

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)

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VOLUME 3

ABRIDGED

**Era of general knowers of scriptures / canons
relating to s m nya purvadharas**

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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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 (Ga adharas)
<i>Ek da mg</i>	Eleven limbs of above accept the 12 th called D t v da (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 Ga a.
<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 th 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

Epochal-person c rya r Hast Malaj M.S. has achieved a historical milestone by writing the four detailed volume series of texts called 'Jain Dharma k Maulika Itih sa'. The Jain community can never forget his contribution.

We feel honoured and contented in presenting this third volume of 'Jain Dharma k Maulika Itih sa' in English as 'Jain Legend' to our distinguished and learned readers and scholars. In this volume history of Jain Legend during the period V.N. 1000 to V.N. 1475 is being published.

The first and second volumes of 'Jain Dharma k Maulika Itih sa' were published in 1971AD and 1974 AD respectively. We seek forgiveness from our distinguished readers and scholars to wait for so long for the third volume.

This third volume details the time or origin and growth of the unique tradition of Bha rakas (administrator monks) in Digambara sect. Relevant facts of the origin of this unique tradition are presented here as all congregations (Samgha), researchers and scholars were unaware of these developments.

Writing this third volume started with lot of dedication. Initially efforts were made to compile relevant material from the libraries in Mathura. Substantial matter was collected from there which was extensively used in compiling this volume.

A number of bha d ras and libraries in Rajasthan were also accessed to collect relevant material. The most significant literature in this context was found in the J lora Bha d ra (library) of history scholar r Kalya aVijayaj M.S. Here our distinguished scholar and writer, r Rathod himself spent untiring and significant amount of time to research and compile publishable information for this volume.

During this research period at J lora, we also found a very old manuscript of 'Titthog li Painnaya'. Rewriting, research and improvisation of the verses in this text of historical and religious

importance; translation in Hindi and Sanskrit and giving editorial comments as required was also completed successfully by r Rathod under the able guidance of great scholar c rya r Hast Malaj M.S.

Besides this holy text, we also found information of significant historical importance from other important holy texts, such as, Mah Ni tha, Sandoha Doh val , Samgha Pa aka, gama A ottar and Samgha Pa aka k Bh mik . From these texts we could analyse clearly how schism in Mah v ra's congregation and its fundamental rama a tradition took place along with the activities of these newly established sects / sub-sects. From the details provided in these texts, we also came to know how great rama as opposed powerfully and forcefully these newly created pervert traditions and expressed their sharp criticisms for them and their activities. One of such principal scholar c rya, namely, Abhaya Deva S ri, who expressed his views against these traditions effectively in the following verse, cannot be ignored by us in this context.

*Devaddhi kham sama aj param param bh vao viya emi
Sidhil y re haviy davvao parampar bahu*

i.e. 'I know that till Devardhiga i K am rama a, there was a tradition of spiritual tradition but after him, the lax-monks started schism in Mah v ra's Dharma congregation creating many pervert traditions.'

These comments and writings of an influential c rya of that period like Abhaya Deva S ri expressing his soul touching pains, shed light on the pervert traditions which came into vogue in Mah v ra's congregation at that time. In this tradition of such influential c ryas, the name of Lok ha is widely respected as the last person who brought back the original tradition of Mah v ra's congregation in practice.

The influence and the activities of these pervert traditions extended to entire India; but their prime centres of influence were Saura ra, Kaccha, Gujarat, Rajasthan, Madhya Prade a, and northern India as our current research was primarily done in these parts of the country.

What was the situation in southern India? On research, we found that southern India continued to be a far more influential centre of Jainism for

thousands of years. In 1980 AD, the rainy season halt of ċ rya r was in the city of Madras (now Chennai) in southern India. Taking advantage of his presence and guidance, efforts started to research Jainism in southern India. While conducting research, very important and significant information was obtained from Government Oriental manuscript library of Madras University. From Connemara Government library Egmore, significant epigraphic and antiquities of several thousands of papers related to Jainism were obtained. These findings proved very helpful and significant in our research later on. Photocopies of important medieval period ċaiva texts like ‘rama ā samh ā caritam’ etc were obtained.

In spite of such large volume of information, lack of sufficient data about history of Y pan ya congregation which went into oblivion a few centuries earlier was felt deeply. Y pan ya tradition is considered as a very important link between vet mbara and Digambara sects. Therefore in the beginning, it was decided to collect sufficient information about Y pan ya congregation.

The rainy season halt of ċ rya r was completed in R yac ra. We collected significant information (but not to our complete satisfaction) about Y pan ya congregation from world renowned archaeologists, universities, Jain centres and libraries at Mysore, K rkala, rava abelagol , M ḍabidr , Dh raw da etc. However, these helped us in linking the forgotten and non traceable links of the history of Y pan ya tradition. Our history experts felt that the vast literature of Y pan ya congregation’s main centre in Karnataka was totally destroyed during the invasions of foreigners (particularly Muslims) in southern India.

Thus we could start publication work only in July 1984 which was completed by venerable Gurudeva ċ rya r Hast Mala j M.S. himself.

The vast content of ‘Jain Dharma k Maulika Itih sa’consisting of over 3600 pages scared most of the monks (male and female alike) and scholars even to look at it. Question of deep study of this valuable contribution of ċ rya r was thus unthinkable. Therefore we felt that an abridged version of his vast corpus of knowledge in easy to understand

format can enable the contribution of carya r reach common people, scholars and monks and benefit them in their quest of truth. The abridged edition can be read by thousands of Jain and non Jain readers even during their travel or at their convenience. This work of abridging the third volume (in Hindi) was assigned to r Jayvantbhai P. Shah (B.E. civil and retired superintendent engineer Government of Gujarat) of Surat who completed this work with his untiring efforts. We thank him for this work.

The English translation was done by Dr. Shugan Chand Jain of International School for Jain Studies New Delhi. We are grateful to him for his time and effort.

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Foreword

Padma Vibhāṣā Dr. Daulat Singh Kothari
Chancellor Jawaharlal Nehru University, New Delhi

In the first volume of this series; history of Jain religion, from the beginning of present time period and prehistoric times, starting with the founder of human civilization the first Tirthamkara Lord Vṛkṣabha Deva to the liberation of 24th Tirthamkara Lord Mahāvīra had been described. In the second volume, Jain history after the liberation of Lord Mahāvīra to his first disciple Indrabhūti Gautama, his first pontiff Ācārya Sudharmā till 27th pontiff Devardhigaṇī Kāśmārama ā i.e. a span of 1000 years had been presented. In the present third volume, history of Jainism from V.N.1000 till 1475 i.e. 161 years prior to the era of worthy of his name Ācārya Hemacandra Śrī is given. In the fourth volume Jain history from V.N. 1475 till V.N. till V.N. 1978-2001 i.e. Lokāra and the rest i.e. from Lokāra till the 20th century AD (V.N. 2515) shall be presented in the fifth volume.

For compiling this important series, effective use had been made of the writings of earlier Ācāryas, scholars of history etc, like Hemacandra's 'Triāṇīśālikapūra caritra' and 'Prabhavāka Caritra' by Ācārya Prabhācandra.

In the present series of books on history, a sincere effort had been made to sequentially enlist not only the rise, fall, rejuvenation of Jain religion from time to time but the paradigm changes in the doctrine and its practice itself. In fact Jainism is the religion of non violent activities of mind, body and speech based on the great foundation of non violence itself.

In the present age of most painful, horrific and destructive power of atomic energy, heart troubling all pervading destruction; the most significant development is the existence of some great saint or luminary in this country who had been the torch bearer and preacher of the eternal and all beneficial tradition of universal brotherhood and non violence practiced and propagated by Lord Mahāvīra so that the very existence of humanity can be safe guarded.

In this era of daily new scientific researches and their bold usage, it has become greatly significant and important to mould the thinking and

direction of the humanity towards non violence, self restraint and self discipline and solve the problems associated with such new researches and their usage. Due to the concomitance of non violence and self discipline, it has become essential and most important that they are both propagated and practiced together.

In the history of humanity, the religion had always been a guiding force to all those great entities and human beings who have tried to give a constructive and benevolent turn for betterment of social- economical-political-cultural aspects of human beings. In fact in all the religions, the religion of non violence itself is the most important and potent discovery.

From the core of our hearts, we express our sincere and deep respect and indebtedness to the great, venerable c rya r for unstinted effort in researching, compiling and throwing light of the right path in this series of Jain Dharma k Maulika Itih sa thereby contributing to the profound wealth of literature of Jain history and religion.

At a glance

Jain religion is a great and scientific religion and philosophy of the world. It is a religion of the believers in the attainment of the supreme and great development of through the purity of the practitioner and his/her objective. In this religion equal emphasis has been laid on the purity of both act and thought. Historically Jain religion is the oldest religion of the world. This religion is an independent religion. It is neither a branch of Hinduism nor of Buddhism. From archaeological, scientific, historical, linguistic, literature and leadership views, it has been established that a prosperous religious tradition existed before the onslaught of Vedic tradition in India. This religious tradition was called by different names from time to time. From this prosperous and ancient tradition, Lord di N tha was the first profounder in the present avasarpī time era. In the Vedic holy texts also, the religion which had discussed, has its 24th T rthamkara as Lord Mah v ra.

After Lord Mah v ra, a tradition of luminary c rya s started. From historical point of view, after Lord Mah v ra, laxity in the conduct of the rama a monks propounded by Lord Mah v ra crept in during the twelve years long famines. Alongwith laxity in conduct even laxity in the thoughts also crept in leading to the bifurcation of the unified congregation as Digambara and vet mbara. Later on several branches (gacchas) and sub gachhas started emerging from these sects as well. Fortunately from time to time, some distinguished personalities kept on emerging who kept the true form of conduct and doctrine in the congregation alive. Such personalities and their exemplary conduct became the source of great strength for the good followers who were few and far between. Reverend c rya Hast Mala j M.S. had been an unbiased thinker, non partisan discussant and highly sensitive person of the c rya tradition. The deep belief in the conduct as per the Scriptures had been deeply rooted even in the smallest part of his life and conduct and projected in his writing of history of Jainism. History of Jainism had been written under his able guidance with lot of farsightedness. His fine intellect and farsightedness is visible in each and every chapter of this history books.

The author had to do more strenuous work in writing this present volume as compared to the earlier two volumes. This part of history is one which had been almost forgotten and hence became unavailable. There are so

many contradictions which are beyond the capabilities of an ordinary writer to resolve. However, the author under the auspicious and distinguished guidance of ċ rya r has put forth such facts in a manner that the reader feels happy and engrossed. The author has taken great pains to ensure that the pride and honour of ċ rama a tradition is deeply rooted in the conduct it propagates for its followers. Whenever laxity in the conduct crept in, the downfall of that tradition started. Downfall of Jain religion is primarily due to laxity of the conduct of its followers and rise of the same is related to the adherence by its followers to right conduct. His pen had moved very fast in refuting the pervert conduct but it is also a fact that he tried in his writing to put forth the truth and not to hurt anyone or his writings/ views. Similarly he never tried to refute or oppose any tradition or sect. His primary objective had been to bring forth the laxity in the thoughts and conduct of different sects and sub sects of Jains as and when they started to creep in the respective congregation / gacchha. The author has come out 100% successful in this mission. This is the only important thing.

Devendra Muni ċ str
Madanaganja-Ki anaganja 28.10.08

Overview

In the first volume (T rthamkara kha ḍa) of this series on history; history of Jain religion, from the beginning of present era and prehistoric times, starting with the founder of human civilization, the first T rthamkara Lord V abha Deva to the liberation of 24th T rthamkara Lord Mah v ra had been described. In the second volume, Jain history after the liberation of Lord Mah v ra to his first disciple Indrabhuti Gautama, his first pontiff rya Sudharm till 27th pontiff Devardhiga i K am rama a i.e. a span of 1000 years had been presented.

Now in this third volume we are briefly presenting history of Jain religion along with prevailing political and social environment for the period V.N. 1001 to V.N. 1475.

To enable even a casual reader interested in knowing the history of Jainism since beginning and retain the same in his mind, we have divided history of Jainism in the following six parts:

1. From the time of first T rthamkara to 24th T rthamkara. This is called as the era of T rthamkaras
2. From the time of 1st pontiff of the creed of Lord Mah v ra i.e. rya Sudharm till the liberation of rya Jamb , the last omniscient i.e. the period of 63 years after the liberation of Lord Mah v ra. This is period is called the era of omniscient lords.
3. V.N. 63 till V.N. 170 i.e. period starting from c rya Prabhava to Bhadra B hu. This is called as the era of rutakeval s or the all prior canons knowing pontiffs.
4. V.N. 170 to V.N. 584 i.e. from the time of rya Sth la Bhadra till rya Vajra. This period is called as the era of ten prior canons knowing (Da ap rvadhara) pontiffs.
5. V.N. 589 till V.N. 1000 i.e. the time from rya Rak ita. This period is known as the era of partial knower of prior canons (S dh ra a p rvadharas).
6. The period from V.N. 1000 i.e. after rya Devardhiga i K am rama a till the last c rya of this avasarpī araka in

Bharata region, namely c rya Duh Prasaha. We are identifying this period as the partial knower of scriptures (S m nya rutadhara).

In this third volume, we are planning to bring out the history of Jainism for the period starting from the departure to heavenly abode of rya Devardhiga i K am rama a (V.N.1000) to the time of 47th pontiff of Lord Mah v ra's congregation c rya Kala a Prabha, then up to the period till Lok ha in the fourth volume and finally from that period thereafter in the fifth volume.

History of Jain religion from the time of its 1st T rthamkara Lord V abha Deva till heavenly departure of rya Devardhiga i K am rama a had seen almost a unified congregation (barring a few minor aberrations during the time of c rya Mah giri and c rya Suhasti) adhering to the doctrine and conduct as propagated by 24th T rthamkara. Even though the unified congregation was divided into five sects namely, Digambara, Y pan ya, vet mbara, Temple dwellers and Bha raks; the doctrine and conduct was followed by majority of Jains remained the same as originally propagated by T rthamkaras till V.N. 1000. Thus the original doctrine and conduct continued to flow during this period like a primary river with other sub divisions and sects as its tributaries. But the state of Jainism, after the death of Devardhiga i K am rama a, being divided into many sects and congregations was very different than what it was originally. It became very complicated and contrary to its original character. However, Jainism till V.N. 245 i.e. the death of c rya Mah giri continued as a unified and pure tradition of c ryas as propagated by Lord Mah v ra.

From V.N. 245 to V.N. 1000; even though the history of Jainism is replete with external divisions according to epochal, discourse and group or ga a c ryas, yet the basic doctrine and conduct of rama as and followers, like the confluence of three rivers, continued as unified and great tradition and religion.

During this period, management and conduct of the congregation of Lord Mah v ra was led by the trio of epochal, discourse and group (ga a) c ryas. These three different leaders continued to propagate the true doctrine as depicted in the scriptures (gamas) while projecting a unified

view of Jainism. They continued to take Jainism to its supreme state by enhancing the spiritual development of self, others and the congregation.

In this way, history of Jainism till V.N. 1000 shows that Jainism continued to be relatively easy to practice for spiritual development and stayed free from problems which could not be resolved. This is so even when this period was full of complications and controversies. As against this, history of Jainism after V.N. 1000 shows that the Jains were divided into many groups, communities preaching and practicing religion contrary to what has been said in the scriptures. Hence this period faced many complicated problems and contradictions due to the false propaganda and show of strength by these newly established pseudo groups and gacchas.

Complicated by the rise of these different groups and gacchas after Devardhiga i K am rama a, history of Jainism is full of differences in doctrine and conduct as promoted and practiced by different groups and their practices in different parts of the country. Hence it became very complicated to depict the history of Jainism during this period.

Hidden facts concerning the history of Jainism for the period after the death of Ārya Devardhiga i K āma rāma ā

Ārya Prabhā Candrā (early part of Vikram 14th century) brought to light the fact that history of Jainism from V.N. 1000 for the next 5 to 700 years is totally in the dark and forgotten. This is the reason that for these years (5 to 700 years) we cannot find any chronological listing of Āryas and trends of changes taking place in the practice of Jainism.

So, Ārya Prabhā Candrā made a firm resolve to bring to light the history of Jainism after its description in 'Pari i ā Parva' by Ārya Hema Candrā. He worked very hard to achieve this objective but could not succeed hundred percent the way he wanted (originally perceived). He, therefore had to feel contented, in spite of his untiring and strenuous hard work, by writing life of 21 influential Āryas (at random and not in any chronological order) during the period in Vikram year 1345 in his book 'Prabhā vaka caritra' life sketch of influential preceptors.

Similarly many scholars after Ārya Prabhā Candrā continued to attempt to write the chronological history of Jainism from V.N. 1000 to V.N. 1700 but none could succeed fully.

During this aforesaid period, based on the writings in many manuscripts, we find the practice of Jainism became more on false external rituals claimed as religion gaining popularity across the country from Himalayas in the north to the sea coasts in the south. This pervert practice was adopted and supported by various sections of the Āryas and especially the kings and their clans. This scenario reminds one of the very different Jain religion and tradition established and propounded by Lord Mahāvīra during his time. Thus the tradition of Āryas and followers alike of the true path of spiritual purification of the rāma ika tradition, if not completely forgotten had mostly gone into dark and forgotten.

However, the tradition of pure doctrine and conduct associated with the fundamental concept of detachment, somehow continued to exist, even though it had been mostly overshadowed and forgotten and replaced by tradition of pervert external religious practices which prospered by leaps and bounds in popularity.

Slowly and slowly, the practice of psychical /mental contemplation and worship were being gradually replaced by those traditions which involved pervert material offerings and objects. Glamour of material offerings and religious ambience started attracting the minds and interests of the common followers and monks alike towards these. The profounder' of these pervert traditions kept on adding innovative techniques in making such pervert external rituals involving material offerings and ambience to further enhance their attractions for the common people. Influenced by the popularity of such innovations, majority of rama a monks also joined them and started preaching the same. The group which introduced the maximum number of innovations became the most popular group and hence representing the successful, largest, original and true Jain doctrine and practice. Large groups of monks also gave up the true path of spiritual purification and became supporters of these material offering based traditions. All these developments resulted in the almost total eclipse of the fundamental principles of spiritual purification as propagated by Lord Mah v ra. rama a Lord Mah v ra experienced the pains of all living beings categorized as ad j vanik ya or having six categories of bodies while preaching his religious creed.

Even though the crisp details of the doctrine and conduct were given in the scriptures; yet the rama as who became proponents of these pervert material offering worships and rituals started promoting building temples and idols therein and their worship using material offerings involving violence of all types i.e. committing by self or asking others to be violent or support those who commit violence. Such acts caused irreparable damage to the true and pure doctrine and right conduct of rama as. Gradually the followers of rama a tradition started forgetting and becoming unfamiliar with the original doctrine.

The rama as who were familiar with and could preach the original doctrine and right conduct became few and far between and the number of their followers also shrank considerably. All these developments resulted in the almost total eclipse of the pure rama a tradition and its being replaced by the rising of new pseudo tradition of pervert religious rituals using external material offerings. Laxity in the conduct was not the only reason for these developments. There were other developments as well, some of which are listed below:

1. Decay in the capacity of rama as and people in general to endure physical and mental afflictions as a result of changing times.
2. Effect of Hu d -avasarpī era: As a result of this monks following the true path of spiritual purification gradually switched over to the path supporting lax conduct. They thus became more interested and promoted the external rituals involving material offerings as religious rituals rather than practicing and preaching the true path of spiritual purification.
3. Effect of inauspicious planets i.e. inauspicious planets or Bhasmagraha (constellation of destruction).
4. Accepting the religious rituals of other religion as its (rama a) own to protect the changeover and ill effects on their own (rama a) followers. There are many incidences recorded when Jains, under the strong influence of prevailing Buddhist, aiva and Vai ava religions started to organise large religious functions and worship rituals so as to protect their own religion.
5. To protect their religion from attacks from their opponents, these rama as felt it essential to seek political patronage and keep their follower rulers coming to them? So they started according religious approval to several acts not commensurate with the rama a tradition etc.
6. Lack of influential rama as after Devardhiga i K am rama a who had some knowledge of prior canons. Due to this fact, a number of rama as and rama s started giving up the right conduct and accepted laxity therein.

All the aforesaid developments associated with coward rama as who were scared to endure afflictions further made the matter worse. They gave up the practice of temporary stay at one place randomly, continuous wandering from place to place, enduring afflictions, seeking and accepting faultless food from religious householders, complete non-possession of worldly things etc which were considered as essential components of rama a conduct. They gave up all such activities and instead introduced laxity to suit them e.g. permanent stay at temples and

monasteries, starting kitchens to feed the Lord and accept delicious food prepared there for their own consumption, accepting and owning money, precious material items, land, farm produce etc and use these as their private property. They promoted donation of chatras (canopies), whiskbrooms, palanquins, chariots, rich seats and thrones, servants, expensive items, massages, cushions, perfumes, betel leaves and nuts etc and making these as accepted practices for the monks. Thus these monks started acquiring and owning colossal wealth and using it to influence others. They started organizing religious discourses, kirtanas, bhajans on the accompaniment of musical instruments, expensive pejes etc of different types to attract their followers and others from different traditions. Thus these monks practicing total laxity in their conduct became monks just in the name sake. The doctrine and the tenets of right conduct as promulgated by omniscient lords did not exist in the name with these monks practicing permanent stay in temples and monasteries.

Not only that, these monks who were overenthusiastic in earning self praise and popularity after the death of Devardhigami Karmarama, and became famous and influential Jains, indulged primarily in promoting the use of mantras, tantras, invoking and worshipping goddesses Jwalmalin and Padmavati for worldly gains. Thus they attracted hoards of followers in their cult from everywhere and enhanced their popularity. To further fan their growing greed for worldly power and fame, they started actively participating in political, governmental and social activities and pursuits. Some examples of such charyas are given below:

1. Rjaguru Jain Muni Candraraja of King Kirttavarya and his son King Lakshmi Deva of Veugra (Belgama of Samprati era); not only actively participated in the governance but also led the military coup on their behalf to extend their territorial boundaries and establish them as prosperous empire. Jain Muni Candraraja was not only an expert in Jain religion but also in warfare. Jain Muni Candraraja considered himself fit for the highest civilian honours. He was also the foremost amongst the most powerful and influential ministers and pillars of the Rastriya lineage, and established himself as the foremost amongst all ministers and colleagues due to his political acumen and administrative capabilities.

2. c rya Sudatta (other name c rya Vardham na Deva). He ordered Yaduvam prince Sala (Poyasala), “O Sala! Kill the tiger that is attacking him (c rya Sudatta)” Obeying c rya Sudatta, prince Sala killed the tiger. c rya Sudatta became extremely happy for this brave act of prince Sudatta. He therefore named prince Sala as Poyasala and extended all kinds of help and advice to establish the state of Hoyasala (Poyasala) and anointed him as the prince-in-exile of the state of Hoyasala. Later on c rya Sudatta helped him to be the first King of Hoyasala and make Hoyasala a powerful dynasty during the kingships of his son prince Vinay ditya (1st) and Vinay ditya’s son N apak ma.
3. c rya nti Deva greatly helped Vinay ditya (II) to acquire the royal wealth.
4. c rya Simha Nandi of K araga a imparted martial training to princes Daḍiga and M dhava and anointed them with his own hands as princes to establish a powerful Jain empire called ‘Gamga R jya’. After putting them on the throne as the first king, he gave them sermons and teachings in seven arts of which the last one was ‘Never to run away cowardly from the battlefield’. He further said, ‘if you run away like cowards from the battle field, then on the same day your empire will be destroyed’.

In 9th century AD, Jain monk Arka K rti with the power of his mantras cured permanently Vimal ditya, the administrator of Kunamgala Prade a of the severe occult fears and problems he was facing. S manta C ki R ja of R rak a who was also the chief administrator of the entire Gamga empire also became so happy with this miracle performed by Arka K rti that he requested (and got the same gifted) his employer / ruler, King Govinda-III to gift the village ‘J la Mamgala’ to Jain monk Arka K rti.

Jain monk Arka K rti in this way, who should have been dedicated to the practice of the path of right belief-knowledge-conduct for spiritual purification, instead became totally engaged blindly in the worldly pursuits and wasted his monk-life.

All such developments resulted in Jains of different congregations and gacchas profusely trying to make kings, prominent personalities, chiefs of armed forces, ministers and advisers and elders of the community their followers. Whosoever carya was able to make the biggest king his follower was regarded as the biggest carya of that time and his congregation was considered as the most powerful, true and biggest congregation. carya who became the Rajaguru (religious carya or teacher of the king) was automatically considered as the carya of the entire population. Thus such powers became a yardstick of carya's success. Therefore the caryas of that time became deeply engrossed in devising ways and means to make the king their follower thereby enhancing the prestige of their congregation and enlarge the number of their followers.

Those worldly practices, which were strongly refuted by Lord Mahavira, were patronized and practised by Jain caryas of this period by totally ignoring the sacred spiritual practices. By propagating the religious rituals involving material offerings, these Jain ramaas and congregations greatly hurt and damaged irreparably doctrine of non violence which is fundamental and the very essence of Jainism. Use of materials such as water, flowers, etc having innumerable subtle living beings result in violence against them. Similarly incense, sandalwood power, lighted oil lamps for circumnubating around the Jina idols and offerings result in killing of air, water and fire bodied living beings by the devotees. This pervert custom of idol worship and rituals involving material offerings started in and around early parts of A.D. (after the death of Jesus Christ) era i.e. 500-1000AD. Samanta Bhadra (Vikram 7th to 8th century) was perhaps the first Jain carya who included idol worship as a part of training vows (vikshatras) and made it as a part of the code of conduct of the householders. carya Soma Deva (Vikram 11th century) included idol worship in the vow of periodical-contemplations (Smyika). These caryas greatly enhanced their influence over kings, elders and common people alike. Prominent caryas like Pujya Pda, Jina Sena, Guha Bhadra, Soma Deva, Sudatta and Muncandra etc had significant influence over kings of their times.

ramaas and monks of this period were not only the advisers of religion and path of liberation but they also became advisers of worldly pursuits of the householders.

These Jain monks took active and proactive interest in governance and associated politics. Such acts of Jains prove that they openly renounced, crossed all limits and even totally ignored the ancient sacred fundamentals and traditions of Rama's tradition. In this way gradually the sacred and ancient tradition was almost destroyed. The right and scriptures based code of conduct for Ramas and monks became feeble and its residues stayed in the hindsight only.

Brief introduction of the real nature of rama a tradition

Jain religion means the path of beneficence and true peace for all living beings. Literal meaning of dharma / religion is an entity or code of conduct which protects all living beings from drowning in the ocean of birth-death-birth with associated pains and miseries. The religion propagated by totally detached, omniscient and omnipresent Jinendra Deva is called Jainism.

The true nature of religion had been described by Lord Mah v ra after he attained pure intuition and pure knowledge, became a T rthamkara and established the four fold congregation of followers as, 'I say that all the Arihantas or omniscient of the past, present and who are likely to become so in future, promulgate and propagate the following religion':

'All living beings, be they with one sense i.e. have air /water /earth/ fire or vegetation as their bodies or mobile living beings i.e. with two to five sense organs, should not be slain, nor should be ordered to be slain. Further they should not be forcibly enslaved, not tortured, and should not be attacked lethally'.

This non violence based religion is true, pure and eternal religion as indicated by those who know the suffering of all living beings, be they one sensed immobile (i.e. earth, air, water, fire or vegetation bodied) or mobile beings (two to five sensed living beings all grouped as adj vanik ya in Jainism. An ancient and true saying is, "Those people; who are keen to learn the sermons or even to do so, either present or absent, knowledgeable or ignorant of the punishments of mind, body and speech; should always listen to this non violence based religion as this is the true path of attaining liberation. The supreme and undisputable nature of the religion based on non violence has thus been described this way".

Lord Mah v ra has clearly said in c r mga S tra "Violence, regardless of its being committed for livelihood, enjoyment, religion or even to get rid of the pains associated with birth, old age or death i.e. to attain liberation, is always harmful and is the cause of ignorance (lack of knowledge)". Unlike the Vedic tradition which does not consider animal sacrifice for religion as violence; Jainism does not consider so. In Jain scriptures it has been clearly said that, 'If some extraordinary power had to be used for the protection of the congregation, then the same should be

absolved by performing self criticism (locan) and ritualized confession (pratikrama a). The true nature of rama a's practice and conduct in Jainism had been succinctly and crisply given in the sixth chapter 'Mah c ra' of Da avaik lika S tra.

The progressive and difficult path of spiritual purification for those who are serious and very keen to continuously progress on the path of self purification had been given in Jainism and not traceable in any other religion now or will never be found elsewhere in future. The code of conduct for Jain monks includes the following eighteen steps;

- 1-5 five major vows, namely, non violence, speaking the truth, non stealing, non possession and celibacy.
- 6 Not eating or taking any food after sunset.
- 7-12 protecting the lives of six types of living beings (adj vanik ya) i.e. one sensed with air, water, fire, earth or vegetation as their bodies or mobile living beings with two to five senses.
- 13 Not to accept any non essential things.
14. Not to accept food or water in the utensils belonging to a householder.
15. Not to sit on a seat belonging to a householder
16. Not to sit or sleep on a bed.
17. Not to take a bath
18. Not to decorate his / her body in any manner.

All the above steps had to be practiced fully and not partially or with any laxity by all monks, be they young, old, women or sick. No flaws or relaxations are permissible in the above steps. Those detached monks, who practice the above eighteen steps of the conduct of rama as alongwith full knowledge of non violence towards all types of living beings, practitioners of seventeen types of self restraint, devoid of elusion and totally detached, observe simplicity and twelve types of austerities annihilate the bonded karmas and do not bind new karmas thus destroying the impurities (karmas) associated with their souls completely. In the end, like the full moon in its full glory, they either attain liberation from the transmigration cycle or are born in the highest heavens if some impurities still stay with their souls.

Changes introduced in religion and the original Jain rama a Path of purification by temple dwelling monks.

Around V.N. 850, some nirgrantha monks (of that time pervert monks) who completely disregarded the nirgrantha scriptures and code of conduct for monks and beliefs; started building temples and monasteries. Then they started living there either permanently or regularly along with accepting unfit, imperfect and flawed food. Still the presence of a miniscule number of rama a monks with firm belief in the scriptures, totally detached, observing all austerities and constantly wandering (i.e. not staying at one place for long times or regularly) could not succeed in bringing around (i.e. belief in scriptures and true code of conduct) these pervert monks to home who introduced pervert changes in their conduct and beliefs.

An analysis of the series of events which took place after the death of Devardhiga i K am rama a suggest that these temple dwelling monks started vigorously preaching and introducing the lax code of conduct introduced by them and establish the same as true representation of Jain religion. These temple dwelling monks introduced attractive materialistic religious rituals to attract the common followers to their congregation and brought ten changes in the code of conduct so that after initiation into monkhood, the monk does not have to face hardship and enjoy all comforts of life easily. These temple dwelling monks preached and published this modified code of conduct with the ten alterations amongst their fellow monks and made it essential to practice them. The impact of these temple dwelling monks was seen widely for seven hundred years approximately.

These ten changes are as follows:

1. The monks can accept food which had been intentionally prepared for them. There is no fault / flaw in accepting such food.
2. The monk should always and permanently stay in a temple.
3. While opposing openly those monks who lived in gardens, homes of others or in temple complexes temporarily, they said it is essential for the monks to live in temples and never stay at places frequented by aforesaid monks.

4. The monks should amass wealth even though it is not recommended in the scriptures. It has become essential for the monks of this time to amass wealth.
5. The monks should give mantras to help householders in their worldly pursuit and hence make generations of followers of their congregation.
6. The monks should accept temples of Lord Jinendra as their own property.
7. The monks should also sit and use cushions which had till now been prohibited.
8. The monks should use all means (religious, psychological, monetary or worldly) to retain householders in their own congregation.
9. The monk should practice himself and ask his followers to also perform such material based religious rituals as the means leading to attain liberation gradually.
10. The temple dwelling monks should maintain unfriendly and aggressive attitudes towards monks who do not observe the above nine rules.

Difference of magnitude similar to hell and heaven

Analysis of the differences in the scriptural sermons and the practices of temple dwelling monks show, and it will not be out of place, that these differences between the two is similar to the difference between hell and heaven. This self professed nature of religion and conduct by temple dwelling monks are totally against the Jain scriptures and are pseudo Jain at best. This proclamation and vehement preaching of ten changes in the code of conduct by temple dwelling monks can be termed as a well planned uprising and revolt against the holy omniscient proclaimed Jain scriptures and hence changed in a pervert manner the very foundation of Jain doctrine. There is not even one change introduced by them which can be said to have the approval of scriptures. All these changes are totally against the scriptures. Every change has total disregard, disobedience and disrespect towards the scriptures. These changes have very cruelly choked to death the Jain principles of non violence, non possession and spirituality. These ten changes (non sustainable according to scripture) introduced by temple dwelling monks, have in fact not only stained but even totally destroyed the sermons of beneficence to all and associated code of conduct as promulgated by Omniscient and totally

detached Lords. A comparative study of these ten changes further suggest that they have thrown to dust the nectar like doctrines of non violence, non possession and spirituality from the golden pot of path of three jewels (right belief-knowledge-conduct). Further they have filled this golden pot with the poison of grave violence by self and others and external material based rituals which are in themselves self destructing and cause of this infinite cycle of transmigration (death-birth-death).

Preview of the influence and growth of these pervert changes in the Jain congregation during the later period.

We cannot say unilaterally that, after the V.N.1000, the growing influence of material offerings based religious rituals over the spirituality based religion / congregation of Lord Mah v ra was solely due to the laxity in the code of conduct of monks or the greed of these monks during that period to gain personal popularity / following or wielding power over masses and rulers alike. A careful analysis and study of the history of that time shows the emergence of a number of other factors which might have also influenced these changes to be introduced. Some of such factors are listed below:

1. By emulating close relationship which c rya Suhast had with Maurya emperor Samprati, the Jain monks of later period started also doing the same to preach and spread their religion
2. To keep their congregation alive and influential; Jain monks started demonstrating miracles to attract commoners, rulers and rich people to their congregation and as their followers.
3. To face the ill effects of natural calamities such as famine; changes in seeking and consuming food was introduced for being able to live and preach.
4. Seeing the growing influence of other religions, Jains also started accepting and introducing the mass attraction techniques and rituals of other religions.
5. They started to develop innovative and attractive religious rituals (and organize them periodically) which were enjoyable for the

commoners so that they continue to stay in the congregation and invite others to join.

6. To protect their own religious from jealousy and covert actions of other religions, the Jains started seeking royal patronage by using and offering instruments (yantra), rituals (tantras) and mantras, actively participating in governance and political activities.

It is also a historical fact that Jainism continued to prosper as long as the famous kings were either Jains or they offered royal patronage to Jainism. Cakravart of Kalimga Mah meghav hana Kh ravela invaded the last Maurya emperor Pu ya Mitra umga who was inflicting severe casualties on both Jains and Buddhist people. Similarly in the south, Kalabhrom defeated the kings of P dya, Col and Cera and their lineage (who were Jains themselves but converted to other religious and later inflicted heavy casualties on Jains, Jain monks and started mass conversion of Jains into aiva and other traditions) and protected Jains and Jainism there.

rya Vajra, rya Samita and rya Brahamd pakasimha and others used their extraordinary powers from time to time to influence the kings and enhanced the influence of Jainism on common people as well. In ancient times, c rya Siddha Sena Diw kara used his exceptional scholarship to influence the king of that time and significantly enhanced the influence of Jainism. Further the far sighted and influential Jains also helped in establishment of pro-Jainism dynasties of Hoyasala, Gamga R ja etc. During these revolutionary times, the only objective of these c ryas was to establish the powerful Jain dynasties and make non Jain dynasties as the protector of Jainism so that Jainism and Jain congregation can prosper and have all round progress. Keeping these objectives and the call of time in mind, these c ryas even sacrificed their rama a ideals. To keep their congregation and Jainism alive, they even indulged in some activities which are totally prohibited in the Jain doctrine.

A number of great rama as did indulge in flawed conduct during times of great difficulties over the Jain congregation and to protect Jainism from their ill effects. But when the difficulties were over, they repented and applied corrections to the flaws committed by them in their practice of the code of conduct for them. In very ancient time, a c rya, who had

attainments of highest orders, Viṣṇu Kumāra, demonstrated the effect of his attainments to protect the Ājñāna congregation. Śrī Kṛṣṇa to safeguard Śat Śarasvatī from severe inflictions, (V.N. 335 to 376) with the connivance of Itara Empire, dethroned the cruel Gardabhilla. But he undertook repentance afterwards to absolve himself of these flaws. But the situation after the first millennia of V.N. became quite different.

In the period after the first millennia of V.N., a number of prominent Jain caryas did adopt exceptions (faults) in their code of conduct during the unfavourable period of great difficulties for Jainism and its followers and protected Jainism and their congregations. However, later on, they incorporated these changes in the original code of conduct as permanent features. In this way, these Jains made the original code of conduct depicted in scriptures as secondary and the new changed code of conduct as primary code of conduct everywhere. Tirthankaras have given due importance to flaws and repentance / correction alike; however they allowed faults only during times of distress and difficulties of the congregation followed by their corrections later on. Correction / repentance is a sacred duty while faulting, even in a situation of distress or extreme hardship or under the lethal influence of others, is a mile away from duty and is to be repented on later.

The fact of the matter is that, under the strong influence of inauspicious planets and Huṃ ḍ vaśarpi āraṇya; or due to incapacity of the monks to endure afflictions or the desire for self praise, popularity and pride or the supreme desire to stop the downward march of Jainism or to make Jain religion more influential, these monks started following the pervert path and started introducing material offerings in their practice and conduct. Those caryas, ājñānas and ājñānas supporting the material offerings in religious rituals, made fundamental changes in the code of conduct of monks and ājñānas alongwith basic changes in the spirituality based Jainism.

In this way these propagators of pervert conduct like the temple dwellers etc introduced their tradition in the early part of the seventh century V.N. But due to the prevalence of the tradition of the fundamentalists of Lord Mahāvīra's spirituality based religion during the era of general knower of prior canons, such pervert traditions like temple dwelling etc stayed in the background. Due to the absence of such knower of prior canons after

the death of Devardhiga i K am rama a, such pervert traditions like temple dwellers started flourishing.

However it can be inferred from the writings of ancient manuscripts that during the period V.N. 1000 to V.N. 1700, the small waves of ancient spirituality based rama a traditions tried to rise but the flood like influence of the prevailing pervert traditions like temple dwellers and using material offerings suppressed such risings.

Temple dwellers tradition; its origin, maturing and becoming all pervading.

The religious tradition of Lord Mah v ra, continued to exist for centuries after his liberation in its original form and glory and the monks who were practicing the doctrine and conduct according to the scriptures, existed.

As the time passed, the ill effects of the avasarpī araka made the gradual decline / decay of human virtues like physical tolerance (like body, energy, courage, tolerance, forgiveness, humility, simplicity or straightforwardness, intellect, absence of ego etc) resulting in the gradual decline of sacred rama a tradition and replaced them by pervert changes in the same.

In the beginning of V.N. 7th century, due to the impact of avasarpī araka, hu ḍ vasarpī time, and the unrestrained worship tradition started showing their material effects. These three inauspicious events alongwith the beginning of 2000 years duration of inauspicious planets (Bhasmagraha) at the liberation of Lord Mah v ra also started wielding stronger ill effects.

Due to the combined effects of these four inauspicious events and the sharp fall in social and material standards and scarcity of essential commodities caused the Jain monks to take shelter in introducing laxity in their code of conduct. Such laxity resulted in severe downfall in the respect of monks amongst their followers. To overcome this downfall in their respect and to fan their own false ego, the Jain monks had to continuously invent and introduce new ways. Due to the other religions and their frivolous and dubious rituals, Jain monks started finding new and attractive rituals themselves to retain them and their followers in Jain fold lest they drift away due to growing feeling of harsh and impractical

code of conduct detailed in the scriptures. Thus the temple dweller monks, under the garb of devotion, found new easy and attractive religious rituals to achieve their objectives. Thus they started multiplying their follower base by misleading them through the shallow promises of material gains and miracles produced by them. They said, “It is absolutely essential to introduce practical relaxations in their code of conduct due to the onslaught of the era of machines (kaliyuga). It is not compulsory to observe scripture based rules concerning severe austerities, enduring afflictions, to give up material possessions, seeking food and aimless wandering to attain liberation. Besides these, auspicious activities involving building temples consecrating them and the idols therein, organizing massive worships using material offerings, pilgrimage, distribution of gifts (prabh van) after these rituals amongst followers, which are simple activities and of interest to common persons can also lead one to attain liberation gradually. Such sermons and preaching by these monks attracted common people to this new creed of monks.

In this way, the pervert monks who introduced laxity in their code of conduct became successful to a large extent in retaining and expanding their follower base. They started preaching such fictitious attractive rituals which were not even mentioned (what to talk of their practice / observance) in the scriptures. In the beginning, idols and the inscriptions of T rthamkaras were built (like st pas) at places where the last rites (at the time of their liberation) of T rthamkaras were performed. Later they indulged and introduced in large scale construction of grand temples and their consecration, organizing massive and enjoyable pilgrimage to such newly created places. Then distribution of gifts (prabh vn) on such occasions as practised in other religions traditions was introduced. These activities resulted in enhancing their prestige and following.

Encouraged by tremendous success in achieving their objectives, these clothed rama as decided to form a separate congregation of their own which was very different from the ones mentioned in the scriptures.

Temple dwellers congregation was thus formed in V.N. 850. Monks (male and female) were identified as belonging to this congregation. These monks gave up the difficult practice of wandering and started living permanently in temples. Further they started accepting material

gifts from their followers to build large temples and large kitchens in these temples to offer food to the idols installed in these temples. Then they started eating the flawed food from these kitchens which was totally against the scriptures. In this way from V.N. 850 onwards this tradition of temple dwelling monks and their lax conduct started and they preached and practiced openly.

However, till V.N. 1000 due to the existence of some prior canons knowing preceptors, this new tradition of temple dwellers remained in the background. But after the death of the last prior canons knowing Devardhiga i K am rama a; influence of this new tradition of temple dwellers gained momentum and grew at a very fast rate. The rich followers of temple dwelling monks continuously donated liberally to this new congregation of temple dwellers thereby making them prosperous, influential, self sustaining and popular. This increasing prosperity and popularity of temple dwelling congregation resulted in introducing a list of ten relaxed rules in the code of conduct of monks which were totally contrary to scriptures and made the life style of temple dwelling monks more comfortable, austerity free, secure and luxurious in all respects than of the householders themselves.

By preaching, propagating and making use of these ten relaxations in the code of conduct as compulsory and the newly introduced rituals, the temple dwelling sect made fundamental changes in the original Jain religion.

By totally giving up the fundamental doctrine of religion like spirituality, non violence, non possession, veneration of qualities and psychic meditation / spiritual contemplation on detached and formless pure all knowing liberated soul with eternal existence and bliss; and replacing them with materialism, rituals involving violence, possessions, material offerings, worshipping the idols as the highest religion; this temple dwelling congregation badly bruised and tainted the right code of conduct of rama as as depicted in the scriptures. The ten relaxed rules introduced by temple dwelling congregation did not give credence even to one quality of the monks as given in the scriptures. On the contrary, almost all the major flaws of the code of right conduct given in the scriptures were given primary place in the code of conduct of the monks of their tradition.

The temple dwelling congregation, no doubt kept their congregation known as Jain congregation but in reality they were at best pseudo Jains. This laxity in the conduct originated in the land of lax conduct and was founded on the same lax rules of code of conduct and grew into a large mansion of temple dwelling congregation.

To enhance the impression on the minds of people concerning their ten relaxations and other rituals / doctrines promoted by them, they started compiling new holy texts based on the Upani adas. The ignorant people were made to understand that these texts are derivatives of the lost 12th limb D a i v d a and prior canons therein. In those texts, they tried to infer the rules and code prescribed by them are in accordance with the Holy Scriptures. In those texts, new basis of religion, temple construction, idol construction and their consecration, importance of pilgrimage, worship rituals were presented in great details. With each religious activity, offering materials and physical activities were associated to solemnise them completely. From the time of emergence of temple dwelling monks, its growth and achieving supremacy, the temple dwelling monks kept on introducing such changes in the sermons of Omniscient Lord.

With the financial support of their wealthy and influential followers and other means and the objective of destroying even the existence of the very basic foundation of Jain doctrine and code of conduct, these temple dwelling monks and congregation kept on innovating new methods to gain state patronage and increase their influence all over the country. Of all these innovations, the most dangerous innovation made by them was by accepting the post of the Holy-teacher (R jaguru) of the king and using the same to issue ordinance to ban entry into their territories of monks of other Jain traditions. An example of such black ordinances exists even today by getting an ordinance, issued by King Vanar ja of A ahilapura P a a (V.N.1272) under the advice of his R jaguru lagu a S ri, banning entry of Jain monks belonging to other Jain congregations in the territory of P a a. This ordinance was strictly followed in the territory of A ahilapura P a a from V.N. 1272 till V.N. 1545.

In all the states where the anarchical influence of temple dwelling congregation existed for two to three centuries, even the entry of Jain monks or the followers belonging to ancient and sacred Jain

congregation was prohibited. In this way, the tradition of temple dwelling congregation prospered and grew in different parts of the country by acquiring state patronage. This tradition and influence of temple dwelling congregation was thus anarchical and strong from V.N. 11th to 16th century in almost all the territories of the country. In those states where the entry of non temple dwelling congregations or monks was banned, even the veneration of monks belonging to the old pure and sacred Jain congregation became almost impossible for their followers. Thus the Jain followers of the pure rama a tradition not only found it difficult to venerate their wandering and practicing true rama a code of conduct monks, but they almost forgot the existence of their sacred scriptures and doctrine. Thus they also started taking the newly created holy texts and relaxed code of conduct, religious rituals and activities for them and their monks as the real and sacred doctrine and conduct prescribed by Omniscient Lords and the tradition of Lord Mah v ra thereby forgetting completely the real sacred scriptures.

Thus the status of the temple dwelling congregation as true representation and tradition set by Lord Mah v ra from V.N. 11th century till V.N. 1554 was all pervading and accepted. Their monks (temple dwelling) even though being non conformist to the scriptures continued to dominate the rulers and people alike during this period. They were considered as the true Jain monks. Those activities which were till then considered as sinful and pervert in the scriptures were declared as religious by these monks and their statements were accepted by one and all as true doctrine and religious activities.

Since V.N. 11th century which was the beginning of the dominance of temple dwelling tradition; the number monks following basic doctrine, right conduct and spiritual activities kept on declining gradually. In the third part of 16th century V.N., the situation became so pathetic that in northern India or faraway regions towards east, the tradition and the practitioners of real Jain conduct became almost extinct.

In the period V.N. 16th century, existence of forest dwelling tradition c rya Udyotana S ri in northern India proves that the true and pure tradition of four fold tradition of Lord Mah v ra existed even during the hay days of temple dwelling congregation. For sheer selfish gains and under the influence of the temple dwelling congregation, these monks even called the forest dwelling tradition as extinct. But the scattered

historical facts reveal that during the six to seven hundred years of pronounced influence of temple dwelling monks, the true and real tradition of fundamental Jain tradition not only survived but to some extent stayed together and firm also.

The main reasons for the almost eclipse and extinction of the fundamental spiritual rama a tradition and its code of conduct had been the impact of adverse time as well as the temple dwelling congregation.

Over a period of time, the temple dwelling congregation also went through significant disintegration in it. A number of different gacchas appeared in this tradition also, each subscribing to their own and different doctrines. It is very difficult to count the number of small gacchas but even large gacchas rose to high numbers like eighty four.

c rya and follower of each gaccha tried continuously to outsmart and prove themselves more influential than the other gaccha. A gaccha who controlled the largest temples was considered as the biggest and most influential one. As a result, each gaccha started building largest and grandest temples and their consecration festivals, organize most expensive worship rituals and pilgrimages, taking out grand religious processions, organize attractive and large religious discourses by their monks daily and distribute most expensive gifts (prabh van) to outsmart each other. Keeping the essential daily duties for monks like self-study, contemplation and meditation in the background, these monks (male and female) and their followers belonging to different gacchas of temple dwellers started preaching and practicing false and deceptive rituals as means to attain liberation.

In Vikram 11th century, Pandit Jine warga i requested his holy teacher Vardham na to tell the true nature and doctrine of Jainism to these believers of temple dwelling householders and followers. Accordingly Vardham na S ri alongwith seventeen monks associated with him proceeded towards Gujarat from Delhi. During this period, he arrived in A ahilapura P a a, where in the royal court of King Durlabhar ja he defeated in scriptural debates c rya s of 84 gacchas associated with temple dwelling congregation. Thus the long ban on the entry for monks of other congregations in the territory was lifted. He thus established the tradition of monks belonging to congregation whose monks stay in *vasati* (public residences in temple complex). At this moment, with the defeat of its 84 c rya s in scriptural debates with Vardham na S ri in the royal

court of King Durlabhar ja, dominance and prominence of temple dwelling congregation started its journey of decline after its dominance and glory of 6 to 7 centuries.

Even though the temple dwelling congregation saw its decline in Gujarat towards the end of 12th century Vikram era, yet its dominating influence was profound still amongst Jain communities and people in M r w ḍa and Mew ḍa regions of Rajasthan.

After defeating the temple dwelling c r yas in A ahilapura P a a, Jine wara S ri undertook non-stop difficult walking tour of Gujarat and made large following of his Vasativ sa tradition. After the death of Jine wara S ri, his principal disciple Abhaya Deva S ri played an important role and continued the effort of his teacher in spreading Vasativ sa tradition and refuting temple dwellers and weakening its impact. Similarly Abhaya Deva S ri's disciple Jina Vallabha S ri made efforts to weaken the temple dwelling tradition all his life. He wrote a scholarly treatise on the doctrine of temple dwelling congregation in his book 'congregation pa aka'. D d Jinadatta S ri, like his teacher Jina Vallabha S ri, made lifelong effort to weaken temple dwelling congregation and enhance the influence of Vasativ sa congregation. He made several k atriya families as followers of Jainism.

After the death of Jinadatta S ri, his principal disciple Jinapati S ri also continued the efforts started by Vardham na S ri and Pamḍita Jine warga i in weakening the temple dwelling congregation and strengthening the Vasativ sa congregation and aggressively taking this mission forward. By taking difficult walking tours of different places in the country, Jinapati S ri made the doctrine and following of temple dwelling congregation as hollow and ineffective. His follower Jine wara also continued the same mission and completely routed the temple dwelling congregation and their doctrine. He established the temples as inauspicious and made stay of monks there as unholy.

In this way, the distressing influence of temple dwelling continued its march from strength to weak and weaker after their defeat in King Durlabhar ja's royal court in Vikram 1080. With the combined efforts of Sundara S ri, the decline of the temple dwelling congregation reached extinct level in Vikram 1466. Alongwith this extinction of the temple dwelling congregation, even the rules of relaxations in conduct, new

doctrines and their holy texts went into extinction. Today not even one text of temple dwelling tradition is available. Hence this tradition of temple dwelling congregation, which gained supreme prominence and remained influential from V.N.1000 to almost V.N. 2000, has become extinct now.

Even though the temple dwelling congregation met its demise in V.N.2000, yet it left its footprints behind. The newly established attractive religious rituals by them practiced for over 1000 years by their followers have been ingrained in the minds of their followers deeply as religious activities. Therefore all these rituals, in one form or the other have been accepted by all surviving Jain traditions. In this way, even though the tradition of temple dwelling has been routed, yet its rituals foot prints and remains continue to exist even today.

Suvihita (uniform and well organized) tradition

Serious study of the history of Jainism for the period when the temple dwelling congregation was thriving and prospering reveals that; almost all the c rya s (except those following the temple dwelling congregation) having faith and practice of Jain doctrine and code of conduct prescribed therein, got together and issued a unified, agreed code of conduct, including seeking alms for food, as per the scriptures and to be followed by Jain monks. In order to project a unified code of conduct, without the discrimination of a sect or a congregation, and acceptable to all, they started calling this new code of conduct as uniform and well organized (suvihita). In this way, the remaining congregations and c rya s tried to join hands to protect and keep alive the tradition, pure scripture based doctrine and right code of conduct from the onslaught of relaxations based code of conduct introduced by the temple dwelling congregation. Their unified action in this direction kept the dwindling tradition of pure scripture based code of conduct and doctrine alive and not let it go into extinction even with the growing and dominating influence of temple dwelling congregation during that period. To protect and keep intact all the monks (male and female) practicing the unified scripture based conduct together, all the rama s and rama s belonging to different congregations and gacchas were all called as belonging to Suvihita tradition. The image and influence of Suvihita tradition, instead of going into extinction actually increased to protect the code of conduct of rama s based on scriptures and fundamental Jain doctrine and to

circumvent the devastating growing influence of temple dwelling congregation during their (temple dwelling) hay days. All other congregations (except the temple dwelling congregation) felt honoured to be associated with Suvihita congregation.

In this way the growing bad influence, dominance and popularity of temple dwelling congregation resulted in an auspicious manner unifying all other congregations to a well thought out, logically developed and scripture based tradition or Suvihita tradition. In reality, under the guise of Suvihita tradition, a new tradition was given birth. Instead, to unify different gacchas and congregations together in the fundamental doctrine and code of conduct, this new initiative was undertaken to call them by one name Suvihita.

Due to the long dominance of temple dwelling tradition, their rituals and external practices of worshipping etc made inroads in the newly developed Suvihita tradition and thinking also.

Bha raka (administrator monks) Tradition

Study of ancient literature of both Digambara and vet mbara traditions bring forth the conclusion that the origin, growth and influence of the Bha raka tradition started in V.N. 840 i.e. prior to the death of Devardhiga i K am rama a. The Bha raka tradition in both Digambara and vet mbara traditions could not become prominent till V.N. 1100 and stayed in the background.

Bha rakas of vet mbara tradition adopted the middle path i.e. between the relaxed code of conduct of temple dwelling congregation and the scripture based right conduct. Similarly Bha rakas in Digambara tradition also gave up living in forests, caves and mountains and started living first in temples and then in homes on the outskirts and main roads of towns / cities (due to lack of temples). In this way Bha rakas of those traditions gave up wandering at different places and adopted the permanent stay at one fixed place.

To give credence to their conduct contrary to the scripture based conduct, they started coaching schools in Jain doctrines in their temples and monasteries to impart education to young children of use in the social and religious conduct.

This activity of imparting free education and training to the children greatly influenced the common followers of the good work being done by them. Therefore the elders in the community, thinking such schools and colleges as beneficial for future generations, started collecting donations from the community to build monasteries, forts (ma has), temples, staying places for the monks, hostels, schools and colleges and kitchens in their campuses. Bha rakas of both traditions after building such huge temple and large residential complexes started calling them as Vasatis, Nasi s (staying or stopping place for the monks), ma has (forts) etc and started living in them. In the initial stages such complexes were called as ma has only. But over a period of time, to give separate identity to their ma has, Bha rakas of vet mbara tradition were addressed as r p jyaj (Honourable and venerable one) and the places of stay i.e. ma has were called as rama (rest home for detached and destitute or converts) while Bha rakas of Digambara tradition called their ma has as Nasi j , vasadi etc. Even though in the beginning these seats (places of stay) for Bha rakas of both traditions were found in all parts of the countries, however later on Bha rakas' seats of vet mbara tradition were found in Northern and southern India while of seats of Bha rakas of Digambara tradition in southern India only.

Bha rakas of this tradition started living in their ma has and acquired their ownership. They then organized education of boys of Jain families and of weaker sections of society. The most successful students of these schools were then appointed to the highest position as Bha rakas or group / activity head in the ma ha and the scholarly distinguished students were sent all over the country as preachers and teachers of Jain doctrine and conduct.

Such educational institutions came as a boon to temple dweller, Y pan ya, vet mbara and Bha raka traditions. These schools started imparting higher level training in different philosophies of India, languages such as Pr krata, Apbhram a, Sanskrit and regional. Graduates of these schools were spread all over the country where they started teaching doctrine, languages, conduct religious rituals, make yantras, mantras and tantras according to their tradition etc and also wrote new texts and books.

Over a period time, like the temple dwelling congregation their literature became extinct, similarly major part of the literature of Y pan ya congregation also became extinct alongwith it.

The educational institutions started and managed extremely well by the Bha raka tradition produced very high cadre of scholars who became either Bha rakas themselves or other distinguished scholars who produced very high calibre texts on logic, philosophy, commentaries and large poetic-stories. These high calibre scholars greatly influenced the minds and psyches of the followers of their tradition. These developments resulted in prosperity and more influence of the Bha raka congregation of both Digambara and vet mbara traditions like the temple dwelling tradition. Their influence grew in different parts of the country.

In this way the growing influence of Y pan ya congregation, Bha raka congregations of both Digambara and vet mbara traditions and the temple dwelling tradition caused the decline of pure scripture based tradition of Jains. It will not be out of place to say that the pure tradition after the death of Devardhiga i K am rama a became a sleeping and almost extinct entity.

It is difficult to say the time when the Bha raka congregation was actually born. However historical facts lead one to believe that the Bha raka congregation which supported laxity in conduct like other congregations had become deeply rooted by V.N. 985.

Till V.N. 6th century, the four fold congregation consisting of monks (male and female) and householders (male and female) of Lord Mah v ra kept on moving forward on the ideals, doctrine, code of conduct and higher spiritual attainment as propagated by Lord Mah v ra with complete dedication. The defaulting members of the four fold congregation till V.N. 6th century were somehow brought around to the prescribed practice and after adopting corrective measures were re-inducted in the fold of the congregation. However those continued to default were expelled from the congregation.

In Jainism, the highest place is assigned to the congregation. Therefore till the period the congregation was attentive, powerful, undivided; it did not allow development of any type of default in practice by its members.

But in 7th century V.N. or near about, the unified Jain congregation was trifurcated into Digambara, vet mbara and Y pan ya congregation. Therefore this trifurcation brought into play the weaknesses and the tendencies to default in conduct in the congregation and further development of new units within Jain congregation, each supporting some form of defaults in the conduct. Therefore as per the saying 'gat nugati ko lokah ', laxity in the conduct of monks, both male and females, started taking roots at a very fast pace. In this way, these rama as and rama s who had defaulted in their conduct started forming separate units of the congregation. They then started attracting householders, both male and female, in hoards towards their units. They also started making their units stronger and more powerful. To achieve these objectives, they started taking shelter of the time and its ill effects to support their laxities in conduct and introduce new rituals and concepts so that their followers grow in numbers. They told their followers, 'It is not a suitable time now to keep on wandering here and there, to accept tasteless food as alms as it makes the body feeble and weak before its due time and age. It is better to stay at one place rather than keep wandering here and there to undertake large projects of mass benefits. It is more appropriate to protect, preach the religion by staying at one place rather than keep on wandering here and there. These temples and monasteries, in course of time and with regular education of doctrine, performing worship and religious rituals will become centres of strong centres of religious studies and propagation. Food prepared in the morning and evening to feed Lord Jinendra Deva will suffice to feed the monks staying there and save them from accepting flawed food from elsewhere. In this way, those householders who donate for building and rituals therein of such temples and preparing food in their kitchens will earn great meritorious karmas and acquire heavenly abode later on.

When the people listened for the first time that by spending money and without undertaking austerities, fasting, enduring afflictions and self restraint, they can earn next birth in the heavens; they became highly excited and interested in them.

Who does not wish the heavenly abode? Who does not want to attain liberation? When the well-to-do devotees of these traditions heard from their teacher's mouth the sermons assigning them a place in heaven, these devoted householders started flocking the monks and gurus of

temple dwellers congregation. The devoted householders from all directions started surrounding these monks for favours.

The three stages of the development of Bhāṇaka tradition and their time period

From its inception to date, the Bhāṇaka tradition had gone through three stages of development / transition. This is why the scholars and researchers of Jainism had not been able to establish its correct chronology and the period of its origin with valid evidences. It seems that around V.N. 609, due to the differences cropping up in the main congregation as Digambara, Vetmbara and Yapaniya to some extent; the monks of these three sects, like the monks belonging to the monks of temple dwelling congregation, started to live in temples while still practicing the code of conduct as per the scriptures.

The first stage of Bhāṇaka tradition

The monks belonging to the three sects, in this way, started living in temples like the monks of temple dwelling congregation. Unlike the temple dwellers congregation, these monks did not stay in a fixed temple permanently. Except for the rainy season halt, they used to wander all over for the remaining eight months. These monks of the three sects lived in temples which were built at the places where last rites of liberated souls were performed or in old and deserted homes on the roads leading to the cities. These monks tried to maintain separate identity from the temple dwelling monks and hence started calling themselves as Bhāṇakas. Due to their small numbers and the need for survival, they used to maintain close proximity to their parent sect. Also it became essential for these Bhāṇakas to maintain and enhance close proximity to their followers / devotees. In this way, their desire and tendency to develop close proximity to devotees kept on increasing over time. This was the initial state and nature of the Bhāṇaka tradition being born. These Bhāṇakas therefore started accepting money, land and other materials as gifts from their devotees and became owners of such receipts. Bhāṇakas, who separated from the main stream monks, maintained the same dress code as the monks of their sect i.e. Digambara, Vetmbara and Yapaniya. However in Digambara tradition, contrary to the monks being nude, these Bhāṇakas started wearing clothes as well. This was the first stage of development of Bhāṇaka

tradition. In general we can infer that this first stage of Bha raka tradition existed from V.N. 640 to V.N. 880-82.

During 220-227 AD, c rya Simha Nandi imparted many types of knowledge and skills to two princes namely Daḍiga and M dhava (R ma and Lak ma a) of k atriya lineage and made them experts. These two princes with the active support of c rya Simha Nandi established Jain Gamga Dynasty in South India. An analysis of the activities of c rya M gha Nandi leads us to infer that he was a Bha raka of Y pan ya congregation.

The second stage of Bha raka tradition

Towards the later part of 9th century V.N., Bha rakas started mobilising, organizing and making their own groups / followings stronger. For this they started living permanently in a temple, organize education in Jain doctrine of young devotees of that area. They further started influencing their devotees with their knowledge of mantras, instruments or implements (yantras), rituals (tantras) and medicine etc. Due to the worldly desires and their fulfilment, the devotees started surrounding and getting attracted to these Bha rakas. Further due to the strong educational background and attainments coupled with extra ordinary miraculous powers of the Bha rakas, even the kings and royal families started becoming their followers. The kings in turn kept on extending royal patronage to these Bha rakas as well. By getting honours bestowed by kings, they became the holy teachers of royal families (R jaguru). This further enhanced their influence amongst common laity leading them to build grand Jain temples complexes having educational institutions to impart education on Jain doctrine, philosophy and gained control over other educational institutions imparting formal education in social, political, literature etc. Graduates of all such educational institutes did some exemplary works in their respective fields of sociology, literature, religion etc. This was the second stage of the Bha rakas tradition which started around V.N. 784. Earlier c rya during this stage of development used to live naked but in later stages they started wearing clothes as well around Vikram era 13th century.

The chronology of c rya of this stage of Bha raka tradition is available starting with c rya V ra Sena's (V.N. 1300) teacher,

Bhaṛaka Candrasena till the 52nd Bhaṛaka Varasena (V.N. 1406-1465).

Third stage of Bhaṛaka tradition

The third stage of Bhaṛaka tradition started with initiating the young monks in Jain traditions with clothes (a marked departure of shedding all clothes) and still practicing all the five major vows and later on accepting the post of chief of a maḥa (temple complex with residences, educational institutions, kitchen etc). This third stage of Bhaṛaka tradition started in 1110 - 1120AD (V.N. 1637-1647) by Mahamandalewara Carya Mughanandi of Kolhapur. He was the royal religious teacher of the King Gaṇḍaraditya (Ilhara dynasty) of Kolhapur. Carya Mughanandi with the support and assistance of King Gaṇḍaraditya and his chief adviser Nimba Deva got 770 very bright, intelligent, strong young men from very good families as his disciples to impart education and training. Carya Mughanandi first initiated them in Jain monkhood with clothes i.e. monks in mental state before starting to educate them. He imparted the highest levels of education in Jain doctrine to these 770 students. During and after education, Carya Mughanandi picked the brightest and the first amongst all 770 disciples, monk Simhanandi and anointed him to the post of Carya (first Carya of the third stage of Bhaṛaka tradition). On this auspicious occasion of anointment of Carya Simhanandi, King Gaṇḍaraditya presented him with very valuable and precious vibhuti jewels studded whiskbrooms (Picchi), whisks, a canopy (chatara) as royal emblems. He also organized a royal procession of Carya Simhanandi to be taken out in the city to further enhance his (Carya Simhanandi's) influence and endowed him royal powers to manage and administer the four fold Jain congregation.

Carya Mughanandi had imparted the highest level of education to his 770 disciples in scriptural knowledge, astrology, logic etc and sent them all over India as preachers –teachers of Jainism. He further established 25 seats of power of Bhaṛakas all over India and anointed his disciples from this group to these positions. Thus due to strenuous efforts of Carya Mughanandi, the Bhaṛaka tradition became a potent, powerful and respected Jain tradition in major parts of the country.

A detailed review of all historical and literary evidences lead us to infer that this event was of extremely large historical importance i.e. Carya

M gha Nandi, with the active and full support of King Gaṇḍarāditya of Kolhapur and his adviser Nimba Deva, mobilised 770 bright young disciples for initiation as clothed Jain monks and then providing highest levels of education to these disciples.; followed by creating 25 seats of power of Bha rakas all over the country and anointing his disciples as the Bha rakas on these seats. All these happened during the later part of 11th century AD and early part of 12th century AD.

It will not be out of place to say that Bha raka tradition of that period did a yeomen service to keep Jain tradition and religion alive and prosper; even though they did drift from the basic code of conduct as prescribed in scriptures for the rama as.

Impact on Bha raka tradition of temple-dwellers congregation

After V.N. 1000, partly due to the absence of c ryaas with some knowledge of prior canons, the ill effects of temple dwellers congregation kept on growing rapidly. By adopting fake and attractive rituals as religion, their popularity kept on increasing and they became bigger and bigger. This development greatly affected the three Jain sects i.e. Digambara, vet mbara and Y pan ya as majority of their followers kept on drifting towards temple dwellers congregation. Further the three sects started having difficulties in recruiting new monks in their congregations as well. These developments caused serious concerns of eclipse of their congregations amongst the leading c ryaas of the three sects. To countermand the growing influence of temple dwelling congregation after lot of critical thinking and analysis; these c ryaas also adopted the poplar and material based rituals of temple dwellers congregation and hence made irreversible changes in the fundamental code of conduct of Jain monks. In this way the temple dwellers congregation greatly affected the Bha raka tradition also.

Impact of Y pan ya tradition on Bha raka tradition

Serious study and analysis of ancient manuscripts bring forth the significant and amazing impact of Y pan ya tradition on Bha raka tradition. Some of these are listed below:

1. The first significant revelation comes from the fact that rava abelagol was the first seat of Bha raka tradition. This

seat was also started by the first carya of Ypanya tradition Nemicaandra, who was the religious guru of Cmuḍa Rya, the chief of the army of brave King of Gamga Dynasty Rcamalla.

carya Nemicaandra also had the world famous colossus statue of Lord Gomma e wara installed and consecrated by the King here. This leads us to conclude that that the Bhaṛaka tradition was started and controlled by Ypanya sect and hence wielded their influence on it.

2. Since the birth of temple dwellers congregation till the era of supremacy of Ypanya sect, different Jain congregations used to get only the idols of Tṛthamkaras installed. The practice of getting idols installed of other liberated souls or deities by them was not prevalent. During the period of supremacy of Ypanya traditions, idols of deities like Jwalmalin, Padmavat etc also got erected. Even separate temples of these deities were built. Keeping these developments in mind, we conclude that Ypanya sect had its impact in erecting of monolithic idol of Bhubhal or Gomma e wara in ravaabelagol.
3. Female monks as Bhaṛakas: Ypanya congregation not only influenced Bhaṛaka tradition but they also gave full powers to female monks and anointed them to the post of Bhattarakas also.

Another fact supporting the impact of Ypanya tradition on Bhaṛaka tradition emerges from the knowledge that a Jain university existed in Tirucraṭṭhumalai in ancient times. A number of rock engravings found in Kalugumalai indicate that a female Bhaṛaka imparted very high level of education of Jain doctrine in that university and sent its graduates all over the country to teach and preach Jainism.

All these facts lead us to conclude that the Ypanya sect primarily and temple dwellers congregation also which went into non existence five to centuries ago had also wielded their influence on Bhaṛaka tradition. The above facts also bring to light that during the middle period, the Bhaṛaka traditions of the three sects i.e. Digambara, vetmbara and Ypanya sects coexisted separately. The Bhaṛakas tradition of Ypanya sect also became nonexistent alongwith Ypanya sect. After a short time of start of Bhaṛaka tradition of vetmbara sect, it got replaced by rpya tradition and later on to Yati tradition which exists

even today. In middle ages, Yati tradition was in great prominence also. In this way, the Bhaṛakas tradition as it exists today belongs only to Digambara sect.

Y pan ya tradition

After the death of Ćc rya Devardhiga i K am rama a, Y pan ya congregation as a prevailing tradition of the powerful Jain traditions emerging from Southern India also became the most prominent congregation amongst all Jains in the country. This Y pan ya tradition does not exist in any part of India today. But its learned scholars and Ćc rya s have produced literary jewels which exist even today. Various ga as or gacchas of this sect are as follows:

1. Pun n ga vrak a m la ga a
2. Bal tak ra ga a
3. Kumid ga a
4. Ka d ra or Kr ra ga a
5. Maḁuvaga a
6. Ba diy ra ga a
7. K reya ga a or Mel pa anvaya
8. Ko i Maḁuvaga a
9. Me a p a gaccha
10. Tintri ka gaccha
11. Kanakotpala sambh ta vrak a m la ga a
12. r m la m la ga a
13. Surastha ga a

Old manuscripts and the manuscripts of later periods indicate that Y pan ya congregation was a dominant congregation from 4th century AD to 10th-11th century AD. During this period, dynasties of Kadamba, C lukya, Gamga, R rak a and Ra a patronized Ćc rya s of this sect by donating villages, land and other support etc during their existence so that Jain religion can prosper and survive. Being endowed with royal patronage, Y pan ya congregation remained as one of the primary and key religious order in Karnataka for 6 to 7 century in middle period.

It cannot be said with certainty, due to lack of proper evidences, as to when and where Y pan ya congregation came into being, who was its founding Ćc rya and when did it disintegrate in different units.

Under such circumstances and with the available evidences, it can be said that Y pan ya congregation as a separate entity emerged in and around V.N. 609 or 2 to 3 centuries thereafter, when the main congregation was bifurcated in Digambara and vet mbara sects. A deep contemplation over the facts suggest that with the objective of keeping the fundamental doctrine of Lord Mah v ra intact and not letting it become weak, Y pan ya congregation came into being as a bridge between the two sects i.e. Digambara and vet mbara sects.

To annul the growing influence of other non Jain traditions like Buddhists, aiva, Vai a avas, j vakas etc who were gaining popularity and indulging in mass conversion of followers of Jainism into their fold; to retain the basic Jain doctrine intact, Y pan ya congregation left other Jain sects way behind in developing and using innovative and popular changes of mass appeal in the rituals and religious gatherings which were similar to prevailing rituals in other religions. Like other religious traditions, Y pan ya congregation also started building larger, grander and huge temples and residential quarters for their monks (male and female) resulting in stopping mass exodus of Jain followers to other religions. Like other religions that used mantras, tantras and worshipping female deities for worldly gains, Y pan ya congregation also started patronising similar practices in their congregation. They also made minor changes in Jain doctrine if the same was felt essential to achieve their objectives. Y pan ya congregation got separate temples of goddess Jw l m lin along with many rituals; mantras worship etc for worldly gains and attainments. They succeeded in attractive Jains towards their congregation. They simplified many religious rituals and activities by introducing relaxations. At the time when Digambara tradition was in full vogue in Karnataka, they preached 'The women cannot achieve liberation in the same life. Practicing nudity is essential to attain liberation as liberation cannot be achieved wearing the clothes.' Clothes are the biggest obstructions in practising non possession completely. Hence they are the biggest deterrent in attaining liberation. Sticking to their doctrine, Digambara c rya s went to the extent of banning initiation of female ascetics in their order.

Such preaching and proclamations by the c rya s naturally caused desperations in the minds of women folks. Y pan ya congregation took serious note of the damage that can be caused to female devotees by such

proclamations. They further realized that the growth, longevity and prosperity of Jain religion are directly proportional to the attraction, involvement and practice of the religion by female devotees. They thus firmly concluded that the women can be more helpful and instrumental than men in making the very foundations of the religion stronger and preaching the same. After cognizing this truth, they adopted the vet mbara tenet '*Str m tadbhave mok h*' i.e. women can attain liberation in the same life. Hence they vigorously started preaching this in all their discourses in cities and villages across the country.

They said, 'Women are not non living beings. Nor they are desolate (abhavya). Nor do they oppose philosophy. They are also not born from a different womb than men. They are thus an integral part of humanity. They are also not a product of alien. They are neither also of limited life duration nor with low intellect. They are also not of the nature of not being able to suppress the delusion. Or they are also not the one who cannot practice right conduct. They also do not use impure language nor are they incapable of practicing a profession. Women are not opposed to ap rvakara a and devoid of nine stages of spiritual purification. Similarly women are capable of attaining supreme powers. Further they do not promote ill of others. Endowed with the basic necessities for attaining liberation, why can't women practice the true path and attain liberation? That is, they can attain liberation. Definitely like men, they can also attain liberation in the same life.'

Such proclamations, by Y pan ya congregation in southern India, resulted in mass attraction of devotees towards them and they became a very powerful and popular Jain congregation there. The disinterest and distress amongst women devotees of Jainism caused by Digambara c ryas was totally eliminated by the Y pan ya congregation's proclamations '*Str m tadbhave mok ah*'. Enthused by such proclamations, the women devotees henceforth started vigorously participating religious practices, organizations and rituals as proclaimed by c ryas, monks (male and female) of Y pan ya congregation. They started not only participating actively but contributing their time, money and knowledge for the reestablishment and improvisation of pilgrimage places, temples and even building new ones.

Further Y pan ya congregation assigned the task of administering the female fold of their congregation to scholarly and influential rama s

and anointed them even the posts of c ryaas. Actually this was a revolutionary and innovative step taken by Y pan ya congregation.

This step taken by the leaders of Y pan ya congregation at the most appropriate and correct time resulted in a flood of interest in the women devotees to dedicate themselves in the practice of religion and its uplift. Not only this, being an active partner, they even started activities to acquire all the skills and virtues enshrined in the holy texts. Hence new monasteries and residences of female monks also got established in different temples, caves, monasteries, pilgrimage centers, and *vasatis* (place of stay) which were kept for male monks only so far. Queens, wives of elders of the community and officials, destitute women and all shades of women started observing fasts, vows, religious rituals, observing austerities, alongwith generously donating land, money, food and buildings for welfare and religious activities. Such acts of women significantly enhanced the beauty of Jainism. Not only these, some women after due consideration of this life as transmigratory and full of associated pains, started renouncing the worldly life and got initiated into female monk practice. Women had been the leaders in generously donating their might for the education of Jain doctrine to monks (male and female), youth, detached at many places and in many educational institutes.

We come to know of the very large number of female monks during that period from many rock inscriptions. We know from the rock inscriptions dating around 850 AD that 900 female monks existed in Beḍḥ la region during the reign of Cola dynasty King ditya-I.

In the independent Jain congregation in Tamilnadu which had both male and female monks, we come to know that all powerful female c ryaas existed there who were known by the names / titles such as Kuratiy ra, Kurati or Kuratigala. Rock inscription number 370 from this series of inscriptions of Tamilnadu, we find mention of Tirumallai Kurati who lived in Ku anana En ḍi. After giving up the preaching of Digambara sect c ryaas '*Str m tadbhava mok ah* ', Y pan ya c ryaas started adopting reformist and liberal attitude and supported the following three main principles as given in vet mbara scriptures.

1. '*Para sane mok ah* ' i.e. one can attain liberation even following religions other than Jainism.

2. **‘Sagranth n m mok ah ’** i.e. it is not an essential rule that only nude monks can attain liberation. Monks wearing clothes living in together or even householders practicing austerities severally and seriously can attain liberation.
3. **‘Str m tadbhave mok ah ’** i.e. women like men also attain liberation in the same life.

These sermons of Y pan ya congregation affected followers both in South and North alike. Proclamation of Y pan ya congregation **‘str m tadbhave mok ah ’** in fact caused a flood of enthusiasm for Jainism in women of south India. The immediate benefit of this proclamation was that Y pan ya congregation became the most powerful and popular congregation in southern India. This congregation thus continued to be so powerful and dominant in Karnataka from 4th to 11th century AD.

The main source and time of the origin of Y pan ya congregation

At the time of the first division (around V.N. 606 or so) of Lord Mah v ra’s unified congregation, it was trifurcated into Digambara, vet mbara and Y pan ya (Gopya or Pul ya) congregation or sects. In the light of record available on the events which occurred between V.N.606-9, it can be inferred that Y pan ya congregation came into existence at that time only.

Major beliefs of Y pan ya congregation

From the holy texts available now which belong to Y pan ya congregation, whatever major beliefs which Y pan ya c ryaas preached can be enumerated as follows?

1. Most of their beliefs conform to vet mbara beliefs.
2. Y pan ya congregation considered all holy texts of vet mbara tradition, such as va yaka, Chedas tra, Niryuktis, Da avaik lika and venerated by them till now etc, as valid holy texts,
3. They also accepted liberation of women in the same life and liberation of omniscient as per vet mbara tradition.
4. Y pan ya congregation allowed possession of bare minimum religious implements such as clothes, blanket, towel to wipe their feet, pots for food etc by their monks.

5. Description in verse of the holy death of monk Met rya in Bhagavat s tra by their c rya iv rya in Vikram 5th century are similar to what is given in vet mbara scriptures
6. They used to worship the three jewels of the path of purification, gave discourses on Kalpas tra, and accepted liberation of women in same life, accepting food by omniscient Lord and liberation of the followers of other religious traditions as well as of clothed laity.
7. vet mbara c rya Gu a Ratna, while writing commentary on ‘ aḍar anasamuccaya’ of c rya Hari Bhadra, highlighted some characteristics of Y pan ya monks as follows. ‘These monks stay nude, accept food in the fold of their palms, keep whiskbrooms made of peacock feather, worship nude idols and bless the householders who venerate them by saying ‘dharmal bha’’.
8. Till Vikram 5th century, monks of Y pan ya congregation used to carry dead body of their fellow monks on their shoulders to a forest and leave it there. All such details indicate that Y pan ya congregation was closer to vet mbara tradition than Digambara tradition.

A major change brought about by Y pan ya tradition

From the details given above about the beliefs and tradition of Y pan ya monks (male and female), it appears that their monks used to undertake unfavourable wandering around for many centuries since their inception. Barring the four months rainy season halt, they used to wander to different parts of the country for preaching the doctrine. But it seems probable that over the period of time around 4th century A.D. and due to growing influence of temple dwelling congregation, they also, i.e. monks and followers of Y pan ya congregation, considering it essential to preach and propagate their beliefs started to live in temples for longer periods. This practice of staying at one place in a temple, as against the unfriendly wandering around of monks in scriptures, became a major change in the conduct of monks and doctrine.

By accepting the tradition of staying in one temple, the monks and c rya of Y pan ya congregation had to build stay places (residences) and temples of their fellow monks as well as educational institutions for preparing scholars to preach and teach their doctrine. For all these

activities, they started accepting money, land, villages and other material gifts from their followers, both commoners and kings alike.

Commentator of Dar ana Pr bharta, Digambara c rya rutas gara has described the beliefs of Y pan ya and said' "These monks and laity of Y pan ya congregation, based on '*ratnatrayam p j yanti*' used to worship the three jewels of the path of spiritual purification instead of worshipping the idols. However it can be inferred that after starting to live at one place, and copying the tradition of temple dwellers congregation, they also started idol worshipping'.

While talking of idol worshipping, not one but a number of non partisan scholars express the view that idol worship was not prevalent amongst Jain laity. Views expressed by Digambara c rya rutas gara about Y pan ya followers also indicate that initially the laity who had firm belief in Jain doctrine used to perform psychic worship only and later on they started worshipping the feet emblems of T rthankaras and then of the idols.

Buddhist and other non Jain religions, in their quest to attract followers of other religions towards them started using attractive rituals and means. To annul these efforts, even Jains organizing eight days worship festivals, group pilgrimages and many such innovative means from time to time and averted the efforts of others to make Jainism weak and extinct as well as to protect Jainism from the fatal onslaught of other religions such as aiva and Buddhism etc.

The following facts are worth considering and knowing how and when Y pan ya congregation adopted worshipping the three jewels, the foot prints and then idols by their followers.

1. A detailed study of scriptures like c r mga etc does not bring even a single statement which stresses importance of idol worship either singly or in groups as an essential duty like observing vows, fasts, repentance, staying in the temple, self study for spiritual purification. Similarly we do not find any mention of donating for temple building, material for worshipping etc as essential duty for laity for spiritual purification.

2. Bhagavat s tra has details of 36000 questions raised by ga adhara Indrabh ti and their replies by Lord Mah v ra. Not even a single activity associated with spiritual uplift had been left untouched in these questions. In this way, satisfying all the doubts and questions concerning spiritual uplift, not even one mention in these 36000 questions is associated with idol worship or temple construction.
3. In the second chapter of Bhagavat s tra, we find detailed description of all the religious activities undertaken by prosperous followers of rama a traditions in Tungiy town who had deep faith in the doctrine. There also we do not find any mention of Jina temples and Jina idol worship.
4. In the fundamental scriptures, we find detailed description of venerable householders like nanda, amkha, K ma Deva, Pu kal , Ud yana etc and how they observed going and staying in religious places during fasting, eleven stages of spiritual purification of householders, donating to worthy recipient of donations, and their religious duties. Nowhere do we find mention even at one place that they went to a temple or built an idol of Jina for worship. Similarly we do not find any mention of any Jina temple or organizing idol worships by kings Kra a, re ika or Prade in these scriptures.
5. In the fundamental scriptures, Lord Mah v ra had described the material wealth, powers, attainments and prosperity prevailing in the homes and cities of his followers. However nowhere any mention is made of Jina temples or Jina idols there. If idol worship had any place in the fundamental doctrine of that time, then at least some mention of the same should have been made in those texts of their existence in homes of ideal householders or city centres. What to talk of idol worship, even the existence of Jina temples and Jina idols was conspicuous by their absence. It goes to prove that idol worship had no place in the fundamental doctrine of Jainism.
6. Jain scriptures had been compiled by ga adharas based on the sermons of Lord Mah v ra is an undisputed fact and acceptable

to all. In these fundamental scriptures, Jain doctrine and beliefs are considered undisputable beliefs. There we do not find any mention of building Jina temples or Jina idol worship. All these go to prove that Lord Mah v ra, from his first sermons till his last sermons never talked or propagated building, consecrating and worshipping Jina idols and temples. While establishing the four fold congregation, if it was considered essential for the auspicious beings to worship idols or build and consecrate them, then the same would have been mentioned in clear words as essential duty to build and worship Jina idols and temples like other essential duties for householders and monks alike.

7. Another fact which comes to light is that from the first writing of scriptures around V.N. 160 to the 4th writing of scriptures in V.N. 980, the right conduct of monks or laity as per the scriptures in Jain congregation had no place for idol worship or temple construction etc was not prevalent.

All these facts make one infer that the idol worship and temple building started after the coming into prominence of Y pan ya and Temple dweller congregations. It also seems that the worshippers of the three jewels of the path of spiritual purification Y pan yas started first by worshipping the foot prints and then idol worship and temple building activities.

Ancient centres of Y pan ya congregation

1. In the second century AD, Y pan ya congregation was dominant in Tamilnadu up to Kanyakumari.
2. In the 4th - 5th century Ad and thereafter, Y pan ya congregation became a dominant and active religious order in the northern Karnataka.
3. In the fifth and sixth centuries? AD, P lasik which is village Halas gr ma in Belg ma today was the seat of power of Y pan ya congregation.
4. In 7th century AD, village A hola in B j pura district was the centre of power of Y pan yas.

5. In the 10th century AD, many places in district Tumkura were the centres of Ypanya congregation. After this Ypanya congregation became the dominant and prominent congregation in Dhawada, Kolhapur and Belgama.
6. In the 11th and 12th century, only northern parts of Karnataka remained as the regions of Ypanya influence.

Dynasties which supported Ypanya congregation

Kings of Ganga Raja and Poyasala dynasties in Karnataka were followers of Jainism from the beginning. Besides these, dynasties of Kadamba, Raja, Rakkasa, Chalukya, Chahala, Kalachuri etc gave royal patronage from time to time to Jainism and offered liberal state support to it.

Dynasties which supported the growth and influence of material based traditions

Hoyasala (Poyasala), Kadamba, Ganga and Rakkasa dynasties in south contributed significantly in the origin and growth of Ypanya, Bhaktas and temple dwellers congregation and traditions.

During the times of all round calamities and great difficulties befell on Jainism on all fronts, from east to west and from the foothills of Himalaya in north to the coastal areas of south and many islands in the sea around southern coast; the principal centres of these material based Jain traditions took support of ruling kings and dynasties from time to time when needed established Jain dynasties like Hoyasala (Poyasala) and Ganga. With the help and support of such kings and dynasties, they not only protected Jainism from extinction but even established and enhanced its influence far greater. The names of such Jains belonging to material based traditions will always be written in gold in the history of Jainism for their tremendous contribution.

After V.N. 1000, dynasties of Satavahana, Cola, Chera, Pandya, Kadamba, Ganga, Chalukya, Rakkasa, Raja, Chahala, Poyasala etc

extended their patronage and support to Jainism in a significant manner and established its influence and supremacy again.

During the reign of King Sundara Pādya Jainism was one of the most dominating religions of majority of people in south and Tamilnadu in particular. However due to the defeat of Jain monks in debates with Jinasambandhara in Madurai, Sundara Pādya left Jainism and adopted Vaishnava religion. According to the terms of the debate, he ordered 5000 Jain monks to be hanged to death.

After the conversion of Pādya dynasty to Vaishnava religion, even the Cola dynasty converted to Vaishnava religion. They also started to inflict heavy casualties and severe hardships on Jain monks and followers alike. After them, dynasties of Basava, Ekadanta, Ramaiya and the growing influence of Acharya Ramanujama of Vaishnava religion in propagating Vaishnava and Vaishnava religions in south, they started inflicting heavy looting, arson and mass conversion of Jains to their fold made Jainism almost extinct in the once majority of population of Andhra Pradesh practicing Jainism.

We shall now briefly review those dynasties and their works that supported and patronized Jainism to retain its identity and even become a major religion during this testing and extremely difficult period.

Gamga dynasty (2nd to 11th century AD)

During medieval period in southern India, Gamga dynasty has a very important and significant place amongst the believers, supporters and promoters of Jainism.

Gamga dynasty ruled there from 103 till about 1600AD. During their rule, Kings, queens, ministers and chief of armed forces etc all supported, practiced and contributed their might to make Jainism prosper as a popular religion in southern India.

Their immortal contribution to Jainism

Twenty first King of this dynasty, King R ya Malla-II Satyav kya (974-984AD) ruled the region. His commander in chief, the great C mu ða R ya got a colossal 56 feet high standing idol from a single solid rock on Vimdhyagiri in rava abelagol village built in 980AD. This magnificent and colossal single rock cut 56 feet idol from the tip of toe to head is as on date also considered as one of the wonders of the world.

C mu ða R ya also built a huge and magnificent temple of Lord Nemin tha built on Candragiri which is located just behind Vimdhyagiri.

All kings, from beginning till the end of Gamga dynasty were firm believers of Jainism. These kings built a number of Jain idols, temples and caves from time to time and gifted them to Jain c ryas.

The ancestors of Gamga dynasty

Dadiga and M dhava were the founders of Gamga dynasty. Their guru, c rya M dhava established the Gamga dynasty. While founding the Gamga dynasty, c rya Simha Nandi (anointed as c rya by c rya M dhava) had both Dadiga and M dhava cautioned them about the following seven conditions to keep Gamga dynasty alive and prosper.

1. The day you stop observing these vows
2. If you do not observe Jain doctrine in your life
3. If you snatch others women or indulge in their enjoyment
4. If you consume honey or wine

5. If you establish relations with cruel people
6. If you or your descendents run away from a battle field
7. If you do not donate to the people affected by natural scarcities like famine etc.

If any one of these seven conditions is defaulted by any one in your dynasty, then the Gamga dynasty will be finished and extinct. All kings of Gamga dynasty made these vows as the guru-mantra and essential part of their life and practiced them honestly in their life.

Kings of Gamga dynasty always kept these teachings of c rya Simha Nandi uppermost in their mind and displayed exemplary bravery and valour and kept the religious teachings foremost also. All these facts lead us to conclude that all the kings of Gamga dynasty except King Vi ugopa observed these seven vows.

Such example of a Jain monk and c rya observing the five major vows, had accompanied the victory-march of a king cannot be traced in the entire history of Lord Mah v ra's religious congregation. However c rya Simha Nandi did go with M dhava and Dadiga in their quest for victory of Komka a.

Kadamba dynasty

May ra Varmana or May ra armana had been considered as the founder of Kadamba dynasty. The origin of this dynasty is estimated as 2nd century AD or earlier. Kadamba dynasty had been an ancient Jain dynasty.

When the rulers of Kadamba dynasty moved from Magadha downwards toward south, they came to Kalimga and established their independent rule there. There they built several villages, towns, Jain monasteries and stayed there.

A popular hillock by the name Kadamba Simg is there in P ral of Med t luk in Gamjama district. This is a famous Jain hillock. There is a place nearby this hillock called Muni imgh (Muni ramg) where a big Jain monastery exists for stay and observance of austerities by Jain monks. Kadamba dynasty was an ancient dynasty of southern region. All the rulers of this dynasty provided exemplary support and patronage to

Jainism during their rule. Some of the rulers of this dynasty were firm believers and practitioners of Jain code of conduct and doctrine.

Devar ja, son and heir of King Kra a Varm was a follower of Jainism. There are inscriptions indicating that when Prince Devar ja Varm ruled the three hills town (Tripurvata), he donated agricultural land to get the temple of Lord Arhat in village Siddhahatara refurbished and renovated along with for regular means to perform worship and other religious rituals therein. Not only the rulers of Kadamba dynasty but even their ministers and advisers were ardent believers and followers of Jainism.

We also find inscriptions of the last donations of villages and income from these villages to be used for performing the eight days of worship (A shvini) festival in the month of Kartika every year and the expenses associated with the rainy season halt of Jain monks belonging to Yashwanthi congregation there in the temples etc by King Kuttastha, his son Nandi Varma and heir King Mahageha and his son Ravi Varma all belonging to Kadamba dynasty.

Kings and rulers of Kadamba dynasty had deep faith in Jain temples and monasteries. Their donations for the refurbishing of old Jain temples are found abundantly in inscription. Similarly we find in these inscriptions mention of deep interest and commitment of King Mahageha Varm not only in refurbishing the old Jain temples but in their cleanliness and proper upkeep thereby establishing the deep faith and alertness of all kings of Kadamba dynasty not only in Jainism but holy places of Jains. In this way during their rule of 967 years, rulers of Kadamba dynasty contributed immensely for the observance and spread of Jainism by extending their exemplary royal patronage, practice and donations to it.

Period of rule of Kadamba dynasty (V.N. 867 – 1834)

May ra arman was the founder and first king of Kadamba dynasty. He ruled from 340 to 370 AD. The last King of this dynasty was King K ma Deva who ruled from 1238 to 1307 AD.

R rak a (Ra a) dynasty (V.N. 952-1499)

Kings, queens, queen mothers, princes, chiefs of armed forces, ministers and their subjects all contributed significantly for the all round popularity and practice of Jainism during their times.

King Ak la Var a of R rak a dynasty was ruling certain provinces during the reign of Gamga dynasty rulers Av nita (425-478AD). One of his ministers, Vara eguppe donated one village to Bha raka Candra Nandi.

At the request of Gamga dynasty minister C kir ja, King Govinda-III of R rak a dynasty donated village J la Mamgala to c rya Arka K rti of Y pan ya congregation (Punnagavrak am laga a of Nandi congregation). c rya Arka K rti had earlier cured one of his advisers, Vibhav ditya, from the distressing effects of Saturn. During the period of his rule, his elder brother Kamba ruled Gamga Prade a. When Kamba in 807AD was halting in the town of Talawana, at the request of his son he donated a village to Jain c rya Vardhm na.

The eleventh ruler of R rak a dynasty, Amogha Var a was a firm believer and practitioner of Jainism. He used to consider himself blessed by paying obeisance to his guru Sen c rya. King Amogha was also a prominent poet and scholar also besides being a popular King. He composed two prominent texts known as 'Ratna M lik ' and 'Kavir ja Margalamk ra'. In Ratna M lik he has described his Kingship and renunciation of the throne later on. During his rule, Jainism was observed throughout south as the most popular religion.

Nineteenth King K a Kannara of R rak a dynasty ruled from 945-956 AD. During his time, many important Jain c ryas, such as Soma Deva, Pu pa Danta, and Indra Nandi etc were preaching Jainism. During

his rule, King Vall la renounced Jainism and adopted aiva religion and started inflicting cruelty on Jain monks and followers. During the prime of his rule, most probably King K a sent a huge army under the leadership of his brother in law M ra Simha (24th king of Gamga dynasty) to attack Vall la. Gamga prince M ra Simha defeated Vall la and protected Jainism and its followers like King Bhikkhga ur ya Kh ravela protected Jainism by attacking and defeating Pu ya Mitra umga.

In 972AD, the 20th ruler of R rak a dynasty, Karka (or Amogha Var a-II) was defeated by King Har a Siy la of Dh r . With this defeat and loss of their capital M nyakhe a, the R rak a dynasty, which was the profound propagator and protector of Jainism, became almost extinct.

During the long rule of R rak a dynasty, Jainism prospered and became popular in exemplary manner amongst masses and kept on growing by leaps and bounds. End of R rak a dynasty rule also brought the gradual decay and fall of Jainism in southern India.

Golden era of composing venerable descriptive literature of Jains

Not only Jainism and Jain congregation, but even the Jain literature also saw incredible progress during the rule of R rak ta dynasty. A a at by Akalamka, A asastr by Vidy Nandi, Parik mukha S tra by M ikya Nandi, and its commentary Prameya Kamala M rta da by Prabh Candra, a kha d gama by V ra Sena and Jaya Dhaval commentary on Ka ya P hu da by Jaya Sena, di Pur a by Jina Sena, Gu a Bhadra and V ra Sena, P r yv bhvud ya by Jina Sena and Uttara Pur a and tm nu sana by Gu a Bhadra, Kavir ja M rga and Pra nottara M lik by King Amogha Var a, Ya odhar k vya and Mah Pur a by Pu pa Danta in Apabhram a, Ya astilaka Campu by Soma Deva, K atra Cu ma i and poetic (*gadya*) composition Cint ma i by V d bha Simha Udaya Deva, popular stotra called Jw l m lin by Indra Nandi etc which are considered as the jewels of Jain literature were all written and composed during this golden era of the rule of R rak a dynasty. Hence it will not be out of place to call this era as the golden era of Jain literature also.

Hoyasala dynasty (V.N. 1531-1647)

In 972 AD, due to the defeat of 20th ruler of Rākṣaśa dynasty King Karka Rājā by Cālukya Rājā Taila and the fall of the seat of Rākṣaśa dynasty Mānyakheśa (Mālakṣhedha), Jainism was devoid of royal patronage for some time. During that period, followers of Śaiva and Vaiṣṇava religions with royal patronage of some rulers started a series of many sided cruel blows to Jainism and its followers. As a result, the popular and strong religion of south i.e. Jainism slowly and slowly started becoming feeble and weak.

How to revive and rejuvenate the downslide of Jainism became a constant source of worry and discussion amongst the followers and śākyas of Jainism. After extended discussions, they all came to conclusion that the only way to stop this downslide of Jainism and regain its original glory, it is essential to seek royal patronage for Jainism from some strong and powerful rulers.

During the period of these discussions, a serious Jain śākyā Sudatta, with strong determination to let Jainism out of this rut by gaining royal patronage of a dedicated Jain strong ruler, was in deep meditation and contemplations in Vīkārā forest habitat Amdagāi. At that time a young man of Yādava clan arrived at that place of meditation of Sudatta. After paying obeisance and veneration to śākyā Sudatta he sat in front of him. On being asked by śākyā, he identified himself as 'Sala'. The śākyā deep in his heart felt that this young man has all the prerequisites which he was looking for in the saviour of Jainism. With these thoughts, he went in deep contemplations on Padmavatī and that katriyā young man continued gazing at the śākyā, sitting in front of the śākyā. After a few moments, that place resonated with the loud roar of a lion. On completion of his meditation, the śākyā opened his eyes and saw a giant lion gushing towards both him and the young man. Seeing the fearless and firm young katriyā prince in front of him, addressing the young man, śākyā Sudatta ordered in the language of that prince 'poya sala' i.e. O Sala, kill it.

Obedying with highest regards the order of his teacher, prince Sala killed in one stroke, the lion galloping towards śākyā Sudatta.

Seeing the superb valour and bravery of the young Sala, the happiness of c rya had no bounds. He developed firm belief that this young man is the fittest person to protect and propagate Jainism and Jain congregation after becoming the king and installing a Pro-Jain dynasty. Immediately after this incidence, c rya Sudatta started addressing this young and brave Y dava man as Poyasala. Therefore this Y dava dynasty later on became popular Poyasala (and later Hoyasala) dynasty.

With the active support and help of c rya Sudatta and Jain congregation, Poyasala, after the defeat and fall of C lukya dynasty, established Hoysala Empire in the southern part of C lukya's territory in around 1004AD.

With the royal patronage and support of Hoyasala Empire, Jain religion and congregation started growing with twice the speed. Both Hoyasala dynasty and Jain congregation thinking other's progress and prosperity as their; started jointly working together from the beginning till the end of Hoysala dynasty for making each other prosper and be stronger; rulers of Hoyasala dynasty undertook many exemplary actions to ensure spread of Jainism alongwith its influence as well as to protect the Jain congregation from all types of calamities and problems.

Names and periods of King Sala and other rulers of Hoyasala dynasty in chronological order are as follows:

1. Sala (Poyasala): founder and first ruler of Hoyasala dynasty from 1004-1022 AD.
2. Vinay ditya-I; No definite information is available about him.
3. Nrapak ma; ruler of Hoyasala dynasty from 1022-1047AD.
4. Vinay d t ya-II; third ruler of Hoyasala dynasty from 1047-1063AD.
5. Ereyamga; fourth ruler of Hoyasala dynasty from 1063 1100AD.
6. Vall la-I; fifth ruler of Hoyasala dynasty from 1100-1110AD.
7. Vi uvardhana; He became the ruler of the dynasty in 1110AD. He alongwith his chief queen ntala Dev , 8 chiefs of armed forces namely Gamga R ja, Boppa, Pu isa, Baldeva Ga a, Mariy , Bharata, Eca and Vi u, and all sections of his subjects, made unique and exemplary contributions for all round progress, promoting the influence, popularity of Jainism and taking Jainism to the highest levels of popularity.

A historical but unsuccessful attempt to bring out compromise / consolidation of Jainism

After the death of Devardhiga i K am rama a, the material based religious traditions in Jainism had almost totally replaced its true and original spirituality based tradition. Jain followers started believing these new material based traditions as original.

The serious practitioner monks of true Jain doctrine started getting worried with new prosperity and influence of laxity in the conduct of monks and associated material based worships and religious rituals.

Many serious practitioner monks and c ryas of true Jain doctrine made many efforts to establish the influence of the original spirituality based Jain tradition but their attempts did not produce satisfactory results. Still, these c ryas did not lose heart and kept on trying. Their efforts did produce partial success also. Here it will not be out of place to say that even the partial successes of these reformist c ryas could not replace their failures. The main cause for their failure was the use of material based and attractive religious rituals by other materials based Jain congregations which have made deep impressions in the minds of Jain followers and rulers alike as true religion and became followers of these material based Jain traditions. Thus all the innovations in religious rituals introduced by these materials based traditions made deep impressions in the minds of all as true religious traditions. Alongwith another reason for the failure of the reformist c ryas was the attractive material incentives offered by the rulers and their advisers (who were followers of these materials based traditions) to common people. Under the influence of these incentives, it became impossible for the reformist c ryas to succeed.

These reformist c ryas, who were true followers of the original doctrine and rama a conduct were extremely worried about the pervert changes made by the material based traditions in the conduct of monks and householders alike. The growing influence of these pervert changes were causing them pain like a thorn in their heart.

A detailed review of Mah Ni tha indicated that introduction of these changes in the code of conduct by different material based traditions if not introduced with some restrictions at different places in Mah Ni tha

may produce disastrous results in future. With these concerns uppermost in their minds, these reformist c rya s of the psychic traditions of Jain congregation tried to reconcile with all other material based traditions of various congregations, gacchas and ga as who had earlier drifted away from them. From the existence of many writings in Maha Ni tha in its present version, one can easily conclude that c rya Hari Bhadra in Vikram 757-827, had introduced many improvisations and rewrote many parts of Mah Ni tha.

The only manuscript of Mah Ni tha available at that time as original now had many parts of it being destroyed by termites. There were many lines / many words and at times many pages (as much as 3) were destroyed. The main objective in rewriting and improvising this termite infested manuscript of Mah Ni tha, of Hari Bhadra and eight other friends of different congregations, was to eliminate the growing differences and rivalries prevailing amongst different Jain congregations, as well as to bring reconciliation amongst many congregations, gacchas, ga as and other formations in Jain congregation. Therefore Hari Bhadra and eight other c rya s of different congregations improvised Mah Ni tha by introducing many pages having interlinked changes in Mah Ni tha. Hari Bhadra and other c rya s also introduced such daily religious rituals for Jain followers which were hitherto totally prohibited in original scriptures. Such acts of these reformist c rya s lead us to infer that these c rya s accepted the changes in conduct that has been made so far by the materials based traditions or that has been deeply ingrained in the minds of the followers as religiously correct or those traditions which were difficult to be eliminated, acceptable as an integral part of the original code of conduct and doctrine.

To reconcile the irreconcilable problem / conflict among the materials based and psychic based traditions, Hari Bhadra and eight other c rya s unanimously accepted the changes made by material based traditions so far. Perhaps the second reconciliation accepted unanimously by these c rya s was of changes introduced by temple dwellers tradition early during their formative period and deeply ingrained in the minds of the follower of Jainism. Alongwith idol worship, even the use of mantras and attainment of various extra ordinary powers were also included in the religious duties of the followers.

Thus with the noble objective of bringing about reconciliation amongst various sects, gaṇas and traditions prevailing in Jain congregation at that time and to unify them as one; Hari Bhadra and other reformist caryas of that time, and in the spirit of reconciliation using the path of improvising Niṭha included all the prevailing rituals of idol worship, use of mantras, attaining extraordinary powers etc which were introduced by various materials based Jain traditions, as a part of daily religious rituals of the followers of Jainism.

This was a unique and historical step to bring all Jain congregations with different traditions into the fold of one unified Jain congregation. However these efforts not only failed but even resulted in long term ill effects as well.

Those caryas, who were believers and followers of the original doctrine and code of conduct depicted by Omniscient Lord Mahāvīra, did not accept at all in any manner these changes practiced by the caryas of that time and incorporated by Hari Bhadra in Niṭha in spirit of reconciliation.

Another long term ill effect of the reconciliatory approach adopted by Hari Bhadra was that the changes incorporated in Maha Niṭha of the rituals prevailing at that time as religious activities were accepted by the Suvihita tradition but the temple dwellers and other traditions did not accept them in Toto.

Scriptures, dress codes of monks (male and female) and doctrine

Similar to the differences in the doctrine of Lord Mahāvīra, differences in the dress codes of monks (male and female) also started making their presence.

Idol worshipping, Sthānakavāsīs and Terahapanthīvetmbaras and Digambaras Terahapanthī, Bhāraka, those using whiskbrooms of peacocks and others using whiskbroom of eagle and even not using whiskbrooms at all etc, neither accepted same dress code at that time nor even today. They boldly insist that the dress code acceptable to them is the original dress code prevalent at Lord Mahāvīra's time. Of course there are some traditions which accept changes in the type of dress and number of pots to be used during the period last quarter of V.N. 6th

century to first quarter of 7th century V.N. Such changes were necessary to reflect the decrease in the physical strength and structure, ability to tolerate different types of afflictions. However, overall dress code and types of pots used is still same.

Therefore we have to refer to the original scripture to determine what the actual dress code should be. Adequate light had been thrown on this topic in c r mṅga and Bhagavat S tra. Besides these two, in other scriptures such as Pra na Vy kara a etc, we find scattered mentions on such issues. These scriptures and their contents clearly establish that in the use of religious implements, pots and mouth covering occupied main place and mention for the practitioners of the religious conduct.

While describing the penance of great observer of austerities and who attained liberation in the same life monk Skandaka in Bhagavat s tra; who even possessed the supreme structured and rock like strong body, did use clothes and pots. Such mentions prove that even the strong and supreme bodied great monks who even attained liberation in that birth itself like Skandaka, during the presence of Lord Mah v ra used clothes. While discussing this subject in Vi e va yakabh ya, it had been considered essential even for Jinakalp rama as to at least keep whiskbrooms and mouth cover.

During the middle ages, it is possible that it might have become essential to incorporate minor changes in dress code etc by differing congregations and gacchas to maintain their distinct identity and suit the local traditions as per the saying '*loke limga prayojanam*'. However, undoubtedly we can conclude that every single tradition did try to maintain close identity with Lord Mah v ra's congregation in some way or the other. All these statements can lead us to infer the type of dress code of monks during the time of Lord Mah v ra.

One sect of Lord Mah v ra started proclaiming that a monk using cloths cannot attain liberation in the same life in any condition. Since women cannot shed clothes completely so they cannot attain liberation in the same life as women. As against this, the other sect claimed that monks using clothes and women can attain liberation in the same life.

Similarly the first sect started claiming that the entire scripture of twelve limbs had been lost and none of it available in original state now. As

against this, the second sect kept on saying that eleven out of twelve limbs of original scripture are still existent. It is possible that minor parts of these eleven fold scriptures may have been lost but the major part of these is still available. The first sect therefore does not give their approval to the authenticity of the scriptures, niryuktis, c r is, appendices, prak r akas commentaries etc compiled by c r ya after V.N. 1000 and later. Another sub group only give their approval for the doctrine of the original scriptures only and Bh yas, c r is etc are not acceptable completely to them. On the other hand, one sub sect of vet mbara tradition gives full acceptability to all scriptures, niryuktis, c r is, appendices, prak r akas commentaries as well.

One sect believes in worshipping nude idols only while the other sect believes in worshipping clothed idols. The third section is fundamentally opposed to idol worship itself and believes only in the contemplation and meditation of non concrete and pure soul only.

Therefore if someone tries to enumerate and list all the sects, sub-sects, traditions, gacchas and ga as etc after seventh century V.N., then he may take ages to compile that literature. Then there are differences in dress code in each group also. As far as Digambara tradition is concerned, on the one hand their monks (male) do not use even a thread of cotton for covering their body and yet Bha r akas of the same sect keep all sorts of possessions including clothes, maids and servants, buildings, whisks, canopies material wealth of all types etc. Digambara monks only move around on feet while Bha r akas use trains, airplanes, motors to move around.

As far as vet mbara tradition is concerned, their monks belonging to idol worshipping sub sect do not keep mouth cover cloth but keep a hand cloth. They have accepted mouth cover cloth as an implement for monks though. One section of this sub sect use their body cover cloth for wiping and covering their mouth and instead keep a stick in their hand.

Sth nakav s vet mbara monks on the other hand do not keep a stick in their hand but do keep a mouth cover cloth, pots, whiskbroom and books instead. One sub division of this sub sect do keep mouth cover cloth like their counterparts of Sth nakav s sub sect but the shape and size of mouth cover cloth of this group is different from Sth nakav s monks.

As far as complete loss of scriptures is concerned, we have to consider that not even a single scripture of other Indian religious traditions such as Vedic (who call their Vedas as divine sermons), Upani adas, Vai āvas, rūtis, G t , Mah bh rata, Pi ākas of Buddhism etc have been lost. They even do not talk of loss of their original scriptures. Lord Buddha, who was a contemporary of Lord Mah v ra, also preached and his sermons are believed to exist in original. Then why do monks and followers of Digambara tradition talks of this loss of original scriptures. How can their own eleven limbs, sub limbs, Cheda s tras can be lost? They cite the effect of bad (inauspicious) times for such loss. How come only Jain scriptures were lost and not the scriptures of any other religion? Under such circumstances, it becomes difficult to digest their claim of loss of original scriptures.

In a similar manner, the tradition of v sak epa of c r yas, Up dhyayas, monks (male and female) and elders is a very popular in one sect of Jainism. In va yakac r i, mention had been made that even Lord Mah v ra practised this tradition on ga adharas like Gautama etc. But such practices are not traceable in scriptures.

Today each and every sect, sub-sect and ga ā of Jainism consider their rituals and traditions as original and propagated by Lord Mah v ra. In such a situation, validity of the true code of conduct and doctrine can only be made based on the description in scriptures like c r mga etc, whichever tradition comes out as per the descriptions in c r mga etc should be considered as the true and original code of conduct, ritual and tradition only.

Chronological listing of c ryas after V.N. 1000

It is an established fact that the tradition of religion and doctrine prevailing during the time of Lord Mah v ra had undergone changes over period of time.

Why did the religious order, which maintained its unity and originality for approximately 600 years, undergo drastic changes and truncation in many units later on? It will be doing injustice to the great contributions made by Jains, if we assign all problems to the growing relaxations introduced by them in their code of conduct or to fulfil their personal egos of personal glory or worldly attainments.

A thorough unbiased study of the history of middle period along with the socio political conditions prevailing then will show that these were the dominant causes for such divisions and relaxations coming in Jainism also.

In fact the search for solutions for the difficulties inflicted on Jainism from time to time have themselves been the main cause of these divisions and sub divisions within Jain congregation. This was an era of blind religious faith as well as of religious intolerance emanating from it co-existing together, which had been the dominant causes for such splits and relaxations.

The extremely attractive temples, very attractive daily religious functions organized there with lots of fanfare, musical recitations of holy texts and songs, festivals and pilgrimages etc which were being organized by other Indian religious traditions were steering away traditional Jain followers towards them. Such mass exodus of Jain followers towards other religions started creating doubts in the minds of Jain c ryas about the very survival of Jainism itself. They were therefore preoccupied in devising ways and means to stop this mass exodus. In this process they came to the conclusion to start using the same methods (as used by other religions) to attract their followers in their fold.

Thus Jainism started bifurcating into several units such as those who were prepared to adopt such new innovation in religious conduct and doctrine and those who wished to stick to the original tradition and conduct and many sub divisions in between.

The number of congregations and their members who adopted the changes kept on growing over period of time. At the same time, the number of followers of those who wanted to maintain status quo of the traditional and true doctrine kept on gradually decreasing. In this way, such changes and the impact of time, place etc kept on creating more sub divisions and those sub divisions which used material things in their rituals kept on growing in influence and reached the pinnacle of success during their time. However the effect of time cycle also took such sub divisions into its stride and they became extinct giving rise to new sub divisions. Temple dwellers, Y pan ya etc can be considered such divisions.

This is how Lord Mah v ra's congregation passed through such turmoil over period of time. Still the original tradition did not as yet become extinct. The ancient tradition of Lord Mah v ra maintained its original form in small numbers and the same can be proven from many sides / viewpoints also.

On this basis, we are successful in presenting below the chronology of c r yas and epochal c r yas after Devardhiga i K am rama a.

Era of c r yas with partial knowledge of scriptures

Chronology of c r yas and epochal c r yas after the death of Devardhiga i K am rama a (V.N. 1000) to V. 2168 for a total of 1151 years is being presented here. This is based on the descriptions found in approved as authentic by Sth nakav s (hall dwellers) vet mbara tradition. History of Jainism till the death of Devardhiga i in V.N.1009 had been given earlier in volume II of this series.

Number of pontiff	Name of pontiff	Period of their stay in V.N.
28th	V ra Bhadra	1009-1064
29 th	amkara Sena	1064-1094
30 th	Jaso Bhadra Sw m	1094-1116
31 st	V ra Sena	1116-1132
32 nd	V ra Jasa	1132-1149
33 rd	Jaya Sena	1149-1167
34 th	Hari Se a	1167-1197
35 th	Jaya Sena	1197-1223

36 th	Jaga M la Sw m	1223-1229
37 th	Deva i	1229-1234
38 th	Bh ma i	1234-1263
39 th	Kisana i	1263-1284
40 th	R ja i	1284-1299
41 st	Deva Sena Sw m	1299-1324
42 nd	amkara Sena	1324-1354
43 rd	Lak m Vallabha	1354-1371
44 th	R ma Ri i Sw m	1371-1402
45 th	Padm N bha Swam	1402-1434
46 th	Hari Sharma Sw m	1434-1461
47 th	Kala a Prabha	1461-1474
48 th	Uma a i	1474-1494
49 th	Jaya Se a	1494-1524
50 th	Vijaya i	1524-1589
51 st	Deva i	1589-1644
52 nd	S ra Sena	1644-1708
53 rd	Mah s ra Sena	1708-1738
54 th	Mah Sena	1738-1758
55 th	J va R ja J	1758-1779
56 th	Gaja Sena	1779-1806
57 th	Mantra Sena	1806-1842
58 th	Vijaya Simha	1842-1913
59 th	iva R ja Simha	1913-1957
60 th	Lalaj Sw m	1957-1987
61 st	J na i	1987-2007
62 nd	N nagaj Sw m	2007-2032
63 rd	R paj Sw m	2032-2052
64 th	J va R ja j	2052-2057
65 th	Bad Vara Simha j	2057-2065
66 th	Laghu Vara Simha j	2065-2075
67 th	Jasawanta J	2075-2086
68 th	R pa Simha j	2086-2126
69 th	D modara j	2106-2126
70 th	Dhana R ja j	2126-2148
71 st	Cint ma i	2148-2163
72 nd	Khemakara a j	2163-2168

General knower of scriptures Period II Chronological order of epochal- c ryas.

Serial number	Epochal- c ryas	Period in V.N.
29 th	H rila	1000-1055
30 th	Jina Bh dra i K am rama a	1055-1115
31 st	Sw ti (H rila gotriya but different from r Sw ti)	1115-1167
32 nd	Pu ya Mitra	1167-1250
33 rd	Sambh ti	1250-1300
34 th	M dhara Sambh ti	1300-1360
35 th	Dharma i	1360-1400
36 th	Jye h mga Ga i	1400-1471
37 th	Falgumitra	1471-1520
38 th	Dharmagho a	1520-1597
39 th	Vinaya Mitra	1597-1683
40 th	la Mitra	1683-1762
41 st	revat Mitra	1762-1840
42 nd	Sumi a Mitra	1840-1918
43 rd	Lari Mitra	1918-1963
44 th	Vi khla ga i	1963-2000

Life sketches of c rya s

28th Pontiff c rya r V ra Bhadra

Birth	V.N. 959	Special note: He was installed as the successor to the 27 th pontiff of Lord Mah v ra's congregation, the last of knower of prior canons c rya Devardhiga i K am - rama a. No details about his unique contributions to Jain congregation are traceable in Jain literature.
Initiation in monkhood	V.N.986	
Attain c rya status	V.N. 1009	
Left for heaven (Death)	V.N.1064	
Period of householder life	27years	
Period of ordinary monk	23 years	
Period of c rya status	55 years	
Complete monkhood	78 years	
Life span	105 years	

29th epochal- c rya r H rila S ri

Other names	Hari Bhadra S ri- I	Harigupta S ri
	1 st alternative	2 nd alternative
Birth	V.N.943	V.N.953
Initiation in monkhood	V.N.960	V.N.970
Ordinary monkhood	V.N.960-1001	V.N.970-1001
Epochal c rya period	V.N.1001-1055	V.N.1001-1055
Left for heavenly abode	V.N.1055	V.N.1055
Lifespan	112 years 5months 5 days	

Considering the birth, initiation and life span of earlier prior-canons knowing epochal- c rya s, the first alternative seems more tenable.

He was the contemporary of 28th pontiff c rya V ra Bhadra. After c rya Devardhiga i K am rama a, he was the next distinguished scholar c rya with outstanding intellect of his time.

During the period when the foreign invaders started polluting and destroying the political environment in the country; common men and women were being tortured. The country was passing through a political turmoil. At that time c rya H rila Bhadra, like an apostle with unlimited patience and outstanding intellect opposed these adversities in a non violent manner. He acted like a powerful preacher to bring comfort to suffering people who were being tortured under the cover of humanity. Greatly inspired by the sermons of this uncommon, spiritual and with divine aura c rya H rila Bhadra, the deadly goon H ar ja Toram a became his disciple and started venerating him. By converting the dangerous and vastly inhuman Toram a to his congregation, fame and popularity of epochal- c rya H rila spread far and wide. This incidence had been mentioned as an admirable reference by Udyotana S ri (6th in the chronology of H rila's successors) in 'Kupalayam l ' composed in aka 7th century. This mention establishes the fact that epochal- c rya H rila Bhadra during his time relieved common people from the destructive acts of terrorist Toram a and his large army.

In Jain literature we find three names used for c rya H rila, namely;

1. H rila
2. Harigupta
3. Hari Bhadra

This Hari Bhadra is different from Viddy dhara branch c rya Y kin Mahattar s nuh bhava Viraha Hari Bhadra S ri who lived during V.N.1227-1297 and who reformed and rewrote Mah Ni tha in V.N. 1255.

Probably after the death of c rya H rila Bhadra, a separate gaccha was also established after his name. At that time, it was a usual practice to establish such a gaccha to pay reverence to an important c rya who was a renowned scholar of high standard, popular and had special aura as well. Creating a separate gaccha under his name signifies that c rya H rila had supreme knowledge of scriptures, was highly influential and was a capable epochal- c rya as well.

Composer of Niryuktis, Niryuktik c rya Bhadra B hu -II

He was a contemporary of 28th pontiff c rya V ra Bhadra and 29th epochal- c rya H rila. c rya Bhadra B hu was a great scholar and authored several important Jain holy texts during V.N.1000-1045. He was thus considered a distinguished scholar and writer of the niryuktis.

The name of c rya Bhadra B hu -II stands out in the first row amongst the authors and composers of niryuktis available today. He wrote niryuktis on va yaka, Da avaik lika s tra, Uttar dhyayana s tra, c r mga, S trak t mga, Da ruta skamdha, Kalpa s tra, Vyavah ra, S rya Praj apti and ibh ita.

He did yeoman service to Jainism by crisply expressing the deep rooted intent and meaning of the contents of these s tras. Actually he was like a shining star of Jainism shedding light on Jain doctrine and literature.

Due to similarity of names prevailing for many centuries, some scholars have been professing that the writer composer of niryuktis was last rutakeval Bhadra B hu. However research scholars have established by producing not just one or two but many proofs that c rya Bhadra B hu-II who existed some 875 years after rutakeval Bhadra B hu, is in fact the author composer of niryuktis on these ten s tras.

Based on available historical facts, we can infer safely that the facts concerning Bhadra B hu II given below as valid.

Around the last part of V.N. 8th century, two Brahmin brothers, Bhadra B hu and Var ha Mihira used to live in Prati h napura town of Maharashtra. Both these brothers were very intelligent and scholarly but they hailed from a very poor family and thus had almost no support for their survival.

Both the brothers had the good fortune to listen to the sermons of a scholar Jain c rya. On hearing his sermons, their minds were filled with feeling of detachment and quest for truth. So both the brothers took initiation in Jain monkhood by the c rya. They started studying Jain scriptures. Monk Bhadra B hu studied the scriptures very diligently. Soon he was considered amongst the top Jain scholars. On the other

hand his brother monk Var ha Mihira got attracted toward miracles and their super natural powers. Therefore he left his elder brother Bhadra B hu and the c rya and started studying astrology and astronomy and considered his life fulfilled. Var ha Mihira therefore studied diligently Candrapraj apti and S ryapraj apti and other similar astrological and astronomical literature. In this process he acquired deep knowledge of these texts and the subjects described therein. He thus became a scholar of occult science. He started considering himself as fit to become c rya. Towards his last period of life, the c rya decided to nominate the ablest disciple to the post of c rya. While undergoing through this process, he remembered a saying in scriptures which goes like this ‘the auspicious post of a ga adhara had always been decorated by a strong and serious scholar like Gautama. If a person intentionally appoints an incapable person to this position, then that person earns the highest demerit in his life’.

Keeping these in his mind, the c rya considered Var ha Mihira as unfit for the post and Bhadra B hu as the most suitable person. Accordingly he appointed Bhadra B hu as c rya and his successor.

This decision of his teacher greatly irked Var ha Mihira. With deep hurt, he started feeling jealous and envious of his elder brother Bhadra B hu. He therefore decided to leave Bhadra B hu and the c rya and go elsewhere. Further due to strong envy and jealousy with his brother, he even decided to leave 12 years of monkhood and become an ordinary householder again.

He started deep study of mantras and tantras in ancient religious texts and created strong following amongst royal advisers and commoners alike thereby accumulating vast financial wealth also. His desires to earn more wealth kept on increasing as his popularity and wealth continued their upward trend. Further to enhance his prestige, he started proclaiming through his followers that he had lived for twelve years in the solar constellation and Lord Sun himself had imparted all knowledge to him and sent him to earth.

Based on the essence of S ryapraj apti, Candrapraj apti and other similar texts, he wrote a unique text on astrology. In this way his writings and miracle generating acts resulted in his all round popularity.

Influenced by this popularity, King of Prati h napura appointed Var ha as his royal astrologer / adviser.

During this period of popularity of Var ha Mihira, scholar of occult science, c rya Bhadra B hu also came to Prati h napura. On hearing this auspicious news, King of Prati h napura alongwith his family, friends and advisers including Var ha Mihira came to pay obeisance to c rya Bhadra B hu in the garden where he was staying. After completion of the religious discourse by c rya Bhadra B hu, the king became busy in discussions with his royal adviser Var ha Mihira. At this point, a royal messenger came and gave the news of the birth of a son to Var ha Mihira. After paying reward to the messenger, the King asked Var ha, ‘Purohitj ! In how many types of knowledge and skills your son will be a distinguished scholar and how long will he live and how many citations will be bestowed on him?’ Fortunately scholar of all types of knowledge, c rya Bhadra B hu is also here and so we will establish the validity of astrological knowledge by him.

Var ha Mihira said’ ‘O King! After thorough review of various constellations and their formations and their influences at the time of my son’s birth, I am in a position to say that this child will live for 100 years, will acquire deep knowledge and become expert scholar of all types of knowledge and earn several citations. Your sons and grandsons will venerate this child as well’.

The King then humbly prayed to c rya Bhadra B hu, ‘Please advice if everything my royal adviser tells about his son is true?’ c rya Bhadra B hu remained equanimous and observed undisturbed silence. However on persistent requests from the king, he thought ‘according to Jain scriptures it is clearly forbidden for a monk to announce the effects of a constellation and other such causes. However to cure diseases sometimes it becomes essential for a monk has to swallow a bitter pill.’ Thinking so, c rya Bhadra B hu said, ‘O King! The reality is in fact something else which I should not express as doing so will not yield benefit to anyone. Still I can only say due to your persistent requests that the effects of karmas will be known to all on the seventh day from today’.

The envy and jealousy which was growing against Bhadra B hu for several years now became uncontrollable for Var ha Mihira. He angrily

and in a taunting manner said, ‘O King! These Jain monks have no inkling of astrological science. If they have the slightest knowledge of the subject, let c rya Bhadra B hu say in clear terms as to what will happen after seven days. I have studied deeply the astrological science. There cannot be an iota of difference in what I have predicted for the child. c rya Bhadra B hu is saying all this to contradict me. His ambiguous statements do not yield any concrete conclusion. If he has any knowledge of the subject, let him in clear terms say what and when something will happen contrary to my prediction.’ On hearing these angry statements of Var ha, the King said to c rya Bhadra B hu, ‘O Lord, your deep knowledge of the world is like an ocean. However for the validity of astrological science’s sake, today’s events are an important yardstick. I am also curious to know as to what will happen after seven days. ‘

c rya Bhadra B hu in a very calm manner said, ‘My silence at this moment is essential and beneficial to all. However it is also not proper to overlook your persistent requests. Based on astrological sciences, on seventh day, this child will die caused by a Biḍ ḷa

All present there were astonished to hear these words from the c rya. Var ha Mihira however with deep anger left for his home saying, ‘O King, these statements of c rya Bhadra B hu will turn out to be false on seventh day. In that case, he should be severely punished.’ However, his mind grew suspicious. Therefore he had soldiers protect the maternity room in his home surrounded and protected by all sides. He provided all essential commodities in the maternity home with an expert mid-wife to look after the new born child. He thus made all arrangements for strong vigilance and accordingly instructed the mid wife as well so that nothing untoward happens to the child.

As expected the disastrous seventh day arrived. Var ha started guarding the main door of the maternity room himself and alerted other soldiers to be on constant vigil all around. Towards the last part of the seventh day, a heavy iron rod with an ugly looking Biḍ ḷa on its head fell from the maternity room and killed the new born child instantly. The news of the death of the newborn child spread like wild fire throughout the town. On arrival at the home of adviser Narendra and consoling Var ha Mihira, he wanted to know the cause of the death of newborn child from the mid-

wife. The mid-wife with tears in her eyes presented the iron like rod to the king. Seeing the ugly looking figure on the top of the rod, the king became nonplus and immediately pronounced that c rya Bhadra B hu in fact had deep and unique occult knowledge.

Taking the death of his newborn son as more painful than his own and loss of his own face, Var ha Mihira renounced the world and became a monk again. He became of firm opinion that c rya Bhadra B hu is the root cause of all his pains, loss of hard earned name and fame, death of his son and his renunciation.

Thus imbibed with deep feelings of revenge against his elder brother Bhadra B hu, he started observing many types of harsh and painful penances. He acquired great demerit by defaulting on the major vows undertaken as well as burning ego and not repenting on his mistakes /sins. After death, he was born as wicked vyantara with no extraordinary powers. This vyantara with pervert clairvoyant knowledge knew of his past life took a vow to take revenge against Bhadra B hu. After facing failure in this objective, he started torturing and inflicting injuries to Jain and Bhadra B hu's followers. These followers inflicted with pain caused by vyantara requested Bhadra B hu for relief saying, 'O Lord, how fortunate it is that people mounted on elephants are being bitten and injured by dogs?' An ordinary vyantara is causing all these problems on innocent people practicing Jainism and following c rya Bhadra B hu.

Hearing all such cries and based on his deep scriptural knowledge, c rya Bhadra B hu composed a miraculous stotra and asked his followers to recite it. His followers memorised it and regularly recited it. It resulted in all round relief from the pains inflicted as the vyantara was made weak by this stotra. This composition of c rya Bhadra B hu is popular even today and is known as 'Uvasaggahara'.

c rya Bhadra B hu also composed 'Bhadra B hu samhita' (an astrology masterpiece) and 'Arhat Cuḍ ma i' in Pr k ata. His composition 'Bhadra B hu samhita' is not available today. Another text of the same name is not his creation but written by some other scholar.

Thus after serious research of several literary and other facts, we have tried to present selections of some important incidences from his life.

c rya Bhadra B hu -II existed approximately 800 years after rutakeval Bhadra B hu.

Influential c rya Mallav d S ri 28th pontiff of Lord Mah v ra

During the period of influence of 29th epochal- c rya H rila S ri, another great and influential c rya, Mallav d by name, with extraordinary knowledge of scriptures and their rendering belonging to N gendra clan existed. c rya Jin namda S ri was his teacher.

According to ‘Prabh vaka caritra’ once c rya Jin namda S ri went to Bh gu Kaccha for pilgrimage of temples there. Two Buddhist Bhik us, Namda and Buddh mda lived there. They were both very famous Buddhist logicians and debaters of scriptural knowledge. Similarly Jin namda was also a famous high calibre scholar on self-no self doctrine. Buddh mda could not tolerate the all round popularity of Jin namda’s scholarship. He therefore decided to engage Jin namda in scriptural debates. This scriptural debate between Jin namda and Buddh mda continued for many days in royal court. In the end, Jin namda lost the debate due to vita d v da of Buddh namda. Jina S ri did not consider it proper to stay in Bh gu Kuccha after this defeat and left for Vallabh .

Vallabha Dev (Durlabha Dev), sister of Jin namda along with her three sons AJ ta Ya a, Ya a and Malla used to live in Vallabh . After listening to the invigorating sermons of Jin namda, the minds and hearts of Durlabha Dev and her three sons were filled with detachment. So they all took initiation into Jain monkhood in c rya Jin namda S ri’s gaccha.

After their initiation into monkhood, Aj ta Ya a, Ya a and Malla diligently studied and acquired deep knowledge and scholarship of high order in logic, law, grammar, literature etc. and caused spread of Jain tradition and knowledge.

rama a Malla came to learn of the defeat inflicted by Bhik u Buddh mda on his teacher Jin namda in scriptural debate. Malla’s heart was filled with deep pain and anguish. Therefore secretly in his heart he resolved to defeat Bhik u Buddh mda and re-establish the glory of

Jainism in Bh gu Kaccha. rama a Malla therefore decided to study the great text ‘Naya cakra’ which was composed based on the 5th prior canon ‘J na Prav da’ by some earlier c rya. Jin namda S ri and Durlabha Dev both tried to persuade Malla not to do as even this text was strictly prohibited for all monks. However monk Malla had already decided to study ‘Naya Cakra’ to defeat Buddhist Bhik u Buddh mda. So he started deep study of ‘Naya Cakra’.

He had just read the first verse from ‘Naya Cakra’, when the book fell from his hand and disappeared due to some supernatural powers. Surprised by this incidence, monk Malla became deeply pained. He therefore decided to compose ‘Naya Cakra’ himself.

Therefore he indulged in deeper study and contemplations of scriptures in a cave nearby on Kha ḍala hills. After completing his rainy season halt there, he continued his serious studies and contemplations for the next six months resulting in his acquiring unique scholarship in composing and discussing this text. Thereafter he composed the voluminous holy text masterpiece named ‘Naya cakra’. His teacher Jin namda S ri greatly admired Malla’s achievements and adorned him with the title of S ri. He was henceforth called Malla S ri. Endowed with such achievements, Monk Malla S ri started his journey towards Bh gu Kaccha. On reaching there, based on his writings in Naya Cakra, he had serious scriptural debates for six months with Buddh namada in the royal courts. In the end Bhik u Buddh mda was defeated by monk Malla S ri. While declaring Monk Malla victorious, the King anointed him with the title v d (debater or logician par excellence) and he became Mallav d S ri thereafter. In this way, he had Jain congregation regain its lost glory in Bh gu Kaccha. Jain congregation again became popular and its influence grew in Bh gu Kaccha again.

Immediately the Jain congregation of Bh gu Kaccha proceeded to Vallabh . After reaching Vallabh , they paid obeisance to c rya Jin namda S ri and requested him to return to Bh gu Kaccha to bless them with his holy presence. Based on such persistent requests, c rya Jin namda S ri alongwith his congregation of rama as and rama s proceeded to Bh gu Kaccha. The teacher and the disciple had their affectionate meeting in Bh gu Kaccha. After handing over the administration of his entire congregation to c rya Mallav d , c rya Jin namda S ri himself went into deep contemplation on his own self.

c rya Mallav d S ri composed two jewels like, voluminous holy texts, namely, 'Naya cakra', and 'Padma caritra' or R m ya a. Along with these two, he also wrote commentaries on 'Sanmati Tarka' by c rya Siddha Sena. By teaching 'Naya Cakra' having twelve chapters like the twelve limbs of scriptures, to his intelligent disciples, he made them experts in Anek nta, epistemology, logic, grammar and literature etc. He did great service to Jainism by teaching his disciples and making them undefeatable.

Both brothers i.e. Aj ta Ya a and Ya a were also great scholars in their own might. Monk Aj ta Ya a composed 'Pram a' text while monk Ya a composed 'A mnga Nimitta Bodhin Samhit '.

Based on the writings of author of Prabandhko a Ratna ekhara S ri had given different views on c rya Mallav d than in 'Prabh vaka caritra'. He says that c rya Mallav d is the son of the sister of King l ditya of Vallabh . On gaining rule over Vallabh , l ditya got his sister married to the ruler of Bh gu Kaccha. l ditya's sister in course of time gave birth to an illustrious son named Malla. In the beginning l ditya was a follower of Jainism and had temples and idols of Jains restored and rebuilt. At that time Jain congregation of Vallabh was a strong and influential congregation.

During his rule, a great Buddhist c rya who was a logician and debater defeated Jain monks in scriptural debates in l ditya's courts. According to prior agreed terms of debate, vet mbara Jains and monks had to leave Vallabh . l ditya himself also became a Buddhist follower. All holy places of Jains in Vallabh came under the control of Buddhists. In this way influence of Buddhist grew in Vallabh .

During this period, King of Bh gu Kaccha died. Therefore his widow and sister of l ditya alongwith her son Malla who was barely eight years old took initiation in Jain monkhood in a Jain congregation. After the victory of logicians of Buddhist c rya, both l ditya and Kau ala King converted to Buddhism. Jain congregation started becoming weaker and losing its influence. On learning of the defeat of Jain congregation at the hands of Buddhist logicians, child mall experienced deep pain and immediately resolved to uproot Buddhism completely.

With this resolve and the permission of his mother, went to a cave. There he observed severe austerities and performed contemplations on the self continuously. As a result he was blessed with the acquisition of unique insight and wisdom in him. Light of divine knowledge appeared in him and he was blessed with unconquerable wisdom. He composed jewel like text 'Naya Cakra'. To re-establish the supremacy of Jainism, he proceeded towards Vallabh . There in the court of 1 ditya, he engaged in scriptural debates with Buddhist logicians for six months. At the end, Malla was declared victorious. The Buddhist c rya could not tolerate this defeat and left Vallabh . King 1 ditya appointed Malla as his royal religious teacher. As per the prior agreed terms of the debate, he ordered expulsion of Buddhist monks from Vallabh . He also gave full freedom to Jain monks to wander freely anywhere in Valalbhi. He also asked his orderlies' to request Jain monks elsewhere to visit Vallabh and practice Jainism. He gave full control of atrumjaya hill to Jain congregation.

In this way, during the period of epochal- c rya H rila (V.N. 1000-1055), the herculean efforts and unique scholarship of c rya Mallav d in V.N. 11th century made him as a great influential Jain c rya.

Main authors of religious texts during the period of 28th pontiff of Lord Mah v ra's congregation and 29th epochal- c rya

1. **Mallav d :** Logician c rya Mallav d belongs to the same period as of c rya V ra Bhadra and H rila. He composed philosophical and doctrinal text 'Naya Cakra' as well as commentary on 'Sanmati Tarka'.
2. **Candrar i Mahattara:** He wrote karma doctrine text called 'Pamca Samgraha' with commentary.
3. **V caka Samgha D sa Ga i:** Names of V caka Samgha D sa Ga i and Dharma Se a Ga i, authors of oldest story literature text 'Vasudeva Himḍ ' is taken amongst the foremost scholars for their literary contributions. In this text, description of the roaming of Vasudeva, father of Lord K a, is described in details beautifully. As a result this text was christened as 'V sudeva himḍ '. It is composed in two volumes. Samgha D sa Ga i is credited with writing the first volume having 11000 verses. Dharma Se a Ga i is credited with writing the second volume with 17000 verses.

Observing verbatim the old saying ‘*sahano v rya karav vahai*’ both these authors jointly composed ‘Pamcalkalpa bh ya’

Author Samanta Bhadra of the period prior to H rila

In Digambara congregation, a great influential Jain c rya by the name of Samanta Bhadra existed. He was a great and undefeatable poet, logician, scholar of highest attainments of his time. The trio of Jain monks, Dar anavijaya, J navijaya and Ny yavijaya in their historical text ‘Jain Parampar o Itih sa’ have written of c rya Samanta Bhadra as belonging to the forest dweller tradition of both Digambaras and vet mbaras Jain congregations. He belongs to the 7th century V.N. and is venerated by both Digambara and vet mbara traditions equally.

Life sketch of c rya Samanta Bhadra as given by scholars of history of Digambara tradition is as follows.

A speaker and knower of scriptures of highest order, poet and logician, c rya Samanta Bhadra was a k atriya prince of the ruler of Uragapura in Kavi Mamdala of southern India. His birth name was mti Varm . He developed detachment from the worldly pleasures and renouncing all worldly comforts and facilities available in plenty as poisonous he got initiated as a Jain monk. He was continuously occupied in the practice and observance of right Jain code of conduct of monks. He used to accept food only to maintain a healthy body so that he could practice self restraint and undertake foot walks to take the divine and beneficial message for all of Lord Jinas to all corners of the country and for the benefit of all living and human beings. He never accepted alms for the sake of taste or beneficiation of the body. c rya Samanta Bhadra was an exemplary monk.

Due to the rise of some prior inauspicious karma, he was inflicted with the disease of never ending hunger. His disease kept on increasing from the dry and unfriendly food received as alms and assumed dangerous proportions. So, at his own sweet will, he sought permission from his guru to observe path of pious death (sam dhi mara a) by observing fasts. His extremely knowledgeable teacher after contemplating for a while said, ‘Son! You shall create supreme respect for Jainism. You still have a sufficient life span remaining. To cure this deadly disease, one needs to consume large quantities of rich food. Hence you abdicate the five major

vows for some time and eat sufficient quantities of rich food. After the complete cure of this disease, you undertake repentance and get reinitiated into monkhood to observe the conduct of monks.'

Unwillingly accepting the orders of his supremely knowledgeable guru, he gave up monkhood and became a householder. Wearing the ashes on his body, he started roaming here and there and finally reached the palace of the king of K mc . Seeing his ash clad body, immediately the idea struck the king of K mc whether Lord iva himself, after showering his greatest blessings, has appeared before him. Therefore he rose from his seat, bowed to the ash clad Samanta and paid him respects. When the king realized that Samanta is a great monk and spends all his life in the praise and worship of Lord, he requested Samanta to live in iva temple of the palace and perform all religious duties as the head priest. Consuming daily the large quantities of rich food offered by devotees to Lord iva in the temple, soon the deadly disease of Samanta got fully cured.

One day, on the insistence of the King of K mc to perform the p j of iva, Samanta Bhadra composed 'Svayambh stotra' and started worshipping Lord Jinendra in front of the iva linga. In the citation in 'Candrappaha carium', when the time came to bow and pay obeisance to the iva by Samanta Bhadra, immediately the idol of eighth T rthamkara Candra Prabhu of Bharata region of Jamb dw pa of this avasarpī araka appeared from the iva linga. This miraculous event created a huge impact and influence of Jainism in the minds of king of K mc and his subjects. As a result the ruling dynasty continued to be followers of Jainism for a long time. After rutakevl Bhadra B hu, Samanta Bhadra is the only c rya who is venerated equally by both Digambaras and vet mbaras alike and they both felt honoured to call him as their c rya.

Famous religious texts written by c rya Samanta Bhadra, popular even today

1. pta M m ms or Dev gama.
2. Svayambh stotra or Caturvim ati Jina stuti
3. Stuti Vidy
4. Yuktyanu sana
5. Ratna Kara ḍa r vak c ra.

c rya iva arm

By writing the two jewels like great texts namely ‘Kampapayadi’ and ‘Pamcama ataka’, an ancient c rya had done immense beneficial work for Jain followers. He took out the essence of the ‘Karma Prak ati Pr bh ata’ of the second prior canon from D a iv da to compose ‘Kammapayadi’, a text on the karma doctrine of Jainism. The version available at present of ‘Kammapayadi’ is considered as one of the oldest holy Jain text. This text is considered with equal veneration by both Digambara and vet mbara traditions. It had 475 verses. c ryas of later period have written bh yas, c r is, and k s etc on this text.

c rya iva arm had also compiled ‘Pamcama ataka’ on the basis of this ‘Kammapayadi’ holy text. This text however has 111 verses. Many c ryas of later period have also written bh yas, c r is and k on this text as well.

Both these holy texts work as the light house for directing /guiding the practitioners on the spiritual path of purification.

Influential composer of holy texts, Dharma D sa Ga i Mahattara, contemporary of H rila

Only one text called ‘Upade am l ’ authored by Dharma D sa Ga i Mahattara is available today. This text by him is very beneficial for the practitioners of spiritual path of purification. This text has 544 verses. Jain literature of later times such as in Dogha v atti’, it had been told that in his life as householder, Dharma D sa Ga i was King Vijaya Sena of Vijayapura. He had two queens Ajay and Vijay . Queen Vijay gave birth to a son who was named as Ra a Simha. Under the influence of the fear co-wife of Vijaya Simha, she created a deceitful act and had son Ra a Simha abducted. This pain of loss of son greatly affected both King Vijaya and queen Vijay . They both renounced the world and got initiated in Jain monkhood and accepted the practice of five major vows. Later on this King Vijaya was known as Dharma D sa Ga i.

On the other hand, Prince Ra a Simha was being brought up in a farmer family. On becoming an adult, he captured the Kingdom of Vijayapura due to his valour and bravery.

Later on he became anti religion and started inflicting cruelty on his subjects and started earning de-meritorious karmas. When Dharma D sa Ga i came to know of this, he composed ‘Upade am l ’ to bring back his son on the religious path from the sinful one. To bring back Ra a Simha on the virtuous path, he sent Jina D sa Ga i and female monk Vijaya r to deliver sermons to Ra a Simha. On arriving in Vijayapura, they both started delivering sermons to Ra a Simha based on ‘Upade am l ’. These sermons based on Upade am l had great and desired effect on Ra a Simha. He became a pure laity and believer of the creed (samyaktvadh r). Later on, he anointed his son to the throne and accepted Jain monk initiation with c rya Muni Candra.

Other composers / writers of holy texts

Some of the scholar c rya s who were contemporary of c rya Bhadra B hu-II and wrote important religious texts are given below.

1. **Va akera:** This scholar c rya wrote a scripture like religious text called M l c ra in 5th – 6th century AD.

2. **iv rya (ivanand):** This Y pan ya c rya wrote a grand and important text called ' r dhan ' with 2170 verses.
3. **Sarva Nandi:** Scholar monk Sarva Nandi of Digambara sect in Vikram 555 in a town called P talik of P dya dynasty wrote an important text called 'Loka Vibh ga' in Pr k ata.
4. **Yati V abh c rya:** Yati V abh c rya commands great respect in the annals of ancient Jains. His two grand texts became extremely popular amongst Jain followers and scholars. The first text is called 'Ka ya Pr bh ata C r i' and the second is called 'Tiloyapa ati'. Many scholars consider him as a c rya of Vikram 5th - 6th century.

Emergence of a new gaccha 'H rila gaccha' after the name of epochal- c rya H rila

According to the citations by c rya Udyotana or D k i ya Cihna, at the end of his text 'Kupalayam l ', the chronology of c rya belonging to H rila gaccha is as follows.

1. **Epochal:** c rya Harigupta or H rila, The gaccha was named after him.
2. **Devagupta:** This c rya was a popular and great poet. This is mentioned in Kupalayam l .
3. **iva Candra:** He went to different temples for venerating idols and arrived in Bhinnam la and lived for the rest of his life there. Udyotana had cited him as a wish fulfilling tree for the people of Bhinnamala.
4. **Yak a Datta Ga i:** He was an influential and respected c rya. He had six disciples named N ga, V anda, Mambhata, Durga Agni arm and Ba e wara.
5. **Ba e wara:** Along with the other five disciples of Yak a Datta, he preached at far and wide places and got several temples built.

He also got a grand and attractive temple built in a town called
Kavapra.

6. **Tattva carya:** We do not find any information about his life.
7. **Dakṣiṇya Cihna or Udyotana:** He wrote the popular text
'Kūvalayam l '. He had two disciples named Rvatsa and
Baladeva. Both monks acquired the senior scholar and speaker
title (vachaka) and became popular as sons of Jainism.

In the chronology of Udyotana, it is mentioned that he died in
Vikram 994.

29th and 30th pontiffs of rama a Lord Mah v ra

	29th Pontiff c rya amkara Sena	30th Pontiff c rya Jaso Bhadra Sw m
Birth	V.N. 1019	V.N.1044
Initiation	V.N.1041	V.N. 1071
c rya position	V.N.1064	V.N.1094
Death	V.N.1094	V.N.1116
Lifespan as householder	22 years	27 years
Lifespan as a monk	23 years	23 years
Lifespan as c rya	30 years	22 years
Total monkhood	53 years	45 years
Total lifespan	75 years	72 years

30th Epochal- c rya r Jina Bhadrage i K am rama a

Birth	V.N .1011
Initiation as a monk	V.N. 1025
Monk lifespan	V.N.1025-1075
Period as epochal- c rya	V.N. 1055-1115
Death	V.N.1115
Lifespan	104 years 6 months 6 days

He got initiated into rama a monkhood at a young age of 14 years in V.N.1025. During 30 years of his ordinary monk life, he very diligently and cautiously observed right monk conduct and studied deeply all the scriptures, religious texts, logic and grammar, poetry, law and the doctrine of self- no self. In V.N. 1055 due to the death of epochal- c rya H rila, he ascended to the position of an epochal- c rya.

From his six verse long veneration in the beginning auspicious practice of ‘J ta kalpa c r i’ by c rya Siddha Sena K am rama a, it emerges that c rya Jina Bhadra K am rama a was a scholar par excellence, venerated and served by the group of monks, having the deep insight knowledge of scriptures and speaker, knower of many scriptures and of self- no self doctrine.

Jina Bhadra K am rama a composed J takalpa, Sabh ya Vi e avat , B hatk etrasam sa, B hatsamgraha and in V.N. 1076 Caitra ukl 15

Wednesday during the reign of King I ditya of Vallabh composed Vi e va yakabh ya. There is no subject associated with Jain doctrine which he had not enlightened in Vi e va yakabh ya. He also composed c r i of Anuyoga.

Actually the beginning of c r i literature was done by him only. C r i of Anuyoga by Jina Bhadra K am rama a is considered topmost amongst all c r i is even today.

c r yas of later period considered Jina Bhadra K am rama a as the strong supporter of the scriptures. In his compositions, he always kept scriptures uppermost and established philosophy on the basis of scriptures and not vice versa.

Jina Bhadra K am rama a by composing Anuyoga c r i, Vi e va yakabh ya and commentary on Vi e va yakabh ya did yeoman service for the propagation of Jainism. During his 90 years of life as a monk, he composed a large number of literatures and contributed immensely to it. Even after attaining the age of 100, he continued to be busy in writing literary masterpieces. During the last years of his life, he started writing the self vatti on Vi e va yakabh ya. He could complete up to Six-Ga adhara doctrine only before his death. This incomplete work of his was later completed by Ko y c rya.

In this way serving the Jainism by immense contribution to its literary wealth, he died at the age of 104 years, 6 months and 6 days in V.N. 1115.

Distinguished and influential c r yas contemporary of the 30th epochal- c rya

1. **Siddha Sena K am rama a:** During the time of 30th epochal- c rya Jina Bhadra K am rama a, a distinguished influential c rya by the name of Siddha Sena K am rama a existed. He used to venerate Jina Bhadra K am rama a like his teacher. He composed 'J takalpa c r i' and 'Ni tha bh ya'. It can be inferred that he was a direct disciple of Jina Bhadra K am rama a or a junior c rya in his congregation.

- 2 **Ko y c rya:** A scholar c rya by the name Ko y c rya existed during the period of epochal- c rya Jina Bhadra K am rama a. As told earlier Jina Bhadra K am rama a started composing the v atti of Vi e va yakabh ya towards the end of his life and could complete only the six ga dhara doctrine before he died. Ko y c rya completed that composition as 16000 verse long text. It is inferred that Ko y c rya was a direct disciple of Jina Bhadra K am rama a, was always busy serving his teacher and thus completed his incomplete composition in the end.

Other ga a and gaccha during the time of 30th epochal- c rya

During his time, in V.N.1070 a new gaccha by the name N gendra came into existence. Like Ko y c rya during that time another composer of holy texts, Simhama i (Simhas ra), existed who wrote the k on Naya Cakra.

Main composers of religious texts during the time of 29th and 30th pontiffs

1. **Ko y c rya:** He completed the incomplete self v tti of Vi e va yakabh ya by Jina Bhadra K am rama a. He also acquired deep knowledge of the literature composed by Jina Bhadra K am rama a.
2. **Simhama i (Simhas ra):** He composed the philosophical work Naya Cakra k .
3. **Ko y c rya:** He is a different scholar c rya than Ko y c rya. He wrote k on Vi e va yakabh ya. He existed during early part of Vikram 8th century.

Dynasties of the time of 29th and 30th pontiffs and 30th epochal- c rya

During the period of epochal- c rya Jina Bhadra K am rama a, King l ditya was the first ruler of Vallabh . Vi e va yakabh ya was composed by Jina Bhadra K am rama a during his rule only.

H a dynasty

During the existence of Jina Bhadra K am rama a, H ar ja Mihirkula ruled over M law and many parts of Rajasthan. Around V.N.1022, he

ascended to the throne of M law after the death of his father M lawr ja Toram a. He was a staunch enemy of Buddhists. He was a follower of aiva religion. Even being a foreigner, he adopted Hindu religion and became an ardent devotee of Lord iva. Mihirakula used to destroy Buddhist stupas and loot the Buddhists. During his reign, he inflicted many hardships on Buddhist bhik us. In about V.N.1059, Ya odharm scored a resounding victory over Mihirakula which is described in the victory pillar inscriptions of Mandsaura. However Ya odharma neither killed nor imprisoned Mihirakula after the defeat but only made him serve him and left him as taxpaying ruler under his empire. Mihirakula died in V.N.106

31st, 32nd, 33rd and 34th Pontiffs of Lord Mah v ra's tradition

Name	31st r V ra Sena	32nd r V ra Jasa	33rd r Jaya Sena	34th r Hari Sena
Birth	V.N. 1040	V.N. 1103	V.N. 1100	1102
Initiation	1075	1118	1135	1140
c rya position	1116	1132	1149	1167
Death	1132	1149	1167	1237
Householder	35 years	15 years	35 years	38 years
General monk	41 years	14	14	27
c rya	16 years	17	18	30
Lifespan	92	46	67	95

31st epochal- c rya r Sw ti (Different from H rila lineage Sw ti)

Birth	V.N.1089
Initiation	V.N.1107
General monkhood	V.N.1107-1115
Epochal- c rya	V.N. 1115-1197
Death	V.N.1197
Life span	110 years 2 months 2 days

After the death of 30th epochal- c rya Jina Bhadra K am rama a in V.N. 1115, rya Sw ti was anointed to the post of epochal- c rya by the four fold congregation.

rya Swati served the Jain congregation for 82 years as its epochal- c rya. In this context, information is available from a verse in 'Vic ra re i' as follows: -

In V.N. 1150, Sw ti was the first c rya to start the tradition of observing fortnightly ritual confession on 14th day of the fortnight.

However 'Ratna Samcaya' holy text gives a slightly different version in this context, which is as follows.

After V.N.1200, S i (Sw ti) started observance of ritual confession on 14th day of the fortnight instead of the full moon night.

Dh rapadra gaccha

During the time of 34th pontiff of Lord Mah v ra's tradition c rya r Hari e a, the 5th ga a- c rya Ba e wara of H rila gaccha started a sub division of this gaccha and named it as Dh rapadra gaccha, also known as Ba e wara gaccha.

Solamk Param ra King Thirap la in Vikram 101 established a new town by the name Thar da. Thar da or Dh rapadra gaccha was established in this town and hence this gaccha became popular as Dh rapadra gaccha.

The fourth c rya of H rila gaccha, Yak a Datta had six principal disciples namely N ga, V anda, Mammaḍa, Durga, Agni arm and Ba e wara. c rya Yak a Datta anointed his all above named scholar disciples as c ryas. Ba e wara was the junior most of the above six disciples.

c rya Ba e wara's principal disciple was Tattv c rya and the next in command was Udyotana who composed a supreme religious text called 'Kupalayam l '. This text became very popular and hence was called as the jewel of Prak ata literature.

Yak a Mahattara, an associate monk with Udyotana, of c rya Ba e wara had a profound observer of penance called K ar i who later established K ar i gaccha. This is also considered as an offshoot of H rila gaccha.

In V.N. 1227, another branch of Dh rapadra gaccha by the name Pi palaka gaccha also came into being.

Dh rapadra gaccha had many influential c ryas. In the later part of Vikram 11th century, one monk nti anointed by c rya V di Vait la Viruda wrote a commentary on Utar dhyayanastotra.

On Bh drapada ukl 5th i.e. Wednesday of Vikram 915 under the influence of Sw ti planet (nak atra), when King Bhoja grandson of the king of Gwalior was ruling in N gaura, c rya Jaya Simha (disciple of

Kaṇvaśi of Dharmapada gaccha) composed 'Dharmopadeśa' of 98 verses and its commentary with 5778 verses.

Political atmosphere prevailing Rule of Kalabhroma throughout the state of Tamilnadu

From the writings in Periyapurāṇam, a historical fact of great significance emerges. In 6th century A.D i.e V.N. 11th century, Kalabhroma with the aid of a very powerful and strong army created havoc throughout the state of Tamilnadu and defeated the long established rules of Pāṇḍya, Pallava, Col and Cera, the four powerful dynasties ruling in different parts of the state of Tamilnadu. He thus brought the entire state of Tamilnadu under his rule. Immediately on ascending to the throne of Tamilnadu, Kalabhroma adopted Jainism as his religion. At that time, the Jains were innumerable in numbers in Tamilnadu.

When Kalabhroma defeated Pāṇḍya rule and brought the same under his rule for some time, as per the writings in 'Velvikumḍa Dīpāvatā', he was called as 'Muttarīṇa' as he had defeated the rulers of three provinces namely Pāṇḍya, Cera and Col .

It cannot be established firmly as to the place from where Kalabhroma came. However it can be definitely said that he was a native of southern India. After a short while of the establishing his rule till Kaveri and establishment of Draviḍa congregation in Madurai, Kalabhroma in a short time invaded and defeated the three provinces ruled by Pāṇḍya, Col and Cera dynasties and brought them under his rule.

Kalabhroma ruled the entire state of Tamilnadu for approximately 50 years. Kadumgona of Pāṇḍya dynasty and ruler of Madurai from one side and Pallavarja Simhaviḍu, ruler of Kancheepuram from the other side organized a well planned armed attack on Kalabhroma and succeeded in finishing the rule of Kalabhroma.

Pallavarja Simhaviḍu, ruler of Kancheepuram was not content after defeating Kalabhroma. He defeated all the rulers till Kaveri . He thus extended his rule from Kancheepuram to Kaveri .

Pallavar ja Simhavi u ruled from V.N. 1102 to 1127 and made his empire strong and follower of Jainism.

In V.N. 1127, Mahendra Varman-I ascended to the throne of Pallava dynasty. He was endowed with all round skills, an efficient ruler, poet and a musician. Like his father, he was also keen to extend his empire. He therefore extended his empire in the north upto river K and beyond.

Destroyer of the supreme influence of Jainism in south was a aiva monk Tiruappara who was his (Mahendra Varman-I) contemporary as well as his teacher. Under the influence of his teacher Tiruappara, Mahendra Varman-I left Jain congregation and became a follower of aiva religion.

Another aiva great monk J nasambandhara, who was a contemporary of Tiruappara influenced Pāṇḍya ruler Sundara of Madurai by his miracle producing skills. Sundara also gave up Jainism and became a follower of aiva religion. Three other names of Sundara P dya are mentioned in the literature, namely, Nedum ra, Kuna Pāṇḍya and Kubja Pāṇḍya.

Like Pallavar ja Mahendra Varman-I and Sundara Pāṇḍya were contemporaries, similarly great aiva monks J nasambandhara and Tiruappara were also their contemporaries. Tiruappara and J nasambandhara are both considered as the fountains of aiva revolution in Tamilnadu and both Pallava ruler Mahendra Varman-I and Sundara Pāṇḍya as the rulers who established aiva religion in south. The period of Mahendra Varman-I rule is estimated as V.N. 1127-1157 (or Vikram 657-687) which appears to be definite also.

Tiru J nasambandhara made Sundara Pāṇḍya his profound devotee and under his direction had 5000 Jain monks crushed in the oil mill. Similarly Tiruappara made K mc ruler, Mahendra Varman-I as his profound disciple and forcefully converted Jains to aiva religion. Before becoming a aiva saint, Tiruappara was not only a leading Jain monk but was the head of a group of monks in P talipurama. After converting to aiva religion, he proved to be the biggest destroyer of Jainism.

Till the first half of Vikram 7th century, Jainism was the main, most popular and powerful religion of Tamilnadu. However, during the rule of K mc Pallava ruler Mahendra Varman-I and Pāṇḍya of Madurai,

Jainism came under the clouds of profound troubles and disgrace. Actually this was a great and deep blow / scar on Jainism in southern India. This attack inflicted severe losses on Jainism which could not be compensated even by the sincere efforts of last thirteen centuries.

Jainism in great difficulties in Southern India

From 2nd to 7th century AD, Jainism was the most influential religion in southern India. From the writings in 'Jain samh ra Caritam' and 'Periya Pur a', it is evident that till the time of great aiva saints Appar and J nasambandhara etc, who initiated the Saiva revolution in south; Jainism was the most popular and most influential religion of the south. At that time in 7th century AD, aiva monks started preaching aiva religion in Pāṇḍya dynasty capital Madurai and Pallava dynasty capital K mc .

aiva monks estimated that they cannot succeed and prosper until they uproot completely the influence of Jainism. Considering Jainism as a roadblock in the success of their ambitious, they decided to first attack Jainism. But the Jain congregations of Madurai and K mc were very powerful at that time and had royal patronage as well. So it was an extremely difficult proposition to cause any harm to them. To make these congregations weak, the aiva monks decided to first bring the rulers of these two dynasties into their fold.

Ruler of Madur Sundara Pāṇḍya was a Jain but his wife (daughter of Col ruler) and his prime minister were both followers of aiva religion. Famous aiva monk J nasambandhar established contacts with the queen and the prime minister of Sundara Pāṇḍya first. During consultations with the aiva saint, the queen said, 'Her husband has become a hunch back; he is always worried and pained to be a hunch back. If you can, through some miraculous powers treat his hunch back and make it straight, then your purpose can be achieved'.

J nasambandhara said, 'with the blessings of Lord amkara, he is confident that he can treat the king'. The queen then said, 'O teacher, then consider your objective achieved'.

After some introspection, the queen said, 'I have a good-looking plan in my mind. I will immediately request the king that Jain monks are

extremely powerful and endowed with many extraordinary powers. Hence they should be invited tomorrow in the royal court to treat your hunch back and make it straight with their extraordinary powers. But those Jain monks will not be able to do so. Before these Jain monks utter any word, I shall tell those Jain monks in clear terms in the royal court and announce that whosever religious teacher can relieve the king of his incurable hunch back, the same monk will be anointed as the religious teacher of the ruler and his religion will become the religion of the state. The Pāṇḍya ruler is extremely keen to get rid of his sickness. He will immediately accept this suggestion. This way you will have no difficulty in establishing aiva religion in the Kingdom of Pāṇḍya dynasty.'

Considering this suggestion of the queen as an extremely potent opportunity to achieve his objective, he (monk Jñānasambandhara) said 'Please have faith in me. Based on the Yogic activities I shall definitely cure Pāṇḍya king of his ailment for his life'.

The queen presented her proposal to king in a very clever manner. The king accepted this proposal by queen. He authorised his officer to invite with due respect Jain monks to the royal court next morning.

Next morning, Jain monks appeared in the royal court. The prime minister respectfully requested them to take their appropriate seats and cure the king of his ailments from its roots.

The queen requested the Jain monks thus, 'Lord, you are the religious teachers of the king. Kindly leave no stones unturned in relieving the king of his ailments. Therefore from all of us and the King, certain conditions have been made essential today. Any one saint who cures the King of his ailments will become the royal religious teacher. Being the royal religious teacher, you are given the first opportunity to do so. On your being unsuccessful other religious teachers will also be given this opportunity'.

According to writings in 'Periya Purāṇa', the first opportunity was given to Jain monks. They used all types of mantras, tantras etc but could not succeed in treating the king.'

Later on Āiṇa saint Jñānasambandhara was invited. After telling him the terms of the opportunity, he was requested to use his extraordinary powers to treat the King of his incurable disease.

Jñānasambandhara, meditating on Lord Āṁkara, started treating the king. In front of all present, he quickly cured the king of his incurable disease and made the Hunch (Kubja) Pāṇḍya into handsome (Sundara) Pāṇḍya. As per the terms of the treatment, Sundara Pāṇḍya declared Jñānasambandhara as the royal religious teacher and converted ceremonially into Āiṇa religion.

This conversion of Sundara Pāṇḍya from Jainism to Āiṇa religion highly influenced the commoners as well. In the process, Jñānasambandhara also enhanced his influence over the commoners. Jñānasambandhara, in connivance with the queen and the prime minister of Sundara Pāṇḍya made several offers to Jain monks to prove the greatness of their religion and thus got them engaged in several miraculous debates. Based on the defeats of Jain monks in these debates, and as per the writings in ‘Jain Saṁhāra Caritam’ he had 5000 Jain monks crushed to death in the oil mills of Madurai. In this way, Jñānasambandhara forcefully started destroying Jain temples and monasteries and converted Jain followers as Āiṇa followers.

On the other hand, Āiṇa saint Appara also had Pallavarāja Mahendra Varmana-I converted from Jainism to Āiṇa religion. He, like Jñānasambandhara, started collective destruction of Jain temples, monasteries and maḥas along with torturous and forceful mass conversion of Jains to Āiṇa religion.

All these acts resulted in mass exodus of Jains from Kāṁcī and Madurai to other safe heavens. The remaining Jains either converted to Āiṇa religion or those who considered Jainism as dearer than their life were killed by the followers of these two Āiṇa saints.

These acts were so destructive on Jainism that it can be termed as religious uprising and mass murder. This attack made Jainism, which was most influential religion in Tamilnadu for centuries, bruised so badly that all efforts of last thirteen centuries have not been able to even

remove scars of mass destruction on Jainism, what to talk of revival of the same.

Texts such as ‘Periya Pur aṇṇa’ and ‘Sthala Pur aṇṇa’ of āiṇva religion credit Tiru J nāsambandhara, Tiru Appara, King Sundara Pāṇḍya, his queen and prime minister for this mass destruction of Jainism in Tamilnadu and establishment of āiṇva religion there.

āiṇva saint, primarily J nāsambandhara gave the foremost credit to the queen and prime minister of King Sundara Pāṇḍya amongst the 63 prominent personalities for supporting the success of this uprising of āiṇva religion in Tamilnadu.

There are many inscriptions and writings available which prove that even these destructive attacks on Jainism, Jainism continued to prosper in several parts of Tamilnadu for the next 4 to 5 centuries. Some of these places even continued to remain as the main centres of preaching and propagating Jainism. Again Cola dynasty emerging as a powerful dynasty started treating Jains in a friendly and supporting manner. They started donating villages, land and money to several Jain temples and maṇḍalas in different parts of Tamilnadu. With such gestures, Jainism though could not overcome the destructive invasion of āiṇvas, but continued to prosper and make Jainism powerful.

Del Mahattara

During the first quarter of Vikram 7th century and V.N. 11th century, a great carya, Del Mahattara by name existed. He was the disciple of great propagator of Jainism, debater par excellence and scholar carya Śrī and teacher of Durg Śwāmī and Śrī Siddharī author of great spiritual text ‘Upmiti Bhava Prapamca Kathā’. According to writings of Siddharī, he (Dela mahattara) was the carya of Nivattī clan and an authority of his time in astrological sciences. Del Mahattara wandered many times in Lāṇa Pradeśa and did great services to Jainism by teaching and preaching Jainism there to many people.

A great female monk scholar, Śādhvī Gāṇḍhī was his disciple. She wrote the correct and beautiful first copy of the immortal religious text ‘Upmiti Bhava Prapamca Kathā’ authored by Siddharī.

In the end he died in Bhinnam la by observing the rituals of pious death (samlemkhan and samth r).

Life sketches of the great aiva saints Tiru J nasambandhara and Tiru Appara

The names of Tiru J nasambandhara and Tiru Appara stand foremost amongst those who revived and re-established the aiva religion in southern India. Like they were the foremost saints for the revival and re-establishment of aiva religion in southern India, they are also considered as the foremost destroyers and fountainhead of the destruction of Jainism in southern India.

J nasambandhara had been addressed as J nasambandhara, M rtin yan ra and J nasambandhara in aiva literature. His name i.e. as Pillai Nayan ra is also found in the literature. Pillai N yan ra was born in a Brahmin family of village iy l in district Tanjaura.

To afflict mass conversion of Jains to aiva religion and to have mass killing of Jain monks in Madur , he used to roam everywhere singing his poems to try and instigate hatred for Jainism and Buddhism amongst people.

Both Tiru J nasambandhara and Tiru Appara were contemporaries. Combined efforts of these saints resulted in mass preaching of aiva religion in Tamilnadu. Tiru Appara, in the last part of his death and prior to his death gave up aiva religion and adopted Jainism again. He was the religious teacher of Pallavar ja Mahendra Varman-I, contemporary of Sundara Pāṇḍya. Prominent historian Dr A. Neelakamtha str estimates the time of Pallavar ja Mahendra Varman-I as 600-630AD. This by itself proves the time of J nasambandhara as first half of 7th century AD.

Life sketch of saint Tiru Appara

Being a follower of Jainism in his youth and as a c rya of an important Jain ma ha, he became a aiva saint. Tiru Appara then became instrumental by undertaking several activities in destroying the prevailing mass influence of Jainism in Tamilnadu and replacing the same with aiva religion. Forever, his name will be mentioned with

highest honours in aiva religion and with greatest disgust in Jain religion histories respectively.

We can easily estimate the power of his knowledge, personality by the sheer fact that he got the scholar, debater and expert of Jainism, Pallavar ja King Mahendra Varmana-I leave not only Jainism but adopt aiva religion and order inflicting of heavy casualties on followers of Jainism as per his will.

His other names found in both Jain and aiva literature are:

1. Tiru Appara
2. Appara
3. Tiru N bukasara
4. Dharmasena
5. Tiru N bukasara N yan ra and B g a

Appara was converted from Jainism to aiva religion in the famous town of Tiruv ḍig . At the time when he was a Jain monk and the c rya of Jain centre and ma ha of P talipurama, his name was Dharma Sena. Immediately after converting to aiva religion he destroyed the famous centre of Jain culture and temple and got a grand aiva temple named Tiruvāḍigāi in its place.

A significant aspect of Appara's life is that he was a distinguished Jain c rya first and then converted to aiva religion and took it to its pinnacle. In the end he again became a Jain monk and was murdered by his same aiva followers and companions to whom he helped achieve the highest positions.

V d ma Simha (Oḍay Deva)

His real name was Oḍay Deva. Being an unbeatable debater and great logician, he was decorated with the title of V d ma Simha.

He wrote three jewels like texts namely 'Sy dv dasiddhi', 'K atra Cāḍ ma i' and 'Gadya Cint ma i'. The rule of king of K mc , Pallavar ja Mahendra Varman-I is 600 to 630AD. V d ma Simha was also his contemporary. Hence his time is also established as the first half of seventh century AD.

35th, 36th, 37th and 38th pontiffs of Lord Mah v ra's tradition

	35th c rya r Jaya Sena-II	36th c rya r Jagamala Sw mi
Birth	V.N. 1142	V.N. 1187
Initiation	V.N. 1174	V.N. 1214
c rya post	V.N. 1197	V.N. 1223
Death	V.N.1223	V.N. 1229
Householder life	32 years	27 years
Monk ordinary	23 years	9 years
c rya	26 years	6 years
Total monkhood	49 years	15 years
Lifespan	81 years	42 years

	37th pontiff c rya r Deva i	38th pontiff c rya r Bh ma i
Birth	V.N.1149	V.N.1160
Initiation	V.N.1190	V.N.1211
c rya post	V.N.1229	V.N.1234
Death	V.N.1234	V.N. 1263
Householder	41 years	51 years
General monk	39 years	23 years
c rya post	5 years	29 years
Monkhood	44 years	52 years
Lifespan	85 years	103 years

32nd Epochal- c rya Sri Pu ya Mitra.

Birth	V.N.1152	Special Note: According to writings in Titthog li Pai aya, c rya Pu ya Mitra was the last knower of complete 84000 verses of Bhagavat s tra. He was a great thinker, and expert
Initiation	V.N.1160	
Ordinary monkhood	V.N.1160-1197	
Epochal- c rya	V.N. 1197-1250	

Death	V.N. 1250	in practicing and protecting the right Jain rama a conduct. Alongwith his death in V.N. 1250, Bhagavatis tra and six other limbs were destroyed.
Lifespan	98 years	

Har avardhana, other name l ditya

A very prominent and brave king in the history of India, Har avardhana by name ruled Kannauja and Sth ne wara in V.N. 12th century. Har avardhana himself was a great scholar, respectable writer of literary masterpieces, admirer of scholars, brave warrior, and expert in warfare strategies and a worshipper of peace.

Achieving his lifelong ambition to defeat and expel the foreign invader H a from his motherland forever proves his deep love for his motherland. He used to respect all religions equally.

The great Bha raka King Prabh karavardhana (other name Prat pa akti) and his queen Ya omat Dev had two sons. The elder son, the great Bha raka King R jyavardhana was a follower of Buddhism while the younger son the great Bha rakas King Har davardhana was a follower of aiva religion.

After the death of King Prabh karvardhana, King of M law tried to invade Th ne wara. Hearing this painful news, R jyavardhana with his 10000 mounted-soldiers left for a war with the King of M law and left Har davardhana in Th ne wara to protect the same. Moving with the speed of the wind, R jyavardhan defeated the King of M law .

After his victory over M law , Gaura King a mka betrayed and killed R jyavardhana. This was a great pain. Like the fall of lightning on Har davardhana. He took a vow to get rid from this earth Gaura King in a few days; else he will kill himself by burning in fire. Afterwards Har davardhana with a large and strong army departed to conquer and rule all over in four directions after defeating and taking revenge against Gaura King a mka first. He attacked Pundu, the capital of a mka. He defeated a mka in this battle.

The Chinese writer Hsueh Tsung in his memoirs of visit to Magadha in 637-638 AD has written that Ashoka cut a Bodhi tree in Gaya and as a result after sometime he died.

After the death of Rajavardhana, Haravardhana resolved to establish an omnipotent and all pervading empire to unite the entire country. To fulfil this dream of his, he kept on trying for a long time. He succeeded reasonably in North and East. However he could not realize completely his dream of uniting from north to south and east to west under one rule. The biggest bottleneck in fulfilment of his dream was the Chlukya Kingdom of Badami.

When Haravardhana was moving on the southern route to conquer the south and fully realize his dream, then Pulakina-II with the support of his large army stopped the advancement of Haravardhana's army further. On the banks of Narmada, a great war between the armies of Haravardhana and Chlukya King Pulakina-II was fought. After great fight, armies of Haravardhana had to face defeat.

Ever before his accession to throne, a number of difficulties befell on him. But he bravely continued to unite the entire country as powerful and prosperous under one rule. Even with lot of adverse conditions, he did not give up his ambition. It is an established fact that he could not unite the entire country under one rule, yet for about three decades he ruled the entire north India as a very powerful ruler. His expertise in warfare, bravery, love for literature, noble character and other such supreme values are written in the annals of the history of India. In fact he was a great ruler.

Like he was an expert in fighting with the sword, Haravardhana was also equally expert in writing literary masterpieces, and serving the scholars as well. Eminent poets of very high calibre like Banar and Mayura were present in his royal courts. Also he himself wrote the famous and high calibre dramas like 'Ratnavali', 'Priyadarshika' and 'Nagavandana'. All these three plays were extremely popular in those days and were enacted with music and songs etc at different places.

As Haravardhana had no heir, so the rule of Pushyabhuti dynasty ended along with his death.

**A great writer of religious texts and influential carya
Hari Bhadra of V.N. 13th century
(V.N. 1227-1298 or Vikram 757-827)**

r Hari Bhadra, the royal adviser of the King Jit ri of Citrak a, was a great scholar of very high calibre. He was an indisputable scholar of Vedas and Ved mga and other skills. He was very proud of his knowledge and skills.

While going on a road one day, he saw a Jain temple and idol therein. On seeing the Jina idol, he expressed his feelings in a sarcastic manner as follows:

*Vapureva tav ca e spa a bhi nna bhojanam
Na hi ko ara samstheḍagnau tar rbhavati dvalah*

One day due to excessive official work, he had to overstay in the royal palace. While returning home at night, he heard the following sweet verse being recited by an old lady.

*Cakkiduggam haripa agam pa agam cakk a kesavo cakk
Kesavo cakk kesava ducakk kes ya cakk ya!*

This verse really attracted Hari Bhadra's mind and attention. But he could not understand its meaning in spite of his repeated efforts to do so.

In the morning, he straight away went to the cottage of the old lady who was reciting this verse he heard at night. As he entered he saw an old female monk with deep meditation emanating from her face. Paying her respects to the female monk, Hari Bhadra asked the old female monk, 'Mother! Were you c k cakya reciting that verse at night?'

The experienced eyes of the old female monk could not ignore her deep insight suggesting that this youth later on will perform great service of Jainism.

Hari Bhadra requested the female monk to explain the meaning of that verse to him as his heart is filled with the desire to know the same.

The old S dhv replied, ‘O son! If you are filled with the desire to know the deep knowledge of Jainism, then you must go to our teacher?’

After enquiring the name and address of her guru, Hari Bhadra went to c rya Jinabha a. On seeing Jinabha a, Hari Bhadra’s heart was immediately filled with lot of respect for the c rya.

On seeing Hari Bhadra, Jinabha a’s mind was filled with inquisitiveness as to the whereabouts of Hari Bhadra and whether he is not the same royal adviser who is very proud of his knowledge and revered by the King. He wondered about the reason for Hari Bhadra’s arrival there?

He formally asked Hari Bhadra, ‘Bhadra, May you be blessed. Please tell what brings you here?’

Purohita Hari Bhadra in a very soft and humble voice said, ‘O venerable! I heard a verse in Pr k ata in the voice of an old S dhv . In spite of my repeated efforts, I could not understand its meaning. I requested her to explain the meaning of this verse. She asked me to meet you to quench my thirst for knowledge. Therefore I am here in front of you.’

The guru said, ‘The knowledge of Jain doctrine is extremely deep and complex. Please be my disciple first if you have the sincere desire to know the same.’

Hari Bhadra accepted initiation into Jain monkhood by c rya Jinabha a and became his disciple.

While introducing the old S dhv to Hari Bhadra, Jinabha a said, ‘O son! She is my guru sister Mahattar Y kin . She is an expert in all scriptures and is crown jewel of all female monks.’

Monk Hari Bhadra in a very humble and respectful tone said, ‘O venerable! Even after being an expert scholar of scriptures causing the birth in many lives, I am feeling that I continue to be a fool. It is the result of meritorious deeds in my previous life that my Holy religious mother Y kin Mahattar , like the goddess of my clan, gave me the right direction’.

Since that day, monk Hari Bhadra started calling himself as Y kin Mahattar S nu. Serving the venerable teacher, monk Hari Bhadra with deep faith and devotion and diligently started deep study of all Jain scriptures.

c rya Jinabha a after careful analysis of his disciple from all angles and finding an auspicious time anointed Hari Bhadra as a c rya. After being anointed as c rya, Hari Bhadra undertook long and painful wandering of different parts of the country for preaching Jainism and imparting deep knowledge of Jain doctrine to worthy followers and scholars.

Two sons of his sister Hamsa and Paramahamsa, with supreme beneficial wishes, took initiation into Jain monkhood from c rya Hari Bhadra. They both started studying with Hari Bhadra. In a short time, c rya Hari Bhadra made both monks Hamsa and Paramahamsa expert scholars in scriptures and logic studies. In the heart of both these monks, a strong desire arose to learn Buddhist literature. They both expressed desire to c rya Hari Bhadra. Based on his knowledge of astrology and causation and seeing the ill effects of their desire later, c rya Hari Bhadra advised them strongly to stay there and acquire higher knowledge there itself as many scholars of high calibre are available there itself. But on persistence and non stoppable persuasion of both disciples, c rya Hari Bhadra very unwillingly gave permission to them to study Buddhism at a far off place. After paying respects to their teacher, they both proceeded to learn Buddhism. They both disguised themselves, after removing all signs of a Jain monk so that they cannot be identified so, reached the kingdom of a Buddhist king. There, to quench their thirst for knowledge, reached the famous Buddhist school and got admission for study there. With the best facilities available for boarding and lodging and with abundantly intelligent and potentially bright scholars, started learning the difficult Buddhist logic literature very easily. To refute all non refutable explanations given by Buddhist c ryas for Jain logic, they with their prior knowledge of Jain scriptures and logic started writing them and their refutations based on eternal truth of Jain doctrine and similar non refutable Jain responses with proof and references separately. Unfortunately due to some preordained reasons, these papers written by them flew away from their hands in air and landed with Buddhist students. After reading them, these Buddhist students presented them to their teacher. When the Buddhist c rya, conversant with the subject read

those papers and powerful refutations of their doctrine and logic by Jain logic, he started trembling.

Startled by these, the Buddhist carya said, ‘Some intelligent and bright Jain scholar exists as our student definitely. Else refutation of Jain logic by me cannot be negated by anyone else’.

So the carya went into deep consultation and analysis to locate that Jain scholar in his institute. Over period of time, the deceit and disguise of both Hamsa and Paramahamsa was established.

Seeing their end to their life in sight soon, they immediately tied themselves under an umbrella and jumped, like a soldier with parachute, from the roof of the monastery where they lived and safely landed on earth unhurt. On landing they started running for their life immediately.

A large number of Buddhist soldiers and watchmen posted there saw them and started chasing them. Seeing the soldiers approaching them the elder brother Hamsa said to Paramahamsa, ‘O brother please run very fast and pay my regards to our teacher and seek forgiveness for my non-humble misdeed. Right now you run to a Pratipala king Srapala lives in this city visible now and seek asylum in his kingdom. He will arrange for your safe arrival at the teacher’s home’.

Hamsa bravely faced and countered the large army of Buddhist soldiers near him. However, in the end he fell on the ground after getting hurt all over his body by their arrows.

As per the orders of his elder brother, Paramahamsa arrived safely at King Srapala’s palace and with his help succeeded in reaching Citrakuta town.

Immediately on seeing his teacher, he fell on his feet in obeisance. Seeking forgiveness for the shameful act of his brother and his own he murmured ‘*tanme mithy bhavatu dukham*’ and narrated the entire episode from beginning to end to his teacher. While he was narrating the episode, he suffered a heart attack and he fell on the feet of his teacher.

carya Hari Bhadra was deeply pained at the sudden demise of his influential and intelligent disciples. While in pain of the death of his able disciples, suddenly his heart was filled with anger against Buddhist

c rya. In his heart he thought that until he takes revenge against the Buddhist c rya for this episode, his heart will always be pained by this thorn.

With the deep resolve to take revenge for this episode, he left his monastery without even seeking the permission from his teacher. He went straight to King S rap la. He paid respectful thanks to King S rap la for giving shelter to Paramahansa against the might of Buddhist soldiers. Afterwards they both planned a plot to defeat the Buddhist scholars. Accordingly King S rap la sent an expert in diplomacy and intelligent adviser to the Kingdom of Buddhist rulers and invited the Buddhist c rya to his court for scriptural discourse. He prepared the Buddhist c rya for the scriptural discourse and got an undertaking signed that whosoever is defeated in the scriptural debates shall jump in the pan of boiling oil and ends his life.

After three four days, the Buddhist c rya accompanied with his disciples and by a large contingent of army arrived in the court of King S rap la and started the scriptural debate with c rya Hari Bhadra. While starting the debate with Hari Bhadra, the Buddhist c rya started with explanation of Buddhist doctrine of momentary nature of reality. c rya Hari Bhadra in a short time with his refutations of their discourse made them speechless and defeated the Buddhist c rya.

The Buddhist c rya was thus declared defeated by the elders. As per the agreed terms of the debate, the Buddhist c rya had to jump in the pan with boiling oil. He died. After this other Buddhist scholars, one after the other lost in debates with Hari Bhadra and had to jump in the pan with boiling oil and die.

Afterwards a wave of hopelessness prevailed amongst the remaining Buddhist scholars. They started rebuking their ruling deity. The deity appeared and said, 'Forget the pain and go back (retreat) to your respective places. Do not get involved in debate with this Jain c rya.' After saying this, that deity disappeared. The remaining Buddhist scholars went back to their places.

When Jinabha a heard of this miraculous act of his disciple Hari Bhadra from his other disciples, he immediately left to meet King S rap la. He pacified Hari Bhadra out of his deep anguish with his serious and sweet

persuasion. Hari Bhadra thought, 'I had performed this heinous act due to my deep love for my disciples.' Thinking so, the supreme devotee of his guru, Hari Bhadra as per the directions of his guru, started to undertake severe austerities to rectify the sins committed. He performed severe penance and made his body very fragile. But the pain of his disciples kept on lingering in his mind. Worried by Hari Bhadra's condition, the ruling deity appeared, consoled Hari Bhadra and asked him to observe pure penance to make his life successful.

Hari Bhadra requested the ruling deity, 'O mother! I am not pained by the fact that two of my disciples died. But I am worried that my gurukula will die after my death.' Hearing the ruling deity said, 'Son! You have not earned the merit of progression of your clan. O great monk, you have just earned the merit to enhance the generation of scriptures by composing great religious texts.'

On hearing this, Hari Bhadra lost all pain and grief bothering him. He first composed 'Samar rka caritra' (samar icca kah) considered as one of the greatest popular religious Jain text in the twelve centuries of history of Jain literature.

After composing 'Samar rka caritra' (samar icca kah), he composed approximately 1500 appendices (*prakara a*) and he considered these jewel like texts as his offspring. Always remembering his affectionate disciples, he always ended his compositions with the remark 'bhava Var ha'.

Hari Bhadra was also a grateful person. The old S dhv , who through her verse 'cakkiduggam haripa agam' not only led him in search of true knowledge but to rama a monkhood as well, was always referred by him as religion-mother. To express his profound reverence to her, Hari Bhadra always ended his every composition with 'bhava Var ha' before his name followed by '*Y kin mahattr S nu*' after his name.

More than 1500 compositions by Hari Bhadra himself were publicised all over the country by a trader named K rap sika. Elder K rap sika by observing verbatim the sayings of c rya Hari Bhadra acquired massive wealth as well. Like K rap sika, c rya Hari Bhadra did great service to Jainism through other inquisitive and influential disciples /followers.

An old, worn out and infested with termite copy of Mah Ni tha was also available to him. No other copy of Mah Ni tha was available during his time. With his vast knowledge and diligent effort, Hari Bhadra recompiled, and completed that great Mah Ni tha text. He rewrote parts of this text to fill the missing links, pages, words and blanks in between.

After great research by eminent scholars of the country, they have given Vikram 757-827 as the time of Hari Bhadra.

c rya Akalamka

c rya Akalamka was a great scholar and influential c rya of Digambara sect. His time has been estimated by scholars as 720-780AD (V.N. 1247-1307 or Vikram 777-837). He composed a number of religious texts, some of which are listed below:

1. Tattv rthav rtika Sabh ya.
2. A a at (V tti of pta M m ms by Samanta Bhadra)
3. L ghava Stara Sav tt
4. Ny ya Vini caya Sav tt
5. Siddhi Vini caya
6. Pram a Mim ms
7. Prameya Mim ms
8. Naya Mim ms
9. Nik epa Mim ms
10. Pram a samgraha

His father's name was Puru ottama who was the minister of the R rak a dynasty King ubhaTunga of M nyakhe a. Nikalamka was his younger brother. Both brothers had sharp intellect. Both brothers alongwith their parents took the vow of celibacy from c rya Ravi Gupta.

Akalamka had such a sharp intellect that he could retain even the toughest lesson once heard in his memory and he could recite the same. The same lesson had to be repeated twice to Nikalamka. Endowed with such sharp intellect, both the brothers acquired deep knowledge of all scriptures and skills and became experts in the same.

In those days Buddhist logic was very popular all over the place. So both brothers became extremely inquisitive to learn the same. So they went to a Buddhist monastery to learn the same. They hid their religion and got admitted to the school for learning Buddhist logic. Then they started diligently studying and learning Buddhist scriptures. In a very short time both brothers acquired expert knowledge in Buddhist scriptures.

One day when their teacher was teaching them the lesson to refute Anek nta doctrine of Jainism, then he could not remember some of the parts of Anek nta doctrine. Hence he stopped further discussions on the same for the next day. Both the brothers rectified the lesson on refutation of Anek nta doctrine by c rya Dig N ga of Buddhism. When the teacher saw the rectified pages of the lesson in the classroom, he was astonished to see the correct version. He became confident that some Jain scholar in disguise has entered and admitted in the school. He therefore decided to find out the true Jain scholars amongst his students.

Like Buddhist c rya found the brothers Hamsa and Paramahamsa, disciples of c rya Hari Bhadra, similarly the Buddhist c rya found out the truth about Akalamka and Nikalamka. He sent them both to the confinement room of the monastery.

Study of Akalamka and Nikalamka in disguise in the Buddhist monastery, capture of Nikalamka and the washer man by Buddhist soldiers, escape of Akalamka from this troublesome event, six months scriptural debates of Akalamka with Buddhist c rya and subsequent defeat of Buddhist c rya in the same and victory of Akalamka are all similar to the story of Hamsa and Paramahamsa, the two disciples of c rya Hari Bhadra.

There had been many scholars with Akalamka as their name. Their chronological names are given below.

1. Akalamka Pa ðita 1098 AD.
2. Akalamka Traividha died in 1163 AD
3. Akalamka Candra 1200 AD
4. Akalamka Deva died in 1256AD
5. Akalamka Muni Nandi congregation Bal tk ra ga a and disciple of c rya Jaya K r i
6. Akalamka Deva M lasamgha 1550-1575AD

7. Bha raka Akalamka Deva composer of abd nu sana in Karnataka 1586-1615AD
8. Akalamka Muni Bha raka of De Ga a Pustaka gaccha K rkala ma ha.
9. Akalamka Deva composer of unavailable Prati h kalpa
10. Akalamka, composer of Param gama S gara in Kannada. Time unknown
11. Akalamka Composer of Caityavandana, Pratikrama as tra, Monk r vaka Pratikrama a and Pada Pary ya Mamjar . Time unknown.

Main composers of religious texts during 34th and 35th pontiffs of Lord Mah v ra

Jina D saga i Mahattara: The name of Jina D saga i Mahattara as a composer of c r is in Jain literature stands out as their foremost composer. He wrote extremely important texts like Nandic r i, Ni thac r i and va yakac r i. He completed Nandic r i in V.N. 1203 (aka 598 or Vikram 733).

C r is composed by him were not important from historical viewpoint but were extremely helpful for monks, serious practitioners to enhance their knowledge of scriptures.

c rya Apar jita (other name Vijay c rya) of Y pan ya congregation

An extremely intelligent c rya of Y pan ya congregation existed in Vikram 8th century. His name was Apar jita. From historical viewpoint his name is extremely important. Most probably, like on Da avaik likas tra, he wrote commentaries on many scriptures and holy texts.

Only one of his compositions namely ‘Commentary Vijayodaya on ‘ r dhan ’ is available today. In this text we find many extracts from his ‘Vijayoday k on Da avaik likas tra’.

His other name was Vijay c rya and hence he named his two important compositions after this name.

His name is of historical importance due to the above two works as this Acharya through his compositions made all possible efforts to bring reconciliation and unite the two separated sects namely Digambara and Svetambara of Lord Mahavira's congregation.

Yapan Acharyas used to accept authority of all scriptures and religious texts which were venerated by Svetambara sect. This most important fact is proved by his above two works.

Prior to this a great Yapan Acharya by the name Divyacharya in Vikram 5th-6th century existed who composed and wrote a giant 2170 verse long holy and religious text called Rathan. Acharya Vijaya wrote commentary on this holy and religious text. After him another great composer of religious texts and grammarian Kalyana existed in Vikram 9th century.

In this way only the names of these three composers of religious texts could be identified till date.

Second all India catastrophes on Jain congregation

It had been earlier described how a catastrophic attack was made on Jainism and its followers in 600-630AD during the rule of Pallavarja Mahendra Varmana-I of Kancheepuram and Sundara Pandya of Madurai. However this attack on Jainism was limited to Tamilnadu only.

The second well planned, organized, executed and major catastrophic attack on Jainism by Kumharila Bhatta and Amkaracharya was spread throughout the country.

Amkaracharya launched an all India attack, from east to west and north to south on Jainism by establishing four centres called Amkaracharyapithas / Mathas and appointed an Amkaracharya of each seat. Each Amkaracharya was asked to go all over his area of influence and preach (and create influence of) Monist Brahmdvaita religion and authority of Vedas for not only centuries but for longer periods.

Besides this they were told to exterminate all other religions, be they Jainism, Buddhist or other monist-dualist traditions under the garb of Vedic traditions like Naiyayika, Samkhya, Mimamsaka etc, and disallow

them to prosper on this land of rya. This is the fundamental mantra of Brahm dvaita doctrine.

All these four ma has established by amkar c rya some 1200- 1250 years ago exist even today and are engaged in some way or the other to achieve the aforesaid objective.

This grand plan to exterminate non Vedic religions was initiated by Kum rilla Bha a, some 80 years older than amkar c rya in the later part of 7th century AD and early part of 8th century AD.

During the time of Kum rilla Bha a, Jainism was very influential in different parts of India and especially in Karnataka in south where the population of Jains was very large. There Jainism was patronized by the state, popular and venerated by commoners alike. To preach his doctrine of monist-dualist, considering Jains and Buddhists as main obstacles in his mission; influential M m msak c rya of his time Kum rilla decided to end the influence of both Jainism and Buddhism. With this firm determination to rejuvenate and re-establish Vedic tradition, and with the keen desire to defeat all non Vedic scholars, he proceeded on his victory march. He first defeated all non Vedic scholars of north India and earned great name and fame.

Later on he proceeded to south in his victory march. In ‘ amkara Digvijaya’ it is mentioned that Kum rilla Bha a went from place to place preaching Vedic religion and finally arrived in Ujjain . At that time King Sudhanv used to rule Karnataka. King Sudhanv was a great supporter of logic and justice. In his heart he was a follower of Vedic religion but surrounded by Jains he used to practice Jainism. When Kum rilla Bha a arrived in Karnataka during his victory march, both Jainism and Buddhism were in vogue all over there. The great knowledge of Vedas was being sent to rubbish cans and protectors of Vedas i.e. Brahmins were being insulted.

Even though King Sudhanv had faith in Jainism but his queen had deeper faith in Vedas and practiced Vedic religion. She used to be extremely worried and grieved to see such pitiable condition of Vedic religion in her state. Kum rilla Bha a consoled her and went to the royal court. r Bala Deva Up dhy ya in his book ‘ r amkar c rya’ further

writes: “King Sudhanv himself was a theist but the state of Karnataka where he was the King, Jainism was influential there for a long time. Kum rilla observed this difficult situation that the King himself is a believer and follower of Vedic religion but his royal court is filled with Jains and has become their fort. With this as his aim he said, O King! In fact you are sweet like cuckoo (Kokila). Had you not been in the company of these lowly, black and anti Vedic crows, you would be a recipient of high praise.’

Jains considered this sarcastic remark of Kum rilla Bha a as their insult and became angry. King Sudhanv was thinking in his mind to test the intelligence of Jain and Vedic scholars. Consoling the Jain scholars, King Sudhanv said ‘Tomorrow the knowledge and skills of these Vedic scholars (newly arrived) and of yours will be examined here. After this examination only a decision will be taken suitably’.

Next day both sides were examined and every word of Kum rilla Bha a came out to be true. Jain scholars became so non-plus that they even did not dare to debate Kum rilla Bha a. The King expelled the anti Vedic Jains from his royal court and re-established Vedic religion. After this incidence, no other scholar of any religious tradition dared to engage in scriptural debate with Kum rilla Bha a. This way the victory flag and influence of Kum rilla Bha a spread everywhere. Kum rilla Bha a converted King Sudhanv from Jainism to Vedic religion.

It is not true that Jainism and its influence was hurt by the incidence which took place in Sudhanv ’s royal or its preaching and expansion affected as Digambara, vet mbara and Y pan ya and K rcaka etc congregations of Jains had deep roots in Karnataka for a long time.

Brief life sketch of Kum rilla Bha a

Kum rilla Bha a was a Maithil Brahmin of north India. According to Tibetan scholar T r n tha, Kum rilla Bha a was a prosperous and blessed householder. He had many rice fields and 500 male servants and 500 female servants.

T r n tha had described in details Kum rilla’s scriptural debate with famous Buddhist c rya Dharmak rti and his defeat there. As a result he alongwith his five hundred disciples accepted Buddhism.

As against this and his vow to uproot Buddhism from its roots in front of amkar c rya, he went in disguise to the famous Buddhist University at N lamd and studied Buddhist doctrine under the guidance of Buddhist c rya Dharma P la who was also the principal of N lamd University.

After acquiring excellence in Buddhist doctrine, he invited Dharma P la for scriptural debate on pre-agreed terms. c rya Dharma P la was defeated by Kum rilla in this debate. As per the terms agreed, Dharma P la burnt himself to death in a lump of dry fodder.

Kum rilla forced his guru Dharma P la to die in fire of fodder. As per the doctrine of his guru Jaimin and with deep faith in God, he also gave highest priority to karmas and as repentance for his dastardly act committed suicide by burning himself in fire of fodder.

amkar c rya

The great rejuvenator and establisher of Advaita (Brahm dvaita) doctrine, amkar c rya in the dream period of 32 years of his life composed huge corpus of Vedic literature. Alongwith this, he also established supremacy of Advaita doctrine from Himalayan kingdoms of Tibet and Nepal in north to southern coast, from the oceans in the east to the oceans in the west of this land of rya. In this process, he moved at a fast pace all over the country, he refuted not only Jainism and Buddhism but even pseudo Vedic traditions like S mkhya, Naiy yika, M m m aka, Vai e ikas etc to establish supremacy of his Brahm dvaita doctrine. Seeing him, all other scholars used to conclude that in his time, amkar c rya was possessed with unique intelligence, highly influential, exemplary aura, unique diligence and undefeatable debating skill amongst all dharmas.

At the delicate age of 12, he acquired heart rendering expertise in Vedas and Ved mgas. By composing great bh yas on 'Prasth natray' at the age of sixteen, he astonished the scholars and experts of that time in this land of rya.

The basic mantras of his Advaita doctrine were '*tat tvamasi*' and '*j vo brahmaiva n parah*'. To see the prosperity and then all pervading influence of Vedic doctrine Brahm dvaita on this land of rya was the only desire amkar c rya had. To achieve his hidden desire / agenda, he

composed Brahmas tra bh ya, G t bh ya and Upni ada bh ya based on 'Prasth natray '. Alongwith three mah bh ya, he also composed four other bh ya, 11 stotra, 39 prakara a for the benefit of commoners to learn and admire the Brahm dvaita doctrine. In bh yas, he refuted doctrines of Jains, Buddhists M m msakas and other similar religions to establish supremacy of Brahm dvaita doctrine.

Further he decided to take an all India victory march to refute the propaganda and doctrines of all religions other non Vedic religion and establish supremacy of Vedic religion and his doctrine of Advaitav da.

In the beginning he had scriptural debates with Mamana Mi ra. It is important to detail the reason why he went to Mamana Mi ra first.

After composing Brahmas tra bh ya, amkar c rya thought, 'It will be ideal if someone can write a v rtika on this bh ya. He had heard of the profound praises of Kum rilla Bha a and his expertise in writing bh ya. By writing two v rtikas on 'S bara bh ya' namely lokav rtika and Tamtrav rtika, He had created an unparallel impact on scholars of the country. amkara therefore was aroused with strong desire to get the benefit of great experience and knowledge of Kum rilla Bha a. He alongwith his disciples went to banks of Trive i. He was extremely pained to know that Kum rilla Bha a is burning his body in the fire of fodders. He immediately went to see Kum rilla Bha a and saw that the lower part of his body was burning in fire. He also saw a very auspicious aura on his (Kum rilla's) face alongwith tranquillity. Kum rilla Bha a had earlier heard of the exemplary and unbeatable scholarship of amkara. He asked his disciples to worship amkara. amkar c rya presented his bh ya to Kum rilla Bha a. Kum rilla Bha a expressed his extreme happiness and regard to see the same and said, 'I have taken the vow to die in the fire of fodders otherwise I would have definitely written v rtika on this'.

On being asked by amkar c rya as to the cause of this death in fodder fire, Kum rilla Bha a said, 'I have committed two great sins. One is to disgrace the Buddhist guru Dharma P la as per the terms of the scriptural debates became a cause of death in fodder fire. The other sin I committed is to refute God at many places to protect the doctrine of Jaimin . I have full faith in God. In fact the foremost objective of M m ms is to show

supremacy of karmas over God. Therefore I had to refute the administrator and benevolent of this world i.e. God. Without going into further details I decided at my own sweet will to die in this fodder fire as repentance for my sins. My acts were without flaws. However for teaching people, I am observing such repentance at my own sweet will. Please induct my successor and disciple Mamḍana Mi ra in your doctrine of Advaitav da. I am of the firm opinion that he will definitely bring glory to your doctrine of Advaitav da all over the country.

Immediately amkar c rya bid farewell to Kum rilla and went to have scriptural discussions with Mamḍana Mi ra and arrived at the palatial building of Mamḍana Mi ra.

Actually Mamḍana Mi ra was the foremost amongst leading scholars of that time. He was the foremost leader in scholarship of all other religions other than Advaita. amkar c rya experienced that defeating Mamḍana Mi ra will be like defeating all other scholars of India. Finding such a disciple through the medium of scriptural discussions will be supremely beneficial for preaching his doctrine and Vedic religion. With these thoughts he started scriptural discussions with Mamḍana Mi ra.

The supreme intellectual Bh rat , wife of Mamḍana Mi ra was made the referee to decide about the loser and winner in these scriptural discussions. While presenting his complete doctrine, amkar c rya declared that if he loses this discussion then he will give up his passionate cloths and wear white cloths of a householder.

Similarly Mamḍana Mi ra also vowed, 'I vow that if I lose this discussion, I will give up this householder's dress and become a monk.' On hearing the logic of amkar c rya, Mamḍana Mi ra became helpless and unable to respond. The rosary in his neck became dirt. His wife Bh rat declared amkar c rya as winner and Mamḍana Mi ra as a loser. By defeating the greatest scholar of that time Mamḍana Mi ra, amkar c rya achieved envious position amongst the scholars of India.

Bh rat said to amkar c rya, 'O scholar! You have defeated my husband now. However your victory will be complete when you defeat me also. Your victory is only half as the woman is better half of man.'

On hearing the responses of amkar c rya to the questions put by Bh rat , she also became helpless in replying.

As per the pre-agreed terms of debate, Mamḍana Mi ra renounced the householder's life and accepted monkhood by becoming a disciple of amkar c rya. After initiating Mamḍana Mi ra into monkhood, amkara renamed him as S re wara.

After this, amkar c rya engaged himself in scriptural debates at 43 centres of power of different religions in the country and defeated all of them. Most of the defeated scholars had to convert to Vedic religion.

Time of amkar c rya

There is a big difference of opinion amongst scholars concerning the time of amkar c rya. But scholars of later part have finally established his time as Vikram 845-877 or 788-820AD.

An important fact of this unified effort of amkar c rya and Kum rilla was that Buddhism became extinct from this country. But the founding doctrine of Jainism was so beneficial for all that in spite of more severe attacks on them than on Buddhism, Jainism continued to maintain an honourable and effective presence in this land of rya.

39th and 40th pontiffs of rama a Lord Mah v ra

	39th pontiff c rya r Ki ana i	40th pontiff c rya r R ja i
Birth	V.N.1208	V.N.1242
Initiation	V.N.1232	V.N.1261
c rya post	V.N.1263	V.N.1284
Death	V.N.1284	V.N.1299
Householder life	24 years	19 years
Ordinary monkhood	31 years	23 years
c rya hood	21 years	15 years
Total monkhood	52 years	38 years
Lifespan	76 years	57 years

39th pontiff did a great service for Jainism by keeping his disciples practice spiritual Jain code of conduct. During his tenure, an influential c rya of temple dwellers congregation lagu a had the ruler of P a a (who was his disciple and follower of temple dwellers tradition) Vanar ja C vaḍ in Gujarat issue an ordinance banning Jain monks even from entering the Kingdom of P a a who belonged to traditions other than temple dwelling tradition.

33rd epochal- c rya r Sambh ti

Birth	V.N.1221
Initiation	V.N.1231
Ordinary monkhood	V.N.1231-1250
Epochal- c rya period	V.N.1250-1300
Death	V.N.1300
Lifespan	78 years 2 months 2 days

Jain King Vanar ja C vaḍ , a faithful devotee of temple dwellers tradition and c rya lagu a

c rya lagu a was a great and influential c rya of Jain temple dweller tradition during the first half of 13th century V.N. Around V.N. 1272, by his untiring efforts he helped establish a Jain dynasty (Cāvaḍā

dynasty) in Gujarat and contributed to the dominant influence of Jainism there.

lagu a was a c rya of N gendra gaccha. Once he was going with his disciples from village to village to preach his doctrine. On the way in a village named Va omda, he saw a bag hanging from a tree branch. A child was sleeping in that bag. He keenly observed the face etc of the child. All of a sudden, he felt that this child will grow to be the great and brave lion amongst men (Puru a Simha).

Seeing the monks near her child, the mother of the child came there. She paid obeisance to lagu a and stood by the side. On being asked by lagu a about the child, she described the same as, 'O Yog wara, I am the queen of King Jaya ekhara of Pamc sara. My name is R pa Sundar . My husband died in the battle field while fighting with ruler of Kaly Bh vaða. When my husband Jaya ekhara died, I was pregnant with this child. It is a well known fact that to usurp a dynasty, people make some wicked plans. Scared of my child being killed by some enemies under the greed of our Kingdom; I ran away from the palace and started living in this forest. On Vai kha ukl 15th (full moon night) in Vikram752 I gave birth to this child in this forest. Due to divine disgrace, this child was born in this forest instead of the palace, so I named him as Vanar ja.'

This child who is light of the C potka a dynasty is spending his childhood in this forest amongst the forest animals living here. The people who plan crooked acts are very alert. They all must be looking for this child everywhere near his relatives. To protect this child from their sight, instead of going to some relatives, I started living here alone and protecting his life.

lagu a was startled to see a queen who should have been living in palaces in her youth and now is living so bravely alone in this forest amongst these violent animals so bravely. He said to R pa Sunadr , 'Difficult days of your facing difficulties at every step and living in this forest are over. Please come with me. We shall make arrangements for your living and proper upbringing of this child. Besides us, nobody else will come to know of your real identity. You are my religious-daughter. The entire Jain community of Gurjara will protect your and your child's

honour and pride you as a family in their safe custody. Please come with us alongwith your son without any fear or worry’.

R pa Sunadr immediately started walking along with the group of the monks having her child on her back.

lagu a alongwith R pa Sunadr and her son Vanar ja came to the monastery in Pamc sara. He, in secret consultation with elders of the Jain community who came to pay obeisance to him, arranged a safe home for stay, food etc of R pa Sunadr and her son alongwith essential commodities needed for life.

Child Vanar ja was now being brought up with lot of love and affection. Like the moon of 2nd night of the fortnight, child Vanar ja started growing up gradually with the aura of a K atriya prince. Vanar ja used to spend most of his time in the temple dwelling of lagu a.

Chief disciple Devacandra of lagu a took the task of educating Vanar ja in his own hands. With all his mental faculties and affection, he started imparting primary education alongwith Jain doctrine to Vanar ja. In the delicate and simple mind of the child Vanar ja, Devacandra tried and started imbibing the values associate with truth, moral character, bravery, service to others, fearlessness, alongwith knowledge on other subjects which were fit for a prince.

As expected by Devacandra, child Vanar ja also started accepting, learning by heart and practicing these high moral values and acquiring knowledge. With sharp intellect, Vanar ja entered in his youth equipped with practical knowledge as well as other skills alongwith expertise in logic and law.

Opportunist lagu a, after imparting all proper education, sent Vanar ja to his maternal uncle King S rap la for training in martial art and warfare suitable for a k atriya. From his maternal uncle S rap la, Vanar ja learnt all martial arts, use of arms and ammunition and skills needed to gain victory in warfare over the enemies.

Vanar ja was a very ambitious child from the beginning. On entering the youth of his life, he took a vow to establish a very powerful dynasty in Gurjara land which will become the envy of strongest rulers and be

unconquerable by them. In a way he made this as the objective of his life. He had to struggle for a long time to achieve his objective. After struggling for almost thirty years, he achieved his objective. During this prolonged struggle, he continued to get active support in one form or the other from Jagu a, his successor Devacandra, & the temple dwelling congregation. He never became disappointed even in the toughest situation during this long struggle. He continued to dream of a very strong and potent Gurjara dynasty even during those testing times and kept on looking out for suitable persons to take heavy responsibilities of the posts of being his prime minister, defence minister, advisers etc. His thinking and looking for suitable candidates for such positions resulted in several interesting events which were useful for ambitious people also. With this view, we are listing two or three such events below:

1. In the critical moments during his struggle for the proper feeding and upkeep of his soldiers and acquisition /requisition of armaments, he had to use dubious methods also at times.

One day to sell ghee, J mba or C mp by name r m l Jain trader was going towards the city. When he was crossing with his cart filled ghee pots, Vanar ja was compelled to use his dubious act at that time. Seeing the cart advance further, Vanar ja alongwith his two soldiers stopped the cart. The intelligent trader immediately guessed that he was being robbed that day itself. He himself was an expert archer. He immediately took out all the five arrows from his belt and broke and threw away two of them and took the remaining three in his hand while looking at Vanar ja.

Surprised by this act, Vanar ja asked the trader, ‘O trader! Why have you broken two arrows and threw them away?’

J mba immediately replied fearlessly, ‘You are three persons. Hence it is enough for me to have three arrows. So why should carry the extra burden of two more arrows? Therefore I have broken and thrown the two arrows.’

Mixed with surprise and laughter, Vanar ja asked, ‘O so you have much confidence on your archery skills. If it so, then at the

tree branch swinging in air, aim at the fruit on the back side of that branch.'

J mba immediately mounted his arrow on the bow and aimed at the fruit pointed by Vanar ja. The fruit fell on the ground. Filled with happiness, Vanar ja said, 'I am very happy with your courage and skill in archery to shoot down the difficult fruit. I shall appoint you as the prime minister of the (to be created) Gurjara Empire. Please take it that you are henceforth the prime minister of my grand and powerful Gurjara Empire. So with your sharp intellect, think of some plans so that we can amass immense wealth. With your intellect and my power, success will soon be at our feet. O great man of the future Gurjara Empire! Go and start finding some ways to amass immense wealth for the Gurjara Empire'.

Elder and trader J mba also accepted the challenge in the same spirit as was fit for a prime minister for the orders of his King. Vanar ja noted the name, address and other particulars of J mba in his diary and let him go happily.

2. During those days of struggle, to feed his soldiers, Vanar ja was compelled to surround and ransack the home of a r m l Jain elder in Village Kakara. On entering a room of his home, he opened the door of a storehouse and pushed his hand in between the open door. Due to some reason, his hand landed in a wide mouth curd pot. When he felt that his hand had landed in curd, he left the home empty handed.

In the morning when the residents of the home knew that their home was ransacked at night; then they started to look for missing things. When they found doors of store room for milk etc and seeing the hand marks of someone in the curd pot, they felt confident that their home was definitely ransacked at night but nothing from the house had been stolen.

When r Dev , sister of the elder took out the curd pot and saw the hand prints in the curd pot, she was filled with immense surprise. She immediately said, 'The person who came to ransack our home was not an ordinary person. These hand prints

are of some fortunate and brave person. Only his hand prints are seen on the top layer of the curd and even they are not very clear. However from two or three lines of his hand print which are clear tell that he is either at present a very brave person or in the near future his fortune will shine like a sun. I am surprised at the reason for such a person to ransack our home.'

On not being able to understand the truth of this event in her mind, she expressed her anxiety as, 'How nice it will be that the person who ransacked our home visits our home again so that I can read his palm clearly and tell him about his real capability and his bright future ahead.'

With the tradition of the word of mouth travelling further, such expressions of r Dev reached Vanar ja also. On the next day, in disguise, he went to the home of that elder in K kara and had discussions with the elder and his sister. r Dev from his signs and lines on his palm immediately recognized that this is the same man who ransacked their home previous night and had his palm prints in the curd pot. Considering Vanar ja as her brother, r Dev studied the lines in Vanar ja palm and said, 'You are going to be King of a vast empire in the near future.' With deep affection she offered meals to Vanar ja at her home and amidst talks encouraged him to continue practicing the high ideals.'

Vanar ja addressed r Dev as her sister-in-religion and promised her to keep her teachings in mind always and practice the same. He further resolved that when he ascends to the throne, then she, her sister-in religion, will anoint him on the throne.

3. Similarly Vanar ja also chose Moḍha lineage Jain r aka as his most confidential adviser for secret activities before ascending to the throne of C vaḍ dynastic rule.

re h J mba after his meeting in the forest kept on meeting him from time to time and with his intellect told him ways to acquire wealth and even did so for him. re h J mba saw that one day the tax collectors of King Bh vaḍa had come to Gujarat to collect land and other taxes. J mba contacted them and greatly helped them in collecting taxes and he became a confidant and

most loved person of the Bhūvaḍa tax collectors. J mba even converted the tax collection in gold.

After collecting all taxes, the date for the return of tax collectors to Kaly was fixed. With great care, J mba apprised Vanar ja secretly about the date and route of the return of Bhūvaḍa tax collectors.

Vanar ja took four times the number of soldiers that came with tax collectors of Bhūvaḍa with him. He camped behind trees at an appropriate place on the route of tax collectors return.

As soon as the tax collectors entered that forest, Vanar ja with his soldiers attacked them. Soldiers of Bhūvaḍa could not face the devastating attack of the soldiers of Vanar ja. Very soon soldiers of Bhūvaḍa were devastated and got killed.

From this attack, Vanar ja got twenty four lakh gold coins, 400 horses, many elephants, arms and armaments etc. After collecting such a huge amount of wealth, Vanar ja mobilised a strong army and started recapturing his ancestral Kingdoms. Bhūvaḍa came to know from his secret agents that Vanar ja has mobilised a large and strong army. So Bhūvaḍa decided to move towards Gujarat.

Over a period of time, Vanar ja kept on adding more and more regions of Gujarat in his Empire and ultimately became the king of large and powerful Bhūvaḍa-Gurjara region and empire.

On the day of Ak aya T t y in Vikram 802, as per his own vow and directions of his guru lagu a, he laid the foundation stone of A ahillapura P a a on the land identified by his guru. Mah r j Vanar ja also had his anointing done by her sister-in religion r Dev when he occupied the throne of C potka a dynasty. He also appointed r m l Jain J mba (other name C mpar ja) his minister as per his vow and promise made earlier in the forest. Heir of J mba and his descendents kept on providing their services to Gurjara rulers and the name of J mba lineage as ministers of Gurjara rulers became very famous in Gujarat.

While populating P a a, Vanar ja invited N n re h of G mbh and helped him to settle with his family there. He appointed N n as his prime minister and also made him as a head of judiciary to give major punishments. Like King Nandivardhana (1st Nanda) got Kalp ka as his prime minister and in his form, generations of able devoted and responsible for Nanda dynasty; similarly it will not be out of place to say that appointing N as the first prime minister of A ahillapura P a a by Vanar ja was a boon for him to have N 's generations of able devoted expert in legal matters and intelligent ministers to serve the rulers of Gurjara land. A member of N 's family was the chief of judiciary when the last ruler of C potka a and even during the rule of M lar ja Solamk . V ra and Nedha, several generations later of N n 's family were also chiefs of judiciary in P a a during their times. Vimala, son of V ra was also a minister and chief of judiciary when Bh ma Deva Solamk ruled in Gujarat. Similarly Dhavala and nanda from Am ty a family were minister and prime minister. Prime Minister P thv P la of Jain King Kum ra P la was also from N n 's lineage.

In this way, Vanar ja was apt in selection and appointment of able and devoted persons in his team. As far as gratefulness is concerned, Vanar ja can be favourably compared to southern Jain kings Gamgar ja (Gamga dynasty) and rulers of Hoyasala dynasty. They all expressed their profound gratefulness towards Jains and made unique contributions for the preaching and influence generation of Jainism in their times.

With the supreme benevolence of lagu a, Vanar ja was brought up with all round care and support. Successor of lagu a made him an able and worthy person by imparting complete education. Both teacher and disciple and at their slightest indication, the entire Jain congregation offered all kinds of help to Vanar ja C vaḍ from time to time. To express his deep gratitude towards his biggest and guardian like well wisher lagu a, Devacandra and the entire Temple dweller Jain congregation, Vanar ja Cāvaḍā got himself anointed at the throne of Gurjara Empire with the hands of both lagu a and Devacandra. Further to express his heartfelt gratitude for the infinite favours and kindness bestowed on him, Vanar ja Cāvaḍā on the instruction of his guru lag a issued an ordinance to ban entry in Gurjara Prade a of all Jain monks except those belonging to temple dwellers Jain congregation permanently. This way he contributed his might uniquely to enhance the influence and dominance of temple dwellers congregation, the like of

which cannot be found in the history. It will not be out of place to say that all these contributions of Vanar ja are historical example of paying reverence to his teacher. The biggest benefit of such benevolent acts of Vanar ja resulted in complete dominance of temple dwellers congregation in Gurjara Prade a and P a a from 11th century V.N. to 16th century V.N. with the absence of any type of obstacles from other competing Jain congregations, the temple dwellers congregation continuously prospered and expanded. For around five centuries, any kind of opposition to them could not disturb them.

Vanar ja Cāvaḍā during his childhood had obtained education on Jain doctrine from temple dweller c rya Devacandra. He considered lag a and Devacandra as his gurus throughout his life. To express their gratitude towards Jain c rya of temple dwellers congregation and the congregation itself, not only him but his successor family rulers also stayed as devotees, worshippers and extended all round support to the temple dwellers tradition.

Vanar ja while founding the city of P a a in Vikram 802 also laid the foundation of Lord P r van tha temple there. After making P āna as his capital, he had the consecration of Lord P r van tha temple by c rya lagu a also. This temple of Lord P r van tha was also named as Vanar ja Vih ra. Such details are also found about Vanar ja Vih ra that Vanar ja got this temple made to enable his mother perform daily p j of Lord P r van tha. Mother of Vanar ja was also an ardent worshipper of Jinas.

Moral standards and platitude of Vanar ja were of very high level. There is a famous folklore in Gujarat about him.

‘Once upon a time during Vanar ja’s rule, a caravan of ships having 1000 horses and 500 elephants, due to a severe storm in the sea, landed near Soma N tha on the border coast of P a a. The three princes of Vanar ja prepared themselves to capture that caravan of ships. Then Vanar ja stopped them from doing such an immoral act. Still the princes sent their armed servants and soldiers and seized that caravan. Then they presented the 500 elephants and 1000 horses to Vanar ja, he was deeply hurt by this immoral act of his sons.

Later on scolding his sons, he said, ‘O Sons! You have disobeyed the orders of the king. Either you take the punishment for these immoral acts or being your guardian I have to take the punishment on your behalf.’ Saying this, the great ruler of greater Gujarat gave up all foods and water for life and observed fasting unto death. For the remaining days of his life, while observing his fast, he practiced total spirituality and died at the age of 109 years in Vikram 860.

Not only in Gujarat but throughout this land of ryas, the name of Vanar ja as the founder of greater Gujarat state and a Jain follower is always remembered with deep veneration.

Bappa Bha and mar ja

An influential and greater debater c rya Bappa Bha was born in village Dumb ugh (Dub S mprata time) of P mc la Prade a, under the influence of planet Hasta on Bh drapada 3rd Sunday of Vikram 800. Thus he was a contemporary of 33rd epochal- c rya c rya Sambh ti and 34th epochal- c rya M dhara Sambh ti.

Initiation : Vikram 807
c rya post : V.N.811
Death: V.N. : 895

K atriya Bappa named his son as S rap la. The child was extremely bright and brave. On different occasions when he heard from his parents and others that enemies seized the rule of his ancestors by having a deceitful truce, he made a determination to recapture the lost empire from the enemies.

When S rap la was six, he told his father his firm resolution to capture the lost rule from the enemies and sought his permission to go and attack the enemies. Thinking that the enemies will kill his son even if they know his determination, Bappa scolded his son and in terse words warned him not to even utter such words from his mouth in future. This warning from his father hurt S rap la so badly that he left the home silently and even without telling her mother.

At that time King J ta atru ruled from the capitol P a a of greater Gujarat. Also at that time, c rya Siddha Sena while telling the right

path was busy in delivering his sermons on improvement of self and others and preaching Jainism. One day c rya Siddha Sena arrived in village Moḍher after starting his wandering routine from P a a. There at night in a pleasant sleeping state, he saw a dream that a great lion like disciple jumped and sat on the summit of the temple. In the morning while telling his disciple V anda about his dream, he said, ‘Seeing the dream towards the end of night and its results lead me to infer that we are going to meet a jewel like disciple soon who will take the glory of Jainism to the highest levels’. After saying this c rya Siddha Sena went to the temple.

As a coincidence, S rap la wandering aimlessly here and there also went to that temple in Moḍher . The piercing sight of c rya Siddha Sena fell on S rap la. He went to the child and asked his name and whereabouts. S rap la in a very humble tone gave all his particulars concerning his parents, name and village etc to the c rya. c rya asked the child, ‘Will you stay with us? The child noted in approval and the c rya took him along and returned to the monastery. Alongwith imparting primary education, the c rya also started imparting religious education as well to S rap la. S rap la used to immediately remember and memorise all lessons after they were uttered once by c rya. One day c rya delivered long lesson of 1000 verses in (anu upa chanda) to S rap la. When S rap la recited all the 1000 verses alongwith their meanings to c rya, all other monks including the c rya were amazed and non plus.

The next day, c rya Siddha Sena, alongwith his disciples and S rap la, left for the birthplace of S rap la i.e. Dumb ugh and arrived there after a few days. Villagers of Dumb ugh alongwith S rap la’s parents’ k atriya Bappa and his wife Bha also came to pay obeisance to the c rya and venerated him.

c rya Siddha Sena asked the kṣatriya couple, ‘Please give me your son. I will make him an expert in spiritual studies. This child of yours will in future become a great and influential c rya of Jainism and bring name and fame to you as well for generations to come.’

Both Bappa and Bha with folded hand and with great humility said, ‘Yog wara! He is our only son and the centre of all hopes and aspirations of our clan and foundation of our life. How can we tolerate his separation?’

c rya Siddha Sena after delivering religious sermons, made them aware of the importance of human life, S rap la also indicated his firm desire to practice rama a code of conduct.

After hearing the firm resolve of their son, the k atriya couple said, 'Lord! Our son is also firm in being initiated into rama a monkhood. Also you are very keen to accept him as your disciple. Under such circumstance and to keep our name alive for generations to come, we have a request that when you initiate him into monkhood, then please give him the name as Bappa Bha .'.

c rya Siddha Sena accepted their insistence. Afterwards the couple happily gave their son to c rya.

c rya Siddha Sena alongwith child S rap la and his disciples returned to village Modher . There, on Vai kha ukl 3rd Thursday in Vikram 807, he initiated S rap la into rama a monkhood. As a tradition c rya Siddha Sena gave the name Bhadra K rti to S rap la. But respecting the wishes of his parents, he kept on addressing the newly initiated monk S rap la as Bappa Bha . Hence the newly initiated monk Bhadra K rti became popular as Bappa Bha everywhere.

Greatly admired by the divine personality of newly initiated monk, Jain congregation of Modher requested c rya lagu a to stay in Modher and impart knowledge of scriptures (amgas) and up mgas to his disciple V anda and all other monks here itself. Agreeing to the requests of the congregation, c rya Siddha Sena stayed in Modher and started imparting knowledge on amgas and up mgas to the newly initiated monk and others.

One day early morning monk Bappa Bha was returning from the forest after attending to the nature's call. It started raining on the way and so Bappa thought of waiting in a temple on the way. At that a handsome k atriya prince also came inside the temple to avoid being drenched in the rain. He paid obeisance to the young monk and sat there. By chance he saw dilapidated inscription on the wall. To understand its meaning the prince requested Bappa Bhatti for its meaning. Bappa Bha in a very sweet tone explained the meanings of those verses. That prince was completely impressed by the unique qualities of Bappa Bha . After the

rain stopped, he happily accompanied Bappa to the monastery. Following Bappa Bhaṇḍa, he also paid obeisance to Śaṅkara.

Śaṅkara asked the newly arrived youth about his name and particulars about village, clan etc. That youth in a very humble tone replied, 'Yogwara! I am the only son of the Kanyakubja wara of Samrat Candragupta Maurya lineage. Pained by my nature of extravagance; my father wanted and tried to teach me to be prudent. Even with this beneficial advice, my ego got stronger and I left the palace without informing even my parents. Wandering at many places, I have now come here under your shelter.'

On being asked his name by Śaṅkara, the prince wrote 'Maharaja' on the door knob. Immediately the Śaṅkara had inkling that he had seen this prince somewhere earlier also. Therefore a prior experience and the sight of the same emerged in his mind. About ten to twelve years ago, while wandering on his religious tour in a forest, his sight fell on a bag (with a child) on a tree in an orchard of Pīṭh (Jalā) trees. After a while he realized that there was sunlight all around the child while the face and body of the child were covered by steady and stable shade. At that time itself, he was confident that this child was very fortunate and with merit. When his mother came there, she very respectfully paid obeisance to Śaṅkara. On being asked by me about her whereabouts, she said in a very polite manner, 'Mahatma! I am the principal queen of King Kanyakubja wara Yaśovarman. When this child was in my womb, the ego of his co-wife increased tremendously due to the fear of step son. Earlier on being extremely pleased by some act of that co-wife, the king had insisted to bless her with some gift of her choice. Instead of asking for the same immediately, she pledged the same with the king for future use. Enraged with envy, she was bent on killing my unborn child. She therefore asked the king for her pledged gift. Accordingly the king expelled me from his palace and Kanyakubja territory. From my own childhood, self respect was dearer to me than my own life even. Therefore after being expelled from father-in-laws home, I felt it more appropriate to come and live in desolate place than go back to my father's home. This is the reason that I am living this desolate life with self esteem.'

While consoling her, I had said, ‘O affectionate one! Stay with us in the monastery in the town. There you serve the monastery and wait for the arrival of the new child under the care and protection of the monastery.’

Accepting my advice, she had come with her child to the town and started serving the monastery. The next day we had to go elsewhere from that town. After sometime, I heard that other co-wives of the King conspired and killed the co-wife who had earlier got this principal queen. K nyakubja Ya ovarm , with the aid of his secret agents located his principal queen and took back most respectfully the queen with her child to the royal palace.

So the c rya, in his mental state decided that this young prince is the same infant child of queen V sin whom he (c rya) had earlier seen as under the shade of P l trees.

After recovering from his deep thoughts, c rya Siddha Sena addressed the young prince ‘O son! Be comfortable. Stay in the monastery and study diligently to acquire all knowledge and skills alongwith your friend monk Bappa.’

As per the directions of c rya r , prince ma R ja started living with monk Bappa Bha . With profound diligence, concentration and hard work, he started learning the scriptures and acquiring other skills and knowledge. At appropriate time he became an expert in all knowledge and skills.

After completing his studies he bowed at the feet of his teacher, c rya Siddha Sena and expressed his deep gratitude to him. He went to his childhood friend, monk Bappa Bha said, ‘If I ever get the great rule / kingdom of K nyakubja, I take the vow that I will definitely give that to you.’

While ignoring this promise of ma R ja, monk Bappai said, ‘O prince! There is no other Kingdom bigger than this unified Kingdom of the world in the form of spirituality.’

After short while from the graduation of the prince from the monastery, the King of K nyakubja fell sick. Seeing his end in sight, He immediately ordered his secret soldiers to locate the prince ma R ja and present him before him. The secret soldiers with small effort located

the prince. After getting permission from c rya Siddha Sen, the secret soldiers escorted the prince to the K nyakubje wara King.

Ya ovarm with lot of fanfare and gaiety anointed his son ma R ja to the throne of his K nyakubja Empire. After a little while Ya ovarm died. King ma R ja sent his principal advisers and influential elders to c rya Siddha Sena with a request to first anoint monk Bappa Bha as c rya and then send him to his palace quickly.

Considering monk Bappa Bha as fit for the post of c rya from all angels, c rya Siddha Sena gladly accepted King ma R ja's request. In an auspicious time Caitra-K 8th in Vikram 811, he anointed Bappa Bha to the post of c rya.

While bidding farewell to c rya Bappa Bha for his sojourn in K nyakubja, Siddha Sen imparted an important lesson to him and said, 'O son! You are entering the youth of your life. Also you are a rising and shining star of Jainism. You are now going to a royal court as venerable guru of a prosperous king. In your entire life, please do not forget that being young and being venerated by a prosperous king, both these conditions are generally the prime reason for improper actions (downfall). Therefore you should always be alert and refrain from the contact of woman who is the mine of all worldly and sensual vices and protect yourself from the devilish sensual inclinations.

Keeping the teachings of his teacher uppermost in his mind Bappa said, 'I will never accept food from the homes of my devotees. Also I will never consume milk, curd, ghee, oil and sweets in my life as they all result in pervert thoughts and inclinations.'

To observe these two vows, Bappa Bha took these two vows in a traditional manner from his guru.

Afterwards, paying respects to his teacher, Bappa Bha left for his wandering trip and arrived in Kannauja a few days later. ma R ja welcomed him in his city with all royal pomp and gaiety.

In this way, Bappa Bha started giving spiritually beneficial sermons to follow the right path to the king and his subjects alike. To hear his sermons, people from all over and from far and wide places kept on

thronging the palace like rising waves of the ocean. ma R ja implemented a number of socially and religiously beneficial works as per the advice of Bappa Bha . These aroused a wave for religious works in the minds of commoners. There was great competition amongst them to implement activities of religious nature and of welfare of human beings. King ma R ja also got two Jain temples built as per the advice of Bappa Bha . The popularity of Bappa Bha started spreading in all directions. During the rule of King ma R ja, due to his patronage of Jainism, Jainism prospered and its dominance enhanced significantly.

One day King ma R ja was enjoying recitation of poetry with c rya Bappa Bha . He composed a verse indicating some secret thoughts in his mind and presented the same to Bappa Bha for clarification. Bappa Bha immediately provided the desired explanations. On his deep secret being made public, ma R ja was stunned, dubious and shocked. Seeing this Bappa Bha immediately left that place for his resting place and asked his disciple to prepare for departure from there. On leaving, Bappa wrote a verse on the door which meant as follows:

‘We are going. May you be blessed forever? Where will we live or how will we live? Such thoughts should never bother you or come to your mind. All the kings who are lovers of spiritual poetry will keep us on their heads.’

Afterwards, without saying anything to ma R ja, Bappa Bha with many monks and disciple groups left Kannauja (K nyakubja) and went on a routine and difficult wandering trip. Wandering through many villages etc, he finally arrived in town Lak a vat , capital of Gauḍa Prade a and stayed in a garden on its outskirts. The scholars and royal poet V kaprati of the Gauḍa king Dharma became extremely happy when he came to know of the arrival of great poet Bappa Bha in the garden outside the town. He immediately informed King Dharma of this auspicious news. King Dharma instantly became very happy and said, ‘we shall be blessed and feel ourselves as very fortunate the day Kavikula Jain c rya Kumudacandra Bappa Bha come to our royal court. However, there is only one serious issue. Our relations with King ma R ja is of animosity. If Bappa Bha stays with us and on being recalled by ma R ja, if he returns then we will have to face grave insult and hatred. Even with all these issues, we do not want to lose this golden opportunity of enjoying the sermons of c rya Bappa Bha . Under such

circumstances we have to request Bappa Bha not to return to ma R ja on being recalled for trivial matters. You shall return to ma R ja only when King ma R ja himself comes to our court and seek your return to him, otherwise you stay here only.'

The chief poet of Gauḍa king Dharma went to pay respects to Bappa Bha and requested him, in King Dharma's own words, to stay in the town of Lak a vat . Bappa Bha , in a traditional manner, agreed verbatim to King dharma's request. King Dharma's happiness had no limits on hearing so.

King Dharma accorded a royal welcome to Bappa Bha in Lak a vat and made appropriate arrangements for stay there. King Dharma, alongwith his family and advisers of his royal court, started living happily enjoying the beneficial sermons of Bappa Bha . Sermons of Bappa Bha also enhanced the influence of Jainism in Gauḍa Prade a .

On the other hand, not finding Bappa Bha , the next day King ma R ja sent his soldiers all over to locate Bappa Bha . But he was not traceable. Early morning before the sunrise next day, king ma R ja himself left in search of Bappa Bha towards the gardens outside his town. He searched all gardens one after the other but could not find Bappa Bha . Separation of Bappa Bha started giving pain to him like a thorn in the heart. He clearly experienced that his palace, royal court and even his life is empty without Bappa Bha .

He therefore made a firm resolve to find out Bappa Bha . While finding ways for his search an idea came to his mind. He had the verse '*astram stram k irvidy , anyo yo yena j vati.*'engraved on a wooden plaque and made a proclamation in his royal court that anyone who can decipher this verse will be awarded one lakh gold coins.

A scholar, who had become poor, thought of the solution of this verse as a means to end his poverty, wrote this verse on a paper and started going to different places in search of Bappa Bha . In due course of time he did arrive in Lak a vat in the service of Bappa Bha . Immediately Bappa Bha completing the reply of the verse wrote the following verse.

‘ *astram stram k irvidy , anyo yo yena j vati.*
sug h tam hi kartavyam k a sarpa mukham yath ’

This man immediately returned to K nyakubja and presenting himself in the service of King ma R ja gave the response to his verse. ma R ja became very happy on solution to his problem. ma R ja immediately gave one lakh gold coins to the man and asked him? The man immediately told that the problem had been solved by c rya Bappa Bha and he is enhancing the glory of the royal court of Gauḍa king Dharma.

The next day King ma R ja wrote a very humble letter in a heart touching language and seeking forgiveness with a request for c rya Bappa Bha to immediately return to Kannauja. He then sent the most respected elders of his court with the letter to c rya Bappa Bha .

c rya Bappa Bha repeating the promise he had made to King Dharma to the ambassador of King ma R ja said, ‘Until King ma R ja himself comes to the court of King Dharma, seek forgiveness about my return to Kannauja. I am bound by my vow to King Dharma not to leave Lak a vat . Therefore please go and tell ma R ja that he should come here quickly and fulfil my vow to King Dharma so that I can return to Kannauja.’ On the same day, Bappa Bha also composed deep meaning verses and sent the same to King ma R ja with his ambassador.

On receiving the verbal and written response from Bappa Bha through his ambassador, ma R ja became impatient to present himself in the service of his guru. K nyakubja king had deep animosity with the Gauḍa king. In spite of this, to bring back dearer than his own life Bappa to Kannauja, he disguised himself even at the risk to his own life, presented himself in the service of his guru Bappa and King Dharma in his royal court.

Bappa Bha in difficult, disguised, multiple meaning and synovial words introduced ma R ja to King Dharma. In a same tone using difficult, disguised, multiple meaning and synovial words, ma R ja also gave his true introduction to King Dharma R ja and presented his request in a dramatic manner to take c rya Bappa Bha back to K nyakubja.

All these happened in such a secret and unique manner that no one else except c rya Bappa Bha and ma R ja could have even an inkling that Kannauja King ma R ja had presented himself in front of King

Dharma and issued the news about his intention of taking Bappa back to Kannauja.

Next day morning c rya Bappa Bha went to King dharma and said that he is keen to leave for K nyakubja now. King Dharma looking in utter surprise said, ‘! O Lord! Have you forgotten your promise?’

To this c rya Bappa said, ‘O King! King ma R ja himself was present in your royal court yesterday and informed you of his intention to take me back to K nyakubja. Yesterday the ambassador that was present in your court was ma R ja himself. He had requested you to take me back to K nyakubja.’

Dharma R ja expressed disgust and sorrow for not recognising ma R ja. c rya Bappa Bha , after consoling and making Dharma understand left for his wandering trip from Lak a vat . King ma R ja welcomed him on the outskirts of the Gauḍa kingdom and ceremonially with unique pomp and show took Bappa in the city of Kannauja.

Afterwards, Bappa Bha kept himself busy in delivering sermons of self beneficence to all noble souls in K nyakubja and establishing all round influence and glory of Jainism in all directions.

After some time, a messenger came to pay respects to Bappa Bha and brought message informing him about the illness of his guru c rya Siddha Sen. the message said ‘If you have any desire to see your guru, then come immediately.’

On receipt of this message from his guru, Bappa Bha immediately left Kannauja for Modher . ma R ja accompanied Bappa for a long distance and left with his top confidential officials in service of Bappa to accompany him.

Walking very fast, c rya Bappa reached Modher quickly and paid respects to his guru. Seeing his great disciple, c rya Siddha Sen felt very happy. He handed over the administration of his entire congregation to Bappa, and while contemplating on the trio of jewels took a fasting vow till death. He died after some time in this manner.

After the death of venerable guru Siddha Sena, c rya Bappa Bha organized his congregation in Moḍher properly. Later on he handed over the administration of the Moḍha gaccha and congregation to Govinda and Nanna, and left for K nyakubja alongwith the chief advisers of King ma R ja. After a few days later, he arrived in K nyakubja. He continued delivering his beneficial sermons for many years there and benefited his followers by keeping them on the right path.

In due course of time, King Dharma R ja sent a messenger to King ma R ja alongwith the proposition, 'A great debater and scholar of Buddhism, Vardhana Kumjjara by name has come to Lak a vat . He is challenging scholars from all over for a scriptural debate with him. But no scriptural debater here is ready for accepting his challenge. Under such circumstances we should arrange a debate between him and c rya Bappa Bha .'

King ma R ja sent his approval for this proposition with the condition that the king whose debater loses shall hand over his empire to the winning king. After King Dharma agreed to these conditions, a scriptural debate between c rya Bappa Bha and Buddhist debater Vardhana Kumjjara was arranged on the border of both kingdoms. The scriptural debates continued indecisive for six months. In the end that Buddhist scholar called Bappa as the greatest debater and accepted his own defeat. The judges then declared Bappa Bha as winner and Vardhana Kumjjara as the total loser of the debate.

After the scriptural debate, King Dharma became anxious, as per the terms of the debate, to hand over his entire kingdom to King ma R ja. But as per the request and suggestion of Bappa Bha , King ma R ja agreed to let King Dharma keep his kingdom. As a result of this historic effort, the traditional animosity between the two kingdoms ended. ma R ja and Dharm R ja were thus tied in the knot of friendship.

Bappa Bha then embraced very affectionately the Buddhist scholar Vardhana Kumjjara, taught him the deep meanings of Jain doctrine and made him accept the twelve vows of a householder. After accepting the right faith and practicing the twelve vows, that scholar paid respects to Bappa Bha and left for his home town.

In course of time the old animosity between Dharma R ja and ma R ja started flaring up. They both fought a terrible war. Dharma R ja was killed in the battle. His adviser and chief poet V kapati R ja was made a prisoner. ma R ja became victorious and he merged the Gauḍa kingdom in his own kingdom.

While living in the prison, V kapati R ja composed an excellent poem ‘Gauḍa vaho’. ma R ja became very happy with V kapati R ja and released him from the prison. He also appointed him as the royal poet in his court. As a royal poet, V kyapatri R ja composed a number of miraculous verses in praise of ma R ja and also composed a jewel like text called ‘Mahumaha vijaya’. ma R ja became very happy with V kaprati R ja and gave him a piece of land with annual revenue of 2 lakh gold coins.

King ma R ja with the able guidance of c rya Bappa Bha and in a judicious manner kept on looking after his subjects. He also executed a number of works to enhance the influence of Jainism. On the other hand V kaprati R ja developed total detachment from the world. Taking permission of King ma R ja, he left for Mathur and spent his life in devotion to his Lord.

During the course of time, c rya Bappa Bha explained in a comparative manner all other religions of the world and said that Jainism is like nectar and is supreme and all pervasive. While advising King ma R ja, he suggested that after thorough examination, he should ceremoniously adopt Jainism.

ma R ja said, ‘O seer! After thorough examination I have faith in Jainism. However my heart is immersed in aiva religion. Please ask me to do any other work but please do not ask me to leave my paternal religion.’ And in a lighter vein he said, ‘O seer! V kapati R ja, after renouncing the world and keeping himself focussed on Pur a Puru ottama Brahm is meditating in deep concentration in Var ha temple of Mathur . Please have him adopt Jainism.’

On hearing this from ma R ja, Bappa Bha became anxious to go to Mathur and after a little while reached there. There Bappa Bha taught the essence & fundamental doctrines of Jainism to V kapati R ja.

V kaprati R ja became free from his delusion. All his doubts disappeared. He expressed his gratefulness to Bappa Bha .

These sermons of Bappa Bha , which were able to remove all doubts and heart touching for V kaprati R ja, eliminated the deep rooted delusion & doubts in his mind. He asked Bappa Bha , ‘O seer! First initiate me in rama a code of conduct.’

Bappa Bha ceremonially initiated him in rama a monkhood. Afterwards V kaprati R ja started practicing the right code of conduct and venerating the five auspicious beings to annihilate his karmas. Monk V kaprati R ja then performed self criticism of all his sins and accepted the fasting vow. After eighteen days of continuous spiritual purification in this manner, he had a pious death.

After the death of monk V kaprati R ja, Bappa Bha stayed in Gokula for some more time and then returned to K nyakubja. While showering highest praise on c rya Bappa Bha Ama Raja said, ‘! Your voice has immortal power. You could convert into Jain monkhood even a high level vedic scholar like V kyapati R ja.’

Bappa Bha said, ‘O King! I will consider my voice with immortal power when you convert to Jainism.’

On this ma replied, ‘O seer! In reality I am totally influenced by Jainism. But due to the effects of my past lives, I have deep regards for aiva religion. Hence I cannot give it up.’

On the suggestive prayers of the members of the royal court, c rya Bappa Bha told:

‘In his previous life king ma R ja was a denouncer (sany s). The deep ignorant and painful penance performed by him in that life resulted in his being a king now.’

After a period of time and with the help of a vast and multifarious army he attacked the kingdom of R jagiri. After the brutal and mass destruction of people in the war, the King of R jagiri thought his army to be fragile against the army of King ma R ja. So after the day’s fighting, he decided to retrieve to his safe and large fort at night.

Not finding the army of R jagiri next morning, he surrounded the fort of R jagiri from all sides. That fort was strong like iron. ma R ja used all types of weapons and strategies to break into the fort but could not succeed. So he asked c rya Bappa Bha , ‘O seer! How can this rock like fort is won and when?’ c rya Bappa Bha , on the basis of C d ma i text said, ‘O king! Your grand son Bhoja will rule this fort.’

King ma R ja considered it as an insult to return without winning the fort. So he continued his seizure of the fort for twelve years. In the meantime his son, Prince Dunduka’s wife gave birth to a son.

As per the direction of ma R ja, his elders brought the newly born prince while sleeping in a cradle to him. The face of the child was kept towards the top of the fort. The top of the fort was then brought in his line of sight and fired upon with bullets and bombs. In a fraction of time, the fort fell on the ground like the fall of lightening.

King Samudra Sena Gupta with his family escaped from the fort alive by using some secret passages. ma R ja with his army entered the fort and brought it under his rule.

ma R ja through some supernatural powers realized that he will die after six months near Maga oḍ village while crossing Gamg river enroute M gadha pilgrimage.

Leaving R jagiri with c rya Bappa Bha on several pilgrimages, ma R ja reached K nyakubja again. After anointing his son to the throne, he along with his teacher c rya Bappa Bha left for the pilgrimage of M gadha. When he was crossing the river Gamg with Bappa Bha , he saw smoke emanating from water near his boat.

Seeing the smoke rise from water, c rya Bappa Bha said to ma R ja, ‘O king! Your end is nearing. Look Magaḍ oḍ has come. Even at your last time, please adopt Jainism.’

Immediately ma took initiation into Jainism from Bappa Bha and took shelter in omniscient and all pervading Lord Jina. c rya Bappa Bha told ma R ja that he (Bappa Bhathi) still had five years of his life left.

Listening to Namask ra mantra from c rya Bappa Bha , King ma R ja in village Magaṭḍ on Vikram 890 Bh drapada ukl 5th Friday under the influence of Citr breathed his last. c rya Bappa Bha returned to K nyakubja and started living in prior fixed residence.

Bad results of close contact with kings

c rya Bappa Bha stayed all through his life with or near very close contact of King ma R ja. This resulted in many good things also. The first good thing was for Jain congregation to have royal patronage. Being the state religion, dominance of Jainism continued. Through his sermons and advice, c rya Bappa Bha got a number of socially beneficial works done along with propagating and preaching Jainism. Contacts of c rya Bappa Bha definitely resulted in significant enhancement of Jain dominance. All these are the good results of c rya Bappa Bha 's royal contact.

However, if we analyse the entire life of Bappa, we see a very bad effect also. How can a great influential and brilliant rama a monk (who is supposed to stay detached, void of any type of possessions, celibate, alone, practitioner of five major vows), stay in close contact and proximity of a king and how far he can observe the right code of conduct of a rama a monk? Analysis of these facts leads us to be highly dissatisfied. How can a rama a monk, no matter how influential or scholarly he is, find it possible to protect himself from transgressions of all acts (i.e. prescribed code of conduct of rama a monk) that are strictly forbidden in Jain scriptures, such as riding a palanquin, taking flawed and impure food, using vehicles for wandering, canopies, being served always by royal attendants for physical comforts and royal seats and beds, use fixed residence etc while staying in royal palaces and practice the code of conduct for rama a monk. From various writings about c rya Bappa Bha in different texts by scholars and by Prabh candra in 'Prabh vaka caritra' lead us to infer that like great proponent of Jainism c rya Siddha Sena, c rya Bappa Bha also, by continuous close proximity and staying with King ma R ja, could not protect himself from committing flaws in the fundamental limits of the code of conduct of rama a monks as given in the scriptures. As a result of his continued and prolonged intimate proximity of royal family, c rya Bappa

Bha had to suffer deep mental agony and troubled mind in the last stages of his life when he was 90 years old.

King Dunduka (successor and son of King ma R ja) turned out to be excrement lazy, cruel and of bad conduct. Due to bad company, he started even to conspire for the death of his charismatic and brilliant son Bhoja.

Somehow Bappa Bha came to know of this conspiracy to kill his prince Bhoja. Hence, apprising and alerting Bhoja of this conspiracy, he advised Bhoja to leave immediately for maternal grand parents' home in P al putra even without telling his father King Dunduka. Therefore, as per the farsighted advice of c rya Bappa Bha , Bhoja could escape from his inevitable death and landed in his maternal grand parents' home in P al putra.

King Dunduka was deeply pained to know that his son had gone to P aliputra even without telling him. After lot of thinking and contemplation, King Dunduka thought that only c rya Bappa Bha can persuade somehow king of P al putra and bring back Bhoja. No one else can achieve this tough assignment.

Thinking so, one day he requested c rya Bappa Bha , 'O venerable teacher! With all these royal wealth I am not happy here without my son who is dearer than my own life. The entire world seems to me like a void in the absence of my son Bhoja. Only you are capable of bringing him back here from P al putra. Please oblige me and go to P al putra to bring back my son here. I will be grateful to you all my life.'

Knowing the conspiracy of King Dunduka, c rya r kept on avoiding the subject on the pretence that he is very busy in practicing a specific type of meditation for the moment. After its completion, he will look for an auspicious day and go to bring back prince Bhoja. Like this on one pretence or the other he kept on postponing the trip to almost complete the remaining years of his life (after the death of king ma R ja).

In the end, due to the highly persuasive request of King Dunduka, c rya Bappa Bha had to unwillingly leave for P taliputra. While approaching P al putra, he thought, 'If I take Bhoja from P al putra to

K nyakubja, then the wicked King Dunduka will surely kill Bhoja. If I do not take Bhoja there, then he will be extremely angry with me and inflict heavy damage to Jaindharma and expel my all disciples out of K nyakubja rule. Either way he will definitely cause very heavy damage to Jainism. Therefore it is best for me from all angels to observe religious fast unto death here (pious death).

Deciding so, his first performed ritual confessions to purify his soul and then vowed the pious death (p dopagamana samth r) in the garden outside P al putraitself. He dedicated himself to the five supreme auspicious beings and immersed in deep contemplation of the self. Restraining his hunger and thirst and other afflictions for 21 days, completing 95 years of his life, he died in self meditation on r va a ukl 8th of V.N.1365 under the influence of constellation Sw ti.

Due to the supreme benevolence of c rya Bappa Bha on his life; Bhoja could avert the deathly attack on his life. Therefore throughout his life, he remained a dedicated devotee of his great benevolent c rya Bappa Bha , his disciples and Jain congregation. After the death of c rya Bappa Bha , prince Bhoja went to K nyakubja along with his maternal uncles and their associates. Bhoja finished all atrocities and wicked activities of King Dunduka by killing him and ceremonially acquired the throne. Out of the two successors of c rya Bappa Bha , he kept c rya Nanna in Moḍher and made c rya Govinda as his royal religious teacher. As a supreme gratitude to the benevolence of c rya Bappa Bha , Bhoja did exemplary service for the cause of Jainism.

All his life c rya Bappa Bha , did an exemplary service and contribution to enhance the dominance of Jainism and the true spiritual knowledge by composing 52 holy texts alongwith many miraculous and great works for all. By converting the great non-Jain outstanding scholars like V kapati R ja of aiva and Parama Vai ava of S mkhya to Jainism and initiating them into rama a monkhood, c rya Bappa Bha had proved to the world his divine mettle and uncommon charisma and brilliance.

c rya Bappa Bha was a highly influential and charismatic c rya of Jainism alongwith being a unique brilliant jewel to have contributed

immensely to the ocean like Jainism. His name will remain immortal in the history of Jainism.

King of Kannauja Ya ovarmana

In the first quarter of V.N. 13th century, a powerful king by the name Ya ovarmana ascended to the throne of Kannauja. From the writings in 'Gauḍa vaho' by V kyapati R ja and 'R ja Taramgi ' by Kavi Kalh a of the royal court of King Lalit ditya of Kashmir detail how he alongwith Lalit ditya of Kashmir was able to very smartly and diligently protect and retaliate the invasions by Arabs from the northern frontiers of India. Both authors had admired kingship of Ya ovarmana.

According to historians, after the death of King Har avardhana, last king of Pu pabh ti lineage, the political situation in Kannauja was unstable till Ya ovarmana of C lukya dynasty captured the kingdom of Kannauja in 700AD.

When Ya ovarmana was ruling Kannauja, the rulers of Arab had their evil eyes set on the land of ryans i.e. India. They were determined to make India an Isl mika state like Iraq and Iran. Their forces had even captured Sindha Prade a. Farsighted Ya ovarmana resolved to protect India from the invasion by Arab armed forces.

It appears that, like Har avardhana was keen to establish a united, strong and undefeatable India from north to south and east to west under his rule; similarly Ya ovarmana, seeing the increasing threat of invasion by Arabs wanted a strong and unified central ruling powerful kingdom permanently.

It is mentioned in the official documents of China that a king of central India, c - -f -mo sent a delegation to the rulers of China about the threat of invation in north from Tibetans gradually increasing and a request seeking adequate protection forces from China. In the translation of 'R ja Taramgi ' by S ena, also mentions that Kashmir king Lalit ditya also sent his representative to China requesting the Chinese to offer armed protection to him to subvert the invasions fromTibetans and Arabs. Lalit ditya also told the Chinese that he is jointly making efforts with Ya ovarmana to stop the growing invasion from Arabs and Tibetans.

Sequence of historical events also proves that from 734-735 AD, Arabs had entered the borders of Gujarat had also started mobilising armed forces to move towards Kannauja and Ujjaina. These advances by Arabs were repulsed by C lukya R ja Vikram ditya II with the governor / ruler of Gujarat P lake ina and R rak a king Dantidurga. As a result, the Arabs were forced to retreat towards Sindh again. At that time some differences of opinion were prevailing between Lalit ditya and Ya ovarmana and the same had taken the form of mutual aggression against each other. According to the opinion of Dr. P.C. Bagchi Ya ovarmana had even asked Chinese to arbitrate and resolve their prevailing differences?

R jakavi Kalha a, royal poet of Kashmir king Lalit ditya in his historical text 'R ja Taramgi ' writes about the resolution amongst these two (Lalit ditya and Ya ovarmana) as follows:

'A serious mutual difference of opinion was ongoing amongst Kashmir king Lalit ditya and King Ya ovarmana of Kannauja for quite sometime. This later took the form of an armed conflict. Seeing the armed conflict taking a serious turn, they both decided to call a truce. A document giving the terms of truce was also prepared but title of the document saying, 'Truce agreement between Ya ovarmana and Lalit ditya irked the adviser of Lalit ditya. He questioned the logic in writing the name of Ya ovarmana first. Both sides disagreed to write the name of their king as second. The dangerous consequence of this minor point and bickering about it was that the truce was called off. Even though the chief of Lalit ditya's army was tired of the prolonged armed conflict, still the fight between two powerful kings with the same objective of making a unified and strong India continued with serious consequences.'

Proceeding further to write the final outcome of this war, Kalha a says, 'Lailt ditya defeated Ya ovarmana and destroyed him totally.' Thus the dream of building a unified and strong India was shattered. It was a very unfortunate development for India that the hollow ego of two kings and the short sighted bickering between their foolish ministers resulted in destroying the big armies in mutual conflicts which otherwise could have jointly come to the rescue of India in bad days.

Political conditions in the time of 33rd eposchal- c ry Sambh ti C lukya dynasty of B d mi

C kukya king Vikram ditya – III, son of Vikram ditya-II occupied the throne at B d m in 733 AD. He ruled till 744 AD.

Arabs who were ruling Sindha Prade a, started making advances and occupying some reasons of Gurjara Prade a in 734-735AD. Pulake ina, representative of C lukyar ja in Gujarat attacked those Arabs, defeated them and forced them to retreat to Sindha Prade a. Pulake ina was the son of Jasa Simha (brother of Vikram ditya I who helped Vikram ditya in setting up his rule in B d m) and was appointed by Vikram ditya as his representative / ruler in southern Gujarat.

Vikram ditya-II was very pleased with the chivalrous services of the ruler of southern Gujarat, Pulake ina. He gave a royal honour to Pulake ina by decorating him with the title ‘Avanijan raya’ i.e. the protector of all human beings on the earth. This was the highest honour to be awarded to anyone. R rak a king Dantidurga also did exemplary work to push Arabs back towards Sindha. This Dantidurga was the elder-adviser of C lukya R ja during Vikram ditya-II rule.

After C lukya R ja II, his son C lukya R ja K rtivarmana ascended to his throne in B d m in 744AD. During his rule of six to seven years, the rule of B d m continued to get weaker and weaker. Actually he was the last ruler of C lukya dynasty.

Sixth king of R rak a dynasty Dantidurga launched a fierce attack on B d m and defeated C lukya R ja K rtivarmana during his rule and captured the entire province ruled by C lukya dynasty.

R rak a king Dantidurga

During V.N. 1257 to 1280; Sixth king of R rak a dynasty of M nyakhe a, Dantidurga (other names being S hasa Tumga, Khadag valoka, P athv Vallabha, Vaira Bhedya and Dantivarm) ruled the province. He was a very august ruler. All scholars of history consider him as the provider of a powerful dynasty to R rak a dynasty. He captured Elora in 742AD, then he attacked, one at a time, rulers of

M lav , Gurjara, Kau ala, Kalimga and r ailama and made them his obedient rulers by defeating them all. Then he moved towards K mch and married the daughter of the ruler of K mc Nandivarmana, Pallava Mala.

A year before his death, he attacked C lukya R ja K rtivarmana and defeated him finally. In this way he declared himself as the powerful and all pervasive ruler of the entre Southern provinces.

Dantidurga used to take very keen interest in his royal duties. He was also a profound devotee of Jainism.

He had no other child except his daughter Rekh . Therefore after his death, his paternal uncle K a-I ascended to the throne of M nyakhe a.

41st and 42nd pontiffs of Lord Mah v ra's tradition

	41 st c rya r Deva Sena Sw m	42 nd c rya r amkara Sena
Birth	V.V.1217	V.N.1239
Initiation	V.N.1275	V.N.1284
c rya post	V.N. 1299	V.N.1324
Death	V.N.1324	V.N.1354
Householder life	58 years	45 years
Ordinary monkhood	24 years	40 years
c rya hood	25 years	30 years
Total monkhood	49 years	70 years
Lifespan	107 years	115 years

41st c rya r Deva Sena Sw mi: After the death in V.N.1299 of 40th pontiff of Lord Mah v ra, R ja i, 82 years old and scholar monk Deva Sena Sw m was elevated to the post of c rya and pontiff.

42nd c rya r amkara Sena: After the death in V.N. 1324 of 41st pontiff c rya Deva Sena Sw m, scholar monk amkara Sena was elevated to the post of 42nd pontiff. He did a great service for the spread of Jainism.

34th epochal- c rya r Mādhara Sambh ti

Birth	V.N.1260
Initiation	V.N.1270
Ordinary monkhood	V.N.1270-1300
Epochal- c rya post	V.N.1300-1360
Death	V.N.1360
Lifespan	100 years 5 months 5 days

According to writings in ‘*Dussam sama a samgha thayam*’ and its avac ri ‘*Dvit yopadaya Yugapradh na yatram*’; c rya Sambh ti is considered as the 34th epochal- c rya. But ‘*Titthog l Painnaya*’ considers Sambh ti as 34th and M dhara Sambh ti as 38th epochal- c rya. At the time of the death of c rya Sambh ti in either V.N. 1350

or V.N.1360; the voluminous Sth n mgas tra was either lost or abridged or reformed.

c rya V ra Bhadra

In the first half of 13th century V.N., c rya V ra Bhadra existed. According to a citation in Kuvalayam 1 of Udyotana, it is said that he was a deep scholar of Jain doctrine and while Udyotana lived in J lora he studied the doctrine under his guidance. Another popular belief concerning him is that at his orders, a grand temple dedicated to Lord V abha Deva was built in J lora.

c rya V ra Bhadra taught the scriptures to the author of Kuvalayam 1 , Udyotana. This shows that he was a contemporary of Y kin Mahattar S nu Hari Bhadra and perhaps significantly elder to him.

It is also estimated that c rya V ra Bhadra, a scholar-expert in rendering the scriptures died when c rya Hari Bhadra was rewriting and reforming the old dilapidated Mah Ni tha.

In this way, based on extracts from Kuvalayam 1 and other inferences, c rya V ra Bhadra was a c rya during later half of 12th and first half of 13th centuries V.N.

Udyotana (D k i ya Chinha)

Udyotana, (other name D k i ya Chinha) of Candra lineage and hailing from H rila gaccha, earned an immortal fame in the history of Pr k ata language history literature by composing in mixed prose-poetry the famous book ‘Kuvalayam 1’.

He was born in a k atriya royal family during the last quarter of V.N. 13th century. Being the prince of a royal family, he was called as R jar i. He was son of Ba e wara and grandson of Udyotana, both kings of Mad ra (Mah dw ra).

Since his birth, there was an auspicious swastika mark on the right side of his body. Due to this reason, in his royal family, royal courts and elsewhere, Udyotana was also known as D k i ya Chinha.

As a child, Udyotana was deeply interested in studies. Over a period of time and a result of his deep interest, young intelligent Udyotana attained authority in a number of subjects and skills. Fortunately Udyotana had the privilege of listening and learning the true Jain doctrine through the lectures of c rya Tattv c rya, who was the sixth c rya of H rila gaccha, established by c rya R jar i Deva an intellectual disciple of epochal- c rya H rila. He realized that only spiritual purification is the essence of this momentary and mortal human life.

So, during these contemplations on self, prince Udyotana developed detachment from this material world. After lots of persuasions, he got the permission from his parents to accept the vows of rama a monkhood. So leaving all the comforts of his royal life, family attachments etc, he got initiated in rama a monkhood by Tattv c rya.

After his initiation into rama a monkhood by Tattv c rya; Udyotana studied the scriptures while serving his guru. Realizing the extraordinary intelligence and keen desire of Udyotana to learn Jain scriptures and doctrine, Tattv c rya decided to send Udyotana to other eminent Jain scholars of that time (Vikram 8th, 9th century) for higher studies. As per the plans, Tattv c rya sent Udyotana to c rya V ra Bhadra, the most renowned scholar of Jain scriptures at that time, for further studies. Udyotana, while serving c rya V ra Bhadra, acquired in depth knowledge of Jain doctrine. Afterwards Tattv c rya sent Udyotana to Y kin Mahattar S nu and c rya Hari Bhadra for deeper studies of Jain logic. While serving c rya Hari Bhadra, Udyotana acquired in depth knowledge of Jain logic alongwith other related subjects. After completing his studies, Udyotana composed his famous text ‘Kuvalayam l ’ where he wrote that he learnt Jain logic and other similar subjects from c rya Hari Bhadra while staying in his close proximity.

Udyotana composed his famous text ‘Kuvalayam l ’ completely while staying in the temple of Lord V abha Deva in J lora when only a day was left in the start up liv hana aka calendar on the third part of Caitravat 14th. Udyotana has written in the citation of ‘Kuvalayam l ’ that he composed this text when J lora was ruled by King r vatsa.

‘Kuvalayam l ’ is a supreme text of story literature in Pr k ata. The flow of the Pr k ata language in this text is like the natural stream of Jina

sermons flowing with its musical notes and all beneficial manners. The impact of ‘Samar yicca Kah ’ Immortal masterpiece of his guru Hari Bhadra is quite imminent. Language and philosophy of ‘Kuvalayam l ’ is a proof that his study of Jainism was indeed very deep.

His two disciples’ r vatsa and Baladeva were also decorated with the post of c rya. Both of them appear to be scholars.

c rya V ra Sena, a great author of Bha raka tradition

A great commentator (k k ra) and text writer of Senaga a Pamcast p nvay congregation in Vikram 9th century by the name V ra Sena existed. He earned immortality and great name by composing great and holy texts Dhaval and Jayadhaval and thus served the cause of Jainism and enhanced the prestige of Jain literature in a grand and effective manner. c rya s and respected scholars of ga as and gacchas, other than Pamcast p nvay s have also showered their choicest praise for his extreme in-depth knowledge of doctrine and poetry. c rya Jina Sena of Punna congregation in his text ‘Harivam apur a’ has decorated him with the title of S rvabhauma Samr a cakravart or the emperor of the world.

Senaga a is a very old ga a which was established by the monks coming from Pamcast pa named their ga a after a monk Sena amongst them. Therefore its other name as Pamcast p nvaya became very popular also.

V ra Sena composed an extremely large text ‘Dhaval ’ based on the commentary ‘Vy khy Praj apti’ on a kha d gama by Bappagurudeva. According to a citation in Dhaval , after the rule of Jagatumgadeva (probably during the rule of Amoghavar a-I) completed the composition of Dhaval in V agr ma on K rtika ukla 13th Vikram 738. V ra Sena has used the style of c r is in composing this text in mixed Samsk ta and Pr k ata languages. Dhaval is a very voluminous text with 72000 verses. Three quarters of Dhaval is written in Pr k ata and the remaining one fourth is used in Samsk ta. Pr k ata used is mostly aurasen . It is divided into six sections.

In Dhaval , V ra Sena had written that sermons of vet mbara c rya N gahasti are as ‘pav ijjamta’ i.e. as per the pure Jain tradition while the sermons of another vet mbara c rya rya Mamgu (Mamk u) are not

so i.e. ‘apav ijjamta’ i.e. not worth any mention in Jain literature. Such statements by c rya V ra Sena also indicate prevalence of some differences in interpretation of Jain doctrine between guru-disciple duo of rya N gahasti and Mamk u.

c rya V ra Sena had written this commentary on the first five parts of a khamḍ gāma. The sixth part of a khamḍ gāma had been named as Mah bandha and its k had therefore been named as Mah dhaval . The sixth part of a khamḍ gāma was written by c rya Bhutabali. The size of Mah bandha, k on the sixth part of a khamḍ gāma is 30000 verses.

After composing 72000 verses grand k named Dhaval on a khamḍ gāma c rya V ra Sena then started composing k called Jayadhaval on Ka ya P huḍa by c rya V ra Sena. He had only composed 20000 verses of this k when he died. This was completed by his disciple c rya Jina Sena in aka 759 (Vikram 894).

It is a sheer coincidence that the three successive c rya of Senaga a were all scholar monks and writers of holy texts. They used to complete the incomplete works of their teachers. c rya V ra Sena had just composed 20000 verses of Mah bandha when he died and then his disciple c rya Jina Sena added another 40000 verses to this incomplete work and completed the text. Similarly c rya Jina Sena had written only 42 sub section completely and three verses of the 43rd section out of 47 sections (with 12000 verses) of di Pur a and died. The remaining sections were then completed by his disciple c rya Gu a Bhadra who started writing the remaining four sections and 1620 verses as Uttarapur a after Mah pur a written by c rya Jina Sena. In this way Gu a Bhadra also completed the incomplete work his guru c rya Jina Sena.

Similarly it appears that Gu a Bhadra could not complete Uttarapur a and his work was completed by his disciple Lokasena.

Bha raka Jina Sena (Pamcast p nvay Digambara tradition)

c rya Jina Sena of Bha raka tradition, disciple of Dhaval k ra c rya V ra Sena of Pamcast p nvaya Sena ga a was a glorious author of Jain texts.

Citation in verse 22 of Jayadhaval says that Jina Sena who did not have his ears pierced in his childhood; got himself accepted as he met the conditions of the ga a and initiated in rama a monkhood under c rya V ra Sena of Pamcast p nvay Sena ga a as per their tradition of inducting only those who had not received their ears pierced as childhood ceremony. c rya Jina Sena of Punna a congregation completed composition of 'Harivamapur a' in aka 705. In beginning of Harivam a itself he showered praises on poets of earlier times and his contemporary alongwith in verse he showered extraordinary praise on the Pamcast p nvay Jina Sena and his composition P rsv rbhyudaya in verse 40. To complete the voluminous 'Harivamapur a', the author must have spent 5 to 7 years. It thus takes us to the conclusion that Jina Sena must have completed P r v bhyudaya in aka 695-700.

P r v bhyudaya is such a unique and extraordinary poetic composition that it not only addresses conflicts and their resolutions but also encompasses the entire Meghad ta in it. Poetic description of the feelings of a yak a who was remembering his separated yak i for fulfilment of his lust is the essence of Meghad ta. As against this the essence of P r v bhyudaya is filled with the detachment and giving up worldly pleasures in the life of Lord P r van tha. There is a vast difference like the hell and heaven or like the moon on dark moon night and on the full moon night. In spite of such vast differences, c rya Jina Sena has kept his readers and scholars utterly astonished and attached in P r v bhyudaya as kha ðak vya.

The literary work done by c rya Jina Sena is similar to what had been described in the life sketch of c rya V ra Sena.

c rya Jina Sena after entering youth got himself initiated by c rya V ra Sena. Like his teacher, c rya Jina Sena was also a diligent and hard working scholar. He continued to serve extraordinarily the world of Jain literature by his services for 70 to 75 years.

A review of historical facts suggests that he lived for 88-90 years died around aka 765. His time is thus estimated as Vikram 810-900 or aka 675-765.

c rya Jina Sena (Punn a congregation)

There had been a number of Influential c ryas who were composers of great holy texts and who by composing grand and voluminous religious texts have contributed immensely to the cause of vast corpus of Jain literature. The name of c rya Jina Sena (Punn a congregation) stands out in the foremost row amongst them. A famous composition by the name 'Harivamapur a' by c rya Jina Sena is available now. However it is an extremely important text as Digambara tradition considers it like a scripture ever since it was composed.

c rya Jina Sena in its citation had mentioned its composition in aka 705 or Vikram 840.

c rya Jina Sena in this text has primarily written about the highly glamorous Y dava lineage of Harivam a but more particularly about the lives of the main icons of Y dava lineage, the 22nd T rthamkara Ari anemi or Nemin tha and ninth N r ya a (V sudeva) r k a. Actually the composer of 'Harivamapur a' has even included the entire epic Mah bh rata also in it.

The most important contribution of 'Harivamapur a' is that it has given the chronological names of all c ryas of the unified rama a congregation from the time of Lord Mah v ra till his time (i.e. c rya Jina Sena of Punn a congregation). An important disclosure in this chronology is the mention of c rya ivagupta, who because of his exemplary virtues was decorated with the title Arhadbali. This fact can assist the scholars in further and advanced research to establish the time and reasons for the separation of the combined rama a congregation and origin of Digambara congregation therein.

Actually this jewel like text 'Harivamapur a' by c rya Jina Sena is of extreme importance for those interested in the history and antiquity of Jainism.

That Punn a congregation was the popular congregation of Karnataka in south India can be said on firm basis as from an ancient inscription of approximately aka 522 in the P r van tha temple of the vasati in rava abelagol states that c rya Bhadra Bahu-II with his disciples went to a place called Ka avapra in Karnataka Prade a. At that time the

capital of Punn a Prade a was called Kitt ra and hence Punn a was also called Kitt ra or Ka avapra. c rya Jina Sena might have on a routine wandering gone to Giran ra for pilgrimage; and composed Harivam apur a' there itself. You were a contemporary of the composer of dipur a and Jayadhaval by Pamcast p nway c rya Jina Sena.?

K ar i gaccha

K ar i gaccha came into existence as a branch of Th raprada gaccha (Ba e wara). In the first half of Vikram ninth century; the great friar? (Tapasv) K ar i of H rila gaccha started a separate gaccha after his own name as K ar i gaccha

The founder of this gaccha, K ar i was a co-disciple-brother of Udyotana (author of 'Kualayam l ') and disciple of Yak amahattara who was disciple of sixth c rya Tattv c rya of H rila gaccha.

c rya K ar i was a great friar. It is said that the sequence of his penance used to grow continuously. He used to accept food only thirty four times in a year. Besides 34 days, he used to spend the remaining ten months and 26 days in a year performing severe penance. Performing such penance, he acquired several extraordinary powers. According to the records of lineages, it is said that he converted an elder of N gaura, N r ya a to Jainism and established a new lineage of Osw ls known as Baradiy . N r ya a, on the inducements by K ar i built a Jain temple in N gaura and had the idol of Lord Mah v ra installed there. K ar i also created a management council for administration and upkeep of this temple by inducting 72 respected elders of the town to it.

K ar i also converted many non Jains to be devoted Jain householders. He organized a number of pilgrimages to the places associated with auspicious events of the lives of t rthamkaras. With his encouragements, several Jain temples were built and in this way he served immensely the cause of Jainism.

43rd and 44th pontiffs of Lord Mah v ra's tradition

	43rd c rya r Lak m vallabha	44th c rya r R ma i Sw m
Birth	V.N.1292	V.N.1304
Initiation	V.N.1321	V.N.1338
c rya post	V.N.1354	V.N.1371
Death	V.N.1371	V.N.1402
Householder life	29 years	34 years
Ordinary monkhood	33 years	33 years
c rya hood	17 years	31 years
Total monkhood	50 years	64 years
Lifespan	79 years	98 years

35th epochal- c rya Dharma i

Birth	V.N.1325
Initiation	V.N.1340
Ordinary monkhood	V.N.1340-1360
Epochal- c rya period	V.N.1360-1400
Death	V.N.1400
Lifespan	75 years 4 months 4days days

Dharma i He became the 35th epochal- c rya after the death of M dhara Sambh ti. He executed the duties of an epochal- c rya for a period of 40 years with due diligence and expertise and served the cause of Lord Mah v ra's tradition.

Vatsar ja Gurjara M lawar ja

During the last quarter of 13th century and first half of 14th century V.N.; a very powerful ruler, Vatsar ja ascended to the throne of J lora. He established his dominance over the entire Avant Empire. According to Kuvalayam l k ra Udyotana and author of Harivam apur a c rya Jina Sena, Vatsar ja was counted amongst the most powerful rulers of India during Vikram first half of 9th century. Govinda-II (Vallabha) and Dhruva sons of king K a-I of R rak a dynasty were the contemporaries of this ruler of J lora and M law Vatsar ja.

Actually the period of Vatsar ja was the same as that of the peak of R rak a dynasty. The powerful King Dantidurga (730-753AD) of R rak a dynasty during 730-735AD merged the entire C lukya empire with his and created the most powerful M nyakhe a kingdom by defeating the C lukya R ja K rtivarm of B d m . After Dantidurga, 7th ruler K a-I of R rak a dynasty and his two sons Govinda-II and Dhruva i.e. 8th and 9th rulers of R rak a dynasty also gradually increased the territorial empire of R rak a dynasty.

This increase in the power of R rak a dynasty created bad effect on Vatsar ja. Around 787AD, R rak a dynasty ruler Dhruva launched a powerful attack on Vatsar ja. Vatsar ja was defeated in that war. Besides giving up the rule of M law , Vatsar ja was forced to leave M law also for shelter towards Mar Prade a. Seeing the outreach and power of Dhruva's army, Vatsar ja became confident that neither taking back the rule over M law but his very existence in M law can be a cause of his destruction. Hence Vatsar ja went to capital of J b lipura (J lora) in Gujarat with his remaining forces and started ruling J lora.

A copper plate of aka 724 from the home nabhoga Narahariyappa in village Manne in Karnataka also states the defeat of Vatsar ja from Dhruva, leaving M law and going towards Mar dhara Prade a for shelter.

Vatsar ja, after his defeat spent his remaining life in J lora only. Vatsar ja had very friendly relations with Jain congregation.

aka yana- P lyak rti

c rya aka yana is counted amongst the top eight grammarians, i.e. even ahead of P in and AmaraSimha. The other name of aka yana was P lyak rti. c rya aka yana was a great c rya and composer of religious texts belonging to Y pan ya congregation. The following texts written by aka yana are still available.

1. abd nu sana
2. Amoghav tti; self commentary of abd nu sana
3. Str mukti Prakara a
4. Keval mukti Prakara a.

For many centuries, *abdu sanyakavya* was a very popular grammar text in whole of India. Besides self commentary *Amoghavrtti* (self commentary of *abdu sanyakavya* by *Palyakrti*), six other commentaries have been written on it, namely,

1. *kaavya Nyasa*
2. *Cintamani Laghavya*
3. *Maiprakasa*
4. *Prakriyasamgraha*
5. *kaavya*
6. *Rupasiddhi* by Jain grammarian *Amita Sagar* of Tamil in 10th century AD.

Palyakrti's scholarship spread far and wide. In the far off parts of India, especially entire southern India *Palyakrti* was known as King of complete knowledge and eminent grammarian throughout India.

Palyakrti wrote the self commentary *Amoghavrtti* in *aka* 772.

Mah r j dhir ja Amoghavar a (N pa Tumga), author of Jain texts.

R rak a dynasty Mah r j dhir ja Amoghavar a-I, other name N pa Tumga composed Kavir ja M rg lamk ra in around V.N.1375 and Ratna M lik in around V.N.1400.

From citations in these texts, it can be inferred that King Amoghavar a-I gave up his rule in V.N.1402 (875AD) and composed Ratna M lik while staying in the company of Jain monks and practicing spiritual purification.

King Amoghavar a was also a great warrior besides being a great believer and practitioner of Jainism and scholar who composed many texts. Actually in the course of his many victorious wars, in which he was making offensive attacks and also had deep wounds on many parts of his body quit his kingship at his own sweet will and spent his last years of life in the company of Jain monks practicing spiritual purification to prove verbatim the quotation '*je kamme s r te dhamme s r*'.

l mk c rya (other name l c rya and Vimala Mati)

Composer of the high level Pr k ata text 'Cauvanna Mah purisa cariyam' in V.N. 14th century, l mk c rya (other name l c rya and Vimala Mati) was a rising Pr k ata scholar and a great propagator of Jainism.

We find three scholar c ryas with the same name l mk c rya at different times. We find mention of the first l mk c rya in Jain literature as a great lexicographer but that lexical text is not available now. The second l mk c rya is one who in V.N. 1403 composed c r mga k . This l mk c rya wrote k on S trakr tamga and J vasam sav tti also. The third scholar of the same name i.e. l mk c rya (other name l c rya and Vimala Mati) composed 'Cauvanna Mah purisa cariyam' in V.N.1395. His life sketch is given briefly.

According to 'Prabh vaka Caritra c rya' Sarva in the temple of Koram aka town addressed Up dhy ya Devacandra of temple dwellers congregation and initiated him in his forest dwellers congregation.

Devacandra after initiation in forest dwellers congregation undertook severe penance alongwith acquiring deep scriptural knowledge. Impressed by his achievements, c rya Sarvadeva anointed Devacandra as c rya in Varanasi. Since Devacandra had become quite old by this time of his elevation to the post of c rya, he became popular as V ddhadeva.

Pradyotana was the successor of V ddhadeva. Influenced by the sermons of Pradyotana, M nadeva got himself initiated in rama a monkhood. Staying in close proximity of Pradyotana, M nadeva acquired deep scriptural knowledge and became an in depth expertise on Jain doctrine. In the end thinking his disciple M nadeva as fully competent, Pradyotana elevated M nadeva to the post of c rya.

While he was a c rya, he performed severe penance and added to the Jainism's influence. Also as a result of his severe penance, he acquired many extraordinary powers.

l mk c rya (other name l c rya and Vimala Mati) was a disciple of this Niv tti lineage M nadeva. This l mk c rya (other name l c rya and Vimala Mati) in V.N.925 composed the great text 'Cauvanna Mah purisa cariyam' which is a unique jewel of Pr k ata literature.

l mk c rya (other name Tattv c rya)

The name of l mk c rya; who existed during last half of V.N. 14th century and first half of V.N. 15th century; ranks 71st amongst the expert scholars of scriptures after Devardhiga i K am rama a. He was more famous by his other name Tattv c rya. The author of 'Prabh vaka Caritra' has given one more name of (other name Tattv c rya) as Ko y c rya also. You were a scholar par excellence of both Pr k ata and Samsk ta. During his time l mk c rya was considered as a scholar with authority on scriptures with valid explanations.

With the benevolent feeling of making the monks (male and female) and other inquisitive followers easily grasp the meanings of scriptures and as per the saying '*sv ntah sukh ya sama i hit ya ca*'; he used to teach the scriptures by explaining the deep rooted meanings and with multiple meanings of the words therein. As per c rya Prabh candra, "Endowed with such feelings, he composed the k s on eleven limbs of the

scriptures". However only k s on c r mga and S trak t mga are available today and the remaining k s are not available now. This fact is clearly mentioned in 'Prabh vaka caritra'. c rya Abhayadeva in his k on Vy khy Praj apti has mentioned at several palces the names of the commentators prior to him. This also proves that the k on Vy khy Praj apti by l mk c rya was present before Abhayadeva when he was writing the k on Vy khy Praj apti himself. We also do not find mention in literature anywhere of any other k on Vy khy Praj apti except the one by Abhayadeva. This also supports the statement of c rya Prabh candra that c rya l mka wrote k s on all the eleven limbs.

Simha, the first c rya of Brahmadv pik branch had two disciples namely Madhumitra and rya Skandil c rya. c rya Gandhahasti, disciple of c rya Madhumitra was an influential scholar. He composed mah bh ya of 80000 verses on Tattv rthas tra of c rya Um Sw ti. At the request of rya Skandil c rya, rya Gandhahasti also wrote descriptions on eleven limbs.

While writing the two detailed k s on c r mga and S trak t mga, c rya l mka the author, did not limit himself just to the meanings of the words in the main text only but also consulted niryuktis and the description on astraparij by Gandhahasti etc to make his writings very deep in meaning and touching the roots of the doctrine.

Based on historical facts, it may be completely appropriate to consider Vikram 933 as the time of writing k s on c r mga. This is also in line to support the period of 189 years between l mka and Abhayadeva and the loss of k s on other scriptures. Keeping all these facts in mind, we can say that the time of l mka is between last half of ninth century Vikram to first half of tenth century.

l mka composed the t k on c r mga while living in Gambh t nagara. He was a c rya of Niv tti lineage. He composed the k on c r mga with the assistance of V hari monk. He also wrote the tika on S trak t mga with the assistance of monk V hari.

By composing the k s on c r mga and S trak t mga, l mka with deep meanings and explanations, had done a tremendous service to the

inquisitives and practitioners of Jainism. These two compositions made Īmka's name immortal.

S mḍera gaccha

S mḍera gaccha had been an old gaccha of temple dwellers tradition. It seems that it came into existence in a village called S mḍer va of M raw ḍa. Therefore it is known as S mḍer va gaccha. This village is situated near the pilgrimage place N mb r n tha of Āiva religion. Another name of S mḍera gaccha as S mḍesar gaccha also is found in the literature. Nothing definitely can be said about the origin of the name of this gaccha. In the early part of Vikram 10th century this gaccha came into prominence due to its influential c rya. An influential c rya by the name Ya obhadra who was a disciple of Āwara of this gaccha existed in the early part of Vikram 10th century. According to hearsays, he was a great scholar of mantras in his time. With the power of his mantras, he converted many non-Jains to Jainism.

Tripurā monk Dar anavijayaj in his text 'Jain paramaparā o itihāsa part-1' mentioned the period of c rya Ya obhadra as Vikram 968-1029 or 1039. But a review of the events of the life of Balibhadra, chief disciple of c rya Ya obhadra, reveals that King Allāḥa and Balibhadra were contemporaries. When king Allāḥa lived in Īhāḍa, then Balibhadra cured his queen R hāḍ of incurable disease in Vikram 973 approximately. The rule of Allāḥa had been proved to be Vikram 922-1010. In this way, the c rya period of Ya obhadra seems to be third quarter of Vikram 10th century.

It has been established from many valid proofs that c rya Ya obhadra was very influential c rya of S mḍer va gaccha. Even after Ya obhadra, sixteen other influential and talented c ryaas such as Ī, Sumati etc existed in S mḍer va gaccha. Their ninth c rya ānti-II in Vikram 1229 (according to the lineage registers) converted many k triya families into Jainism and established another lineage of Oswāls known as oḍiy . Twelve castes of Oswāls like Gugaliya, Bhamd r , Catura, D dhēḍiy etc. were also devotees of S mḍera gaccha c ryaas.

Ya obhadra had two principal disciples namely Balibhadra and Īlibhadra. Without the permission of his guru, Balibhadra learnt a number of mantras and other skills and started demonstrating their

miraculous powers. Annoyed with this, Ya obhadra separated company with him asked him to wander independently. After this he made his second disciple libhadra as his successor and c rya. This libhadra was from Cauha lineage.

Having not been anointed as being his senior disciple; Balibhadra went to mountains and started severe penance in the caves there. As a result of his severe penance, he acquired many extraordinary powers.

When Baibhadra cured the queen of king of Alla a, the ruler proposed to give Balibhadra a large piece of land. Balibhadra declined the king's offer saying that Jains do not keep even the slightest possession what to talk of a piece of land. We people are always engaged in the uplift of self and others. Practitioners of spiritual path have nothing to do with moveable or immovable property.

After this King Alla a made many more such requests for difficult works and offered Balibhadra some gratification. After repeated requests from the king, Balibhadra said, 'O king! My guru had assigned the post of c rya to my junior monk libhadra. If possible, please request c rya libhadra to give half of his c rya post to me.'

Thinking that this will definitely lessen the burden of some of the good things this monk had done to me, King Alla a became very happy. He requested c rya libhadra to come to Āhaḍa and welcomed him with great pomp and show to his town. Seeing an appropriate opportunity one day Alla a requested c rya libhadra, 'Balibhadra is a great friar and elder gurubhr t of yours. Please give half of your c rya post to him. I am ready to do anything in return for your benevolence.'

Half smiling, c rya libhadra said, 'O king! Like the diplomacy prevalent in politics, similarly the diplomacy prevails in monkhood also. The rulers do not share their rule with their brothers or others. The throne is always occupied by one heir who has the full control of the empire. This is traditional diplomacy in kingship. Similarly in rama a tradition, only one disciple is given the post of c rya by his guru. The disciple appointed to the post of c rya is the full owner of that post. This post cannot be shared with gurubhr t s.'

Satisfied with replies from c rya libhadra, Alla a in order to relieve himself from the burden of many benevolences of Balibhadra, had many non Jains become his disciples. Then he organized a big festival and anointed Balibhadra to the post of c rya. Vasudeva was the name given to Balibhadra while accepting the post of c rya.

Founding Hath mḍ gaccha

After being anointed as c rya, c rya Balibhadra went to Hath mḍ . There through his sermons, he made the R hauḍa lineage king Vidagdhar ja a follower of Jainism. Vidagdhar ja had a temple of Lord din tha built in Hath mḍ and had the idol of V abha Deva consecrated by c rya Balibhadra in Vikram 973. For the upkeep of this temple, Mambha a, son of Vidagdhar ja donated a piece of land to c rya Balibhadra. Later on grandson of Vidagdhar ja, Dhavalar ja renovated this temple in Vikram 1053 after listening to the sermons of c rya libhadra. He also donated a well for the upkeep of this temple.

In this way with the royal patronage of the rulers of Hath mḍ , this Hath mḍ gaccha of Balibhadra prospered and it became prominent in far of places as well. This is the reason that this gaccha is popularly known as Hath mḍ gaccha. This gaccha is also known as Hasti kumḍ gaccha which is a Samsk ta translation of Hath mḍ .

S mḍera gaccha is an old gaccha of temple dwellers congregation. Till such time that the temple dwellers congregation was in power, their chaplains maintained registers of lineages of their followers including their names and places etc no matter where they were in the country. However with the gradual downfall of temple dwellers congregation and rise of tap gaccha, the chaplains of temple dwellers congregation kept on handing over the registers of their followers to the chaplains of tap gaccha. Hence the followers of temple dwellers gaccha became the followers of tap gaccha gradually.

From the records of chronology of c rya of S mḍera gaccha, it seems that whatever little influence of temple dwellers congregation was left remained till last half of Vikram 1700.

Hath md gaccha in a way was also a part of S mdera gaccha. Hence their followers also became followers of tap gaccha with the downfall of temple dwellers congregation.

During the period of influence of mantras and tantras and miracles generation, c rya Ya obhadra and Balibhadra find a respectable mention.

Ya obhadra (temple dwellers congregation)

An influential c rya of the temple dwellers congregation namely Ya obhadra was one of the leading c rya of Mar dhara Prade a in Vikram 10th century. His period of existence was an era of miracle generation and power of mantras. A folklore prevailing in N ral area of Mar dhara Prade a suggests a rivalry and hence a competition between Gos ins and caesura or yatis (temple dwellers congregation c rya of S mdera gaccha) to demonstrate their respective power of mantra. Both parties claimed their mantras to be more powerful than the others. Both parties agreed to some terms for this competition. There is a river L in village Khairathala. There are two temples, one of Lord din tha of Jains and the other of Lord amkara. Whichever of the two parties i.e. Gos ins or yatis is able to lift their temple of their venerable Lord from Khairathala and locate it in N ral before sunrise will have the right to locate the same on top of hill and will be adjudged with superior mantra power. The loser will keep the temple of their venerated lord at the foothill near the river on a plain field. If the losing party is not able to bring the temple from Khairathala to N ral even after sunrise, then that party will be considered as total loser.

Both the parties agreed to these terms and started using the power of their mantras. From a popular hearsay there, both the parties demonstrated miracles with the power of their mantras and made an impossible task possible. Gos ins were able to bring their temple in Khairathala a few moments before the yatis in the skies of N ral . Therefore the temple of Lord amkara was seated on the top of hill in N ral and of Lord din tha in the plains at the bottom of the hill.

It is said that the inscriptions in temple of Lord din tha says that the temple was brought by c rya Ya obhadra with the power of his mantra.

Actually there is no place for hearsays and particularly achieving impossible feats in history. However the hearsays prevailing over centuries especially about some miracles make a deep impact on the minds of the people. Thus the relationship of the miraculous powers of mantras and tantras in India affected and resulted in the pervert view of pure rama a doctrine and stayed with the c ryaas of temple dwellers congregation for centuries as a potent weapon for attracting followers.

Khima i (K am i)

c rya Ya obhadra of S mdera gaccha (temple dwellers congregation) had many disciples besides his two principal ones i.e. Balibhadra and libhadra. One of such disciples was a profound saint and apostle of forgiveness named Khima i. His following life sketch is available.

In the village Baḍag mva near Cittauḍa, a very poor trader by the name Bodh used to live. He used to trade in oil and sometimes in ghee to earn his livelihood. Actually he was a trader in name only. He used to collect two or three kilos of oil or ghee and fill it in a pot to sell it in a nearby town. Whatever little money he could earn from this, he used to make his both ends meet.

Trader Bodh while thinking of his abject poverty developed detachment from this world. Fortunately he had the opportunity to listen to the sermons of c rya Ya obhadra and got himself initiated in rama a monkhood by him.

While serving his teacher for three years and performing penance, he acquired the knowledge of doctrine. Afterwards seeking the permission of his guru, Bodh went to cremation grounds, caves and desolate places to perform severe penances. Enduring all kind of afflictions, tortures and difficulties, he maintained equanimity and absorbed in self contemplations.

In those days when he was busy performing penance in a forest near a pond of village Dh manoda near Avantinagara, a number of Brahmin youths used to come there and inflict many types of physical pains on him. Bodh i used to neither get angry on them nor disturb his contemplation on self. With such tolerance and forgiving powers and severe penance, he suddenly acquired a number of extraordinary powers.

One day he was standing under a tree in the cremation ground near the pond on one leg while meditating on his self. At that time a number of rich Brahmin youths came there. To disturb Bodhi from his deep meditation, they started pelting stones and rocks on him and torture him with sticks. He started having severe pain, still he did not lose his concentration and continued to stand undisturbed and in deep meditation. Seeing Bodhi undisturbed, these Brahmin youths started pelting bigger stones at a faster rate and beat him with sticks. Blood started oozing from each major and minor part of his body. However Bodhi thinking that these youths are the cause of annihilating his karmas, he continued his auspicious meditation. Slightest anger or excitement did not rise in him. Seeing the torture and deep pains of innocent and ocean of forgiveness Bodhi, some divine forces became active angry on those there truant Brahmin youths. Suddenly blood started flowing non-stop from the veins on their faces. Immediately those truant Brahmin youths ran away towards their home like the sparrows fly away on hearing a thunder.

Seeing the blood flowing continuously from the faces and noses of the Brahmin youths, their parents, family members and neighbours started gathering around them. They made several attempts to stop the flow of blood but none succeeded. An old medical practitioner (vaidya) said, 'All these boys have similar type of blood flow. Therefore it is not a disease but an evil spirit causing this'. On pacifying those youths and being asked, one of them told the entire episode. Hearing this from the youth, all elders of the village ran towards the cremation ground. There they saw each and every part of Bodhi's body deeply hurt. Due to his severe penance, all blood from his body had dried yet some drops of blood were shining at scars all over his body. Seeing this, all the village elders looked with deep hatred and anguish those youths.

The parents of the hurt youths bowed at the feet of Bodhi and rubbed their noses to seek forgiveness from Bodhi for the sins committed by their children. Bodhi kept on standing in deep meditation. Like the vast Pacific Ocean, deep tranquillity kept shining on his face.

According to statements of a very old man of the village, sprinkling drops of the perspiration of Bodhi on the bodies of the hurt youths, the flow of blood from their faces and noses stopped. All the villagers

touched Bodhi's feet and put the dust of his feet on their forehead. From that day, the villagers started respectfully calling him as Khima i or Kama i. His popularity as Khima i spread far and wide.

On that day all the Brahmins collected lot of money and put the same at the feet of Khima i. But he, being a practitioner of non possession did not look at it all. Afterwards that money was used for many social welfare activities.

Penance of Khima i kept on getting severer by the day. He used to take very strange resolutions (abhigraha) before going on his begging tours for alms. To break his fast, he took such strange 84 types of resolutions that could not be possible to meet except by some super spiritual power. An example of one such resolution is given below.

To break his penance and fast and accept food, one day Khima i decided secretly in his own mind that he would accept food if Rava Sadyashta (unique friend of Dharmadhipati Mumja's younger step brother Simdhukta) in his pure mind donates 21 apapa (papa) as alms else he will fast for the rest of his life. After fasting for 3 months and 8 days, his resolution was satisfied and he broke his fast.

The news of Khima i's breaking his long fast in the palace of Rava spread like electricity in Dharmnagar. Inhabitants of Dharmnagar came in floods to pay homage to Saint Khima i. Prince Simghula alongwith Rava also went to the resting place of Khima i. When Rava knew that he has only six more months to live, then he also spent the rest of his life meditating and spiritual purification after being initiated in ramayana tradition.

Kama i

After accepting self restraint, Rava became popular as Kama i and following the footsteps of his guru, started practicing deep meditation on his self and performing severe penance.

In this way practicing severe penance for six months Kama i died after fulfilling the objective of his human life.

Later on Khima i also after 60 years of practicing severe penance died at the age of 90 years.

Studying the life sketches of such great is we find that great saints and benefactors of self and others exist even in other rama a traditions like temple dwellers congregation etc.

Kavi Mah sena (author of Sulocan kath)

Around V.N.12th century, a great poet by the name Mah sena existed. We do not find any information in Jain literature about his lineage, guru or congregation. We only find mention of his compositions Sulocan kath which also is not available today.

c rya Udyotana, an able scholar in his popular composition Kuvalayam l completed in the last part of his life in aka 699 had showered great praise on Mah sena's composition Sulocan kath .

c rya Amitasena of Punna congregation's disciple Jina Sena in his great composition Harivamapur a in V.N. 1310 had endowed the title ' l lamkara Dhari Sunayan Sndar ' to this great composition of Mah sena.

Prior to these two authors, we do not find mention of 'Sulochana Katha' in any other text. This leads us to infer that scholar poet Mah sena of Sulochana Katha existed sometime in V.N. 12th century.

Kavi Parame h (Composer of V gartha samgraha)

At the end of V.N.12th century, a great scholar cum author of texts, Parame h by name existed. No information is available about his place and birth etc. Poet Parame h had composed a jewel like supreme text by the name V gartha samgraha. Many scholars considered this text as an ideal composition and used its language, contents and style while composing their own texts. Today this composition of poet Parame h is not available. However respectful and honoured mention of this great text by poet Parame h are still available in the compositions of great scholar monks of Vikram 9th century like dipura by Pamcast pnvay Bha raka Jina Sena, his disciple Gu a Bhadra in Uttarapur a and by the builder of monolithic great idol of Gomma e wara (B hubal) in rava abelagol C mumda R ya in his text C mumda pur a in 1030 A.D. approximately are available even today.

Since we do not find any mention of poet Parame h before Bha raka Jinasena's composition, we can infer that that poet Parame h was perhaps a contemporary of poet Mah sena, author of Sulocan kath in and around V.N. 12th century.

Prevailing political conditions during the time of 43rd and 44th successor's pontiff of Lord Mah v ra's tradition

R rak a dynasty king Amoghavar a ruled during the time of 43rd pontiff c rya Lak m vallabha and 44th pontiff c rya R ma Sw m . King Amoghavar a was considered as the one of the most powerful kings of his time i.e. V.N. 14th century. He had unquestionable faith in and practice of Jainism. Even after being the most powerful king, he had greater inclination towards religious and literary activities.

King Govinda-III, father of king Amoghavar a was the most powerful king of R rak a dynasty. Amoghavar a was born in a place called r bhavana of his cantonment located on the banks of river Narmad in V.N. 1329 (802AD). After the birth of Amoghavar a, his father achieved many spectacular feats.

King Govinda-III during his rule (V.N. 1321-1341) of twenty years made R rak a dynasty of Malakheda into a very powerful empire. After his death, his son Amoghavar a ascended to the throne of grand R rak a Empire.

Amoghavar a was only twelve years of age when he ascended to the throne of grand R rak a Empire. Seeing his very young age, it was natural that his own greedy and unfaithful ministers, enemy kings and neighbour – Kings were thirsty for the empire would raise their heads in revolt against him. Even though he was very young, still Amoghavar a acted with extreme courage and intelligence. With the help of his cousin brother, Karka ruler of L aprade a and his defence forces chief Bamkaiya, he crushed all revolt one after the other. In this way he had to struggle for 46 years. The last eighteen years of his life were very peaceful.

Mah r j Alla a, king of Cittaura of i odiy lineage

Mah r j Alla a of Cittauḍa was the ruler of Mew ḍa. He had deep faith in Jainism and Jain Acharyas. He was born to Mewāḍa king Bhart bha a-II and his queen Mah lak m of R ḥauḍa lineage. After king Bhart bha a-II's death, Alla a ascended to the throne of Cittauḍa in Vikram 922 approximately. He continued to rule Mewāḍa from Vikram 922 to 1010. This is inferred from the rock inscriptions of his time.

At one time, Jain c rya Balibhadra, on his routine wandering tour, came to Hath mḍ . At that time the queen of king Alla a was in Hath mḍ and she was suffering from an incurable disease. She became all right after paying obeisance to c rya Balibhadra and practicing the vows, rules, confessions and following the path proposed by the c rya. On hearing of the news of his queen being cured, he came to pay obeisance to c rya Balibhadra. c rya Balibhadra gave sermons of Jain doctrine to Alla a and made him realize the importance of right belief. These sermons of c rya Balibhadra had such a deep impact on Alla a that he continued to take benefit of sermons of Jain monks for his entire life and offered services for its cause as per his powers. To express his gratitude towards c rya Balibhadra, Alla a had several reputed citizens become faithful laymen and devotees of Balibhadra. He also advised the ruler of Hath mḍ (King Vidagath Raj) to be also in service of c rya Balibhadra always.

We find many rock inscriptions of the time of Alla a which establish his exemplary services to Jainism in his long rule.

Ruling R ḥauḍa lineage of Hath mḍ ; Jainism

Queen Mah lak m of Mah r j Alla a of Mewāḍa Cittauḍa was a princess of Hath mḍ 's ruling family. From the rock inscriptions of Vikram 10th century we infer that R ḥauḍa lineage rulers of Hath mḍ were firm believers and respecters of Jainism and some of them were even followers of Jainism.

R ḥauḍa lineage ruler of Hath mḍ , Vidagdhar ja was highly influenced by the sermons of c rya Balibhadra and he became a follower of Jainism.

From his charity oriented proclamation in Vikram 973, it is learnt that Vidagdhar ja, ruler of Hath mḍ built a grand temple of Lord ḍin tha there and imposed a religion tax on all trade transactions and agriculture produce for the daily needs & permanent maintenance of this temple. There is also a mention of Vidagdhar ja donating gold equal to his own weight. Rule of Vidagdhar ja is estimated to be the first half of Vikram 10th century.

After Vidagdhar ja, his son Mambha ar ja ascended to the throne of Hath mḍ . Like his father, he also issued a charity – proclamation affirming the proclamation made by his father and extended the religion – tax on trade transactions in agricultural produce, ensuring that all religious activities of that temple went on properly.

From a social perspective, Hath mḍ has deep impact as the Jh maḍa gotra of Osw ls originated from here only. Influenced by the preachings of Acharya Sarvadeva Suri, in Vikram 988, Rav Jagamal along with his entire family and relatives accepted the Ahimsa based Jainism. They were all included in the Oswal clan and were sub-titled as Jhamads.

After Mambha a, his son Dhaval ar ja ascended to the rule of Hath mḍ . Actually Dhaval ar ja was a very powerful and shelter provider of rulers coming to him for support. During his rule, M law r ja attacked Āhaḍa and destroyed it. At that time Dhaval ar ja gave shelter to King liv hana of Mewāḍa, probably Khum a- IV. He also helped tremendously Cauh na Mahendra and also provided shelter to the King Dhara var ha who was suffering from the insurgency of powerful king of Gujarat M lar ja. Dhaval ar ja also renovated the grand temple of Lord ḍin tha built by his grandfather Vidagdhar ja and in Vikram 1053 got a new idol consecrated by c rya nti.

45th and 46th pontiff successors of Lord Mah v ra's tradition

	45th c rya r Padman bhasw m	46th c rya r Hari armasw m
Birth	V.N.1339	V.N.1370
Initiation	V.N.1369	V.N.1391
c rya post	V.N.1402	V.N.1434
Death	V.N.1434	V.N.1461
Householder life	30 years	21 years
Ordinary monkhood	33 years	43 years
c rya hood	32 years	27 years
Total monkhood	65 years	70 years
Lifespan	95 years	91 years

47th pontiff successor and 36th epochal- c rya of Lord Mah v ra's tradition

	47th pontiff c rya r Kala aprabhasw m	36th epochal- c rya Jye h mgaga i
Birth	V.N.1369	V.N.1370
Initiation	V.N.1435	V.N.1382
c rya post	V.N.1461	V.N.1400
Death	V.N.1474	V.N.1471
Householder life	66 years	12 years
Ordinary monkhood	26 years	18 years
c rya hood	13 years	71 years
Total monkhood	39 years	89 years
Lifespan	105 years	101 years 3 months 3 days

After the death of 35th epochal- c rya Dharma i in V.N.1400, the great monk Jye h mgaga i was anointed to the post of epochal- c rya by the four fold rama a congregation. In this way Jye h mgaga i became the 36th epochal- c rya.

Chronology of the deaths of epochal- c rya & the loss of scriptures on their deaths

As per Titthog l Painnaya	As per chronology of epochal- c rya
As per verse numbers 812 to 814; with the death of ga i Pu yamitra in V.N.1250, Vy khy Praj apti alongwith six other limbs were lost.	Death of epochal- c rya Pu yamitra is same i.e. V.N.1250.
Verse number 815 indicates the death of c rya M dhara Sambh ti in V.N. 1300 and loss of Samav y mga	Citing c rya M dhara Sambh ti as 34 th epochal- c rya, it gives his death in V.N. 1360. It also gives Sambh ti as 33 rd epochal- c rya and his death in V.N. 1300as the epochal- c rya prior to 34 th epochal- c rya M dhara Sambh ti.
In verse number 816, it gives the death of a yati named rjava in V.N.1350 and loss of Sth n mgas tra.	Death of M dhara Sambh ti in V.N. 1360 is mentioned.
Verse number 817 gives the death of K yapa gotr ya Jye habh ti rama a in V.N. 1400 and loss of Kalpavyavah ras tra.	Death of 35 th epochal- c rya Dharma i in V.N. 1400 is given
In verse 818, it says that 'Da rutaskandha' will be lost at the time of death of Gautama gotr ya rama a Falgumitra in V.N.1500.	It mentions the death of 37 th epochal- c rya Falgumitra in V.N.1520 (if the error of writer is corrected then it is V.N.1500).
Verse number 819 lists the death of Bh radw ja gotr ya monk Mah sumi a in V.N. 1900 and loss of S trak t mga.	Gives the death of 42 nd epochal- c rya Sumi amitra in V.N.1918.
Mentions the chronology of deaths of Pu yamitra, M dhara Sambh ti, rjava, Jye habh ti, Falgumitra,	Indicates that after Pu yamitra, Sambh ti as 33 rd , Mādhara Sambh ti as 34 th , Dharma i as 35 th Jye h mgaga i as 36 th , Falgumitra as 37 th and Sumi amitra as 42 nd

Mah sumi a and the loss of respective scripture with them.	epochal- c ryaś
Composition of this text i.e. Titthog 1 Painnaya, based on other texts is estimated as 3 rd century V.N.	According to Dussam Sama asamghathayam (chronology of epochal- c ryaś) by Dharmagho a S ri, it was composed in Vikram 1327-1357 (V.N. 1767-1827)

Under such circumstances, it becomes extremely important to consider the writings in Titthog li Painnaya.

R ja gaccha

R ja gaccha had been a very glorious gaccha of vet mbara sect. Number of influential and scholar c ryaś belonged to this gaccha. So they have contributed immensely to the preaching and spreading of Jainism.

The description of the origin of this gaccha as available in Jain literature is briefly given below.

King of Talav d (before inhabitation of Tahanagaḍha a capital town nearby) who later on became famous as Nanna S ri, in his life as a householder went on dear hunt. Aiming at a herd of running dears in the forest, he shot an arrow. When he went near the herd, he found that a pregnant female dear was hit by his arrow. Seeing the female dear and her newly born cub suffering in pain, the king started hating himself and repented. While repenting for the sin, he developed total detachment from the world. Leaving his kingdom, family and palace like a straw, he left Talavāḍā. Due to his meritorious karmas he met a monk belonging to forest dwelling tradition. The king listened to the essence of religion. Understanding the true doctrine, he immediately got initiated into monkhood with that monk. The newly initiated monk was given the name Nannamuni. With great humility and diligence, monk Nanna learned many skills and scriptures. c rya of forest dwelling tradition, seeing his end in sight and thinking of Nanna as fully competent anointed Nanna to the post of a c rya.

After the death of his guru, Nanna S ri started undertaking routine wandering to many places alongwith his disciples to preach Jainism. Nanna S ri was a great scholar, expert speaker and gifted. Hence his gaccha made rapid progress. As Nanna S ri was born in a royal family, he was popular as R ja i and his gaccha as R ja gaccha. In this way R ja gaccha in the middle of V.N. 14th century started shining like the sun during the middle of the day. c rya of R ja gaccha considered themselves as belonging to Candra gaccha primarily thereby establishing R ja gaccha as a branch of Candra gaccha.

Pradyumana S ri was the disciple of Sahadeva S ri who in turn was the disciple of Ajitaya ov d S ri and who in turn was the disciple of this c rya Nanna S ri. c rya Pradyumana S ri had from his childhood acquired deep knowledge of Vedas and Ved mgas. While acquiring knowledge of all other religions, he acquired knowledge of Jain philosophy in a comparative manner. In this way he realized that the practice of Jain principles of right belief, right knowledge, right conduct and right penance is the only and right way to achieve complete freedom from the great pains of this world of transmigration, like birth, death, old age, sickness, etc. With such feelings deeply entrenched in his mind, he took initiation in R ja gaccha by its c rya Sahadeva S ri. While serving his guru, he acquired in depth knowledge of Jain scriptures. By acquiring deep knowledge in logic, he became a great debater. He therefore had scriptural discussions with great scholars in the royal courts of Sav laka, Gwalior, Tribhuvanagiri, Cittaūḍa etc. We find mentions in Jain literature that Pradyumanas ri won 84 such debates in his life. By defeating a Digambara c rya (in the royal courts of i odiy lineage king Alla a Vikram 922-1010), he made him his disciple.

After c rya Pradyumana S ri, Abhayadeva S ri, who became famous as ‘Tarka pamc nana Abhayadevas ri’ became the 5th c rya of R ja gaccha. He was also a scholar of very high standard. This Abhayadeva S ri wrote a 25000 verse long k on Sanmati Tarka by c rya Siddha Sena which became famous as Mah r ava later. In this text, hundreds of doctrines of Jain and other philosophies are discussed.

By coincidence, this Abhayadeva S ri also belonged to a royal family and so he was also respectfully addressed as R ja i.

Dhane wara S ri: The name of the successor of ċ rya Abhayadeva S ri is ċ rya Dhane wara S ri. Dhane wara S ri was the ruler Kardama by name of Tribhuvanagiri. This Kardama R ja had somehow poisonous boils all over his body. He got treated from many medical experts (vaidyas) but his deadly disease did not subside a bit. One day Ac Abhayadeva S ri arrived in his kingdom. Kardama R ja had heard great praise of his penance, knowledge and detachment. Somehow he went to see Tarka pamc nana Abhayadeva S ri and pay obeisance in his rest place. He was greatly impressed his great auspicious aura and personality and started feeling a little comfort in his pain. Kardama R ja thought that having a sight of this personality had caused such a relief to his pain; then his ailment can be definitely cured being in his company or showering his body with the washings of his body. Kardama R ja immediately sent for some pure water, washed Abhayadeva S ri's feet and spread that on the boils and wounds, face and all other parts of his body. His surprise had no bounds when he saw all his boils and wounds cured immediately and he started feeling perfectly well. All the burning sensation disappeared.

Afterwards Kardama R ja listened to the religious sermons of Abhayadeva S ri. The sermons enlightened him with true knowledge and he was obsessed with the feelings of detachment. He anointed his son to the throne and got himself anointed in rama a monkhood by Pamc nana Abhayadeva S ri. ċ rya Abhayadeva S ri named his newly initiated disciple as Dhane wara remaining in the service of his teacher. Monk Dhaneswara learnt all the scriptures and various arts and became an expert. In his last time, Abhaya Deva S ri, thought that Dhaneswara was, from all points, fit and made him the Acharya of Raja Gachha.

Besides being a scholar of high order, ċ rya Dhane wara was an excellent orator as well. His voice was full of vigour and sweetness also. He achieved victory in many scriptural debates. During his time, R ja gaccha became a very prominent and influential gaccha. Dhane wara enlightened a number of kings with spiritual discourses and made them the followers of Jainism.

We also find mentions in literature saying that in Cittauḍa nagara, he converted 18000 Brahmins to Jainism by his sermons. He had eighteen disciples in his gaccha with high scholarship in scriptures. Judging the

expertise of all, he anointed all the eighteen disciples to the posts of c rya and so eighteen branches of R ja gaccha started functioning.

Out of the eighteen branches of R ja gaccha of Dhane wara S ri, the one whose principal area was chithoud became famous as Chaitrawal gachha. The successor of Dhane wara S ri was c rya Aj ta Simha S ri. c rya Aj ta Simha S ri's successor was c rya Vardham na S ri.

This Vardham na S ri between Vikram 980-991 anointed Viramuni, disciple of c rya Vimalacandra S ri belonging to forest dwelling gaccha as his successor c rya. In this way a number of scholar & influential c rya and monks belonged to R ja gaccha.

Origin of M thura congregation in Digambara tradition

In V.N. 1423 (Vikram 953) c rya R masena of Digambara practices, started M thura congregation in Mathura. He initiated a number of beliefs which were different from the fully prevailing practices in Digambara tradition. Two of such prominent practices of c rya R masena are given below.

First practice: There is no need for the monks to keep whiskbrooms of any type, be they made of peacock feather etc. He ordered his fellow monks not to keep any type of whiskbrooms. Therefore his M thura congregation became popular as Congregation without whisk brooms.

From scriptural writings, it is definitely proven that the monks, to follow the Ahims (non-violence) vow of the five major vows of monks (male and female both) fully, are required to keep a whiskbroom and a mouth covering cloth as essential instruments to observe monkhood. In scripture like holy texts of Digambara tradition also, all monks, except t rthamkaras, from the early period are required to keep a whiskbroom and a water-pot (Kamamḍalu) to practice the five major vows fully.

Second revolutionary practice: c rya Devasena in his composition 'Dar anas ra' says that the founder of M thura congregation, c rya R masena, has stated that to imagine Bhagwan Jineswara in any of his idols and with such imagination, to worship or bow before that idol, amounts to false / wrong or prevented belief (Samyaktva – Prakruti Mithyathva).

This way c rya R masena tried to give a turn to the prevailing popular belief and practice of form-worship and suggested formless spiritual meditation / worship.

As per the above cited writings of c rya Devasena, alongwith instructing their followers to observe above practice, it also asks its followers and devotees to stay in religious rest homes built by M thura congregation only and totally avoid other places. c rya Devasena also cites the tendency bred in the minds of their followers to consider c rya R masena as supreme only and not anybody else. In 'Dar anas ra', c rya Devasena has also written that c rya R masena impressed on his followers to avoid c ryas and monks of other congregations, temples etc and develop a feeling of attachment towards c ryas and monks and laymen of M thura congregation only. Such mention is found in Darshansar by Acharya Devsen.

A verse in N tis ra mentions that it considers M thura congregation as pseudo Jain congregation only alongwith some of the other congregation.

Ac rya Siddha i pontiff

We have been hearing the popular saying that even neither iron changes to gold when it comes in contact with p rasa-stone; however none of us has seen either p rasa-stone or iron getting converted to gold. However, even a very ordinary person, when in company of holy monks becomes from ordinary to supreme (Jina) person or from a human being to great human being (mah tm) or from ordinary persons (Nara) to God (N r ya a). Such incidences abound not only in scriptures containing sermons of omniscient lords but holy texts composed by c ryas also.

A great scholar of spirituality, a great poet and a great c rya all in one is Siddha i. His life sketch is a glowing example of the unique and unthinkable miracle of the company of monks and holy people converting a low gambler to Siddha i and his becoming the owner of immortal wealth of the trio of jewels (ratnatray).

Siddha i was born in the early part of Vikram 8th century in the historical town and capital of Gujarat, r m la (present Bh nam la) in a principled and religious Am ty a family. His grandfather Suprabha

(Suraprabha) was the chief Am ty a of Gujarat state. Chief Minister Suraprabha had two sons named Datta and ubhamkara. Both brothers were counted amongst the super rich and philanthropists of Gujarat state. M gha was the son of Datta and Siddha was the son of ubhamkara. The great poet M gha had deep friendship with Dh r pati Bhoja, a profound devotee of Saraswati. M gha became famous as a great poet. He composed a great a grand poem ‘ i up la vadha’ and earned the most distinguished place amongst contemporary poets.

Like his elder cousin M gha, Siddha was also bestowed with the unique talent of composing poetry. While M gha became famous as a great poet by composing a voluminous poem ‘ i up la vadha’ and earned the most distinguished place amongst contemporary poets; Siddha, after purifying himself of all ill acts, composed ‘Upamiti bhava prapamca kath ’, having all attributes of a grand poem as well as full of spiritual discourses and a lighthouse for the inquisitive of spiritualism. He earned in the process a unique and immortal position amongst literary and spiritualism worlds. He considered except spiritualism all other skills as useless.

Siddha was born to Lak m , religious wife of ubhamkara who was the younger son of Suraprabha, the prime minister of King Varma L ta of greater Gujarat in its capital city called r m la in early part of Vikram 8th century. ubhamkara was very rich and philanthropic. Hence the child was brought up with lot of affection in all luxuries and comforts of life. The father made all arrangements for his education when he achieved the proper age. High intellect Siddha acquired a number of skills by the time he entered youth.

Siddha Kum ra was the only son of his very rich father. Due to the bad company of some self centred bad friends, he developed the ill habit of gambling. He became so involved in gambling that he started coming very late at night to his home. His wife used to keep awake all night waiting for his return. By staying awake night after night, his wife became weaker and weaker by the day and fell ill.

Seeing her deteriorating health, Lak m got worried and one day asked her daughter in law the reason for ill health. After lot of insistence by mother in law, his wife told the entire truth. The mother in law consoled his wife and asked her not to worry as she would manage everything.

That night Lak m was waiting for the return of her son. In the fourth quarter of the night when Siddha returned home and requested the door to be opened for his entry; Lak m in a terse voice said, ‘Is this the time for the return to home? The doors of civilised people are not kept open for all night.’

In a tone accepting his guilt Siddha asked, ‘Mother, then where else should I go now?’

Thinking that if she does not open the doors tonight, her son will become all right, she said, “Go to the place which keeps its doors open all night.’

Taking this as an order from his mother and without uttering any word, he turned away from the door of his house and went towards the centre of r m la city looking for homes on both sides of the street. He saw all the homes had their doors shut and none was open at that time. Looking for a house with open doors, he walked from lanes to by-lanes. Finally Siddha’s eyes found a house whose doors were open completely. Siddha entered that home. It was a Jain Upashraya. He saw a Jain c rya with his disciples there. All the monks were awake and busy in their spiritual contemplations.

Sheer sight of those contemplating and peaceful monks filled Siddha Kum ra’s heart with indescribable peace. He experienced the difference in his life and those of the monks. He cursed himself and felt that he is occupied by vices and hence earning ill repute in this life and unbearable pains in the future life. It is a result of great meritorious karmas of past life that I had the privilege of having a sight of these monks who are busy in self and others’ purification and beneficitation.

Thinking so, Siddha Kum ra went towards the c rya sitting on his seat and paid obeisance with firm belief by bowing at his feet.

In a posture of blessing, c rya lifted his hand and asked, ‘Son! Where do you live and what brings you here?’

In response Siddha Kum ra told the c rya, everything as it is from the beginning and expressed his deep satisfaction by meeting him. He further

said, 'I have now decided firmly to spend the rest of my life serving you. Finding you, he one who takes us across the world of transmigration, I do not wish to go anywhere now.'

Seeing the humility, personality and speaking style, when the c rya thought using his knowledge and became very happy in his heart. He found all the traits of being a great and influential preacher of Jainism in the newly arrived youth.

Addressing Siddha Kum ra in affectionate tone, c rya said, 'Son! Only those people can live with us who accepts dress like us. Without accepting the practice of rama a religion, no one can stay with us. It is very difficult for a selfish person like you to practice rama a religion.' Telling all this, the c rya then told that the life of a monk is very difficult and like walking on the edge of a sword, it is difficult, not practical and intolerable.

Listening to the talks of c rya, Siddha in a very self restrained, firm and humble tone requested, 'Are the pains resulting from the practice of rama a religion severer, and more difficult than the definite and pitiable pains resulting from vices? Self restraint is in fact admired by the whole world. O Lord! It is my firm belief that pains of practicing monkhood are almost nonexistent compared to the pains resulting from vices. O Lord! I have firmly decided that I now wish to finish all of my pains forever. Hence please initiate this downtrodden into rama a monkhood and permit me to stay in your feet. Please make me feel blessed by putting your hand on my head.'

Listening to all this, the c rya felt extremely pleased in his heart. He felt overjoyed to find an able disciple. He told Siddha, 'Son! We do not accept anything which is not donated to us. To be initiated by us, you must obtain the permission from your parents and wife. Till then please have patience. Accepting the advice of c rya as worthy, Siddha stayed in the monastery.

On hearing the entire episode from his wife the next morning, ubhamkara left his home in search of his son and arrived at the monastery. On seeing his son in a peaceful and contemplating posture, he asked him to return home. But Siddha Kum ra told him his firm decision to spend the rest of his life with ac. The father tried to convince the son

to enjoy the worldly wealth and pleasures now. If you wish to be free from this world of transgression then you should first let a son to inherit our family be born and then you accept the monkhood. But no allurements, attachments, delusions or worldly dramas could detract Siddha who had already made affirm determination of achieving the perfection (Siddha). He repeatedly requested his father to give his permission to his teacher to initiate him into rama a monkhood.

Having realized fully in his mind that Siddha is neither angry nor frustrated and he is endowed with complete detachment from the world and no worldly power can change his path of detachment to worldly life and finding no other alternative, ubhamkara humbly requested the c rya, 'O brother of the world! Please initiate my inquisitive and diligent son into rama a religion and keep him in your shelter forever.'

Accepting the request from ubhamkara, the ac found an auspicious date and time and initiated Siddha into rama a monkhood.

After his initiation, Siddhamuni faithfully practiced the five major vows given by his guru Garga i for his whole life. Also his guru's orders as topmost in his heart, Siddha observed severe penance and side by side deep study of the scriptures. Endowed with sharp intellect, Siddhamuni achieved complete knowledge of logic, grammar, astrology, mathematics, law etc all subjects and he became a very learned expert of scriptures. After studying the logic text of different religions, he developed a strong desire to study Buddhists logic texts deeply. On a suitable day, he presenting himself in the service of teacher, he expressed his desire to go to a distant Buddhist monastery to learn Buddhist logic and sought his permission to do so.

Using his knowledge of relativity, Gargai i said to Siddha i,' Son! Not to be contented with gaining more education is an auspicious sign. However, from your proposal, I am developing a feeling that the bad logic and pseudo middle term, you may develop pervert views. The result of this education will be that your belief in Jainism will be reduced and your belief in Buddhism will grow. Thus the entire merit earned by you so far by practicing the five major vows till now will go waste. All the meditation performed by you will also go waste. Under such circumstances, I advise you to please take out from mind the idea of going to Buddhist school to learn their logic science. Still if this idea of

going to a Buddhist school does not get out of your mind, then please take a vow in front of me to come back to me once after completing your studies. I will then present to you this whiskbroom myself, which are a sign and an implement to practice the major vow of non violence and major vows.

Hearing so from the mouth of his teacher Siddha i said, 'O seer! No worthy disciple can ever leave his guru like that. I take a vow now in front of you that if my mind, even like the mind of an intoxicated person, for a moment gets distracted; still I will come to you and present myself in your service.

Taking the vow thus and obtaining his teacher's permission, Siddha i left that place and wandering through many places, villages etc finally reached the famous Buddhist school called Mah bodhi. After getting himself admitted as a student in school, he started learning Buddhist philosophy. Being an intelligent student, he learned Buddhist philosophy quickly and acquired deep expertise in the same. Siddha i started being counted as an expert Buddhist scholar.

The news of deep knowledge and expertise of Siddha i reached throughout the Buddhist congregation.

High level expert scholars, managers, and c ryas of Bauddha congregation had deep consultations in secret on 'This Siddha is in fact a unique, glorious human jewel like a Cint ma i. Somehow if he can be initiated into Buddhist monkhood, then Buddhism can make all round progress.

Hence, somehow using all types of material inducements, encouragements, sweet talks, plotting etc, they were able to make him accept initiation into Buddhist monkhood.

Siddha achieved that highest level of citation by the Buddhist school which had not been bestowed on any one before. Then the entire Buddhist congregation unanimously proposed to Siddha that it is essential for them to anoint siddha as the c rya of the congregation. Hence he should accept to organize a function anointing his to this post.

Immediately Siddha remembered the promise he made to his guru. He therefore requested the Buddhist congregation, ‘While coming here for studies I had vowed before my Jain guru to come and meet him after completing my studies at least once. All philosophies accept it to be a great sin to break avow. Hence please allow me to go to my guru at least once. This is my humble request to the congregation.’

Members of the congregation agreed to let Siddha go to his guru once and return thereafter.

On reaching his guru, Siddha neither paid obeisance to his guru nor touched his feet. Standing like a statue in front of the guru, and in a rude posture asked his guru, ‘Are you all right sitting on a high place?’

Seeing such acts of his disciple, Garga i started thinking, ‘This intelligent and humble disciple had been misled and made a pervert by Buddhist (Saugata) scriptures pervert logic. Now only a supernatural effort can bring him back on the right path again. It is the only thing beneficial for the congregation. Otherwise his joining Buddhist congregation will be an irreparable loss to Jain congregation.

Immersed in such thoughts, Garga i stood up from his seat and went towards his disciple Siddha i. He made him sit on the seat with lot of affection. After this placing Lalitavistar v tti by Hari Bhadra S ri in his hands he said, ‘O son! I am going to the temple for worship and shall return soon. Till then please study this text.’

Siddha i started reading Lalitavistar . As Siddha i kept on reading one after the other page of Lalitavistar , so the impact on his mind of Buddhist pervert logic disappeared like camphor in the fog of winter sun. Siddha i was not able to read quarter of Lalitavistar that all misconceptions created by Buddhist scriptural logic disappeared. He started repenting for his misbehaviour towards his guru. He kept on cursing himself and thought, ‘Oh! I was going to such a grave mistake without proper thinking. I was in fact making a grave mistake by accepting a glass stone in place of Cint ma i. In will repentance from my guru for this and life for the rest of my life under his protection. This text Lalitavistar had removed all doubts and misconceptions in my mind.’

While Siddha i was immersed in such thoughts reading Lalitavistar , then his guru Garga i returned from the monastery. He gazed at Siddha i studying Lalitavistar and felt very happy internally.

Hearing the sound of his guru, Siddha i stood up all of a sudden and putting his head at the feet of his guru started seeking forgiveness for his rude behaviours.

Seeing his disciple burning in the fire of repentance, Garga i in sweet and encouraging tone comforted Siddha i. On insistence of Siddha i, Garga i did give correct repentance to him. After purifying his self from repentance, Siddha i started practicing right conduct and received from knowledge by being always in the company of his guru. Soon became the favourite of all.

Experiencing unlimited happiness over the growing qualities of his disciple Siddha i, Garga i anointed Siddha i, in front of the four fold congregation, to the post of c rya and handed over all responsibilities of running the gaccha on his strong shoulders. After anointing his chief disciple Siddha i to the position of c rya, Garga i went to the forest and started observing sever penance of month long fast. Thus observing sever penance becoming severer by the day and contemplating on the self, Garga i accepted santh r and the pious death ritual (p dopagamana) and in died sam dhi after completing his mortal human mode.

On the other hand, after being anointed as c rya, Siddha i started enhancing the working of his gaccha. Era of Siddha i was the era of texts. Seeing the growing influence of Siddha i, other religions and philosophers started sending invitations and challenges to him for scriptural discourses and debates. Accepting such challenges, he even had many scriptural debates with great scholars at many places. By defeating many celebrated scholars in debates, He unfurled the flag of Jainism on this land of ryaas. He also got a number of religious projects executed.

Udyotana S ri has called c rya Hari Bhadra S ri as ‘Doctrinal guru’ while Siddha i called him as his knowledge provoker (Bodhakaro guru). In this confusion, author of ‘Prabh vaka caritra’ considered Siddha i, who existed 128 years after Udyotan S ri both as co-disciples of c rya

Hari Bhadra S ri and wrote that Siddha i wrote the first v tti on the then popular scriptural text ‘Upade am l ’ by Dharma D sa ga i and started serving the Jain literature. Further Sid showed his ‘Upade am l v tti’ to his contemporary Udyotana S ri who is the author of Kuvalam l .

Encouraging his contemporary monk Siddha i belonging to the same guru, to write some original texts, Udyotana S ri said, ‘It is no use to write on texts written by others. By writing texts such as ‘samar icca kah ’, the author also becomes immortal.’

Encouraged by such suggestions, Siddha i composed ‘Upamiti bhava prapamca kath ’, text of the highest standard of spiritual text. It is a jewel of Jain literary world and is full of study material for achieving the ultimate objective of spiritual purification and to be studied till the end. This episode of encouragement is not possible at present; still ‘Upamiti bhava prapamca kath ’ jewel of spiritual text crossed the limits of the scriptural knowledge of Siddha i. Siddha i’s name became immortal in the annals of Jain literature.

At present the following four texts by c rya Siddha i are available:-

1. Upamiti bhava prapamca kath
2. Candra Keval caritra
3. Upade am l vivara a
4. Siddha Sena Ny y vat ra k

Out of these four compositions of Siddha i, ‘Upamiti bhava prapamca kath ’ is of such a high standard spiritual text that it will have the flag of Siddha i’s scholarly imminence keep flying as long as the influence of Jainism exists.

He was not a scholar of high eminence of Jainism but of other Indian philosophies such as M m m aka, Vai e ika, S mkhya and Bauddha as well.

c rya Gu a Bhadra

c rya Gu a Bhadra of Bha raka tradition’s Pamcast p nvay Senaga a is also counted as one of the foremost composer of texts in his time. Following the footsteps of his teacher Jina Sena and his teacher

Bhaṛaka Vra Sena, carya Guṇa Bhadra also gave exemplary services for the cause of Jain literature and preaching Jainism throughout his life.

After the death of his teacher, carya Jina Sena, he completed the remaining part of 'Mahapurāṇa' started by his teacher.

Guṇa Bhadra was the disciple of Da aratha Sena who in turn was the disciple of Vra Sena. Da aratha Sena and Jina Sena (composer of Jayadhaval) were co disciples of Vra Sena. In citation of verse 14 of 'Uttarapurāṇa', Loka Sena had written that his teacher Guṇa Bhadra was the disciple of both Da aratha Sena and Jina Sena. This shows that Guṇa Bhadra was initiated by monk Da aratha and he got all his education of scriptures and training from carya Jina Sena who in turn was the brother of Da aratha muni (who initiated him into monkhood).

After the death of Jina Sena, carya Guṇa Bhadra composed 1620 verses of the last sections (from 43 to 47) of 'dipurāṇa' and thus completed the earlier part 'dipurāṇa' of 'Mahapurāṇa'.

After this, carya Guṇa Bhadra started composing 'Uttarapurāṇa'. carya Guṇa Bhadra completed 8000 verses of 'Uttarapurāṇa'. However from citation's verse 27 it seems that he died before completing 'Uttarapurāṇa'. Therefore the last verses from 28 to 37 of citation were completed by his disciple Loka Sena in āka 820 (Vikram 955) in Bamk pura.

carya Jina Sena wanted to give 'Mahapurāṇa' the same stature as Mahabharata having the detailed history of 24 Tirthamkara s. The first part 'dipurāṇa' of Mahapurāṇa was composed in the way Jina Sena desired but the later part of 'Mahapurāṇa' could not be completed as per his vision. This fact had been accepted by Guṇa Bhadra himself.

Throwing light on the reasons for his not being able to complete 'dipurāṇa' as composed earlier by Jina Sena, in the citation of 'Uttarapurāṇa', Guṇa Bhadra made the following comments.

'Facing the ill effects of time and his own continuous degradation coupled with the text being extremely large, and keeping his own health age and intellect in mind, Guṇa Bhadra in a hurry and brevity completed this purāṇa.'

In the citation of ‘Uttarapur a’, c rya Gu a Bhadra has also accepted that he had taken great help from ‘V gartha Samgraha pur a’ composed by the supreme poet. This proves that ‘V gartha Samgraha pur a’ was available at that time.

Two texts, namely, ‘ tm nu sana’ and ‘Jina Datta caritra’ by Gu a Bhadra are available today. ‘ tm nu sana’ with 266 verses is very helpful for discerning and inquisitive followers. ‘Jina Datta caritra’ is a Samsk ta poetic rendering of history.

Baḍa gaccha

According to chronological listing of Baḍa gaccha, 35th pontiff c rya Sarvadeva S ri, teacher of Udyotana S ri established Baḍa gaccha. According to this gaccha, this gaccha remained active from the time of its founder 35th pontiff c rya Sarvadeva S ri till the time of its eighth c rya and according to the details of its chronological listing till the time of 44th pontiff c rya Jagaccandra S ri. 44th pontiff of Lord Mah v ra’s tradition, c rya Jagaccandra S ri vowed to observe to observe c mla fast for his entire life. Besides c mla fast, he also used to observe fasts of two days, three days etc to continue his sever penance. After twelve years of observing such fasts and sever penance, he arrived in gh ḍa (Āhaḍa or gh aka) after undertaking routine wandering and preaching Jainism on the way. Āghāḍa at that time (Vikram 13th century) was the principal and capital of Mewāḍa. Hearing stories of his large praise of the sever penance undertaken by him, the king of Mewāḍa also started praising him and adorned him with the title of ‘Tap ’ or the purified one. Before endowment of this title on c rya Jagaccandra S ri by the king, monks and followers of this gaccha were known as Baḍagacch y or belonging to Baḍa gaccha. But due to the popularity of c rya Jagaccandra S ri s ‘Tap ’, this gaccha started being called as Tap gaccha in Vikram 1285.

Writings found in Jain literature are as follows:

‘Once upon a time after completing his pilgrimage of Arbud cala, Udyotana S ri was coming down from mount b and was resting under a giant Va a tree in a village called el . While resting under the tree,

Udyotana S ri thought that by anointing some able disciple as a, his gaccha can continue for a long time and service of Jainism can continue and the same can significantly prosper for a long time also. He thought that this is an auspicious time, so while sitting under the Va a tree, he immediately anointed his eight principal and scholar disciples including Sarvadeva S ri as c ryaas. However some scholars are of the opinion that c rya Udyotana S ri anointed only Sarvadeva S ri as ac and not to seven other disciples. It seems that disciple of Sarvadeva S ri known as Sarvadeva S ri anointed his eight disciples out of whom one was known as Dhane wara S ri. Due to this similarity perhaps mention is made that Udyotana S ri anointed eight disciples including Sarvadeva S ri.'

According to writings in the chronological listings of c ryaas of V hadgaccha (Baḍa gaccha), in Vikram 994, c rya Udyotana S ri anointed Sarvadeva S ri and other disciples as c ryaas under the great Lokāḍiy Va a tree in el village. While anointing many of his disciples, he also assigned 300 disciples to each c rya. In the beginning this gaccha was called Va a gaccha. But Baḍa gaccha expanding like the giant Va a tree became a very powerful gaccha with many able monks joining it continuously. Therefore everybody started calling this gaccha with respect as V had gaccha.

We thus find origin of Baḍa gaccha by c rya Udyotana S ri and elsewhere by Sarvadeva S ri, but this does not make any difference. Actually c rya Udyotana S ri is the founder of Baḍa gaccha and Sarvadeva S ri is its first c rya. In other words it can be said that c rya Udyotana S ri founded Baḍa gaccha and Sarvadeva S ri made it expand and become powerful.

After Sarvadeva S ri, Deva S ri became the 37th pontiff. After Deva S ri, the 38th pontiff was Sarvadeva S ri-II. This 38th pontiff during his tenure Sarvadeva S ri-II anointed his eight disciples as c ryaas and gave each one of them a group of monks. In this way during the tenure of 38th pontiff Sarvadeva S ri-II, Baḍa gaccha had eight c ryaas and it became a very big gacch becoming popular as Baḍa or V had gaccha.

Dhane wara S ri was one the eight principal disciples who were anointed as c ryaas by Sarvadeva S ri-II

Dhane wara S ri: Dhane wara S ri was a great and influential ac. According to the chronological descriptions of V had gaccha, he converted 701 Digambara monks to his gaccha and made them his disciples. Dhane wara S ri consecrated an idol of Lord Mah v ra in Caitrapura. Due to his the large number of his followers and devotees became poplar as Caitra gaccha. This Caitra gaccha is in fact a branch of Baḍa or V had or V had PAU adha lika gaccha. Another popular name of Caitra gaccha is Citrav la gaccha. With the assistance of c rya Deva Bhadra ga i of Caitra gaccha, 42nd c rya of Baḍa gaccha (Tap virudadhara) Jagaccandra, eliminated the deeply entrenched laxity in the conduct of monks and the religious tax imposed by the ruler earlier. There are mentions in literature that Jagaccandra received knowledge from Deva Bhadra ga i.

Garga i: In Vikram 10th century a famous scholar c rya by the name Garga i existed. He was a c rya of Niv tti lineage. Garga i or Garg c rya died in Vikram 912. His co-monk Durgasw m also dies in Vikram 902.

Kavi Caturmukha: In Vikram 8th century, an able poet by the name Caturmukha existed. He composed in Apabhram a ‘Ri hanemi carium (Harivam apur a)’ and ‘Pauma carium (Padma Pur a)’.

Kavi Svayamabh and Tribhuvana Svayambh : In Vikram 9th century, both these poets who were father and son composed ‘Ri hanemi carium’, and ‘Pauma carium’ and ‘Svayambh ‘chanda’. Being of very high literary content, all these three texts by the two poets are considered as jewels in Jain literature. ‘Svayambh –‘chanda’ by poet c rya Svayambh is a high level chanda text.

Vijaya Simha S ri: Disciple of c rya Samudra S ri of N gendra gaccha, Vijaya Simha S ri composed a Pr k ata story text called ‘Bhuvana Sundar ’ having 8911 g th s (or verses in Pr k ta) in Vikram 97, 5or V.N. 15th century.

c rya Hari e a: In V.N. 15th century, a great scholar and composer of texts from Digambara tradition, by the name Hari e a existed. In Vikram 988 or aka 853, he composed a story poetic text called ‘ r dhan Kath ko a’ with 12500 verses in Vardham napura. It is a very important text

of Jain story literature. In all, 157 Jain stories in Sanskrit have been composed in this text. He was the disciple of Bharatasena and his guru was Acharya Mauni Bhadrabahu of Punnarva congregation.

Indranand : In Vikram 10th century, a great depicter of mantras Acharya Indranand of Digambara tradition composed 'Jwalamali' text of mantra. His guru was Bappanand and his guru was Vasavanand. Indranand composed this text 'Jwalamali kalpa' in Manyakheda (Malakheda), capital of Rastak ruler Rastaka in 861.

'Jwalamali kalpa' has a total of ten chapters. In these chapters, Indranand had highlighted the principal characteristics of mantras and the method of their practice. This text was used extensively to gain royal patronage and enhance the influence of Jainism amongst the common people. Many Acharyas gained sufficient and expected leverage from these mantras.

Influential Acharya Mahendra Suri of the time of 48th and 49th pontiffs of Lord Mahavira's tradition

An Acharya named Mahendra Suri came to Dharnagar, capital of Avanti Pradesh when King Bhoja was ruling it. A large number of residents of the capital came to listen to spiritual discourses of Acharya Mahendra Suri and got their doubts resolved from them.

One day a Brahmin by the name Sarvadeva came to the monastery of Acharya Mahendra Suri. He sat continuously for three days and three nights in front of Acharya Mahendra Suri's seat. On the 4th day, Acharya Mahendra Suri asked him, 'Do you have any question to be answered? If you have any doubts about religion, please present them to us?'

Sarvadeva said, 'O seer! The sheer sight of great people provides great merit. However I have come here for one favour as we laity are really learners i.e. keen for our worldly gains or busy in fulfilling our worldly desires. Hence I wish to request to you in solitude.'

Mahendra Suri took Sarvadeva to a lonely place. There Brahmin Sarvadeva said, 'O ocean of knowledge! My father was Devadi. He was a highly respected scholar of Mahayana king. The Mahayana king used to

donate one lakh gold coins for some days. I believe that wealth is buried somewhere in our house. You are endowed with divine knowledge and sight. If you can accompany me to our house and tell us where that wealth is buried, then me and my family can spend the rest of our life comfortably and donating some also. We shall all be grateful to you forever.'

Mahendra S ri, who was an expert in astrology and relativity thought through this Brahmin he could get a scholar and many commoners as his disciples. Thinking so he asked the Brahmin, 'If you get that wealth, what shall you give me?' To Brahmin replied, 'I shall give half of that to you.'

Mahendra S ri said, 'No, I shall take half of whatever good you have.'

Brahmin Sarvadeva agreed to this under the witness of others.

Sarvadeva brought Mahendra S ri to his home. He called his elder son Dhanap la and younger son obhana the entire dialogue with Mahendra S ri. Finding an auspicious moment, Sarvadeva again brought Mahendra S ri to his home; Mahendra S ri with the power of his knowledge told the place where the wealth was buried. Brahmin dug that place and found forty lakh gold coins there. Mahendra S ri was a totally detached person. Hence without accepting anything he returned to his monastery empty handed. For a year, Sarvadeva used to insist to MS to take half the wealth but Mahendra S ri always ignored the same. One day Sarvadeva presented himself to Mahendra S ri and said, 'O Great sage! I will not return to my home without giving you half of my wealth.'

Mahendra S ri said, 'You remember I have told you that I shall take half of your good thing which I like.'

Sarvadeva said, 'Yes Lord. Please take that.'

Mahendra S ri said, 'You have two sons. If you wish to fulfil your promise then give me one of your sons, else stay at your home happily?'

On hearing this, Sarvadeva became non-plus. However, all of a sudden he said, 'Yes, I shall give you'.

Worried, Sarvadeva returned to his home. Seeing his father worried, his elder son asked Sarvadeva the cause of his worry? Sarvadeva then said, 'I had made a promise to Mahendra S ri about this paternal wealth that I shall give half of my good thing which he wants. Now he is asking me to give one of his sons to be his disciple. So fulfil my promise, please accept to be his disciple.'

On hearing this, Dhanap la became very angry and said to his father in clear terms, 'I have no use for this promise and activity. I then left that place and went away elsewhere.'

Sarvadeva became very disappointed and started thinking of ways to circumvent this dilemma of religious promise. Seeing his father worried, his younger son obhana asked him the cause for his worry? On hearing the entire episode from Sarvadeva, the joy of obhana was overjoyed with happiness and said to his father, 'There is no other religion bigger than to obey one's father.' On hearing his younger son's words, both eyes of Sarvadeva were filled with tears of happiness. After this he took his younger son to Mahendra S ri and made him sit in close vicinity of his feet and with folded hands said, 'O the great Venerable seer! Please make this son of mine as you wish. He is totally at your service.'

Finding an auspicious time, Mahendra S ri initiated obhana in rama a monkhood and gave him the vow to practice the five major vows. The next day Mahendra S ri left Dh r nagar for his routine wandering trip. During his wandering he reached Anahillapura P a a after some days.

In Dh r nagar , however Dhanap la started criticising his father. He said that his father had sold his son for the greed of wealth. In deep anger he requested King Bhoja to expel these hypocrite monks from his empire. On hearing this, King Bhoja issued a royal decree banning the entry and wandering of rama a Jain monks in M lawa Prade a. In this way by the orders of King Bhoja, even the sight of Jain monks became difficult in M law Prade a for twelve years.

Jain congregation of Dh r nagar gave details of the royal decree issued by King Bhoja banning the entry and wandering of rama a Jain monks in M law Prade a to Mahendra S ri.

obhanadeva, after his initiation in rama a religion, studied with great faith and diligence and acquired in depth knowledge of Jain scriptures and other skills. Impressed by the intelligence of obhanadeva, c rya Mahendra S ri anointed him to the post of Up dhy ya (religious teacher).

Jain congregation from Avantipura also presented the royal decree and requested c rya Mahendra S ri to make the town of Avanti holy by his feet. obhanadeva requested his guru, ‘O venerable Seer! I will go to Dh r nagar and soon shall enlighten my brother. All these differences in mentally have resulted due to me. I will therefore try to resolve these. Therefore I request you to please permit me to go to Dh r nagar ?’

Influenced greatly by the all round charisma of his disciple, c rya Mahendra S ri gave his permission to S to go to Dh r nagar . Soon Up dhy ya obhanadeva along with some devoted and knowledgeable in G t disciples left Anahillapura P a a and went towards Dh r nagar . Soon they arrived in Dh r nagar and stayed in Jain monastery there.

At the time of having food, Up dhy ya obhanadeva sent two of his monks to the home of his elder brother Dhanap la to seek alms.

Wife of Dhanap la offered those monks food and took the pot of curd to offer the same to the monks. The monks asked about the age of the curd?

Hearing this, Dhanap la in angrily said, ‘This curd is three days old. Please advise if living beings have been born in this? Please take it if so wish else go elsewhere quickly.

One of the monks in a very sweet and humble tone said, ‘O scholar! It is essential for us to seek such clarification as per the code of conduct of Jain monks. The knowledgeable and venerable ones say that after two days curd and other milk products do germinate.’

The great poet Dhanap la in a very surprised tone said, ‘He has heard such a thing first time in his life from them. So please show us the germs in this curd so that we can also them and validate the truth of your statement?’

Both monks said, 'O great poet! Please put some colour of alat in this curd.' As soon as Dhanap la put the colour in curd, a number of germs of the same colour which were invisible till now started moving on the surface of curd.

Seeing so many germs moving here and there on the surface of curd, all doubts concerning Jainism which had so far clouded Dhanap la mind were soon removed. All foggy clouds of delusion about Jain doctrine in his mind disappeared.

On being asked by poet Dhanap la with folded hands, one of the monks told him, 'They have come from Gurjara Prade a. Up dhy ya obhanadeva, disciple of c rya Mahendra S ri is our guru and we are staying in a Jain monastery near Lord din tha's temple.' Immediately both the monks returned in the same direction from where they came.

Immersed in deep thoughts, Dhanap la after taking the bath left for the monastery to have a sight of Up dhy ya obhanadeva. As he entered the monastery, Up dhy ya obhanadeva with lot of respect went in front of Dhanap la. Dhanap la moved at a very fast pace and embraced his younger brother.

Up dhy ya obhanadeva in a respectful manner suggested his elder brother to sit at a half seat adjacent to him. But Dhanap la sat on the floor in front of obhanadeva and said, 'You have accepted the rama a religion of great Jain philosophy. You are venerable not only by me but by the whole world. I have earned great demerit by requesting King Bhoja to ban the entry of monks of this great religion in the kingdom of M law . I feel greatly pained by this sinful act of mine. Now I am desirous of completely purifying my sin.'

On listening to deep spiritual sermons from his brother, Dhanap la's mind became inquisitive with for more knowledge. Brimming with deep determination, Dhanap la with folded hands and in a firm tone said to Up dhy ya obhanadeva, 'O Ocean of knowledge! From the bottom of my heart I accept the Jain religion which is the true path to attain a virtuous destiny.'

First of all Dhanap la resolved to free himself from the grave he committed by asking King Bhoja to ban the entry of Jain monks in the

kingdom of M law . Dhanap la therefore requested King Bhoja to annul his earlier decree banning the entry of Jain monks. After the decree was withdrawn, Jain congregation of Dh r nagar went to c rya Mahendra S ri to request his return to Dh r nagar and enhance the influence of Jainism there. Accepting the requests from the Jain congregation, c rya Mahendra S ri arrived in Dh r nagar . With the sermons of c rya Mahendra S ri, the faith of Dhanap la in Jainism grew from strong to stronger and strongest. He was always alert to prohibit the fall or even develop a flaw in his right belief even in his dreams.

Dhanap la vehemently opposed violence committed in the name of yaj as. Dhanap la got a grand temple of Lord V abha Deva built in Dh r nagar and had it consecrated by c rya Mahendra S ri. At that time, sitting in front of the idol of Lord din tha, Dhanap la composed a 500 verses hymn in veneration (stuti) of Lord V abha Deva ‘Jaya Jantukappa’. As per the request of King Bhoja, great poet Dhanap la composed jewel like text of 12000 verses called ‘Tilakamamjar’.

On completion of the text, c rya Mahendra S ri suggested to invite r nty c rya who was decorated with the title of ‘*vidv na v di vai la*’ i.e. scholar debater beyond comparison in the royal court of Gurjara king Bh ma, to Dh r nagar to improvise the text. r nty c rya came and stayed in Dh r nagar and made significant improvements in the text.

King Bhoja found the text ‘Tilakamamjar’ extremely interesting and beautiful. He requested in an insisting manner to Dhanap la to make the following changes in the text.

1. In the beginning of this text, Lord iva should be clearly venerated.
2. All mentions of Ayodhy should be replaced by Dh r nagar .
3. Instead of akr vat ra, it should be Mah k la avat ra.
4. amkara should replace all mentions of V abha.
5. My name (i.e. King Bhoja) should be mentioned in the deep insistence by Meghav hana.

King Bhoja insisted with a request to Dhanap la, ‘O Lord of poets! If you make the aforementioned changes in your text, then your jewel of a text will remain immortal on this earth till sun and moon exist.’

Dhanap la was a childhood friend of King Bhoja. He got love and affection of King Bhumja (father of King Bhoja) similar to what King Bhoja got. Also Dhanap la had deep faith in his right belief. Hence in a fearless tone he said, ‘O king! By making the aforementioned changes in this text, its condition will be same as the milk in the hand of a Brahmin mixed with a drop of wine. Under such circumstances these changes cannot be incorporated in this text. O King of kings! The result of incorporating these unholy changes will be the significant destruction of my lineage and your kingdom.’

Seeing his request being turned down in this manner, the anger of King Bhoja spread like wild fire. Immediately he put ‘Tilakamamjar’ lying by his side in the rising flames of fire in the fireplace near him. The text became ashes in front of all.

This episode created a deep hurt to Dhanap la. He could only utter, in anger and hopeless words said, ‘O King Bhoja! You are a true M lav ya. From where have you inherited these flaws of insulting your own people and disrespect to poetic works?’

Expressing his hurt to King Bhoja, Dhanap la immediately left the royal court. On reaching home, he was in deep pain and immersed in a deep ocean of worries laid down on his bed. Seeing such a pitiable condition, all family members were stunned and started talking of here and there. During this period his nine years old daughter came to him and in a very affectionate manner asked her father the cause of his deep worry?

Knowing the cause of her father, she in a very pacifying and encouraging tone said, ‘Father! Please do not worry a bit for burning of your text. I remember each word, each line and each page of that text verbatim.’ Saying so, the child started reciting ‘Tilakamamjar’ from the beginning to her father. Hearing this, Dhanap la felt happiness. Dhanap la relieved himself, took a bath and food and then started writing the text ‘Tilakamamjar’ on hearing the same from his daughter. In a few days, Dhanap la wrote 24000 out of 27000 verses of ‘Tilakamamjar’ recited by his daughter. There were some blanks left where the child could not remember and hence recite the verses. In this 3000 verses of ‘Tilakamamjar’ got vanished in fire. Immediately on completion of writing ‘Tilakamamjar’, Dhanap la with his family left Dh r nagar and went towards west and reached Satyapura (now J lora) of Mar dhar .

Dh r nagar started living peacefully in Satyapura and spent most of his in contemplating on Jinās. He composed ‘Deva Nimmala’, a hymn venerating Lord Mah v ra while staying in the temple of Lord Mah v ra.

On other side, King Bhoja sent his confidential servants to the home of Dhanap la with a request to come back. Bhoja felt deeply hurt in his heart when he came to know from his servant that Dhanap la had left Dh r nagar and started living elsewhere.

During this period, another scholar by the name Dharma came in the royal court of King Bhoja. Bhoja challenged all the scholars in his court to have scriptural debates with Dharma but none showed even the courage to accept his challenge.

Bhoja became very unhappy to see this pitiable condition. He sent his secret agents in all directions to look for Dhanap la. One of such secret agents reached Satyapura. On behalf of his king, the secret agent requested Dhanap la to return to Dh r nagar quickly. But Dhanap la showed his utter disinterest to live in Dh r nagar .

Bhoja became happy to learn of the well being of Dhanap la but felt deeply hurt to know his disinterest in returning to Dh r nagar . Through his agent he again sent a persisting request to Dhanap la to return to Dh r nagar saying, ‘Friend! You were always a favourite of King Bhumja. He always treated you like his son, arranged your education and brought you up as family member. I always treated you like my elder brother. You should never forget that your Dh r nagar is greater than heaven and is your mother land. Today a proud scholar coming from a far of place is bent upon insulting and destroying the land of knowledge goddess. Hence to save the honour of your motherland, please return immediately. Your motherland is calling you.’

Hearing all this from the messenger of Bhoja, Dhanap la’s heart was filled with the love for his motherland. He immediately left for Dh r nagar and reached there at a very fast speed. King Bhoja himself went to escort Dhanap la in Dh r nagar and embraced him. In a voice full of repentance he said, ‘Brother! Please forgive me for my disrespectful act. Tears of joys washed away the differences amongst the two childhood friends.

One day scriptural debates took place between Dharma Kaula and Dhanap la in King Bhoja's royal court. Expert in negative discussions Dharma realized that Dhanap la was a scholar of very high intellect and perfect poet. So he left his usual expertise and accepted that indeed Dhanap la was a great scholar with immortal poetic talent and accepted defeat from Dhanap la.

On the indication of Dhanap la, Bhoja ordered his treasurer to give one lakh gold coins as a gift to Dharma even after his defeat which Dharma refused to accept very humbly. He immediately left Dh r nagar and went towards Satyapura. On reaching Satyapura, Dharma Kaula also had scriptural discussions with nti S ri and was highly impressed by his scholarship. He also accepted defeat from nti S ri and praised him immensely.

Younger brother of Dhanap la, obhan c rya also composed many hymns of veneration (stutis) filled with immense devotion and decking (alamk ras). obhan c rya was immersed so much in composing stutis of Jinas that he was always filled with devotion every moment while he was awake or sleeping or even walking. Teacher of obhan c rya was extremely pleased with his poetic achievements and praised him whole heartedly. After some time, obhan c rya suffered some fever and died. The great poet Dhanap la wrote a k on ' obhana stuti' composed by obhan c rya.

Thinking that his death is imminent, Dhanap la obtained permission from King Bhoja and went to Anahillapura P a a. There, serving c rya Mahendra S ri he started practising the penance. Even being a householder, he performed ritual confession of his flaws in front of his guru. While performing penance, Dhanap la was busy in meditation on his self and gave up all four kinds of food for life and accepted the vow of samllekhan (pious death). Experts of scriptures the monks gave him the practice of holy death (Pamdita mara a). In the end Dhanap la died in sam dhi and was born in Saudharma destiny.

The great poet Dhanap la was the influence creator of Jainism and foremost poet of Vikram 10th-11th century.

In Vikram 1029, when M law king looted M nyakhe a, capitol of R rak a dynasty and finished their empire, at that time in Dh r nagar which is on the way, poet Dhanap la composed a poem ‘P iya lacch n mam l ’ for his younger sister Sundar by name in local language. This is a citation of great historical importance as it helps in establishing the time of the downfall of R rak a dynasty and other great poets of that time.

S r c rya

The name of S r c rya occupies a very important place amongst the great scholars, poets and influential c ryas of Jainism in Vikram 11th century.

This great poet of Gujarat went to M law town and defeated in debates the court of Bhoja R ja who had been decorated with the title of ‘Saraswat vara Labdhapras da’. Not only this, even after defeating the most influential debater of the court, he faced and overcame many difficulties on the way and returned to Gujarat happily.

At that time a practice was prevalent amongst the scholars and poets that whosoever defeated a scholar put by Bhoja R ja in scriptural debates, the winning scholar would be somehow in a dubious manner got killed. Brief life sketch of S r c rya is given below.

A very powerful king by the name Bh ma used to rule Anhillapura P a a or P a a nagara of Gurjara Prade a. King Bh ma was very firm supporter and believer of Jainism. He used to protect, promote and administer his subjects with justice and in legal manner. He was a very popular king. Jain Dro a was the religious teacher of the king and he used to teach king and his ministers scriptural texts. This Dro a guru, born with a K atriya lineage, was the maternal uncle of King Bh ma. Dro a had a younger brother also named Samgr ma Simha who in turn had a son named Mahip la. Mahip la had distinguished wisdom and was glorious.

Due to the sudden death of Samgr ma Simha, his wife took her son Mahip la to Anhillapura P a a. Standing in front of Dro c rya and keeping her son at his feet she said, ‘ c rya Deva! Please keep this son

of your brother with you in your service and impart proper education to him.’

Seeing the auspicious and beautiful signs on the body of Mahip la, Dro a realized on the basis of his knowledge that this child would become a great influential c rya of Jainism.

Dro c rya started the sequential teaching of words and vocabulary, valid knowledge. View - points, literature, scriptures, conduct and many other different subjects. All these lessons kept on landing in Mahip la’s mind and speech well.

Mahip la started developing a feeling of faith and deep affection towards Dron c rya. He started feeling pain even when Dron c rya was away from him for a moment. Hence he got himself initiated into rama a monkhood. After Mahip la attained high level of scholarship in all subjects, Dro c rya thought him most suitable to be anointed as c rya and anointed him as a c rya. In this way monk Mahip la on being anointed as a c rya, became popular as S r c rya.

One day the principal persons of King Bhoja went to the royal court of King Bh ma and they recited a verse there. This verse meant ‘who with his very loud thunder in one jump and with one paw cut the hind part of a wild elephant and spread his immortal light everywhere, that lion can neither have friendship nor separation from a deer.

King Bh ma heard that verse with extreme disdain and exercise utmost restraint. He did not allow slightest lines on his forehead nor redness in his eyes.

King Bh ma did traditional welcome of the principal persons of King Bhoja, ordered adequate arrangements for their stay and food and requested them to take rest in the rest house.

After King Bhoja’s principals left, King Bh ma asked his prime minister and chiefs etc to locate a distinguished scholar who is fit to translate this verse properly.

Scholars sitting in King Bh ma’s court tried to provide proper answers by composing many verses. But the king did not find any one adequately

miraculous. To find a scholar, all elders, chiefs etc started searching in monasteries and temples of different religions, maths on cross roads, three way roads and the windows of the temples.

One day the principal men of King Bh ma arrived in the temple of Govinda S ri. By chance on that day as a celebration of some festival, performances by expert dancers and musicians were going on there. S r c rya was also present there. Completely tired by her performance, a dancer embraced a pillar of marble located in the direction of wind and stood still to dry her sweat.

Seeing S r c rya, Govind c rya requested him to describe this unique sight. S r c rya using his extraordinary poetic skill composed and recited a verse which astonished everyone.

Principals of King Bh ma were also present there. Those principals became very happy. They immediately went to King Bhoja and told him that Govind c rya had such a unique glorious and great poet who is fully capable to answer the verse of King Bhoja.

The king said. ‘Oh! Govind c rya maintains very cordial relations with us. Please go and pay respects to the poet and have him with his guru come here.’

The king became very happy when he saw S r c rya with Govind c rya and said, ‘Oh! He is the son of my maternal uncle. Hence he is my younger brother. He is fully competent to make impossible possible.’

The scholars of the court then recited to S r c rya the verse sent by King Bhoja with his principals. Hearing that verse; S r c rya in deeper and serious tone recited the verse which means ‘God had created Bh ma like death for the hundred sons of blind Dh tar ra; who had insulting and disobeying them killed Dh tar ra’s hundred sons. You alone do not count in front of him.’

Everyone became very happy on hearing this extremely beautiful verse to destroy the pride of King Bhoja. King Bh ma immediately asked his principals to invite and escort the principals sent by M law R ja Bhoja to his royal court. On their arrival, he placed the verse prepared by

S r c rya in their hands and said, 'Please present this to the worshipper of Goddess Saraswat King Bhoja from my side.' After saying this, King Bh ma bid respectful farewell to them.

On reaching Dh r , the distinguished persons of King Bhoja presented that verse to their king. On reading the verse, King Bhoja was stunned and speechless.

On the other side, King Bh ma in grateful words bid farewell to S r c rya and said, 'With a distinguished and endowed with special poetic powers you present here, King Bhoja surrounded with a giant group of scholars cannot harm me in any manner.'

Later on, Guru Dro c rya one day said to S r c rya, 'After getting endowed with so many skills and knowledge, have you come after conquering the royal court of King Bhoja?'

S r c rya said, 'O Lord! Your order is worthy of being kept uppermost on my mind. Till I fulfil your orders, I shall not accept or consume any kind of flawed (milk, butter etc) food with causes ill effects on mind and body.'

From next day onwards, he did not accept any milk or its products. Dro c rya, other scholar monks and the four fold congregation requested him to please take a small amount of such foods like milk and its products etc but S r c rya remained firm in his resolve.

One day Dro c rya permitted S r c rya accompanied with some young scholar monks to proceed to Dh r nagar . While bidding farewell to S r c rya, Dro c rya embraced him and gave some wise advice while proceeding to far of places. He said, 'Son! Always be alert while you are going on a wandering trip to far of places. You have all the capabilities to become a great person. You have also restrained your sensual inclinations. But always remember that youth is always unfaithful to all.'

Keeping the advice of his guru uppermost in his mind and after getting his permission, S r c rya bid farewell to in the royal court of King Bh ma. The king honoured S r c rya. As a coincidence, the principal adviser of M law r ja Bhoja appeared in the royal court and said, 'King

Bhoja is extremely pleased with the unique glory and scholarship of your scholars. He is very anxious to meet your scholars. Therefore please send your esteemed scholars to the royal court of King Bhoja with us.'

As per the wishes of King Bhoja and his promise as given through his principal advisers, to welcome and honour S r c rya and other scholars fully, King Bh ma happily extended his approval for the departure of S r c rya to M law de a.

S r c rya thought, 'Due to the benevolence of my teacher, this happy coincidence has occurred today that I am keen to go there and King Bhoja also sent his warm invitation to me.'

King Bh ma bid farewell to S r c rya with one elephant, 500 soldiers mounted on horses and one thousand walking soldiers to accompany him.

When the principal advisers of King Bhoja informed him about the arrival of S r c rya, then King Bhoja himself accompanied with his principal advisers and army went to the border of M law de a to extend a warm welcome to S r c rya.

It is forbidden for a monk to ride an elephant as per S r c rya code of conduct. However as per the insistence of the principal advisers and with determination to take repentance for this, he did ride an elephant to proceed towards the border of M law de a.

Riding on elephants, both S r c rya and King Bhoja saw each other and got down from their elephants. They both embraced each other like brothers. The king made S r c rya enter his kingdom with full state honours.

There was a Jain monastery in the centre of Dh r nagar and S r c rya went there while King Bhoja went to his palace.

After paying obeisance to the idol in Jain temple, S r c rya went to the study room of the presiding c rya B a Saraswati where there was light of knowledge all around and was echoing with the recitations of the students.

On seeing S r c rya, B a Saraswat went towards him and bowed and welcomed him. Later on he offered food and drinks with highest honours to him.

In those days, King Bhoja was filled with a keen desire to establish harmony amongst all religions. He wanted the principals of all the six religions and said, ‘Actually all of you are causing confusing amongst commoners. Differences in opinions amongst you are the proof of this. Therefore all of you please sit together and compose a unified comprehensive of all six religions document to us so that no one can have slightest feeling of its being untrue and other independent religions true.’

The ministers advised the king that such a compromise of all philosophies is impossible. But the king did not agree with this and seeing them speechless, the king through his attendants made thousand of influential people of his kingdom assemble and have them imprisoned in a grand building. He further said that until all of you do not come up with a unified philosophy, you will not be offered any food or water.’

All assembled started dieing of hunger and they all agreed to find away to protect their lives. S r c rya, being the c rya of Jain philosophy, was also there amongst them.

Through a minister, S r c rya sent a message to King Bhoja, ‘Due to the benevolence of thousand of these people of all philosophies, I wish to request you for something, if you permit.’

After receiving the permission of the king, S r c rya went to the palace with the ministers. On arrival there, he said to the king, ‘O King! I have not come to you for my personal work. You have in away imprisoned people of all religions. This is bothering me a lot. I just wish to ask you as to what I should tell the people for their many questions about Dh r nagar on return to Gurjara land?’

King Bhoja said, ‘I cannot say anything in front of you guests. I am just asking these people with different philosophical followings as the cause for their differences? Concerning the construction and people of Dh r nagar I present my views on Dh r nagar . Please listen to them

carefully. Eighty four; Here there are rows of 84 high skyscraper palaces. Each row of palaces has eighty four crossings (four way intersection). Similarly there are eighty four b z ras built in this Dh r nagar . This is the description of Dh r nagar .’

Hearing this S r c rya asked, ‘O king! Please have one b z ra made of all the eighty four b z ras. What is the use of so many b z ras? By making one b z ra I place of eighty four b z ras, people will not have to wander here and there looking for things and get the desired things at one place.’

The king said, ‘By making people assemble looking for different things at one place will cause lot of hardship and mismanagement. With this view only I got eighty four b z ras built.’

On hearing this S r c rya in a joking manner said, ‘O king! You are a great scholar. When you are unable to dismantle these 84 b z ras and build one b z ra, then why are so keen to destroy these six philosophies prevailing from immemorable times. Like people go to different b to get their different things, similarly the people looking for worldly comforts go to C rv kas; for worldly honours and grace they go to Vedics; and those seeking liberation go to worshippers of formless and non violent Jainism etc go to different religions. People are bound with their conceptions built over several generations. Under such circumstances O king! Please think how can these philosophies unite?’

The king felt this logic very true. He immediately gave up his insistence and offered food with dignity to the principals of all philosophies and let them go their respective places.

One day King Bhoja invited S r c rya alongwith B a Saraswati in his royal court. They both presented themselves in King Bhoja’s royal court. The king had one rock placed in the Par van tha square of his court and with a desire to demonstrate his unique skill, got a hole pieced in this rock. Then he got that hole closed with sand of the same colour as the rock. As the king saw coming to the royal court, he put his bow and keeping it near his ear pulled the string for his arrow to piece the hole and go through that rock. Every one present there saw clearly that the arrow of the king pierced the rock and the arrow went through it.

This deceit of the king could not go unnoticed from the sharp eyes of S r c rya. He immediately in a deep rooted meaning composed a verse and recited the same which means ‘Your majesty! You have pierced this rock. But from now please abstain from such deceitful and sinful act of piercing the rock. If piercing only causes you excitement, then please aim the Aburdagiri, the holy place of Param ra lineage so that along with Dh r nagar everyone including you goes to hell.’

King Bhoja felt contented with this capability of unique description of words of S r c rya. The jewel poet of King Bhoja Jain poet Dhanap la present there also realized the unconquerable wisdom of S r c rya.

The lines appearing on King Bhoja’s face projected the hidden thinking of him as to how to defeat this Jain poet S r c rya endowed with the knowledge of deep rooted meanings of words.

After bidding most honoured farewell to S r c rya, he assembled all the scholars in his conference room and said, ‘This Jain c rya from Gurjara land has come here. Is anyone of you ready to hold scriptural debates with him?’

All the five hundred scholars (Pa dita) there bowed their heads in shame. The king felt deeply hurt.

One of the scholars said, ‘To achieve your objective, we must find a young man with high and sharp intellect and 16 years of age. Through some high scholar we should have him learn all the epistemological texts.’

The king agreed with this suggestion. Immediately a search was launched to find a young scholar. He was imparted education in epistemology. He attained deep knowledge and skill of logic in a very short time. The king found an auspicious time and invited brave S r c rya to have scriptural debate with this new and young scholar.

On seeing that young student, S r c rya said, ‘O King! According to the rules of debates, it is necessary that the competitors should have equality in age, experience etc. It is not fit from all angles to hold debate with a new young and immature debater. Please consider this.’

King Bhoja said, ‘O great seer! By seeing his age and experience please do not think that he is a child. Please have faith that Goddess of knowledge Saraswati herself in the mode of this youth have come to this court to hold debate with you. I will accept that your defeating this youth will be the defeat of this royal court.’

S r c rya honoured the king’s decision and as per traditional rules, he asked his competitor to present his recitations first.

The child debater repeated the pre memorized citations as his presentation. Hearing such recitations, S r c rya immediately understood that this child scholar is repeating the memorized verses only without knowing their meanings. Therefore interrupting him in the middle S r c rya said, ‘O Sir! The last part of recitation is incorrect. Please repeat it.’

With a simple mind, the child scholar demonstrating the truth said, ‘I honestly say with firm determination that I am speaking exactly the same as was given to me in writing on a wooden slab.’

On this disclosure of the true state of the child debater, everyone present was stunned to know that he was repeating the lessons given to him.

S r c rya then put up a secretive question ‘O M law r ja! Is this the type of scriptural debates conducted in your royal court?’

After defeating the royal court of King Bhoja in scriptural debates, S r c rya returned to his place of stay immediately. The disgrace of unfolding of the secret and the shame of losing the debate made the king dismiss his court and he retreated to his conference room.

c rya B a Saraswat said to his guest S r c rya, ‘O crown of scholars! Debating skills and intellect of yours had greatly enhanced the prestige of Jainism. I am feeling happy for this. But now life is in danger. I am greatly worried about your imminent death. Actually King Bhoja, as per his nature, gets the winner of his court killed in one way or the other.’

Pacifying c rya B a Saraswat, S r c rya said, ‘Please do not worry about anything. I will definitely protect myself from this sudden danger to my life.’

At that time a confidante of poet Dhanap la came to the monastery and telling the message of his master to S r c rya said, 'O Venerable! Please accompany me very secretly to my home. You cannot believe this king. You do not have to do anything after my arrival here. I will make all proper arrangement for your safe arrival in Gurjara land.' After telling this message from his master, this confidante of Dhanap la returned to his master.

The next day before the sun rise, soldiers mounted on horses, of M law r ja encircled the monastery. Their leader came to c rya B a Saraswat and said, 'M law r ja Bhoja, being happy with you, wishes to present a victory citation to you. Therefore please send the victor of the royal court, S r c rya with us to the royal court.' Hiding his worries in himself, c rya B a Saraswat said, 'I will definitely do so.'

In the afternoon S r c rya disguised himself as an old infirm monk by putting up such clothes and deceiving the mounted soldiers, left the monastery and straightaway reached at the home of Dhanap la. Seeing him, Dhanp la's joys had no bounds.

To send S r c rya to Gurjara land, Dhanap la invited a group of very big tobacco leaf traders to his home. After making arrangements with great esteem and honour for their bath, food etc, he said to them, 'All of you with cartloads of tobacco leafs are going to Gurjara land. Please take a brother of mine with you and make him arrive safely to Anahilapura P a a.'

Those tobacco traders accepted the offer of Dhanap la happily. Dhanap la gave one hundred gold coins to those tobacco traders. They made S r c rya sit in between the cases of tobacco leafs on a cart. And the traders with their cart loads left for Gurjara land. The caravan started moving very fast towards Gurjara land.

S r c rya reached Anahilapura P a a safely and happily. Both Dro c rya and king Bh ma became happy to see S r c rya. On hearing the entire episode, ruler of Gurjara land became extremely happy and said, 'My brother has conquered King Bhoja. I do not have any further need to win him anymore.'

S r c rya composed dual poem on Lord V abhadeva and Lord Neminatha. He also composed ‘Nemin tha carita mah k vya’. He also took penance from his guru for all the mistakes and sins he committed during his travel to M law r ja.

Dro c rya, in the end made ritual confession for all his mistakes and died observing samllekhan . After Dro c rya, S r c rya preached Jainism for many years. Towards the end of his life, he gave up all types of foods and drinks and accepted pious death (samllekhan and Pr yop gamana). This fasting and santh ra went for 35 days and he died.

V di Vait la nti S ri

In Vikram 11th century, an influential c rya by the name nti S ri of Dh raprada gaccha existed. According to a rock inscription of Vikram 1084 in a Jain temple of R yas village in District J lora we infer that nti S ri’s other name was nti Bhadra, His two compositions namely ‘J va Vic ra Prakara a’ and ‘Utt r dhyayana k ’ are available today. Both these compositions indicate that nti S ri was a profound scholar of both Pr krata and Samsk ta and his scriptural and doctrine knowledge were also deep.

According to the author of ‘Prabh vaka caritra’, nti S ri was born to r m la lineage Dhanadeva and his wife Dhana r in village Unnat yu. Village Unnat yu is situated in the west of Anhillapura P a a, capital of Gujarat province at that time. The brave king Bh ma used to rule Anhillapura P a a, capital of Gujarat when nti S ri was born. At that time the influence and popularity of c rya Vijaya S ri of Dh raprada gaccha was spread far and wide.

The most respectable Dhanadeva named his son as Bh ma. One day c rya Vijaya S ri wandering in villages arrived in Unnat yu village. He saw child Bh ma. Seeing the auspicious signs of Bh ma, c rya Vijaya S ri felt that this child would be fit to become the c rya of congregation and carry Jainism to greater heights.

c rya Vijaya S ri went to the home of respectable Dhanadeva and begging his son Bh ma in service of the congregation. Dhanadeva considered it as an honour and put his son Bh ma at the feet of c rya Vijaya S ri.

c rya Vijaya S ri started imparting wholesome education to Bh ma. After some time, thinking of Bh ma as fit, initiated him into rama a monkhood. Bh ma was named as ntimuni. ntimuni started learning all the scriptures very diligently and faithfully. Gradually he acquired knowledge and expertise in all arts, skills and in depth knowledge of scriptures.

c rya Vijaya S ri found his able disciple ntimuni an expert in all arts, skills and ready to assume the responsibilities of the congregation. Therefore on an auspicious time, he anointed ntimuni as c rya. After handing over charge of his entire congregation to his able disciple, Vijaya S ri started observing samllekhan and died.

After his ascend to the post of c rya, ntimuni defeated a number of expert scholars in scriptural discourses and significantly enhanced the prestige of Jainism continuously. His reputation kept on increasing in all directions. He was decorated with the title of 'Kavindra' or king of poets by King Bh ma of Anhillapura P a a. He thus started being counted amongst the greatest and respected poets of that time.

During the period of nti S ri, a popular poet by the name Dhanap la used to live in Avanti Prade a. At that time, a great scholar c rya Mahendra S ri was wandering in that area preaching Jainism. As per the directions of c rya Mahendra S ri, his disciples once showed germs being born after two days in curd to directly poet Dhanap la. On seeing this, Dhanap la presented himself in the service of c rya Mahendra S ri and became a firm believer after listening to c rya Mahendra S ri's sermons. After this, Dhanp la composed 'Tilakamamjar '. After completion of that text, he informed Dhanp la to send this text to c rya nti S ri for further improvements.

Dhanap la went to Anhillapura and requested nti S ri to visit Ujjain . Accepting Dhanap la's request, nti S ri arrived in M law Prade a. From time to time nti S ri defeated 84 scholars visiting M law Prade a. Impressed by the unique quality of debating, deep scholarship and speaking of nti S ri; the king of Dh r decorated nti S ri with the title 'V di Vait la'. He also arranged money for the construction of many Jain temples in Gujarat. The king also requested nti S ri to edit

and improve ‘Tilakamamjar ’ composed by Dhanapala. So nti S ri edited and improvised ‘Tilakamamjar ’. Seeing the improvised version of ‘Tilakamamjar ’, King Bhoja became very happy and donated 12 lakh gold coins for the construction of Jain temples.

After unfurling the flag of Jainism in M law Prade a and decorated with the title ‘V di Vait la’, nti S ri returned to P ana nagara in Gujarat.

On reaching P ana nagara, nti S ri heard from his disciple the episode of the Padama, son of a respectable Jinadeva being bitten by a snake and being buried in land. nti S ri went to the home of Jinadeva and asked him to show Padama bitten by the snake. They all went to the cremation ground and showed Padama after taking him out of the ditch dug to bury him. nti S ri remembered and recited the Amrita tattva and touched the body of Padama. By sheer touch of nti S ri, the poison of snake bite was completely removed and Padama stood up immediately. Jinadeva’s happiness had no bounds. This episode enhanced the influence of Jainism and nti S ri not only in Gujarat but in far off places as well.

Serving like this the cause of Jainism, in the end nti S ri anointed his three scholar disciples, namely, V ra S ri, labhadra S ri and Sarvadeva S ri as c ryaas. Afterwards he proceeded towards Ujjaintagiri with a laity S da. On reaching Ujjaintagiri, he observed samllekhan with fasting for twenty five days and died on K rtika ukla 9th of Vikram 1096.

‘Tap gaccha pa vali’ in ‘Prabh vaka caritra’ has a somewhat different description of the above. ‘Tap gaccha pa vali’ gives that nti S ri predicted in relation to the fall of Dhulakota in Vikram 1097 and had 700 r m la families taken out of the mouth of death. Later on in Vikram 111 he died in the village K noda.

c rya Ajja andi (ryanandi)

In Vikram 8th – 9th centuries, a great and influential c rya by the c rya Ajja andi (ryanandi) existed. He rejuvenated almost the extinct Jainism in Tamil speaking land. In 7th century AD, Tiru J nasambandhara, Tiru Appara and other aiva saints in their quest to preach aiva religion,

received the royal patronage of many rulers there. They then started preaching aiva religion boldly and inflicted very heavy injuries / casualties on Jains. These grave acts of theirs resulted in almost extinction of Jainism in Tamil speaking land.

By creating posts like Tev rama, J nasambandhara and other aiva saints started preaching very profusely against Jains and Buddhists. These posts created against Jains started preaching aiva religions from door to door in villages and towns everywhere. This organized and collective effort created extreme hatred against Jains and Jain monks. It seems that for almost half a century, in certain strongholds of Jains even entry of Jain monks became impossible.

Under such grave situation for Jains, a great monk, c rya Ajja andi took the brave initiative of rehabilitating the existence of Jainism in areas where none existed even to take the name of Jains or Jine wara.

c rya Ajja andi started undertaking his wandering trips in those troubled areas and started preaching Jainism. He tried to bring the ray of hope amongst Jains which had been extinguished over the last fifty years through his sermons and preaching. A new wave of hope spread amongst Jains there. He wandered in all areas of Tamilnadu from the coast in north and west to south. He had the figures of T rthamkara s and yak as engraved on many hillocks.

He started his mission from North Arcot and proceeded sequentially to strongholds of aivas in Madura and wandering through villages, in district Tinneveli and the southern end of India in Travancore. He reconverted many Jains to Jainism.

Bearing all types of pains and difficulties in absolutely unfavourable conditions and in strongholds of aivas, he wandered preaching throughout Tamilnadu and brought a ray of hope in hope ridden Jains there. His courageous and brave efforts in rejuvenating Jainism and his invaluable services to Jainism will always be remembered with highest honour and deep respect.

c rya Vidy nandi (composer of texts)

A great scholar and composer of texts by the name c rya Vidy nandi existed in V.N. 14th century when King ivabh ra of Gamga dynasty

(804-815AD) and his younger brother R cchmala Satyav kya (861-893 AD) ruled. By composing the following texts, he did a great service to the cause of Jain literature.

1. Tattv rtha lokav rtika
2. Yukt nu san lamk ra
3. pta Par k
4. Pram na Par k
5. Patra Par k
6. Satya sana Par k
7. r pura P r van tha Stotra
8. Vidhy nanda Mahodaya (not available)

This great scholar was also an expert of other philosophies like Jain philosophy, a great scholar, poet, speaker; and brimming with devotion composed a number of hymns of veneration.

**Political conditions prevailing during the era of
45th, 46th and 47th pontiffs of Lord Mah v ra's tradition and
36th epochal- c rya**

During the initial period of the above written era, it was the 59th year of the rule of a great powerful king of R rak a dynasty named Amoghavar a. In V.N. 1402, Amoghavar a on his own sweet will gave up his vast empire and anointed his son K a-II on the throne. He then spent the rest of his life in service of rama a monks and meditating on the self. The period of the rule of Amoghavar a is estimated at 814-880 A.D. Due to the beginning of next ruler in 875AD; the year 880 can be 875 as well.

After Amoghavar a, K a-II ruled from 875-912AD. He had a number of struggles with earlier C lukya rules for many years. This king was a very liberal and influential Jain devotee. An example of his vast liberal disposition is available even today in the stone inscription of stone entry gate of Vasati in Bandali. This inscription states that N garakha da Sattara donated to Jakkiyabbe, wife of his s manta N lagumda Sattarasa N g rjuna the rule of vutav ra and N garakha da at the time of his death as probably he had no child.

After Kāśa-II and during 912-945 AD, six Rākāśa dynasty rulers, namely Govinda-IV, Indra, Govinda, Suvarāśa, Vallabha, Amoghavarāśa and Khōṣiga ruled. All these rulers ruled for very short periods only.

The second half of 9th century AD was the period of struggle between Pallavas and Pandyas in south. In 880 AD, heir of Rāmdeva Vallabha, Pandya ruler Varagu avarmana-II and Pallava ruler Nṛpatuṅgavarmana's son Aparjita fought a destructive war in Pudumaviyama near Kumbhakoṣa. Col King ditya-I and Gamga ruler Pṛthavipati-I also fought this war supporting Pallava ruler Aparjita respectively. Even though Pṛthavipati-I died in this war, yet Pandya ruler Varagu avarmana-II was badly defeated. Later on Col King ditya-I invaded Pallava ruler Aparjita also and defeated him in the war at Tauda mamdama. ditya-I in one forceful stroke ended Aparjita's life also. With this victory almost the entire Cōḷukya Empire came under the rule of Col kingdom. ditya-I then established his rule on Kaṁga Deśa also and succeeded in establishing powerful Col rule again.

In 907 AD, after ditya-I, his son Parṁtaka sat on Col Empire's throne. The name of another son of ditya-I was Kannaradeva who was the grandson of Rākāśa dynasty king Kāśa-II also. Angry at his grandson not being crowned, he attacked the Col Empire with the help of Bhoja and Vaidumba rulers. In this war Parṁtaka won but the animosity between the three ruling dynasties proved dangerous for Parṁtaka. As a result, Rākāśa dynasty attacked Parṁtaka and Gamgarja Batuga killed Parṁtaka's elder son Rajaditya.

Rise of the ruling power of a new Solamk in Gujarat

In the last part of Vikram 10th century or approximately Vikram 998 (941-942AD or V.N. 1468), a new ruling power Solamk (Cōḷukya) arose which ruled Gujarat for approximately 300 years alongwith large parcels of land nearby on its borders from time to time. During their rule of approximately 300 years, Gujarat prospered in economic, political, social, literary and cultural and all other aspects. The first and the founder ruler of this Solamk dynasty was Mālarja Solamk.

In the first quarter of 10th century AD, when the last ruler Somaśimha of Vanarja's (the founder of Cōḷukya dynasty) lineage was sitting on

the throne of Anhillapura P a a; three k atriya youths, namely R ji, B ja and Damdaka left for a pilgrimage of Soman tha. On returning from their pilgrimage, they halted at their birth place Anhillapura P a a. When they heard that as a part of some festive celebration, art of horse riding in royal style is being demonstrated. So the three brothers went to the festival to enjoy the same. There on being requested by King S manta Simha, R ji demonstrated the art of horse riding. Seeing the unique horse riding skills, magnetic personality and the feats of horse riding demonstrated, the king, his family and everyone else were highly impressed by R ji and became his admirers and thanked him.

After the festival, King S manta Simha took all the three k atriya youths to his palace and kept them there.

Seeing the royal attributes fit for a k atriya youth in R j , the king, his family and ministers felt confident that R j is the prince of high family Bhuyada royal lineage M mj ladeva. So R j was married to princess L l dev , sister of S manta Simha. The royal son-in-law R j started living happily in the royal palaces of Anhillapura P a a. After some time L l dev became pregnant. However before the delivery of child, L l dev died during her pregnancy. The unborn child was removed alive from her stomach by shearing it. Seeing the child like rising sun, the grief of the family was slightly reduced.

Since the child was born under the constellation M l , he was named as M lar ja. C potka a king S manta Simha brought up her sister's son M lar ja with lot of affection and fondness. When M lar ja came of age for studies, S manta Simha arranged all education and training fit for a prince for M lar ja by expert teachers. Entering the youth, M lar ja started assisting his maternal uncle S mantasinha in discharging his royal duties. Entering the young age, M lar ja stated expanding the borders of Anhillapura P a a by his brave and courageous acts. The news of his bravery started spreading everywhere.

S mantasinha used to be intoxicated every night. He was filled with joy due to the expansion of his empire by his sister's son M lar ja in a very young age. While intoxicated, he would make M lar ja sit on the throne and used to say, 'Son! From today you are the king of this empire. I give this entire empire to you.'

However when the effect of alcohol subsided, then S manta Simha would hold hand of M lar ja and bring him down from the throne and in an insulting tone said before his servants 'Go away from here. You wish to be king. A child brought up on my dole is thinking on my throne.'

S manta Simha used to repeat this every day. Immediately on getting intoxicated, he would make M lar ja sit on the throne. He used to address him as Great emperor and showered all honours on him. He used to say to his ministers, family and others, 'This emperor is your lord. Please carry out all of his orders.'

When the effect of alcohol subsided, S manta Simha would address him in a hateful manner and insulted him. This daily routine of S manta Simha became known everywhere. The words '*Na m r jad na, s d m m dhakk*'

Self conscious M lar ja tried to escape from such insulting routine many times. But intoxicated S manta Simha would touch his feet, show affection and even took vows that once seated on the throne; he would never ask M lar ja to step down. He would never insult M lar ja. But all the vows and promised used to disappear in a moment.

This was the daily routine of S manta Simha at night. The day when M lar ja used to return from a victory mission, then the ferocity of S manta Simha's dastardly act used to become severest. M lar ja was deeply pained at the ridiculous and insulting behaviour of his maternal uncle every night. On the other hand, all the ministers, elders and subjects were completely impressed by the bravery and victory missions of M lar ja. This was the reason that M lar ja became very popular in a very short time. Devotion to him had been deeply engrained in every one's mind. Also everyone was also deeply pained at the insulting behaviour of S manta Simha towards their favourite M lar ja. This behaviour of S manta Simha was ridiculed a lot by his subjects. As a result, well wishers of M lar ja and M lar ja himself decided firmly to end this ridiculous affair permanently.

As always, intoxicated S manta Simha, on s dha ukla full moon night, made M lar ja sit on his throne in a ceremonial manner. He himself exclaimed 'Hail M lar ja the emperor of Anhillapura P a a.

For some time he kept on standing like an obedient feud, in front of M lar ja with folded hands.’ Intoxicated S manta Simha completed the entire routine of his giving the kingdom. But when at midnight the routine of insulting M lar ja was on his mind and as he tried to push M lar ja from the throne; the faithful soldiers of M lar ja entered the room and took S manta Simha as a prisoner. As pre planned, in the early morning next day, ministers, and soldiers and respectable elders all formally and ceremoniously anointed M lar ja to the throne of Anhillapura P a a. In this way M lar ja Solamk in Vikram 998 took over the empire of Anhillapura P a a established by Vanar ja Cāvaḍā of C potka a dynasty in Vikram 802. M lar ja Solamk was the founder of Solamk (C lukya) dynasty.

Considering the historical facts, it can be said that C potka a king did not at his own sweet will and peacefully give his rule to M lar ja. But M lar ja with his own mental and physical capabilities acquired the empire forcefully.

According to writings in ‘Prabamdha Cimt ma i’ and other clear facts, it is apparent that M lar ja started expanding P a a Empire even before he was anointed to the throne.

Immediately after M lar ja ascended to the throne, King Vighar ja of kambhari Sap dalak a with a large army attacked M lar ja. At the same time, powerful ruler of L a and Western C lukya lineage king Barap (father of Yogir ja) also attacked P a a. According to writings of P thvir ja, as per the advice of his ministers, M lar ja took shelter in Kumth fort. According to Merutumga, the ministers told M lar ja that kambhari ruler will return to kambhari for performing the wina navar tra worship rituals of his venerated goddess. On his return M lar ja should get out of the fort and attack L ar ja.

kambhari ruler somehow got this news and he had the idol of his venerable goddess brought from kambhari to his army camp and decided to consecrate the idol there in the camp itself and worship.

M lar ja also came to know that Vighar ja will not return to kambhari. So he ordered his 4000 armed men to surround (and be alert) the Vighar ja’s army camp in disguise and at some distance.

After issuing such orders to his faithful soldiers, mounted on a female camel with a capacity to run non-stop for hundred *kosa* (each *kosa* approximately equal to two miles), M lar ja alone entered the army camp of Vighrahar ja and force landed in front of him. He told Vighrahar ja, 'I am M lar ja. I have come here to tell you not to even have a look towards my capital P a a till I defeat L ar ja. If it is acceptable to you then there is no problem, else my army is surrounding your army camp and await my instructions.

Vighrahar ja said in utter surprise, 'You are M lar ja. I admire you and have fallen in praise of your unique bravery. Even after being the ruler of a region, like an ordinary soldier you have entered the army camp of the enemy alone. Seeing your brave act, I have become anxious to have friendship with you throughout my life. Please come & have food with me'

M lar ja turned down the offer of food and said, 'I have to immediately attack the army of L ar ja.' He then immediately mounted on his female camel. Advancing at a quick speed towards the army of L ar ja Barap , he launched a massive attack on him. Destroying the enemy's army, M lar ja advanced towards L ar ja and killed L ar ja with one forceful attack by his stick causing the head of L ar ja fall on the ground. After defeating the army of L ar ja, M lar ja took his enemy's army of 10000 horses and walking soldiers towards P a a.

On hearing the news of the victory of M lar ja, Vighrahar ja returned to his capitol with his army.

After making his army stronger, M lar ja with a grand and powerful army, on Vijaya Da ami day departed from P a a to attack Saur ra ruler Gr ha i (Gr har ja). When M lar ja reached the forests of Jambum l , at that time Gr ha i sent his messenger to him and said, 'There is no animosity between him and M lar ja. Hence M lar ja should return to his capital.' M lar ja sent his messenger back to him with the message 'Gr ha i is a man who is very wicked, of bad conduct and have an evil eye of others women. He loots the pilgrims and kills the grazing cows and helpless animal on Ujjayanta hill. He has destroyed a holy place like Prabha. He does all such wicked and ill conceived act

as he was born to a characterless mother. Under such circumstances, he cannot be forgiven.’

On having his treaty being turned down, Gr ha i started preparing for war. M lar ja attacked him. Many rulers participated in the war in favour of either ruler. In this long drawn and destructive war, a large number of armed forces of Gr ha i and his supporter were killed and the remaining forces started leaving the battle ground and take shelter at other places. In the end M lar ja won the war and he established his rule over the entire Saur ra region.

King of Kaccha Pradesa, Lak a, who was a very powerful ruler of his time and exclusive friend of Gr ha i told M lar ja to free Gr ha i from his prison. But M lar ja turned his request saying that Gr ha i is wicked, of bad conduct, cruel and ate beef. Hence he could not be freed under any circumstances.

On having his offer turned down by M lar ja, Lak a started preparing and declared war on M lar ja. Both parties fought a fierce battle. In the end M lar ja with one blow of his stick killed Lak a and razed his head to ground. At the death of Lak a, his mother cursed M lar ja that he and his heirs would suffer from leprosy in the last part of their lives. In this way, M lar ja established his rule over both Saur ra and Kaccha and the old glory of his unified P a a Empire.

During the rule of M lar ja, entire Gujarat made all round progress. He made significant reduction in state taxes and improved the financial condition of the farmers. M lar ja was a faithful devotee of Siva and had feeling of equanimity towards all religions. In Anhillapura P a a, he built ‘M lar ja Vasahi’ for Jains and demonstrated his good feeling towards them. In the court of M lar ja, influential poet Some wara was a respected scholar. By having him, M lar ja demonstrated his love for literature and poetry.

M lar ja laid the foundation of such a powerful empire that his successors for several generations would not face any problem and they were fully capable of defending their motherland from external aggression also.

Bh ma, Durlabhar ja, Kum rap la and other rulers of Solamk dynasty and empire established by M lar ja showed exemplary and affectionate feelings towards Jainism and contributed to its existence and progress. Their contributions would always be remembered in the history of Jainism.

M lar ja anointed his son C mumdar ja as his heir immediately after he completed his education and got him involved in administrative affairs under his supervision and made him an expert therein. In the end he anointed C mumdar ja as ruler and relieved himself from royal duties.

In the end, after seeing the growth of leprosy in the rear part of his feet, he developed detachment from worldly affairs. He accepted mental renunciation and started observing fasting. He died practicing pious death rituals.

In this way founder of the grand Anhillapura P a a empire, emperor M lar ja after establishing a long term dynasty and making Gujarat prosperous and powerful died at the age of 55 in Vikram 1053.

Epilogue

All authors of Jain history from the time of ċ rya Prabh candra, author of ‘Prabh vaka Caritra’ till the present time have all said that the history of Jainism after the existence of Devardhiga i K am rama a is its dark period.

When we started writing this third volume of ‘Jain Dharma k Maulika Itih sa’, due to paucity of available sequential historical data and literature in the beginning; we thought that we would include and complete the history of Jainism in this volume of 1000 years also, i.e. from the time of Devardhiga i K am rama a till V.N. 2000, as we have earlier included the history of Jainism for one thousand years in volume-II for the period starting with rya Sudharm till Devardhiga i K am rama a in V.N.1000.

After availability and starting research of vast historical data from the libraries in south, primarily Madras, Dh raw da, M dabidri and Mysore, we could not even include history of even 500 years after Devardhiga i K am rama a in the current ‘Jain Dharma k Maulika Itih sa-volume-III’. Due to this reason, we had to curtail our earlier decision of writing Jain history up to Lok s ha in this volume our writing in this volume to its present state. We shall attempt to write the history from V.N.1475 - 2000 in the next volume of this textual series.

The main objective of writing this series was to bring to light the fundamental doctrine of Jainism as per scriptures. Bringing forth this main objective, we have exercised great care in use of language in these three volumes of series such that any word used in these does not offend or criticise or hurt the feelings of any follower, ċ rya or sect of Jainism.

Still if, in our attempt to bring forth the true doctrine of Jainism, and use of some words or mention had been made which has hurt or caused pain to any Jain, then we seek forgiveness for the same from the core of our heart and keeping the Jina as evidence for the same.

We hope that the inquisitive scholars, lovers of history reading, will not go into the structure of words and sentences and become the acquisitionist of virtues and the doctrine and maintain an unbiased view

while criticising its contents. They will never forget the worthy conduct and gentle behaviour.

‘Suj esu kim bahun ’