

# **Jain Legend**

**Jain Dharma k Maulika Itih sa**

**Author**

**c rya r Hast Mala J M.S**

**आचार्यश्री हस्तीमल जी महाराज साहब**

**Editors**

**(English Version)**

**Shugan C. Jain**

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**VOLUME 2**

**ABRIDGED**

**Relating to Omniscient lords and knowers of the prior canons  
(Part relating to Keval s & P rvadharas)**

## Editorial

Jain Legend is the verbatim English translation of series of four volumes Jain Dharma k Maulika Itih sa (abridged) in Hindi edited by Sh. Gajsingh Rathod. The original voluminous Jain Dharma k Maulika Itih sa was authored by venerable c rya r Hast mala J M.S., the foremost c rya of Sthanakavasi tradition of Jain congregation.

We have been extremely careful in maintaining the content of Jain Dharma k Maulika Itih sa (abridged) as it is without any changes / or adding comments by us so as to retain the authentic writings of c rya r Hast mala J M.S. Thus the English translation carries his scholarship and research over an extended period of over twenty years.

In this English edition, we have tried to keep some of the definitive terms of Jainism as they are and give their English equivalent (as much representative as possible) on the first occurrence and also listed at the end of this note. To appreciate their understanding and pronunciation, we have used diacritical marks for legendary names of persons / texts / places and the definitive Jain terms e.g. amga meaning the limb or part and commonly written as anga, etc.

We express my thanks to following translators and other support staff members for their contribution to bring out Jain Legend

- |    |                        |                            |
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| 2. | Mrs. Prasanna Kumari   | Translation Volume II & IV |
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| 4. | Mrs. Niti Jain         | Diacritical marks editing  |
| 5. | Ms. Chanchal Jain      | Word Processing, Composing |
| 6. | Mr. Sushil Jana        | Word Processing, Composing |

We request you, the august reader of this series Jain Legend, to please bring out any errors (spelling and the texts) and suggestions for improvement in language and choice of words to our notice for improving the next edition of this book.

Given below are the abbreviation, diacritical marks and some Jain definitive terms used in the books to enable the reader understand and enjoy the content and comprehend the same better.

## Abbreviation:

- V.N. Vira Nirvana: Calendar, starting after the liberation of Lord Mahavira.
- M.S. Maharaja Sahib: Suffix used by Jains after the name of their preceptor / monk as a sign of respect / veneration.

## Diacritical marks used

	‘√k’	‘a’	like in <i>dark</i>
	‘bʌ	‘ee’ or ‘ii’	like in <i>steel</i>
	‘Ä’	‘uu’ or ‘oo’	like in <i>school</i> or you
	‘ʔkʔ	‘Sh’	like in <i>Shine</i>
d	‘Mʔ	‘D’	like in <i>band</i>
	‘.kʔ	‘N’	like in <i>hand</i>
M	‘ka v u ʔokj’		Short n, <i>nasal</i>
	‘Vʔ	‘t’	like in <i>tea</i>
	‘ʔkʔ	‘S’	like in <i>shut</i>
	‘—’	‘Ri’	like in <i>Rishi</i>
J	‘Kʔ	‘Gy’	like in <i>Vigyan</i>
K	‘{kʔ	‘Sh’	like in <i>kshama</i>
h	‘% fol xʔ	‘h’	

## Jain definitive words used frequently

<i>c rya</i>	Preceptor monk and leader / head of a Jain congregation / group
<i>gama</i>	Scripture
<i>Avasarpi i</i>	Half time cycle in which the happiness keeps on decreasing; the other half, Utsarpini has happiness increasing
<i>Bha raka</i>	Administrator monk; Yati and r pujya are other words used by Svetambara Jains.
<i>Caityav s</i>	Temple dweller

<i>Caitya</i>	A place / thing having venerable sign / representation, e.g. footprint, name, idol, photo, auspicious sign like flag etc. generally a holy emblem / place.
<i>Dw das mgi</i>	Twelve limbs of the scriptures bead on Lord Mahavira's sermons and composed by his chief disciples ( <i>Ga adharas</i> )
<i>Ek da mg</i>	Eleven limbs of above accept the 12 <sup>th</sup> called <i>D t v da</i> (very voluminous and comprehensive).
<i>Ga a</i>	Group. A group of monks and sub division of congregation
<i>Gaccha</i>	Sub group. Sub division of <i>Ga a</i> .
<i>Keval</i>	Omniscient
<i>Kaly aka</i>	Auspicious event in the life of a ford maker (five in number namely conception, birth, renunciation / initiation, omniscience and liberation)
<i>Lok ntika deva</i>	A type of celestial beings who will attain liberation after one more birth, i.e. whose worldly existence is almost at the end
<i>Mok a</i>	Salvation / liberation; Pure soul without any material karmas and body
<i>Nirv a</i>	Liberation / salvation; Attainment of bliss
<i>P rvas</i>	Fourteen in numbers; Canons prior to Lord Mahavira; Contained in the 12 <sup>th</sup> limb as well.
<i>r vaka</i>	Votary (male); Believer and practitioner of Jain ethical-spiritual code; Householder / laity are other synonyms used.

<i>r vika</i>	Votary (female); Similar as votary
<i>Samgha</i>	Congregation
<i>Samava ara a</i>	Religious congregation / assembly of a ford maker
<i>T rthamkara</i>	Ford maker, Rejuvenator of the Jain creed 24 in present time cycle' Mah v ra is the 24th T rthamkara.
<i>Up dhy ya</i>	Holy teacher, Monk, teaches scriptures to fellow monks.
<i>Var a</i>	Year /Annual

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## **From Publisher's desk**

### **Historical Contribution**

During the past several decades, the absence of multifaceted and full-fledged series of authentic Jain History was much felt by the Jain community. With his strong determination, Jain c rya r Hast Mala J M.S., the great spiritual Guru of this century, had shouldered the responsibility of fulfilling this void. To successfully complete this task, he travelled extensively and collected various valuable scriptures, from different libraries, historical manuscripts and treasures of information on Jain Culture. Besides carrying out his daily duties as a monk and preceptor ( c rya), this diligent Yogi had spent his time in writing a series of scriptures depicting the historical significance of Jainism. Deeply inspired by him, the Jain History Committee started publishing these volumes since 1969-70.

During this period, the History Committee published the following: 1 Pa val Prabamdhā Samgraha; 2 c rya Carit val (History of Jain c rya s); 3 Jain Dharma k Maulika Itih sa (Vol.1) T rthamkara Khamda; and 4 The three historical T rthamkaras (concluding part of T rthamkara Khamda). These four books were published and presented to enlightened readers.

The committee is ever indebted to c rya r for accomplishing the herculean task of compiling the Jain history, during which he had to face a lot of obstacles.

While releasing the Second Volume of the “Jain Dharma k Maulika Itih sa” to the readers, the committee feels that it would not have been possible for us to successfully complete the responsibility of publishing this Volume, but for the divine blessings of c rya r. Besides, the financial and hearty support rendered by the well-wishers relieved us from half of our burden. The first Volume details the history right from the first T rthamkara V abha Deva up to the latest T rthamkara Mah v ra. The third and fourth Volumes, depicting the history of about 1500 years are under publication. (Since published)

While going through the manuscripts of these two volumes, one feels that c rya r has magic spell not only in his speech but also in his

writings. We really wonder how he could have made a dry and complex subject like history, so simple, interesting and elegant. His works would definitely change the opinion of the readers who consider history a dry subject. The very presentation by c rya r makes the reader spell-bound and once started reading, he would not feel like parting with it.

The salient features of the present volume are as follows:

1. Narration of the prominent religious, social and political events and facts between V.N. years 1 to 1000.
2. Chronological History of Jain Saints.
3. The Analytical treatise about the gradual decline and degeneration of the twelve fold scriptures (Dw da mg ).
4. Subjective presentation of contemporary Religious Practices and History of Royal Dynasties.
5. Clarifications on complex issues of Jain history; Protest against the deep-rooted superstitions besides giving new interpretations on certain somber issues on Indian history
6. Magnificent description of unparalleled contribution of women folk as female monks ( rama s) and female votaries ( rama op sik s) to Jain Tradition.
7. Presentation of an abstract and dry subject such as history in a simple, fluent and an easy-to-understand language.

And finally we sincerely express our inner gratitude with deep respect to worshipful / reverent Gurudeva c rya r Hast Mala J M.S., who, besides exceptionally contributing to the growth of the religion, made an everlasting contribution to the Jain society, by writing this great work on History.

Owing to the long time demand from enthusiastic readers, Samyagj na Prac raka Mamdala had come out with an idea to publish abridged versions of the four volumes of “Jain Dharma k Maulika Itih sa”. Subsequently, after the abridged version of the first volume, we now take immense pleasure in presenting the readers the abridged version of the second volume of the Series.

Thanks to the great efforts of Surat-based ascetic r Jayavantbhai P Shah, BE (Civil) (Retired Superintendent Engineer Govt. of Gujarat),

who took up the task of summarization of the Hindi volume which enabled us to successfully bring out this English Version.

Mr. Shah, a staunch believer in “samyak” (periodical contemplations on the self) and “svadhyaya” (study of the self in holy texts), has shown a wonderful combination of both these traits in abridging this volume. During his regular daily periodical contemplations (samyak) rituals, he used to write a brief summary of the original volume, thus completing the great task. As a senior scholar, Shri Shah also teaches the monks and female monks. He had been awarded the First Prize for his performance in “An Open Test on Authentic Jain history” in Hindi. We heartily congratulate and express our gratitude for his dedication to the scriptures. His abridged Hindi version has been arranged and proof-read by Dr. Dilip Dhing. The English & Hindi abridged versions are edited by Mr. P.S. Surana, Advocate Chennai.

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## Graphical representation of formulas for conversion of years

	671	622	544	
1149	135			Islamic Year
605				aka Year
527	57			Christian year (before 78 BC)
470				Vikram year (before 57 BC)

Veer Nirvāṇa or V.N. = (Vikram 470 Year, 527 BC, aka 605)

### FORMULA FOR CONVERSION

To calculate Vira Nirvāṇa year	=	Vikram Year + 470
	=	Christian Year + 527
	=	aka Year + 605
To calculate Christian year	=	aka Year + 78
To calculate Vikram year	=	Christian Year + 57
	=	aka Year + 135

A solar year has about  $365 \frac{1}{4}$  days, lunar year has about 354 days. Seven months would have to be increased, to compensate the difference of  $213 \frac{3}{4}$  days occurring in a span of 19 years. Of the above years, the Christian calendar follows the solar year, whereas the other four follow the lunar year. Hence, after every 19 years, a particular Tithi falls on the same date. As there is no provision for increasing of the month in Islamic

calendar, according to their calculation, there will be a difference of one year for a span of every 32 ½ years.

V.N. (V ra Nirv ā Year) started on the first day of K rtika ūkla (about November 1<sup>st</sup>). After 439 years, Vikram Year started from Caitra ūkla1 (about 1<sup>st</sup> April - V.N. 470). 526 years 2 months after V.N. i.e. in V.N. Year 527, Christian calendar started on January 1 (pu ya ūkla 1<sup>st</sup>). This is about 56 years 9 months from Vikram year, i.e. in the Vikram year 57.

aka Year started 135 years after Caitra ūkla 1 (around 1<sup>st</sup> of April). Hence aka Year started 604 years 5 months after V ra Nirv ā, (i.e. 605<sup>th</sup> V.N.), 77 years 3 months after Christian year (i.e. 78<sup>th</sup> Christian Year).

Islamic year emerged during V.N. 1149, Vikram 672 Year, Christian Year 622 and aka Year 544 as 7 lunar months exceed in every 19 solar years.

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## Foreword

### A thousand years of Jain history

Jain Dharma k Maulika Itiḥ sa - Volume I, is presented to those who are fond of history. Volume I detail the history right from the first T rthamkara V ābha Deva up to the latest T rthamkara Mah v ra.

We felt very happy that certain great scholars have read even the minutest details from a research point of view and have sent their doubts and valuable suggestions. Such an interest is really commendable.

Out of the exhaustive material published in the First Volume, enthusiasts have expressed doubts on only five topics, which are listed and answered here under:

Doubt 1: While discussing about the first P ra (breaking fast) of Lord V ābha Deva in Volume I, Lord V ābha Deva performed the breaking of the year long fast (P ra of Var a Tapa) on Vais kha ukla T ty is mentioned. Here the question arises that Lord V ābha Deva undertook only for two days fast (Bel tapa) along with initiation (D k ) on Caitra K ā A am and only on Vais kha ukla T ty of the second year, he performed first fast breaking (P ra ) at the place of rey msa Kum ra. Then, from Caitra K ā 8 to Vais kha ukla 3 of the following year, the penance was carried out for 13 months, 10 days. In that case, according to the legend “*samvacchare a bhikkh laddh usahe a logan he a*” - c ryaś have described the first tapa of Lord din tha as year long fast “*Samvatsara tapa*”. As the fasting was carried out for 13 months 10 days – and not for just 12 months, is it right to call it “*Samvatsara Tapa*”?

Clarification: As a matter of fact, this question is not new. This is a much debated question. “*samvacchare a bhikkh laddh usahe a logan he a*” - this should only be considered as a common utterance. In a broad sense, since the additional number of days which extends to

over a year is not sizeable, it would have been mentioned as Samvatsara tapa, not taking into account those additional days. The duration of first *Tapa* of Lord is little over a year. Such a clarification is evident in “Harivam a Pur a”.

From these references, it is apparent that Lord V abha Deva had performed his first *tapa* for more than a year, however, practically, the additional days are considered secondary and referred to as Var a tapa only.

Doubt 2:

The second doubt relates to the wedding and renunciation of Br hm and Sundar . Based on traditional values, it has been considered that both these sisters remained as celibate throughout their lives. According to the scriptures in Digambara tradition, it has been clearly mentioned that both of them were unmarried. However, books of vet mbara tradition had given three different versions: 1. In Kalpas tra, there is mention of not Sundari alone, but of both Br hm and Sundar as the Chief female-monks (S dhv s) of three lakh female-monks ( rama s). Pramukh Subhadr of r vik (female-votary) group also is mentioned here. From these references from Kalpas tra, it is evident that both the sisters have taken the d k together. 2. According to va yaka Malaya and “Tri a i- al k -puru a-caritra”, et al. it is evident that Br hm renounced at the time when Lord V abha Deva had established the religious order (Dharma T rtha). Sundar also wanted to renounce at the same time, but Bharata had stopped her, saying that, once he becomes the Cakravart Emperor, he would make her, his wife (Str - Ratna). Bharata became the r vaka and Sundar r vik . 3. The third version is that prior to his taking initiation of monkhood ( rama a Dharma D k ), Lord V abha Deva had performed the nuptials of Bharata’s sister Br hm with B hubali and B hubal ’s sister Sundari with Bharata. On attaining Kaivalya (omniscience), when Lord din tha established the Dharma T rtha, with the permission of Bahubal , Br hm renounced and joined

female-monkhood ( rama Dharma). At the same time, Sundar wanted to renounce, but Bharata restrained her saying that she would become the chief queen, when he becomes the Cakravart Emperor.

Clarification: The author of Harivam a P r a wrote that these two were calibate since birth and they remained unmarried. Similarly, author of di P r a also referred Br hm as a princess and it was also mentioned that both the sisters were unmarried. From this, it is obvious that both the sisters were celibates.

In fact, the third version of vet mbara tradition arose out of the misunderstood word “*Datt*”. Thus the misconception had been prevalent. It was not supported by any substantial evidence. After reviewing all Jain literature on this subject, it is evident that, none of the classics mentioned the marriage of Br hm or Sundar . Here in this context, the difference between the marriage and engagement should be well understood.

While explaining the origin of the traditions of marriage and engagement, c rya Malayagiri commenting on ‘ va yaka Nirukti’, wrote in his “ va yaka MalayaV tti”:

“V abha Deva’s marriage was performed; seeing this other people had started performing the marriages of their children. There is no further mention of marriage, after this reference. Then he proceeds elucidating the meaning of ‘Datti’ i.e., V gd na (engagement). To put an end to the Yugala Dharma (marriage between twin brother and sister), the Lord had performed the nuptials of Bharata’s sister Br hm with B hubal and B hubal ’s sister Sundar with Bharata.”

Niryuktik ra and V ttik ra had expressed different opinions about the origin of the ceremonies of marriage and engagement, basing on which it is indisputably

evident that Lord had performed only the engagement of his daughters – Br hm and Sundar – and not marriage.

Doubt 3: The third doubt has been expressed on the heavenly abode or salvation of the fourth Cakravart Emperor. Sanata Kum ra. As per the philosophical tradition, Sanata Kum ra Cakravart is supposed to have attained salvation. In Part 1 of this book, it is stated that Cakravart Sanata Kum ra reached the 3<sup>rd</sup> heaven, also called Sanata heaven.

Clarification: The basis of what is mentioned in Part 1 of this book is Abhayadeva's commentary on Sth n mga S tra and c rya Hemacandra's 'Tri a i- al k -puru a-caritra'. Out of the four types of rituals leading to death (Anta Kriy s) described in detail in Sth n mga S tra, the summary of the third type is as follows:

The third type is '*mah karma pratyaya antah kriy* ' in which one performs continuous long lasting austerities, endures severe afflictions due to prolonged disease and ultimately gets liberation like Sanata Kum ra Cakravart . Examples of Antah Kriy s were cited from the point of view of present life (Tadabhava). Hence, it is appropriate to consider that Sanata Kum ra attained liberation (Siddha) in the same birth (bhava), because the third Antah Kriy and the Monk hood were attributed to him, and not to the one who was described by c rya Abhayadeva and Hemacandr c rya, who after spending valuable time in Heavenly abode (Devaloka), came to Mah videha K etra and achieved salvation from monkhood there.

Keeping in view the words used in the original text on this subject in Sth n mga-S tra and analysing the pros and cons, it would be apt to regard that Sanata Kum ra Cakravart had attained Mok a (salvation) in that life itself. According to the Digambara tradition also, the fourth Cakravartm Sanata Kum ra is considered to have

attained Moksha in this birth only.

Doubt 4: The fourth doubt is about the acquisition of Str-N ma Karma by monk Mahabala. In Volume 1, in the chapter of Lord Mallinatha, while introducing the prabhava, it was written in page 126 as follows: “By performing such deceitful austerities, he acquired the Karma bondage that would result in being born as a woman (Str-veda). Further due to his severe austerities on twenty reflections, he earned the Tirthamkara-N ma- Karma.

Here the doubt arises whether the jiva of Lord Mallinatha in his third birth (in the birth as Mahabala), acquired Str-N ma Karma after acquiring Tirthamkara N ma Karma or prior to it.

Clarification: If one properly analyses the original part related to it in Jyotir Dharma Katha, this doubt will be easily clarified as it is self-explanatory. In the original it is clearly written that King Mahabala along with his six childhood friends took initiation in Rama Dharma, studied eleven limbs scriptures (Ekadashanga) and travelled around, performing various tapas and sanctifying the soul. One day the seven saints had interacted among themselves and took a pledge that they would all perform similar type of tapas, together. As per their vow, they used to perform similar tapas like fasting (Upavasa) etc. But before he became monk (Anagari), Mahabala was a leader (Adhinayaka) while his six friends were followers (Adhinasta). Hence, Mahabala had a strong desire to be above the ordinary, to have a distinctive personality much above his friends. To fulfill this inner desire, Mahabala, against the vow they all took, had deceitfully performed special tapa, different (superior) from his other six monk-friends. As a result, his spiritual awakening (Samyaktva) became impure. Maya (deceit) is the mother of Str-N ma Karma; hence Mahabala acquired Str-N ma Karma (Str-Veda).

In the first half of the fifth S tra of J t dharma Kath mga, it is illustrated that Mah bala attained Str - N ma Karma, where as in the second part, it is clearly stated that he attained T rthamkara N ma Karma by incessant practice of twenty reflections. From this it is evident that after taking the vow of self restraint (Samyama), in the initial phase of the practice of spiritual-exertion (s dhan ), he first acquired Str N ma karma. Later on, while progressing further in the practice of spiritual purification, he had attained T rthamkara N ma Karma by the incessant practice of the twenty causes / reflections.

This is well-founded fact because of the very reason that it was clearly written in the original scriptures which have been always considered as the most authentic ones. The second reason is that the spiritual-exertion, by which Mah bala attained T rthamkara N ma Karma, was an exemplary one. It has been described that it is possible for a spiritual-practitioner (s dhaka) to attain T rthamkara N ma Gotra Karma by incessant practice of just any one of the twenty causes mentioned in the scriptures. Inspite of his ardent practice of all the twenty reflections, to say that by the slight mistake his Samyaktva got polluted does not seem to be logical or correct. From these facts, it can be concluded that monk Mah bala had attained Str N ma Karma before attaining T rthamkara N ma Karma.

Doubt 5:

In the fifth and the last doubt, it was mentioned that the Lord Ari anemi himself revealed during his religious congregation (Samavasara a) actual identities of the six monks, who came in three pairs, to Devak for alms. But according to the reference cited in the first part of “Caupanna Mah purisa Cariyam”, it is apparent that the six monks themselves revealed their identities to Devak and this scriptural opinion was mentioned in a foot note. Does it not imply that the scriptural text was given secondary importance?

**Clarification:** As a matter of fact, if one attentively goes through the title and description of the first part where it was discussed about An kasena etc., six monka, then such doubts would not have arisen.

The entire subject matter was described under the title “Disclosure of the secret by Lord Ari anemi”. The very title itself reveals the scriptural opinion of the matter. Apart from this, complete evidence relating to this narration was presented with factual references from the scriptures. Also given is the descriptions made by the author of Tri a i- al k -puru a-caritra. Before demonstrating any fact it is always a healthy tradition to present it from all the facets. Following the same healthy tradition, a reference of the author of “Caupanna Mah purisa Cariyam” was cited in this context, which is a new phenomenon to majority of the learned. While presenting this side of the fact, it was categorically cautioned that the two instances where the versions were different, relevant notes were given to enlighten the scriptural opinions. The intellectual readers who had expressed their immense faith towards the scriptures and who showed an awareness to sustain the authenticity of scriptural doctrines deserve to be applauded.

### **Authentic historical basis**

With a deep-felt desire to present an authentic Jain History from beginning to date, we have reviewed various canons, classics and other scriptures like Amga and Up mga, literatures, commentaries, later commentaries, critiques, interpretations, historical scriptures, repository of stories, chronological list of elder-monks (Sthavir val s), pontifical chronology (Pa val s), Epics of Jain and Vedic traditions, various historical texts, scriptures on Buddhism, inscriptions, holy texts as well as all available data. While writing this scripture, all along, I made it a point not to give importance to the fantasies and baseless tell-tale stories and to present only the proven historical facts found in the ancient scriptures and archives. Likewise, the events woven in a prodigious way

do not find place in this book. The motive behind this clarification is that whatever is written in this book is authentic and is not without basis.

### **Main intention: Search for true facts only**

In the field of history, only those events and statements are considered authentic which can be validated to prove their authenticity. We have obtained few important facts, which would prove certain accreditations untenable and hence unacceptable. By publishing them as it is we have tried to bring out the truths into limelight to refute the inferences of some scholars. It does not mean to hurt the sensitive feelings of any one. Our prime object is to present the actual facts to the readers without any bias or prejudice.

### **Administration of the congregation (Samgha)**

Any organisation-whether it is religious, political, social, financial or cultural does need a systematic method to run it effectively. Irrespective of the different types of approaches, the two that are regarded as vital to run the organisation are the autocratic and democratic approaches.

In autocratic approach one person is chosen as leader and is given complete authority. In democratic approach, there is no significant difference between the officers and the subordinates and between persons belonging to higher and lower stratum.

The critical analysis of the history of Dharma Congregation of Lord Mah v ra starting from the time of establishing his creed till date reveals the fact that from the very beginning this organisation has been run strongly and beautifully by a method which is neither pure autocratic nor pure democratic. After attaining Kaivalya, during his time as omniscient Lord Mah v ra felt that a mixed approach should be designed with a combination of all the good qualities of both the autocratic and democratic approaches to run his organisation.

Lord Mah v ra formulated the mixed approach to help his Dharma congregation gain everlasting benefits and to last forever under the controlled leadership of an individual who is dedicated to the congregation and its traditions, who has a sharp-wit and administrative capabilities, who is energetic, intelligent, diplomatic and efficient. Under

this approach, the arrangements were made in such a way that proper execution of them keeps Dharma congregation flawless and healthy traditions would continue.

In brief, it can be said that the approach was aimed at a controlled autocratic rule where there was neither a tinge of autocracy nor dictatorship. Though the approach gave allowance to the congregation to hold the reins under its control, the ideas and opinions put forward by members were given due respect. Decision was taken by the c rya on any critical issue after long debates and group discussions by the members involved. His decision was final and binding to all.

After subjecting his many disciples to various tests, the c rya would select his successor from among them, the one, who had all the virtues and whom he regarded as efficient. Then he would impart the knowledge he possessed, give training in all disciplines and make him worthy and capable enough to shoulder the responsibility of the congregation. Finally before completing his age, the c rya would announce his successor to the congregation.

To run the organisation, Lord Mah v ra designed a congregation – controlled autocratic procedural code. The c rya is totally held responsible for the protection, progress and development and is empowered with power and authority subject to the control of the congregation. The basis of appointment of c rya was not by election but by nomination. Only that monk could be nominated as c rya, who had the following qualities:

1. He should be of perfect conduct and should also be able to encourage others to follow the path of perfect conduct.
2. He should be able to maintain total discipline in the congregation.
3. He should be capable of imparting the Knowledge of Canons and Canonical principles to the group of monks (male and female separately).
4. With the rare capability of pushing the group of spiritual-practitioners of the creed (S dhakas) to continuous spiritual development and progress.

5. He should be a born-intellect, versatile, energetic, assertive and impressive personality, well cultured, pious, abstemious, flawless, honest, and forth right and should belong to a noble family.

Even today, all the 24 congregations of Jainism follow the age-old controlled autocratic administrative set up to run their organisations.

### **Post Liberation (*nirvāṇa*) administrative features of the congregation**

It is an undisputable historical fact that Lord Mahāvīra's Dharma congregation has always remained as the most prominent, vast and universally acclaimed one in comparison with other Dharma congregations.

Jain literature is abundant with the description of different congregations existing before and after the *nirvāṇa* of Mahāvīra, which were huge in size and well accepted by people. Unfortunately, today barring one or two, all the other congregations have only namesake existence, without even any remnants of the past. On the contrary, the congregation of Mahāvīra, which was vast and popular, enjoys the same status even after the *nirvāṇa* of Mahāvīra.

Jain Dharma had encountered much turmoil. Famines of 12-year durations, political upheavals, class rivalries, and conflicts sparked out of religious bigotry etc., occurred in cycles which in due course were cleared-off. The upheavals that rooted out many other Dharma congregations could not root out the Jain congregation. Even in the midst of such calamities and conflicts how was Jain Dharma able to withstand and survive successfully? In-depth probing unearths some strong rationale. The first and foremost reason is that the Dharma was propounded by the omniscient. Hence, the constitution of the congregation was, from all points of view, well organised and well maintained. Discipline, stability of the association, meticulous planning were the unique and stable features of these associations. The second reason for its stability is the great principle of universal brotherhood which was closely connected with the welfare of all living beings. More than anything else, what protected this Dharma congregation from the worst calamities and troubles was the sacrifice, penance and infinite

spiritual power of the Heads of the Dharma congregation – the great c rya.

### **Classification of ranks in the congregation**

Ranks were created taking into consideration that the monks (male and female) should remain strong in their practice and be united and disciplined, they should be dedicated to the continuous acquisition of knowledge and practice of elevation, and be involved in the propagation, glorification and development of Dharma, they should lead an unblemished life with self-restraint and control, and the congregation should run naturally in an efficient manner. With these objects in view the classification of ranks is mentioned in Sth n mga S tra and B hatkalpa S tra. The ranks were: 1 Preceptor ( c rya), 2 Holy-teacher (Up dhy ya), 3 Preacher-monk (Pravartaka), 4 Elder-monks or elders (Sthavira), 5 Scholar-monks (Ga i), 6 Chief disciple of T rthamkara (Ga adhara) and 7 Supporting-monks or junior monks (Ga vacchedaka).

Just like the monks, even female-monks obeyed the orders of the c rya. Ranks similar to monks were also created for female monks (e.g. Pravartin Mahattar , elder (Sthavir ) and Ga avachedik ) were created to facilitate the spiritual life of female-monks and to see that their daily routine is carried out smoothly, to curb any unnecessary interaction between male and female monks and to ensure that they are in a position to lead their ascetic life perfectly like that of the monks. The attributes - physical, oratory and spiritual prosperity and the abilities of a person who holds the respective rank, their responsibilities, their sacred duties and the work to be carried out by them etc., as stated in the scriptures and ancient traditions, are discussed below:

**c rya (Preceptor):** In the Dharma congregation of Lord Mah v ra, the c rya was considered as the most respected one and of the highest order. Proper administration, protection, growth, discipline, unity and multi-faceted development etc. of the congregation lies on the shoulders of c rya. In the entire Dharma congregation his decision and direction is considered as final and binding and respected by everyone. This is the reason why as the correct interpreter and orator of Lord Mah v ra's preaching, the c rya is considered like the T rthamkara himself and is the eye of the entire congregation.

The origin of the word “ c rya” is discussed in many scriptures and Canons. The substance of all that is that the one who is served humbly and devotedly by disciples who after understanding fully the canonical knowledge propounded by Lord Jinendradeva, intensely desire to put it into practice for spiritual development, is called c rya.

It is said, One who is aware of the S tra s and their meaning, and possesses highly appreciable attributes, who serves as the pillar of the congregation and who is capable of keeping even the shadows of sorrows and grieves away from the congregation, who can explain the gamas and their in depth meaning to the disciples is called an c rya.

The one who follows, propagates and preaches the five types of conduct, i.e. J n c ra (Code of Knowledge), Dar an c ra (Code of Faith), C ritr c ra (Code of Conduct), Tap c ra (Code of austerities) and V ry c ra (Code of energy or vigour) and who is capable of making the monks adhere to these five c ras is known as c rya.

Scholarship is not the only criterion for conferring the designation of c rya. His personality should constitute such a totality, that all the aspects of ascetic life should be impeccable. Da rutaskamdha S tra elaborates the special attributes of c rya. It had described the eight virtues (Sampad s) of c rya, namely:

1. c ra Sampad (five c ras of j na, dar ana, c ritra, tapa and v rya).
2. ruta Sampad ( possessing scriptural knowledge)
3. ar ra Sampad (able-bodied - a sound mind in a sound body).
4. Discourse Sampad (appropriate speech in line with gamaic views).
5. Discourse Sampad (appropriate interpretation of the scriptures)
6. Mati Sampad (intelligent and sharp-wit)
7. Prayoga Sampad (ability to put the knowledge into practice)
8. Samgrah Sampad (accumulation of knowledge)

**UP DHY YA (Holy-teacher):** Jain philosophy is based on the simultaneous mix of knowledge and conduct. The right conduct along with right knowledge leaves behind the unique fragrance of purity. Just

as the right conduct pregnant with right knowledge is appreciable, similarly only that knowledge is meaningful and useful which results in right conduct.

In Jain congregation, the designation of Up dhy ya is next to c rya in the hierarchical line. The main function of this rank is teaching. Up dhy ya teaches the scriptures to the monks ( rama as).

Sw dhy ya-S tra literature in the form of Dw da mg , propounded by Lord Jina, had been narrated, described and compiled by scholars. The one who discourses these, is known as Up dhy ya (Upade a rama a). Sth n mga V tti, describes Up dhy ya as S trad t - the one who gives the teachings of S tras. It means that in order to maintain the clarity, purity, vividness stability and irrevocability of the original texts of the S tras, he imparts training, both from traditional and linguistic point of view to the rama as. This in turn greatly helps to keep the gamas intact.

To articulate the scriptures or rather to go through it syllable after syllable is not considered as reading at all. Anuyoga Dw ra describes sixteen types of adjectives – ik ita, Jita, Sthita, Mita, Parijita, N masama, Gho asama, Ah n k ara, Atyak ara, Aty vidhy sara, Askhalita, Amilita, Avyaty mredita, Pratip r a, Pratip r a-Gho a and Ka ho ha vipramukta. S tra p ha had to be maintained undamaged and in tact in its original, pure form. Hence, even after so long a time, such vast gama literature remains as it was in the yore, without any change.

The original text of S tras forms the basis for the meaning or interpretation of it. So, all precautions are taken to maintain the original in its pure form, by giving a lot of importance to, and stress on studying with perfect pronunciation; and hence the origin of the separate rank of ‘Up dhy ya’, who takes care of all these things.

**Pravartaka (Preacher):** To provide assistance to the c rya in fulfilling his responsibilities, to contribute to the progress and development of Dharma congregation, to ensure that the rama as adhere to the rules of the conduct and to guide them in their dynamic progress, the Pravartaka rank was created together with other ranks.

Pravartaka is concerned about and takes care of the activities of Ga a or rama a congregation. If they notice that any rama a has fervour for penance etc., the Pravartaks encourage the rama as to enhance these qualities. It is the duty of the Pravartaka to encourage a rama a whom he thinks fit to attain perfection in a particular discipline. Similarly if he finds a rama a unfit in any discipline, he has to advise him to avoid it. The ascetics apparently need a guide. The Pravartaka always tries to cheer up and boost the morale of the Ga a.

**STHAVIRA:** The rank of Sthavira is very significant in Jain congregations. Ten types of Sthaviras were described in Sth n mga S tra, the last three being - Vaya Sthavira, ruta Sthavira and Pary ya Sthavira. These three ranks are connected with the rama a life. In normal usage Sthavira means 'aged' or mature. The one who is older in age is J ti Sthavira. Sth n mga V tti determines his age as 60. The one who is well-versed in ruta Samavay mga gama and in scriptures is called as ruta Sthavira. Age is not the criterion for them; they could even be young. And Pary ya Sthaviras are those, whose initiation span (span of the renuncer life) is long. V ttik ra says that their span of initiation is 20 years.

Sthavira rama as have their own greatness. They are staunch followers of Dharma, and are always alert and ready to spare their time and effort to help rama as stick to their path of Dharma, assisting them in their practice and strengthening their virtue of self-restraint. Usually Sthaviras aim at Samvigna liberation. They are soft-spoken and very tender at heart. If any monk either totally or partially neglects the rules and regulations that help to gain knowledge and build the conduct or fails to follow them regularly, immediately the sthavira reminds him of his duties, explains the importance of knowledge and conduct. To the monks, who are on the verge of fall, the sthavira explains the consequences of worldly / temporal and spiritual fall and not only brings him back onto the track but also stabilizes him on the Holy Path. This implies that Sthavira performs the great task of guarding the self-restrained life of rama as. He enjoys a prestigious position and goodwill in congregation. In brief, the Sthavira himself is unswerving and strong-natured in controlling the sensual inclinations. Besides he encourages the members to remain like that.

**GA I (group leader or scholar par excellence):** The ordinary meaning of Ga i is leader of a ga a (group of people) or a group of monks (male and female). That is why this word is used for c rya also. But in this context, the word conveys a special meaning. One who is an unparalleled scholar, and who has the total scriptural knowledge was nominated as Ga i.

Even though the c rya is supreme in congregation, it does not mean that he is the greatest scholar and the most erudite one, among the rama as of the congregation. Often these qualities are found in Ga is. So he can also address the c ryas. If a c rya is interested in learning the religious treatises, he is welcome to do the same from Ga is. This is an ideal example of how the knowledge and the knowledgeable are treated with respect.

**GA ADHARA:** The literal meaning of the word is that the person who bears the responsibility of Ga a or rama a congregation, the leader, Lord or c rya. According to va yaka V tti, one who owns the doctrinal knowledge as conveyed by T rthamkara and composes the same as scriptures is a ga adhara.

Scriptural literature used this word mostly in two contexts. In the first, a Ga adhara is the chief disciple of the T rthamkara who compiles the doctrine preached by T rthamkara in the form of Dw da mga. He takes care of the different Ga is of their Dharma congregation. He gives discourses on scriptures to the rama as of his ga a. The S tras are their soul mates. In other words they are creators of S tras.

The word used in the second context is, (written in Sth n mga V tti) as the one who alerts monks ( ryas) and S dhv s, that is to say, he always guides and inspires them in the path of asceticism and extends his cooperation in spiritual matters.

**GA AVACHEDAKA:** He is mostly associated with the administrative part, and helps to strengthen the congregation, extends support to it and provides a means to rama as to advance in their spiritual pursuit. He mobilises the necessary things for the rama a-life by travelling around to different places and by always making similar efforts.

He gathers the things necessary for the maintenance of a rama a's life and makes relevant arrangements. If we assess his position from this point of view, no doubt his position is one of great importance. As he successfully fulfils the responsibility of collecting the necessary things, the work of c rya to that extent gets much reduced as far as the administrative work of the congregation is concerned. As such, the c rya finds ample time for the progression of both the religion as well as the congregation and for related works.

**SPECIAL QUALIFICATIONS:** Some special qualifications were perceived as essential to nominate a monk to these positions. Under extraordinary circumstances, provisions are also made to take any exceptional decision. It is useful to quote some of the aspects from the Vyavah ra S tra and Bh ya.

Designation	Minimum monkhood period	Minimum scriptural Knowledge	Special Qualification
Up dhy ya	3 years	Should know c r mga and Ni tha	Calm and composed, well-informed in scriptures and should be a scholar
c rya / Up dhy ya	5 years	Apart from the above mentioned, should know Da ruta Ska dha, B hat Kalpa & Vyavah ra S tra	Same as above
c rya / Up dhy ya / Pravartaka / Sthavira / Ga i / Ga adhara & Ga avicchadaka	8 years	Above mentioned + Sth n mga and Samav c mga	Same as above + Efficient in temperance, discourse, Praj , Samgraha and Upagraha and conduct should be flawless, taintless, pure and unblemished calm and composed and well-versed in scriptures.

**PAVADA (expections):** A special point was mentioned in Vyavaharā Sūtra. Under exceptional circumstances a rama a who had undergone initiation for one day, can also be appointed as carya or upadhyaya. This was particularly mentioned considering the Nirudhav sa rama as. The phrase “Nirudhav sa Paryaya” is applicable to that rama a, who previously led the life of a rama a, but owing to his weaknesses diverted from the path. Though the person had lost control over senses, yet as he had spent a considerable amount of time as a saint and was genuinely inspired by the spiritual purification, if he once again becomes a rama a, then his past experiences as a rama a would prove beneficial for both himself and for the congregation.

### Essence of the text

The present book deals with the history of Jain Dharma from V.N. 1 to 1000. It is written in such a manner that it leaves a deep impression in the hearts of the readers. Further the history stretched over a period of 1000 years after the nirvāṇa of Mahāvira is classified into four ages so as to make it more interesting to all. They are: 1 Era of the omniscient (Keval era), 2 Era of the all canon knowing (rutakeval era), 3 Having knowledge of ten prior canons (Daśapūrvadhara era) and 4 Era of having general knowledge of the prior canons (Sāmānyapūrvadhara era).

1. **Era of the omniscient (Keval Era):** After the nirvāṇa of Mahāvira both śvetāmbara and Digambara sects had equally considered Indrabhūti Gautama, carya Sudharm and carya Jambās Kevalas. However, there was difference of opinion between these sects regarding the time of these Kevalas. The difference between individual and cumulative duration of the two sects of the three Kevalas is as follows:

KEVAL	KEVAL AGE			
	According to śvetāmbara tradition	According to Digambara tradition		
		According to Uttar Pūra & Bhava Pūra	According to Dhaval , rutvatara, rutaskamdha Harivamśa Pūra	According to Jambāsāmīti Caritra (written

			Pa val of Nand congregation	in apabhra msa language ) and Jamb Caritra (Sanskrit )
Gautama Sw m	12 years	12 years	12 years	
Sudharm Sw m	8 years	12 years	12 years	18 years
Jamb Sw m	44 years	40 years	38 years	18 years
Total	64 years	64 years	62 years	36 years

With the above table it becomes clear that according to the vet mbara sect, a period of 64 years from V.N.1 to 64 is considered as Keval Period, whereas according to the scriptures (mentioned above) of Digambara tradition three different opinions are found. In spite of these different versions, the present Digambara tradition unanimously agrees that Keval period was extended up to 62 years.

In many authentic scriptures of vet mbara tradition, substantial evidence has been brought to light proving that even during the existence of Indrabh ti Gautama, rya Sudharm was considered as the first pontiff of Lord Mah v ra. This topic is elaborately discussed in this text under the heading of Keval period. The gist is as follows:

1. During his own life time, omniscient Lord Mah v ra appointed his eleven chief disciples as Ga adharas; He knew that rya Sudharm had longevity of life; By saying “placing you in the rank of Pivot, I am giving orders of the Ga a” i.e. he, in a way, announced that Sudharm would be his successor.
2. Some time after the nirv a of Mah v ra, in the same night, Indrabh ti Gautama had attained omniscience. The person who had attained omniscience could not be nominated as a pontiff.

The reason being, any pontiff follows and propagates the commandments, preaching, ideals and the doctrines of his founder religious leader and encourages others to follow them. However, the self-realisation and self-perception of an omniscient is so comprehensive that he is totally aware of the entire world (with its beings and objects) and perceives them in front of his very eyes. So, instead of quoting, “I am saying what Lord has said” he is in a position to claim, “I am explaining whatever I have realised”. In such a situation, while teaching and explaining the meaning of *Dw da mg*, propounded by *T rthamkara Mah v ra* to the group of ascetics, no omniscient can say that “Lord *Mah v ra* has perceived like this, has realised like this and has said like this”. As he knows and perceives by himself, he says, “I am seeing in such a way”, “I know it this way” and “I am saying whatever I know and I perceive”. As such, the tradition of *ruta-parampar* (the system of handing down the scriptural knowledge, unbroken and unimpaired from generation to generation) started by the latest *T rthamkara* will no more remain as ‘Lord *Mah v ra*’s tradition’, instead will be termed as *ruta parampar* of the Keval *Gautama*.

Taking into consideration the aforesaid facts, to sustain and carry forward the preaching of Lord *Mah v ra* up to the end of the fifth epoch / time period (*Araka*), and to follow his instructions which lead the practitioners onto the path of elevation, Omniscient *Gautama* was not considered as the first Successor, instead *Caturda a p rvadhara* and *manah paryavaj ni Sudharm* was considered as the first pontiff.

In the chapter dealing with *rya Sudharm*, under the sub-heading “The Author of the present *Dw da mg*” the topics of *Dw da mg* are narrated in an elaborate and descriptive manner. Discrepancy between *vet mbaras* and *Digambaras* regarding the authorship of *Dw da mg* is also discussed in this chapter to the possible extent.

The unanimous opinion expressed in all the authentic scriptures of the *vet mbara* sect undisputedly states that after Lord *Mah v ra* clarified their respective doubts, *Indrabh ti Gautama* together with ten other *ga adharas*, took ‘initiation’ of *rama a Dharma* from Him. The same day, after attaining the knowledge of trio of reality (*Tripad*) from the omniscient Lord and upon being conferred the rank of *ga adhara*, on the basis of the preaching of the Lord, they at first compiled fourteen *P rvas*

(Caturda a p rvas) and later the remaining D a iv da including Ek da mg separately. Though the meaning of the Dw da mg written independently by the eleven ga adharas (based on the preaching of the Lord Mah v ra) is same, but the style is different.

Of the eleven ga adharas of Lord Mah v ra, seven ga adharas had each one gana and thus seven Ga as; the eighth and ninth ga adharas together had one ga a; the tenth and eleven ga adharas together had one ga a. In this way, altogether, (7+1+1) there were nine ga as. Though ga adharas were 11, ga as were 9. As there are nine ga as so there are nine compositions of Dw da mg. Except Indrabh ti Gautama and Sudharm, the remaining nine ga adharas entrusted the responsibility of their ga as to rya Sudharm during the lifetime of Lord Mah v ra. They obtained liberation, observing the monthly practice of pious death (*P dopagamana Samth r*). Their seven ga as thus merged into Sudharm's ga a.

Even Indrabh ti Gautama, 12 years after V.N., after entrusting his ga a to, rya Sudharm, became Siddha, i.e. attained liberation.

Thus the disciples of ten ga adharas and their eight scriptural discourse (v can s) compositions went into oblivion after the nirv a of their respective ga adharas. As a result, the lineage of Sudharm's disciples and his composition of Dw da mg only survived.

Two different opinions are found in the scriptures of Digambara sect regarding the composition of Dw da mg. In Sarv rtha Siddhi V tti, which elaborates the Tattv rtha S tra, it is made clear that Dw da mg was written by all the Ga adharas. The quote says, "Omniscient T rthamkara distr buted his incomprehensible and unperceivable wealth of knowledge to his disciples through divine sound. With the newly gained knowledge through the preaching of Lord, and with the enlightened and enhanced intellects, the rutakeval ga adharas, compiled scriptures which are called as Amga P rva Lak a a or Dw da mg." According to the second opinion, Indrabh ti Gautama had written Dw da mg in one muhurat on the very same day after listening to the meaningful discourses of Lord on gamas.

After analysing the facts of vet mbara and Digambara sects, it can be concluded that Dw da mg was the combined effort of all ga adharas, and was not composed exclusively by any one ga adhara; and in the period after the nirv a, Caturda a P rvadhara c ryaas and also minimum Da a P rvadhara c ryaas, from time to time, created need-based 12 limbed gamas which are all a collection from the p rvamga of D iv da.

### **Era of all canons knowing Monks ( rutakeval Era)**

This period falls between V.N. 64 and 170. In this chapter the lives of five Caturda a P rvadhara (knower of the 14 prior canons) c ryaas who belonged to rutakeval era are discussed. Though the number of c ryaas is same, their names are stated differently in the vet mbara and Digambara sects. The important events during their life time are also discussed here.

This chapter is very significant in many aspects. rutakeval c rya Bhadrab hu went to heaven in V.N. 170 as per vet mbara sect and in V.N. 162 as per Digambara sect. After V.N. 1000 there was another Bhadrab hu with occult powers. Because of the similarity in name, probably the incidents from the life of that Occult c rya Bhadrab hu got mixed up with the incidents from the life of rutakeval c rya Bhadrab hu. For this reason for a long time there have been several differences of opinion between the two sects. In this chapter, based on the ancient and not so ancient scriptures of both the sects, the differences of opinion between the two sects are resolved.

There is a heaven and earth difference of opinion as to how the Dharma congregation of Lord Mah v ra was divided into two sects. According to Digambaras the division in the sect came into existence in V.N. 606 and according to vet mbaras it was in 609.

The authors of vet mbara Sect have expressed unanimous opinion about how and when the Digambara sect came into existence; at the same time, there is a disagreement among the Digambaras about how and when the vet mbara Sect originated.

The enumeration of Devasena in his book “Bh va Samgraha” about how vet mbara sect came into existence, confirms the following:

1. An occult-powered c rya named Bhadrab hu stayed in Ujjain in Vikram 124 (594 V.N.).
2. He with his occult knowledge warned all the rama a congregations that severe famine would occur in the entire north including Avant and would last for twelve years. So all the rama as should migrate from the north to more fertile areas.
3. All the c rya s together with their respective congregations left north and migrated to some other places. A c rya called nti reached Vallabh Nagara in Saurashtra. Severe famine broke out even there too. The dreadful and unavoidable circumstances that arose due to the famine compelled c rya nti and the rama as in his congregation to take stick, rug and bowl, to wear white clothes and adopt lenient ascetics prohibited for rama as.
4. Wherever rest of the rama a congregations went, natural resources existed in abundance. Hence they adhered to the sacred and hard rituals of rama a and did not allow any degeneration in their conduct.
5. When the situation restored back to normalcy, c rya nti rightly advised his disciples to abandon stick, clothes and bowl, etc., to undergo expiation and to follow the hard old conduct for them. A disciple called Jinacandra became furious at this bitter truth laced command of c rya nti. c rya nti breathed his last, when Jinacandra in anger, hit him hard on the head with a stick
6. After taking the life of c rya nti, Jinacandra declared himself “c rya” of the congregation and created new stras of his convenience to suit his conduct.
7. There is no mention of either Bhadrab hu, the rutakeval , who according to the belief of Digambara sect attained heaven in 162 V.N. or Vi kh c rya, R milla, Sth lav addha, Sth l c rya and even the great emperor Candragupta. This entire description was dated to the period between Vikram 124 & 136 era (594 & 604 V.N.) and it was attributed to occult c rya Bhadrab hu.

Now, after a thorough research, many other scholars of Digambara sect have also made it apparent that it was the second Bhadrabahu and not the first one, who went down South.

After a comprehensive study of the Indian, Greek & World histories, in the chapter of rutakevalacharya Bhadrabahu and Daaprvadharaacharya Sthula Bhadra, this fact is proven beyond doubt that Alexander invaded India in 325 BC (200 V.N.). Porasa and Candragupta encouraged Alexander to attack the mighty Nanda Kingdom.

It is finally proved by unanimously approved historical fact that during the period between 327 & 324 BC (200 & 203 V.N.) when Candragupta served as a common patriotic soldier, the ninth Nanda was the most powerful king of Magadha. Chakya destroyed the Nanda dynasty in 312 BC (215 V.N.) and crowned Candragupta Maurya as the King of Pataliputra.

rutakeval Bhadrabahu (156 to 170 V.N.) and Candragupta Maurya (215 V.N.) were not contemporaries. In 215 V.N., Nanda dynasty was completely destroyed and Maurya dynasty was established.

Bhadrabahu the rutakeval (170 V.N.) was 830 years before Bhadrabahu, the occult (after 1000 V.N.). Because of the similarity of their names, not only the works of the occult poweredacharya Bhadrabahu, like Niryuktis, Uvasaggahara Stotra, Bhadrabahu Samhit, etc., but also some events of his life were also accredited to the life of Bhadrabahu, the rutakeval.

Out of fiveacharyas of rutakeval era, except the name of Bhadrabahu, the names of the other fouracharyas are stated differently in both the sects.

Starting from Tirtha Pravartana era till the early period ofacharya Susthita and Supratibaddhaacharya era, the Dharma congregation of Lord Mahavira was popular as Nirgramtha congregation. From theacharya era ofacharya Sudharm to theacharya era ofacharya Bhadrabahu - the rutakeval, there was no mention of any Ganga. But after the departure ofacharya Bhadrabahu to heaven Bhadrabahu, Godsa Ganga, named after his first disciple Godsa, came into vogue. According to Kalapa

sthavir 1, God sa Ga a had four divisions - T malitiy , Kodivarisiy , Pamduvaddha iy and D s Khavvadiy .

God sa, the chief disciple of c rya Bhadrab hu went to South with his disciples, propagated and spread Jain Dharma.

### **1.Era of ten prior scriptures knowing monks (Da a P rvadhara Era)**

Da a P rvadhara era extends from 170 to 584 V.N. (414 years). This chapter deals with the history of eleven Da a P rvadhara c ryas starting from rya Sth labhadra to rya Vajra, the epochal tradition that was started by rya Suhast , V cakavam a tradition that came into existence under rya Balissaha. It also gives a brief gist of the list of c ryas and the significant events that took place during their life time, the royal dynasties and invasions by foreigners etc., which occurred during these 414 years.

In this chapter a sincere effort is made to untie a difficult knot in the Jain-time-determination which, for the last one thousand years remained as a difficult problem for the intellectuals.

There has been unanimous belief in the Digambara sect that Bhadrab hu, the rutakeval passed away in 162 V.N. whereas according to vet mbaras it was in 170 V.N.

This is a historical fact that Candragupta Maurya with the help of C aka overthrew the Nanda dynasty in 215 V.N., usurped the kingdom and crowned himself as the king of Magadha and founded the Maurya dynasty. If we consider that the Mauryan emperor Candragupta, was the laity or rama a disciple of Bhadrab hu, then the time of demise of rutakeval Bhadrab hu should be pushed further by 10 to 20 years after the year 215 V.N. or else the time of the downfall of Nanda dynasty, and, the establishment of the Mauryan Empire should be taken at least 15 to 16 years backward from V.N. 162 or 170.

An objective analysis of the factors brings out the cause of how and why there is the difference of 60 years while determining the time.

c rya Hemacandra clearly mentioned that Bhadrab hu, the rutakeval and Candragupta were contemporaries and that Bhadrab hu passed away in 170 V.N. While stating that they both were contemporaries, he considered the time calculation of the c rya – tenure but while considering the time calculation of the ruling kings, he completely forgot to take into account the 60 years of the reigning period of the ruler P laka. Thus, Candragupta who took over as Emperor in V.N. 215 was shown as having become the Emperor in V.N. 155 itself, 60 years earlier.

Thus when there are strong and substantial evidences to ascertain the historical fact, the tell-tale stories like making Candragupta the contemporary disciple (Monk or layman) of rutakeval Bhadrab hu, has no significance and are considered as baseless.

### **Era of Monks with general knowledge of prior scriptures (Ordinary P rvadhara Era)**

According to the school of thought of vet mbara tradition the period between V.N. 584 to 1000 is considered as an ordinary P rvadhara Era. This chapter brings into light the matters concerned with ten V can c rya (discourse- c rya) from rya Revati Nak atra to rya Dev rdhiga K am rama a; epochal- c rya from rya Rak ita to rya Satyamitra and group- c rya like rya Ratha Candra, Samantabhadra, V addhadeva, Pradyotana, M nadeva, etc. Besides, this chapter tries to elaborate the significant facts like classification of Anuyogas (classifications of canonical texts), liv hana ka era, Jainism getting divided into sects, different congregations in Digambara Sect, Y pan ya congregation, origin of gacchas, Caityav sa (Temple dwelling), gama V can s like Skandil y and N g rjun y , compilation of gamas in the last gamav can conducted in 980 V.N. in Vallabh Nagara, lineage of Gurus of rya Dev rdhiga K am rama a, opinions of Digambaras about common P rvadhara era, comparison between Praj pan S tra and a khaṇḍāgama. It also throws light on few significant facts like the confusion prevalent in the Digambara Sect about the determination or compilation of time of Pr k ta Pa val of Nandi congregation, etc.

## Epilogue

The history of Jainism from 1 V.N. to 1000 V.N. is provided in this text. The text deals with caryas, gamas, monks (male and female), gacchas, families, sects and sub sects, laymen and rulers who turned into laity (male and female), the important religious and historical events that took place during the time of these caryas. Besides the dynasties that ruled the country, their lineage, revolts and foreign invasions are also discussed, depending upon the requirement either briefly or elaborately. The objects behind the presentation of these facts are:

1. To make the religious history more authentic and comprehensive by presenting the then contemporary religious and political events together.
2. To eliminate the confusion and chaos created or being created by the vested interests of historians by scrutinising the historical events in the light of canonical texts of Jainism.
3. Try to untie the knots of the history of Jain religion which, for various reasons got entangled, by conducting a comparative study of political history and canonical literature of Jainism.
4. To familiarise the readers with the good effects of the role of able and virtuous rulers who during their rule, contributed towards the all round development of the religion and the prosperity of the common man.
5. To make known about the bad result of the all round degeneration of the enslaved public and the religious decline during the regime of wicked rulers and foreign tyrants.
6. To establish and prove the fact from religious, social, financial and political perspective that only good rule or self disciplined good rule is the main key for all round development and progress. On the contrary, bad rule leads to poverty-accusation and is the progenitor of utter fall and degeneration.
7. To make every Jain citizen understand the essential duties, by adhering to which, the foundation for the establishment of strong development oriented welfare state is laid, failing which there is the threat of wicked rule and the country may fall into deep pit of degeneration.
8. In Indian History some periods were declared as dark ages because no source is available about the historical events of that

particular period. The effort is to connect these missing links of the Indian history by examining the then contemporary history from the canonical Jain literature and inscriptions etc., so as to come out with substantial proofs, thereby turning the dark ages into bright luminous ones.

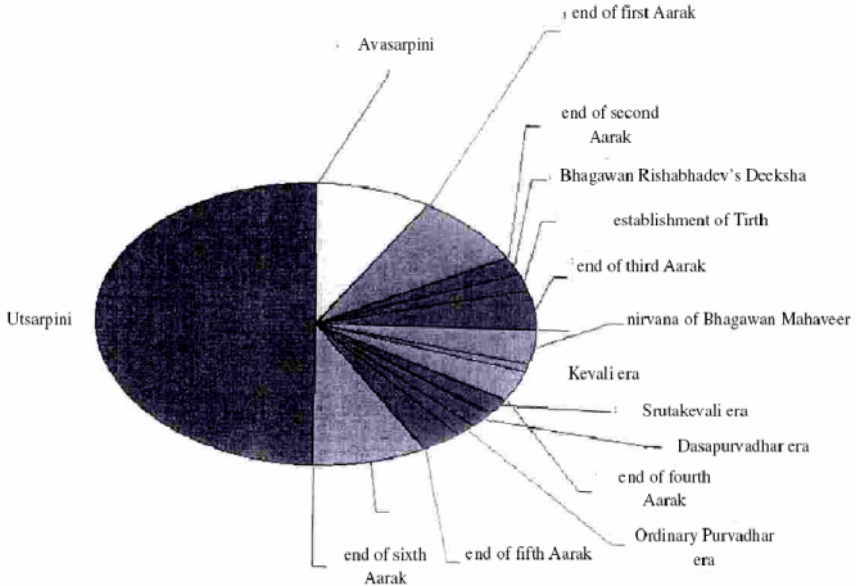
9. In a freedom based good rule, under the cool shelter of righteous administration, the Kalpav k a (wish-fulfilling tree) of mundane and spiritual happiness and abundance sprouts, put forth foliage and bears flowers and fruits. In contrast under any tyrannical rule, the poisonous tree of disputes and differences takes root in the filthy mire. Living on such poisonous fruits, the man forgets his basic trait - namely humanity and behaves like a fiend. With a view that the readers should understand this fact, wherever necessary, together with the history of religion and religious leaders, the contemporary history is also described in this text. The mistakes of the past which proved to be detrimental to the mankind should, under no circumstances be repeated, by anyone in this spiritual country. This is our heartfelt desire in presenting the facts.

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## MAY PEACE PREVAIL

- Monk Hast mala

### GOLDEN ERA



The time period between the first Tirthamkara Lord Vabha Deva to the nirvana of 24<sup>th</sup> Tirthamkara Lord Mahavira is called as Tirthamkara era of India (Bh-rata). It can also be called the golden era of Bh-rata-region.

On the whole, twenty four Tirthamkaras existed in this golden era starting from Lord Vabhaddeva to Lord Mahavira. They set up Dharma-tirtha (religious creed) during their time to protect the living beings from the age-old grief of sufferings in the 'karalak-la' (the terrifying time period) by enduring the vicious cycle of birth, old age, disease and death and uplifting them from the delusive familial bonds and worldly ties.

They preached friendliness, amiability, untainted pure love not only towards one another but also towards all living beings in the entire universe. They also advocated universal brotherhood and thus paved the way to real humanity. Basing on the heartfelt universal truths like

‘Savve J v vi Icchamti J vium na Marijjium’ and ‘Dhammo Mamgala Muki ham Ahims Samjamo (Savve) Tavo’ treat all the living beings as you treat yourself and Ahims (Non-violence), Self control & penance are the supreme spiritual virtues - they established casteless, creedless, classless and colourless society where amiability and love flows perennially not only over the mankind but also over the entire world.

Those compassionate T rthamkaras wandered from place to place, providing solace to, and uplifting the people who were burning under the scorching heat of familial bonds through their nectar-filled words that worked wonders like the first showers of rain and made them worthy enough to enjoy infinite happiness and reach the abode of Lords ( ivadh ma).

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## **Era of the omniscient Lords (Keval era)**

### **Indrabhūti Gautama**

Nirvāṇa - 12 V.N.

### **Śrī Sudharmā**

Tenure as a śrī rāya - from 1 to 20 V.N.

### **Śrī Jambhvatī**

Tenure as a śrī rāya - from 21 to 64 V.N.

## **Keval Era / Era of omniscient**

As the time period from Lord V abha Deva to the nirv ā of Lord Mah v ra is considered as T rthamkara era, similarly the time span after the nirv ā of Mah v ra, from 1 to 64 V.N. is considered as Keval era in Jain World and Jain history.

Nearly 2536 years ago on a dark moon night (am vasy ) in the month of K rtika (October end to November end) after midnight and in the early dawn Lord Mah v ra obtained liberation. From that time onwards V.N. like A.D. in western calendar has come into existence.

Three most significant historical events had occurred during the first few days of V.N. are namely:

1. The same night Ca ḍapadyota, the king of Avant , who was of the same age as that of Buddha, passed away at the age of 58 (he was also born on the same day Buddha was born) and his son, P laka, succeeded the throne.
2. The first ga adhara Indrabh ti Gautama attained omniscience
3. The fifth ga adhara Sudharm Sw m was nominated as the first Pontiff of Lord Mah v ra tradition.

## **Origin of Keval Era**

In Bharata region, the T rthamkara era came to an end with the liberation of Lord Mah v ra, the 24<sup>th</sup> T rthamkara and Keval era commenced. In this era, the T rthamkara's 34 auspicious attainments, the 35 auspicious forms of speech and the eight auspicious phenomena did not exist. During the righteous regime of Lord Mah v ra, Indrabh ti Gautama turned out to be the eldest and worthiest amongst his disciples. However, since he could not work very hard to break the pre-bound attachment towards his Guru, he could not attain omniscience during the life time of Lord Mah v ra.

The sun of pure knowledge had set as Lord Mah v ra became free from all activities (Siddha), enlightened (Buddha) and liberated (Mukta). It

appeared as if the entire earth was enveloped with darkness. Fortunately, the sun of omniscience rose the same night within ga adhara Indrabh ti Gautama, once again transforming the world bright with the light of knowledge. Keval era commences with Indrabh ti Gautama. Hence his details have been discussed first.

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## **Indrabh ti Gautama**

Date of Birth	605 B.C.
Birth Place	Gobbara Village near R jag ha, the seat of power of Magadha Kingdom
Gotra (lineage or status) & Caste	Gautama Gotra and Brahmin
Birth Star	Jye tha
Father's Name	Vasubh ti Gautama. According to Digambara tradition, it is Sandilya
Mother's Name	P thv
Name of the middle brother	Agnibh ti
Name of the younger brother	V yubh ti
Education	Studied completely all the 14 types of knowledge viz., <ul style="list-style-type: none"><li>- 4 Vedas - ga, Yajura, S ma &amp; Atharva Vedas</li><li>- 6 Vedamgas - ik , Kalpa, Vy kara a, (grammar) Nir kta, Chandas and Jyoti a (astrology)</li><li>- 4 Up mgas - M m ms , Ny ya, Dharma stra and P r a</li></ul>

He became an erudite scholar in all the above mentioned 14 disciplines.

### **c rya of Vedic scriptures and his disciples**

In many Jain scriptures and literature it is said that Indrabh ti Gautama was a famous c rya of great intellect and 500 students used to learn from him. The sequential time he spent on education and educating as a c rya might be as follows: After the completion of his learning at the age of 25, he might have wandered for five years to various places and then might have defeated the scholars in scriptural discourses

( str rtha). It is probable that after achieving reputation, he became the c rya of Veda-Ved mga. Hundreds of pupils approached him to learn, and during the twenty long years of teaching, a great number of students might have left the place as graduates and new students might have turned up. In such a situation the strength of students should have been more than 500. The figure of 500 seems to represent only those who were learning from him at a time regularly.

### **Married Life**

Few c rya s discussed the marriage of Sudharm , but as far as Indrabh ti Gautama was concerned, all the sects are silent on this issue.

### **As Y jak c rya**

During the time when Lord Mah v ra attained pure intuition and pure knowledge, Somila, the resident of Ap p town, and a rich Brahmin organised a very significant Yaj a. After a lot of entreaties, Indrabh ti, Agnibh ti, V yubh ti, Vyakta, Sudharm , Ma dita, Mauryaputra, Akampita, Acala Bhr t , Meth ri and Prabh sa agreed to go with him, for ministering the proceedings of Yaj a. He, with due respect, took them to Ap p , as they were universally acclaimed c rya s in performing the Vedic rituals. He also invited a congregation of Brahmins and scholars to attend the Yaj a ceremony.

Owing to his unparalleled knowledge, name and fame, Indrabh ti Gautama was appointed as the head c rya to perform the ritual activities of the Yaj a. Under his able supervision, the Yaj a started with a great pomp and show and the Yaj a hall echoed with Vedic hymns.

Suddenly, the eyes of all people present there, turned towards the blue sky. They were baffled seeing the illumination in the sky. Thousands of celestial planets appeared, radiating lustrous light like thousands of suns in the sky. When the people saw that the celestial planets were approaching towards the Yaj a hall, their happiness knew no bounds.

Addressing Somila, Indrabh ti Gautama said, “Somila! We made the vision of Satyayuga (era of truth) manifest and materialise here! Indeed, you are very lucky! To accept our sacred oblations (purod a) Indra and

other celestial angels are coming to your Yajña in their celestial planets / vehicles.

With boundless gratitude gushing out from every cell of his body and rapt with ecstasy, Somila replied, “Lord! This miraculous boon is granted to me due to the grace and mercy of a competent carya like you.”

The hymns recited even more loudly than before and the reverberating sounds of “Swaha”, i.e. to offer, echoed in the sky. It was not just thousands, but millions of eyes were witnessing the descent of celestial planets without even blinking.

Meanwhile the celestial planets crossed the Yajña-site and moved ahead. The sound of hymns reduced at once. Happiness was replaced with disappointment. The people with their grief-stricken eyes were looking enquiringly at Indrabhūti Gautama and the moving planes, in turns. An absolute silence prevailed there.

Indrabhūti in a tone mixed with amazement, disappointment and annoyance said, “Alas! Had the Celestial angels forgotten their way? Where are they bound towards leaving this great sacrifice? Despite our invitation through Vedic hymns, where are they headed to like in a trance? Someone please find out and let me know.”

After a while a few people approached Indrabhūti and said, “Oh Great carya! The omniscient ramaṇa Lord Mahāvraja is camping in the nearby nandā gardens. He has attained omniscience just a few moments ago. Hence the celestial angels are going to attend the religious discourse (Samavāhara) ceremony of Lord Mahāvraja.”

Indrabhūti became upset listening to it. His eyes turned into fire balls out of rage. He said in a loud angry voice, “Oh! What are you talking about? How can anyone else dare to claim himself omniscient in my presence? It looks like he is an imposter. He could even conjure and deceive the celestial angels to believe that he is an omniscient, and pay homage to him. As long as an omniscient like me exists, there cannot be any other omniscient. Behold! Before the very eyes of the angels and the asuras, firing challenging questions at him I will obliterate his fame and unveil his mask of omniscience.”

Indrabh ti could not digest his own people praising Lord Mah v ra. He was agitated and said, “Indeed he is a very big fraud. I am baffled to see that he kept everyone in illusion. I cannot tolerate his claim of omniscience even for a moment, because I am just like the sun that never waits to dispel darkness. I defeated the greatest of the great scholars in philosophical discussions and silenced them forever, after all, what is he?”

Sometimes ego combined with arrogance makes the person so spiteful that it not only destroys him but at times becomes the reason for the destruction of the entire human society.

It was a very normal reaction for Indrabh ti to get momentarily carried away by his pride, as he had never in his life time, encountered a person superior to him. However, there was no trace of either prejudice or tenacity and self-righteousness within his heart and his inner conscience was free from all such qualities. He was keen to know the Truth and was liberal and receptive to accept the truth. This quality helped him in course of time to angels his unilateral personality into a gigantic personality of the times.

With his ego manifested to its fullest extent, Indrabh ti prepared to engage Lord Mah v ra in a philosophical debate and headed towards the religious congregation / gathering (Samava ara a). He thought “By my fortune this debator has arrived here. I will certainly silence his tongue for ever”. With this thought, together with all his 500 disciples he approached the Samava ara a. Seeing the eight auspicious things / signs (*mah pratih rya*s) and the splendid spiritual wealth of Lord Mah v ra he stood stunned on the stairs and went on staring at him without even blinking. He started pondering, ‘Is he Brahm , Vi u or iva himself? Is he a Moon or Sun? Is he a Meru Mountain? No, he cannot be, for, they all do have some flaw in them. Somehow I am forced to feel that He is the last T rthamkara with an unblemished all virtuous character.”

At the very moment when Indrabh ti stood like a rock immersed in his deep thoughts, Lord Mah v ra in a sweet voice, excelling the sweetness of ambrosia, addressed him with his Gotra name, “O! Indrabh ti Gautama, welcome. Being benevolent for yourself and others, your coming here is good and useful. Listening to it, Indrabh ti started

wondering, “How does he know my name? The very next moment, he assured himself, “Well, of course! Who is not aware of the famous Indrabh ti? Well, can a sun hide itself from the world? If he is able to reveal the most secret doubt lingering deep in my heart I will accept that he is omniscient. Or else he will forever remain insignificant to me.”

As these thoughts were crossing his mind, Lord Mah v ra said. “Gautama, you have a doubt about the existence of the soul. You think that the soul is invisible, unlike the body of a being. You believe that what is not visible does not exist at all in the world. This type of doubt popped up in your mind as you failed to understand the inner meaning of the Vedas properly. Come and listen, I will explain the real meaning of the verses (Riccas) of Vedas to you.”

Indrabh ti felt bewildered when Lord Mah v ra revealed in clear words his reticent doubt that which he never expressed to anyone. He was once again lost in deep thinking. “How is he aware of my closely guarded secret that I never shared with anyone so far”? Except the omniscient who else can probe into the feelings of the heart? By any chance am I standing in front of an omniscient?”

Indrabh ti’s mind was still busy in deep thoughts. Just then, the knower of all thoughts and feelings, Lord Mah v ra’s majestic voice echoed in his ears, “O Indrabh ti! As I am an omniscient I am able to see the soul. You too can. The object that had nurtured this doubt in your heart about its existence is in fact the soul itself.

The soul can also be seen by you. Characteristics like the feeling of Citta (mind, reason and ego), Cetan (consciousness), Sanj (name), Vij na (Knowledge), Upayoga (usefulness), doubt, inquisitiveness, happiness, sorrow etc., the nature to always try to stay away from grief and sorrow, craving to live a happy long life etc. are found clearly in the soul and are visible. Thus the existence of the soul is self-evident. Where is the need to find other evidences when the presence of the object itself proves its existence? Emotions, desire, doubt, happiness, sorrow are formless and so are not visible to the physical eye. In the same way, the soul is also formless and hence is not visible to the physical eye. Each and every individual feels his present, past and future activities in this manner, “I

am listening”, ‘I listened’, ‘I will listen’. In these, the echo of ‘I’ convinces the person about the existence of his soul”.

Perceiving the doubt in Indrabh ti’s heart regarding the canonical literary evidence, Lord Mah v ra cleared it immediately, “Gautama! The root cause for your doubt is because you did not understand the underlying meaning of Vedic c s.

*“Ne ha vai ar rasyasatah priy priyay repahatirasti a ar ram v vasam te priy priye na sp atah ” and “Swargak mo yajeta”*

From the above sentences of Veda, the existence of soul is proved.

On the other hand, “*Vij anadhana yevaitebhyo bhutaibhyah samutth ya t nev nu vina yati, na pretya samj sti*” explains the echo of soul and body.

Both these statements were considered by you as contradictory to one another. And hence, your doubt about the existence of the soul arose. Gautama, you did not understand the meaning of the last sentence of Veda. Let me explain it to you”.

### **The real meaning of Vij naghana**

The soul ( *tm* ) is the embodiment of knowledge & philosophy and is termed as Vij naghana. *tm* , the epitome of knowledge when it looks at the objects, say like, pot and cloth, it acquires the knowledge about them. When its attention gets diverted to other objects like trees, fruits, flowers and so on, it loses its previous knowledge and retains the new one. It means the newly acquired information replaces the old one and the process continues. The soul does not get lost. It is the knowledge; rather the information that it first received that gets substituted by the information acquired later. Thus, the chain continues forever; acquisition and loss and once again acquisition of knowledge by soul keeps continuing; hence there is no question of the soul getting lost.

## **The real meaning of Pretya (past knowledge)**

“Na pretya Samj sti”: Lord Mah v ra explained the meaning of this Vedic sentence, “seeing the pot the soul comprehended its utility, which means that it acquired the knowledge relating to pot. Afterwards at the sight of the cloth, the attention of soul is diverted to it from the pot. To be precise, as soon as the pot disappeared from the sight, its knowledge also got lost and the soul starts thinking about the utility of cloth and acquires knowledge relating to it. With the newly acquired knowledge of the cloth, the old “Pretya” - the past knowledge of a thing - vanishes.

Knowledge actually is not the Dharma of body because knowledge exists irrespective of the presence or absence of an object. Just like pot is different from cloth similarly knowledge is entirely different from body. Since pot and cloth are two different objects, just as in the absence of pot, the cloth remains and in the absence of cloth the pot remains, in the same way, in the living state even while the objects are absent their knowledge exists while in the dead body there is no knowledge even though the objects may be present. So the body and soul are two different entities. Body is the container of the soul whereas the soul is the contained. The knowledge of utility, emotions, doubts etc, is the characteristics of the soul and is formless. However, the body has a form. The traits of a form cannot be formless. That is why the formless attributes like knowledge, etc do not belong to body, but they do belong to soul. Though the soul spreads to all organs and sub-organs of the body, it is different from the body.

## **Doubt regarding the doctrine of one – Soul**

“There are no different souls in the world; there is only one soul that spreads vast, just like the sky.” This doubt arose in the heart of Indrabh ti. Clearing his doubt Lord Mah v ra said in a pleasant tone, “Indrabh ti, a clear sky appears same to everyone. People are not able to see the sky in many different or unique or singular forms. The sky is one. Similarly, there may seem to be only one soul in all the beings in a single form without its multiple identities, peculiarities and exceptionalities. But no such equal form or single form is found in the bodies of living beings. The most important thing is that the characteristics of one living being are entirely different from that of other. So it is apparent that all

the beings do not possess the same soul, instead different souls. When the characteristics differ, it does imply, rather it proves that the souls also differ.

Today, many living beings suffer with pain and many living beings are happy. This difference is seen so clearly, proves that, there is no single soul spread like a sky, but in numeral different souls. The main attribute of soul is consciousness. In all living beings, this activity appears at small or large levels and of different types & in different manifestations. Due to the difference in the level of conscious activity like high-low and best-worst, found in each living being, the number of souls in the world is infinite.

In reality the soul is an immortal and eternal substance. The souls in the living beings of the world, on seeing the pot or cloth acquire the respective knowledge related to their conscious activity. This proves that the soul has the power to acquire knowledge. Similarly, on acquiring the knowledge of the cloth the previously acquired knowledge of pot is lost. This proves that the soul has the power to loose / spend. But, in both the situations, whether acquisition or loss, the existence of eternal soul persists. That is why soul is considered as having the property of persistence. Because of the characteristics of acquisition and loss of knowledge, the soul appears as if it is either present or lost. Never the less, the fact is that it is immortal, indestructible and persistent’.

Thus condemning the doctrines of five basic elements (Pamchabh tv da), Tajj va-tacchar v da and monism (Ek tmav da), Lord Mah v ra with his majestic divine sound (dispelling darkness through his words) giving substantial evidences, explained the existence of soul to Indrabh ti Gautama and obliterated all his doubts.

Listening to his sacred voice not only removed the doubts from Indrabhuthi’s mind but filled it with unimaginable, inexpressible, overwhelming spiritual bliss and ecstasy

## Change of Heart

Indrabh ti prostrating on Lord's feet and expressing everlasting gratitude through his eyes, uttered in a voice choked with emotion, "Oh, Lord! I totally surrender myself to Thee."

The magnificent words of Omniscient Lord Mah v ra quenched the thirst of Indrabh ti Gautama - the truth seeker and the seed of spirituality already sown in his sacred, serene, peaceful heart suddenly sprouted, put forth foliage, bore flowers and fruits.

As he was left with no delusion over the past importunities, and strictly adhered to truth which he had cast in his life, the moment he got enlightened, he dedicated everything on to the lotus feet of Lord Mah v ra, without any second thoughts, and firmly decided to get initiated at his feet.

He prayed with folded hands, "Oh! My Lord! I have full faith in you. I am willing to lead the rest of my life at your pious feet. So please include me in your auspicious Dharma and sanctify me by initiating in rama a monkhood".

The compassionate Lord Mah v ra with nectar filled words "*Ah suham, Dev uppiy !*" directed Indrabh ti to do whatever he felt was right. Indrabh ti, together with his 500 disciples, decided to follow the footsteps of his Guru on the spiritual path.

While Indrabh ti Gautama was aspiring to be initiated as a Monk, Lord Mah v ra, listening to the former's inner prayer and passion, knew that he will become his first Ga adhara. In 557 BC, 500 BC in the month of Vai kha on 11<sup>th</sup> ukla, Lord himself made Indrabh ti Gautama his chief disciple and gave Sarvavirati rama a initiation, i.e. total detachment / renunciation and acceptance of five major vows (Pamca Mah vrata).

After hearing the news that Indrabh ti along with his 500 disciples, became the disciples of Lord Mah v ra, in due course Agnibh ti, V yubh ti, rya Vyakta, rya Sudharm each with 500 disciples, Ma ðita and Maurya Putra, with their 350 students each, and Akampita, Acala Bhr t , Met rya and Prabh sa with their 300 disciples each, came

to the Samava ara a of Lord Mah v ra. They got totally convincing answers from Lord Mah v ra to all their deep rooted unexpressed doubts. They and their students pulled their hair from heir heads and became ‘Nirgramthas’ as per the procedure.

Listening to just one preaching of Lord Mah v ra who had the ability to make the eternal truth appealing to them, the eleven c ryaas who were renowned for their knowledge in Veda-Ved mgas and their 4400 students grasping the true form of Dharma took initiation from Lord and became rama as.

After establishing the four-fold T rtha namely monks (males, females) and votaries (males and females) Lord Mah v ra preached the law of origination (Utp da or Uppanneiv ) law of destruction (Vyaya or Vigameiv ) and law of permanence (Dhrauvya or Dhuveiv ) to Indrabh ti Gautama, Agnibh ti and other nine chief disciples. Thus explaining the tri-part nature of reality ‘Tripad ’ he imparted them with the knowledge of nature of verities (Tatvas), i.e. how all beings in this universe undergo these three stages simultaneously, their nature and form and its total knowledge.

### **Explaining the Tripad in brief, he said:**

Utp da: When a substance gets a new state / mode without losing its original form, then it is called the Utp da (origination) of that mode (pary ya) of the substance.

Vyaya: The destruction of previous state / mode during origination of new from by the substance is called Vyaya (desctruction).

Dhrauvya: Even during the stages of Utp da and Vyaya, the substance retains its original nature and attributes, it is known as Dhrauvya (permanence).

For example, consider a piece of necklace of gold. A bangle is made out of it by melting it. It means production of a bangle took place and necklace was lost, however the gold continue to exist. In both these cases, (either necklace or bangle), the existence of gold is permanent (Dhrauvya).

Similarly the soul takes the form of a human being or a celestial body or an animal. Taking any of these forms by soul may be considered as origination (Utp da); it is entering into a new body by foregoing the previous body on death; is known as Vyaya; however, soul is present in both the cases. So soul's existence is eternal. In Utp da and Vyaya the outcome or mode of the substance is more important whereas in the stage of Dhrauvya the original nature of the substance is important.

Under the influence of the Divine and sacred words of Mah v ra and due to the highest austerities performed in their previous births, Gautama and other 10 scholars who were initiated together became proficient in the entire ocean of ruta j na in a flash. At first, they compiled fourteen prior scriptures (P rvas). These are:

Utp dap rva	Agr ya p rva	V ryaprav dap rva	Astin stiprav dap rva
J naprav da p rva	Satyaprav dap r va	tm prav dap rva	Karmaprav da p rva
Praty khy na p rva	Vidy nuprav da p rva	Kaly av dap rva	Pr n v yap r va
Kriy v dap r va	Lokabindus rap rva		

These very vast fourteen P rvas were compiled prior to of the twelve canons (Dw da mg ). That is why they are called as P rvas. Canonical scriptures (Amga stras) were compiled after the compilation of the P rvas.

vet mbara literature does not mention whether or not the father of Indrabh ti was present during his initiation. Most of the c ryas of Digambara sects are also silent in this regard. But according to the Digambara poet 'Rayaghu' who wrote the life of Mah v ra in Apabhram a language, Indrabh ti's father mdilya attended the initiation ceremony of his son.

The vet mbara and Digambara sects have difference of opinion about the initiation of Indrabh ti Gautama. According to vet mbaras, Indrabh ti took initiation on Vai kha ukla 11, the day after Lord

Mah v ra attained omniscience, whereas Digambaras opined that it was on r va a K Pratipad - 66 days after Mah v ra attained omniscience. However, according to ‘Gautama Caritra’ written by Ma ḍal c rya Dharmacandra, Lord Mah v ra attained omniscience on the evening of Vai akha Suda 10, and after three hours Indrabh ti was initiated as a Monk ( rama a).

Indrabh ti Gautama was designated as the Ga adhara. This was his last birth. To receive the designation of T rthamkara, it is clearly mentioned in the canonical literature ( gama) that the practitioner should have practiced vigorously one or more causes / reflections, out of the 16 or 20, to become a T rthamkara. But what virtuous activities and practices are to be performed by the practitioner to achieve the rank of a Ga adhara were not described in gama literature.

However gama and other literatures of Jainism consider a Ga adhara next to the universally acclaimed T rthamkara. To obtain this honorable post, a spiritual-practitioner should undergo only a relatively less hard Spiritual-exertion and should come out best, proving his worth.

A group of monks who belong to similar discourses is known as Ga a and the monk who administers this group is known as Ga adhara.

The eleven chief disciples of Lord Mah v ra, after listening to *Tripad* from Lord, compiled it in three ‘*ni adh yas*’ (to ask after humble salutations), the fourteen P rvas and they were known as Ga adharas.

The meaning and interpretation given by Lord Mah v ra was compiled in the form of S tras (scriptures) by Indrabh ti and other Ga adharas which came to be known as Dw da mḡ .

Then the obvious question arises that if Lord Mah v ra had eleven Ga adharas under him, how is it that there exist only nine groups of monks (Ga as).

The fact is that the scriptural discourse ( tra V can ) of eleven Ga adharas was only of nine types. The first seven Ga adharas including Indrabh ti had different sermons (V can s), and each was counted as one separate Ga a. But the eighth and ninth Ga adharas (Akampita and

Acalabhr t ) had same V can and hence was considered as one Ga a. Similarly tenth and eleventh Ga adharas, Meth rya and Prabh sa, had same V can . Thus, based on the similarity of V can , out of the last four ga adharas, two each had one same V can . Hence there are eleven ga adharas, but only nine Ga as.

After the eleven chief disciples compiled the 14 p rvas, Lord Mah v ra designated them as Ga adharas.

Commentators wrote that rya Sudharm had more longevity compared to other ga adharas, and that he would take the Dharma – congregation forward, Lord Mah v ra gave the responsibility of the ga a (ga a ki anuj ) to Sudharm . And out of substance, attributes and modes, he gave command of the creed ‘anuj of T rtha’ to Indrabh ti, i.e., he designated Indrabh ti as the leader of T rtha and Sudharm as the leader of ga a.

Jain literature is full of evidences which, reestablishes the fact that except Sudharm the rest of ga adharas lived short and handed over the administrative responsibility of their ga as to Sudharm , and attained liberation.

### **The supreme personality of Indrabh ti**

Wealth, pomp and show and high position do not make a person great. A person becomes great by his personality. Describing the personality of Indrabh ti in Bhagavat and Up saka Da mga it is said:

Monk / rya / A ag ra Indrabh ti, the senior most monk of Lord Mah v ra was the bearer of, Ugratapa, D ptatapa, Taptatapa and Mah tapa. He was merit - meritorious and a celibate since birth. He was detached towards the body, had acquired special powers due to practice of penance which he tried to conceal, a knower of fourteen prior canons (Caturda a P rvadh r ) and a master of the four types of knowledge. He also acquired attainments like Sarv dh ra and Sannip ta. He was very brilliant also. He used to sit erect, neither at a distance nor close to Lord Mah v ra and the head bent down in humility. He never diverted his concentration from the lotus feet of Lord. He was a practioner (S dhaka) of self-restraint and made his soul pure with penance. Though he was a

very great scholar he was the great devotee of his Guru and was an 'ideal disciple'.

According to Up saka Da S tra he was always engaged in periodical fasting of two days each. His humility was so praiseworthy that whenever he wanted to clarify his doubts, he would get up from his place, would approach Lord Mah v ra, perform three circumambulations and salute him, then sitting at a short distance, with folded hands, would humbly ask the question. To put it in a nutshell, he was the treasure house of all the virtues like hailing from a respectable family and a noble caste; he was able bodied, humble, wise, virtuous, full of brilliance, etc.

### **Previous births of Indrabh ti Gautama**

In vet mbara literature the authors of canons clearly mentioned that there had been a loving relationship between Lord Mah v ra and Gautama even in their previous births. It is described in Bhagavat S tra that rama a Lord Mah v ra told Indrabh ti Gautama, "Gautama! There has been relationship between you and me in our many previous births. From a long time you are connected to me with an amiable knot, and remained my praise-worthy and familiar follower; sometimes born as celestial angels and at times in a human form. It does not end even after this birth and both of us after death we will ever remain together with identical forms, without any difference, never to separate and always to stay together".

As per the above description given in Bhagavat S tra, it is evident that Lord Mah v ra had been associated with Indrabh ti from many births. In one of his (Lord Mah v ra) previous births as Trip ha V sudev , Indrabh ti was born as his charioteer. Except this there is no description in vet mbara literature about any other birth.

### **View of the two sects regarding the first pontiff of the creed**

According to vet mbara sect c rya Sudharm was the first successor of Lord Mah v ra's creed while in all the well known literature of Digambara sect it is expressed that Indrabh ti Gautama became the first pontiff after the nirv a of Lord Mah v ra. But in their earliest classical scripture 'Loka Vibh ga', the same view as that of vet mbaras is

expressed that Ārya Sudharmā became the first pontiff after the nirvāṇa of Lord Mahāvīra and not Indrabhūti Gautama.

### **Indrabhūti's practice for nirvāṇa (liberation / salvation)**

Indrabhūti Gautama took the initiation of śramaṇa monkhood from Lord Mahāvīra at the age of 50. He became scholar in Caturādāśa Pūrva on the very first day of his initiation. Serving Lord continuously for 30 years with humility and devotion, he travelled to the villages propagating the virtue and glory of Jainism. 30 years after his initiation, on the day of nirvāṇa of Lord Mahāvīra on Kṛtika Kṛāṇvāsya, in Pāvapurī; while contemplating on the true nature of the soul and obliterating obscuring Karma, he attained omniscience. After this he travelled far and wide for 12 years as an omniscient and spread Jainism. In 12 V.N. he realized that the time had come for him to leave his body. So at Guṇalā Caitya in Rājagṛha, he took the vow of fast unto death. Fasting for one month he went into Samādhi at the age of 92. Even today his auspicious name is taken with lots of respect by one and all and it creates joy and happiness in their hearts.

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## rya Sudharm

rya Sudharm Sw m was born in 607 BC at Koll ga Village in Videha Prade a, in Uttara F lgun nak atra. His father's name was Dhammilla and mother's name was Bhaddil . He was a Brahmin and his Gotra was Agni Vai yayana. Dhammilla was a very renowned scholar in Veda-Ved mgas. As a student, Sudharm learnt the four Vedas ( ga, S ma, Yajura and Atharva Vedas), 6 ved mgas (Sik , Kalpa, Vy kara a, Nir kta, Chanda and Astrology), and 4 up mgas (m m ms , ny ya, Dharma stra and P r a) thoroughly. He started teaching after becoming a distinguished (P rag mi) scholar. At a time 500 students studied under him serving him with great devotion. This proves the fact that apart from being a good scholar, he was also prosperous.

Despite his immense knowledge in all the scriptures he used to feel some kind of inferiority, emptiness and incompleteness in his knowledge. He was always searching for the truth. When he first saw Lord Mah v ra, a ray of hope emerged in his heart and he knew that his feelings of void, emptiness and incompleteness would be completely removed by Lord Mah v ra.

An enthusiastic desire arouse in his heart, when Sudharm came to know that Indrabh ti, Agnibh ti, V yubh ti and rya Vyakta, who earned name and fame as the best scholars, took initiation in rama a monkhood from Lord Mah v ra after their doubts were clarified. "Why shouldn't he approach the omniscient Lord Mah v ra and find answers to his long pending doubts?" Immediately he went to Samava ara a together with his 500 students. He prostrated himself with devotion at the feet of Lord.

Lord Mah v ra addressing him with his Gotra's name said, " rya Sudharm ! There is a doubt in your heart. Will a human being or an animal take the present form and the same type of body even in his future births? Supporting and logically substantiating your doubt, you convince yourself that if Jow ra ( a type of course grain) is sown in a field, naturally Jow ra crop grows and if wheat is sown, obviously it yields wheat crop only. It is not possible to sow Jow ra grain and get wheat or vice-versa. Oh! Innocent Sudharm ! Your doubt is not proper because whatever good or bad karmas a being performs with his trikara as

(doing, asking others to do and approving others doing) and three types of activities, 'tri-yogas' (by body, speech & mind) depending upon the nature of those karmas, either he gets meritorious or demeritorious birth, body, happiness and sorrow, wealth or calamity, union or separation in future births. This cycle keeps going till the soul destroys all type of karmas - meritorious or demeritorious attain liberation / salvation.

After being born in a particular destiny (yoni), if one does karmas the effects of which make him deserve to be born in the same yoni, he may take birth in the same. But this is a false notion if you think that one person always takes births in the same yoni.

Listening to the answers to his doubts, which till then existed deep within his heart, Sudharm was dumb-founded. He was totally convinced with the logical and reasonable answers of Lord Mah v ra. Overwhelmed, Sudharm and his 500 students took initiation into rama a monkhood and surrendered themselves at the lotus feet of Lord Mah v ra.

As soon as he listened to the Tripad from Lord Mah v ra he metamorphosed into a treasure of unfathomable knowledge. At first he compiled fourteen P rvas and then Dw da mg i.e. c ramga etc. Ek da mga literature that is available now, is believed to belong to the V can of Sudharm .

At the age of 50, Sudharm was initiated by Lord Mah v ra; he practiced self control and performed penance. He served the master for 30 years, obeyed his orders and did lot of service to the Ga a. After the nirv a of Lord Mah v ra, he became the first pontiff of congregation. He served as the successor c rya for twenty years and had run the congregation efficiently. In 12 V.N. after the nirv a of Indrabh ti, he destroyed the four obscuring Karmas and attained omniscience. He served the congregation as it's Head for 9 years as an omniscient. Thus, for a total 20 years he did invaluable service to the congregation of Lord Mah v ra.

In the last phase of 20 V.N., in 508 BC in Gu a la Caitya of R jag ha, as a result of one month of observing Samth r (P dopagamana), at a ripe age of 100 years, he attained the last and most important object of his life i.e., salvation.

## **Why Sudharm Sw m alone was made successor of Lord Mah v ra's creed?**

Lord Mah v ra attained liberation on K rtika K Am vasy in 528 BC. The same night Indrabh ti Gautama obtained omniscience. The very next day Dharma congregation declared and nominated rya Sudharm as the first Successor of Lord Mah v ra. The three-fold reasons are as follows:

1. Thirty years before his nirv a, on the very day of the establishment of T rtha, Lord Mah v ra foresaw the longevity & ability of Sudharm and gave him order for the Ga a which the Caturvidha congregation knew very well.
2. Caturvidha T rtha also knew that during the lifetime of Lord Mah v ra itself, the nine omniscient ga adharas – Agnibh ti and other. Attained nirv a. One month before their nirv a they entrusted their respective Ga as to rya Sudharm , knowing that he is a Ga anayaka and D rgh yu (with long life).
3. Apart from these two well-known facts, after the nirv a of Lord Mah v ra, the senior most and the best disciple Indrabh ti had all the abilities to hold the office of pontiff. But the same night he attained omniscience and hence he could not succeed Lord Mah v ra. The reason being, the successor has to carry forward and implement the teachings, preaching, and principles of his predecessor. Keeping all that in mind, he had to propagate and convey the message to the people and had to see that the followers obey and carry out His orders. However, an omniscient possesses the knowledge about all the beings of the world. Whatever he says or commands is based on his omniscient knowledge and is not based on the doctrines and commandments of the preceding c ryas.

rya Sudharm , at the time of nirv a of Lord Mah v ra, was not an omniscient, but an eminent scholar and knower of the fourteen P rvas. Hence he had the authority to quote Lord and say that Lord had counseled in that manner, or, I am repeating exactly what Lord said so on and so forth. Whereas, as Indrabh ti had attained omniscience on the very night after the nirv a of Lord he could not have said that he was

emulating or following his predecessor. He could have said that, “In my opinion”, “I can say that”, “it appears to me”, and the like.

In such scenario, to keep the tradition of scriptures propounded by Lord Mah v ra intact, i.e. in their original form, rya Sudharm was preferred to be the first Successor rather than Indrabh ti Gautama who already became omniscient by then.

### **Available Ek da mg - rya Sudharm ’ discourses (V can )**

Ek da mg that is available in the present times is the v can (or discourse) of rya Sudharm . Evidences are available in the gamas which strengthen this fact. Some of them are as follows:

The very first sentence of c ramga S tra “*s yam mei usam te am bhagavay evamakkh yam*”, which means Oh! Long Live (Jamb !), I heard, Lord Mah v ra saying this. With the framing of this sentence it is clear that the Guru who is uttering this to his disciple had heard the same from his Guru, Lord Mah v ra.

As in c r mga S tra evidences are available even in Amga S tras like Samav yamga, Sth n mga, Vy khy -Praj apti etc. and external canons (Amgab hya) S tras like Uttar dhyayana, Da a Vaik lika. rya Sudharm narrates to his disciples starting with the same sentence, “*s yam me usam te am bhagavay evamakkh yam*”, It is somewhat clearer in the beginning of Anuttaropap tika S tra and J t dharma kath :

“*te am k le am te am samae am r yagihe nayare, ajja suhammassa samosara am ... paris padigay* ” ||2||

“*Jamb j va pajjuv sa evam pay s jai am bhamte I Sama e am j va sampatte am a hamassa amgassa amtagadadas am ayama h e pa atte, navamassa am bhamte Amgassa anuttarovav iya sama e am j va sampatte am ke a he pa atte*” ||3||

“*Tae am se suhamme a ag re Jamb a ag ram evam vay s – evam khalu Jamb Samae am j va sampatte am navamassa amgassa a utarovav ya das am ti i vagg pa att* ” ||4||

Having so many queries, from time to time, rya Jamb asked his Guru rya Sudharm , “How did rama a Lord Mah v ra explain the meaning of a particular doctrine? Giving reply to his question rya Sudharm said, ‘ yu am na Jamb ! I heard explanation given to certain Amgas by Lord Mah v ra’. He explained certain canons, certain chapters, and sections like this.

This type of convention of imparting the gamika knowledge to his disciple Jamb is also found in other S tras. From the very first lesson of Nayadhamma Kahao, it becomes apparent that the text Amga stra available in the present times is compiled by rya Sudharm .

The aforesaid facts indisputably prove that like any other Ga adharas, even rya Sudharm too compiled Dw da mg based on the instructions in the teachings of Lord Mah v ra. The rest ten Ga adharas entrusted their respective ga as to him and obtained nirv a. Hence his Dw da mg became popular and only that text is available now. Dw da mg written by other Ga adharas got extinct sometime after the nirv a of Lord Mah v ra.

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## Introduction to Dw da mg

Preface of Dw da mgi is found in Samav y mga and Nandi S tra. In the ancient literature of both the sects the sequence of Dw da mg is given as follows:

1 c r mga, 2 S trak t mga, 3 Sth n mga, 4 Samav y mga, 5 Vy khy praj apti, 6 Jn t dharmakath , 7 Up saka Da , 8 Amtagaḍa Da , 9 Anuttaropap tika Da , 10 Pra na Vy kara a, 11 Vip ka S tra and 12 D iv da

### 1. c r mga

The following topics are discussed in detail in c r mga: the rules and regulations of conduct for monks ( rama a community), Gocar (alms begging tours), Vinaya (reverence to elders) the fruits of vinaya like obliteration of Karma, K yotsarga (relaxation), posture of meditation, sitting-standing, sleeping, walking, roaming, food, water, restrictions regarding possession of essentials, finding out about right food / water etc., and reverence to the implements, self-study, Pratilekhana etc., five carefullnesses (samiti), three restraints (guptis), unblemished bed, amenity, bowl, implements, clothes, austerities, host of vows, fasting, resolutions (abhigraha), c mla etc., the five as i.e. j n c ra, dar an c ra, caritr c ra, tap c ra and Viry c ra and tapa during the study of Amgop mga – all are properly explained.

In a sequential point of view, c r mga stands first in Amgas. It is called as Prathama Amga as it is the vital c ra (conduct) of ruta puru a (Monk / Saints).

It is said that c r mga has 2 divisons ( ruta ska dhas), 25 chapters (Adhyayanas), 85 topics (Udde anak la) and 85 sub topics (Samudde anak las). c r mga consists of 18000 verses. 85 topics and 85 subtopics are taken into consideration. 25 Adhy y n tmaka c r mga has totally 85 topics for both the ruta ska dhas. The contents were written in both text and verse forms. So the c r mga is considered as text and verse Amga tra. At present the number of verses in c r mga in form of two ruta ska dhas is 2500. Verses (g th s)

The first *ruta ska dha* of *c r mga* is Nava Brahmacarya and it has the following nine chapters: 1 *astraparij*, 2 *Lokavijaya*, 3 *to ya*, 4 *Samyaktva*, 5 *Lokas ra*, 6 *Dh ta*, 7 *Mah pari*j, 9 *Vimok a* and 10 *Upadh na ruta*.

In the ninth *Adhyayan tmaka* first *ruta ska dha* five types of *c ras* (kinds of conduct) - *j n c ra*, *dar an c ra*, *caritr c ra*, *tap c ra* and *V ry c ra* are described.

Thus, in the first *ruta ska dha*, there are nine chapters and 51 topics. As *Mah pari*j chapter and its seven topics were lost, only 8 chapters and 44 topics are available now.

In the first *ruta ska dha* of *c r mga*, philosophical and fundamental matters are discussed. So *S tra* style was adopted. In the second *ruta ska dha*, the behavior of monks from each and every aspect had to be edified. So the adopted style was simple and easy to understand.

As *Mah pari*j, the seventh chapter of the first *ruta ska dha* of *c r mga S tra* was lost only two *ruta ska dhas*, 24 chapters and 78 topics are available now.

The text advocates the true and ideal humane doctrines like universal brotherhood and describes them in a lively manner. So *c r mga's* reputation is not restricted to *Dw da mga* only but it has also gained a prominent and high place even in all *Dharma stras*.

Were the two *ruta ska dhas* of *c r mga* compiled by *ga adharas* or not? If the number of the verses is 18000, does the number indicate combined number of both the *ruta ska dhas* or does it just imply the first *ruta ska dha's* only? Do *Ni tha* and other *C lik s* belong to second *ruta ska dha* or not? The derivations are:

1. The two *ruta ska dhas* of *c r mga* were written by *Ga adharas* during the time of compilation of *Dw da mg*. In *gamas*, the number of verses of *c r mga* was given as 18000. This naturally implies that the two *ruta ska dhas* of *c r mga* together have 18000 verses, but not just the first *ruta ska dha*.

2. A conclusion was derived by the authors of Nirvyukti etc. on the basis of the fact that basically the second *ruta ska dha* consists of *Pamcac l s* (five sections) and was written after the composing of canons period by the elder-monks. Secondly, attributing that all the 18000 verses belong to the first *ruta ska dha* and ascribing the status of the original *c r mga* to it, is baseless, fictitious and inconsiderable as it does not have any evidence either in *gama as* or in other literature.
3. The opinion prevalent in present times about the nature of the second *ruta ska dha* is that it was divided into four sections. As it was not supported by any *stras*, the opinion should not be taken into consideration. *c r mga* never had or has a section. From the period of *gama scriptures* till the establishment of *Chedas tra* of *Ni tha*, the twentieth *Pr bh ta*, which was known as *c ra*, of the third *V stu* of ninth *P rva*, might have been considered as the *C lik* of *c r mga*. In course of time that *Pr bh ta* was enshrined as *Ni tha Chedas tra* and from then onwards *Ni tha* was considered as the *C lik* of *c r mga*. In spite of all these phenomena the number of verses of *Pr bh ta* was never considered as included in the verses of *c r mga* or in the verses of *Ni tha*.

### **Status and significance of *c r mga***

Right conduct is the instrument which helps to elevate life, and forms the bedrock for spiritual-exertion (*S dhan* ) and in turn is a path to monks. Hence, *c r mga* enjoys an esteemed status in Jain literature.

It describes the quality of non existent (*Asat*) which is a hindrance in the attainment of *Mok a*, imparts the knowledge of existent ‘*Sat*’ which is very helpful and valuable for attaining *Mok a*, and counsels to sacrifice and abandon the *Heya* (worthy of giving up) and to embrace the conduct of *Up deya* (worthy of practicing). From this point of view, *c r mga* occupies the most prominent place and hence it was given the first place in the preface to *Dw da mg* in *Samav yamga* and *Nandi S tra*.

The authors of *Nirvyukti* explained that *c r mga* propounded the ways and means to attain salvation and this is the essence of *Pravacana*

(sermon of omniscient or doctrine). So it was granted with the first place in the listing of Dw da mg .

All the T rthamkaras of the remote past preached the principles of c r mga. The present T rthamkaras who reside in Mah videha also first follow and preach c r mga and later the remaining eleven and the same procedure will also be followed by the T rthamkaras of future generation. Even Ga adharas also compile, following the same convention. This illustrates the supremacy of c r mga.

gama literature provided many substantial evidences that only the sage who was well-versed in c r mga was considered fit to become Up dhy ya (holy teacher) or c rya (holy preceptor). It was compulsory for monks and female monks to study c r mga. Besides, a provision was also made to give a minor punishment to those who study other scriptures without thoroughly studying c r mga, which was four months of repentance (Pr ya cita). Apart from this, both Monks and Female monks who could not gain the knowledge of c r mga were not assigned any responsibility (position in the congregation). These facts reveal the status enjoyed by c r mga.

## **2. S trak t mga**

S trak t mga is the second gama of the Dw da mg . Allotted the second place after the c r mga, it is said in Samav y mga that this gama deals with the tenets of Jainism and other religions, soul and non-soul objects, merit-demerit, Karmic influx ( srava), spiritual path (Samvara), dissociation of karma (Nirjar ), bondage (Bandha) liberation (Mok a) etc. and beneficial preaching to the newly initiated persons. It consists of the debates of 108 Action oriented (Kriy v d ) doctrines, 84 Inaction (Akriy v d ) doctrines, 76 Ignorance (Aj nav di) doctrines and 32 Humility /veneration (Vinayav d ) doctrines. Thus, it discussed about 363 other doctrines. Analysing and reviewing all these doctrines, it is concluded that non-violence is the keystone of any religion and is the best attribute.

S tra k at mga has 2 ruta ska dhas. The first ruta ska dha has 16 and the second has 7 lectures; in all 23 chapters, 33 topics, 33 sub topics and 36000 verses.

After the 23<sup>rd</sup> chapter, the text portrays the debate between Indrabh ti Gautama and P rvapatya Paidh laputra. It also illustrates how Pedalaputra renounced the C tury midharma (with four major vows) and took up Pamca-mah vrata (five fold major vows) Dharma after listening to the enlightened preaching from Indrabh ti Gautama.

S tra k at mga virtually serves as a guide for spiritual-practitioner to acquire philosophical knowledge. Studying, analysing, recollecting and Nididhy sana of this gama are a must for a sage. This gama encourages implementing the high spiritual principles in life, to abandon all other beliefs, practice humility, which is the highest virtue, and to lead an ideal ascetic life. From a philosophical point of view, this gama brought into light the then way of thinking in an impressive manner. The beautiful and substantive analysis of spiritual subjects presented in this text with examples & illustrations, helps to understand the pattern of Indian life, philosophy and spirituality.

### **3. Sth n mga**

Sth n mga occupies the third place in Dw da mg . A compendium of topics like self-same (Svasamaya), non-self same (Parasamaya), Svapara - Ubhayasamaya, J va-Aj va, and Loka-Aloka are discussed in this canon. It consists of one ruta ska dha, 10 chapters, 21 topics, 21 sub topics and 72000 verses. The available text of this S tra has 3770 verses.

This S tra describes certain events that occurred after the nirv a of Mah v ra, from second to sixth century. To arrive at an opinion that therefore the Sth n mga was not written by a Ga adhara, but by some later c rya, is not justified at all. On this, two points are to be specially considered. The first being, great knowledgeable author of the S tra, predicted some of the future events well in advance. For example, in the ninth place of Sth n mga, the life of Mah padama, the future T rthamkara of the next Utsarpi i K la has been described. The second point is that during the gama V can , Skandil c rya and Dev rdhiga recorded as the gama text what was earlier traditionally kept in memory ( ruta – Parampar ). It is possible that, while recording, the essence of the original text was safely retained and some essential addition might have been made keeping in view the occasion / time.

Various places / tenets (sth nas) of the religion are dealt with in a numerical order from one to ten in this volume. Sth n mga is considered as very significant owing to its in-depth subject matter and 'Nayaj na' (the knowledge of view points). The Ko a-style (compendium) adopted in this text is of great use and thought-provoking. The Spiritual-practitioner who is able to understand the profound meanings of this text is called ruta Sthavira.

#### 4. Samav y mga

This occupies the fourth place in Dw da mg . It comprises one ruta ska dha, one chapter, one topic, only one sub topic and 144000 verses. The text available now has only 1667 Slokas. All the elements of the living souls (Jeev), of three lokas - earth, heaven and the nether world, classified on the basis of Dravya (substance), K etra (land or region), K la (time) & Bh va (thought or mode) are arranged in numerical groups from one to infinity and introduced in an important manner. The multitude of topics included are philosophical theories, matters related to T rthamkaras, Ga adharas, Cakravart s and Vasudevas, subjects like Bh garbha (geology), Bh gola (geography), Khagola (astronomy), interesting facts of sun, moon, stars and planets etc. Thus it provides very useful material.

In Samav yamga, J va (living being), matter (Pudgala), principle of motion (Dharma), principle of rest (Adharma), space ( k a) etc. are described under the category of substance (Dravya); similarly conditions of celestial angels, human beings, animals and purgatory etc., were classified under K etra; under the heading of time (K la) were pit measured period (Palyopama), ocean measured period (S garopama), etime cycle of ascending happiness (Utsarpi i), time cycle of decreasing happiness (Avasarpi i), Pudgala-Par vartana etc. J va-bhavas (modes or thoughts) such as knowledge (J na), intuition (Dar ana), and energy (V rya) etc., Aj va Bhava are categorized var a (colour), gamdha (smell), rasa (taste), spar a (touch) / Guru Laghu (heavy & light) etc.

After discussing elaborately from first Samav ya till the infinite, at the conclusion, the contents of all the twelve Amgas have been summarised under the title of "ga pi aka".

The description of Samavara and the Kulakaras of past Utsarpi i and Avasarpi i, and Kulakaras and their wives of the present Avasarpi i of Bharataketra in Jambudwipa, and twenty four Tirthankaras of the present Avasarpi i were also elucidated.

Necessary information about the Cakravartas, Baladevas and Vasudevas and mere names of Prativasudevas were given. Prativasudevas were not considered as and categorised under great people in Samavayanga.

After this, appears the detailed description of twenty four Tirthankaras of present Avasarpi i of Airvata region in Jambudwipa, seven Kulakaras of future Utsarpi i of Bharata region, ten Kulakaras of future Utsarpi i of Airvata region and the twenty four Tirthankaras Baladevas and Vasudevas of future Utsarpi i Kala of both Bharata and Airvata regions and the names of Prativasudevas were given.

Each and every Samavaya, every Sutra, every topic in itself is like a repository of knowledge which provides valuable information to the researchers and to the seekers of knowledge. At the conclusion, the contents of all the Amgas have been summarised and this last part is known as Abridged Jain Purana. If Samavayanga is evaluated from the perspective of ultimate knowledge (Vastu Vijñana), Jain doctrines, theories and Jain history, it can definitely be considered as a significant rutang.

## **5. Vyakhyaprajapti**

Also known as the Bhagavat Sutra, it is regarded as the fifth Amga and deals with the tenets of Jainism like Jiva, Ajiva, Jivajiva, Svasamaya, Parasamaya, Svapara-samaya, Loka-Aloka and , Lokaloka in an elaborate manner. This scripture consists of one rutaska dha, 111 chapters, 10,000 topics, 10,000 sub topics, 36,000 questions and answers and 2,88,000 verses. It is a paradigm of the description, representation and exposition of the reflections expressed by Lord Mahavira.

‘Adhyayana / chapter’ of Vyakhyaprajapti is famous as ‘ataka’. The present text extends to 41 atakas, of which 8 atakas and 105 Avantaras are atakmakas. Thus the combined figure of ataka and Avantara ataka is  $(41-8) + 105 = 138$  and the number of Uddeshas is 1886. In

comparison with other Amgas, this is a bulky Amga. Presently the complete verse has 15751 lokas. Vy khy praj apti is also called Viy ha Pannati, Viv ha Pannati and Vib ha Pannati.

The 5<sup>th</sup> Amga - Vy khy praj apti is in the form of questions and answers – Lord Mah v ra replying to the questions of Indrabh ti Gautama. This voluminous text is available in a dialogue form. According to V ttik ra Abhayadeva the number of questions and answers is given as 36,000. Out of these, many of the questions and answers are very short while many are very lengthy. For example, the entire 15 ataka is an answer to the question about Mamkhaliputra Go laka.

Elaborate information about the life of Lord Mah v ra, his disciples, devotees, the followers of other faiths, and their beliefs is available in this text. The amount of information about Go laka found in this text is not found in any other text.

Apart from this, the two fierce wars ‘Mah il ka taka’ and ‘Rathm sala’ between the kings K ika and Ce aka were described in graphic detail. According to this text, 74 lakhs and 96 lakhs soldiers respectively were killed in these two great wars from both sides.

The classification of plants provided in 21<sup>st</sup> and 23<sup>rd</sup> atakas of Vy khy praj apti is unparalleled. Thus, this text is extolled as the storehouse of knowledge that provides information about a plethora of topics, which, from the perspective of Jain doctrines, history, geography and politics, is very much significant. The text is applauded as the key to spiritualism. It also described elaborately the then cultural, social and political conditions, in an unbiased way.

## **6. Jn t dharmakath**

The Sanskrit name for ‘Naya Dhamakaho’ is j t dharmakath . It is the sixth text of the Amga series. The text narrates religious stories, citing examples. It deals with a multitude of topics like - the cities, gardens, auspicious instalation (Caityas), forests, kings, parents, Samava ara as (holy conference / congregation hall), Dharm c ryas (religious preceptors / leaders), religious parables, mundane and spiritual prosperity, luxury (Bhoga), sacrifice (Parity ga), Pravrajy (initiation),

severe austerities, achieving pious death (e.g. Pary ya Samlekhan s, Bhakta Praty khy na, P dopagamana, svargagamana (going to heaven)), birth in high family, enlightenment, last-rites (Antaha) of Meghakum ra etc. It also describes about spiritual-practitioners who, though got initiated into the humility – dominated best path of Lord Mah v ra, while following the vows, became weak, laid-back and discouraged, gave into sensual pleasure and violated the primary and subsidiary vows. This Amga also consists of the life of those forbearing spiritual-practitioners who though encountering worst situations, never deviated even a little, from the path of abstinence.

It has two ruta ska dhas. The first ruta ska dha has 19 chapters and the second has 10 groups (Vargas). The two together have 29 topics 29 sub topics and 5, 86,000 verses. The present available text has 5500 verses. The life of people during the regime of P r van tha, different births and rebirths, the then traditions and conventions, boat-relating, things of comfort, mode of imprisonment, administration of a kingdom, cultural, economic, social and religious conditions etc. are discussed in a picturesque manner.

## **7. Up saka Da**

As the name suggests ‘uv sagadas o’, the seventh Amga describes about the ten devotees (layman – householders). Its chapters are also ten, and so the name is appropriate.

It has 1 ruta ska dha, 10 chapters, 10 topics and 10 sub topics. It comprises of thousands of verses. Presently the quantity of this gama is 812 verses ( lokas).

Its ten chapters describe the life of individual votaries like Anand et al. pertaining to different castes and professions.

**The names of ten householders mentioned in ten adhyayanas are as follows:**

1 nanda G th pati, 2 K madeva, 3 Culan pit , 4 Sur deva, 5 Culla ataka, 6 Ku ḍakaulika, 7 Kumbhak ra akad laputra, 8 Mah ataka, 9 Nandin pit , and 10 S lih pit .

All these up sakas described in the scriptures are householders following the twelve vows (Vratas). Except Mah ataka, all others had only one wife each. For 14 years each of them abided the holy vows meant for the householder and during the fifteenth year, with an intention to get closer to asceticism (rama a dharma), they entrusted the household responsibilities to their eldest sons, while still in the garb of a householder, slowly & steadily relinquished all their previous possessions and finally as a mendicant (rama abh ta), by thought, word and deed (Tri kara a) and controlling all the three types of activities (Tri yoga), they practised spiritual-exertion (s dhan ) to renounce their sins.

The practice of nanda went on without any hurdles, but the other up akas - right from K madeva to akad laputra, had impediments (upasarga) by celestial beings while Mah ataka had impediments by a woman. All of them had followed the votary ( r vaka) Dharma up to twenty years and attained good death and good next life (sadgati) and in their very next birth they would be born in Mah videha and attain liberation (Mok a).

This seventh text, which enumerates the household duties of r vakas and r vik s (men & women votaries) expediently, is helpful for every householder. If every householder tries to adhere to the virtuous deeds, illustrated in this text, then it could be a boon for mankind.

## **8. Amtagaḍa**

The eighth text is Amtagaḍa or Antak ta da . This consists of one ruta ska dha, 8 Vargas, 90 chapters, 8 topics and 8 sub topics and limited discourses. There are about thousands of verses. Presently, this Amga stra is of 1900 verses. These are divided into eight sections which have 10, 8, 13, 10, 10, 26, 13 and 10 chapters respectively. As the present S tra describes the state of practice of spiritual purification by practitioners, who ended the cycle of their birth and death, it is named as Antak ta da .

In the first two sections of Antak ta da , the practice of spiritual purification of eighteen princes of V i lineage like Gautama, etc. is described. It is stated that the twenty three virtuous people, described in

the thirteen chapters of the third section and ten chapters of the fourth section, were the princes of r V sudeva, r k a, r Baladeva and r Samudravijaya. In the fifth section, it is stated that just like princes, even princesses can attain liberation by the practice general spiritual-exertions (Samyama s dhan ). The queens of r k a like Padm vati, and daughters-in-law have also obtained knowledge of the eleven Amgas in the monkhood of 20 - 20 years and by enduring Strict spiritual austerities (Tapa cary ), they could come out of all the sorrow of life and attained liberation. The sixth section describes sixteen practitioners of different categories in Lord Mah v ra's reign. The period of practice of twenty three queens of a like Nand , Nand mat , K l , and Suk l etc. are described in the twenty-three chapters of seventh and eighth sections.

The specialty of the Antak ta da S tra is that it describes the lives of only those who will attain liberation in the same life span (Tadabhava Mok ag m s). A large number of men & women from royal families gave up their wealth and limitless luxuries and proceeded towards renunciation, which can be stated as the victory of spiritualism over materialism.

## **9. Anuttaropap tika Da a**

Anuttaropap tika Da a is the ninth Amga in the series of Dw da mg . It comprises of one ruta ska dha, 3 chapters, 3 topics, 3 sub topics and a limited discourses and thousands of verses. At present there are 192 verses in this S tra.

This Amga covers the history of such great personalities, who have, after immense penance and practicing pure self-restraint (Vi uddha Samyama), passed away, attained the highest degrees of celestial beings in Anuttara Vim nas (intermediary life to attain liberation in next birth). Born again as humans, they would attain liberation after perfectly practicing the right conduct (monkhood).

The 33 chapters in the three sections of 10, 13 and 10 respectively, contain brief descriptions of 33 historical personalities. Of these 33 great personalities, the first J l Kum ra etc. are 23 were the sons of re ika, ruler of Magadha Kingdom.

## **10. Pra na Vy kara a**

This is the tenth Amga in the Dw da mg . It contains 108 questions, 108 unasked questions and 108 questions on questions (Pra n pra na). All subjects covering the sacred conversations of Vidhy ti aya, N ga Kum ra, Supar a Kum ra and Yak a, et al. with serious practitioners, are described in this.

It has 1 ruta ska dha, 45 topics, 45 sub topics, 1000 verses, limited discourses and many verses.

The present available text is divided into two sections. In the first section, 5 gates / causes of influx ( srava dw ras) and in the second section 5 causes of stoppage of influx (Samvara dw ras) are expounded. A systematic explanation of five sins like violence etc is found in srava dw ras; and the five vows like non-violence, etc is in the Samvara dw ras.

To obtain a thorough knowledge about five srava dw ras, (Violence, untruthfulness, stealing, sex and possessions) and five Samvara dw ras (Non-violence, Truth, Non-stealing, celibacy and non-possession), one must read and memorise the two ruta ska dha of Pra na Vy kara a. It is equal to a great treasure for the philosopher.

## **11. Vip ka S tra**

It is the 11<sup>th</sup> Amga. It has 2 ruta ska dha, 20 chapters, 20 topics, 20 sub topics and numerous verses, limited discourses and numerous verses. The present available text has 1216 verses. The main aim of this text is to enlighten about the retribution for good or evil actions.

It has two sections – Painful result (Dukha Vip ka) and Pleasuable result (Sukha Vip ka). K rmika law is a prominent and significant doctrine of Jain Dharma. This text is very useful to cite the examples about k rmika law.

The first part (Dukha Vip ka) narrates about such ten persons, who due to their evil deeds had to undergo many hardships and could get themselves relieved from the hardship.

The second part enumerates the happy lives of 10 princes Sub hu, Bhadrnandi, etc. In their previous birth they all offered pure food to a monk with pure thoughts, and as a result they were born into high class families and attained liberation with blissful serious practice.

## **12. D iv da**

This is the 12<sup>th</sup> and the last Amga of Prav can Puru a. All the philosophies, doctrines and viewpoints (Nayas) of the World were described as well as Samyaktva and other doctrines or philosophies were elaborated.

This text is totally lost and so it is now not available anywhere. In 170 V.N. after the demise of rutakeval c rya Bhadrab hu, D iv da started to decline and by 1000 V.N. it was totally lost. The original script is totally lost and the meaning is almost lost.

Ten names of D iv da are given in the Sth n mga S tra. They are:

1 D iv da, 2 Hetuv da, 3 Bh tav da, 4 Tathyav da,  
5 Samykv da, 6 Dharmav da, 7 Bh vicaya, 8 P rvagata,  
9 Anuyogagata and 10 Sarva Pr a Bh ta J va Satva Sukh vaha

According to Samav y mga and Nandi S tra, D iv da has five divisions. They are:

1 Parikrama, 2 S tra 3 P rvagata, 4 Anuyoga, 5 C lik .

The third part of D iv da, namely, the P rvagata part is considered relatively voluminous and significant. It has the following fourteen P rvas. They are as follows:

1 Utp dap rva, 2 Agraya iyap rva, 3 V ryaprav da,  
4 Astin stiprav dap rva, 5 J naprav dap rva, 6 Satyaprav dap rva,  
7 tm prav dap rva, 8 Karmaprav dap rva,  
9 Praty khy naprav dap rva, 10 Vidhy uprav dap rva,  
11 Avandhyap rva, 12 Pr v yap rva, 13 Kriy v lap rva and  
14 Lokabimendus rap rva

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## **rya Jamb**

### **(Second omniscient pontiff of Lord Mah v ra's creed)**

After the nirvāṇa of the first successor of Lord Mah v ra, rya Sudharm , his chief disciple rya Jamb became the second c rya of the Dharam congregation in 507 BC, or 20 V.N.

Among the successors of Lord Mah v ra, rya Jamb has become a great and capable c rya. In his prime youth, abstaining from the rich & vast worldly pleasures available to him, Jamb Kum ra voluntarily chose the thorny path of renunciation. This in itself is an exceptional and phenomenal example, which is seldom found in any other history of the world. rya Jamb was considered as the last omniscient and liberated soul of the current Avasarpī (descending) times from Bharata region.

Sixteen years prior to his nirvāṇa, Lord Mah v ra stayed in a garden called Guṇa lā in the city of R jag ha. Throngs of people walked towards the Samava ara (Divine Pavilion) to listen to his sacred preaching. To obtain sight (Dar ana), to offer salutations and to listen to his discourses, even re ika, the Emperor of Magadha attended the Divine congregation with great enthusiasm, along with his courtiers and kith and kin. re ika was astonished when he heard the divine sounds and watched the assemblage of the celestial angels. Out of curiosity he enquired about this. The Lord replied, “R jar i Prasanna Candra has attained omniscient knowledge.”

Showering five types of auspicious rains, the celestial beings commemorated the event of Prasanna Candra's attainment of omniscient knowledge. Later they arrived at the Samava ara to have Mah v ra's sight. They paid homage to Lord Mah v ra by touching his Lotus Feet. Amongst the celestial angels, Vidyumāl with his beauty and radiance, not only excelled all other angels, but also appeared as the most powerful, blissful, pleasant and attractive one. Emperor re ika asked Lord Mah v ra, “O Lord of the Universe! Who is this most graceful and powerful angel? What virtues did he possess to have this radiant and breath-taking beauty?”

Lord Mah v ra replied, “O King, in this Magadha district once an R rak a called rjava lived in a village called Sugr ma. He had two sons, Bhavadatta and Bhavadeva by his wife Revati. No sooner had he entered into his early youth, Bhavadatta became world-weary and took the vow of rama a from a c rya called Susthita. He travelled to distant places, cities and villages with his Guru and practiced restraint over the senses.

Once one of the disciples of c rya Susthita took his permission and together with some other rama as set to his village to encourage his younger brother for initiation into the Monk order. But by the time he reached his village, his brother was already betrothed. So he could not give initiation and had to return back without fulfilling his mission. In course of discussions, Monk Bhavadatta told to the fellow monk, “If your brother heartily likes you and has true love of a brother, having seen you after a long time, he would have definitely come running after you.”

This statement of Bhavadatta monk was misunderstood by the fellow monk as an attack on brotherly relations and said, “Beloved monk, it is easier said than done. If you have so much confidence in your brother, then why don’t you get him to renounce?”

Bhavadatta monk said, “If c rya r goes towards Magadha District once, then within no time you will see my younger brother in a monk’s garb.”

Incidentally, c rya Susthita who was traversing along with his disciples reached Magadha district. Seeking the permission of his Guru, Monk Bhavadatta had also been to his village along with a few monks. All his associates and acquaintances were very happy to meet Monk Bhavadatta. They provided them with faultless food and felt very grateful. Just Prior to Bhavadatta’s arrival to meet the members of his family, Bhavadeva was married to N gil , the daughter of N gadatta and V suk . The message of his elder brother Bhavadatta’s auspicious arrival was received when Bhavadeva was adorning his newly-wedded bride N gil , who was surrounded by her friends, with vermilion and other ornaments. He immediately set off to meet him and seek his blessings.

Bhavadeva reached his elder brother Bhavadatta as fast as he could, and rejoicing with ecstasy bowed his head at his brother's feet. Bhavadatta Monk handed over a vessel full of ghee to Bhavadeva and along with his fellow rama as, he left towards his monastery. Bhavadeva, his kinsfolk and other villagers went behind the saints to bid farewell. After seeing them off up to a certain distance, the kinsfolk and the villagers who were returning, asked Bhavadeva also to return. Bhavadeva thought, "How can I return without the consent of my brother?" and instead of turning back, he kept following Bhavadatta. After going a little ahead from the village, Bhavadeva got an idea, that if he starts a conversation with his brother it is quite possible that his brother might ask him to return home.

Thus when Bhavadeva was talking to his brother, Bhavadatta kept answering in only monosyllabic words like 'Yes' and 'I know'! In the course of the conversation, they soon crossed the village boundary and came quite ahead and within no time were in the presence of c rya r .

Looking Bhavadeva in the costume of a bridegroom, c rya Susthita asked, "Why is this charming youth here?"

Bhavadatta answered in an assertive voice, "to renounce!"

c rya r turned to Bhavadeva and asked, "Is it really so?" Thinking that his brother might be treated with disdain if he declines, Bhavadeva bowing his head in a consenting manner, said "Yes, Lord!"

Bhavadeva was then right away conferred the monk D k by c rya r . His feet which were set for a luxurious life a few moments before, have now moved onto the path of renunciation. All the rama as exclaimed that rya Bhavadatta did what he said.

In due course of time, Monk Bhavadatta took to meditation along with fasting and discarded the mortal body and became a deity like Saudharmendra.

Even after Bhavadeva took initiation, he was always thinking about his wife. Although outwardly he observed sainthood, inwardly in his heart, dwell his beloved wife. He would think of her over and over again.

After Bhavadatta left for his heavenly abode, Bhavadeva had a strong desire to see N gila. Just like how water gushes out of a broken dam, he rushed towards his village Sugr ma, without even taking the permission of his elderly monks. Reaching close to his village, he rested near a temple for a while.

Sometime later a woman belonging to a respectable family came there along with a Brahmin lady. She bowed to Bhavadeva monk. Bhavadeva monk asked the woman as “ r vike! Are Arjava R rak a and his wife Revati alive?”

The woman replied, “Revered Monk! It has been a long since they departed from this world.”

Hearing this, the monk’s face was covered with the dark clouds of gloom. After a few moments of silence and deliberation, he asked with slight hesitation, “O righteous one! Is N gila, the wife of Bhavadeva alive?”

The woman was taken aback listening to this question. She looked at the monk and had a notion that the monk could probably be Bhavadeva himself.

She questioned, “How do you know rya Bhavadeva and what is you doing here alone?”

Bhavadeva replied, “I am rya rjava’s younger son Bhavadeva. As per the wishes of my elder brother Bhavadatta, without even the consent of my newly-wedded wife and with reluctance, I shamefully renounced. Lest name is taken among the despicable, I came here with the motive of fulfilling my long-lasting desire of taking a look at the lotus-face of N gila. O respectful lady! I am sure that you recognize N gila. How is my N gila? How charming is she? And how does she look like?

The Female-votary said, “She just looks exactly like me. There are no distinctive characteristics in both of us. But I could not understand one thing. All the while, you have been observing the holy monkhood ( rama c ra). Now, why do you now want to meet N gila?

- Bhavadeva: Immediately after our wedding I have left her and went away.
- Female-votary: Because of the favourable results of your past good deeds, you did very well to accept asceticism.
- Bhavadeva: Does N gil lead an ideal life of a female-votary by being virtuous and pious?
- Female-votary: N gil not only follows the idealistic female-votary life but also encourages many other women to do the same.
- Bhavadeva: I constantly think of her; does she do the same?
- Female-votary: In spite of being a monk, you have forgotten your responsibilities; however, unlike you Female-votary N gil is sincerely following the path of Spiritual-exertion, which enhances her spiritual progress. She constantly & Strictly adheres to the high values of a female-votary and performs severe austerities, drinking the nectar of preaching of great 'Monks and Female monks', she carries out ritualized confession (Pratikrama a), accepting not to repeat flaws in future (Praty khy na) etc., in order to uproot the chronic disease of birth and death and to attain liberation.
- r vike! I would like to see my N gil once with my own eyes.
- Female-votary: Oh Great Monk! What purpose would it serve from this impure thought? What is there in the physical appearance? You have already seen me. There is no difference between me and her. I am N gil and N gil is me.
- Bhavadeva: Then tell me the truth O pious Female-votary! Are you N gil ?

Female-votary: Reverend Sir! Yes, I am N gil , who took the vow of complete celibacy and whose body is nothing but flesh, blood, bone and other impurities.

Bhavadeva looked at Female-votary N gil without blinking his eyes and stood silently like a picture. Female-votary N gil said, “Mah tm ! This life is like a bubble, destructible in a second. If you Dev ate from rama a Dharma, your life would be like an endless journey; and hence, get back to your senses. Return to your Guru and repent for your sins (Pr ya citta) and strictly adhere to the five Mahavrata. By observing austerities and self restraint eventually you will wash out all the Karma and will successfully attain imperishable, infinite and eternal bliss.

Just then the son of the Brahmin lady who accompanied N gil came there and vomited the rice pudding he ate a little while ago. The Brahmin lady said to her son, “This rice pudding is very delicious and sweet; and so eat the rice pudding you vomited”.

Hearing this, Monk Bhavadeva said, “O Righteous Lady! What are you asking the child to do? A person who eats back the vomited food is considered to be very mean and repulsive.

On this comment, N gil told the monk, “Mah tm ! Analyse yourself. Aren’t you trying to eat the vomited food? You have come all the way to enjoy this disowned body made of flesh, blood and bones. If you don’t mind, may I ask you a question? Don’t you feel ashamed of yourself for entertaining the very thought of abdicating the path of renunciation to which you have been attached for so long? If any honour is still left in you, what ever ascetic principles you followed outwardly, at least now follow them wholeheartedly. Go back to c rya Susthita and cleanse yourself of the frivolous thoughts that entered your mind.

By the valuable and analytical words of N gil , the clouds of delusion that had engulfed the heart of Bhavadeva were cleared and the darkness of ignorance got dispelled with the light of knowledge of conscience.

Bhavadeva expressed his heart-felt gratitude to N gil and went back to c rya Susthita, redeemed for his faults and got engrossed in severe penance. After following the rama a Dharma for many years, having

taken Sam dhi, he became a deity in Saudharmendra. N gil too took initiation into monkhood under her religious teacher, practiced self restraint and attained heavenly abode (Devagati).

### **S garadatta and ivakum ra**

After completion of his life in Saudharma world, the soul of Bhavadatta got liberated from there and was born to Ya odhar , the chief queen of Samr ta Vajradatta the emperor of Pu dar ki Nagara of Pu kal vat Vijaya in Mah videha region. In due course, chief queen gave birth to a beautiful boy, with propitious characteristics. During pregnancy, she had a desire to take a bath in the sea; hence, he was named S garadatta. After attaining youth, he was married to a number of beautiful, respectable princesses.

On a winter day, Prince S gara sat along with his wives in the portico and was enjoying the beauty of nature. At that time the sky was covered with dense clouds. Within a few seconds, a gust of wind blew away the clouds. At the sight of the formation and disintegration of the clouds within such a short time right in front of him, made him realise that life is also ephemeral and he became completely averse to the worldly life. The very next day he along with many of his family members approached Abhayas r c rya and took initiation into monkhood. By rendering services and studyingstras, he engaged himself in severe penances. As a result, he obtained clairvoyant knowledge (Avadhij na).

After completion of celestial age (Dev yu) in Saudharma Devaloka, the soul of Bhavadeva was born again as the son of Queen Vanam l and King Padmartha of V ta oka Nagara of Pu kal vat Vijaya. He was named as iva Kum ra. After attaining youth, iva Kum ra was married to many princesses and was enjoying all the luxuries like those in a heavenly abode.

Wandering through various cities, monk S garadatta reached V ta oka Nagara. Prince iva Kum ra also went to meet the monk. After listening to the sermons, iva Kum ra asked the monk, “Reverend rama a! From the instance I saw you, why am I feeling jubilant and ecstatic? Are we related in our previous births?”

With his clairvoyant knowledge, monk S garadatta recollected and said, “ iva Kum ra! In your previous third birth, you were my younger brother Bhavadeva. You have forsaken your newly-wedded wife and renounced reluctantly, just to please me. You have followed the vows of rama a and on completing your life, you have been fortunate to become a god in Saudharma heaven. Even there, we were very dear to each other. Due to the attachment in those two births, you still have the same affection towards me in your heart”.

Prince iva Kum ra became ecstatic and bowed his head with respect and spoke in a sweet voice, “O Lord! Whatever you said is a fact. In this birth also I would like to renounce. I want to progress in the spiritual path by practising religious austerities and by serving you. Kindly wait here until I return taking the permission of my parents.”

Monk S garadatta said, “O blessed one! It is better not to delay a holy deed.”

Immediately iva Kum ra went to the palace, and expressed his inner desire to his parents, “O my dear parents! Today I met a clairvoyant monk and I became aware about my previous births. I am totally vexed with this world. I would like to become a monk. Hence, permit me to renounce and help me progress in my spiritual attainment”.

King Padmartha and queen Vanam I were thunderstruck and dumbfound listening to the words of their son and requested him not to renounce.

Even after lot of persuasion and entreaties, iva Kum ra could not get the consent of his parents. Hence, he abdicated all sinful and worldly activities with aversion; he sat still like a monk in the palace itself. His parents, kinsmen and distinguished citizens tried to convince him by all means, but in vain. No one could break his firm resolution. King Padmartha was very sad. Finally, he requested a very discerning votary named D dhadharm and narrated the entire incident and said, “O reverend soul! Using your wit, some how or the other you must convince the prince to break the fast and gift us a new lease of life.

The son of a merchant, D ḍhadharm approached the prince and explained that he cannot be free from karma without taking in food and water for a long time. Without food and water, the body will perish within a short time. It is necessary to have at least the required amount of food and water, for sustenance so that you can pursue the ascetic life for long and in turn helps you to successfully wash out all karma. Therefore, it is better for you to carry on with your ascetic life having the minimum required food and water, staying at the palace home, until you get permission from your parents for your renunciation.”

“Where do you get blemishless food and water in a palace?” the prince asked, for which the votary replied “From now on, I would bring you pure food, water and clothes, obtained from my alms and like a disciple to a great monk like you, I shall provide you with all the necessary services.

Agreeing to the votary’s proposal and reinforcing his firm decision, iva Kum ra said, “O virtuous votary! You have advised me to take food and water to sustain my body; hence life long I will perform penance of two-two days of fasting and even on the day of breaking fast, I will carry on the c mla vrata (eating dry & tasteless food once a day).

Thus iva Kum ra and votary Dṛdhaḍharmā agreed to listen to one another and adhered to their vows.

Despite staying in the palace iva Kum ra with detachment led a life performing severe austerities like a great saint for twelve years and breathed his last in deep meditation (Sam dhi). He was born with great brilliance, in the fifth Brahmdeva Loka as the deity, Vidyunam 1 with a long life of ten S garopama years like that of Brahmendra.

After narrating the four previous births of rya Jamb to the emperor re ika, the omniscient Lord Mah v ra said, “O king of Magadha! Vidyunam 1 Deva is the same soul of Bhavadeva. On the seventh day from now, he completes his age as a deity and will come into the womb of Dh rini W/o the chief merchant Ri abhadatta, in this very same R jag ha only. In due course she will give birth to this son and he will be named as Jamb Kum ra. Though married, he will remain a celibate. The very next day after his marriage, abdicating the riches he would become

an ascetic together with his newly wedded eight wives, and his parents, in-laws, and Prince Prabhava, and his 500 companions.

Jamb Kum ra will be the last omniscient and the last one to attain salvation in this Avasarpi i age in Bharata k etra. And after that, in this Avasarpi i age there will be none else who would attain the liberation.

After listening to the details about Vidyunam l regarding his previous and future births from the omniscient Mah v ra, everyone bowed to him and went to their respective places.

### **Parents of c rya Jamb**

re ika, the king of Magadha was a just and devout king, loved by one and all. In R jag ha, the capital of Magadha, there lived a very wealthy businessman named abhdatta. He inherited justly earned vast riches. He was a very kind-hearted, generous, and abiding to his vows, able, truthful, humble person and a scholar. His wife was Dh ri . She was a sweet tempered and very pious lady. Both of them had faith and devotion in the doctrines of Jainism. Though blessed and happy in all aspects of life, they always felt the void of not having a child, which filled them with sorrow. The pain and agony of Dh ri , being a lady, was more. At the very same time, c rya Sudharm , the fifth Ga adhara of Lord Mah v ra came to Vaibhavgiri. People crowded to venerate him. Even abhdatta and Dh ri too started for Vaibh ragir to venerate of Sudharm Sw m . On the way they met a Nimittaj a (occult c rya) Votary called Jasamitra, who was a friend of abhdatta.

When Dh ri expressed her deep desire to beget children, he said, “Your wish will be fulfilled now. You will beget a very brave & great son who will be the last omniscient of Bharata region. However, there is a small hitch for it to happen, which will be eliminated by worship of a deity.

After listening to the prediction by Jasamitra, Dh ri ’s heart was enthralled with ecstasy. Talking to Jasamitra she arrived at the garden along with abhdatta where Sudharm Sw m camped. All bowed their heads in reverence and saluted him. They all took their seats and listened to his sermon.

Later abhadatta and Dh ri returned to their house. Dh ri started worshipping An gh ta Deva (who was abhadatta's younger brother in his previous birth) as the family was closely associated with him. She observed 108 c mla vrata to please An gh ta Deva.

As foretold by rama a Lord Mah v ra to re ika, the king of Magadha exactly on the 7<sup>th</sup> day, Vidyunam l descended from Brahmaloka and entered the womb of Dh ri Dev . Late night, Dh ri in her dream rather in a state of semi-consciousness, saw a beautiful lion cub, and sweet-adored and fine coloured plum fruits (Jamb ), etc.

Immediately she woke up and in a happy mood described her dream to her husband.

Just like the one, who is blind by birth experiences happiness when he suddenly gets sight, Ri abhadatta experienced the same kind of happiness, hearing his wife's dream. He said to Dh ri , "Dev ! As foretold by Lord Mah v ra, you will beget a chivalrous son".

As the pregnancy progressed, the interest of Dh ri Dev towards religious and spiritual matters also progressed, as an auspicious soul was growing in her womb.

In due course Dh ri gave birth to a lovely son who had radiance like the sun which permeated the entire mansion of abhadatta with happiness. Befitting their financial status and riches, abhadatta generously gave alms to his followers, kinsmen, beggars and destitute that eradicated poverty from their lives forever. The ceremony continued for twelve days with great pomp and show. Then at an auspicious time the naming ceremony was celebrated. As Dh ri Dev had seen rose-apple fruits (Jamb ) in her dream and as he was born by the grace of An gh ta Deva, the king of Jamb Dw pa, he was named as 'Jamb '.

Sometime after Vidyunm l Deva's descent from Brahmaloka, his four wives<sup>1</sup> also on completion of their age in Dev lok were born in R jag ha as the daughters of wealthy merchants. Their names and their parents' names are as follows:

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<sup>1</sup> nymphs of the first devaloka who were engaged as attendants in fifth devaloka

	<b>Name of the Daughter</b>	<b>Name of the Father</b>	<b>Name of the Mother</b>
1	Samudra r	Samudrapriya	Padm vat
2	Padma r	Samudrdatta	Kamalam l
3	Padmasen	S garadatta	Vijaya r
4	Kanakasen	Kuberadatta	Jaya r

Approximately at the same time four more girls were also born in R jag ha in affluent families. Their particulars are:

<b>Name of the Daughter</b>	<b>Name of the Father</b>	<b>Name of the Mother</b>
Nabhasen	Kuberasena	Kamal vat
Kanaka r	rama adatta	Su e
Kanakavat	Vasu e	V ramat
Jaya r	Vasup lita	Jayasen

Jamb Kum ra grew under the able care of five able nurses like a sapling of Kalpav k a that grows gradually. At proper age he studied under an efficient and scholarly teacher and before attaining youth he became master in all arts and disciplines.

Even the aforesaid eight girls also entered into youth. Being associated with Jamb Kum ra from their previous births, when the young women listened to his famous incidents, they in their hearts decided to marry him. The respective parents came to know the desire of their daughters. They were immensely happy and approached the parents of Jamb Kum ra, asking his son's hand for their daughters. abhdatta and Dh ri gave their consent happily.

### **Jamb 's disinterest in householder's life:**

During those days rya Sudharm together with his group of disciples went to Gu a la Caitya in R jag ha. Listening to the good news of rya Sudharm 's arrival, Jamb Kum ra's happiness knew no bounds. He immediately went in a swift chariot which was suitable for the sacred occasion to serve Sudharm Sw m . With deep veneration and ardent devotion he paid homage to Sudharm Sw m and seated himself in the religious congregation. Addressing the religious congregation, rya

Sudharm commenced the philosophical discourse. Explaining the significance of human birth in his teaching, he said, “Brothers! Lord Mah v ra is the well wisher of the entire world; by following his principles, souls can successfully cross the ocean of delusion. Therefore, mankind should take advantage of this opportunity. A wise man is he who, realising that age, youth, sensual pleasures, wealth and body are perishable, follows the path of - the three gems (Ratnat y ) i.e. Right Knowledge (Samyaka J na), Right faith (Samyaka Dar ana) and Right Conduct (Samyaka c ritra)

By practicing these three gems, with devotion, one can try to attain eternal happiness. The one who does not understand this truth, or despite understanding, if he is bound by the delusive bonds and out of negligence and lethargy does not follow the three gems, will not progress in the path of spiritual elevation. He keeps wandering helplessly in the dreadful forest of births and deaths undergoing immense grief and sorrow.

Listening to the poignant preaching of rya Sudharm , Jamb Kum ra felt a sense of detachment. He went close to rya Sudharm and prostrated at his feet and said in a humble tone, “Sw m ! I learnt the true nature of Dharma from you. I found it very interesting and blissful. A deep interest and reverence arose in my heart on the Dharma you have preached. After taking the permission of my parents, I want to be initiated at your feet and uplift myself.”

rya Sudharm said, “Oh! Blessed one! Take up that task which brings you happiness. Never hesitate or delay to commence a good deed”

Jamb Kum ra once again paid homage to the spiritual Guru, climbed on to the chariot to return back to his mansion. At the entrance to the city there were so many chariots, vehicles, etc., that blocked the way. Fearing that he would be late, he ordered the charioteer to enter into the city through another gateway. The charioteer turned the chariot and headed towards another entrance.

### **Harsh oath:**

At the entrance, in order to kill the enemies, large boulders and other destructive weapons were hung from strong ropes. Seeing them from a

distance, Jamb Kum ra thought, “If any one of these weapons falls on my chariot, I may die without taking the vows, which will result in an unfortunate birth”.

The moment this thought passed in his mind, he ordered the charioteer to turn back to Gu a la Caitya. The charioteer obeyed his order and turned the vehicle. Within moments the chariot reached the destination. Jamb Kum ra got down from it, went straight to rya Sudharm and after bowing down to him, said, “I want to remain celibate all my life”.

Giving into his repeated entreaties, Sw m bestowed him the oath of celibacy. After taking the oath he offered salutations with great reverence to rya Sudharm and returned to his mansion.

### **Expressing his desire to renounce the world to his parents**

Immediately after reaching the courtyard of the mansion Jamb Kum ra got down from the chariot and went straight to his parents. He bowed in front of them and said, “O Parents! Today I happened to listen to rya Sudharm ’s sermons propounded by Lord Mah v ra”

His mother Dh ri , blessing him with happiness in life, said in an affectionate tone, “Son, you are lucky. With the veneration (Dar ana (to see), Vandana (to pay obeisance), and Namana (to bow in veneration)) and also by listening to the speech of the great spiritual master, you not only sanctified your eyes, head, ears and conscience, but also made your life worthwhile.”

Jamb once again said, “O Parents! Sw m ’s discourses opened the door of my heart, and I realised my duty and my true path. A strong desire to attain eternal liberation devoid of birth, old age, death, grief and disease aroused in my soul.

To confront against the attack of enemies and to protect the city in critical situations, boulders and cannons etc were placed at the city gate. When I saw them today a thought passed into my mind that by chance if any boulder or a cannon ball falls on me, I may have an untimely death without any vow. Hence I went back to Sudharm Sw m and took an oath to follow lifetime celibacy. I firmly decided that I would take vows

of renunciation from Sw m and try to attain the ultimate reality – salvation / liberation. Please permit me to take the initiation.”

When they heard that their one and only beloved son wants to renounce and remain a celibate all life, both abhadatta and Dh ri were astounded as if a thunderbolt fell on them and they became unconscious for sometime. When they regained consciousness, with tears rolling down their cheeks, they uttered these words in a pitiable tone, “Beloved Son! You are the only one to fulfill our soul’s desires. Without you our life will become impossible. You listened to the sermons of Sw m Sudharm as propounded by Lord; this is indeed a virtuous deed. Our ancestors were also staunch followers and devotees of Jainism; however we never heard any one of them ever sought initiation. All of a sudden what remarkable event occurred today, which inspired you to take this decision?”

Jamb Kum ra: “Reverend parents! There are many people in the world who after passage of a long time realise their duties, while there are others who are quick in arriving at a decision. Giving an example Jamb Kum ra told the parable of the son of a wealthy and distinguished merchant ( re hiputra)”.

After narrating the parable Jamb Kum ra told, “Just as that Merchant’s son received the essence and led a blissful life for a long time; similarly I too chose the much treasured essence (monk hood) from the sermons of Sw m and desire to acquire infinite, immortal salvation of the soul. Hence please allow me to take up the path of renunciation and help me achieve my aspiration.”

The way Jamb Kum ra presented the facts, citing meaningful examples, his parents realised, given any circumstances Jamb Kum ra would not remain a householder. Despite the realisation, out of immense affection towards their son, they entreated him to lead the life of a householder for some more time, “Dear son, for the time being you forsake the thought of renunciation. The next time when rya Sudharm Sw m visits this place, then you definitely take initiation from him”.

Jamb Kum ra: “Reverend parents! If I renounce now I will definitely be able to achieve my goal. How can we rely on time? So, considering my interest please permit me now itself to take to saint hood”.

Once again abhdatta tried to convince his son, “Son! Owing to the virtuous deeds of your past life, you were born with all the comforts and luxuries in hand. So, first enjoy all the worldly pleasures to the heart’s content and thereafter take initiation”.

Jamb Kum ra: Dear parents! Because of my very young age, I am still confined to the allurement of eating rich and tasty food only. Sensual pleasure is limited to the tongue, i.e. to taste different types of delicious food, and so I can easily liberate myself of this delusion. But if I get involved in sensual pleasures of all the five organs, I will fall a prey to a miserable and wretched death and will be caught in the whirlpool of worldly bonds and undergo endless suffering. I am scared of the misfortune of the cycle of birth and death. Please let me renounce the world.”

Listening to his son’s words his mother, Dh ri got anxious and was convinced that her son would surely embrace the path of renunciation. Weeping bitterly she said, “Beloved son! It has been my long cherished desire to behold you in the costume of a groom. If you fulfil my long-standing desire, I shall also take the initiation together with you”.

Jamb Kum ra: Oh! Mother! If that is your wish, I shall abide by it and act accordingly. However, there is one condition. On the auspicious day when your heart-felt wish is fulfilled, you should no longer stop me from taking initiation.

A rejoiced Dh ri took a breath of relief as she found a ray of hope to angels her son’s mind. She contemplated that when one girl is more than enough to distract great Mok a; with eight most beautiful and most virtuous brides, Jamb would certainly be attracted towards sensual pleasures and be lured by their charm and beauty.

In a joyful tone, she said, “Son! Your wish will be fulfilled. We have already given our word to marry you to eight brides belonging to merchant families, who are most good looking and are endowed with all

the good qualities. All the eight merchant families are believers of Jainism and affluent. I shall send a word to all of them.”

That very instant abhdatta sent a message to the eight merchants, through his trustworthy messengers. In his message, he also made it clear that Jamb Kum ra will become a monk as soon as the marriage ceremony is over. He also requested them to arrive at a decision on the matter and send their reply after thoroughly analysing the pros and cons.

The eight merchants were shocked to listen to Jamb Kum ra’s decision of renunciation immediately after marriage. They were discussing the matter with their wives as to how to find a solution to this dilemma.

Even the eight daughters of the merchants heard the message. All of them expressed their decision to their parents, in clear and firm words, “You have already promised us to him. According to dharma, he alone is our husband. We will follow him in whatever path he chooses, even if it is full of thorns and difficulties it becomes the noblest path for us too. Please do not deliberate further on this matter”.

Listening to the firm resolve of their daughters, the eight merchants sent their consent through the messengers. Wedding preparations started on both the sides.

### **Marriage of Jamb Kum ra**

On the auspicious day, the groom Jamb Kum ra sat on a magnificently decorated elephant, which was as beautiful as that of a celestial vehicle. Jamb Kum ra, being the only beloved son of the wealthiest abhdatta, all the people of R jag ha Nagara dressed in beautiful clothes, gathered to see the groom and his party. In the wedding costume, the bright and dazzling Jamb Kum ra reached the brides’ place. The ceremony was performed following all the rituals of marriage. The marriage ceremony of Jamb Kum ra was performed with all the eight brides simultaneously with their eight parents giving extravagant clothes and jewellery, myriad of gold coins to their son-in-law as dowry. The groom with his eight brides returned to his mansion. On the happy occasion of their son’s wedding, Sresti abhdatta and Dh ri Dev liberally and generously

gave away money and other objects to their kith and kin, friends, and dependents and to the handicapped.

At nightfall, Jamb Kum ra entered into the beautifully decorated bedroom with all his eight brides. In the centre of his spacious room there were nine artistic chairs closely arranged in a circle. Jamb Kum ra sat in the centre and in a soft gentle tone asked them to take their places. Being the first meeting with their consort, smiling sweetly and with innumerable yearnings mounting in their hearts, hesitating, and feeling somewhat shy, the eight brides sat on either side of their husband.

### **Inspiring the wives**

The environment, though, extremely charming, sweet and intoxicating, failed to stir the soul of Jamb Kum ra. He sat like a lotus in water, unperturbed, completely detached, indifferent, and free from all the sins and was detached.

Breaking the silence, Jamb Kum ra addressing his wives said, “Oh! Pious souls! You know that tomorrow at dawn I will renounce the world and accept the path of liberation. You may wonder why in prime youth, when one is expected to enjoy all worldly pleasures, I decided to walk on a path devoid of all comforts, relinquishing the affluent life. In order that within short time you can understand the correctness of my decision. First of all I want to make it clear that a person who is inclined towards the familial sensual pleasures will find happiness in them only as long as his heart is wrapped in ignorance, because of the unawareness of fundamental principles. As soon as he understands the tenets of living beings and non living beings (*J va-Aj va*) etc., the ignorance that pervaded the heart vanishes; he becomes a knower of truth and his consciousness arouses. At that moment there is no place for sensual pleasure and wrong direction.

By the grace of Sudharm Sw m, I have obtained knowledge of fundamental principles. Hence I look upon sensual and all worldly pleasures as hazardous as poison and so worthy of renunciation.

In reality, all these pleasures are transitory. The happiness one derives from these is not only momentary but also causes infinite sorrow, grief,

which in turn flings one into the unending cycle of birth and death. The poisonous tree of life bears fruits of birth, old-age, disease, sorrow, torment and ultimately death – all sorrowful fruits.

### **Sneaking in of Prabhava (and his 500 band of robbers)**

While Jamb Kum ra was imparting spiritual knowledge to his wives, a notorious robber called Prabhava, together with his 500 band of robbers sneaked in, to rob the house of abhdatta.

Using the magic art of putting one to sleep ‘Avasv pin Vidy ’, he put all the inmates of the house into a deep sleep and opened the locks of all the doors using the Art of opening locks (T lodgh tin vidy ).The fellow-robbers of Prabhava removed the precious stones and ornaments of abhdatta and his guests; as they prepared to leave the place, Jamb Kum ra, in calm and majestic tone addressed the robbers and said, “Oh! Robbers! How can you steal the wealth of our guests?”

As he uttered these words, the 500 thieves stood motionless in the same place and in the same position like statues. Prabhava was perplexed as to why his Avasv pin Vidy was not effective on Jamb Kum ra. He went close to Jamb Kum ra and asked, “Oh! Son of a re hi! I am Prabhava, the eldest son of Vindya R ja, the King of Jayapura. I want to be your friend. Please teach me the art to immobilise (Stambhin ) and breaking free (Mochin Vidy ). I shall teach you Avasv pin and Talodghatini Vidy in return.

**Precepts to Prabhava:** Jamb Kum ra said, ‘Prabhava! At dawn I shall renounce all the wealth and family to become an ascetic. I have nothing to do with these sinful arts. As such, I am unaware of any such occult c ryas. I believe that ‘Panca Parame h (the five auspicious beings) mantra is the greatest of all mantras.

Prabhava was stupefied by the detachment of Jamb Kum ra and by his unswerving decision to renounce all the wealth. He entreated him not to renounce the riches equal to that of Kubera, (the Lord of wealth) and his newly-wedded brides whose beauty excelled the beauty of celestial angels. Further he advised him to opt for an ascetic life at an old age after fully enjoying the worldly pleasures.

Substantiating his views, Jamb Kum ra, with great skill, gave this sermon to Prabhava; listening to which Prabhava and his companions expressed their desire and asked permission to renounce as well. Taking Jamb Kum ra's consent, they left the house to seek the permission of their parents.

### **Discussion with the wives**

Samudra r et al., his eight newly wedded wives tried their best to stop the detached Jamb Kum ra from the path of temperance and requested him to enjoy the riches and comforts inherited by him. They cited eight fables to support their standpoint. In reply Jamb Kum ra also narrated eight parables contradicting the poignant eight fables narrated by his eight wives. The discussions between Jamb Kum ra and his wives are very inspiring, interesting and informative. Besides they open the inner eye that has been enveloped by the ignorance and delusion. His newly wedded wives gave examples and put forth logical arguments trying to entice him towards the worldly pleasures.

Jamb Kum ra replied with interesting instances, illustrating the hollowness of life, transient nature of the pleasures and the dreadfulness of mundane existence. After listening to his gospel and inner beliefs, the eight wives not only gave up alluring him towards comforts, instead they, who were as delicate as flowers, came out of delusion and were prepared to take up the severe path themselves. They humbly bowed down to him and requested, "Sir! Due to your grace we have been blessed with true spiritual insight. Now we do not have the slightest attraction towards the comforts of life. The world started appearing like a huge furnace with blazing fumes. Following your footsteps, we want to annihilate all our karma and are anxious to obtain eternal bliss. We realise that the path you have selected to tread upon is the right path for us too. We, out of ignorance, tried to distract you of your path. Please forgive us and permit us to become ascetics along with you and make the worldly pursuit of marriage, meaningful.

After getting the consent of Jamb Kum ra, his eight wives sent a word to their parents that they will also take the oath of asceticism together with their husband at dawn.

The shocked parents at once reached the mansion of Jamb Kum ra. The time was then three hours past midnight and there was only one hour to dawn.

### **Sermon to the family**

In accordance with his daily routine, Jamb Kum ra went to his parents after his sermon to Prabhava along with his band of robbers, and to his wives. He humbly offered them respectful greetings to them and to his in-laws who were also sitting there. Giving their blessings i abhadatta asked his son about his decision, in an affectionate tone.

Jamb Kum ra: “Father! To uplift our soul, I and your eight daughters-in-law are determined to take rama a initiation at dawn with your kind permission. We are just waiting for your consent. Without any hesitation or delay, please permit us to renounce.”

Awakening them from delusion, Jamb Kum ra said in a calm, sweet but firm tone, “Just like a sea is filled with alkaline water bodies; the sea of world is filled with infinite physical and mental sorrows and agonies. As a matter of fact there is no substance that provides you with happiness. Deluded in happiness and in sorrow, anticipating happiness the beings engrossed in sensual pleasures, misconstrue the grief-filled happiness as real happiness. On licking the sharpened edge of the sword wetted with honey one might get engrossed or carried away by momentary happiness of its taste, but what about the immense pain of a slit tongue that it leaves behind? The same is hundred percent true even with worldly sensual pleasures. Apart from this, the immense agony of being in the womb is beyond comprehension. That agony is worse than hell and it is more intense than a burning inferno. The world is full of sorrow; happiness is found no where even for namesake. If there is any slight desire in your heart to relish true happiness, you too accompany me at crack of dawn and walk along the path of salvation.”

The words touched their heart, aroused their inner conscience and opened their eyes. They suddenly experienced a wondrous glow in their hearts. As soon as they realised that the world is a mirage, all the eighteen decided to take initiation.

## **Initiation of 528 individuals with Jamb Kum ra**

As dawn set in, the news of Jamb Kum ra renouncing all his riches equal to that of Kubera, along with his parents, eight wives, in-laws and also joined by the notorious robber Prabhava and his band of 500 robbers ( $2+8+16+1+500 = 527$ ) for taking initiation, spread in the entire R jag ha like wildfire. Eager to see the grandeur of initiation into monkhood, throngs of men and women hastily finished their morning chores and wore the best of clothes and ornaments.

In the midst of melodious sound of various musical instruments, Jamb Kum ra together with his parents climbed into the palanquin which was to be borne by 1000 men. With the triumphed cheers and melodious music the renunciation journey started. The crowd that had witnessed the marriage procession just a day before, assembled everywhere on the streets to watch the ascetic journey of Jamb Kum ra. Just as the dark clouds of r va a and Bh do pour down the showers, similarly Jamb Kum ra poured down the showers of precious stones and gold continuously. He donated most of his wealth for the welfare of the people and discarded the movable and immovable property in the same way as the snakes shed-off their skin.

Even the king of Magadha, K ika, along with his four-fold army and courtiers came to witness the renunciation ceremony of Jamb Kum ra. At the same time Prabhava arrived with his companions. The king K ika asked Jamb Kum ra whether he could be of any service to him. Jamb Kum ra said, “Oh! King! Please pardon whatever grave mistakes Prabhava committed in the past. Last night he came to rob our house. Today he is accompanying me to take up the path of restraint”. The king replied, “I forgive all his mistakes. He can take the initiation without any interruption.”

The procession of Jamb Kum ra moving through all the main streets of R jag ha, reached the garden at the outskirts where Sudharm Sw m camped with his entourage of disciples. After completion of all the rituals that have to be carried out prior to the initiation into asceticism, Sudharm Sw m according to the rules laid down in the scriptures of Jain Dharma, initiated Jamb Kum ra, his parents, the eight wives, their parents, Prabhava and his 500 companions. Thus Jamb Kum ra giving up 990 million gold coins and his eight precious wives became an ascetic

together with 527 inquisitives (Mumukshus). After the initiation, Sudharm Swami brought Jambhikamra's mother, his eight wives and their respective mothers under the command of Arya Suvarat (female ascetic head), while Prabhava and his companions were made as the disciples of monk Jambhikamra.

After all these formalities, addressing the new ramas and rasis, Sudharm Swami said, "May you be blessed with a long life, ramas and rasis! The courage you have shown to break the strong chain of sensual pleasures is really praiseworthy. You have accepted asceticism as courageously as a lion, with the same courage like a lion; you should strictly follow asceticism throughout your life. This in turn hastens your march towards salvation. Always realise that every moment of your life is very precious and so avoid laziness completely; perform each and every task in your life discerningly, which in turn protects you against sins. As a matter of fact, laziness is the biggest enemy of an ascetic. Even knowers of the fourteen prior scriptures (Caturdasha Pravadhara), practitioners adorned with commonkation body (Spiritual-practitioners who are h rakalabdhi possessors), telepaths (Manah paryavajin) and the great detached spiritual-practitioners also, when influenced by laziness, continue to wander as human beings, animals, hell beings & celestial beings in the sorrowful world.

All the newly initiated ascetics listened to time-honoured gospel of their Guru Sudharm Swami and undertook to follow it. In addition to acquiring knowledge and observing penance, they staunchly followed the principles and rituals of Rama Dharma both in letter and spirit.

The great intellectual Jambhikamra was continually engaged in the service of his Guru. With complete concentration, devotion and hard work, he learnt the Sstras, their interpretation, and the analysis of the entire Dwadashamga.

### **Ascertaining Jambhikamra's time of birth and liberation (Nirvana)**

In the light of the aforesaid facts it becomes clear that Jambhikamra was born in the 14<sup>th</sup> year after Lord Mahavira became an omniscient.

Seven days before Jamb Kum ra's descent, King re ika asked Lord Mah v ra, "Lord! After whosenirv a, will omniscience cease to exist permanently in Bharata region?"

Mah v ra said, "Behold! Vidyunm l Deva, who was surrounded by goddesses and who is as radiant as Brahmdra, will descend from Devlok on the seventh day from this day. He will incarnate as the son of a wealthy merchant i abhadatta in your city R jag ha, and he will be the last omniscient of this Avasarpi i K la in Bharata region.

If we analyse the facts in the light of this conversation, Jamb Kum ra might have been born during the 14<sup>th</sup> year of the attainment of omniscience of Mah v ra. He might be 16 at the time of nirv a of Lord.

c rya Hemacandra in the appendix clearly mentioned that Jamb Kum ra attained nirv a, 64 years after Lord's nirv a.

So it is apparent that rya Jamb Kum ra got initiated at the age of 16, followed the path of monkhood for 64 years and attained nirv a when he was 80 years old.

Lord Mah v ra attained nirv a just a few months before the initiation of Jamb Kum ra. vet mbara and Digambara literature are aplenty with this type of references.

Jamb Kum ra was born during the lifetime of Lord Mah v ra, the omniscient, 24<sup>th</sup> Trthamkara. Indrabh ti Gautama, at the time of initiation of Jamb Kum ra, was already an omniscient. rya Sudharm Sw m became an omniscient 12 years after Jamb Kum ra's initiation; and Jamb Kum ra himself obtained omniscience 20 years after his own initiation. But with the nirv a of Jamb Sw m the sun of omniscience forever set from Bharata region in this Avasarpi i K la.

### **Liberation of Jamb Sw m**

Jamb Sw m was born in 543 BC (16 years before V.N.). After living with his parents for 16 years, he took initiation and spent 20 years in the service of his Guru, acquiring knowledge, performing penance and practising temperance. On completion of V.N. 20, he was nominated as

the second successor of Lord Mahāvira. Jambūswāmī attained omniscience after he became a śrīya. Doing good to all the people with his infinite knowledge, infinite vision and virtuous conduct, he remained as the second successor of Lord Mahāvira for 44 years as śrīya. At the end, appointing śrīya Prabhava as his successor, at the age of 80 in V.N. 64 (463 BC) Jambūswāmī attained liberation / salvation.

### **Extinction of 10 terms**

After the nirvāṇa of Jambūswāmī, the following terms were lost in Bharata region.

1. Knowledge of reading Mental modes (*manah paryaya jñāna*)
2. Clairvoyance of superior type (*param vadhi jñāna*)
3. Pul kalabdhi
4. Commonkation body (*h rakā ar ra*)
5. Ladder of spiritual purification emanating from destruction of karmas (*K apaka re i*)
6. Ladder of spiritual purification emanating from subsidence of karmas (*Upa ama re i*)
7. Monk living like the Jina (*Jinakalpa*)
8. Three types of Caritra, i.e. purity of non injury (*Parih ravisuddha*), subtle passion (*S k masampar ya*) and perfect (Yath khy t c ritra)
9. Omniscience (*Kevalajñāna*)
10. Liberation (*Muktigamana*)

All these ten distinct spiritual powers have become extinct after the nirvāṇa of Jambūswāmī.

Both the śvetāmbara and Digambara sects consider that Jambūswāmī was the last omniscient. Thus Keval era ended in V.N. 64 with the nirvāṇa of Jambūswāmī.

### **Kings and their dynasties during the era of omniscient Lords**

On the basis of the historical events that occurred sequentially, it is clear that in ancient times, the relation between the rulers and the ruled was mostly very pleasant and deep. Like the ruled, even the rulers also

contributed for social, cultural, financial and spiritual development of the society. There is a lot of evidence in the literature confirming the fact.

In ancient times, even the kings toiled hard and gave their full support, wherever it was necessary, on par with the subjects, in all the activities of Jain Dharma starting right from its initial development to propagation, glorification and progression. The following dynasties were prominent in the Keval era of V.N. 1 to 64:

1.        i un ga dynasty in Magadha
2.        Pradyota dynasty in Avant
3.        Paurava R javamsa in Vatsa (Kaus mb ) and
4.        Cedi dynasty in Kalimga.

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**Era of all canons knowing ( rutaKeval ) era  
V.N. 64 TO 170**

**C RYA OF RUTAKEVAL ERA**

**C RYA PRABHAVASW M**  
(TENURE AS C RYA - V.N. 64 TO 75)

**C RYA SAYYAMBHAVASW M**  
(TENURE AS C RYA - V.N. 75 TO 98)

**C RYA YA OBHADRASW M**  
(TENURE AS C RYA - V.N. 98 TO 148)

**C RYA SAMBH TAVIJAYA SW M**  
(TENURE AS C RYA - V.N. 148 TO 156)

**C RYA BHADRAB HUSW M**  
(TENURE AS C RYA - V.N. 156 TO 170)

## **RUTAKEVAL (all canons knowing) era**

rutakeval Era commenced with the completion of Keval Era in 64 V.N. The one, who is perfectly - versed in & propounder of all scriptures (Dw da mg ) i.e. ruta like an omniscient / Keval , is known as rutakeval . In canonical literature a rutakeval possesses the same capability as that of a Keval in the interpretation and analysis of the principles like J va and Aj va etc.

According to vet mbara sect, rutakeval Era extended from V.N. 64 to 170 and the names of rutakeval s of that time period are as follows:

PrabhavaSw m	64 to 75 V.N.
Sayyambhava Sw m	75 to 98 V.N.
Ya obhadra Sw m	98 to 148 V.N.
Sambh tavijaya Sw m	148 to 156 V.N.
Bhadrab hu Sw m	156 to 170 V.N.

In most of the literature of Digambara sect and in the Pa val s, rutakeval era is considered to have started in V.N. 62 and stretched up to V.N. 162 and hence the era extended over a span of 100 years. As per their text, the names and the tenures of 5 rutakeval s are as follows:

Vi unandi a.k.a. Nandi	62 to 76 V.N.
Nandimitra	76 to 92 V.N.
Apar jita	92 to 114 V.N.
Govardhana	114 to 133 V.N.
Bhadrab hu-I	133 to 162 V.N.

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### **3. C RYA PRABHAVA SW M**

c rya Prabhava Sw m was the third Pontiff of Lord Mah v ra and was the successor of Jamb Sw m . He remained as a householder for 30 years, followed by 64 years as an ordinary monk and 11 years as epochal- c rya serving the Jain religion. His total tenure as a monk was 75 years and he lived up to the age of 105 years. He left for the heavenly abode in V.N. 75.

Prabhava Kum ra was the eldest son of the K atriya King Vindhya of Jayapura kingdom, situated at the foothills of Vimdhy cala. He belonged to K ty yana Gotra. He was born in BC 557 (30 years prior to V.N.) in Jayapura in Vimdhy Prade a. His younger brother was Suprabha. Both of them were brought up with lot of love and care befitting their noble birth.

When the adolescent Prince Prabhava turned 16, his father was displeased with him for some reason. Out of anger, he Stripped Prince Prabhava off his imperial right and declared his younger son as his successor.

#### **Bandit leader Prabhava**

Prabhava was deeply hurt and depressed as he was denied of his hereditary right. Displeased with his father, he left R jag ha and headed towards the dense and dreadful forests near Vimdhy Mountains and started living there. The bandits living in the Vimdhy forests, seeing the courageous and young prince, established friendly contact with him. Prince Prabhava would accompany them in all their robberies. Looking at his bravery and courage, the gang of bandits made him their Leader. Bandit Leader Prabhava, now with a gang of 500 robbers was everyday plundering major towns and villages in broad daylight. The more he became successful in his robberies, the more ambitious he became. To fulfill his high ambitions, he learnt and became proficient in “opening the strongest locks skill” and “putting others to deep sleep skill”. With his powerful gang of bandits and his knowledge of these two arts, Bandit Leader Prabhava would enter into the houses of the rich of the major towns without any apprehension and without shedding even a drop of

blood, he would successfully rob them off their immense wealth. The terror of the thieves and their Bandit Leader Prabhava spread all-over.

### **Conversation between Jamb Kum ra and Prabhava**

The incidents of Prabhava entering abhadatta's mansion to rob, the transformation of the thieves under the influence of Jamb Kum ra were already discussed earlier in this volume. Subsequently Prabhava with lot of affection said in a gentle voice, "Jamb Kum ra! You are self - enlightened. But still I would humbly like to say something. In this world, women & wealth are two nectar like fruits unattainable even to celestials fortunately you are blessed with both these fruits. Enjoy them as you wish till you are fully content. The learned do not appreciate the sacrifice of the luxuries which are at hand, in anticipation of the unknown bigger happiness hidden in the abysmal future. You are at an age where one enjoys all the worldly pleasures. I fail to understand how the thought of untimely forsaking all your luxuries and renouncing entered into your mind. A person, who relished all the worldly pleasures to his heart's content, and who has arrived at old age, sacrifices and embraces Dharma, then the correctness of the sacrifice is understandable."

Listening to this, Jamb Kum ra said, "Prabhava! That which you consider a luxury, is like a drop of honey, which is insignificant, worthless and ephemeral, the consequences of which would be very painful".

Prabhava asked, "Brother! What is this drop of honey?" In reply Jamb Kum ra narrated the tale of drop of honey to Prabhava.

### **Episode of drop of Honey**

With the intention of amassing wealth, a merchant along with many other merchants set out to travel extensively. There was a poor simpleton also with him. While travelling he reached a forest. There a gang of robbers tried to loot them. The poor simpleton was scared to death and somehow managed to escape. After running for some time, he noticed that a fierce wild elephant was chasing him. In order to save his life, he looked around for a secure place. His eyes fell upon a banyan tree nearby. To

hold on to the branch of the tree, he went to a well close by, leaped and caught hold of the branch of tree.

He felt reassured that he was safe for some time. Holding on to the branch he looked around and glanced into the well. He noticed that in it was a gigantic python, brandishing its tongue and looking at him ravenously. Close by, at the four corners of the well, were four other snakes, rather small in size, staring at him with open mouths. His whole body started shivering out of fear. He lifted his head and saw that there were two rats, one black and the other white, on the same branch that he was hanging on to. They were gnawing the branch with great speed.

Witnessing all this, he felt certain that his life was in complete peril and there was no escape for him from this grave situation. Recognizing his footsteps, the elephant also reached the well and started shaking the tree vigorously. On the tree was a huge bee hive. The disturbed bees started biting all over the man's body. His whole body was burning in pain due to the unbearable agony. He felt as if the very god of death was dancing right in front of him; he trembled in fear.

Just then a drop of honey from the bee hive fell into his mouth. Even in that agonising and perilous situation also, he was carried away by the sweet taste of honey and felt happy and considered himself lucky.

Exactly at that time, one flying celestial (Vidy dhara) was passing by in the sky. He saw the man hanging from the branch into the well, surrounded by calamities on all sides. He sympathised with the man and said, "O Human being! Hold my hand. I will pull you out of this well and take you to a safe place free from all misfortunes".

Hanging from the branch and still in the calamitous situation, he replied, "Wait for some time. Look, the drop of honey is about to fall into my mouth".

The compassionate Vidy dhara offered again and again to grasp his hand and take him out of the situation. However, in spite of being trapped in difficulties, the man came with the same reply, "Wait for some more time; let me indulge in the taste of one more drop of honey".

In spite of the immense agony that the man was undergoing, he could not come out of the delusion of tasting the droplets of honey. Tired of waiting for a long time, Vidy dhara understanding the man's delusion finally gave up his efforts to pull him out and returned to his heavenly abode. The man undergoing all sorts of sufferings, finally miserably died.

Jamb Kum ra said, "Prabhava! The man in this story represents a worldly soul; the dense forest stands for the world; the elephant is the inevitable death; the well resembles the births of mortals and celestial angels; the merchant resembles to desires of the World; the python denotes hell and animal World; the other four snakes are the four deadly passions that lead to perdition - anger, pride, delusion and greed; the branch of the tree stands for life span of every being; the white and black rats symbolise the bright and dark fortnights of the lunar month gnawing the branch of life with their sharp teeth which represent day and night respectively; the tree stands for non-restraint and wrong belief which binds the soul to karma; the drop of honey represents the transient pleasures of the five senses; the bees stand for innumerable maladies of the body and finally Vidy dhara is the Guru who uplifts the grief-Stricken mortals from the well of mundane existence"!

Jamb Kum ra then questioned Prabhava, "Now tell me Prabhava, under such circumstances, how much happiness or sorrow the man hanging in the well was experiencing?"

Prabhava thought for a moment and replied, "While dangling on the well for a long time waiting for the drop of honey to fall into his mouth was the only thing that gave him some amount of happiness; other than that, everything else around him was only frightful & sorrowful.

Jamb Kum ra said, "Prabhava! The same is pertinent to the joys and sorrows of human life. Surrounded by all kinds of fears, where is the real happiness for that man in the well, even for namesake? In such a situation, the drop of honey that gave him pleasure can be portrayed as his imaginary happiness, but not real".

Jamb Kum ra questioned Prabhava yet again, "Prabhava! Seeing a person stranded in the midst of such pitiful and calamitous situation, if

any benevolent person comes forward and says, “O miserable mortal! Hold my hand; I will pull you out of this wretched place”, will this grieving person want to be rescued or not?

Prabhava replied, “Of course he would want to be rescued”.

Jamb Kum ra then said, “If a person engrossed in the delusion of relishing the drop of honey, out of ignorance says that he should first be allowed to savour its taste and get thoroughly satisfied, and then only be pulled out, then, he will not be freed from sorrow because, in this way he will never be satiated. The moment the branch that he is holding on to, is completely gnawed by the rats, he will fall to his death, into the mouth of the python.

Prabhava! After understanding the truth about existence, I will not delay even a minute to come out of the well of mundane life.

Acknowledging the truth of the facts illustrated by Jamb Sw m , Prabhava asked, “Whatever you said is true; however, what grievous situation are you in that you are willing to abandon all your dear ones, who love you more than life itself, in such an inopportune moment?

**The enormous suffering of the World:** Jamb Kum ra replied, “Prabhava! Is staying in the womb a normal suffering? An enlightened person, who is aware of the pain of being in the womb, does not require any other reason to be detached from life and to renounce”. Saying this, Jamb Kum ra narrated the incident of Lalitamg in relation to the agony of being present in the womb.

### **Incident of Lalit mga**

“Long time ago, a king by the name of at yudha ruled over the kingdom of Vasantpur. One day, one of his queens, Lalit , saw a handsome youth. At the very first sight itself, she was totally enamoured by him and yearned for his association. She sent her trustworthy maid and gathered all the information about him. She got to know that the youth was Lalit mga, the son of a merchant called Samudrpriya and that he too resides in Vasantpura. She sent a love letter to him, through her maid.

The maid who is a master in the art of deception and beguile, somehow manifested the youth in front of the queen. Lalit mga and the queen, without any fear, indulged themselves in sensual pleasure. One day the king was informed about the illicit affair of his queen and Lalit mga. He started to investigate the truth in this matter. The shrewd maid got to know about it. So as to save herself and her queen, the maid pushed Lalit mga in to hollow cesspool (a well in which dirty water is poured). Confined and stuck in the filthy, foul-smelling well, Lalit mga felt remorse about his frivolity and stupidity and started thinking, “Oh Lord! If for once I am able to come out of this predicament by some means, I will once and for all give up these sensual pleasures, whose repercussions bring nothing but agony”.

Taking pity on Lalit mga, the maid would throw sufficient leftover food into the well. Lalit mga would eat that food and drink the filthy water from the well and quench his pangs of hunger and thirst.

Soon rainy season set in and filled the well with water. Some workers opened the conduit of the well in order to clean it. Immediately, under the forceful pressure of the gushing water, Lalit mga was swept out of the drain and landed in a far-off corner. Being in the covered and filthy well for a long period of time, Lalit mga fell unconscious when exposed suddenly to the fresh air. Seeing him unconscious near the well, many people gathered around. When she heard of the unconscious youth, even Lalit mga’s wet-nurse arrived there. She immediately recognised her long lost Lalit mga and brought him back home. After prolonged treatment, Lalit mga recovered back to health with great difficulty”.

Concluding the story of Lalit mga, Jamb Kum ra said, “Prabhava! Lalit mga in this story symbolises the mortal soul; the sight of the queen is human birth; the maid is desire, the access into the palace, fulfillment of desire and the entry into the filthy well are the signifiers of the stay in the womb- the leftover food stands for the food eaten and digested by the mother; emerging out of the well resembles childbirth and services rendered by the wet-nurse depicts the nourishment for the body that facilitates in ripening karma. Explaining thus, Jamb Kum ra asked Prabhava, “Now let me know Prabhava, in case the queen once again invites Lalit mga to her palace, will he accept her invitation”?

In a firm tone Prabhava said, “No! Never! After going through such hellish times, he will never even turn his head towards that side”.

Jamb Kum ra said, “Prabhava! There is a chance that out of ignorance and deluded by the enticing sensual pleasures, he may once again accept the queen’s invitation. However, I have understood the meaning of bondage and liberation; hence, I shall never get caught into the web of love and hatred that is the root cause for the cycle of birth and death and for the mundane existence of life”.

To this Prabhava replied, “O blessed soul! Whatever you said is in fact the truth; nevertheless, listen to my humble request. A husband should perform his worldly duties towards his wives with love and care. As a matter of fact, this is a moral obligation of every husband. So accordingly spend considerable amount of time with your eight wives and then proceed towards an ascetic life. That would be befitting”.

### **Eighteen kinds of relationships**

Jamb Kum ra replied in a calm and composed manner, “Prabhava! There is no hard and fast rule in this world that you will have the same mother or the same wife in your next life with whom you are associated in this birth. It is possible that your mother in this birth might have been your sister, wife or daughter in your previous birth. In addition, your husband may be born as a son; a father as a brother or in any other form of relationship. Depending upon one’s good or bad deeds, a soul gets incarnated as a woman, a man or a eunuch. In such a situation, how can one lead a spousal life with a woman who could have been one’s mother, sister or daughter in one’s previous lives”?

Prabhava said, “O great soul! It is nearly impossible to know the relationships of the previous births; therefore, the relationships of the present birth – father, son, husband, wife, etc - are taken into consideration and they alone are important”.

In reply Jamb Kum ra said, “This sort of debate arises out of ignorance. In spite of being able to discriminate between good and bad, ignorance either instigates a person to do all the wrong things or indulge in sensual pleasures or even hanker for possession of things”.

Jamb Kum ra continued his explanation, “Prabhava! Forget about past lives. I will recount an incident where in the same birth, many relationships are formed and how a calamitous chain of events occurred due to one’s ignorance”.

### **The narration about Kuberadatta and Kuberadatt**

“Once there lived a courtesan Kuberasen in the city of Mathura. When she became pregnant for the first time, she had a severe pain in her stomach. A physician was summoned. After examining he said, “She is carrying twins and hence is feeling inconvenient. There is nothing to worry”.

Kuberasen ’s mother tried to convince her to get rid of the pain by taking some medicine and terminating her pregnancy. But Kuberasen did not agree. In due course she gave birth to twins – a son and a daughter. She named them Kuberadatta and Kuberadatt respectively.

One day Kuberasen ’s mother said, “Because of your children you will lose your patrons. Therefore it is better that you should abandon them at some deserted place”.

After being repeatedly pressurised by her mother to abandon the children, Kuberasen finally gave in. She got made two finger-rings with the names of children engraved on them. When the children were eleven days old she put the rings in a thread and tied them around their necks. She then placed each child in a small boat-shaped wooden basket along with a bundle of precious stones and set them afloat at night in the river Yamun .

The two baskets drifted and reached Sauripura by dawn. There two wealthy merchants came to bathe in the river. They noticed these two floating baskets and immediately pulled the baskets out of the river. They felt very happy to see the two children, the rings with their individual names engraved on them and the bundle of jewels. After discussing with each other, they took one child each to their respective homes. The two merchants and their wives brought up the children as if their own with love and care, providing them with all comforts; they were imparted with education and made able.

When both the children attained youth, the parents thought that the two children were suitable for each other and got them married with great pomp and show. The very next day, when playing the traditional game of dice, the friends of Kuberadatta interchanged Kuberadatta's and Kuberadatt's rings with each other. Kuberadatt noticed that her ring was exactly like that of Kuberadatta's. She was curious and surprised that the make of the rings was exactly the same and there was not even a slight difference in the script of the names also. She thought that there must be some very strong reason behind this. Trying to recollect the past, Kuberadatt started thinking, "So far I never heard of any of our ancestors with this name; besides I am not experiencing any intimate feeling towards Kuberadatta, which a wife should normally feel towards her husband".

She was convinced beyond doubt that there is some deep secret behind all this. With this thought in her mind she placed Kuberadatta's ring back on his finger, where her own ring was already there.

Seeing the similarity of the two rings, the same doubt cropped up even in Kuberadatta's mind. He returned Kuberadatt's ring to her and took his own ring and approached his foster mother. Binding her under oath he asked her, "Beloved mother! Tell me the truth, who am I? And how did I get this ring? Even Kuberadatt has the same type of ring with the same letters engraved on it".

The mother narrated the entire incident revealing that in reality he was not her own son and that her husband found him in a basket along with a bundle full of precious stones and the ring.

After listening to the entire matter, Kuberadatta was clear in his mind that Kuberadatta was his own sister. With remorse he complained, "Mother, knowing pretty well that we were siblings, why did you carry out this indecent and dishonourable act of getting us married?"

The merchant's wife also repented. She said, "Son! Even though we knew the truth, we proceeded with the immoral deed, blinded by delusion. But do not grieve. You are guilty of just getting married and did not commit any sin. Let bygones be bygones. I will send back

Kuberadatt to her parents' house. You make a trip to other places for some time. After you come back, I will get you married to another girl."

Soon Kuberadatta's mother sent Kuberadatt to her parents. Taking enough money with him Kuberadatt left for another town.

Upon reaching her parental home, Kuberadatt also bound her mother under oath, and asked about her and the ring. The mother also told the same story.

Listening to the entire incident, Kuberadatt was filled with contempt towards the world. She approached a Pravartin Female monk, took the oath of asceticism and following the five vows without fault, she started wandering from place to place along with the Female monk. Taking the permission of the Pravartin, she kept with herself the ring that filled her with aversion.

Leading a chaste life and practicing severe penance she acquired knowledge of previous births plus clairvoyance after few years. With her insight, she perceived that her brother Kuberadatta and their mother Kuberasen were unknowingly leading a married life. She was much shocked and pained about the contemptible and pathetic condition of the world. She thought, "Out of ignorance man commits so many absurdities". She took permission of the Pravartin and arrived at Mathura along with some nuns to preach Kuberadatta and Kuberasen. She sought a suitable place and stayed at Kuberasen's residence. Kuberasen bore a child from Kuberadatta. Kuberasen would bring her son often with her, while visiting Kuberadatt.

In order to enlighten Kuberadatta and Kuberasen, Kuberadatt started talking to the child sweetly from a distance, "You are my brother, my husband's brother, my son, my co-wife's son, my nephew and my uncle. Dear child, your father is my brother, husband, grand father, father-in-law and son too. Dear boy! I am going to reveal one more hidden truth to you. She is my mother from whose womb you were born, she is also my mother-in-law, co-wife, my brother's wife, my grand mother and daughter-in-law".

Hearing to all this, a shocked Kuberadatta bowed to the Female monk and asked, "O Female monk! Why are you uttering all these

contradictory statements? Are you under illusion? Or, are you just uttering these meaningless words merely for the enjoyment of the child?"

She replied, "Whatever I said is nothing but the truth. I am your sister Kuberadatt to whom you got married and this woman is our mother".

Kuberasen and Kuberadatta were stunned and stared at her in disbelief.

Then Kuberadatt narrated all the incidents that she perceived through her yogic insight and she also recounted about the rings which were engraved with their names.

After listening to the truth, Kuberadatta felt aversion towards his life. He condemned himself and said in a sad tone, "Alas! How did I do this impossible, improper and unscrupulous deed"? Deeply aggrieved by his blunder, Kuberadatta gave away all his wealth to the child. He bowed to the Female monk in reverence and said, "You have opened my eyes and benefitted me greatly. I will spend the rest of my life in self-realisation".

Saying this Kuberadatta left home. He went to a Sthavira rama a and took initiation into monkhood and started leading a life of an ascetic, attained Sam dhi and incarnated as a celestial being.

Kubersen also followed Female-votary Dharma and led a pious life staying at home. Kuberadatt went back to serve her Pravartin".

After narrating the story Jamb Kum ra asked Prabhava, "Now tell me, after the three of them came to know the entire truth, will they be lured by sensual pleasures again?"

Prabhava replied, "Never!"

Jamb Kum ra reiterating his decision to renounce, said, "Out of ignorance any one of them – Kuberasen et al. may again involve in sensual pleasures, but as I came to know from my Guru, the unpleasant consequences of such frivolous activities, even the slightest desire towards such pleasures never arises in my mind."

Prabhava bent his head in veneration and said, "O reverend soul! Will there be any human being who does not get awakened after listening to

your detailed narration with such facts and illustrations? However, I would like to say one word. Usually, one acquires wealth after great struggle and efforts. You have immense wealth. Remain as a householder for at least one year to enjoy this fortune, derive pleasures befitting the six seasons and put your wealth to a good cause by helping the poor and the needy. Then I would also take initiation together with you”.

Jamb Kum ra said, “Prabhava! The learned say that the purpose of wealth is best served when donated to the deserving, but not by indulging oneself in transitory pleasures. Having spoken thus Jamb Kum ra narrated the incident of a cowherd, who misused his wealth.

### **The incident of the Cowherd**

In Amga district (Janapada) there once lived many rich cowherds who had innumerable cows and buffaloes. Once, a very powerful and well-equipped gang of robbers attacked the place. Along with the loot that they plundered, they also abducted a very beautiful young lady who had a son. While decamping from the place, the bandits left the child behind in the village itself and with the intention of selling the woman they took her to Campa town and sold her to a whore.

Who had made necessary arrangements to train the young woman in music, dance and in the skills of prostitution. Within a few years the young woman became proficient in all the three. The older prostitute would charge one lakh rupees to those who wished to spend one night with this talented young woman.

Mean while the deserted son of the young woman also reached adolescence. One day, he came to the town of Camp carrying many cartloads of ghee to sell in the market. After selling the ghee, he noticed that many young people were reveling in the music and dances in the brothel houses and were engrossed in all types of promiscuous activities. A thought crossed his mind that what other purpose will all his riches serve, if he does not philander with the best of the beautiful prostitutes. So, in order to pick one for himself he started looking at all the beautiful prostitutes there, one after the other, and finally came to that cowherd’s wife who became a prostitute. He was completely taken in by her beauty,

gave her the amount she demanded and saying that he would return in the night, went back to his carts.

In the evening, he took bath and wearing beautiful clothes and ornaments started for the prostitute's residence. Incidentally, a deity who witnessed all the events, out of compassion, wanted to prevent the cowherd-youth from this dreadful sin. She took the form of a cow with a calf and sat in the middle of the street. While going to the prostitute's house, one of his feet got smeared with faces lying on the road. The youth rubbed his foot against the back of the calf there. Talking in a human voice the calf asked its mother, "O mother! What sort of a man is he, rubbing his feet smeared with filth against my body?"

The cow also replied in a human voice, "Young one! Do not be angry with this mean and wretched person; he is going to have sex with his own mother. It is no surprise if a degraded person like him rubs his dirty foot against your body". Uttering these words, the cow and the calf vanished.

Listening to the animals talk in a human voice, the youth was not only astonished but also felt that there must be some authenticity in their words. He reckoned that the bandits had abducted his mother; and it is quite possible that she might have become a prostitute. After mulling for some time, he decided to go to the prostitute and find out the truth.

With this intention in his mind, the youth arrived at the prostitute's house. The skilful harlot offered him tasty and delicious food and drink and was about to entertain him with her dance and music.

The youth said, "Leave all this and first let me know who you are and where do you reside"?

The harlot replied, "O young man! Talk about your interest in me and my characteristics because of which you were attracted towards me and paid a hefty sum. What will you gain by knowing me and my whereabouts?"

The young man said, "Have faith in me. In fact, I will be benefited by knowing your complete details, and nothing else. Pray tell me the truth without any hesitation and without concealing anything".

The woman thought for a while and mentioned the names of important people from her paternal side and in-laws side. She also narrated how she was abducted and sold by the dacoits to the older prostitute.

Ashamed of himself, the youth bowed down at her feet and said, “Oh Mother! It’s me -your unfortunate son from whom the robbers separated you. By the grace of God, both of us have been saved from committing an abhorrent sin”.

Later on, the youth paid a huge amount as demanded by the old prostitute and took his mother with him to his town.

After narrating the episode, Jamb Kum ra asked Prabhava, “Had he not been cautioned by the deity, in what way he would have used his money?”

Prabhava said, “In the most shameful and condemned way”.

Jamb Kum ra then asked one more question, “Prabhava! After being known about their filial bond, do you think that at any point of time, the young lad will desire to make love to his prostitute-turned mother?”

Prabhava immediately replied, “Never, not even in his wildest dreams”.

Jamb Kum ra said, “The one who is enlightened by listening to the preaching of the omniscient can save himself from committing any kind of immoral and obnoxious deeds, but not the one who is infatuated by senses and ignorance. In fact it is only by acquiring knowledge that one can get rid of all types of sorrows and miseries”.

This time, Prabhava saluted to Jamb Sw m with veneration and said, “Sw m ! Complying with the worldly law, beget a son and please your ancestors. The ancestors are benefitted through obsequies offered by a son. Sagacious persons say that the one who is freed from the debt of a father (by continuing the lineage by begetting a son) lives in heaven after his death. An old adage says that the person who is devoid of a son has no salvation; he will not get a place in heaven”.

Jamb Sw m replying to Prabhava’s artifice said, “Prabhava! Whatever you said about getting free from the indebtedness of the ancestors by

begetting a son is not at all true. At times, the son with an intention to do good to his father who is dead and incarnated in other form, does more harm than good with his deeds; in fact the father who is reborn in other form does not obtain any type of bliss or tranquility from the actions of the son of his former life. This is so because one reaps the fruits of one's own karma—good actions yield happiness and bad-sorrow: one does not enjoy the fruits of someone else's actions. Under any circumstances, after the death of the father, whatever the son does to please the soul of his father, neither pleases the father nor gives him peace. It is evident that by feeding the Brahman on a death anniversary of a person, a friend living in another village does not get satisfied; then how can a soul living in other world be satisfied by performing rituals in this world? The truth is, instead of giving happiness to the father, the libation by a son may cause his death, for if he is reborn as ant, he may die when the son accidentally sprinkles water on it while performing obsequies”.

“I will tell you an incident about the irrelevance regarding the worldly law of begetting a son: -”.

### **Episode of Mahe waradatta**

Long time ago, in the city of T mralipti, there lived a merchant by name Mahe waradatta. Samudradatta, his deceitful and greedy father died and was reborn in the same city as an ox. Unable to bear the sorrow of her husband's death, Mahe waradatta's mother also died and was born as a female dog in the same town.

Having no elderly persons in the house to stop her, Mahe wara- datta's young wife G mgil lived as she wished, with complete free will and without restraint. One day she was drawn towards a handsome youth and she invited him to her house at night. After dusk, G mgil waited for her beloved at the doorstep. After some time, the paramour, dressed in beautiful costumes and ornaments and carrying weapons, came to G mgil . Incidentally, at the same time, Mahe waradatta also came to the same place where both the lovers were meeting. Afraid for his life, the paramour insidiously attacked Mahe waradatta with his sword to kill him. But Mahe waradatta skillfully saved him from the stroke and struck the man and injured him with his sword. The injured paramour walked a few steps, faltered and fell down. Repenting for his sinful deed the paramour thought, “A wretched person like me got instantly what I

deserve for my improper actions!” Contemplating on his actions, he peacefully breathed his last and entered into the womb of G mgil . Soon he was born as a son to G mgil . In this way, the paramour who was the enemy of Mahe waradatta became his beloved son. Mahe waradatta loved him more dearly than his own life.

In course of time, Mahe waradatta bought a buffalo to perform his father’s libation as per the family customs. Incidentally, the buffalo he bought for the purpose was his father, reborn. He killed the buffalo and served its cooked meat as food to the guests of the ceremony. The next day, Mahe waradatta was eating the meat with liquor, with great relish. He was offering pieces of beef to his son (the soul of paramour) who sat on his lap simultaneously beating his mother who was sitting nearby, reborn in the form of a dog, with a stick. Just then a Saint came to Mahe waradatta’s house, seeking alms.

The Saint saw Mahe waradatta eating the beef, mollycoddling his son and beating the dog. With his clairvoyance, the monk knew the reality and thought to himself, “Oh! How ironic ignorance is! Due to ignorance this human being is not only carrying his enemy on his lap, but also beating his mother and offering libation by killing the soul of his father on his death anniversary, relishing it and also offering it to others.” Saying aloud, “Oh, what an outrageous action!” he turned back from the entrance itself.

Mahe waradatta wondered as to why the monk turned back from the door itself without taking any alms, and just saying “Oh what an outrageous action!” He thought that he should know the reason from the monk and set out in search of him and reached the place where the monk stayed. Saluting the Saint Mahe waradatta asked him why he uttered those words and left without taking alms.

The monk replied, “Sir! It is inconceivable for rama as to take alms from the house of those who consume meat and from those who lack respect. Eating meat is absolutely violent and repulsive and hence we do not receive alms from households where non-vegetarian food is consumed. Moreover in your house .....

Without completing the sentence the monk remained silent. Mahe waradatta bowed his head at the feet of the monk and pleaded him

to divulge the truth. Then the Saint narrated him the entire account of Mahe waradatta's father, mother, the paramour, buffalo, bitch and the son, which he had known through clairvoyance.

Mahe waradatta said, "Lord! Whatever you said is true. But would you please present some proof to confirm these facts?" The monk said, "Take the bitch to your storehouse, there she will gain the knowledge of her previous birth and will dig in the courtyard with her paws and would unearth an urn filled with jewels."

As suggested by the monk, Mahe waradatta took the bitch to his storehouse. The moment they entered the room, she recollected her previous birth and dug out the urn filled with jewels.

When the monk revealed and proved the hidden secret with evidence, Mahe waradatta felt averse to the world. He took initiation of rama a Dharma from the same monk and reformed himself.

Explaining the inference of the incident, Jamb Kum ra said, "Prabhava! This is the present situation of the ethos. Only those souls engulfed in the darkness of ignorance have a penchant for unacceptable deeds and would abstain from the acceptable. But those people, whose heart is filled with the glow of knowledge, would never show inclination towards such deeds. This world is filled with sorrows; the soul which experiences it, should try to abandon all delusions and put all its efforts and persevere to attain liberation."

Curious to understand real happiness, Prabhava asked Jamb Kum ra the last question, "Sir! What is the difference between materialistic and spiritual happiness"

Jamb Kum ra replied, "Prabhava! The happiness of liberation is indefinable and unparalleled. It never gets disrupted even for a moment and hence is endless happiness. It is limitless and not bound by time and space; hence it is eternal and imparts happiness several multitudes more than the happiness of even celestial beings. It cannot be explained and hence extremely indescribable."

"The so-called materialistic happiness is in fact not happiness; it is an illusion of happiness and is transitory. A human being, while enjoying food, drink, anointment etc. assuming them to be happiness, in reality

invites only sorrows. It was well said by experienced elders that in pleasure are the fears of disease.”

Jamb Kum ra narrated an episode of a merchant to illustrate how one fantasises happiness in sorrow.

### **The merchant’s episode**

Once, a merchant with cart loads of goods was travelling to other lands along with a caravan. On the way he reached a dense forest. To facilitate his transactions while on the way, he took a bag laden with loose angels and coins and kept it on the back of a mule. By the time they reached the forest somehow the bag of coins broke open scattering the coins on the way. When the merchant became aware of this, he stopped all the carts and started picking up the scattered coins with the help of his servants. The guards of the merchants said to him, “Why are you risking millions of your money for the sake of a few coins. There is constant danger of being attacked by the thieves here in the forest. So let us move the carts fast”.

The merchant did not heed the fitting advice of the guards. He said, “The profits in the future are unpredictable. In such a case, it is unwise to neglect the money I have now.” So saying he once again got busy in picking up the coins.

Leaving behind the merchant and his cart along with his loads, the rest of the merchants and the guards of the caravan proceeded further. The merchant continued picking the coins. Soon a gang of robbers noticed that he had no guards to protect him. They attacked him and looted all his money.

Jamb Kum ra said, “The men swayed by the frivolous and so called nominal pleasures, tend to desert the efforts to obtain Mok a. They keep wandering ceaselessly in this world drowned in the sea of unhappiness and sorrow, just like the merchant who for the sake of handful of coins lost his millions”.

### **Introspection of Prabhava**

The facts and arguments presented by Jamb Kum ra in a benevolent way opened the inner eye of Prabhava. A kind of excitement aroused in

his heart. Fountain of thoughts gushed out in his subconscious mind. He thought, “On one hand, Jamb Kum ra who is extraordinarily radiant and delicate, serene than the moon, attractive and charming, with wealth equivalent to that of Kubera, and having eight wives whose beauty excels the beauty of celestial angels and who are embellished with all the virtues, a palatial mansion and other luxuries which he had inherited without any efforts, is giving up everything as if they are insignificant like a blade of grass and moving ahead towards liberation; In contrast, I on my part, with my 500 companions, have been day and night involved in the contemptible deed of plundering the hard earned money and wealth of others. I have made the lives of many people miserable. Alas! I picked up immoral, anti-social and despicable activities like looting, robbery etc and accumulated innumerable sins. My future life would definitely be a horrible, miserable and gloomy one.”

How horrible and daunting would the results of his bad deeds be? The very thought made Prabhava shudder. He, at once decided firmly that he would forsake all types of sinful deeds, gave up all luxuries and sensual pleasures and would genuinely try to reform his future and uplift himself.

Thus resolving in his heart Prabhava bowed at the feet of Jamb Kum ra and with folded hands said, “Sire! You are my Guru and I am your disciple. You showed me the path to salvation. I am firmly determined to become an ascetic renouncing the world and to serve you till the end of my life. Please accept me as your disciple.”

Jamb Kum ra in a tone of acceptance said, “All right.”

The moment Jamb Kum ra uttered the word of acceptance all the 500 companions of Prabhava who turned motionless became free. Prabhava ordered his men to return all the looted money. Taking the permission of Jamb Kum ra, he, along with his companions then set out for Jayapura to take the permission of his father to become a monk.

### **Initiation of Prabhava and his Spiritual-exertion**

Prabhava went home and took the permission of his parents. The very next day, along with his 500 companions he came to Sudharm Sw m . Jamb Kum ra and his 26 kinsmen, Prabhava and his 500 men got initiated into monkhood from rya Sudharm . Thus the leader of bandits

became the leader of ascetics. Some authors opined that Prabhava took initiation sometime after the initiation of Jamb Kum ra but there is no substantial evidence to prove this fact. Prabhava was 30 years old when he took initiation. Whether he was married or not, there is no mention of it in any text.

After initiation Prabhava thoroughly studied all the 11 Amgas and 14 P rvas from Sudharm Sw m and Jamb Sw m . He performed severe austerities, and in the blazing flame of penance he started burning his bad karma like firewood. Serving rya Sudharm he followed the rama a Dharma. In V.N. 64, Prabhava was made c rya by Jamb Sw m . After the nirv a of Jamb Sw m , Prabhava Sw m took over as Pontiff. He not only elevated himself in the spiritual path but also served the congregation, following the principles of Lord Mah v ra with unflinching faith and devotion, and glorified Jainism setting an example for others by his conduct as a Pontiff of that time

### **Contemplation about the successor**

One day, at night c rya Prabhava Sw m was deep in meditation. The rest of the ascetics were fast asleep. After his meditation in the middle of the night he reflected on the issue of his successor. He was perplexed as to whom the responsibility of a successor should be entrusted to administer the large congregation efficiently as per the guidelines of Lord Mah v ra. He mentally recollected all the ascetics of the congregation and visualised them to be his successor; but much to his dismay, he could not find anyone fit to the rank. Then he started thinking of the people outside the religion who are eligible to run the congregation. With his intuition he found out that Sayyambhava Bha a, a staunch Brahmin of Vatsa Gotra, a resident of R jag ha and who was engaged in performing the sacrificial rites, was proficient in all aspects to run the congregation.

The next day, Prabhava Sw m , the leader of Ga as wandering along with his disciples reached R jag ha. After reaching there, he ordered two of his disciples, “ rama as! Both of you go to the Yaj a being performed by Sayyambhava Bha a and seek alms from him. If the Brahmins there refuse to give alms to you, recite this verse in a pleasant voice and come back:

*“Aho ka amaho ka am, tattvam vi ayate na hī”!*

It means – Alas! It is a matter of great sorrow; it is a pitiable thing that the reality (real truth) is not known here.

Receiving these instructions from Prabhava Sw m , the two disciples immediately set out for R jag ha to seek alms. They reached the vast Yaj a site and begged for alms. As foretold by Prabhava Sw m , the Brahmins at the Yaj a hall refused to offer ‘yaj a receipts’ as alms to them.

Then as foretold by Prabhava Sw m , the monk named Yugal in a loud voice recited the aforementioned verse and returned back.

When, Sayyambhava Bha a who sat near the yajña-altar performing the rites listened to the verse recited by Yugala, he started reflecting over it. He very well knew that the Jain rama a never tells a lie under any circumstance. So, innumerable doubts regarding the real truth started triggering in his mind. With the countless questions rising in his inner mind, Sayyambhava Bha a felt as if he was attacked by a storm of apprehension. He approached his teacher who was performing the Yaj a and asked, “O best of the priests! What is the real form of tattva (reality / verity)”?

The teacher said, “Sir, the essence of the real knowledge is that the Vedas are the essence of heaven and salvation. The scholars who are fully aware of this knowledge say that there is no real truth other than Vedas.”

Sayyambhava Bha a in an angry tone said, “Tell me the truth, what is the real truth or else I will separate your head from the shoulders.” Uttering these words he drew the sword from the sheath.

Staring at Sayyambhava Bha a in awe, standing in front of him with a sword in his hand like Lord Yama, the teacher thought that it is impossible to save him without telling the truth. So he confessed that the Dharma propounded by Lord Mah v ra is the real truth and the real Dharma and that he should learn about it from c rya Prabhava.

Learning about the Truth, Sayyambhava Bha a was very pleased. He gave away all the sacrificial material to the high priest and presented himself in front of Prabhava; prostrating at c rya Prabhava's feet, Sayyambhava Bha a requested him to impart him the knowledge that leads to salvation.

c rya Prabhava with authenticity explaining the greatness of right faith with non-violence, truth, non-stealing, celibacy and non-possession, said that they are the real truth, real knowledge and real Dharma. The one who spurns the worldly pleasures, follows and practices these tenets will be freed from birth, old age, death once for all and attains eternal happiness.

Learning about the virtuous path through the preaching of Prabhava, Sayyambhava Bha a immediately took initiation as a rama a from Prabhava Sw m . The preaching to Sayyambhava Bha a by Prabhava Sw m proves that the great c ryas of Jainism not only endeavoured for their own self-realisation but also paved the way for the welfare of the future generations, by incessantly trying to stabilise & strengthen the rama a tradition which showed the right way.

### **rya Prabhava attains heaven**

The leader of bandits Prabhava took initiation at the prime age of 30. Up to the age of 64, he practised severe austerities and after that for 11 years, he led the rama a congregation as its Pontiff. During that period he uplifted not only himself but also helped others. Such examples are very rare to be found in the history of the world. Eventually at the age of 105, the great c rya envisaged that time has come to leave his physical body. So he declared Sayyambhava Bha a, his disciple, as his successor. Subsequently he observed fasting and departed for heavenly abode in 75 V.N. at the age of 105.

### **Viewpoint of Digambara Sect**

The opinion expressed by Digambaras in the texts and Pa val is that after the nirv a of Lord Mah v ra, c rya Vi u succeeded c rya Jamb Sw m , and not c rya Prabhava. In the most regarded scripture of Digambara sect, Uttara P r a, (chapter 76) it is mentioned that Jamb Sw m 's disciple was a monk called 'Bhava' whereas Pamdit

R jamala mentioned 'Prabhava' as Jamb Sw m 's disciple in his 'Jamb Caritam'. It is also mentioned in this text that few days after the nirv a of Jamb Sw m , due to be Dev lamente by the demons, Vidyuccara and the dacoit prince Prabhava and his 500 companions who were initiated into the monastic life, died and became deities. Apart from this no information is available about Prabhava in two texts.

Of rya Prabhava and rya Vi u (also known as Nandi) who became the c rya of Dharma congregation, after c rya Jamb Sw m is a delicate, significant and knotty issue. Both Digambara and vet mbara sects agree about chronology of pontiffs after the nirv a of Mah v ra up to Jamb Sw m . Controversy about whether Indrabh ti Gautama was the first successor or not is not of much significance as the difference of opinion among the authors is trifling. If Digambara sect opines that Indrabh ti Gautama was the first successor, the vet mbaras going a step further, bestow upon him a much higher esteem and position. However, the difference of opinion between the both groups sparks about the question of the successor of Jamb Sw m . The controversy starts from naming different c ryas like Vi u (also known as Nandi), Nandimitra, - Apar jita and c rya Govardhana so on and so forth. In the end, both the schools unanimously agree that rutakeval Bhadrab hu c rya was the last 14 - P rvadhara c rya. The controversy between both the camps, once again continues after c rya Bhadrab hu and no further consensus is found. With the passage of time, both the schools have expressed somewhat closer opinion regarding the period of rya Mamk u, the Guru of Yati V abha and that of N gahasti.

Considering the difference of opinion about the name of the successor after c rya Jamb Sw m , many scholars are of the view that the seeds of separation of Jainism into Digambara and vet mbara might have sown because of this issue. However, both the camps straight away deny this hypothesis. In spite of the difference in the names of c ryas after Jamb Sw m , neither of the schools is willing to accept that, the bifurcation of the Dharma congregation of Lord Mah v ra took place after the nirv a of Jamb Sw m .

In light of the above mentioned facts, it is clear that to bring out an amicable clarification is not an easy task. Lot of research has to be done

in this regard. The points which are helpful in research work are presented below: -

1. In the scriptures of Digambara School, it was mentioned that Viṣṇu Nandi was the successor of Jambhvat Swami but nowhere is it clearly mentioned whether he was the disciple of Acharya Jambhvat Swami or of somebody else.
2. The scriptures of Svetambara elaborately discuss about Prabhava Swami, the successor of Jambhvat Swami; whereas Digambara scriptures do not provide any details about Acharya Viṣṇu.
3. Digambara scriptures mentioned the name of Prabhava. Whereas nowhere in the ancient scriptures of Svetambara the name Viṣṇu as the successor of Jambhvat Swami was mentioned.

It is hoped that the scholars of both the sects strive hard to study the matter thoroughly and throw enough light on this issue.

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## **c rya Sayyambhava**

After Lord Mah v ra's third successor Prabhava Sw m , in 75 V.N. c rya Sayyambhava became the fourth Pontiff. He was a great scholar and a Brahmin of Vatsa lineage. At the age of 28, impressed by the sermons of c rya Prabhava Sw m , he got initiated into rama a Dharma, leaving his young wife behind.

Seeing the young wife left helpless, the townspeople grieved, "None else in the world can be as hard-hearted as Bha a Sayyambhava to leave behind a young, beautiful and chaste wife and embrace an ascetic life. At least if she had a son, she would have led her life with some hope and support and her life would not have been so arduous.

### **B lar i (Child Monk) Ma aka**

The day Sayyambhava took initiation, the same day the women in the neighbourhood asked his wife, "Sarale! Do you hope that you have the light of the Bha a family in your womb?"

The demure face of Sayyambhava's wife blushed like a rising sun, who trying to conceal her face in her sari, answered them with a little smile in the then prevalent language, "Ma agam" (Ma aka) which means - Yes! There is something.

The news spread at lightning speed from ear to ear, to the kinsmen of Sayyambhava Bha a and to the town-dwellers and everyone was delighted and felt contented.

The birth of a son in the Sayyambhava family at that time was like a sprinkling of the nectar of hope in the distressed life of his mother. The word she said "Ma agam" announced his arrival into this world; hence the boy was named "Ma aka". His mother showered lot of affection and fulfilled her responsibilities both as a father as well as a mother in upbringing him.

Like the moon in the second phase, the boy Ma aka grew up and entered into his eighth year; he played with the boys of his age and at the same time studied well. Right from the beginning the boy, Ma aka was an

affectionate and polite child. One day he asked his mother, “My dear mother! I never saw my father, please tell me who is my father and where he is?”

His mother trying hard to control the budding ocean of tears bravely said, “Child! Your father had taken initiation of rama a Dharma when you were in my womb. I brought you up as a single mother. Son! Just like you have not seen your father, your father also has not seen you yet. Your father is Sayyambhava Bha a. When you were in my womb, he was performing a Yaj a. At that time, two Jain rama as arrived there. He was carried away by their words and sacrificed me and the household and took renunciation as Jain- rama a. This is the reason why your father and yourself have not met or seen each other”

Hearing the entire story about his father, the boy Ma aka yearned to see his father Sayyambhava c rya and so one day taking the permission of his mother set out to go and meet his father.

During those days, rya Sayyambhava along with his group of disciples was wandering through various villages and cities and happened to come to Camp pur . Incidentally, the boy Ma aka who was roaming here and there in search of his father reached Camp pur . In fact if one has a strong and true aspiration he eventually achieves it.

Because of his past good deeds Ma aka’s desire was fulfilled. Outside the city, he saw a monk who came to attend the nature’s call to excrete. Ma aka thought to himself, “He must definitely be a fellow-monk of my father” and felt very cheerful. He went closer to the monk and courteously bowed to him. The monk was also fascinated to see the handsome lotus-eyed boy and looked at him very affectionately. Looking at each other, they both spontaneously felt the waves of happiness rippling.

After the boy saluted him, the monk affectionately asked in a choked voice, “Son! Who are you? Who is your father? Where were you coming from and where are you going?”

The boy Ma aka replied in a sweet voice, “Holy one! I am from the city of R jag ha, and the son of Sayyambhava Bha a, a Brahmin of Vatsa

Gotra. My name is Ma aka. When I was in my mother's womb, my father left all his worldly belongings including my devoted mother and took renunciation. After wandering various cities and villages in search of my father I have come here. Sw m ! If you know the whereabouts of my father please let me know where he is. If I meet him once, I will take renunciation from him and serve at his holy feet."

Hearing such words from the boy Ma aka, what emotions might have crossed the mind of rya Sayyambhava, cannot be comprehended, unless one experiences the same.

As solemn as an ocean, rya Sayyambhava with great composure said in a friendly tone, "Long live Son! I know your father. He is in no way different from me, neither in soul nor in body. You can regard me as him and take initiation from me"

Ma aka remained with the Saint and the latter brought him along towards the monastery (upasray).

After coming to the monastery (where the Monks live temporarily), when Ma aka came to know from the other monks that the Saint whom he accompanied with to the Up shraya, is none other than rya Sayyambhava, without outwardly expressing his overwhelming joy, he was delighted in his heart. With overwhelming devotion and ecstasy he fell on the feet of his father and prayed, "Lord! Kindly initiate me into rama a monkhood immediately, now I cannot stay away from you."

Seeing the burning desire in the boy Ma aka, rya Sayyambhava granted him vows of celibacy and self restraint from all sinful activities as per rama a Dharma. Ma aka, who was a playful boy till yesterday, has taken to the true path of liberation today as a child - monk. The impact of the virtuous deeds of previous births is such that it neither needs advice nor inspiration.

### **Composition of Da avaik lika**

After taking initiation, when Ma aka totally surrendered himself to Sayyambhava, the latter started thinking about the spiritual elevation of Ma aka. Using his meditative power he foresaw that the child – monk Ma aka has only six months to live. Within such a short span of time

how will he become a scholar in right knowledge and right conduct and how will he elevate himself spiritually? While contemplating over this issue, it occurred to Sayyambhava that under exceptional circumstances, a transcendental scholar of ten P rvas can abridge the essence of these texts for the benefit of either himself or for others. Sayyambhava felt that he has a justifiable cause as ‘Ma aka’ was soon going to leave this world and thought of doing something for his benefit. So he decided to take the essence of the ‘P rvas’ and compose a S tra (collection of aphorisms on Jain canons).

Resolving thus, Sayyambhava took the essence of different P rvas and composed a S tra of ten chapters. Ma aka was then approximately 8 years old. After 72 V.N., in 73 V.N., the S tra was written during the life time of Prabhava Sw m . As the S tra was concluded during twilight, it was named as Da avaik lika. c rya Sayyambhava himself made Ma aka read the text and practice contemplation on them. Monk Ma aka with his humility, obedience and quest of knowledge, within a short time, became the true worshipper of right Knowledge and right conduct.

When rya Sayyambhava saw the imminent death of Ma aka drawing near, he appropriately made him perform the essential final activities like self criticism of current flaws ( locan ) etc. which will benefit him in his final journey. Monk Ma aka also within a limited time of just six months observed rama a Dharma sincerely and reached heaven after his death. The short life of Ma aka and his sudden death after practicing Spiritual-exertion for a brief period, naturally filled c rya Sayyambhava’s heart with emotional grief and tears rolled down from his eyes. When the ascetics noticed the languid and tear-filled face of Sayyambhava, they were surprised and enquired him in humility, “Lord! We never saw a glimpse of sorrow on your face till today; what is the reason for tears in your eyes today? There must be some strong reason for an absolute ascetic like you who is free from sorrow to be struck by grief. Please clarify our doubt.”

In answer to their query, rya Sayyambhava, disclosing their father and son relationship to the ascetics said, “At a very small age this child ascetic practiced pure conduct with right knowledge; he left the world when he was half way through his Spiritual-exertion. Hence I was overcome with tears. Had he lived for some more time, he would have successfully completed his Spiritual-exertion”.

When the ascetics came to know that Ma aka was his son they felt remorse and said, “Sir! Why did you keep this a secret that you and Ma aka were father and son? Had we known earlier, we too would have benefitted serving the son of our Guru.”

rya Sayyambhava replied, “O Ascetics! Had you known earlier that Ma aka was my son, you would not have accepted his services; and in turn because of your love and affection, he would have been deprived of the benefits of serving elders like you? So do not regret for this. Considering the little life span of the child monk, I extracted the summary of the P rva Scriptures and conceived a small scripture to facilitate him into right knowledge and right conduct. As the purpose is achieved, I now want to expunge terminate this Da avaik lika S tra and assimilate it back into the P rva scriptures.

Hearing rya Sayyambhava words, the Mok a and the congregation politely requested, “O Venerable one! The stra you have created for the sake of Monk Ma aka is helpful even today for less intelligent Monks and Female monks to gain knowledge of right conduct; and we are sure that it would also cater to the needs of similar Monks and Female monks of the future and enable them to easily understand and practice the self-restraint dharma. Hence we request you to retain it as it is and not to terminate this scripture.”

Yielding to the request of the congregation, rya Sayyambhava retained the “Da avaik lika S tra” in its original form. Even today the Monks, Female monks, Votarys and Female-votarys are enjoying the fruits of his grace and boon by studying Da avaik lika S tra and by progressing in the spiritual path.

The ten chapters of Da avaik lika S tra are not meant for only attaining Mok a; it kindles the transcendental light in the life of every Spiritual-practitioner. The gist of the most significant spiritual principles propounded by him in ten chapters is as follows:

1. In the first chapter named ‘Druma Pu paka’ he explained the Dharma as the doctrines of non-violence, self-restraint and penance. c rya Sayyambhava abridged this vast doctrine / principles of the Jain philosophy into five verses thus filling the ocean into a vessel.

2. In the second chapter ‘ r ma aya P rvaka’ he propounded some internal and external means of controlling the mind that tries to go astray from asceticism.
3. In ‘K ullak c ra’, the third chapter he gave a list of 52 deeds that are not to be performed by an ascetic.
4. In ‘ adj vanik ya’, the fourth chapter he briefly discussed the six types of j vas (empirical souls) and suggested their protection.
5. In the fifth chapter ‘Pi dais ’, in two Udde akas, he discussed about the rules of diet and the rules to be followed by the ascetics for taking alms.
6. In ‘Dharm rtha K ma” the sixth chapter he discussed about the conduct to be followed by the ascetics and explained about the 18 places that should be avoided by an ascetic.
7. In the seventh chapter ‘Discoursea uddhi’ he explained the categories of the spoken words and language and warned the Mok a to be wary of untruthful and blemished language and advised to adhere to truthful innocent and unharmed language.
8. In the eighth chapter ‘ c ra Pra idh na’ he classified the rules of conduct of the Mok a.
9. In Vinaya Sam dhi, the ninth chapter, he imparted knowledge about humility in four Udde akas, and 1. Vinaya Sam dhi, 2. ruta Sam dhi 3. Tapa Sam dhi and 4. c ra Sam dhi, along with four reasons for Sam dhi are discussed.
10. In the tenth chapter, ‘Sahbhik u’ - he explained who deserves the life of a monk, how to attain salvation, what is its medium, etc.; the ideal life of an ascetic is analysed in essence, with limited vocabulary.

Apart from the Niryukti written by occult c rya Bhadrab hu Sw m (different from rutaakeval Bhadrab hu) on Da avaik lika, other

remarkable commentaries are also available on it even in the present times.

The way the analysis of self-righteousness is presented in its totality, in a beautiful and organised manner in this text, cannot be seen in any other text.

After thoroughly studying & analyzing all the scriptures, c rya Sanyambhava composed this canon that occupies a very important place in Jain literature.

Monk Ma aka made it a point to read and contemplate the text in his daily routine. Thus within a short period of time he could practice perfectly the conduct o a monk which is very difficult to observe and progressing in the spiritual path in an astonishing way he finally reached heaven.

### **c rya Sanyambhava attains heavenly abode**

c rya Sanyambhava was initiated into Jainism in 64 V.N., when he was 28 years old. He was an ordinary monk for 11 years and for 23 years he remained as Pontiff and served the congregation with utmost sincerity. When he became aware of his approaching death, he declared Ya obhadra, his Chief disciple as his successor Pontiff and by observing fasting died while in meditation (Sam dhi) in 98 V.N., at the age of 62.

The viewpoint of Digambaras According to the religious texts and Pa val s of Digambaras, the name of Nandimitra is seen in the place of c rya Sanyambhava. In the Digambara Scriptures, however, there is no introduction of even c rya Nandimitra.

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## C RYA YA OBHADRA SW M

c rya Ya obhadra Sw m succeeded c rya Sayyambhava as the fifth Pontiff after Lord Mah v ra. Detailed information is not available about his life. Whatever little information is available from Nandi Sthavir val and chronology of Pontiffs is briefly discussed below:

He was born in an orthodox Brahmin family of Tumgiy yana Gotra, who performed Yaj as. As soon as he had completed his studies and stepped into adolescence, he was fortunate enough to be associated with a pious soul like c rya Sayyambhava .The sermon of Sayyambhava filled with self restraint and detachment awakened his sleeping soul and freed him from delusions. He, at the young age of 22, severing all the delusive family ties, took initiation from Sayyambhava & became a monk. Serving his Guru, practicing knowledge and meditation for 14 years, he mastered the 14 P rvas. In addition, he took the permission of his Guru and carried out many types of penance and strictly observed the conduct of self restraint.

In 98 V.N. after c rya Sayyambhava attained heavenly abode, he headed the congregation as Pontiff. He held the office for 50 years and propagated the preaching of Mah v ra far and wide. In 148 V.N. he announced Sambh tavijaya and Bhadrab hu as his successors, observed Sam dhi and attained heavenly abode.

c rya Ya obhadra Sw m during his regime, with his powerful preaching converted many great yogic scholars into Jainism. This is an example of his analytical intelligence that two disciples like Sambh tavijaya and Bhadrab hu became 14 – P rvadhara rutakeval s under his able teaching and guidance.

c rya Ya obhadra Sw m remained as a householder up to 22 years then took initiation and remained as an ordinary monk for 14 years. He served the Jain order for 50 years as Pontiff. At the age of 86, in the year 148 V.N., he passed away.

After the nirv a of Lord Mah v ra, from Sudharm Sw m to c rya Ya obhadra there was the tradition of a single c rya in the Jain Order.

c rya s like Discourse- c rya and others, who lived in the congregation,

were also under the control of a Pontiff. c rya Ya obhadra maintained this tradition perfectly, as long as he was the head of the congregation. This is his distinct trait.

### **Opinion of Digambaras**

In the Digamabara scriptures and Pa val s, Apar jita is described as the third rutakeval c rya instead of the third rutakeval c rya Ya obhadra. However no note-worthy information is available about him also.

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## r Sambh tavijaya

After Ya obhadra Sw m , r Sambh tavijaya and Bhadrab hu Sw m became the sixth Pontiffs of Lord Mah v ra.

Not much information is available about c rya Sambh tavijaya. Only this much is known that he was a Brahmin of Maḍhara Gotra. In Pontifical chronology of Tapagacha about his name it is written like this: “*Padhasam dayo-pacharatha Sambh thethi r Sambh tavijaya Bhadhathi.*” c rya r Sambh tavijaya was born in 66 V.N. He led a family life up to the age of 42. He was impressed by the sermons of c rya Ya obhadra and was initiated into the ascetic life of a rama a in V.N.108. Leading a faultless and virtuous life of a rama a, he thoroughly studied ‘Dw da mg ’ under the able guidance of c rya Ya obhadra and acquired the position of a rutakeval . He served the congregation as a normal monk for 40 years and was elevated to the rank of a c rya in 148 V.N. He led the organisation in an efficient manner up to V.N.156. He was well versed in the 14 P rvas and rich in divine powers of speech, and hence could convert numerous people immersed in worldly pleasures, into the path of sacrifice and asceticism. Sensuous layman rya Sth labhadra was also his disciple, who is reckoned as the first and foremost among great yogis. According to chronology of elders (Sthavir val ), the names of his male and female Sthavira disciples are as follows:

### Male Disciples:

1 Nandanbhadra 2 Upanandanabhadra 3 T sabhadra 4 Jasabhadra  
5 Sumanabhadra 6 Ma ibhadra 7 Pu yabhadra 8 Sth labhadra 9 Ujjuma  
10 Jamb 11 D rghaBhadra and 12 Pa dubhadra

### Female Disciples:

1 Jakkh 2 Jakkhadi 3 Bh y 4 Bh yadi 5 Se 6 Ve and  
7 Re , all the seven were the sisters of c rya Sth labhadra.

In the year 156 V.N. he realized that he was nearing death; he underwent fast and attained Sam dhi and went to heaven.

Here it is noteworthy that starting from carya Sudharm , the first Successor of Lord Mahavira to carya Yaobhadra i.e. up to the fifth Pontiff, the tradition of being led by “one” carya was prevalent in the ramaa congregation. Remaining caryas like Discourse- carya, etc., performed their duties under the auspices of a single successor carya. But carya Yaobhadra, breaking the convention declared both the rutakevals - Sambhaviyaya and Bhadrabahu as his successors. Why did he opt for two caryas as his successors instead of one? There is no substantial explanation for this. However it can be assumed that as the size of the congregation increased in multiples, to facilitate the smooth administration of the vast congregation, he might have opted for two caryas, where, one would look after the internal matters and the other would take care of external issues. Thus he had laid the foundation for the custom of two caryas.

It is indisputably proved that carya Sambhaviyaya remained as carya, the prime head of the organisation from 148 to 156 V.N. and only after his demise carya Bhadrabahu took the reins into his hands. In spite of two caryas being nominated, the congregation was run by carya Sambhaviyaya from 148 to 156 V.N. and by carya Bhadrabahu from 156 to 170 V.N. So it is untenable to presume that the seed of differences was sown during that period.

### **Digambara tradition**

According to the Digambara School, carya Govardhana was considered as the fourth rutakeval . However, there is no noteworthy introduction of him in any of their scriptures and texts.

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## c rya r Bhadrab hu

Bhadrab hu was the seventh Pontiff. He was born in a Brahmin family of congregation Gotra in 94 V.N. in Prati hanpura. He spent 45 years with the family as a householder and after that in 139 V.N. he was initiated into Nirgramtha rama a monkhood by c rya Ya obhadra Sw m , the 5<sup>th</sup> Pontiff. Serving his great & learned Guru, he concentrated & learnt Dw da mg and became a rutakeval . In the year 148 V.N. at the time of demise, c rya Ya obhadra Sw m appointed him also as the c rya of the congregation together with r Sambh tavijaya. During the period from 148 to 156 V.N. under the leadership of his elder co-disciple c rya Sambh tavijaya, apart from teaching the canonic literature to rama as, he greatly served the congregation.

After Sambh tavijaya, the sixth Pontiff departed for heaven, he took complete charge of the congregation in 156 V.N. He did a great service to the congregation by composing the four Cheda S tras.

Many subsequent c rya s have believed that this last Caturda a P rvadhara c rya Bhadrab hu wrote commentaries for the following S tras: (1) c r mga (2) S tra k at mga (3) va yaka (4) Da avaik lika (5) Uttar dhayana (6) Da a ruta ska dha (7) Kalpa (8) Vyavah ra (9) Surya Praj apti and (10) ibh ita, considered as a person with great occult c rya powers, he is also ascribed with the creation of Upasargahara Stotra, Bhadrab hu Samhit as well as Vasudeva Caritra consisting of 1,25,000 verses. This will be discussed further wherever the context demands. c rya Bhadrab hu Sw m imparted the knowledge of ten p rvas, minus two topics, along with its meaning, and the last four P rvas in its original text without meaning to the virtuous rama a rya Sth labhadra and thus saved the ancient knowledge from being lost.

c rya Bhadrab hu was a great ascetic, a wonderful religious teacher, a transcendental scholar in all the canons, and a great yogi of his time. For 12 years, he practiced intense yoga in the form of Mah pr a-dhy na. In Indian history, examples of such extensive yoga Spiritual-exertion are seldom found. From 156 to 170 V.N., for 14 years, during his tenure as the c rya of the congregation, he travelled far and wide, spreading the message of Lord Mah v ra and extolled Jainism in all aspects.

## **The importance of Bhadrab hu in Jain order**

Both the Digambara and vet mbara wings of Jainism accept Bhadrab hu as the 5<sup>th</sup> and the last rutakeval . Due to his services to the congregation, and to the sacred scriptural knowledge of Jainism Bhadrab hu secured a very high place for himself in Jain history. For those desirous of attaining salvation, the scriptures composed by him are like beacon of light for more than 23 centuries till date. For his selfless work to the congregation and his invaluable scriptures, he is considered as one of the torch-bearers in the Order of Lord Mah v ra, and is greatly cherished and deeply regarded. Many c rya s & scholars have appreciated his services.

### **Different opinions about Bhadrab hu**

Last rutakeval , c rya Bhadrab hu occupies a prominent place in Jain history. In some of the religious texts of Digambara sect, it is mentioned that the division into vet mbaras and Digambaras occurred in Jainism during the last phase of c rya Bhadrab hu's life. From this perspective also, his life is of historical importance in Jain religion. There is no doubt a difference of opinion exists between these two sects regarding Bhadrab hu's life. But his life sketch related scriptures of both the sects reveal an amazing fact that there is no unanimous opinion about his life even among the different authors of vet mbara sect and among the different authors of Digambara sect as well. Studying the texts of both the schools in regard to the life history of c rya Bhadrab hu, an objective reader finds out that probably the events in the lives of two to three different persons bearing the same name might have got mixed up and attributed to and included in the life history of the All canon knowing (Caturda a P rvadhara) c rya Bhadrab hu. A comparative study of the texts written by the succeeding c rya s with the texts written by the preceding c rya s clearly brings out the fact that some of the succeeding c rya s have included some events in the life sketch of Bhadrab hu, out of their own imagination.

A comparative study and analysis of the texts is not only helpful for the research scholars and for those who have passion for history, but it also aids in bringing forth the true historical facts into light. With this

intention, whatever data is available in the scriptures of both the schools about ċ rya Bhadrab hu is given below.

### **Life before initiation into monkhood**

Even though ċ rya Bhadrab hu's life before he took initiation is discussed in both vet mbara and Digambara texts, they do not corroborate with the facts and the chain of events that occurred in his life. In such a scenario, the only thing one can talk about the household life of ċ rya Bhadrab hu with certainty is that he was born in 94 V.N. He was a Brahmin of Pr cina Gotra and at the age of 44, impressed by the sermons of ċ rya Ya obhadra was initiated in monkhood.

### **vet mbara traditional information**

Information about the post-initiation life of Bhadrab hu is available in brief in scriptures like Titthog liya Painn , va yaka C r i, etc. His life prior to his initiation into monkhood is described in modern texts like Gacch c ra Painn in the commentary of 82<sup>nd</sup> stanza, in Prabamdha Cint ma i and in Prabamdha Ko a written by R ja ekhara S ri etc. which is as follows: -

### **According to Titthog liya Painn**

The following information is available in the ancient scripture of "Titthog liya painn " written approximately in the early 5<sup>th</sup> century of Vikram era:

Jasabhadra, who was gifted with all virtuous attributes, was the disciple of ċ rya Syyambhava. r Sambh ta, who was born in a noble family, was the disciple of Jasabhadra. And then, with wide forehead, long arms and handsome r Bhadrab hu held the office as the seventh Pontiff. He was also well known as Dharmabhadra. He was a Caturda a P rvadhara. He practiced yoga for 12 years and composed the Cheda S tras.

During that period due to severe drought, central India was struck with famine. With the intention that there should not be any slight violation in the observance of vows, or they should not acquire new Karma, some of the religion-fearing ascetics took the strenuous vow of fast unto death

and through Samlekhan (ritual death by gradual fasting and overcoming all passions) died in Sam dhi. The rest of the monks migrated to other places especially coastal areas or places near to the rivers & sea and wandered with detachment. c rya Bhadrab hu went to Nepal and there he engaged himself in Yoga Spiritual-exertion. When the famine was over, the remaining monks returned to Central India.

After the aforesaid incident, the following events are mentioned in Tithogaliya Painna:

At the time of the first discourse and writing of gama in P al putra, the congregation sent a group of ascetics in the service of c rya Bhadrab hu at Nepal with a prayer to teach the knowledge of 14 p rvas to the ascetics. At first rejection of the congregation's prayer by Bhadrab hu and ultimately yielding to the command of the congregation to impart the discourse to Sth labhadra etc., Sth labhadra's flaunting of knowledge to his sister ascetics like Yak a etc. in P al putra because of which Bhadrab hu's firm resolution not to teach the last four P rvas; appeal by the congregation to Bhadrab hu to forgive Sth labhadra and its persuasion to instruct the four P rvas, Bhadrab hu's disclosure of the reasons as to why he decided not to teach the last four p rvas to Sth labhadra and eventually Bhadrab hu giving discourse on the text of the last four p rvas to Sth labhadra etc. All these incidents will be discussed appropriately in the chapter of Sth labhadra Sw m .

### **va yaka C r i**

Out of the aforesaid facts mentioned in Tithog liya Painn some are discussed in va yaka C r i in a very brief manner. In other vet mbara texts-Gach c ra painn , (Dogha hiv ti), Prabamdha Cint ma i, Prabhamdha Ko a, Guru Pa val and Gaccha Pa val etc., c rya Jayab hu is introduced in the form of two brothers Bhadrab hu and Var hamihira - sometimes in similar manner and at times in different manner.

In the scriptures of Digambara sect, information on c rya Bhadrab hu is given on the basis of 'Bh vasamgraha'. The gist is as follows:

Through the stanzas of Bh vasamgraha, c rya Devasena made his belief very clear that in Vikram 124 years (594 V.N.) c rya

Bhadrab hu had forewarned the Jain community (congregation) of a 12-year-famine and counseled the monks to leave Ujjain (Avant ) and to migrate to other distant places. Following his advice a c rya called nti and his several disciples migrated to Vallabh pur in Sora ha De a and started living there. There, under calamitous conditions resulted due to the famine, nti c rya and his disciples were compelled to use blanket, stick, clothes and vessels and started eating at the place of the householders. When the situation returned to normalcy, c rya nti advised his disciples to revert back to their original blemishless Digambara traditions. But the disciples straightaway rejected his command. So nt c rya reprimanded them far they went against the principles propounded by Lord Mah v ra. Enraged on this, his chief disciple struck him on head with the stick. As a result, nt c rya died. After his death, in the Vikram 136 year, (V.N. 606) his disciples composed new scriptures to suit their less-Strict conduct and established a new sect called vet mbara.

Thus in V.N. 606 the first difference of opinion into vet mbara and Digambara began. This is commonly accepted opinion of Digambara sect. Hence the above mentioned opinion of Devasena may be considered as ‘opinion 1’ of Digambara sect. But in other texts of Digambaras like ‘B hata Kath Ko a’ written by c rya Hari e a and ‘Bhadrab hu Caritra’ written by Ratna Nandi and Mah v ra Carita written by Rayadh , the life of Bhadrab hu was illustrated in different forms.

From different texts of Digambara School it is apparent that five c ryas with the same name of Bhadrab hu existed at different times:

1. The last rutikeval c rya Bhadrab hu and the 8<sup>th</sup> Pontiff who attained heaven in V.N. 162.
2. 29<sup>th</sup> Pontiff c rya Bhadrab hu, also known as Ya ob hu, was well-versed in eight Amgas and whose tenure is believed to be from 492 to 515 V.N.
3. First Amgadharma c rya Bhadrab hu whose tenure was estimated near 1000 V.N.
4. According to the Pa val of Nandi congregation Bal tk ra Ga a, c rya Bhadrab hu whose tenure was mentioned as V.N. 609 to 63.

5. Nimittag a (occult c rya) Bhadrab hu who existed after the eclipse of Ek da mg . According to the author of ruta ska dha, his time was estimated as the third century of Vikram. Because, his name was mentioned after the eclipse of Ek da mg in V.N. 683.

After profound analysis of the facts mentioned above, not only historians but even normal students also will derive the conclusion that these are all based on rumours, legends and folk tales. Actually these facts are not backed up by any substantial evidence. Many evidences to refute the above facts are found in Digambara sect itself. One of the strong and solid proofs among them is the inscription of P r van tha Bast which was engraved in 522 aka era, i.e. Vikram 657 years and 1127 V.N. The following names are mentioned in it: Gautama, Loh rya, Jamb , Vi u, Deva, Apar jita, Govardhana, Bhadrab hu, Vi kha, Pro hila, K ttik ya, Jaya, N ga, Siddh rtha, Gh ti e a and Buddhila. After citing these 16 c ryas, the name of the occult c rya Bhadrab hu is mentioned among their succeeding c ryas, describing that he with his power of cognition intimated the congregation about a future twelve year famine, after which the congregation migrated towards the south.

### **Confusion due to similarity in name**

Just because of the similarity in the names of the mothers of Ga adhara Mandita and Mauryaputra, many ancient scholars and c rya Hemacandra, the author of va yaka C r i etc. described Mauryaputra as the younger brother of Mandita and further stated that even before the birth of Lord Mah v ra, the tradition of widow remarriage was prevalent in some places in India, among high-caste Brahmin families. Similarly, regarding Caturda a P rvadhara c rya Bhadrab hu who held the office from 156 to 170 V.N., and who is the author of Cheda S tra is confused with Bhadrab hu who lived during 1032 V.N. (427 aka eras) and who was the brother of Var hamihira. How and when this confusion, which was prevalent from many years, had originated in the minds of scholars cannot be ascertained clearly.

### **The author of Cheda S tra - rutakeval Bhadrab hu**

This fact is now being unanimously accepted by all the scholars that the author of the Cheda S tra s was indisputably, the Caturda a P rvadhara

c rya Bhadrab hu only. Though there was no mention of the author anywhere in Cheda S tra, at the beginning, middle or at the end, yet on the basis of the writings of the succeeding authors, it is evident from their commentaries that the author of the Cheda S tra s is undoubtedly the Caturda a P rvadhara c rya Bhadrab hu only.

The commentator of Da a ruta Ska dha at the beginning of the commentary wrote “I salute the author of Da a ruta Ska dha, Kalpa and Vyavah ra S tra, who is the last rutakeval Mah i Bhadrab hu of congregation Gotra”.

Both the authors of Niryukti and Pamcakalpa Mah bh ya, described c rya Bhadrab hu as the author of Da a ruta, Kalpa and Vyavah ra S tra s. In the Pancakalapa Bh ya, he was credited with the writing of even c rakalpa i.e. Ni tha S tra.

Thus, it is evident that the last rutakeval c rya Bhadrab hu, without any doubt, was the author of the Cheda S tras.

### **rutakeval Bhadrab hu is not the author of Niryukti**

Now the foremost question arises whether rutakeval c rya Bhadrab hu was the author of the ten Niryuktis or was it some other c rya by the same name.

As a matter of fact, the seventh pontiff of the Jain order, Caturda a P rvadhara c rya Bhadrab hu is different from Naimitik Bhadrab hu, the author of presently available Niryuktis. To prove that these two different great personalities are one and the same, few scholars cited the references of the ancient c ryas. Except for nt c rya, the scholars who considered that Caturda a P rvadhara c rya Bhadrab hu was the author of Niryuktis did not present any argument in support of their stand. They simply stated that Caturda a P rvadhara c rya Bhadrab hu Sw m was the author of Niryuktis.

nt c rya, supporting his standpoint that only Caturda a P rvadhara Bhadrab hu was the author of Niryukti, put forward the argument that Bhadrab hu in his commentary of Uttar dhyayana mentioned the names and events of great souls of much later period. Based on the above, one should not have misgivings that the commentary on Uttar dhyayana was

not written by Caturda a P rvadhara c rya Bhadrab hu Sw m but by somebody else or the examples were included later in the text by someone else, because, c rya Bhadrab hu Sw m being a rutakeval , could see through the past, present and future and so was able to cite the names of succeeding c ryas and events related to them.

The following arguments uphold the stance that Caturda a P rvadhara Bhadrab hu Sw m cannot be the author of Niryukti:

1. Caturda a P rvadhara Bhadrab hu is not the author of Niryuktis; had he been its writer, he would not have saluted, addressed and praised his disciple rya Sth labhadra as 'Lord Sth labhadra'.

In the first stanza of Dasa ruta Ska dha Niryukti, the author offered his salutations to Bhadrab hu Sw m in the following verse:

*Vamd mi Bhadrab hu, p i am carimasagala suyan im/  
Suttassa k ragamisim das su kappe ya vavah re || 1||*

In Cheda S tra s the Dasa ruta Ska dha is famous as the first composition of rutakeval Bhadrab hu and for this reason the author of Niryukti in his commentary on Dasa ruta Ska dha offered salutations to rutakeval Bhadrab hu.

In the commentary (Niryukti) to Uttar dhyayana S tra, the commentator honoured c rya Sth labhadra by giving him the Title of Lord and praised him in the following manner:

*Bhagavampi th labhaddho, tikkhe camkammio na u a chinno/  
Aggisih ye vuttho c ummase na u a dadḍho ||*

After going through this stanza of Niryukti even a person with an average intelligence will also derive a conclusion that if rutakeval Bhadrab hu was the author of this text, he would not have compared his disciple with or saluted him as the Lord himself.

2. The second evidence to support the fact that Caturda a P rvadhara c rya Bhadrab hu Sw m is not the author of

Niryuktis is that, in the stanzas Nos.762, 763, 773 and 774 of *va yaka Niryukti* it is mentioned very clearly that till the tenure of Vajra Sw m , 584 V.N. (Vikram 114 years), the K lika S tras were not divided into separate expositions (Anuyoga). After Vajra Sw m , *rya Rak ita* who was revered by even celestial beings, keeping in view the ensuing odd times, and with the intention to facilitate the weak retentive faculty of his scholarly disciple Durbalik Pu yamitr , had classified the S tra s into four types.

According to the Pa val s, *rya Rak ita*'s departure to heaven was dated to 597 V.N. The S tras were divided into four expositions between 584 and 597 V.N. So it is neither possible nor wise to hold a view that rutakeval Bhadrab hu mentioned the division of the S tra s, as he went to heaven in 170 V.N. itself.

3. In the stanzas Nos. 764 to 769, 773 to 776 of *va yaka Niryukti*, the c ryas of post rutakeval Bhadrab hu period - Sthavira Bhadrugupta the teacher of Vajra Sw m , *rya Simhagiri*, r Vajra Sw m , c *rya Tosaliputra*, *rya Rak ita*, Phalgu Rak ita etc. are mentioned with details of connected events, and salutations were offered many times to Vajra i. So Caturda a P rvadhara c *rya Bhadrab hu Sw m* should not be confused with the author of Niryuktis. Because he would not have ever offered humble deferential salutations in this way time and again, to the c ryas of distant future.
4. The 498<sup>th</sup> stanza of *Pi da Niryukti* discusses about c *rya P dalipta S ri*; the incidents pertaining to *rya Samita S ri* - an uncle of Vajra Sw m , the rama a initiation of Brahma Dw paka ascetics and the origin of the branch of Brahma Dw paka are described in 503<sup>rd</sup> to 505<sup>th</sup> stanzas. These stanzas describe the c ryas who came much later than rutakeval Bhadrab hu and the events that took place during their times.
5. The events that took place in the life of K lik c *rya*, who succeeded at a much later time after rutakeval Bhadrab hu are

described in stanza No. 120 of the commentary on Uttar dhyayana S tra.

6. One strong evidence, which proves that the Niryuktis available in the present time were not written by Caturda a P rvadhara c rya Bhadrab hu is that in the commentary of Uttar dhyayana S tra (Ak mamaraniya) the author, clearly mentioned that he was not a Caturda a P rvadhara.

*Savve yeye d r mara avibhat va iy kamaso /  
Sagala iu e payatthe, ji a cauddasapuvvi bh samti //*

Which means that, I have explained in sequence the doors related to death? In fact, only the omniscients and Caturda a P rvadharas are capable of describing the complete and minute details.

If the author of Niryukti was a Caturda a P rvadhara, he would not have written the statement that only the omniscient and Caturda a P rvadhara can describe the objects completely in minor detail. This stanza of Niryukti itself is self evident that the author of Niryukti was not Caturda a P rvadhara Bhadrab hu but some other c rya with the same name.

7. That Caturda a P rvadhara c rya Bhadrab hu Sw m is not the author of Niryuktis is proved by the seventh evidence, that in the 778 to 783 stanzas of va yaka Nivrutti, the details pertaining to the “seven Ninhnavaś” (non-believers) that existed between the 14<sup>th</sup> year of Lord Mah v ra’s discourses and upto 584 years after his nirv ā, and even the origin of Digambara sect in 609 V.N. are given. If the Niryuktis were written by the rutakeval Bhadrab hu who went to heaven in 170 V.N., then the events that took place in V.N.Y 609 would not have been mentioned in that at all.
8. Similarly, in stanza nos. 164 to 178 of Uttar dhyayana S tra Niryukti (4th chapter) the seven Ninhnavaś (non-believers) and the origin of Digambara sect are described in a more detailed way than that of va yaka Niryukti.

9. In the stanzas of Da avaiḱa lika Nirvyukti and Ogha Nirvyukti, both K lika Sambhaviḱaya lika S tra and Ogha are incorporated in Cara aKara nuyoga. The division of S tras into expositions (Anuyogas) had taken place between V.N. 590 and 597. Accordingly after the demise of rutakeval Bhadrab hu, during the intermediate period of 420 to 427, rya Rak ita splitted them into expositions.
10. rutakeval Bhadrab hu was not the author of Nirvyuktis. This view can once again be proved by the following example from a stanza in Dasa ruta Ska dha Nirvyukti:

*Egabhaviye ya badh ue ya abhimuhiya n ma goye ya /  
Ete tinni vi des , davvammi ya pomḁr yassa ||46||*

Three instructions of the substance (dravya Nik epa) were analysed in this stanza. According to the commentator of B hatkalpa s tra there are three different beliefs among these three Sthaviras - rya Mamg , rya Samudra and rya Suhasti.

## Conclusion

The elaborate analysis that is substantiated with many literary and historical evidences proves that these Nirvyuktis were not written by Caturda a P rvadhara Bhadrab hu, but were written by some other c rya with the same name.

## Who is the author of Nirvyuktis?

After thus proving that Caturda a P rvadhara Bhadrab hu is not the author of the now available Nirvyuktis, the question that arises next is, who is the author of these Nirvyuktis? Before bringing out an answer, we have to first determine in all how many c ryas were there with the same name Bhadrab hu and which period they belonged to.

According to the literary evidences of both the Digambara and vet mbara traditions and inscriptions, it is obvious that there were many persons with the name Bhadrab hu. According to Digambara sect there were five c ryas with the name Bhadrab hu at different times. Whereas,

as per the texts of vet mbara sect, there were only two c rya with the name Bhadrab hu, of which one is Caturda a P rvadhara Bhadrab hu and the other, occult c rya Bhadrab hu. The following folk tale about occult c rya Bhadrab hu is quite famous:

*P vaya 1, dhammakah 2, v 3, emittio 4, tavassi 5 ya, vijj  
6, siddho 7, ya kai 8, ateva pabh vag bha iy //1//*

*Ajjarakkha 1, nandise o 2, sirigutta vi eya 3, bhaddhab hu 4 ya  
Khavaga 5, jjakhavuḍa 6, samiy 7, div yaro 8, va ih hara //2//*

Among the eight influnetials, occult c rya Bhadrab hu was considered as the fourth influntial c rya. From the ancient times, there has been a unanimous opinion in the vet mbara sect that the four Cheda S tras - Da a ruta Ska dha, Kalpas tra, Vyavah ra S tra and Ni tha S tra, the va yaka Niryuktis etc., the ten Niryuktis, Uvasaggahara Stotra and Bhadrab hu Samhit , these 16 texts in all were written by Bhadrab hu Sw m (earlier in this book). Out of these 16 the four Ched S tra s were written by rutakeval Bhadrab hu is already proved with evidences. In such circumstances, the rest 12 texts might have been written by occult c rya Bhadrab hu, because in vet mbara literature, except for these two, there is no mention of a third Bhadrab hu.

In the ancient scriptures of vet mbara sect, as Bhadrab hu and Var hamihira were described as siblings, the information about them is given together. Hence if the period of Var hamihira is decided it automatically resolves the period of Bhadrab hu.

In the end of his text ‘Pamcasiddh ntik ’, Var hamihira wrote a sloka, and mentioned that it was written in 427 aka era. On the basis of this, it can be certain that alongwith Var hamihira, occult c rya Bhadrab hu must have lived around 427 aka era (vikram 562 year and 1032 V.N.).

A profound analysis of these facts makes it clear that the biographies of rutakeval Bhadrab hu who held the c rya rank between 156 to 170 V.N. and Bhadrab hu, the great occult c rya (Naimittika) who lived around 1032 V.N. were in course of time mixed up with each other and in the process all the events of both their lives, were attributed to the first Bhadrab hu alone, completely forgetting the second one. The confusion, that Caturda a P rvadhara Bhadrab hu was the author of the Niryuktis

and the Samhit s cropped up, as the incidents in the lives of both these c rya s were clubbed together. When once the misconception is clarified, it becomes very clear that Caturda a P rvadhara c rya Bhadrab hu was the author of Cheda S tras and occult c rya Bhadrab hu the second, was the author of Niryuktis, Upasargahara Stotra and Bhadrab hu Samhit .

### **Significant political & historical events of ruta kevli era**

**Important Dynasties:** In 60 V.N., after Ud y , the King of i un ga dynasty, Nandvardhana ascended the throne of P al putra. The kings of P al putra, right from Nandivardhana to the last King Dhananda are described as ‘Navanandas’ in both Jain literature and in other literature.

At the commencement of rutakeval era, the first Nanda was already ruling over P al putra since four years. The details of the nine Nandas as their respective period of rule as given in the brief introduction of ‘Du am rama a congregation Stotra’ are as follows:

S.No.	Ruler	Reigning Period		c rya and the tenure of c rya
		V.N.	Yea rs	
1.	Nanda First (Nandivardhan)	60 - 71	11	rya Jamb 4 years + rya Prabhava 7 years
2.	Nand Second	71 - 81	10	Prabhava 4 years + Sayyambhava 6 years
3.	Nand Third	81 - 94	13	Sayyambhava 13 years
4.	Nand Fourth	94 - 119	25	Sayyambhava 4 years + Ya obhadra 21 years
5.	Nand Fifth	119 - 144	25	Ya obhadra 25 years
6.	Nand Sixth	144 - 150	6	Ya obhadra 4 years + Sambh tavijaya 2 years
7.	Nand Seventh	150 - 156	6	Sambh tavijaya 6 years
8.	Nand Eighth	156 - 160	4	rutakeval Bhadrab hu 4 years
9.	Nand Ninth (Dhanananda)	160 - 215	55	rutakeval Bhadrab hu 10 years + Sth labhadra 45 years
		Total	155	

From the above table it is clear those four years before the commencement of rutakeval era, Nandivardhana, the first Nanda started ruling over P al putra; and by the end of rutakeval era in 170 V.N., Dhanananda, the ninth Nanda had already completed 10 years of his reign. This implies that 45 years after rutakeval era, the 155 years' regime of the Nandas came to an end and Candragupta Maurya became the emperor of P al putra.

From 64 to 170 V.N., stretching to a span of 106 years of the rutakeval era, only the Nanda Kings held power. Nandivardhana, the first Nanda conquered many kingdoms and expanded both his power and the boundaries of his kingdom. During the regime of Nandivardhana the kings of Avant , Kau mb and Kalimga accepted his sovereignty and became the vassal kings of Magadha.

### **Upake a gacha (congregation)**

According to Upake a gaccha Pa val , etc., c rya Ratnaprabha S ri observed rainy season halt in 70 V.N. in Upake a Nagara (Osi ) and made the k atriyaas of that region into Oswals.

Ma iratna, the Vidy dhara king, came to Bhinnam la to pay reverences to c rya Svayamprabha S ri of the P r va tradition. After listening to c rya Svayamprabha S ri's sermons, he handed over the crown to his son and took initiation. Along with him 500 other vidy dharas also took initiation. After initiation, c rya Svayamprabha S ri renamed him as Ratnaprabha S ri.

In 52 V.N. monks Ratnaprabha S ri was made c rya of the congregation. Wandering from place to place he reached Upake a Nagara.

At that time, he had to face many hardships as there was not a single householder in the town who followed Jain Dharma. As they could not receive any alms, he and his disciples did penance (starved) for days together. In spite of these hardships he decided to observe rainy season halt (Caturm sa) in Upake a Nagara along with his 35 disciples. He sent the remaining disciples to Kora a and other towns and villages asking them to observe Rainy season halt there.

After the completion of Rainy season halt, Ratnaprabha S ri and his disciples could not get food and water, yet, facing the situation with equanimity, they incessantly kept practicing their Spiritual-exertion. A few days after Rainy season halt, Utpala, the son-in-law of King Trailokyasimha of Upake a Nagara was bitten by a deadly poisonous snake. As all the efforts to save his life were in vain, he was taken to the burial ground for cremation, believing him to be dead. There, when the ‘Car odaka’ (water touching the feet) of c rya Ratnaprabha S ri was sprinkled on his body, the poison got expelled and thus he was blessed with new life. The grief Stricken royal family and the entire city once again was filled with joy and happiness.

Influenced by this astounding event, the king, ministers, kinsmen and citizens etc., in great numbers, adopted Jainism. As they were all the dwellers of Osi , these novices of Jainism were termed as ‘Oswal’ and they became famous with the same name. It is said that Ratnaprabha S ri made 1, 80,000 non-Jains as Jains and in 84 V.N. left for heavenly abode.

It is said that after Ratnaprabha S ri followed by consecutive c ryaas like Yak adeva S ri and others, the Upake a gaccha c rya tradition continues in the same way, uninterruptedly.

### **Disciples of c rya Bhadrab hu**

c rya Bhadrab hu had four chief disciples. They are:

- (1)Sthavira Godasa (2) Sthavira Agnidatta
- (3) Sthavira Yaj adatta (4) Sthavira Somadatta.

All of them belong to K yapa Gotra. Godasa Ga a originated from Sthavira Godasa. It consisted of the following four branches:

- (1)Tamilitiy (2) Kodivarisi (3) Panduvadhaniy (Pondavadhaniya) (4) Dasi Khabbadi

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**Era of ten prior canons knowing monks (Da a P rvadhara era)  
(V.N. 170 TO 584)**

**Pontiffs of ten prior canons knowing monks era**

**8. c rya Sth labhadra**  
Tenure V.N. 170 - 215

**9. c rya Mah giri**  
TENURE V.N. 215 - 245

**10. c rya Suhast**  
Tenure V.N. 245 - 291

**11. c rya Gu a Sumdara**  
Tenure V.N. 291- 335

**12. c rya y ma (K lak c rya I)**  
Tenure V.N. 335 - 376

**13. c rya mdilya (Skamdila)**  
Tenure V.N. 376 - 414

**14. c rya Revat mitra**  
Tenure V.N. 414 - 450

**15. c rya Dharma**  
Tenure V.N. 450 - 494

**16. c rya Bhadrugupta**  
Tenure V.N. 494-533

**17. c rya r gupta**  
Tenure V.N. 533 - 548

**18. c rya rya Vajra**  
Tenure V.N. 548 – 584

## **Era of ten prior canons knowing Monks**

With the heavenly abode of Ācārya Bhadrabāhu, the last Caturādāyā Pṛvadhara, in V.N. 170, the Ārūṭakeval era ended leading to the beginning of the era of ten prior canons knowing monks (Dāyā Pṛvadhara). The Jaina tradition considers that the Dāyā Pṛvadhara era stretched from V.N. 170 to 584, a span of 414 years, whereas according to Digambara sect, it is between V.N. 162 to 345, lasting for 183 years.

### **8. Ācārya Sthālabhadra**

Birth	V.N. 116
Initiation	V.N. 146
Ascend to pontiff chair	V.N. 170
Heavenly abode	V.N. 215
Household life duration	30 years
Ordinary monk tenure	24 years
Tenure as pontiff	45 years
Total longevity	99 years

After Ācārya Bhadrabāhu, the last Ārūṭakeval, Ācārya Sthālabhadra became the eighth pontiff. The name of Ācārya Sthālabhadra, who won over Kāmadeva, the god of love and sensual pleasures, is taken first among the rare human beings.

Inspired by the unique victory of Ācārya Sthālabhadra on sensual pleasures, many poets have composed poems on his life history in many languages. The life of Ācārya Sthālabhadra sets a unique example of a combination of extremes - romance and detachment. It is impossible for a person staying in a place that brings disgrace and suspicion on one's character, to come out immaculately. But Ācārya Sthālabhadra, even after living continuously for four months in the house of Kōśā, the most beautiful concubine of that time, stayed completely platonic and proved that the impossible can be made possible.

### **Birth and Parents**

Ācārya Sthālabhadra was born in V.N. 116 in an orthodox Brahmin family that staunchly believed in Jain Dharma and was respected by

kings. After the demise of Udaya, the Emperor of Magadha, the ancestor of this family, “Kalpaka” was appointed the Prime Minister of the Magadha kingdom by the first Nanda. Since then, i.e. from the tenure of the first Nanda until the ninth Nanda, the head of the same Brahmin family always graced the post of the Prime Minister. The name of the Prime Minister of the ninth Nanda was Akasara or Akadala. Arya Sthlabhadra was the son of this Brahmin Akadala of Gautama lineage. The name of Sthlabhadra’s mother was Lakshmi Devi.

The Prime Minister Akadala was a high standing politician of his times, an educationist and an efficient administrator. During Akadala’s tenure as the Prime Minister, the boundaries of Magadha kingdom grew remarkably and the revenues of the treasury increased tremendously.

Thus Sthlabhadra belonged to such a prominent ministerial family. Sthlabhadra’s younger brother was Arjuna. Yaksha, Yakadinn, Bhadr, Bhadrinn, Sai, Mai and Rai were their seven sisters. The revered minister Akasara made necessary arrangements for the education of his two sons and seven daughters and made them proficient in all branches of learning.

### **Life with Kousika**

Even after becoming an outstanding scholar, the young Sthlabhadra was unaware of sensual pleasures. To provide the detached Sthlabhadra practical training and to draw him towards household life, the Minister Akasara sent him to a shrewd concubine named Kousika. Within a few days of their acquaintance, both the teacher Kousika and the student Sthlabhadra were so captivated by each others’ attributes, that even a moment’s absence from one another made them feel lifeless. This mutual attraction eventually reached to such an extent that for about 12 years they were so extremely fond of each other, that they had never seen any face other than that of their servants.

Arjuna would accompany his father to the court of the ninth Nanda and help him in the royal duties.

### **Contention of Vararuchi**

Under the direction of the intelligent and capable Akasara, Nanda’s reign was running smooth, just like how an automatic machine moves on

its own. Be it small or big, the way aka ra handled the stately issues, reflected his vibrant personality.

Seeing the impressive splendor of aka ra, a scholar named Vararuchi started feeling jealous of him. Gradually, Vararuchi became a strong opponent of aka ra. With the intention of creating an image for himself in the hearts of the people and the king, through his profound learning, Vararuchi recited novel poems in praise of the king every day. By doing so, he thought of gaining prestige and amassing wealth. But as aka ra did not utter even one word in praise of Vararuchi, Nanda too neither appreciated his poetry nor offered any gifts. Consequently, Vararuchi understood the situation. After a lot of deliberation, he decided to impress Lak m Dev , the literary expert wife of aka ra, with his poetry. With the elegance of his poetic words, Vararuchi pleased Lak m Dev and appealed her to recommend Minister aka ra for compliments for his poetry in Nanda's court. Subsequently Lak m Dev requested her husband to praise Vararuchi's poetry in the court and see that he gets some financial benefit. As insisted by his learned wife, the next day aka ra praised the poetry of Vararuchi in the court. As a result, Nanda was pleased and presented Vararuchi 108 gold coins in appreciation of his poetry.

Everyday Vararuchi used to recite his novel poems in the court of Nanda and would in return immediately get 108 gold coins from the treasury of the Magadha King Nanda. This continued for a long time.

Prime Minister aka ra felt the need to curtail the expense of such a large sum from the coffers every day. So one day he told Nanda that the poems recited by Vararuchi were not his original compositions, instead he was presenting the works of some other poets. He further added that those poems can even be recited by his seven daughters Yak , Yak adinn etc. and the same can be demonstrated the next morning itself.

King Nanda was quite surprised at this. The next morning the seven daughters of Minister aka ra were made to sit behind a curtain in the court. Vararuchi recited 108 new verses in the court in praise of Mah r ja Nanda. The entire court was surprised when Yak , the eldest daughter of Minister aka ra, recited all the 108 verses that were recited by Vararuchi. Then, one after the other, Yak adinn , Bh t , Bh tadinn ,

Sai , Mai and Rai , got up and recited all the verses of the poem in front of the king. In fact, his seven daughters were eka p h (remembering any prose or poetry of any length by just listening once), dw p h (ability to remember by listening twice), trip h , Catusp h , pamcap h , adp h and saptap h respectively. The entire court was in bewilderment. All the eyes were looking at Vararuchi in hatred. The reputation of all his scholarly knowledge was reduced to rubble within minutes. Vararuchi felt humiliated and ashamed.

With just one play of the Minister, Vararuchi lost all his reputation. A fire of vengeance burst in the heart of Vararuchi. By fair means or foul, he decided to restore his lost honour by taking revenge on aka ra. After much deliberation, he came up with a scheme.

### **The Mysterious spectacle**

After making necessary arrangements to successfully accomplish his mission of taking revenge on aka ra, Vararuchi, through his disciples proclaimed to the people of P al putra, that in the early hours of a specific day, he would recite his self-composed verses in praise of River Gamg and that Gamg , pleased, would present him with 108 gold coins with her own hands. On that particular day, much before sunrise, a large number of people gathered on the banks of the Gamg . Vararuchi took bath in the Gamg and in a high tone invoked her. By sunrise, thousands of men and women saw that suddenly from the currents of the Gamg , a hand of a woman came up, gave a bag in the hands of Vararuchi and disappeared back into the Gamg . When he opened the bag in the presence of all and counted the gold coins, they were exactly 108 in number. The applause of the people there echoed in the skies. The word spread all over, like thunder. Within few days the glory of Vararuchi spread far and wide.

One day king Nanda expressed his desire to aka ra that he too would like to see the miracle with his own eyes.

The Prime Minister aka ra entrusted the work of finding the factual truth to one of the most efficient and skilled secret emissary. Through him aka ra came to know that Vararuchi goes to the Gamg at night and places the bag of gold coins in a contrivance hidden in the river and

the next day he presses the contrivance with his feet and obtains the bag, thus fooling the common people.

After knowing this, the next night aka ra got the bag of gold coins that Vararuchi kept, removed by his spy.

The next day before sunrise itself, a large crowd gathered near the banks of the river Gamga. At the appropriate time, Mah r ja Nanda, the king of Magadha along with his Prime Minister and other officials reached the river bank. Vararuchi took bath in the river and then started invoking Gamg . After the invocation, as usual Vararuchi pressed the contrivance with his foot. All of a sudden a hand came out of the waves of Gamg , but it was totally empty. There was no bag of gold coins. Vararuchi dived into the river and searched for the bag of gold coins in the water, but in vain. He stood silently with his head bent.

“Here is your bag of 108 gold coins, which you have deposited last night in the river.” Saying these words, the Prime Minister aka ra kept the bag of gold coins in Vararuchi’s hand. Vararuchi experienced much more pain than death itself, at the sight of the abhorrence and the repulsion in the eyes of the people. He was so abashed that his deception was caught that he did not step out of his house for several days. Holding Prime Minister aka ra responsible for his mass insult, Vararuchi spent days and nights trying to find some weakness of aka ra to take revenge on him.

One day, through a maid of aka ra, Vararuchi came to know that Prime Minister aka ra, on the eve of his son r yaka’s marriage, had ordered beautiful and expensive insignia like umbrellas, etc and custom-built, state-of-the-art destroyer weapons to offer as a gift to Mah r ja Nanda.

### **Conspiracy of Vararuchi against aka ra**

To take his revenge on aka ra, Vararuchi considered the information he got as the most appropriate one to plan a future conspiracy. He wrote a verse, the summary of which is as follows: “Mah r ja Nanda doesn’t know what Prime Minister aka ra wants to do. After killing Nanda aka ra wants to make his son r yaka, one day the king of Magadha.”

He mobilised a group of young boys (in the age group 6 to 10) by offering sweetmeats, etc. and made them by-heart the above-mentioned

loka. He then asked them to recite it again and again in high tones in all the streets, markets, crosses, play grounds and gardens, etc. Thus the secretive sloka was echoing at all the public places of P al putra. Resonating from all four sides, the sloka reached king Nanda. Nanda was shocked; never the less, he was totally confident that aka ra, under any circumstances, would not do such a heinous deed. However, to find out the truth, he sent a reliable person to find out in detail the activities at the minister's residence. The person reached the residence of aka ra without any delay. At that very time, incidentally, the umbrella, sword, and the newly made arms & ammonktious which were brought to be gifted to Nanda, were being kept in the newly built artillery room. The confidant of Nanda immediately rushed back and narrated in detail whatever he had seen there. Nanda then waited for aka ra.

At the fixed time, aka ra appeared in front of Nanda and bowed to him. In spite of much effort, Nanda could not control his anger; he looked at aka ra wrathfully and turned his face away from him.

### **Saving the family by sacrificing self**

Nanda's knit eyebrows and angry looks were a tell tale sign to aka ra that some treacherous conspiracy against him had succeeded. He at once returned home and said to r yaka, "Son! Someone had plotted a conspiracy against me and convinced King Nanda that I am no longer loyal to him. Under these circumstances, it is possible that our entire family may be wiped out at any time. Hence, in order to save our family, I order you to follow my instructions. When I bend my head with respect and bow in front of Nanda, without any second thoughts, you with your sword cut my head, separating it from the body and displaying your complete loyalty towards the King, say: 'The disloyal, even if he is our father, has to be slain immediately,'. This is the only way to save our family, else total destruction is inevitable".

As r yaka was not prepared to take up this heinous act, aka ra giving solace said, "During the impending crisis, if you are unwilling to follow my instructions, it will be helping the enemies to succeed in their motives. When bowing before the king, I shall put aconite poison in my mouth. In such a situation even if you sever my head, you will not be affected by the sin of killing your father. Hence before Nanda slaughters

our entire family, you have to cut my head to save our family. Honour my word and save our dynasty”.

aka ra, along with his son r yaka went to the palace, stood in front of Nanda and bent his head in salutation. r yaka immediately took out the sword and in a single stroke, cut off the head of aka ra. This unfortunate event happened in V.N. 146.

Nanda became impetuous and in a surprised tone asked, “Son! r yaka! What have you done?”

In a grave tone, r yaka said, “Lord! When you have ascertained that the Prime Minister is a traitor, I have discharged my duty as a servant”.

Nanda became speechless and was looking intently at r yaka. Later he performed the final rites of his late Prime Minister amid royal honours. Nanda then requested r yaka to take charge as the Prime Minister of the Magadha kingdom.

r yaka, with humility said, “O king of Magadha! My elder brother Sth labhadra is as competent as my father. Hence I request you to offer him the post of Prime Minister. From the past 12 years he has been staying at the residence of the concubine, Ko .

### **The Post of Prime Minister**

As asked by r yaka, King Nanda sent his senior officials and invited Sth labhadra with due honour to the palace and requested him to accept the post of Prime Minister. To arrive at a decision, Sth labhadra sat in the A oka Garden of the Palace and started contemplating. Even though Sth labhadra was all the while staying with the concubine Ko and spending his life enjoying the physical pleasures, his prudent inner mind was completely alert. Sth labhadra thought, “The royal authority and grandeur unnecessarily pushed my godly father towards premature death; taking up the same authority and powerful post of a Prime Minister cannot give me happiness. It is quite possible that one day I too may end up in the same situation. Under such uncertain situation, it is better that I choose that wealth and power which will keep me happy forever and which is everlasting.

The deep thinking made Sth labhadra despise all the worldly pleasures, the mundane affairs and bondages. The understanding of this reality changed the direction of the life of Sth labhadra. He thought to himself, “The post of a Prime Minister is undoubtedly a high position, but this is ultimately slavery, servility and dependence. A bonded person cannot experience happiness even in his dreams. A slave will never get even a moment to think of his own pain or pleasure, as he will always be completely engrossed in the thoughts of his service to the king, kingdom and the people. In spite of mentally and physically serving the king and his kingdom, with dedication and without sparing any pains, yet there is constant fear of confiscation and of death. At the expense of so much energy, what you get in return is equal to a cipher. Therefore, the wise instead of wasting their energy just for the benefit of the king, should make good use of it for the beneficiation and purification of one’s soul. ”

Thinking so, Sth labhadra soon came to a decision. He made up his mind to relinquish all the empty pleasures of the world and work towards strengthening his own soul. Immediately he plucked out five handfuls of hair from his head, made a whiskbroom from the threads of his bejeweled blanket and in the robes of a monk, went to the court and stood in front of King Nanda and said, “O King! After deep thought, I have decided that it is not the position of the Prime Minister which increases worldly delusions that I need, instead, what I need is a harmless straw mat for renunciation. I want to practice detachment and not attachment.”

After conveying the above, Sth labhadra headed out of the king’s palace. The entire royal council including King Nanda was stunned at the unexpected decision of Sth labhadra.

### **Initiation of Sth labhadra**

Sth labhadra instantaneously forsook the palatial mansion, the divinely beautiful Ko and all the opulence, just like how a snake sheds off its skin. He dissociated himself from the body, wealth and kinsmen and with total inclination towards renunciation, reached the outskirts of the city, where rya Sambh tavijaya was seated, bowed to him with respect and took refuge at his feet and in V.N. 146, he took the rama a initiation.

Apart from strictly following all the vows of an ascetic, he served his Guru with humility and also served the older rama as, and through penance burning his Karma, Monk Sth labhadra studied the scriptures with great enthusiasm and concentration from his Guru Sambh tavijaya.

When Sth labhadra left the palace, Nanda appointed r yaka as the Prime Minister of Magadha. The skilled politician r yaka, like his father aka ra, administrating wisely started contributing for the all-round development of the kingdom. The King Nanda respected the young Prime Minister just as he respected the late Prime Minister aka ra.

### **The toughest self-imposed challenge of Sth labhadra**

On the other hand, Sth labhadra, living in the close proximity of his revered Guru and persistently working hard day and night, learnt and mastered the entire Ek da mg (eleven limbs of canons).

As monsoon season set in, three other disciples of Sambh tavijaya approached him and expressed their desire to take up formidable vows. All the four disciple disciples wanted to observe the four months long fast. Besides the first disciple wanted to meditate near the mouth of the lion's lair the second one wanted to meditate in a standing posture near the hole of a snake with poison in his sight, and the third disciple wanted to meditate sitting on the wall of a well.

When rya Sambh tavijaya listened to the tough vows that the disciples intended to take up, he contemplated and felt that they are capable of accomplishing them and so he gave them, his consent.

At that juncture, rya Sth labhadra, bowing at the feet of his Guru with folded hands in reverence, expressed his desire that he would want to stay for four months in the picture chamber of the courtesan Ko amidst many attractive murals that provoke the senses, eat rich and delicious six-course meal and still continue his asceticism without any diversion and without violating the Strict principles of celibacy. Using his powers of cognition rya Sambh tavijaya comprehended that Sth labhadra would be successful in this challenging vow. Hence rya Sambh tavijaya granted him the permission to stay in the picture chamber of Ko .

Taking the permission of their Guru, the four disciples walked towards their respective desired and chosen places. The first three disciples started their fasting and meditation at the places they selected.

rya Sth labhadra also arrived at Ko 's mansion. Being informed of the arrival of Sth labhadra with whom she had been associated for a long time, and whom she treasured more than her own life, Ko came running to him with her hands folded in welcome. She, in her mind thought that as Sth labhadra's disposition is very delicate by birth, so he has come back forever, as he is oppressed by the burden of his spiritual vows. She smiled at him and welcomed him with sweet words.

rya Sth labhadra said, "Oh female-votary! Permit me stay in your picture chamber for four months."

Ko overwhelmed with joy said, "Lord! The picture chamber is entirely at your service. Please stay in it and make my life worthwhile."

rya Sth labhadra who had full confidence in himself entered the chamber and sat down. Ko offered the tastiest six-course meal (Madhukari) to him during his customary alms begging. After retiring from the meal, Ko dressed in the most attractive manner, presented she before him, bowed to him and said in a beguiling tone, "O! Treasure of my life! Please shower your nectar-like loving smiles at your beloved one, who is burning in fire of your passion and rejuvenate her".

Monk Sth labhadra remained completely dispassionate and silent.

Realising that her entreaty to fulfil her sensual desire had no effect on Sth labhadra, her hurt feminine pride rose to its full. Ko, using all the wiles of a woman on Sth labhadra, with her infallible glances, various charming and alluring gestures, agonising screams which touch the heart, by becoming unconscious, weeping, thus repeatedly performing many tricks and ploys, tried to attract him towards her. All of the charming and provocative gestures of Ko went waste and did not even get her at least a single side-glance of the strong-willed ascetic Sth labhadra. The more she tried to distract and bring him out of his holy path and seduce him with her actions and gestures, the more he progressed in his concentration and in achieving perfection in his meditation. She served him delicious food to eat and incited him to enjoy the sexual pleasures,

everyday, by adopting new methods and techniques to somehow attract him towards her. However, Ascetic Sth labhadra did not swerve even a little from his holy path and with total control over the senses continuously advanced on the path of spiritual attainment. Ultimately, when the four months were closing in, Ko astonished by rya Sth labhadra's remarkable ability to control his senses, acceding her defeat, ceased all efforts to attract him. She knelt before his feet and reproached herself and begged for forgiveness.

Thereupon, listening to rya Sth labhadra's discourse, Ko expressed her deep faith in the religion and she took initiation into Female-votary-Dharma from him and served him with a pious heart.

After four months, the first three disciples blemishlessly accomplishing their vows came back to their Guru. c rya Sambh tavijaya rose a little from his seat and welcoming them said, "Welcome to you, "O Monks who performed arduous penance!"

When c rya Sambh tavijaya saw rya Sth labhadra returning from the mansion of Ko , the courtesan; he at once got up from his seat and greeted him saying, "O noble monk who attained the unattainable! Welcome to you".

The three disciples were jealous of Sth labhadra as he was given a greater welcome and more honour. The envious disciples talked among themselves, " rya Sth labhadra is the son of a minister, so our prejudiced Guru addressed him as "*Du karadu karak r*" (one who attained the unattainable) and showed him more respect. If by staying in a luxurious mansion and relishing six-course meals, one acquires such a title, then let us in the next monsoon season, definitely do the same and achieve the same title".

Thereafter, c rya Sambh tavijaya with his disciples wandered other places. For eight months he visited many lands and uplifted many souls. Soon the monsoon season approached once again.

### **Competition against Sth labhadra**

The disciple, who meditated near the lion's cave, for four months in the previous monsoon season, approached the Guru and with all humility,

expressed his desire and begged for permission to stay in the courtesan Ko's picture chamber, eating delicious meal, everyday for four months. It was not hidden from c rya Sambh tavijaya that the disciple was taking this vow out of jealousy towards Sth labhadra. After using his powers of cognition, he said, "Son! You abandon the very thought of performing such extremely difficult vow. Only Sth labhadra has the strong will power to fulfil such a vow".

The disciple was adamant. "O Guru! This is not a tough vow for me, moreover it is very easy. I will definitely take up this vow".

c rya Sambh tavijaya again explained to him not to have such false courage, but blinded by envy, the disciple did not heed his advice and refuting the advice of his Guru, the disciple walked towards the courtesan's mansion.

When Ko saw the disciple arrive at her mansion, she at once understood that he had come to spend the four months there, as he had bred jealousy against rya Sth labhadra. Thinking that he should not get trapped in these mundane worldly affairs, effort to protect him was necessary. With this thought in mind, Ko bowed to him and asked, "O monk! Of what service can I be to you?"

"O gentle one! I too like rya Sth labhadra want to stay in your picture chamber for four months. So permit me to do the same".

### **Ko's teaching a lesson to the disciple**

Ko gave him the permission to stay in the picture chamber and served him with the tasty meal. In the afternoon, in order to test the monk, she dressed herself in the most attractive and seductive attire and entered the picture chamber. Ko did not even have to make any attempts at seducing the monk. Just one glance of the gorgeously dressed nymph-like beauty, made the monk desperate, and he like an accustomed beggar, started beseeching her. After a stomach full of six course meal, just the sight of a beautiful woman made him blind with lust.

In order to protect the monk from falling into a fathomless, blind well of lust, she demanded money from him. "Expecting money from a person

like me is like trying to extract oil from sand. Take pity on me and fulfil my desire”, said the monk.

Intelligent Ko said in a decisive tone, “O great soul! A monk may break his vow, but a courtesan never breaks her traditional rules. If you still want to fulfil your desire, I can give you a solution. The King of Nepal K itip la used to donate bejewelled blankets to novice monk. Go there and get the blanket for me”.

Blinded by lust, the monk at once proceeded to Nepal. He did not even think for a moment that Mok a are prohibited to wander during the monsoon season. To quench the thirst of his burning lust, he crossed thick forests inhabited by wild animals and insurmountable mountains and eventually reached Nepal. There he obtained the bejewelled blanket from the king. He folded it and hid it in a hollow bamboo stick. Pleased with his achievement, he started his return journey to P al putra.

The monk presented himself with greedy eyes, expressing his hankering, gave her the blanket which he obtained after great struggle. Ko wiped her feet with the blanket and threw it in the gutter.

Seeing the fate of the blanket which he acquired with unceasing efforts and facing many obstacles, he expressed in a sad and surprised tone, “O dove-eyed one! You have thrown this extremely precious blanket into the filthy gutter; you are a very foolish woman”.

Ko immediately replied, “O monk! Like an imbecile, you are worrying about the blanket but you are least bothered about your conduct – jewel which you are willing to ruin by falling into the filthiest deep mire of worldly pleasures”.

When the monk listened to Ko ’s reprimanding moral preaching, the shadow of lust that had engulfed his mind immediately disappeared. He felt remorse at his degeneration. He expressed his gratitude to Ko for her timely guidance and for saving him from sinking into the ocean of material existence.

Thereafter, the monk left the house of Ko & stood in front of c rya Sambh tavijaya. Truthfully narrating the tale of his decline, he asked for

his forgiveness. In addition, to eradicate the impurities he accumulated; he received the appropriate punishment and purified himself.

The three disciples in unison praised c rya Sth labhadra and declared that he is eligible to be decorated with the great title of “*Du karadu karak raka*” (accomplishing the unattainable).

### **Aversion of c r yaka**

The seven daughters of akad la, Yak , Yak adinn , Bh t , Bh tadinn , Sain , Main and Rain , just like their brother Sth labhadra, after the demise of their father, became disinclined towards the world, and they too took initiation. For his immoral conduct, Varuruchi also had to end his life in a befitting manner, by drinking molten tin. Seeing such strange outcome of one’s own deeds, c r yaka also spurned the world. After serving as a Prime Minister of Magadha for seven years, he too took initiation as a Jain monk in 153 V.N., from c rya Sambh tavijaya.

A terrible long-lasting famine occurred during the combined tenure of c rya Sambh tavijaya and c rya Bhadrab hu. c rya Sambh tavijaya passed away in V.N. 156, during the period of the dreadful famine. After him, c rya Bhadrab hu took the reins of the congregation into his hands completely. At the command of c rya Bhadrab hu, c rya Sth labhadra travelled many places propagating the religion.

### **The first discourse and writing of canonical literature in P al putra V.N.160**

Prior to c rya Sambh tivijaya’s departure to heaven in 156 V.N., due to severe drought, Central India was struck with dreadful famine. In order to save themselves from its severe impact most of the monks, abandoning the famine-affected areas, migrated to far off places. c rya Bhadrab hu along with some monks went to Nepal. Because of the scarcity of food during the famine, fearing any violation in the observance of vows of self-restraint, many spiritually inclined monks took the vow of fast unto death and attained Sam dhi and made their life meaningful.

When the famine was over, and the conditions returned to normalcy, all monks who migrated to different places, returned to P al putra. Prolonged living without enough food and water due to the terrible long famine and facing many death-like difficulties, the monks were unable to practice recitation of gamas regularly. As a result, much of the canonical texts were forgotten. The need for the recitation and rememorisation / writing of sacred texts was felt. For this purpose, the aged and the scholarly monks, the Sthaviras who were well-versed in Ek da mg , were to congregate at a common place and recite all the canonical literature and protect the Dw da mg from falling into oblivion.

After taking such a decision, the first recitation of gamika scriptures took place at P al putra in 160 V.N. All the monks present there participated in it. Pontiff Bhadrab hu was in Nepal at that time, practicing *Mah pr a* meditation. Hence the recitation was carried out under the auspices of Sth labhadra, the disciple of the late c rya Sambh tavijaya.

The recitation of each of the twelve canons of Dw da mg was carried out in series, one by one in a proper manner; and with the extreme and mutual cooperation of the rama as, the forgotten texts were recollected in their original form. All the monks memorised the forgotten texts by listening to the same being recited over and over again by the monks who had retained and recollected them. Thus, the farsightedness, mutual cooperation and collective exchange of the recalled texts, saved Ek da mg from going into oblivion.

### **A Major Problem**

After the completion of the recitation of Ek da mg , the monks were confronted with a difficult problem regarding the profession of the canonical knowledge. None of the monks attending the congregation had the knowledge of D iv da. The congregation was worried that without D iv da, how can the essence of the preachings of Lord Mah v ra be adopted. Some of the monks came out with a suggestion that only c rya Bhadrab hu was proficient in the fourteen P rvas, and that he was engaged in *Mah pr a* meditation in Nepal. He alone could recite

the entire fourteen P rvas to the monks and thus save D īv da from going into oblivion.

Finally, the congregation decided to send a large group of monks to Bhadrab hu in Nepal on behalf of the congregation and request him to teach the fourteen P rvas and save the ocean of knowledge. Accordingly, under the leadership and guidance of some Sthaviras, a large group of monks went to Bhadrab hu in Nepal. After reaching there, bowing in veneration, the leader of the Sthaviras appealed, “Omniscient-like Lord! After the recitation of Ek da mṅ by the congregation of monks in P āl putra, they sent this message to you that today, in the rama a congregation, you are the last authority on the fourteen P rvas; other than you there is none else to teach the fourteen P rvas. So to save the knowledge, please impart the knowledge of the fourteen P rvas to the eligible monks”.

### **Perspective of va yakac r i and Dharma S gara Tapagaccha Pa val**

From among the congregation in P āl putra, a few monks were sent to Nepal to bring Bhadrab hu. However as he was engaged in the Mah pr ā meditation, he declined to obey the congregation. The congregation again despatched the second group of Mok ā. They asked Bhadrab hu, “What penalty one has to pay if he disobeys the congregation?” Bhadrab hu replied, “Excommuni- cation”. But as I already started observing Yoga Spiritual-exertion of Mah pr ā Meditation, the congregation should take mercy upon me and send intelligent and able monks here, so that I can teach them seven lessons per day”. Thereupon, the congregation sent Sth labhadra etc., 500 other monks to learn the fourteen P rvas from Bhadrab hu. This narration is found in a fore mentioned literature.

### **The Mentions in Titthog I**

Listening to the message of rama a congregation from the rama as who arrived there, c rya Bhadrab hu said, “The lessons of the P rvas are very complicated. Sufficient time is required to teach them. Since I am at the fag end of my life, because of which there is lack of time, I regret for my incapability to teach the knowledge of P rvas to the

rama as. I am left with very short time in my life. I am engaged in self-realisation. Under these circumstances, what spiritual purpose does it serve to me if I teach these texts?"

As c rya Bhadrab hu refuted the command of the congregation, the rama as got upset and said emotionally, "O eminent c rya! With regrets we are forced to pose the question, what penalty one pays if he disobeys the congregation's command?"

c rya Bhadrab hu solemnly answered, "According to the rules of Jain Order, the one who gives such a reply should be considered as a heretic in the canonical texts and should be ex - communicated from the congregation".

The leader of the congregation said, "You are the highest leader of the congregation. Despite the awareness of the twelve rules of "Sambhoga Viccheda" (excommunication from the congregation) how are you declining to teach the P rvas?"

c rya Bhadrab hu said in a decisive tone, "I am willing to teach the P rvas on one condition. When I am practicing Mah pr a meditation, for spiritual- exertion, I will not talk with anyone and nobody should talk to me. After the completion of my meditation, every day, I will teach seven recitals of P rvas to the monks: one recital after returning from seeking alms, three recitals in the rest of the day time (k lavel s) and three recitals after the evening pratikrama a. Thus there will not be any hindrance even in my meditation and at the same time, the command of the congregation will also be fulfilled".

The leaders of the group of monks accepted the condition of c rya Bhadrab hu. c rya Bhadrab hu, keeping his word, started teaching the P rvas to the 500 brilliant rama as including rya Sth labhadra. Because of the complicated and obscure nature of the subject and because of the slowness in the progress of the recitals, gradually 499 monks feeling tired and frustrated stopped learning & went back to P al putra. But rya Sth labhadra kept at his study of P rvas with courage, concentration and dedication. Thus of the remaining period of the twelve years of his Mah pr a meditation, Bhadrab hu taught the

P rvas to Sth labhadra continuously for eight years; and Sth labhadra became well-versed in eight P rvas.

One day Sth labhadra asked c rya Bhadrab hu, “Lord! How much more remains for me to learn?”

c rya Bhadrab hu replied, “O humble son! Whatever you have learnt so far is equivalent to one drop of the unfathomable Sindhu Ocean. You are still left with learning the entire Sindhu Ocean, except for this one drop.”

Catching a glimpse of slight disappointment on the face of his disciple, c rya Bhadrab hu said in an encouraging tone, “Do not be disappointed, O amiable One! I will teach the remaining P rvas very fast.”

By the time c rya Bhadrab hu finished his Mah pr a Dhyana, he had taught Sth labhadra two topics less of the ten P rvas and with his congregation from Nepal left for P al putra. There he preached dharma to a huge audience in a garden outside the city.

Sth labhadra’s ascetic sisters, Yak and the six others also came to the garden to pay homage to c rya Bhadrab hu, rya Sth labhadra and other monks. After bowing to c rya Bhadrab hu, Female-monk Yak asked, “Lord! Where is our eldest brother, Sth labhadra?”

The c rya answered “ rya Sth labhadra might be studying in the dilapidated temple (caitya) nearby.”

Yak along with her six sisters left towards the said temple. Sth labhadra, from a distance, saw them approaching and wanted to show them a miracle from his learning. Instantly, using the power of his knowledge, he turned himself into a huge and beautiful lion. After reaching the decrepit temple, the Female monks saw the ferocious lion sitting there and their eldest brother was not visible anywhere, they fled to their teacher and told him, “O Lord! There is a lion sitting at the temple and rya Sth labhadra is nowhere to be seen. We are worried if our astute rama a has been devoured by the lion.”

Using his knowledge the carya instantly understood what had happened. Assuring them, the carya said, “Children! Return to the temple and now see; you will find your brother sitting there and not the lion. In fact, the lion is none other than your brother”.

The sisters once again went to the temple and were overjoyed to see their brother in place of the lion. They paid humble deferential salutations and inquisitively asked, “Eldest brother! Just a few seconds back there was a lion seated at where you are sitting now. Where has that lion gone?”

The amused carya Sth labhadra replied with a smile, “There was no lion here. That was just me, testing my knowledge”

The seven lady ascetics were extremely happy knowing that their eldest brother was a treasure house of extraordinary knowledge & miracles.

Later, Female monk Yak related to carya Sth labhadra, the sad incident of their younger brother-monk riyaka whom she encouraged to initially observe Ek sana (taking food only once in a day) and then undertake complete fasting, as a result of which he passed away.

After the departure of the female-monks, when it was the time for learning, carya Sth labhadra went to his teacher. carya Bhadrabhu told him in clear words, “Son! It is very difficult to acquire knowledge but actually it is much more difficult to digest the acquired knowledge. You failed to digest the secret knowledge. You could not control the temptation of displaying your power. In front of your sisters you exhibited your eminence and the miracle of your knowledge. And hence you are no longer eligible to learn the remaining knowledge. Be happy with whatever you have learnt.”

When carya Sth labhadra heard the words of his teacher, he felt remorse for the sin he committed. He prostrated on the feet of his Guru and repeatedly implored for his forgiveness and he repeatedly promised that he would never, ever repeat such a mistake. But carya Bhadrabhu bluntly refused his plea saying that he was unfit to acquire the wisdom of the last four Purvas filled with much celestial and miracle-achieving knowledge.

The whole congregation came to know of what transpired. They approached c rya Bhadrab hu, persuaded and prayed that he should forgive the sin of Sth labhadra and punish him suitably for his fault and continue teaching the remaining P rvas.

The c rya listened to their entreaties attentively and said, “As a matter of fact, I thought that rya Sth labhadra was eligible to acquire the knowledge of the P rvas. So I already taught him ten P rvas with complete details including meaning and interpretation and only two topics remain. There is a strong reason behind my decision not to impart the knowledge of the remaining four P rvas to him. When Sth labhadra triumphed over the invincible K madeva, his c rya Sambh tavijaya honoured him with the title “Du kara du kara k raka”. When such a great ascetic like Sth labhadra, who has conquered his mind, who is well versed in ten P rvas, and is of noble lineage, could not restrain the enticing ostentation of his knowledge, it is incomprehensible how the common men of future will be able to digest the knowledge of celestial and miraculous powers.

In future, as time passes, there will be cantankerous, ill-tempered and arrogant rama as, who will get upset in a moment, and will disobey and disrespect their teachers and with little spiritual essence. If such monks acquire the great powerful knowledge of these P rvas, then, when they become angry even over a trivial issue and using these four types of lore may harm people; declining from their asceticism may even get ready to totally destroy others. As a result of such bad deeds, they will be for infinite time, wandering in the cycle of transmigration. Considering all these facts, it is better not to pass the knowledge of the remaining four P rvas to the next generation”.

To this rya Sth labhadra replied, “Whatever you said is true, however, the people of the next generations will complain that on account of Sth labhadra’s misdemeanour, the knowledge of the last four P rvas, perished. I shudder with the very thought of such ignominy. Hence, even if you do not elucidate the meaning and special interpretation of the remaining four P rvas, I pray, at least, teach these to me in their original text”.

c rya Bhadrab hu was certain that the knowledge of the last four P rvas will definitely be lost with his demise. So he imparted the

knowledge of the last four P rvas to rya Sth labhadra only in their original text without elaborating either their meaning or interpretation.

In V.N. 170 (357 BC) after c rya Bhadrab hu's accession to heaven, rya Sth labhadra became the eighth pontiff.

Both the vet mbara and Digambara traditions agree that c rya Bhadrab hu was the last Caturda a P rvadhara and ruta – Keval c rya of Lord Mah v ra's tradition.

Wandering many places and uplifting the laymen, c rya Sth labhadra one day arrived at Sravasti. There he made Dhandeva, his childhood friend, an ardent believer and follower of the true religion and showed him the right way to obliterate the cycle of transmigration.

After the completion of 44 years as Pontiff, c rya Sth labhadra, the third heretic, known as 'Avyaktav d' originated from amongst the disciples of dh c rya in 214 V.N. in the city of wet mbika. (Its short description is given at pages 415 to 417 in part II of the non-abridged edition of Jain Dharama K Moulika Itih sa).

rya Sth labhadra was a householder for 30 years. Between V.N. 170 & 215, as the Pontiff c rya of the congregation served the Jain order. Finally, at the age of 99, he acceded to heaven in 215 V.N. in Vaibh ragir near the city of R jag ha after fasting for 15 days.

From the point of view of Indian History, the era of rya Sth labhadra may be regarded as the political era of dynastic-transition and political upheaval. The Greek invasion against India, the rising of the great political philosopher C akya, the decline of the Nandas and the rise of Maurya Dynasty were the significant political events of his era.

### **Sikandara (Alexander the great) invades India**

During Sth labhadra's pontifical period (from 170-215 VNY), approximately 200 V.Y (327BC) the Greek Emperor Alexander with a huge army invaded the north-western frontier of India. At that time, there were many small kingdoms in the north-western frontier and many republic states of different clans in Punjab. Dhanananda, the ninth Nanda

emperor of Magadha, because of his miserly nature, and because of imposing heavy taxes on people, lost the love and confidence of his subjects. Many small kings who were until then under the control of Magadha and the vassal kings too, revolting against him, declared their independence. Because of their internal rivalries, the kings were trying to expose and humiliate each other.

Due to the lack of a single supreme political power in the country, Alexander was successful in his initial military campaigns. He conquered the Indian regions from Hinduku a and K bula mountain pass to the regions east of the Sindhu River, and K shm ra and Tak il .

Though all the kings and the republic states fought bravely against Alexander but the stubborn resistance put up by King Paurava and a fierce battle that ensued therein will always remain as a remarkable incident in the history of India. The army of King Paurava, putting their lives at stake, fought the army of Alexander valiantly; yet they met with defeat. Though victorious in the battle, Alexander impressed by the chivalry and valour of Paurava, felt that he should make friends with him. Hence he reinstated the kingdom he won to Paurava, and marched ahead continuing his victory campaign.

The army of Alexander wanted to advance further but the combined forces of the republics of K udraka and M lawa offered a tough fight in the battlefield at the confluence of Indus and Cin ba. The Greek army succumbed to a heavy loss. Alexander himself was wounded in the battle with the M lawas. As he was injured, the rumours of Alexander's death started spreading. As a result many soldiers in the Greek army, as a group, retreated towards Greece. The Greek army lost its morale. Considering his condition and that of his army, Alexander gave up further expeditions and headed back towards his homeland.

As he marched towards Greece leaving behind the conquered territories of India, the Indian provinces, setting themselves free of the yoke of foreign rule, declared themselves as independent. Alexander died in June in 323 BC., while reaching Babylon.

After the death of Alexander, his empire fell apart and anarchy prevailed everywhere. Alexander had no children. Therefore, his commanders-in-

chief distributed the vast empire among themselves. The first partition took place immediately after Alexander's death in 323 BC and the second in 321 at a place known as Str y a.

The invasion of Alexander aroused a new awareness among the Indians and laid the thought foundation for the establishment of a major sovereign authority. The campaign of Alexander displayed to the world, the combat skills and the chivalry of the Indians. Not only the men, even the women here, with undaunted courage, confronted the enemy in the battlefield and sacrificed their lives to protect their motherland from the Greek invasion.

During the campaign of Alexander to annex the Indian kingdoms in 327 BC, and after his death in 323 BC, during the invasions of Greek king Selucas on India in 304 BC., and between 327 and 304 BC, King Candragupta Maurya played a significant role to make futile the foreign invasions, and to make India a strong Nation. In this context his life sketch is given here in brief.

### **Origin of Maurya dynasty**

In 215 V.N. (312 BC) with the end of Nanda dynasty, India witnessed the advent of the powerful Maurya Dynasty. This great dynasty eliminated the Greek rule completely from our motherland, without a trace. It not only extended its power over the entire India but also hoisted their banner of victory on territories outside India, thereby, bringing India under one sovereign authority, and ruled for 108 years from 215 to 323 V.N. There was all round development and progress during its regime in India.

Emperor Candragupta Maurya, the founder of this dynasty is associated with the great politician of that time, Chanakya. In fact Chanakya can be considered as the founder and custodian of this powerful dynasty. The Mauryan dynasty came into existence due to the astuteness of this great Brahmin scholar.

### **Chanakya, founder of Maurya dynasty**

A Brahmin named Chanakya lived in Chanakya village in Golla-Pradesh. His wife was Chanakya's daughter. The Brahmin couple followed Jain religion.

sincerely. Apart from observing the vows of a layman, they used to serve the monks also.

In course of time, Caṅkaś gave birth to a son. At that time, some Sthavira ramaṣas were staying in a secluded room in their house. Caṅ showed his new born son to the Sthavirs and told them that the child was born with teeth. The Sthavira ramaṣa replied, “O righteous disciple! Your son will become a great valiant king.

“I hope that my son, by wielding power as a king, will not entitle himself to purgatory”. Thus thinking, Caṅ took the child home and filed his teeth. When Caṅ informed the saints what he had done, the Sthavira said, “As you have filed the teeth, now the child will not become an emperor, but in course of time he will become equivalent to an emperor (one who makes another person the king and wields the power via him). Caṅ named his son ‘Cākyā’.

Starting his schooling at the right age and studying with complete dedication, the intelligent Cākyā became a master in many disciplines. Cākyā used to feel that contentment is the real wealth and so would observe the vows of Votary with utmost faith and sincerity.

When Cākyā attained youth, he was married to a Brahmin girl from a respectable family. After the death of his parents, Cākyā took over the responsibilities of his modest household. As he was content with whatever little he had, he never tried to accumulate wealth. Once, Cākyā’s wife went to her maternal home to attend the marriage ceremony of her brother. Cākyā’s sisters-in-law were all married into very rich families. Hence, they used to wear expensive clothes and bedecked with precious jewels and make-up always surrounded by servants. Cākyā’s wife, however, did not possess anything that can be termed as an ornament. All through the day & night she wore an old sari and blouse. Her own sisters and the other women who came to attend the marriage derided her of her poverty and poked fun at her. When Cākyā came to know that his wife was humiliated because of their poverty, he firmly decided to earn money. He knew that Nanda, the king of Magadha donates adequate amount of money to Brahmins. So hoping to obtain the money, he reached Pālputra. There, he sat on the first seat which was slightly elevated than the others and kept his stick and rosary beads, etc.

on the other seat. In fact, the seat on which Cākya seated himself was intended for king Nanda who would always sit on it to donate money. So as per the instructions of Nanda's son, a servant asked Cākya to vacate the seat and sit on another seat. Cākya felt insulted and did not budge. The servant then kicked Cākya and made him vacate the seat.

Insulted by the servant, Cākya flared up in anger. In front of the vast gathering of people present there, he, in a thunderous and deafening voice took an oath—"I will rest only after I completely annihilate this Nanda, his army, sons, friends and his treasure".

After taking this oath, glaring at Nanda with knitted eyebrows and fiery eyes and trembling with fury, Cākya walked out of the palace and left the city. He remembered the prediction of the Sthavira which he heard from his parents, that in future, though not an emperor, he will become equivalent to an emperor, and remaining like a shadow behind the screen, he will wield power like an emperor. "The words of a renunciant rama a never go false". So thinking, Cākya firmly decided to search for such a person, through whom he can destroy Nanda, his dynasty and his kingdom.

### **Encounter with Candragupta**

Wearing the robes of a religious mendicant, Cākya set out in search of a capable person. Wandering from place to place, one day he reached the village where the people who take care of the peacocks of King Nanda resided. Looking at the sage-like Cākya, their chief said, "O Great Soul! My expectant daughter has a strange longing to drink the moon. How is it possible to fulfill her impossible desire? If, during pregnancy a craving is not fulfilled, not only the child in her womb even my daughter may also die. This is worrying me a lot. It will be of great help, if you fulfill this strange yearning of my daughter".

The erudite Cākya immediately understood that the person, whom he is searching for, is in the womb of the Chief's daughter. So he said to the Chief, "If you promise to hand over the boy to me when he attains youth, I will fulfill your daughter's desire".

The Chief happily accepted the pre-condition. Then under the instructions of Cākya, a hay and grass hut was made ready. A big hole

like portion at the top of the hut was left open. At night, the moon's reflection fell in the hut through that opening. C akya asked a person to secretly climb on to the hut and to hide himself. Then when he signals him, he has to cover the opening slowly with hay.

After making all these arrangements he called the pregnant woman into the hut and made her sit on a stool. He then gave her a plate filled with water. The full moon reflected in the water. C akya addressing her, said, "Daughter, drink this moon".

The expecting woman started drinking the water. As she kept drinking the water slowly, the person hiding on the roof of the hut began covering the opening with hay little by little. Thus when she drank all the water, the moon was no longer seen. She felt happy thinking that she drank the moon. As her desire was satiated, the child in the womb started growing and in due course she gave birth to a radiant child. Keeping in mind the incident of her desire, he was named as Candragupta.

Farsighted C akya wanted to collect gold to maintain an army for the future king. He was wandering from place to place in search of experts in metals. Meanwhile Candragupta grew up into a boy and while playing with his friends used to behave like a king with them.

Wandering from one place to another, C akya came back to the village of the peacock caretakers. At that time Candragupta was playing with his peers, showing signs of the princely arts. Observing the princely gestures of the boy and listening to the conversation of the children playing with him, C akya understood that he was the same boy whose mother's wish he had fulfilled when she was pregnant.

Stroking Candragupta on his face and head with love, C akya introduced himself and said, "Come with me, I will make you a king".

The ambitious child Candragupta at once held the little finger of C akya and visualising the most magnificent images of his future empire, accompanied C akya. Apprehensive that any obstacle might impede him from accomplishing his task, C akya, without even informing Candragupta's parents or guardians, left the village immediately for an uncertain destination.

The task that Cākya decided to accomplish was in fact a herculean and a highly impossible one. If one carefully analyses, it becomes quite clear that Cākya's struggle was in fact, not just to avenge his insult. In truth, there were many latent intentions behind this undertaking in his heart. The then disintegrating tendencies prevalent in the country created great discontentment in his heart. He desired to provide a good rule with strong government to the people who were being crushed under the burden of heavy taxes and were suffering badly under the evil rule of the Nandas. In all probability, the humiliation in the palace of the Nandas could have aggravated the already innate ambition of Cākya and might have severely stimulated his thoughts and gave him the strongest inspiration for a political revolution.

There were two famous universities in India at that time. One was Takṣiḷa and the other Nālandā. Had Candragupta been enrolled in Nālandā University which was under the very nose of Nanda, he would have had the risk of being noticed by Nanda. To avoid such risk, Cākya might have preferred to admit him in Takṣiḷa University, which was away from Pāṭaliputra. This inference seems proper and logical.

In Takṣiḷa University, there was appropriate arrangement for imparting the best military training to the young Princes, which includes both theory and practical training, archery and the training related to elephants, etc. Apart from the training provided by the university, a separate teacher was also available to independently teach and train military arts to the princes.

No sooner had Cākya found the brilliant child Candragupta in the village of the peacock caretakers, than he directly brought him to Takṣiḷa and made necessary arrangements for his education & training in the University.

It has already been mentioned earlier that Alexander, with a huge army, invaded and conquered all kingdoms from Greece upto the North-western frontiers of India and then in 325 BC invaded India. The small kingdoms and small republics that were situated near the North-western front could not confront the huge army of Alexander and were miserably defeated by him one after the other despite their strong resistance. This pitiable situation in India caused anguish in the minds of the young and

old alike and evoked patriotism encouraging them to take a firm resolution to do their share to protect their motherland. The young were ready to sacrifice their lives for the freedom of their Motherland. An ambitious youth like Candragupta, who had by then already received the best military training in Tak il , could not remain a passive spectator during the country's dire needs. Hence, he in the capacity of a Commander-in-Chief of a troop of soldiers fought bravely against the army of Alexander and offered a strong resistance.

Under the able guidance of the far-sighted C akya, who was an inimitable diplomat and a great political philosopher of the times, the fearless young Candragupta took up the challenge of liberating his motherland, India from the slavery of Greece; and with undaunted valour, courage and gallantry, he was successful in rooting out the enemy from the borders of the country. When Candragupta revolted against the Greeks, he was neither a ruler of any kingdom nor he had any systematic army. He mobilised the youth who were willing to stake their lives for the sake of the country and emerged victorious in the most difficult task.

After putting an end to the foreign rule, Candragupta as per the instructions of C akya, his guardian or his destiny-writer, with his tenacious efforts mobilised a powerful army to invade and to establish his authority over P al putra. After mobilising a powerful army and finalising all military preparations C akya ordered Candragupta to embark on a lightning attack on P al putra. Obeying his orders, Candragupta at once headed towards P al putra with his army. C akya was also with Candragupta during this military campaign. Both the armies fought bravely but the small army of Candragupta could not withstand the vast and organised army of Magadha. Ultimately both C akya and Candragupta had to flee from the battlefield to save their lives. Nanda ordered the soldiers of Magadha to chase them both. But the crafty C akya, taking Candragupta along with him, went on escaping, in a disguise, crossing dense forests, high mountains and fast-flowing rivers.

### **A lesson to C akya from a rural woman**

With the burning desire to stay alive till he accomplishes his oath and mission of annihilating the Nanda dynasty totally, C akya took refuge in a secluded hut, for the night, together with Candragupta. The old lady

of the hut served boiling hot native porridge in a plate and placed it in front of her children. One of the children put his hand in the centre of the plate of the hot porridge to eat and started yelling as his hand scalded. The woman in a fretful voice complainingly said “My son! You too, like Cākya seem to be foolish”.

Listening to the elderly woman Cākya was startled. He enquired her, “What foolish act did Cākya do that you are comparing this boy to be foolish like him”.

The old woman replied, “O traveller! Without conquering the frontier territories he straight away attacked Pāl putra, which is in the heart of the kingdom; he faced a terrible defeat, and foolishly risked his life. Similarly this foolish child without first eating the porridge near the ends of the plate directly put his hand in the middle of the plate and scalded his hand”.

Cākya learnt a lesson from the old woman’s taunts. He thanked her in his heart, and immediately worked out his future plans and even before sunrise, left the place for an unknown destination.

Confronting many problems, Cākya successfully crossed the border of Magadha along with Candragupta. After reaching a secure place, once again he started mobilising the army. This time he made an alliance with Pravartaka, the king of Him laya foothills. Cākya, luring him to his side, promised him half of Magadha Kingdom, and convinced him to invade the kingdom of Nanda. In a short time, Candragupta too mobilised a powerful army. Following the instructions of Cākya, the combined army of Candragupt and Pravartak attacked the frontier regions of Magadha Kingdom, invading, subjugating and establishing their rule on the frontier regions and cities one after the other and ultimately reached Pāl putra. A fierce battle broke out between the two armies. After a long fight the Magadha army fled away from the battle field. With the fall of Magadha, Candragupta captured Dhanananda alive. The entire credit for the success of this military campaign goes to Cākya, because of whose shrewd diplomatic tactics the armies of Candragupta and Pravartaka had emerged victorious, continuously.

## **End of Nanda dynasty & Establishment of Maurya dynasty**

Candragupta presented before C akya, Dhanananda as a captive. Dhanananda begged for his life and pleaded that he would practice religious life in seclusion. C akya agreed to his request and said that he could take his two wives, his daughter and enough money along with him and go in a chariot wherever he wants to.

Abiding C akya's orders Dhanananda prepared to leave the palace along with his two wives, his daughter and sufficient wealth, on a chariot. Just as he bawled at the horses to get going, as if by divine intervention, at that very moment Candragupta reached the palace on a chariot, from the opposite side. Seeing the chariot-mounted, radiant Candragupta, at the very first sight itself, Dhanananda's daughter forgot her status, noble birth, etc. and was completely captivated by the charm of Candragupta. Like a Cakor (Himalaya partridge) enamoured of the moon, stares at it incessantly, similarly the princess forgetting her senses and unconcerned about the surroundings kept staring at Candragupta. Dhanananda being old and well-experienced in worldly matters immediately realised that his daughter had totally surrendered herself to Candragupta. He stopped the chariot and said, "Dear child! It is believed that self selection of the bridegroom (Svayamvara) is the best means of choosing the groom for a girl born in a K atriya family. As per your wish, happily marry Candragupta. Get down from this chariot, and mount onto the chariot of Candragupta and free me of my responsibility of searching an able groom for you."

Hearing her father's words the princess as if spellbound, got down from the chariot immediately. Just as she kept one foot to get into the chariot of Candragupta, six spokes of the wheels of the chariot broke down making a loud noise.

Seeing this Candragupta said, "Who is this inauspicious girl, climbing into my chariot, with whose mere touch of a foot, the spokes of the wheels of my chariot broke down? Had she seated herself completely in the chariot, not only my chariot, but my very existence may be jeopardised." So saying, he prevented the princess from getting into the chariot.

Cakya interrupting him, said, “No, no Candragupta! Do not do that. You, without any hesitation, allow her to sit in your chariot. The breaking of the six spokes of the wheels is a very good omen for you and for your future generations. It implies that up to six generations your dynasty will rule the country continuously.”

“Just as you wish Lord!” saying this Candragupta bowed down to Cakya’s command and allowed the princess to sit in the chariot.

Soon after, Candragupta and Pravartaka began portioning among themselves, the immense fortune of Dhanananda. Just then, an extremely captivating and extraordinarily beautiful damsel, from the seraglio of Dhanananda was presented in front of them. King Pravartaka was completely besotted by her beauty. Their marriage was arranged on the advice of Cakya. During the wedding ceremony, when the bride’s hand was placed in the hand of the groom their hands were sweating profusely, as they were in front of the sacred fire. As she was a poison-girl (*Vidya-kanya*), the mere contact of her fatal poisonous sweat had a quick effect on Pravartaka. Ultimately as a result of the fatal poisonous sweat, king Pravartaka lost his life. In this manner when Pravartaka died without any efforts, Candragupta became the sole and unrivalled lord of the entire wealth and kingdom. Thus in 325 B.C. (325 BC), when Chandragupta Maurya attained heavenly abode, in the same year, the end of Nanda dynasty, the death of Pravartaka, and the coronation of Candragupta Maurya as the unrivalled king of the vast empire of Palak and of Parvatak’s kingdom took place. Candragupta put an end to Nanda rule and established Mauryan dynasty in Palak in 325 B.C. (325 BC)

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## RYA MAH GIRI AND RYA SUHAST

After Sth labhadra, the seventh successor and eighth c rya of Lord Mah v ra, c rya Mah giri became the ninth pontiff and rya Suhast became the tenth pontiff.

	<b>9<sup>th</sup> Mah giri pontiff</b>	<b>10<sup>th</sup> pontiff Suhast</b>
Birth	V.N. 145	V.N. 191
Initiation	V.N. 175	V.N. 221 (Alt. V.N. 214)
Became c rya	V.N. 215	V.N. 245
Heavenly abode	V.N. 245	V.N. 291
Household life duration	30 years	30 years (Alt. 23 years)
Ordinary Monk tenure	40 years	24 years (Alt. 31 years)
Tenure as c rya	30 years	46 years
Total longevity	100 years	100 years
Gotra	El patya	Va i tha

### Family life

Both rya Mah giri and Suhast , from their infancy were left under the supervisory care of Female ascetic Yak a. They were brought up and educated under her able auspices.

### Initiation as rama a

rya Mah giri was initiated in 175 V.N. and rya Suhast was initiated in 221 V.N. As far as Mah giri is concerned, there is no controversy regarding his time of initiation. However as per the data given above, the initiation of Suhast took place in V.N. 221 in such a case the most important objection would be the initiation of Suhast by rya Sth labhadra himself. But rya Sth labhadra went to heaven in 215

V.N. itself. In such a situation, initiation of Suhast by c rya Sth labhadra in V.N. 221 does not seem to be logical or true. Hence it appears that rya Suhast was initiated at the age of 23 and probably by a slip-up of some scribe, the figure 30 got documented instead of 23. If we accept that Suhast was initiated at the age of 23, then, that he got initiated by c rya Sth labhadra (214 - 250 V.N.) himself, seems logical.

### **Life as rama a**

These two great men spent 14 and 31 years of their life respectively as ordinary Jain saints. During this period they performed severe penance, flawlessly observed self-restraint and served Sthavira rama as with great reverence. Besides, they, with persistent practice and complete concentration acquired knowledge. Both of them are scholars in the ten P rvas except for two topics.

### **Post of c rya**

In the year 215 V.N. at the time of his departure for heaven, c rya Sth labhadra appointed both his worthy students - rya Mah giri and rya Suhast as his successors, the eighth pontiff.

rya Suhast after taking initiation from c rya Sth labhadra barely completed his study of Ek da mg that c rya Sth labhadra went to heaven. So rya Suhast studied the P rva ruta s under rya Mah giri. According to the Pari i ta Parva K ra, rya Suhast himself said addressing rya Mah giri - “*Mamaite guravah Khalu*” - “he is my Guru”. If this fact is taken into consideration, it does not corroborate the statement that in V.N. 215, the novice monk, rya Suhast, was given the post of c rya along with rya Mah giri by c rya Sth labhadra.

A scrutiny of the facts makes it highly probable that while nominating rya Mah giri as his successor, c rya Sth labhadra with his special knowledge might have perceived that rya Suhast would be the most eligible and efficient monk for running the congregation in future and so might have instructed rya Mah giri to appoint him as c rya at the proper time.

During the tenure of both these caryas, Jain Dharma spread throughout India, far and wide. Moreover, Avant also became a strong centre of Jain tradition during their time.

### **Remarkable Spiritual-exertion of carya Mah giri**

carya Mah giri taught his many disciples the gamas and made them proficient in Ek dhamma. Later, he handed over the responsibility of his gaccha also to carya Suhast and staying with the gaccha he started practicing the ramana principles of Jinakalpa. Even after taking the vow of *Jinakalpa ramana* carya, he did not leave the order (gaccha). He used to wander with Suhast and the ramanas. However, he would go alone for begging alms and also meditate in solitude. He took a challenging resolution that he would accept only the dry tasteless or stale food that the householders would discard.

carya Mah giri is regarded as the greatest carya of his time. Besides being a staunch supporter of pure conduct, he was well-versed in the Puranas. He would not accept even the slightest deviation in the strict adherence of the daily activities or self-control.

Thus practicing the strict monkhood as stipulated by Jinakalpa, carya Mah giri performed severe penance for many years and set up a yardstick for the high quality life of a ramana. He was of peerless character and the highest quality monk of his times. Finally, he went to a place called Gajrapada near Elakaccha (Darrapur) and fasting there he undertook Samadhi and attained heaven in 245 V.N.Y after completing 100 years of his life.

### **Mah giri's contemporary royal dynasty**

It was already mentioned that the Mauryan dynasty was established during the last days of carya Sthlabhadra (215 V.N.Y). During the period of carya Mah giri, Candragupta Maurya, the first King of this dynasty, under the guidance of his inspirational Prime Minister Cakya, was engaged in wars for many years with the rulers within and outside India. He brought the entire country under one strong administration and established a vast, powerful sovereign empire. He even drove out the

great Greek conqueror Selucus from K bula and Kandh ra and annexed those regions to his vast Indian kingdom.

According to many ancient scriptures, when Candragupta Maurya ascended the throne of P al putra, he was not a follower of Jainism. However, C akya in different ways proved the greatness of Jain doctrines and of Jain rama as and convinced him to follow Jainism. As a result, Candragupta became a staunch believer and a devoted votary of the Jain Dharma. He patronised and served the Jain order significantly.

After the coronation of Candragupta as the king of P al putra, apprehending that he may be poisoned by any treacherous person, and so to safeguard his precious life, the farsighted C akya administered very small doses of poison to him, mixed in his food. The dose was steadily increased and the poison soon worked like ambrosia on Candragupta providing nourishment and sustenance to his body. Gradually, the ratio of the poison being fed to Candragupta was increased to such an extent that if somebody else just tastes the food that is served to Candragupta, would die then and there itself.

### **Birth of Bindus ra**

One day while Emperor Candragupta was having his food, his pregnant wife came there. The queen expressed her desire to eat along with him. The more Candragupta resisted her from eating from his plate, the more adamant the queen became and in the end, she suddenly snatched a morsel from his plate and at once kept it in her mouth. The poisonous food worked instantly on the queen and she fell to the ground, unconscious. Immediately, there was hue and cry everywhere in the palace. Prime Minister C akya quickly rushed to the spot.

“It is impossible to save the life of the queen”, uttering these words, C akya ordered the surgeons to cut open the abdomen of the queen as fast as they can and to save the life of the unborn child. The surgeons acted accordingly and took the baby out of the womb. There was not much effect of the poison consumed by the mother, on the baby, except the appearance of a blue dot (Bindi) on his forehead. He was named as Bindus ra, because of this poisonous dot on his forehead.

Maurya emperor Candragupta ruled over a vast territory of Maurya Kingdom for a period of 18 years from 215 to 233 V.N. and he died in 233 V.N.

### **Bindus ra - the Maurya Emperor**

After the death of Candragupta, his son Bindus ra succeeded to the throne inheriting a vast kingdom. His name appears different in different texts. In Vayu P r a etc, his name is mentioned as Bhadras ra and V ris ra; in the Mah vam a and D pavam a scriptures of Buddhism as Bindus ra, and in the Greek memoirs and texts as Amitrace asa and Amitragh ta.

According to B hatkalpa Bh ya, after inheriting the throne, Bindus ra extended the boundaries of the territories acquired from his father. He was a very just, kind, compassionate and benevolent king and a believer of Jain Dharma. When a famine broke out during his regime Bindus ra opened charity houses and common taverns and liberally helped the victims of the famine. A Greek ambassador named Daimaikas a delegate of Antiochus I, the son of Selucus lived in the court of Bindus ra.

The other name of Bindus ra was Amitragh ta (the slayer of enemy) and so the scholars opine that he might have been compelled to spend most of his time in wars wherein he victoriously vanquished his enemies because of which he got the name Amitragh ta. During the end of his regime, a rebellion broke out in Tak il - the northwestern frontier of his kingdom. He had to send Prince A oka with a huge army to suppress it.

### **Death of C aka**

After the death of Maurya Candragupta who followed him like a shadow, C aka decided to take initiation of a rama a and to strive for his self-realisation. However after being repeatedly implored by Bindus ra, he eventually agreed to remain as the Prime Minister for some more time.

Subandhu, a minister, who gravely aspired to become the Prime Minister of the Magadha kingdom, was extremely jealous of C aka, who wielded authority over the king, the kingdom and the subjects. Whenever

he found a chance he would fill the ears of Bindus ra against C akya. One day Subandhu narrated to Bindus ra, the incident of the latter's mother's death weaving it in such a beautiful way that it seemed as if C akya intentionally murdered her. At last, Subandhu succeeded in sowing a seed of aversion and disbelief towards C akya in the mind of Bindus ra. The foresighted tactician C akya immediately read the feelings of Bindus ra, developed an aversion towards the world, retired to a secluded place on the outskirts of the city and started observing fasting and engrossed him in meditation. When Bindus ra came to know the truth of his mother's death through his wet-nurse, he felt remorse. He immediately went to C akya, asked for his forgiveness and urged him to take up his previous position as the Prime Minister. But C akya had already freed him of the worldly ties and bonds and was involved in the practice of spiritual-exertion. So the disappointed Bindus ra had to return to the palace, empty-handed. This incident, according to Jain literature, is narrated thus: Subandhu, on the pretext of serving C akya, stayed with him; and one day, he lighted fire to the dry cow-dung heap on which C akya sat in meditation. However, C akya did not make any attempts to escape and died in the posture of Sam dhi, and died.

The heinous and repugnant misdeed of Subandhu could not be hidden from Bindus ra and the people. Being humiliated, condemned and turned away by the king and the people, Subandhu leading a miserable life and facing lot of troubles, ultimately breathed his last.

### **Royal dynasty at the time of rya Suhast**

After the accession of rya Mah giri to heaven in 245 V.N., his disciple rya Suhast succeeded him as a c rya; by then it was probably 12 years of Bindus ra's reign. After ruling the country for 25 years Bindus ra died in 258 V.N.

### **Maurya Emperor A oka**

During the tenure of Suhast as c rya, after the demise of Bindus ra, his son A oka became the ruler of the vasta kingdom of Magadha in V.N. 258. Bindus ra, the father of A oka and Candragupta, his grandfather, both were the followers of Jainism. So initially A oka was also the follower of Jainism. During the ninth year of his reign (266 V.N.) A oka

led a campaign against Kalimga. K emar ja the king of Kalimga confronted A oka in the battlefield with his huge army and put up a stiff resistance. A fierce battle ensued between both the armies. Though the valiant soldiers of K emar ja fought bravely, they were no match to the powerful and innumerable army of A oka and after a bloody battle the Magadha army inflicted a cruel defeat on Kalimga. In this battle of Kalimga, about one and a half lakh soldiers were imprisoned, other than that one lakh soldiers died and a greater number who were wounded in the battle, later died. The brutality of the war weighed heavily on A oka's heart. In his 13<sup>th</sup> rock edict he announced that he himself was responsible for this bloodshed and declared that in the future, he would never attempt to win a country with this type of human - butchery and bloodshed.

When A oka was in deep pain with guilt and shame and was feeling remorse, it is possible that he might have confronted a Buddhist c rya and influenced by him, adopted Buddhism. After becoming a follower of Buddhism, he spent his life in propagating and glorifying Buddhism. He got his son Mahendra and daughter congregation mitr initiated as bhik u and bhik u i respectively and sent them to the neighbouring country, Lanka to propagate Buddhism. Apart from propagating Buddhism, A oka also performed many noble deeds for the welfare of the people, and engraved rock edicts on which religious and cultural commandments were inscribed for the benefit of the people.

Because of his significant contribution for the expansion and propagation of Buddhism, A oka's name will be remembered for ever and will be taken with great reverence in the history of Buddhism. After exercising power and authority over Magadha for 24 years, Emperor A oka died in V.N. 282. Some historians believe that during the last four years of his life, A oka once again reverted to and followed Jainism.

After A oka, his grandson Samprati succeeded to the throne.

### **Sermon by rya Suhast to Samprati**

According to Kalpa C r i, rya Suhast once went to Ujjain<sup>2</sup> to pay homage to J vita Sw m and walking along with the chariot procession

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<sup>2</sup> According to Nishida Churni, he went to the City of Vidisha.

he arrived at the palace. When king Samprati, who sat near the window of his palace, saw c rya Suhast, he at once felt very familiar with him, as if he had seen him somewhere. While pondering about it, Samprati's knowledge of past lives revived. He sent his servants to find out the place of stay of c rya Suhast. When he came to know where c rya Suhast was stationed, he approached him and after listening to his discourses posed a question to him, "Lord! What is the fruit of Dharma?"

The c rya replied, "O king, following the holy law with equanimity, without implicit understanding, results in acquisition of kingdom, etc."

"Yes Lord! What you are saying is true" saying this he asked one more question, "Lord, do you recognize me?"

c rya, using his cognitive consciousness, saw the past life of Samprati and answered, "I do know you; you were my disciple in your just previous birth." Later, king Samprati under took the five lay-vows, gave up killing of animals and engaged himself in the progress and development of rama a congregation.

### **Past life of Samprati**

Narrating his past life to him as an answer to his question c rya Suhast said, "O king! This is in relation to your just previous birth. Once in my wanderings I reached the city of Kau mb, along with my disciples. That time the city was gripped in severe famine. Hence, the common people could not even afford to see the food (let alone, eating). But the house holders because of deep veneration and devotion would give sufficient water and food to the rama as alms. One day, my disciples, while begging alms went into a house. A poor, wretched and hungry beggar also followed them into the house. The host gave large amount of food and water to the monks, but he did not give even a grain to the beggar.

The hungry beggar followed my disciples begging for food. They explained to him that as per the rules prescribed for rama as they cannot give anything to a householder. The beggar, unable to tolerate the pangs of hunger, following them, came to me. He begged me also for food. With my cognition, I found out that in his next birth, he would

propagate and spread Jainism. I told him that if he takes initiation into rama a Dharma, we would give him enough food as per his desire. The beggar thought that the difficult path of rama a Dharma is better than his poor, worthless and miserable life. He at once took initiation from me, after which he became entitled to our food, which he ate up to his heart's content. The novice who had been starving from many days, suffered with severe stomach ache, when he ate the sumptuous meal. Consequently, he died that night. He was born to the blind prince Ku la, the son of A oka. O king! You are the same beggar who took initiation from me in your past life. This is the result of your rama a life that you led for one day because of which you are born as a king. ( c rya Suhast became a monk in V.N.S. 214. Samprati became a full-fledged king in V.N.S. 282. There is a gap of 68 years. Therefore, c rya Suhast was present during the just previous birth of Samprati. c rya Suhast attained heavenly abode in V.N. 291).

### **Propagation and expansion of Jainism by Samprati**

In Jain literature, the Maurya emperor Samprati holds the same status as A oka holds in Buddhist literature. According to many Jain texts, after listening to the sermons of rya Suhast , King Samprati sent his officers, personnel, soldiers and his offspring - sons and daughters - to different places, within and outside the country in the guise of Jain monks and spread Jainism far and wide and even converted his vassals to Jainism. The personnel of Samprati, in the guise of Mok a, even went and wandered in non- rya (non-vegetarian) countries, enlightening them with the responsibilities of a Votary and rules of conduct of as rama a and made those places worthy of visit by the rama as. Yielding to the request of King Samprati, c rya Suhast sent a few rama as to non- rya lands to spread Jainism. They felt happy seeing the zeal and faith of the people there, towards Jain religion. The monks wandered freely in the non- rya lands just as they do in the rya lands and extensively propagated Jain religion there. The people in non- rya lands too, showed a lot of reverence towards & accepted the Jain religious principles of a Votary. c rya Suhast felt overwhelmingly happy listening to all these reports.

In few Jain texts, it is mentioned that Samprati got many Jina temples erected in both rya and non- rya lands, thus beautifying the places

with these temples. But there is no mention of these types of temples in the historical texts written before 882 V.N.

### **Avant Sukum la, the unparalleled symbol of strenuous practice of conduct**

After rya Mah giri went to heaven, rya Suhast , wandering through many lands, once again reached Ujjain and camped in a garden in the outskirts of the city. He sent two of his disciple saints to the place of a very wealthy & respected lady called Bhadr for permission to stay in her place somewhere. Permission having been granted, he along with his disciples, stayed in the out house of that very wealthy & respected lady Bhadr .

The next day, at dawn, c rya Suhast was chanting the chapter of “Nalin Gulma” aloud. Avant Sukum la, the son of Bhadr , who was at that time sleeping in a room on the seventh floor of the mansion, with his 32 beautiful wives, heard the melodious recitation of the verse, which echoed in his ears. He listened to it rapt with attention. He at once found the chanting irresistible, and in order to listen to it more clearly and to understand it properly, he came out of the palace as if he were under a spell. He came to c rya Suhast and listened to him attentively. Listening to the recital, an overwhelmed Sukum la felt as if he had previously experienced the happiness described in the recital. On profound contemplation, he gained the knowledge of his past life. He went to the c rya, bowed to him with humility and said, “Lord! I am the son of Bhadr , the mistress of this house. On listening to your recital I regained the knowledge of my past life. Prior to this birth, I was a celestial being in a plane called ‘Nalin Gulma’. Now once again the strong desire to go back to my Nalin Gulma has arisen in me. I want to be initiated into the ascetic life by you and return back there. Please ordain me as a rama a”. c rya Suhast explained him the difficulties of a rama a life.

Avant Sukum la said, “Lord! As per the norms laid down for the monks, I cannot practice penance for a long time. So, in the beginning itself, I will take the initiation into rama a Dharma undertaking the vow of fasting and endure the worst suffering for a short period”.

Having noticed that he was firm in his decision, rya Suhast asked him to seek the permission of his kinsmen. Later Avant Sukum la asked the

permission of his mother and his wives to take initiation; however he did not get it. Hence, he himself plucked his hair with his fingers (ke alumcana) and clad as Monk went to serve rya Suhast . Looking at Sukum la who was detached even with his own body and completely averse to the world, and who initiated himself into asceticism, rya Suhast initiated him into rama a as per the rules prescribed in the scriptures. Avant Sukum la then appealed rya Suhast to grant him permission to perform penance by observing fast unto death.

Taking permission from rya Suhast he went to the desolate burial ground outside the city, and stood there in a meditative posture (k yotsarga). The very elegant and delicate Sukum la, for the first time in his life, walked such a long distance, barefoot. So his feet pierced by thorns and sharp stones, were bleeding profusely. Enduring the pain bravely and suppressing hunger and thirst, he was engrossed in self-realization. The scorching sun burnt the ground like fire, but Avant Sukum la did not pay any attention to it and continued his meditation peacefully. The day progressed and soon the sun set; slowly darkness engulfed. The night appeared horrible and terrifying like a fatal night. But the delicate novice, Avant Sukum la who was averse from life stood still deep in his meditation in the burial ground. Sniffing the blood-stained foot prints, a female Jackal with her cubs came near Avant Sukum la. Sniffing the smell of blood trickling from the legs of the monk, it started licking his legs. Engrossed in spiritual meditation, the monk stood still. As there was no protest from him, the Jackal became fearless. It pierced its teeth into the flesh of his leg. Hot blood gushed out of it. The Jackal with her cubs began devouring his leg. Steadily the monk's meditation was reaching greater & greater heights. Without trying to obstruct the jackal, the monk thought, "This jackal, by devouring my flesh, is burning out my karma, and opening the doors of my Nalin Gulma Vim na". The jackal and the cubs started eating the second leg of the monk. The monk fell on to the ground. However, the monk's concentration of meditation was only getting deeper. After eating his thighs and shoulders, they tore open his stomach. The monk also moved to higher level in his self-realisation. Eventually he went into Sam dhi, died with equanimity and achieving his aim, was born as a celestial being in the plane of Nalin Gulma.

Next day when his mother Bhadr , came to know about the incident from Suhast , she with her 31 daughters-in-law, excluding one who was pregnant, took initiation into the rama a dharma.

### **Disciples of Mah giri**

According to Kalpas tra, the disciples of rya Mah giri sequentially are as follows:

1. Sthavira Uttara (Bahula)
2. Sthavira Balissaha
3. Sthavira Dhan dhya (Dhanagupta)
4. Sthavira r dhya
5. Sthavira Kauḍinya
6. Sthavira N ga
7. Sthavira N gamitra
8. Rohagupta of Kou ika Gotra

A Ga a known as Uttar Balissaha, originated from the names Sthavira Uttara and Sthavira Balissaha, which had the following 4 branches:

1 Kau mbik 2 uktivatik 3 Koḍamb and 4 Candan gar

### **Line of rya Suhast 's Disciples**

The disciple family of c rya Suhast was very large. Out of them, there are twelve important disciples, whose names are as follows:

1. Sthavira rya Roha a
2. c rya Ya obhadra
3. Meghaga
4. c rya K mardhiga
5. c rya Susthita S ri
6. c rya Supratibhaddha S ri
7. c rya Rak ita
8. c rya Rohagupta
9. c rya igupta
10. c rya r gupta (of H rila Gotra)
11. c rya Brhamga
12. c rya Somaga

## **Samucchedav d , the Fourth heretic A wamitra (V.N. 220)**

During the fifth year of the pontification of rya Mah giri, i.e. in V.N. 220, the fourth schism took place as transitory-ness (*K a ikav d* ). Under A wamitra, the disciple of Kodinna, who was in turn the disciple of Mah giri?

According to him, the hellish beings which are existent at the present time undergo destruction at a later time. In such a situation the hellish mode prevalent previously, obliterates and modifies into a distinct one at some other time.

During that period, the head of the Tollage department of the city R jag ha was a follower of rama a Dharma. He brought A wamitra onto the right path. A wamitra realising that his beliefs are false went back to his teacher and asked him forgiveness. He underwent vow of repentance for holding a false view of reality and once again joined the congregation as a rama a.

## **Dwikriyavadi Fifth Heretic - Gamga (228 V.N.)**

The fifth schism was started by an ascetic named Gamga, in V.N.228. He was also known as Gamgadeva and was a disciple of Dhan dhya (Dhana Gupta), who was the disciple of c rya Mah giri. He opined that two types of activities and two manifestations can occur simultaneously. He held that Mah v ra's saying 'only one feeling and one conscious activity at one point of time' is untrue.

rya Dhana Gupta tried his best to mitigate the doubt that cropped up in his mind citing many examples. Even after listening to the logical, intrinsic, analytical and easy to grasp explanation of his teacher, the ascetic Gamga did not forsake his importunity. So he was exterminated from the congregation.

After being expelled from the congregation, Gamga started a new doctrine called 'Dwikriyas'. It was short-lived and he, by this time realised his blunder. He went to his teacher, pleaded forgiveness,

underwent vow of repentance and once again observed the holy path following the principles of temperance.

### **Administration of congregation after Pontiff Suhast**

c rya Suhast did a remarkable service to the congregation during his pontificate, and his tenure is an embodiment of all-round development both in the congregation and in the religion. Nearly for 300 years right from rya Sudharm to rya Mah giri and rya Sushati, the Jain Order was administered & safeguarded efficiently by all the c ryas only.

Apart from c ryas, there was the mention of other ranks in the scriptures such as Up dhy ya, Ga i, Ga avachedaka, Sthavira, preacher (Pravartaka) etc. However, except for c rya, Ga adhara and Sthavira there is no mention of any other rank or their activities, right from the T rthamkara era till pontiff c rya Mah giri.

The sub-divisions like lineage, Ga a and branches started originating, since the period of c rya Ya obhadra. But due to the influence of brilliant c ryas like Bhadrab hu and Sth labhadra, differences of opinion could not arise in the rama a congregation. rya Mah giri and rya Suhast also did not allow any divisions, and competently maintained the unity of Jain order.

The three ranks of group- c rya, discourse- c rya and epochal- c rya were created and their duties and powers were clearly demarcated so as to prevent any minor difference in the traditions, from transforming into a gigantic form and to protect the pure doctrines of ruta dharma and the principles of conduct from being destroyed either totally or partially in future. As a result, the following three traditions came into existence:

1. **Ga adhara lineage:** The leader of the Ga a should take care of the Ga a and act as a teacher and ensure that the Guru-disciple tradition was followed strictly. This tradition and rank has been continuing till date. The current Ga apatis are regarded as the vestige of it.
2. **Descriptive scholar lineage:** the monks who were proficient in all the pious traditions of canonical literature and knowledge and could recite and explain the meaning efficiently was considered

as the c rya of decriptive scholar lineage. Their boundary is not restricted to their own Ga a; instead it stretches over the entire congregation.

3. **Epochal lineage:** In this tradition, one, who with his exceptional talent and skill could influence not only within Jainism but even outside its purview, was made as the epochal- c rya. There was no prescribed eligible criterion that the discourse- c rya or epochal- c rya should belong to a particular Ga a or tradition; he could be appointed from any Ga a or tradition. After an epochal- c rya, his successor could be appointed from a different Ga a or tradition from that of the pontiff who held the office till then.

After Lord Mah v ra, for nearly 250 to 275 years, the congregation was efficiently run by a single Gan- c rya, who successfully and proficiently accomplished the two tasks, i.e., administration of the congregation and the recital and explanation of the canons. During his pontification, rya Suhast gave up the long established convention of Monocracy and opted for two Pontiffs – Gan- c rya to run the congregation and discourse- c rya to recite and explain the meanings of the gamas. In course of time, the rank of epochal- c rya was created. The necessity behind creating the three ranks in place of one is attributed to the following reasons: Farsighted c rya could foresee the differences that will erupt in the future, in Ga as, traditions and in beliefs. So in order to sustain unity in diversity, they might have preferred this type of arrangement in the congregation.

After rya Mah giri, so as to sustain the unanimity of scriptural traditions both in aphorisms and in structure; Keeping in mind the well being of the Jain traditions, rya Suhast appointed rya Balissaha, as discourse- c rya, as he was equally respected by both the Ga as. Thus facilitating the smooth administration of the congregation and retaining the age-old tradition, he paved the way for a new convention.

As there were two independent ranks i.e. group- c rya and discourse- c rya and as they were always associated closely with other rama as, the unity of the congregation was held high and intact at all times.

As far as the rank of epochal- c rya is concerned, during the period of Suhast , under the patronage of the Mauryan king Samprati and also due

to his faithful and devoted services, Jaina Dharma spread far and wide; besides there was tremendous development & growth in Rama a congregation also. The Rama a went to distant lands both within and outside the country and spread Jainism. As a result, the versatility of Suhast was recognised and praised by one and all and he became renowned as epochal- c rya of his times. And from then onwards the third convention of epochal- c rya came into prominence. Both the posts i.e. discourse- c rya and epochal- c rya were not restricted to any particular Ga a as only the efficiency and worthiness of the Rama a was taken into consideration. Hence both these ranks have been respected by the monks of all traditions and Ga as, till date.

The main responsibility of the epochal- c rya was to bring all the Ga as under one roof, encouraging them to adhere to its principles; and in the time of crisis, apart from administration of the congregation, their chief duty was to propagate and pay tribute to Jainism using all their abilities and skills. Their decisions were cited as authentic even in non-Jain commonkities also.

According to “Du am k la Rama a congregation Stotra”, in the Jain order, till the end of Du am k la period, Sudharm and 2004 other c ryas were considered as epochal.

The immediate advantage of the creation of new ranks like discourse- c rya and epochal- c rya was that, in spite of the sub-division of Ga a, lineage, branch, etc., the unity of the congregation remained intact and thereby preventing the disintegration of the congregation.

Before presenting the historical events during the respective periods of the c ryas of the aforesaid three traditions up to Devardhi K am Rama a, the names of c ryas of these three traditions are given below:

Initially, the lineage of rya Mah giri which was well-known as discourse lineage tradition is being given below:

**The c rya traditions of rya Mah giri  
Discourse lineage tradition:**

1	rya Sudharm	2	rya Jamb	3	rya Prabhava
4	rya Sayyambhava	5	rya Ya obhadra	6	rya Sambh tavijaya
7	rya Bhadrab hu	8	rya Sth labhadra	9	rya Mah giri
10	rya Suhast	11	rya Balissaha	12	rya Sw ti
13	rya y ma	14	rya S mdilya	15	rya Samudra
16	rya Gamgu	17	rya Dharma	18	rya Bhadrugupta
19	rya Vajra	20	rya Rak ita	21	rya nandila
22	rya N gahasti	23	rya Revatinak atra	24	Brahmdw paka Simha
25	rya Skamdila	26	rya Himavanta	27	rya N g rjuna
28	rya Govinda	29	rya Bh tadinna	30	rya Lauhitya
31	rya D yaga i	32	rya Dev rdhiga i		

**Names of epochal- c rya,  
Contemporary of discourse lineage**

1	rya Sudharm Sw m	2	rya Jamb Sw m	3	rya Prabhava Sw m
4	rya Sayyambhava Sw m	5	rya Ya obhadra Sw m	6	rya Sambh tavijaya
7	rya Bhadrab hu	8	rya Sth labhadra	9	rya Mah giri
10	rya Suhasthi	11	rya Gu asundara	12	rya Sy m c rya (K lak c rya I)
13	rya Skamdil c rya	14	rya Revatimitra	15	rya Dharma
16	rya Bhadrugupta	17	rya r gupta	18	rya VajraSw m
19	rya Rak ita	20	rya Durbalikapu ya Mitra	21	rya Vajrasena

22	rya N gahasti	23	rya Revatimitra	24	rya Simha
25	rya N g rjuna	26	rya Bh tadinna	27	rya K lak c rya (IV)

**Kalpasastra–Sthavir val (group c rya tradition)  
( RYA SUHAST C RYA TRADITION)**

1	rya Sudharm	2	rya Jamb	3	rya Prabhava
4	rya Sayyambhava	5	rya Ya obhadra	6	Sambh tavijay a- Bhadrab hu
7	rya Sth labhadra	8	rya Suhasthi	9	rya Susthith- Supratibuddha
10	rya Indradinna	11	rya Dinna	12	rya Simhagiri
13	rya Vajra	14	rya Ratha	15	rya Pu yagiri
16	rya Phalgumitra	17	rya Dhanagiri	18	rya ivabh ti
19	rya Bhadra	20	rya Nak atra	21	rya Dak a
22	rya N ga	23	rya Jehila	24	rya Vi u
25	rya K laka	26	rya Sampalitabhadra	27	rya Vriddha
28	rya congregation palita	29	rya Hasti	30	rya Dharma
31	rya Simha	32	rya Dharma	33	rya S mdilya

As the lineage of Mah giri is important, information about the lineage of rya Mah giri is discussed first and then the c ryas of remaining traditions are narrated in the text, based on the information provided in the Sthavir val of Nandi S tra.

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**rya Balissaha and Group- c rya & discourse- c rya of Mah giri  
Tradition  
(Estimated V.N.S. 245 to 329)**

In 245 V.N. after rya Mah giri acceded to heaven, out of hindsight prominent Sthaviras, rya Balissaha was appointed as the group- c rya. His Ga a was called as 'Uttara Balissaha'.

No personal information, like the birth, initiation, parents, etc., of Balissaha is available. He was a Brahmin of Kau ika lineage. Initiated into monastic life by rya Mah giri, he obtained the knowledge of the ten P rvas. Like his Guru, he too very strictly followed the holy path, because of which, after rya Mah giri, he was considered as the Chief group- c rya of this tradition.

With a view to maintain the unity of the congregation, rya Suhast created the ranks of discourse- c rya and epochal- c rya, apart from group- c rya. Accordingly, to maintain coordination and affability between the two ranks, he appointed Balissaha, the great scholar of canons, as the discourse- c rya of the entire congregation.

rya Balissaha imparting canonical knowledge to the monks of the congregation carried out commendable service to the Jain order. In the recital of rama a congregation, which was organised during his tenure, he recited and explained the meaning of the eleven Amgas and the ten P rvas and contributed his full share in compiling them in a systematic order.

During the period of recital, he also compiled a Jain canon text called Amga Vidy from 'Vidy nuv da P rva'. From Uttara Balissaha, his disciples branched out into four divisions known as Kosambi , Sotittiy , Kodamb and Candan giri.

Thus, rya Balissaha held the rank of group- c rya of Mah giri tradition in addition to being the discourse- c rya of the entire congregation for a long time. His tenure is estimated from 245 to 329 V.N.

### **11th Epochal- c rya Gu asundara (291 TO 335 V.N.)**

According to the tradition of epochal- c rya, rya Balissaha declared rya Gu asundara (also known as Gu kara, Meghaga , and Ghanasundara) as epochal- c rya.

Birth	V.N. 235
Initiation	V.N. 259
Became epochal- c rya	V.N. 291
Heavenly abode	V.N. 335
Household life duration	24 years
Ordinary Monk tenure	32 years
Tenure as epochal- c rya	44 years
Total longevity	100 years

### **11. Susthita - Supratibuddha group- c rya (291 TO 339 V.N.)**

Birth	V.N. 243
Initiation	V.N. 274
Became group- c rya	V.N. 291
Heavenly abode	V.N. 339
Household life duration	31 years
Ordinary Monk tenure	17 years
Tenure as group- c rya	48 years
Total longevity	96 years

After rya Suhast , in his lineage, rya Susthita and rya Supratibuddha were appointed as group- c ryas.

rya Susthita and rya Supratibuddha were brothers. They were born in K kandi city in the ruling family and they belonged to Vy ghr patya Gotra. Both the c ryas chanted S ri Mantra 10 million times. Hence their gaccha became famous as Kau ika-gaccha. Prior to this, right from rya Sudharm to rya Suhast , the Dharma congregation of Lord Mah v ra was known as Nirgramtha or detached gaccha.

The King of Kalinga, Mah meghav hana Kh ravela assembled together the entire four-fold congregation for reciting the canons at Kum ragiri hills. The two brothers also participated in it. They had 5 disciples.

1 rya Indradinna - group- c rya 2 rya Priyagramtha - Occulist 3 rya Vidy dhara Gop la 4 rya idatta and 5 rya Arhadatta.

Except his name, no other information is available about rya Supratibaddha.

### **Royal Dynasty during the period of rya Balissaha**

After the departure of rya Mah giri to heaven, rya Balissaha became the group- c rya of Mah giri's Ga a in V.N. 245. After that he became the discourse- c rya of the congregation. However, information is not available as to how many years he held the rank of c rya. Based on the information available in different texts, only a rough presumption can be derived.

According to Himavamta Sthavir val , rya Balissaha attended the council of the four-fold congregation organised by Mah meghav han Bhikkur ya, the King of Kalinga, at Kum ragiri, so as to revive and re-establish the knowledge of the P rvas and the Ek da mg . It is a historical fact that after killing B hadratha, the last king of Magadha in V.N. 323, his Commander-in-Chief, and Pu yamitr mng ascended the throne. Upon the request of the Jain populace of Magadha, to protect them against the atrocities of Pu yamitr , Bhikkur ya attacked Magadha and defeated Pu yamitr twice.

Later, in order to uphold the canonical scriptures, Bhikkur ya organised a large assembly of rama as, rama s, Votaries and Female-votaries at Kum ragiri, to compose, compile and restore the Amga stra and the knowledge of P rvas.

The aforesaid council by Bhikkur ya Kh ravela is believed to have been organised after 323 V.N., between 325 and 329. It is so because, after the nirv a of Mah v ra, the Kingdom of Magadha was ruled by the Mauryan Dyansty for 108 years. Thus, Pu yamitr ascended the throne of Magadha in 323 V.N.

After giving an adequate lesson to Pu yamitr , the then formidable foe of Jains, Kh ravela, sometime between V.N. 325 and 329, might have summoned the council of the four-fold congregation including rama a congregation at Kum ragiri hills to properly organise the lessons in the Dw da mg .

In the light of above mentioned facts, it can be assumed that the following major dynasties reigned during the tenure of rya Balissaha as discourse- c rya:

- Bindus ra, the Mauryan emperor ruled over the kingdom from V.N. 233 to 258; out of the 25 years of his total reign, the last 13 years were from 245 to 258 V.N.
- The reign of Mauryan emperor, A oka the great, from V.N. 258 to 283.
- Mauryan emperor, Samprati's reign from V.N.Y 283 to 293, of which 2 years were with P al putra as his capital and 9 years with Ujjaini as his capital.
- According to Jain scriptures King Pu yaratha and V hadratha and according to Hindu scriptures li ka, Deva arm , atadhanu a and V hadratha supposedly ruled the kingdom from V.N. 293 to 323. After the Mauryan emperor Samprati, they wielded power over Ujjaini too.
- Bhikkur ya or Mah meghav hana and Kh ravela are estimated to have ruled Kalimga from V.N. 316 to 329.
- Out of the 30 years of the reign of Pu yamitr mnga from V.N.322 to 352, 7 years are from 322 to 329 V.N. His capital was P aliputra and he reigned over Ujjaini also.

Thus, if the tenure of rya Balissaha as a discourse- c rya is taken to be between V.N. 245 and 329, i.e., a total of 84 years, then it can also be said that during that time Bindus ra ruled for 13 years and the remaining 7 Maurya kings ruled for 71 years.

### **The King of Kalimga - Mah meghav hana Kh ravela (316 TO 329 V.N.)**

In the history of Kalimga, the name of Emperor Bhikkur ya Kh ravela as such occupies an incomparable place; besides his name is written in golden letters in the history of Jainism and will remain so for time

immemorial. The kings who invade the other lands to expand their territories cannot be counted. But the one who takes the risk of war to protect his co-religionist subjects, from the atrocities of a powerful king, is a true king and such examples are seldom found in history.

King Kh rvela not only enhanced the glory of Kalimga by his most valuable contributions for the progress of Jain religion and culture but also protected the Jain monks and followers from the brutality of the Magadha King Pu yamitr mnga alias Brahhaspati by invading and defeating & punishing him twice.

On the basis of inscriptions, some historians opine that the Kalimga King Kh rvela belonged to the Chedi dynasty while others believe him to be of the Caitra dynasty.

In Himavamta Sthavir val it is mentioned that Kh ravela was of Ce aka dynasty and the story goes along these lines: Ce aka, the King of Vai li was defeated by K ika in a war; after the death of his father Ce aka, his son obhanar ya went to Sulocana, his father-in-law, the king of Kalimga. King Sulocana had no heir; hence he declared his son-in-law as his heir-apparent. Consequently, after the death of Sulochan, obhanar ya ascended the throne. Kh ravela is of the tenth generation of obhanar ya, the son of King Ce aka.

The fourfold congregation, organized by Kh ravela to reconstitute the canonical texts was attended by rya Balissaha and 200 other rama as equaling to Jinakalpi monks (whose conduct is modelled upon that of Mah v ra), rya Susthita and 300 Sthavira Kalpi monks, female-monk ry Poya and 300 others, Bik ur ja, S vamda, C r aka, Selaka and 500 Votaries, and Pur amitr (the queen of Kh ravela) and 500 Female-votaries. Yielding to the request of Kh ravela, those monks inscribed the doctrines of Mah v ra in a unanimously acclaimed form, on cortices of Birch and Palmyra leaves; thus he safeguarded the Dw da mg , preached by Sudharm .

In V.N. 323 Pu yamitr mnga became the king of Magadha by killing V hadratha, the last emperor of the Maurya dynasty. Usurping the kingdom he started tormenting the Buddhist and Jain monks. As soon as he became aware of these facts, King Kh ravela attacked Pu yamitr in

V.N. 324, i.e., during the 8<sup>th</sup> year of his reign for the first time; and in V.N. 328 during the 12<sup>th</sup> year of his reign for the second time. This proves that Kh ravela ascended the throne of Kalimga in 316 V.N.

On the basis of the events that occurred, it is evident that Kh ravela was born in V.N. 292, became Prince in 307, crowned as king in 316 and died in V.N.Y 329. Kh ravela belonged to the Candra dynasty of Haihaya K atriya Ce aka.

Elephanta cave inscriptions of Kh ravela were written 50 years after the death of Kh ravela in 379 V.N. (B.C. 148).

### **Pu yamitr mga**

During the reign of Pu yamitr mga, rya Balissaha was the c rya of the Jain order. After killing Brihadratha, the last Maurya king in V.N. 323, Pu yamitr mga ascended the throne of P al putra. He was also known as V haspatimitra. His reign is marked for the decline of Jainism and Buddhism and the rise of the Vedic rituals.

After seizing the throne of P al putra in V.N. 323, he inflicted atrocities on the Buddhists and Jains. As soon as he came to know of this, King Kh ravela attacked Pu yamitr mga for the first time in V.N. 324 and again in V.N. 328 and defeated him.

After the death of rya Balissaha and the Kalimga King Kh ravela, epochal- c rya rya Gu asundara and group- c rya rya Susthita-Supratibudha, etc encountered many problems during the regime of Pu yamitr mga, as he was a strong opponent of Jainism.

### **rya Sw ti, the 12th Discourse- c rya (His estimated tenure – V.N. 329 – 335)**

rya Sw ti headed the congregation after the demise of c rya Balissaha. He was born in a Brahmin family of H rita lineage. After listening to c rya Balissaha's preaching filled with renouncement , he became avert towards the world, and when still an adolescent took initiation into the rama a congregation. Serving his teacher with

dedication, he gradually learnt Ek da mg and the ten P rvas thoroughly, with concentration and perseverance.

The historians are of the opinion that rya Sw ti is different from Um Sw ti, the V caka (one who recites and explains the canonical literature and referred as descriptive scholar). It is probable that due to the similarity in their names, the authors of Pa val might have been confused. rya Sw ti died in V.N. 335. During his tenure as c rya, Gu asundara was the epochal- c rya and rya Susthita-Supratibuddha was the group- c rya.

**y m c rya, the 13th Discourse- c rya and 12th Epochal- c rya  
(First K lak c rya)  
(V.N. 335 TO 376)**

Birth	V.N. 280
Initiation	V.N. 300
Became discourse- c rya / epochal- c rya	V.N. 335
Heavenly abode	V.N. 376
Household life duration	20 years
Ordinary Monk tenure	35 years
Tenure as c rya	41 years
Total longevity	96 years

According to the Nandi S tra Sthavir val , after discourse- c rya Sw ti, his disciple rya y m c rya was considered as 13<sup>th</sup> discourse- c rya. In the Prabh vaka Caritra and K lak c rya Prabhamdha, rya y m c rya is referred to as the 12<sup>th</sup> epochal- c rya after c rya Gu kara.

y m c rya was an eminent scholar of his times in Dravy nuyoga (exposition of metaphysics). He was the first K lak c rya and regarded as the interpreter of ‘Nigoda’ (The dormant state of human soul).

This very y m c rya was also the author of Pannava S tra. Even today, this S tra is classified into 36 parts. From the point of view of the explanation of J va, Aj va and other substance types given in this S tra, it can be regarded as the unparalleled storehouse of metaphysical knowledge. A study of this S tra is considered to be beneficial for the understanding of the intricate knowledge of Jain philosophy.

rya y ma was also known as K lak c rya (first). All together, there were four different K lak c rya during different periods of time.

### **The political and religious scenario during rya y ma's leadership**

During the tenure of rya y ma, who was the 13<sup>th</sup> discourse- c rya and also the 12<sup>th</sup> epochal- c rya, the reigning King Pu yamitr patronised Vedic religion. As a result, the Vedic rituals like Yaj as and sacrifices, gained more popularity. Pu yamitr performed the A wamedha sacrifice, probably sometime during V.N. 330 and 340. According to Greek historians, the year of the A wamedha sacrifice was performed around V.N. 347 (170 B.C).

With the performance of the A wamedha Sacrifice by Pu yamitr , a kind of wave spread throughout the Country about performance of sacrifices. Many small and big sacrifices have been performed in different parts of the Country. Hence, many inscriptions are available which mention the several yagnas performed during the reign of the mga Kings.

The mga dynasty was founded in V.N. 323, when rya Balissaha was a discourse- c rya. After the death of Pu yamitr mga in V.N. 353, his son Agnimitra ascended the throne of Magadha. Not much information is available in Jain literature, about the other kings and their reigning period of this dynasty. The following information is available about the king of the mnaga dynasty and their reign in the epic literature:

1. Pu yamitra	36 years
2. Agnimitra	08 years
3. Vasujye ha	07 years
4. Vasumitra	10 years
5. Bhada	02 years
6. Pulindaka	03 years
7. Gho a	03 years
8. Vajramitra	01 year
9. Bh gavata	32 years
10. Devabh ti	10 years

A careful observation of the regimes reveals the fact that other than Bh gavata, the ninth ruler of this dynasty, the other rulers' reign was

neither stable nor peaceful. The regime of the fifth to the eighth monarchs is more or less insignificant.

The rulers of this dynasty were not at all tolerant towards other religions and religious intolerance reached its zenith. The massacre of Buddhist monks by Pu yamitr is a proof of this.

### **rya Indradinna - Group- c rya**

In the lineage of rya Suhast , after the departure to heaven of rya Susthita-Supratibuddha, in V.N. 339, Indradinna of Kau ika Gotra was appointed the group- c rya of the congregation. Apart from this, no other information is available about him. During his tenure, his co-disciple rya Priyagramtha was described as an influential occult c rya. After rya Indradinna, rya Dinna became group- c rya. He was Gautama Gotra Brahmin.

### **14th Discourse- c rya and 13th epochal- c rya rya Sandilya (Skandila) (V.N.S. 376 to 414)**

Birth	V.N. 306
Initiation	V.N. 328
Became c rya	V.N. 376
Heavenly abode	V.N. 414
Household life duration	22 years
Ordinary Monk tenure	48 years
Tenure as c rya	38 years
Total longevity	108 years

Subsequent to y m c rya, rya mdilya of Kau ika Gotra became the 14<sup>th</sup> discourse- c rya. He is also known as Skamdil c rya. c rya Devardhiga K am rama a, in reverence, saluted S mdillam, saying “*vamde kosiya gotam s mdillam ajjaj yadharam*”. It is apparent from the word “*ajjaj yadharam*”, in the verse that c rya mdilya was a staunch believer and follower of ‘*J ta- Vyavah ra*’, i.e., code of conduct based on conformity to the Jain tenets and also other four Vyavah ras i.e. gama, S tra, j and Dharma. In Tap gaccha Pa val , he is described as the author of a holy text ‘*J ta mary yd*’. It is believed that c rya V ddhac r was his disciple. The sub-division ‘ mdilya Gaccha’

originated from c rya mdilya, which in course of time merged with ‘Candra Gaccha’.

From V.N. 376 to 414, c rya mdilya held the rank of both a discourse- c rya and an epochal- c rya simultaneously. Accordingly, he was the 14<sup>th</sup> c rya in descriptive-scholar lineage and the 13<sup>th</sup> c rya in the epochal lineage.

### **rya Dinna Group- c rya**

In the line of rya Suhast , rya Dinna succeeded rya Indradinna to the rank of group- c rya. He was a Brahmin of Gautama Gotra.

### **rya Samudra, the 15th Discourse- c rya (414 To 454 V.N.)**

In V.N.414, rya Samudra held the rank of a discourse- c rya after rya mdilya. c rya Devav caka has started that he had immaculate knowledge of cosmology and geography. Being a very good orator, his sermons used to be very impressive. He wandered in distant lands too.

rya Samudra was a good scholar in metaphysical knowledge and he was a specialist in geography. Even in adverse situations, he would maintain his equanimity without getting agitated or worried. A versatile monk like rya Mamgu was his disciple. Serving the Jain order for forty years as c rya, he finally attained heaven in 454V.N.

During the last years of his life, rya Samudra suffered from severe weakness in his thighs, because of which he was unable to walk. At the end of his tenure, the very impressive rya K lak c rya (second), became the c rya of the congregation.

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## K lak c rya (SECOND)

Nearly a century after the first K lak c rya, in the 5<sup>th</sup> century V.N., the second K lak c rya presided over the congregation. His introduction is as follows: -

Vairasimha, the King of Dh r v sa and his Queen Surasundar had a son by name K laka and a daughter named Sarasvat . The brother and sister were so fond of each other that they spent most of their time together. Once a Jain monk was giving discourses in a garden at the outskirts of the city. K laka and Sarasvat listened to the sermon; feeling averse towards the world, they took the permission of their parents and got initiated into ascetic life.

Within a very short time, rya K laka learnt all the scriptures from his teacher and took over the charge of the congregation as c rya in 453V.N. K lak c rya was a renowned scholar- c rya with occult powers, of his times. But it is said that the disciples who take initiation from him, would not remain with him for long. He thought that it was due to his miscalculation of the auspicious time. So in order to learn perfect calculations of auspicious times, he approached j vakas ascetics and learnt occult science

Thus c rya K laka, apart from being proficient in the Jain gamas, also became a distinguished scholar in astrology and occult knowledge. Once, c rya K laka came to Ujjaini along with his disciples. Many female ascetics came to the garden outside the city where he stayed, to seek his blessings; among them was female monk Sarasvat . King Gardabhilla, who saw her on the way, was completely taken over by her exquisite beauty. He ordered his soldiers to abduct her and brought her to his palace.

Being aware of the sinful incident, c rya K laka and the congregation in Ujjaini tried to persuade Gardabhilla. But blinded by lust, he refused to let go off female monk Sarasvat . Enraged thereby, c rya K laka swore an oath that he would dethrone King Gardabhilla.

Apprehending that Gardabhilla might become cautious about the impending danger, the foresighted c rya K laka prattling incoherently

and pretending to be a mad person, started roaming on the streets and crossed of Ujjaini. When c rya K laka was confident that Gardabhilla was convinced about his madness, he left Ujjaini.

Brothers Balamitra and Bh numitra were his contemporary kings ruling over Bharomca. They were the nephews of Sarasvat and rya K laka. In order to free his sister from the clutches of Gardabhilla and to dethrone him, rya K laka received help from his nephews Balamitra & Bh numitra and the aka kings as well. They, with their combined armies attacked Ujjaini, defeated and overthrew Gardabhilla and freed female monk Sarasvat .

The aka king, who provided shelter to rya K laka, was anointed as the king of Ujjaini. From then the reputation of the aka dynasty spread far and wide. Thus in V.N. 466, the aka dynasty established its authority over Ujjaini, though for a very short time.

rya K laka underwent the vows of self-reproach and sanctified him for the high-violence sin that he had committed, to safeguard the congregation. He once again initiated his sister Sarasvat and brought her onto the holy path of self-restraint.

Observing penance, temperance and spiritual-exertion, rya K laka involved in the progress and spiritual development of himself and of the congregation. He propagated and expanded Jain religion and uplifted many souls.

Because of internal Strife and rivalry, gradually the aka kingdom became so weak that within four years, it fell prey in the hands of Vikram ditya who with a huge army invaded in V.N. 470, subjugated and conquered the throne. As soon as he ascended the throne of Ujjaini in V.N. 470, he initiated the calendar year with his name.

### **Annual Samvatsar celebration on Caturth instead of Pamcam**

rya K laka made it customary to start observing Paryāy Parva (festival celebrated annually for self-purification) on Caturth i.e. 4<sup>th</sup> day of the fortnight instead of Pamcam i.e. fifth day of the fortnight. The details pertaining to this change, as described in Nitha c r i are as follows:

Wandering through many places, he reached Bharomca and camped there for the monsoon. At that time Balamitra was the king and his younger brother Bh numitra was the crown prince.

Balamitra and Bh numitra had a sister named Bh nu r . Her son Balabh nu was very simple and humble by nature; he had great faith and devotion towards ascetics. He happened to listen to the sermon of K lak c rya and got enlightened. Averted from worldly life, took initiation from him. This enraged Balamitra and Bhanumitra, who compelled K lak c rya to leave Bharomca during monsoon itself. Because of the unfavourable reaction from the king, K lak c rya left Bharomca for Prati h npura with his entourage. He sent a message to the rama a congregation in Prati h npura that he would reach the place before the festival of Pary a a and that only after his arrival the related festive – programme must be finalised.

S tav hana, the king of Prati h npura was a follower of Jain Dharma and a great devotee of rama a monks. In order to welcome the c rya, he took with him the local congregation, the ruling clan, kinsmen, attendants, servants and citizens; K lak c rya thus entered the city amidst exhilaration and welcoming cheers of veneration.

After entering the city, in front of the congregation, K lak c rya announced the collective celebration of Pary a a festival on Bh drapada ukla Pamcam . The commonkty accepted the proposition. But at the same moment King S tav hana said, “Lord! Following the customs and conventions of the society, I have to participate in the Indra Mahotsava on the day of Pamcam (5<sup>th</sup>) and so I will be deprived of offering salutations to the monks, listening to the discourses and the very occasion itself. Hence it will be optimum to celebrate the festival on a i (6<sup>th</sup>)”.

The c rya said, “However, the date of the festival cannot be postponed”.

The King enquired, “In such a situation, of what harm would it be if we advance the date to Caturth (4<sup>th</sup>)?”

Giving his consent, K lak c rya said, “Yes, it can be done that way”.

Thus K lak c rya as he was an impressive propagator, taking into consideration the ongoing times, and as the situation demanded, started the annual celebration of Paryāsa on Bh drapada ukla Caturth (4<sup>th</sup>).

### **K lak c rya (Second) in Swar abh mi**

During the last phase of his life c rya K laka (Second) with his large family of disciples was wandering in Ujjaini. In spite of his old age, he was always engaged in imparting the knowledge of canonical scriptures to his disciples. During those days, rya S gara, the exponent of S tras and the disciple of rya K laka, was wandering in Swar abh mi.

c rya K laka was grieved noticing the disinterest and lack of concentration towards the study of scriptures among his students. He thought, “These disciples of mine are not putting their heart and soul in listening to and studying the expositions. Then what is the use of staying with them? I should stay at such a place where there is inclination towards & practice of expositions. It is possible that following my departure to another place, my disciples, may feel ashamed of themselves and regain interest towards learning the expositions”.

So thinking, rya K laka said to ayy tara, “I am proceeding towards Swar abh mi. Do not readily disclose this information to my disciples. If they persistently insist, only then inform them that I have gone to rya S gara in Swar abh mi.”

Thus apprising ayy tara, c rya K laka set out for Swar abh mi at night much before his disciples awoke from their sleep and reaching Swar abh mi, he entered the group (gaccha) of rya S gara. rya S gara thinking that “he is only a peasant”, did not show any regard, etc to K lak c rya.

Analysing the scriptures during the time of their study, c rya S gara asked the newly-arrived elderly monk, (K lak c rya), “Peasant! Do you understand these?”

The c rya replied, “Yes!”

S gara with an egoistic tone said, “In that case, listen to these,” so saying, he started explaining the expositions. Elsewhere in Ujjaini, when

the disciples noticed that their teacher was nowhere to be seen, they searched for him and not finding him, finally asked ayy tara. ayy tara said, “When your teacher did not even inform you, then why would he inform me?” When the disciples, worried by the sudden disappearance of their teacher, kept on asking ayy tara, then he said, “The c rya was highly distressed seeing your disinterest and tardiness in learning the canons. So he went to rya S gara in Swar abh mi”. He reprimanded them in harsh words for their lack of interest in learning.

That very instant the conscious-Stricken disciples set out for Swar abh mi. On the way when the passers-by would query them, as to the name of the revered c rya who is going, they would reply ‘ c rya K laka’. Thus the intimation spread like wild fire all over Swar abh mi. The people there told rya S gar, “ rya K laka who is well-versed in all the scriptures and who has a large family of disciples is arriving here”.

c rya S gara became very delightful and he said to his disciples, “My revered Grand Guru (Guru’s Guru) is coming. I will ask some questions that are worth knowing”.

rya S gar along with his disciples went to receive K lak c rya, his – Grand Guru the great c rya of that era. The visitor disciples asked rya S gara, “Did our c rya come here?” They replied “No, however an old saint has been here”.

Reaching the lodging, when the host of monks from Ujjaini, swayed by emotion, fell on the feet of the c rya with great reverence, then rya S gar realised that the old Saint himself was his Grand Guru, c rya K laka. Crushed with shame, he felt as if he was swallowed by the earth. He uttered with remorse, “Alas! I prattled a lot and even made the K am rama a (one who endures suffering with equanimity) offer salutations to me”. Later to sanctify again his violation of the codes of conduct, he in the midday observed the vow of Mithy Du k ta (guilty of doing a wrong act). He then prostrated on the feet of c rya and humbly asked, “O K am rama a! How do I explain the expositions?”

c rya K laka replied, “Good, but do not ever try to be proud or arrogant”. Then rya K laka took a fistful of sand from a mound and placed in a small heap. He again lifted that fistful of sand and kept it nearby, repeating the exercise three times. Then he explained to the

congregation that just as the mound of soil reduced in size after taking away some amount from it and placing it in some other place, similarly, the meaning of the scriptures is carried forward from the T rthamkaras to Ga adharas, and from the Ga adharas to our preceding c rya Up dhy yas, so on and so forth like hereditary wealth. Thus in the course of its journey from one place to another, it is difficult to comprehend how this wealth becomes less and less, getting lost in some practices. . Hence, it is not right to have pride or arrogance regarding knowledge”. Thus c rya K laka enlightened rya S gara, his disciple’s disciple.

According to one belief, mdilya Gaccha sect emerged from the lineage of K lak c rya.

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## c rya V ddhav d and Siddhasena

Among the c rya s who belonged to the first century of Vikram era, c rya V ddhav d occupies a significant place. He was the teacher of Siddhasena, and an intellectual and a strong-willed monk. He was born in a village called Kau ala in Gaudade a. His parents named him Mukunda. Inspired after listening to the discourse of c rya Skamdila S ri of Vidy dhara lineage, a feeling of total detachment and renunciation roused in the mind of Mukunda and he took initiation as a rama a monk. Though initiated at an elderly age, he had a passion for learning and would spend day and night in quenching his thirst of knowledge. As he learnt by reading the verses aloud, other disciples who felt disturbed objected to his waking up so early in the morning to recite the lessons. In spite of his co-disciples repeatedly objecting, he continued his practice incessantly as he could not control his ardour for knowledge.

One day a co-disciple asked him, “By reading the verse in a loud tone, do you want the pestle to bloom?”

The sarcasm pricked Mukunda’s heart like a needle. He, with the grace of his Guru, who imparted him with a Sarasvat Mantra, recited continuously for 21 days alongside following the vow of Acamla (eating dry and tasteless food once a day). His endeavour culminated successfully with the appearance of the Goddess of Knowledge, who pleased by his devotion granted him the boon, “May you be blessed with the knowledge of all disciplines!”

Thus gifted with divine power, the monk Mukunda who now turned into a great poet approached his teacher’s feet and addressing the congregation, said in a high tone, “All those who poked fun at me saying whether at this old age, would I make the pestle blossom, may behold that I am indeed going to make the pestle bloom”.

Uttering these words ascetic Mukunda stood on the ground and using his divine power sprinkled unblemished water on the pestle and made it blossom right in front of the monks. Thus he proved that nothing is unachievable by a person with a strong determination.

Because of his unparalleled brilliance and knowledge, no opponent could face the elderly monk Mukund in debates and discussions. Hence he

became famous all over with the name V ddhav d (V ddha =elder and v di= debator).

Finding him fit in all respects, rya Skandila nominated him as c rya. Once during his wanderings, V ddhav d was going towards Bh gupura. At that time a scholar called Sidhasena, considering himself to be the most prudent and the most intelligent, scorned at other scholars as if they were a blade of grass. Travelling from place to place in order to debate in scriptural discourses, he came to the path that led to Bh gupura. There he listened to the tales of glory of V ddhav d and followed him. V ddhav d was on his wanderings at that time. Sidhasen followed him and met him on the way. The moment he met V ddhav d Sidhasena declared, “I wish to debate with you on scriptures”.

c rya V ddhav d replied, “That is fine, nevertheless, there are no scholars here for mediation. Without spectators who will give the verdict of who won or who lost the debate?”

Unable to restrain his intense desire to debate, Sidhasena showed the cowherds nearby and said, “Let these cowherds be our audience”.

V ddhav d happily agreed to this proposition. The debate commenced with the adjudicating audience of cowherds. Sidhasen took the initiative and began the debate. Addressing the cowherds, he put forth his contention for a considerably long time in Sanskrita using beautiful words and phrases. Unfortunately the cowherds could not understand even a single word of Sidhasena. When Sidhasena after his line of argument, retired, the Avasaraj a (one who can assess a situation and behave accordingly) V ddhav d with resolve, stated his assertion in a musical pattern, the gist of which was – the one who does not ever harm any being, does not steal anything, does not seduce the spouse of another, and who according to his status and availability of resources gives alms to the needy, he slowly but surely will attain heavenly abode.

Listening to his explanation the cowherds were pleased and said, “O how melodiously and delightfully ‘B b j Mah r ja’ had shown the righteous path! But as far the revered Sidhasena is concerned we did not even understand what he said. He with his loud voice created throbbing pain in our ears.”

Listening to the verdict of the cowherds, Sidhasena accepted his defeat and said, “Lord! Please initiate me and make me your disciple as the audience has declared you a winner.

c rya V ddhav d said, “Sidhasena, let us go to Bh gupura and have a debate in the royal court. What significance does a debate held in front of laymen like cowherds have?”

But Sidhasena was firm on his stand and said, “Sir! You are K laj a (one who knows the three dimensions of time). So please initiate me in your congregation”. Seeing his firm resolve, V ddhav d initiated him into the ascetic life and gave him the name Kumudacandra. Later when he held office of c rya, he became famous with the name of c rya Sidhasena Diw kara. After nominating his most eligible disciple, Sidhasena to the rank of c rya, V ddhav d continued his wanderings elsewhere and Sidhasena moved towards Avant .

The congregation in Avant received him warmly amidst applaus and cheered him as ‘Son of Omniscient’ and other laudatory titles. Coincidentally, King Vikram ditya was coming from the opposite side, seated on an elephant. When he heard the people saying ‘Son of Omniscient’, in order to test him, offered salutations internally in his mind. Sidhasena lifted his hand and gestured to the king that he had accepted his salutation. The king asked in astonishment, “Are your blessings so insignificant that you are bestowing them on to a person who did not even pay his respects to you?” The c rya replied, “O King! Though you did not physically salute me you did it in your heart”.

The pleased King Vikram ditya dismounted from the elephant and bowed to him in front of all the people gathered there and presented him with ten million golden coins. c rya Sidhasena who was under strict vow of non-possession of any kind said to the king, “O King! Leave alone accepting, we Jain monks do not even touch gold and women”.

As the king also felt that he cannot take the money back, once bequeathed to the monk, he spent the money for the welfare of the people.

There are famous anecdotes about Ācārya Sidhasena Diwakara's erudition and his miracles. One of them says that Sidhasena secured a magic leaf from Mānsthambha (pillar of pride) in Citrakūṭa that had two charms. With the first charm Hemasiddhividya, one can procure as much gold as one desires, and with the second charm, śaśarpavidya, innumerable soldiers can be generated like mustard seeds. With these two mantras in hand, Sidhasena went to Devapala the King of Kūrmrapura and with the help of his magic charms made him victorious in the battle against Vijayvarman. Out of gratitude King Devapala became a great devotee of Ācārya Sidhasena and as a royal tribute bestowed upon him the title 'Diwakara', would visit him everyday and offer him salutations. Impressed by the devotion and sincerity of the king, even Ācārya Sidhasena used to go to the king, sitting in a palanquin.

Human mentality is such that it gets carried away by emotions and Ācārya Sidhasena was no exception to this. Carried away by the devotion of the king and devotees of high rank, he became languid towards his ascetic life and conduct. He spent most of his time in eating, drinking, relaxing and sleeping. He could not even encourage his disciples to practice the doctrines. The author of Prabandha Kōśa describes the situation in these words, "If the teacher continues sleeping inconsiderate of the path he is treading on, the disciples would surely follow suit. They too mimicking their teacher were leading a carefree and comfortable life – eating, drinking and sleeping. Thus, competing with each other in sleeping, the ascetics pushed salvation behind".

When Vaddhavad came to know about the fame and also the deterioration of Sidhasena, he was pained and to literally and figuratively rouse him from his deep slumber, handed over the responsibility of the Gaccha to the worthy monks and alone headed towards Kūrmrapura. There he joined as one of the palanquin-bearers and carried Sidhasena in the palanquin, along with others.

Seeing the faltering walk of the old palanquin-bearer, Sidhasena asked him, "Are you feeling sore in your shoulders being bogged down by the intense weight?" Vaddhavad replied, "This afflicted pain (of the shoulder) is not more than his inflicted pain (of disgrace)".

Hearing the familiar voice, Sidhasena was alarmed and started contemplating, "Who could this monk be alluding my fault? Is he by any

chance my Guru V ddhav d ?” No sooner did such contemplation cross his mind, than Sidhasen got down from the palanquin, and recognising V ddhav d , felt abashed and pleaded for forgiveness.

During the conversation to make sure that Sidhasena stays more deep-rooted in his practice of spiritual purification, V ddhav d uttered the following stanza and asked him the meaning:

*A aḥullipa fulla ma toḍai, m m rov moḍahim //*  
*Ma akusumehim achchi niramja u, himḍahi k mi va e ava u //*  
14 || (from Prabamdha Ko )

Even after reflecting for a long time Sidhasena could not get the real meaning of it. Then V ddhav d explained the meaning to him

“A aḥullipa fulla ma toḍai” which means, Siddhasena! The tree of yoga had borne the flowers of name, fame and power. Do not pluck the flowers in their immature stage without allowing them to grow into the fruit of absolute knowledge.

“M m rov moḍahim” – meaning, do not needlessly stamp and crush the saplings of great vows.

“Ma akusumehim achchi niramja u” – which means, worship Jinendra Deva with the flowers of virtuousness that bud in the heart; or worship the transcendental Lord with the blossoms of the heart and soul.

“himḍahi k mi va e ava u”– which implies that just like a person who roams aimlessly from one forest to another, why are you engrossed in prodigal and improvident acts like entertaining the king and so on? What a wonderful education!

After listening to V ddhav d , Siddhasena sanctified himself following the vow of locan (confessions and self-criticism) at the holy feet of the Guru. He firmly stabilised himself in the practice of self-restraint and taking the permission from the king, set off on his religious travels along with V ddhav d .

In reference to the language used in Jain scriptures, the Brahmin scholars used to say that the Jain c ryas were unaware of Sanskrita language

else, they would not have written their scriptures in a simple language like Pr k ta. Besides, even their Mah mantra is also chanted in Pr k ta, the language of the common folk. By virtue of his noble birth and having studied in Sanskrita all his childhood, Siddhasen felt hurt when he heard such comments. “*Namo arhat siddh c ryop dhy ya sarvas dhubhyah*” – thus he recited the N mask ra mantra in Sanskrita. Then he came back to the lodgings, to his Guru and recited the same before him, and expressed his desire to compile the scriptures of Jainism in Sanskrita.

The congregation reprimanded him saying, “Siddhasena, you acquired sin by uttering such words. Lord T rthamkara and Ga adharas were not unaware of Sanskrita. If we translate the scriptures into Sanskrita, it is equal to humiliating those great souls. You did a grave mistake by translating the primordial immortal N maskar mantra into Sanskrita. In order to purify yourself of that sin, you have to undergo ‘*da ave p r mcika*’ – Punishment of contrition.

In front of the congregation and his Guru, Sidhasen accepted the vow of contrition of concealing his appearance of a monk by forgoing his mouthcover cloth and whiskbroom for twelve years and serve the Jain order. He immediately commenced his services to the congregation, secretly. Giving discourses about the Jain doctrines to many kings, in the eighth year of his vow of contrition, he reached Ujjaini. It is said that he, when in the guise of a monk (avadhuta), went into the temple of Mah k le wara, slept stretching his feet towards the iva Limga. In the morning when the priests of the temple noticed his legs towards the iva Limga, they asked him to move from there and even admonished him, but to no avail. Finally they complained the matter to the king who became furious and sent his soldiers to flog the monk and make sure he leaves the temple. The soldiers at first tried to convince him to leave the place; then they coerced him and finally they were forced to flog him. But to everyone’s surprise, not even a single scourge fell on him. Seeing this, everyone was dumb-founded. They passed on the message to the king. The astounded king Vikram ditya at once went to the temple and said to the yogi, “O Great Soul! It is not befitting you to lie down stretching your feet towards the iva Limga. You should in fact bow to Lord iva, revered by one and all”.

The yogi replied, “O King! This divine iva Limga of yours cannot endure the intense power of my salutations”. After repeated entreaties by

the King, Siddhasena started praying to the true form of the Lord by chanting some verses (lokas). As he recited only a few lokas, the idol of P r van tha appeared emitting dazzling light.

Thus witnessing the many miracles of the will power of Siddhasena, King Vikram ditya became his devotee. In like manner, in seven years, Siddhasena converted 18 kings into Jain Dharma by enlightening them with his sermons. It is said that though there were still five years left in his contrition, the congregation pleased with his work as an exalter of Jainism granted him amnesty and pardoned the remaining period of punishment. It is believed that King Vikram ditya performed many righteous deeds under the influence of Siddhasena. Inspired by c rya Siddhasena, King Vikram ditya became the follower of Jainism and worked towards the benefit of the people.

c rya Siddhasena was a distinguished scholar, a great exalter of Jainism, eloquent orator, proficient administrator and an eminent litterateur. The evidence of his versatility is available in the form of his extensive literary works. He was the author of important books like Ny yavat ra, Sanmati Tarka, 32 Dw trim ik em, Nay vat ra, Kalay a Mandira Stotra, and the commentary on the exposition of Gandhahast on c r mga, etc.

From the accounts of Prabh vaka Caritra, Prabhandha Ko , etc., it is evident that he belonged to the 1<sup>st</sup> century of Vikram era. His father's name was Deva i and Mother was Deva r . They were Brahmins of K ty yana lineage. It is said that prior to his initiation, to flaunt his erudition, he used to wear an iron band around his waist, and hold a pick axe in one hand and ladder in the other while walking on the streets. An objective analysis of all the incidents reveals the fact that the authors sometimes weaved exaggerations of the truth for amusing the readers. The appearance of the idol may also be one such exaggeration.

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## rya Khaputa

The era of rya Khaputa may be described as the era of extra ordinary super sensual powers. Some special events of his life are described below: Once he went to Bh gukacchapura. There his nephew Bhuvana, impressed by his sermons, became his disciple monk. Believing him to be intelligent, rya Khaputa taught Bhuvana a few such powers. Incidentally, in Bh gupura the Buddhist monks became arrogant due to the patronage of and reverence shown by the King Balamitra. They would throw small bundles of grass into the dwellings of Jain monks, suggesting that the Jain monks as equal to animals. By chance, novice monk, Bhuvana happened to see this. Out of fury, he went to the royal court accompanied by some laymen. There he said in a loud voice, “O King! Your Guru is abusing the Jain rama as. We want to debate with him. Summon him once and ask him to participate in a discussion with us and let the people grasp the reality”.

So the king summoned the Buddhist monks and arranged a debate with monk Bhuvana. The Buddhist monks faced defeat as they were unable to challenge Bhuvana’s incontrovertible arguments. With the victory of Monk Bhuvana, waves of happiness spread all over the Jain congregation, but, the Buddhist monks were grieved because of their humiliation. They invited their c rya Vuḍḍhkara from Guḍa astrapura and requested him to debate with Monk Bhuvana. Monk Bhuvana defeated him as well, with his logic and transcendental powers. Miserable because of the humiliation, Vuḍḍhkara died after some time and was reborn as a Yak a in Guḍaśastrapura. Carrying forward the animosity that he bred in his previous birth, he started harassing the Jain monks in numerous ways. The congregation informed rya Khaputa about the situation and requested him to head to Guḍaśastrapura.

rya Khaputa asked Bhuvana monk to stay behind with the other monks of the Gaccha in Bh gupura, while he went to Guḍaśastrapura alone. While leaving, rya Khaputa gave a casket to Monk Bhuvana and commanded him to guard it carefully and not to open it at any time. Reaching Guḍaśastrapura, rya Khaputa with his power, made the Yak a his devotee and impressed the king and all his subjects.

When urya Khaputa was still in Guḍaśastrapura, two monks from Bh gupura arrived there and informed him, “After you left from the place, Bhuvana monk opened the secret casket that you gave him to safeguard; he took one leaflet from it and by just reading the verse in that, acquired ‘ *kar i vidy* ’ (a magical power by which one can attract anything towards him). With that power in hand, each day he is attracting the best of foods and savouring them. When the Sthaviras objected to this, he angrily left the place and joined the Buddhists. As a result of the magic power, empty vessels fly in the air and return filled with delicious sweetmeats. Seeing such things, all the Votaries are getting attracted to him. Therefore you should come and provide solace to the congregation”.

Listening to the monks, urya Khaputa considered the matter for a while and from Guḍaśastrapura set out for Bh gupura. After reaching there, instead of going directly to the congregation, urya Khaputa stayed at a place in secret and started breaking with stones in the midway itself the food-filled vessels into pieces, which were being attracted by Monk Bhuvana. The sweetmeats from the broken vessels started falling on the heads of the people. When his efforts met with failure, it did not take long for Monk Bhuvana to understand that urya Khaputa had returned. In awe, he fled from Bh gupura. urya Khaputa followed by the monks went to the Buddhist monastery and impressed upon them with his knowledge and later embarked on continuing his wanderings.

In an age which was dominated by the exhibition of magical powers, urya Khaputa, using his unique magical powers, did a lot of service to the Jain order. According to Tapagaccha Pa val his period was fixed as V.N. 453 and according to Prabh vaka Caritra it was V.N. 484. If we consider these texts as complementary to each other then a conclusion can be derived that his tenure as c urya began in V.N. 453 and ended in V.N. 484, both the authors appear true and provide determinative data about the tenure of c urya Khaputa.

### **14<sup>th</sup> Epochal- c urya - urya Revatimitra**

urya Revatimitra was next in line to urya Skamdil c urya as epochal-c urya. No data is available about his caste, birth, native place, etc. The

information about him, available in the nine stanzas of Yugapradh na Yantra and Vic ra re i written by Meru Tung c rya is given below:

Birth	V.N. 352
Initiation	V.N. 366
Became c rya	V.N. 414
Heavenly abode	V.N. 450
Household life duration	14 years
Ordinary Monk tenure	48 years
Tenure as c rya	36 years 5 months 5 days
Total longevity	98 years

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**Group- c rya:** It seems that during the tenure of rya Samudra, the group- c rya of the lieneage of rya Suhast was rya Dinna only.

### **The Royal dynasties during the time of rya Samudra**

During the tenure of rya Samudra as discourse- c rya, the mga dynasty in P al putra, the Nabhov hana and later Gardhibhila dynasty in Ujjain and King isuka, the founder of S tav hana dynasty in Prati h napura, were in power.

During this period Yaj as, sacrifices, Vedic rituals and culture gained good momentum in India.

### **36<sup>th</sup> Discourse- c rya rya Mamgu**

c rya Samudra, introduced in the earlier chapters, was a man free from passions and completely detached. Whatever he received in alms, be it tasty or insipid, he would mix everything and unaffected by its taste, have it in an unperturbed manner. He would always deliberate that the soul may be bound in the cycle of karma because of the enticement of the senses and attachment towards the body.

It is because of this triumph over taste and his detachment towards gains, that he was eulogised by c rya Dev rdhi as “*Akkhubbhiya Samuddhagambh ram*”. rya Mamgu was the disciple of this very rya Samudra. After the heavenly abode of c rya Samudra, his disciple, rya Mamgu was designated as the discourse- c rya in V.N. 454. He was wise, insightful and a strong propagator of the true philosophy (Samyaga dar ana). To all the devoted disciples, he would explain the S tras with dexterity; and through his discourses on righteousness, awakening thousands of devotees he performed outstanding services to the Jain order.

According to the Ni tha Bh ya and C r i, rya Mamgu was a scholar of all the scriptures and had a large number of disciples; he would always continue his wanderings, without getting attached to and staying at one place for long. Once, while wandering as usual, c rya Mamgu arrived at Mathura and with his mellifluous and appealing preaching filled with detachment, he started enlightening the citizens there. Influenced by his

knowledge and preaching filled with detachment, the faithful devotees venerated him with clothes etc. Everyday they would offer him delicious foods like milk, curd, ghee, jaggery etc. Soon c rya developed delusion and immersed in comforts and pleasures, settled in Mathura itself. The other monks proceeded further leaving him behind.

Unhealthy tendencies are ever ready like a temptress looking for a susceptible moment. At the slightest vulnerability in one's self-restraint, it sneaks in and exerts its power, immediately.

As he settled at one place, all his penance, self-restraint and spiritual endeavours had come to a standstill. The treasure of his character diminished and his attachment towards riches, taste, pleasure and honour increased. With the devotees offering appetising food and providing loving services, he deserted the extensive wandering and started living there like a lazy person. In the end, he died without even repenting about his culpable conduct and without abandoning his careless attitude. Since he violated the principles of ascetic life, he was born in a demigod (Yak a) family. With his cognition, when he became aware of his previous birth, he started repenting, "Alas! In spite of possessing a great treasure like Jain religion, which is attained by virtues of previous birth, and which is capable of destroying miseries forever, because of my foolishness, I wasted my life. It is fittingly said, 'Even an expert in the fourteen P rvas, can, by negligence of his principles be born into '*Anantkaya*' (a body containing countless living beings). So saying, he used to repent sincerely for the mistakes of his past life.

Once he saw the disciples of his previous birth. Taking out his long tongue and in a strange appearance he stood in their way in order to teach them. Looking at the Yak a, a righteous disciple said, "O Divine one!, Whether you are a deity, a demigod or someone else, please reveal yourself and speak; if not, we are not at all able to understand any of your intention".

The Yak a sadly said, "O monks! I am your very same teacher, rya Mamgu".

The monks also felt sorry and replied, "Lord! How did you get into this unfortunate situation?"

The Yak a told, “If one gets carried away by the delusive pleasures, slackens his character, then he would end up like me. What is so shocking if an unprincipled person like me who honours wealth, taste and pleasure ends up here? If you want to save yourselves from such misfortune and move ahead towards salvation, then abandoning careless attitude, being devoid of passions, and maintaining temperance, always keep wandering as a monk without getting attached to any place or thing.”

The monks said, “O Divine one! You have rightly enlightened us!” Having said this, they took to penance and also started observing self-restraint and continued their travel as monks without getting attached to any one place.

In the Sthavir val of NandiS tra , c rya Devav caka honouring rya Mamgu using adjectives like - “Bha agam” to describe one who recites the K lika S tras, etc., “Karagam” to denote one who performs deeds as prescribed by the S tras and “Jharagam” to represent one who follows Dharma - described him as a Transcendental c rya of the ocean of scriptures. The term he used “*Pabh vagam n adamsa agu am*” - indicates that rya Mamgu is a strong propagator of the right knowledge and philosophy. c rya Devav caka further wrote, “Salutations to rya Mamgu, the divine c rya of the ocean of scriptures, and the one who is calm and composed!”

According to the commentary ‘Jayadhaval ’ of “Kas ya-P huḍa”, the authentic scripture of the Digambara tradition, rya Mamk u and rya N gahasti were considered to be the teachers of c rya Yativ abha, the commentator of Kas ya-Pāhuḍa. In the words of the commentator of Jayadhaval , c rya Yativ abha received the divine ray of knowledge from his teachers, c rya Mamk u and c rya N gahasti.

After rya Mamgu of V caka tradition, rya Dharma, rya Bhadrugupta, rya Vajra and rya Rak ita - these four epochal- c ryas were described as discourse- c rya also.

Out of these four epochal- c ryas, rya Vajra was undoubtedly from the line of c rya Suhast , however, no clear evidence is available on

whether the other three c rya were of the lineage of rya Mah giri or Suhast .

From the citations of various old scriptures and from the chronology of “epochal- c rya”, it is implicitly evident that all these four c rya were the most influential persons of the era and were highly proficient in the canons. Owing to their extreme versatility, they were considered as epochal- c rya and discourse - c rya too.

From the above, it is evident that the three c rya - rya Mamgu, rya Nandi and rya N gahasti had long span of lives and during their tenure as discourse- c rya, the aforesaid four epochal- c rya, even though they did not belong to the V caka lineage were still considered as Scholar-preceptor, because of their own brilliance and in-depth knowledge of the canonical scriptures.

Considering all the above facts, these four c rya are being mentioned in epochal- c rya lineage and not in discourse- c rya lineage.

### **15<sup>th</sup> epochal- c rya ‘ rya Dharma’**

After rya Revatimitra, rya Dharma became epochal- c rya in V.N. 450. He took initiation at the age of 18. He followed the rama a Dharma for 40 years and later became an epochal- c rya. Being in the position of an epochal- c rya for 44 years he did remarkable services to the Jain Order. Living a complete life of 102 years, 5 months and 5 days, he left for his heavenly abode in V.N. 494.

### **Group- c rya (ga a- c rya) rya Simhagiri**

In rya Suhast ’s lineage, after rya Dinna, rya Simhagiri became the group- c rya. The only information available about him is that he was an exceptionally brilliant & impressive c rya also having knowledge of past-lives. According to Khu la Pa val he left for heavenly abode in V.N. 547-548. rya Vajra was born in V.N. 496 and much before that rya Samita had taken initiation from rya Simhagiri, from which it can be inferred that rya Simhagiri should have been a c rya during V.N. 490. Out of his vast family of disciples, only the names of his four main

disciples, rya Samita, rya Dhanagiri, rya Vajra and rya Arahdata are available. They are being introduced hereunder.

### **rya Samita**

rya Samita was born in a village named Tumbavana, of the most prosperous Avant Prade a. His father's name was Dhanap la, a renowned merchant. Belonging to Vai ya community and Gautama Gotra, he figured as one of the prominent millionaires of that time. Other than rya Samita, Dhanap la had a daughter also, by name Sunamd .

Merchant Dhanap la made appropriate arrangements for the education of his promising son. Right from his childhood rya Samita lived like a detached person. He never had the slightest interest in worldly pleasures.

As soon as Samita entered adolescence, he renounced all the wealth, grandeur and all exuberant means of enjoyment and took initiation from c rya Simhagiri.

Samita had a close friend, Dhanagiri, the son of another wealthy merchant Dhana, of the same Tumbavana village. After his son Samita took to renunciation, Dhanap la proposed to his friend Dhanagiri to marry his daughter Sunand . Even though Dhanagiri was reluctant to mundane pleasures, under the continuous pressure and persuasion of his friend's father, he finally married Sunand . rya Samita's sister, Sunand later gave birth to the glorious and powerful c rya Vajra.

After initiation, rya Samita, serving his Guru, systematically studied the scriptures with great concentration. He also became an expert in the science of spell and incantation. During those days, close to Acalapura, which was surrounded by the rivers K and Ve , there was a convent ( rama) with 500 non-Jain ascetics living in it. The name of their chief was Deva arma. As the convent was surrounded by two rivers, it was popular by the name of Brhmadw paka. On the eve of festivals like Samkr nti, etc., in order to propagate his faith, Deva arma along with all his disciples, used to smear a special type of lotion to their feet and walk on the waters of the K River and reach Acalapura. The innocent and sentimental laymen, fascinated by such miraculous and marvelous scene,

would pay their respects to those ascetics by offering them various foods and services. The devotees of those ascetics, with great pride, would praise their teacher in front of the Votaries (Jain laymen) and ask them, “Do any of your teachers have such miraculous power?” Seeing the Votaries fall silent to their question, they would become all the more enthusiastic and boast further, “There is no such magical power or greatness either in your religion or in your Gurus that equals the austerities practised or the miracles performed by our Guru. In fact, our Guru is God incarnate. With face bowed, bow in front of him with devotion.”

The sarcastic words of the devotees of the ascetics hurt the feelings of the Votaries. At that time, rya Samita S ri, the disciple of rya Simhagiri and the maternal uncle of rya Vajra arrived at Acalapura. The group of Votaries venerated rya Samita and later narrated the incidence about the ascetics walking on the river waters as if they were walking on the ground. rya Samita was silent for a few moments. The Votaries pleaded again, “Lord! The influence of Jain religion on the common man is deteriorating. We request you to please come out with an idea by which the Jain Dharma can impress the people more.”

rya Samita S ri replied with a smile, “It is not because of the austerities that those ascetics are walking on the water, but because of the effect of the lotion that they are applying to their feet. They are unnecessarily fooling the innocent people”

The votaries were determined to prove that the supernatural illusion created by those ascetics is not exceptional and so they invited all the saints including their chief for a feast. The next day when all the ascetics arrived for the feast, the votaries started washing the feet of the saints with warm water. The Chief of the ascetics tried to prevent the votaries from washing their feet, but they did not listen to him. “We would acquire great sin, if we offer food without washing the lotus feet of great people like you” - thus saying, the votaries in a seemingly devout manner scrubbed and washed the feet of all the ascetics.

After the feast, the ascetics set out towards their convent. On the pretext of seeing them off with honour, the votaries had already mobilised

thousands of men and women. A large crowd accompanied the ascetics with great applause.

Reaching the bank of the river Veṇṇā, all the ascetics including their chief were hesitant. They had a grave problem facing them. On one hand, there was fear of drowning and on the other there was fear of losing their hard-earned fame. The chief of the ascetics, thinking that the lotion must definitely have some effect left, stepped into the water of the river Veṇṇā. The waters of Veṇṇā were flowing rapidly and as such the lotion of his feet was already thoroughly washed with the warm water. Hence, the chief of the ascetics started drowning due to the depth and turbulent flow of Veṇṇā.

Just then Ārya Sumita Śrī came to the bank of Veṇṇā and seeing the chief drowning in it said, “O Veṇṇā! I want a path to go to the other bank”. To the astonishment of the crowd, the water in the river shrunk at once and both banks of the river appeared close to each other. In one leap Ārya Samita reached the other bank of Veṇṇā. All the men and women present there including the ascetics, were very impressed by the unparalleled inner - power of Ārya Samita Śrī. Explaining everyone the real form of Dharma, he motivated the people to do good deeds to uplift one self and others’. Listening to the sermons which touched the depth of the heart, the Chief of the ascetics along with his 499 disciples took ‘Nirgrantha rama a’ initiation (one who has no room for wrath, pride, wickedness, greed, sexual thoughts). As these 500 rama as were earlier staying in Brhmadw paka convent, after initiation into the rama a Dharma, they became famous as the “Brhmadw pika gaccha”.

Ārya Samita was the greatest proponent of Jainism of his times. He not only Strived for the accomplishment of the tremendous vitality of his soul, but also showed the path of spiritual-exertion to the seekers of salvation and thus offered unparalleled service to the Jain Order.

### **Ārya Dhanagiri**

Ārya Dhanagiri, the second prominent disciple of Ārya Simhagiri, left his bountiful riches and his chaste, loyal, pregnant wife in his prime youth and set such an ardent example of detachment and renunciation

that it is impossible to find elsewhere. He will be discussed in detail alongside rya Vajra.

### **rya Aarahadatta**

No relevant data is available about rya Aarahadatta.

### **Important dynasties during the tenure of rya Mamgu**

During the tenure of rya Mamgu as discourse- c rya (i.e. V.N. 470 or 57 BC or 135 years before aka era) the throne of the Republic of Avant was adorned by the most chivalrous and benevolent king Vikram ditya. The very same day when Vikram ditya ascended the throne of Ujjaini, a new calendar came into existence in his name in the Kingdom of Avant ; and about 17 or 13 years later, it was followed by the entire country, which was also referred to as K ta Year, M lawa Year and Vikram Year one after another.

As per a few Jain scriptures, a brief note on the life of Vikram ditya is as follows:

A king named Gardabhilla was ruling the city of Avant of M lawa Prade a righteously. He had two sons, Bh trahari by his first wife Dh mat , and then Vikram by his second wife r mat .

Both the princes gradually reached adolescence. Gardabhilla married his eldest son Bhart hari to Princess Amgasen , the daughter of R j Bh ma. After that Gardabhilla conquered several countries and established his sovereignty over them.

In course of time R j Gardabhilla died due to acute abdominal pain and the ministers crowned Bhart hari as their king.

One day, insulted by his elder brother Bhart hari, the offended Vikram ditya left Avant kingdom, all alone, taking his sword.

Thus the elder brother Bhart hari was ruling the Avant kingdom while his younger brother Vikram ditya was wandering from place to place.

After giving the aforesaid information about Vikram ditya's parents and brother, etc, Subha laga quoted the most popular verse, “*y m cintay mi satatam mayi s virakt* ” and narrated the episode of the fruit of immortality (amaraphala), in which a Brahmin acquires an amaraphala and offers it to the king Bhart hari, who in turn gives to his queen; the queen gives it to the hunch-back charioteer, the charioteer to the courtesan and from courtesan it once again reaches king Bhart hari. It was also mentioned that when Bhart hari came to know the reality, he became a monk and retired to the forest and thus Vikram ditya became the king of Ujjaini.

### **Himavanta chronology of elders (Sthavir val ) and Vikram ditya**

It was mentioned in “Himavanta Sthavir val ” that Vikram ditya belongs to the Maurya Dynasty. According to this Sthavir val , at that time, in Avant , King Samprati died heirless, and so A oka's grandsons and Ti yagupta's sons Princes Balamitra & Bh numitra ascended the throne of Avant . (These two brothers are not to be mistaken for Balamitra and Bh numitra, the kings of Bh gukaccha and the nephews of rya K laka). Their regime was between 353 and 413 V.N., whereas that of the Balamita-Bh numitra of Bhadaumca was after 454 V.N.)

Both the brothers were staunch devotees of Jain Dharma. After their demise, Balamitra's son Nabhov hana became the king of Avant . Nabhov hana was also the follower of Jain Dharma. After his death, his son Gardabhilla became the king.

Gardabhilla forcibly abducted Sarasvat , the lady ascetic and the sister of K lak c rya and imprisoned her in his palace. Despite all means of persuasion Gardabhilla did not set her free. Eventually, as K lak c rya was left with no alternative, made the combined forces of his brothers-in-law, Balamitra and Bhan mitra, the ruler of (ruled the kingdom one at a time, in turns) Bh gukaccha and the aka kings of Sinmdhu region attack against Ujjaini. In the ensuing forceful battle Gardabhilla was killed.

rya K laka once again initiated his sister Sarasvat into the holy path of ascetism, he himself underwent suitable contrition and engrossed in the practice of self-restraint.

After the death of Gardabhilla, Ujjaini was captured by the akas. At that time, his younger son Vikram ditya neither had an organised army nor

even a small state. In order to regain his hereditary authority over the kingdom, there was no other alternative than to instigate the people against akas, the foreign rulers and to seek assistance from any other mighty king. Under these circumstances, either through matrimonial alliance or by some other means, he established friendly relations with the valiant, warrior group of M lawas; with their support he defeated the akas and established his right over his paternal kingdom, Avant . In order to express his boundless gratitude towards M lawas, he renamed the Avant Prade a as M lawa; and to immortalise his friendship with the M lawas, he floated a new calendar, Krita or M lawa, initially in M lawa region and later on throughout India, which is popular by the name Vikram year.

Almost in all the Jain scriptures, it is mentioned that Vikram ditya was a follower of Jain Dharma.

### **17<sup>th</sup> Discourse- c rya rya Nandila ( nandila)**

rya Nandila became the Discourse- c rya after rya Mamgu, in the lineage of V cakas. According to Prabh vaka Caritra, he was known to be the spiritual Guru of Vairo y Dev . c rya Nandila helped Vairo y Dev gain peace in her distressed life through his discourses. After she became the queen of Dhara endra, she continued her devotion and respect towards c rya Nandila. From time to time, she used to help the ardent devotees of Lord Par van tha by helping them to solve their problems.

In praise of Vairo y Dev , c rya Nandila wrote an inscription with a mantra “*Namiu a ji am p sam*” which made her name immemorial.

### **16<sup>th</sup> Epochal- c rya rya Bhadrugupta**

rya Bhadrugupta presided over the congregation as the epochal- c rya after the heavenly abode of rya Dharma in V.N. 494. rya Bhadrugupta was proficient in the ten P rvas, the canonical scriptures, and was an outstanding scholar. He was fortunate enough to be the teacher of the great epochal- c rya Vajra Sw m . Vajra Sw m had attained the knowledge of the ten P rvas from him.

Birth	V.N. 428
Initiation	V.N. 449
Became c rya	V.N. 494
Heavenly abode	V.N. 533
Household life duration	21 years
Ordinary Monk tenure	45 years
Tenure as c rya	39 years
Total longevity	105 years 4 months 4 days

His last spiritual-exertion (*Niry ma* ) was guided by rya Rak ita S ri.

### **Chief preceptor of a group (group- c rya)**

In V.N. 547 – 48, rya Simhagiri, the group- c rya of rya Suhast tradition, left for the heavenly abode when rya Nandila was the discourse- c rya.

### **18th Scholar-preceptor (Discourse- c rya) N gahasti**

N gahasti became the Discourse- c rya after c rya rya Nandila. c rya Dev rdhiga K am rama a in his Nandis tra Sthavir val described him as the foremost erudite of Karma philosophy and an able c rya who provided appropriate and satisfactory answers to the queries of the inquisitive. As he was gifted with ‘*P rvaj na*’, he was considered an expert in expositions of meataphysics and karma. Out of his disciples, rya P dalipta was a very dynamic c rya, whose introduction is briefly given here.

### **rya P dalipta**

Like rya Khaputa, rya P dalipta is also considered a very influential c rya. There was an intelligent and generous merchant named F lla in Ko al , during the regime of King Vijayavarm . His wife was Pratim n . Though she was extremely beautiful, modest and virtuous, she was not blessed with a son. On the advice of someone, she worshipped goddess Vairo y Dev and begot a son. He was named as Nagendra.

Believing the child to be the blessing of the Guru, Pratim n brought him up with great love and care for eight years and then surrendered him at

her Guru's feet. The teacher initiated him and arranged for his education under the guidance of an ascetic named Maṇḍana. As he was extremely intelligent, Nagendra excelled in learning all the subjects in a very short time. Pleased with his service, his Guru taught him Pāṇḍita Vidyā (knowledge of the ointment for feet to achieve miraculous powers). Hence he became popular as Pāṇḍita.

This is an incident that happened during the reign of the king Muṇḍa of Pāṇḍita. He was suffering from unbearable headache for six months. Incidentally, after taking over the responsibility of the congregation as Pāṇḍita, Pāṇḍita visited Pāṇḍita. By that time the king in spite of being treated by several methods (tantra, mantra and medicines, etc) did not find any relief. The king sent his minister to Pāṇḍita and appealed to provide him with a remedy for his chronic headache. Therefore, Pāṇḍita went to the palace and with the power of his mantra, completely cured the king of his headache.

Getting relieved of his headache, the delighted king, put Pāṇḍita through few tests and after that became his ardent devotee.

There are many astounding incidents in Jain literature describing the outstanding abilities of Pāṇḍita. Some of the books mention that he would apply a lotion made of various medicines to his feet and travel in space.

It seems that he travelled far and wide. King Kāśyapa of Māyākha, King Bhīma of Omkara and many other kings and emperors were his followers. He demonstrated his outstanding skills in Pāṇḍita, Bhīma and in other places and eliminated opposition created by people of other faiths against Jains and many people became followers of Jainism.

During the tenure of Pāṇḍita Nagahasti as the discourse- Pāṇḍita, there were three epochal- Pāṇḍitas - Pāṇḍita, Vajra and Rakita, who are discussed hereunder.

## 17th Epochal- c rya rya r gupta (533 To 548 V.N.)

After rya Bhadrugupta left for his heavenly abode, rya r gupta led the Congregation as epochal- c rya. The only available information about him is:

Birth	V.N. 448
Initiation	V.N. 483
Became c rya	V.N. 533
Heavenly abode	V.N. 548
Household life duration	35 years
Ordinary Monk tenure	50 years
Tenure as c rya	15 years
Total longevity	100 years 7 months 7 days

The sixth non-believer rya Rohagupta was his disciple-monk.

### The Sixth Heretic- rya Rohgupta

In V.N. 544 Rohagupta propounded the doctrine of *Trir ika* (three types of existents rather than two as living and non living beings described in Jainism). As he propounded differently than Lord Mah v ra, so, he is considered a heretic. How this belief came into existence is described in the following way:

Once, a c rya called r gupta camped along with his disciples at the Bh taguh garden on the outskirts of Amtaramjik city. Bala r was the ruler of Amtaramjik . Rohagupta, one of the very intelligent disciples of c rya r gupta, came to Amtaramjik from another village to be with his Guru. On the way he saw an ascetic holding a twig of a rose apple (Jamb ) tree in his hand; he had an iron band around his waist, lest his stomach may burst open by the spate of his knowledge. As he wore an iron band around his waist, he became famous as Po as la. The twig of rose apple tree in his hand probably implied that no one could defeat him in religious debate in the entire Jamb dw pa. So he proclaiming at the beat of a drum, travelled from place to place, challenging the scholars to debate with him.

Rohagupta listened to the proclamation. He could not tolerate the vanity of the ascetic; so he went up to the herald and stopping him, declared, "I will participate in the debate on canonic knowledge with the ascetic". Later he went to his teacher, after offering humble salutations he confessed to him, "O Lord! I accepted the challenge of Po as la ascetic to debate with him".

c rya r gupt said, "You haven't done a prudent thing accepting his challenge. The ascetic possesses supernatural powers. Even if he is vanquished in the debate, he will try his best to defeat you with those powers".

Rohagupta humbly asked, "As I have already accepted the challenge, hence, please divulge some strategy to be triumphant."

Then c rya r gupta imparted the Siddham tra Vidy s and even gave his whiskbroom to him and said, "Despite these *Vidy s* if you face any problem, at once just whirl this whiskbroom. Then none can beat you".

Rohagupta thus equipped with the new powers and the whiskbroom, went to the Royal Court and said, "O Ascetic! Please begin your argument."

The ascetic thought, "These rama as are very tactful. Therefore I will commence with their doctrines as the base of my argument". So thinking he said, "The world is classified into two groups - J vas and Aj vas" (Living beings & Non-living beings).

Rohagupta contradicting the statement said, "No, there are three groups, J va, Aj va and No-j va. J va means that which has life, Aj va means lifeless objects like pot, cloth, etc., and No-j va means that which possesses both the attributes of J va and Aj va, like the severed tail of a lizard.

Three types of substances are visible in the world. Even the stick has three parts, the beginning, the end and the middle. There are three universes namely upper, middle and lower. Hence it is improper to say that there are only two groups in the world."

The ascetic got enraged with the logic of Rohagupta and tried to subdue him by his supernatural powers. One after the other he used V cik (scorpion), Sarpik (snake), M ik (mouse), K k (crow) and M g (deer) powers against Rohagupta. Rohagupta made them ineffective by using May r (peacock), Nakul (mongoose), M rj r (cat), Ul k (owl) and Vy ghr (tiger) powers respectively.

Defeated even with the use of his supernatural powers, the ascetic unable to tolerate his trouncing became aggressive and finally used the power of “*Surak ita Gardabh*” against Rohagupta, who did not have any power to counter it. So he took out the whiskbroom given by his Guru and with that made the Gardabh Vidy ineffective and defeated him. The king announced Rohagupta as the victor. After defeating the ascetic, Rohagupta went back to his Guru and narrated the entire incident.

When the topic of three groups was told, c rya r gupta said, “Son! Achieving victory by falsifying the scriptures is not advisable. As soon as the argument was over you should have informed the king that as per our doctrines there are only two groups - J va and Aj va, and not three; and that you just wanted to rout the ascetic’s intellect, because of which you put forth and proved your statement to be true with logical explanation and nothing else. In reality there are only two groups in the world. It is not too late. Go to the king at once and following the vow of truthfulness, confess the reality honestly.”

Rohagupta did not heed the advice of his Guru. He kept silent and did not budge from his place. When time and again the teacher advised him to go to the Royal court, Rohagupta started arguing with him, and tried to prove his argument.

The teacher unable to accept the falsehood of his disciple right away went to the king’s court and said, “O King! Whatever my disciple Rohagupta proved about three groups in your court is nothing but against the principles. As a matter of fact, there are only two groups. Kindly arrange for a discourse between my disciple and me, so as to establish the truth.”

The king granted permission and the debate between the teacher and the disciple started and continued for six months, because of which the activities of the State got disturbed. So the king requested c rya r to

conclude the argument soon. The next day, in order to end the debate which has been in progress for the last six months, c rya r gupta asked the king in front of his courtiers, “O King! Each and every object of the world is available in the market. So please arrange to fetch J va, Aj va and No-j va objects from there.”

Immediately the king’s attendants went to the market and brought J va and Aj va objects and informed that they could not get any No-j va substance. The king gave his verdict, “There are only two types of entities namely J va and Aj va in the world. There is no other group like “No-j va”. And hence I declare c rya r as the vanquisher of this discourse and Rohagupta as the vanquished.” But Rohagupta did not let go of his obstinacy. Finally c rya r gupta expelled him from the congregation. The King expelled Rohagupta from his Kingdom.

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## 18<sup>th</sup> Epochal- c rya rya Vajra Sw m

c rya Vajra Sw m occupies a very important place among the influential c rya of Jain order. The most unique and amazing fact of his life is that as soon as he was born, he had the memory of his previous births. From the very first day of his life, he was completely detached from the world and all through his life; he worked for spiritual development of his own self as well as others.

re hi Dhana, the grandfather of rya Vajra Sw m was the resident of Tumbavana in Avant . He was counted amongst the wealthiest, distinguished and eminent people of Avant . Because of his virtues like generosity, magnanimity & kindness, his name and fame spread across the land of rya.

In those days a merchant named Dhanap la lived in Tumbavana, who owned immense wealth and property. He had a son called Samita and a daughter called Sunand who was the most beautiful and most virtuous girl. His son Samita, enlightened by the sermon of rya Simhagiri, at a very young age itself relinquished all the wealth that he inherited and with great detachment took initiation into ascetic life from rya Simhagiri.

When Sunand reached the marriageable age, Dhanap la was concerned about finding a worthy and well-matched groom for her. Finally he felt that Dhanagiri, son of Dhana, who was equal to him in caste, wealth and character, was an appropriate match for his daughter and so put forth the marriage proposal.

Though averse to the worldly passions, Dhanagiri had to succumb to the loving entreaties of Dhanap la. Eventually the marriage of Sunand and Dhanagiri took place with great pomp and show, in a joyous environment. The newly married couple led their marital life in a more or less self-restraint manner. After a few days a great and fortunate soul entered the womb of Sunand .

With the auspicious dream indicating the pregnancy, the couple was confident that they would beget a very blessed son. As the pregnancy of Sunand progressed, so did her happiness progress.

Confirming the truth of the axiom “*J te Tattvekah Sams rah*” the knower of the ultimate truth, the disdained Dhanagiri had no attraction left towards familial pleasures. He used to feel that the family and wealth are fetters that dampen the spiritual progress. Thinking that it was an appropriate moment for the path of self realization, he decided to take advantage of the happy mood of his wife.

One day Dhanagiri said to Sunand , “O beloved! You know very well that I want to move ahead on the path of self-purification. Fortunately, soon you are going to have a son who will not only be of support to you, but will also be the reason for your living. I want to renounce the world and involve myself completely in the practice of spiritual progress. Virtuous women like you, are always prepared to make the utmost sacrifice, to make the path of their beloved ones easy and free of obstacles. So please extend your help to me in my path of self-realisation and permit me to renounce. This is my heart-felt desire”.

The heart-melting articulation of her husband’s inner feelings, at once awakened the latent Indian femininity in Sunand . She replied in a calm and peaceful but firm tone, “O Love of my life! You carry on your noble wish joyously. I will lead my life with dignity and honour with the support of the child given by you”.

Taking the permission of Sunand , Dhanagiri at once left the house. As luck would have it, rya Simhagiri was camping at Tumbavana that time. Dhanagiri approached rya Simhagiri and took initiation. He started studying the canonical scriptures and was simultaneously practicing severe penance and self-restraint. His detachment towards worldly affairs was so deep that he never, not even for a fraction of a second, recalled his wife.

After the completion of the pregnancy, in V.N. 496, Sunand gave birth to a very radiant son. Whoever heard the news of the birth of the child, expressed their happiness. The women of the household and the friends of Sunand celebrated the occasion with a lot of merriment and joy. At that joyful moment someone from among the guests commented, “Had the child’s father not renounced, this festivity would have been celebrated with more cheerfulness.”

The moment the words fell onto his ears, the child because of the sacraments of his previous birth became aware of his former births. The newly born child contemplated in his heart, “Ah! My father is an epitome of virtuous deeds and hence he became an ascetic. I too, should take initiation and the vow of self-restraint as fast as possible which is the only way to safely cross the ocean of mundane existence. For achieving this end, I have to make sure that my mother does not develop possessiveness or attachment towards me and soon grieved by my behaviour, would willingly forsake me”. He thought that incessant crying would yield fast results towards this direction, and so he started crying. His mother, her friends, relatives, skilled women, every one tried in many ways to console him and to stop him from crying, but in vain. He cried incessantly and Sunand was perturbed and felt helpless. She could not be at peace either in the morning or at night. She used to heave heavy sighs and say, “Son, you are so cute and attractive. Just a glance at you overwhelms my heart with love towards you, but your ceaseless crying gives me lot of pain and misery. It pierces and penetrates into my heart like a spear.” Thus somehow she managed six months, which seemed like six long years. Incidentally, rya Simhagiri once again came to Tumbavana.

At the time for seeking alms, rya Dhanagiri taking the permission of his teacher was ready to leave for the same. Listening to the chirping of the birds then, rya Simhagiri, who was a scholar in the science of Omens, foresaw everything and counselled him, “Son! Today whatever you receive in the alms, irrespective of whether it is endowed with life or not or is a combination of both, accept it without any second thoughts.”

“Your wish is my command, Lord,” thus saying rya Dhanagiri together with rya Samita went for seeking alms. While wandering, first he approached Sunand’s house. When the friends of Sunand saw rya Dhanagiri and rya Samita approach Sunand’s house for alms, they immediately went to Sunand and said, “Sunand ! Hand over your son to Dhanagiri.”

Sunand was grieved by the continuous crying of her son. She, heeding the advice of her friends, lifted her son with both the hands, came to Dhanagiri, saluted him and said, “I am completely exhausted because of

your son's ceaseless crying. Kindly take him away with you. If he feels happy staying with you, I too shall find my happiness in it."

rya Dhanagiri said in clear words, "Female-votary! I am ready to take him. But one cannot rely on the words of women. To prevent any Strife in the future, you, in front of many witnesses swear that you will never utter a word about your son in future."

Sunand in a deep sorrowful tone said, "This rya Samita (her own brother) is my witness; further, all these friends of mine are also witnesses. In front of them I pledge that after this moment, I will never talk about my son."

Sunand then placed her son in the receptacle of rya Dhanagiri. That very instant the child feeling very happy, at once stopped crying. Monk Dhanagiri, tied strong knots around the cloth-bag and holding it tightly with his right hand, left Sunand's place and headed towards his teacher. By the time he reached his teacher, due to the weight of the child, his shoulder pained as if it was breaking. Somehow managing the weight of the child, he came to his teacher. Seeing Dhanagiri, from a distance, leaning more towards one side, rya Simhagiri approached Dhanagiri, took the bag from him and exclaimed in astonishment, "O Monk! What did you bring today which is as heavy as a mountain (Vajra)? Behold, it is slipping out of my hands too". He then placed the receptacle on his seat and opened the knot. Inside he saw the child in the receptacle, who was as pleasant as the moon, radiating bright light. rya Simhagiri named him as Vajra and said, "He will become a promoter of the Jain religion. He must be taken care of properly."

c rya Simhagiri entrusted the responsibility of the child to ayy tar , the lady caretaker of the lodging house for lady ascetics, and set out on his wandering.

ayy tar Female-votary before taking care of her own children would feed, bathe, and massage baby Vajra. He would remain in the lodging from morning till night, after which ayy tar would take him to her house. When the child wanted to urinate or defecate, he would either with a gesture on his face or by crying, hints ayy tar and never troubled her on this account.

When Sunand came to know about the angels in the behaviour of the child and that he became chubby under the loving care of Female-votary ayy tar , unable to resist the desire to have a look of him, went to the lodging, one day. When she saw that her child was handsome and healthy and in a good mood, her motherly love and instinct gushed like the tide of an ocean. She begged ayy tar to return back her son, but ayy tar did not agree. Out of affection, she would visit regularly and breast feed her son. Thus, Vajra became three years old. Because of the knowledge of his former births, he used to take only unblemished food and was fond of listening to the scriptures from the Female monks.

In course of time, rya Simhagiri wandering many places came to Tumbavana along with his disciples. Sunand went to Dhanagiri and pleaded him to return her son.

rya Dhanagiri explaining to her the conduct of ascetics, said, “O Female-votary! We, the monks follow the principles of monkhood and so cannot return the alms we once receive. Like clothes, receptacle etc; similarly we cannot return even child Vajra whom we received once. You too are well acquainted with the principles of Dharma. When you accepted and gave your word once, it is now not appropriate to violate it. With rya Samita and your friends as witnesses, you gave the child Vajra to me and said, ‘I am giving the boy to you. And henceforth I will never talk anything about him’. So you should stick to your promise.”

rya Dhanagiri’s efforts to convince Sunand and to make her adhere to her word fell on deaf ears. Even the members of the congregation also tried to dissuade her. But the adamant Sunand went to the king and lodged a complaint pleading justice. The judicial officers, after thorough enquiry, gathered the relevant information from both the sides, and placed before the king the complicated case to resolve. Listening to the entire matter of giving up the boy and demanding him back again, the king and judges were in a fix, as one side, the mother was anxious to get her son back and on the other, Sunand herself willingly gave her son to the monk, who is the father of the son and was once her husband. Since he was given to the monk he belongs to the congregation. The congregation, as such, is the paramount power; even the T rthamkaras respect and obey the congregation. After much deliberation, the king

declared that the child be handed over to the one to whom it goes freely and willingly.

The first opportunity was given to the mother. To attract the child towards her instantly, she brought many beautiful and eye-catching toys, delicacies that are loved by children; showing them all, she approached the child with great love. Addressing him sweetly, calling him, clapping her hands gently, she stretched out her hands for the child to come. She tried in many ways, but to no avail. Like an enlightened yogi he was not at all lured by those temptations. He did not budge even a little from his place.

Afterwards, the king gave the chance to the father, Dhanagiri. rya Dhanagiri showed his whiskbroom to Vajra and said, “Son, if you are willing to become a monk and a knower of Truth, and then take this whiskbroom to dust out the karma”.

rya Dhanagiri did not even complete his sentence that Vajra at once jumped out from his place and sat on his lap. He then took whiskbroom from his hand and waved it like a whisk. The entire court fell silent for a moment. Then the Royal Court was filled with the echoes of the victory of Dharma.

‘Boy Vajra will stay with the congregation’, passing this ruling, the king showed his reverence to the congregation and to the monks. Everyone returned to their respective houses.

Sunand contemplated, “My brother rya Samita got initiated, my husband also got initiated, and my son is almost initiated. In such a situation, I too should renounce the world and take initiation.” After considerable deliberations, she firmly resolved to lead an ascetic life. She approached the Female monks who ordained her into the Jain order. Vajra was three years old then.

As soon as Vajra became eight years old, rya Simhagiri took him out from the care of the Female monks, initiated him into the rama a order and kept Vajra with him. By then Vajra almost knew by heart all the 11 Amgas, as he had been listening to them constantly from the Female monks.

Wandering in many places with his disciples, in course of time, once, rya Simhagiri came near a mountain. With the intention of testing monk Vajra, J mbhaka Devas, his friends of former life, by their celestial power (assuming transformations of their bodies), created thick black clouds and reverberating with thunders. Seeing that it was about to rain, rya Simhagiri entered a cave of the mountain with his disciples. As they were entering into the cave there started torrential downpour with terrifying thunders and dazzling lightning. Within no time, the entire place was flooded with water. It looked as if the rain would not stop. So the monks decided to fast and were happily engrossed in meditation. By dusk it stopped raining. So, rya Simhagiri and his disciples spent the night in the cave itself.

The next day in the afternoon rya Vajra monk, taking the permission of his Guru proceeded towards the hamlet to seek alms. After walking some distance, Monk Vajra saw a small beautiful colony and he entered a house to ask for alms. There a few decent men of gentle disposition paid homage to Monk Vajra and offered him a sweet dish made out of pumpkin. Though Vajra was a young lad, he had a very good knowledge of discrimination. He at once evaluated the alms on the basis of its material content (dravya), season (k la), k etra (place) and analysis (bh va) in the following ways: Matter – pumpkin sweetmeat, Place - M lawa Prade a, season – summer, and analysis – the sacred donors who are wearing fresh garlands around their necks and, whose feet are not even touching the ground while walking; so they are definitely not human beings and therefore must be of celestial origin. Hence, under no circumstances the alms given by celestial beings is acceptable by monks.

Thus, after evaluating the food, he was sure that it was impure. So, declining the food, with a smile he said, “O Celestial beings! As this sweet dish is being offered by gods, it is not fit for monks.”

The J ambhaka Devas was astonished and pleased as well, seeing the sharp intellect of Vajra. They revealed themselves in their true forms and offered salutations with devotion to monk Vajra. Praising him highly for his strict observance of pure ascetic principles they went back to their abode.

In course of time, the J ambhaka Devas resolved to test Vajra Monk once again. On a summer afternoon, under the scorching heat of the sun, Vajra monk was on begging round (seeking food). J ambhaka Devas considering that it was the right time to test him, with the celestial power, disguised themselves as perfect householders, and created a house with their magical power. Then they called Vajra monk from within the house and urged him to accept their alms. Vajra monk entered the house to take alms. The disguised J ambhaka Devas offered him a plate filled with sweetmeats (phynia). Looking at the phynia in summer, a dish which is normally prepared in winter, Vajra monk minutely scrutinised the offered food, the donor, etc and refused the food saying that it belongs to gods. Appeased with his pious conduct and strong adherence to the principles and his analysis of the food that is being offered to him, they granted him the spell to fly through the air ( k agamana Vidy ). In the chapter of Mahapar j in va yaka Nirvyukti, it is mentioned that Vajra Monk was blessed with the k agamana Vidy .

From his childhood, rya Vajra had passion for knowledge and was service-oriented. Within a short period of time, he won the hearts of his Guru and fellow-monk with his rare combination of attributes like tranquility, power of endurance, tenacity, humility and his power of remembering what he once heard. He learnt canonical scriptures from his revered teacher, thoroughly understood their meaning and assimilated the essence in his heart.

### **Charisma and humility of rya Vajra**

The very next day after the aforesaid incident, rya Simhagiri went towards forest to attend the nature's call, and the rest of the monks also went out to seek alms and on their respective duties. When Monk Vajra discovered that he was all alone, the childish nimbleness manifested in him. He arranged the clothes of all the monks in a circle and sitting in the middle, started reciting and explaining the meaning of the canons and the P rvas. Slowly he got engrossed in it, and with fluency, continued his recital and explanation one after the other in an august tone. Mean while rya Simhagiri returned to the dwelling. Recognising the voice of rya Vajra, he hid himself behind the door and listened to him. Listening to his explanations so explicit and breath-taking from a boy of a playful age, rya Simhagiri was overwhelmed by ecstasy. He felt such elation that he instantly expressed to himself his feelings and emotions in the

following manner, “How fortunate and blessed is the Jain Order! How fortunate is this Gacaha to have such an enlightened child monk!”

rya Simhagiri in a loud voice uttered ‘Nissih -Nissih ’ to make known his arrival so that the child monk does not feel shy or embarrassed.

As soon as he listened to the voice of his teacher, the child monk had mixed feelings of shyness and fright. He quickly rearranged the clothes of ascetics and approached his teacher with head bowing down. He, with all humility bowed at his feet and wiped them with a cloth. Seeing the smiling countenance and the nectar of love showering from the eyes of his teacher, the child monk realised that his secretive act could not escape from the sight of his teacher.

At night, rya Simhagiri, pondering over the amazing talent of his disciple-child monk Vajra, thought that though tender at age, he is mature in knowledge; it is a disregard from my side to make him serve the monks just because they had taken initiation earlier than him. I should prevent this in future. After reflecting for a long, he came out with a solution.

Next day, early in the morning, he assembled his disciples at one place and said, “Today I am leaving this place. All the student- rama as will remain here”

The rama as who were studying the canonical scriptures enquired with humility and inquisitiveness, “Lord, who will teach us scriptures and explain them?”

rya Simhagiri peacefully, solemnly and decisively gave a short reply, “The young monk Vajra”

Had there been a vicious environment in those days, as it is today, then the disciples would have definitely protested against the teacher, raising unruly slogans, defying him for taking such a decision. But those humble disciples accepted his words like God’s command.

Without any deliberation, the rama as readily agreed saying “As you wish Lord.” Later rya Simhagiri with some Sthavira monks left for

another place. When it was time for recital, the rama as arranged a higher seat for Monk Vajra, and making him seated with due respect, they too sat on their seats.

Vajra Monk started imparting the knowledge, in an elaborate and in an easy-to-understand method, commented every S tra and every stanza expounding the deep and inner meaning of the canons in such a way that it got imprinted in the brain of each and every monk. Thus every day the recital and explanation continued. While receiving the scriptural knowledge from Vajra Monk, every monk felt as if he were drinking nectar.

After few days rya Simhagiri returned back. Everyone bowed and prostrated at his feet with devotion. The teacher asked, ‘ rama as! Tell me how the study of the canons is progressing?’

All the monks in a single happy tone replied, “Revered Sir! By the grace of our teacher, our studies are progressing in a smooth and lively manner. While listening to and learning the canons we are experiencing immense joy. Lord! Let rya Vajra alone be our discourse- c rya forever.”

rya Simhagiri too felt immeasurably happy and said, “I understood this with my direct experience. I intentionally left this place to let you know of the virtues and abilities of this child monk.”

rya Vajra performed different types of penance and simultaneously taught his co-disciples while receiving knowledge from his teacher.

Within no time rya Vajra learnt from his teacher the entire canonical knowledge that the teacher had. rya Simhagiri decided to send rya Vajra to an able scholar saint who could teach him the remaining knowledge of scriptures. In his wanderings, one day he arrived at a city called Dashapur. From there he sent rya Vajra to study under rya Bhadrugupta who resided in Avant (Ujjain) and who was a Da a P rvadhara (knower of ten p rvas). rya Vajra, obeying the orders of his Guru, walked fast on foot to reach Avant . As evening had already set in, he stayed at the outskirts of the city for the night.

In the morning, after the completion of his routine activities, he started for Da a P rvadhara rya Bhadrugupta. Mean while rya Bhadrugupta said to his disciples, “Sons! Last night I dreamt that a lion cub drunk and licked the sweet pudding (kheer) off my bowl. My dream indicates that someone who is extremely intelligent is coming to obtain knowledge of the ten p rvas from me.”

rya Bhadrugupta just completed his sentence, when Monk Vajra stood in front of him, offering him humble reverential salutations, and telling him the purpose of his coming, prayed him to teach him the scriptures. With the gestures and attributes of his body, considering Vajra as able and worthy of learning the scriptures, rya Bhadrugupta started impairing him with the knowledge of the P rvas. When rya Vajra fully completed his study of the P rvas with their meanings, rya Bhadrugupta gave him permission to go back to rya Simhagiri and Vajra Monk went back to his teacher. Pleased, rya Simhagiri came to Da apura and appointed Vajra Monk as a ‘V caka’.

Seeing his beloved disciple Vajra monk attaining the status of Da aP rvadhar rya Simhagiri’s happiness knew no bounds. As he realised that he would be leaving the physical body in a very short time, in V.N. 548, he appointed his disciple Da ap rvadhara rya Vajra as his successor c rya, to head the congregation after him. As rya Vajra became c rya, everyone organised a grand festival to celebrate the occasion. c rya Vajra was wandering along with 500 monks at that time.

rya Vajra Sw m served his Guru with devotion during the last days of his life. After the accession of his Guru to heaven, c rya Vajra Sw m proficiently ran the organisation and served Jain order. Wandering through different places preaching the Jain Dharma, he, once arrived at P al putra and camped in a garden outside the city. Thousands of people - men, women, children and old - thronged the garden to sanctify their souls by listening to his transcendental preaching and by catching a glimpse of him.

Captivated and enlightened by his extremely appealing and amazing discourses, a great number of men and women vowed to follow the path of righteousness, and observed the rules and vows of Jainism.

Rukmi , the daughter of a distinguished wealthy merchant called Dhana of P al putra heard much in praise of rya Vajra from the female monks who stayed in their wagon shed. As soon as she saw the blissful face of rya Vajra glowing extraordinarily due to the Strict observance of celibacy and listened to his soft and sweet words as if dipped in nectar, while delivering the sermons, Rukmi got attracted towards him. She took a pledge, “If rya Vajra marries me I will stay bound to the world, or else I will renounce the comforts, luxuries and the world. She sent the message to her father through a friend, that she chose rya Vajra as her husband, and hence if she fails to marry him she would jump into the pyre and sacrifice her life.

The father was very well acquainted with her terrible oaths and stubbornness. So he felt worried and anxious when he came to know about her resolution. After reflecting for a long time, he with innumerable precious stones, and accompanied by her charming daughter went to the garden where rya Vajra stayed with his disciples. The merchant Dhana after paying homage requested rya Vajra, “O Best of c ryas! My daughter, the most beautiful, embellished with all virtues is drawn to you by your virtues and versatility and wants to be your wife. I have a wealth of thousand million silver coins. I want to hand over my daughter together with the entire money to you. You can enjoy comforts and luxuries of life with that money, besides using it to help others. Kindly marry my daughter.”

c rya Vajra with his habitual composure said in a peaceful tone, “Sir! You are very gentle and soft-natured. As such you already are bound by the worldly ties and now want to bind others too. You are unaware of the spiritual bliss and joy one gets by following the path of temperance. No doubt it is a path full of thorns, yet the unique happiness a true wanderer enjoys through self-restraint and knowledge is unparallel when compared to the momentary material happiness, which is insignificant, contemptible and a mirage. The ineffable spiritual bliss one attains through temperance is infinite times more precious than the most precious treasury of gems. You want to compare the incomparable happiness of self-restraint which is equal to a wish-fulfilling tree (kalpav k a) with the detestable sensual pleasures which are worthless, equivalent to a blade of grass. O Gentleman! I am a monk who does not possess anything or attached to anything. I do not have any desire

towards worldly riches or sensual pleasures. If your daughter really loves me, then let her follow and observe my path - the path of self-restraint which bestows the highest happiness.

When Rukmi listened to the words of sacrifice and detachment of rya Vajra, which were sanctified by penance and are logical, the black shroud of ignorance was pulled off and her inner eyes opened. She immediately took the vow of temperance and observing it, rya Rukmi started her spiritual wanderings along with other female monks.

Even though the pleased J ambhaka Devas, the friends of rya Vajra in his previous birth, gifted him with the 'power to walk in the air', yet with his unfathomable scriptural knowledge, from the chapter 'Mahaparij ' from c r mga S tra, rya Vajra found out power to walk in the air and during the dreadful time of famine, as the time and situation demanded, inspired by kindness to the people he used that power and saved many lives.

Thus the versatile genius c rya Vajra Sw m , during his tenure as c rya, wandered from east to north of India. That time as there were no signs of rain, a severe famine broke out in the entire north. Due to the scarcity of food resources, the people gripped under pangs of hunger and misery raised hue and cry. Animals, birds, children, aged people, everyone started falling victim to starvation deaths as the land completely dried up without any grass, flowers, fruits and crops. The congregation undergoing the miserable plight of natural calamity came running to c rya Vajra seeking protection.

Though it was against principles and code of monkhood, in response to the piteous request of the congregation, with a view to save the lives of many and from the perspective of welfare of both the society as a whole and the religion, rya Vajra using his extraordinary power to fly carried the congregation to Mahe war pur . There the king, being a follower of Buddha Dharma, was anti-Jains. But under the influence of the great c rya Vajra, he too became a Jain Votary which propagated the religion immensely.

India alone was not victimised by a chain of famines, but even other countries faced the same situation from time immemorial, which, shook

the humanity very badly from time to time. The culture, the spirituality and religious knowledge that was earned by the untiring efforts of the elevated men for centuries together, and the very concept of humanity was considerably lost as a result of the evil effects of the famine. Even in these calamitous circumstances, the lights of virtues like temperance and spiritual knowledge were kept burning due to the insurmountable willpower of great c rya s like Vajra Sw m . By the grace, mercy and efforts of such great religious leaders, our religion, spiritual knowledge and culture survived and the humanity is kept alive till date, despite the severe blows received from time to time by dreadful famines, political turmoil's and religious upheavals,.

The innate desire of c rya Vajra Sw m was to see that the ocean of knowledge of scriptures should continue to flow perennially and uninterruptedly. But as there was none able and worthy to receive the knowledge of P rvas, he in the autumn of his life felt worried, that the knowledge of Da ap rvas would be lost with him. The spiritual yearning of great souls would not be left unheard. Proving the truth of this axiom, a young monk named rya Rak ita, obeying the command of rya Tosaliputra came to c rya Vajra Sw m . He obtained the knowledge of nine P rvas and could learn only half of the Ten P rva. This is explained in detail in the chapter on rya Rak ita.

Propagating and spreading the preaching of Lord Mah v ra's Jain order, Vajra Sw m reached the southern part of India. He ordered a disciple to bring dry ginger to get relief from his cough. After taking some, as a remedy, he kept the remaining portion of the dry ginger on the upper part of the ear and completely forgot about it. Afternoon, during the time of transcription, as he removed the cloth covering his mouth, the dry ginger also fell on to the ground. He pondered over the incident, "I am on the verge of my life and I became careless. And so, I forgot about this dry ginger which I kept on my ear. How will temperance sustain when carelessness has stepped in? It is better for me to take Sam dhi." Immediately he foresaw with his power of cognition that a 12 year long famine would upsurge in the near future, which would be more dreadful than the previous one. Hoping that disastrous famine would not engulf all the monks without any survivors, and so in order to save the family of monks, he ordered his disciple Vajrasena to leave for Kumku a (Koka a) with few monks and to wander there until the situation comes

to normalcy. He also said, “When you come across preparations to mix poison in cooked rice, purchased for one lakh coins, then, at once, realise that, that would be last day of the famine and that from the next day onwards, normal conditions will prevail”. rya Vajrasena obeyed the orders of his teacher, went to Kumku a with a few of his co-disciples and wandered in that land which had plenty of riches and grains.

In the land in which c rya Vajra Sw m was wandering, the dreadful impact of the drought increased slowly turning the situation from bad to worse. As the monks could not get any alms for days together and they feeling miserable because of the pangs of hunger, Vajra Sw m provided them with food everyday using his magical power and said, “This food is the boon of the supernatural power and thus we have to get along for 12 long years. If you feel that the attribute of temperance is on the increasing pace, you survive on this food, or else you have to observe fast unto death (samth r ). The discretion is left to you; you can opt for either of the ways”

All the 500 monks unanimously and decisively declared their wish to observe fast unto death. So Vajra Sw m along with his disciples set out towards the M mgi Mountain located in southern India. He tried to dissuade a novice monk from observing the fast but he did not listen. On the way to the M mgi Mountain, Vajra Sw m sent him to a village on pretext of carrying out some errand and he continued his journey with other monks. After arriving on the top of the mountain, they paid their humble respects to the goddess of that mountain and stood upright in mediation observing fast without taking either food or water.

Mean while the young monk came back from the village to the place where they have camped. There as he could not see his teacher or other disciples, he realised that his Guru intentionally did not take him along to observe the vow of fast. He reflected thus, “The revered teacher thought that I am unfit to observe the vow of fasting, and hence he left me behind. Am I really weak and spineless? In order to safeguard the temperance, when my revered teacher and all the other disciples can observe fasting why should I lag behind? Hence, I should also follow his footsteps.”

Thus resolving firmly, the young monk proceeded up to the mountain. At the foothill, standing on a boulder burning hot, due to the blazing sun, he

took the ‘vow of p dopagamana ana ana vrata’ (abandonment of body willfully). Forbearing the scorching heat of the sun and fire-like burning heat of the boulder, he continued his penance and fasting, with total detachment. He had not only overcome the physical suffering but also conquered and controlled the mind and heart. Within a span of 48 minutes, he left the perishable body and left for the heavenly abode. The Devas praised his tenacity, courage and energy.

The monks were engrossed in penance observing fasting on the M mgi Mountain. One aged monk from among them heard the uproar of the celestial angels down hill and enquired Vajra Sw m about the reason.

c rya Vajra Sw m narrated the entire incident of observance of ‘p dopagamana ana ana vrata’ by the novice monk on a burning boulder, and his demise and explaining about the commotion he said that the pleased celestial angels were celebrating the great occasion.

Getting inspired by the strong resolution and will power of the monk who sacrificed his life with detachment at a very young age, all the monks with extraordinary perseverance and concentration were engrossed in self-realisation. A peripatetic celestial angel created lot of trouble for the monks involved in penance, but failed to produce the least effect on them. Vajra Sw m with his disciples shifted to a nearby mountain. After they paid their humble respects to the goddess of that mountain they sat on their respective seats and started meditating, and attained heaven.

After the demise of all his disciples through observance of fasting, c rya Vajra Sw m too, in detached concentrated meditation, left his body. Thus the Pride of Jain order, c rya Vajra Sw m left for heavenly abode in V.N. 584. With his demise, the knowledge of tenth P rva and the fourth endurance (ardhan r ca samhanana) got lost.

How profound was the knowledge of c rya Vajra? Presently, we do not have any yard stick to measure it.

If ‘imagination’ which can fly to its utmost, tries to probe the fathomless knowledge of Vajra Sw m , who immediately after his birth had gained the memory of his previous births, because of which, even as an infant, instead of his mother’s milk, he drank the ambrosia of the Jain scriptures

from the Female monks and memorised the eleven Amgas and who, when still a lad, broke the fetters of the worldly ties and obligations and remained at the feet of proficient teachers worshipping and acquiring knowledge, then that 'imagination' would fall downward disappointed, as his knowledge is beyond its reach.

In spite of our past being engulfed in centuries of darkness, if the devotees are still able to see light, it is just because of the light kindled by the sacrifice, detachment and knowledge sanctified by serve penances of great souls like rya Vajra Sw m .

c rya Vajra Sw m for 80 years strictly observed the virtues of pure asceticism and propagated the religion. He was a born yogi. He had excellent oratory skill and so his preaching was attractive, appealing and impressive. After his departure to heaven, the vajj Ga a / group 'Vajj kha' was founded in V.N. 584, to make his memory everlasting in the minds of the people.

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## **Opinion of Digambaras about knowers of ten prior canons (Da aP rvadhara)**

The span of time from nirvāṇa of Lord Mahāvīra to 62 years is considered as Kevalāra by some of the acclaimed scriptures of Digambara sect, whereas some extend it up to 64 years.

After the stipulated omniscient - Indrabhūti, Sudharmā and Jambūswāmī, even the Digambara sect named five rūtakevalas, who were scholars in Dvādaśaṅg and the fourteen Pīrvās. However there are minor differences in the names and their tenure between both the schools. As far as the fifth rūtakeval, Ācārya Bhadrabāhu is considered both of the schools have a unanimous opinion.

Jetmbarā school of thought mentioned the names of Ācārya Prabhava, Ācārya Ayyambhava, Ācārya Yaśobhadra, Ācārya Sambhātavijaya and Ācārya Bhadrabāhu as rūtakevalas and expressed their total tenure as 106 years, whereas Digambara school of thought gives out the names of Viśū, Nandimitra, Aparājita, Govardhana and Bhadrabāhu as rūtakevalas and their total tenure as 100 years.

The introduction of the ten Pīrvadharas as per Jetmbarā sect is already given. Kevalāra extends to 64 years, rūtakevalāra 106 years and Da aP rvadhara era for 414 years; altogether the aggregate years are 584. Thus according to the Jetmbarā School, the knowledge of the ten Pīrvās lasted up to 584 years.

But according to Digambara sect, Kevalāra stretched for 62 years, rūtakevalāra for 100 years and Da aP rvadhara era for 183 years. Thus according to them, the knowledge of the ten Pīrvās lasted up to V.N. 345 only. The list of the ten Pīrvadharas, according to Digambara School is as follows:

1 Viśū 2 Ācārya 3 Prohila 4 Kātriya 5 Nagaśena 6 Siddhārtha 7  
Dhātī 8 Vijaya 9 Buddhila 10 Gamgadeva 11 Dharmasena

Ācārya Guṇabhadra describes these eleven Ācāryas as scholars and also as Da aP rvadharas and an expert of the twelve Aṅgas.

## **Contemporary political scenario of c rya Nagahasti & c rya Vajra**

It is already mentioned that king Vikram ditya ruled the country from V.N. 470 to 530. Under his reign, India became powerful, prosperous and attained progress politically, financially, socially, intellectually & militarily. He had a huge and powerful standing army. Even in the regime of his son Vikramasena, who inherited the throne after him, the country remained powerful and prosperous. But during the last phase of his reign, once again akas revolted and attacked some regions. Ultimately, they established their authority over some regions in the northwest frontier. After the death of Vikramasena, the pressure of attacks from the akas went on increasing.

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**Era of partial knower of prior canons (s m nya p rvadhara)  
(V.N. 584 - 1000)**

**c rya s of the era of partial knowers of prior canons**

**19. c rya Rak ita**

Tenure V.N. 584 TO 597

**20. c rya Durbalik Pu yamitra**

Tenure V.N. 597 TO 617

**21. c rya Vajrasena**

Tenure V.N. 617 TO 620

**22. c rya N gahasti (N gendra)**

Tenure V.N. 620 TO 689

**23. c rya Revat mitra**

Tenure V.N. 689 TO 748

**24. c rya Simha**

Tenure V.N. 748 TO 826

**25. c rya N g rjuna**

Tenure V.N. 826 TO 904

**26. c rya Bh tdinna**

Tenure V.N. 904 TO 983

**27. c rya K lak c rya (IV)**

Tenure V.N. 983 TO 994

**28. c rya Satyamitra**

Tenure V.N. 994 TO 1001

## **Era of partial knower of prior canons (V.N. 584 TO V.N. 1000)**

We have already introduced the c rya of Da ap rvadhara Era ranging between V.N. 170 to 584. The span between V.N. 584 to 1000 is the ordinary P rvadhara Era. In this duration, rya Rak ita was well conversant in the nine and half P rvas, with all their clarifications and explanations. No written evidences are available as to which c rya after rya Rak ita was conversant with how many P rvas. Under these circumstances, it can certainly be said that up to V.N. 1000, thorough knowledge of one P rva and partial knowledge of the remaining P rvas prevailed.

### **19<sup>th</sup> Epochal- c rya rya Rak ita**

After Vajra Sw m , rya Rak ita was considered the prominent epochal-c rya. His introduction is as given below:

Birth	V.N. 522	Household life duration	22 years
Initiation	V.N. 544	Tenure as an ordinary Monk	40 years
Became c rya	V.N. 584	Tenure as an c rya	13 years
Heavenly abode	V.N. 597	Total longevity	75 years

c rya To aliputra and c rya Vajra Sw m were acknowledged to be his initiation and academic Gurus respectively.

From the information available from the old scriptures like va yaka C r i, etc., there was a Brahmin priest by name Somadeva in Da apura city (Mandasora) of M lawa Prade a. His wife R drasom was a follower of Jain Dharma. Somadeva's eldest son was Rak ita and the younger one was Phalgu Rak ita. After providing primary education in Da apura, Somadeva sent Rak ita to P taliputra to pursue higher studies. There, within a short time, he became an expert in 14 disciplines of Vedas and Vedamgas etc. After completing of his education, he returned to Da apura. The king and the citizens received him with pomp and festivity. But his mother did not express any signs of happiness and was indifferent. On asking the reason, she told, "Son! You have studied violence-enhancing books, which would only increase the continuous

cycle of existence between death and rebirth. In such a situation, how can I be cheerful? Had you studied Dīvya which aims at the elevation of one and that of others, I would have rejoiced”

When the son asked her mother about the twelfth canon / limb ‘Dīvya’ and who has the knowledge of it, she replied that Ācārya To aliputra, who stays in Iksuvatika, has its knowledge.

Rakita assured his mother of learning Dīvya and taking her permission, the next day he set off to Ikuvika .

When Rakita came out of the city, an old man, a childhood friend of Somadeva met him on the way and gave him nine full and one half sugarcanes. This symbolized that Rakita would be bestowed with the knowledge of nine and half Pāras.

On reaching Ikuvika , following a layman there, Rakita entered the religious place and bowed with due respect to Ācārya To aliputra.

Thereupon, when Ācārya asked the purpose of his visit, Rakita humbly requested, “Lord! I came to your service with an intention to study Dīvya”

When Ācārya mentioned that the knowledge of Dīvya would be imparted only after taking initiation, he cheerfully showed his preparedness to be initiated immediately in monkhood. After initiation as a monk, Rakita stayed there in the service of his Guru To aliputra and by studying with utmost dedication, within a short time mastered the eleven Amgas like Ācārya, etc. Ācārya To aliputra imparted Rakita with whatever knowledge he had in Dīvya, which the latter imbibed completely

Later, Ācārya To aliputra directed Ācārya Rakita to the Daśapāradhara Ācārya Vajra Swāmī for further studies of the Pāras. While going to Ācārya Vajra, Rakita reached Ujjaini. There Sthavira Bhadrāgupta, who envisaged that his life reached the end, asked Rakita to be his assistant and stay with him till the completion of his fast unto death. Ācārya Rakita considered himself to be very fortunate to have such a golden opportunity of offering services to a great saint, and the superior and

elder monk during his last days. He stayed in Ujjaini with Sthavira Bhadrugupta and offered his services with great devotion.

After Sthavira Bhadrugupta left for heavenly abode while in meditation, rya Rak ita left Ujjain to be present in the services of rya Vajra. On reaching there, rya Rak ita offered his humble salutations to rya Vajra. When the latter asked him, rya Rak ita informed that he came from rya To aliputra.

After that, c rya Vajra started teaching the P rvas to rya Rak ita. The extremely brilliant rya Rak ita pursued the studies with great devotion and zeal and within a short period, he completed the instruction on nine P rvas and started studying the tenth P rva.

The parents of rya Rak ita were worried and not able to take up his absence any more. They sent their younger son Phalgu Rak ita to bring rya Rak ita back.

Falgu Rak ita approached rya Rak ita and said, “Our mother remembers you day and night. If you visit Da apura once, our parents and all our kinsmen would take renunciation.”

rya Rak ita was totally intoxicated in spiritual knowledge. He understood, “All the relationships in the world are transient. Body, wealth, kinsmen etc., none of them are mine. I am pure consciousness, separate from this body. Knowledge is my nature and discernment is my only friend.”

He replied to Falgu Rak ita, “O Dear One! If our parents and kinsmen are prepared to take renunciation on my visit, then why don’t you take initiation first?”

Phalgu Rak ita took initiation immediately and strictly followed the ascetic discipline. He always used to remind rya Rak ita that he should visit Da apur.

One day rya Rak ita asked c rya Vajra, “Lord! How much of the tenth P rva is yet to be mastered?”

c rya Vajra said, “Son! As of now, whatever you have learnt is equivalent to a drop. An ocean remains.”

rya Rak ita thought that it is beyond his capability to attain such a vast knowledge and asked the permission of rya Vajra to leave for Da apura. However, renewing his confidence, rya Vajra said, “Son! Do not be disheartened. Keep up with your studies.”

“Lord! I shall honour your command” replied rya Rak ita, and continued studying the tenth P rva. However, as he was no longer confident that he could master the balance ocean like knowledge, he frequently persuaded c rya Vajra for his permission to go to Da apura. With his cognitive consciousness, the c rya could see, “After going to Da apura, rya Rak ita will not return again. There is no person qualified enough to assimilate the entire knowledge of the P rvas, and I am not left with enough life. Consequently, the tenth P rva would, once and for all vanish from India, with the end of my life.”

Thus looking at the unavoidable future, c rya Vajra finally granted permission to rya Rak ita to go to Da apura.

Hence, rya Rak ita could acquire complete knowledge of nine P rvas and partial knowledge of the tenth P rva. As soon as he received the permission from c rya Vajra, he along with his younger brother Falgu Rak ita, set off to Da apura. After reaching Da apura, rya Rak ita preached and enlightened his parents and kinsmen. As a result, all of them took initiation in rama a Dharma. Rak ita’s father, the newly initiated monk Somadeva (who was bodily weak) because of his immense affection towards his son, wandered along with him, but did not put on the prescribed robes meant for the possession-less Mok a. Initially he was allowed to carry an umbrella, and wear sandals, the sacred thread etc., but gradually he was brought into the complete path of a monk.

rya Rak ita took all the newly initiated monks to his Guru, rya To aliputra. c rya To aliputra felt very happy to see his disciple, having attained the knowledge of nine and a half P rvas and considering him eligible in all respects, declared him as his successive c rya. rya Rak ita travelled far and wide, and enlightened laymen & women.

In the ‘ va yaka Niryukti’, it is stated that rya Rak ita systematized and classified the scriptures. It is also mentioned that rya Rak ita was praised by S mandhara Sw m as an expounder on *Nigodha* (lowest form

of life) just like rya y ma (first K lak c rya). Hearing this akrendra came to test his knowledge and listening to his detailed explanation on Nigodha, he too was thoroughly impressed.

### **Classification of Expositions (anuyogas)**

The name of rya Rak ita remains immortal in Jain History as the one who classified the expositions. The event which led to the classification of expositions is as follows:

All types of monks - scholars, mediators, hermits, debaters - were present in rya Rak ita's Holy Order. Of the disciples of rya Rak ita, there were three Pu yamitra, who were outstanding, qualified and brilliant. They were addressed as Durbalik Pu yamitra, Gh ta Pu yamitra and Vastra Pu yamitra respectively. The second and third rya Pu yamitras had achieved some magical powers.

Durbalik Pu yamitra was extremely fond of the study of the scriptures. Hence he would always engage himself in reading the scriptures day and night. Due to the incessant study, he became very weak. He acquired knowledge of all the nine P rvas.

In the group of rya Rak ita, the following six disciples were considered the most brilliant and accomplished monks: Durbalik Pu yamitra, Gh ta Pu yamitra, Vastra Pu yamitra, Vindhya, Phalgu Rak ita and Go h m hila. Other Monks were also influenced by them. Out of these, Vindhya Monk was extremely intelligent and fully capable of retaining the meaning of the canons. While studying along with his fellow monks, he was not contented with the lessons of the canons imparted by c rya r . One day, Vindhya monk, while serving c rya r , requested, "Lord! I am unable to get adequate lessons on the canonical texts; hence, I feel my studies are incomplete. So kindly arrange for a separate scholar-preceptor for me."

c rya Rak ita accepted the request of Vindhya monk and entrusted Durbalik Pu yamitra to teach and explain the canons and their meanings to Vindhya Monk. After teaching Vindhya monk for a few days, Durbalik Pu yamitra met c rya Rak ita and requested, "Honorable Teacher! As I am engaged in reciting and explaining the canons to

Vindhya monk, now I am unable to revise the already learnt S tras in to; hence many of the canons are dwindling from my memory. Earlier, I was unable to revise the canons because of the frequent visits of family members. Thus I am losing my knowledge of the ninth P rva.”

Listening to his intelligent disciple Durbalik Pu yamitra’s complaint about his weak retention memory, c rya Rak ita contemplated, “When the most intelligent monk finds it difficult to recollect the studied lesson unless it is revised, then what would be the condition of others?”

With his cognition, c rya Rak ita inferred that the ensuing generation of monks (disciples) could have less developed faculties of intelligence, grasping, and retention. Consequently, with a view to facilitate their learning and retention, he made brief explanations for each aphorism.

However, he wanted to make sure that the below-average and above-average disciples failing to understand the basic concept of standpoints / viewpoints ‘Naya’ do not aspire for the one-sided philosophical approach of knowledge or actions, reality or behavior thinking it as solely beneficial and also do not assume false notions about the intrinsic matters. With this intention, he did not divide the standpoints Nayas.

### **rya Ratha group- c rya**

rya Vajrasena, rya Padama and rya Ratha were the three prominent disciples of rya Vajra. In course of time, rya Vajrasena was appointed as the epochal- c rya after rya Rak ita and rya Durbalik Pu yamitra. The Padama branch originated from rya Padama, while Jayant branch originated from rya Ratha and Vajra sect from rya Vajra of Gautama Gotra.

### **The seventh heretic Go h m hila**

The seventh and last heresy was led by Go h m hila in V.N. 584. Go h m hila formulated and enforced his own principles “*Abaddhika Dar ana*” contrary to the principles of Lord Mah v ra, hence he was known as a heretic. Go h m hila and the *Abaddhika Dar ana* enunciated by him have been described hereunder.

While wandering several places during the last year of his life, one day rya Rak ita along with his group of disciples went to a place called Ik udhara on the outskirts of Da apura city.

In those days, the philosophical concept of Akriy v da (non-action) was gaining popularity in Mathura. They challenged the followers of all religions for a debate. No scholar dared to debate with these Akriy v d s. In order to protect the long-standing reputation of Jain Religion, the congregation assembled and discussed the matter seriously. Unable to find a competent scholar, capable enough of debating with Akriy v d s, the congregation sent a message to Da apura (Mamdasora) requesting rya Rak ita to visit Mathur and defeat them in a debate. rya Rak ita had become very old and was aware that he was in the last stage of his life. Under these circumstances, he felt that it was not wise for him to go and therefore deputed his able and well-qualified disciple Go h m hila to Mathura.

Obedying his Guru's order, Go h m hila reached Mathura and debated with the Akriy v d s. Go h m hila's powerful arguments and irrefutable logic shook the very ground beneath the feet of the Akriy v d s. The arbitrators and the members unanimously declared the Akriy v d s as vanquished and Go h m hila as the vanquisher. The honor of Jain Order was glorified and waves of happiness spread all over the congregation. The victorious Go h m hila came back to the services of his Guru at Da apura. A prestigious delegation of the Mathura congregation also accompanied him. They requested rya Rak ita to permit Go h m hila to perform his Rainy season halt in the city of Mathura. The approach and the persuading humble request by the congregation was accepted by rya Rak ita and Go h m hila once again set off to Mathura.

During the rainy season halt period, when rya Rak ita was in Da apura and his disciple Go h m hila in Mathura, the physical condition of rya Rak ita deteriorated day by day and knowing that he would not live much longer, he discussed the issue of the successor with the congregation. From the batch of rya Rak ita, Gh ta Pu yamitra, Vastra Pu yamitra, Durbalik Pu yamitra, Vindhya, Phalgu Rak ita and Go h m hila were the six brilliant disciples. Some of the monks in the congregation favored rya Phalgu Rak ita to be appointed as the

successor to the post of c rya, while some were in favors of Go h m hila. But rya Rak ita considered that only Durbalik Pu yamitra was qualified to be his successor- c rya.

Seeing the differences in opinion within the disciple group regarding the appointment of his successor, rya Rak ita acted with great insight. He assembled all of them and said, “Imagine that some monks have placed three pots in front of you. One of the pots is filled with black gram, and the remaining two with oil and ghee respectively. If these three pots were inverted over three other pots one by one in front you and all the members of the congregation, then what would be the amount of black gram, oil and ghee left out in the three empty pots?”

Listening to the question posed by rya Rak ita, his disciples and chief monks replied, “Lord! The one which had black gram would be completely empty; the pot with oil would have traces of oil left whereas the one with ghee would still have substantial amount left in it, as it sticks the insides.”

Addressing all the disciples and members of the congregation, rya Rak ita told in a decisive tone, “Just like the pot with black gram, I have emptied my entire knowledge into Durbalik Pu yamitra. Even after completely inverting, small quantity of oil and substantial quantity of ghee still remains in the other two pots; similarly, in spite of my impartation, the rest of the disciples could not grasp the complete knowledge.”

This brief but sententious and tactful decision of rya Rak ita instantly solved the problem of succession. The disciple group along with the entire congregation unanimously accepted Durbalik Pu yamitra as the successor of rya Rak ita. rya Rak ita gave instructions to the newly elected c rya Durbalik Pu yamitra and the congregation, on how to organize the congregation. Later deeply engrossed in spiritual meditation, rya Rak ita left for heavenly abode.

Hearing the news that rya Rak ita had left this world; Go h m hila came to the Monk congregation after completion of his Rainy season halt and was deeply hurt when he came to know that rya Durbalik Pu yamitra was appointed as the Group- c rya. rama a congregation

and Votary congregation tried hard to clarify, but Go h m hila not heeding anyone, stayed in a separate monastery aloof from other monks and studied the scriptures alone at the time of S tra - Paur . Even during Artha-Paur when group- c rya rya Durbalik Pu yamitra was reciting the gamas to the group of monks, Go h m hila would not be present there. He inwardly developed hatred towards the group- c rya. Only after the group- c rya completed the recital and Vindhya monk started the sermons of the meaning of S tras, would Go h m hila be present and listen to the eighth P rva.

Because of his hatred [coupled with disgust] towards group- c rya and the development of grey aura (k pota-le y ) of delusion, he was unable to grasp the actual spirit of the eighth P rva and used to interpret them in a negative way.

During the recital of the eighth Karmaprav da (Law of Karma) P rva, while describing the nature of karmic bondage, rya Vindhya said, “there are three types of states of karmika bondage / association in which the soul ( tm ) is bound with karmas, namely, Karma-Baddha (loose), Baddha-Sp a (loose and firm) and Nik cita (non-annihilator). The mere association of the karmic particles with the sentient molecules is known as Baddha e.g. the bondage of k rmika influx of a passion-less soul would get separated in course of time without any stability, just like a handful of powder sprinkled on a dry wall. In the second type, Baddha-Sp a Karma, the k rmika particles bind and stay with sentient molecules for some time and separate later, similar to powder thrown on a wet or oily wall. In the third type, i.e. Nik cita Karma, the same Baddha-Sp a Karma stays tightly attached to the soul surpassing incessant mental effort and the soul is relieved from such karmas only after bearing the consequences.

The example of a needle is cited to understand the matters easily relating to the bonds of Baddha, Baddha-Sp a and Nik cita states of Karma. The soul bound by Baddha Karma is compared to a needle wrapped by the thread. The needle can be separated from the thread with very little effort. Similarly it is easy to separate the soul clung to Baddha Karma. Baddha- Sp a Karma is compared to a needle bound to a sheet of iron. A special effort is required to separate the needle from the metal; similarly special effort is required to separate the Baddha-Sp a Karma

from the soul molecules. The third Nik ceta Karma is compared with the cluster of needles that are heated and hammered together. Once again, to recover the needles, the lump should be melted and casted into the moulds of needles. Similarly, Nik ceta Karma can be shed off only by bearing the consequences.

After listening to the explanation of Karmika bondage given by Vindhya monk, Go h m hila said, “O Sage! If you interpret Karma in such a way then it implies that Karma is bound to the soul molecules in an inseparable manner. As such, the soul can never be freed from the clutches of Karma. The relation between the soul and the Karma is so peripheral like that of a man and his garment. The garment just touches the body of a person who wears it but does not bind him. Similarly, Karma and the soul are unlike milk and water, which is inseparable after mixing; the Karma just touches the soul and no more than that.”

Listening to Go h m hila’s illogical argument, c rya Vindhya said, “This is the way our Guru taught us.” Go h m hila replied, “What more can one expect from a Guru, who himself was ignorant about it.”

This created a doubt in the mind of plain-hearted Vindhya monk. He narrated the entire incident to his c rya and asked to clarify the matter explaining the meaning of this S tra.

Durbalik Pu yamitra said, “O Noble Monk! Whatever you said is correct. However the interpretation of Go h m hila is very inappropriate. He argues that if one accepts the relation of the soul with Baddha, Baddha-Spa and Nik ceta karmas, it does imply that the living being and the soul are inseparable. This, in itself is a contradictory statement. The end or separation of y Karma (the Karma that determines the lifespan of a living being in a destiny) is evident in the form of death. The separation of Karma is done by special effort. Even the inseparable bond of an iron ball with the fire can also be separated by effort. On heating, the heat spreads into every cell of the iron ball, and when quenched, it becomes cool, free of fire or heat. In the same manner, k rmika cells combined with soul space points (Prade a) can be separated by ‘Right Knowledge’ and practice of “Right Conduct” together. Thus the soul freed from karma obtains its elevated state,

wherein, it realizes ‘the truth, the conscious and the beauty as the essence of divinity’ (Satyam, ivam, Sundaram).

Vindhya monk tried to explain to Go h m hila the meaning that was interpreted by Lord Mah v ra. However, Go h m hila stuck to his one-sided view. The saint Vindhya kept the matter before the group- c rya. c rya Durbalik Pu yamitra too, citing scriptural evidences and using logic tried to make him understand, but in vain. Then Durbalik Pu yamitra with the help of Sthaviras of other gacchas and guardian deities tried his best to make Go h m hila understand the relation between karma and soul; but Go h m hila was not at all convinced and did not let go of his stubbornness. Go h m hila persisted in his argument, going against the principles of the scriptures. Eventually the congregation declared him a heretic and expelled him from the congregation.

What is the period of the seventh heretic? This question remained unanswered for centuries together and is like a puzzle to the scholars. According to the verse of Vi e va yaka Bh ya –

*Pamcasay culasiya, tayiya sidhdim gayassa v rassa  
Abaddhiya a ditti, Da apura nayare samutapa a.*

It is clear that Abaddhika view point originated in Da apura in 584 V.N. But as per other historical texts the time of Durbalik Pu yamitra does not match with that of rya Rak ita. However, this event took place after the Sam dhi of rya Rak ita; and all the historians unanimously accept that rya Rak ita attained heaven in 597 V.N.

### **rya Durbalik Pu yamitra 20<sup>th</sup> Epochal- c rya**

In V.N.597 after the departure of rya Rak ita to heaven, rya Durbalik Pu yamitra succeeded him as epochal- c rya. He was born in V.N.550 in a wealthy Buddhist family. When he was 17, in V.N.567 he received “Nirgramtha” rama a initiation from rya Rak ita. After initiation, he was continually engaged in two tasks, namely, serving his Guru with all humility and studying, recollecting and reflecting the scriptures. Thus he mastered the 11 Amgas and 9½ P rvas along with their meanings & interpretations.

“When the pot filled with mustard seeds is turned over, and not even a single seed remains in it, similarly I taught my entire knowledge to Durbalik Pu yamitra” these words emotionally uttered by rya Rak ita in the presence of the entire congregation during his last moments, establishes the fact that he learnt the complete knowledge of 9½ P rvas from P rvadhara rya Rak ita.

rya Durbalik Pu yamitra, though full of tremendous will power, lacked physical stamina and strength. Day and night he was so engrossed in studying, recollecting and reflecting, that, because of the excessive exertion even the best of foods also failed to provide essential stamina and energy to his body, and he always felt weak. Due to this weakness, he was nicknamed as ‘Durbalik ,’ in the congregation.

From the point of view of both the Indian history and Jain history, the tenure of c rya Durbalik Pu yamitra was very significant. The following important events occurred during his tenure as c rya:

1. In V.N. 605 during his tenure commencement of aka era / calendar (briefly described below)
2. In V.N. 609 Jain congregation is divided into two major-sects viz., vet mbaras and Digambaras

It is already mentioned that rya Durbalik Pu yamitra confessed to c rya Rak ita that in the absence of repetition, he was unable to remember the knowledge, due to lack of retention power. rya Rak ita analyzing the facts thought that the students of the ensuing generation, under the influence of changing times, would lack memory and retention ability. In order to facilitate their studies, he classified the expositions (Anuyogas) into separate small divisions. Durbalik Pu yamitra was the cause behind this very significant event in Jain history.

In 597 V.N. Durbalik Pu yamitra became epochal- c rya after leading an ascetic life of an ordinary monk for 30 years. He attained heavenly abode in 617 V.N., after serving the Jain Order and propagating Jainism for 20 years as epochal- c rya. His age is calculated as 67 years, 7 months and 7 days. Nevertheless, in the table of ‘Du amak la rama a samgha Stotra’ another point of view is mentioned, according to which,

his tenure as epochal- c rya was 13 years and span of life was 60 years, 7 months and 7 days.

### **liv hana: start of aka calendar**

S takar , the son of Gautami of S tav hana dynasty and the king of Prati h na kingdom killed ‘Nahap na’ the powerful ruler of aka dynasty. Besides, he totally destroyed the great Satrapies of the akas in the Southern region, Saurashtra and Gujarat. Hence, he took the title of “ ak ri Vikram ditya”. He also brought the aka era into existence in 605 V.N., (135V.S, 78AD).

The word ‘ aka’ in liv hana calendar creates a misconception whether any foreign ruler named King ka had commenced the calendar. As a matter of fact, the word ‘ ka’ here means ‘ *akti*’ or power’. The literal meaning of ‘ liv hana ka Samvata’ is the *akti* calendar that is brought out by liv hana’. Further, in all the authentic dictionaries the meaning of ‘ ka’ is given as power, ability and energy, and ‘*var a*’ as year, particularly liv hana year.

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## Sectarian differences in Jain order

Right from rya Sudharm to rya Vajra Sw m , the Jain Order had run without any sectarian differences. Though Ga as (groups) and kh s (branches) started emerging from the tenure of Ya obhadra, and differences between Ga as became customary from the period of rya Suhast , yet there did not appear any basic sectarian differences. The entire Jain congregation was known as ‘Nirgramtha’ by one and all without any divisions like vet mbara, Digambara etc. Those who kept the essential clothes and those who did not, - both had the object of emancipation and without any conflict between themselves progressed forward on the spiritual path.

On one side there were c ryas like Mah giri who preferred seclusion to practice Jinakalpa, and on the other, c ryas like Suhast wandered through villages, cities, preaching the sermons to normal people, propagating and expanding the Jain Order, thus constantly remained in association with devotees. Yet there was goodwill between them. Till then both the sects - with and without clothes - were equally respected, revered and were thought as eligible for liberation. The ‘cloth’ (either wearing or not wearing it) was not considered as the criterion for either practicing asceticism or attaining final salvation (muktupatha). Wearing clothes was not considered as hindrance to the path of salvation, similarly being naked was also not considered as the eligible criterion for attaining salvation. vet mbaras never stated that without the tools of Dharma (like cloth, etc) one cannot attain liberation, and on the other side, Digambaras never claimed that the monk who wears clothes is, in real sense, not a monk at all. To put in a nutshell, till then ‘with clothes’ or ‘without clothes’ was not a yardstick to measure either the significance or the insignificance of a monk. The correct yardstick of monkhood was to have the right knowledge, right faith and the right conduct.

But in V.N. 609, this situation came to an end and a clear sectarian difference originated in the Jain society by the name of vet mbara & Digambara. Jinabhadraga K am rama a has said, 609 years after V.N. Bo ika sect (Digambara sect) originated in Rathav rapura.

The circumstances that led to the sectarian difference were described in Vi e va yaka Bh ya and va yaka C r i etc. The gist is as follows:

Once ċ rya K ā came to a garden called D pa in Rathav rapura. ivabh ti, a royal priest used to live in the same city. As he was patronized by the king and was in his good books, he led a luxurious life enjoying all the sensual pleasures. He would return to his house only past midnight, roaming all over the city till then.

One day ivabh ti's wife confessed her grief to her mother-in-law, "Your son never returns home in time, he always comes only after midnight. It is very painful to remain hungry till then and to stay awake for such a long time". The mother-in-law consoled her. The next day she asked her daughter-in-law to sleep and waited for her son to return. After midnight when ivabh ti came home and knocked the door, his aged mother replied angrily, "Go to that place, where the doors are open at this late hour. Nobody is dying for you, over here."

Thus chided by his mother, ivabh ti arrogantly returned back immediately. While roaming in the city, he saw that the Jain monastery (place of stay of the Jain monk) was open. He went inside and the next day, took initiation from ċ rya K ā and started wandering with him.

After sometime ċ rya K ā once again came to Rathav rapura with his disciples. The King, because of his previous association, gave a precious blanket studded with gems, to ivabh ti.

When the ċ rya came to know about this he said, "The monk should not keep such precious blankets / clothes".

In spite of his Guru's objections ivabh ti, out of attachment did not abandon the blanket, instead carefully packed it into a bundle.

One day, seizing an opportunity, the ċ rya cut the blanket into several pieces and distributed among the monks. ivabh ti felt distressed. After this incident he bred sinful feelings towards the ċ rya.

ċ rya K ā, on one occasion was explaining about the conduct of monks who follow Jinakalpa. He said, 'Jinakalpi monks are of two types - Panipatra, one who takes food placing it on the palm and Patradhari, one who uses some utensils for eating. They are subdivided into one who

wears clothes and the one who doesn't. Jinakalpa is should keep at least two requisites with them - Whisk broom and cloth covering the mouth'.

Listening to this description of Jinakalpa, ivabh ti asked, "If this is the case, why then in the name of audhika (daily used tools) and aupagrahika (borrowed and returned after use) so many requisites are being kept now?"

c rya replied, "After the nirvāṇa of Jambh Svāmī, because of the structural weakness, the Jinakalpa tradition is considered as lost".

ivabh ti, already pained due to the loss of his blanket declared, "Master! As long as I am alive, I shall not allow the Jinakalpa to disintegrate. The one who aspires for the other world should always keep himself away from those objects which create delusion and passion."

The teacher said, "Son! Requisites like clothes, etc. need not increase attachment. Just like our body, the clothes also help us to follow the Holy Path; the way a monk bears his body without any attachment towards it to practice the Holy Path, similarly the basic needs like clothes, etc. is not inappropriate, but should be worn with the same feeling that they are helpful in our spiritual practice. The monk should use them with detachment, with a feeling that it is only a requisite which helps in spiritual practice.

Thus citing examples and evidences, the c rya explained the true meaning and tried to bring him around, but the adamant ivabh ti gave up clothes and practiced total nudity. He started living separately in a garden outside the city. ivabh ti had a sister named Uttar . She also took initiation and initially followed him. But later she gave up nudity and put on clothes.

According to vet mbara School, it was under ivabh ti, who is also known as Sahasramalla, that the Digambara sect came into existence. He had two disciples - Kauṇḍinya and Kośaṇḍya. Thus the Boḍhi (Digambara) sect was led by ivabh ti.

In most of the literature of vet mbaras almost similar description is available. Just as vet mbaras declare that the Digambara sect came into

existence in V.N. 609, in the same way, the Digambara sect asserts that the Sevada congregation or wetapa a (white clothes) congregation (vet mbara congregation) came into existence in V.N. 606.

Devasena S ri, the author of Bh vasamgraha wrote - “136 years after the death of Vikram ditya, the vet mbara congregation originated in Vallabh Nagara in Saurashtra”.

In this connection, Devasena S ri giving special information says that, “In the 2<sup>nd</sup> century, after Vikram ditya’s death, Bhadrab hu, a great occult c rya, warned his rama a congregation that a famine would break up in the near future that would last for 12 years; and so he asked them to go away to different places with their community. So while all the Ga adharas as per his advice migrated to the South along with their disciples, c rya called nti with his great number of disciples went to Vallabh Nagara in Saurashtra, where he had to confront the most dreadful famine. There the calamitous situation reached such pinnacle that the poor hungry people used to tear open the stomach of those who had just eaten something and eat that food, thus quench their pangs of hunger. As there was no way out from such terrifying situation, c rya nti and his monks started using the requisites like stick, blanket, bowl, etc and wore clothes. They started eating along with the householders in their homes, sitting beside them.

When the famine was over and normal conditions prevailed, c rya nti addressing all the monks of the congregation, said, “Now, as the conditions restored back to normalcy, let us get rid of the low conduct that we adopted, undergo repentance to wash off the effects of the wrong deeds and follow our original, pure, virtuous code of rama a Dharma”.

The disciples reacted to this and said, “How can we observe those Stringent and arduous rules now? Whatever methods we have adopted and have been observing are easy to follow; it is comfortable; so it is impossible for us to abandon them at this juncture.”

When c rya nti tried to persuade them repeatedly and ultimately expressed his anger, his chief disciple struck him with a stick on his head with all his strength. c rya nti died at once and was born as a Vyantara (low-class angel).

c rya Devasena, the author of “Bh vasamgraha” is of the opinion that the vet mbara congregation was brought into existence by Jinacandra, the disciple of nti c rya.

Even in ‘Bhadrab hu Caritra’ of Ratnanandi and ‘V hat Kath Ko ’ of Hari e a, similar description is narrated with a little variation about the birth of the vet mbara sect. They held that the disciple of Sth l c rya and Sth labhadra led to the birth of the vet mbara sect.

According to Vrihat Kath Ko , during the time of the famine, as per the orders of Bhadrab hu - the rutakeval , Vi akh c rya along with some monks went to ‘Punna a’ located in the South, while R milla, Sth l c rya and Sth labhadra with their entourage went towards Indus (Sindhu Prade a). R milla, et al., had to undergo the worst hardships during the famine. As requested by the devoted Votaries, to escape from the menace of the beggars, they used to seek alms at night and eat the same the next day. Upon the request of Votaries, they started placing a cloth on their left shoulder. After the famine, both the rama a congregations met in Madhya Prade a. By that time, R milla, Sth labhadra and Sth l c rya, out of fear of transmigration, gave up clothes & following the spirit of ‘Nirgramtha’. But a few Mok a who did not have the courage to withstand the difficulties imagined Jinakalpa and Sthavirakalpa and created a new Sthavirakalpa, which was different from the Nirgramtha tradition. However which disciple, of which c rya was the reason for the new vet mbara sect, is not mentioned therein.

According to Ratnanandi, the author of ‘Bhadrab hu Caritra’, the vet mbara sect came into being out of a division called ‘Ardhaph laka’. According to him:

Lokap la, the king of Vallabh pura upon the request of his queen Candralekh invited her Guru Jinacandra from Ujjaini to Vallabh . Seeing only one cloth, on the body of Jinacandra, the king in a dilemma, went back to his palace without paying obeisance to him. The queen, perceiving the feelings of her husband, sent clothes to Jinacandra, praying him to wear them. The king then paid homage, when he came to know that the monks wore clothes. Thus the ‘Ardhaph laka’ sect since then they started wearing white clothes, gained popularity, as

vet mbara sect and it came into being 136 years after the death of King Vikram.

Different – different versions about the origin of vet mbara sect are found in the three scriptures of Digambara sect like, Bh vasamgraha, Vrihat Kath Ko and Bhadrab hu Caritra written by Ratnanandi.

In all vet mbara works like ‘Vi e va yaka Bh ya, va yaka C r i, Sth n mga’ etc., the main event for the birth of the vatic sect (Digambara sect) appears totally the same, without any prejudiced and diversified opinions. Whereas in the texts of Digambara sect, varied versions are found, which are more or less biased in their narration.

In conclusion, it can be said that on the basis of the information available from the texts of both the sects, the sectarian division of Digambara & vet mbara took place in 606 or 609 V.N.

### **Division of congregations in Digambara tradition**

Four branches sprouted in vet mbara sect, namely, Candra, N gendra, Niv tti and Vidhy dhara, and many sub-branches (*Kulas*). Similarly many divisions sprang up in the Digambara sect also like, K h congregation, M la congregation, Mathura congregation and Gopya congregation, besides Nandiga a, Bal tak ra Ga a and different other branches as mentioned in different texts. They are discussed in brief.

The scholars of the Digambara sect held that the Jain Order functioned unbroken right from the nirv a of Mah v ra up to c rya Arhadbali. But in 593 V.N., on the occasion of the five-yearly periodical session of confessions, when all the ascetics assembled in a congregation in Mahim Nagara, c rya Arhadbali noticed that the various c ryas were displaying favoritism towards their respective disciples. So he divided the main congregation into many branches. Later, these branches began working independently and established their separate identity. Some of the names of the congregations, divided by Arhadbali c rya are as follows:

1.	Nandi congregation	6.	Bhadra congregation
2.	V ra congregation	7.	Gu adhara congregation
3.	Apar jita congregation	8.	Gupta congregation
4.	Pamcast pa congregation	9.	Simha congregation
5.	Sena congregation	10.	Camdra congregation, etc.

In some of the well-accepted works of the Digambara sect, it is mentioned that some of the congregation s, that were from time to time divided and subdivided, adopted less Stringent principles. So they were looked upon as pseudo-Jain congregation. c rya Devasena mentioned five such types of congregation: 1. Dr vida congregation, 2. Y pan ya congregation, 3. K h congregation, 4. M thura congregation and 5. Bhillaka congregation.

According to c rya Nandi in his book “N t S ra”, the 5 pseudo-Jain congregations are 1 Gopucchaka, 2 vet mbara, 3 Dr vida, 4 Y pan ya and 5 Ni picchaka congregations.

**According to Jainendra Siddhanta Ko** the names of the congregation are:

1.	Anamtak rti congregation	2.	Apar jita congregation	3.	K h congregation
4.	Gu adhara congregation	5.	Gupta congregation	6.	Gopuccha congregation
7.	Gopya congregation	8.	Camdra congregation	9.	Dr vida congregation
10.	Namdi congregation	11.	Namditara congregation	12.	Ni hiy cchi ka Congregatio n
13.	Pamcast pa congregation	14.	Punn a congregation	15.	B gada congregation
16.	Bhadra congregation	17.	Bhillaka congregation	18.	Maghnandi congregation
19.	M thura congregation	20.	Y pan ya congregation	21.	L dab gada congregation
22.	V ra congregation	23.	Simha congregation	24.	Sena congregation

## Y pan ya Congregation

In the present day, only these two sects - vet mbara and Digambara - are mainly known. However, in ancient times, 'Y pan ya congregation' existed as a third sect of Jainism. From the 2<sup>nd</sup> century to the 14<sup>th</sup> -15<sup>th</sup> century of Vikram era, this was also considered as a major sect of Jainism. It was also known by two other names - pul ya congregation and Gopya congregation.

Some of the vet mbara c rya s attribute the origin of Y pan ya congregation from the Digambara tradition, whereas c rya Ratnanandi the author of 'Bhadrab hu Caritra' held the view that it originated from vet mbara sect.

c rya Maladh ri R ja ekhara, of the vet mbara sect in his text ' ad Dar ana -Samuccaya' expressed the opinion that the Gopya congregation, i.e. Y pan ya congregation was a subdivision of the Digambara Tradition.

In his Bhadrab hu Caritra, c rya Ratnanandi states that vet mbara sect came into existence in Vikram 137 Era (V.N.606) in Vallabh Nagara in Saurashtra and in course of time, the Y pan ya congregation emerged out of the vet mbara sect in Karah k a Nagara.

Digambara c rya Devasena, the author of 'Dar anac ra' a small book, opines that ' r Kala a', c rya of vet mbara sect, started Y pan ya congregation in Vikram 205 years.

Though, today, there is no trace left of Y pan ya congregation, or of its followers, in India, yet on the basis of the available information, it can be stated firmly that Y pan ya congregation existed in India for about 1200 to 1300 years as a prominent religious sect.

With the examples cited in 'AmoghaV tti' written by c rya ka yana, who is also known as P lyak rti, of Y pan ya congregation, it becomes apparent that Y pan ya congregation considered the canonical scriptures of vet mbara sect, such as the va yaka, Cheda S tras, Nirjukti, Da avaik lika etc., as authentic texts of their religious sect.

r Gunaratna, in his commentary on ad Dar ana wrote that the ascetics of Y pan ya congregation practice nudity, carry a soft broom made of shed peacock feathers with them, partake food placing it on the palm of their hands, worship naked idols and bless by uttering ‘Dharma L bha’ (May you be blessed with Dharma) when the Votaries bow to them.

The Y pan ya congregation gained popularity in Karnataka and its nearby places. It was a highly effective congregation of its times. It enjoyed royal patronage up to Vikram 15<sup>th</sup> century.

### 21<sup>st</sup> Epochal- c rya rya Vajrasena

Birth	V.N. 492	Household life duration	9 years
Initiation	V.N. 501	Tenure as an ordinary Monk	63 years
Became group-c rya	V.N. 584	Tenure as group-c rya	33 years
Became epochal-c rya	V.N. 617	Tenure as epochal-c rya	3 years
Heavenly abode	V.N. 620	Total longevity	128 years

Vajrasena took initiation from rya Simhagiri prior to rya Vajra, who was initiated in 504 V.N. As rya Vajra was gifted with implicit intelligence and knowledge, rya Simhagiri entrusted rya Vajra with the responsibilities of c rya during his life time, and just before his final salvation, he officially appointed rya Vajra as the leader of the congregation.

Probably Vajrasena might not have accepted the post of c rya because he regarded highly the immense knowledge of rya Vajra. That rya Vajra and rya Vajarsena had teacher-disciple relationship between them, is proved from the fact that before leaving with an entourage of 500 monks to observe fast unto death at the onset of the great famine, rya Vajra reinforced Vajrasena that the drought will end when in the house of the merchant Jinadatta in the city of Sop raka, poison is mixed in the high-price cooked food.

Thus though rya Vajra was subordinate to Vajrasena in terms of initiation, from knowledge point of view, rya Vajra was not only senior and proficient but also a scholar in the ten P rvas and hence was considered as most fit for the rank of c rya. In 584 V.N., rya Vajrasena was declared as group- c rya and rya Rak ita who was also a scholar in (2 topics less) ten P rvas succeeded rya Vajra as discourse- c rya and epochal- c rya.

rya Vajrasena was highly efficient and proficient in running the administration of the congregation; but unlike rya Vajra, et al, he lacked the knowledge of the P rvas. Hence after rya Rak ita, rya Durbalik Pu yamitra, the scholar of P rvas was preferred as epochal- c rya to rya Vajrasena who was performing the duties of group- c rya in a proficient manner. At the end of the drought, i.e., during the last phase of the 12<sup>th</sup> year, rya Vajrasena wandering through many lands reached the town of Sop raka, where the distinguished merchant Jinadatta, his wife war and their four sons took initiation into rama a from rya Vajrasena.

Their four sons started four Gacchas (sub-division of congregation or Ga a). Nagendra Gachha- also known as Nayili originated from Nagendra, Candra Kula from Candra Bhumi, Vidyadhara Kula from Vidy dhara Monk and Niv tti Kula from Niv tti Monk. Thus, these four main Kulas originated.

The vet mbara sect is of the opinion that the Digambara sect was originated by rya ivabh ti, the disciple of c rya K a in V.N. 609, during the lifetime of Vajrasena itself.

In V.N. 617, after Durbalik Pu yamitra left for heavenly abode, rya Vajrasena was nominated as his successor to the rank of epochal- c rya. After efficiently serving the congregation for three years as epochal- c rya, he attained heavenly abode in V.N. 620, after completing a long span of life of 128 years.

### **rya Candra ‘group- c rya’**

After rya Vajra has attained heaven, once, rya Vajrasena during his wanderings reached Sop raka. A wealthy merchant of Salahada lineage

named Jinadatta lived in that city with his wife war and four sons. The worst outcome of the drought had reached its peak. Total scarcity of food and goods was prevalent everywhere. Even the fabulous riches of Jinadatta could not buy enough food to mitigate their pangs of hunger. The very thought of starvation death of his family sent chills down his spine. After duly discussing with his wife, he decided that it is better to die together by consuming poison mixed in food, rather than dying by degrees, undergoing the severe pains of starvation. However it was very difficult even to secure enough grains for one time meal. Expending one lakh rupees, he somehow managed to procure some food enough for a meal. Incidentally, wandering for seeking alms, rya Vajrasena reached the house of merchant Jinadatta.

When Jinadatta's wife was about to mix the poison in the food, at that very moment rya Vajrasena arrived at Jinadatta's house seeking alms.

rya Vajrasena discerned that she was about to mix poison in the food worth one lakh rupees. He at once recollected the prediction rya Vajra. In a calm and composed manner, he said to war, '*Subhik am bh vi, savi am p kam m kur vadv th*' - which means "O Pious Lady! Now the end of drought has drawn closer. Do not mix poison in the food. By tomorrow, there will be grains aplenty".

'The words of those great souls who are always engaged in service and in doing good to others will never go wrong', with this strong belief in heart, she at once gave up the thought (of mixing poison) and gave the food to rya Vajrasena with great delight.

As foretold by rya Vajrasena, the very next day, ships full of grains arrived at Sop raka Nagara and with it brought a ray of hope in the lives of people who were frustrated due to hardships of the famine. Everybody received enough food as per their needs. Seeing this, the merchant's wife, war was very happy. She said to her husband, "Hadh't rya Vajrasena convinced us with his encouraging words, our family would have been totally wiped out by this time. He gifted us a new life. Therefore why don't we take shelter in Jain Dharma and make our lives worthy?"

Everyone liked her suggestion. The couple along with their 4 sons Candra, N gendra, Niv tti & Vidy dhara, renouncing all their wealthiest

got initiated into Nirgramtha rama a Dharma. The four sons serving the Guru with all humility learnt all the canons and P rvas and all the four became eligible to hold the rank of c rya.

rya Vajrasena made them c ryas of different rama a groups. rya Candra was the founder of Candra Kula, rya N gendra of N ili Kula (N gendra Kula), rya Niv tti of Niv tti Kula, and rya Vidhy dhara of Vidhy dhara Kula. Thus four Kulas came into existence. Candra Kula later became famous as Candra Gaccha. It is estimated that c rya Candra was born in V.N. 576, initiated in 593, became group- c rya in V.N. 620 and attained heavenly abode in V.N. 643.

### **The then political situation**

During the end of first phase of the 6<sup>th</sup> century V.N. (first phase of the first century AD) Parthian, after asserting their authority over most of the places in Iran, attacked India. They waged war against akas, defeated them and established their authority over the North Western frontiers and Punjab. As a result, the akas' power was restricted to the South Western Saurashtra and some other small neighboring lands. After establishing their rule over Punjab, the Parthian started expanding their rule. A Parthian ruler named Gonda Farness proclaimed Tak a il , Mathura, Ujjaini, etc and appointed as their Governors (Satraps). After some time these satraps declared their independence and thus the might and power of the Parthian, decentralised and gradually disintegrated.

It is most likely that the Parthian and the aka rulers adopted the Indian religion and extended their patronage, thus helping the Indian culture to flourish. They strictly observed the Indian administrative system while governing the conquered areas, and served the people by implementing many welfare activities.

Whenever the foreign invaders attacked India, the chieftains, kings and the people faced those foreign powers with undaunted courage and gave a stubborn resistance. The well-organised vast army of the foreign invaders could easily usurp and establish their authority over many territories in India, as India lacked a strong and centralised military force. Yet, the Indian kings constantly revolted against them creating a threat to their existence. There was continuous resistance offered by the Indian

public and the rulers to the foreign invaders. Even the foreign invaders would also fight among themselves. As a result, ultimately, those foreign powers diminished, declined and disappeared. Initially Maurya Candra Gupta and subsequently the Shakas put an end to the Greek rule; the Shakas in V.N. 470 were defeated by Vikramaditya, and Gautamiputra Shaka (Shivahana) crushed the Shaka power in V.N. 605. In the same manner, the foreign rule of Parthians was put to an end by Kushas, who were also foreign rulers and who belonged to the Y -C tribe.

Prior to the tenure of Revatinakshatra, as the discourse- carya, Kujula Kaptis-I, a Kusha warrior, defeating the Parthian annexed and established his power over Gandhara (Afghanistan) and some areas of Punjab. His son, Vem Kaptis started moving further, and during the tenure of Durbalika Pusyamitra as epochal- carya, he occupied and established his authority over complete Punjab and Durbala and extended his kingdom up to Varanasi in the East.

Being constantly exposed to the foreign assaults, our country became weak and vulnerable in many aspects. Harassed by the atrocities of the foreign invaders, the people became cynical and developed intolerance towards other common kites which resulted in social, religious and racial animosity. One race condemned the other, one religious follower blamed the other and one class held the other class responsible for the calamitous and miserable conditions that prevailed in the country as a result of the atrocities committed by the foreign invaders. It is impossible to assess the amount of damage done to our society by the people who bred such dangerous false notions in their hearts, because it was inconceivably greater than the greatest damage caused by these foreign - invaders. History bears testimony that the most selfish, from time to time instigated people to such polluted thinking. As a result, the people belonging to different classes, castes and religions who for thousands of years lived together in peace, now Strived hard to annihilate each other. Apart from various other reasons, this religious hatred was the main reason for the total extinction of Buddhism from our country. The crusades, led by King Pusyamitra Pushyagata against Buddhists and Buddhism, are evidences which confirm this fact.

Due to the calamitous conditions that escalated in India as a result of the success of the foreign invaders, the followers of Jainism also had to

undergo a difficult period. On the one hand emperors like Samprati of the Maurya dynasty patronised, propagated and expanded Jain Dharma in India and neighboring countries to an inconceivable extent, on the other hand after the invasions of India by foreign powers during the early first century A.D, the number of Jain followers gradually dwindled because of the atrocities inflicted upon them.

### **19<sup>th</sup> Discourse-preceptor Revatinak atra**

After rya Naghasti, rya Revtinak atra became the discourse- c rya. Discourse- c rya Revatinak atra and Epochal- c rya Revat mitra are two different people who belonged to different periods of time. rya Revat mitra belongs to a much later period than rya Revat nak atra. It is believed that both rya Vajrasena and discourse- c rya rya Revat nak atra were of somewhat same period, so it is possible that rya Revat nak atra might have attained heaven sometime between V.N.640 and 650, whereas epochal- c rya rya Revat mitra went to heaven in V.N. 748, approximately 100 years after the demise of rya Revat nak atra. rya Revat nak atra was a very eminent scholar in teaching scriptures ( gamas).

### **20<sup>th</sup> Discourse- c rya Brahmadv paka Simha**

After rya Revat nak atra, rya Brahmadv paka Simha became the 20<sup>th</sup> discourse- c rya. As the names of the 24<sup>th</sup> epochal- c rya rya Simha and rya Brahmadv paka Simha appear very close in sequence in Jain history, most of the authors confuse discourse- Brahmadv paka Simha with epochal- c rya rya Simha, and consider them to be the same. With the prefix Brahmadv paka it is estimated that he was different from and earlier than epochal- c rya Simha.

### **2<sup>nd</sup> epochal- c rya N gendra**

After rya Vajrasena, the name of rya N gendra appears next in the lineage of epochal- c rya. rya N gendra was the eldest of the four sons of Jinadatta of Sop rakpura, who were initiated into Jainism. According to Du am k la rama a Samgha Stotra (Prayer Verse) he took initiation in V.N. 592 – 593. As rya N gendra was a scholar in approximately the ten P rvas (less few topics), he was nominated to the rank of epochal-

c rya after rya Vajrasena. He served the Jain Order for 69 long years and departed for heavenly abode in V.N. 689.

Birth	V.N. 573	Household life duration	20 years
Initiation	V.N. 593	Tenure as an ordinary Monk	27 years
Became c rya	V.N. 620	Tenure as c rya	69 years
Heavenly abode	V.N. 689	Total longevity	116 years

### **c rya S mantabhadra – group- c rya**

After rya Candra S ri departed to the heavenly abode in V.N. 643, c rya S mantabhadra became the 16<sup>th</sup> group- c rya. Though he was a scholar in the knowledge of P rvas, he was the worshipper of unblemished character. Wandering with detachment to observe the path of self-restraint with utmost purity, he used to camp only in the forests, gardens, abode of Yak as, desolate temples etc. He was called as Vanav s ' (forest dweller) due to his immense detachment towards worldly matters and his love to stay in forests and his disciple monks were known as belonging to 'Vanav s Gaccha'. It is stated that 'Vanav s Gaccha' was the fourth name of 'Nirgramtha Gaccha' of Saudharmak la. The utterance of the word 'Vanav s ' brings to mind the word 'Vastiv s ' (or monastery living) because of its similarity.

From Lord Mah v ra to rya Sudharm , even though the monks camped mostly in forests, yet the then rama as were called as Nirgramtha rama as and not Vanav s rama as, because at that time there was no other alternative as 'Vastiv s rama as'.

As, the order of ascetics went through the names of Nirgramtha Gaccha, Kautika Gaccha and Candra Gaccha and their contact with people went on increasing, it is natural that the monks might have started primarily living in localities (as opposed to forests and gardens). Probably after rya Rak ita, laxity in the path of strict conduct of the ascetics became quite rampant. So, S mantabhadra, in order to preserve the rules of temperance and the severe austerities in their original form, preferred Vanav sa (dwelling in forest) as a measure to arrest the laxity in the code of conduct. This Strict preference of Vanav sa to prevent laxity, might

have gained momentum for a short time. But it did not yield the expected permanent results.

### **c rya V addha Deva group- c rya**

c rya S mantbhadra was succeeded by c rya V addha Deva, who was declared as the 17<sup>th</sup> group- c rya of the congregation. As he obtained the rank at a very late age, everyone called him V addha Deva S ri. He was considered as the ardent supporter of strict code of conduct.

### **c rya Pradhyotana group- c rya**

c rya V ddha Deva was followed by c rya Pradhyotana S ri. He attained heaven in V.N. 698.

### **c rya M na Deva group- c rya**

Group- c rya M na Deva became the successor of the congregation after c rya Pradhyotana S ri. He was very renowned for his practice of detachment and penance. There is seldom a person in the Jain community, who is not acquainted with the glory of c rya M na Deva.

His father Dhane wara was a distinguished merchant of N daula Nagar and his mother was Dh ri Dev . As he was their only son, the parents named him as M na Deva. Once, c rya Pradhyotana, giving sermons and wandering through the places, reached N daula. Fortunately M na Deva got the opportunity to listen to his preaching of detachment towards worldly life. M na Deva felt very happy and was attracted towards the ascetic life. He expressed his desire to renounce the world to c rya. M na Deva managed to get the permission of his parents, with great difficulty. He took initiation into rama a Dharma at an auspicious moment and with humility and sincerity started acquiring knowledge, besides practicing severe austerities and penance with utmost concentration. Within a short period of time, he learnt and mastered the eleven Amga S tras, Mula, Cheda and Up mga S tras i.e., all Jain scriptures.

The Guru, believing M na Deva to be worthy, wanted to appoint him as the c rya of the congregation. All the same, he worried whether M na

Deva would continue to stay true to the principles of Strict code of conduct as he was blessed with the grace of both the goddesses of Lak mi and Sarasvat (i.e., he came from a rich family and now became a scholar).

Perceiving his Guru's apprehension, M na Deva became very conscious about his conduct and behaviour. To please his reverend teacher, he totally abandoned sinful (*vigai*) and denatured (*vik ati*) food such as milk, curds, sugar, oil, honey, butter etc. and even stopped taking alms from devotees. Because of his extreme vigilance in his practice for self-realisation, he could attain some supernatural powers.

### **Political situation during the time of rya N gendra**

When rya Revat nak atra was the discourse- c rya, Vem Kadphises, the son of Kujula Kadphises of the Ku a Dynasty inherited his father's kingdom from Iran to river Indus, and expanded his territories by conquering the entire Punjab, Du b and extended up to Varanasi in the East. After his demise, his son Kani ka ascended the throne in the early 7<sup>th</sup> century of V.N. i.e., after the aka colander came into existence. He built a new city called Puru pura -Peshawar and made it his capital.

King Kani ka converted to Buddhism and started his victory campaigns. He totally obliterated the rule of Parthians from India. After conquering Kashmir, he also occupied some territories of China, Turkistan, Kashgar, Yarkhand, Khotan, etc and thus established his supremacy over a vast territory. His kingdom extended from Iran to Varanasi, China-Turkistan to Kashmir and up to the Vindhya mountains in South. He built a city in Kashmir and named it Kani pura (present Kanispur) after himself. He adapted himself into the Indian culture with such finesse that he seemed an Indian native. Though he was of an alien culture, he followed the path paved by Emperor A oka and helped in the propagation and expansion of Buddhism. He convoked a Buddhist council (a religious meeting of Buddhist monks, scholars, followers and devotees of Buddhism) at Ku dalavana in Kashmir. After a lot of deliberations, resolutions were taken about how to reform and propagate Buddhism and other related issues. The historians opine that the division into two (H nay na and Mah y na) of Buddhism came into existence after this congregation organised by Kani ka. 'H nay na' followers are those few devotees who

follow the simple and deferential principles of life preached by Buddha without any vanity, show, extravagance or ostentation. Alternatively, a large number of devotees revere Buddha as an incarnation of God and worship his idol. These are the Mah y na followers. Kani ka patronised Mah y na. During his regime, the idols of Buddha were worshipped with great extravagance, and the art of sculpture progressed by leaps and bounds. Though he was an ardent follower of Buddhism, Kani ka showed religious tolerance and was benevolent towards other religions.

In his regime, Sanskrita literature received great impetus. His court-poet A wagho a wrote Buddh c ritra, Saundar nandam and Vajra c , which were regarded as the best contributions to the Sanskrita literature.

For the smooth and efficient administration of his far-flung empire, he divided his kingdom into provinces called Satrapies, headed by provincial governors, the Satraps. The Satrapies of Mathura, Varanasi, Gujarat, Kathiawad and M lwa and their Satraps - Kharapall na and Vanasphara - were specially mentioned by the historians.

Even during the calamitous period of both national and international campaigns led by Kani ka - the powerful king of Ku a dynasty, some of the Indian kings maintained their independence with valour and courage. The shining example was the S tav hana dynasty in southern India, whose reign stretched unbroken over a long period, right from the time of Vikram ditya to V.N. 993; substantial evidences are available both in Jain literature and other historical texts in support of this point. That some of the kings of the S tav hana dynasty were the followers of Jainism, is found mentioned at many places in Jain literature.

During the reign of Kani ka, the Buddhists and the King amalgamated to such an extent that, the exaltation of either of them was perceived and rejoiced by the other as if it were his own. Because of this close association there was total all-round help from the Buddhist congregation for the progress of the Ku a Empire and Kani ka's influence continuously increased in Buddhist congregations. This mutual close cooperation was a boon in the exaltation of Buddhism, albeit, it also proved to be an inexorable bane. The Indians who wanted to free themselves from the yoke of the foreign rule and who bred contempt towards the Ku as, obviously felt increasing hatred towards the

Buddhist monks, congregations and the followers of Buddhism as they extended their full support and help to Kani ka to stabilise & strengthen his kingdom. The freedom-desirous Indians looked upon the Buddhists as the loving foster sons of the invaders, as those fallen into the abyss of unfaithfulness from the altar of patriotism, and also as totally devoid of spiritual independence. Thus this hostile impression in the minds of the Indians against Buddhists ultimately resulted in not only the decline but also the complete annihilation of Buddhism from India.

### **The rising of N ga Bh ra iva dynasty**

The foreign power reinforced its might and authority over India with the full support and cooperation of the Buddhists. Their intolerable oppressions resulted in the advent of the N ga Bh ra iva dynasty.

An ascetic called Lakul a, through his spiritual campaign, breathed a new life into the souls of Indians, who were impatient to free themselves from the slavery of these intruders, wherein, he portrayed Lord iva as the destroyer of evil and encouraged the worship of this form. The Bh ra iva N ga considered the ascetic Lakul a as the incarnation of Lord iva himself, and executed and implemented his each and every command verbatim. Soon after the death of Kani ka, they rose to a status of a royal dynasty. Eventually, they totally destroyed the Ku a dynasty and established their suzerainty over the vast territories of India.

As per the historical evidences it is estimated that Kani ka ascended the throne of Ganadh ra in V.N. 605 (78 AD) and died in V.N. 633 (106 AD). Consequently, it can be assumed that the

Bh ra iva N gas rose to power only after V.N.Y 633.

Originally Bh ra iva N gas were the inhabitants of Padm vat , K ntipur and Vidi . There is mention of them as V a (the bull Nandi, vehicle of Lord iva) in Brahm da P r a and V yu P r a. According to these epics, they annexed and established their authority over a vast expanse which includes Bhadra (East Punjab), Rajputana (present Rajasthan), Madhya Prade a, Uttar Prade a, M lwa, Bundelkhand and Bihar, etc. Historical evidences are available that the five N ga dynasties of esa,

Bhogina, Ramcandra, Dharmavarmana and Bamgara ruled over Vidhisa during the reign of Sungas.

Apart from these, the fact that, after the umga dynasty, the eight N ga kings—Bh tanand , i unand , Ya anand , Puru ad ta, Usabhad ta, K mad ta, Bhavad ta, and ivanand ruled over the Vidisa kingdom is substantiated by inscriptions and coins of those times. During the last phase of the first century A.D., the N gas had to abandon their original inhabitation like Vidhisa, Padm vat and K ntipur and collectively migrated to Central India at the time of expansion of Ku a Kingdom by Kani ka. They started living in the vicinity of Vindhya Mountains like exiles. The Ku a kings established their power over Vidi , Padm vat and K ntipur . Due to the increasing power and dominion of the Ku as, the N gas were forced to desert their land; however they kept their eyes open for an opportunity to re-establish their authority over their hereditary kingdom. Hence they waited for opportune time & started mobilising resources. During the period of their exile, they made strong alliances with the rulers of Nagapura, Purika, Rivam, etc.

After the death of Kani ka, the N gas firmly resolved to free their mother land from the clutches of slavery of the Ku as. In order to achieve their objective, they were totally engrossed in mobilising the essentials, necessary for a strong military campaign.

### **rya Revat mitra, the 23<sup>rd</sup> epochal- c rya (V.N. 689 – 748)**

rya Revat mitra adorned the rank of epochal- c rya after rya N gendra. Whatever little data is available about him is provided along with the information on rya Revat nak atra, the discourse- c rya.

### **Bh ra iva and the Ku a king Huvi ka**

After the death of the valiant king Kani ka, his son Huvi ka inherited the throne and his vast kingdom in V.N. 633 (106 A.D). During the regime of Huvi ka, Bh ra iva N ga again rose to a strong and powerful dynasty. Besides strengthening their power in the neighboring lands of Vindhya, they started attacking the Kingdom of Ku a. It was not an easy task for a newly emerged power like Bh ra iva N ga to fight the Ku as, whose

kingdom extended from Uttar Prade a to Turkistan. So they evolved a strategy and led a campaign from Madhya Prade a to Bundelkhand, subjugating and annexing the border areas of the Ku a Kingdom on the way. Bh ra iva s waged wars with great four and formulated skillful military strategies. Thus the death-knell of the Ku a Kingdom started in the very regime of Huvi ka.

### **V i ka, the Ku a king**

After the death of Huvi ka in V.N.Y 665, his son V i ka inherited an empire which was weak and declining. V i ka built a city in Kashmir in the memory of his late father and named it as Huvi kapur. His reign extended from V.N. 665 to 679, i.e. A.D. 138 to 152.

### **An assault by Bh ra iva s on Ku as**

During the regime of V i ka, the Bh ra iva N ga, under the able leadership of Nava N ga, attacked the Ku a kingdom with a huge army and fought with great valour to regain their lost territories. Putting an end to the reign of the Ku a dynasty in many places of Uttar Prade a, ultimately in V.N. 674, i.e., 147 A.D., Nava N ga reclaimed control over K ntipur , their lost homeland and re-established his authority over it.

After re-establishing his authority over Kantipuri, Nava N ga, the first Bh ra iva king of the N ga Dynasty in order to annihilate the power of Ku as, gave protection to the tribal confederations like Madrakas, Yaudheyas, M lwas, etc., who aspired for a Republican status. With the military aid of , these confederations gained momentum and revolted against the Ku as. The Ku as could not withstand the lightening attacks of Nava N ga, Madraka, M lawa, Yaudheya, et al, and the Ku a kingdom started shrinking gradually.

### **Ku a king V sudeva**

After the demise of V i ka in V.N. 669, his son V sudeva ascended the throne. Navn ga, the king of K ntipur spent the rest of his life waging wars against V sudeva. After the death of Nava N ga in V.N. 697, (A.D. 170), his son Virasena ascended the throne and immediately started

besieging the Kuṣas, inflicting massive defeats upon them. The Republican states like Yaudheya, Madraka, Arjun yana, Īvi, Mālava and others made valuable contribution towards the military expeditions initiated by Bhāravaras, to overthrow the power of the Kuṣas. Ultimately by the 2<sup>nd</sup> century A.D., Virasena successfully rooted out the dominance of the Kuṣas and eliminated their reign once and for all from our motherland.

Bhāravaras to commemorate their victory performed Āvamedha sacrifices on the banks of River Ganga in Kāśī and immortalised the memory of these sacrifices by building a 'Dā āvamedha Gṛha' in that place.

Though Bhāravaras rooted out the reign of the Kuṣas, yet, even after the demise of Kuṣa King Vāsudeva, a few names of the kings of Kuṣa dynasty appear in Indian history. But their kingdom was restricted to Kabul Pass and the border areas. When the Gupta dynasty was in the zenith of its glory and grandeur, even the remnants of the Kuṣa dynasty were nipped out from Kabul and the border areas. In the Allahabad inscription of Samudragupta, it was mentioned that the kings of Ganadhara and Kashmir of the Kuṣa dynasty, paid a large tribute to Samudragupta accepting his suzerainty. Even the coins that were found, issued in the name of Kidāra of the Kuṣa dynasty, substantiate the fact that the Kuṣa rule continued in Ganadhara and Kashmir up to the 5<sup>th</sup> century AD.

### **The lineage of Bhāravaras dynasty**

After suppressing the rule of the Kuṣas, Virasena the king of Bhāravaras Naga dynasty, divided his kingdom among his three sons and gave Kāntipur to Hayanaga, Padmavati to Bhīmānaga and Mathura to his third son whose name is unknown.

After the death of Hayanaga, the throne of Kāntipur was ascended by Trayanaga, Brhīnānaga, Carajanaga, and Bhavanaga in succession. During his last days, Bhavanaga gave the kingdom of Purik to Rādrasena, his daughter's son, the grand son of emperor Parvasena of Vṛkaka. Thus a fragment of the Bhāravaras kingdom became a part of the Vṛkaka kingdom.

The rulers of Padm vati, after Bhiman ga were as follows: Skanda N ga, B haspati N ga, Vy ghra Naga, Deva N ga, and Ga apati N ga. The Bh ra ivas established cordial relations with the Guptas and the V k akas through matrimonial alliances, because of which India enjoyed independence for a long time, without any threat of foreign invasion, thanks to these three dynasties.

The Bh ra iva dynasty branched out into 3 units. Main branches of K ntipur

1.	Navan ga	5.	Brhinn ga
2.	ViraSena	6.	Carajan ga
3.	Hayan ga	7.	Bhavanaga
4.	Trayan ga	8.	Rudrasena , the king of V k aka dynasty (Bhavan ga's daughter's son, whom Bhavan ga made the king of Purik )

Branches of Padm vat

1.	Bh man ga	4.	Vy ghran ga
2	Ska dhan ga	5.	Devan ga
3.	B haspatin ga	7.	Ganpatin ga (His coins were found in large numbers)

After Ga apati N ga probably N gasena succeeded to the branch of Padm vati. According to the Allahabad inscription, written by poet Hari e a, N gasena was defeated and overthrown by Samudragupta, in his first expedition itself. The great poet laureate B a, in his 'Har acaritra' mentioned that N gasena was the king of Padm vat , and described his foolishness.

The names of the kings of Mathura branch are not available.

### **The rise of V k aka dynasty**

Prior to the advent of the Gupta power, the V k akas ruled over a vast territory in India. The Republican States like Arjun yana, M draka, Youdheya, M lawa, etc, the kings of Punjab, Rajaputana, M lawa,

Gujarat, etc, were the vassal kings of V k akas and paid tribute to them. In the epics they were also named as the Vimdhyakas. Plenty of coins, rock inscriptions and copper plate inscriptions of V k aka dynasty are available. Even the Ajant cave paintings and records (transcriptions) throw light on the history of the V k akas.

Historians believe that Vindhya akti, a N ga king was the founder of the V k aka dynasty. According to the P r as, the dynasty rose into power under the leadership of Vindhya akti of Kolikila V om (Bh ra iva) dynasty.

*“Tatah kolikilebhya ca, vindhya akti-bhavi yati”* this quote reveals that Vindhya akti was closely associated with Bh ra iva N ga. Bh ra ivas were of the N ga dynasty and Vindhya akti also belonged to a branch of the same dynasty. It is possible that one of the divisions of the Nag dynasty might have lived in a village, place or land with the name ‘V k aka’. Hence in order to depict their separate identity from the other rulers of Nag dynasty, Vindhya akti and his successors called their branch as ‘V k aka’.

Some historians interpret the aforesaid saying and state that Vindhya akti, in reality occupied the highest rank in the army of Bh ra ivas. He gradually established his authority over the areas near the Vindhyas and expanded his kingdom. Since a new akti (power) emerged from the Vindhyas, he became famous as Vindhya akti. Thus either way, it is proved beyond doubt that V k aka dynasty came into existence out of the Bharasiv dynasty only.

**The reign of the kings of V k aka dynasty was as follows:**

NAME OF THE KING	TENURE OF RULE (Christian Year)	TENURE OF RULE (V.N.)
Vindhya akti-I	248 - 284	775 - 781
PravaraSena-I (Gautam putra)	384 - 344	811 - 871
RudraSena I (Daughter's son of Bh ra ivar ja Bhavan ga)	344 - 348	871 - 875
P thvi e a-I	348 - 375	875 - 902

RudraSenaII (Son-in-law of Candragupta-II)	375 - 395	902 - 922
Prabh vati Gupta, guardian of Diw karaSena	395 - 405	922 - 932
Prabh vati Gupta, gaurdian of DamodaraSena	405 - 415	932 - 942
PravaraSena II	415 - 435	942 - 962
NarendraSena	435 - 470	962 - 997
P thvi e a II	470 - 485	997 - 1012
Devasena	485 - 490	1012 - 1017
Hari e a	490 - 520	1017 - 1047

### Vatsagulma branch of V k aka dynasty

1.	Vindhya akti	4.	Vindhyasena (Vindhya akti II)	7.	Devasena
2.	Pravarasena I	5.	Pravarasena II	8.	Hari e a
3.	Sarvasena	6.	(Anonymous)		

### rya Simha, 24<sup>th</sup> epochal- c rya

After the accession to heaven of c rya Revat nak atra, rya Brhmadw paka Simha became the discourse- c rya of the congregation. He was initiated into the rama a Dharma in Acalapura. c rya Dev rdhi in the Sthavir val of NandiS tra in the verse '*bambhag divagasihe*' described him as Simha of Brhmadw pa, proficient in the commentary of KalikaS tra and the best reciter of canons.

Probably Brhmadw paka Simha's tenure as discourse- c rya fell in the last phase of the 8<sup>th</sup> century AD. The time span of epochal- c rya Simha is as follows: Birth in V.N. 710, initiation after 18 years, i.e., in V.N. 728, 20 years as an ordinary monk, 78 years as epochal- c rya, total longevity of 116 years, attained heaven in V.N. 820. Whether V caka rya Brhmadw paka Simha and epochal- rya Simha were one and the same or two different personalities is a matter of research.

## c rya M natumga

After rya M na Deva, rya M natumga was considered as a very influential c rya. He was the son of a merchant Dhana Deva, a Brahmin Ksatriya and an inhabitant of Varanasi. Once, some Digambara Jain monks camped in Varanasi. Listening to their sermons, M natumga got averted from the luxuries of worldly life and took initiation from C ruk rti. Later on, he took initiation into vet mbara sect from c rya Ajita Simha.

Once, King Har a impressed by the power of knowledge of the scholars May ra and B a, invited c rya M natumga to his court with due respect.

c rya M natumga reached the royal palace. The king offered humble salutations and said, “O Reverend Soul! How great are these Brahmins! One Brahmin cured his leprosy by worshipping the Sun god, whereas the other (B a) regained his severed arms and legs by worshipping goddess Ca dik . If you too have any such magical powers, please demonstrate them to me.”

c rya M natumga replied, “O King! We are not householders who entertain the kings to earn cash and kind for the sake of children and wives. We work only for the ethical and spiritual upliftment of the public.

The annoyed King ordered, “Chain him and throw him into a dungeon”.

The soldiers chained him with 44 iron chains, threw him into a dark dungeon and locked him. c rya M natumga did not show even the slightest agitation; instead he impromptu started praying the primordial Lord V abha Deva .The said prayer became the famous Bhakt mara Stotra. No sooner did he complete the 44<sup>th</sup> sloka of the stotra, the locks and the doors opened automatically and his 44 chains broke open and he appeared in the royal court.

Impressed and delighted by his practice of detachment and penance, and the brilliance of his miraculous power, King Har a became an ardent devotee of c rya M natumga. The ‘Bhakt mara Stotra’ composed by

rya M natumga is recited even today in each and every house of Jain community with extreme faith and devotion.

The Bhakt mara Stotra has totally 48 Stanzas. At some places it is mentioned that on the recitation of the 46<sup>th</sup> stanza all bondages broke. At different times the staunch devotees have constructed yantra & mantra on each stanza of this stotra. Many miracles are famous from the use of Bhakt mara Stotra.

The Bhayahara Stotra is also considered to be composed by c rya M natumga. After serving the Jain Order for a very long time, appointing Gunkar his able and worthy disciple as c rya of the congregation, observing the vow of Samlekhan , c rya M natumga attained heaven in V.N. 758.

### **Rising of Gupta dynasty during the tenure of epochal- c rya rya Simha**

The war of independence initiated by the Bh ra ivas was continued by the V k akas with improved strategies and was finally concluded victoriously by the Guptas, who wielded power on Afghanistan, Kashmir, Nepal, Assam, Bengal and the coastal lands of South-Western area; thus brought every nook and corner of India under one roof, providing political unity and gave a strong and centralised administration to our country.

The founder of Gupta dynasty was r gupta. According to the accounts and memoirs of the Chinese traveller it sing, who visited India in 672 AD, r gupt came to power in 190 AD and his empire extended from N land to the present Mushirabad.

The famous historian Radha Kumud Mukherj states that the reigning period of r gupta was from 240 to 280 AD, and not 190 AD. After the death of r gupta, his son Gha otkaca succeeded the Magadha throne in V.N. 807 and his son Vikram ditya became the ruler somewhere before V.N. 846, after the demise of his father.

## **rya Skandila 21<sup>st</sup> discourse- c rya**

In the lineage of scholars (V cakas), rya Skandila is regarded as very influential and a versatile genius. His commendable service to the Jain Order of protecting the knowledge of the canons, amidst extremely difficult times will be written in golden letters in the history of Jainism.

Skandila was born to a Brahmin couple, Meghratha and Rupasen . When she was expecting Skandila, Rupasen saw the moon in her dream. So he was named ‘Somaratha’ after the moon. His parents were followers of Jainism from the beginning. On one occasion during his spiritual wanderings, c rya Brhmadv paka Simha arrived at Mathura. Listening to his religious discourse, Somaratha took initiation and relinquishing his family name, he was given the name ‘Skandila’. Serving his Guru, he learnt and attained the knowledge of the 11 Amgas and P rvas. Recognising him to be fit, his Guru proclaimed him as his successor. Accordingly, when rya Simha attained heavenly abode, he was appointed as the scholar-preceptor of the congregation. Some authors confused mdilya with Skandila and considered both to be one and the same; nevertheless, c rya Skandila and ten P rvadhara c rya mdilya are two different personalities.

The tenure of Skandila as c rya was approximately from V.N. 823 to 840. That period was very critical. On one side there was a severe discord in Sourashtra between the Jains and Buddhists, and on the other, in Central India a dreadful war was in progress between the Guptas and Hu as. Making the situation worse, a dreadful 12 year long famine broke out during that time. In such a disastrous situation the number of Jain monks in general and the scholars of scriptures in particular, gradually decreased and became very insignificant. As a result, the Jain literature, scriptures, canons, etc were on the verge of extinction. When after the famine, the conditions restored to normalcy, rya Skandila convened a council in Mathura between V.N. 830 and 840, inviting all the monks, rama as of the North, et al. for recital of canons.

Under the guidance of c rya Skandila, the canons were recited and the expositions were collected and arranged, which are being used even today by the congregations. As this event of recital took place in Mathura, it is known as ‘M thuri V can ’ and as c rya Skandila

explained the meaning in the form of Anuyogas, it is called as ‘Anuyog of Skandil c rya’.

Synchronous with the council at Mathura, which was organised under the leadership of Skandil c rya, for the recension of the canons and Scriptures, almost at the same time c rya N g rajuna convened a council of monks of the South at Vallabi and tried to collect and compile the gamas.

As the two councils for the recension of the Jain Scriptures and canons, were convened at two different places, the two c ryas could not meet each other even after completing the task successfully. Both of them attained heavenly abode. Hence, though there is uniformity in the doctrines rearranged by them, nevertheless whatever slight differences in the verses appeared, continues to remain so even today, as the succeeding c ryas fearing sin, did not alter it. Consequently, the commentators when referring to those texts, state ‘*N g rajun yah punah evam Kath yanti*’ (the school of thought of N g rjuna says like this). These types of quotes indicate the differences that exist in the recensions (V can s).

By protecting the waning canonical knowledge, c rya Skandila is and will be remembered forever with lot of reverence, for the cherished and commendable efforts he extended not only to the Jain Order, but also to the monks, devotees, and the other spiritual aspirants.

He observed Sam dhi and attained heavenly abode in Mathura approximately in V.N. 840.

### **Himvanta K am rama a – 22<sup>nd</sup> discourse- c rya**

rya Himvan (Himvant) became the 22<sup>nd</sup> discourse- c rya, after rya Skandila attained heavenly abode. He was considered as the disciple of c rya Skandila. He was well-conversant in many P rvas and an efficient commentator. He made remarkable service to the Jain Order by propagating and expanding Jainism, facing and resolving bravely the problems encountered during propagation. He was made discourse- c rya in the middle of the 9<sup>th</sup> century V.N.

## 23<sup>rd</sup> discourse- c rya & 25<sup>th</sup> epochal- c rya of his time N g rajuna

rya N g rajuna succeeded rya Himvanta K am rama a. He was a K atriya by birth. His father was Samgrama Simha of hamkaNagara. His mother's name was Suvrat . As soon as the soul of N g rjuna entered her womb, she saw a thousand headed cobra in her dream. So the child was named N g rjuna. He was impressed by the magical powers of c rya P dalipta S ri. N g rjuna was a famous chemist of his times. He knew thoroughly the medicinal value and properties of different herbs and vegetation.

The analysis of time and sequence of events brings to light that after epochal- c rya rya Simha attained heaven in V.N. 826, considering the explicit intellect and age, rya Skandila was conferred with the rank of discourse- c rya and simultaneously the young monk rya N g rjuna was appointed as epochal- c rya. Then, in V.N. 840, when c rya Skandila attained the heavenly abode, eldest monk rya Himvanta was appointed as discourse- c rya and after his demise, in the absence of any other discourse- c rya, the then epochal- c rya rya N g rjuna was handed over the responsibilities of discourse- c rya too.

It is already mentioned under the topic on rya Skandila that when rya Skandila had convened a council for the recension of the gamas, rya N g rjuna too at the same time, convened a council in the southern region in Vallabh Nagara. This bears the testimony for the fact that rya N g rjuna was given the responsibilities of V caka of the congregation. Sequential order of important events of his life is as follows:

Birth	V.N. 793	Household life duration	14 years
Initiation	V.N. 807	Tenure as an ordinary Monk	19 years
Became c rya	V.N. 826	Tenure as c rya	78 years
Heavenly abode	V.N. 904	Total longevity	111 years

During the period of epochal- c rya rya N g rjuna King Gha otkaca of Gupta dynasty ruled upto V.N. 846. After his death, his son Candragupta-I expanded the Kingdom.

## Caityav si (Temple dwellers)

From the times of rya Sudharm to the period before rya S manta Bhadra S ri, Jain monks used to live mostly in forests and gardens. In ‘Nirayavalik S tra’ it is mentioned that Sudharm Sw m took resolution, in the garden called Gu a la and wandered. Under some exceptional circumstances, certain monks at times might have stayed in lodgings (vasativ sa); but till that time, mostly they stayed in the forests during their wanderings. In spite of this, these monks were recognized as of ‘Nirgramtha tradition’ and not as ‘Vanav si tradition’. Next comes the time period of S manta Bhadra S ri, who with his entourage of monks was being called as Vanav si Gaccha’. In order to prevent the increasing influence of staying, rather camping at the lodgings as make-shift houses, he started propagating ‘staying in forests’. This was an encouraging effort to prevent the monks from being weakened in the observance of the holy path and austerities. But this type of strict arrangement on the part of the monks could not sustain for long due to the changing times, lack of self-confidence and determination of the monks.

This can also be stated beyond doubt that the convention of camping in forests and gardens renewed by S manta Bhadra could not continue for long. Gradually going through alterations and modifications, ultimately it took the form of Caityav sa, a dwelling in monasteries or temples by V.N. 808.

The more the rama as were lured by the royal patronage and honour, the more they deviated from the path of temperance. Indifference and disinterest for studying the scriptures increased in degrees and following the basic principles of conduct of Dharma remained only in words. Thus infatuated with the comforts and luxuries of life, they preferred shifting from Vanav sa (living in forests) to Vasativ sa (living in monasteries / lodgings). Since then Caityav sa metamorphosed into Mathav sa-Up rayas (living in monastery lodgings) of the Yati-society.

When c rya S manta Bhadra of Candra lineage started the concept of living in forests, a momentum started even in the rama as of other Kulas like N gendra, Candra, Nivritti and Vidhy dhara who followed his example and were called as ‘Vanav si Gacchas’. But owing to the difficult times, they encountered many problems while living in forests.

To cite a few, continuous internal wars among the kings, repeated long-term droughts, scarcity of food and water, long breaks in study and learning of the scriptures, waning of scriptural knowledge, decrease in energy levels, dislike of people and disorderliness in congregation, etc. are some of the reasons. After a profound analysis of the pros and cons scholars of the gamas decided that the wandering monks should camp in the lodgings near the temples instead of staying in the settlements of laymen. This started in V.N. 882 itself. Even though they stayed in temples or lodgings instead of living in forests, they did not reside there permanently. They continued their constant wanderings and so they were called wanderers (Vih rakas).

But in course of time, this practice also degenerated and the monks started living permanently in the monasteries. By the end of the Vikram 8<sup>th</sup> century (V.N. 12<sup>th</sup> century), staying in monasteries (Caityav sa) had become more or less like a dwelling in a residence (Grahav sa).

The Jain monks were always of the opinion that it is essential to keep away from the association of householders as much as possible, so that they do not develop any attachment. If one stays for a long time at one place, it is likely to develop attachment. Thus deviation from detachment may occur. Keeping this in mind, they had their stay at a distance from the residences of the householders and such stay was never permanent. Even after the nirvāṇa of Lord Mahāvīra, they continued this propriety of living away from householders with detachment. As it goes, ‘*g me-g me, ege r yam, Nagre-Nagre p nca r yam*’, they lived true to this statement, wandering with detachment from place to place.

But as soon as they started living in monasteries, near the residences of lay devotees, this is for sure that, the devotees did definitely extend their maximum services to the monks mornings and evenings, without fail. With lot of sentiments and feelings, they would come and go, paying their respects to the monks; on their part, the monks too would get carried away by emotions upon receiving so much devotion and reverence. Thus the monks started preferring permanent dwellings out of attachment. When the monks started living permanently at one place, a lot of undesirable issues crept into their ascetic practice and in their lives as well. This is the negative contribution of Temple dweller.

c rya Hari Bhadra gave a poignant description of the degenerated and distorted proprieties of monastic life in his text, ‘Sambhodhaprakara a’ from which one understands the evil effects of monastic life. c rya Hari Bhadra expressed his feelings in the following manner:

“Those monks never pull (ke a-locana) their hair, they hesitated to practice endurances (pari aha), they remove dirt from their bodies, they wander wearing wooden sandals and slippers and they without any reason wear a cloth around their waists”. He called the monks who do not pluck their hair as a coward. He writes further: “These monks live in temples and monasteries; they worship, enjoy & consume the materials obtained in the name of the Lord. These monks order for the construction of temples and places, wear varied-coloured and aromatic clothes, like a herd without a cowherd, they sing in front of women without any restraint, they eat the edibles brought by the female ascetics, they keep different types of implements, they enjoy the living substances (sacita) like water, flowers, and fruits, eat two to three times a day and even enjoy betel and cloves.”

“They calculate and find out auspicious moments, explain the omens and even give sacrificial ashes (vibh ti), receive sweetmeats and delicacies prepared for feasts, they flatter others just to receive food from them, and do not explain the real holy path even if asked.”

“They take bath, apply oil, and beautify themselves with make-up, use perfumes and scented oils and in spite of themselves being deprived, would involve in criticising others.

In spite of witnessing the distorted and corrupted form of these monks, the devotees thinking them to be T rthamkaras, pay their respects to them. c rya Hari Bhadra describes these devotees using very harsh language:

“Some unintelligent people say that these are clad as T rthamkaras. So we have to prostrate ourselves on their feet. Oh! Shame on them! With whom shall I share my grievances?”

In the introduction to his ‘congregation Pa ika’, author Jinavallabha, narrating the history of monastic life, writes – “approximately from V.N.

850, some monks gave up the aggressive wandering and started living in shrines. Gradually their number increased and in course of time they became very powerful”. “They started propagating that it is now appropriate for the monks to live in monasteries. They should also keep money to buy books, etc”.

It is said that in VS 802 (V.N. 1252), in Anahilpura, the Guru Jagu a S ri compelled Vanar ja C vad , the king of P ana, to issue an order, prohibiting the entry of any monks (including Vanav si monks) other than Temple dweller monks into the city. In order to nullify this inappropriate command, Jine wara and Buddhi S gara, the two scholarly monks of right-path (vidhi-m rgi) in V.S. 1074 (V.N. 1544,) challenged for debate on the scriptures with those Caityav si monks in the court of King Durlabhdeva and defeated them. It was only then that the monks of ‘right-path’ were allowed to enter the city of P ana.

The study of the ancient books brings out the fact that even in the existence of few monks who strictly adhered to the holy-path, the Temple Dweller wielded power for long. However the monks, who were ardent devotees and followers of Jain Order, vehemently opposed the deterioration in the austerities and stood firm on the holy-path based on the doctrinal principles of Mah v ra.

After Jinavallabha, c rya Jinadatta and Jinapati and in Saurashtra monks Candra and Sundar etc., the scholar monks of the right-path, through their writings and sermons competed with the Temple dweller and eventually outwitted them. After V.N. 15<sup>th</sup> century, these Temple dwellers converted and were found in the form of Yatisam ja.

Just like in vet mbara tradition, its influence is also seen in the Digambara tradition. The seats (positions) of Bha rakas can be said to be representative of that Caityav sa and m thav sa.

From ‘Limga Pāhuḍa’ by Ācārya Kundakunda, the fact came into light that even such type of Jain monks existed in those times, who arranged matrimonial alliances and were engaged in activities of violence like cultivation and commerce. ivako i the Temple dweller monk who supported living in monasteries wrote in his ‘Ratnam l ’ that in

Kaliyuga, the best of the monks should not reside in the forests. It is appropriate for them to live in Jain shrines and particularly in villages.

It is believed that the Digambara monks had given up living in forests in V.N. 472 and might have started living in Nasik (shrine); soon this also got distorted and after VS 1219, they started living in monasteries and such monks were called with respect as Bhadrakas (administrator Monks). By V.N. 1285, the Caityavasa totally stopped the monks ceased to live in temples and began living in Uparayas (monasteries where Jain monks can stay temporarily).

### **Royal dynasties during Vijaya Skandila and Vijaya Nandijuna time**

#### **Candragupta-I**

When Vijaya Nandijuna was the epochal-charya, the reigning period of King Ghatotkacha of Gupta dynasty lasted till V.N. 846. After his death, his son Candragupta-I ascended the throne and expanded the kingdom.

Historians assume that the reign of Candragupta-I extended from A.D. 319 to 335 (V.N. 846 to 862). The famous historian of the west, Mr Fleet proved that in A.D. 319 - 320, Candragupta-I assumed the title King of kings or emperor 'Maharajadhiraja' and initiated the Gupta calendar. In order to honor himself with the title of 'Maharajadhiraja', first as a king, he should have already invaded and conquered the neighboring states of Magadha, which might have easily consumed a span of 4 to 5 years. Immediately after ascending the throne, a king defeating and conquering such vast area within two months and assuming the title 'Maharajadhiraja' is beyond comprehension. In such a situation, after analyzing the facts, it appears that Candragupta-I might have ascended the throne a few years before 319-320 A.D., and this does sound reasonable and appropriate. So his coronation ceremony might have taken place between 310 and 315 A.D. and he might have extended his father's kingdom when still a crown prince.

Historians consider Chandragupta as the founder of the Gupta dynasty and Candragupta-I was the founder of the Gupta Empire. According to the

Allahabad pillar inscription, Candragupta-I considered his youngest son Samudra Gupta to be most fitting and proclaimed him as his successor in the royal court saying, “Now, you rule this kingdom.” Samudra Gupta had to face the war of succession after the death of his father.

### **Contemporary Kings of Maurya N g rjuna period**

The noblest Mah ar j dhir ja Candra Gupta-I declared his youngest son Samudra Gupta as his heir-apparent because he was the ablest and fittest among his sons. After his death, Samudra Gupta came out victorious in the war of succession and ascended the throne in V.N. 862 i.e., 335 A.D.

In the Allahabad inscription, the court poet Hari e a described about the three military expeditions accomplished by Samudra Gupta.

In his above three military expeditions, Samudra Gupta subjugated and annexed all the big and small kingdoms, except the western region ruled by akas, and established a vast powerful Gupta Empire. It is estimated that Samudra Gupta reigned from 862 to 902 V.N.

### **Maurya Govinda-The 24<sup>th</sup> discourse- c Maurya**

Maurya Govinda was an imminent scholar in expositions (Anuyogas) and a famous scholar. In the ‘Vic ra re ’ of c Maurya Meru Tumga, Maurya Govinda’s name appears between c Maurya N g rjuna and c Maurya Bh tadinna. The author of Ni tha C r i mentioned about ‘Govinda Niryukti’, so Maurya Govinda might have also been a commentator (writer of treatises on canons).

According to Monk Punya Vijaya, monk Govinda, the author of Niryukti was none other than the c Maurya who was described as the scholar of expositions (Anuyogadhara) in NandiS tra , and as 28<sup>th</sup> epochal in Yugapradh na Pa val and as the fourth Yugapradh na after Maurya Skandila, the leader of ‘M thur recession or V can .’ Maurya Govinda was a renowned discourse- c Maurya of his times.

### **Bh tadinna 25<sup>th</sup> discourse- c Maurya & 26th epochal- c Maurya**

Maurya Bh tadinna followed Maurya N g rjuna to the rank of discourse- c Maurya. According to Nandi Sthavir valli, Maurya Bh tadinna was the

disciple of rya N g rjuna but the Du am k la rama a congregation Stotra describes him as epochal- c rya. c rya Devav caka in his Sthavir val describes him in the following words:

“He was considered as the most prominent among the then existing Indian monks because of his remarkable knowledge in the Amgas like c r mga etc., and in the other scriptures. He was very skilled in the administration of the congregation. He appointed many able monks to carry out the study of scriptures (Sw dhy ya) and service of the saints (Vaiv ty a), etc.” According to ‘Yugapradh na Yantra’ his particulars are as follows:

Birth	V.N. 864	Household life duration	18 years
Initiation	V.N. 882	Tenure as an ordinary Monk	22 years
Became c rya	V.N. 904	Tenure as Epochal- c rya	79 years
Heavenly abode	V.N. 983	Total longevity	119 years

### **King Candragupta-II** **A Contemporary of rya N g rjuna & Bh tadinna** **902 - 941 V.N. (375 – 414 A.D.)**

After the death of Samudra Gupta in 902 V.N., his son Candra Gupta-II inherited a vast empire. Samudra Gupta’s father Candra Gupta-I chose his youngest son from among his children, and announced him as his successor; similarly Samudra Gupta also chose Candra Gupta-II from among his children to be the best heir in all aspects and made him the crown prince.

Some scholars opine that in the transition period between Samudra Gupta and Candra Gupta-II, an inefficient king like R ma Gupta ruled over the kingdom for 2-3 years. However, historical evidences prove the fact that Samudra Gupta himself made Candra Gupta-II as the heir-apparent of his vast empire.

Candra Gupta-II was a great warrior and a valiant king. He defeated the Satrapies of aka kings like M lawa, Saurashtra and Gujarat and killed the great aka Satrap, Satya Simh-III. Thus, he liberated India from the long rule of the akas approximately in 925 V.N. (400 A.D). As he ended the

rule of the akas, the people conferred upon him the title, ‘ ak ri Vikram ditya’. He was a very just, scholarly king of unblemished character. He brought the entire India under a single rule. Seven inscriptions of Candra Gupta Vikram ditya are available to date.

### **Political Scenario during rya Bh tdinna**

After the demise of Candra Gupta-II, his eldest son Kum ra Gupta-I inherited the vast kingdom. His mother was Dhruva Dev . It is estimated that he reigned from 414 - 455A.D. (941 - 982 V.N.).

Except for the last five years, no significant political event occurred in his long reign of 41 years. Around V.N. 977, a tribe known as Pu yamitra, whose small kingdom was located near Narmada River in the Southern region, mobilised a vast powerful army with a firm resolution to depose Kum ra Gupta-I of Magadha and attacked him. A fierce battle broke out between the two armies. Probably, the attack was aimed at either routing out the Gupta Empire or with an ambition to seize and become the emperor of a vast empire. As he was backed by a huge army, Pu yamitra continuously won the battles one after the other. The army of Kum ra Gupta-I lost its morale. At the crucial and decisive moments of victory and defeat, Prince Skanda Gupta, the elder son of Kum ra Gupta-I took over the charge with great fervor and gallantry. He, boosting the morale of his army, gave a stubborn resistance to the enemy. He mobilised additional troops, counter-attacked and crushed the opponent’s army. Thus Skanda Gupta gave his full support to his father, at the exact moment, safeguarded and protected the kingdom from falling victim into the hands of a formidable foe.

Because of these internal wars between Kum ra Gupta-I and Pu yamitras, India became vulnerable. Had this battle not taken place, the H as would not have summed up the courage to invade India.

### **rya Lohithya, 26<sup>th</sup> discourse- c rya**

After rya Bh tadinna, rya Lohitya became the discourse- c rya of the congregation. In the words of Dev rdhiga K am rama a, rya Lohitya was an able interpreter of the S tras and a skilled exponent of

the substance, with the detailed description of its perishable and imperishable properties.

Even in the Digambara tradition a monk with a name Loh c rya or Loh rya, who was a scholar in eight Amgas, was considered as one of the prominent c rya.

### **rya D yaga i 27<sup>th</sup> discourse- c rya**

rya D yaga i succeeded to the rank of discourse- c rya after rya Lohitya. c rya Dev rdhiga K am rama a praised him as the best discourse- c rya of his times. rama as of hundreds of other Gacchas who had yearning for knowledge used to come to learn the scriptures from him. He interpreted and commented the scriptures with such efficacy and fluency that he never felt fatigue either mentally or physically.

The author of Sthavir val , Dev rdhiga K am rama a offered salutation to rya Lohitya in the following manner, “I humbly prostrate on the feet of rya D yaga i which are adorned with auspicious marks and have delicate soles”. This praise makes it very clear that Dev rdhiga K am rama a was the disciple of c rya D yaga i and hence he was well aware of the auspicious marks and delicate soles of his Guru’s feet. His tenure falls in the middle of the 10<sup>th</sup> century V.N.

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## Dev rdhiga K am rama a

### 28<sup>th</sup> discourse (v can )- c rya & group (ga a) c rya

Among the c ryas of Lord Mah v ra's Jain order, discourse- c rya Dev rdhiga K am rama a occupies an exceptionally important place. The foresighted c rya Dev rdhiga K am rama a convened a council in Vallabh Nagara in V.N. 980, inviting all the rama as from all over. Through the recession of gamas by the rama as, he rearranged the forgotten verses of the eleven Amgas, editing and compiling them in a systematic order. Besides, with the aim that the sacred texts should ever remain intact, without any loss, for the benefit of the future generations, he gave all the sacred texts a book form by making the rama as write all the S tras. The four-fold congregation of Lord Mah v ra, which will survive up to the end of the fifth epoch (Araka), is greatly indebted to Dev rdhiga K am rama a for his excellent foresighted & unparallel service.

Dev rdhiga K am rama a, by birth was a K atriya of K yapa family lineage. He was known as Dev rdhiga K am rama a and Deva V caka too. He was enduring, resolute, noble and an ardent follower of austerities. He had the knowledge of one p rva and was an efficient discourse- c rya.

He was born at Vair vala P a a in Saurashtra. The then ruler of Saurashtra was Aridamana. Dev rddhi was born to virtuous parents namely, Kal vat and K marddhi of K atriya of K yapa family lineage, an ordinary officer in Aridamana's court. In his previous birth, Dev rddhi was a Hari agame celestial deity. When he descended into the womb of Kal vat , she saw a wealthy and prosperous deity in her dream. So when he was born, they named him as Dev rddhi. At the proper age, his parents sent him to an able teacher to attain knowledge. At a young age, he was married to two girls. Young Dev rddhi because of bad company of his childhood developed deep interest in hunting. He used to go to the forest with his friends frequently for hunting.

A lot of efforts were made by the successor Hari agame deity to bring Dev rddhi on to the virtuous path. Ultimately, he arose from his long slumber and took initiation into rama a Dharma from c rya Lohitya.

Serving his Guru with utmost sincerity and constantly studying, he acquired the knowledge of the eleven Amgas and one P rva.

At first, he was appointed as group- c rya and after rya D yaga attained heavenly abode, he was nominated as discourse- c rya. Some authors opine that he was the disciple and successor of discourse- c rya d yaga ; whereas others hold that he was the disciple and successor of rya Lohitya.

After a time lapse of 150 years of the two recessions-the Mathura and the Vallabh recital organized under the auspices of c rya Skandila and N g rjuna respectively, Dev rddhi noted that his disciples were not able to retain the knowledge in their memory. The lack of memory of scriptures resulted in lethargy and hesitation in repeated revision of the scriptural texts. Dev rddhi realised that it is impossible to safeguard the sacred texts without recording them in a written form. By making them to write down the text, two goals will be met at the same time-apart from reading and learning, it develops the concentration and averts the risk of extinction of the scriptures and the knowledge passes on to the succeeding generations. Therefore, he gave the scriptures a textual form.

Thus, to save the congregation from the extinction of knowledge & from laziness, the monks decided to give it a written form. According to Jain tradition, it is believed that during the tenure of rya Rak ita and rya Skandila, some portions of the scriptures were written and made into a text. However, the re-manifestation of the holy canons in a systematic order and in a fully written form was ascribed to Dev rdhiga K am rama a in Vallabh .

With the permission of Jain congregation, Dev rdhiga K am rama a convened a meeting of a grand and of all the monks and ascetics in V.N. 980 in Vallabh . He listened to the recitals of the gamas, whether complete or incomplete, whatever one could recollect, and recompiled all the available matter in a systematic order and eventually gave them a text form. The differences in the recitals were replaced by N g rjun y verses, and finally the holy scriptures were given the text form. It is believed that because of his penance, self-discipline, austerities, and the services done to the sacred knowledge of the scriptures, deities &

celestial beings like Cakre var Dev , Gomukha & Kapardi yak a were always present in his service.

By analysing the writings of different authors and historians, it can be concluded that Devav caka and Dev rddhi were not two different c rya s but were two different names of the same c rya.

There was no unanimity about the lineage of Gurus of Dev rdhiga K am rama a. Some agree with the Kalpas tra Sthavir val and ascertained that Dev rddhi belonged to Suhast branch and was the disciple of rya mdilya. Whereas, according to the Nandi S tra Sthavir val , the C r i written by JinaD sa, V ttis of Hari Bhadra, Commentary of Malayagiri and Vic ra re i of Merutum , Dev rddhi is considered as the disciple of Du yaga . Still some others claim that Devarddhi was the disciple of rya Loh rya. However, from an objective perspective of historical facts and evidences it is appropriate to accept that Dev rddhiga K am rama a was a disciple of Du yaga . Besides, the prefix 'ga i' in both the names like Du yaga and Dev rddhiga K am rama a also indicates that both of them are teacher and disciple.

According to the commentator c rya Malayagiri, there will not be any controversy if Du yaga is considered as the Guru who initiated Dev rddhiga K am rama a into monkhood, and Dev rddhi was appointed as discourse- c rya of Mah giri branch.

### **Attainment of heaven abode by Dev rddhiga K am rama a & the loss of knowledge of P rvas**

According to the traditional point of view, Dev rddhiga K am rama a was considered as the last P rvadhara.

As mentioned in Bhagavat S tra, 1000 years after the nirv a of Lord Mah v ra, the knowledge of P rvas will be lost. In such situation, it becomes apparent that Dev rddhiga K am rama a was the last P rvadhara and he went to heaven in 1000 V.N. Despite the above mentioned fact, some of the authors of Pa val claimed that epochal- c rya Satyamitra', was the last P rvadhara, who attained salvation in

V.N. 1000, whereas, Dev rddhi attained his Sam dhi 10 years prior to it, in 990 V.N.

In one of the stanzas of Tithog l painn , an ascetic called rya Satyamitra was described as the last Da a P rvadhara. It appears that the expressions narrated in Tithog l painn for the last Da ap rvadhara, rya Satyamitra were linked with 28<sup>th</sup> epochal- c rya Satyamitra, due to the similarity in names and out of confusion, the authors of Pa val considered him as the last P rvadhara. Had rya Satyamitra who served as the 28<sup>th</sup> epochal- c rya from V.N. 994 to 1001 been the last P rvadhara, then, the author of Tithog l painn would not have mentioned the last descriptive- c rya Dev rddhiga K am rama a as the last P rvadhara instead of rya Satyamitra.

Profound analysis of all these facts proves that by giving the Holy Scriptures a textual form, Dev rddhi not only helped his contemporaries, but also helped millions of monks (male and female), votaries and devotees of past and future, i.e., right from 980 V.N. to the end of the 5<sup>th</sup> Araka i.e. 20020 years. After completing his extremely beneficial task, Dev rddhi attained heavenly abode in 1000 V.N.

**Political conditions during  
Dev rddhiga K am rama a's time  
Skand Gupta Vikram ditya of Gupta Dynasty (V.N. 982-994)**

After the death of Kum ra Gupta in 982 V.N., his elder son Skamda Gupta inherited his vast kingdom. He reigned from 982 to 994 V.N. (455 – 467 A.D). He was a brave warrior and a valiant emperor. He was involved in wars throughout his life. Skamda Gupta, during the reign of his father, fought bravely against the huge army of Pu yamitra, and protected the Gupta Empire, by inflicting a crushing defeat on them. As soon as he took the reins of Gupt Empire, to protect the motherland, Skamda Gupta waged war against the barbarous H a invaders who came from Central Asia.

Apart from a very huge army, the H as had skilled cavalry too. At the cost of their lives, with full force, they tried to move forward. Skamda Gupta, directing and guiding the Indian army, massacred the tyrannical H as and did not allow them to progress. Incurring great loss, both in

men and money, the Huns a prince fled from the battlefield with his army. Skand Gupta, with his amazing valiance and chivalry defeated the indomitable Huns and protected India from a great disaster.

Despite the near-total loss, the Huns as repeatedly attacked India just to take revenge of their ignominious defeat. However, every time, Skand Gupta suppressed them with an iron hand. After defeating the Huns, Skand Gupta appointed loyal and able governors in all the crucial places of his empire, so as to crush the enemy, the moment he rises in revolt.

Skand Gupta carried out many activities for the public welfare. Spending a large amount of money, he renovated the Sudarsana Lake that was dug during the time of Maurya Candra Gupta around 227 V.N. Though Skand Gupta was a Vaishnavas, yet he showed good will towards other religions. The Buddhists, Jains, Vaishnavas enjoyed full freedom to propagate and expand their religions during his regime.

During his 12 years reign from V.N. 982 to 994, Skand Gupta involved in many wars, defeated his enemies and took the title of 'Vikramaditya.' The reigning period from Samudra Gupta to Skand Gupta, V.N. 862 - 994 was the golden age of the Gupta dynasty. After the death of Skand Gupta, Gupta dynasty started to decline. As Skand Gupta died heirless, his brother Puru Gupta succeeded to the throne.

In all probability, Puru Gupta's reign lasted only a year and a half. After his death in 896 V.N., his son Narasimha Gupta ascended to the throne of Ayodhya. He died in 1000 V.N. and was succeeded by Kumaragupta-II.

The list of Gupta rulers and their tenure is given below in chronological order:

<b>Name of the king</b>	<b>Hypothetical tenure of rule (V.N.)</b>	<b>Name of the king</b>	<b>Hypothetical tenure of rule (V.N.)</b>
1. Chandragupta	767 - 807	6. Kumaragupta (I)	941 - 982

2. Ghatotkaca	807 - 846	7. Skandagupta Vikram ditya	982 - 994
3. Camdragupta (I)	846 - 862	8. Purugupta	994 - 996
4. Samudragupta	862 - 902	9. Narasimhagup ta	996 - 1000
5. Camdragupta (II) Vikram ditya	902 - 941		

### **Views of Digambara sect regarding ordinary P rvadhara Era**

Though just like the dicots of a single green gram, or two sides of the same coin, vet mbara & Digambara both sects belong to Lord Mah v ra, yet there is a lot of difference in their traditions or opinions. With the times, the difference regarding the names of the P rvadharas, their numbers, and how long the knowledge of the P rvas existed, etc., kept increasing, between both the sects. The same is explained by the following chart:-

<b>Subject</b>	<b>As per vet mbara Sect</b>	<b>As per Digambara Sect</b>
The existence of knowers of 14 P rvas	V.N. 64 to 170, totaling 106 years	V.N. 62 to 162, total 100 years
Number of knowers of 14 p rvas	5. Except the last Caturda a P rvadhara Bhadrab hu, the names of the remaining 4 P rvadharas are different in both the sects	
Tenure of ten p rva knowers	V.N. 170 to 584, about 414 years	V.N. 162 to 345, i.e. 183 years
Number often p rvas knowers	11 as per both the sects, but there are differences in the names.	
Knowers of partial p rvas	V.N. 584 to 1000, i.e. 416 years. 10 c rvas possessed knowledge of the P rvas, out of whom rya Rak ita is a	After the demise of the last P rvadhara Dharmasena, in V.N. 345, the knowledge of P rvas was lost and only a fraction of it exists now.

	<p>scholar of 9 ½ P rvas. Dev rdhiga the last knower of one p rva. The knowledge of P rvas lost after V.N. 1000</p>	
	<p>There is a difference of 655 years on the existence of knowledge of P rvas in the opinion of both the sects, which is a matter of contemplation</p>	
Loss of knowledge of eleven amgas	<p>Because of the influence of time, the knowledge of gamas (Amgas and Up mgas etc.) steadily started becoming weaker &amp; weaker. Even then, up to the end of the Du am k la i.e. till the end of the forenoon of the 15<sup>th</sup> day of 8<sup>th</sup> month of V.N. 21003, though some part but in its pure form, the gmika knowledge will remain.</p>	<p>Lost in V.N. 683. After that only one part was left over. No written evidence is available about the loss of the remaining knowledge like Amgab hya etc.</p>
The number of gamas	<p>There are 45 gamas in idol-worshipper sect, 32 in Sth nakav s and Ter pamth</p>	<p>A KHAṆḌĀGAMA and Ka yaPāhuḍa, etc are regarded as the best form of gamika scriptures.</p>

Meticulous and unbiased comparative study of the scriptures of both these schools brings the fact to light that except in 84 small & big issues like ‘Str Mukti’ (salvation of women), and ‘*Keval Bhukti*’ (taking food morsels of the omniscient), the rest of the expositions of the doctrines, explanation of metaphysics, etc are more or less the same.

## Determination of Time of c r yas of Digambara Sect

In the perspective of the historical facts, after the nirv ā of Lord Mah v ra, right from Gautama to Arhadbali, the names and tenure of Digambara c r yas given below are indubitable:

Name	Tradition of scriptures	Duration
Indrabh ti Gautama	Keval	12 years
Sudharm (Lauh rya)	Keval	12 years
Jamb	Keval	38 (40) years
Later, omniscient knowledge disintegrated		62 (64)
Vi (Nand )	rutakeval	Total duration of 100 years
Nandimitra	rutakeval	
Apar jita	rutakeval	
Govardhana	rutakeval	
Bhadrab hu	rutakeval	
Later, the knowledge of last four p rvas disintegrated		
Vi kha	Ek da mga and Da a P rvadhara	Total duration of 183 years
Pro hila	Ek da mga and Da a P rvadhara	
K atriya	Ek da mga and Da a P rvadhara	
Jaya	Ek da mga and Da a P rvadhara	
N ga	Ek da mga and Da a P rvadhara	
Siddh rtha	Ek da mga and Da a P rvadhara	
Dh ti e a	Ek da mga and Da a P rvadhara	
Vijaya	Ek da mga and Da a P rvadhara	
Buddhila	Ek da mga and Da a P rvadhara	
Gamgadeva	Ek da mga and Da a P rvadhara	
Dharmasena (V.N.	Ek da mga and Da a	

345)	P rvadhara	
Later, the knowledge of P rvas was lost		
Nak atra	Ek da mgadhara (Scholar in 11 Amgas)	Total duration of 220 years
Yasap la	Ek da mgadhara	
P du	Ek da mgadhara	
Dhruvasena	Ek da mgadhara	
Kams c rya (V.N. 565)	Ek da mgadhara	
Later, only c r mga was left		
Subhadr	c r mgadhara (Scholar in c r mga)	Total duration of 118 years
Ya obhadra	c r mgadhara	
Ya ob hu	c r mgadhara	
Loh rya (V.N. 565)	c r mgadhara	
Later, Ek da mg was lost		
Vinayamdharma	Scholar in one part of Amga-P rva	Approximately 20-20 years
Gupta i	Scholar in one part of Amga-P rva	
Gupta ruti	Scholar in one part of Amga-P rva	
iva gupta	Scholar in one part of Amga-P rva	
Arhadbali	Scholar in one part of Amga-P rva	
Yoga 100 years		
Purna Yoga : 62 + 100 + 183 + 220 + 118 + 100 = 783 years		
After Arhadbali, the succession and duration of c r yas		
Name of the c r ya		Duration

M ghanand ( c rya of Nand congregation)	21 years
Dharasena	19 years
Pu padamta (Author of A KHAṆḌĀGAMA)	30 years
Bh tabali (the Author of A KHAṆḌĀGAMA)	10 years
	Total: 90 years
Grand Total	873 years

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## **Tradition of Female monks (female ascetics) from omniscient era To P r vadhara era**

From times immemorial, the unique feature of Jainism is that, it gave women, the full right to progress on the path of Spiritual-exertion. Similarly, just like men, even women of any class, caste or creed, in accordance with her stamina and desire could take initiation for either as female-votary or female-monk. Jain religion never showed discrimination like, ‘*Str drau N dhiyet ma*’ (women and untouchables are not eligible). From the very beginning, the T rthamkaras, while establishing the Jain Order, considering that women too, just like men are eligible & capable for Spiritual-exertion, created a four-fold order including them also.

The women using the invaluable right conferred by all T rthamkaras, like men, with great courage, practiced the Holy Path. They uplifted themselves in the spiritual path and helped others progress in the Holy Path as well. Apart from this, they significantly contributed for the propagation, expansion and elevation of the Jain religion.

By the comparative analysis of the number of men & women ascetics, men & women lay devotees of all the 24 T rthamkaras, it appears that women were always ahead of men in the path of spiritual practices.

Nevertheless, the Digambara sect, (except the Y pan ya congregation) held that women were not eligible for liberation. In the vet mbara Canon ‘*Jamb dw pa Praj apti*’ (the sixth text of Up mga), it is described that the 4000 Female monks of Lord V abha Deva attained salvation. Similarly in the Kalpas tra it is mentioned that the 3000 Female monks of Ari tanemi, 2000 Female monks of P r van tha and 1400 Female monks of Mah v ra, attained total liberation. The number of lady ascetics who attained liberation in the period of the aforementioned four T rthamkaras is double than that of the male monks.

While propounding the Holy Path & founding the Dharma-t rtha, Lord Mah v ra initiated Candana B l and other women into the rama Dharma. He also initiated other women who were desirous of salvation, into the female-votary Dharma (lay women observing minor vows).

Thus, he proclaimed that women also are equally entitled to the practice of Spiritual-exertion and can help themselves and others for spiritual elevation.

If the very influential caryas like Arya Mahagiri, Arya Suhast, Arya Vajra, Yagini Mahattar Snu, Arya Haribhadra, etc., were able to do significant services to the Jain Order, and for the welfare and progress of their people, and could succeed in their missions, it is because of the immense contribution of female-ascetics.

Introduction about important rama s like Candana B 1, Meghvatī, et al, who lived before Mahāvira's nirvāṇa, is given in brief in the first part of this volume; and introduction about the important rama s from after nirvāṇa to 1000 years V.N., whatever available information about them is presented in the current text.

### **Candana B 1**

Aryik Candana B 1 was the first woman ascetic disciple of Lord Mahāvira. She was the head and administrator of a vast community of rama s. Candana Bala was the daughter of Dadhivahana, the King of Camp Nagari and Queen Dhriti Dev. Lord Mahāvira during his 'Chandmasta' time (imperfect stage or prior to 12<sup>th</sup> stage of spiritual purification, when absolute knowledge was not yet attained), performed a very long penance with a very severe pre condition for breaking the fast (*abhigraha*) and broke the fast, accepting food from the hands of Candana B 1. Hence, it is not an exaggeration to say that of all female monks of the current descending half cycle of time; Candana B 1 is the most fortunate one (meritorious). She had to undergo terrible adversities even in her childhood, as dreadful political calamity took place in Camp Nagari. The life of Candana B 1 was described briefly in the first volume of this series. The young celibate and great lady ascetic Candana B 1 gave initiation to thousands of women like princesses, daughters of merchants, queens, wives of attendants and the salvation-desirous women from all walks of life, into rama Dharma and led them through the path of deliverance. Lord Mahāvira himself appointed her as the head of the rama community and in that capacity she managed very efficiently a very large Female monk-congregation of 36,000 female-ascetics. The propagator Candana B 1 never allowed even

slightest Dev action or negligible errors in the observance of conduct and austerities. She felt that these small mistakes may serve as the root cause for future grave mistakes or calamities. So, to maintain discipline and for the good and benefit of the rama community, she never hesitated to fondly warn the rama s even if they were quite older to her. She did not even think twice to reprimand the highly elevated female-votary M g vat , when she remained in the holy assembly of the Lord beyond the stipulated time. On her part, even M g vat too underwent contrition with simple and pure heart and immediately attained omniscience. Serving the Jain Order for a long time, and helping herself and others progress in the spiritual path, the propagator Candana B l attained omniscience after she had destroyed the four obscuring Karmas and later by destroying the remaining four non-obscuring Karmas, she attained absolute, blissful, eternal liberation. Out of the 36,000 Female monks of Lord Mah v ra, 1400 including Candana B l attained liberation.

### **Mother of Jamb Kum ra - Dh ri & Others**

When Jamb , the son of a wealthy merchant got disdained of the worldly pleasures after hearing the preaching of rya Sudharm and took initiation in V.N. 1, simultaneously 17 women of noble birth also took initiation into rama Dharma from ryik Suvrat . Their names are as follows:

Mother of Jamb Kum ra	Mothers-in-law of Jamb Kum ra	Wives of Jamb Kum ra
1. ryik Dh ri	2.Padmavat	10.Samudra r
	3.Kamalam l	11.Padma r
	4.Vijaya r	12.Padmasen
	5.Jaya r	13.Kankasen
	6.Kamal vat	14.Nabasen
	7.Suse	15.Kanka r
	8.V ramat	16.Kankavat
	9.AjayaSen	17.Jaya r

These 17 women impressed by the logical, beneficial, appealing and detachment-oriented discussions with the great ascetic Jamb Kum ra,

took initiation into rama Dharma from ryik Suvrat and observed with the best feelings, pure penance and temperance all through their lives. The wives of Jamb Kum ra relinquished all the sensual pleasures, comforts and luxuries and immense wealth, in their prime youth, when one loves to enjoy them. The way they nurtured their unswerving love till their last breath for Jamb Kum ra, whom they had once chosen as their husband in their hearts is by itself the greatest, unparalleled, incomparable, unique and amazing phenomenon that served and will continue to serve as a perennial source of inspiration to the women desirous of liberation.

**Female monk Dh ri**  
(Approximately 24–60 V.N.)

Dh ri was the wife of R ravardhana, the younger son of Avant King P laka (grand daughter-in-law of Canda Pradyota). The life of female-monk Dh ri is considered in Jain history as the symbol of an ideal woman. Before taking initiation into rama Dharma, she had to sacrifice great riches and even sever the loving bond towards her children to protect her chastity. After taking initiation, she prevented the probable merciless killing of people in the two kingdoms and gave an inspiring message of Non-violence & non-war to the world.

**Female monk Vijay vat & Vigatabhay**  
(Approximately 44 V.N.)

There is a mention of Female monk Vijay vati and her disciple Vigatabhay in va yaka C r i. A short time before Avant sena invaded Kau mbi, Female monk Vigatabhay observed Samlekhan in Kau mb . On the occasion of her Samlekhan , the community of Votaries and Female-votaries organized a spiritual festival and showed their respect towards this noble Mahasat .

**An anonymous Female monk & Muru da Princess**  
(3rd to 6th Century V.N.)

It was mentioned that Cil ta R j , who was considered as a foreigner in those days, took initiation from Lord Mah v ra; similarly it is also

mentioned that after nirvāṇa, in the 5<sup>th</sup> or 6<sup>th</sup> century a foreign lady took initiation into Jaina Dharma.

According to Viśvaśa Bhāṇya and Nitha Chari, the widow sister of Muruḍa, the Śaka ruler, expressed her desire to renounce. Before giving permission to his sister, Muruḍa wanted to find out which religion is the best one, so that she could in a true sense uplift her soul. He carved out an idea for testing the same. He ordered his elephant's coach to ride on his largest elephant and wait at the cross road near the palace, and goad it on to any female monk of any religion coming that way, while simultaneously warning her in harsh words to Strip off all her clothes at once and stand naked, else the elephant will crush her to death.

The king stood near the window of her palace, watching whether the elephant coach was strictly following his orders or not. The female monks passing by that way, seeing the heavy-bodied elephant rushing towards them at lightening speed, were removing their clothes as warned by the coach. Seeing this, Muruḍa felt depressed that there was not even a single commendable female monk from whom his sister could take initiation.

Just as this thought was going through his mind, at that very moment he once again heard the coach's warning. Through the window he saw that the elephant was goaded towards a very lean-bodied śvetāmbara (white-clothed) female monk. The female monk, without any fear continued her walk towards her destination in a peaceful and composed manner. When the elephant was just a little away from her, she threw her mumhapatt (a small piece of cloth worn over the mouth by the śvetāmbara Jains) at the elephant. The elephant stopped at once and held the mumhapatt with its trunk, looked all around, threw it aside and renewed its menace towards the female monk. The coach shouted again; but this time the female monk threw her flywhisk (Rajoharaṇa) towards the elephant. Once again the elephant stopped, and holding the flywhisk with its trunk, spun it in the air and threw it aside. In this manner when the elephant again came near her, the female monk threw her bowl and other monkhood implements one by one on the elephant and curbed the speed of the elephant. Looking at this miracle, the astounded crowd was completely taken away by her courage and confidence. Finally the female monk was left only with the clothes on her body and nothing else.

The enraged crowd shouted at the coach, “Enough of your wicked act! Now stop it”. The coach looked at Muru da and receiving a signal from him, brought the elephant under control.

After this incident, Muru da told his sister, “Sister! You can take initiation under this extremely brave and efficient female monk. It has been proved beyond doubt that her religion is the best propounded by the omniscient”. Taking the permission of her brother, she took initiation from the female monk. Both of them were venerated by thousands of people with the great applause. The teacher and her disciple thus created an eternal source of reverence in the hearts of the people. Despite the fact that their names are unknown to the world, yet they inspire a life of temperance and courage.

**Highly influential female monk Yak and others**  
(2<sup>nd</sup> and 3<sup>rd</sup> century V.N.)

It is already mentioned that during the c rya tenure of Sambh tavijaya, the seven daughters of akad la, the Prime Minister of Dhan nanda took initiation. The memory power of these seven sisters was very acute and sharp. Yak could immediately repeat without missing a single word, even the toughest and longest prose or poetry, just by listening to it once. Similarly, the other six sisters by listening 2, 3, 4, 5, 6 and 7 times respectively, could replicate and repeat prose or poetry of any length with great accuracy. These seven sisters, with the miracle of their incredible memory power, crushed the arrogance of a scholar named Vararuci, in the court of the last Nanda.

rya Mah giri and rya Suhast stayed with the great scholar ryik Yak from childhood and obtained thorough knowledge in the eleven Amgas.

Some time after the initiation of Sth labhadra, Yak and their six sisters, their younger brother r yaka also took initiation into the rama a Dharma. Yak suffered from excessive guilt and was distraught for encouraging her younger brother to observe Ek sana (one meal per day) and later complete fasting, which resulted in the death of the delicately-disposed r yaka.

Yak a, blaming herself for the death of r yaka, started severe penance. Many of the preceding c ryas stated that worried about the severe penance of Yak , the congregation invoked ‘ sana Dev ’ (Guardian Goddess). With the help of the goddess, Female monk Yak arrived at r Simandhara Sw mi in Mah videha K etra. Proclaiming her as innocent, the Sw m granted her the knowledge of four chapters as a C lik (gift).

Thus the seven sisters - Yak , et al, took initiation during the time of Sambh tavijaya and established a remarkable place for themselves in the history of Jainism.

**ry Poi**  
(Approximately 300-330 V.N.)

The information about the great female monk Poi , the Head of the Order of the Female monks and a scholar, and about 300 other detached Female monks of the time of descriptive- c rya rya Balissaha, is available in the Sthavir val written by Himavanta. During early 4<sup>th</sup> century V.N., Mah meghav han Kh ravela, the emperor of Kalimga, convened a council on Kum ra hills. Descriptove- c rya Balissaha and group- c rya rya Susthita with their respective entourage of 500 rama as and ascetics, and 300 detached rama s, under the leadership of ryik Poi , etc., attended the council.

One can assess the depth of knowledge and authority on gama scriptures, the excellent wisdom and unparalleled intellect of Female monk Poi , by the fact that her contribution was requested and received by the council, for the pious and remarkable task of systematically compiling and protecting the gama literature.

She was respected and honored by monks and nuns, votaries and female-votaries of the congregation for her profound canonical knowledge. She enjoyed a prominent place in the congregation.

**Female monk Sarasvat .**  
(Approximately 5th Century)

Approximately in the first half of the 5<sup>th</sup> century (in the times of rya Gu kara), along with K lak c rya-II his sister Sarasvat also took initiation. Complete information about Sarasvat is given in the section on K lak c rya II. Female monk Sarasvat bravely faced the difficulties which came on her way. Though imprisoned by Gardhabhilla in his palace, and later coerced, threatened, harassed and lured by him, she did not budge from the Holy Path. After being freed from the shackles of Gardhabhilla, ry Sarasvat with full purity of heart and soul performed severe austerities, penance and practiced self-restraint throughout her life, and finally attained heaven.

**Female monk Sunand**  
(In the beginning of 6th Century V.N.)

After Sarasvat , who lived during the 2<sup>nd</sup> and 3<sup>rd</sup> phase of the 5<sup>th</sup> century after V.N., ry Sunand , the mother of rya Vajra took initiation into rama a Dharma in V.N.Y 504, from a Sthavira female monk who was the disciple of rya Simhagiri. Her name will always be written in golden letters in Jain history, as she was the wife of a great renouncing and recluse Dhanagiri, and also the mother of a famous epochal- c rya rya Vajra. She gave permission to her eager husband to renounce even though she was pregnant and in the prime of her youth thus setting an example of an ideal Indian wife seldom seen anywhere. Elaborate information about ryik Sunand is given in the chapter on rya Simhagiri.

**Young Celibate – Female monk Rukmi**

Female monk Rukmi 's name also occupies a high place among the highly elevated votive nuns. Rukmi 's sacrifice itself is unique. Just a minute ago she was in the intoxication of love and the very next moment renouncing everything, she became an ascetic. This is the uniqueness of female monk Rukmi , the only daughter of a millionaire father, a merchant. This has already been described in the chapter on rya Vajra.

## **Female monk Rudrasom**

If a family is bestowed even with one member, who is completely bent towards spiritualism with all his soul, utmost devotion and faith, that person uplifts the entire family in the true sense. The life of Rudrasom is a living example of this fact.

Rudrasom was the wife of Somadeva, a scholar in Vedas. Somadeva was a royal priest to the king of Da apura. He was immensely honoured and loved by the royal family, courtiers, society and people. Rudrasom was a staunch devotee of Jain religion.

Rudrasom gave birth to a very fortunate child in V.N. 522, named Rak ita, who became an influential propagator epochal- c rya of the Jain congregation. The second son of Rudrasom was Phalgu Rak ita. After finishing his primary education, Somadeva sent his son Rak ita to P al putra for further studies. Studying there for many years, the very intelligent and perspicacious Rak ita learnt all the Vedas including the six Amgas. After being well-versed in all the disciplines, when Rak ita returned to Da apura in V.N. 544, the king and the people honoured him by giving a grand welcome and celebrating his entry into the city. However, Rudrasom did not show any enthusiasm at all. When Rak ita asked about her indifference, she answered in a composed manner, “Son! Is there any mother in this world who does not feel happy at the success of her son? Everyone is happy with your success. Your education is helpful in providing familial comforts and happiness. It is also helpful in securing the necessities of your kith and kin in order to take good care of them. It is limited to that extent only. But it is not at all helpful for uplifting one’s own soul or that of others or for spiritual enhancement. Son! To tell you the truth, I would have experienced real happiness had you returned after studying the D iv da, which is full of spiritual knowledge”.

The innate desire of his mother expressed with benevolent feelings got completely imprinted in his heart. He questioned his mother, “Where can I learn D iv da?” Rudrasom told him about rya To aliputra who camped in Ik uv ik , outside the town. At dawn, Rak ita paying respects to his mother went to rya To aliputra with great zeal to learn D iv da.

After listening to Rak ita's request, rya To aliputra informed him that D iv da could be taught only to a monk who took initiation as a detached rama a.The moment he listened to this, Rak ita without any hesitation, accepted initiation into rama a Dharma.

After learning the eleven Amgas from rya Tosaliputr, Rak ita approached rya Vajra and studied the nine and half P rvas and their meaning. His parents sent their younger son, Phalgu Rak ita to bring Rak ita back home. Rak ita initiated his brother to the rama a Dharma. Acquiring the knowledge of the nine and half P rvas, Rak ita came back to his Guru c rya To aliputra. As he was the most worthy monk, his Guru conferred him the rank of c rya and later observing Samlekhan , c rya To aliputra attained heavenly abode.

After his Guru attained heaven, rya Rak ita who had by then become an c rya, as per his mother's word, which she sent through her second son Phalgu Rak ita, yielded finally and went to Da apura, for the benefit of the devotees and would be ascetics.

Rudrasom herself & inspired by Rudrasom the royal priest Somadeva, and many members of their family who were desirous of salvation, took initiation as monk from rya Rak ita.

ry Rudrasom carrying out severe penance, practised pure self-restraint. The two sides of ry Rudrasom , one as a householder and the other as a nun, are a great source of inspiration to mankind. Except for the elevation of one's own self and that of others, ry Rudrasom did not give any importance to the typical beliefs, like the family progeny should prosper and that the family lineage and its name should continue forever. She thought that continuation of one's own lineage is not a criterion to assess the success of a person. To her, self-realisation and helping others to realise their own self in the spiritual path were the requisites to evaluate the success of a person. She never bothered or worried if her lineage would continue or not; instead she imparted her sons with righteous traits and habits and encouraged them to tread on the path of spiritual practice and also to lead others. But for the encouragement of Rudrasom , rya Rak ita would not have become epochal- c rya. The credit for the spiritual success of rya Rak ita goes

completely to his mother. In Jain history, along with the name of rya Rak ita as a compiler of the Anuyogas, the name of the priest Somadeva and more specially the name of Rudrasom a will remain forever.

**Female monk war**  
(Last Decade of 6th Century V.N.)

Right from the descent into the mother's womb till death, man is constantly surrounded by problems, either big or small. When the moments of grief and misery pass by, man forgets about the grief-Stricken days and runs in search of the mirage of happiness. Once more he is encircled by sorrow and grief and once more he forgets them. Out of lakhs of people, seldom there is a person who learns from sorrows and difficulties and engages himself in the quest of eternal happiness.

The name of female monk war appears first in the list of such rare personalities. The horrible famine resulted in the immense scarcity of food. Unable to bear the of pangs of hunger, Jinadatta, a wealthy merchant of Sop raka Nagara, his wife war and their four sons decided to die by consuming poison mixed food. Even after spending one lakh coins, Jinadatta with great difficulty could procure only two handfuls of grain for their last meal. war prepared the food and was about to open the packet of lethal poison to mix in it. At that very moment, Vajrasena, the then epochal- c rya, appeared at the door. Considering that at the vicious moment of nearing-death, the manifestation of a monk at their door-step was an auspicious omen, war with overwhelming joy, offered salutations to the monk.

Seeing the lethal poison which was still in the hands of war , rya Vajrasena asked the reason. When he came to know the actual situation, he recalled the words predicted by his Guru. On the basis of the prediction of his teacher, rya Vajrasena said, "O Noble Lady! There is no need to mix poison in the food. Plenty of food will be available starting tomorrow".

Having immense faith in the words of the monk, war kept the packet of poison aside. Giving in to the repeated entreaties of war , rya Vajrasena partook two morsels of the unblemished food.

The same night some ships loaded with grains arrived at the seaport of Sop rakpura. In the morning plenty of food grains were distributed among all the people. Everyone heaved a sigh of relief with the crisis of the famine being resolved.

Even Jinadatta received food grains. Analysing the fatal situation, war addressing her husband and four sons said, “Had the monk rya Vajrasena arrived a little late, we would have met with untimely death and would have ruined ourselves. In the transitional period of life and death, the monk manifested like a deity of liberation and salvaged us from being swallowed by the deity of death. Hence I feel that it is most befitting for us to take initiation from c rya Vajrasena and to destroy our Karma in the fire of penance and self-restraint and try to liberate ourselves from this terrible wildfire of misery”.

Praising the apt suggestion of war , Jinadatta and others determined to renounce.

Jinadatta, war and their sons - N gendra, Candra, Niv tti and Vidy dhara, renouncing their immense wealth and all worldly pleasures and luxuries, accepted initiation into amgar / monk Dharma with Sarvavirati (absolute restraint) from rya Vajrasena. war learnt a lesson from that calamitous situation and her appropriate analysis converted the bane into a boon for herself and her family members too.

As a matter of fact, the life of war is a source of great inspiration for all the devotees. It always motivates mankind towards a proper and virtuous direction, “O man, reform yourself; from this very moment, Strive hard towards the direction from where you will never again find any sorrow or grief.”

## **Epilogue**

The Jain history from 1 to 1000 V.N. has been dealt with, in this book; wherein sincere effort has been made to present the lives of c ryas, important monks and nuns, significant historical events, royal dynasties and the changes that occurred in them, etc. with substantial evidences. The history of post 1000 V.N. is given in the next volume.

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## Legendary personality c rya Hast malaj

A great Indian thinker of the era, r Hast malaj Mah r ja has remained as a bright star in the family of Nirgrath (passionless) Mok a. He was born in the city of Pipad, in Jodhpur district in Rajasthan on 13<sup>th</sup> January 1911, i.e., VS 1967 Paush Shukla Chaturdasi. Two months before his birth, his father r Kevala Chandj of Oswal lineage, died due to plague. This was a big jolt like a thunderbolt in a cloudless sky, to his virtuous mother Rupkanvar (Rupadev ). Due to this incident she got aversion towards the world. She brought up her son with a feeling of detachment and taught him the values of righteousness. Within a few years, Hasti's paternal grandparents also passed away.

The aforesaid incidents strengthened the feelings of aversion in Hasti, who was already a born ascetic.

At a tender age of 10 years and 18 days, ascetic Hast mala accepted monastic life from c rya r Shobhachandraj on Magh Shukla Dvitiya VS 1977 (10<sup>th</sup> February 1921). Along with him, his mother Rupadev , and two more people who were aspirants of liberation, took refuge in Jainism. Immediately after joining the Order, Hast mala started studying the Jain scriptures, oriental languages, philosophy and literature. At the tender age of 15 ½ years, the child monk Hast mala, who was bestowed with distinct abilities and talent was chosen as the leader of the Jain Order.

In a short span of time, he acquired unparalleled knowledge, combined with meditation. In VS 1987 Vaishakh Shukla (Akshaya Tritiya) at a mere age of 19 years, he was appointed as the seventh Head of Sthanakvasi tradition of Ratna congregation in Jodhpur. He was the only person in Jain history who was made a c rya at an age of less than 20 years, probably after the omniscient c rya Hemachandra of Kalaiyuga.

c rya Hast mala was a persona full of spiritual energy and a multi-faceted genius. With appropriate practice (Samayik), he spread the message of equanimity. He also inspired lakhs of people for the study of the scriptures and spread a new enlightenment of amity and knowledge in the society. With indefatigable zeal he strived hard to eliminate profligacy and to root out the evil deeds among mankind, and to

encourage women education. Thus he established his name as a social reformer.

An ocean of compassion, ċ rya Hast , protected & saved all living beings, even poisonous snakes. He not only personally implemented non-violence, forgiveness, equanimity but also demonstrated that the values of life like non-violence, etc preached by Lord Mah v ra are fully capable of solving the existing problems in society.

ċ rya Hast , who was an expertise in ancient language and script, was a legend during his life time itself. With untiring hard work and plenty of substantial evidences, he wrote a book named ‘Jain Dharma ka Moulik Itihaas’ (Original History of Jain Religion), which consists of 3500 pages and is divided into four volumes. This book is an everlasting blessing to Jain religion in particular, and to the Indian society in general. In addition, he even edited and translated the Jain scriptures both in prose and poetry. He wrote poems inspired by the profound feelings of religion, culture and spirituality. He was a skilled and influential religious expounder. His inspirational religious discourses were compiled and published into a book of seven parts, by name ‘Gajendra Vyakhyanamala’.

ċ rya Hast travelled many states like Rajasthan, Delhi, Haryana, Uttar Pradesh, Madhya Pradesh, Gujarat, Maharashtra, Karnataka, Andhra Pradesh, Tamil Nadu, etc and observed altogether 70 Rainy season halt (four month during monsoon) and initiated 85 aspirants of liberation into ascetic life. On 21<sup>st</sup> April 1991, i.e. VS 2049 Vaisakh (Prathama) Shukla Ashtami, he left his mortal body at 8:21 PM, after observing a fast unto death for 13 days and attained accession to heavenly abode. Just like his birth and life even his final journey too became a legend. His biography was published under the title ‘Namo Purisavaragandhahathinam’ which approximately consists 900 pages. Now his able disciple, ċ rya r Hir chandraj adorns the rank of the eighth successor of Ratna congregation.

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