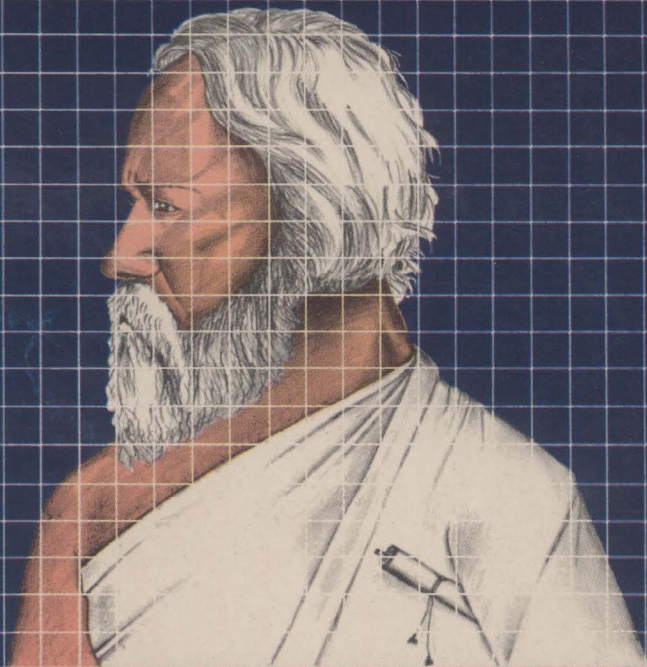


# Kalikal Sarvagna Hemchandracharya



Kalikal Sarvagna  
HEMCHANDRACHARYA

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MUNI MITRANANDSAGAR

MANAV MANGAL  
BOMBAY

**Kalikal Sarvagna**  
**HEMCHANDRACHARYA**

**Muni Mitranandsagar**

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## FOREWORD

In the firmament of this vast universe, there are some luminaries who are a constant source of inspiration. Acharya Hemchandrasoori is one such luminary, shining for ages in the literary field. The memorable name of this scholar saint always brings tranquillity of mind. We like to reminisce about him frequently.

I have never felt that Hemchandrasoori belonged only to the Jains. I prefer to think that he was an angel sent by God to this earth. He loved all mankind and worked for the welfare of every living being.

He has written thousands of pages and occupies a venerable place in the history of Indian literature. I do not think I can do him justice in these few pages of this small booklet, yet I have made every effort to project his great personality.

The smallest bit of sugar gives a sweet taste. This small biography has served the same purpose in my life. Let my readers also share the sweet taste !

I should consider Dr. Rashmikan Shah as a connecting bridge between me and my English readers. He has selflessly devoted his valuable time to translate this biography into English, thereby giving me and my readers a life-long gift. Another fortunate coincidence is that Dr. Shah has deeply studied Indian and non- Indian literature, along with Jain Darshan, i.e. the philosophy of the Jains. This book would hardly have reached you without his sincere co-operation.

It is my pleasure to present this new and revised version of the story, which was initially written for the Hindi readers of 'Nirmaan', on the occasion of the ninth centenary of Acharya Hemchandrasoori

Malad, Bombay-64  
24th October, 1989

**Muni Mitranandsagar**

## **A NOTE FROM TRANSLATOR**

I consider it an honour to be given the responsibility of translating into English the Hindi article on Acharya Hemchandrasoori by Muni Mitranadsagarji. While rendering it into English, I have tried to be faithful to the gist of the article. A few necessary changes have been made with the permission of the Munivar so as to make it more readable.

Translating a piece of literature from one language to another is as difficult as rendering a piece of music, written for the violin, on the piano. Still the effort has to be done for English readers. I have tried to be sincere and faithful to the original piece.

The whole translation has been looked over by my friend Mr. Carl Rodricks who offered valuable suggestions to improve the version. I am thankful to him for rendering this selfless service.

I am also grateful to the Munivar for considering me fit for the task and allowing me to render literary service. I hope I have done justice to the assignment to his satisfaction.

Bombay - 400064  
21st October, 1989

**Dr. Rashmikan Shah**

### **About this Edition**

I am grateful to Dr. Prakash Jain (Bandra) who gave invaluable help and co-operation to me to revise this Edition.

Bandra, Bombay - 50  
31st August, 1990

**Muni Mitranandsagar**

*Kalikal Sarvagna Acharya Hemchandrasooriji was a great and intellectual priest of the past 1000 years. He focused his light of intelligence in the field of literature, he gave useful guidelines in the field of religion, he came up with new thoughts in the social field. Many great kings were brought on right path by the grace of his knowledge. But his greatest and best work is that he spread Ahimsa – the motto of Bhagwan Mahavir through the world.*

**– Anuyogacharya gurudev  
Suryasagar Maharaj**

No one is born great, nor is greatness bestowed by birth or family traditions. It cannot be achieved even by a special position or authority in the state or society. Being in a particular social structure is not in itself helpful.

An individual may command respect by power or wealth but these cannot generate inborn reverence. Respect may be due to some fear or desire but reverence is self-generated. Such respect has less reality and more external showmanship, whereas reverence is inborn. Respect can be bought, but reverence has to be generated. For achieving greatness a noble life has to be lived. Such life is a continuous self-effort and not available in the market for money, wealth or position.

Greatness comes not from power, position or authority, it comes from total dedication to good thoughts and corresponding good actions. Noble life is the entrance to the edifice of greatness. If someone is an intelligent thinker, he can become, may be, a



learned man, a pandit, but for greatness a noble spotless life has to be lived.

So, greatness is achieved not by logic and intelligence but by living a clean, noble, pious life. A great man achieves his greatness by his mode of living.

It is difficult to narrate the life of any great man. Lives of great men cannot be bound in any set limits nor according to one's beliefs and prejudices. To describe the life of any great person fully is as difficult as describing the brilliance of the sun, the coolness of the moon, the heights of a mountain range, the depth of an ocean or the fragrance of a flower. All these are great not because of any descriptions written about them. They are great and awe-inspiring in themselves, even though no one may write about them.

The same thing applies to the lives of great men. Still we like to read their lives and write about them, just as a poet likes to sing the praise of the sun, the moon, the mountain, the ocean or a flower.

Kalikal Sarvagna Acharya Hemchandrasoori is also one such great personality whose life, even

though difficult to describe, forces us to think, write or speak about him.

**A**charya Hemchandrasoori was born in Dhandhuka, Gujarat. His father, Chachdev, was from a merchant community and was a Modh by caste. Some ancient Acharyas have also named him as Chachigdev.

The child Changdev was born to Pahini Devi, wife of Chachdev. This child later became well known by the name of Kalikal Sarvagna Acharya Hemchandrasoori.

Changdev was born in the Hindu Calendar month of Kartik, on the full moon day, in Vikram Samvat 1145 (A.D. 1089). He was five years old when his mother Pahini Devi took him to Acharya Devchandrasoori who was in Dhandhuka at the time. On entering the Upashraya, Changdev straightway went and sat along with the great Acharya on his seat. As a mark of respect visitors sit at a lower level, on the floor. So seeing this child, Acharya himself was surprised. He observed the child carefully and foresaw this was not an ordinary child and if taken under his care and guided properly, the child could become a

great Acharya of Jainism. He foresaw a bright future in this child and told Pahini Devi :

"O Pious Lady ! I see a very bright future hidden in this child, just as a seed contains the possibilities of becoming a great tree. But that seed must get proper ground, and careful cultivation. Do not consider him as an average, ordinary child. I dream of him as a great proclaimer of the truths of Jina-shasan, the principles of Jainism. If you willingly co operate, this child can become a vast tree under whose shadow thousands would get spiritual quiet, solace and peace.

Pahini Devi was very pleased to hear this but the attachment to her son was also difficult to break off so soon.

She said, "Gurudev ! If there was any other command from you, I would have obeyed at once, but this is my only son. How can I part with him? And, secondly, his father is not a follower of Jainism. He may not agree to this."

But the great Acharya Devchandrasoori had seen the future in the child and he was not prepared to lose this child, so he said, "I know that Changdev is your only son but if he stays with you, he would be useful

only to your family, but if you hand him over to the Jina-shasan, he would immortalize your name for thousands of years. When he becomes a great Acharya, people would first ask, 'who was the great mother who gave birth to such a great person ?' And about his father, I am sure he would also agree to this, if he could also visualize the bright future which I can see. After all Jina- shasan also has some influence."

Before the Acharya could speak further, the child intervened and said, "Mother, I will take Deeksha and become a great Acharya."

The Acharya told Pahini Devi, "See, this child wants to continue the chain of events from his previous birth. I hope you would help him in that. I am sure you would agree to my request."

Pahini Devi was overjoyed with the imagination of her child becoming an immortal great Acharya. Quickly she reached a decision and told Acharya, "Gurudev ! I am handing over my child Changdev to you. An excellent sculptor like you will definitely bring out the God from within this child. But his

father is out of town and I do not know what his reaction would be on returning."

Pahini Devi had a mixed feeling both of joy and fear. Acharya gave his blessings and told her to remain calm and peaceful. He took the child and immediately left for Khambhat (Cambay), a big port on the west coast of Gujarat. He handed over the child to Mahaamatya Udayan, Chief Minister of Maharaj Siddharaj Jaysimh in Khambhat and asked him to rear the child according to Jain traditions. Udayan himself was a Shravak, living strictly according to Jain precepts for a householder.

Chachdev returned to Dhandhuka after a few days and wanted to see Changdev. Pahini Devi narrated the full story to him. He took a vow not to eat or drink anything until he saw his son, then left immediately for Khambhat. He contacted Acharya Devchandrasoori and asked him to return his child to him. The Acharya gave his reasons for taking over the child but Chachdev was not prepared to listen to anything. Meanwhile Udayan, on hearing the arrival of Chachdev, came to the Upashray, handed over the child to him and invited them home. Chachdev was pleased and they had lunch together.

After enjoying the lunch, Udayan brought 3,00,000 gold coins and put them in front of Chachdev and said , "Sir, please also consider me as your son and listen to my request. This child can develop a thousand times more under the care of the Acharya. He is a great saint with foresight and he sees this child as a great Acharya who will spread the name and fame of Jina-Shasan along with that of your family."

Chachdev was overwhelmingly pleased with the explanation offered by Udayan and he handed over the child willingly to the Acharya. He did not accept a single gold coin even though Udayan insisted, but said, "Sir, my son cannot be evaluated by this external wealth. This wealth is futile. I want the sincere, spiritual blessings of the Acharya and I now desire that this child be so moulded by Gurudev that he becomes a beacon light, a torch bearer, to millions of people."

Maha-amatya Udayan embraced Chachdev with love and sent him back joyfully to Dhandhuka.

Upon completion of eight years of age, Changdev was ordained into the religious order and given Deeksha on Saturday, Magh Shukla 14 of

Vikram Samvat 1154 (A.D.1098). The Deeksha Mahotsav was joyfully celebrated by Udayan and Chachdev. After Deeksha, Changdev was renamed "Muni Somchandra."

After being a Muni Somchandra showed signs of his intellect and brilliance. His personality was bright and talent sharp. In a few months he mastered poetry, logic and literature. It is said that he could learn and recite 1000 shlokas in one day. This is not impossible for any one who is blessed by Devi Saraswati, the goddess of knowledge. He was never satisfied or tired of achieving knowledge in any field. In those days, it was believed that Devi Saraswati's abode was in Kashmir, so Muni Somchandra asked permission to go there to enhance his knowledge through her blessings.

After getting permission from his Guru, he along with other monks left for Kashmir. In route he stopped at Raivatavatar. A holy place. Goddess Saraswati herself appeared there and giving her blessings said to him, "O Muni ! You need not take the trouble of going to Kashmir. I am pleased with you efforts. All your desires will be satisfied."

After receiving these blessings, he returned to his Guru who was extremely pleased to hear what had happened on the way. Not only in the literary field did the Muni progress but he also developed himself in the spiritual field.

He developed his inborn virtues like fraternity, charity, compassion, equanimity etc. He was totally devoted to his guru Acharya Devchandrasoori. In a short time, Muni Somchandra was considered as a learned pandit and scholar all over India. The Acharya, was pleased with the progress of his disciple, and why not ? It was he who had seen the hidden light in this rare jewel.

Now Muni Somchandra had become mature in his studies, his understanding, character, thinking etc. as a result of which he was elevated to the position of 'Acharya', the highest religious position in Jainism, in Vikram Samvat 1166(A.D. 1110) on Vaishakh Shukla third day, popularly Known as 'Akshay-Tritiya', at the young age of 21, within a Deeksha period of only 12 years. His name was again changed to 'Acharya Hemchandrasoori' and since then he is known by that name.



After becoming an Acharya, his fame spread all over the country. Gradually he was given more and more responsibilities by his guru, Acharya Devchandrasooriji.

The outlook of the new Acharya was very broad. His dealings with everyone were rational. He became popular and well respected among people because he was practical and not dogmatic. He was always surrounded by people from different walks of life. Even very prominent pandits and famous learned persons used to visit him often. This was the main reason why Gurjar Naresh Samrat Siddharaj Jaysimh was also attracted to him.

After his guru went to his heavenly abode, Acharya Hemchandrasoori visited Patan, the then capital of Gujarat, for the first time. A mammoth procession was taken out and all the citizens joyfully joined in according him a grand welcome and reception.

On the one hand was this grand procession approaching. On the other hand was Siddharaj Jaysimh, a political ruler, a great king; the other was a spiritual leader, a great saint. There was a mammoth

crowd and the King's elephant could not proceed due to this big crowd.

The Acharya's presence of mind immediately made him take advantage of the situation and he said in a loud clear voice :

‘कारय प्रसरं सिद्ध, हस्तिराजमशंकितम् ।  
त्रस्यन्तु दिग्गजाः किं तै भूस्त्वयैवोद्धृता यतः ॥’

meaning " O King Siddharaj ! Doubtless you proceed on your elephant. It does not matter if others are troubled by your progress. Ultimately you have delivered us and saved this world. What is the use of these others being troubled ? "

The King was highly impressed by this spontaneous reception from the Acharya. He immediately got down from his elephant and with reverence bowed to the young Acharya. He invited the Acharya to visit the Raj Darbar daily. Since then their contact with each other increased like the waxing moon. Which remained whole life.

Then Malwa invaded Gujarat and lost the war. For months together, the population all over Gujarat celebrated this victory. Many precious articles were

brought from Malwa to Gujarat and this included valuable volumes from the vast literature available in Malwa. One day Siddharaj carefully went through all this literature and came across a volume of Sanskrit grammar, named 'Saraswati Kanthabharan', written and compiled by famous Malwa Naresh Bhojraj himself.

Siddharaj enquired and found that there was no such grammar in Gujarat. He inspired his pandits to write one but none of them took up the challenge. One of them suggested, "Such grammar can be compiled only by Acharya Hemchandrasoori, who is competent to write on such a complicated subject."

The King told the Acharya :

‘यशो मम तव ख्यातिः, पुण्यं च मुनिनायक ।  
विश्वलोकोपकाराय, कुरु व्याकरणं नवम् ॥’

"O leader of Munis ! For the benefit of all, please compile an improved book on sanskrit grammar. This will raise my name and spread your fame. And both of us will be doing a beneficial job - a Punya Karya."

The Acharya accepted this request and devoted himself with enthusiasm. Grammar books from various states were brought in, including eight invaluable volumes from the library of Kashmir. The Acharya worked hard and compiled a new volume of Grammar in Gujarat.

Scholars believe that the entry of the Acharya to creation of vast literature started with this grammar. This was named 'Siddha-Hem- Shabdanushasan', which included the names of the king and the Acharya and there by immortalized both of them.

To revere this great volume, the king arranged a grand procession. The volume, atop a decorated elephant, was then marched into the city with great pomp. All the citizens of the capital, Patan, were hosted a royal dinner by the overjoyed king.

Siddharaj himself was a lover of Arts and Literature. From the historical records, it is found that he established 76 Sanskrit Pathshalas all over the state, where books of Acharya Hemchandrasoori were read and taught. The reign of this Choulukya king Siddharaj is considered to be the Golden period in the study of Sanskrit-Prakrit literature. This tradition of

study continued during the reign of king Kumarpal who followed Siddharaj.

Under the guidance of learned Pandit Kakal, many students studied and became scholars. Kakal himself was an expert in eight different grammars. In the ancient books, kakal has been honoured as 'Kavikul Chakravarti' and 'Shabdanushasan paaradrishva'.

Siddharaj arranged to make three hundred copies of the volume of the new grammar and sent them to various corners of the country for study. Every year, in Patan itself, tests of students were taken periodically and annual examinations were held on Kartik Shukla fifth, commonly known as 'Gnanpanchami' day. Successful students were rewarded and their teachers were honoured by the king on that day in the presence of all citizens. From this incident we come to know Siddharaj Jaysimha's love for knowledge.

The name and fame of Acharya Hemchandrasoori spread all over the country after this. Because of the lucid writing of this book, other books on grammar lost their importance. The Acharya

totally devoted himself to writing books on different subjects and wrote many large and small volumes. This he continued diligently till the sunset of his life. It is said that he wrote thirty five million (3,50,00,000) shlokas during his life time. Nowhere in history is a record to match this figure, either by any Jainacharya or any other scholar, in the history of literature. This could be possible only through the grace of Devi Saraswati.

Hemchandrooriji used his pen in every branch of literature and also other fields. he completed every subject that he begun with. His writings show that they are not merely dead words but are lilting poetries full of life and meaning. He has written on so many subjects that he could be called a grammarian, philosopher, historian, literateur, thinker, orator, religious leader, cleaver politician and he has played all these different roles with dexterity. Readers interested in different subjects will find his literature useful, besides the valuable information lying hidden for further research.

His literature is valued even to this day because of the depth of thought, clarity of expression, logical conclusions, complete projection of the subject,

originality of creation, balanced judgment and reasoned exposition of the subject in hand.

Behind the construction of every deed his vigilance is apparently noticeable. This is the reason that Hemchandrasooriji's literature, is radiant like asterism in the world of literature.

Many volumes of the Acharya have been lost with the passage of time, yet what is left still attracts the scholars world over. A short review of such volumes is given below.

**Siddha-Hem-Shabdanushasan :** As mentioned earlier, this is Sanskrit grammar, written by the Acharya on a special request of Maharaja Siddharaj Jaysimh. This volume has eight sections (Adhyayas) and each section is further divided into four sub-sections.

The five main requirements for a complete treatise on grammar- Unadipath, Ganpath, Dhatupath, Linganushasan and Vritti-are available here.

This is the only grammar which has been completely written by the author himself. After studying this grammar, no other additional book on

grammar is required for a complete study of the Sanskrit language. The first seven sections are for studying Sanskrit and the last section is for the study of the Prakrit language. In all, the number of total sutras is 4791. Inclusive of 106 sutras of Unadipath.

In case of the ancient grammar by Panini who is the best known grammarian, many learned pandits have elucidated and added to enrich it. At some points even the basic sutras have had to be changed. Vartiks (commentaries) had to be further enjoined to clear some ambiguities. In spite of all these additions and alterations, it has still not been a volume on grammar all by itself. Compared to this, the grammar written by the Acharya has needed no additions, changes or vartiks. This shows the complete all round mastery of the subject by Acharya Hemchandrasoori.

**Prakrit Vyakaran (Grammar) :** This is not an independent book but the eighth section which deals completely with the Prakrit language, showing its specialities and differences from the Sanskrit language. Further, the differences among Prakrit, Shourseni, Magadhi, Paishachi, Chulika Paishachi and Apabhransh have been given.



It is a special contribution of the Acharya to have given Sanskrit grammar along with the Prakrit grammar. No other grammarian had done this till then. The Prakrit grammar written by him is also considered among the foremost books on grammars written for study of that language.

**Kosh Sahitya :** A command of any language is not possible without the proper knowledge of words and their different meanings. To complete this deficiency, Acharya Hemchandroori wrote many treatises out of which five books are available at present :

1. Abhidhan Chintamani,
2. Shesh Nam mala,
3. Anekarth Nam mala,
4. Deshi Nam mala and
5. Nighantu kosha.

**Abhidhan Chintamani** has six parts. Many synonyms are given for each word. Thousands of Sanskrit words are given. The total shlokas are 1541. The Sanskrit words are divided in Koodha, Yougic and Mishra types. All these three have been included here.

**Shesh Nam mala** is an addition to the first book. It contains words which were not included in the first book and, therefore, it is a supplementary book as the name suggests.

**Anekarth Nam mala** contains all those words which have more than one meaning.

**Deshi Nam mala** contains those words which have not been derived from either Sanskrit or Prakrit. We can get the origin of many colloquial words or slangs in this book.

**Nighantu Kosh** contains words related to vegetation. Students of Ayurved and Biology have a very useful encyclopaedia here for reference.

These dictionaries and encyclopaedias show the directions in which the Acharya had spread the wings of his knowledge.

**Sanskrit Dwyashray Kavya** : This volume shows the exemplary command over literature and poetry. Two subjects have been simultaneously dealt with here. One is the description of the Choulukya

dynasty till the coronation of king Kumarpal. The historical facts have been presented here.

In the history of Gujarat, without mentioning the history of 'Choulukya Vansh' the ancient facts cannot be illuminated clearly. The second subject describes examples from the Siddha-Hem-Vyakaran. A narration of the characters of different kings in Choulukya dynasty is intermingled with different sutras from the grammar. The Acharya has done this successfully and given justice to both the subjects. This epic has twenty sections-sargas.

The history of the Choulukya dynasty, the beginning of their reign, their rise and fall, the war between Gujarat and Malwa, life history of valiant men of Choulukya dynasty, the victories, political outlook and discipline of the Choulukya kings, their contribution in the political, social, religious and ethical fields in Gujarat, their faith in jainism and many such other subjects make this a real epic. Upadhyay Abhaytilak Gani has written a commentary on this epic in Vikram Samvat 1332 (A.D. 1276).

**Prakrit Dwyashray Kavya :** This also has two subjects. One discusses the Prakrit sutras given in the eighth section of 'Siddha-Hem-Shabdanushasan'. The

other subject dealt with is the life-sketch of king Kumarpal. The style of writing follows its Sanskrit counterpart.

The coronation of king Kumarpal, his acceptance of Jainism, his religious broadmindedness, charity tolerance, civility, his daily life etc. are all discussed here. A full and vivid description of Gujarat and its capital, Patan, is also given, combining history with poetry.

There are eight sargas in this and Upadhyaya Poornakalash Gani wrote a commentary on this book in Vikram Samvat 1307 (A.D. 1251). Hemchandrasooriji himself wrote a commentary on this book.

**Other Literary Works :** In Addition to the above, Hemchandrasooriji wrote hundreds of books out of which the main ones are listed below :

1. **Chhandonushasan :** This gives the meters to be used in Sanskrit Poetry.
2. **Kavyanushasan :** The different matras, ragas, chhandas etc. used in poetry along with their specialities and differences are described here. A

commentary named 'Alankar Chudamani', on this book, has been written by author himself also.

3. **Yogashastra** : This is useful for spiritual upliftment and describes the yoga, asanas, pranayam, dhyan etc. This grantha had been written at the request of King Kumarpal who used to study this daily.
4. **Pramana-Mimamsa** : This is a volume on logic in all its aspects. Ancient logic has been discussed here.
5. **Trishashti-Shalaka-Purush-Charitram** : This book has ten sections and describes the life sketches of 63 great persons : 24 Tirthankars, 12 Chakravartis, 9 Vasudevs, 9 Prativasudevs and 9 Baldevs.
6. **Parishishta Parva** : This describes the lives and works of great Acharyas in the Jain tradition.
7. **Veetaraga Stotra** : This describes the virtues and qualities of the Tirthankars. It is a very well known book in the Jain community.

- 8-9. **Dwattrinshikadwaya** : These are two books containing 32 gathas each relating to different religious philosophies. Their names are Anya-Yoga-vyava-chchhedika and Ayoga-vyava- chchhedika.
10. **Hem-dhatuparayana** : This gives the roots, declinations, and meanings of verbs in Sanskrit and Prakrit languages.

Many other books have been unpublished. The fact that the Acharya could write and contribute so much to literature in a difficult period of time like Kalikal itself is praiseworthy. There is no field which he has left untouched and all that with full command and fullest contribution. That is why he was bestowed with the title of and known everywhere as ‘**Kalikal Sarvagna**’.

Acharya Hemchandrasoori was a practical man and knew the right time to do or say a thing. Wherever he went he made friends. By his manners, he won over his contemporaries and could bring them to his line of thinking. That is why he gained name, fame and respect wherever he went. Many learned persons,

pandits and educationists considered it an honour to know him personally.

The then famous debatee Acharya Vadidevsoori considered Acharya Hemchandrasoori as his closest friend. When the former had a debate on Shastras with Digambar Acharya Kumudchandra, Acharya Hemchandrasoori was a great help to Vadidevsoori. This debate on the religious Shastras was held when Hemchandrasoori was 36 years old.

One more incident showing the intelligent ingenuity and ready wit is worth noting.

When Siddharaj Jaysimh won the war with Malwa, everyone congratulated the king for days on end. Hemchandrasoori also wanted to congratulate him but the rules framed for Jain Sadhus prevented him from doing so. So he went to the court and in the form of blessings said to the king, 'O Kamadhenu ! Fill the whole earth with your softness. O Oceans ! Form Swastiks with all your pearls. O Moon ! Spread your moonlight in all directions. O big elephants ! Bring down the branches of Kalpavriksha from the heavens on to the earth."

With congratulations in the form of such blessings, the king was highly pleased and his respect and admiration for the Acharya increased manifold.

Another interesting incident is also worth noting.

One day when he entered the royal court, many pandits had gathered there, some of whom were jealous of him. Because Hemchandra was a Jain Acharya, he always put a woollen blanket over his shoulder and carried dand - a long staff - in his hand. These things are also carried by cowherds and shepherds.

Seeing this similarity, one jealous pandit taunted the Acharya by saying :

‘आगतो हेम-गोपालो, दण्ड-कम्बलमुद्रहन् ।’

"A cowherd, sporting a blanket and dand is coming !"

The next moment, Acharya replied :

‘षड्-दर्शन-पशु-ग्रामं, चारयन् जैन-वाटके ।’

"Yes, I also allow the animals of the six different systems of philosophies to graze in my Jain field." At



this instant reply the whole court burst into laughter and there was a prolonged applause and cheerful clapping.

One more such eye-opening incident in the royal court is worth mentioning. It shows the depth of his studies not only of Jainism but also of other religions.

People from different walks of life and from different religions gathered to listen to his spiritual discourses. Once he was relating the life of Lord Neminath, the twenty-second Tirthankar, when a reference to Pandavs was made. According to Jain History, Pandavs had achieved their salvation on the mount Shatrunjay, i.e. Palitana. Some Brahmin pandits were angry when they heard this and complained to King Siddharaj and said, "It has been clearly mentioned in the Mahabharat that the Pandavs spent the last years of their lives in the Himalayas and expired their. But Acharya Hemchandrasoori talks about their salvation on the Shatrunjay and is trying to prove that the Pandavs were Jains !"

The King requested the Acharya to explain this difference. The Acharya said, "Jain books say that the Pandavs achieved Nirvan on mount Shatrunjay and the other books mention the last days of the Pandavs

on the Himalayas. It is possible that these Pandavs may be different and not the same."

"Have there been many Pandavs ?" The King asked with surprise.

The Acharya replied. "There have been hundreds of Pandavs".

"Could you quote an authority of some Shastra ?" The King asked with curiosity.

"Sure, The Mahabharat which they are quoting itself contains proof and that is authority." He replied casually.

"It this true ?" The King inquired of the pandits.

The pandits replied, No ! This is absolutely false. There were only five Pandavs. Additional Pandavs have neither been mentioned in Mahabharat nor anywhere else."

The Acharya was looked questionably at by Siddharaj Jaysimh.

Then the Acharya reminded the pandits of the incident described in mahabharat, saying,

"When Bhishma pitamah expired and his relatives wanted to perform his cremation, they were in search of a holy place where none had been cremated so far. So they took the corpse to a very high mountain and were preparing for cremation when they heard a divine voice from the heavens :

‘अत्र भीष्म-शतं दग्धं, पांडवानां शतत्रयम् ।  
द्रोणाचार्यसहस्रं तु, कर्णसंख्या न विद्यते ॥’

Earlier, at this place, a hundred Bhishmas, three hundred Pandavs and a thousand Dronacharyas have been cremated. And Karnas cannot be counted."

Further, the Acharya said, "If at this one place, hundreds of pandavs of the same name have been burned, in this whole world how many more Pandavs would have been born and died ? And, if some Pandavs out of them have expired on Shatrunjay, what is there to be surprised about ?"

The ‘pandits’ upon hearing the authority from their own Shastras were totally nonplussed.

This incident is an eye-opener and shows what a broadminded thinker the Acharya was and how tolerant he was of others.

This is the story at the time when king Kumarpal was attracted towards the Acharya but had not fully accepted Jainism. But gradually their relations developed into those of Guru-Shishya, i.e. the master and the disciple. The orthodox people did not like his love for Jainism so they always tried to debase the Acharya.

Once when the Acharya was not present, the opponents discussed about religion and criticised the Acharya. Some one told the King, "O Rajan ! Hemchandrasoori always talks about Jainism and sings the praise of Jain teerths (Pilgrimage centres). That is all right, but he criticises our teerths, gods and goddesses. We do not like this."

As it is, religion is a very delicate subject, not worth discussing or arguing with all and sundry. The king had also not matured fully in religious matters. Instead of asking the Acharya directly about this, he formed a new plan and invited the Acharya to join him in the pilgrimage to Somnath Mahadev, a Hindu Teerth.

All the opponents had thought that the Jain Acharya would never go on a pilgrimage to a Hindu

Teerth, but they were all proved wrong. The Acharya gladly accepted the invitation and joined the King, other pandits, Brahmins etc.

The opponents explained that even if Acharya goes to Somnath, but there Somnath Mahadev's prayers will definitely not be said by him and then they will get a chance to taunt.

Upon reaching Somnath, the king requested that prayers be recited in praise of Someshwar Mahadev. All the opponents and Brahmin Pandits doubted whether the Jain Acharya would do this and were looking at him, when the Acharya said,

‘भवबीजांकुरजनना, रागाद्याः क्षयमुपागता यस्य ।  
ब्रह्मावा विष्णु र्वा, हरो जिनो वा नमस्तस्मै ॥’

"Anyone whose loves and hatred, likes and dislikes, causing continuation of this cycle of births and deaths, have been destroyed-I bow to him, may he be Brahma, Vishnu, Mahadev or Jineshwar."

Further he said,

‘महत्त्वादीश्वरत्वाच्च, यो महेश्वरतां गतः ।  
रागद्वेषविनिर्मुक्तं, वन्देऽहं तं महेश्वरम् ॥’

"I bow to Him who has achieved His Godhood due to Spiritual perfection and who is free of likes and dislikes, love and hate, attachment and envy."

Again the opponents were proved wrong in their presumptions.

### **Conclusion :**

Hemchandrasoori was the greatest Acharya of his times. Others have described his period as 'Hem Yuga'. His special and extraordinary contribution is twofold.

One, he brought many kings under the banner of religion. He implanted faith in a powerful king like Siddharaj Jaysimh. His successor, King Kumarpal was fully converted to Jainism under the influence of the Acharya. In Jain literature, Kumarpal is known as 'Param Arhat', which means the best Jain housholder.

His second most important contribution is in the field of literature. His name has been written with golden letters for his contribution in enriching Indian

literature. Indology can never be totally studied without going through the writings of this great scholar saint.

He spread Mahavir's message of Non-violence to every nook and corner of India. The influence of the Acharya continues till today in Gujarat. The successful reign of Kumarpal was also a direct result of the blessings and advice of the Acharya. In fact, without the active support of the Acharya, Kumarpal would never have succeeded Siddharaj and become a King. This was the only reason why Kumarpal never disobeyed or went against the wishes of the Acharya.

Not only this, he even rowed that "without asking Gurudev I will not do any work."

The Acharya left his mortal body in Patan and reached his heavenly abode in Vikram Samvat 1229 (A.D. 1173). He was 84 years old; at that time.

Today we miss such a great Saint, Scholar, Poet, Literateur and Philosopher. And the need for such a great soul was never felt more before than what it is today.

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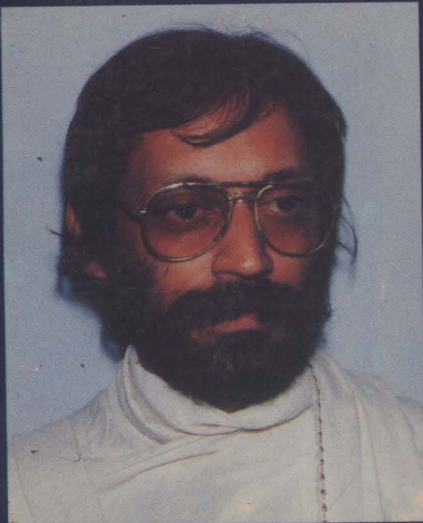
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Muni Shri Mitranandsagarji is a great Jain Sadhu who wishes for the welfare of humankind.

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