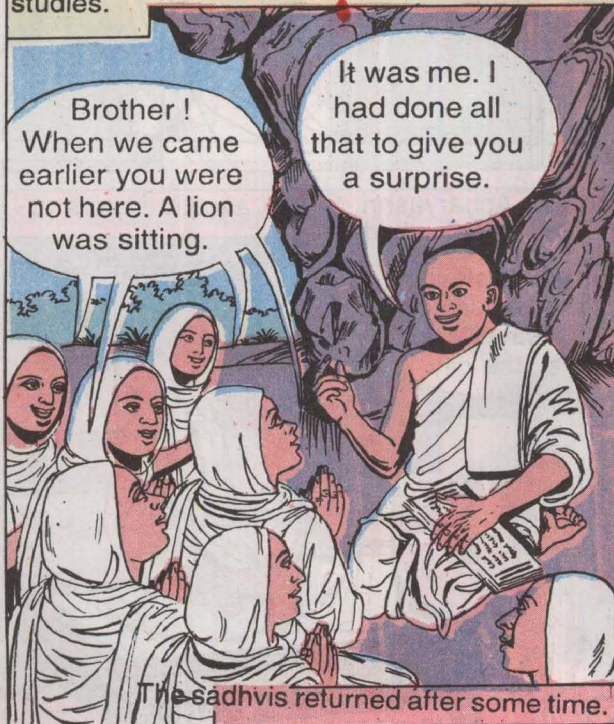
The sadhvis went outside the garden to the opening of the cave—



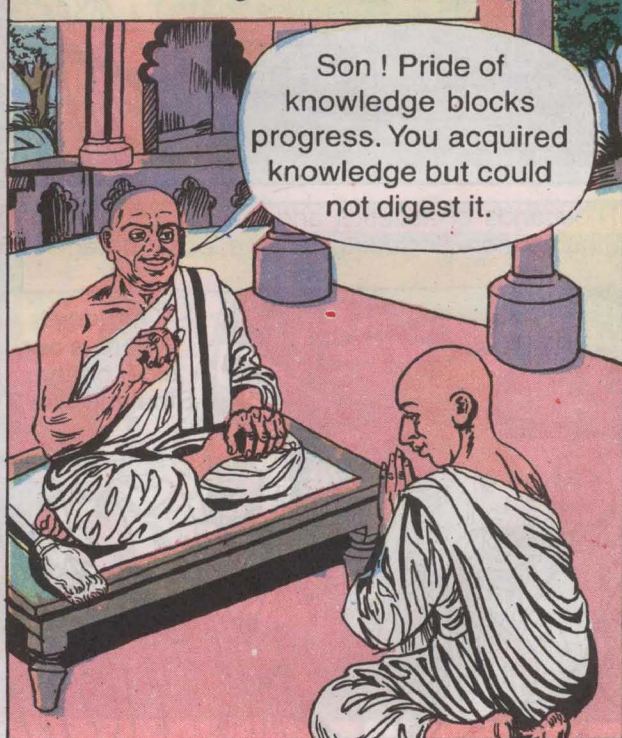
The nervous sadhvis came to Acharyashri with the news. He meditated for two minutes and said—



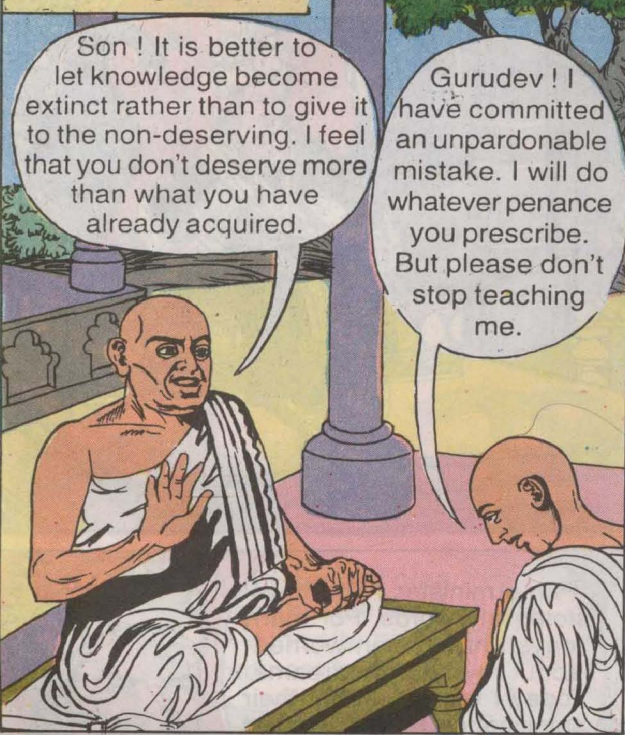
The sadhvis once again rushed to the cave. Ascetic Sthulabhadra was engrossed in his studies.



In the evening ascetic Sthulabhadra came to Acharyashri. The guru said in harsh tone—



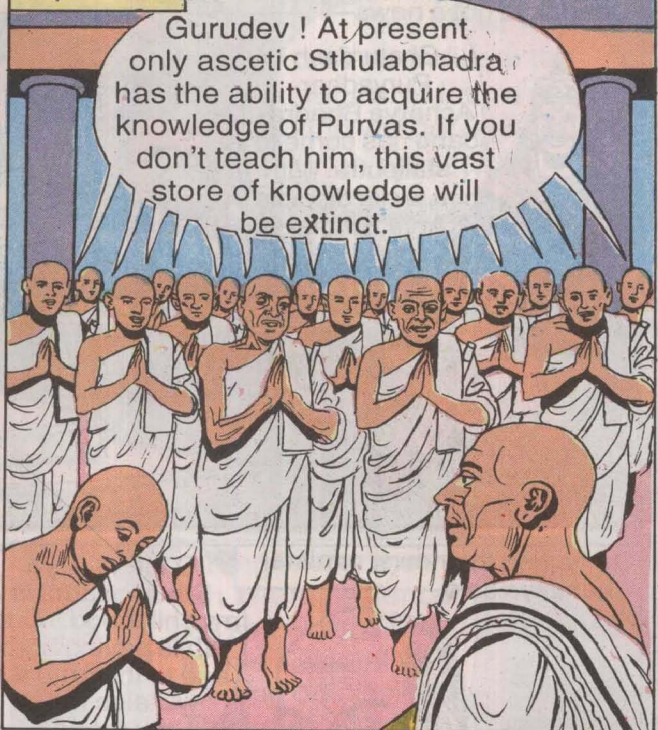
Understanding Acharyashri's indication, Sthulabhadrā sought forgiveness. Acharyashri said—



Son ! It is better to let knowledge become extinct rather than to give it to the non-deserving. I feel that you don't deserve more than what you have already acquired.

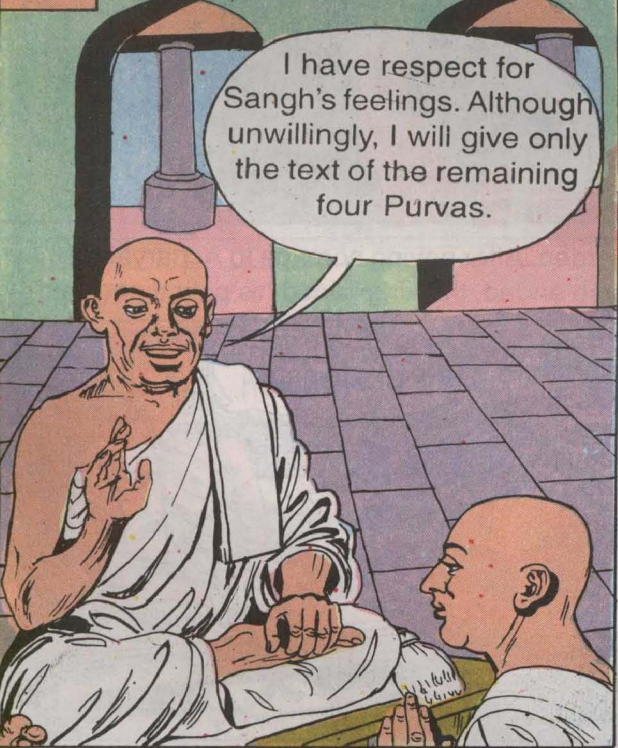
Gurudev ! I have committed an unpardonable mistake. I will do whatever penance you prescribe. But please don't stop teaching me.

Other senior ascetics and citizens requested—



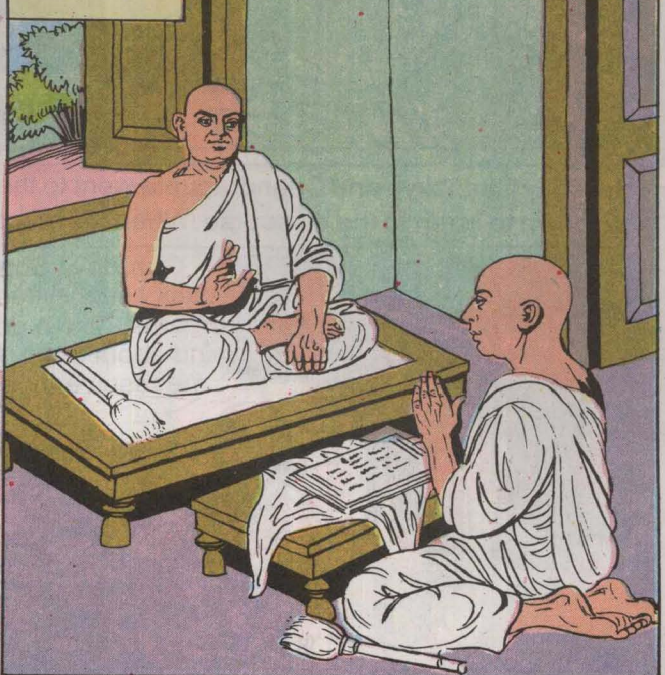
Gurudev ! At present only ascetic Sthulabhadrā has the ability to acquire the knowledge of Purvas. If you don't teach him, this vast store of knowledge will be extinct.

On repeated requests from the Sangh, Acharya shri said—

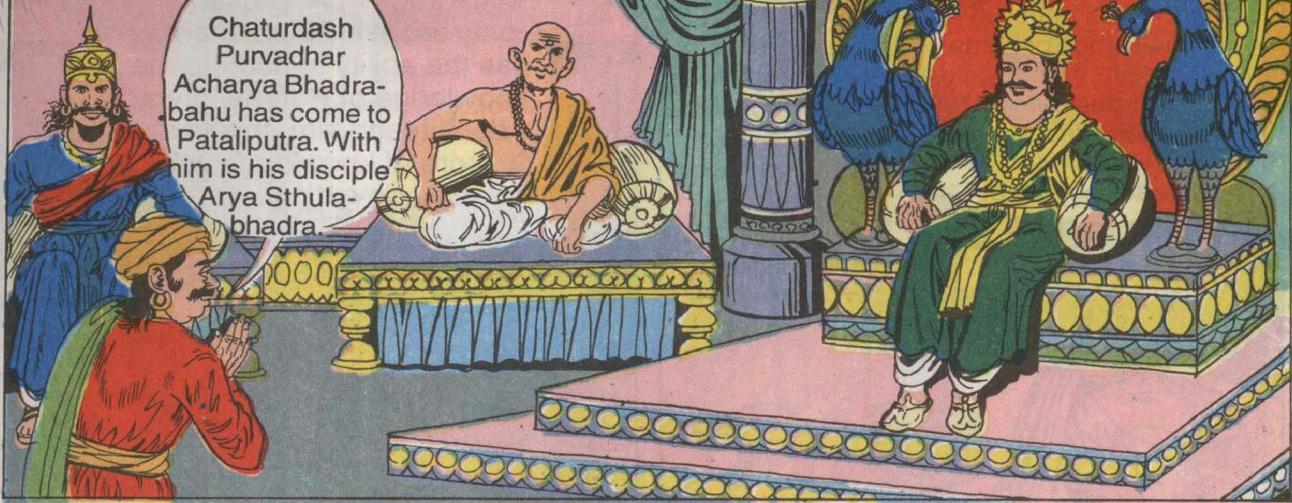


I have respect for Sangh's feelings. Although unwillingly, I will give only the text of the remaining four Purvas.

This is how Acharya Bhadrabahu imparted the knowledge of fourteen Purvas (the text and the meaning of Ten purvas and only the text of four Purvas) to Arya Sthulabhadrā.

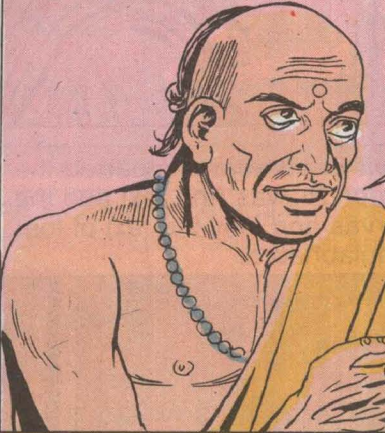


It was during this period that Maurya empire came into power in India. Chandragupta Maurya had destroyed the Nanda clan with the help of Chanakya and ascended the throne of Magadh. One day Chanakya got a news—

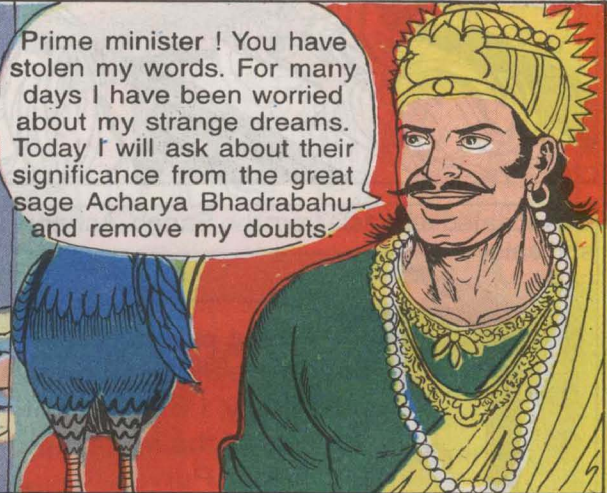


Chaturdash Purvadar Acharya Bhadrabahu has come to Pataliputra. With him is his disciple Arya Sthulabhadra.

On getting the news, minister Chanakya said—

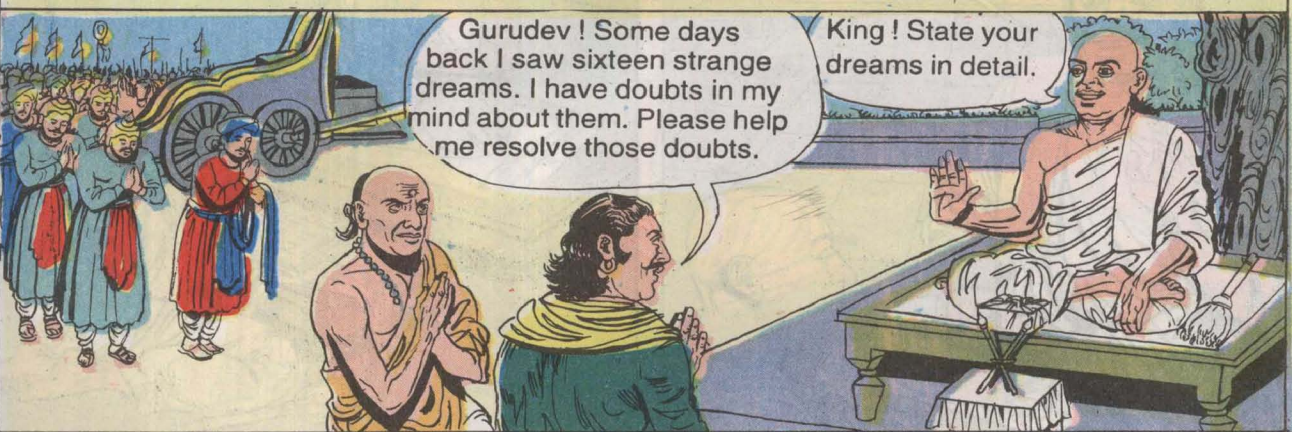


O king! Arya Sthulabhadra is my childhood friend. While paying homage to the guru we will also meet my friend.



Prime minister! You have stolen my words. For many days I have been worried about my strange dreams. Today I will ask about their significance from the great sage Acharya Bhadrabahu and remove my doubts.

Next day Chanakya and Chandragupta went to the garden. After paying homage to Acharyashri they sat down to listen to the discourse. When the discourse ended, the king joined his palms and said—

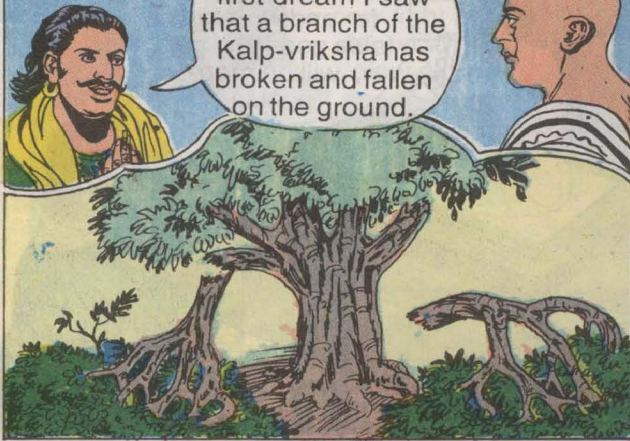


Gurudev! Some days back I saw sixteen strange dreams. I have doubts in my mind about them. Please help me resolve those doubts.

King! State your dreams in detail.

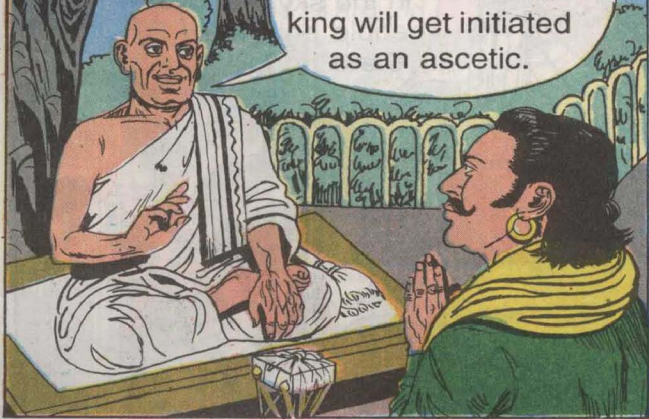
Chandragupta started telling his sixteen dreams one by one—

Gurudev ! In my first dream I saw that a branch of the Kalp-vriksha has broken and fallen on the ground.

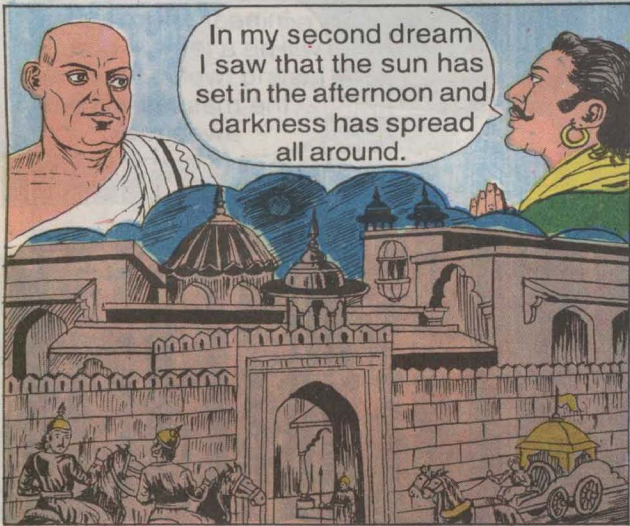


Meaning of the dream.

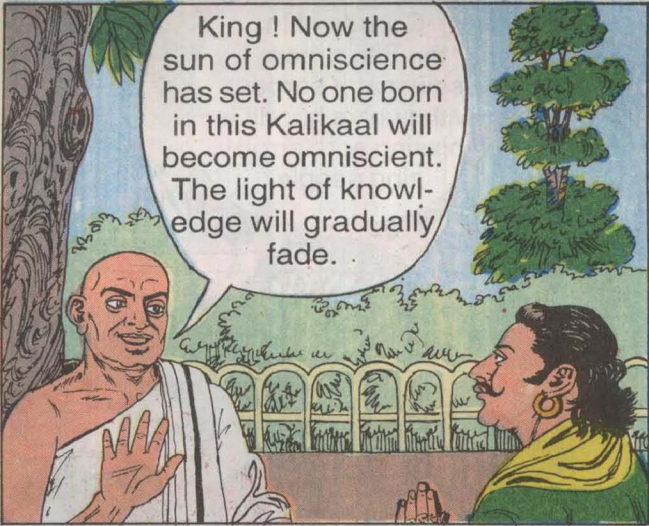
King ! Your dreams indicate the future. In future no king will get initiated as an ascetic.



In my second dream I saw that the sun has set in the afternoon and darkness has spread all around.

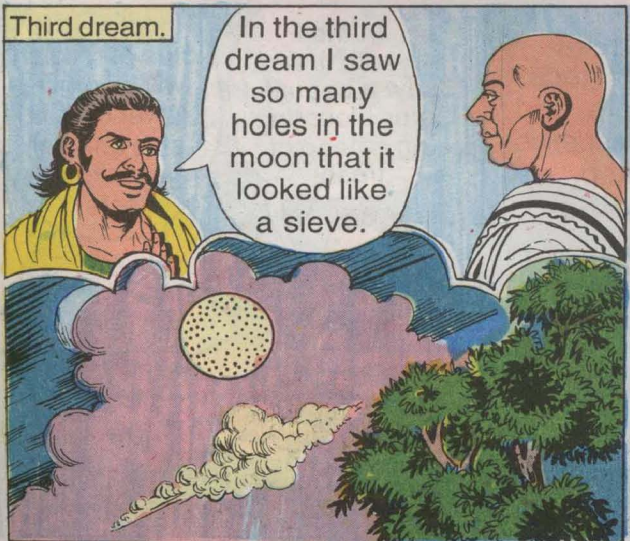


King ! Now the sun of omniscience has set. No one born in this Kalikaal will become omniscient. The light of knowledge will gradually fade.



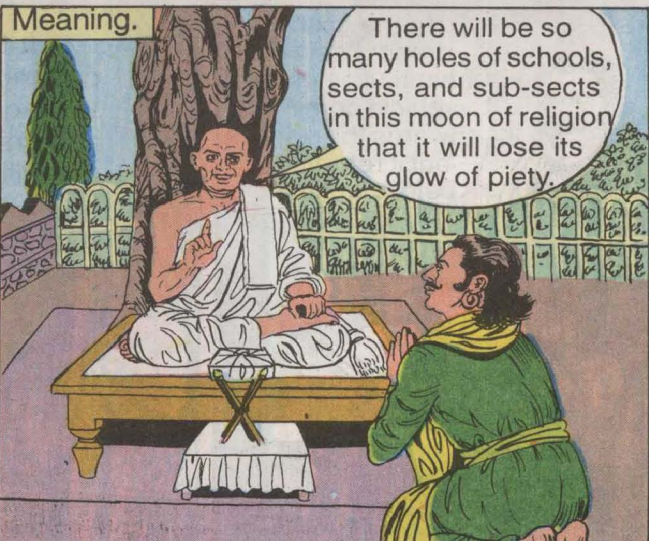
Third dream.

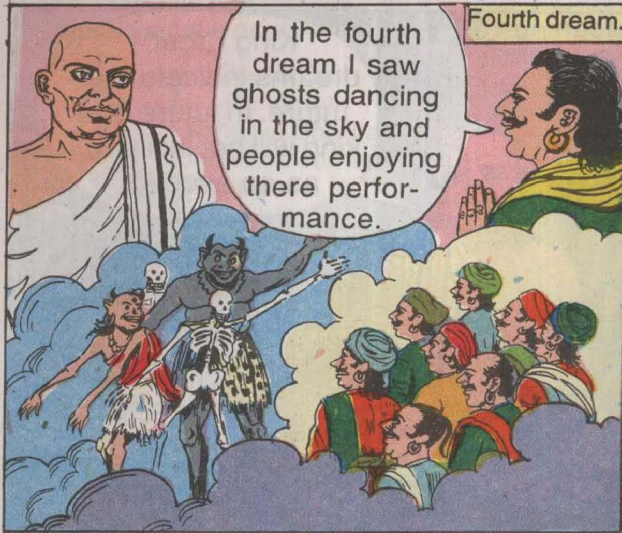
In the third dream I saw so many holes in the moon that it looked like a sieve.



Meaning.

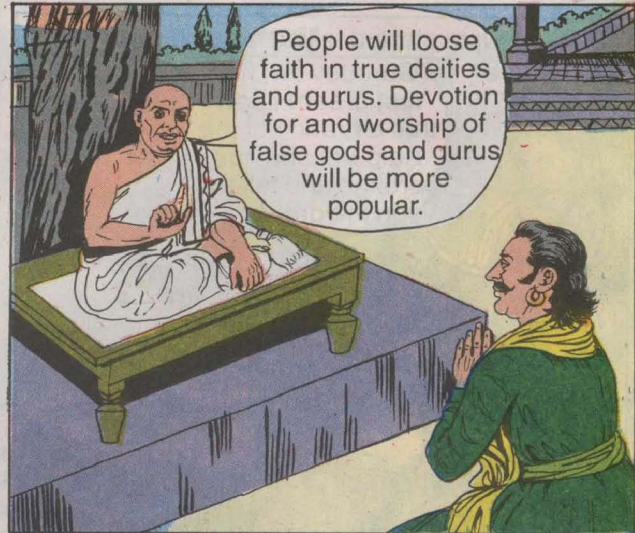
There will be so many holes of schools, sects, and sub-sects in this moon of religion that it will lose its glow of piety.



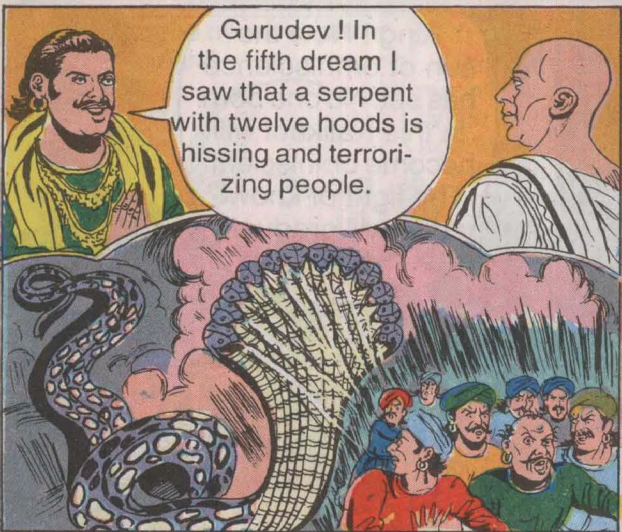


Fourth dream.

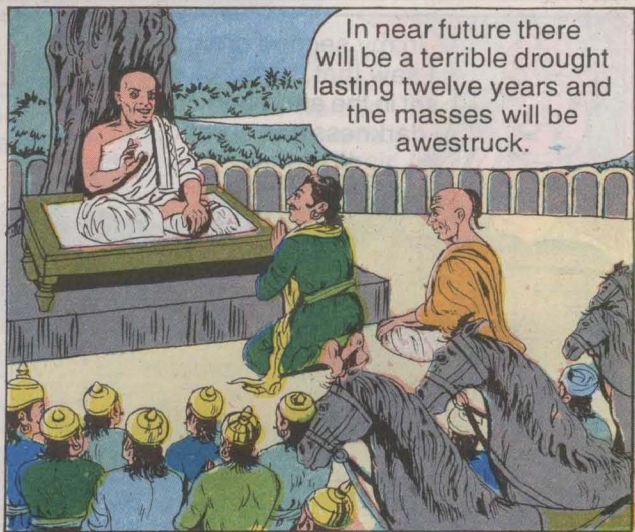
In the fourth dream I saw ghosts dancing in the sky and people enjoying there performance.



People will loose faith in true deities and gurus. Devotion for and worship of false gods and gurus will be more popular.



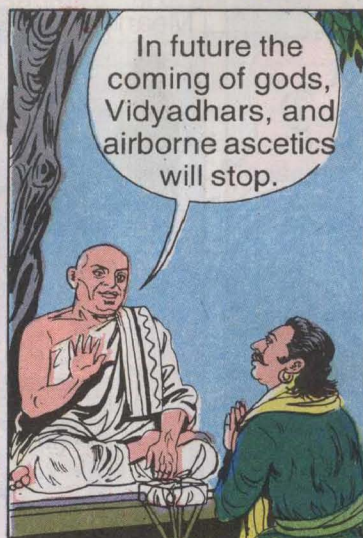
Gurudev ! In the fifth dream I saw that a serpent with twelve hoods is hissing and terrorizing people.



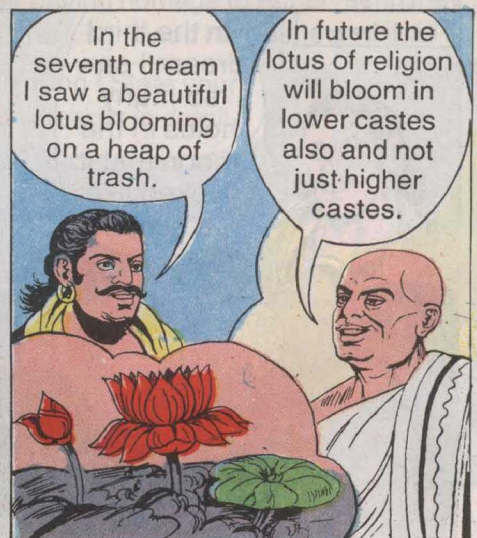
In near future there will be a terrible drought lasting twelve years and the masses will be awestruck.



In the sixth dream I saw a beautiful celestial vehicle coming towards the earth but it returned before landing.

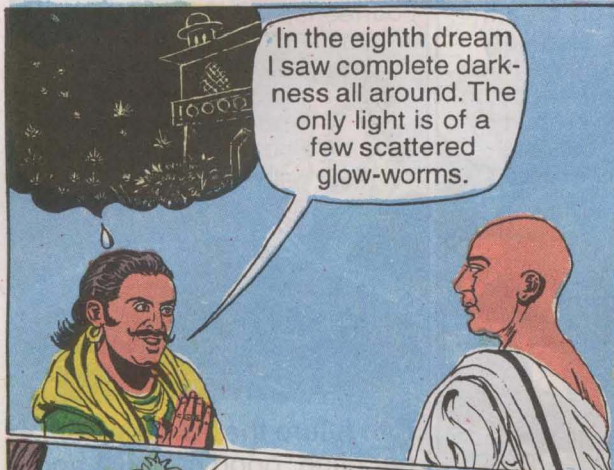


In future the coming of gods, Vidyadhars, and airborne ascetics will stop.

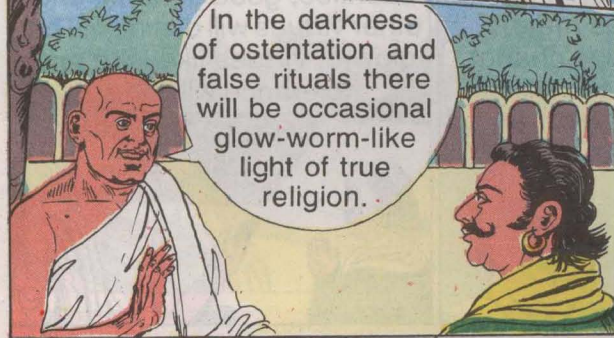


In the seventh dream I saw a beautiful lotus blooming on a heap of trash.

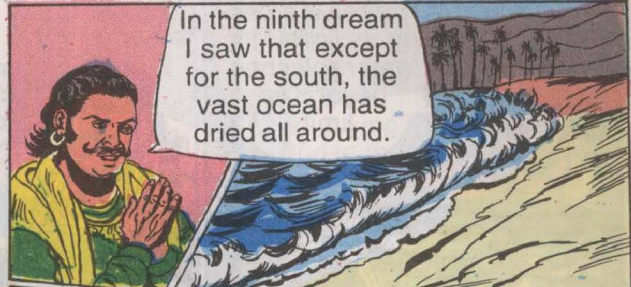
In future the lotus of religion will bloom in lower castes also and not just higher castes.



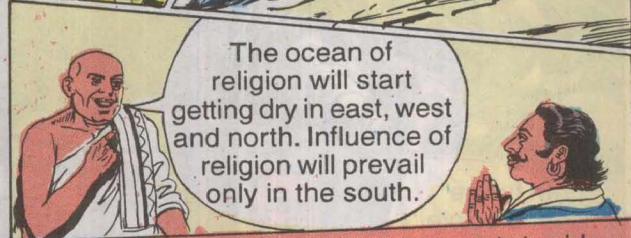
In the eighth dream I saw complete darkness all around. The only light is of a few scattered glow-worms.



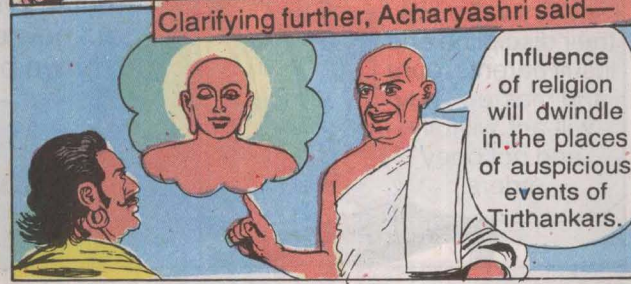
In the darkness of ostentation and false rituals there will be occasional glow-worm-like light of true religion.



In the ninth dream I saw that except for the south, the vast ocean has dried all around.



The ocean of religion will start getting dry in east, west and north. Influence of religion will prevail only in the south.

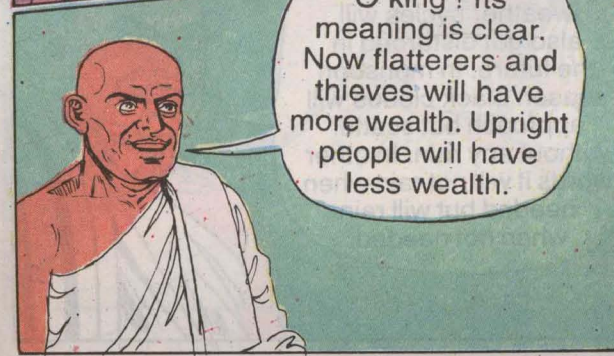


Clarifying further, Acharyashri said—

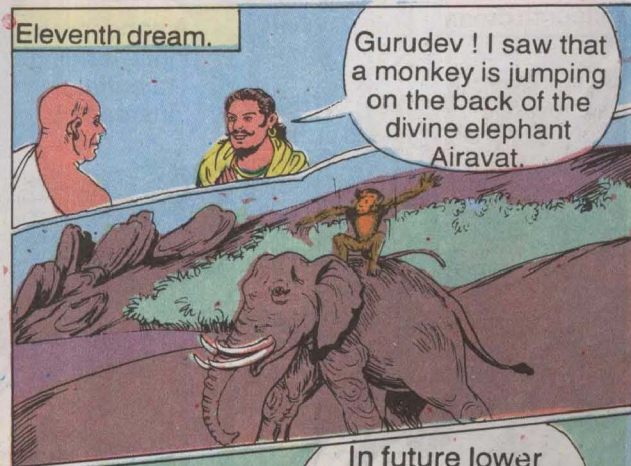
Influence of religion will dwindle in the places of auspicious events of Tirthankars.



The tenth dream was very strange. A dog is eating in a golden plate.

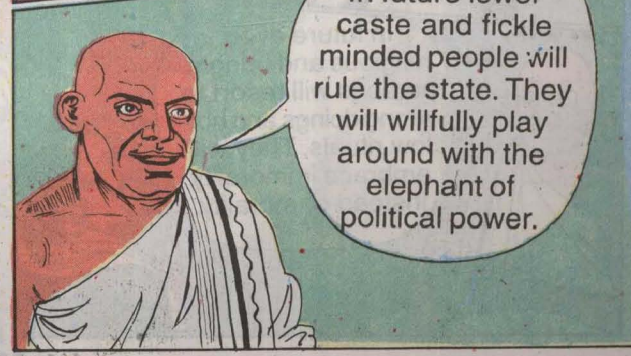


O king ! Its meaning is clear. Now flatterers and thieves will have more wealth. Upright people will have less wealth.



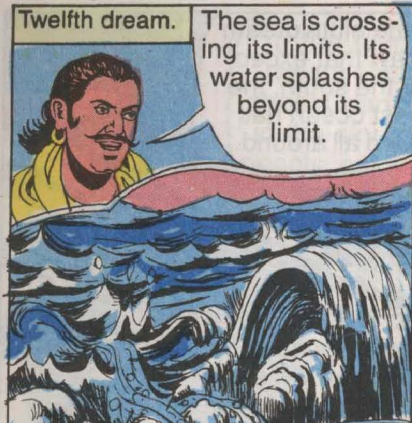
Eleventh dream.

Gurudev ! I saw that a monkey is jumping on the back of the divine elephant Airavat.

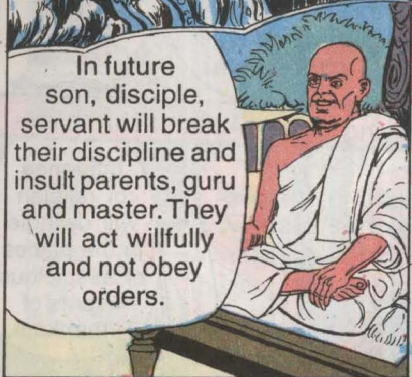


In future lower caste and fickle minded people will rule the state. They will willfully play around with the elephant of political power.

Twelfth dream. The sea is crossing its limits. Its water splashes beyond its limit.



In future son, disciple, servant will break their discipline and insult parents, guru and master. They will act willfully and not obey orders.




Thirteenth dream. This dream is also very strange. A huge chariot is being driven by tiny calves.



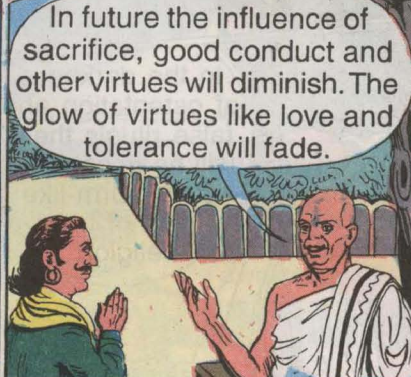
King ! This means that the huge chariot of knowledge will be drawn by children.



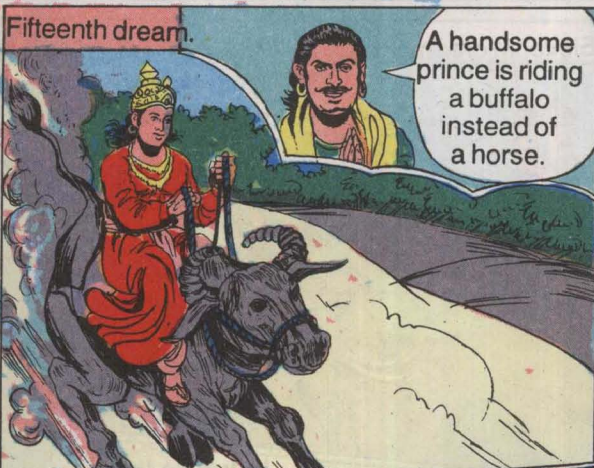
Fourteenth dream. There is a heap of a variety of gems but its glow is very dull.



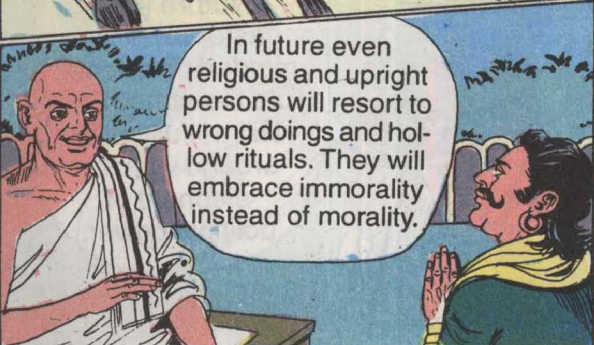
In future the influence of sacrifice, good conduct and other virtues will diminish. The glow of virtues like love and tolerance will fade.



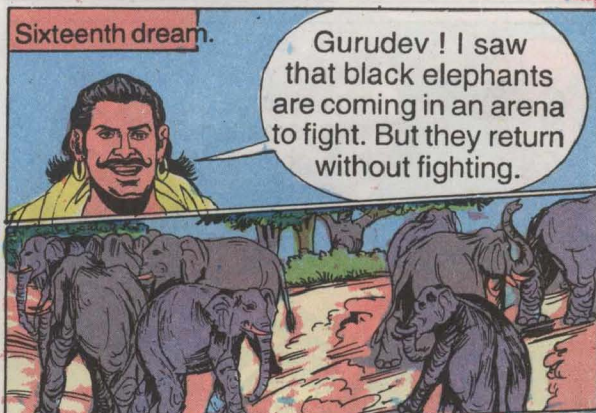
Fifteenth dream. A handsome prince is riding a buffalo instead of a horse.



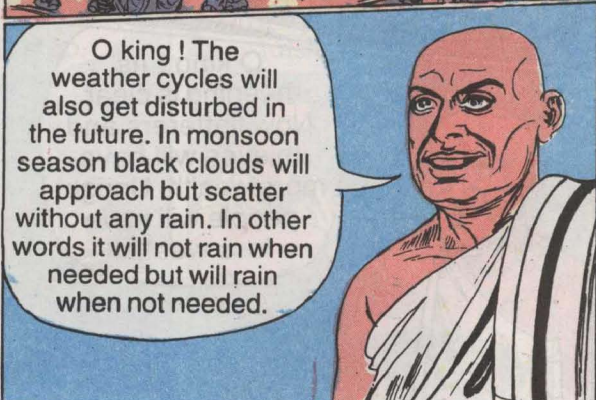
In future even religious and upright persons will resort to wrong doings and hollow rituals. They will embrace immorality instead of morality.



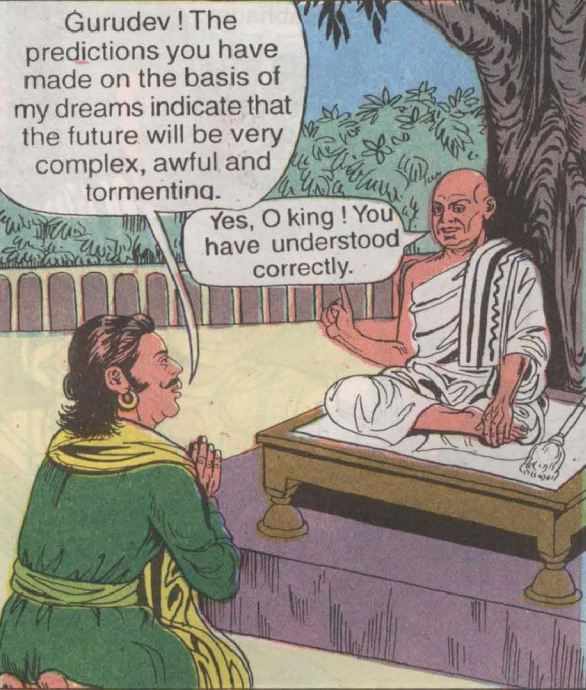
Sixteenth dream. Gurudev ! I saw that black elephants are coming in an arena to fight. But they return without fighting.



O king ! The weather cycles will also get disturbed in the future. In monsoon season black clouds will approach but scatter without any rain. In other words it will not rain when needed but will rain when not needed.

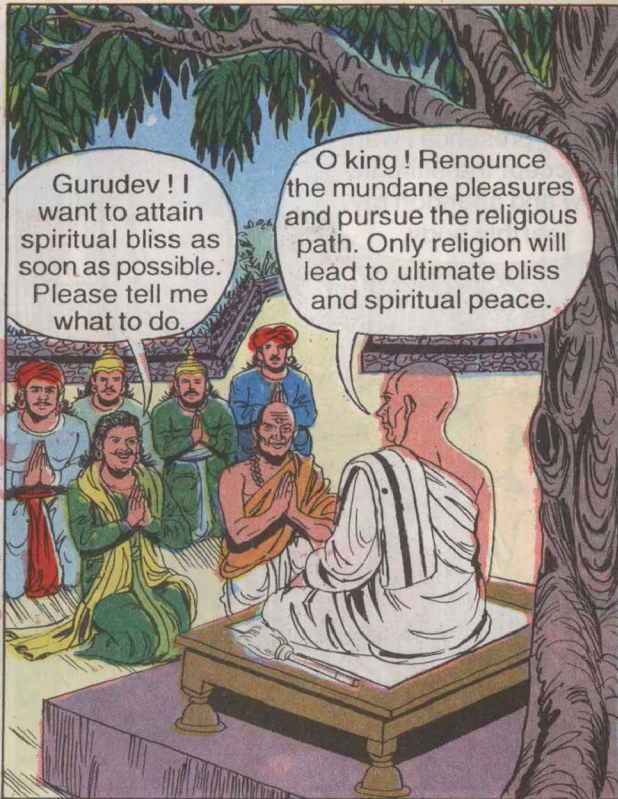


On hearing about the meaning of his dreams Chandragupta started thinking about the future conditions of life. This gave rise to feelings of detachment. He said to Acharyashri—



Gurudev ! The predictions you have made on the basis of my dreams indicate that the future will be very complex, awful and tormenting.

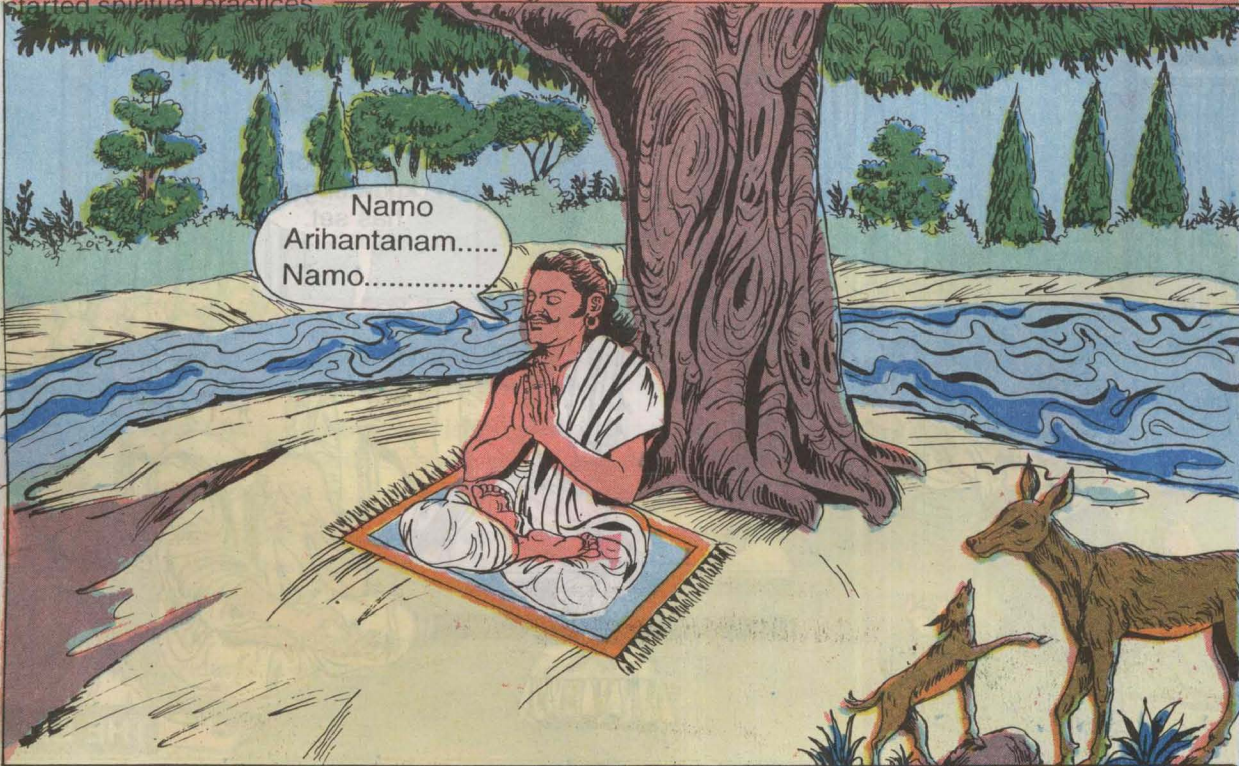
Yes, O king ! You have understood correctly.



Gurudev ! I want to attain spiritual bliss as soon as possible. Please tell me what to do.

O king ! Renounce the mundane pleasures and pursue the religious path. Only religion will lead to ultimate bliss and spiritual peace.

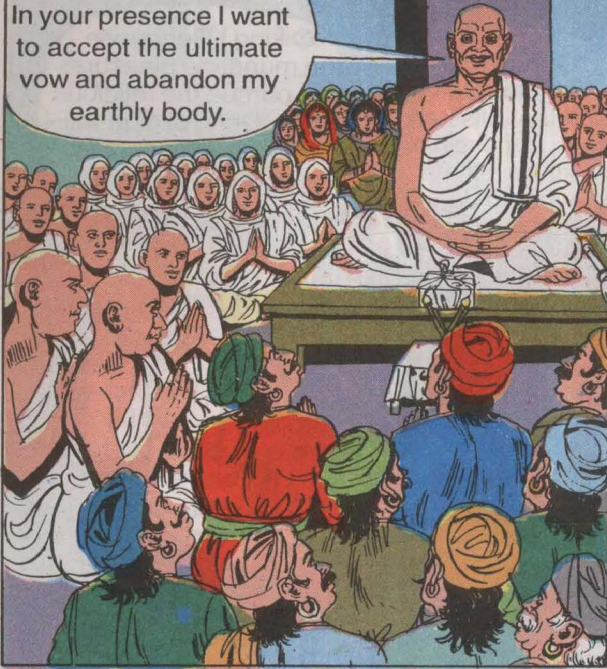
Chandragupta accepted Acharyashri's advise. He handed over his empire to his son Bindusaar and started spiritual practices



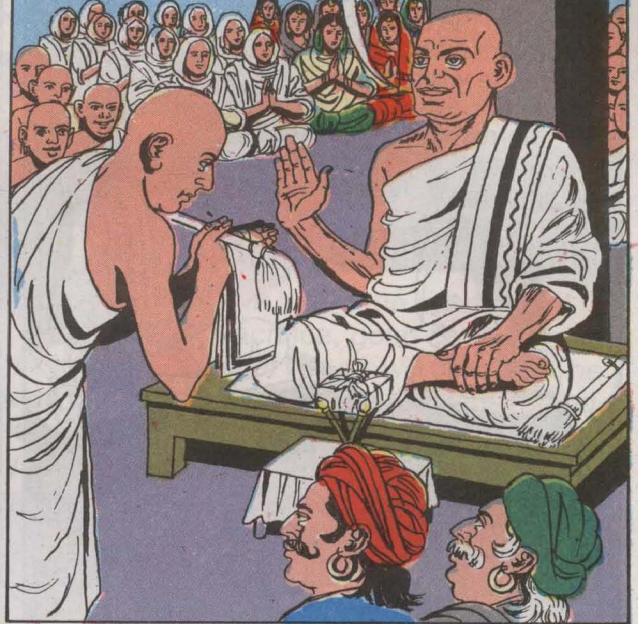
Namo Arihantanam.....
Namo.....

One day Acharya Bhadrabahu invited the whole Sangh and said—

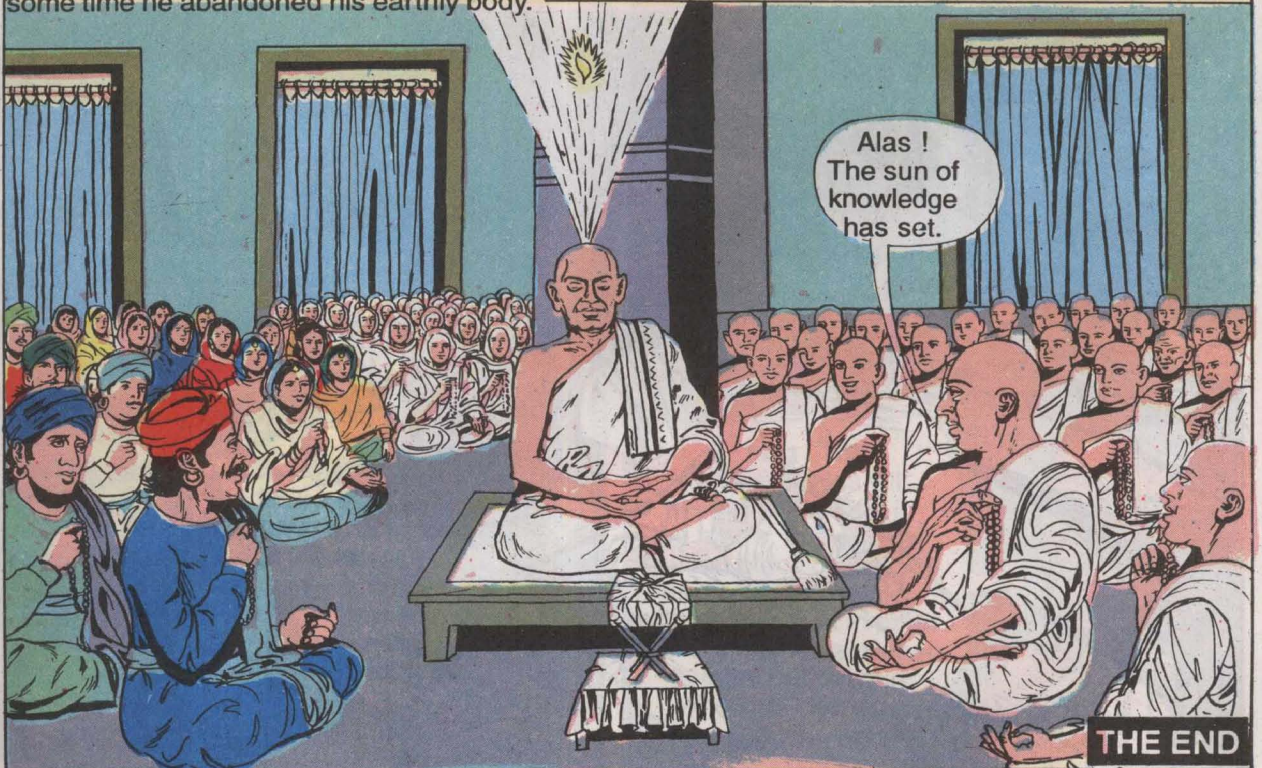
My end is near. In your presence I want to accept the ultimate vow and abandon my earthly body.



After me the responsibility of directing the religious order rests with ascetic Sthulabhadra.



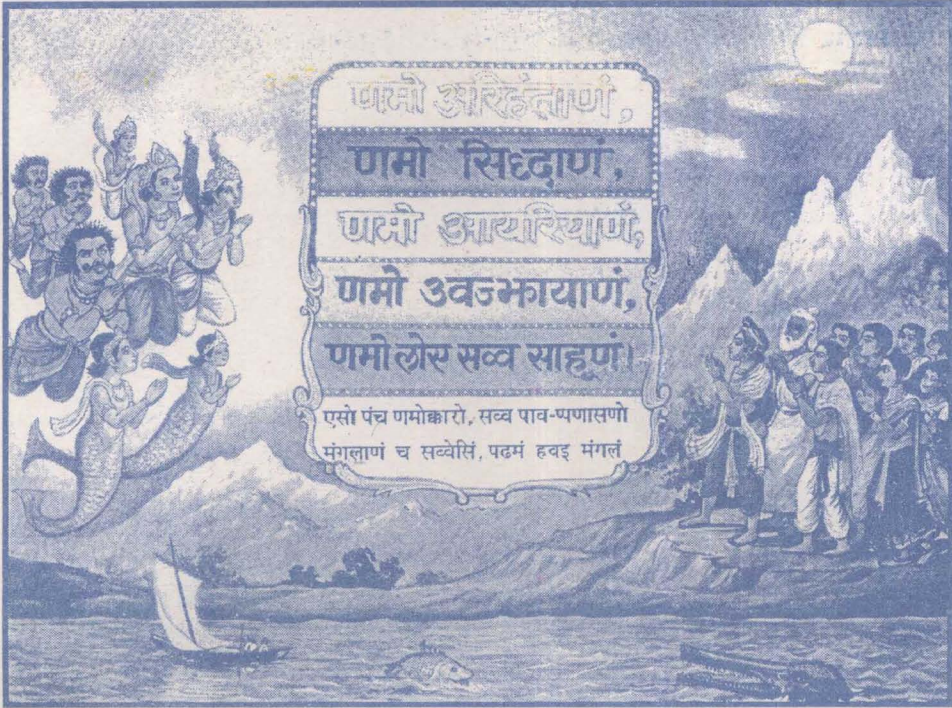
In presence of the Sangh Acharyashri commenced his meditation and critical introspection. After some time he abandoned his earthly body.



Alas ! The sun of knowledge has set.

THE END

His period — 94 to 170 ANM (433-357 BC).



THE NAMOKARA MAHAMANTRA

Jains throughout the world chant this great incantation (mantra) with full faith and belief. Through this mantra one invokes pure soul, not any individual. It has five lines, meaning :

- I bow before the *Arihantas*. (Paying homage I convey my veneration to the conquerors of Karmas.)
- I bow before the *Siddhas*. (Paying homage I convey my veneration to the perfected and liberated souls.)
- I bow before the *Acaryas*. (Paying homage I convey my veneration to the leaders of Jain order.)
- I bow before *Upadhyayas*. (Paying homage I convey my veneration to the teachers of the scriptures.)
- I bow before all the *Sadhus* in the world. (Paying homage I convey my veneration to all the mendicants/monks in the world.)

Sincerely done, this five-fold veneration to pure souls wipes away all sins. It is the most auspicious.

There are 35 letters in the five mantra-lines and 33 in the auxiliary lines. This 68 letter *maha-mantra* is an all-fulfilling, beneficent and eternally perfect mantra.

Illustration : In the illustration it is shown that this mantra is supreme in all the three worlds—the Nadir (symbolised by water), the Earth (symbolized by land) and the Zenith (symbolized by sky). It is revered by the sun, the moon, gods, demi-gods, demons, human beings and all the other beings in the universe.

The sounds inherent in the *Namokara Mantra* have inconceivable power. Every single letter here is a mantra in itself. When one meditates over it with pure and stable mind he becomes safe from torments, fear and evil; it protects like a shield.

It subdues the astrological mis-influences of the planets and saves from the torments caused by evil spirits and ferocious creatures. It enhances well-being, happiness and wealth.

He who practices its meditation attains heaven and liberation.

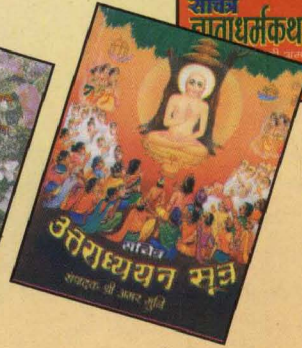
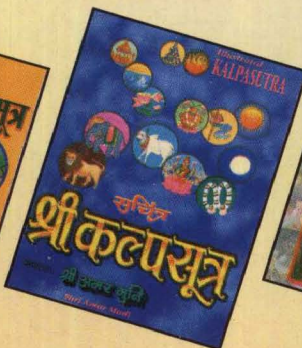
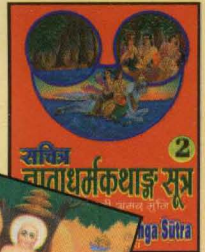
N.B. Both the pronunciations of the first letter— '*Namo*' (णमो) and '*Namo*' (नमो) are correct.

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