

ŚRAMANA BHAGAVĀN MAHĀVĪRA

HIS LIFE AND TEACHING

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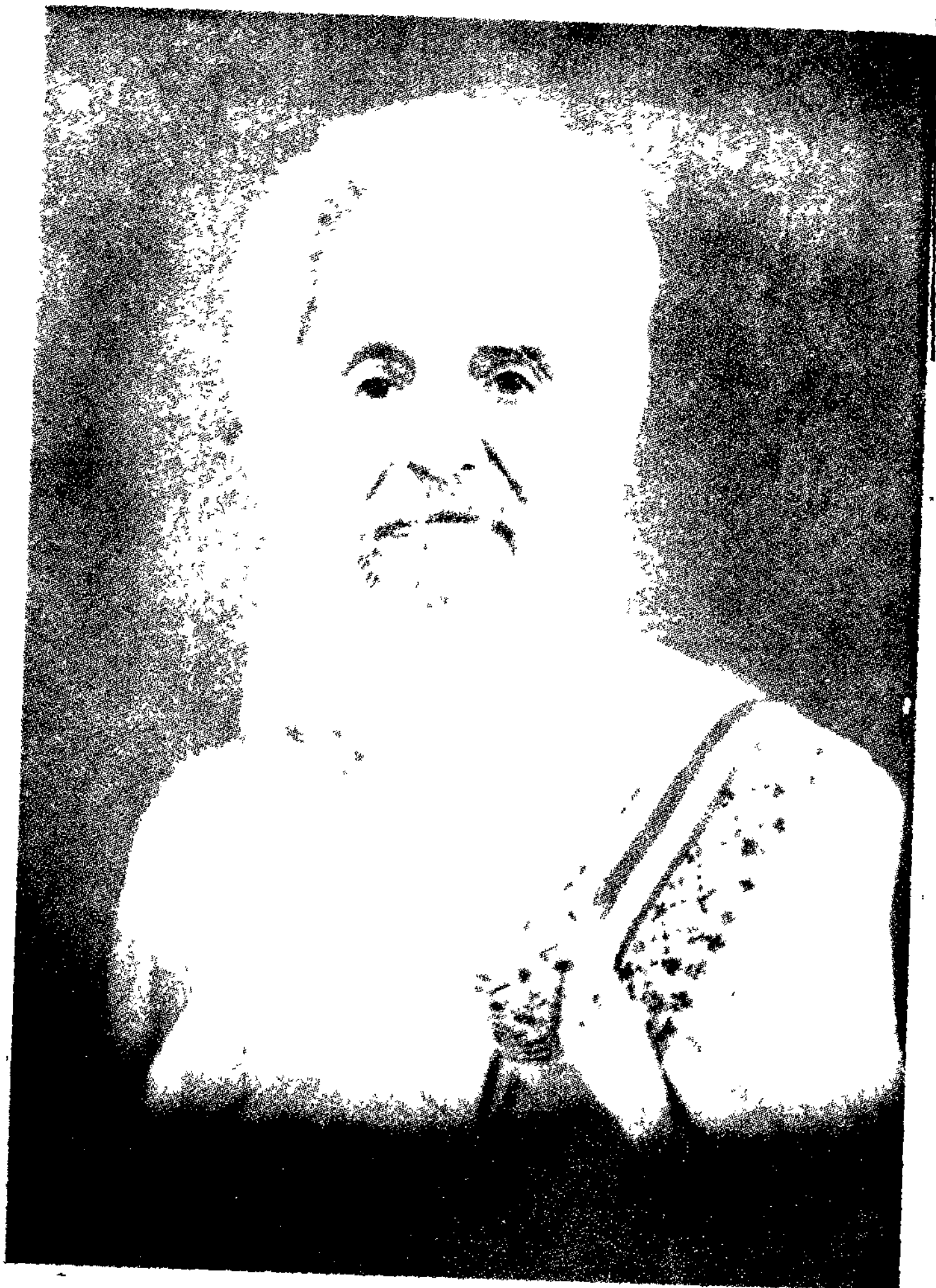
Snowdon,
Simla I
27th July 1949

My dear Sir,

I thank you very much for your letter of the 21st July, and the set of books you sent to me

I am sorry to say that I have not been able to read them with the care and attention that they deserve But I have seen enough to know that they must be of great value to students of religious thought

With regards,
Your Sincerely
Sd (Radhakrishnan)



MUNI RATNA-PRABHA VIJAYA

ŚRAMAṆA BHAGAVĀN MAHĀVĪRA

HIS LIFE AND TEACHING

**BY
MUNI RATNA-PRABHA VIJAYA**

**VOLUME V PART I
STHAVIRAVALI**

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We would like to put on record our heart felt gratitude to Muni Shilchandra Vijaya Gani, a family member of the author, for arranging the permission to publish the present volumes

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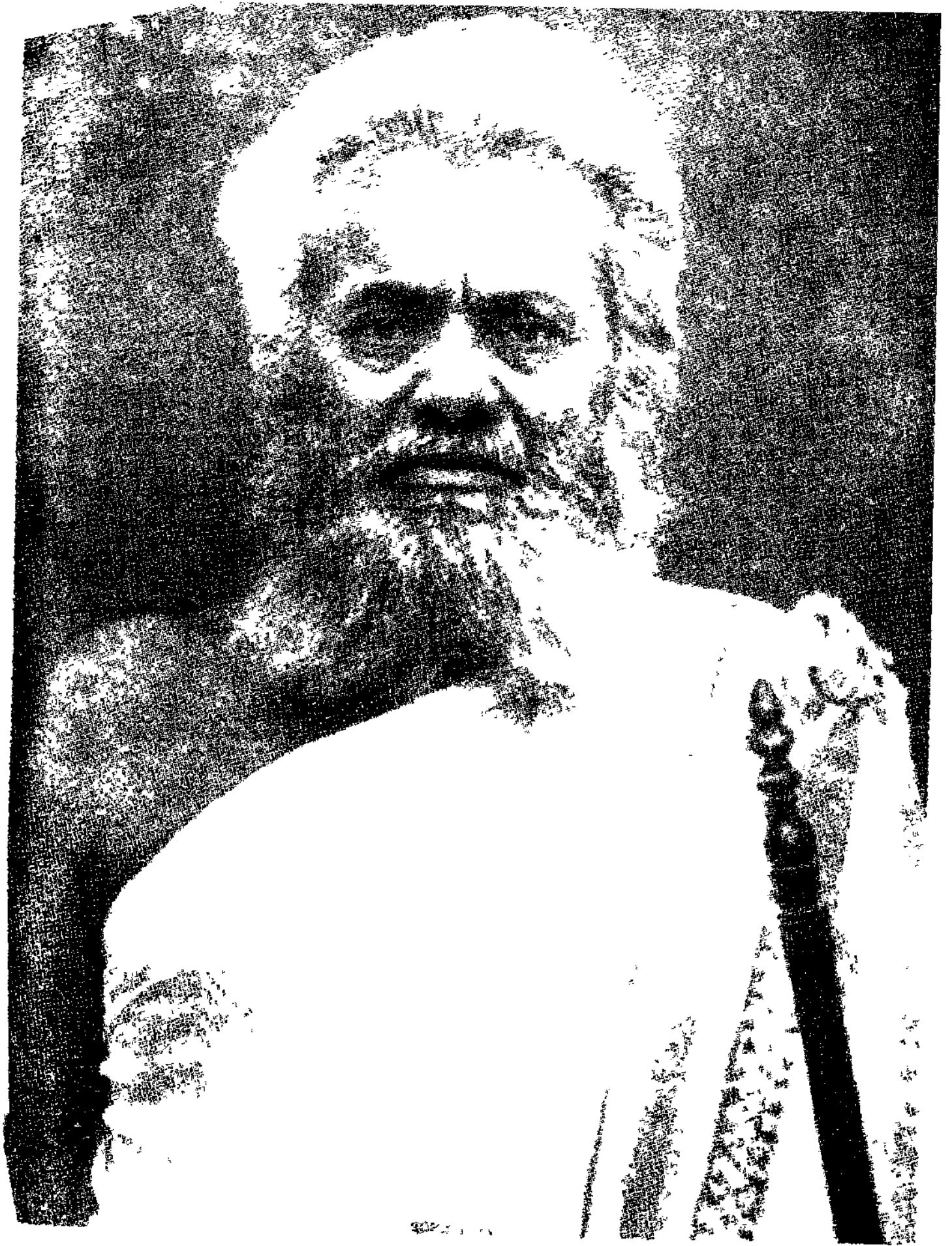
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HIS HOLINESS ĀCĀRYA MĀHĀRAJA
ŚRĪ VĪJAYA NṚMISŪRISVARAJI

Introduction.

This,—Volume Fifth Part I of the Śramaṇa Bhagavān Mahāvīra Series—contains a **स्थविरावली** sthavirāvali—A serial description—of **स्थविर** Sthaviras—of life—incidents of highly learned and greatly respected venerable ascetics.

The sthaviras are of three kinds viz **वयस्थविर** Vaya sthavira Ascetics aged sixty years and more, are vaya sthaviras 2. **प्रव्रज्यास्थविरः** Pravrajyā sthaviras—Ascetics whose consecration is of twenty years duration and more, are pravrajyā sthaviras, and 3. **श्रुतस्थविर** Śruta sthaviras—Ascetics possessing a complete knowledge of **ठाण्णं** Thāṇṇa, **समवायक** Samavāyāṅga and other sūtras of the **द्वादशाङ्गी** dvādaśāṅgī—the Sacred Scriptures of the Jainas—are śruta sthaviras,

The Sthavirāvali of the Jainas, contains a description of the life—incidents of the Gaṇadhars of Tirthaṅkaras (the chief disciples of Tirthaṅkaras), of the Paṭtadharas (Pontiffs who have succeeded them), and of the Yuga—pradhāns who have flourished at different periods of time.

The present work i. e. the First Part of the Fifth Volume of the Śramaṇa Bhagavān Mahāvīra Series, contains an account of the (a) 11 (Eleven) Gaṇadhars (chief disciples) of Śramaṇa Bhagavān Mahāvīra, (b) accounts of life—incidents of 30 (thirty) Paṭtadharas (eminent personages) who have succeeded Gaṇadhara Mahārāja Sudharmā Swāmī as Heads of the Jaina Church in regular order, and (c) accounts of the 15 (fifteen) Yuga—pradhāns (highly learned and greatly respected, venerable sages of the age) who had done valuable service to the Jaina Religion.

During the present Duḥṣama Kāla or the Fifth Ar of the Avasarpīṇī era, there will be 2004 (two thousand and four) Yuga—pradhāns. Out of 21000 years of the Pancama Kāla, more than 2470 years have already passed. Tables giving some

details of the Yuga-pradhāns who have flourished during the period, are given in an Appendix at the end of the book.

Sources of Information—The sources of information about paṭṭadhars as Yuga-pradhāns and other important personages of religious merit, are the following—viz

1. कप्पसुत्त थेरावली (प्राकृत) Kappa Sutta Thérāvali (Prākṛit) by Srimān Dévarddhi Gaṇi Kṣamā-śramaṇa.
2. नंदीसूत्रपट्टावली (प्राकृत) Nandī Sūtra Paṭṭāvali (Prākṛit) by Srimān Dévarddhi Gaṇi Kṣamā-śramaṇa
3. दुस्समकालसमणसंघथय (प्राकृत) Dussama Kāla Samaṇa Saṅgha Thayam (Prākṛit) by Śrī Dharma Ghoṣa Sūri.
4. श्री गुरुपर्वक्रमः (संस्कृत) Śrī Guru Parva Kramah (Sans) by Śrī Guṇa Ratna Sūri
5. गुर्वावली-पट्टपरंपरासूरिनामानि (संस्कृत) Gurvāvali Paṭṭa-paramparā Sūri Nāmāni (Sans) by Śrī Muni Sundara Sūri.
6. सोम सौभाग्य-पट्टावली (संस्कृत) Soma Saubhāgya Paṭṭāvali (Sans) by Śrī Soma Sundara Sūri.
7. तपागच्छपट्टावली सूत्रवृत्ति (प्राकृत) Tapā Gaccha Paṭṭāvali Sūtra-vṛitti (Prākṛit-Sans) by Upādhyāya Dharma-sāgarji
8. श्री महावीर पट्टपरंपरा (संस्कृत) Śrī Mahāvīra Paṭṭa Paramparā (Sans) by Śrī Dēva Vimala Gaṇi
9. युगप्रधाना. (संस्कृत) Yuga Pradhānāh (Sans). by Mahopādhyaya Śrī Vinaya Vijayaḥi Gaṇi
10. श्री सूरिपरंपरा (संस्कृत) Śrī Sūri Paramparā (Sans) by Mahopādhyaya Śrī Vinaya Vijayaḥi Gaṇi
11. पट्टावली सरोद्धार (संस्कृत) Paṭṭāvali Saroddhāra (Sans) by Upādhyāya Ravivardhana.
12. उक्केस गच्छीया पट्टावली—Ukésa Gacchīyā Paṭṭāvali.

The Sthavirāvali given in Kalpa Sūtra containing as it does the sthavirāvali of a number of ācāryas who have succeeded Śruta Kēvali Śrimān Ārya Bhadra-bāhu Swāmī (the author of Kalpa Sūtra) cannot possibly have been composed by Ārya Bhadra-bāhu Swāmī.

The Paṭṭāvali of Kēvalis and of Śruta Kēvalis who had preceded him upto his own time seems to have been written by Śruta Kēvali Ārya Bhadra-bahu Swāmī. But the Sthavirāvali

must have been completed by 'Dévarddhi Gaṇi Kṣamā-śramaṇa at the re-daction of the Siddhāntas at वल्लभीपुर Vallabhipura in Mahāvira Nirvāṇa Saṃvat 980.

The Paṭṭāvalī of Nandī Sūtra was also composed by Déva-rddhi Gaṇi Kṣamā-śramaṇa.

The Tapāgacchiya Paṭṭāvalī written in Vikrama Saṃvat 1646 by Upādhyāya Dharma-sāgaraṇi Gaṇi, containing a complete continuous description of the Paṭṭāvalī of Nirgranthas, Kauśikas, Candra, Vanavāsī and Vaḍa Gaccha from the time of Śramaṇa Bhagavān Mahāvira to that of Ācārya Mahārāja Śrī Hira-Vijaya Sūriji had been critically examined and revised by a committee of Ācārya Mahārāja Śrīmān Hira-Vijaya Sūriji, Upādhyāya Śrī Vimala Harṣa Gaṇi, Upādhyāya Śrī Kalyāṇa Vijaya Gaṇi, and Upādhyāya Śrī Soma Vijaya Gaṇi at Ahme-dābād on Friday, Caltra Vad 6 of Vikrama Saṃvat 1648 with the help of Gurvāvalī of Śrī Muni-sundara Sūri and the Dusama Kāla Śrī Śramaṇa Saṅgha Stotra of Śrī Dharma Ghoṣa Sūri.

The sthavirāvalī of Tapāgaccha was continued as the Paṭṭāvalī of 59 Śrī Vijaya Sēna Sūri 60 Śrī Vijaya Déva Sūri and 61 Śrī Vijaya Siṃha Sūri under the title of Śrī Tapā Gaṇapati Guṇa Paddhatti by Upādhyāya Guṇa Vijaya Gaṇi in Vijaya Déva Mahātmya in Vikrama Saṃvat 1673.

Another addition to the Tapāgacchiya Sthavirāvalī contain-ing serial accounts of 59 Ācārya Śrī Vijaya Sēna Sūri 60 Ācārya Vijaya Déva Sūri and 61. Ācārya Śrī Vijaya Siṃha Sūri was written by Upādhyāya Mégha Vijaya Gaṇi.

A third addition to the Tapāgacchiya Sthavirāvalī contain-ing a serial description of Ācāryas from 58 Ācārya Śrīmān Hira Vijaya Sūriji to 72 Śrī Buddhi Vijaya Gaṇi under the title of Śrī Guru Mālā was written by Muni Cāritra Vijayaṇi.

Paṭṭāvalis and Sthavirāvalis by other authors are equally important from a historical point of view.

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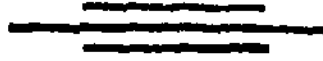


Śramaṇa Bhagavān Mahāvīra.

VOL. V. PART I.

STHAVIRAVALI

CHAPTER I.



ते णं काले णं ते णं समए णं समणस्स भगवओ
महावीरस्स नव गणा इकारस गणहरा हुत्था ॥ १ ॥

Tè ṇam kālé ṇam té ṇam samaṇṇam Samaṇassa Bhagavaō
Mahāvīrassa nava gaṇā ikkārasa gaṇaharā hutthā.

During that age, at that time, Śramaṇa Bhagavān Mahāvīra had nine Gaṇas; गणा—एक वाचनिक साधुसमुदायो गणः । Éka vāc-anika sādhu-samudāyo gaṇaḥ—(An aggregate of Sādhus having tutition under one religious teacher, is called a Gaṇa), and eleven Gaṇadharas गणधर—Chief Disciples or Heads of a Gaṇa.

The eleven Gaṇadharas or chief disciples of Śramaṇa Bhagavān Mahāvīra were—

पढमित्थ इंदभूई वीए पुण होइ अग्निभूइ ति ।
 तइए य वाउभूई तओ वियत्ते सुधम्मए य ॥ २० ॥
 मंडिअ मोरियपुत्ते अकंपिए चेव अयलभाया य ।
 मेअज्जे य पहासे गणहरा हुंति वीरस्स ॥ २१ ॥

॥ श्री नन्दीसूत्रम् ॥

गाथा-द्वयमेतदपि निगदसिद्धं । एत च गणभृतः सर्वेऽपि तथा कल्प-
 त्वाद्भगवदुपदिष्टं “उपन्नेइ वा” इत्यादि मातृकापदत्रयमधिगम्य सूत्रतः
 सकलमपि प्रवचनं दृश्यन्तः ॥

1. Padhamittha Indabhūi biē puṇa hoi Aggibhūi ti”
 Taié ya Vāubhūi tao Viyatté Suhammé ya 1 (20)

2. Maṇḍia Moriya-putté Akampié céva Ayala-bhāyā ya
 Méajjé ya Pahāsé Gaṇaharā hunti Virassa. 2. (21)

1. The first is Indrabhūti; the second is Agnibhūti. The
 third is Vāyubhūti. Then, Vyakta and Sudharmā.

2. Maṇḍita, Maurya-putra, Akampita, also Acalabhrātā, Mētā-
 rya, and Prabhāsa—These are the Gaṇadharas (Chief Disciples)
 of Vira Bhagavān.

Commentary—These two verses are well-authenticated
 by the Āgamas. All these Gaṇadharas having learnt the
 three Essential Principles उपन्नेइ वा विगमेइ वा ध्रौवेइ वा ”
 Upannéi vā, Vigaméi vā Dhrauvéi vā ’ from Śramaṇa Bhagavān
 Mahāvira, composed the Sutras, of प्रवचन Pravacana—the द्वादशाङ्गी
 Dvādaśāṅgī आगम Āgamas—the Sacred Works of the Jainās—

Thus, the names of the eleven Gaṇadharas (Chief Discl-
 ples) of Śramaṇa Bhagavān Mahāvira are—

1. Gaṇadhara Mahārāja Indrabhūti Gautama (Śrīman Gaut-
 ama Swāmī).

2. Gaṇadhara Agnibhūti.

3. Gaṇadhara Vāyubhūti.

4. Gaṇadhara Vyakta.

5. Gaṇadhara Ārya Sudharmā Swāmī.
6. Gaṇadhara Ārya Maṇḍita
7. Gaṇadhara Ārya Maurya-putra.
8. Gaṇadhara Ārya Akampita.
9. Gaṇadhara Ārya Acala-bhrātā.
10. Gaṇadhara Ārya Mētārya.
11. Gaṇadhara Ārya Prabhāsa.

1. Śrī Gaṇadhara Bhagavān Gautama Swāmī श्री गौतम स्वामी
 2. Ārya Agnibhūti अग्निभूति 3. Ārya Vāyubhūti वायुभूति 4. Ārya Vyakta आर्य व्यक्त 5. Ārya Sudharmā Swāmī आर्य सुधर्मा स्वामि 6. Ārya Maṇḍita आर्यमंडित 7. Ārya Maurya-putra आर्य मौर्यपुत्र 8. Ārya Akampita आर्य अकम्पित 9. Ārya Acala Bhrātā आर्य अचल भ्राता 10. Ārya Mētārya मेतार्य and 11. Ārya Prabhāsa आर्य प्रभास,

BHAGAVĀN ŚRĪ GAUTAMA SWĀMĪ.

Indrabhūti Gautama इन्द्रभूति गौतम—better known as—Gautama Swāmī—from his gotra,—was the First Gaṇadhara गणधर or principal disciple of Śramaṇa Bhagavān Mahāvīra. He was born in the year 607 B C at Gobara gāma गोबर गाम (Gobbra or Govaraya) a small village near Rājagriha राजगृह, the capital city of Magadha मगध. He was the eldest son of Vasubhūti वसुभूति, his mother's name was Prithivī पृथ्वी. He was a Brāhmin by caste and was well-versed in the Four Vēdas and the six Upāṅgas.

The soul of Indrabhūti Gautama, was the charioteer of Śramaṇa Bhagavān Mahāvīra, during his previous eighteenth Bhava as Tripriṣṭha Vāsudēva, who, with sweet words, said to the dying lion “O lion! You have crushed down intoxicated huge elephants in sport (with the greatest ease): O King of the Beasts! you have terrified your enemies by your incomparable valour; O King of the Forest! you have defeated thousands of kings equipped with weapons and warriors, arranged methodically in a way that nothing can escape it; O Good Soul! why do you thus needlessly become angry? Do not think that you have

been killed by a mere child. He is the gladdener of his family and of his people, like the Moon in the vault of the sky.

“ Interpreters of dreams have also fore-told “ This child will become a Vāsudéva,—a lord of half the territory of Bharata kṣétra; O my good friend ! you are a lion among lower animals. He is a lion among human beings What disrespect or ill fame is there in a lion killing a lion ? ” Having thus become internally tranquil by peacefully hearing the honey-like or nectar-like words of the charioteer, the lion after death, was born as a Nāraka in hellish regions, and the charioteer, in course of time, will become the first Gaṇadhara, named Gautama, of Śramaṇa Bhagavān Mahāvira, when the soul of Tripriṣṭha Vāsudéva becomes a Tirthankara ”

He was thoroughly conversant with the fourteen varieties of Knowledge (1-6 Aṅgāni अङ्गानि, The six Supplements of the Védas, 7-10 Védāh वेदाः, The Four Védās, 11. Mīmāṃsā मीमांसा The designation of a philosophical system which is divided into two distinct branches. The former called Pūrva or Karma Mīmāṃsa पूर्व or कर्म मीमांसा, and founded by Jaimini जैमिनि, is chiefly concerned with the correct interpretation of Védic ritual; the latter, called Uttara-Brahma or Śārīrika Mīmāṃsā उत्तर—ब्रह्म—शारीरिक मीमांसा but best known under the name of Védānta वेदान्त and founded by Bādarāyana बादरायण is a pantheist system of discussing chiefly the nature of Brahman ब्रह्म or the Universal Soul. 12. Nyāya न्याय the Nyāya System of Philosophy 13 Dharma Śāstra धर्मशास्त्र Discourses on Virtue or Duty, and 14 Purāṇa पुराण Name of eighteen legendary works treating chiefly of Cosmogony and Divine Genealogy. These fourteen varieties of Vidyā विद्या Knowledge are mentioned in the following verse—

अङ्गानि वेदाश्चत्वारो मीमांसा न्यायविस्तरः ।

धर्मशास्त्रं पुराणं च विद्यास्त्वेताश्चतुर्दश ॥ १ ॥

1. Aṅgāni, Vēdās'catvāro, Mīmāṃsā, Nyāya-vistārah:

Dharma-sāstram, Purāṇam ca, vidyāstvētās'caturdaś'ā.

Aṅgāni, the six Supplements of Vēdas; the Four Vēdas, Mīmāṃsā, the entire field of Nyāya Śāstra, Dharma Śāstra Discourses of Sacred Knowledge on Virtue or Duty and Purāṇas-Legendary Works-These constitute the fourteen varieties of Vidyā विद्या Knowledge.

The Vēdāṅgas are six in number. They are:—

शिक्षा कल्पो व्याकरणं निरुक्तं छंदसां चयः ।

ज्योतिषामयनं चैव वेदांगानि षडेव तु ॥ २ ॥

2. Sikṣā Kalpo Vyākaraṇam, Niruktaṁ Chandasām cayan;
Jyotiṣhāmayanam caiva Vēdāṅgāni ṣadēva tu.

2. Sikṣā शिक्षा the science of proper articulation and pronunciation 2 Kalpa कल्प Ritual or ceremonial 3 Vyākaraṇam व्याकरण Grammar 4 Nirukta निरुक्त Etymological explanations of difficult words. 5 Chandas छन्दस् Vēdic text; prosody, and 6 Jyotiṣa ज्योतिष् Astronomy. These six are the Vēdāṅgas वेदाङ्ग Supplements of the Vēdas

He had an aggregate of five hundred (500) pupils under him, who were receiving religious instruction in various branches of knowledge. He was very often busy in performing various Yajnas यज्ञ Sacrifices.

DIKṢĀ

After Dikṣā दीक्षा Initiation by Śramaṇa Bhagavān Mahāvira, Gaṇadhara Indrabhūti always had Chaṭha-Bhakta fasting for two consecutive days and having meagre food on the third day, very often, very severe penance, but nothing short of a two-days fasting.

Gaṇadhara Indrabhūti Gautama composed Sacred Knowledge consisting of the Twelve Aṅgas and the Fourteen Pūrvas

पूर्व within a Muhūrta मुहूर्त forty-eight minutes after receiving a correct explanation of Tripadi त्रिपदि a combination of three syllables. 1 Utpāda उत्पाद 2 Vyaya व्यय, and 3 Dhrauvya ध्रौव्य contained in the great Universal Law governing all substances.

Utpada-Vyaya-Dhrauvya yuktam Sat. उत्पाद – व्यय – ध्रौव्य युक्तं सत्

All the substances (in this world) possess the qualities of 1 Production; birth, 2 Perishability; destruction, and 3 Permanence.

1 Utpāda उत्पाद--स्वजात्यपरित्यागेन भावान्तरावाप्तिरुत्पादः--Sva-jātyaparityāgēna bhāvāntarvyāptirutpādah.—The assumption of another form without abandoning its genus, is called Utpāda उत्पाद.

2 Vyaya व्यय--तथापूर्वभावविगमो व्यय Tathā purvabhāva vigamo vyayah—The disappearance of the previous condition is called Vyaya व्यय.

3 Dhrauvya ध्रौव्य--ध्रुवे स्थैर्यकर्मणो ध्रुवतीति ध्रुवः Sthaiṛya karmaṇo-r-dhruvaṇīti dhruvah—That which remains stable by its possessing the property of becoming firm is called Dhrauvya.

Note that Dravya द्रव्य Substance is not merely a substance but also its Paryāya पर्याय Change in form; transformation; and hence, Utpāda उत्पाद and Vyaya व्यय in addition to Dhrauvya ध्रौव्य; moreover dravya द्रव्य, is not simply Paryāya पर्याय, but is also Dravya द्रव्य, and therefore, Dhrauvya ध्रौव्य in addition to Utpāda उत्पाद and Vyaya व्यय.

Thus, Sat सत् everything that exists is Dravya paryāyātma-ka द्रव्यपर्यायात्मक and Utpāda vyaya dhrauvya yuktatah उत्पाद व्ययध्रौव्ययुक्तः Everything that exists, exists either as a substance or its transformed state, and is governed by 1. Production, 2 Perishability, and 3 Stability.

Thus, gold is a Dravya द्रव्य, a Substance. When an ornament

is made from from it, say a bracelet, it is produced as a bracelet and it will be known as a bracelet. When that bracelet is melted at the time of preparing another ornament, the form that it assumed at the time of preparing a bracelet is now destroyed, and when a new ornament, say a chain or another ornament is prepared, it is now produced as a chain or another ornament. At the time of preparing both the ornaments, gold is the original substance, and it remains stable as gold

Here, gold is a Dravya द्रव्य a substance, and the preparation of various ornaments from gold, is its Paryāya पर्याय Change in form. While preparing ornaments, its previous form is destroyed and it assumes a new form, and yet gold remains stable as an original substance. Both these characteristic attributes exist together. Dravya is the original substance, and Guṇa गुण Attribute; and Paryāya पर्याय—Change in form,—are the common general properties of a substance. Dravya is stable; Paryāya is instable. Guṇa गुण Attribute is the natural quality of a substance. Paryāya is the quality acquired in due course. This World, the Souls and Substance, are without a beginning and without an end. At the completion of time limit of the Bhava भव Existence, in which a soul is born as a Déva देव a Celestial being, a Manuṣya मनुष्य a human being, a Tiryanca तिर्यञ्च a lower animal, or as a Nāraka नारक a hellish being, in this Saṁsāra संसार, in accordance with his good or evil actions in previous life, the existence during that life ends and the Soul assumes another life. Birth as a god or a human being or a lower animal or as a hellish being is the Paryāya of a Soul During every existence of life Ātmā आत्मा the Soul is always present. It is permanent and hence, all the souls, as a Dravya and also as a Paryāya, are permanent.

The Dikṣā दीक्षा Initiation into the Order of Monks – of Indrabhūti Gautama took place under the following circumstances :—

At the time, when Śramaṇa Bhagavān Mahāvīra; acquired

Kévala Jñāna केवलज्ञान Perfect Knowledge, outside Jrambhika gāma Nagara जुम्भिकग्राम नगर on the banks of Rijuvāluka Nadi रज्जुवालुका नदी, a wealthy Brāhmaṇa named Somila सोमिल was preparing for a great Yajna यज्ञ Sacrifice to gods, and he invited numerous Brāhmins including eleven highly talented Ācāryas of whom the three brothers—1 Indrabhūti इन्द्रभूति 2 Agnibhūti अग्निभूति and 3 Vāyubhūti वायुभूति, were well-versed in the fourteen kinds of knowledge. Indrabhūti had a doubt about the existence of Jīva जीव Soul; Agnibhūti had doubts about Karmas; and Vāyubhūti had a doubt that the body and the soul are inseparate; the 4th Vyakta व्यक्त and 5th Sudharmā सुधर्मा had an aggregate of five hundred pupils under each of them and they were very learned; 6 Maṇḍita मण्डित and 7 Maurya-putra मौर्यपुत्र brothers, with three hundred and fifty pupils under each of them, had a doubt about Bandha and gods; and four Brāhmins 8 Akampita अकम्पित 9 Acala Bhrātā अचलभ्राता 10 Mētārya मेत्रार्य and 11. Prabhāsa प्रभास, each of them with a pupilage of three hundred each. Akampita had a doubt about Naraka नरक; Acala Bhrātā about Puṇya पुण्य Merit; Mētārya about Para-loka परलोक Next World; and Prabhāsa had a doubt about Moksa मोक्ष Salvation. Each of these eleven learned Brāhmins had a doubt in their mind, but no one would ask the other for the solution of his doubt for fear of losing his fame as a Sarvajñā सर्वज्ञ an Omniscient. These eleven Ācāryas had altogether forty-four hundred pupils with them. There is no wonder that ordinary individuals will entertain undue importance for a sacrificial ceremony conducted by such well-versed scholars of different countries, and it is but natural that many orthodox persons on hearing the fame of the gentleman undertaking the Yajna, and the fame of learned scholars conducting the ceremony, may visit the place for Darśana दर्शन Seeing, and Apāpā अपापनगरी Nagari was over-flowing with Brāhmins and other individuals. It is also natural that, on seeing a large multitude of visitors from different countries, the Ācāryas and Upādhyāyas performing the sacrificial ceremonies and their pupils, may become very glad and may entertain a very high opinion about themselves

At the moment, when Śramaṇa Bhagavān Mahāvīra acquired Kēvala Jñāna केवल ज्ञान Perfect Knowledge, the Indras became full of joy by the shaking of their thrones, and they went there to pay homage to the Venerable Ascetic; and having paid their respects they prepared a Samavasaraṇa for him. The place became filled up with gods of the four kinds, human beings, and lower animals. Although Śramaṇa Bhagavān Mahāvīra knew that there was none capable of taking Bhāgavati Dīkṣā भागवती दीक्षा, Initiation into an Order of Monks after renouncing all worldly pursuits—in the whole assembly, he sat on the middle of the Samavasaraṇa and preached Dharma, knowing it to be the established usage of Tīrthaṅkaras. The preaching of a Tīrthaṅkara is never fruitless; there is always some individual who becomes enlightened by the preaching and accepts Dīkṣā, still however, it is a strange event, that the first preaching of Śramaṇa Bhagavān Mahāvīra was abortive, as no one was enlightened by it and none accepted any vow, because the assembly consisted only of gods, a few human beings and lower animals. This event is, therefore, reckoned as one of the ten strange events of Śramaṇa Bhagavān Mahāvīra.

Śramaṇa Bhagavān Mahāvīra, knowing that there still remained Tīrthaṅkara Nāma Karma तीर्थकर नाम कर्म, to be experienced by him, and that it can be experienced by enlightening suitable individuals, went, surrounded by millions of gods and goddesses and placing his feet on gold-lotuses arranged by gods in front of him, to Apāpā अपाप नगरी Nagari -- a town, twelve yojans in extent, embellished with devout persons, and overflowing with Brāhmins and other individuals who had collected there from various countries for the purpose of visiting the Yajna,—with the supremely good object of enlightening the Brāhmins.

Śramaṇa Bhagavān Mahāvīra entered the Samavasaraṇa by its East-door, went three times round the Aśoka Tree thirty-two dhanuṣya high resembling an image of gems, and saying "Namo Titthassa नमो तित्थस्स ।" Adoration to Tīrtha तीर्थ-a

Congregation consisting of Sādhus साधु Saints 2 Sādhvīs साध्वी Nuns 3 Śrāvakas श्रावक Jain lay men, and 4 Śrāvikās श्राविका Jain females—sat on the jewelled throne with a footstool, in the middle of the Samavasaraṇa with his face directed towards the East. Devout gods arranged three images of the Bhagavān in the three remaining directions. Gods, human beings, and lower animals, entered by the main door, and occupied their appropriate seats. The Indra, then, bowing down most respectfully and praising him with his two folded hands brought in front of his fore-head, sat reverentially. Śramaṇa Bhagavān Mahāvīra preached Dharma as follows:—

This Saṁsāra is formidable like a turbulent ocean and its chief cause is the Karma, like the seed of a tree. A man becoming indiscrete by his own actions, degrades himself, like an individual digging a well, and a pure-hearted person always rises high, like a man building a palace. One should never practise destruction of life, as it is source of evil Karmas. One should always be ready in the protection of the life of other living beings to the same extent as he would in the protection of his own life. One desirous of abstaining from injury to other individuals, as well as to himself, should avoid an Un-truth and should always speak the Truth. People tell lies out of anger, pride, deceit, greed, fear, and out of derision. By putting a stop to the generative causes of telling lies, the virtuous quality of speaking nothing but the Truth, will naturally manifest itself. Truth will always be preserved by speaking only true, salutary, measured, and wholesome language. None should ever take any substance not given by its possessor, as it is capable of taking away the principle of life from him, because stealing away such an object from him, results in his death. Coition, which causes the death of small animalcules during the process, should not be indulged in. Wise-men desirous of मोक्ष Moksha—Final Emancipation, should always remain chaste, bodily, mentally, and in speech. One should not accumulate property which is the cause of many evil actions; because such

an individual overwhelmed with grief, goes down to the infernal regions under the burden of many belongings”

On seeing millions of gods and goddesses coming there from heaven, the eminent Brāhmin Indrabhūti Gautama, became elated with a high opinion about himself and the sacrificial ceremony he had undertaken to perform. He could not remain without flattering himself. He told Somila, who was having the sacrificial ceremony performed, and other Brāhmins—“ See the miraculous power of this यज्ञ Yajna. These gods invited by our मन्त्र Mantras, Incantations, become clearly visible and they are coming here. ”

When Indrabhūti Gautama saw that the gods did not come to the sacrificial pavilion, but they went to समवसरण the Samavasarana, where Śramana Bhagavān Mahāvīra was preaching, he asked out of curiosity, “Have these gods lost their way? Instead of coming here, where are they going?” On inquiry from various persons, he was informed “They are going to the Samavasaraṇa, prepared by gods for Śramana Bhagavān Mahāvīra,—the great सर्वज्ञ Sarvajna,—Omniscient, with divine splendour, who has recently arrived in the neighbouring pleasure-garden of the town.”

On hearing the word सर्वज्ञ Sarvajna, Indrabhūti Gautama was greatly enraged; his whole body was burning with furious anger; his eyes became blood-shot, his face looked frightful, and he angrily said—‘ Ah ! While I am सर्वज्ञ Sarvajna,—Omniscient, how does any body else dare to call himself also a Sarvajna? It is painful to hear. How can such an unpleasant thing be at all heard? Because, some foolish person may be cheated by any rogue, but he has deceived even gods (who are called विबुध Vibudha, wise-men) so that, they go to him, abandoning the sacrificial pavilion and me, who is a सर्वज्ञ Sarvajna, Omniscient.

अहो ! सुराः कथं भ्रान्तास्तीर्थगम इव वायसाः ।

कमलाकरवज्रेका मल्लिकाश्रन्दनं यथा ॥ १ ॥

करभा इव सद्वृक्षान्, क्षीरान्नं शूकरा इव ।
अर्कस्यालोकवद् धूकास्त्यक्त्वा यागं प्रयान्ति यत् ॥ २ ॥

- 1 Aho ! surāḥ katham bhrāntāstīrthāmbha iva vāyasāḥ;
Kamalākaravadbhékā maksikāścandanam yathā. 1
- 2 Karabhā iva sadvriksān ksīrānnam śūkarā iva;
Arkasyālokavat ghūkā—styaktvā yāgam prayānti yat 2

1-2 Alas ! why do the gods, becoming perplexed, go away leaving the sacrificial offerings, like crows abandoning holy water or frogs abandoning a lake of lotuses, or flies abandoning sandal-wood, or camels abandoning good trees, or hogs abandoning a diet of rice-pudding, or like owls abandoning the light of the Sun ? 1-2

अथवा-यादृशोऽयं सर्वज्ञस्तादृशा एवैते सुराः, अनुरूप एव संयोगः

Athavā—Yādriśo'yam sarvajnastādrīśā évaité surāḥ anurūpa éva samyogah. Or, as is this Sarvajna, so they certainly are. The connection is quite appropriate.

पश्यापनुरूपमिन्दिन्दिरेण माकरन्दशेखरो मुखरः ।
अपि च पिचुमन्दमुकुले मौकुलिकुलमाकुलं मिलति ॥ ४ ॥

Paśyānurūpamindīdirēṇa mākanda—śekhara mukharah;
Apica picumandamukulé maukulikulamākulam milati. 1

1. Because, see the complaisance; the most beautiful juicy portion of the mango-tree becomes eloquent with the buzzing of bees, while a flock of crows meets confusedly on the buds of Neem (Azadircta Indica) trees.

Still however, I cannot tolerate his arrogance in being styled a Sarvajna.

न्योमि सूर्यद्वयं किं स्याद्, गुहायां केसरिद्वयम् ।
प्रत्याकारे च खड्गौ द्वौ, किं सर्वज्ञावहं स च ? ॥ ५ ॥

Vyomni sūryadvayam kim syād guhāyām kēsaradvayam,
Pratyākārè ca khadgau dvau, kim sarvajnāvaham sa ca ?

How can there be two Suns in the sky, two lions in a cave, two swords in one sheath, and Two Sarvajnas, I and he ?

He then asked, with derision, people who were returning, after paying respects to the Venerable Ascetic. Oh ! did you see the Sarvajna ? What is his appearance like ? What is his natural form ? The people said:—

यदि त्रिलोकीगणनापरा स्यात्, तस्याः समाप्तिर्यदि नायुषः स्यात् ।
पारेपराध्यं गणितं यदि स्यात्, गणेयनिःशेषगुणोऽपि स स्यात् ॥ ६ ॥

1 Yadi trilokigaṇanā parā syāt, tasyāḥ samāptir-yadi nāyuṣa syāth;

Pāreparārdhyam gaṇitam yadi syāt, gaṇéya nihséṣa guṇo'pi sa syāt. 1

1 If there be a different calculation of all the objects of the Three Worlds, and if there be no life left for the completion of that calculation, and if the calculation be beyond पारार्ध Parārdha (100000,000,000000000) then only, he becomes one whose entire qualities become calculable. 1

On being told thus, he resolved—

नूनमेष महाधूर्तो, मायायाः कुलमंदिरम् ।
कथं लोकः समस्तोऽपि, विभ्रमे पातितोऽमुना ? ॥ ७ ॥

2 Nūnaméṣa mahādhūrto, māyāyāḥ kula-mandiram;
Katham lokah samasto'pi vibhramé pātito'munā ? 2

2. Certainly, he is a great rogue, and he is the family-temple of fraud. How is the whole population thrown into delusion by him ?

न क्षमे क्षणमात्रं तु, तं सर्वज्ञं कदाचन ।

तमःस्तोममपाकर्तुं, सूर्यो नैव प्रतीक्षते ॥ ८ ॥

3 Na kṣamé kṣaṇamātram tu, tam sarvajnam kadācana;
Tamaḥ stomamapākartum, sūryo naiva pratīkṣaté 3.

3 I cannot, at all, tolerate that sarvajna, even for a moment. The Sun never waits for removing the mass of darkness.

वैश्वानरः करस्पर्शं, कैसरोल्लुञ्चनं हरिः ।

क्षत्रियश्च रिपुक्षेपं न सहन्ते कदाचन ॥ ९ ॥

4 Vaiśvānaraḥ karasparśam, kēsaro-lluncanam hariḥ;
Kṣatriyaśca ripusképam, na sahanaté kadācana. 4

4 Fire does not tolerate a touch with the hand, a lion does not tolerate a pulling of his mane; and a Kṣatriya (brave warrior) does not tolerate an insult from his enemy. 4.

मया हि येन वादीन्द्रास्तूष्णीं सस्थापिताः समे ।

गेहे शूरतरः कोऽसौ, सर्वज्ञो मत्पुरो भवेत् ? ॥ १० ॥

5 Mayā hi yénad vādīndrā-stūṣṇīm samsthāpitāḥ samé;
Géhe śūratarah ko'sau, sarvajno matpuro bhavét 5.

5 Eminent controversialists have been thoroughly silenced by me in discussion. Who is, before me, this Sarvajna, who is very brave in his own house ?

क्षैला येनाग्निना दग्धाः पुरः के तस्य पादपाः ?

उत्पादिता गजा येन, का वायोस्तस्य पुंभिकाः ? ॥ ११ ॥

6 Śailā yénāgninā dagdhāḥ, purah ké tasya pādapāḥ ?
Utpāitā gajāḥ yéna, kā vāyostasya pumbhikāḥ ? 6.

6 What are trees, before the fire, by which rocks of stone were burnt ? What is a tuft of cotton to the wind, by which elephants have been thrown up ?

गता गौडदेशोद्भवा दूरदेशं, भयाज्जर्जरा गौर्जरास्त्रासमीयुः ।
मृता मालवीयास्तिलांगास्तिलंगोद्भवा जज्ञिरे पंडिता मद्भयेन ॥१२॥

7 Gata Gauda-désodbhavā dūra-désam, bhayājjarjarā
Gaurjarāstrāsamiyuh.

Mritā Mālavīyā-Stilaṅgā-stilaṅgodbhavā jainirè paṇḍitā
madbhayéna 7

7 Moreover, on account of fear from me, the learned men born in गौड देश Gauda-désa, (Central Bengal) went away to a distant country; and the learned men of गुर्जर Gurjara (Gujarāt) became infirm and terrified; the learned men of मालवा Mālvā, (name of a country in Central India,) died, and the learned men of तिलिंग Tilinga,—a country in South India—were reduced like particles of sesamum seeds.

अरे लाटजाताः क याताः प्रणष्टा पतिष्टा अपि द्राविडा व्रीडयार्त्ताः ।
अहो वादिलिप्सास्तुरे मय्यमुष्मिन् जगत्युत्कटं वादिदुर्भिक्षमेतत् ॥ १३ ॥

8 Aré Lātajātāḥ kva yātāḥ praṇastāḥ, patiṣṭāpi Drāvidā
vridayārttāḥ.

Aho vādilipsāture mayyamu min jagatyutkatam vādidur-
bhikṣamétat. 8

8 Alas ! Where have the learned men of लाटदेश Lāta-désa a country south of Broach and learned men of द्राविड Drāvida a country in South India, disappeared, distressed by shame ? Myself being always eager to meet a controversialist there is a severe famine in this world. 8

तस्य ममाग्रे कोऽसौ वादी सर्वज्ञमानमुद्वहति ? ।
इति तत्र गंतुमुत्कं तमग्निभूतिर्जगादैवं ॥ १४ ॥

9 Tasya mamāgré ko'sau vādī sarvajnamānamudvahati,
Iti tatra gantumutkam tamAgnibhūti-r-jagādaivam 9.

9 Who is this controversialist before me, who bears the conceit of being called a Sarvajna? When he was contemplating thus, Agñibhūti said to him who was very desirous of going there, as follows:—

किं तत्र वादिकीटे तत्र प्रयासेन ? यामि बंधोऽहम् ।
कमलोन्मूलनहेतोर्नेतव्यः किं सुरेन्द्रगजः ? ॥ १५ ॥

10. Kim tatra vādikīṭe tava prayāsēna? yāmi bandho'ham,
Kamalonmūlanahéto-r-nétavyah kim suréndra-gajah? 10

10 Why should you take trouble for the वादिकीट Vadikīṭa the worm of a controversialist? O brother! I am going. Should the stately elephant of Indra, be led for the purpose of up-rooting a lotus?

अकथयदथेन्द्रभूतिर्यद्यपि मच्छात्रजय्य एवासौ ।
तदपि प्रवादिनाम श्रत्वा स्थातुं न शक्नोमि ॥ १६ ॥

11 Akathayadathendrabhūti-r-yadyapi macchātraajyya evāsau;
Tadapi pravādināma śrutvā sthātum na śaknomi 11

11 Indrabhūti said “Although he is fit to be won over even by a disciple of mine, I cannot sit silent, after hearing the name of a controversialist.

पीलयतस्तिलः कश्चित् दलतश्च यथा कणः ।
सूडयतस्तृणं किञ्चिदगस्तेः पिबतः सरः ॥ १७ ॥

मर्दयतस्तुषः कोऽपि, तद्वदेष ममामवत् ।
तथापि सासहिर्न हि, मुधा सर्वज्ञवादिनम् ॥ १८ ॥

12 Pilayatastīlah kaścīt, dalataśca yathā kaṇah:
Sūdayatastriṇam kimcidagastēh pibatah sarah. 12

13 Mardayatastusah ko pi tadvadēsa mamābhavat;
Tathā'pi sāsahī-r-na hi mudhā sarvajña-vādinam. 13

12-13 While crushing down, some seed of sesamum remained uncrushed, while pounding, some grain of corn, remained

unpounded; when removing grass completely, some grass remained behind; when अगस्त्य Agastya, (name of a Vèdic sage,) drank the whole ocean, some small pool remained un-drunk; when grinding, some chaff remained un-ground, so it really happened with me. However, I cannot uselessly put up with the Sarvajna controversialist.

एकस्मिन्नजिते ह्यस्मिन्, सर्वमप्यजितं भवेत् ।

एकदा हि सती लुप्त-शीला स्यादसती सदा ॥ १९ ॥

14 Ekasminnajité hyasmin, sarvamapyajitam bhavét,
Ekadā hi satī lupta-śilā syādasatī sada. 14

14 Because, if this one is not won over, every thing else becomes unconquered, because if a chaste woman becomes deprived of her chastity only once, she always becomes unchaste.

चित्रं चैवं त्रिजगति सहस्रशो निर्जिते मया वादैः ।

क्षिप्रचटस्थाल्यामिव कंकडुकोऽसौ स्थितो वादी ॥ २० ॥

15 Citram caiva trijagati sahasraśo nirjité mayā vādaib;
Ksipracatasthālyāmiva kam-katuko'sau sthito vādī 15

15 It is really strange that in the three worlds, thousands have been won over by me by discussions; this controversialist has remained like a grain of corn resisting fire in a cooking dish of easily prepared food.

अस्मिन्नजिते सर्वं जगज्जयोद्भूतमपि यशो नश्येत् ।

अल्पमपि शरीरस्थं शूल्यं प्राणान् वियोजयति ॥ २१ ॥

16 Asminnajité sarvam jagajjayodbhūtamapi yaśo naśyét;
Alpamapi sarīrastham śūlyam prāṇān viyojayati 16.

16. If this one is not won over, the entire reputation acquired by my victory over controversialists all over the world, becomes completely destroyed. Because, even a small thorn existing in the body, deprives it of the means of supporting life.

यतः—छिद्रे स्वल्पेऽपि योतः किं पाथोद्यौ न निमज्जति ? ।

एकस्मिन्निष्टके कृष्टे दुर्गः सर्वोऽपि पात्यते ॥ २२ ॥

17 Yatah:—Chidré svalpépi potah kim pāthodhau na nimajjati?
Ekasminnistaké kṛṣṭé durgah sarvo'pi pātyaté 17.

17 Because—Does not a ship sink itself under water, even with a small hole in it? A fortress is completely pulled down by the removal of one brick. 17.

Having thought thus, Indrabhūti Gautama, at the time of going into the presence of Śramaṇa Bhagavān Mahāvira, decorated himself with twelve distinguishing marks on his body, with a gold यज्ञोपवित Yajnopavita,—the sacred thread worn by members of the first three classes over the left shoulder and under the right arm—became arrogant, dressed himself with a yellow garment, and went, accompanied by his five hundred pupils some carrying books in their hands, some carrying कमण्डलू Kamaṇḍalu—wooden water-pots carried by ascetics—in their hands, and some carrying दर्भ Darbha—a kind of sacred grass used at religious ceremonies and carried as a sign of victory; by whose undermentioned eulogical cries relating to their preceptor, the horizon was re-sounding —

सरस्वतीकंठाभरण—Sarasvatī—kaṇṭhābharana, The necklace of सरस्वती Sarasvatī,—the Goddess of Speech and Learning.

वादिविजयलक्ष्मीशरण—Vādi-vijaya-Laxmī-śaraṇa Who has the shelter of the Goddess of Victory and Prosperity, for defeating a controversialist.

वादिमदगंजन Vādi-mada-ganjana, Who removes the pride of a controversialist,

वादिमुखमंजन Vādi-mukha-bhanjana, Who breaks the mouth of a controversialist.

वादिगजसिंह Vādi-gaja-simha—Who is like a lion to the elephant in the form a controversialist.

वादिशिंहाष्टापद Vādi-simha astāpada, Who is like an अष्टापद

Astāpada, a fabulous eight-legged animal (a match for lions and elephants) to the lion in the form of a controversialist

वादिविनयविशारद Vādi-vināraya-viśada, Who is dextrous in the removal of a controversialist

वादिबृन्दभूमिपाल Vādi-vrinda-bhūmipāla, Who is the protector of the multitude of controversialists.

वादिशिरःकाल Vādi-śiraḥ-kāla, Who is like the God of Death to the head of a controversialist

वादिरुदलीकृपाण Vādi-kadalī kripāṇa, Who is like a sword to plantain tree in the form of a controversialist.

वादितामोभाण Vādi-tamo-bhāṇa, Who is like the Sun in dispelling the darkness embodied in the controversialist.

वादिगोधूमघरट्ट Vādi-godhūma-gharaṭṭa, Who is like a hand-mill (for grinding wheat) to a controversialist.

वादिघटमुद्गर Vādi-ghata-mudgara, Who is like a hammer for (breaking) the water-pot in the form of a controversialist.

वादिधूरुभास्कर Vādi-ghūka-bhāskara, Who is like the Sun to the owl, for a controversialist.

वादिसमुद्रागस्ते Vādi-samudrāgasté, Who is like the sage Agastya (who drank the ocean) to the ocean, for a controversialist.

वादितरुन्मूलनहस्तिन् Vādi-tarūnmūlana-hastin, Who is like an elephant uprooting a tree, to the controversialist.

वादिसुरसुरेन्द्र Vādi-sura-surēndra, Who is like Indra to the gods, for a controversialist.

वादिगरुडगोविन्द Vādi-garuda-Govinda, Who is like Kṛṣṇa snatching away nectar from गरुड Garuda,—the King of Serpents, to a controversialist.

वादिजनराजान Vādi-jana-rajāna, Who is like a king to the populace, for a controversialist.

वादिकंसकाहान Vādi-Kamsa-Kāhāna, Who is like Kriṣṇa who killed Kamsa, to the controversialist.

वादिहरिणहरे Vādi-hariṇa-haré, Who is like a lion to antelopes, for a controversialist.

वादिज्वरघ्नवन्तरि Vādi-jvara-Dhanvantari, Who is like घ्नवन्तरी Dhanvantari,—the great physician of the gods—to the fever, for a controversialist

वादियुधमल्ल Vādi-yutha-malla, Who is like a wrestler to the large multitude of controversialists.

वादिहृदयशल्य Vādi-hridaya-śalya, Who is like a thorn to the heart of a controversialist.

वादिगणजीपक Vādi gaṇa-jīpaka, Who is the protector of the mass of controversialists.

वादिशलभजीपक Vādi-śalabha-dīpaka, Who is like a lamp before the grass-hopper in the form of a controversialist.

वादिचक्रचूडामणे Vādi-cakra-cūdāmaṇé, Who is like a crest jewel worn by sovereigns among controversialists.

पंडितशिरोमणे Paṇḍita-śiromaṇé, Who is the best among learned men.

विजितनेकवाद Vījitānēkavāda, Who has become victorious in numerous controversies.

सरस्वतीलब्धप्रसाद, Sarasvatī-labdha-prasāda, Who has obtained special favour from the Goddess of Learning

Indrabhūti Gautama, then, thought within himself “O ! why has this been done by this rogue ! That I have been provoked to anger by his arrogance of being called a Sarvajna.

यतः

कृष्णसर्पस्य मंडूक-श्वपेटां दातुमुद्यतः ।

आखुरदंश्च मार्जार-दष्ट्रापाताय सादरः ॥ १ ॥

**Yatah—Kriṣṇa-sarpasya maṇḍūka-scāpētām dātumudyataḥ,
Ākhūradaiśca mārjara-damstrapātāya sādaraḥ.**

Because—A frog has become ready to give a slap a to black snake, and rats are respectfully ready for striking off completely the teeth of a cat

वृषभः स्वर्गजं शृंगैः प्रहर्तुं कांक्षति द्रुतम् ।

द्विपः पर्वतपाताय, दंताभ्यां यतते रयात् ॥ २ ॥

**2 Vrisabhaḥ svargamjam śringaiḥ prahartum kāṅksati drutaṁ;
Dvipaḥ parvata-pātāya dantābhyām yataté rayāt.**

2 A bull desires to strike a blow at once to a dweller in heavens by means of his horns, and an elephant tries to fell down vehemently a mountain by means of his tusks.

शशकः केसरिस्कधकेसरां कृष्टुमीहते ।

मद्दृष्टौ यदसौ सर्ववित्त्वं ख्यापयते जने ॥ ३ ॥

**3 Śaśakaḥ kesariskandhakésarām kriṣṭumihaté;
Maddristau yadasau sarva-vittvam khyāpayaté jané 3**

3 A little hare desires to pull away the mane of the neck of a lion; similarly this man declares himself well-known as a Sarvajna among the people, before my eyes.

शेषशीर्षमणिं छातुं इत्तः स्वीयं प्रसारीतः ।

सर्वज्ञाटोपतोऽनेन, यदहं परिकोपितः ॥ ४ ॥

**4 Śeśaśirsamaṇim lātum hastah svīyaḥ prasārittaḥ;
Sarvajnātopato'néna yadaham parikopitaḥ 4**

4 He has extended his hand for the purpose of taking the jewel from the head of a शेष Śesa God-Serpent supporting the earth; I have been provoked to anger by him on account of his arrogance of being called a Sarvajna.

समोराभिमुखस्थेन दवाग्निर्ज्वालितोऽग्निना ।

कपिकच्छलता देहे सौख्यायार्लिगिता ननु ॥ ५ ॥

5 Samīrābhimukhasthēna davāgni-r-jvālito'munā;
Kapikacchulatā déhé saukhyāyālīngitā nanu.

5 He has kindled forest-fire, himself remaining in the direction facing the wind; he really embraced कपिकच्छुलता Kapikacchulatā-the Itch-nettle-plant,-for pleasure.

He then said 'Let it be so! What does it matter? I will soon make him unable to give a reply.

यतः—तावद्गर्जति खद्योतस्तावद्गर्जति चन्द्रमाः ।

उदिते तु सहस्रांशौ न खद्योतो न चन्द्रमाः ॥ ६ ॥

6 Yataḥ:—Tāvad garjati khadyotastāvadgarjati candramāḥ;
Uditē tu sahasrāṁśau na khadyoto na candramāḥ.

6 Because, खद्योत Khadyota,-the fire-fly boasts and the Moon boasts, so long as there is no sun, but when the thousand-rayed Sun rises, there is no fire fly, and there is no Moon.

सारंगमातंगतुरंगपूगाः पलाय्यतामाशु वनादमुष्मात् ।

साटोपकोपस्फुटकेसरश्रो-र्मृगाधिराजोऽयमुपेयिवान् यत् ॥ ७ ॥

7 Sāraṅgamātāṅgaturangapūgāḥ palāyyatāmāśu vanādamusmāt;
Sātopakopasphuṭakésaraśrī-r-mṛigādhīrājo yamupéyivān yat. 7

7 O multitude of spotted deer, elephants, and horses ' run away quickly from this forest, because, this proud wrathful मृगाधिराज Mrigādhīrāja, lion,-the monarch of beasts-with the splendour of expanded mane, is approaching

मम भाग्यभराद्यद्वा वाद्ययं समुपस्थितः ।

अद्य तां रसनाकण्डूमपनेष्ये विनिश्चितम् ॥ ८ ॥

8 Mama bhāgyabharādyadvā vādyayam samupasthitaḥ;
Adya tām rasanākandūmapanésyē viniścitam. 8

8 Perhaps, this controversialist has arrived here, as a result of good actions done by me in previous lives I will now, surely remove the itching of my tongue.

लक्षणे मम दक्षत्वं, साहित्ये संहिता मतिः ।

तर्के कर्कशताऽत्यर्थं क्वशास्त्रे नास्ति मे श्रमः ? ॥ ९ ॥

9 Lakṣaṇé mama daksatvam sâhityé samhitâ matih;

Tarké karkaśatā'tyartham kva-śāstré nāsti mé śramah ? 9

9 I am clever in लक्षणशास्त्र Lakṣaṇa śāstra, the science relating to indications of marks on the body. I am intelligent in साहित्य Sahitya, Rhetory I am very tough in Logic. In what science, have I not made studious effort ?

यमस्य मालवो दूरे, किं स्यात् ? को वा वचस्विनः ।

अपोषितो रसो ? नूनं, किमजेयं च चक्रिणः ? ॥ १० ॥

10 Yamasya Mālavo dūrē kim syāt ? ko vā vacasvinah;

Aposito raso ? nūnam, kimajéyam ca cakriṇah ? 10

10 Is Mālvā distant for यम Yama,—the God of Death ? What taste has not been nurtured by a person with a tongue ? and what is really unconquerable for a चक्रिन् Cakrin,—A discus wielder !

अभेद्यं किमु वज्रस्य किमसाध्यं महात्मनाम् ।

क्षुधितस्य न किं खाद्यं, किं न वाच्य खलस्य च ? ॥ ११ ॥

11. Abhedyam kimu vajrasya, kimasādhyam mahātmanām;

Ksudhitasya na kim khādyam, kim na vācyam khalasya ca ?

11 What is incapable of being pierced by वज्र Vajra Indra's thunder-bolt ? What is unattainable by great person-ages ? What is not eatable by a hungry person ? and What is not speakable by a rogue ?

कल्पद्रूणामदेयं किं, निर्विण्णानां किमत्यजम् ? ।

गच्छामि तर्हि तस्यान्ते पश्याम्येतत्पराक्रमम् ? ॥ १२ ॥

12 Kalpadrūṇāmadéyam kim, nirviṇṇānām kimatyajam. I

Gacchāmi tarhi tasyāntè paśyāmyétatparākramam. 12

12 What is not fit to be given by कल्पवृक्ष Kalpa Vriksha—the fabulous Wishing Tree capable of giving every thing? What is unabandonable by persons of tranquil temperament? I am, therefore, going to him, and I will see his strength.

तथा ममापि त्रैलोक्य - जित्वरस्य महौजसः ।

अजेयं किमिवाऽस्तीह तद्गच्छामि जयाम्यमुम् ॥ १३ ॥

13 Tathā mamāpi trailokya-jitvarasya mahaujosah;
Ajéyam kimivā-stīha tadgacchāmi jayāmyamum. 13

13 Nevertheless, what is unconquerable for a very powerful man like myself who has conquered three worlds? I am, therefore, going and I will have victory over him.

इत्यादि चिन्तयन् प्रभुमवेक्ष्य सोपानसंस्थितो दध्यौ ।

किं ब्रह्मा, किं विष्णुः किं सदाशिवः शंकरः किं वा ? ॥ १४ ॥

14 Ityādi cintayan prabhumavéksya sopānasamsthīto dadhyau;
Kim Brahmā, kim Viṣṇuh, kim Sadāśivah Śaṅkaraḥ kim vā?

14 Thinking thus, and on beholding Śramaṇa Bhagavān Mahāvīra, he thought, while standing on the foot steps of the staircase, “Is he ब्रह्मा Brahmā? Is he विष्णु Viṣṇu? Is he सदाशिव Sadāśiva-Śiva (ever kind)? or Is he शंकर Śaṅkara?

चन्द्रः किं ? स न यत्कलंककलितः सूर्योऽपि नो तीव्ररुक्,

मेरुः किं ? न स यन्नितान्तकठिनो विष्णुः ? यत् सोऽसितः ।

ब्रह्मा किं ? न जरातुरः स च जराभीरुः ? न यत्सोऽननुः;

ज्ञातं दोषविवर्जिताखिलगुणाकीर्णोऽन्तिमस्तीर्थकृत् ॥ १५ ॥

15 Candrah kim? sa na, yatkalaṅka-kalitaḥ Sūryo pi no tivrarak
Méruḥ kim? na sa yannitānta kathino, Viṣṇuh? na yat so'sitaḥ;
Brahmā kim? na jarāturaḥ, sa ca jarābhīruḥ? na yat so'tanuh;
Jnātam dosavivarjitākhilaguṇākīrṇo'ntima-s-tīrthakrit. 15

15 Is he चंद्र Candra, the Moon? He is not, because the Moon is disgraced by a blemish,

Is he the सूर्य Sūrya, the Sun? No not that even, because the Sun possesses intense brightness,

Is it Mount Méru? No; it is not, because Mount Méru is extremely hard.

Is he Viṣṇu? He is not, because Viṣṇu is dark-coloured

Is he ब्रह्मा Brahmā, the Creator of the Universe (Viṣṇu being the Preserver, and Śiva, the Destroyer). No; Brahmā is old.

Is he जराभीरु Jarābhīru, the God of Love, who is afraid of old age. No; Because, he is without a body.

Now I think, he is the last Tirthaṅkara, who is free from faults and who is full of all kinds of virtues. 15.

हेमसिंहासनासीनं सुरराजनिषेवितम् ।

दृष्ट्वा वीरं जगत्पूज्यं चिंतयामास चेतसि ॥ १६ ॥

कथं मया महत्त्वं हा, रक्षणीयं पुराऽर्जितम् ।

प्रासादं कीलिकाहेतोर्भक्तुं को नाम वाञ्छति ॥ १७ ॥

एकेनाविजितेनापि, मानहानिस्तु का मम ? ।

जगज्जेत्रस्य किं नाम, करिष्यामि च सांप्रतम् ? ॥ १८ ॥

अविचारितकारित्व-महो ! मे मन्ददुर्द्धियः ।

जगदीशावतारं यत् जेतुमेनं समागतः ॥ १९ ॥

अस्याग्रेऽहं कथं वक्ष्ये ? पार्श्वे यस्यामि वा कथम् ? ।

संकटे पतितोऽस्मोति, शिवो रक्षतु मे यशः ॥ २० ॥

16 Hēmasimhāsanāsīnam surarāja-nisēvitam;
Dristvā Viram jagatpūjyam cintayāmāsa cētasi. 16.

17 Katham mayā mahtvam hā ! rakṣaṇīyam purārjitam;
Prāsādam kīlikā-héto-r-bhañktum ko nāma vāñchatī 17.

18 Ékénāvijiténāpi, māna-hāni-stu kā mama ?;
Jagajjétrasya, kim nāma kariṣyāmi ca sāmpratam ? 18.

19 Avicārita—kāṛitva—maho ! mé manda—durdhiyaḥ;
Jagadīśā—vatāram yat jétuménam samāgataḥ. 19.

20 Asyāgréśham katham vaksyè ? pārśvé yāsyāmi vā
katham ?;

Saṅkateé patitossmīti Śivo raksatu mé yaśah. 20.

16 On seeing Śramaṇa Bhagavān Mahāvīra worthy of adoration in the Three Words, sitting on a gold lion-seated throne, and being worshipped by the king of gods – he (Indra-bhūti) thought in his mind— 16.

17 Alas ! how can the greatness acquired previously be me, be preserved ? Who desires to break a palace for the sake of a small nail ? 17.

18 What loss of respect will I have, by not being victorious over this one only, though I have conquered the three worlds ? Now, what should I do ? 18.

19 Oh ! though dull-witted, I have become indiscrete in coming here, to win over him who is the incarnation of the Supreme God of the Universe. 19.

20 What should I say before him ? How can I go before him ? I have fallen into a calamity May Śiva preserve my reputation. 20

कथंचिदपि भाग्येन चेद्भवेदत्र मे जयः ।

तदा पंडितमूर्द्धन्यो भवामि भुवनत्रये ॥ २१ ॥

21 Kathancidapi bhāgyéna céd bhavédatra mé jayah ;
Tadā paṇḍitamūrdhanyo bhavāmi bhuvana-trayé. 21.

21 Still however, if fortunately I get victory, any how, at this time, I will become pre-eminent amongst learned men in the three worlds.

इत्यादि चिंतयन्नेव सुधामधुरया गिरा ।

आभाषितो जिनेन्द्रेण, नामगोत्रोक्तिपूर्वकम् ॥ २२ ॥

- 22 Ityādi cintayannēva sudha-madhurayā-girā;
Abhāshito Jinéndrēṇa nāmagotrokti-pūrvakam. 22.

22 While he was thinking thus, he was addressed by his name, and गोत्र Gotra, family-name, by जिनेन्द्र Jinendra the Lord of the Jains, with a speech sweet like nectar.

२३ हे गौतमेन्द्रभूते ! त्व सुखेनागतवानसि ।

इत्युक्तेऽचिंतयद्वेत्ति, नामापि किमसौ मम ! ॥ २३ ॥

- 23 Hé Gautaméndrabhūté ! tvam sukhénāgatavānasi;
Ityuktescintayadvēti nāmāpi kimasau mama ? 23

23 “O Gautama Indrabhūti ! Have you come comfortably?” When the Bhagavān said so, Indrabhūti thought “How does he know even my name.”

२४ जगत्रितयविख्यातं को वा नाम न वेत्ति माम् ?

जनस्याबाळगोपाल, प्रच्छन्नः किं दिवाकरः ? ॥ २४ ॥

- 24 Jagatritayavikhyātam ko vā nama na vētti mām ?
Janasyābāla-gopālam pracchannah kim divākaraḥ ?

24 Who does not know me, who is well-known in the three worlds? Is the Sun hidden to the people from a boy to the protector of the earth?

२५ प्रकाशयति गुप्तं चेत् संदेहं मे मन स्थितम् ।

तदा जानामि सर्वज्ञमन्यथा तु न किञ्चन ॥ २५ ॥

- 25 Parkāśayati guptam cēt saṁdēham mē manah-sthitam;
Tadā jānāmi sarvajña-mānyathā tu na kiñcana 25

25 If he announces publicly the secret doubt existing in my mind I will consider him as a Sarvajña; otherwise, not by any means.

२६ चितयंतमिति श्रोत्रे, प्रभुः को जीव संशय ? ।

विभावयसि नो वेदपदार्थं शृणु तान्यथ ॥ २६ ॥

26 Cintayaṁtamiti procē, prabhuh ko jiva samsayaḥ ?
Vidhāvayasi no Vēda padārtham śruṇu tānyatha. 26

26 While he was thinking thus, the Lord said "Have you any doubt about the existence of the Soul ? You do not trace out the meanings of the words of the Vēdas. Hear them now.

२७ समुद्रो मध्यमानः किं ? गंगापुरोऽथवा किमु ।

आदिब्रह्मध्वनिः किं वा ? वीरवेदध्वनिर्बभौ ॥ २७ ॥

27 Samudro mathyamānaḥ kim ? Gaṅgāpuro a thavā kimu;

Ādibrahmadhvaniḥ kim vā ? Vīra-Vēdadhvani-r-babhau, 27

27 The sound of the verses of Vēdas being explained by Śramaṇa Bhagavān Mahāvīra, appeared as if the ocean was being churned, as if it were the floods over the Ganges, and as if it was the first sound of Brahman.

Śramaṇa Bhagavān Mahāvīra, then, explained in detail, all the arguments and inferences for proving the existence of the Soul, reciting various Vēdic verses and their precise interpretations, and showing, at the same time, mistakes in the interpretaion of the same verses accepted by Indrabhūti Gautama.

Indrabhūti was straight forward, and was searching after Truth. He was convinced that the explanation given by Śramaṇa Bhagavān Mahāvīra about the Vēdic verses was the most appropriate one, and that the view held by himself was not correct. His vanity disappeared. He acquired an accurate knowledge about the nature of things by the preaching of the Venerable Ascetic. He realised the transitoriness of all

the things in the Universe, felt aversion to worldly pleasures, prostrated himself before Śramaṇa Bhagavān Mahāvīra, and requested him with a faltering voice "O lord! I came here with the deliberate intention of testing your knowledge and discussing with you, like a dwarf desiring to measure a tall tree. But you have enlightened me so nicely, that I now want to be free from worldly attachments. You will, therefore, do me the favour of giving me दीक्षा Dīksā Initiation into the Order of Monks, and deliver me from the trammels of this संसार Samsāra-worldly existence."

Śramaṇa Bhagavān Mahāvīra welcomed the pure-intentioned request of Indrabhūti, as he knew that he would be his First गणधर Gaṇadhara,—the head of a corporation of ascetics,—and initiated Indrabhūti and his five hundred pupils into his Order of Ascetics. Indrabhūti Gautama was fifty years old at the time of renouncing the world, and accepting चरित्र धर्म Cāritra Dharma,—the duties of an ascetic.

At that time, कुबेर Kubera, the God of Wealth brought before Gautama Gaṇadhara, the materials suitable for an ascetic life and requested him to accept them. Before accepting them, the great ascetic Indrabhūti who was now weary of worldly existences, thought "I have renounced all my belongings. I do not know whether I should accept these materials or not?" Indrabhūti Gautama whose name is, even at present, remembered every morning, whose false belief was transformed into right belief by the preaching and चरित्रदान Cāritradāna Initiation by the Venerable Saint, whose aversion to worldly belongings was increasing, and whose spiritual development and mode of life had become pure, decided that the clothes, utensils and other materials brought by Kubera would be useful in the careful observance of his vows, and they were fit to be accepted. They are essential for daily use, and without them, an ordinary ascetic, eager for the preservation of the lives of the six varieties of living beings, cannot perform his religious duties, satisfactorily without injuring his sense of duty. Wise persons

should, therefore, make use of as few clothes and other utensils as are absolutely necessary for receiving food and drink-articles avoiding forty-two defects of handling them, and using only clean clothes and utensils. Persons desirous of acting in accordance with Right Knowledge, Right Perception and Right Conduct should always aim at accomplishing their wished-for object by strictly adhering to the directions prescribed in various Śāstras (scriptures) and acting in conformity with them on all occasions. Any insolent individual, devoid of right knowledge and right preception willfully accusing ascetics possessing such meagre articles as possessors of valuable assets, is really ignorant. He who looks upon such meagre articles as objects of enjoyment, tries to please mischievous persons perfectly ignorant of the true principles of religion. How can many living beings existing as **पृथ्वीकाय** Prithvikāya, Earth-bodied souls, **अपूकाय** Apkāya, Water bodied souls, **अग्निकाय** Agnikāya, Fire-bodied souls, **वायुकाय** Vāyukāya, Air-bodied souls **वनस्पति काय** Vanaspati Kāya, Vegetable-bodied souls and **व्रसकाय** Trasa Kāya, Mobile-bodied souls, be taken care of without the use of these materials so absolutely necessary for an ascetic? If any ascetic although possessing clothes and other materials suitable for an ascetic, keeps his soul impure and discontented by body, mind, and-speech or if he entertains an intense longing for these materials, then and then only, he becomes a traitor to his own self. With this pure idea in their minds, Indrabhūti Gautama and his five hundred pupils accepted the clothes and other materials given by the gods.

Soon after receiving a detailed knowledge of **त्रिपदि** Tripadi, a combination of the three syllables:—

1 **उपपन्नै वा** Upannēi vā **उत्पाद्** Utpāda.

2 **विगमद् वा** Vigamai vā **व्यय** Vyaya, and

3 **ध्रुवै वा** Dhuvēi vā **ध्रौव्य** Dhrauvya

Contained in the great Universal Law governing all substances, **Upanadhara Śrī Indrabhūti Gautama**, composed **द्वादशान्गी** Dvādaśāṅgī, the twelve Aṅgas of Sacred Knowledge. The names

of the twelve Āṅgas and fourteen Pūrvas etc contained therein are as follows:—

The Twelve Āṅgas.

1. Ayār-āṅga આચારાંગ Acārāṅga આચારાંગ
2. Suya-gadā-ṅga સુયગદાંગ Sutra-kritā-ṅga સુત્રકૃતાંગ
3. Thāṇā-ṅga થાણાંગ Sthāṇā-āṅga સ્થાનાંગ
4. Samavāyā-ṅga સમવાયાંગ
5. Viyāha-pannatti વિયાહપન્નત્તિ Vyākhyā-prajñapti વ્યાખ્યા પ્રજ્ઞતિ or Bhagavati ભગવતી
6. Nāyādhamma kahāo નાયાધમ્મકથાઓ Jñātā dharmakathā જ્ઞાતાધર્મકથા
7. Uvāsaga-dasāo ઉવાસગદસાઓ Upāsaka dasāh અંતકૃતદશા:
8. Antagaḍa-dasāo અંતગડદસાઓ Antakrita-dasāh અંતકૃતદશા:
9. Anuttarovavāi-ya-dasāo અનુત્તરોવવાઈયદસાઓ Anuttarau-papātika dasāh અનુત્તરૌપપાતિક દશા.
10. Panhā vāgarraṇāi પળ્હાવાગરણાઈ Prasṇa Vyākaraṇāni પ્રશ્ન વ્યાકરણાનિ.
11. Vivāga Suya વિવાગસુય Vipāka Sūtra વિપાક સુત્ર
12. Dīṭṭhi vāya દિટ્ઠિવાય Dīṭṭi Vāda દટ્ઠિવાદ.

The last-named Dīṭṭi Vāda દટ્ઠિવાદ and the following fourteen Pūrvas are lost.

The Fourteen Pūrvas.

1. Uvāya ઉવાય Utpāda ઉત્પાદ
2. Aggēṇiya અગ્ગેણિય or Aggāṇiya અગ્ગાણીય Agrāṇiya અગ્રાણીય
3. Viriyappavāya વીરિયપ્પવાય Vīrya-pravāda વીર્યપ્રવાદ
4. Atthi Naṭṭhi ppavāya અત્થિનત્થિપ્પવાય Asti Nāsti-pravāda અસ્તિનાસ્તિપ્રવાદ
5. Nāṇa-ppavāya નાણપ્પવાય Jñāna pravāda જ્ઞાનપ્રવાદ

6. Sacca-ppavāya सच्चप्पवाय Satya-pravāda सत्यप्रवाद
7. Āyappavāda आयप्पवाद Ātma-pravāda आत्मप्रवाद
8. Kamma-ppavāya कम्मप्पवाय Karma--pravāda कर्मप्रवाद
9. Paccakkhāṇa — ppavāya पक्कक्खानप्पवाय Pratyākhyāna pravāda प्रत्याख्यानप्रवाद
10. Vijjānuppavāya विज्जाणुप्पवाय Vidyānupravāda. विद्यानुप्रवाद
11. Avajāha अवंझ Avandya अवंच
12. Pāṇāyāma पाणायाम Prāṇāyuh प्राणायुः
13. Kiriyā-visāla किरियाविसाल Kriyā-visāla क्रियाविशाल
14. Loga-bindusāra लोगबिन्दुसार Loka-bindusāra लोकबिन्दुसार

Twelve Upāṅgas.-

1. Ovavāiya ओववाइय Aupapātika औपपातिक
2. Rayapasēnaijja रायपसेनइज्ज Rāja-praśṇīya राजप्रश्नीय
3. Jivābhigama जीवभिगम
4. Pannavaṇā पणवणा Prajnāpanā प्रज्ञापना
5. Suriya-pannatti सुरियपन्नत्ति Sūrya-prajnapati सूर्यप्रवृत्ति
6. Jambuddiṇa-pannatti जम्बुद्वीपपन्नत्ति Jambūdvīpa prajnapati जम्बुद्वीपवृत्ति
7. Canda pannatti चन्द्रपन्नत्ति Candra-prajnapati चंद्रप्रवृत्ति
8. Nirayāvaliya निरयावलीय Nirayāvalikā निरयावलिका
9. Kappavadamsiāo कप्पवडंसिआओ Kalpāvatamsikā कल्पावर्तसिका
10. Pupfiāo पुप्फिआओ Puspikāh पुष्पिकाः
11. Pupfacūliāo पुप्फचूलिआओ Pus-pacūlikāh पुष्पचूलिकाः
12. Vaṇhi-dasāo वणिहदसाओ Vrisṇi-dasāh वृष्णिदशा.

Ten Payannās or Prakīrnāni प्रकीर्णानि

1. Causaraṇa चउसरण Catuhsaraṇa चतु शरण
2. Āurapaccakkhāṇa आउरपक्कक्खान Ātura—pratyākhyāna आतुरप्रत्याख्यान

3. Bhatta—pariṇṇā भक्तपरिण्णा Bhakta—parijñā भक्तपरिज्ञा
4. Santhāra संथार Sanstāra संस्तार
5. Tanḍula-véyāliya तंडुलवेयालिय Tanḍula-vaitālika तंडुल
वैतालिक
6. Candā-vijjhaya चंदाविज्झय Candra-vèdhyaka चंद्रवेध्यक
7. Dévindatthava देविन्दथव Dèvēndra-stava देवेन्द्रस्तव
8. Gaṇi—vijjā गणिविज्जा Gaṇita-vidyā गणितविद्या
9. Mahā-paccakkhāṇa महापच्चक्खाण Mahā-pratyākhyāna महा-
प्रत्याख्यान
10. Vīra—thihava वीरथव Vīra—stava वीरस्तव.

Six Chéda Sutras.

1. Nisīha निसीह Nisītha निशीथ
2. Mahā-nisīh महानिसीह Mahā-nisītha महानिशीथ
3. Vavahāra व्यवहार Vyavahāra व्यवहार
4. Āyāra-dasāo आयार-दसाओ Ācāra-daśāh आचारदशा : or
Dasā-suya-kkhandha दसासुयक्खन्ध Dasā-sruta-skhandha
दशाश्रुतस्खन्ध
5. Brihat kalpa बृहत्कल्प
6. Panca-kalpa पञ्चकल्प

Four Mula Sutras.

1. Uttarajjhayaṇa उत्तरज्झयण Uttarādhyayana उत्तराध्ययन
2. Āvassaya आवस्सय Āvaśyaka आवश्यक
3. Dasa véyāliya दसवेयालिय Daśa-vikālika दशवैकालिक
4. Piṇḍa-nijjuttī पिण्डनिज्जुत्ति Piṇḍa-niryukti पिण्डनिर्युक्ति

Two Culika Sutras

1. Nandī sutta नंदीसुत्त Nandī Sūtra नंदीसूत्र
2. Aṇuogadāra sutta अनुओगदार सुत्त Anuyogadvāra sūtra
अनुयोगद्वारसूत्र

Gaṇadhara Bhagavān Śrī Indrabhūti Gautama possessed many लब्धि Labdhis, Super-natural acquisitions.

The power and wealth of gods are incomparable and undreamt of by any human being. The splendour and power of an ordinary celestial being, are immensely superior to those of the most powerful sovereigns in this world. Their abodes and dwelling-places are made of gold beset with jewels. Their divine powers can never be compared with the meagre power of any human being. The acquisition of such divine power and splendour is the birth-right of celestial beings. They obtain them without making any effort.

Even among human beings, if a Yogi or an ascetic is met with, possessing the extraordinary ability of accomplishing an object or of obtaining an article without trouble or effort, or having supreme knowledge beyond ordinary human power, people become astonished and perplexed.

Labdhi लब्धि

Such a natural acquisition obtained as a birth-right during human existence, is technically, called a लब्धि Labdhi.

लब्धि Labdhi is the attainment of the manifestation of the super-human powers, by the partial destruction, subsidence, and operation of the Knowledge-obscuring karma relating to that sense.

These Labdhis are attainable only by ascetics possessing knowledge of the fourteen Pūrvas or by very attentive yogis and they are obtained by high and ever-increasing higher virtuous natural developments.

The लब्धि Labdhis are numerous but the twenty-eight mentioned in Jaina आगम Āgamas, Scriptures are the principal ones. They are:—

आमोसहि १ विष्पोसहि २ खेलोसहि ३ जल्लओसहि ४ चेव
सव्वोसहि ५ संभिन्ने ६ ओही ७ रिउ ८ विउलमइलद्धी ९ ॥१॥

चारण१० आसीविस११ केवलिय १२ गणहारिणो य१३ पुम्बधरा१४
अरहंत१५ चकवट्टी१६ बलदेवा१७ वासुदेवा य १८ ॥ २ ॥

खीरमहुसप्पिआसव१९ कोट्टयबुद्धि२० पयाणुसारी य २१ ।
तह बीयबुद्धि२२ तेयगु२३ आहारग२४ सीयलेसा य २५ ॥ ३ ॥

वेउन्विदेहलद्धी२६ अक्खीणमहाणसी२७ पुळ्हाया य २८ ।
परिणामतवसेणं एमाई हुंति लद्धीओ ॥ ४ ॥

1. Āmosahi 1 Vipposahi 2 Khēlosahi 3 Jallaosahi 4 céva
Savvosahi 5 Sambhinnē 6 Ohi 7 Riu 8 Viulamai laddhi.

2. Cāraṇa 10 Āsivisa 11 Kēvaliya 12 Gaṇahāriṇo ya 13
Puvvadharā 14 Araṇanta 15 Cakkavatti 16 Baladēvā 17 Vāsu-
dēvā 18 ya.

3. Khīra-mahu-suppiāsava 19 Koṭṭhaya buddhi 20 Payāṇu-
sārī 21 ya; Taha Biya-buddhi 22 Tēyaga 23 Āhāraga 24 Siyalésā
25 ya.

4. Vēuvvidēha laddhi 26 Akkhiṇa mahāṇasī 27 Pulāyā 28
ya; Pariṇāma tava vasēṇam ēmai hunti laddhio.

1. Āmosahi आमोसहि Āmarsausadhi labdhi आमशौषधिलब्धि
2 Vipposahi विप्पोसहि Viprudausadhi labdhi विप्रुद्धौषधिलब्धि
3 खेलोसहि Khēlosahi खेलौषधिलब्धि Khēlausadhi labdhi 4 जल्लो-
सही Jallosahi जल्लौषधिलब्धि Jallausadhi labdhi 5 सम्बोसहि
Savvosahi सर्वौषधि लब्धि Sarvausadhi labdhi 6 संभिन्ने Sambhinnē
सम्भिन्नभोतोलब्धि Sambhinna-śroto labdhi 7 ओही Ohi अवधिलब्धि
Avadhi labdhi 8 रिउ Riu ऋजुमतिलब्धि Rijumati labdhi 9
विउलमइ लद्धी Viula mai labdhi विपुलमतिलब्धि Vipula mati
labdhi.

2. 10 चारण Cāraṇa चारणलब्धि Cāraṇa labdhi 11 आसीविस
Āsivisa आशोविष लब्धि Āsiviṣa labdhi 12 केवलिय Kēvaliya
केवलिलब्धि Kēvali labdhi 13 गणहारिण Gaṇahāriṇa गणधरलब्धि
Gaṇadhara labdhi 14 पुम्बधरा Puvvadharā पूर्वधरलब्धि Pūrva
dhara labdhi 15 अरहंत Aralanta अर्हलब्धि Arhallabdhi 16
चकवट्टी Cakkavatti चक्रवर्तिलब्धि Cakravarti labdhi 17 बलदेवा

Baladēvā बलदेवलब्धि Baladēva labdhi 18 वासुदेवा Vāsudēvā वासुदेवलब्धि Vāsudēva labdhi.

3. 19 खीरमधुसप्पि आसव Khīra-mahu-sappi āsava क्षीरमधुसप्पि-
राशवलब्धि Ksīra madhu sarpirāsava labdhi 20 कोट्टयबुद्धि
Kotthaya buddhi कोष्टकबुद्धिलब्धि Koṣṭaka buddhi labdhi 21
पयाणुसारी Payāṇusārī पदानुसारिलब्धि Padānusārī labdhi 22
बीयबुद्धि Biya buddhi बीजबुद्धिलब्धि Bīja buddhi labdhi 23 तेयगु
Tēyagu तेजोलेइयालब्धि Tējolēsā labdhi 24 आहारग Āhāraga
आहारकलब्धि Āhāraka labdhi 25 सीयलेसा Siyalēsā शीतलेइयालब्धि
Sītalésyā labdhi.

4. वेउव्विदेइलब्धि Vēuvvidēha labdhi वैकुर्विकदेइलब्धि Vaiku-
rvikadēha labdhi 27 अक्खीणमहाणसी Akkhiṇa mahāṇasi अक्षीण-
महानसीलब्धि Aksīṇa mahānasi labdhi, and 28 पुलाया Pulāyā
पुलाकलब्धि Pulāka labdhi.

These twenty-eight labdhis are acquired by extremely virtuous superior natural developments or by severe austerities.

1. Āmosahi आमोसही Āmarśausadhi Labdhi आमर्शौषधिलब्धि
is that variety of labdhi under the benign influence of which, a
Yogi or an ascetic possessing it, is able to remove all varieties
of diseases of others by mere touch of his hand, or foot, or any
other portion of his body.

2. Vipposahi विप्पोसहि Viprudaushadhi Labdhi विप्रुडौषधि लब्धि
is that variety of benign labdhi under the influence of which,
on account of the supernatural power of natural developments
or severe austerities, the foeces, and urine, of the Yogi or the
ascetic possessing it, become fragrant, and assume medicinal
powers capable of removing all kinds of diseases of others.

3. Khélosahi खेलोसाह Khélausadhi Labdhi खेलौषधि लब्धि
is that variety of labdhi, under the influence of which, the
sputum and coughed-out material of the Yogi or the ascetic
possessing it, become fragrant and assume medicinal powers
capable of removing all kinds of diseases.

4. Jalla-osahi जल्ल-ओसहि Jallausadhi Labdhi जल्लौषधि लब्धि
Similarly, the dirt from the ear, nose, mouth, eyes, and the tongue, of a Yogi or an ascetic possessing Jallausadhi labdhi removes many kinds of diseases.

5. Savvosahi सव्वोसहि Sarvausadhi Labdhi सर्वौषधि लब्धि
In a like manner, the foeces, urine, phlegm, the dirt from the ear, nose, mouth, eyes, and the tongue, the hair, nails, perspiration, dirt of the body, and other dejecta from the body of the yogi or ascetic possessing Sarvausadhi Labdhi become fragrant and remove diseases of all kinds.

The efficacy of the Sarvausadhi labdhi is so great, that rain water or river water acquires the medicinal power of removing diseases, and persons who have fainted, gain consciousness by the wind, touching the bodies of such yogis or saints. The diseases of people afflicted with serious troubles, not only subside, but disappear totally merely by the presence of such a yogi or a saint or even by hearing his sound.

6. Sambhinna संभिन्न Sambhinnaśroto labdhi सम्भिन्नश्रोतो लब्धि
Under the influence of this labdhi, the various parts of the body of a yogi or an ascetic possess the faculty of hearing or the yogi or the ascetic experiences the individual pleasures or pains of senses by all the sense--organs, or one sense-organ of such a Yogi or ascetic possesses the faculty of experiencing the pleasures or pains of the remaining sense-organs also. He can experience the pleasures or pains of the senses thru the medium of one sense-organ; for instance, although hearing can be done only by the ear, any one out of the five sense-organs can, not only do the function of hearing, but also perform the functions of the remaining sense--organs.

Or, a Yogi or an ascetic possessing Sambhinna Śroto Labdhi is able to hear the individual sound of Śaṅkha शङ्ख conch Kāhalā काहला large drum, Bhēri बेरी kettle-drum, Bhāṇaka भाणक a kind of musical instrument, and of Dhakkā ढक्का a kind of drum, from the combined sound of the simultaneous beating of

various drums and the playing of various musical instruments in a distant army-camp of a Cakravartin extending over twelve yojans, and various other sounds, and also to differentiate between them.

7 **Ohī ओही Avadhi Labdhi अवधिलब्धि** A natural acquisition by which a Yogi or an ascetic is able to have Visual Knowledge of Matter in various degrees with reference to **Dravya द्रव्य** Subject-matter, **Kṣētra क्षेत्र** Space, **Kāla काल** Time and **Bhāva भाव** Quality, of the object known.

Birth-born visual knowledge is to be found in celestial and hellish beings. Celestial and hellish beings have **Avadhi Jñāna अवधि ज्ञान** Visual Knowledge by birth, and they have it till death, just as human beings have sensitive and scriptural knowledge. Celestial and hellish beings have sensitive and scriptural knowledge also.

The other kind of visual or direct material knowledge, arises from the part-destruction, part-subsidence, and part operation of the Karmas which obscure visual or direct material knowledge. This knowledge is acquired by others i-e by human and sub-human beings, who are possessed of mind. This is called **Guṇa-pratyayika गुणप्रत्ययिक** or acquired by merit, as distinguished from birth-born visual knowledge.

Matter and embodied soul are the subject-matter of visual knowledge.

8. **Riṇ रिड Rījumatī Labdhi ऋजुमतिलब्धि** and 9 **Viṇamaī Labdhi विडलमई लब्धि**. These two varieties of Labdhis are varieties of **Manah-paryāya Jñāna मनः पर्याय ज्ञान** i-e Mental Knowledge Direct knowledge of another's mental activities.

Riṇ-matī ऋजुमति is simple direct knowledge of simple mental things e-g. direct knowledge of what a man is thinking of now. The thoughts which can be directly known by mental knowledge, must relate to matter. Simple mental knowledge is of three kinds according as the subject of it is the matter and form of thought about the simple activity of body, mind, and

speech which has been thought of, in the mind of another. It knows the material objects of all the three times i-e past, present, and future, thought of by any soul in the present.

If a man is thinking, for instance, about a pot, a Yogi or an ascetic with Riju-mati labdhi, can only know that the particular individual is thinking about a pot, if the pot exists within four to eight yojans, and also if it relates to two or three past or future incarnations, and at the most to seven or eight such incarnations, without any reference to the particular attributes of the pot, as regards Dravya द्रव्य Substance, Kṣétra क्षेत्र Place, Kāla काल Time, and Bhāva भाव Quality.

9. Vipula-mati विपुलमति is complex direct knowledge of complex mental things e-g. of what a man is thinking about now, along with what he has thought of it in the past, and will think of it in future.

Complex mental knowledge knows, what has been thought of in the past and will be thought of in the future. It is of six kinds, as it knows matter and form of thought about simple and complex activity of body, mind, and speech thought of by another.

Complex Mental Knowledge is purer than simple mental knowledge. This purity relates to Dravya द्रव्य Subject-matter, Kṣétra क्षेत्र Space, Kāla काल Time, and Bhāva भाव Quality, of things known.

Complex mental knowledge relates to from 7 or 8, to innumerable incarnations.

As to place, complex mental knowledge extends from 4 or 8 Yojans to Adhī Dvīpa अढाद्वीप Two and a half continents.

Difference between Visual and Mental knowledge.

The differences between Visual and Mental knowledge relate to their purity, place, person of inherence, and subject-matter.

1. Manah-paryāya मनःपर्याय Mental is purer than Avadhi Jñāna अवधिज्ञान Visual knowledge.

2. Visual Knowledge can extend to the whole Universe; whereas Mental knowledge is limited to Aḍhī Dvīpa अढोद्वीप the central portion of the middle world, where only, human beings are found.

3 Visual Knowledge can be acquired by all living beings possessed of mind; mental knowledge can be acquired only by saints with super-natural powers.

4. The subject-matter of Visual Knowledge is gross; that of the Mental, is very fine.

If a man is thinking about a pot, a Yogi or an ascetic with Vipula-mati labdhi, not only knows that the particular individual is thinking about a pot, but also knows about many attributes of the pot, for instance, that it is made of gold, that it is prepared at Pātaliputra पाटलीपुत्र capital of Magadha or Berār, that it is prepared recently, that it is placed in a large sleeping apartment, and all the other attributes of the pot.

Complex Mental Knowledge cannot be lost, and it is surely leads to Kēvala Jñāna केवलज्ञान Perfect Knowledge, with which it is merged in.

Riju-mati ऋजुमति Simple Mental Knowledge knows an infinitesimal part of an atom i-e an infinitesimal degree of its attributes. This degree is called Avibhāga Praticchēda अविभाग प्रतिच्छेद or an infinitesimal part of its constituents.

Vipula-mati विपुलमति Complex Mental Knowledge knows an infinitesimal part of the subject-matter of simple mental knowledge.

10. Cāraṇa Labdhi चारणलब्धि is the super-natural power of various highly rapid movements acquired by a Yogi or an ascetic in consequence of extremely praise-worthy Cāritra Dharma चारित्रधर्म Observances of religious duties.

This Cāraṇa Labdhi is of various kinds They are:—

a. Janghā-cāraṇa Labdhi जङ्घाचारणलब्धि Under the influence

of this labdhi, a Yogi or an ascetic possessing it, is able to reach with one leap in a cross-ways direction the Rucaka-vara-dvīpa रुचकवरद्वीप,—the thirteenth continent,—a distance of millions of miles by taking hold of the rays of the Sun, and during his return back, he goes to Nandīśvara-dvīpa नंदीश्वरद्वीप—the eighth continent—with one leap, rests there for a while and with the second leap, he comes back to his dwelling-place.

While going high up with the desire of reaching the top of Mount Mèrū, मेरु the Yogi or the ascetic with one leap only arrives at the Pāṇḍuka Vana पण्डुकवन of Mount-Mèrū, and during his return back he goes to Nandana Vana नंदनवन with one leap, and with the second leap he comes to his dwelling place.

Yogis or ascetics with Jaṅghā Cāraṇa labdhi are called Jaṅghā Cāraṇa Muni जंघाचारण मुनि and they are enabled to acquire it by the supreme excellence of their Cāritra Dharma.

b. Vidyā Cāraṇa Labdhi विद्या चारणलब्धि. Under the influence of this labdhi, a Yogi or an ascetic possessing it, is able to reach Rucaka dvīpa by two leaps and during his return back he goes to Nandīśvara dvīpa नंदीश्वरद्वीप by one leap, worships the images in the temples there, and with another leap he goes to his dwelling place.

While going high up with the desire of reaching the top of Mount Mèru, the Yogi or ascetic with Vidyā Cāraṇa Labdhi goes to Nandana Vana नंदनवन by one leap and with the second leap he reaches Pāṇḍuka Vana पण्डुकवन and during his return back, he comes to his dwelling place by one leap only.

Yogis or ascetics with Vidyā Cāraṇa Labdhi are called Vidyā Cāraṇa Muni विद्याचारण मुनि and these saints are able to accomplish such feats by the constant application of their higher sacred knowledge.

When they are going to their place of destination, these saints are obliged to repose themselves for some time, but during their return back, they go to their dwelling-place by one leap

only, on account of the frequent contact with their Vidyā विद्या Knowledge, but then, they do not take any rest.

c. Vyoma-Cāraṇa Labdhi व्योमचारणलब्धि Under the influence of this Labdhi, a Yogi or an ascetic possessing it, is able to move about in the sky, to go there in a squatting posture, to remain steady there, renouncing the body, and to rise up into the skies without raising up his feet from the ground.

d. Jala-Cāraṇa Labdhi जलचारणलब्धि A Yogi or an ascetic possessing Jala Cāraṇa Labdhi is able to walk on waters of wells, lakes, rivers, and oceans as if on solid ground making various movements with his feet, without doing any injury to the Ap Kāya Jīva अपकाय जीव Water-bodied Souls.

e. Puṣpa-Cāraṇa Labdhi पुष्पचारणलब्धि Under the influence of Puṣpa Cāraṇa Labdhi a Yogi or an ascetic possessing it, is able to live on the smallest petal of flowers or creepers, without in any way injuring the finest vegetable body.

f. Śrēṇī-Cāraṇa Labdhi श्रेणीचारणलब्धि A Yogi or an ascetic possessing Śrēṇī Cāraṇa Labdhi is able to reach in a straight line the top of Mount Nisadha or Mount Nilavanta which is four hundred Yojans high.

g. Agni-Śikhā Cāraṇa Labdhi अग्नि शिखा चारण लब्धि Under the influence of Agni Sikhā Cāraṇa Labdhi, a Yogi or an ascetic is able to walk on the tip of the flame without burning himself and without injuring the fire-bodied souls contained there-in.

h. Dhūma Cāraṇa Labdhi धूम चारणलब्धि a Yogi or an ascetic possessing Dhūma Cāraṇa Labdhi is able to move uninterruptedly with the smoke, in a cross-ways or straight upward direction.

i. Markata-tantu Cāraṇa Labdhi मर्कटतंतु चारणलब्धि Under the influence of this Labdhi, a Yogi or an ascetic entering the minute fibre of Kūbja-vriksa कुब्जा-वृक्ष a kind of aquatic

plant is able to move about in very crooked crevices of tortuous trees and plants.-

j. **Carkmana Jyoti rasmi Cāraṇa Labdhi** चक्रमण ज्योतिरसि चरणलब्धि Under the influence of this Labdhi, a Yogi or an ascetic possessing it, is able to walk about by taking support of the rays of the light of the Sun, or the Moon, or the planets, or the constellations or of the stars.

k. **Vāyu Cāraṇa Labdhi** वायु चरणलब्धि A Yogi or an ascetic possessing Vāyu Cāraṇa Labdhi, by taking the support of the molecules of Ākāśa—Space-region of any direction—is able to move with the wind travelling in that direction.

11. **Āsivisa** आशीविस **Āsivisa Labdhi** आशीविषलब्धि Animals with Āsivisa Labdhi have their poison deposited in their fangs. They are of two kinds viz 1. Those produced by Karmas कर्म Actions, and 2 Those produced by Jāti जति Birth.

Poisonous animals produced by कर्म Karma, Actions in previous life are five-sensed. 1 Lower animals 2. Human beings and 3, Celestial beings living in the first eight heavens. They are able to do things capable of being accomplished either by Karmas or by other natural qualities.

For instance, gods pronounce curses on others, and their evil effects do eventually occur. They possess this labdhi during their अपर्याप्तावस्था A-paryāpta avasthā Undeveloped State. Having acquired the Āsivisa labdhi during their previous human existence, even though they are newly born in the first eight heavens, they are known, in their undeveloped state, as possessing Āsivisa labdhi, on account of the mental impression left during their previous life. Although fully-developed gods, at times, utter curses on others, still, that condition is not designated as a labdhi, because such a state is an ordinary occurrence during that life, and a labdhi is a natural attainment obtained by the acquisition of a particular quality.

Poisonous animals produced by जति Jāti, Birth They are

1 वृश्चिक Vriścika, Scorpions, 2. मण्डूक Maṇḍūka Frogs. 3. सर्प Sarpa, Snakes, and 4 मनुष्य Manusya, Human beings. The intensity of their poisons varies proportionately. The intensity of the poison of a frog is greater than that of a scorpion, that of a snake is greater than that of a frog, and the intensity of the poison of a human being is greater than that of a snake. 12-18.

12. Kévaliya Labdhi केवल्यलब्धि 13 Gaṇaharīṇa गणहारिण Gaṇadhara Labdhi गणधरलब्धि 14. Puvvadharā पुव्वधरा Pūrvadhara Labdhi पूर्वधरलब्धि 15 Arahanta अरहंत Arahanta Labdhi अरहंतलब्धि 16. Cakkavattī चक्रवट्टी Cakravarti Labdhi चक्रवर्तिलब्धि 17. Baladevā बलदेवा Baladeva Labdhi बलदेवलब्धि 18. Vāsudevā वासुदेवा Vāsudeva Labdhi वासुदेवलब्धि are the labdhis acquired respectively by a Kévalin, a Gaṇadhara, a Pūrva-dhara (well-versed in the fourteen Pūrvas), an Arahanta, a Cakravartin, a Baladéva or by a Vāsudéva.

19. Khīra-Mahu-sappi āsava क्षीर-मधु-सप्पि-आसव Ksira-madhu-sarpirāssava Labdhi क्षीरमधु-सर्पिराश्वलब्धि Under the influence of this labdhi, the speech of the person possessing, it, appears as sweet as the taste of milk, of sweetmeat or of butter.

The milk used for this purpose is obtained as follows:—

The milk of one hundred thousand cows, from a Cakravartin's cow-pan, fed on white sugar-cane, is given to his fifty thousand cows, and they are milched. The milk of fifty thousand cows is given to twenty-five thousand cows, and they are milched. The milk of twenty-five thousand cows is given successively to half the number of cows, and they are milched, until one gets the milk from one cow.

It is said in the Śāstras, that the milk obtained in this way is very sweet. It is perfectly healthy, and very invigorating to the body and mind. The speech of an individual partaking

of such milk, mixed with sugar, becomes very pleasant to the mind and body.

The speech of a Yogi or an ascetic with Kṣīrāśrava labdhi क्षीराश्रवलब्धि becomes as pleasant as the taste of the milk mentioned above.

Similarly, the speech of a Yogi or an ascetic with मधुआश्रवलब्धि Madhu āśrava Labdhi or घृताश्रवलब्धि Ghṛitāśrava Labdhi or Iksu-raśrāava Labdhi ईशुरसाश्रवलब्धि or with अमृताश्रवलब्धि Amritāśrava Labdhi becomes as pleasing as the taste of sweet-meats or of clarified butter or of the juice of sugar-cane or of nectar.

Or, bad insipid food obtained in his utensil, becomes as pleasant as the taste of milk, sweet-meats, clarified butter, the juice of sugar-cane or of nectar.

20 Koṭṭhaya Buddhi कोट्टय बुद्धि Kostaka Buddhi Labdhi कोष्टकबुद्धिलब्धि A Yogi or an ascetic possessing Koṣṭaka Buddhi Labdhi has the faculty of securely storing up his knowledge without losing or forgetting even a small item of it, like corn collected in a granery, even after a long time.

21 Payānusāri पयाणुसारी Padānusari Labdhi पदानुसारि लब्धि Under the influence of this labdhi, a Yogi or an ascetic is able to have a comprehensive knowledge of all the verses in a book, after learning a quarter-verse of it from his preceptor or by hearing only a quarter-verse, he is able to have a full comprehensive knowledge of all the remaining verses.

Padānusāri Labdhi is either अनुश्रोतपदानुसारिणी Anuśrota-padānusāriṇī or प्रतिश्रोतपदानुसारिणी Pratiśrota-padānusāriṇī or it is उभयपदानुसारिणी Ubhaya-padānusāriṇī.

21 Bīya Buddhi बीयबुद्धि BījaBuddhi Labdhi बीजबुद्धि लब्धि Under the influence of this labdhi, a Muni मुनि—a sage,—on knowing one meaning of a verse, by the destruction of the Knowledge-obscuring Karmas, is able to know numerous meanings of that verses of the other verse or previously unheard of. This

faculty is possessed in a large majority of cases by persons who are to be Gaṇadhara गणधर-Chief Disciples-of a Tīrthāṅkara. For instance, under the benign influence of this labdhi a Gaṇadhara, on receiving an explanation of Tripadi त्रिपदि a combination of three syllables—Utpāda उत्पाद—Vyaya व्यय—and Dhrauvya ध्रौव्य,—is enabled to compose the Twelve Aṅgas and the contained fourteen Pūrvas.

23. Tēyaga तेयग Tējolésyā Labdhi तेजोलेष्यालब्धि. By the intensive power of this labdhi, an individual, under the strong impulse of violent anger, is able to burn away living beings and other objects existing within a range of many Yojans by powerful radiant rays emitting from his mouth.

When Śramaṇa Bhagavān Mahāvīra was sojourning at Kūrmā Kūrmā-grāma, a young hermit named Vaiśīkāyina वैशिकीयिन, who was naturally well-behaved, amiable, and of a forbearing disposition, was practising penance, out-side the village, at mid-day by remaining bare-bodied in the scorching heat of the Sun, with his arms raised up, and his gaze steadily directed to the disc of the Sun, and keeping his long well-grown braid of matted hair loose in the air.

Gośāla Maṅkhalīputra on seeing the hermit, went to him and very loudly asked him “Are you any well-known ascetic or a resting place for lice? Are you a female or a male? I cannot understand what you are. Oh! what an image of tranquility! The indulgent hermit was perfectly quiet. Gośāla then asked him repeatedly, and began to ridicule him. The fire of intense anger stirred up by the abusive words of Gośāla addressed to the peace-loving hermit, was roused up like the fire produced by briskly rubbing pieces of sandal-wood, and the hermit set free तेजोलेष्या Tējolésyā towards Gośāla for the purpose of burning him. Gośāla at once ran away to Śramaṇa Bhagavān Mahāvīra who saved his life by the instantaneous use of its rival, Śīta lésyā शीतलेष्या.

On seeing the miraculous powers of Śramaṇa Bhagavān

Mahāvīra, hermit वैशिकायिन Vaiśikāyina immediately went to him and imploringly said " My worshipful Lord ! I did not know that he was your disciple, you will, therefore, be pleased to forgive this offence." So saying, he went away.

24. **Āhāraga** आहारग **Āhāraka Labdhi** अहारक लब्धि An ascetic with Āhāraka labdhi is able to prepare a body-Āhāraka body आहारकशरीर—from Āhāraka (assimilative) molecules—and to elongate this body in the form of a big rod many thousands of miles long, and as broad as the width of the body, with spokes like the spokes of the churning rod, so as to reach the presence of an existing Tirthaṅkara for the purpose of seeing the splendour of the Tirthaṅkara's exalted position or for the purpose of obtaining an explanation about some intricate questions.

This labdhi is attainable only by मुनि Muni-Sages well-versed in all the fourteen Pūrvas.

25. **Sīya-lēśya** सीयलेश्या **Sīta lēśyā Labdhi** शीतलेश्या लब्धि An ascetic with Sīta-lēśyā labdhi nullifies the extremely violent deadly effects of its rival, Tūjo-lēśyā, like an abundant supply of water used for extinguishing a very small fire.

26. **Véuvvidéha** Labdhi वेउव्विदेहलद्धो **Vaikurvikadéha Labdhi** वैकुर्विकदेह लब्धि A Yogi or an ascetic with this labdhi is able to assume various forms. The kinds of Vaikurvika-déha labdhi are:—

a. **Anutva-vaikriya** Labdhi अनुत्ववैक्रियलब्धि A Yogi or an ascetic with Anutva-vaikriya labdhi is able to produce a body so small that it will enter a minute hole in a tiny fibre of a lotus and to enjoy the pleasures of the happiness of a Cakravartin there.

b. **Mahatva-vaikriya** Labdhi महत्त्ववैक्रियलब्धि With this labdhi a Yogi or an ascetic is able to produce a body larger than that of Mount Mèru.

c. **Laghutva-vaikriya** Labdhi लघुत्ववैक्रियलब्धि With this

labdhi a Yogi or an ascetic is able to produce a body lighter than the wind.

d. **गुरुत्ववैक्रियलब्धि Gurutva-vaikriya Labdhi** With this labdhi a Yogi or an ascetic is able to produce a body harder than वज्र Vajra, Adamant, which becomes irresistible even for Indra.

27. Akkhina-mahānāsi अक्षीणमहानसी. Aksīṇa-mahā-nāsi Labdhi अक्षीणमहानसीलब्धि With this labdhi a Yogi or an ascetic is able to feed to satisfaction thousands of persons with food material brought by him (in his dish) by begging. The food material is not consumed till the moment that he himself takes his meal. When, however he takes his food, the food material becomes used up. With this Aksāṇa mahānāsi labdhi Indrabhūti Gautama was able to feed to satisfaction fifteen hundred hermits who had become his disciples during his return from अष्टापदगिरि Astāpada-giri, from a small quantity of पायसा Pāyasāna-Rice-pudding-just sufficient for himself, brought by begging from a neighbouring village.

28. Pulāyā पुलया Pulāka Labdhi पुलकलब्धि A Yogi or an ascetic with Pulāka labdhi possesses the strength of defeating a Cakravartin, at the time of doing service to the community.

In addition to the लब्धि Labdhis mentioned above, there are some other labdhis They are:—

1. **Prāpti Labdhi प्राप्तिलब्धि** Under the influence of this labdhi, a Yogi or an ascetic although sitting in a squatting posture on ground, possesses the ability of touching the topmost portion of Mount Mēru or the Solar planetary system.

2. **Prakāmya Labdhi प्रकाम्यलब्धि** A Yogi or an ascetic with this labdhi, has the power of walking on water as if on solid ground, and he can dive in and out on ground as if on water.

3. **Isitva Labdhi इशीत्वलब्धि** A Yogi or an ascetic with this labdhi possesses the power of assuming the lordship of the

three worlds, and of enjoying the splendour of an Indra, a Cakravartin, or of a Tirthaṅkara.

4. **Vaśitva Labdhi** वशित्वलब्धि A Yogi or an ascetic with this labdhi possesses the power of subdugating all creatures.

5. **Apratighāṭiva Labdhi** अप्रतिघातित्वलब्धि A Yogi or an ascetic with this labdhi possesses unobstructively thru mountains.

6. **Antardhyāna Labdhi** अंतर्ध्यानलब्धि A Yogi or an ascetic with this labdhi makes his form invisible.

7. **Kāma-rupatva Labdhi** कामरूपत्वलब्धि A Yogi or an ascetic with this labdhi possesses the ability of assuming various forms simultaneously.

8. **Kāra-pātra-ahāra-pāṇi Labdhi** करपात्राहारपाणीलब्धि A Yogi or an ascetic with this labdhi has the faculty of retaining in the cavity of the two hands formed by bringing the hands together for the reception of food and drink-material, a large amount of food and drink-material in the hands, so that not a particle or a drop will fall down. If water measuring thousands of water-pots or even an ocean were poured into the cavity of his two hands the level of water will rise high and higher, but not a drop will fall down.

Śréyāṃsa Kumāra श्रेयांसकुमार poured sugar-cane juice measuring one hundred and eight water-pots into the cavity of the hands of Tirthaṅkara Bhagavān Śhree Risabha-dēva, but not a drop fell down from his hands, although it was sugar-cane juice.

Śramaṇa Bhagavān Mahāvīra had a vow of using the cavity of the hands as the receptacle for the taking of his food and drink-materials. He was receiving food and drink-materials into the cavity of his hands on the day of breaking fasts.

No one else except a Tirthaṅkara or an ascetic with this labdhi is authorised to use the cavity of his hands as the receptacle for the taking of his food and drink-materials

Persons with this labdhi are not met with during the present era, and so, taking of food and drink materials into the cavity of the hands is not permissible.

If an individual, not possessing this labdhi, undertakes to use the cavity of his hands as the receptacle for the taking of food and drink-materials, while taking meals, particles of food or drops of drink-material must necessarily fall to the ground and this method will lead to a series of undesirable consequences

9. **Mano-bali Labdhi** मनोबलीलब्धि A Yogi or an ascetic with this labdhi possesses the supernatural power of acquiring a knowledge of all the Scriptures, within twenty-four minutes at the utmost, by the subsidence and destruction of Knowledge-obscuring Karmas

10 **Vāgbali Labdhi** वाग्बलीलब्धि a Yogi or an ascetic with this labdhi acquires the ability of reciting all the Scriptures within twenty-four minutes and of loudly speaking out all the words, syllables, and verses with due accent in such a way that the voice is not tired out

11 **Kāya-bali Labdhi** कायबलीलब्धि A Yogi or an ascetic with this labdhi, acquires such immense strength by the destruction of strength-obstructing Karmas that he is not fatigued by remaining in **कायोत्सर्ग** Kāyotsarga absolutely renouncing the body even for one year or longer like **बाहुबलि** Bāhubali

12 **Prājña Śramaṇa Labdhi** प्राज्ञश्रमणलब्धि Under the influence of this labdhi, a Yogi or an ascetic acquires a development of highly extensive talent by the subsidence and destruction of a number of Knowledge-obscuring Karmas, propagates the meanings of the Scriptures, like supremely learned saints who are well-versed in the fourteen Pūrvas, although he himself has not studied the twelve Angas and the fourteen Pūrvas and becomes every clever, even in extremely intricate subjects.

विद्याधरमुनि Vidyādhara Munis, ascetics possessing **विद्याधर**

कल्पि Vidyādhara labdhi have such a powerful strength of their learning that even though they have studied only ten Pūrvas, they sketch images of gods with their rings on mirrors on the walls of their dwelling-places and thru the medium of Rohaṇī-prajnapati Vidyā रोहणिप्रज्ञसिचिचा they decide about events of past, present, and future, by receiving correct explanations from the images

Those who are capable of attaining Siddhi सिद्धि-Salvation-are called भवसिद्ध Bhava Siddha.

Only भवसिद्ध Bhava Siddha individuals can expect to attain the Labdhis described above

Out of the twenty-eight labdhis mentioned above, Bhava Siddha females can have eighteen labdhis only, except the ten undermentioned labdhis viz 1 Arihanta Labdhi 2. Cakravarti Labdhi 3. Vāsudēva Labdhi 4. Baladēva Labdhi 5 Sambhinna Śrota Labdhi. 6. Vidyā Cāraṇa Labdhi 7 Pūrva Labdhi. 8. Gaṇadhara Labdhi. 9 Pulāka Labdhi and 10. Āhārakara Śarīra Labdhi

The fact that Tirthankara Shree Mallināth Bhagavān attained the exalted status of a Tirthankara, when she was a female, is only a strange occurrence.

अभव्य Abhavya individuals—males and females, incapable of Salvation—cannot attain the 11. Kēvali Labdhi 12. Rūpmati Labdhi 13. Vipula-mati Labdhi. 14. Madhu āśrava Labdhi and 15 Ksīrāśrava Labdhi in addition to the ten labdhis mentioned above. They may or may not attain the remaining thirteen labdhis.

It appears from the short account of the labdhis given here, that individuals with these labdhis possess immense supernatural powers. The public at large see their wonderful effects.

Some individuals adore evil spirits, and kill a number of living beings with the subject of acquiring these Labdhis, but they do not attain these supernatural powers.

It is the belief of Jaina Canonical writers that these labdhis are acquired quite naturally without any desire or any effort by strictly observing शुद्ध चरित्र Śuddha Cāitra, blameless Right Conduct only for the welfare of one's soul without longing for pleasures of this world or of the next, by purification of the inclinations of the mind, speech and body, and by purification of the Soul by severe austerities.

Those who have acquired these labdhis, do not make use of them either for their benefit or happiness. They make use of these powers chiefly for the benefit of others or for the welfare of the community.

Gaṇadhara Mahārāja Indrabhūti Gautama had a large majority of these labdhis during the latter portion of his life, after his association with Śramaṇa Bhagavān Mahāvīra.

Although Gaṇadhara Bhagavān Indrabhūti Gautama had extensive knowledge of many Śāstras and possessed many wonderful लब्धि Labdhis,—Natural acquisitions,—he was greatly devoted to Śramaṇa Bhagavān Mahāvīra. His love for his Guru was unique, and he was always prepared to act in accordance with his orders. He was never engaged in any important undertaking without the consent of Śramaṇa Bhagavān Mahāvīra. He invariably, immediately, and joyfully executed whatever orders were given and no matter at whatever time these orders were given. He not only did not have the slightest idea in the remotest corner of his Soul, that the execution of the orders of Śramaṇa Bhagavān Mahāvīra would, in any way, be detrimental to his exalted position, but he used to make himself sure by repeated questioning to Śramaṇa Bhagavān Mahāvīra whether the explanation acquired by himself about the nature of objects was strictly in accordance with the usage of the canonical knowledge or not. He never had the slightest idea in his mind that whatever he knew was quite appropriate and that there was no need for having an explanation from the Venerable Ascetic. He was never proud of his knowledge.

Farmer Ascetic

By knowing what relation existed between the soul of Gaṇadhara Mahārāja Indrabhūti Gautama and that of Śramaṇa Bhagavān Mahāvīra during his previous life, we shall have a good deal of important material to think about. Because, if an individual comes in contact with another individual, under any unexpected circumstances, it is surprising to see how they invariably meet in future lives.

Śramaṇa Bhagavān Mahāvīra sent Indrabhūti Gautama to a farmer, for the purpose of instructing him in religion. The ever-obedient Gaṇadhara, immediately on receiving the order from the Venerable Ascetic, went to the farmer, preached him his duties, and initiated him into his Order of Monks.

When Gaṇadhara Mahārāja Indrabhūti Gautama was ready to take the newly-made farmer-ascetic to Śramaṇa Bhagavān Mahāvīra, the farmer-ascetic asked Indrabhūti Gautama, "Where are you taking me now? Indrabhūti Gautama said, "To my preceptor." The farmer-ascetic said "Have you a preceptor also? You appear to be so glorious, what must, then, your preceptor be like? Now let us go on and let us go quickly to him." So saying, he went on with the Gaṇadhara Mahārāja. As the farmer-ascetic approached the Samavasaraṇa where Śramaṇa Bhagavān Mahāvīra was preaching, he was wonder-struck with the beauty of the Samavasaraṇa and with the grandeur of the prosperity of the Venerable Ascetic who was respectfully attended upon by millions of gods and demi-gods, and he thought within himself 'How great must be the preceptor of my Guru who has been enjoying such divine happiness? I am very fortunate that I got this opportunity of seeing Him.'

With these noble ideas uppermost in his mind, the farmer-ascetic entered the Samavasaraṇa, came to its central portion where Śramaṇa Bhagavān Mahāvīra was preaching, and as soon as he saw the Venerable Saint, a feeling of animosity of previous

life towards Śramaṇa Bhagavān Mahāvīra reigned supreme and he asked Gaṇadhara Mahārāja Indrabhūti Gautama. "Where is your Guru?" He replied, "The Venerable Saint sitting in the centre is my Guru and also yours."

The farmer-ascetic, then, said "If he is your Guru, I have nothing to do with this Dīkṣā. I don't want your Dīkṣā. My art of cultivation and my family, is good for me." So saying, he left the ascetic's costume there, went away, and resumed his work at the plough.

Gaṇadhara Indrabhūti Gautama, then, asked "My Worthy Lord! I am really astonished to see that he had malice towards your Venerable Self who is the gladdener of the three worlds. O Lord! why did he leave off the चरित्र धर्म Cāntra Dharma - the duties of an ascetic, -accepted by him, as soon as he saw you?"

Sramaṇa Bhagavān Mahāvīra said "O Gautama! The soul of the man whom I killed during my Bhava as Tripristha Vāsudéva has, during this life, become the farmer. You were my charioteer during that Bhava, and you pacified with sweet words, the man who was burning hot with anger, at death time. From that time on-ward, he became hostile to me and affectionate towards you, and therefore, you were sent by me for the purpose of instructing him in religion."

Information about the relation of the soul of Śramaṇa Bhagavān Mahāvīra with the soul of Gaṇadhara Mahārāja Indrabhūti Gautama, during intervening Bhavas-from his existence as the charioteer of Tripristha Vāsudéva till his appointment as the chief Gaṇadhara of Śramaṇa Bhagavān and the meritorious deeds he must have done during his future lives, for the attainment of the exalted position of a Gaṇadhara to a Tirthankara, is not available.

The association of the soul of Sramaṇa Bhagavān Mahāvīra with that of the farmer, commenced during his previous sixteenth Bhava.

The soul of Śramaṇa Bhagavān Mahāvīra, during his sixteenth previous Bhava, was born as a son named विश्वभूति Viśvabhūti to queen धारिणी Dhārīṇī of crown-prince Viśākhābhūti of King Viśva-nandi of Rājagṛha.

When Muni Viśvabhūti, who had accepted चारित्र्यधर्म Cālitra Dharma,—the duties of an ascetic,—and was practising severe austerities, passed on a begging tour after a continuous fasting of one month, by the place where his cousin Kumāra Viśākhānandi, who had gone to Mathurā on his marriage occasion had encamped with his large number of servants and retinue, he was much harassed by ridicule and taunts by Viśākhānandi and his servants, on the emaciated condition of his body caused by continuous fasting and sever austerities, when he fell down by coming in collision with a running cow and this event sowed the seed of great animosity between the two princes.

Becoming enraged by the derision and taunts from विशाखा-
नन्दी Viśākhānandi and his servants, Muni Viśvabhūti took an oath of killing Viśākhānandi. The soul of Viśvabhūti became Tripristha Vāsudēva, during the previous eighteenth Bhava of Śramaṇa Bhagavān Mahāvīra and Viśākhānandi was born as the lion whom Tripristha Vāsudēva killed. The soul of Viśākhānandi degraded himself considerably by vile derision and mean tauntings, without any cause. It is important to notice how a soul degrades himself in ever-increasing succession. One cannot imagine at what low level a soul will stop in its down-ward motion, when once the soul becomes, the enjoyer of a degraded condition and how inevitably he suffers the terrible evil consequences incidental to that degraded state. How disastrous become the evil consequences of even a small mistake ? After wandering miserably thru a number of future lives, the soul of Prince Viśākhānandi was born as a farmer. Had it not been for the mercy of Śramaṇa Bhagavān Mahāvīra towards him, the duration of his existence in this Samsāra would not have become limited. It was also thru the grace of the Venerable Ascetic, that Gaṇadīnara Mahārāja Indrabhūti Gautama initiated the farmer into his

Order of Ascetics. The farmer-ascetic acquired सम्यक्त्व Samyaktva,—Right Belief—by excellent meritorious ideas in his mind on his way when he was being led to Samavasaraṇa by the Gaṇadhara Mahārāja, and his existence in Samsāra became thereby limited. This is an example of the mercy of Śramaṇa Bhagavān Mahāvira. He had compassion for the welfare of his enemy on account of his love of universal affection for all living beings

Although Gaṇadhara Mahārāja Indrabhūti Gautama had reached a high stage of spirituality, he never spared any pains in assiduously practising severe austerities. He had a firm belief in the external and internal penance as the means of spiritual advancement of the Soul, and he possessed unswerving faith in that belief. He always had a two-days fasting and on the third day, he took very meager diet, still his body was plump and majestic.

Sāla and Mahā-sāla

When Śramaṇa Bhagavān Mahāvira came to Prista Campā Nagari, पृष्ठचंपानगरी, both princes Sāla साल, and Mahā Sāla of the King of Prista Campā Nagari, went to him with a large retinue. On hearing the preaching of the Venerable Ascetic, both the brothers had repugnance towards worldly belongings, so they went home and having entrusted their kingdom to their sister's son Gāṅgila गंगिल, both of them accepted Dikṣā दीक्षा Initiation into his Order of Monks and studied eleven Aṅgas under elderly Sādhūs.

One day, with the permission of Śramaṇa Bhagavān Mahāvira, they returned to Prista Campā, accompanied by Gaṇadhara Mahārāja Indrabhūti Gautama, for the purpose of instructing their family-members in spiritual knowledge.

On receiving information about their arrival there, King Gāṅgila went to give his respects to the Gaṇadhara Mahārāja and having reverentially bowed down before Gaṇadhara Mahārāja Indrabhūti Gautama and Munis Sāla and Mahā Sāla, he sat there for the purpose of hearing the preaching

Gaṇadhara Mahārāja Indrabhūti Gautama, who, at the time, possessed the four varieties of Right Knowledge viz **मति-ज्ञान** Mati Jñāna, Sensitive knowledge; Knowledge acquired by means of the senses and mind, 2. **श्रुतज्ञान** Śruta Jñāna, Scriptural Knowledge; Knowledge derived from the reading or preaching of scriptures or thru an object known by sensitive knowledge; 3. **अवधिज्ञान** Avadhī Jñāna, Visual Knowledge, Direct Knowledge, of matter in various degrees with reference to **द्रव्य** Dravya, Subject-matter, **क्षेत्र** Kṣétra Space, **काल** Kāla Time, and **भाव** Bhāva, Quality of the object known; and 4. **मनःपर्ययज्ञान** Manah-paryaya-Jñāna, Mental knowledge, Direct knowledge of another person's mental activity about matter—which meant a very high degree of spirituality,—then commenced the under-mentioned preaching:—

Preaching.

“An individual devoid of the knowledge of the true nature of the Soul and of other objects in this world is **अज्ञ** Ajña, Ignorant. An ignorant man engages himself in unprofitable occupations like a hog in foeces, while a person with superior knowledge, becomes chiefly absorbed in the acquisition of knowledge of the true nature of the Soul, like a **हंस** Haṁsa,—a Swan,—in **मानस सरोवर** Mānasa Sarovara,—Mānasa lake—a sacred lake and place of pilgrimage on Mount Kailāsa,—whither the wild swans repair in the breeding season at the beginning of the monsoons

“Knowledge which is instrumental in directing one's thoughts, towards the various aspects of **मोक्षपद** Moksa-pada,—the state of final Beatitude, which alone is the causal element in becoming free from Karmas, that is to say, which makes the Soul solely intent on it and identical with it, is superior knowledge, and it is a knowledge producing Eternal Bliss, which the Soul failed to acquire from time immemorial.

Knowledge, however embellished with eloquent words and artful language, but devoid of the true nature of the Soul, does

not at all contribute to the Happiness of the Soul, because only a very small quantity of this nectar-like knowledge, is capable of destroying the malady of endless Karmas.

Persons intent on making the first objection to a proposition for a controversy, and persons busy with raising objections to it, as well as, persons believing in unascertainable objects, do not fully attain the knowledge of the true nature of the Soul, like an ox walking round and round an oil-mill; because, such persons chiefly aim at defeating their adversary, and obtaining victory over him, and hence they consequently do not understand the true nature of objects. Besides, by depending on the un-investigated form of an object, without accurately deciding on the true nature of such objects, one cannot experience, the highly natural knowledge of the Soul. Just as an ox tied to an oil-mill, cannot reach any distant land although he has been walking round and round a number of times, in the same way, an individual undesirous of the knowledge of Truth, does not even touch the boundary of essential knowledge, although he may have done studious efforts in other branches of knowledge '

Continuing further, he said,

संझरागजलबूबूओवमे. जीविण य जलबिंदुचंचले ।
जुव्वणे य नईवेगसंनिमे, पाव जीव किमयं न बुज्झसि ॥ १ ॥

1. Sañjha-rāga-jala-būbbū-ovamé, jīvié ya jala-bindu cancalé;

Juvvané ya naīvéga sannibhé, pāva jīva kimayam na bujjhasi 1.

संपदो जलतरङ्गाविलोला यौवनं त्रिचतुराणि दिनानि ।
शारदाभपरिवेशलमायुः किं धनैः कुरुत धर्ममनिन्द्यम् ॥ २ ॥

2 Sampado jala—taraṅgā vilolā, yauvanam tri-caturāṇi dināni;

Śardābhara pari-pésala-māyuh kim dhanaih kuruta dhar-
mamaniudyam. 2

1. This life is like the colours of the setting Sun, like the bubbles of water or fickle like a drop of water on a blade of grass; and youth is like a current of floods in a river. O Wicked Soul ! therefore, why do you not become enlightened ?

2. Prosperity is unsteady like the waves of water (on a sea), youth lasts for three or four days, and आयु. Āyuh, the duration of life, is like the clouds of the monsoons. Then, What is the use of wealth ? Therefore, practise the excellent Dharma.

On hearing the preaching King Gaṅgila decided to renounce the world. He entrusted the management of his kingdom to his son, and received दीक्षा Dikṣā, Initiation into his Order of Monks with great celebration along with his parents.

At the time of giving Dikṣā, Gaṇadhara Mahārāja Indra-
bhūti Gautama said:—

युष्माभिर्दीक्षा गृहीता परं शुद्धा पालनीया, शुद्धं संयमं विना मुक्ति
र्न भवति । एके सिंहतुल्या भूत्वा दीक्षां लात्वा फेरवत् पालयन्ति, एके
जनाः कातराः फेरव इव गृहीतवताः सिंहा इव पालयन्ति संयमम्, एके
कातराः फेरव इव संयमं गृहीत्वा फेरव इव पालयन्ति, एके सिंहा इव साह-
सिका व्रतं लात्वा सिंहा इव पालयन्ति शुद्धं संयमम् । तेन भवद्भिस्तथा
चारित्रं यतनया पालनीयं यथा करतलगता मुक्तिश्रीः भवतां भवति ॥ यतः
“ एगदिवसंपि जीवो, पव्वज्जमुवागओ अनन्नमणो । जइ वि न पावइ मुक्खं,
अवस्स वेमाणो होइ ॥१॥

Yushmābhi-r-dikṣā grithitā param śuddhā pālaniyā; śuddham
saṅyamam vinā mukti r-na bhavati Eké sinhatulyā bhūtvā
dikṣām lātvā phéruvat pālayanti. Éké janāḥ kātarāḥ phérava
iva grihita-vratāḥ sinhā iva pālayanti sanyamam. Éké kātarāḥ
phérava iva sānyaman grihītvā phérava iva pālayanti; Éké
sinhā iva sāhasikā vratam lātvā sinhā iva pālayanti śuddham
sanyamam. Tēna bhavabdhistathā cāritram yatanayā pālaniyam

yathā kara-tala-gatā-muki-shree bhavatām bhavati । Yathā—
Ēga divasam pi Jivo, pavvajjamuvāgao ananna-maṇo, Jai vi
na pāvai mukkhām, avassa vēmaṇio hoi. 1.

“You have taken Dikṣā, but it must be observed in its purity. There is no मुक्ति Mukti,—Liberation—without pure संयम Saṅgyama, Self-control. Some persons taking Dikṣā bravely like a lion, observe it like a jackal; some timid persons having taken the vows like jackals observe the संयम Saṅgyama, Self-control, like lions; some timid persons having taken the vows like jackals observe them like jackals; while some persons, bold like lions having taken the vow, observe the pure संयम Saṅgyama-Self-control, like lions. Therefore, You should so carefully observe the चारित्र्यं Cāritram,—the duties of an ascetic,—that the wealth मुक्ति Mukti,—Liberation—comes into the palms of your hands.

Because—If a person, devoutly intent for प्रव्रज्या Pravrajyā Religious Mendicancy even for one day, does not attain मोक्ष Mokṣa, Liberation, he certainly becomes a वैमानिकदेव Vaimānika déva—a kind of celestial being ”

Gaṇadhara Mahārāja Indrabhūti Gautama then started to meet Jinésvara Bhagavān Mahāvīra at चंपानगरो Champā Nagari accompanied by Sāla, Mahāsāla, Gaṅgīla, and both his parents. i.e his father Pithara and his mother यशोमती Yaśomatī.

On their way, Sāla and Mahāsāla, thought “ My sister, her husband, and her son, are very fortunate that they gave us kingdom and now they gave us all-blissful चारित्र्यधर्म Cāritra Dharma, the duties of an ascetic.”

All the five viz 1 Sāla 2 Mahāsāla 3 Gaṅgīla 4 Pithara, पिठर, the father of Gaṅgīla, and 5 Yaśomatī यशोमती the mother of Gaṅgīla, while on their way to Champā Nagari, in the company of Gaṇadhara Mahārāja Indrabhūti Gautama, were deeply engaged in undermentioned speculations: —

१. जातश्चैको मृतश्चैको एको धर्मं करोति च ।

मायः स्वर्गसुखे जीवः श्वभ्रे गच्छति कः समम् ॥ १ ॥

Jātaścaiko mṛitascaiko, éko dharmam karoti ca,
Prāyam svarga-sukhé jīvaḥ śvabhre gacchati kaḥ samam,

1. A person is born alone, dies alone, does meritorious deeds alone, and with whom does he, in all probability, go to hell or the enjoyment of the happiness of the स्वर्ग Svarga. Heavens.

२. मूढाः कुर्वन्ति ये मे मे, वपुः पुत्रदिहागृकम् ।

तेऽपि त्यक्त्वा नगोऽगाधे मज्जन्ति भवसागरे ॥ २ ॥

2. Mūdhāḥ kurvanti yé me mé, vapuḥ putra-grihādīkam:
Té pi tyaktvā nago'gādhé majjanti bhava sāgaré.

2. Body, progeny, property etc. which ignorant persons, consider as 'Mine' even these things having left them, drown them into fathomless ocean of life.

३. अन्यो जीवो भवेद्यत्र देहात्तत्र गृहादिकम् ।

कथमेतन्मदीयं तु मन्यते तत्त्वविद् बुधः ॥ ३ ॥

3. Anyo jīvo bhavédyatra déhāttatra grihādīkam;
Kathamétan-madiyam tu manyaté tattvavid buddhaḥ. 3.

3. The wise man knowing the essence of real knowledge thinks thus—Where the जीव Jīva, the Soul, is different from the देह Déha, Body, how can property etc, be मदीयं Madiyam "Mine"

४. कुटुम्बधनधान्यादि, सर्वं दुःखसमुद्भवम् ।

देहं च मन्यते यः स्वं कर्म बध्नाति कुधीः ॥ ४ ॥

4. Kutumba-dhana-dhānyādi sarvam duḥkha-samudbhavam;
Déham ca manyaté yaḥ svam karma badhnāti ku-dhīḥ.

4 Household, wealth, corn etc, all is the source of misery. The wickedly-disposed person who considers the body as his own, acquires evil karmas.

५. एको धर्ममुपार्जनं च विबुधः कृत्वा स्वयं गच्छति
 स्वर्गं पापमुपार्ज्य घोरनरकं दुःखाकरं प्राणभृत् ।
 एको दुःखतपीमसारमपि मो त्यक्त्वा, च मुक्त्यालयं
 तस्मात्त्वं भज तावतो हि शरणं धर्मं त्यज स्वं गृहम् ॥ ५ ॥

5. Éko dharmamupārjanam ca vibudhaḥ kritvā svayam gacchati; Svargam pāpamupārjya ghora-narakam duhkha-karam prāṇabhrut; Éko duhkha matīmasāramapi bho! tyaktvā ca muktyālayam, Tasmāttvam bhaja tavato hi śaraṇam dharmam tyajh svam griham.

5. One wise man having acquired the Karma of meritorious deeds, goes alone to heaven; another creature having acquired the Karma of evil deeds goes to terrible Naraka which is the mine of misery. One, having abandoned the worthless array of miseries, goes to मुक्त्यालयं Muktyālayam, the Place of Salvation. Therefore, seek the shelter of Dharma, in the first place, and abandon your house.

While contemplating on such ideas and becoming absorbed in divine meditation, all the five rose high and higher in spiritual development destroying various Karmas, and acquired केवलज्ञान Kévala Jñāna, Perfect knowledge.

When all of them arrived near the Samavasāraṇa समवसरण of Śramaṇa Bhagavān Mahāvīra at चंपानगरी Campā Nagari, Gaṇadhara Mahārāja Indrabhūti Gautama went round three times from left to right, and Sāla, Mahālā and others did the same. Having done obeisance to the Tīrthaṅkara, the five, went to the assembly of the Kévalins. Meanwhile Gaṇadhara Mahārāja Indrabhūti Gautama told them ‘Look here! do obeisance to परमेश्वर Paramésvara, the Supreme Lord. Śramaṇa Bhagavān Mahāvīra said ‘O Gautama, do not be disrespectful towards Kévalins. Gautama Swāmi said “What disrespect has been done by me towards Kévalins? Śramaṇa Bhagavān Mahāvīra said “These Sāla, Mahāsāla, and others have acquired केवलज्ञान Kévala Jñāna, Perfect knowledge. Therefore, having

got up, censure your own self and sincerely ask pardon from them, who have been initiated by your own hands, and who have already acquired Kévala Jñāna. Gaṇadhara Mahārāja Indrabhūti Gautama then said, "O Venerable Sir, I am unfortunate that whoever gets initiation from me, acquires Kévala Jñāna, but I do not." Śramaṇa Bhagavān Mahāvīra then said "Do not be disappointed; you will also have Kévala Jñāna. He who worships the images of the twenty-four Tirthaṅkaras on the अष्टापदगिरि Astāpadā-giri, attains the wealth of Kévala Jñāna, during that very Bhava भव Existence."

Pilgrimage to Aṣṭāpada

When Gaṇadhara Mahārāja Indrabhūti Gautama was thus thinking about, a celestial voice was heard "The Jinésvar Bhagavān has said to-day that any human being who climbs up Mount Astāpada by his own supernatural, power and worships the images of जिनेश्वर Jinésvaras there, will certainly attain सिद्धिपद Siddhi-pada, the state of Final Beatitude-during that life.

On hearing the celestial voice, Gaṇadhara Mahārāja Indrabhūti Gautama requested Śramaṇa Bhagavān Mahāvīra for permission to go to अष्टापदतीर्थ Astāpada Tirtha, the place of pilgrimage on Astāpada-giri for the purpose of worshipping the images of Jinésvara Tirthaṅkaras there. Knowing that by going there, the hermits dwelling there, will be enlightened by Gaṇadhara Mahārāja Indrabhūti Gautama, a permission to go there was immediately granted to him.

Gaṇadhara Mahārāja Indrabhūti Gautama, became greatly pleased by the permission readily given agreeably with his own desires, and he arrived near the Aṣṭāpada-giri in a moment by a speed as swift as that of the wind, under the influence of चारणलब्धि Cāraṇa Labdhi.

In a moment, he went up the great mountain, entered the magnificent temples of नंदीश्वरद्वीप Nandīśvāra dvīpa built by

भरतमहाराज the Great King Bharata, and he devoutly worshipped the extremely beautiful images of the twenty-four Tirthankaras there.

Coming out from the temples, Gaṇadhara Mahārāja Indrabhūti Gautama, sat under a big अशोकवृक्ष Aśoka Vrikṣa Aśoka tree. There he was paid homage by numerous gods demons and fairies. Numerous gods, demons, and fairies gave respectful salutations to him. He then preached them Dharma according to their suitability, and he solved their doubts like a Kévalin by his power of reasoning. While preaching, he appropriately said “Ascetics by severe penance, become so much emaciated that nothing but skin and bones remains on their bodies, their joints become weak, and becoming greatly debilitated, they walk very tremblingly, only by force of life.”

On hearing these words वैश्रमदेव Vaiśramaṇa Déva, (Kubéra कुबेर) the God of Wealth, Fortune and Prosperity was astonished, because the body of Gaṇadhara Mahārāja Indrabhūti Gautama was lustrous like polished gold and it was plump. Kubéra had a doubt about these words, and he smiled a little as the words appeared to be inappropriate in his own self.

Gaṇadhara Mahārāja Indrabhūti Gautama had मनःपर्ययज्ञान Manah Paryaya Jñāna—Knowledge of reading another's thoughts, and having known the mental ideas of Vaiśramaṇa Déva, he solved his doubts during preaching.

He said “The inference about the healthy condition of the body of an ascetic, is not governed by an universal rule, but it is imperative to restrain the Soul by auspicious meditation. Now, hear the account of the two brothers Puṇḍarika पुण्डरिक and Cuṇḍarika कुण्डरीक which is as follows:—

There was a king named Mahāpadma महापद्म of पुण्डरीकिणी Puṇḍarīkiṇī Nagari of पुष्कलावतीविजय Puskalāvati Vijaya in the महाविदेह क्षेत्र Mahā-vidéha Kṣétra of जंबूद्वीप Jambū-dvīpa. He had two sons named Puṇḍarika पुण्डरीक and Kuṇḍarika कुण्डरीक by his queen पद्मावती Padmāvatī

On coming to know that his elder son Puṇḍarika had become able to govern the affairs of his kingdom, King Mahā Padma installed him on the throne, and he himself accepted दीक्षा Dīkṣā. He observed चरित्रधर्म Cāritra Dharma, the-duties of a Sādhu-faultlessly, studied the Scriptures carefully, became well-versed, destroyed his Karmas, attained केवलज्ञान Kévala Jñāna,—Perfect Knowledge—and finally, he acquired मोक्षमार्ग Mokṣa-Mārga,—the Path of Final Liberation.

One day, both the brothers, Puṇḍarika and Kuṇḍarika, on receiving information that some Sādhūs had arrived near the town, went there for the purpose of hearing a preaching on religion. The preaching had such a wonderful effect on the mind of Puṇḍarika, that he rose high in spiritual meditation and reached home as an actual ascetic. He called his ministers and addressing his young brother Kuṇḍarika in their presence he said, “O child ! You take the reins of government of our father’s kingdom into your own hands. I have been terrified by the miseries of this Saṃsāra. I have made up my mind to take Dīkṣā which will relieve me from that bondage. Accept therefore my proposal and act accordingly.”

Kuṇḍarika replied “O brother ! Why are you anxious to keep me engrossed with desires for worldly objects ? I have no desire for them. I will also have Dīkṣā and will cross the ocean of wordly existence.

Puṇḍarika persuaded his younger brother Kuṇḍarika a great deal, but he did not believe his advice. Finally, Puṇḍarika addressing Kuṇḍarika said “ O brother ! The organs of senses are difficult to be conquered. Mind is always unsteady. Youth is the abode of unusual perturbations. Negligence is natural with every living being. Endurance of sufferings and calamities becomes, at times, unbearable. You will have to be firm in your vows, because the observance of the vows of an ascetic, is extremely difficult. It is highly expedient for you to take the vows of Śrāvaka suitable for your duties as a house-holder,

to govern your kingdom in accordance with those vows and to take Dīksā, after you have fully passed youth.”

Kuṇḍarika said, “ Brother ! Whatever you say is quite true. But I must act fully up to my utterances. I will undoubtedly have Dīksā. Saying so, he took Dīkṣā.”

Puṇḍarika was prevented by his ministers, and so he continued to govern his kingdom as a house-holder with the ideas of an ascetic.

Kuṇḍarika was mortifying his body with various severe penances, and he always acted strictly in accordance with established usage. He was very popular with his companion Sādhūs

One day, however, near the approach of spring-time, the mind of Kuṇḍarika became wavering. He thought, “ I have nothing to do with this चारित्रधर्म Cāntra Dharma,—the duties of an ascetic. I will accept the kingdom which my brother was offering me before. ”

With these ideas supreme in his mind and with a dejected heart, Kuṇḍarika went to the capital city of his brother, began to roll, here and there, on a cool bedding of green leaves under a tree in a pleasure-garden, and he tied up his utensils and other articles serviceable for an ascetic-life, to the tree, and kept them hanging there. He sent word about his arrival there, to his brother King Puṇḍarika thru the watchman of the garden. The King went there with his minister and bowed down before him.

On seeing the bedding of green leaves and all his belongings hanging on the tree, the King inferred that his brother Kuṇḍarika had left off Cāntra Dharma. Addressing his minister, King Puṇḍarika said “ Perhaps you remember that I tried to prevent Kuṇḍarika when he rashly became

ready to take the vows of an ascetic-life during his youth. However, even now, I am ready to give him the kingdom but I am only sorry that he has now become ready to waste the **चिन्तामणि** Cintāmaṇi Ratna-the all-wishing precious gem capable of fulfilling the desires of its possessor,—acquired after strictly observing Cāritra Dharma for such a long period. I will only be benefitted, if he governs my kingdom. But he is doing harm to his Soul. "

King Puṇḍarika soon entrusted the government of his kingdom to his brother Kuṇḍarika as desired by him, presented him with royal insignia, and he himself taking the characteristic emblems of an ascetic from Kuṇḍarika, took Dik ā with a pure heart.

While starting on a wandering tour from village to village, Puṇḍarika Muni thought, " I have fortunately acquired the long-desired **यतिधर्म** Yati Dharma,—the duties of an ascetic. Now it is advisable that I should take the vows in the presence of my Guru. " Thinking so, he started to meet his Guru. Going to his Guru, Puṇḍarika Muni took the vows of an ascetic from him, and took his meals at the end of a three days' fasting without water.

Having become greatly exhausted by walking fast over a long distance while going to his Guru, eating cold, tasteless, dry food, with blood Oozing from his tender feet, Puṇḍarika Muni went into village with great difficulty, asked for a place to live in for the night, and slept on a bedding of grass. During the night, while meditating about meritorious actions and repenting with a pure heart for evil actions done during previous lives, Puṇḍarika Muni died with plump body, and was born as a god in Sarvārtha Siddha Vimāna **सर्वार्थसिद्धविमान**.

Kuṇḍarika became a king. His servants began to laugh at him saying that he broke his vow for food like a beggar.

Kuṇḍarika was greatly enraged with them at heart. He thought "I will have extremely savoury dishes for my food, eat them to my entire satisfaction, and then, I will kill all who are deriding me." He went, then, into the palace, took all varieties of food and drink-material filling his stomach right up to the neck, and woke up the whole night, with the object of satisfying his carnal desires. Waking up during night and indigestion of an excessive quantity of food and drink-material, produced diarrhoea accompanied with vomiting. He suffered agonizing pains. His stomach became full-blown, like bellows perfectly filled with air. There was tight blocking up of wind, and he had intense thirst. His ministers and others, thinking that the wicked man had broken his vows did not do any medicinal treatment for him, and did not allow any one else to do the treatment for him. He was suffering severe pain. He thought, "If I, any how, get over this illness, I will have all these officers and their family-members killed brutally in the morning." With such evil ideas, and formidable sentiments of wrath, Kuṇḍarika died during the night, and was born as a नारक Nāraka, -a hellish being-in अप्रतिष्ठान नरकावास Apratiṣṭhāna Narakāvāsa, -a hellish den named Apratiṣṭhāna -in the seventh hell."

"Therefore, O members of the assembly! emaciation or plumpness of the body among strict ascetics is not an essential element. Good meditation is the only causal agent of Blissful Life."

Vaiśramaṇa Déva heard attentively the account of Puṇḍarika and Kuṇḍarika narrated by Gaṇadhara Mahārāja Indrabhūti Gautama. He acquired सम्यक्त्व Samyaktva, -Right Belief-from that moment, and becoming glad by the explanation given by Gaṇadhara Mahārāja Indrabhūti Gautama about the doubt lingering in his mind, he bowed down respectfully once more before him, and went to his abode.

Having finished the preaching, Gaṇadhara Mahārāja

Indrabhūti Gautama remained there for the night, and in the morning he commenced to get down from the mountain.

When Gaṇadhara Mahārāja Indrabhūti Gautama was on a pilgrimage to अष्टापदनिरि Astāpada-giri, Mount Astāpada, fifteen hundred hermits named कौडन्य Kodanya, दत्त Dutta, सेवाल Sēvāla, and others, knowing Aṣṭāpada-giri to be a means acquiring मोक्ष Moksa,—Final Liberation,—arrived near the mountain for a pilgrimage there.

Out of these hermits, five hundred hermits observing one day's fasting, and eating green roots and fresh vegetables on the break-fast-day, reached the first मेखला Mékhalā, slope of the mountain. The second batch of five hundred hermits, observing two-day's fasting and eating dry roots on the break-fast-day reached the second slope. And the third batch of five hundred hermits observing three day's fasting and eating dry moss only on the break-fast-day reached the third slope of the mountain. Being unable to ascend higher, the three parties stopped respectively at the first, second, and the third slope of the mountain.

On seeing Gaṇadhara Mahārāja Indrabhūti Gautama with a lustrous gold-coloured appearance and plump body, going quickly up the mountain, they said amongst themselves, "We are thin-bodied still we cannot go further. How will this Muni with bulky body go up the mountain?"

While they were talking thus, Gaṇadhara Mahārāja Indrabhūti Gautama swiftly went up the mountain and became invisible in a moment like a god. Then they said amongst themselves that this great sage possesses extraordinary supernatural powers, so when he returns here, we shall all become his pupils. With this firm determination in their mind, the hermits respectfully kept waiting with close attention for his return there, as for the arrival of a dear relative.

Dīksā of Fifteen Hundred Hermits.

The hermits who were waiting there, saw Gaṇadhara Mahārāja Indrabhūti Gautama coming down from the great mountain. As soon as he approached them, they bowed down before him and requested him, “O Rigorous Devotee ! O Great Soul ! We all of us are desirous of becoming your disciples, you will, therefore, be pleased to favour us by accepting our request.”

Gaṇadhara Mahārāja Indrabhūti Gautama said, “May the Omniscient Lord Śramaṇa Bhagavān Mahāvīra-dēva be your Guru गुरु Preceptor.”

The hermits persistently insisted upon him to give them दीक्षा Dīksā, -Initiation into his Order of Monks—there and then, and to make all of them his own disciples. On account of their excessive eagerness, Gaṇadhara Mahārāja Indrabhūti Gautama gave them Dīksā there on the spot. The gods supplied them all the materials suitable for an ascetic life, and all of them started, accompanied by Gaṇadhara Mahārāja, to meet Śramaṇa Bhagavān Mahāvīra.

Feeding of Fifteen Hundred Hermits

On their way, when at noon-meal-time they arrived at a small village, Gaṇadhara Mahārāja asked all the Munis, ‘What desirable food shall I bring for you?’ They said, “Let us have पायसान्न Pāyasāṇna,—Rice boiled in milk.”

Gaṇadhara Mahārāja Indrabhūti Gautama, then, brought from the village क्षीर Kṣīra,—Rice boiled in milk,—just sufficient for his own use, ordered all the hermits to arrange themselves for dinner and said, “You do your break-fast with this पायसान्न Pāyasāṇna,—Rice-boiled in milk.”

All the hermits thought simultaneously—How will such

a small quantity of क्षीर Kṣīra,—Rice boiled in milk,—be sufficient for all of us?’ But with the prudent judgment of strictly obeying the commands of the Guru, all the hermit-disciples arranged themselves to take their break-fast-meal on their own seats without entertaining any doubt or without asking about any thing.

Gaṇadhara Mahārāja Indrabhūti Gautama, first fed all the hermit-disciples to satisfaction from the quantity of क्षीर Kṣīra he had brought from the village, under the supernatural power of महानसलब्धि Mahānasa Labdhi, and then he himself took his meals. All the newly-initiated hermit-sādhūs were greatly astonished.

When the hermit-sādhūs were taking their meal, the five hundred hermits who took only dry moss on their break-fast-day, acquired केवलज्ञान Kévala Jñāna,—Perfect Knowledge—while contemplating thus—We are very fortunate in acquiring Śramaṇa Bhagavān Mahāvīra Paramātmā—the father of the world,—as our worthy preceptor in religion. Besides, we are, in every way, lucky in acquiring this Muni as our instructor who is just like a father to us.

The second batch of hermit-sādhūs including दत्त Datta, acquired केवलज्ञान Kévala Jñāna on seeing the splendour of the watchmen of Śramaṇa Bhagavān Mahāvīra.

The third batch of hermit-sādhūs acquired केवलज्ञान Kévala Jñāna—Perfect Knowledge,—as soon as they saw Śramaṇa Bhagavān Mahāvīra from a distance.

They then went three times from left to right round Śramaṇa Bhagavān Mahāvīra, and when they were going towards the assembly of Kévalins, Gautama Gaṇadhara said “Give respectful salutations to the Venerable Saint.”

Śramaṇa Bhagavān Mahāvīra, there-upon, said “O Gautama! Do not be disrespectful towards Kévalins. On hearing

these words, Gaṇadhara Mahārāja Indrabhūti Gautama asked pardon of the Kévalins.

Anxiety about Kévala Jñāna

Gaṇadhara Mahārāja Indrabhūti Gautama, again had the following idea in his mind, at that time:—“ I will not positively have सिद्धिपद Siddhi-pada,—the abode of Final Liberation—during this life. I have, still many severe evil Karmas left with me. These great sages are fortunate that though they have been only recently initiated by me, they acquired केवलज्ञान Kévala Jñāna, Perfect Knowledge, in a moment

On seeing Gaṇadhara Mahārāja Indrabhūti Gautama contemplating thus, Śramaṇa Bhagavān Mahāvīra asked, “Gautama ! Whose word is trustworthy ? Is it of Tīrthankaras or of a god ? Gaṇadhara Mahārāja Indrabhūti Gautama gently and respectfully said “Of Tīrthnakaras ”

Śramaṇa Bhagavān Mahāvīra, then consolingly said ‘ Gautama ! Now, do not be impatient The affection of a गुरु Guru,—teacher,—towards his pupil is easily vanishable like tender grass growing on split-peas. The affection of a pupil towards his Guru—your affection towards me has become as firm as a matting of wool Your affection towards me has become very solid by long association with me Your केवलज्ञान Kévala Jñāna, Perfect Knowledge, has thereby become obstructed. It will become manifest only when there is an absence of love and you will, then, become my equal.”

Meeting of Kūśī Kumara and Gautama Gaṇadhara.

केशिगौतमीयारूपमध्ययनम्

जिणे पासे ति णमेणं अरहालोगपूइए ।

संबुद्धप्पा य सव्वण्णू धम्मतिथयरे जिणे ॥ १ ॥

तस्स लोगप्पदीवस्स, आसि सीसे महायसे ।
केसीकुमारसमणे, विज्जा-चरणपारगे ॥ २ ॥

ओहिनाणसुए बुद्धे, सीससंघ-समाउले ।
गामाणुगामं रीयंते, सावत्थि पुरीमागए ॥ ३ ॥

तेंदुयं नाम उज्जाणं, तम्मी नगरमंडले ।
फासुए सिज्जसंथारे तत्थ वासमुवागए ॥ ४ ॥

1. Jiṇé Pāsé tti ṇāmēṇam Arahā logapūié ;
Sambuddhappā ya savvaṇṇū dhamma-titthayaré Jiṇé.
2. Tassa logappadivassa, āsi sīsē mahā-yasé,
Késī-kumara samāṇé, vijjā-caraṇapāragé.
3. Ohi-nāṇa sué buddhē, sīsasaṅgha-samāulé ;
Gāmāṇugāmam rīyanté, Sāvatthim, purīmāgaé,
4. Tēnduyam nāma ujjāṇam tammi nagara-maṇḍalé ;
Fāsué sija-santhārē tattha vāsamuvāgaé.

1-4. Arahanta Jina Śrī Pārśva Nāth Bhagavān who was Omniscient, and whose soul became enlightened by himself and who was the founder of Dharma-Tīrtha and who was worshipped by the three worlds, and who was the enlightener of the three worlds, had a renowned disciple Késī Kumāra who possessed Sruta Avadhi Jñāna,—who was बुद्ध Buddha,—the enlightend person—who is qualified by good works and Knowledge of the Truth for Nirvāṇa, and who revealed the true doctrine of Salvation to the world before his decease,—who was well-versed in learning and चारित्रधर्म Cāritra Dharma (the duties of an ascetic's-life). Késī Kumāra wandering from village to village, went to श्रावस्ती Śrāvastī Nagari surrounded by an assemblage of disciples, and put up at a clean dwelling-place in pleasure-garden named तिन्दुक Tinduka, of that town.

अह तेणेव कालेणं, धम्मतिथयरे जिणे ।
मयवं वद्धमाणु ति सव्वलोगम्मि विस्सुए ॥ ५ ॥

तस्स लोगपईवस्स, आसि सीसे महायसे ।

मयवं गोयमे नामं विज्जा-चरणपारगे ॥ ६ ॥

बारसंगविज्ज बुद्धे सीससंघ-समाउले ।

गामाणुगामं रीयंते से वि सावत्थिमागए ॥ ७ ॥

कोट्ठगं नाम उज्जाणं तम्मि नयरमंडले ।

फासुए सिज्जसंयारे तत्थ वासमुवागए ॥ ८ ॥

5. Aha téṇeva kālēṇam dhamma-titthayaré Jīṇé;
Bhayavam Vaddhamāṇu tti savva-logammi vissué,

6. Tassa loga-paivassa āsi sīsé mahāyasé;
Bhayavam Goyamé nāman vijjā-caraṇapāragé.

7. Bārasaṅga-viū buddhé sīsa-saṅgha-samāulé;
Gāmāṇugāmam riyaṇté sé vi Sāvattthimāgaé.

8. Koṭṭhagam nāma ujjaṇam tammi nayara mandalé;
Fāsue sijjasanthāré tattha vāsamuvāgaé.

5-8 At that time, Dharma Tirthaṅkara Jina Bhagavān Vardhamāna Swāmi-well-known in all the worlds, and enlightener of the three worlds had a renowned chief disciple named Bhagavān Gautama who was well-versed in learning and चारित्र्य Cāritra Dharama,-the duties of an ascetic-life,-who was well-versed in the Twelve Aṅgas and who was बुद्ध Buddha,-the enlightened person,-who is qualified by good works and Knowledge of the Truth for निर्वाण Nirvāṇa,-Final Liberation and who revealed the true doctrine of Salvation to the world before his decease. He, also wandering from village to village, came to श्रावस्तीनगरी Śrāvastī Nagari surrounded by an assemblage of disciples, and put up at a clean dwelling-place in a pleasure-garden named कोट्ठक Koṭṭaka, of that town.

केसीकुमारसमणे, गोयमे य महायसे ।

उमओ वि तत्थ विहरिंसु, अल्लीणा समाहिया ॥ ९ ॥

उभओ सीससंघाणं, संजयाणं तवस्सिणं ।

तत्थ चिंता समुपन्ना गुणवन्ताण ताइणं ॥ १० ॥

केरिसो वा इमो धम्मो ? इमो धम्मो व केरिसो ?

आयारधम्मप्पणिही इमा वा सा व केरिसी ? ॥ ११ ॥

चाउज्जामो य जो धम्मो, जो इमो पंचसिक्खिओ ।

देसिओ वद्धमाणेण, पासेण य महामुणी ॥ १२ ॥

अचेलगो य जो धम्मो जो इमो संतरुत्तरो ।

एगकज्जपवन्नाणं, विसेसे किं नु कारणं ? ॥ १३ ॥

9. Késī Kumāra Samaṇé Goyamé ya mahāyasé;
Ubhao vi tattha viharinsu allīṇā samāhiyā.

10. Ubhao sīsa-saṅghāṇaṇ sanjayāṇam tavassīṇam;
Tattha cintā samuppannā gūṇavantāṇam tāiṇm.

11. Kériso vā imo dhammo ? Imo dhammo va kériso ?
Ayāra-dhammapaṇihi imā vā sā va kérise ?

12. Chāujjāmo ya jo dhammo, jo imo panca-sikkhio;
Désio Vaddhamāṇēṇam Pāsēṇa ya mahāmuni.

13. Acélagō ya jo dhammo jo imo santaruttaro;
Égakajja pavannāṇam visésé kim nu kāraṇam ?

9 13 Both Késī Kumāra Śramaṇa and Gautama Gaṇa-dhara were illustrious personages; both were sojourning there; both had control over their mind, speech, and body; both practised deep meditation on the Supreme Soul and profound devotion. The congregation of ascetic-disciples of both these illustrious personages,—who had conquered their sensual pleasures, and desires, and practised severe austerities, and who were highly virtuous and able to deliver others (from the bondage of Saṃsāra) had the following doubts in their minds. “What must be the nature of the धर्म Dharma,—Code of religious duties with four vows taught by the great sage

श्रीगार्ध्वनाथप्रभु Śrī Pārśva Nāth Prabhu and of the code of religious duties with five vows taught by Śramaṇa Bhagavān Mahāvīra Swāmī, and what must be the respective distinction between our आचार Ācāra,—Rules of Conduct, with regard to putting on of dress, eating, keeping of utensils for food etc and that of the other and what must be reason that in one code अचेलकत्व Acélakatva,—Remaining without garments,—has been sanctioned while in the other, putting on of valuable and decorative garments has been ordained. although both are directed towards the accomplishment of one desirable object viz मोक्षमार्ग the Moksamārga,—the Path of Final Emancipation.

अह ते तत्थ सीसाणं विन्नाय पवितक्कियं ।
समागमे कयमई उभओ केसि-गोयमा ॥ १४ ॥

गोयमे पडिरूवण्णू सीससंघ-समाउले ।
जेठं कुलमवेकखंतो तेंदुय वणमागओ ॥ १५ ॥

14. Ahā té tattha sīsāṇam vinnāya pavitakkīyam;
Samāgamé kayamatī ubhao Kési-Goyamā

15. Goyamé padirūvannū sīsasiṅgha-samāulé

Jēttham kulamavēkhān to Tēnduyam vaṇamāgao.

14-15 Both Kési Kumāra and Gaṇadhara Gautama having known the doubtful notions of their disciples, made up their minds for an interview. Gaṇadhara Gautama resourceful of respectful behaviour, went to तेंदुयं Tēnduyam-Tēnduka pleasure-garden accompanied by his assemblage of disciples, disregarding his most excellent order

केसीकुमारसमणो, गोयमं दिस्समागयं ।
पडिरूवं पडिवत्तिं सम्मं संपडिवज्जई ॥ १६ ॥

पलालं फासुयं तत्थ पंचमं कुस-तणाणि य ।
गोयमस्स णिसिज्जाए खिप्पं सण्णामए ॥ १७ ॥

16. Kési Kumāra samano Goyamam dissamāgayam
Padirūvam padivattim sammam sampadivajjati.

17 Palālam fāsuyam tattha pancamam kusa-tañāṇi ya;
Goyamassa ṇisijjāé khippam sampañāmaé

16-17. Kéśi Kumāra Śramaṇa on seeing Gaṇadhara Gautama coming there, gave him suitable respect, gave him clean grass for bedding, and five blades of कुश Kuśa, Sacrificial grass.

During the interview, a number of important questions were asked by Kéśi Kumāra Śramaṇa and they were ably solved by Gaṇadhara Mahārāja Indrabhūti Gautama. They form the subject of the twenty-third अध्यायन Adhyayana-Chapter of Uttarādhyayana Sūtra.

Although Kéśi Kumāra was a very competent आचार्य Ācārya,-Teacher,-and he possessed अवधिज्ञान Avadhi Jñāna,-Visual Knowledge,-it is apparent that he entertained very high respect for Gaṇadhara Mahārāja Gautama Swāmī and this incident gives us a ground for admitting the abundance of supernatural powers of a गणधर Gaṇadhara,-the head of a corporation of ascetics.

Kéśi Kumāra Śramaṇa was not a गणधर Gaṇadhara,-the head of the congregation of the ascetics of Tirthaṅkara Bhagavān Śrī Pārśva Nāth, but he was a very competent Ācārya among his Order of Ascetics. The head of a family of ascetics is called a गणधर Gaṇadharā. Kéśi Kumāra is also styled as केशिगणधर Kéśi Gaṇadhara but he was not a Gaṇadhara. He was a very competent Ācārya.

There is some difference in the rules of conduct among the Sādhūs of Tirthaṅkara Bhagavān Śrī Pārśva Nāth and the rules of conduct among the sādhūs of Tirthaṅkara Śramaṇa Bhagavān Śrī Mahāvīra Swāmī and both the illustrious personages Kéśi Kumāra Śramaṇa and Gaṇadhara Gautama having come to know that ordinary ascetics of both the Tirthaṅkaras are likely to have doubts as to whether the rules of conduct followed by themselves were the genuine ones or

whether the rules of conduct followed by others were genuine, thought of having an interview with the object of deciding such questions

We are inclined to form a high opinion about Gaṇadhara Mahārāja Indrabhūti Gautama for the courtesy shown by him during his interview with Kéśi Kumāra Śramaṇa. The rank of a Gaṇadhara is superior to that of an ordinary Acārya or of an ascetic with Avadhi Jñāna, still Gautama Gaṇadhara observing polite manners and the decorum of his exalted position, went to Tinduka pleasure-garden where Kéśi Kumāra Śramaṇa had put up. On seeing Gautama Gaṇadhara coming towards him, Kéśi Kumāra Śramaṇa welcomed him with suitable respect, and gave him a seat prepared of five varieties of पल्लव Palāla,–Straw,–and Kuśa grass.

केसीकुमार समणो, गोयमे य महायसे ।

उभओ निसन्ना सोहंति चंदसूग्गसमप्पभा ॥ १८ ॥

18. Kéśi Kumāra samaṇo Goyamé ya Mahāyasé ,
Ubhao nisaṇṇā sohanti canda-sūra-samappabhā.

18. Both these illustrious personages Kéśi Kumāra Śramaṇa and Gaṇadhara Gautama, sitting (near each other) appear beautiful with lustre like that of the Moon and of the Sun

समागया बहू तत्थ पासंडा कोउगा मिया ।

गिहत्थाण अणेगाओ साहस्सीओ समागया ॥ १९ ॥

देव-दानव-गंधर्वा जक्ख रक्खस-किन्नरा ।

अदिसाण य भूयाणं आसि तत्थ समागमो ॥ २० ॥

19. Samāgaya bahū tattha pāsandā kougā miga;
Gihattthāṇa aṇegāo sāhassio samāgayā.

20. Déva dānava gandhavvā, jakkha rakkhasa kinnarā;
Addissāṇa ya bhūyāṇan āsi tattha samāgamo.

19-20. Many heretics of different faiths came there like antelopes, out of curiosity, and many thousands of house-holders came there. Gods, demons, celestial musicians, यक्ष Yakṣa, spectral gods evil spirits, किन्नर Kinnara, fabulous beings (half man, half animal) in the service of Kubéra, and invisible beings, assembled there.

When both these illustrious personages met together, the place appeared beautiful as if with the lustre of the Sun and the Moon. Thousands of persons met there for the purpose of seeing the interview. There were some persons desirous of knowing the real essence of Truth and there were some imposters. There were also some gods, demons, celestial musicians, spectral demi-gods, evil spirits, and aerals there. It is but natural to expect a multitude of people, when illustrious persons meet together. The way in which these two illustrious persons decide the doubts while preserving their mutual self-respect, is worth imitating. The person asking questions was the excellent Śramaṇa Kéśi Kumāra, while the person solving the doubts was Gaṇadhara Mahārāja Indrabhūti Gautama.

पुच्छामि ते महाभाग । केसो गोअममब्बवी ।

तओ केसीं बुवंतं तु गोअमो इणमब्बवी ॥ २१ ॥

21. Pucchāmi té mahābhāga ! Kéśi Goamamabbavi ;
Tao Késim buvantam tu Goamo iṇamabbavi.

21. Śramaṇa Kéśi Kumāra told Gaṇadhara Mahārāja Indrabhūti Gautama, O highly blessed One ! I (want to) ask you (something). When Śramaṇa Kéśi Kumara said so, Gaṇadhara Gautama told him thus

पुच्छ भंते ! जहिच्छं ते, केसी गोअममब्बवी ।

तओ के सी अणुण्णाए गोअमं इणमब्बवी ॥ २२ ॥

22. Puccha bhanté ! jahiccham té Kéśi Goamamabbavi ;
Tao Kéśi aṇuṇṇāe Goamam iṇamabbavi.

22. "O Worthy Sir! ask as you desire." Then having received the permission from Gaṇadhara Mahārāja Indrabhūti Gautama, Śramaṇa Kéśi Kumāra asked as follows —

चाउज्जामो अ जो धम्मो जो इमो पंचसिक्खिओ ।
देसिओ वद्धमाणेणं, पासेणं य महामुणी ॥ २३ ॥

23. Chāujjāmo a jo dhammo jo imo panca-sikkhio;
Désio Vaddhamāṇeṇam, Pāsēṇam ya mahāmuṇī.

एगकज्जप्पवन्नाणं, विसेसे किं नु कारणं ।
धम्मे दुविहे मेहावी ! कंह विप्पच्चओ न ते ॥ २४ ॥

24. Ēgakajjappavannāṇam visésé kim nu kāraṇam;
D'hammé duvihé méhāvi' kaḥam vippaccāo na té.

23-24. Mahā-muṇī Śrī Pārśva Nāth Bhagavān, has preached धर्म Dharma,—the duties of religious rites (for an ascetic) with Four Great Vows (i-e. Abstinence from हिंसा Himsā, Injury to animals 2 Abstinence from अनृत Anruta, Falsehood 3 Abstinence from स्तेय Stéya, Theft; Stealing 4. Abstinence from परिग्रह Parigraha Property; and Śramaṇa Bhagavān Śrī Vardhamāna Swāmī has preached Dharma with Five Great Vows adding abstinence from मैथुन Maithuna—Sexual intercourse—as the fourth great vow, and making abstinence from परिग्रह Parigraha, Property, as the fifth great vow. The five great vows preached by Śramaṇa Bhagavān Śrī Vardhamāna Swāmī are 1 Abstinence from हिंसा Himsā Injury to animals 2. Abstinence from अनृत Anruta, Falsehood 3. Abstinence from स्तेय Stéya,—Theft; Stealing 4 Abstinence from मैथुन Maithuna,—Sexual Intercourse, and 5. Abstinence from परिग्रह Parigraha,—Property.

Both were aiming at the accomplishment of one desired object i-e the attainment of मोक्ष Mokṣa, Final Liberation. why should, then, there be any difference in the methods advocated by them ?

O intelligent person ! Is there not any incompatibility in the two conceptions of religion ? Both were सर्वज्ञ Sarvajña. Omniscient; why did they creat this difference in conceptions ?

तथो केसिं बुवंतं तु गोअमो इणमब्बवी ।
पण्णा समिक्खए धम्मं तत्तं तत्तविणिच्छयं ॥ २५ ॥

पुरिमा उज्जुजडा उ, वक्कजडा य पच्छिमा ।
मज्झिमा उज्जुपण्णा उ, तेण धम्मे दुहा कए ॥ २६ ॥

पुरिमाणं दुव्विसोज्झो उ, चरिमाणं दुरणुपालओ ।
कप्पो मज्झिमगाणं तु, सुविसोज्झो सुपालओ ॥ २७ ॥

25. Tao Késim buvantam tu Goamo iṇamabbavī;
Paṇṇā samikkhaé Dhamman-tattam tatta viṇicchayam.
26. Purimā ujju-jadā u, vakka-jadā ya pacchimā;
Majjhimā ujju-paṇṇā u, téṇa Dhammé duhā kaé.
27. Purimāṇam duvvisojjho u, carimāṇam duraṇupālaṃ;
Kappo majjhimagaṇam tu, suvisojjho supālaṃ.

25-26 Then, on being thus questioned by Śramaṇa Kési Kumāra, Gaṇadhara Mahārāja Indrabhūti Gautama replied:—
“The Essence of Dharma is known by intellect; and principles, alone decide the true nature of Jīva and other capegories. The ascetics of the time of Tīrthaṅkara Bhagavān Śrī Rīsabha-dēva,-the first Tīrthaṅkara, of the present series of twenty-four Tīrthaṅkaras were straight-forward and dull, the ascetics of the time of Tīrthaṅkara Mahārāja Śramaṇa Bhagavān Mahāvīra Swāmī,-the last Tīrthaṅkara-(of the present era) are crooked and dull, while the ascetics of the time of intermediate twenty-two Tīrthaṅkaras were straight-forward and wise. Hence, the Dharma धर्म, Rules Conduct (preached for ascetics) were of two kinds.

27. The ascetics of the time of the first Tīrthaṅkara

were दुर्विसेज्जो Duvvisojjho दुर्विशोध्यः Durvisodhyah, were not able to clearly understand the preaching of the Guru (because they were dull-witted), the ascetics of the time of the last Tirthaṅkara were दुरणुपालो Duraṇupālo दुरनुपालकाः Duranu pālakāḥ are able to obey the orders (of the Guru) with difficulty, (because they were crooked and dull), while the ascetics of the intermediate twenty-two Tirthaṅkaras, were सुविसेज्जी Suvisojjho सुविशोध्यः Suvisodhyah, able to understand the preaching easily and were सुपालो Supālo सुपालकाः Sūpālakah able to obey orders of the Guru carefully as they were straight-forward and wise. Although they were with four vows, they were able to understand and to observe carefully the fifth vow also.

यदुक्तं । नो अपरिग्रहिआए इत्थीए जेण होइ परिभोगो ।
ता तव्विरईए च्चिय, अबंभविरइत्ति पण्णाणं ॥

Yaduktam

No apariggahiāe itthīe jēṇa hoī paribhogo ;
Tā tavviraīe cchiya a-bambha viraitti paṇṇāṇam

It is said,

A woman, who is अपरिग्रहित A-parigrahitā, Not accepted as one's married wife and not accepted as one's परिग्रह Parigraha-Household, cannot be enjoyed for sexual intercourse. When the परिग्रहव्रत Parigraha Vrata,—the vow of abstinence from holding any belonging—is taken, अबंभविरइ Abambhavirai, Abstinence from sexual intercourse, is certainly enjoined."

With this object in view, Mahā-muni Śrī Pārśvanāth Tirthaṅkara preached Dharma with four great vows, the first Tirthaṅkara Bhagavān Śrī Rishabha-dēva Swāmī, and the last Tirthaṅkara Śramaṇa Bhagavān Shree Vardhamāna Swāmī, preached Dharma with five great vow. This difference is caused for the benefit of ascetics possessing different प्रज्ञा

Prajñā,—Standards of intellect, but it is not in connection with the True doctrine. Then Kéśi Kumāra said,—

साहु गोअम ! पण्णा ते, छिण्णो मे संसओ इमो ।
अओ वि संसओ मज्झं, तं मे कहसु गोअमा ! ॥ २८ ॥

28. Sāhu Goama ! paṇṇā té, chiṇṇo mé saṁsao imo;
Anno vi saṁsao majjham, tam mé kahasu Goamā !

28. O Gautama ! You are very intelligent. This doubt of mine has been removed by you. I have also another doubt; O Gautama ! (please) tell me that.

Śramaṇa Kéśi Kumāra, says so, with relation to ascetics, because, such a doubt is not possible with a person equipped with three kinds of Knowledge as he really was.

अचेलगो अ जो धम्मो, जो इमो संतरुत्तरो ।
देसिओ वद्धमाणेणं, पासेण य महायसा ॥ २९ ॥

29. A-célago a jo dhammo, jo imo santaruttaro;
Désio Vaddhamāṇeṇam Pāsēṇa ya mahāyasā.

एगकज्जप्पवन्नाणं, विसेसे किं नु कारणं ।
लिंमे दुविहे मेहावी ! कहं विप्पचओ न ते ॥ ३० ॥

30. Éga kajjappavannāṇam visésé kim nu kāraṇam;
Lingé duvihé méhāvī ' kaham vippaccāo na té.

29-30. Tirthaṅkara Bhagavān Shree Mahāvīra Swāmī preached the institution of **अचेलकः** Acélakah,—Moving about without clothes—and the illustrious Tirthaṅkara Bhagavān Śrī Pārśva Nāth has recommened the use of an under-garment and an upper-garment. When both are aiming at the accomplishment of one desired object, what must be the cause of this difference? O wise man ! with these **लिङ्गा** Lingā, Out-

ward signs of two different kinds, does it not appear incompatible to you ?

केसिमेवं बुवंतं तु गोअमो इणमब्बवी ।

विण्णाणेण समागम्प धम्मसाहणमिच्छिअ ॥ ३१ ॥

31. Késimèvam buvantam tu Goama ñamabbavī;
Viṇṇāṇeṇa samāgamma dhamma-sāhaṇamicchiam.

31. To Śramaṇa Kéśi Kumāra asking in this way Gaṇadhara Mahārāja Indrabhūti Gautama replied thus:—The Tīrthaṅkaras having ascertained विण्णाणेण Viṇṇāṇeṇa विज्ञानेन Vijnānēna, by Kévala Jñāna, whatever is appropriate for their ascetics, have permitted the use of materials necessary for the fulfilment of their various duties.

The ascetics of the time of Tīrthaṅkara Bhagavān Śrī Risabha-déva Swāmī and of the time of Tīrthaṅkara Bhagavān Śrī Vardhamāna Swāmī were not allowed the use of coloured and costly garments, under the fear of their undertaking the preparation of these articles involving the death of many small animalcules during the process or having these articles prepared for themselves by others, because they were crooked and dull. The ascetics of the time of Tīrthaṅkara Bhagavān Śrī Pārśva Nāth were straight-forward and wise, and hence there was no objection in allowing them the use of such beautiful and costly garments.

पच्चयत्थं च लोयस्स, नाणाविहविगप्पणं ।

जत्तत्थं गहणत्थं च, लोगे लिंगप्पओअणं ॥ ३२ ॥

32. Pachchayattham cha logassa nāṇāviha-vigappaṇam ;
Jattattham gahanattham ca loé lingappaoaṇam.

अह भवे पइण्णा उ, सुखसम्भूअसाहणो ।

नाणं च दंसणं चेव, चरित्तं चेव निच्छए ॥ ३३ ॥

33. Aha bhavé paṇṇā u Mokkaṣabbhūasāhaṇo;
Nāṇāmcā dāmaṇam céva carittam céva nicchāé.

32-33 Ascetics are distinguished by the people by the possession of various materials as external signs. Varieties of dressing-apparel have been chosen with due consideration to the observance of concentration of mind and acquisition of Knowledge. The other object of having a distinguishing apparel as an out-ward sign for an ascetic, is for the purpose of reminding him that he is an ascetic, in case of slight aberration of mind. The Tirthankaras have preached that सम्यक् ज्ञान Samyak Jñāna, Right Knowledge, सम्यग् दर्शन Samyag Darśana Right Perception, and सम्यग् चरित्र Samyag Cāritrā, Right Conduct, are the means for the attainment of मोक्ष Mokṣa, Final Liberation. But O Kéśi Kumāra ! the out-ward signs are not the means of Salvation.

साहु गोअम ! पण्णा ते, छिण्णो मे संसओ इमो ।
अओ वि संसओ मज्झं, तं मे कहसु गोअमा ! ॥ ३४ ॥

34. Sāhu Goama ! paṇṇā té, chhiṇṇo mé saṁsao imo;
Anno vi saṁsao majjham, tam mé Kaḥasu Goamā !

34 O Gautama ! You are very intelligent. This doubt of mine has been removed (by you). I have also another doubt. O Gautama ! (please) tell me that.

अणेगाण सहस्राणं, मज्झे चिद्धसि गोअमा ! ।
ते अ ते अभिगच्छन्ति, कहं ते निज्जिआ तुमे ? ॥ ३५ ॥

35. Aṇégāṇa-saḥassāṇam, majjhé citṭhasi Goamā !;
Té a té abhigacchanti, kham té nijjā tumé ?

35. O Gautama ! You are standing in the midst of many thousands of enemies and they are advancing towards you. How were they conquered by you ?

एगे जिए जिआ पंच, पंच जिए जिआ दस ।
दसहा उ जिणिच्चा णं, सब्ब सत्तू-जिणामहं ॥ ३६ ॥

36. Égè jié jīā panca, panca jié jīā dasa;
Dasahā u jīṇitā ṇam, savva-sattū jīṇāmaham.

36. When one has been thoroughly conquered, five are conquered; when five have been conquered, ten are conquered; having then conquered the ten kinds of enemies, I conquer many thousands of all the enemies.

सत्त अ इइ के बुत्ते, केसी गोअममैव्ववी ।
तओ केसीं बुवंत तु, गोअमो इणममव्ववी ॥ ३७ ॥

37. Sattū a i i kè vutté, Késī Goamamabbavī;
Tao Késīm buvantam tu Goamo iṇamabbavī.

37. Késī Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama, Which enemy did you say? When Śramaṇa Késī Kumāra asked him in this way,

Gautama Gaṇadhara replied thus:—

एगप्पा अजिए सत्तू कसाया इंदिआणि अ ।
ते जिणीत्त जहाणायं विहरामि अहं मुणी ॥ ३८ ॥

38. Égappā ajié sattū, kasāyā indīāṇi a;
Tè jīṇittu jahāṇāyam viharāmi aham Muṇi

38. If the आत्मा Ātmā, Soul is not conquered, it becomes an enemy; in the same way, the four कषाय Kasāya, -Passions- if not conquered become enemies, making along with the Ātmā, five enemies; similarly the five इन्द्रियाणि Indriāṇi, the pleasures of the five senses-become enemies if not conquered; making the number of enemies as ten. O sage! having conquered those ten enemies properly, I move about unobstructed among these enemies.

N. B. When the afore-said ten enemies are conquered, **नेकजायाः** No-Kasāyāh-Minor passions-and all other enemies are conquered. Here, one's Soul has been considered as his own enemy. Ordinary individuals cannot realize how one's soul becomes his own enemy. So long as one's soul does not accept what is beneficial to him even after thoroughly examining the true essence of what is advantageous to him and what is not, but acquiring many evil Karmas, goes on increasing his existence in Saṁsāra, his Soul becomes his own enemy. The subduing of one's Soul and preventing him from acquiring additional evil Karmas, is a herculean task. Other enemies become easily conquerable, only when this one enemy has been thoroughly subdued.

साहु गोअम ! पण्णा ते छिन्नो मे संसओ इमो ।

अन्नो वि संसओ मज्झं तं मे कहसु गोअमा ! ॥ ३९ ॥

39. Sāhu Goama paṇṇā té, chhinno mé saṁsao imo ;
Anno vi saṁsao majjham, tam mé kahasu Goamā.

39. O Gautama ! You are very intelligent. This doubt of mine, has been removed (by you). I have also another doubt. O Gautama ! (please) tell me that.

दीसंति बहवो लोए पासबद्धा सरीरिणो ।

मुक्कपासो लहुब्भूओ कहं तं विहरसी मुणी ? ॥ ४० ॥

- 40 Disanti bahavo loé pāsa-baddhā sarīriṇo;
Mukkapāso lahubbhūo kaham tam viharasī ? Muṇi !

40. In this world, many embodied beings appear to be bound by fetters; O Revered Sage ! how do you move about free from trammels like light wind ?

ते पासे सव्वसो छित्ता निहंतूण उवायओ ।

मुक्कपासो लहुब्भूओ विहरामि अहं मुणी ! ॥ ४१ ॥

41. Té pāsé savvaso chhittā nihantūṇa uvāyao;
Mukka-pāso lahubhūo viharāmi aham Muni!

41. Having cut those fetters in their entirety, and having completely destroyed them (so that they do not appear again) by all available means, O Muni! I move about free from trammels like light wind.

पासा य इह के वुत्ता ? केसी गोअममब्बवी ।
तओ केसीं बुवत गोअमो इणमब्बवी ॥ ४२ ॥

42. Pāsā ya iha ké vuttā, Késī Goamamabbavī;
Tao Késim buvantam Goamo ṇamabbavī.

42. Śramaṇa Késī Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama, "Which fetters did you say?" When Śramaṇa Késī Kumāra asked him in this way, Gautama Gaṇadhara replied thus

रागदोसादओ तिब्वा नेहपासा भयंकरा ।
ते छिंदित्तु जहाणायं, विहरामि जहकमं ॥ ४३ ॥

- 43 Rāgadosādao tivvā, néhapāsā bhayankarā;
Té chindittu jahā ṇāyam viharāmi jahakkamam.

43. Severe राग Rāga, Passion; vehemeni desire, द्वेष Dvēṣa, Malice etc and स्नेहपासा Snéhapāsāh, the bondages of affection (towards one's relatives like sons, parents) are terrible fetters. Having cut those ties properly, I move about regularly observing my duties as an ascetic.

साहु गोअम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्जं, तं मे कहसु गोअमा ॥ ४४ ॥

44. Sāhu Goama! paṇṇā tè, chinno mé samsao imo;
Aṇṇo vi samisao majjham tam mé kahasu Goamā!

44. O Gautama! you are very intelligent. This doubt of

mine has been removed (by you). I have also another doubt.
O Gautama ! (please) tell me that.

अंतोहिययसंभूआ, लया चिद्धइ गोयमा ।

फळेइ विसमक्खीणि सा उ उद्धरिआ कहं ? ॥ ४५ ॥

45. Antohiyaya-sambhuā layā citṭhai Goyamā .
Falēi visabhakkhīṇi sā u uddhariā kaham. ?

45. O Gautama ! There is a creeper arising from the inner heart which bears poisonous fruits; How did you, also, uproot that creeper ?

तं लयं सव्वसो छित्ता, उद्धरित्ता समूलियं ।

विहरामि जहाणायं, मुक्को मि विसमक्खण ॥ ४६ ॥

46. Tam layam savvaso chittā, uddharittā samūliyam :
Viharāmi jahāṇāyam mukko mi visabhakkhaṇam.

46. Having completely cut that creeper and having removed it, along with its root, I move about unobstructedly. I have become free from the eating of poison.

लया य इइ का वुत्ता, केसी गोयममव्ववी ।

तओ केसि बुवंतं तु, गोयमो इणमव्ववी ॥ ४७ ॥

47. Layā ya ii kā vuttā, Kēsī Goyamamabbavī ;
Tao Kēsīm buvantam tu Goyamo iṇamabbavī.

47. Śramaṇa Kēśi Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama “ Which creeper did you say ? ” When Kēśi Kumāra asked him in this way, Gaṇādhara Gautama replied thus:—

भवतण्हा लया वुत्ता भीमा भीमफलोदया ।

तमुच्छित्तु जहाणायं विहरामि महामुगी ॥ ४८ ॥

48. Bhavataṇhā layā vuttā bhīmā bhīmafalodayā ;
Tamucchittu jahāṇāyam viharāmi mahāmuṇī.

48. The creeper is called भवतृष्णा Bhava Trisṇā, Eagerness for worldly existence. It is formidable and it gives rise to terrible evil consequences. Having precisely removed that creeper by the root, O Great Sage ! I move about unobstructedly.

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।

अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ४९ ॥

49. Sāhu Goyama ! paṇṇā té, chinno mé saṁsao imo;
Aṇṇo vi saṁsaò majjham, tam mé kahasu Goyamā !

49. O Gautama ! you are very intelligent. This doubt of mine, has been removed (by you). I have also another doubt. O Gautama ! (please) tell me that.

संपज्जलिआ घोरा, अग्गी चिहुइ गोयमा ।

जे डहंति सरीरत्था, कहं विज्झाविआ तुमे ? ॥ ५० ॥

50. Sampajjaliā ghorā aggī citṭhai Goyamā ;
Jé dahanti sarīratthā kaham vijjhāviā tumé ?

50. O Gautama ! There are formidable intensely blazing fires which remaining on the body, burn away How did you extinguish them ?

महामेहप्पसूयाओ गिज्झ वारि जलुत्तमं ।

सिंचामि सययं ते उ, सित्ता नो व डहंति मे ॥ ५१ ॥

51. Mahāmehappasūyāò, gijjha vāri jaluttamam ;
Sincāmi sayayam té u sittā no va dahanti mé.

51. Having taken the water from the great clouds, I constantly pour the excellent water over those blazing fires. When sprinkled (with water) they do not burn me.

अग्गी य इह के बुत्ते केसी गोयममब्बवी ।

तओ केसिं बुवंतं तु, गोयमो इणमब्बवी ॥ ५२ ॥

52. Aggi a i i ké vutté, Kési Goyamamabbavī ;
Tao Késim buvvantam tu Goyamo ñamabbavī.

52. Śramaṇa Kési Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama " Which fires did you say ? When Śramaṇa Kési Kumāra asked him in this way, Gautama Gaṇadhara replied thus—

कसाया अग्निणो वुत्ता, सुय-सील-तपो जलं ।
सुयधाराभिहया संता, भिन्ना हु न डहंति मे ॥ ५३ ॥

53. Kasāyā aggiṇo vuttā, suyasīlavota jalam ;
Suyadhārābhihayā santā, bhinnā hu na dahanti mé.

53. The four कषायाः Kaṣāyāḥ, Passions (viz 1 क्रोध Krodha, Anger, 2 मान Māna, Pride, 3. माया Māyā, Deceit, and 4. लोभ Lobha, Greed) are said to be blazing fires, and श्रुत Śruta, the Preachings of the Scriptures, शील Śīla, Celibacy ; Abstinence from sexual intercourse, and तपः Tapah, Penance, are the water (used for extinguishing the fires). When crushed by subjecting them to the current of Śruta, Śīla and Tapah, these blazing fires do not really burn me.

साहु गोयम ! पण्णा ते, छिन्नो मे ससओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ५४ ॥

54. Sāhu Goyama ! paṇṇā te, chhinno mé samsao imo ,
Aṇṇo vi samsao majjham tam mé kahasu Goyamā !

54. O Gautama ! you are very intelligent. This doubt of of mine has been removed (by you). I have also another doubt, O Gautama ! (please) tell me that.

अयं साहसिओ भीमो, दुहुस्सो परिधावई ।
जंसि गोयममारूढो, कहं तेण न हीरसो ? ॥ ५५ ॥

55. Ayam sāhaslo bhīmo duṭṭhasso paridhāvai ;
Jamsi Goyamamārūdho kaham tēṇa na hīrasī ?

55. This reckless, formidable wicked horse, rushes (after wrong path). O Gautama! you are riding that horse. Why are you not led by him (to the wrong path) ?

पहावंतं निगिण्हामि, सुयरस्सीसमाहियं ।
न मे गच्छइ उम्मगं, मगं च पडिवज्जई ॥ ५६ ॥

56. Pahāvantam nigīṇhāmi suyarassī samāhiyam ;
Na mé gacchai ummaggam, maggam ca paḍivajjai.

56. I take hold of the running horse, caught by the reins of धृत Śruta,—Scriptural knowledge. He does not lead me to the wrong path, but continues to go by the right path.

अस्से य इइ के वुत्ते केसी गोयममब्बवी ।
केसियेवं बुवंतं तु गोअमो इणमब्बवी ॥ ५७ ॥

57. Āsé a ii ké vutte, Kēsī Goyamamabbavī ;
Kēsimevam buvantam tu, Goyamo iṇamabbavī.

57. Śramaṇa Kēsī Kumara asked Gaṇadhara Mahārāja Indrabhūti Gautama “Which horse did you say? When Kēsī Kumāra asked him in this way, Gaṇadhara Gautama replied thus :—

मणो साहसिओ भीमो, दुट्ठस्सो परिधावई ।
तं सम्मं तु निगिण्हामि, धम्मसिक्खाइ कंयगं ॥ ५८ ॥

58. Maṇo sāhaslo bhīmo, duṭṭhasso paridhāvai ;
Tam sammam tunigīṇhāmi dhamma-sikkhāi kanthagam.

58. Mind, the reckless, formidable, wicked horse, rushes on (towards wrong path). I lead that wicked horse for the purpose of teaching him his duties.

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ५९ ॥

59. Sāhu Goyama ! paṇṇā té, chhinno mé saṁsao imo ;
Aṇṇo vi saṁsao majjham, tam mé kahasu Goamā !

59. O Gautama ! you are very intelligent This doubt of mine has been removed (by you). I have also another doubt. O Gautama ! (please) tell me that.

कुप्यहा बहवो लोए, जेहि नस्संति जंतुणो ।
अद्धाणे कह वट्ठतो, तं न नस्ससि गोयमा ? ॥ ६० ॥

60 Kuppahā bahavo loé, jéhim nāsanti jantuṇo ;
Addhāṇé kaha vattanto, tam na nassasī Goyamā ?

60. There are many wrong beliefs in this world, which lead people away from the right path, O Gautama ! although you are there, why are you not led to the wrong path ?

जे य मग्गेण गच्छंति, जे य उम्मगपट्ठिया ।
ते सव्वे विइया मज्झं, तो न नस्सामहं मुणी ! ॥ ६१ ॥

61 Jé ya maggéṇa gacchanti, jé ya ummaga-paṭṭhiyā :
Té savvé vi ia majjham to na nassāmaham Munī !

61 I know all those who go by the right path and those who are led to the wrong path. O Muni ! I am, therefore, not led to the wrong path.

मग्गे य इह के वुत्ते, केसी गोयममब्बवी ।
केसिमेवं बुवंतं तु, गोयमो इणमब्बवी ॥ ६२ ॥

62. Maggé a ii ké vutté, Kési Goyamamabbavī ;
Késimevam buvantam tu Goyamo iṇamabbavī.

62. Śramaṇa Kési Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama “ Which path did you say ? ” When Kési Kumāra asked him in this way, Gaṇadhara Gautama replied thus —

कुप्पवयणपासंडी, सव्वे उम्मग्गपट्ठिया ।
सम्मग्गं तु जिणक्खायं, एस मग्गो हि उत्तमो ॥ ६३ ॥

63. Kuppavayaṇa-pāsaṇḍī, savvé ummagga-paṭṭhiyā ;
Sammaggam tu Jīṇakkhāyam, ésa maggo hi uttamo.

63. Heretics, propounding false doctrines, all set out for the wrong path. The doctrine preached by Jinésvara Bhagavān is the Right Path That path is therefore excellent.

साहु गोयम ! पण्णा ते छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, त मे कहसु गोयमा ॥ ६४ ॥

64. Sāhu Goyama ! paṇṇā té, chinno mé samsao imo ;
Aṇṇo vi saṁsao majjham tam mè kahasu Goyamā !

64. O Gautama ! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt. O Gautama (please) tell me that.

महाउदगवेगेणं वुज्झमाणाण पाणिण ।
सरणं गई पइट्ठा य, दीवं कं मन्नसी मुणी ? ॥ ६५ ॥

65 Mahā-udaga-vēgēṇam vujjhamāṇāṇa pāṇiṇam ;
Saraṇam gaī paṭṭhā ya, dīvam kam mannasī Munī ?

65 There is an island which is—a shelter, a refuge and a fixed residence—for creatures carried away, by the force of a great current of water O Muni ! Which island do you think it is ?

अत्थि एगो महादीवो वारिमज्झे महालओ ।
महाउदगवेगस्स गई तत्थ न विज्जई ॥ ६६ ॥

66. Atthi égo mahādīvo vārimajjhé mahālao ;
Mahā udaga-vēgassa gaī tattha na vijjai.

66. There is a lofty and extensive great island in the midst of water, where there is no motion of the force of the large current of water.

दीवे य इइ के वुत्ते केसी गोयममब्बवो ।
केसिमेवं बुवंतं तु गोयमो इणमब्बवी ॥ ६७ ॥

67. Dīvè ya i i kè vuttè Kèśi Goyamamabbavī ;
Kèsimèvam buvantam tu Goyamo iṇamabbavī.

67. Śramaṇa Kéśi Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama “ Which island did you say ?” When Kéśi Kumāra asked him in this way Gaṇadhara Gautama replied thus —

जरा-मरणवेगेणं वुज्झमाणाण पाणिणं ।
धम्मो दीवो पइट्ठा य गई सरणमुत्तमं ॥ ६८ ॥

68. Jarā-maraṇa-végēṇam vujjhamāṇāṇa pāṇiṇam ;
Dhammo dīvo paṭṭhā ya, gai saraṇamuttamam.

68. जरा Jarā, Old age, and मरण Maraṇa, Death, is the current of water carrying away creatures, and Dharma is the island in the ocean,—a fixed residence,—a refuge—and an excellent support.

साहु गोयम ! पण्णा ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ६९ ॥

69. Sāhu Goyama ! paṇṇā té, chinno mé saṁsaó imo ;
Aṇṇo vi saṁsaó majjham, tam mé kahasu Goyamā !

69. O Gaṇtama ! you are very intelligent This doubt of mine has been removed (by you). I have also another doubt, O Gautama ! (please) tell me that.

अण्णवंसि महोहंसि, नावा विपरिधावई ।
जंसि गोयममारूढो, कइं पारं गमिस्ससि ? ॥ ७० ॥

70. Aṇṇavamsi mahohamsi nāvā viparidhāvai ;
Jamsi Goyamamārūḍho kaḥam pāram gamissasi ?

70. A boat rushes swiftly along the strong current of the water of the ocean, O Gautama! you have mounted that boat; How will you reach the other boundary of the ocean?

जा उ अस्साविणी नावा न सा पारस्स गामिणी ।
जा निरस्साविणी नावा सा उ पारस्स गामिणी ॥ ७१ ॥

71. Jā u assāviṇī nāvā na sā pārassa gāmiṇī ;
Jā nirassāviṇī nāvā sā u pārassa gāmiṇī.

71. The boat which accumulates water is not the one reaching the other boundary ; the boat which does not allow water to enter it, however, is the one reaching the other boundary.

नावा य इह के वुत्ते केसी गोयममब्बवी ।
केसिमेवं बुवंतं तु, गोयमो णमब्बवी ॥ ७२ ॥

72. Nāvā ya ॥ ké vutté Kési Goyamamabbavi ;
Késimévaṃ buvantam tu Goyamo ṇamabbavi.

72. Śramaṇa Kési Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama “Which boat did you say? When Kési Kumāra asked him in this way, Gaṇadhara Gautama replied thus :—

सरीरमाहु नाव त्ति जीवो वुच्चइ नाविओ ।
संसारो अण्णवो वुत्तो, जं तरंति महेसिणो ॥ ७३ ॥

73. Sarīramāhu nāva tti, Jīvo vuccai nāvio ;
Saṃsāro aṇṇavo vutto jaṃ taranti mahésiṇo.

73. The body is the boat ; the Soul is the boat-man; Saṃsāra संसार Worldly existence—is the ocean; Great sages pass through it.

साहु गोयम ! पण्णा ते छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ७४ ॥

74. Sāhu Goyama ! paṇṇā té chinno mé saṁsaò imo ;
Aṇṇo vi saṁsao majjham, tam mé kahasu Goyamā !

74. O Gautama ! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt. O Gautama ! (please) tell me that.

अंधयारे तमे घोरे, चिट्ठंति पाणिणो बहू ।
को करिस्सइ उज्जोयं, सब्बलोगंमि पाणिणं ? ॥ ७५ ॥

75. Andhayāré tamé ghoré citṭhanti pāṇiṇo bahū ;
Ko karissati ujoyam savvalogammi pāṇiṇam ?

75. Many creatures live in dreadful pitch-black darkness, who produces radiant light to the creatures in the whole world ?

उग्गओ विमलो भाणू सब्बलोगप्पभंक्रो ।
सो करिस्सइ उज्जोयं, सब्बलोगंमि पाणिणं ॥ ७६ ॥

76. Uggao vimalo bhāṇū savva-logappahamkaro ;
So karissati ujjoam savvaloammi pāṇiṇam.

76. The bright Sun capable of illuminating the whole universe has arisen. It illuminates all the creatures in the whole universe.

भाणू य इ इ के वुत्ते, केसी गोयममव्ववी ।
केसिमेवं बुवंतं तु, गोयमो इणमव्ववी ॥ ७७ ॥

77. Bhāṇū ya i i ké vutté, Kēsī Goyamamabbavī ;
Kēsimevaṁ buvantam tu Goyamo iṇamabbavī.

77. Śramaṇa Kēśi Kumāra asked Gāṇadhara Mahārāja

Indrabhūti Gautama, “ Which Sun did you say ? When Kéśi Kumāra asked him in this way, Gaṇadhara Gautama replied thus :—

उगगओ खीणसंसारो सब्बणू जिणमक्खरो ।
सो करिस्सइ उब्बोयं सब्बलोगंमि पाणिणं ॥ ७८ ॥

78. Uggao khīṇa-saṃsāro savvaṇṇū jiaṇ-bhakkharo :
So karissai ujjoam savvaloammi pāṇiṇam.

78. The Omniscient luminous Jina who has destroyed संसार Samsāra, the cycle of mundane existence, has risen. He will enlighten, all the creatures in the whole universe.

साहु गोयम ! पण्ण ते, छिन्नो मे संसओ इमो ।
अण्णो वि संसओ मज्झं, तं मे कहसु गोयमा ! ॥ ७९ ॥

79. Sāhu Goyama ! paṇṇā té, chinno mé saṃsao imo ;
Aṇṇo vi saṃsao majjham tam mé kahasu Goyamā !

79 O Gautama ! you are very intelligent. This doubt of mine has been removed (by you). I have also another doubt O Gautama ! (please) tell me that.

सारीर-माणसे दुक्खे बज्झमाणाण पाणिणं ।
खेमं सिवअणावाहं ठाणं किं मन्नसी मुणी ! ॥ ८० ॥

80. Sārira māṇasè dukkhé bajjhamāṇāṇa pāṇiṇam ;
Khémam sivam aṇābāham ṭhāṇam kim mannsi ? Muni !

80. O Muni ! which place do you consider as खेमं Kṣémam affording peace and security, शिवं Śivam-conferring prosperity,—and अनावाधे Anābādham,—free from suffering, to creatures distressed by physical and mental miseries ?

अत्थि एगं धुवं ठाणं, लोगगंमि दुरारुहं ।
जत्थ नत्थि जरा-मच्चू, बाहिणो वेयणा तहा ॥ ८१ ॥

81. Atthi égam dhuvam thāṇam, logaggami durāruham;
Jattha natthi jarā-maccū vāhiṇo véyaṇā tahā.

81. There is a permanent place in the universe which is hard to climb up, where there is no old age, no death, no disease, and no pain.

ठाणे अ इ के बुते, केसी गोयममब्बवी ।
एवं केसिं बुवंतं तु, गोयमो इणमब्बवी ॥ ८२ ॥

82. Thāṇé a i i ké vutté, Kési Goyamamabbavī ;
Evam Késim buvantam tu Goyamo ṇamabbavī.

82. Śramaṇa Kési Kumāra asked Gaṇadhara Mahārāja Indrabhūti Gautama, “Which place did you say ?” When Kési Kumāra asked him in this way, Gautamā Gaṇadhara replied thus :—

निव्वाणं ति अबाहं ति, सिद्धी लोगगमेव य ।
खेमं सिवं अणाबाहं जं चरंति महेसिणो ॥ ८३ ॥

83. Nivvāṇam ti abāhanti Siddhi logaggaméva ya ;
Khémam sivam aṇābāham, jam caranti mahésiṇo.

83. The place which is named निर्वाणस्थान Nirvāṇa Sthāna—the place of Final Emancipation—अबाधस्थान A-bādha Sthāna the place free from hindrance of every kind, सिद्धिस्थान Siddhi Sthāna.—The place of complete attainment of Eternal Happiness—and लोकग्रस्थान Lokāgra-Sthāna.—The place is also called Lokāgra Sthāna, because, it is located at the top of the Universe and it is the abode of the Souls who have acquired Final Emancipation, is क्षेम Kṣéma, affording peace and security, शिव Śiva—conferring prosperity, and अनाबाध Anābādha,—free from suffering. To which great sages repair (for the attainment of Final Emancipation).

तं ठाणं सासयं वासं, लोअग्गंमि दुरारुहं ।

जं संपत्ता न सोयंति भवोहंतकरा मूणी ॥ ८४ ॥

84. Tam thāṇam sāsayam-vāsam, loaggami durāruham;
Jam sampattā na soyanti, bhavohanta-karā Muṇī.

84. That place is on Eternal abode at the top of the Universe, hard to climb up. Sages desirous of putting an end to the series of mundane existences, do not lament at having reached that place.

साहु गोयम ! पण्णा ते छिन्नो मे संसओ इमो ।

नमो ते संसयातीत, सब्बसुत्तमहोदधी ! ॥ ८५ ॥

85. Sāhu Goyama ! paṇṇā té, chinno mé samsao imo;
Namo té samsayātita savva-sutta-mahodadhī !

85. O Gautama ! you are very intelligent. This doubt of mine has been removed (by you). You are free from any doubt (in your mind) and you are fully conversant with all Scriptural Knowledge. I bow down before you.

एवं तु संसए छिन्ने, केसी घोरपरक्कमे ।

अभिवंदित्ता सिरसा, गोयमं तु महायसं ॥ ८६ ॥

86. Évām tu sasmaé chinné, Késī ghora-parakkamé;
Abhivandittā sirasā Goyamam to mahāyasam.

86. The highly illustrious Śramaṇa Késī Kumāra, whose doubts were thus removed, respectfully worshipped the world-renowned Gaṇadaara Mahārāja Indrabhūti Gautama, making a low bow with his head.

पंचमहन्वयधम्मं पडिवज्जइ मावओ ।

पुरिमस्स पच्छिमंमी, मग्गे तत्थ सुहावहे ॥ ८७ ॥

87. Panca-mahavvaya-dhammam paḍivajjai bhāvaḥ;
Purimassa pacchimammī maggé tattha suhāvaḥ.

87. There, he sincerely accepted the auspicious Dharma with five great vows, preached by the first and the last Tirthaṅkara.

केसीगोयमओ णिच्चं, तम्मि आसी समागमे ।

सुय-सील-समुक्करिसो महत्थत्यविणिच्छओ ॥ ८८ ॥

88. Kési Goyamao ṇiccam tammi āsī samāgamé;
Suya-sīla sammukkariso mahatthattha-viñcchaḥ.

88 During that interview of Śramaṇa Kési Kumāra and Gaṇadhara Gautama Swāmī, the pre-eminence of Right Knowledge and Right Conduct became manifest, and questions highly serviceable for the attainment of the Great Object, were decided (for the benefit of ascetics).

तोसिआ परिसा सच्चा, सम्मगं समुवट्ठिया ।

संशुया ते पसीयंतु भगवं केसीगोयमे त्ति बेमि ॥ ८९ ॥

89. Tosiā parisā savvā, sammaggam samuvatthiyā;
Santhuyā té pasīantu bhayavam Kési Goyamé tti bēmi.

89. The assembly was pleased; all became busy for the acquisition of the Right Path Both Śramaṇa Bhagavān Kési Kumāra and Gaṇadhara Mahārāja Indrabhūti Gautama were adored and may both of them confer favour (on us) ! "

The wonderful uprightness and freedom from pertinacity on the part of Śramaṇa Bhagavān Kési Kumāra becomes clearly manifest. He accepted Dharma with five Great Vows, as soon as his doubts were removed by the most correct explanations of Gaṇadhara Mahārāja Indrabhūti Gautama. People leaving aside their obstinacy on knowing the Truth, have always attained their noble desire and only such persons are deserving

of imitation by the common people, because, when illustrious persons leaving aside their obstinacy, accept the Truth, common people walking in their foot-steps, engage themselves in the welfare of their Soul

Ganadhara Gautama and Ānand Śrāvaka

Out of the Śrāvaks **श्रावक**-Jain lay-men-with the prescribed vows, those who rise high and higher by very carefully observing their accepted vows, at times, acquire **अवधिज्ञान** Avadhi Jñāna,-Visual Knowledge. Although the ten principal Śrāvaks of Śramaṇa Bhagavān Mahāvira carefully observed the series of Eleven **प्रतिमा** Pratimās,-Stages of Spirituality suitable for lay-men-and practised very severe austerities, only two of them viz **आनन्द श्रावक** Ānanda Śrāvaka and **महाशतकजी** Mahāśatakaḥ acquired **अवधि ज्ञान** Avadhi Jñāna,-Visual Knowledge.

Ānandaḥ observed his vows for fourteen years with great devotion worshipping images of **जिनेश्वर परमात्मा** Jinéśvara Paramātmās, the most exalted Lords of the Jainas and practising prolonged fasting and other religious ceremonies With the advent of the fifteenth year, Ānandaḥ eagerly desirous of observing the series of Eleven **प्रतिमा** Pratimās,-Stages of Spiritual Development for Śrāvaks,-cordially invited his caste-people, relatives, and friends, and welcomed them with excellent dinners. He then appointed his eldest son as the head of his family in their presence, and with the permission of his family-members and friends, he went to the monastery at **कोल्लाक-सन्निवेश** Kollāka Sannivéśa, the suburb Kollāka in **वाणीजस** Vāṇijasa village. Ānandaḥ wiped clean the ground and carefully inspected the place for urination and defecation, so as to make himself sure that it was perfectly free from small animalcules and vermins. and sitting on a seat of dry grass, Ānandaḥ commenced the first Pratimā **प्रतिमा** Stage of Spiritual Development for Śrāvaks, devoutly observing the various religious ceremonies mentioned in the Scriptures and in due course of time, he completed the Eleven **प्रतिमा** Stages of Spiritual Development.

Although his body had become greatly emaciated by continuous fasting and severe penance, आनन्द श्रावक Ānand Śrāvaka always observed his vows with great devotion and increasing sincerity. On account of steady application and the destruction of ज्ञानावरणीय कर्म Jñānāvaraṇīya Karma, Knowledge-obscuring Karma, Ānanda Śrāvaka, one day, acquired अवधि ज्ञान Avadhī Jñāna,–Visual Knowledge.

Śramaṇa Bhagavān Mahāvīra happened to arrive near the village. Gaṇadhara Mahārāja Indrabhūti Gautama went into the village, during the third quarter of the day, begging for food, with the permission of the Lord, and having heard the account of Ānanda Śrāvaka, from people, he went to the place where Ānanda Śrāvaka lived. On seeing Gaṇadhara Mahārāja Gautama Swāmī coming to him, he was greatly delighted and bowing down low before him Ānanda Śrāvaka imploringly said, “My lord! My body has become greatly emaciated by severe austerities, and hence I was not able to come to you. You will be pleased to come a little nearer.” So saying, he bowed down reverentially three times, at the feet of Gaṇadhara Mahārāja Indrabhūti Gautama, and asked him “O Lord! can a householder attain अवधि ज्ञान Avadhī Jñāna, Visual Knowledge, during his domestic life? Gaṇadhara Gautama Swāmī replied “Yes. He can.”

Addressing Gaṇadhara Mahārāja Indrabhūti Gautama, the devout Śrāvaka Ānandajī said “Most respectful Sir, I have acquired अवधि ज्ञान Avadhī Jñāna, Visual-Knowledge, and I am able to see objects as far as five hundred yojans each way in the East, South, and West towards the लवण समुद्र Lavaṇa Samudra,–Salt Ocean,–and I am able to know and see objects as far as the हिमवन्त वर्षधर Himavanta Varṣadhara,–Himavanta Mountain–in the North, the सौधर्म देवलोक Saudharma Dévaloka, in the Upper World, and as far as the लोलुच्य नरकावास Lolucya Narakāvāsa, Lolucya Hell of the रत्नप्रभा Ratna-prabhā earth in the Lower World.”

Gaṇadhara Mahārāja Indrabhūti Gautama, a little suspicious about these words of Ānanda Śrāvaka said, “O worthy man ! a house-holder does acquire Avadhi Jñāna, but its range of vision is not so wide, you should, therefore, make atonement and despise your sins.”

Ānanda Śrāvaka said “O Lord ! Is there atonement for correct explanation in the Jaina Sacred Scriptures ? Gaṇadhara Mahārāja Indrabhūti Gautama replied “No”. Ānanda Śrāvaka then respectfully said “If such is the case, you deserve to perform the atonement.”

With some doubt in his mind about these words of Ānanda Śrāvaka, the illustrious Gaṇadhara Mahārāja Indrabhūti Gautama went to Śramaṇa Bhagavān Mahāvīra, and bowing down low before him after duly observing penance for occasional sins incurred during गमनागमन Gamanāgamana, Going and coming, he narrated the whole account of the Avadhi Jñāna of Ānanda Śrāvaka and his conversation on the subject with him and asked him “O Lord ! Who should make atonement ? I or Ānanda Śrāvaka ?

Śramaṇa Bhagavān Mahāvīra replied, “You yourself make atonement, and ask pardon from Ānanda Śrāvaka.

Having accepted these words of Śramaṇa Bhagavān Mahāvīra with great eagerness, Gaṇadhara Mahārāja Indrabhūti Gautama immediately went to the place where Ānanda Śrāvaka lived, and asked his pardon, saying at the same time that his explanation (Ānanda Śrāvaka's) was correct.

In this connection, one must undoubtedly praise the extreme straight-forwardness and courteous obedience to the strict observance of the orders of Śramaṇa Bhagavān Mahāvīra on the part of Gaṇadhara Mahārāja Indrabhūti Gautama. The very fact that an illustrious man occupying the exalted position of a गणधर Gaṇadhara,—the chief discip'le of Śramaṇa Bhagavān Mahāvīra—and possessing numerous Labdhis and extensive

knowledge, goes to the house of an ordinary house-holder for the purpose of requesting his pardon while duly respecting the orders of his Master, gives ample proof of the natural straightforwardness of Gaṇadhara Mahārāja Indrabhūti Gautama. Wise men desirous of accomplishing the wel-fare of their Soul, will rise high and higher only when they acquire such-like straightforwardness and respectful obedience in strictly following the orders of their elders. People desirous of their own welfare, should consider the acquisition of these noble qualities as one of their principal duties.

Gaṇadhara Gautama and Mahāśatakaji

महाशतकजि Mahāśatakaji, the eighth principal Śrāvaka of Śramaṇa Bhagavān Mahāvira had thirteen wives. When Mahāśatakaji accepted the twelve अणुव्रत Aṇu Vratas,—the Minor Vows of a Śrāvaka,—out of his thirteen wives, his twelve wives did not exhibit any unusual pranks, but रेवती Révati, one of his wives, had very evil notions in her mind. All the people in this world do not possess similar and praiseworthy ideas in their minds. Révati had the undermentioned wicked notion in her mind, “I am not able to enjoy the pleasures of the senses exclusively with my husband, owing to the hindrance caused by his other wives, so, if I can kill them by any means, I will be able to enjoy happiness exclusively with my husband, and I will become the owner of their property also.”

With this evil idea upper-most in her mind, the wicked woman killed six of her co-wives with weapons, and the remaining six were treacherously killed by poisoning, and, she became the owner of their property.

Mahāśatakaji spent fourteen years practising the various vows after taking them like Ānanda Śrāvaka, and like him, he entrusted his family-members to the care of his son, went to the monastery, and remained in meditation on religious subjects. There also, the wicked woman tried to haress him a number of times, but he never lacked in his devotion. Mahāśatakaji

then observed the eleven **प्रतिमा** Pratimās,—Stages of Spiritual Development for a Śrāvaka. On account of severe austerities his body became greatly emaciated.

One day, under the influence of meritorious meditation Mahāśatakaji acquired **अवधिज्ञान** Avadhi Jñāna,—Visual Knowledge, and he was able to perceive and know objects as far as one thousand yojanas in the **लवण समुद्र** Lavaṇa Samudra, Salt Sea, in the East, in the South, and in the West. In the remaining directions he was able to see as much as Ānanda Śrāvaka did.

Once, when his wife **रेवती** Révatī was harassing him, Mahāśatakaji became angry with her, and knowing through the medium of his Avadhi Jñāna, he said, “O Révatī ! overcome by diarrhoea, you will die with unbearing pain within seven days, and will be born as a **नारक** Nāraka,—Hellish being—with an age-limit of eighty-four thousand years in the hell—den **लोलुचय** Loluccaya, in the first hell

Révatī, on hearing these words, was greatly alarmed and she thought, “To-day, Mahāśatakaji has become very angry with me, and he will any how kill me.” With this idea in her mind, she went home and passed her days miserably. As foretold by Mahāśatakaji, she died, and was born a **नारक** Nāraka,—a Hellish being.

At that time, Śramaṇa Bhagavān Mahāvira happened to arrive near the village. Śramaṇa Bhagavān Mahāvira narrated the account of the anger of Mahāśatakaji towards his wife Révatī and of the language used by him, and said, “O Gautama ! Mahāśataka has renounced his body in the monastery, and has abstained from food and water till death. His body has become extremely emaciated because he has remained without food and water. It is not advisable that a man of his status should utter harsh words towards other individuals, even though the words uttered by him may be perfectly true. You, therefore,

go to Mahāśatakaji and tell him that the words used by him towards Révatī, even though they were perfectly true, were improper as they were unpleasant, and tell him to make atonement for his sins.

Gaṇadhara Mahārāja Indrabhūti Gautama went to the monastery where Mahāśatakaji was, living. On seeing Gaṇadhara Mahārāja Indrabhūti Gautama coming to him, Mahāśatakaji was greatly pleased. Mahāśatakaji bowed down respectfully before Gaṇadhara Mahārāja Indrabhūti Gautama, and then he gave him the message of Śramaṇa Bhagavān Mahāvīra with all its details. Mahāśatakaji accepted the words of Gaṇadhara Mahārāja Indrabhūti and made atonement for his sins. Gaṇadhara Gautama then returned into the presence of Śramaṇa Bhagavān Mahāvīra.

An account of the ten principal Śrāvakas of Śramaṇa Bhagavān Mahāvīra is given in उपाशकदशंगसूत्र Upāśakadaśāṅga Sūtra (the Seventh Sūtra), and in Vardhamāna Désanā वर्धमान देशना to which the reader is referred.

Knowing the approach of the time of his निर्वाण Nirvāṇa,- Final Emancipation to be near-by, and thinking that Gaṇadhara Mahārāja Indrabhūti Gautama had intense affection towards himself, and his affection was an obstacle to the acquisition of केवलज्ञान Kévala Jñāna,-Perfect Knowledge,-for Gaṇadhara Mahārāja Indrabhūti Gautama, and with the object of cutting off the bondage of affection, in order that he may acquire Perfect Knowledge, he would cause separation, although that separation will be a great blow to him, because whatever is beneficial in the end, should always be done. With this idea in his mind, Śramaṇa Bhagavān Mahāvīra sent him to a neighbouring village for the purpose of instructing a Brahmin named देवशर्मा Dévaśarmā in religion

Saying “ Just as your Lord pleases ’ Gaṇadhara Mahārāja Indrabhūti Gautama bowed down before Śramaṇa Bhagavān

Mahāvira, went to the village where Dévaśarmā was living and instructed Dévaśarmā in religion. Gaṇadhara Mahārāja Indrabhūti Gautama then started to return to the place where Śramaṇa Bhagavan Mahāvira was.

On his way back, having heard about the निर्वाण Nirvāṇa, Final Dmancipation, of Śramaṇa Bhagavān Mahāvira from the gods who had arrived there for the celebration of the auspicious occasion of निर्वाण Nirvāṇa, Final Emancipation—of his Venerable Master, Gaṇadhara Mahārāja Indrabhūti Gautama stood stunned for a moment, as if struck by a thunder-bolt, and said—

प्रसरति मिथ्यात्वतमो गर्जन्ति कुतीर्थिकौशिकां अद्य ।
दुर्मिक्ष-डमर-वैरादि-राक्षसाः प्रसरमेष्यन्ति ॥ १ ॥

1. Prasaratī Mithyātva-tamo garjantiku tīrthi-Kauśikā adaya;
Durbhikṣa-damara-vairadi-rākṣasāḥ prasara-méṣyanti.

1 Hence-forward, the darkness of मिथ्यात्व Mithyātva,—Wrong Belief,—will spread; heretics like Kauśika and others will roar boisterously, and evil spirits in the form of famine, tumult, animosity etc, will break out.

राहुग्रस्तनिशाकरमिव गगनं दीपहीनमिव भवनम् ।
भरतमिदं गतशोभं त्वया विनाऽद्य प्रभो ? जज्ञे ॥ २ ॥

2. Rāhugrasta-niśākaramiva gaganam, dipahīnamiva bhavanam;
Bharatamidam gataśobham tvayā vinā adya prabho! jajñé. 2.

2. O Lord, I now consider the Bharata-kṣétra without you, to be destitute of splendour, like sky with the Moon seized by Rāhu or like a palace without a lamp.

कस्यांहिपीठे प्रणतः पदार्थान्, पुनः पुनः प्रश्नपदीकरोमि ? ।
कं वा मदन्तेति वदामि ? को वा, मां गौतमेत्याप्तगिराऽथ वक्ता ? ॥ ३ ॥

3. Kasyāmhīpīthé praṇataḥ padārthān punaḥ punaḥ praśṇapadi karomi?;

Kam vā bhadantéti vadāmi, ko vā mām- Gautamétyā-ptagirā atha vaktā ?

3 Bowing down gently at whose lotus-like feet, will I repeatedly ask a series of questions? Whom will I address as भदन्त Bhadanta, मदन्ते कल्याणिनो भवन्ति मदन्तः Bhandanté kalyāṇino bhavanti bhadantāḥ, One who is a highly propitious monk? Who will henceforth call me as Gautama by a speech suitable for trust-worthy persons?

हा ! हा ! हा ! वीर ! किं कृतं ? यदीदृशेऽवसरेऽहं दूरीकृतः, किं माण्डकं मण्डयित्वा बालवत्तवाऽञ्चलेऽलगिष्यं ? किं केवलभागममार्गयिष्यं ? किं मुक्तौ संकीर्णं अभविष्यत् ? किं वा तव भारोऽभविष्यद् यदेवं मां विमुच्य गतः ॥

Hā! Hā! Hā! Vira! kim kritam? yadīdraśé'vasarè aham dūrikritah, Kim māṇḍakam mandayityā bālavattavāncalé alagiṣyam? Kim Kévalabhāgamamārgayishyam? Kim Muktau saṅkirṇam abhaviṣyat? Kim vā tava bhāro, bhavsyad yadéva'm mām vimucya gatah.

Alas! Alas! Alas! O Vira! What has been done? That I have been removed to a distance at such an opportunity? Arranging a circle, will I cling like a child to the border of your cloth? Will I ask for a share in Kévala Jñāna? Will there be over-crowding in मुक्ति Mukti,—the Place of Final Emancipation? Or, will I become a burden to you, that you went away leaving me off thus.'

While lamenting thus, with the word वीर ! वीर ! Vira! Vira! clinging to his mouth, Gaṇadhara Mahārāja Indrabhūti Gautama said, "I know. Those who are exempt from worldly desires are devoid of affection. The fault lies with me, that I did not know it by Sacred Knowledge. Fie on such one-sided affection! Enough of affection now I am alone. I have none

what so-ever as mine. " While he was, thus, completely engrossed in meditation with an equilibrium of mind, Gaṇadhara Mahārāja Indrabhūti Gautama acquired केवलम् Kévalam,-Perfect Knowledge.

It is said,

मुखमग्गपवण्णासं सिणेहो वज्जसिखला ।
वीरे जीवन्तए जाओ, गोओमो जं न केवली ॥ १ ॥

1. Mukkha-magga-pavaṇṇāṇaṃ siṇého vajjasinknalā;
Virè jivantaé jāo Goamo jam na Kévali.

1. For persons desirous of acquiring the मुखमग्ग Mukkha magga,-the Path of Final Liberation,-affection is a bondage of adamant. Because, so long as, Vira Pārmā'ma lived, Gautama could not become a Kévalin.

In the morning, Indra and others celebrated the festival of the auspicious occasion of the acquisition of Perfect Knowledge. Here a poet says:—

अहंकारोऽपि बोधाय, रागोऽपि गुरुभक्तमे ।
विषादः केवलायाभूत्, चित्रं श्री गौतमप्रभोः ॥ १ ॥

1. Ahamkāro api bodhāya, rāgo api guru bhaktayé;
Vishādah Kévalāyābhūt, chitram Śrī Gautama prabho.

1. The self-conceit of Gaṇadhara Mahārāja Indrabhūti Gautama (shown at the moment of hearing the mention of another सर्वज्ञ Sarvajña, Omniscient) resulted in the acquisition of Right Knowledge; his affection (for Śramaṇa Bhagavān Mahāvīra) resulted in faithful devotion towards his Master, and his despair (at the moment of hearing the निर्वाण Nirvāṇa-Final Emancipation of Śramaṇa Bhagavān Mahāvīra,) bore fruit, in the form of केवलज्ञान Kévala Jñāna,-Perfect Knowledge. Every thing relating to Gaṇadhara Bhagavān Śrī Gautama Prabhu is wonderful.

Gaṇadhara Mahārāja Indrabhūti Gautama renounced the world and accepted दीक्षा Dikṣā,—Initiation into the Order of Jain Monks, along with an assemblage of five hundred pupils, when he was fifty years old. He was the principal Gaṇadhara of Śramaṇa Bhagavān Mahāvira. He was seven hands tall. The colour of his body was golden-yellow. He was a Brāhmaṇa. He was very learned in the various branches of Knowledge suitable for a Brāhmaṇa. He had a number of लब्धि Labdhi, Natural acquisitions. Under the influence of बीजबुद्धि लब्धि Bija-buddhi Labdhi, कोष्ठ बुद्धि लब्धि Ko ṭa-buddhi Labdhi, and पदानुसारिणी लब्धि Padānusāriṇī Labdhi, Gaṇadhara Bhagavān Indrabhūti Gautama was able to easily master the various Scriptural writings of the Jains. He used to observe fasting on alternate days with very meagre food at break-fast.

Gaṇadhara Bhagavān Indrabhūti Gautama lived for thirty years with Śramaṇa Bhagavān Mahāvira, moving from place to place along with his Venerable Master, and after the Nirvāṇa of Śramaṇa Bhagavān Mahāvira, and after his acquisition of केवल ज्ञान Kévala Jñāna, Perfect Knowledge,—which he acquired when he was eighty years old,—he went about from village to village instructing numerous devout individuals in religion.

Gaṇadhara Bhagavān Indrabhūti Gautama acquired Kévala Jñāna during the latter part (the dawn) of the night of Āśvin Vad Amāvāśya आश्विन वद अमावास्या the night of Divāli Day, during which night—middle of the night, Śramaṇa Bhagavān Mahāvira acquired निर्वाणपद—Nirvāṇa Pada,—The State of Final Emancipation

Twelve years after the acquisition of Perfect Knowledge, Gaṇadhara Bhagavān Indrabhūti Gautama, while wandering from village to village, came to राजगृहनगरी Rājagriha Nagari, the town of Rājagriha-adored and worshipped by millions of gods and goddesses.

Knowing the approach of the time of his demise, Gaṇadhara Bhagavān Indrabhūti Gautama, remained without food and

drink for one month, and in the end, he acquired मोक्षपद Mokṣa Pada,—the State of Final Emancipation,—when he was ninety-two years old.

Gaṇadhara Mahārāja Indrabhūti Gautama had a doubt in his mind about the existence of जीव Jiva,—the Soul—whether the Soul existed or not, caused by various contradictory श्रुति Śrutis occurring in the Vēdas and their incorrect explanations given by different learned sages. He had never expressed that doubt before any one else, under the fear of losing his fame as a सर्वज्ञ Sarvajña,—an Omniscient. But on hearing the name of another Sarvajña, he expressed a desire that he would call the other Sarvajña as Sarvajña, only when he discloses the doubt long-cherished in his mind, otherwise not by any means.

When, however, while approaching Śramaṇa Bhagavān Mahāvīra seated in the Samavasaraṇa, with the object of defeating his adversary in discussion, he was accosted, with very sweet nectar-like words, calling him by his name and his Gotra, and also when Śramaṇa Bhagavān Mahāvīra disclosed the fact that he had a doubt about the existence of the Soul and that it was caused by various contradictory verses in the Vēdas, he was greatly pleased.

Śramaṇa Bhagavān Mahāvīra then explained in detail all his doubts about the Soul, with correct explanations of the verses from the Vēdas. The subject has been fully discussed in the Third part of “Śramaṇa Bhagavān Mahāvīra” to which the reader is referred.

Gaṇadhara Mahārāja Indrabhūti Gautama having received the most correct explanations about all his doubts, took दीक्षा Dikṣā along with his five hundred pupils.

Gaṇadhara Bhagavān Indrabhūti Gautama possessed such unusual divine powers that all those lucky persons who received मागधतीदीक्षा Bhagavati Dikṣā, Initiation into the Order of Jain

Monks at his hands, invariably acquired मोक्षपद Moksa Pada—the State of Final Emancipation—sooner or later.

The auspicious name of Gaṇadhara Bhagavān Indrabhūti Gautama is remembered at the commencement of every auspicious occasion by all Āryan Races and early in the morning by millions of devout lay-men and ascetics.

GAṆADHARA AGNIBHŪTI.

Agnibhūti अग्निभूति of Gautama gotra, the second Gaṇadhara of Śramaṇa Bhagavān Mahāvīra, was the younger brother of Gaṇadhara Bhagavān Indrabhūti Gautama. He was born at Gobara-gāma गोबर गाम (Gobbra or Govaraya) near राजगृह Rājagriha, in the year 603 B. C. He was a Brāhmin by caste and was well-versed in the four Védas and the six Upāṅgas. He had five hundred disciples who were receiving instruction in various branches of learning. He was very often busy, like his elder brother, in performing various यज्ञ Yajna-Sacrifices.

He renounced the world at the age of forty-six and accepted मागधतो दीक्षा Bhāgavati Dīkṣā—Initiation into the Order of Jain-Monks,—at the hands of Śramaṇa Bhagavān Mahāvīra, and became his second Gaṇadhara.

He knew the twelve Aṅgas including the fourteen Pūrvas and the Upāṅgas of the Jain Scriptures, and after the expiration of a period of twelve years as his Chadmastha Paryāya छद्मस्थपर्याय,—a period of a house-holder's entire existence or of an ascetic's life before the acquisition of केवलज्ञान Kévala Jñāna—a stage preparatory to the attainment of Kévala Jñāna), he acquired केवलज्ञान Kévala Jñāna,—Perfect Knowledge—when he was fifty-eight years old.

The दीक्षा Diksā, Initiation into the Order of Jain Monks of Uṇadhara Agnibhūti occurred under the under-mentioned circumstances.

When Agnibhūti heard from people that his elder brother Indrabhūti Gautama had taken भगवती दीक्षा Bhāgavatī Diksā, Initiation into an Order of Monks-prescribed in Jaina Scriptures- he thought,

तं च प्रव्रजितं श्रुत्वा, दध्यौ तद्बान्धवोऽपरः ।
अपि जातु द्रवेदद्रिहिमानी प्रज्वलेदपि ॥ १ ॥
वह्निः शीतः स्थिरो वायुः संभवेन्न तु बांधवः ।
हारयेदिति प्रपच्छ, लोकानश्रद्धधद् भृशम् ॥ २ ॥

1. Tam ca pravrajitam śrutvā dadhyau tad bāndhavo aparah;
Api jātu dravédadri-r-himānī prajvalédapi.
2. Vahniḥ śītaḥ sthīro vāyuh sambhavénna tu bāndhavah;
Hārayéditi prapaccha, lokānasraddadhad bhrusam.

1-2 Having heard that his brother Indrabhūti Gautama accepted Diksā, the (younger) brother (Agnibhūti) thought,- It is possible that mountain may melt away, or deep snow may blaze forth into fire, or fire may assume the (quality of becoming) cold, or even the wind may become stationary, even then, my brother will not be defeated." Consequently? disbelieving it, he asked the people repeatedly.

ततश्च निश्चये जाते चिंतयामास चेतसि ।
गत्वा जित्वा च तं घूर्ते वालयाभि सहोदरम् ॥ ३ ॥

3. Tataśca niścayè jāté, cintayāmāsa cétasī ;
Gatvā jitvā ca tam dhūrtam vālayāmi sahodaram.

3. Then, when he was convinced in his mind, he thought- "Having gone and having won over that rogue, I will bring back (my) brother."

सोऽप्येवमागतः शीघ्रं, प्रभुणाऽऽभाषितस्तथा ।

संदेहं तस्य चित्तस्थं व्यक्तीकृत्यावदद्विभुः ॥ ४ ॥

4. So payévamāgatah shīghram, prabhuṇā-bhāṣitastathā;
Saṁdéham tasya cittastham vyaktīkrityā-vadadvibhuh.

4. He accordingly came there swiftly, and was addressed in the same manner, by Śramaṇa Bhagavān Mahāvira. The Omnipresent Lord, having made the doubt remaining in his mind clearly manifest, said.—

हे गौतमाग्निभूते ! कः, संदेहस्तव कर्मणः ? ।

कथं वा वेदतत्त्वार्थं, विभावयसि न स्फुटम् ॥ ५ ॥

- 5 Hé Gautamāgnibhūte ! kaḥ saṁdéhastava Karmaṇah ?
Katham vā Vēda-tattvārtham vibhāvayasi na sphutam ?

5. O Gautama Agnibhūti ! What ? have you doubt with Karmas ? Why do you not clearly trace out the real sense of the verses of the Vēdas ?

Śramaṇa Bhagavān Mahāvira then explained in detail, the theory of Karmas promulgated by the Tīrthaṅkaras and he accepted दीक्षा Diksā, Initiation into the Order of Monks—along with his five hundred pupils.

Gaṇadhara Agnibhūti died during the life-time of Śramaṇa Bhagavān Mahāvira at the age of seventy-four.

GAṆADHARA VĀYUBHŪTI

Vāyubhūti वायुभूति of Gautama Gotra, the third Gaṇadhara of Śramaṇa Bhagavān Mahāvira, was the youngest brother of Gaṇadhara Bhagavān Indrabhūti Gautama. He was born at

Gobara-gāma गोबरगाम (Gobbra or Govaraya) near राजगृह नगरी Rājagriha Nagari in the year 599 B C He was a Brahmin by caste and was well-versed in the four Védas and in the six उपनिषद् Upāṅgas,–Supplemenetary Sciences.

He had five hundred pupils who were receiving instruction in various branches of learning under him. He was very often busy in performing various यज्ञ Yajñas,–Sacrifices to numerous gods and goddesses.

Vāyubhūti had a doubt about the relations of the Body and the Soul. When he heard that both his brothers Indrabhūti and Agnibhūti had become disciples of Śramaṇa Bhagavān Mahāvīra, he thought “He who has defeated both my brothers must necessarily be a सर्वज्ञ Sarvajña,–Omniscient,–let me therefore go, and having bowed down respectfully before the Omniscient Lord, let me be free from my sins. I will also get my doubt solved by him. With this idea in his mind, Vāyubhūti came to the Samavasaraṇa of Śramaṇa Bhagavān Mahāvīra accompanied by his five hundred pupils, and having bowed down respectfully before him, he took his seat near-by.

तज्जीवतच्छरीरे सन्दिग्धं वायुभूतिनामानम् ।

ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

Tajjiva-tacchariré sandigdham Vāyubhūti-nāmānam;
Ucé vibhu-r-yathāstham Védā-rtham kim na bhāvayasī ?

Śramaṇa Bhagavān Mahāvīra then said “O Vāyubhūti ! You have a doubt about the Body and the Soul. You think that the Body and the Soul is the same object. You say that the Soul is not distinct from the body as it is not grasped like a pot, by प्रत्यक्ष Pratyaksa,–Direct Knowledge, and other evidences, but that it is produced in the body like bubbles in water, and that it perishes with the body. But this idea of yours is not correct.

1. The Lord (Śramaṇa Bhagavān Mahāvira) told Vāyubhūti who had a doubt that the Body and the Soul is the same. But you do not know the exact meaning of the verses of the Vēdas.

Śramaṇa Bhagavān Mahāvira then explained Vāyubhūti the correct meanings of the verses of the Vēdas

Vāyubhūti accordingly took दीक्षा, Dīkṣā, Initiation, at the hands of Śramaṇa Bhagavān Mahāvira along with his five hundred pupils.

Gaṇadhara Vāyubhūti was forty-two years old when he renounced the world, ten years later i.e. at the age of fifty-two, he acquired केवल ज्ञान Kévala Jñāna, -Perfect Knowledge. He remained a Kévali for eighteen years, and when he acquired मोक्षपद Moksa Pada, -State of Final Emancipation, -he was seventy years old. He died at Rājagriha राजगृह during the life-time of Śramaṇa Bhagavān Mahāvira.

GAṆADHARA VYAKTA.

Gaṇadhara Vyakta of Bhāradvaja Gotra was the fourth Gaṇadhara, of Śramaṇa Bhagavān Mahāvira. He was born at Kullāka-gāma. His father was धर्ममित्र Dharma-mitra and his mother was वारुणी Vāruṇī. He was a Brāhmin by caste. He was well-versed in the four Vēdas and the six उपनिषद्सु Upāṅgas, -Supplementary Sciences. He had five hundred pupils who were receiving instruction in various branches of learning under him.

He had a doubt in his mind about the five भूत Bhuta, Elements-the five gross elements-Earth, Water, Fire, Air, and Ether of which the body is supposed to be composed and into which it is finally dissolved. He said that there was nothing

like these five elements in this world. Whatever we experience in this world about these elements is as misleading as a reflection of the Moon in water. Every thing is non-existent.

When Paṇḍita Vyakta approached Śramaṇa Bhagavān Mahāvira he addressed him thus —

पञ्चसु भूतेषु तथा संदिग्धं व्यक्तसंज्ञकं विबुधम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Pancasu bhūtésu tathā sandigdham Vyakta-sañjakam vibudham;

Uce vibhu-r-yathāstham Védārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvira) told the learned man Vyakta who had a doubt about the five elements, "Why do you not trace out the exact meaning of the verses of the Védas.

Śramaṇa Bhagavān Mahāvira, then, removed his doubts by explaining the correct interpretation of Verses of the Védas. He took दीक्षा Dikṣā,—Initiation,—at the hands of Śramaṇa Bhagavān Mahāvira along with his five hundred pupils.

Gaṇadhara Vyakta was fifty years old when he renounced the world. He knew the various works of Jain Scriptures as he had several Labdhis and twelve years later i.e. at the age of sixty-two, he acquired केवल ज्ञान—Kévala Jñāna,—Perfect Knowledge. Then he remained a Kévali for eighteen years, and when he acquired मोक्ष पद Moksa Pada,—the State of Final Emancipation—from all miseries, he was eighty years old. He died at राजगृह Rājagriha during the life-time of Śramaṇa Bhagavān Mahāvira.

GANADHARA SUDHARMĀ SWĀMĪ

Gaṇadhara Sudharmā Swāmī of अग्निवैश्यायन गोत्र Agni-vaiśyāyana Gūtra, was the fifth Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was born at कुल्लाक गाम Kullāka-gāma. His father was धम्मिल्ल Dhammīla, and his mother was भद्रिल्ल Bhaddilā. He was well-versed in the four Védas and the six उपāṅgas Upāṅgas-Supplementary Sciences. He was a Brāhmin by caste. He had five hundred pupils who were receiving instruction in various branches of learning under him.

He was very often busy in performing various यज्ञs Yagnas,—Sacrifices to numerous gods and goddesses.

Ārya Sudharmā Swāmī had a doubt यो यादृशः स तादृश इति Yo yādriśah sa tādriśah iti, expressing similarity of forms in this life and in future lives; for instance, if a soul is born as a human being or as a beast in this life, he will be born as a human being or as a beast respectively, during his future lives, as a result of misleading interpretations of various verses of the Védas.

When, however, Ārya Sudharmā Swāmī approached Sramaṇa Bhagavān Mahāvīra with the object of removing his doubt, he was lovingly addressed.

यो यादृशः स तादृश इति सन्दिग्धं सुधर्मनामानम् ।

उचे विभुर्यथास्थं वेदार्थं किं त भावयसि ? ॥ १ ॥

1. Yo yādriśo sa tādriśah iti sandigdham Sudharma nāmānam;
Ucè vibhu r-yathāsthām Vēdārthān kim na bhāvayasi ?

1 The lord (Śramaṇa Bhagavān Mahāvīra) told the learned man Ārya Sudharmā Swāmī “Why do you not trace out the exact meaning of the verses of the Védas ?

Śramaṇa Bhagavān Mahāvira, then, removed his doubts by explaining the correct interpretation of the verses of the Védas. He took दीक्षा Dīkṣā,—Initiation, at the hands of Śramaṇa Bhagavān Mahāvira along with his five hundred pupils.

Gaṇadhara Mahārāja Sudharmā Swāmī was fifty years old when he renounced the world. He knew the various works of Jain Scriptures as he had several Labdhis. After a period of forty-two years of ascetic life, he acquired केवल ज्ञान Kévala Jñāna, Perfect Knowledge at the age of ninety-two.

Gaṇadhara Mahārāja Sudharmā Swāmī remained a Kévali for eight years, and when he acquired मोक्षपद Mokṣa Pada, the State of Final Emancipation from all miseries,—he was one hundred years old.

GAṆADHARA MAṆḌIT.

Gaṇadhara Maṇḍita मण्डित of वाशिष्ठ Vāśiṣṭha gotra was the sixth Gaṇadhara of Śramaṇa Bhagavān Mahāvira. He was born at मौर्यगाम Mouryagāma. His mother was विजयादेवी Vijayādēvi and his father was धनदेव Dhanadēva. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपांगs Upaṅgas,—the Supplementary Sciences. He had three hundred and fifty pupils who were receiving instruction in various braches of learning under him.

Ārya Maṇḍita had a doubt in his mind about बन्ध Bandha, Bondage and मोक्ष Mokṣa, Freedom from the bondage of Karmas, as a result of misleading interpretations of various verses of the Védas.

When, however, Ārya Maṇḍita approached Śramaṇa Bhagavān Mahāvīra, with the object of removing his doubt, he was addressed thus,—

अथ बन्धमोक्षविषये सन्दिग्धं मण्डितामिधं विबुधम् ।

ऊचे विभुर्यथास्यं वेदार्थं किं न भावयसि ? ॥ १ ॥

- . Atha Bandha-Moksa-viṣayé sandigdham Manditābhi-dham vibudham;

Ucé vibhu r-yathāsthām Védārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvīra) told the learned man named Maṇḍita who had a doubt about बन्ध Bandha, Bondage, and मोक्ष Mokṣa,—Freedom from Karmas, “Why do you not trace out the exact meaning of the verses of the Védas ?

Śramaṇa Bhagavān Mahāvīra then removed his doubts by explaining the correct interpretation of the verses of the Védas. He took दीक्षा Dikṣā,—Initiation—at the hands of Śramaṇa Bhagavān Mahāvīra, along with his three hundred and fifty pupils.

Gaṇadhara Mahārāja Maṇḍita was fifty-three years old when he renounced the world. He readily knew the various works of Jaina Scriptures as he had several Labdhis. After a period of fourteen years of ascetic life, Gaṇadhara Maṇḍita acquired केवलज्ञान Kévala Jñāna,—Perfect Knowledge—at the age of sixty-seven.

Gaṇadhara Maṇḍita remained a Kévali for sixteen years, and he acquired मोक्षपद Mokṣa Pada,—the State of Final Emāncipation—when he was eighty-three years old.

GANADHARA MAURYAPUTRA.

Gaṇadhara Mauryaputra of काश्यप Kāśyapa gotra was the seventh Gaṇadhara of Śramaṇa Bhagavān Mahāvira. He was born at मौर्यगाम Maurya-gāma. His mother was विजया देवी Vijayā dévi, the wife of Dhanadéva, and mother of Mandita and his father was मौर्य Maurya of Kāśyapa gotra, with whom she had re-married after the death of her first husband. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपनिषद्स Upāṅgas, the-Supplementary Sciences. He had three hundred and fifty pupils, who were receiving instruction in various branches of learning under him.

Ārya Mauryaputra had a doubt in his mind about the existence of देव Déva, Gods-Celestial Beings-caused by various contradictory verses in the Védas.

When, however, Ārya Mauryaputra approached Śramaṇa Bhagavān Mahāvira with the object of removing his doubt, he was addressed thus—

अथ देवविषयसन्देहसंयुतं मौर्यपुत्रनामानम् ।

ऊचे विभुर्यथास्थं वेदार्थं किं न भाषयसि ? ॥ १ ॥

1. Atha Déva-viśya sandéha-samyutam Mauryaputra nāmānam;

Ucé vibhu-r-yathāstham Védārtham kim na bhāṇvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvira) told the learned man named Mauryaputra who had doubts on the subject of celestial beings “Why do you not trace out the exact meaning of the verses of the Védas ?

Śramaṇa Bhagavān Mahāvira then removed his doubts by explaining the correct interpretations of the verses of the Védas, and by actually showing him the Indras and other gods sitting in the assembly. The gods do not visit मनुष्य लोक Manu-sya-loka,—Human Habitation,—because they are deeply engrossed in enjoying celestial pleasures and also because they cannot bear the intense stench of foul odour spreading out from human habitation. They, however, come into this world on the occasion of the celebration of Birth, Dikṣā, Kévala Jñāna, Nirvāna, and such other auspicious occasions of a Tirthaṅkara attracted as they usually are, by the superabundant overpowering influence of the presence of a Tirthaṅkara. But their-non-appearance in this world, does not prove their non-existence. He took दीक्षा Dikṣā,—Initiation at the hands of Śramaṇa Bhagavān Mahāvira along with his three hundred and fifty pupils.

Gaṇadhara Mahārāja Mauryaputra was sixty-five years old when he renounced the world. He knew the various works of Jain Scriptures, as he had several Labdhis. After a period of fourteen years of ascetic life, Gaṇadhara Mauryaputra acquired केवल ज्ञान Kévala Jñāna,—Perfect Knowledge,—at the age of seventy-nine.

Gaṇadhara Mahārāja Mauryaputra remained a Kévali for sixteen years and he acquired मोक्षपद Mokṣa Pada,—the State of Final Emancipation when he was ninety-five years old.

GANADHARA AKAMPITA.

Gaṇadhara Akampita of गौतम Gautama-goṭra, was the eighth Gaṇadhara of Śramaṇa Bhagavān Mahāvira. He was born at मिथिला Mithilā. His father was देव Déva, and his mother was जयन्ती Jayantī. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपांगs Upāṅgas—Supplementary Sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Ārya Akampita had a doubt about नारकाs Nārakas,—Hellish beings—as a result of some misleading interpretations of verses of the Védas.

When, however, Ārya Akampita approached Śramaṇa Bhagavān Mahāvira, he was addressed thus:—

अथ नारकसन्देहात् सन्दिग्धमकम्पितं विबुधमुख्यम् ।
उचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha Nāraka-sandéhāt sandigdhamakampitam vibudha-mukhyam ;

Ucé vibhu-r-yathāstham Vèdārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvira) told the great learned man Akampita who was cherishing doubt regarding नारकाs Nāraks,—Hellish Beings.—“Why do you not trace out the exact meaning of the verses of the Védas ?

Śramaṇa Bhagavān Mahāvira then removed his doubts by explaining the correct interpretation of the verses of the Védas, and telling him that those who perform wicked actions in this world, are born as नारकाs Nāraks,—Hellish Beings—in their next-

life. The existence of hellish beings cannot be proved by **प्रत्यक्ष** Pratyakṣa Pramāṇa,—Direct Knowledge,—but their presence can be judged by **अनुमान** Anumāna,—Inference and other proofs. He took **दीक्षा** Diksā Initiation, at the hands of Śramaṇa Bhagavān Mahāvīra along with his three hundred pupils.

Gaṇadhara Mahārāja Akampita was forty-eight years old when he renounced the world. He readily knew the various works of Jain Scriptures. After a period of nine years of ascetic life, Gaṇadhara Akampita acquired **केवल ज्ञान** Kévala Jñāna,—Perfect Knowledge,—at the age of fifty-seven.

Gaṇadhara Mahārāja Akampita remained a Kévali for twenty one years and he acquired **मोक्षपद** Mokṣa Pada—the State of Final Emancipation—when he was seventy-eight years old.



GAṆADHARA ACALABHRĀTĀ

Gaṇadhara Acalabhrātā of **हार्य** Hārya-gotra, was the ninth Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was born at **कोशल** Kośala. His father was **वसु** Vasu and his mother was **नन्दा** Nandā. He was a Brāhmin by caste. He was well-versed in the four Védas and the six **उपांग** Upāṅgas,—Supplementary Sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Ārya Acalabhrātā had a doubt about **पुण्य** Puṇya,—The reward of meritorious work,—and **पाप** Pāpa,—The evil consequences of wicked actions,—owing to misleading interpretations of verses of the Védas.

When, however, Paṇḍita Acalabhrātā approached Śramaṇa Bhagavān Mahāvira with the object of removing his doubt, he was addressed thus:—

अथ पुण्ये सन्दिग्धं द्विजमचलभ्रातरं विबुधमुख्यम् ।
ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha puṇyē sandigdham dvijamacalabrātaram vibudha mukhyam ;

Ucè vibhu-r-yathāstham Vēdārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvira) told the Brāhmaṇa learned man Acalabhrātā who had a doubt about ~~पुण्य~~ Puṇya,—The reward of meritorious work—“Why do you not trace out the exact meaning of the verses of the Vēdas ?

Śramaṇa Bhagavān Mahāvira then removed his doubt by explaining the correct interpretation of the verses of the Vēdas and by explaining that the reward of meritorious work and the evil consequences of wicked actions, are clearly evident even in this world, and they are well-known to persons knowing the ways of the world. Long life, health, handsome appearance, birth in noble families etc are the reward of meritorious work. Short life, ill-health, ugliness, poverty, miseries of various diseases, birth in low families etc are the evil consequences of wicked actions. In this world, one man is born as a king, while another is born as a beggar; one is possessed of excellent body with all the senses fully-developed, while another has ill-developed delicate body, with some of the senses wanting or not developed at all; one man is very lucky and rolling in wealth and prosperity, while another is penniless and has hardly a morsel of food to eat; one is very healthy and never suffers from any pain, while another is always suffering from pangs of varieties of diseases; one is able to digest whatever he eats, while another having ample to eat, is not able to digest even the smallest portion of wholesome nutritious diet; one is

very fortunate, while another is miserable. A condition of great difference in this world is caused as a reward of meritorious work and evil consequences of wicked actions in previous life. If there be no such thing as पुण्य Puṇya,—Reward for meritorious work, and पाप Pāpa,—Evil consequence of wicked actions,—in this world, all the individuals in every grade of life, must be uniformly happy or uniformly miserable, all must be uniformly healthy or uniformly weak or all must be uniformly wealthy or uniformly penniless.

He took दीक्षा Dīkṣā,—Initiation—at the hands of Śramaṇa Bhagavān Mahāvīra, along with his three hundred pupils.

Caṇadhara Acalabhrātā was forty-six years old when he renounced the world. He readily knew the various works of Jain Scriptures as he had several Laldhes. After a period of twelve years of ascetic life, Caṇadhara Acalabhrātā acquired केवल ज्ञान Kévala Gnāna,—Perfect Knowledge—at the age of fifty-eight.

Caṇadhara Mahārāja Acalabhrātā remained a Kévali for fourteen years and he acquired मोक्षपद Mokṣa Pada,—the State of Final Emancipation—when he was seventy-two years old.



GAṆADHARA METĀRYA

Gaṇadhara Mētārya of कौन्दीन्य Kaundīnya gotra was the tenth Gaṇadhara of Śramaṇa Bhagavān Mahāvīra. He was born at वच्छपुरी Vacchhapurī. His father was दत्त Datta and his mother was वरुणदेवी Varuṇadēvi. He was a Brāhmin by caste. He was well-versed in the four Vēdas and the six उपनिषद् Upāṅgas,—Supplementary Sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Pandita Mētārya had a doubt in his mind about परमव Para-bhava.—Next Life.—He held that the Soul existed as an aggregate of the five elements of which the body is composed and that the Soul disappeared with the dissolution of the elements of the body. How can there be any thing like परलोक Para loka,—Next World, and पुनर्भव Puna-r-bhava, Re-birth ?

When, however, Pandita Mētārya approached Śramaṇa Bhagavān Mahāvīra with the object of removing his doubt, he was addressed thus—

अथ परमवसन्दिग्धं मेतार्यं नाम पण्डितप्रवरम् ।

उचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Atha parabhava-sandigdham Mētāryam nāma paṇḍita-pravaram;

Ucxé vibhu-r-yathāstham Védārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvīra) told the excellent learned man, named Mētārya, who had a doubt about परमव Parabhava,—Next Life—" Why do you not trace out the exact meaning of the verses of the Vēdas ?

Śramaṇa Bhagavān Mahāvīra then removed his doubt by explaining the verses of the Védas. The condition of the Soul is quite distinct from that of the five elements. The union of the five elements (i.-e. earth, water, fire, air, and ether) of which the body is composed, and into which it is dissolved at death, does not produce चेतना Cétanā,—Consciousness. Consciousness, the chief characteristic of the Soul, is absolutely different from the five elements composing the body. चेतनालक्षणो जीवः Cétanā lakṣaṇo Jīvaḥ,—The Soul is characterised by Consciousness. The Soul possessing consciousness becomes separated from the body at the expiration of the allotted term of life, and goes into the future world.

Some individuals have a recollection of events of former life, even during their present existence by जाति स्मरण Jāti Smaraṇa,—Remembrance of the events of a former birth. If there be no पुनर्भव Punarbhava,—Re-birth, who will enjoy the pleasures of meritorious work or suffer the evil consequences of wicked actions done during this life? If there be no re-birth and if there is no recompense for good or evil actions, why should there be any consideration, what-so-ever, that only meritorious deeds should be performed and wicked actions always avoided? If such be the case, then, it will come out as a settled fact that every individual in this world, is at liberty to act in accordance with his peculiar imagination. But we see all the individuals in this world bearing the consequences of good or evil deeds, and all of them are not the result of deeds done by them during this life, and, therefore, there is no doubt what-so-ever that there is परलोक Para-loka,—Next Life.

Ārya Mētārya, fully convinced by the explanation, took दीक्षा Dīksā—Initiation—at the hands of Śramaṇa Bhagavān Mahāvīra, along with his three hundred pupils.

Caṇadhara Mahārāja Mētārya was thirty-six years old when he renounced the world. He readily knew the various works of Jain Scriptures as he had several Labhis. After a period

of ten years of ascetic life, Gaṇadhara Mētārya acquired केवल ज्ञान Kévala Jñāna,—Perfect Knowledge—at the age of forty-six.

Gaṇadhara Mahārāja Mētārya remained as a Kévali for sixteen years and he acquired मोक्षपद Mokṣa Pada,—the State of Final Emancipation—when he was sixty-two years old.

GAṆADHARA PRABHĀSA.

Gaṇadhara Prabhāsa of कौण्डिन्य Kaundinya gotra was the eleventh Gaṇadhara of Śramaṇa Bhagavān Mahāvira. He was born at राजगृह नगरी Rājagriha Nagari. His father was बल Bala and his mother was अभिभद्रा Ati-bhadrā. He was a Brāhmin by caste. He was well-versed in the four Védas and the six उपांगs Upāṅgas, the Supplementary Sciences. He had three hundred pupils who were receiving instruction in various branches of learning under him.

Paṇḍita Prabhāsa had a doubt in his mind about मोक्ष Mokṣa,—Final Emancipation—caused by contradictory verses of the Védas.

When, however, Paṇḍita Prabhāsa approached Śramaṇa Bhagavān Mahāvira, with the object of removing his doubt, he was addressed thus—

निर्वाणविषयसन्देहसंयुतं च प्रभासनामानम् ।

ऊचे विभुर्यथास्थं वेदार्थं किं न भावयसि ? ॥ १ ॥

1. Nirvāṇa-viṣaya-sandéha-samyutam ca Prabhāsa-nām ānam
Ucé vibhu-r-yathāstham Védārtham kim na bhāvayasi ?

1. The Lord (Śramaṇa Bhagavān Mahāvira) told the eleventh Gaṇadhara named Prabhāsa, who had a doubt on the subject of मोक्ष Mokṣa,—Final Emanaiption—in his mind, “Why do you not trace out the exact meaning of the verses of the Védas ?

Śramaṇa Bhagavān Mahāvira then removed his doubt by explaining the correct interpretation of the verses of the Védas.

The verse in question is जरामर्ये यदग्निहोत्रं Jarā maryam yadagnihotram. Sacrifice to Agni अग्नि the God of Fire-should be done till extreme old age. The meaning of the verse is that a man desirous of स्वर्ग Svarga,—Going to Heaven,—should depend upon अग्निहोत्र Agnihotra,—Sacrifice to God Agni—as the only means of attaining his object. The performance of Agni-hotra cannot become the means of acquiring मोक्ष Mokṣa, Final Emancipation,—as it is attended with the destruction of many living beings. No other practices suitable for the accomplishment of Mokṣa have been enjoined in the Védas. One is there-by led to the conclusion that there is no Mokṣa. Another verse द्वे ब्रह्मणी वेदिनव्ये, परमपरं च तत्र, परं, सत्यज्ञानं, अनन्तरं ब्रह्मेति Dvé Brahmani veditavyé, paramaparam ca, tatra param satyajñānam anantaram Brahméti. Two varieties of sacred Knowledge are to be recognized. One is परं another is अपर Param and Aparam; परज्ञान Para Jñāna is सत्यज्ञान Satya Jñāna, Right Knowledge. The other is ब्रह्मज्ञान Brahma Jñāna Knowledge of मोक्ष Mokṣa or Final Emancipation which is indicative of the presence of Mokṣa. Your doubt has been caused by the varieties of ideas in the two verses. The meaning of the two verses amounts to this—A man desirous of going to heaven may perform अग्निहोत्र Agnihotra,—Sacrifice to Agni,—and a man desirous of acquiring मोक्ष Mokṣa,—Final Emancipation—should leave aside Agnihotra and perform religious practices suitable for the accomplishment of Final Emancipation.

Right Knowledge, Right Perception, and Right Conduct lead to कर्मक्षय Karma-ksaya,—Destruction of all Karmas or मोक्षमार्ग Mokṣa Mārga,—the Path of Final Emancipation. It can be accomplished only during मनुष्यगति Manuṣya gati,—Human Existence. The devout sages who are keenly intent on strictly observing the prescribed rules of religious practices are enabled to make themselves free from the miseries of this world, and they alone are able to attain Final Emancipation.

Paṇḍita Prabhāsa fully convinced by the explanation, took **दीक्षा Dikṣā**,—Initiation at a comparatively young age, at the hands of Śramaṇa Bhagavān Mahāvira along with his three hundred pupils.

Caṇadhara Mahārāja Prabhāsa was only sixteen years old when he renounced the world. He knew the various works of Jain Scriptures as he had several Labkhis.

After a period of eight years of ascetic life, Caṇadhara Mahārāja Prabhāsa acquired **केवलज्ञान Kévala Jñāna**,—Perfect Knowledge—at a comparatively young age of twenty-four years, and he acquired **मोक्षपद Moksa Pada**,—the State of Final Emancipation—when he was forty years old.

LIST OF GANADHARAS.

Sl. No.	Name	Place of Birth	Name of Father	Name of Mother	Gotra	Period of house holder Stage	Dikṣā period before Kévali Stage	Period of Kévali Stage	Total term of life.
1	Sri Gautama Swāmi	Gobargām	Vasubhūti	Prithivi	Gautama	50	30	12	92
2	Agnibhūti	Gobargām	Vasubhūti	Prithivi	Gautama	46	12	16	74
3	Vāyubhūti	Gobargām	Vasubhūti	Vrithivi	Gautama	42	10	18	70
4	Vyakta	Kullāga	Dharmamitra	Vāruṇi	Bhāradvāj	50	12	18	80
5	Sudharma	Kullāga	Dharmila	Bhaddila	Agnivaisya	50	42	8	100
6	Maṇḍiḥa	Mauryagām	Dhanadēva	Vijayādēvi	Vāsīṣṭha	53	14	16	83
7	Mauryaputra	Mauryagām	Maurya	Vijayādēvi	Kāśyapa	65	14	16	95
8	Akampita	Mithilā	Dēva	Jayanti	Gautama	48	9	21	78
9	Acalabhrātā	Kosala	Vasu	Nandā	Hārya	46	12	14	72
10	Mētāryā	Vacchapuri	Datta	Varuṇadēvi	Kaundinya	36	10	16	62
11	Prabhāsa	Rājagriha	Bala	Atibhadra	Kaundinya	16	8	16	40

२ से केणट्ठेणं भंते ! एवं वुच्चई ? समणस्स भगवओ । महावीरस्स नव गणा इकारस गणहरा हुत्था ? ॥ २ ॥

2. Sé.kénatthēṇam bhanté! évam vuccai? Samaṇassa Bhagavaō Mahāvirassa nava Gaṇā ikkārasa Gaṇaharā hutthā?

2. O revered Sir! why do you say that Śramaṇa Bhagavāna Mahāvīra had nine Gaṇas and eleven Gaṇadhars? Because, किल जाव जावइया जस्स गणा तावइया गणहरा तस्स " इति वचनात् । Kila jāva jāvaiyā jassa gaṇā tāvaiyā gaṇaharā tassa. All the Tirthaṅkaras have as many Gaṇadharaas as there are Gaṇas, how is it that Śramaṇa Bhagavān Mahāvīra had nine Gaṇas and eleven Gaṇadhars.?

The Ācārya says—

३. समणस्स भगवओ महावीरस्स जिट्ठे इदभूई अणगारे गोयमसगुत्ते णं पंचसमणसयाइं वाएइ, मज्झिमए अग्गिभूई अणगारे गोयमसगुत्ते णं पंचसमणसयाइं वाएइ, कणीयसे अणगारे वाउभूई नामेणं गोयमसगुत्ते णं पंचसमणसयाइ वाएइ, थेरे अज्जवियत्ते भारद्वाजगुत्ते ण पंचसमणसयाइं वाएइ, थेरे अज्जसुहम्मे अग्गिवेसायणगुत्ते णं पंचसमणसयाइं वाएइ, थेरे मंडियपुत्ते वासिष्ठसगुत्ते णं अद्दट्ठाइं समणसयाइं वाएइ, थेरे मोरियपुत्ते कासवगुत्ते णं अद्दट्ठाइं समणसयाइं वाएइ, थेरे अकंपिए गोयमसगुत्ते णं, थेरे अयलभाया हारियायणगुत्ते णं ते दुनि वि थेरा तिनि तिनि समणसयाइं वाइति, थेरे मेयज्जे थेरे अज्जपभासे एए दुनि पि थेरा कोडिन्ना गुत्ते ण तिनि तिनि समणसयाइं वाएति ॥ से तेणट्ठेण अज्जो—एवं वुच्चई, समणस्स भगवओ महावीरस्स नव गणा इकारस गणहरा हुत्था ॥ ३ ॥

3 Samaṇassa Bhagavaō Mahāvirassa jitthe Indabhūi aṇagāré Goyamasa-gutté ṇam, pancasamaṇasayāim vāeī; majjhi-maé Aggibhūi aṇagāré Goyamasa-gutté ṇam pancasamaṇasayāim vāeī; kaṇiyasé aṇagāré Vāubhūi nāmēṇam Goyamassa-gutté ṇam pancasamaṇasayāim vāeī; théré Ajja Viyatté Bhāraddāe-gutté ṇam pancasamaṇasayāim vāeī; théré Ajja Suhammé Aggivēsāyaṇa-gutté ṇam pancasamaṇasayāim

vāēi; théré Maṇḍiyaputté Vāsītthasa-gutté ṇam addhaṭṭhāi samaṇasayāim vāēi, théré Moriyaputté Kāsava-gutté ṇam addhaṭṭhāim samaṇasyāim vāēi; théré Akampié Goyamasa-gutté ṇam, théré Ayalabhāyā Hāriyāyaṇa-gutté ṇam té dunni vi thērā tinni tinni samaṇasayāim vāinti, Sé tēnatthēṇam aṭṭho evaṃ vuccai Samanassa Bhagavaṃ Mahāvīrassa nava Gaṇā ikkārasa Gaṇaharā hutthā. 3.

3. Indrabhūti of Gautama gotra, the chief disciple of Śramaṇa Bhagavān Mahāvīra was giving religious lessons to five hundred ascetics; Agnibhūti of Gautama gotra, the second disciple was teaching five hundred ascetics; his younger brother, named Vāyubhūti वायुभूति of Gautama गौतम gotra, was teaching five hundred ascetic-disciples; Sthavira Ārya Vyakta व्यक्त of Bhāradvāja भारद्वाज gotra was teaching five hundred ascetic-disciples; Sthavira Ārya Sudharma आर्यसुधर्म of Agnavaiśya आग्नवैश्य gotra was teaching five hundred ascetic-disciples; Sthavira Manditaputra मण्डितपुत्र of Vāsistha वाशिष्ठ gotra was teaching three hundred and fifty ascetic-pupils; Sthavira Mauryaputra मौर्यपुत्र of Kāśyapa काश्यप gotra was teaching three hundred and fifty ascetic-pupils; Sthavira Akampita अकम्पित of Gautama गौतम gotra and Sthavira Acala Bhrāta अचलभ्राता of Hāritāyana हारितायन gotra, both of them together, taught three hundred ascetic-disciples each; Sthavira Mētārya मेत्रार्थ and Sthavira Ārya Prabhāsa आर्यप्रभास both of Kaundīnya कौण्डिन्य gotra, both together were teaching three hundred ascetic-disciples each. It was, on that account, O Respected Sir, it is said, that Śramaṇa Bhagavān Mahāvīra had nine Gaṇas and eleven Gaṇadhars.

The names of Gaṇadhars, the number of Gaṇas and the number of ascetic-disciples receiving religious lessons under each Gaṇadhara, is shown in the accompanying Table.

TABLE.

Number	Names	Gaṇas	Number of disciples
1	Śrī Indrabhūti	1	500
2	Agnibhūti	1	500
3	Vāyubhūti	1	500
4	Ārya Vyakta	1	500
5	Ārya Sudharmā	1	500
6	Ārya Maṇḍita	1	350
7	Mauryaputra	1	350
8	Akampita }	1	300 }
9	Acalabhrātā }		300 }
10	Métārya }	1	300 }
11	Ārya Prabhāsa }		300 }
		9	

Here, Akampita and Acalabhrātā, both of them, were together, at the head of one Gaṇa, and each of them taught three hundred pupils and similarly Métārya and Ārya Prabhāsa, both of them, were together at the head of one Gaṇa; and hence, it is well-said that Śramaṇa Bhagavān Mahāvīra had nine Gaṇas and eleven Gaṇadhars.

Besides, Sthavira Maṇḍita and Sthavira Mauryaputra were brothers having one mother Vijayādēvi, but have different gotras derived from the gotras of their different fathers—the father of Maṇḍita was Dhanadēva धनदेव of Vāśiṣṭha-

gotra, and the father of Mauryaputra was Maurya मौर्य of Kāśyapa-gotra, as it was not forbidden for a widowed female, in that country, to have a re-marriage with another person, after the death of her former husband. 3.

४. सव्वे एए समणस्स भगवओ महावीरस्स इकारसवि गणहरा दुवालसंगिणो चउइसपुव्विणो सम्मत्तगणिपिडगधारगा रायगिहे नगरे मासिणं भत्तेणं अपाणणं कालगया जाव सव्वदुक्खप्पहीणा । थेरे इंदभूर्इ थेरे अज्जसुहम्मे य सिद्धिं गए महावीरे पच्छा दुन्नि वि थेरा परिनिव्वुया । जे इमे अज्जत्ताए समणा निग्गंथा विहरंति, एए णं सव्वे अज्जसुहम्मस्स अणगारस्स आव-
च्चिज्जा अवसेसा गणहरा निरवच्चा वुच्छिन्ना ॥ ४ ॥

4. Savvé éé Samanassa Bhagavao Mahāvīrassa ikkārasa Gaṇaharā duvālasaṅgiṇo cauddasapuvviṇo sammatta-gaṇipidaga-dhāragā Rāyagihē nagarē māsiṇam bhattēnam apāṇaēnam kālagayā jāva savva-dukkhappahīṇā thēre Indabhūi théré Ajja Suhummé ya siddhim gaé Mahāvīré pacchā dunnī vi thērā parinivvuyā, jé imé ajjattāé samanā nigganthā viharanti, éé ṇam savvé Ajja Suhammassa aṇagārassa āvavviṇṇā, avsésā gaṇaharā niravaccā 4.

4. All these eleven chief disciples of Śramaṇa Bhagavān Mahāvīra, were Dvādaśaṅginah द्वादशाङ्गिन - आचाराङ्गादि दृष्टि वादान्त भुतवन्त, स्वयं तत्प्रणयनात् Ācarāṅgādi dṛṣṭivādānta śrutavantah, svayam tatpraṇayanāt—well-versed in the twelve Āngas, beginning with Ācārāṅga आचाराङ्ग and ending with Dṛṣṭivāda दृष्टिवाद, were Caturdaśapūrvīṇah चतुर्दशपूर्विण चतुर्दशपूर्ववेत्तारः, द्वादशाङ्गित्वं इत्येतेनैव चतुर्दशपूर्विष्वे लब्धे यत्पुनरेतदुपादानं तदंगेषु चतुर्दश-पूर्वाणां प्राधान्यवक्ष्यापनार्थं, प्राधान्यं च पूर्वाणां पूर्वप्रणयनात् अनेकविद्यामन्त्राद्यर्थ-मयत्वात् महाप्रमाणत्वाच्च द्वादशाङ्गित्वं चतुर्दशपूर्वित्वं च सूत्रमात्रप्रद्वेष्टि स्यादिति तदपीदमर्थमाह—Caturdaśapūrvīṇah caturdaśapūrvā vettārah, dvādaśaṅgitvam ityéténaiva caturdaśapūrvitvè labdhé yat punarètadupādānam tadangēṣu caturdaśapūrvāṇām prādhanya-khyāpanārtham prādhānyam ca pūrvāṇām purvam praṇayanāt, anékavidyā—mantrādyarthamayatvāt mahāpramāṇatvācca dvā-

daśāṅgitvam caturdasapūrvitvam ca sūtramātragrahaṇéspi syāditi tadapihārthamāha—were experienced in the knowledge of the fourteen Pūrvas पूर्व. They are previously described as well-versed in the twelve Aṅgas, which include the fourteen Pūrvas; they are further described as Caturdasa pūrvīṇaḥ चतुर्वसपूर्विण—experienced in the knowledge of the fourteen Pūrvas पूर्व, with the object of establishing the supremacy of the knowledge of the fourteen Pūrvas in the Twelve Aṅgas. Besides, these Pūrvas were composed before; they are full of meanings of :Mantras मंत्र—Spells, incantations—and many other sciences and they are very authoritative and hence their supreme importance. The possession of the knowledge of the twelve Aṅgas and of the fourteen Pūrvas may relate only to the possession of the knowledge of the words only of the Sūtras; and to remove that doubt, the author says that the eleven chief disciples were समस्तगणिपिटकधारका—Samatta-gaṇi pidaga-dhāragā, समस्तगणिपिटकधारका Samasta-gaṇi-pitaka dhārakāḥ—गणोऽस्यास्तीति गणी—भावाचार्यस्तस्य पिटकमिव—रत्नकरण्डकं—मिव गणिपिटकं—द्वादशांगी, तदपि न देशत स्थूभद्रस्येव, किंतु, समस्तं, सर्वाक्षरसन्निपातित्वात्, तद्धारयन्ति, सूत्रतोऽर्थतश्च ये ते तथा Gaṇo' syāstīti Gaṇi-Bhāvācāryastasya pitakamiva—ra na karandaka miva Gaṇipitakam—Dvādaśāṅgi, tadapi na d śataḥ Sthūla-bhadrasyéva, kim tu, samastam. sarvākshar sannipātitvāt, taddhārayanti sūtrato'rthatasca yé té tathā—He who is at the head of a Gaṇa गण,—an assemblage of ascetics—is called a Gaṇi गणी, a Bhāvācārya; भावाचार्यगणिपिटकं भावाचार्यस्यपिटकं—रत्न करण्डकमिव—द्वादशांगी—तद्धारयन्ति ये ते—were possessors of the whole treasure-box of Knowledge, possessed by a Gaṇi or Bhāvācārya—Dvādaśāṅgi—like a little-box of wicker—work containing gems, not a portion of it, as was done by Mahātma Sthūlabhadra, because they knew all the words and the various combinations of the words of the Sūtras and their meanings and they went to Moksa मोक्षगता—acquired Liberation—became entirely destitute of all miseries—at Rājagriha, while remaining as firm as a tree, and observing a fasting without water for one month.

Sthavira Indrabhūti and Sthavira Ārya Sudharmā, both of them, attained Mokṣa मोक्ष,—Liberation,—after the Nirvāṇa निर्वाण—Final Emancipation;—Union with the Absolute—of Śramaṇa 'Bhagavān Mahāvīra, the remaining nine Gaṇadhars reached the Abode of the Blest, during the life-time of Śramaṇa Bhagavān Mahāvīra.

Only Sthavira Indrabhūti Gautama and Sthavira Ārya Sudharmā acquired Liberation after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra, and all those Jain ascetics, perfectly free from all bonds, who are, even at present existing, are the disciples of the continuous family of disciples of Sthavira Ārya Sudharmā. The remaining nine Gaṇadhars having no continuous family of disciples, attained Mokṣa after entrusting their individual Gaṇa to Sthavira Ārya Sudharmā at their death-time.

It is said—

मासं पाओवगया सव्वेऽवि अ सव्वलद्धिसंपन्ना ।

वज्जरिसहसंधयणा समचउरंगा य संठाणा ॥ १ ॥

Māsam pāovagayā savvévi a savva-laddhi-sampannā ;
Vajjarisaha-saṅghayaṇā samacaurangā ya saṅṭhāṇā.

1. All of them remained in meditation as firm as a tree, for one month, and all possessed supernatural powers. All possessed Varjjarisābha वज्जऋषभ Constitution and a posture equal in all the four directions.

५ समणे भगवं महावीरे कासवगुत्तेण, समणस्स भगवओ महावीरस्स कासवगुत्तस्स अज्जसुहम्मे थेरे अंतेवासी अग्गिवेसायणसगुत्ते । थेरस्स णं अज्जसुहम्मस्स अग्गिवेसायणगुत्तस्स अज्जजंबूनामे थेरे अंतेवासी कासवगुत्ते । थेरस्स णं अज्जजंबूनामस्स कासवगुत्तस्स अज्जपभवे थेरे अंतेवासी कच्चायणसगुत्ते । थेरस्स णं अज्जप्पभवस्स कच्चायणत्तस्स अज्जसिज्जंभवे थेरे अंतेवासी मणगपिया वच्छसगोत्ते । थेरस्स णं अज्जसिज्जंभवस्स मणगपिउणो वच्छसगोत्तस्स अज्जजसमहे थेरे अंतेवासी तुंगियायणसगोत्ते । संक्कित्त-
वायणाए ॥ ५ ॥

5. Samaṇe Bhagavam Mahāvīre Kāsava-gutté ṇam Samaṇassa Bhagavao Mahāvīrassa Kāsava-guttassa Ajja Suhammé theré antévāsi Aggivésāyaṇasa-gutté; thérassa ṇam Ajja Suhammassa Aggivésāyaṇa-guttassa Ajja Jambū nāmé theré antévāsi Kāsava-gutté. Thérassa ṇam Ajja Jambū nāmassa Kāsava guttassa Ajja Pabhavé theré antévāsi Kaccāyaṇasa-gotté; thérassa ṇam Ajja Pabhavassa Kaccāyaṇa-gottassa Ajja Sijjambhavé theré antévāsi Maṇagapiyā Vacchasa-gotté. Thérassa ṇam Ajja Sijjambhavassa Maṇagapiṇṇo Vacchasa-gottassa Ajja Jasabhaddé theré antévāsi Tungiyāyaṇasa-gotté Samkhitta vāyaṇāé.

5. Śramaṇa Bhagavān Mahāvīra of Kāśyapa-gotra had an ascetic-disciple Ārya Sudharmā अर्यसुधर्मा of अग्निवैश्यायनगोत्र Agnivaśyāyana gotra

1. Sthavira अर्यसुधर्मा Ārya Sudharmā of अग्निवैश्यायन Agnivaśyāyana-gotra had an ascetic-disciple named Sthavira अर्यजम्बू Ārya Jambū of काश्यप Kāśyapa-gotra.

2 Sthavira अर्यजम्बू Jambū of काश्यप Kāśyapa-gotra had an ascetic-disciple Sthavira अर्यप्रभव Ārya Prabhava of कात्यायन Kātyāyana-gotra.

3. Sthavira अर्यप्रभव Ārya Prabhava of कात्यायन Kātyāyana-gotra had an ascetic-disciple Sthavira अर्यशयम्भव Ārya Śayyambhava, of वत्स Vasta-gotra, father of मनक Manaka.

4. Sthavira अर्यशयम्भव Ārya Śayyambhava of वत्स Vatsa-gotra, father of मनक Manaka, had an ascetic-disciple Sthavira अर्ययशोभद्र Ārya Yaśobhadra of तुङ्गिकायन Tuṅgikāyana-gotra.

सुहम्मं अग्निवेसाणं, जंबूनामं च कासवं ।

पमवं कच्चायणं वंदे, वच्छं सिज्जंमवं तथा ॥ २३ ॥

4 Suhammam Aggivésāṇam Jambūnāmam ca Kāsavam Pabhavam Kaccāyaṇam vandé Vāccham Sijjambhavam taḥē (23).

I pay obeisance to Sudharmā (Swāmī) of Agnivésāyana-gotra, and to Jambū (Swāmī) of Kāsyapa-gotra, also to Prabhava (Swāmī) of Kātyāyana-gotra, and to Śayyambhava (Sūri) of Vatsa-gotra.

CHAPTER II.

NO 1. KÉVALI BHAGAVĀN ĀRYA SUDHARMĀ SWĀMĪ.

Gaṇadhara Mahārāja Ārya Sudharmā Swāmī of अग्निवैश्यायन Agnivaiśyāyana-gotra, the fifth गणधर Gaṇadhara,—chief disciple—of Śramaṇa Bhagavān Mahāvira, was appointed as the āupreme Head of the Church, (B.C. 527) after the निर्वाण Nirvāṇa,—Final Emancipation—of Śramaṇa Bhagavān Mahāvira, as Gaṇadhara Mahārāja Indrabhūti Gautama, the first Gaṇadhara and the only other surviving Gaṇadhara, acquired केवलज्ञान Kévala Jñāna, Perfect Knowledge, just after the निर्वाण Nirvāṇa,—Final Emancipation—of Śramaṇa Bhagavān Mahāvira, and as such, he (Gaṇadhara Mahārāja Indrabhūti Gautama), being a Kévali, cannot be burdened with the care of twenty-four thousand Sādhus. Moreover, the Sādhus converted by Gaṇadhara Mahārāja Indrabhūti Gautama died early, and the other Gaṇadharas who died during the life-time of Śramaṇa Bhagavān Mahāvira, yielded up their pupils to Sthavira Sudharmā Swāmī. The headship, therefore, fell upon him.

Sthavira Sudharmā Swāmī was born in 607 B. C. the same year in which Gaṇadhara Mahārāja Indrabhūti Gautama was born. He lived 50 years as a householder, 42 years in उग्रस्थ Chadmastha state, and 8 years as a Kévali, and reached मोक्ष Mokṣa,—Final Emancipation, in his 100th year i.e. 20 years after the निर्वाण Nirvāṇa—Final Emancipation—of Śramaṇa Bhagavān Mahāvira in Mahāvira Samvat 20 or in 507 B. C.

No. 2. Kevali Bhagavān Ārya Jambū Swāmi.

Sthavira Jambū Swāmi was appointed as the Supreme Head of the Church, when Sthavira Sudharmā Swāmi became a Kévali in Mahāvira Samvat 12 or in 515 B. C.

Jambū Kumāra was the son of a very wealthy banker named ऋषभदत्त Rīṣabha Datta of Rājagriha राजगृह. His mother's name was धारिणी Dhāriṇī.

It is said:—

बाल्येऽपि केऽपि वैराग्याद् गृहीत्वा धर्ममादरात् ।

जम्बुकुमारवन्मुक्तिसातभाजो भवन्ति हि ॥ १ ॥

1 Bālyé'pi ké'pi vairāgyād grihītvā dharmamādarāt,
Jambū kumāravanmuktisātabhājo bhavanti hi

1. Some persons having carefully practised धर्म Dharma,—Religious rites,—out of indifference to worldly objects even during their childhood, certainly become the enjoyers of the happiness of मुक्ति Mukti—Final Emancipation,—like Jambū Kumāra.

When Śramaṇa Bhagavān Mahāvira came to Rājagriha राजगृह Nagari, god विद्युन्माली Vidyunmālī went there for the purpose of giving his respects to the Ommscient Lord. On seeing that the god Vidyunmālī's beauty was more brilliant than that of all other gods, King Śrēṇika, folding his two hands in respectful salutation, requested Śramaṇa Bhagavān Mahāvira to explain him the cause of his surpassing brilliance, and, also, as to what religious austerities he must have practised during his previous life.

Śramaṇa Bhagavān Mahāvira, narrated the account of the previous life of Vidyunmālī. After hearing it, King Śrēṇika said “O Lord ! on leaving his divine existence, where will god Vidyunmālī be born in his future life ?

Śramaṇa Bhagavān Mahāvira then said, “ On the seventh day from now, god Vidyunmālī, on leaving his divine existence, will take birth as a son to Śēṭh Rīṣabha-datta of this town. On acquiring केवलज्ञान Kēvala Jñāna,—Perfect Knowledge—he will eventually acquire मोक्षपद Mokṣa Pada,—the State of Final Emancipation. There will be no other Kēvalī after him.

The four wives of god Vidyunmālī, having respectfully bowed down, said ‘ O Venerable Lord ! What will be our गति Gati, Re-birth in future ?

Sramaṇa Bhagavān Mahāvira replied “ You will be born as daughters of wealthy merchants and you will be married to Jambū Kumāra.

On hearing this excellent account, god Vidyunmālī and his four wives performed dancing in front of the Lord. The delighted god Vidyunmālī then went to his celestial residence in company with his four wives.

One day, when Sthavira Ārya Sudharmā Swāmī, the fifth गणधर Gaṇadhara of Śramaṇa Bhagavān Mahāvira, came to वैभारगिरि Vibhāragiri,—Mount Vaibhāra,—one of the five mountains near Rājagṛha, धारिणी Dhārīṇī, the wife of Śēṭh Rīṣabha-datta, went there for the purpose of giving her respects to the Venerable Saint. At the end of देशना Désanā,—Preaching,—while Gaṇadhara Mahārāja Sudharmā Swāmī was explaining the subject of जम्बूवृक्ष Jambū Vrikṣa, before the assembly, Dhārīṇī, the wife of Śēṭh Rīṣabha-datta, asked “ O Venerable Sage, will I have a son or not ? ” Gaṇadhara Mahārāja Sudharmā Swāmī replied ‘ O महासति Mahāsati,—pattern of wifely fidelity, it is not proper for Sādhūs to give instructions for a censurable act. Still however, ascertaining the advent of highly meritorious actions, Sādhūs, at times, suggest blameless methods, you should, therefore, observe one hundred and eight आचारात्मिकाणि Ācāmlāṇī, Only one meal at mid-day in which scum of parched rice or some other tasteless insipid grain food and boiled water is used. You will have a male-

child indicated by the dream of a जम्बूवृक्ष Jambū Vrikṣa, Jambū Tree." Dhāriṇi then went to her house and commenced the vow of आचाम्लतप Ācāmla Tapa, the Ācāmla Tapa,—as suggested by the great sage.

विद्युन्मालि देव Vidyunmāli-déva,—the celestial being Vidyunmāli,—on leaving his celestial residence, took the form of a foetus in the womb of Dhāriṇi, as indicated by the vision of a जम्बूवृक्ष Jambū Vrikṣa, Jambū Tree, in her dream. In due course of time, Dhāriṇi gave birth to a male child. The child was named जम्बूकुमार Jambū Kumāra.

At that time, पद्मावती Padmāvatī, the wife of समुद्रप्रिय शेट Samudra-priya-Sheth gave birth to a daughter named समुद्राश्री Samudraśrī.

कमलमाला Kamala-mālā, the wife of समुद्रदत्त शेट Samudra-datta Shéth, gave birth to a daughter named पद्माश्री Padmaśrī.

विजयश्री Vijayaśrī, the wife of सागरदत्त शेट Sāgara-datta Séth, gave birth to a daughter named पद्मसेना Padmasénā and.

जयश्री Jayaśrī, the wife of कुबेरदत्त शेट Kubéra-datta Séth gave birth to a daughter named कनकसेना Kanaka-sénā.

The four wives of Vidyunmāli Déva on leaving their celestial abode, assumed the form of foetuses in the wombs of the wives of the above-mentioned wealthy merchants of Rājagriha and in due course of time, were born as their above named daughters.

Besides these, कमलावती Kamalāvatī, wife of कुबेरसेन Kubérséna gave birth to a daughter named नभःसेना Nabhaśénā.

सुषेणा Suṣeṇā, wife of भ्रमणदत्तशेट Śramaṇa-datta Séth gave birth to a daughter named कनकश्री Kanakaśrī.

वीरमति Viramati, wife of वसुषेण Vasuṣeṇa gave birth to a daughter named कनकवती Kanakavati

जयसेना Jayasēnā, wife of वसुपालित Vasupālita gave birth to a daughter named जयश्री Jaysrī.

These eight girls, when attaining youth, were desirous of marrying Jambū Kumāra. The parents of Jambū Kumāra thought that these eight girls will be offered for marriage with their son Jambū Kumāra. Accordingly they became the wives the Jambū Kumāra.

श्री सुधर्म स्वामी Śrī Sudharmā Swāmī, the fifth Gaṇadhara of Śramaṇa Bhagavān Mahāvira happened to arrive into a pleasure-garden of the town. A large multitude of people went there to hear the preaching. Jambū Kumāra, also, went there. Gaṇadhara Mahārāja Śrī Sudharmā Swāmī then commenced the preaching thus:—

१ भवेद्भवार्णवः पुंसां सुतरः सुतरामसौ ।
न्यञ्जनोदञ्जनोग्राश्वे-न्न स्युः श्रीचयवीचयः ॥ १ ॥

1. Bhavédbhavārṇavaḥ pumsām sutarah sutarāmasau ;
Nyancanodancanogrāscé-anna syuh śricaya-vicayah.

1. If there were no ups and downs of wealth in the form of increase and loss, this forest of worldly existence would have become exceedingly easy to cross.

२ मेघानामिव लोकानामायुर्गलति नीरवत् ।
चपलेव चला लक्ष्मीः, पाण्डुतेवैति विश्रसाम् ॥ २ ॥

2. Méghānāmiva lokānāmāyurgalati nīravat ;
Capaléva calā laxmīḥ paṇḍutévaiti viśrasām 2.

३ तत्रायुषा च लक्ष्म्या च वपुषा चाभिरात्मना ।
चिरं स्थिरतरं रत्न-त्रयं ग्राह्यं विवेकिना ॥ ३ ॥

3. Tatrāyusā ca lakshmyā ca vapuṣā cāsthirātmanā ;
Ciram sthīrataram ratna-trayam grāhyam vivékinā.

2-3. The life of people vanishes like the water of clouds; wealth is fickle like lightning and the whiteness of fleeting clouds, therefore, judicious persons unsteady with regard to term of life, wealth, and body, should always accept the more stable रत्न-त्रय Ratna-traya. The three jewels-viz सम्यग् ज्ञान Samyag Jñāna, Right Knowledge सम्यग् दर्शन Samyag Darśna Right Preception and सम्यग् चरित्र Samyag Cāritra-Right Conduct.

४ तत्रोपाश्रयभैषज्य-पुस्तकान्नांशुकादिभिः ।

सहाय्यं ज्ञानिनां तन्वन् ज्ञानमाराधयेद्गृही ॥ ४ ॥

4. Tatropaśraya-bhaiṣajya-pustakānnānśukadibhiḥ;
Sahāyyam, jñāninām tanvan jñāmārādhayédgrihī.

4. A house-holder rendering assistance to persons with higher knowledge, by the giving of उपाश्रय Upāśraya, Place of Refuge, भैषज्य Bhaiṣajya, Medicines, पुस्तक Pustaka-Books आंशुक Ānśūka, clothes, etc, adores ज्ञान Jñāna,-Knowledge.

५ संघवात्सल्यजैनेश्वरेश्मयात्रार्चनादिभिः ।

प्रभोः प्रभावयन्तीर्थं, सम्यग् सम्यक्त्वमर्जयेत् ॥ ५ ॥

5. Saṅghavātsalya Jainéśavéśmayātrā-r-canādibhiḥ;
Prabhoḥ prabhāvayan stīrtham samyag samyaktvamarjayét.

६ भक्त्या चारित्रपात्रेषु, तथा ऽऽवश्यककर्मभिः ।

तपोभिरपि चारित्रं, गृहमेधी समेधयेत् ॥ ६ ॥

6. Bhaktyā cāritrapātréṣu tathā āvaśyaka-karmabhiḥ;
Tapobhirapi. cāritram grīha-médhi samédhayét.

5-6. A house-holder, adoring the Sacred Places of the Jinéśvara to which pilgrimages are made for expiation of sins, by love for community, temples of Jinéśvaras, pilgrimage, and worship, rightly acquires सम्यक्त्व Samyaktva,-Right Belief. By devotion towards persons of virtuous character, by the

practice of daily religious rites, and by the practice of austerities the house-holder acquires Right Conduct.

७ काळे पाठादिभिर्ज्ञान-मशङ्काद्यैश्च दर्शनम् ।

मूलोत्तरगुणैः शुद्धैश्चारित्रं भजते यतिः ॥ ७ ॥

7. Kālē pāthādibhi-r-jñānamaśankādyaiśca darśanam;
Mūlottara guṇaih śuddhai s-cāritram bhajaté yatih.

7. An ascetic devotes himself to ज्ञान Jñāna-Right Knowledge by study at the right time etc, to दर्शन Darśana, Right Perception, by avoidance of doubts etc. and to चारित्र Cāritra, Right Conduct, by faithfully observing the original and subsidiary vows.

८ इति रत्नत्रयाल्लेभे, हतमोहतमो नरैः ।

चिराद्गृहस्थैःसद्योऽपि, यतिभिः शाश्वतं पदम् ॥ ८ ॥

९ ये तु मोहग्रहग्रस्ताः, प्रमादस्य वशं गताः ।

अशरण्यैर्भवारण्ये, भ्रमितव्यं सदापि तैः ॥ ९ ॥

8. Ii ratna-trayāllébhé, hatamoha-tamo naraiḥ;
Cīrād grihasthīḥ sadyo'pi yaubhīḥ śāśvatam padam 8

9. Yé tu mohagraha-grastāḥ pramādasya vaśam gatāḥ;
Aśaranyai-r-bhavāraṇyé bhramitavyam sadāpi taiḥ. 9

8 In this way, after the acquisition of रत्नत्रय Ratna-traya, The Three Jewels, शाश्वतं पदम् Śāśvatam Padam, the Rank of Eternal Happiness, is acquired, even immediately by ascetics and after a long time, by householders who have dispelled the darkness of मोह Moha-Infatuation.

9. Those however, who have become enslaved by the grip of मोह Moha, and who are under the influence of प्रमाद Pramāda-Carelessness, always roam about helplessly in the forest of worldly existence.

Having heard the religious preaching, Jambū Kumāra became desirous of संयम Samyama,—Renunciation of the world. The venerable priest refused to give him दीक्षा Dikṣā,—Initiation into an Order of Monks—without the consent of his parents. When Jambū Kumāra was returning home, anxious of taking शीलव्रत Śīla-vrata,—the Vow of Celibacy,—he saw, on the way, that राजगृह नगरा Rājagriha Nagara,—the town of Rājagriha—was surrounded by enemies and that stones were thrown by machines worked by servants of the King, sitting on the fortress. Thinking this event to be a source of impediment, Jambū Kumāra came back to Gaṇadhara Mahārāja Sudharmā Swāmī and took the Vow of Celibacy from him.

He, then, returned home and respectfully addressing his parents, he said. “O Father and Mother! I am desirous of taking भगवति दीक्षा Bhāgavati Dikṣā,—Initiation into an Order of Monks—promulgated by the Jinésvaras. Please, therefore, give me your consent. His parents replied. “You are our only son. We shall be helpless without you. In that case, what will be our condition? We are desirous of marrying you eight handsome girls. Fulfil, therefore, our well-cherished desires.” Jambū Kumāra, well-considering the words of his parents, said, “I will marry the girls, if you are very keen about it; but in case, I am able to duly enlighten them in religious subjects, they will willingly accept दीक्षा Dikṣā, along with me. If however, I am not able to convince them, I will remain a house-holder.” Jambū Kumāra, then, told the parents of his wives-elect, “I am anxious to have भगवति दीक्षा Bhāgavati Dikṣā,” and eventually all of them informed their respective daughters “Jambū Kumāra is anxious to have भगवति दीक्षा Bhāgavati Dikṣā, after duly instructing you in religious subjects soon after his marriage with you.” All the eight girls went to Jambū Kumāra, and said “We have already accepted you as our husband. You will be our Lord during this life. If however, such an union is impossible, we all of us will take भगवति दीक्षा Bhāgavati Dikṣā at your hands. In case, however, we become competent to attract you more and more towards

the pleasures of this world, you will have to become our husband. Otherwise, we will renounce the world, and take **दोक्षा** Dikṣā along with your worthy self. '

On the auspicious day of his marriage, Jambū Kumāra sitting on a gorgeously-captained elephant, and being fanned on both sides by milky-white yāk chowries, and with a large richly embroidered umbrella held over his head, went to the house of his fathers-in-law, and married the eight girls. He then returned home, under great celebration, along with his eight newly-married wives, and wealth amounting to ninety crore gold-coins was given by his fathers-in-law as his private property.

On the second day of his marriage, Jambū Kumāra took his eight recently-married wives, at Sun-set, to the seventh storey of his palatial building, for the purpose of instructing them in religious matters.

Now, it so happened that King **विन्ध्य** Vindhya, of **जयपुर** Jayapura, near **विन्ध्यगिरि** Vindhya Mountain, disregarding the birth-rights of his eldest son **प्रभव** Prabhava, gave away his whole kingdom to his younger son **सुप्रभव** Suprabhava.

Prabhava enraged at this insult, went to a **पल्ली** a Palli, -a settlement of wild tribes,-became the head of five hundred robbers, and commenced robbery with them in neighbouring kingdoms and towns. There, Prabhava acquired two mysterious spells viz 1 **अवस्वापिनी** Avasvāpinī, sleep-producing and 2 **तालोद्घाटिनी** Tālodghātini, opening of locks.

Hearing that marriage-celebration of Jambū Kumāra had taken place on a grand scale, Prabhava, entered the house of **रिसभदत्त शेट** Risabha-datta Séth at Rājagriha during night, and having opened the locks by the **तालोद्घाटिनी** विद्या Tālodghātini Vidyā,-the art of opening locks, and having put all the members of his family, to sleep by the **अवस्वापिनी** विद्या Avasvāpinī Vidyā,-the art of putting to sleep,-plundered his whole house with the aid of his five hundred comrades.

Prabhava then went to the place where Jambū Kumāra was instructing his beautiful wives, sitting beside him, decorated with costly garments and precious ornaments, and he tried to induce all of them to sleep. Under the influence of the spell, the eight wives of Jambū Kumāra fell to sleep, and Prabhava, commenced taking away their ornaments, but it had no effect on Jambū Kumāra.

Meanwhile Jambū Kumāra made all the robbers immovable and they stood fixed like pictures painted on a wall. Prabhava, highly disquieted, said "O Jambū Kumāra! You teach me your स्तम्भनीविद्या Stambhñī Vidyā,—the art of making objects immovable,—and I will teach you Avasvāpinī Vidyā and Talodghātñī Vidyā. Jambū Kumāra said "What use have I for these vicious arts? I am going to instruct my eight wives during the night and renouncing all my wealth, I am going to take भगवत दीक्षा Bhāgavati Dīkṣā in the morning.

Prabhava was greatly astonished on hearing these words, and he said "Why do you abandon these various pleasures of the world, and take Dīkṣā? Jambū Kumāra said "O Prabhava! These so-called pleasures of the world are like मधुबिन्दु Madhū-bindu, a drop of honey, Prabhava said "What is that drop of honey? Jambū Kumāra, thereupon, narrated the story of मधुबिन्दु Madhu Bindu and पुरुष Puruṣa,—the man.

THE STORY OF MADHU BINDU AND THE MAN.

A poor man started on a journey to a distant land, in company with a leader of a trading caravan for the purpose of acquiring wealth. On the way, the caravan was plundered by robbers. The poor man ran away. While running forward, he saw a huge furious elephant, quick'y following his foot-steps with the object of injuring him. Out of fear of being killed, while looking around here and there, the miserable man fell into a well. When falling into the well, he happened to take hold of a branch of a Banyana Tree, standing in close proximity of the well, and kept himself hanging there with the aid of

the branch of the tree. The man saw a large boa-snake in the centre, and four ordinary snakes in the four corners, with their mouths opened wide.

On looking upwards, the poor man saw one white and one black rat, biting off the branch of the Banyana Tree to which he had remained hanging. On the tree, there was a large hive of bees from which the bees were flying out and stinging him. The elephant came up and began to shake the Banyana Tree. Thus, when the miserable man saw that the elephant was trying to pull down the tree, rats were biting off the branch of the tree to which he was hanging, and that there were large snakes underneath, he was greatly terrified.

But, eventually, on tasting a drop of honey falling into his mouth, he felt himself happy.

It is said—

१ विषयगणः कापुरुषं करोति वशवर्तिनं न सत्पुरुषम् ।

बध्नाति मशकमेव हि लतातन्तुर्न मातङ्गम् ॥ १ ॥

1. Vaṣayagaṇaḥ kāpuruṣam karoti vaśavartinam na satpuruṣam;
Badhnāti maśakamēva hi lūtātantu-r-na mātaṅgam

1. Sensual enjoyments make a contemptible person submissive, but they do not subdue a wise man. A thread of a spider's web, binds a mosquito only, but not an elephant.

२ ददाति तावदिमे विषयाः सुखं,

स्फुरति यावदियं हृदि मूढता ।

मनसि तत्त्वविदां तु विचारके,

क्व विषयाः क्व सुखं क्व परिग्रहः ॥ २ ॥

2. Dadāti tāvadimé viṣayāḥ sukham, sphurati yāvadiyam
hrīdi mūḍhatā;
Manasi tāttvavidām tu vicāraké, Kva viṣayāḥ kva
sukham, kva parigrahaḥ.

2. These sensual enjoyments give pleasure, so long as there exists bewilderment at heart. But, in the competent hearts of wise persons there is no room, for sensual enjoyments, for a desire for pleasure, and none for property.

At that time, a विद्याधर Vidyādhara –an aerial genius.–flying in the air, on seeing the miserable man hanging in the well, out of compassion for him, went to him and said “O worthy man! You take hold of my hand and resting on it, try to come out of the well.” The miserable man said, “You wait for some time, and let this drop of honey fall into my mouth.” The Vidyādhara told him repeatedly for a long time, but the miserable man did not leave off the transient pleasure of the taste of a drop of honey and he did not come out of the well. The vidyādhara then went away to his celestial abode, and the man suffered great agonies there.

Jambū Kumāra addressing Prabhava, said “In the same manner, O Prabhava! I am deeply engrossed in this unprofitable world for the sake of transient pleasure.

The उपनय Upanaya, Application of the story, is this:—

The miserable man is the man of the world, the dreadful forest is the worldly existence, the elephant is death; the well is the world of mortals; the boa-snake is hell; the four ordinary snakes are the four कषायs Kasāyas-Passions–viz क्रोध Krodha, Anger, मान Māna Pride, माया Māyā, Deceit, and लोभ Lobha, Greed; the Banyana tree is the allotted term of life; the two rats are the bright and the dark fortnights of the months; the honey-bees are the innumerable maladies of the body; the drop of honey is the taste of the sensual enjoyments; the Vidyādhara is the worthy Guru. He who renounces the unprofitable world, attains मुक्ति Mukti, the State of Final Beatitude Others, suffer the pangs of terrible miseries in hell like the miserable man of the story.

Prabhava then said “O Jambū Kumāra! having renounced your affectionate mother and father, your wives, and your

relatives, why do you accept the great vow of दीक्षा Dīkṣā Initiation into an Order of Monks? Jambū Kumāra said 'Hear a story about the worthlessness of worldly pleasures from me'

The story runs as follows.—

In the city of Mathurā, a prostitute named Kubéra-sénā, after an intercourse with some unknown person, gave birth to a twin, consisting of one boy and one girl. After eleven days, the procuress said, "Children cannot be nourished at our house." You therefore leave them off at some deserted place." The prostitute, thereupon, having put on a ring of gold, inscribed with the name कुबेरदत्त Kubéra-datta and कुबेरदत्ता Kubéra-dattā respectively on the finger of the two children and having placed them in a wooden box, left the box swimming in the waters of river यमुना Yamunā, River Jamnā.

When the box came to सूर्यपुरनगर Sūryapura Nagara, the town of Sūryapura, two merchants of the town took it and on opening the box, one of them took the boy with him and the other took away the girl. In accordance with the inscription on the rings, the two children were named Kubéra-datta and Kubéra-dattā respectively. When both the children grew up to mature age, the merchants married them with each other. After marriage, when both of them happened to see each other's rings, while they were amusing themselves in their palatial building, Kubéra-datta on reading the names on the rings, thought that the relation between both of them must be that of a brother and a sister. Kubéra-dattā also thought so. Both of them, on inquiring from their respective parents were informed that both of them were obtained from a wooden-box rescued from the waters of the river Jamnā.

Kubéra-dattā, disgusted with the idea of having formed matrimonial relation with her own brother, renounced the world and became a साध्वी Sādhvī, nun,

Kubér-datta taking much commodity with him, went to Mathurā for the purpose of trading there. At Mathurā, Kubér-

datta kept the prostitute Kubéra-sénā, as his wife. By her, he had a male child.

In course of time Kubéra-dattā acquired अवधिज्ञान Avadhi Jñāna,—Visual Knowledge,—and on seeing this detestable connection, went to Mathurā, with the permission of her गुरुणी Guruni,—Chief Nun,—for the purpose of instructing them.

Kubéra-dattā, lived there in an Upāśraya near the house of Kubéra-sénā. With the idea of instructing her mother Kubéra-sénā, and her brother Kubér-datta, the Sādhvī Kubéra-dattā went to the house of Kubéra-sénā, and commenced rocking up and down the cradle in which the child was sleeping, saying. “O son of Kubéra-datta, sleep. O brother of Kubéra-datta sleep etc. On hearing such contradictory words of the Sādhvī, Kubéra-datta asked her “Why do you talk thus? Sādhvī Kubéra-dattā, then, showed him the ring with the name inscribed on it, and said, “This prostitute Kubéra-sénā is our mother, I am your sister, etc.” In this way, she narrated the eighteen kinds of relations existing between Kubéra-sénā and the child.

Kubéra-datta was greatly ashamed to hear it and he began censuring his own self for his improper conduct. He then gave away all his property in charity, and took भगवति दीक्षा Bhāgavati Dīkṣā,—Initiation into the Order of Monks—instituted by the Tirthaṅkaras. Having practised severe austerities, Kubéra-datta went to heaven at the end of his life.

Kubéra-sénā, too, condemning her bad conduct, left off her profession of prostitution, became a श्राविका Śrāvikā,—a woman sincerely following the tenets of the Tirthaṅkaras—and having rigidly observed the duties of a true Jain, she went to heaven.”

On hearing the above narration of the story, Prabhava said, “O Jambū Kumāra! You are son-less. How will you have a prosperous future in your next life? Because,

It is said—

१ अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ।

तस्मात्पुत्रमुखं दृष्ट्वा, स्वर्गं गच्छन्ति मानवाः ॥ १ ॥

1. Aputrasya gati-r-nāsti svargo naiva ca naiva ca ;
Tasmātputra-mukham dṛiṣṭvā svargam gacchanti mānavāḥ.

1. A son-less individual does not possess a prosperous future in the next life. He decidedly cannot go to heaven. Therefore, people go to heaven, after seeing the face of a son.

Jambū Kumāra said—

१ अनेकानि सहस्राणि कुमार-ब्रह्मचारिणाम् ।

स्वर्गं गतानि राजेन्द्र ! अकृत्वा कुलसन्ततिम् ॥ १ ॥

1. Anékāni sahasrāṇi kumārabr-ahmacāriṇām;
Svargam gatāni Rājendra ! a-kṛtvā kula-santatim.

1. O King ! many thousands of bachelor religious students have gone son-less to heaven, without prolonging their continuous family.

Many persons with sons, go to hell. Now, Listen,

“In a beautiful city, named तामलिनी Tāmalinī, resembling the divine capital of Indra, there lived a wealthy merchant named महेश्वरदत्त Mahēśvaradatta. He was daily practising sacred ablutions, sacrifices, oblations to the manes etc. He had a wicked wife named नागिला Nāgilā. On the funeral day of his dead father, the merchant killed a large bull, and was eating his flesh along with his family-members. At that time, a mendicant came there on a begging tour, but on seeing the merchant partaking of the flesh of a bull, he returned back, repeating the following verse:—

पुष्पाति स्वपितुर्मांसैः शत्रुमुत्सङ्गसङ्गिनम् ।

विषसे च पितुः श्राद्धमहो मोहस्य विस्मितम् ॥ १ ॥

1. Pusṇāti svapitu-r-mānsaiḥ śatrumutsaṅga-saṅginam;
Vidhattè ca pituh śrāddhamaho Mohasya vismitam.

1. See! this man gives oblation to his dead father, and he nourishes the boy-his enemy sitting in his lap-with the flesh of his own father. Look at the wonder of मोह Moha,-Infatuation.

On hearing the mendicant speaking thus, the merchant went out of his house and asked him "O Muni! Why do you utter such useless talk? The mendicant replied "The paramour of your wife Nāgilā was your enemy. You killed him and he was born as a son to your wife. Your father, after death became this bull. You killed him and you are now eating his flesh. Besides, the bitch licking the bones of the bull, is your mother अम्बा Ambā. She was beaten with a stick, and she is crying. I uttered this śloka with the object of instructing you.'

The merchant said "What is proof of the truthfulness of your words?" The mendicant replied"—

अन्तर्गृहं शुनी नीता जातजातिस्मृतिः सती ।

रत्नजातं तदेषा तन्नि-खातं दर्शयिष्यति ॥ १ ॥

1. Antargriham śunī nitā jāta-jāti-smṛitih satī;
Ratnajātam tadēṣā tannikhātam darśayiṣyati.

1. When this bitch is led into the house, she will show the heap of jewels buried in the ground, as she has acquired जातिस्मृति Jāti smṛiti,—Remembrance of former life." Saying, so the mendicant went away. As fore-told by the mendicant, the bitch showed the valuable treasure. The merchant, considering the oblation to the manes as useless, commenced practising the Jaina Dharma preached by the mendicant.

On hearing the above-mentioned stories, Prabhava becoming enlightened in Jain Dharma, renounced the world and took Diksā along with his 500 comrades.

समुद्राश्री Samudraśrī addressing Jambū Kumāra, said, “ O Master ! Beware that you may not become the recipient of sorrow, like the farmer बक Baka, by abandoning sensual enjoyments already in your possession. Now, hear the story about Baka farmer —

STORY OF BAKA FARMER.

In a village named सुसीमा Su-simā, there lived a farmer named बक Baka. During the rainy season, he produced gram, wheat, Kodrava (inferior corn eaten by poor people) kidney beans and other kinds of corn in his field, and one day, he went to the house of his daughter at Mālavā, where he was fed with गुडमण्डक Guda-maṇḍaka, large and very thin cakes made of wheaten flour and molasses, by his daughter. The farmer inquired “How is molasses prepared ?” His daughter and other relatives replied, “Dig a well and then, grow wheat and sugar canes.” Acting on the advice received from his daughter and others, the farmer, bought seeds for wheat-growing, went immediately to his native place, and commenced the plucking out of corn-plants grown in his field. When his relatives and acquaintances asked him the reason for his awkward behaviour, he said “I want to produce wheat and sugar-cane in this field. We shall eat sweet cakes prepared with molasses. We have become disgusted with the eating of such inferior corn.” His relatives told him “Such corn will not grow in this land.” Although remonstrated with a good deal by his relatives, the farmer did not care for their advice, but proceeded on with the work of up-rooting the corn-plants from his field. He then commenced digging out a well. He dug out very low in the ground, but he could not get a drop of water from it. The corn-seeds that he brought from his daughter's village were decomposed. The pulses and other inferior corn grown in his field, were up-rooted and thrown away. The farmer lost every thing by endeavouring to obtain an inappropriate article.

In the same manner, my dear husband, lest you may not

be deprived of the pleasure of sensual enjoyments of this world, and lest you may not become unhappy like the farmer Baka, by discarding your wives and other objects of enjoyment already in your possession.

Jambū Kumāra replied “I am not like the greedy crow, who was very fond of flesh, that I may become unhappy. Now, hear the crow’s story.

THE STORY OF THE GREEDY CROW.

A rutting elephant living on Mount विन्ध्य Vindhya, distressed with thirst, during summer, one day went to रेवानदी Rēvā Nadi,—River, Narmadā. There, his feet slipped down and he fell down into the river, like a huge mountain-peak tumbling down. On seeing that the elephant was dead, jackals came there, and began eating his flesh. They, then, made a big hole in the upper aperture of his body. Many crows used to enter the hole and feel themselves happy by eating his flesh. While one crow entering his body was busily engaged in eating away flesh from the interior of his body, the aperture of his body, contracting under the influence of heat, became closed up tight and the greedy crow remained inside.

With the advent of the rainy season, the dead body of the elephant was led into the great ocean. Constantly wet with cold water, the dead body became enormously swollen, the aperture opened wide and the imprisoned crow came out. As he looked around, he saw water everywhere. The distressed crow repeatedly flied up and could find nothing but the dead body to sit on, but there was no end of the ocean. The dead body of the elephant, filled up with water was drowned into the ocean and along with it, the crow died by drowning.

Jambū Kumāra addressing his wife said “O Dear !

काकवत्करिणः काये, नारीदेहेऽनुरागवान् ।

कथं प्रिये ! न मज्जामि, सोऽहं मोहाम्बुधाविव ॥ १ ॥

1. Kākavat kariṇaḥ kāyé, nāridéhé'nurāgavān;
Katham priyé! na majjāmi so'ham mohāmbudhāviva.

1. O dear! How can I not be drowned in the Ocean of Moha, (infatuation) by attachment to the body of a female, like the crow attached to the body of the elephant ?

पद्माश्री Padmaśrī addressing Jambū Kumāra said, "O dear husband! You may not perhaps become a loser in both ways like the monkey.

The story of the monkey runs as follows:—

STORY OF THE MONKEY.

King Arikésari of इस्तिनागपुर Hastināgapura, went, one day, for hunting along with a number of other kings in a distant country. While wandering from forest to forest, rain commenced to fall in heavy torrents, and the king had to seek shelter in a thick bower of creepers. When the rain ceased falling, he came near a lake. On seeing there a very handsome girl resembling a celestial maiden, the king was greatly delighted. The young girl well-decorated with valuable ornaments was taken by the king to his palace. There, he married her and made her, his chief queen. The king, then, began to enjoy the pleasures of the senses, like an Indra with his wife Indrāṇi.

When the King Arikésari and his new queen, were one day, sitting in his picture-room, a juggler, amusing the public by his sports with a monkey, while going from village to village and town to town, came there, and commenced playing with the monkey. On seeing the queen, who was sitting on the lap of the king, the monkey did not jump about, and he did not dance. The juggler beat him a good deal, but to no purpose; the monkey kept staring only at the lotus-like face of the queen. The juggler became greatly embarrassed. The monkey kept weeping all the while.

On seeng the monkey, the queen said “ O monkey! I remonstrated with you, but you became very avaracious. Now, be wise and dance. Leave aside your remorse. Do not weep.

Because,

गते शोको न कर्तव्यो, भविष्यं न च चिन्तयेत् ।
वर्तमानेन कालेन, वर्तयन्ति विचक्षणाः ॥ १ ॥

1. Gaté śoko na kartavyo, bhavisyam na ca cintayét;
Vartamānéna kālénā, vārtayanti vicakṣaṇāḥ.

1 One should not feel sorry for what is past, and he should not think about the future. Clear-sighted persons, act in accordance with the present time.

खेदं मुक्त्वाऽधुना सद्यस्त्वं नृत्यं कुरु वानर ! ।
यादृशं क्रियते कर्म तादृगाप्नोति मानवः ॥ २ ॥

2. Khédam muktvā'dhunā sadyastvam nrityam kuru vānara !
Yādrīṣam kriyaté karma tādrigāpnoti mānavaḥ. 2.

2 O monkey! Leaving aside your grief, now dance immediately. Mankind obtains (a recompense) similar to the actions he does.

The monkey thus advised, pleased the king by wonderful dancing unfraudulently performed. Having satisfied the owner of the monkey with wealth, the king asked his queen, “Who is this monkey? and why did he weep? The queen said, ‘O Lord! At Padmadraha, in the Nandana forest, there lived a couple—a male monkey and a female monkey. Becoming distressed with excessive heat, one day, the couple jumped into water, from the branch of a tree. Having fallen into water, the couple was transformed into a human couple a male and a female. The monkey said, “As human beings, we shall have to work hard for cultivation and other trades; as beasts we shall have to suffer much hardship from exposure to cold, and

heat. Better, if we attain a celestial form. We will then enjoy all sensual pleasures. Let us, therefore, jump again into the water, and we shall assume celestial forms." Thereupon, the female said, "This existence is sufficient for both of us. We should now become very avaracious."

Because,

लोभमूलानि पापानि, रसमूलाश्च व्याधयः ।

स्नेहमूलानि दुःखानि, त्रीणि त्यक्त्वा सुखी भव ॥ १ ॥

1. Lobhamūlāni pāpāni, rasamūlā-sca vyādhayah;
Snēha-mūlāni duḥkhāni trīṇi tyktvā sukhī bhava.

1. Evil deeds have avarice at their bottom; diseases have (derangement) of humours at the bottom; miseries have attachment at the bottom. Having abandoned the three (causes), be happy.

Forbidden repeatedly, he did not listen to the advice of his wife, but he jumped again into the water and was transformed as a monkey. He jumped again and again into the water but his apish form did not disappear. "I am the female monkey transformed as a human female, who had been taken from the forest to your palace. This monkey became attached to the juggler. Now, seeing me, the monkey lamenting his own evil action, was weeping. I also recognised the same monkey." The queen having admirably observed her religious duties became very happy. The monkey remained miserable for a long time.

In the same manner, O Lord! having acquired the happiness of the pleasures of immense wealth and beautiful wives, you will become miserable like the monkey, desirous as you are of the happiness of the maiden Mukti, मुक्ति Liberation. You should not therefore abandon your wives, who are like divine damsels.

Thus ends the story told by Padmaśrī.

Jambū Kumāra then said, “ People enjoying many varied pleasures are not satisfied like अंगारकारक Angārākāraka.

THE STORY OF ANGĀRAKĀRAKA.

At the town of चन्द्रपुर Candrapura, there lived a charcoal-burner named चन्द्र Candra. One day in summer, he went to a forest with some quantity of water for the purpose of preparing coals. While preparing coals, the quantity of water he had with him, soon became exhausted. He became very thirsty at night and his mouth and palate dried up. While sleeping at night and afflicted with excessive thirst, he drank the whole quantity of water existing then in wells, tanks, rivers, and lakes, and finally went to a well in an arid place. Exceedingly distressed with unquenchable thirst, the charcoal-burner standing near a Banyana Tree, threw a bunch of straw tied to a rope into the deep well, and began to lick drops of water trickling from it. The charcoal-burner's thirst was not at all quenched by any means—

In the same manner, all human beings experiencing the pleasures of breast-feeding, sexual intercourse with women, and putting on of valuable clothes and ornaments, are not satisfied. But I am not anxious about the pleasures of this world.

पद्मसेना Padmasenā, then, said, “ O husband ' being desirous of Mukti, मुक्ति—Emancipation,—you do not lose both, like the jackal, while abandoning the prosperous state acquired in this world. For instance—

THE STORY OF THE JACKAL.

A jackal acquired a piece of flesh in some forest. He went to the bank of a lake with it. Though desirous of eating that piece of flesh, the jackal on seeing fish thrown out of the current of water, became anxious to catch it out of ardent longing for it. When the jackal leaving the piece of flesh on the ground, ran forward to catch the fish, the fish at once

entered the current of water. A kite taking hold of the piece of flesh by its powerful beak, flew high up into the sky.

The jackal losing both, was much grieved at heart.

In the same manner, while abandoning this wealth, you will lose the happiness of this world, as well as, that relating to the next world, like the jackal.

Jambū Kumāra, addressing, Padmasénā said "I will not become bewildered with attachment like the Vidyādhara Vidyunmāli and you also should not become bewildered like him. Now, listen to the story of the Vidyādhara.

STORY OF THE VIDYĀDHARA.

At the town of गगनवल्लभ Gaganavallabha, which beautified the northern row of वैनाढ्यध्वज Mount Vanādhyā, there were two Vidyādhara brothers, named Mégharatha and Vidyunmāli. One day, both the brothers assuming the apparel of a मातङ्ग Mātāṅga, a man of the lowest class, went to a मातङ्ग Mātāṅga, a Cāndāla (a man of the lowest class) in Vasantapura for the purpose of acquiring मातङ्गीविद्या Mātāṅgi Vidyā, because that Vidyā (art) is not obtainable without a marriage and association with the daughter of a Mātāṅga. With this idea in their mind they associated with Cāndālas. When they went there, the Cāndālas asked them, Who are you ? Why have you come here ? They replied ' We are sons of a non-Aryan king of Sākétapur and we have been expelled from his kingdom. We have come here with the object of learning Mātāṅgi Vidyā (art). All of them were greatly pleased on seeing both the princes. They kept them with them, and married their daughters with them.

The elder brother Mégharatha remaining chaste, had all the household work done by his wife and by intimacy with her, he learned Mātāṅgi Vidyā, within a year, while his younger brother Vidyunmāli overcome with sensual desires, became deeply engrossed in the enjoyment of sexual pleasures with his wife. She became pregnant.

Mégharatha asked his younger brother Vidyunmāli “ Brother ! Did you accomplish the Vidyā or not ? Vidyunmāli then narrated an account of what happened with him and his wife. Mégharatha said “ O stupid man ! Why did you defile yourself by your connection with a low caste barbarian woman ? Vidyunmāli replied O virtuous, lovely brother ! grant me pardon for this fault of mine. Out of affection towards me, you call for me after one year. I will subdue carnal desires and I will accomplish my Vidyā (art).

Mégharatha went away, and after a lapse of one year, he came back to call away his brother, but on seeing that his younger brother's cāndāli-wife was again pregnant, he rebuked him saying. “ How is it that she is again pregnant ? Vidyunmāli blushed out of shame, and requested his elder brother, for extension of his time-limit for one year more.

Eventually, Megharatha returned to his brother, after a lapse of three years, and seeing that his brother was deeply engrossed in sensual pleasures, he thought that Vidyunmāli would remain in the family of low-caste people, and he went away home without him.

Mégharatha, being disinterested and free from worldly desires, became fully conversant with Mātāṅgi Vidyā.

While Vidyunmāli remaining in the family of low-caste people, was in course of time, treated by them like a slave and had to execute servile orders without the least hesitation. Living in servile degradation in a dirty unhealthy house, Vidyunmāli became very miserable. After death, Vidyunmāli suffered terrible agonies in hell

In the same manner, I am not engrossed in worldly pleasures like Vidyunmāli and you should not be fond of enjoyments of this world.

कनकसेना Kanakasénā then said, “ Now accept my advice. Do not be greedy like the शङ्खधमक Śaṅkhadhamaka, conch-blower.

The story of the conch-blower runs as follows :—

THE STORY OF ŚĀṆKHA-DHAMAKĀ.

There lived, in the town of Śāligrāma, शालिग्राम a farmer named कणकूट Kaṇakūta. He was the guardian of a field belonging to some other farmer. Remaining in the field, he used to drive away beasts eating away corn by blowing his conch. One day, Kaṇakūta went, at night, with his conch, for the protection of the field. During night, thieves running away with many cattle from a neighbouring village, came near the field. After a little while, the guardian of the field, frivolously blew the conch. The thieves, on hearing the sound of the conch, under the fear of being followed by watch-men of the town, went away leaving the cattle behind. On knowing that the stolen cattle were left away by the thieves, the owners of the cattle came there in the morning, and took away their cattle to their respective villages. Kaṇakūta blew the conch daily, as usual.

One day, when the thieves were passing that way, they heard the sound of the same conch. They inquired as to who blew the conch daily. They came to know that the conch was daily blown by Kaṇakūta and they recognised him as the blower of the conch. Then, saying that, we were driven away by him on a previous occasion and deceived a great deal, they went to him and binding him hand and foot, they beat him so severely that he became unconscious. The thieves, then, robbed him of whatever he had.

Kanakasénā addressing Jambū Kumāra, said, “ Dear ! While desiring for superior wealth, you may perhaps be unhappy like the conch-blower.

Jambū Kumāra said “ I am not stupid like the monkey. You may not be aware of his story, therefore, listen.

THE STORY OF THE MONKEY.

In the Vindhya mountain, abounding in beasts of prey of various kinds, there was a monkey, who was amusing himself constantly with his beloved female monkeys.

One day, a strong young monkey came there, and began to enjoy himself fearlessly, having sexual intercourse with the monkey's chief beloved. In due course of time, the chief female monkey, accepting the new paramour, used to enjoy unhesitatingly with him. She did not care a straw for her husband. Other female monkeys living near her, said, "This monkey has become old. He is fit to be abandoned." Thinking that the new monkey was quite suitable, all the female monkeys remained under his shelter.

Because,

वृक्षं क्षीणफलं त्यजन्ति विहगाः शुष्कं सरः सारसाः
पुष्पं पर्युषितं त्यजन्ति मधुपा दग्धं वनान्तं मृगाः ।
निर्द्रव्यं पुरुषं त्यजन्ति गणिका भ्रष्टं नृपं सेवकाः
सर्वः स्वार्थवशाज्जनोऽभिरमते नो कस्य को वल्लभः ? ॥ १ ॥

1. Vrikṣam kṣiṇaphalam tyajanti vihaḡāḥ śuṣkam sarah sārasāḥ,
Puṣpāṃ paryuṣitam tyajanti madhupā dagdham vanāntam mrigāḥ
Nirdravyam puruṣam tyajanti gaṇikā bhraṣṭam nripam sévakāḥ
Sarvaḥ svārthavaśājjano'bhīramate no kasyaḥ ko vallabhaḥ.

1. Birds abandon trees whose fruits have withered, cranes abandon dried-up lakes, bees abandon a stale flower; deer abandon the forest region which has been burnt; harlots abandon a man destitute of wealth; servants abandon a dethroned king, every body rejoices at one's self interest. Who is not the favourite of any body ?

The old monkey used to fight with the new monkey. Then, the new monkeys thriving under the good will of the female monkeys, drove away the old monkey. While running away, the old monkey, distressed by thirst, cast his mouth into liquid bitumen, out of erroneous impression for water. He was being followed by monkeys and female monkeys. In order to extract his mouth from the bitumen, the monkey placed his front feet into the bitumen and then he placed his hind legs into it. His whole body became fixed into it, and he eventually died. Had the old monkey pulled out his mouth previously, without placing his feet into the bitumen, he would not have been killed.

Jambū Kumāra told his wives “ I am not desirous of being drowned into the bitumen representing this Saṃsāra.

नभ.सेना Nabhasenā, then, said, “ Dear husband ! by becoming greedy, you will become a loser and an object of laughing-stock like the old woman बुद्धि Buddhi. The story of the old woman Buddhi runs as follows:—

STORY OF THE OLD WOMAN BUDDHI.

In the village named नन्दिग्राम Nandigrāma there lived two old women named सिद्धि Siddhi and बुद्धि Buddhi. Outside the village, there was a यक्ष Yakṣa a demi-god named भोलिक Bholika, who was giving away whatever was desired by his worshipper. Siddhi worshipped the Yakṣa with beautiful flowers in such a way, that he gave her two दीनार Dinārs (gold coins) every day. Siddhi, leaving aside wooden utensils, now used to eat in gold utensils, and she had a big palace built for her.

On seeing Siddhi possessing wealth acquired through the gracious gift of the Yakṣa, Buddhi asked privately her friend Siddhi.

कुलक्रमागत स्वामी, दारिद्र्यं तावदावयोः ।

कुतो विभवपाथोधिः जलदेवीव वर्तसे ? ॥ १ ॥

1. Kula kramāgatam swāmī, dāridryam tāvayoh;
Kuto vibhava-pāthodhīh jaladēvīva vartasé ?

I O Sister ! Poverty is hereditary in the family of both of us, how is it that you are now living like a goddess of the sea of Prosperity.

Siddhi then narrated before her, every thing as it actually happened. Buddhi, thereupon, worshipped the Yakṣa with flowers etc and having satisfied him, asked for his favour. The Yakṣa said " O Buddhi ! What do you want ? Buddhi said " Give me twice as much as you give to Siddhi. The Yakṣa gave Buddhi four gold coins daily. Knowing that Buddhi asked for four gold coins daily, Siddhi asked for double the quantity. Buddhi again requested the Yakṣa for twice as much.

Siddhi then thought " Buddhi, always asks for twice as much, in competition. I will now act in such a way that she will suffer the evil consequences of her rivalry with me "

Siddhi, then, told the Yakṣa in secret, ' You take away, one of my eyes. The Yakṣa took away one of her eyes in a moment.

Buddhi, then, requested the Yakṣa to give her double as much as was given to Siddhi. Buddhi was thereby rendered perfectly blind by the Yakṣa.

नोऽकारणरुषां सङ्ख्या, सङ्ख्याताः कारणाः क्रुधः ।

कारणेऽपि न कुप्यन्ति, ये ते जगति पञ्चषाः ॥ १ ॥

1. No kāraṇaruṣāṃ saṅkhyā, saṅkhyātāh kārāṇāh krudhaḥ;
Kāraṇe'pi na kupyanti yé té jagati pañcaṣāh.

1. The number of persons who are enraged without provocation is limitless; persons enraged under provocation are numerous; but, in this world, those who do not become angry, even with sufficient provocation, are rare.

तं नत्थि घरं तं नत्थि राउलं, देउलं पि तं नत्थि ।

जत्थ अकारणकुविया, दो तिन्नि खला न दीसंति ॥ २ ॥

2. Tam natthi gharam, tam natthi rāulam, deulam pi tam natthi;

Jattha a-kāraṇa-kuviyā do tinni khalā na disanti

2. There is neither a house nor a kingdom, nor a temple where two or three wicked persons who are enraged without provocation, do not become visible.

ईर्ष्या लभते जन्तु-रन्धत्वं परवश्यताम् ।

इहैवामुत्र नरकादिपुनर्दुःखमनुत्तरम् ॥ ३ ॥

3. Iṣyayā labhaté jantu-randhatvam paravaśyatām

Ihaivāmutra narakādi puna-r-duhkhamanutlaram. 3

3. By jealousy, a person acquires blindness and subservience to the will of another during this life, and on the other hand he acquires overwhelming misery of hell etc in the next world.

In the same manner, O Lord ! while trying to get a high and higher prosperous state, you will meet with a misfortune, like the old woman Buddhi

Jambū Kumāra replied, O sweetheart! I will not, like a well-bred horse, go along a wrong path. Now, Beloved of the gods! hear this story.

THE STORY OF THE HORSE.

In the town of वसन्तपुर Vasantapura, there was a very virtuous and dutiful king named जितशत्रु Jitaśatru.

One day, the king said, "Is there any body in my kingdom who is fully conversant with the examination of well-bred horses ? Thereupon, persons experienced in the training of horses and charioteering, brought before him, out of a number of horses, a thorough-bred horse, and said "The kingdom of the king, in whose territory this horse lives, always prospers more and more, in every way. Kings bow down before that sovereign. That sovereign is not vanquished by others."

The king thought, "Where can this horse be kept, separately, and well-taken-care of ? Jinadās Séth is compassionate and free from avarice. Let me therefore entrust him with the care of this animal. " Jinadās was, thereafter, called to the presence of the King, and entrusted with the care of the horse Jinadās took the horse to his house and having built a four-storeyed building for him, kept him there and fed him with nourishing food and drink-materials As the horse gradually increased in growth, the prosperity of the kingdom went on increasing abundantly.

Jinadās Séth, riding the horse, daily took him to a neighbouring lake for a drink and while returning home, he daily took the horse to the temple of Bhagavān Śrī Rṣabha-déva and went three times round the temple, and respectfully bowed down before the image of the Lord.

Thus, the horse did not go to any other place except the lake, the temple, and the house of Jindās, and he did not know any other path.

A hostile king knowing the horse to be the source of increase in prosperity of the kingdom, once said "Is there any body here who will bring that horse to me ? I will give him five villages as a reward." Thereupon, a servant of his palace, assuming the guise of a genuine Srāvaka went to Vasantapura, with the permission of the king. There, he adored the Jinésvara

with laudatory hymns and bowed down before Sādhūs. Jinadās thinking him to be an excellent Śrāvaka, took him to his house, and did much hospitality by abundant food and drink-material. At night, Jinadās, discussing religious matters with him, kept him constantly with himself.

One day, Jinadās happened to go to a neighbouring town on some business. The fictitious śrāvaka, taking advantage of this opportunity, joyfully mounted the horse and commenced journeying towards his town. The horse did not go to any other place, except the lake, the temple, and the house of Jinadās. He went to the lake, took his drink there, went three times round the temple, and returned to the house of Jinadās. He repeatedly did the same thing, over and over again; but did not go to any other place. The fictitious śrāvaka disappointedly left away the horse and hurriedly went to his town. He narrated the whole account of the horse before his king. The horse un-aware of any other place except the three places mostly frequented by him, went back to the house of Jinadās. On seeing that the horse returned to the house of Jinadās, out of his own will, the servants gave the full account of the abduction of the horse by the fictitious Śrāvaka, to Jinadās on his return home. The horse was, there after, receiving honour exceedingly from the wealthy gentleman as well as from the king. He became very happy. The merchant was also highly respected by the king, and he became very happy."

O dear! I am acquainted with only three paths viz જ્ઞાન Jñāna-Right Knowledge દર્શન Darśana,-Right Perception,-and ચારિત્ર Cāritra,-Right Conduct, like the three paths of the thorough-bred horse of the story. I do not know any other path.

On hearing the above story narrated by Jambū Kumāra, his wife Kanakaśrī said "O Lord of my Life! Listen—

THE STORY OF TWO BROTHERS.

Two brothers started from हेमपुर Hemapura, on a journey to a distant country. In a forest, they saw an ant-hill with five peaks. On opening one peak of the ant-hill, they obtained an abundant quantity of highly delicious fresh drinking water. They drank the water and were highly delighted. The elder brother then told his younger brother "Now, let us open the other peak; saying so, they opened the second peak and acquired much wealth. On opening the third peak, they acquired silver, and on opening the fourth peak, they acquired abundant gold. Out of avarice, the younger brother tried to open the fifth peak. His elder brother said "Do not be greedy.

Because.

मूलं मोहविषद्रुमस्य सुकृताम्भोराशिकुम्भोद्भवः,
क्रोधाग्नेररणिः प्रतापतरणिप्रच्छादने तोयदः ।
क्रीडासद्य कलेर्विवेकशशिनः स्वर्भानुरापन्नदी,
सिन्धुः कीर्तिलताकलापकलभो लोभः पराभूयताम् ॥ १ ॥

1. Mūlam moha-viṣa-drumasya sukrutāmbhārośi kumbhodbhavaḥ
Krodhāgnéraraṇiḥ pratāpataraṇi pracchādanè toyadaḥ
Kridāsadma-kalè-r-vivékaśaśinaḥ sva-r-bhānurāpannadi
Sindhuh kīrtilatā-kalāpa-kalabho lobhaḥ parābhūyatām

1. Avarice is the root of the poison-tree मोह Moha. (Infatuation); it is like Agastya in drinking away the heap of good deeds; it is like fuel of tinder-sticks to the fire of anger; it is like a rain-cloud in over-coming the brilliance of dignity; it is a play-ground for quarrels: it is like a Rāhu in eclipsing the brightness of discrimination; it is an ocean to the river of misfortuné; it is like a young elephant in destroying the creeper of fame. Therefore, subdue avarice.

महीयसापि लभेन, लोभो न परिभूयते ।

मात्रासमधिकः कुत्र मात्राहीनेन जीयते ॥ २ ॥

2. Mahiyasāpi labhēna, lobho na paribhūyaté ।

Mātrāsamadhikah kutra, mātrāhīnena jiyate. 2.

2. Avarice is not overcome even by immense acquisitions. How is it that a word having an excess of mātrā (like लोभ Lobha) is defeated by a word without the mātrā (लभ Lābha.) That is to say, it is difficult to overcome avarice.

The elder brother said "Let the remaining peak be as it is. Do not open it. Although prohibited a great deal by his elder brother, the young man, out of avarice, began to dig open the fifth peak, and the elder brother, out of discretion stood at a distance. As the younger brother dug out the peak, a huge snake came out, emitting poison all around. The man was severely burnt and he became very miserable, for a long time.

In the same manner, desirous of the Happiness of Emancipation, you may not suffer the fate of the younger brother out of your avarice for more happiness.

Jambū Kumāra said " Darling ! I will not act like the multitude of parrots. Hear the story:--Some persons had placed tubed instruments near a village for the protection of their corn-fields. A multitude of parrots came and sat firmly over the instruments, keeping their legs steadily clinging to the margins of the instruments, out of fear of falling down. The crowd did not fly away thinking themselves tightly bound down, although they were free.

But dear ! I am not like that multitude of parrots. I have cut the trammels of the bondage of Mōha, and I will go where—ever I like.

Or, here, there is another story:—

STORY OF A TORTOISE.

A tortoise lived in a big lake on Mount Vindhya along with his family. One night, on seeing the Full Moon, on account of withdrawing away of the veil of moss over the water, he became greatly delighted. Then he thought, "Let me show this to my family-members." With this idea in his mind, the tortoise went to the bottom of the lake for the purpose of bringing his family-members to the spot. When the tortoise came there with his family-members, he saw that the hole in the moss through which he was able to see the moon, had already become closed up. Then, wandering about excitedly, here and there, even with his eyes fixedly directed to the moon, he could not see the Full-Moon."

Having acquired जिनधर्म Jina-dharma, the principles of religion preached by the Jinésvars, capable of giving control over senses, and having acquired the adequate help of a worthy Guru, I will not abandon it.

Hearing this story, जयश्री Jayaśrī said 'Worthy Master ! Why do you deceive us like Nāgaśrī ? Please hear her story:—

STORY OF NĀGASRI.

At a town named पद्मपुर Padmapura, there lived a king named केलिप्रिय Kélipriya. He used to hear new stories, by turns, from people, every day. One day, the turn of a Brāhmin came. He was stupid. The Brāhmin thought "What should I say ? If I am not able to narrate a new story before the king, the wicked king will throw me into a prison."

On seeing the withered face of the Brāhmin, who was deeply engrossed in sorrow, a virgin daughter of his daughter said, "You do not be uneasy. I will go, and narrate the story."

The virgin grand-daughter of the Brāhmin then went to the king, and said, "O Lord ! I will narrate the story, today.

instead of my father." The King said "Then, you narrate it." The virgin said—Here is the Story of Nāgaśrī:—

"In this very town, there lived a Brāhmin named नागशर्मा Nāgaśarmā, with his wife named सोमश्री Somaśrī, and his daughter नागश्री Nāgaśrī.

Nāgaśrī was given in marriage with a high-class Brāhmin by her parents. Her parents went into a neighbouring town, for the purchase of materials suitable for her marriage-occasion.

When the virgin-girl was alone in the house, the betrothed Brāhmin came into her house. On receiving her would-be husband, she fed him nicely. Then, she told him to lie down on a comfortable bed-stead with soft bedding in it. She then, thought, "She is not justified in touching even the hand of her would-be husband, before the accomplishment of lawful marriage. There is ample room here. Let me therefore lie down here." So, she lied down innocently on the ground just near the bed-stead.

During sleep, the sleeping bride-groom accidentally happened to tumble down on the innocent girl, who was lying there. He fell on her. Out of undue agitation of embarrassment, the terrified bride-groom instantly died.

The virgin-girl, then, thought "I am wicked. I was instrumental in his death. People will say that I killed him. What should I do ? What should I say if people knew it ? "

She then buried the dead body of the bride-groom into the ground, threw dust and earth over it, and having besmeared the ground over it with cow-dung, she made the place fragrant with perfumed waters and scented powders. The parents of Nāgaśrī returned home with materials for her marriage ceremony. "

Having said this much, the Brāhmin's grand-daughter stood silent. The king asked her, "What happened next? The girl said " My time is over. I am going home. " The king asked her " How can I see that girl ? The Brāhmin's grand-daughter then replied " I am that very girl. I am an actress on the stage of this worldly play. The king said " Is whatever you say, true? She said " If the stories told before you by the people are genuine, then only, my story is, also such.' Saying so, she went away to her house.

Jayaśrī addressing Jambū Kumāra, said 'My dear husband ! Why do you deceive us by story-telling, in the way Nāgaśrī did the king ?

Jambū Kumāra, thereupon, replied " I am not deeply engrossed in pleasures of this world like ललितान्गकुमार Lalitānga Kumāra. Hear his story--

THE STORY OF LALITĀNGA KUMĀRA.

There was a very powerful king named शतायुध Śatāyudha at a town named कन्दर्पकोशपुर Kandarpakośapura. He had a queen named लीलावती Līlāvati.

One day, when queen Līlāvati, decorated with costly garments and valuable ornaments, was sitting in a balcony of her palace, she saw a very handsome young man--an actual incarnation of Cupid--the God of Love--passing that way, riding a swift horse. Līlāvati, fell in love with him as soon as she saw him and began to suffer from the pangs of Cupid.

Lalitānga Kumāra, also, on seeing her, fell in love with her. Thinking the wife of a king to be inaccessible for such purposes, Lalitānga Kumāra went home.

The queen suffering immensely from the pangs of love appeared as if captivated by an evil-spirit. The maid-servant of the queen, realizing the inner-most idea of her mistress said "I will bring that young man to you." The maid-servant went to Lalitānga Kumāra, the son of Samudrapriya Śéṭhī, and said in private, "My mistress, queen Lilāvati, is very anxious to have sexual enjoyment with you." He said "I am also desirous of her. When there is an opportunity, let me know it and I will come" The maid-servant informed her mistress accordingly.

The king, very seldom, went out, and so, such an opportunity was not possible. However, one day, getting a suitable opportunity, the maid-servant brought Lalitānga Kumāra, who had put on costly garments and valuable ornaments, to queen Lilāvati. Mean-while, the king happened to arrive there. The maid-servant concealed Lalitānga Kumāra in a deep cess-pool in the palace, and told him, "Do not utter a word. The king is here. If he comes to know that you have come here with such an object, he will kill you by the point of a spear." Lalitānga Kumāra greatly terrified, remained there in complete seclusion. While he was there, the queen, out of compassion for him, used to give him food. Lalitānga Kumāra kept body and soul together by the meagre food given to him. But he became very miserable by experiencing the horrible stench of the cess-pool and by remembering the happiness of his family life.

During the rainy season, wafted away by the filthy water over-flowing from the cess-pool, over the conduit channel, Lalitānga Kumāra was dragged to the extreme end of the main cess-pool of the rampart of the town. His mother saw him there in a wretched condition. He had fainted. He was brought home in an unconscious state. He was brought to his senses by cold-water ablutions and other means. When Lalitānga Kumāra came to his natural state of health, his relatives asked him, "Where were you for such a long time?" Over-powered by shame, Lalitānga Kumāra could not utter a word.

After regaining his natural bodily vigour, however, when Lalitāṅga Kumāra was, one day, passing by the king's palace, he was again invited by queen Līlāvati.

Jambū Kumāra addressing Jayaśrī, said "Dear! Do you think he will go there again? Jayaśrī replied "No, not by any means." Jambū Kumāra said "Lalitāṅga Kumāra may perhaps go, but I do not, in the least, desire the pleasures of this world acquired by association with females, which are pleasures, for which I will have to suffer the terrible miseries of hell." The moral of the story is this—Having come out from the embryo of a female, resembling a deep well, I do not desire the enjoyment of such happiness, becoming deeply engrossed like Lalitāṅga Kumāra, in pleasures of the senses, which are full of miseries in the long run."

On hearing this story; Jambū Kumār's wife said "Dear husband! Please do not be inconsiderate, like the fabulous bird, called मा साहस mā sāhasa, and hear the following story—

STORY OF MĀ SĀHASA.

When a powerful lion was quietly sleeping with his mouth wide open, in his cave on a high mountain, a bird called Mā Sāhasa, entering his mouth, began eating away, pieces of flesh adhering to the interval between his teeth, loudly proclaiming, at the same time, मा साहसं कार्षीः Mā sāhasam kārṣīḥ—"Do not be inconsiderate."

Thereupon, a man passing by, said "O bird! You loudly proclaimed "Do not be inconsiderate, and at the same time, you are doing an inconsiderate act of eating away pieces of flesh from the mouth of the lion! You appear to be stupid. You do not act in accordance with your speech. If the lion wakes up, while you are in his mouth, he will instantly kill you."

In the same manner, O dear husband ! abruptly abandoning the worldly happiness already acquired, you do not do the reckless act of practising penances, like the stupid bird. Self-control may, some day, torment you, like the lion.

Jambū Kumāra replied, Giving up evil association, I always seek after good companionship, like the royal chaplain **सोमशर्मा Somaśarmā**. Now, hear his story.

STORY OF SOMAŚARMĀ.

A king named Jitaśatru of **क्षितिप्रतिष्ठित नगर Kṣitipratīṣṭhita Nagara**, had a **पुरोहित Purohita**, (a domestic chaplain) named **सोमशर्मा Somaśarmā**.

Somaśarmā had three friends, viz. 1. **नित्यमित्र Nitya-mitra** 2. **पर्वमित्र Parva-mitra** and 3. **प्रणाममित्र Praṇāma-mitra**.

The first friend **नित्यमित्र Nitya-mitra**, having played constantly together, was treated as a man of his equal status as a mark of respect towards him, and kept always with himself. The second friend **पर्वमित्र Parva-mitra**, was invited occasionally on holidays. While, the third friend **प्रणाममित्र Praṇāma-mitra**, used to exchange greetings of welcome with each other, when both of them happened to meet.

One day, King Jitaśatru was enraged with the **पुरोहित Purohita**, the domestic chaplain **सोमशर्मा Somaśarmā**.

Somaśarmā, afraid of the king's wrath towards himself, went to his friend Nityamitra for advice. Nityamitra said, " It the king is angry with you, the king's servants will come to my house and harass me. It is not advisable for you to stay here. Go away to some other place."

The Purohita then went to Parva-mitra, and sought his advice. He said " If the king comes to know that you are

staying with me, he will crush you and me, in an oil-mill, with our family-members. It is not desirable for you to wait here. Remain concealed somewhere else."

The Purohita, at last, went to the house of Praṇāma-mitra for advice, and said, "I am not taken care of, by my two friends. What should I do now? The Praṇāma-mitra said "Do not be afraid We shall become un-divided. We shall remain together. What will the king do to both of us? We shall go under the protection of some other sovereign." They went to the kingdom of another sovereign.

The उपनय Upanaya, (the application) of the story, is this—

The consequence of maturing of Karmas is like the king; the Jiva (the living being) is like the domestic chaplain of the king; this body is like the सहजमित्र Sahaja-mitra, friend born at the same time; all the relatives are like the पर्वमित्र Parva-mitra, a periodical friend; Dharma is like प्रणाममित्र Praṇāma-mitra, because it accompanies the Soul during the next life.

जीवस्य यः परत्रापि श्रियं यच्छति वाञ्छिताम् ।
ज्ञातिदेहौ विहायाहं, धर्ममाराद्धमुद्यतः ॥ १ ॥

1. Jivasya yaḥ paratrāpi śriyam yacchatī vāñchitām
Jñātidēhau viḥāyāham dharmārāddhumudyataḥ.

1. Getting rid of kinsmen and renouncing the body, I will endeavour to adore the Right Dharma, which bestows the well-desired wealth (of संयम Samyama-Right Conduct-and मोक्ष Mokṣa, Emancipation) to the Soul even in the next world.

On hearing these nectar-like words of mundane indifference, प्रभव Prabhava, along with his five hundred comrades, and the eight newly-married wives of Jambū Kumāra, became free from all worldly desires."

The eight wives of Jambū Kumāra said.--

प्रमुखे सुखदैः स्वामिन् ! परिणामेऽति दुःखदैः ।

इयत्कालं अहा कष्टं विषयैर्वञ्चिता वयम् ॥ १ ॥

1. Pramukhe sukhadaih swāmin! pariṇāmé, tidukhadaih
lyat kālam ahā kastam! visayai-r-vancitā vayam. 1.

1. O Master! We have been woefully deceived for such a long time, by worldly enjoyments, which give pleasure in the beginning, but which give immense misery in the end.

आपदां प्रथितः पन्था इन्द्रियाणामसंयमः ।

तज्जयः सम्पदां मार्गो, येनेष्टं तेन गम्यताम् ॥ २ ॥

2. Āpadām prathitah panthāh indriyāṇāmasanyamah;
Tajjayah sampadām mārgo, yéneṣṭham téna gamyatam.2.

2 Want of control over senses is the path renowned for misfortune. Victory (over the senses) is the right road to prosperity. Therefore, go by which-ever path, it is desirable.

यस्य हस्तौ च पादौ च जिह्वा च सुनियन्त्रिता ।

इन्द्रियाणि सुगुप्तानि, रुष्टो राजा करोति किम् ॥ ३ ॥

3. Yasya hastau ca pādau ca, jihvā ca, sunīyantritā;
Indriyāṇi suguptāni, risto rājā karoti kim. 3.

3. What does an enraged king do to him, whose hands and feet and tongue are held well under control, and whose senses are well-guarded.

तत्तद्विवाहसंबन्धा-दन्धे तमसि मज्जनात् ।

उद्धृताः स्मस्त्वया यद्वा श्रेयसे सङ्गतं सताम् ॥ ४ ॥

अस्थितस्तत्त्वया एषः श्रितोऽस्माभिरपि त्वयम् ।

सदैव नेतर्नेताऽसि, त्वमस्मान् शिवपत्तनम् ॥ ५ ॥

1. Tattadvivāha sambandhā-dandhé tamasi majjanāt;
Uddhrutāh smastvayā yadvā śréyase saṅgatam satām. 4.

5. Asthita-s-tattvayā eṣah śrito' smābhirapi tvayam;
Sadaiva nétar-nétā'si, tvamasman śiva-pattanam 5.

4-5. O Lord! By our matrimonial connection, with you, we have been rescued from being drowned in pitch-black darkness. Because, the association with good persons always results in happiness. The path which you have adopted, has been accepted by us for ever. You are, now, our guide to the शिव-पत्तन Śivapattana,—the abode of the Blessed Ones.

प्रभव Prabhava, also, thought —“Fie on us! that we are busy in snatching away, the wealth and property of others. I have acquired much sin by indulgence in robbery and gambling. Therefore, who knows what will be my future state ?

Because,

चौर्यपापद्रुमस्येह वधबन्धादिकं फलम् ।

जायते परलोके तु चिरं नरकवेदना ॥ १ ॥

1. Caurya-pāpa-drumasyéh vadha-bandhādikam phalam;
Jāyaté paraloké tu ciram narakavédanā. 1.

1. The fruit (consequence) of the tree of robbery, is murder, imprisonment etc, in this world, and the anguish of suffering in hell for a long time, is produced in the next world.

Jambū Kumāra, with such delicate body, is ready to renounce immense wealth and such beautiful wives. “Therefore, I will surely adopt the path accepted by him.” With this idea in his mind, Prabhava said “O magnanimous man? attracted

by your virtuous qualities, I will presently ask permission from my relatives and will positively follow you."

Thereupon, Prabhava and his comrades, eager with the noble idea of renouncing worldly enjoyments, were instantly set free from their bondage by the ruling deity; and they told Jambū Kumāra, "Having received the sanction of our relatives, we shall come with you, in the morning, for the purpose of receiving दीक्षा Dīksā, Initiation into an Order of Monks with you."

Jambū Kumāra said "The mind of living beings is very fickle.

Because,

क्षण सक्तः क्षणं मुक्तः क्षणं क्रुद्धः क्षणं क्षमी ।

मोहाद्यैः क्रीडयेवाहं, कारितः कपिचापलम् ॥ १ ॥

1. Kṣaṇam saktah kṣaṇam muktaḥ kṣaṇam kruddhah kṣaṇam kṣamī ;

Mohādyaḥ kṛdayevāham kārītaḥ kapiçāpalam. 1.

1. I was attached at one moment, released at one moment, angry at one moment, tranquil at one moment. I have, in this way been made the jesting activity of a monkey, by the dalliance of मोह Moha, Infatuation and

एकाग्रमनसा ध्याता, देवा अश्ममया अपि ।

अचिरेणैव तुष्यन्ति, किं पुनश्चेतनो जनः ॥ २ ॥

2. Ékāgramanasā dhyātā, devā aśmamayā api;
Acireṇaiva tuṣyanti kim punascétano janah

2. Even idols of gods made of stone, are appeased in a short time, if they are meditated on with a concentrated mind, then, what about an intelligent being?

Therefore, you should not practise प्रमाद Pramāda, Carelessness

Carelessness with regard to 1 मज्जं Majjāमद्यं Madyam, Intoxicating liquors 2. विसय Visaya विषय Visaya, Sensual enjoyment 3 कसाय Kasāya कषाय Kaṣāya, Passions 4. निद्रा Niddā निद्रा Nidrā,-Sleep and 5. विकहा Vikahā विकथा Vīkathā, Irrelevant talk.

You should always act in accordance with your speech.

Prabhava, saying "We are ready to act accordingly", went home accompanied by his robber-comrades.

Having come to know that Jambū Kumāra was desirous of taking Dīkṣā, along with his newly-married wives, his own parents, and his parents-in-law, he became ready to take संयमधर्म Saṁyama dharma,-the duties of an ascetic,-along with him.

Jambū Kumāra, having worshipped the Jinésvara Bhagavān in accordance with due ceremony, and having spent a large portion of his wealth in various ways for the welfare of human beings, mounted a handsome horse, and went to Śrī Sudharmā Swāmī accompanied by his wives and his parents who had put on costly garments and valuable ornaments, for the purpose of taking भगवति दीक्षा Bhāgavati Dikṣā -Initiation into the Order of Monks,-instituted by the Tīrthāṅkaras.

Prabhava, having received permission from his relatives, went there, accompanied by his five hundred robber-comrades, with the object of receiving Dīkṣā.

Having respectfully gone round three times and having reverentially prostrated before Sudharmā Swāmin,-the fifth Gaṇadhāra of Śramaṇa Bhagavān Mahāvira,-the virtuous Jambū Kumāra submissively requested him thus -O rescuer from the deep abyss of Saṁsāra! O Saintly helmsman! Save me and my family from the ocean of Saṁsāra by the bestowal of Bhagavati Dīkṣā, which resembles a ship for crossing the fathomless abyss.

The mighty chief of the Congregation of Sādhus, thereupon performed the auspicious ceremony of bestowing Dīksā, on Jambū Kamāra and his family-members and on Prabhava and his five hundred comrades. Having given Dīksā to five hundred and twenty-seven persons, Sudharmā Swāmin uttered the undermentioned preaching —

तथाहि—एके जीवाः संयमं सिंहतुल्या भूत्वा गृह्णन्ति शृगाला इव पालयन्ति; एके जीवाः शृगाला इव भूत्वा संयमं गृह्णन्ति शृगाला इव पालयन्ति; एके पुनः जीवाः शृगाला इव संयमं गृह्णन्ति सिंहा इव पालयन्ति; एके पुनः जीवाः सिंहा इव सुरवृत्त्या संयमं गृह्णन्ति सिंहा इव पालयन्ति । तेन भवद्भिश्चतुर्थमङ्गस्थे संयमो निरतिचारः पालनीयस्तथा यथा करतलगता मुक्तिरपि भवति । प्रमादो न करणीयः, प्रमादेन संसारे भ्रमणं भवति गृहीतसंयमानामपि ।

Tathāhi—Eké jivāh samyamam simhatulyā bhūtvā grihṇanti śrigālā iva pālayanti; eke jivāh śrigālā iva bhūtvā samyamam grihṇanti śrigālā iva pālayanti; eke punah jivāh śrigālā iva samyamam grihṇanti, simhā iva pālayanti, eke punah jivāh simhā iva survṛtṭyā samyamam grihṇanti, simhā iva pālayanti.

Tēna bhavadbhiscaturthabhasṭhaḥ samyamo niraticārḥ pālaniyastathā yathā kara tala gatā mukti-r-api bhavati.

Pramādo na karaṇiyah, pramādena samsāre bhramaṇam bhavati grihītasamyamānāmapi.

Namely:-- Some persons becoming courageous like lions take up the duties of an ascetic and observe there duties like jackals; 2 Some of them take up these duties like jackals, and observe them like jackals; 3. Some take up these duties like jackals and observe them like lions, 4. While some persons take up the duties of an ascetic, bravely like lions and observe them bravely like lions.

You should observe the संयम धर्म Saṃyama-dharma,—the duties of an ascetic,—bravely, without any defect what-so-ever in accordance with the fourth variety, in such a way, that मुक्ति Mukti,—Emancipation—soon becomes an object to be grasped by the palms of the hand.

You should not be negligent because negligence causes wandering in the Saṃsāra, even in the case of persons who have already taken up संयमधर्म Saṃyama Dharma,—the duties of an ascetic.

Because,

चउदसपुव्वी आहारगा वि मणनाणी वीयरागा य ।
होंति पमायपरवसा तयणंतरमेव चउगइआ ॥ १ ॥

1. Cauddasa-puvvī āhāragāvi maṇanāṇī vīyarāgā ya;
Honti pamāyaparavasā tayaṇantaraméva caugaiā 1.

1. Even ascetics well-versed in the fourteen Pūrvas, ascetics with Āhāraka Labdhi, ascetics with मनपर्यवज्ञान Manah-paryava Jñāna,—Mental Knowledge, and ascetics who are exempt from passions, become wanderers afterwards in the four Gatis of this Saṃsāra on account of their becoming over-powered by negligence.

Jambū Muni, thence-forward, particularly practised severe austerities. It is for this very reason, that the great sage is daily praised in the following words, by many ascetics:—

नवणवई कंचणकोडीउ, जेणुज्झिया अट्टयबालियाओ ।
सो जम्बूस्वामी पढमो मुणीणं, अपच्छिमो नंदउ केवलीणं ॥ १ ॥

1. Navaṇavaī kancāṇa kodiu jeṇujjhiyā attha ya bāliyāo ;
So Jambū-swāmī, paḍhamo muṇiṇam, apacchimo nandau Kévaliṇam. 1.

1. Obeisance to Jambū Swāmin, the most excellent ascetic and the last Kévalin who abandoned the prosperity of a

wealth amounting to ninety crore gold-coins and eight newly-married wives.

Sudharmā Swāmin moving about from village to village accompanied by Jambū Swāmin and other āscetics, halted in outer pleasure-garden near चम्पानगरी Cāmpā Nagari, the town of Campā, like a leader surrounded by young elephants. Many persons arrived there for the purpose of bowing down before the lotus-like feet of the Saint, and of hearing his preaching.

On seeing people going to the pleasure-garden for the purpose of giving their respects to the Worshipful Saint, king कोणिक Koṇika, the son of श्रेणिकभूप Sreṇika Bhūpa, King Śreṇika, went there. The whole assembly, along with King Koṇika, went three times round the Venerable Saint, and sat there with the object of hearing the preaching.

The eminent teacher said:—

माणूसखिचजाई, कुलरुवारुगामाउअं बुद्धी ।

सवणं गहणं सद्धा, संजमो लोगंमि दुलहाई ॥ १ ॥

1. Māṇusa khitta jāi kula-ruvārugaṃmāuam buddhi;

Savaṇam gahaṇam saddhā, saṇjamo logammi dulahāim.

1. In this world 1. Human existence 2. (Ārya) Kṣetra, 3. Excellent (maternal) family, 4. Noble lineage, 5 Beautiful appearance, 6. Excellent health, 7. Long life, 8 Intelligence, 9. Eagerness for the hearing (of Scriptures) 10 Absorption of what is heard, 11. Faith and 12 Self control, are hard to be obtained in this world

कौशेयं कृमिजं सुवणमुत्पलाद् दूर्वा च गोलोमतः ।

पङ्काचामरसं शशाङ्कमुदधेरिन्दीवरं गोमयात् ॥ २ ॥

2. Kauśéyam krimijam suvaṇmutpalād dūrvā ca go-lomatah;

Paṅkāttāmarasam śasāṅkamudadhé-r-indivaram gomāyāt.

2 Silk garment is produced from worms, gold from lotus, millet-grass from the hair of cows, day-lotus from mire, the moon from the sea, and a bee is produced from cow-dung.

At the end of the preaching, Koṭika embraced Śrāvaka-dharma preached by the Tirthaṅkaras, and on looking at Jambū Muni and other disciples of Sudharmā Swāmin, he inquired out of curiosity:—

श्रीसुधर्मगुरो ! कोऽयं, द्विपेष्विव सुरद्विपः ।
 सुधांशुरिवधिष्णेषु, त्रिदिवाद्विरिवद्रिषु ॥ १ ॥
 शालिधान्यमिवान्नेषु, कल्पद्रुम इव द्रुपु ।
 अम्भोधिविव दुग्धाब्धि-श्चम्पकं कुसुमेष्विव ॥ २ ॥
 हिरण्यमिव लोहेषु, रसेष्विव सुधारसः ।
 अद्भुतस्तव शिष्येषु, सविवेषः प्रदीप्यते ? ॥ ३ ॥

1. Śrī Sudharma Guro ! ko'yaṃ, dvipeṣviva sura-dvipaḥ ,
Sudhānśurivadhīṣṇeṣu, tridivādririvādrīṣu.
2. Śalidhānyamivānneṣu, Kalpa-druma iva druṣu;
Ambhodhīṣviva dugdhābdhiscampakam kusūmeṣviva.
3. Hiraṇyamiva loheṣu, raseṣviva suhārasaḥ ;
Adbhutastava śiṣyeṣu sa-viśeṣaḥ pradīpyate.

1-3. O Sudharmā Guru! Among this group of your disciples, who is this disciple of yours, who shines out more brilliantly, miraculously like an Indra's elephant among elephants, like the Moor among meteors, like the celestial mountain (Mount Méru) among mountains, like rice among corn-grains, like कल्पद्रुम Kalpa-druma, the fabulous wishing tree among trees, like the Ocean of Milk among seas, like the Campaka flower (Michelia Champaca) among flowers, like gold among iron (objects), and like nectar, among objects of taste ?

Sudharmā Swāmin, thereupon, narrated the whole account of the previous life of Jambū Muni, and especially of his severe austerities during previous lives, and said, “ This ascetic acquired such prosperity on account of religious austerities, practised during previous lives.”

Having heard this, the king greatly delighted, went to Campāpurī. The people, also, having received instruction in the Doctrines of the Tirthankaras, bowed down before the worthy teacher, and went home.

Sudharmā Swāmin, then going from village to village accompanied by Jambū Muni and other Sādhus, went to Śramaṇa Bhagavān Mahāvira. Jambū Muni while studying under Gaṇadhara Mahārāja Sudharmā Swāmin, became well-versed in the eleven Āngas and the fourteen Pūrvas.

Sudharmā Swāmin appointed Jambū Muni as an **आचार्य** Ācārya, a great-scholar, during the tenth year after the Nirvāṇa of Śramaṇa Bhagavān Mahāvira. Having entrusted the Ācārya Jambū Swāmin with the burden of (managing) the whole congregation, during the twentieth year after the Nirvāṇa of Śramaṇa Bhagavān Mahāvira, Sudharmā Swāmin went to **मुक्तिपुरी** Mukti-purī, the abode of Final Beatitude.

Then, Jambū Swāmin having acquired **केवलज्ञान** Kevala Jñāna, Perfect Knowledge, and having enlightened numerous devout persons in religious matters, appointed Prabhava Muni as an Ācārya and having entrusted Prabhava Swāmin with the burden of (managing) the whole congregation, Jambū Swāmin, whose entire Karmas (desire for action) were at an end, went to **मुक्तिपुरी** Mukti-purī, after the lapse of sixty-four years from the Nirvāṇa of Śramaṇa Bhagavān Mahāvira

मनः परावधौ श्रेण्यौ पुलकाहारकौ शिवम् ।

कल्पत्रिसंयमा ज्ञानं नासन् जम्बूमुनेरनु ॥ १ ॥

1. Manah parā'vadhi śreṇyau, pulākāhārakau śivam ;
Kalpa tri samyamā jñānam nāsan Jambū mune-r-anu.

1. Manah paryava Jnāna 2. Parma Avadhi Jnāna, two series viz 3. Kṣapaka śreṇi and 4. Upaśama śreṇi, 5. Pulāka Labdhi 6 Ahāraka Labdh 7 Mokṣa 8. Jina Kalpa, 9. The three varieties of Cāritra-dharma viz Parihāra-viśuddhi, Sūkṣma samparāya and Yathā khyata Cāritra and 10. Kevala Jnāna, became extinct after the demise of Jambū Swāmin.

Because, it is said,

मणपरमोहिपुलाए आहारगखवगउवसमेकप्पे ।

संयमतियकेवलिसिज्झयणा य जंबूमि वुछिन्ना ॥ २ ॥

घनागमैकप्रभवानि यस्य माधुर्याणि वचः फलानि ।

निषेव्य भव्या भवतापमौज्जन, मुदे स जम्बूतरुद्वितीयः ॥३॥

2. Maṇa paramohi pulāe āhāraga khavaga uvasame kappe, Samyama tiya kevali sijjhayaṇā ya Jambūmi vuchinnā.

3. Ghanāgamaika pravabhāni yasya mādhyura dhuryāṇi vacah phalāni;

Niṣevya bhavyā bhava tāpa maujjham mude sa Jambū taru r-advitīyah.

2. Manah paryava Jnāna, Parama Avadhi, Pulāka Labdhi Ahāraka Labdhī, Kṣapaka śreṇi, Upasama śreṇi, Jina-kalpa, three varieties of Samyama, Kevala Jñāna, and Siddhi pada, ceased with Jambū Swāmin.

3. May the unparalleled Jambū Tree, whose fruits sprung up as an indication of the arrival of the rainy season are in the form of speech abounding in sweetness able to remove the heat of the sufferings of the life of devout people resorting to it, become exuberant !

Jambū Swāmi was sixteen years old at the time of his Dikṣā. He was an ordinary Sādhū for twenty years, and a Kevalī for forty-four years Jambū Swāmi, having appointed Prabhava Swāmi as the chief Pontiff, acquired Final Liberation when he was eighty years old.

The poet says.—

जम्बूसमस्तलारक्षो, न भूतो न भविष्यति ।

शिवाध्ववाहकान् साधून्, चौरानपि चकार यः ॥ १ ॥

1. Jambū samastalārakṣo, na bhūto na bhaviṣyati;
Śivādhvavāhakān sadhūn, caurānapi cakāra yah.

i. There did not exist, and will not exist a watchman like Jambū who made even robbers, as ascetics walking along the path of शिव Śiva, Eternal welfare.

सम्यक्त्वशीलतुंबाभ्यां भवान्धिस्तीर्यते सुखम् ।

ते दधानो मुनिर्जम्बू, स्त्रीनदीषु कथं ब्रुहेत् ? ॥ १ ॥

1. Samyaktvaśīlatumbābhyām bhavābhistīryate sukham;
Te dadhāno muni-r-Jambū, strī nadisu katham brudet ?

1. The ocean of worldly existence is happily crossed by long gourds in the form of right belief and chastity. How can Jambū Muni bearing these (means) be drowned in rivers in the form of females.

Also,

लोकोत्तरं हि सौभाग्यं, जम्बूस्वामिमहामुनेः ।

अद्याऽपि यं पतिं प्राप्य, शिवश्रीर्नान्यमिच्छति ॥ २ ॥

1. Lokottaram hi saubhāgyam Jambū Swāmi mahāmunch;
Adyā'pi yam patim prāpya, Śivaśrī-r-nānyam'icchatī.

1. The good fortune of the great sage Jambū Swāmi is really extraordinary (As) the prosperity of Final happiness, does not desire any one else even till now, after having acquired him as (her) husband.

CHAPTER III

ŚRUTA - KÉVALINS

NO. 3 ŚRUTA-KÉVALI ĀCĀRYA PRABHAVA SWĀMĪ

Prabhava, the elder son of King Vindhya of Jayapurī Nagari located amidst the Vindhya range of mountains, joined a band of robbers as his right of becoming the legitimate claimant to his father's throne had been set aside and the management of the affairs of the entire kingdom was entrusted to his younger brother.

Within a short time, Prabhava became the head of the gang, and he practised high-way robbery on a large scale in surrounding villages and towns, in company with his five hundred comrades.

There, he became competent in तालोद्घाटिनी विद्या Tālodghā-tinī Vidyā,—the art of opening locks,—and in अवस्वापिनी विद्या Avasvāpinī Vidyā,—the art of inducing sleep.

One day, having heard that extensive celebrations on a grand scale, were being performed in Rāja-grīha, at the house of the millionaire Śeth Rṣabha-datta, on the marriage occasion of his son Jambū Kumāra, the robber-chief Prabhava secretly entered the merchant's house at night with the object of plundering the immense wealth there, and having lulled all the family-members to sleep by means of his Avasvāpinī Vidyā, began to open all the locks by means of the Tālodghā-tinī Vidyā with the aid of his comrades. All the locks in the house were opened, and a large number of valuable articles were collected in heaps with the object of carrying them away whenever an opportunity of doing so occurred.

Now, it so happened that, Prabhava, entered the millionaire's house, with the object of plundering it, during the same

night—the first night of meeting of Jambū Kumāra with his wives—in which Jambū Kumāra was instructing his newly-married wives in religious subjects on the seventh storey of the building.

Prabhava went to the place and on seeing Jambū Kumāra busily engaged in conversation with his wives, lulled Jambū Kumār's eight wives to sleep by means of his Avasvāpini Vidyā and tried to take away valuable ornaments and costly garments from their bodies

Jambū Kumāra instantly fixed Prabhava and his comrades to their respective places by means of स्तम्भिनी विद्या Stambhīnī Vidyā, the art of making living beings and other objects immovable, so they were unable to take away their highly-desired booty.

Prabhava then told Jambū Kumāra “O Jambū! You teach me your Stambhīnī Vidyā. I will show you my Tālodghātini Vidyā and Avasvāpini Vidyā

Jambū Kumāra replied, “What is the use of these Vidyās (arts) to me? I am going to instruct my eight wives during the night, and renouncing all my wealth, I am going to take भगवतो दीक्षा Bhāgavatī Dīkṣā in the morning

Prabhava was greatly astonished on hearing these words and he said “Why do you abandon these various pleasures of the world, and take Dīkṣā? Jambū Kumāra, thereupon, explained to him the transitoriness of the pleasures of this world, and Prabhava, having heard the stories and the entire line of discussion of Jambū Kumāra with his wives, made up his mind to renounce the world in the morning.

Prabhava, then, went to Gaṇadhara Mahārāja Sudharmā Swāmī and took Dīkṣā in the morning along with Jambū Kumāra and his eight newly-married wives, Jambū Kumāra's parents and parents-in-law, and his own five hundred comrades.

After Dikṣā, Prabhava Muni studied the Twelve Āṅgas and the fourteen Pūrvas and practised severe austerities.

Prabhava Muni was thirty years old at the time of initiation. He remained an ordinary ascetic for forty-four years. Then, he was the Chief of the Jaina Saṅgha for eleven years. He died at an age of eighty-five, i-e seventy-five years after the Nirvāṇa of Śramaṇa Bhagavāna Mahāvīra. Prabhava Swāmī belonged to कात्यायन गोत्र Kātyāyana gotra.

One night, when the whole congregation of ascetic disciples was sleeping, an idea of undermentioned nature occurred at midnight in the mind of Prabhava Swāmī who was then in योगनिद्रा Yoga Nidrā, Somnolent condition induced by the practice of Yoga —

“Who will be my successor as the head of the Congregation, capable of rescuing the Jaina Saṅgha, like a clever mariner and of expanding, like the Sun, the lotus-like Dharma preached by the Arhats?

When deeply engrossed in this thought, with the object of finding out a suitable successor, Prabhava Swāmī thought over the sadhus of his own congregation and the entire Jaina Saṅgha, and looking out with the aid of his highly illuminating superior knowledge, he could not find out a single individual radiant with the zeal of spreading the Dharma preached by the Tirthaṅkaras. He, therefore, turned his attention towards people of other doctrines, as a lotus deserves to be picked up even from mire, and he found out a well-known Brāhmin Paṇḍit (scholar) named सय्यम्भव भट्ट Śayyambhava-bhaṭṭa of वत्सगोत्र Vatsa gotra, as a most suitable individual whose Liberation was also in near future.

Paṇḍit Śayyambhava was at that time busy performing various यज्ञs, Yajnas, Sacrifices at Rāja-griha.

Prabhava Swāmī, thereupon, went to Rāja-griha, and sent

two of his Sādhūs to the यज्ञशाला Yajña śālā,—sacrificial hall,—with instructions to request for food, and, as the Brāhmins will not give them food at that time, to leave the hall uttering the following verse —

अहो कष्टमहो कष्टं तत्त्वं विज्ञायते न हि ।

अहो कष्टमहो कष्टं तत्त्वं विज्ञायते न हि ॥ १ ॥

1. Aho kaṣṭamahō kaṣṭam tattvam vijñāyaté na hi;
Aho kaṣṭamahō kaṣṭam tatvam vijñāyaté na hi.

1. Alas ! fie on us, Alas ! fie on us, True Knowledge is verily not found out;
Alas ! fie on us, Alas ! fie on us, True Knowledge is verily not found out.

As instructed, the Sādhūs went at meal-time to the sacrificial-hall, which was decorated with banners and flags of various shapes and colours, with portal arches of variegated flowers and leaves, where vessels containing sacrificial water for sipping were placed at different places near the main entrance, where religious students practising chastity were busy in kindling sacrificial fire, where a number of goats were tied to sacrificial post, where fire was blazing on the Vēdi-shaped sacrificial alter, where various sacrificial utensils filled with different kinds of oblation-materials, were caretully arranged, where numerous devout Brāhmins were sitting with the object of witnessing the sacrificial ceremonies, and the sacrificial-hall where a number of learned Brāhmins well-versed in sacrificial rituals were entirely occupied in offering different kinds of oblation-materials accompanied by utterances of various sacred hymns.

The Sādhūs stood at the main entrance of the hall and requested for food. The Brāhmins dismissed them without giving them any food. The Sādhūs, then, left the main entrance of the sacrificial-hall loudly uttering, as instructed, the verse “Aho kaṣṭam, aho kaṣṭam etc.”

Śayyambhava-bhaṭṭa, the well-known sacrificial ritualist, who was sitting near the main-entrance, distinctly over-heard the verse recited by the Sādhūs and began pondering over it.

Knowing that the eminently virtuous Jaina Sādhūs, will not, under any circumstance, tell a falsehood, the mind of Śayyambhava-bhaṭṭa became very doubtful about the real nature of True Knowledge.

When the mind of Śayyambhava-bhaṭṭa became greatly disturbed with ideas about the real nature of True Knowledge, he inquired from the उपध्याय Upādhyāya, the high-priest-who was in charge of sacrificial ceremonies, saying "What is the essence of True Knowledge? The Upādhyāya replied, "The real essence of True Knowledge is that the Védas are the bestowers of heaven and Final Beatitude. People conversant with the real nature of True Knowledge, confidently say that there is no other real essence of True Knowledge, except the Védas."

Śayyambhava-Bhaṭṭa, then, angrily said, "You are really deceiving innocent people like myself by saying that the Védas contain the real essence of True Knowledge out of your greed for sacrificial fees received from persons capable of paying for the expenses of the sacrifice. Because, these great sages, who are free from affection and hatred towards any object, who are perfectly disinterested and destitute of worldly belongings, and who are perfectly peaceful and compassionate, will never speak out a falsehood. Therefore, O wicked man! You don't seem to be a true teacher. You have cheated the world from your very birth. You really deserve to be punished now. However, O cheat! Say out the true nature of the real essence, accurately as it stands. Otherwise, I will cut off your head as there is no crime in punishing a wicked man." So saying, he drew out a bright sword from its scabbard. Śayyambhava-bhaṭṭa, raising up his sword, at the time, appeared actually as the God of Death, reading out a warrant of death in his hand.

The Upādhyāya, greatly agitated with fear, thought "This man is ready to kill me. To-day I have got the best opportunity to say out the true nature of the real essence as it stands. Besides, the Védas declare and it is our established custom, to say out the truth as it stands when the dangerous misfortune of decapitation faces us, otherwise, we cannot say it out under any other circumstance. I will disclose the truth to him and my life will be saved."

Thinking of his own welfare, the Upādhyāya said "Underneath the sacrificial post, an image of an अर्हत् Arhat, a Tirthankara of the Jainas, has been erected and it is worshipped secretly, down below. By the supernatural influence of the presence of this image, all our religious ceremonies relating to sacrifices are accomplished without any mishap, to our entire satisfaction.

"Otherwise, the great Sage Sidha-putra and the most devout Nāradaḥ will certainly ruin all the preparations for a sacrifice, without the presence of an image of a Tirthankara there."

The Upādhyāya then removed the sacrificial post and having shown him a diamond-image of the Tirthankara carefully preserved there, said, "The doctrine preached by the Tirthankaras represented by this image, is the real essence of True Knowledge. Sacrifices are only degrading. The doctrine preached by the Tirthankaras is full of compassion towards living beings. How can there possibly be any probability of a True Dharma in sacrifices involving the destruction of innumerable living beings? Alas! it is a pity, that we make a living by entrapping innocent people in our deceitful net-work of false belief! O worthy man! therefore, you carefully study the principles preached by the Tirthankaras, become a devout follower of those principles, and free us from our sins. O fortunate man! I have cheated you for a long time for the sake of filling my belly. Now, I am no longer your Upādhyāya. May you be happy!"

Śayyambhava bhātta, bowing down before him, said “ By explaining me the true essence, you have really become my Upādhāya (teacher)” and with these words he gave away all the gold and copper sacrificial utensils and materials to the Upādhāya, and set out in search of the two Sādhūs. Ultimately, he reached the place where Sthavira Ārya Prabhava Swāmin was residing at पाटलीपुत्र नगर Pāṭali-putra Nagara, along with his numerous disciples.

Having done respectful obeisance at the feet of Prabhava Swāmin and other Sādhūs and becoming delighted by the benedictory expression धर्मलाभ Dharma-lābha—an expression generally used by Jaina ascetics, (meaning that every desirable object is attainable by the practice of Dharma (meritorious deeds)—Śayyambhava-bhātta, sat down there, and bringing his two folded hands in front of his forehead in such a way that the ten nails of his hands touched each other, as a mark of reverential salutation, requested Sthavira Ārya Prabhava Swāmin thus:—O lord! Please explain me the real essence of True Dharma which may lead me to the path of Final Emancipation.”

Prabhava Swāmin, then, said, “ O worthy man ! Abstention from injury to living beings is the only excellent Dharma and being capable of giving pleasure in future, deserves to be always thought of. Just as happiness is pleasing to one’s soul, in the same manner, happiness is pleasing to another soul One should always speak what is pleasing, measured, true, and untormenting to others One should not even tell a truth which is distressing to others. One should never take an object that is not given to him. Remain constantly contented. A contented man becomes a participator of Eternal Happiness even during this world. Wise persons abstaining from sexual enjoyment in every way, become splendid and powerful. Really speaking, sexual intercourse, is like a violent desire for the poison-tree of this Samsāra. Wise persons undesirous of re-births should

abandon all varieties of belongings, and becoming free from all desires towards his body, should always take delight in absorption in Universal Soul. One should always deliver his soul from the bondage of this Samsārā, by the practice of five great vows, namely, 1. अहिंसा A-himsā, Non-injury to living beings. 2. सत्य Satya, Truth. 3. अस्तेय A-stéya, Non-stealing; abstinence from theft. 4 ब्रह्मचर्य Brahmacarya, Celibacy; chastity and 5. अपरिग्रह A-parigraha, Non-possession of belongings."

Śayyambhava-bhaṭṭa, becoming acquainted with the true nature of the Knowledge of the Truth, became greatly alarmed with the bondage of this Samsāra Reverentially bowing down, therefore, at the feet of Ācārya Prabhava Swāmin, he respectfully, said "O worshipful master! I have till now, considered an untruth as the real essence of true knowledge, like a frantic man suffering from an excess of bile, erroneously taking a lump of clay for a piece of gold. I have to-day come to know the Truth, please therefore, do me the favour of giving me भागवति दीक्षा Bhāgavati Dikṣā, Consecration into an Order of Monks preached by the Tirthaṅkaras as it is the only means of support for an individual who is being drowned in the unfathomable ocean of this Samsāra "

Śruta Kévali Prabhava Swāmin thereupon initiated Śayyambhava-bhaṭṭa into his Order of Sādhus.

NO. 4 ŚRUTA - KÉVALIN ĀCĀRYA ŚAYYAMBHAVA - SŪRI.

At the time of his दीक्षा Dikṣā, Initiation, Śayyambhava-bhaṭṭa was twenty-eight years old. Observing penance of various kinds, he was not at all afraid of endurances, and thinking it to be the most effective method of destroying Karmas, he became more energetic in the practice of his religious duties. Shining brightly like the Sun, Śayyambhava Muni commenced fasting of one day, two days, three days, four days and more days at a time.

Serving faithfully the lotus-like feet of his Guru, the talented Śayyambhava Muni acquired a complete knowledge of Twelve Āṅgas with the fourteen Pūrvas, through the grace of his Guru. Knowing him to be thoroughly well-versed in Scriptural Knowledge, Prabhava Swāmi appointed Śayyambhava Muni as a pontif in his stead, and he himself remained in deep meditation.

When Śayyambhava-bhaṭṭa was initiated, his wife was young and pregnant. On seeing her quite young, people lamentingly said.—O ! There can be no person more cruel-hearted than Śayyambhava-bhaṭṭa. He has foresaken his young and virtuous wife. Females pass their days comfortably without their husbands, only by a shelter from a son. But she has no son. What will happen with the wretched self of hers ? When people compassionately asked her, “O good woman ! Is there any possibility of a foetus in your womb ? She replied “मणःम् Maṇayam, Somewhat ” in Prākṛit. The foetus was then of a few weeks’ duration. But gradually the foetus developed more and more, and at the mature age, she gave birth to a son with a Moon-like face capable of giving delight to her bewildered mind. From the reply मणयम् Maṇayam, given by the wife of Śayyambhava-bhaṭṭa, the child was named मणक Maṇaka. The child nourished by the wife of Śayyambhava-bhaṭṭa, herself the mother and herself the foster-mother,—gradually began to walk about.

After the completion of eight years, the boy asked his mother “ O mother ! You appear to be in the dress of a married woman, Where is my father ? She said “ O child ! Your father has taken दीक्षा Dīkṣā, when I was pregnant. I have reared you up. O long-lived child ! You have not seen your father and your father has not even seen you. When one day, your father Śayyambhava-bhaṭṭa was performing यज्ञ Yajnas,–Sacrifices,–some Sādhūs came to him, and they gave him Dīkṣā.” On hearing this, the boy became very eager to see his worshipful father. He, therefore, left his house with the permission of his mother.

Ācārya Śayyambhava-Sūri was at the time residing at चम्पपुरी Campāpurī The boy, attracted as it were by the mass of his meritorious deeds, went there. Śayyambhava Sūri while going out of the town for a call of nature, saw the lotus-eyed boy coming from a distance. On seeing the boy, Śayyambhava Sūri became increasingly delighted by excessive affection, like the ocean on seeing the Moon, and the face of the boy on seeing the nectar-like appearance of the sage, immediately expanded with joy like the closed bud of the lotus-flower. The Ācārya then delightfully inquired “ O fortunate child ! Who are you ? Where do you come from ? Whose son or grandson are you ? The boy said, “ I am coming here from Rājagriha Nagaṛī. I am the son of a Brāhmin named Śayyambhava of Vatsa-gotra. When I was in my mother's womb, my father had taken Dīkṣā. I am wandering from town to town to find him out If you know my father Śayyambhava, please do me the favour of saying where he is. If I personally see my father, I am desirous of having Dīkṣā at his hands. I will have the same fate as he has.

The Ācārya replied, “ O child ! I know your father. He is my friend. He and myself are bodily inseparable. You know, therefore, he is myself. O fortunate child ! You accept, therefore, Dīkṣā at my hands. The Ācārya thinking that he had

acquired a handsome disciple, took him to his Upāśraya, and initiated the highly intelligent child into his Order of Monks with due ceremony.

Then inquiring about the age-limit of Manaka Muni, the Ācārya Mahārāja knew that he had only six months left as his age-limit. He then thought, "How can this short-lived child acquire a knowledge of the Scriptures within such a short period of time ? Highly talented benevolent sages of former times have declared that saints with a knowledge of the fourteen Pūrvas or ten Pūrvas at least, can independently compose Sūtras embodying the essence of the Siddhāntas. An opportunity of instructing Manaka Muni in a short time has arisen, let me, therefore, compose a collection of the essence of the Siddhānta. " With this idea in his mind, Ācārya Śayyambhava Sūri composed a Sūtra named दशवैकालिकसूत्र Daśavaikālīka Sūtra containing an essence of the Siddhāntas. The work was called वैकालिक Vaikālīka, as it was composed during evenings, and it was called दशवैकालिक Daśa-vaikālīka as it contained ten chapters. The most excellent and highly compassionate Ācārya Śrīmān Śayyambhava-Sūri himself commenced the teaching of the Daśavaikālīka Sūtra to Manaka Muni. Within six months, the whole sūtra was taught to him. At the end of that period, when Manaka Muni was on his death-bed, the Ācārya himself did all the ceremony of giving him vows of repentance and misgivings, and of admonishing him to keep his mind on the three gem-like objects of worship of the Jain Siddhānta viz शुद्धदेव Śuddha Déva, Pure God, शुद्धगुरु Śuddha Guru, Pure Teacher, and शुद्धधर्म Śuddha Dharma, Pure Religion.

At the death-time of Manaka Muni, when drops of tears flowed uninterruptedly from the eyes of Ācārya Mahārāja Śayyambhava Sūri like a shower of autumnal rains, the distressed and astonished Yaśobhadra Muni and other disciples, respectfully inquired " O worshipful master ! Why should there be such an improper behaviour on your part ? What inexplicable reason is there, that you are so much grieved at ! "

The Ācārya Mahārāja, then narrated the whole account of his son Manaka, from the time of his birth till his death, before Yaśobhadra Muni and his other disciples, and said at the end, "Though the boy was very young, he carefully observed all his religious duties in a short time, and died very peacefully absorbed in devout meditation. He was young in years, but he was fully matured with virtuous character. On account of this connection, tears flowed unawares from my eyes, because affection towards one's own son, is hard to be abandoned." Yaśobhadra Muni and other disciples, bowing down low before the Ācārya, Mahārāja, said, "O worthy master! why did you not inform us before, that he was your son? Had you even hinted a little that Manaka Muni was your son, we would have verified the saying that "The son of a Guru should be respected in the same manner as a Guru," by rendering service to him.

The Ācārya, being greatly rejoiced by these utterances of his disciples, said — "He has acquired a happy state by practising penance in the form of service to excellent ascetics practising severe austerities like yourselves. Had you known that Manaka Muni was my son, you would not have desired any service from him, and he would have erred, in his duty. Knowing Manaka Muni to be short-lived, I have composed Daśavaikālīka Sūtra, containing an essence of the Siddhāntas, with the object of making him familiar with a knowledge of the Scriptures. It had been prepared for Manaka Muni. He had been duly instructed. Now I will place it in a suitable spot and have it concealed."

Knowing the idea of the Guru Mahārāja, the ascetics including Yaśobhadra Muni, told the Śrī Saṅgha about the intention of the Ācārya Mahārāja of concealing the Daśavaikālīka Sūtra in a suitable place. The Śrī Saṅgha approached the Ācārya Mahārāja, and requested him, "O worthy master! Let the Daśavaikālīka Sūtra prepared for Manaka Muni, remain for the benefit of the whole world. Hence-forward,

many devout persons will be of mean intellect and short-lived, so, let them accomplish their object by taking advantage of the work by your grace, like Manaka Muni Besides, let the ascetics be pleased by repeatedly hearing the Daśavaikālika Sūtra, which is like the pollen of the lotus of Sacred Knowledge.”

It is said,

कृतं विकालवेलायां दशाध्ययनगर्भितम् ।
 दशवैकालिकमिति-नाम्ना शास्त्रं बभूव तत् ॥ १ ॥
 अतः परं भविष्यति, प्राणिनो ह्यल्पमेधसः ।
 कृतार्थास्ते मनकवत् भवतु त्वत्प्रसादतः ॥ २ ॥
 श्रुतांभोजस्य किंजल्कं दशवैकालिकं हृदः ।
 आचम्याचम्य मोदन्तो-मनगारमधुवताः ॥ ३ ॥
 इति संघोपरोधेन श्रीशय्यंभवसूरिभिः ।
 दशवैकालिको ग्रंथो, न संवरे महात्मभिः ॥ ४ ॥ इति

1. Kritam vikāla-vēlāyām daśādhvayana-garbhītam ;
Daśavaikālikamīti-nāmnā śāstram babhūva tat.
2. Atah param bhaviṣyanti prāṇino hyalpa-médhasah ;
Kritārthāsté Manakavat bhavatu tvaṭprasādatah.
3. Śrutāmbhojasya kimjalkam Daśavaikālikam hyadah ;
Ācamyācamya modantā-managāra madhuvritāh.
4. Iti saṅghoparodhéna Śrī Śayyambhava-sūribhīh ;
Daśavaikāliko grantho na samvavré mahātmabhīh.

1. Prepared during evening hours and containing ten chapters, it became a canonical work named Daśavaikālika.

2. Hence-forward, people will be of little intellect, so, let them accomplish their object (Liberation) like Manaka by your grace.

3. Let the bee-like ascetics, having repeatedly tasted this Daśavaikālika (Sūtra) which is the किञ्जल्क Kinjalka, -Stamina of the lotus of the Ocean of Knowledge, rejoice.

4. Thus, by the interference of Śrī Saṅgha, the treatise Daśavaikālika was not concealed by the great sage Śayyambhava-Sūri

Śayyambhava-Sūri was born in Mahāvira Samvat 36 He was initiated into the Order of Monks by Ārya Prabhava Swāmi when he was twenty-eight years old. After Dikṣā, he was an Muni for eleven years, and a युगप्रधान Yuga Pradhāna, for twenty-three years more. He died when he was sixty-two years old i. e. during the ninety-eighth year after the Nirvāṇa of Śramaṇa Bhagavān Mahāvira. (Mahāvira Samvat 98.) (B. C. 429).

Ācārya Mahārāja Śrīmān Śayyambhava Sūri, having appointed the well-versed highly intelligent Yaśobhadra Muni as his successor, passed his time in deep meditation.

NO. 5 SRUTRA KÉVALIN ŚRIMĀN YAŚOBHADRA SWĀMĪ.

Life as a house-holder 22 years, Acsetic Life-64 years; (out of this he was a Muni for 14 years; and a Yuga-pradhāna for 50 years, Total Age-limit 86 years. Svarg-gamana in Mahāvira Samvat 148. Gotra-Tuṅgīyāyana gotra.

Sruta Kēvalin Śrīmān Yosobhadra Swāmi was an inhabitant of Pātaliputra. He was a Brāhmaṇa by caste. Having heard

the preachings of Sruta Kévalin Śrīmān Ācārya Śayyambhava Sūri, and having renounced the world at an early age, Yaśobhadraji took Bhāgavati Dikṣā—Initiation into an Order of Monks—at the pious hands of Śruta Kévalin Śrīmān Ācārya Śayyam bhava Sūri in Mahāvīra Samvat 84. He studied the દ્વાદશાંગી (dvādaśāṅgī the Twelve Aṅgas of Jaina Canonical Literature including caudasa pūrvāṇe ચૌદસપૂર્વાણિ the fourteen pūrvas from his Guru Mahārāja and, therefore, he was called a ચૌદપૂર્વી cauda-pūrvā. He was very intelligent and well-versed in varieties of scriptural knowledge and in rituals. He was, therefore, appointed in his place-by Ācārya Mahārāja Sayyambhava Sūri as the Head of the Jaina church, in Mahāvīra Samvat 98. Śrīmān Yaśobhadra Sūriji had a very keen sense of a adequate preaching. He used to observe strict penances and used to move about to various localities where he was able to lead numerous individuals to the Right Path by his extensive earning and excellent character. Yaśobhadra Sūri derived immense benefit by his constant association with Sruta Kévalin Ācārya mahārāja Śayyambhava Sūriji.

Ācārya Yaśobhadra Swāmī had two prominent disciples, namely 1. Śrī Sambhūti Vijayaji and 2. Śrī Bhadra bāhu Swāmī both of whom became Cauda pūrvī (well versed in the Twelve Aṅgas and fourteen Pūrvas).

Ācārya Yaśobhadra Swāmī belonged to Tungīyāyana-goṭra. He had his dikṣā when he was twenty-two years old and he remained as an ascetic for 64 years. Out of these, he was a Muni for 14 years and as a Yūga-pradhāna for 50 years.

Ācārya Mahārāja Yaśobhadra Swāmī died in Mahāvīra Samvat 148, when he was 86 years old.

Ācārya Sambhūti Vijayaji and Ācārya Bhadra-bahu Swāmī were appointed conjointly as Head of the Jaina Church when Sruta Kévali Yaśobhadra Swāmī died in Mahāvīra Samvat 148.

६. संखित्तवायणाए अज्जजसमद्वाओ अग्गओ एवं थेरावली भणिया
 -तं जहा-थरेस्स णं अज्जजसमद्दस्स तुंगियायणसगुत्तस्स अंतेवासी दुवे थेरा
 -थेरे अज्जसंभूइ विजए ” माढरसगुत्ते, थेरे “अज्जमद्वाहू ” पाईणसगुत्ते
 थेरस्स णं अज्जसंभूइविजयस्स माढरगुत्तस्स अंतेवासी थेरे “अज्जथूलभद्दे ”
 गोयमसगुत्ते ॥ थेरस्स णं अज्जथूलभद्दस्स गोयमसगुत्तस्स अंतेवासी दुवे
 थेरा-थेरे अज्जमहागिरी “ एलावच्चसगुत्ते, थेरे “अज्जसुहत्थी ” वासिद्ध-
 सगुत्ते ॥ थेरस्स णं अज्जइंदसुहत्थिस्स वासिद्धसगुत्तस्स अंतेवासी दुवे थेरा
 “सुद्धियसुप्पडिबुद्धा ” कोडियकाकंदगा वग्धावच्चसगुत्ता ॥ थेरा णं सुद्धिय-
 सुप्पडिबुद्धाणं ” कोडिय काकंदगा णं अंतेवासी थेरे “अज्जइंददिने ”
 कोसियगुत्ते ॥ थेरस्स णं अज्जदिन्नस्स कोसियगुत्तस्स अंतेवासी थेरे “अज्ज-
 दिने ” गोयमसगुत्ते ॥ थरेस्स णं “अज्जदिन्नस्स गोयमसगुत्तस्स अंतेवासी
 थेरे “अज्जसीहगिरी” जाइसरे कोसियसगुत्ते ॥ थेरस्स णं “अज्जसीहगिरी
 स्स जाइसरस्स कोसियसगुत्तस्स अंतेवासी थेरे ” अज्जवइरे ” गोयमसगुत्ते
 थेरस्स णं अज्जवइरस्स गोयमसगुत्तरस्स अंतेवासी थेरे “अज्जवइरसेणे ”
 उक्कोसियगुत्ते ॥ थेरस्स णं अज्जवइरसेणस्स उक्कोसियगुत्तस्स अंतेवासी
 चत्ताथिरो, थेरे “अज्जनाइले ” १, थेरे “अज्जपोमिले ” २, थेरे
 अज्जजयते ३, थेरे “अज्जतावसे ४ ॥ थेराओ अज्जनाइलाओ अज्जनाइला
 साहा निग्गया, १, थेराओ अज्जपोमिलाओ अज्जपोमिला साहा निग्गया
 २, थेराओ अज्जजयंताओ अज्जजयंती साहा निग्गया ३, थेराओ
 अज्जतावसाओ अज्जतावसी साहा निग्गया ४ इति ॥ ६ ॥

6. Saṁkhitta-vāyaṇāe Ajja Jasabhaddāo evaṁ théravali
 bhassinya. Tam jahā-Thérassa ṇam Ajja Jasabhaddassa
 Tungiyāṇassa-guttassa anté-vāsi duvé thérā-Théré “Ajja
 Sambhūvijjāe” Māḍharasa-gutté, théré ‘Ajja Bhaddabāhū’
 Pāṇasa-gutte Thérassa ṇam Ajja Sambhū-vijayassa mādhara-
 guttassa anté-vāsi Théré Ajja Thu’abhaddé’ Goyamasa-gutté.

—Thérassa ṇam Ajjathūlabhaddassa Goyamasa-guttassa

antévāsī duvé therā théré “Ajja Mahāgiri” Eilāvaceassa gutté,
 théré “Ajja Suhatti” Vāsīṭṭha-gutté. Thérassa ṇam Ajja
 Suhattissa Vāsīṭṭha-guttassa antévāsī duvé therā ‘Sutthiya-
 Suppadibuddhā’ Kōḍiya Kākandagā Vagghā-vaccassa-guttā.
 Thērāṇam Sutthiya-Suppadibuddhāṇam Kōḍiya-Kākandagāṇam
 Vagghāvaccassa guttāṇam antévāsī taéré “Ajja Indadinnē”
 Kōḍiya gutté. Thérassa ṇam Ajja Indadinnassa Kōḍiya guttassa
 antévāsī théré Ajja Dinnē Goyamasa-gutté. Thérassa ṇam
 Ajja Dinnassa Goyamasa-guttassa antévāsī théré ‘Ajja Sihagiri’
 jāisaré Kōḍiyasa-gutté. Thérassa ṇam Ajja Sihagirissa
 jāisarassa Kōḍiyasa-guttassa antévāsī théré ‘Ajja Vairé’
 Goyamasa-gutté Thérassa ṇam Ajja Vairassa Goyamasa-
 guttassa antévāsī théré “Ajja Varaséné” Ukkōḍiya gutté.
 Thérassa ṇam Ajja Vairasēṇassa Ukkōḍiya-guttassa antévāsī
 cattāri therā.— Théré Ajja Nāilē 2 Théré Ajja Pomilē 3.
 Théré Ajja Jayantē 4 Théré Ajja Tāvasē. Thērāo Ajja
 Nāilāo Ajja-Nāilā sāhā niggayā 2 Thērāo Ajja Pomilāo Ajja
 Pomilā sāhā niggayā 3 Thērāo Ajja Jayantāo Ajja Jayanti
 sāhā niggyā 4 Thērāo Ajja Tāvasāo Ajja Tāvasī sāhā
 niggayā itī 6.

6. Commencing with Ārya Yaśobhadra, the sthavirāvali runs as follows:—

1. Sthavira Ārya Yaśobhadra of Tungiyāyana-gotra had two ascetic-disciples viz-a. Sthavira Ārya Sambhūti Vijaya of Mādharma-gotra and b. Sthavira Ārya Bhadra-bāhu Swāmi of Prācīna-gotra.
2. Sthavira Ārya Sambhūti Vijaya of Mādharma-gotra had Sthūlabhadra of Gautama-gotra as his chief disciple.
3. Sthavira Ārya Sthūlabhadra of Gautama-gotra had two ascetic-disciples viz-a Sthavira Ārya Mahāgiri of Elāpatya-gotra and b. Sthavira Ārya Subasthi of Vāsīṭṭha-gotra.

4. Sthavira Ārya Suhasti of Vāsiṣṭra-gotra had two ascetic-disciples viz-a. Sthavira Ārya Susthita—of Kotika-Kākandī-of Vyāghrapātya-gotra-and b. Sthavira Ārya Su pratibaddha of Kotika-kākandī of Vyāghrapātya-gotra.
5. Sthavira Susthita and Supratibaddha of Kotika Kākandī of Vyāghrapātya-gotra had an ascetic-disciple named Sthavira Ārya Indra-dinna of Kauśika-gotra.
6. Sthavira Ārya Indra-dinna of Kauśika-gotra had an ascetic-disciple Ārya Dinna of Gautama-gotra.
7. Sthavira Ārya Dinna of Gautama-gotra had an ascetic-disciple Ārya Simhagiri of Kauśika-gotra.
8. Sthavira Ārya Simhagiri of Kauśika gotra had an ascetic-disciple Sthavira Ārya Vajra Swāmī of Gautama gotra.
9. Sthavira Ārya Vajra Swāmī had an ascetic-disciple Sthavira Ārya Vajrasēna of Utkauśika-gotra.
10. Sthavira Ārya Vajrasēna of Utkauśika-gotra had four ascetic-disciples. viz 1. Ārya Nāgila 2. Ārya Paumila 3. Ārya Jayanta and 4. Ārya Tāpasa. From Ārya Nāgila started the Ārya Nāgilā branch; from Ārya Paumila started the Ārya Paumila branch; with Ārya Jayanta, the Ārya Jayantī branch, and with Ārya Tāpasa started the Ārya Tāpasī branch.

NO. 6 ŚRUTA KÉVALIN ĀRYA ŚRĪ SAMBHŪTI VIJAYA SŪRI

Life as a house-holder—42 years; Cāritra-paryāya (ascetic life) 48 years. (40 years as a Muni and 8 years as a Śruta Kévalin); Total Life-limit 90 years, Gotra Mādharma gotra; Svarga-gamana Mahāvira Samvat, 156.

Śruta Kévalin Śrīman Sambhūti Vijaya Sūri and Śruta Kévalin Śrīman Bhadra-bāhu Swāmī were two eminent disciples of Śruta Kévalin Yaśobhadra Swāmī. Śrutakévalin Śrīman Sambhūti Vijaya Sūri became the

Head of the church after the svarga-gamana of his Guru—He was the Guru of the highly virtuous last Śruta Kévalin—Śruta Kévalin Śrīmān Sthulabhadraji. He was very coolheaded, calm-minded, and highly religious. Even cruel persons, on coming into his presence, became docile by his tranquil face feeding them with the nectar of universal calmness. Śruta Kévalin Ācārya Sambhūti Sūri led an excellent ascetic life for forty eight years. He had forty disciples. Out of these, the under-mentioned twelve were highly respected sthāviras (ācāryas) viz 1. Nandanān-bhadra (नन्दनभद्र) 2. Upananda (उपनन्द) 3. Tisa-bhadra (तीसभद्र) 4. Yaśobhadra (यशोभद्र) 5. Gaṇi-bhadra (गणिभद्र) 6. Pūrṇa-bhadra (पूर्णभद्र) 7. 8. Sthūla-bhadra (स्थूलभद्र) 9. Rijumali (ऋजुमलि) 10. Jambū जंबू 11. Dīrgha (दीर्घभद्र) 12. Pāṇḍu-bhadra (पण्डुभद्र).

Śruta Kévalin Ārya Śrīmān Sambhūti Sūri was the renowned Head of the Saṅgha (Congregation) for eight years. He went to Svarga स्वर्ग during the Mahāvīra Samvat 156. (B.C.)-371). Śruta Kévalin Ārya Śrīmān Bhadra-bāhu Śwāmī succeeded him as the next Head of the Saṅgha.

ŚRUTA KÉVLIN ĀRYA SRĪMAN BHADRA-BĀHU SWĀMĪ

Life as a house-holder 45 years; Cāritra paryāya (ascetic life) 31 years (17 years as a Muni and 14 years as an Śruta Kévalin) Total life-limit-76 years; Svarga-gamana Mahāvīra Samvat 170, Gotra-Prācina gotra.

Śruta Kévalin Śrīmān Bhadra-bāhu Śwāmī was a Brāhmaṇa living at Pratiṣṭhāna-pura (modern Pethana) in Deccan (Southern India). Being very intelligent and extremely fond of acquiring knowledge, he perseveringly studied, vyākaraṇa (grammar), nyāya (logic), tarka (philosophy), dharma-Śāstra (religion), jyotiṣa (astronomy) etc. He soon acquired the rank of a very learned man. His fame spread in different directions. His knowledge of astronomy was extra-ordinary,

He had the good luck of coming in contact with Śruta Kévalin Yaśobhadra Swāmī. In comparison with the extensive and deep knowledge of Śruta Kévalin Yaśobhadra Swāmī, the knowledge of Bhadra-bāhu Swāmī, seemed trifling like an article made of tin, in the presence of an article made of real gold. Gradually Bhadra-bāhu Swāmī knew the real essence of True Religion.

Bhadra-bāhu Swāmī had his dīkṣā at the pious hands of Śruta Kévalin Yaśobhadra Swāmī. Owing to his extra-ordinary abilities he was able to master the Fourteen Pūrvas. He also became very competent in astronomy and astrology.

Ācārya Bhadra-bāhu Swāmī had a brother named Varāha-mihira वराहमिहिर. Varāha-mihira had, also, taken Bhāgavati Dīkṣā. On seeing that Bhadra-bāhu Swāmī was made an Ācārya and the Head of the Jaina Saṅgha by the Guru, on account of his extensive knowledge and superior natural powers, Varāha-mihira became enraged and having left off ascetic life, he began to maintain himself by fore-telling omens, preparing horoscopes etc, as he possessed sufficient knowledge of astronomy. But his hatred towards Jaina Sādhūs increased with his popularity, and he formed the evil habit of slandering Jaina Sādhūs and everything relating to the Jaina Dharma. Varāha-mihira practised a number of tricks with the object of spreading his own influence. The public believed in his fore-tellings and his fame spread in various directions. In course of time, Varāha-mihira received the respectful distinction of appointment as राज्यपुरोहित Rājya Purohitia.—Royal Chaplain—in the court of Nanda Rājā, and along with it, his animosity towards Jaina Religion went on increasing.

Nanda Rājā had a son born after a long time. Varāha-mihira prepared a horoscope for the newly-born child and estimated the child's age so be one hundred years. The king was greatly pleased. A large number of persons came to the

king, with presents of various kinds with the object of manifesting their rejoicing, as the king had a son during his old age, and also because, the child was said to be long-lived. Varāha-mihira had a suitable opportunity of taking a revenge. "He told the king :—All the people in the town have become pleased by the birth of your son, and a large majority of them have paid you their respects; but the Jaina Sādhu Bhadra-bāhu has not at all come. You may not perhaps be knowing. The king informed Śakaḍāla Mantri (the Chief Minister), to make inquiries into the matter, Śakaḍāla Mantri had a talk with Bhadra-bāhu Swāmīji, on the matter of inquiry. Guru Mahārāja at once realised the whole situation. He knew that the ears of the king had been poisoned against him. With a cool head, the Ācārya Mahārāja said "Why should I needlessly come twice for one incident. The child will meet with death by the mouth of a cat on the seventh day, and I will come on that day for condolence." Śakaḍāla Mantri at once informed the king. The king was greatly astonished; on hearing different statements from Varāha-mihira and Bhadra-bāhu Swāmī, he became very anxious. He established diligent watch-guards around his palace, and he ordered all the cats to be driven away from the town, with the object of falsifying the statement of Bhadra-bāhu Swāmī. In the first place, the king had this son of his, during his old age, and secondly, the child was of royal blood. Every humanly possible effort was done for the protection of the life of the child. But the inevitables of Fate, cannot be effaced by human hands. As had been previously fore-told by Bhadra-bāhu Swāmīji, when, exactly on the seventh day, a wet-nurse, sitting near a door, with the newly-born child in her lap, was suckling the child, a fastening trap-bolt of the door with an engraving of a cat's mouth at its end, accidentally fell on the head of the sucking child, and he immediately died. Bhadra-bāhu Swāmī went to king's palace for condolence. He advised the king to have patience and fortitude. Explaining him the various phases of the different kinds of karmas and their

consequences in brief, the Ācārya Mahārāja was able to pacify the king's mind to a great extent. The king, however, told Bhadra-bāhu Swāmī — 'Accordingly to your fore-feeling, the child died exactly on the seventh day, but your statement that the child will meet with death at cat's mouth is not true.' On a critical examination of the trap-bolt of the door it was found that there was a cat's mouth carved on it and that both the statements of the Ācārya Mahārāja were perfectly true in every respect.

By this incident, Varāha-mihira was greatly ashamed. His pride disappeared. He was help-less. He became disgusted with his books on Astrology and he thought of throwing all of them into deep water, but he was prevented from doing so by Bhadra-bāhu Swāmī. However the animosity of Varāha-mihira particularly towards Bhadra-bāhu Swāmī and towards Jain Dharma went on increasing.

After a few days, Varāha-mihira died, and he was born as a Vyantara-dēva. Remembering his previous animosity the Vyantara spread pestilence in the Jain Saṅgha (Congregation). People were greatly distressed by this un-expected calamity. On a persistent request of Śrī Saṅgha for the pacification of the terrors of pestilence, Śrūta Kēvalin Bhadra-bāhu Swāmī composed उवसग्गहं स्तोत्रम् Uvasaggāharam Stotram of seven verses. By the hearing, careful study, and deep meditation of the stotra, the molestation from the pestilence disappeared. The supernatural power of this stotra was so great that by repeating it a certain number of times, Dharaṇendra (धरणेन्द्र)-the Indra of the Southern Row of Nāga Kumāra dēvas was obliged to come over to human habitations. People needlessly called him very often even for a trifling and undeserving work. At the request of Dharaṇendra, the worthy Ācārya Mahārāja removed the last two verses from the Stotra. At present, only five verses of the Stotra are available. The Uvasagga-haram Stotra is full of miraculous powers. By deep study and constant repetition, the true meaning of the Stotra

can be easily grasped. The stotra contains a स्तुति Stuti (a panegyric of Tīrthaṅkara Bhagavān Śrī Pārśva Nātha, his attendant yakṣa (demi-god) named Pārśva, of Padmā Devi, and of Dharaṇendra with various meanings. For a detailed description, the reader is referred to any of the undermentioned* Commentaries.

Emperor Candragupta—the usurper of the Kingdom of Nanda IX, immediately after killing him—was highly impressed with the intelligence and extensive knowledge of Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmī.

One day, Candragupta had sixteen dreams at night when he was in sound sleep. When Ācārya Mahārāja Śrī Bhadra-bāhu Swāmī very minutely and clearly explained to him all the fore-tellings, Candragupta was greatly grieved on hearing about the future miserable conditions that were very likely to befall him, during this life. Some say, that Candragupta entrusted his kingdom to the care of his son and that he himself took Dikṣā.

Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmī knew that there will be a dreadful famine for twelve years and so he went to Népāl with the object of commencing महाप्राणध्यान (Mahāprāṇa Dhyāna). Food and water became scarce owing to famine. Some of the sādhus went to southern districts. An unfortunate consequence of the famine was that sādhus lost memory of texts of Āgamas. How can there be hard study when food sufficient for filling one's belly cannot be obtained? Learning of any kind, gets forgotten, if it is not remembered repeatedly.

* There are eight commentaries on Uvasaggaharam Stotra. viz. (1) Brihad Vṛtti (2) Artha Kāṣṭha-latā by Śrī Jina Prabha Sūri (3) Vṛtti by Jaya Sāgara Muni (4) Laghu Vṛtti by Puṇa Candragupta Sūri (5) Vi-vṛtti by Dwija Śrī Pārśva-dēva Gaṇi. (6) Laghu Vṛtti of 800 verses in Jaina Granthāvali (7) Vṛtti by Harsa Kīrti Sūri, and (8) Vṛtti by Śrī Siddha Candragupta Gaṇi.

Prof. H. R. Kāpadiā* writes :—

“ It was in the time of Bhadra-bāhu Swāmin that Magadha had to face the calamity resulting from a twelve-years famine. This seriously affected the study of the Jaina Saints who could hardly get sufficient alms even by begging from door to door. This resulted in their forgetting Dīṭṭhivāya—a fact those saints became conversant with, when they assembled after subhiksā had set in, and durbhiksā had disappeared. Thereupon, they sent a pair of Munis technically known as Saṅghāṭaka to Bhadra-bāhu Swāmin who was practising Mahā-prāṇa, Dhyāna in Nepal; for he was the only one who was then in a position to remember and teach Dīṭṭhivāya. He, however, declined to teach Dīṭṭhivāya on the ground that he was then engaged in practising Mahā-prāṇa—a dhyāna, he could not attend to during the twelve-year famine. The two Munis, on their return, informed the Saṅgha accordingly. It thereupon, sent another pair of Munis asking them to put a question to Bhadra-bāhu Swāmin as to the penalty prescribed for disobeying the order of the Jaina Saṅgha and to prescribe this very penalty to him for the same offence committed by him. The two Munis reached Nepal, and asked the desired question to Bhadra-bāhu svāmin. He answered :—“ One who does not obey the order of the Jaina Church deserves to be excommunicated. Thereupon, the two Munis said that the Jaina Saṅgha assembled in Magadha had prescribed this very penalty to him inasmuch as he had refused to teach Dīṭṭhivāya. Bhadrā-bāhu swāmin quickly realized the situation and conditionally agreed to teach Dīṭṭhivāya. The underlying

* Prof. H R Kāpadiā—canonical Literature of the Jainas chap. IV. p. 71–73.

इतन्मि य काले बारसवरिसो दुकालो उवट्ठितो । संजाता इतो इतो य समुदतीरे
अच्छित्ता पुनरवि “ पाडलिपुत्ते ” मिलित्ता । तेसि अण्णस्स उदेसओ, अण्णस्स खंडं
एवं संघाडितेहि एकारस अंगाणि संघातितानि दिड्ढिवादो तत्थि । “ नेपालि ” वत्तणीए
य भदबाहुसामी अच्छंति चौदसपुन्वी, तेसि संवेणं पत्थवितो संघाडजो “ दिड्ढिवादं वाएहि ”
त्ति । गतो, निवेदितं संघकज्जं तं, ते मण्णंति—दुकालनिमित्तं “ महापाणं ” न पविट्ठा

condition was that he would neither talk to the taught nor the taught should talk to him—exchange a single word with him when he was engaged in teaching, or even otherwise, and that he would impart lessons by seven instalments during a day. This being agreed upon; 100 Jaina Sāddhus with two attendants for every one of them, came to Népāl, and tried to prosecute their studies. But all except Sthūlabhadra left the place as they could not face the situation.¹ He (Sthūlabhadra), too, could not completely master all the 14 Puvvas as for some reason or other Bhadra-bāhu Swāmin withheld the meaning of the last four Pūrvas from him.² Thus, the meaning of the last 4 Pūrvas got lost in Vira Samvat 170 the year in which Bhadra-bāhu Swāmin died. Later on, with the death of Sthūlabhadra, even the verbal embodiment of these four

मि, इयाणि पबिद्धो मि, तो न जाति वायणं दातुं, । पडिनियत्तेहि संघस्स अक्खातं ।
तेहि अण्णो वि सघाडओ विसज्जितो—जो संघस्स आणं अतिक्रमति तस्स को दंडो ॥
ते गता, कहितं, ता अक्खाइ—उग्घाडिज्जइ । ते भणंति—मा उग्घाडेह, पेसेह मेहावी
सत्त पाडिपुच्छगाणि देमि ॥—

Cunni (part II p. 187) on Āvassaya

1. उज्जुता मेहावी सद्दाए वायणं अलभमाणा ।

अह ते थोवा थोवा सव्वे समणा विनिस्सरिया ॥ ७४१ ॥

एको नवरि न मुंचति सगडालकुग्गस्स जसकरो धीरो ।

नामेण थूलभदो अविहीसावम्मभदो त्ति ॥ ७४२ ॥

2. Śrī Sthūlabhadra assumed the form of a lion, when his sisters—Yaksā and other sādhus went for **vandana** to him. He wanted to show them, the supernatural powers of the learning that he had acquired. When Bhadra-bāhu Swāmin came to know about this incident, he stopped giving lessons to Sthūlabhadra. When Śrī Saṅgha requested the Guru Mahārāja to teach other Sādhus the remaining Puvvas, he said, When a Sādhu of Sthūlabhadra's ability became proud of his learning, what else can be expected of others? At last, at repeated entreaties of the Saṅgha—he taught him the text of remaining four 4 Pūrvās, and not their meanings, with the condition that he should not teach them to any other person.

Pūrvas came to an end, as he was debarred from teaching them to others.¹

Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmī was the vidyā-guru (instructor of sacred knowledge) of Sthūlabhadra Muni. He gave lessons to Sthūlabhadra in ten pūrvas and their meanings, and in text of the four remaining pūrvas, and not their meanings.

Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmī was an eminent scholar of vast learning. He was an author of ten Nijjuttis (versified commentaries) in Prākṛta on the following 10 works* :—

1 Āvassaya	6 Dasāsuyakkhaṇḍa
2 Dasavéyāliya	7 Kappa
3 Uttarajjhayaṇa	8 Vavahāra Sūtra
4 Āyārāṅga	9 Sūrya prajñapti Sūtra
5 Sūyagadāṅga	10 Rṣibhāṣita Sūtra

Besides these, he had composed Vyavahāra Sūtra, Dasāśrutaskandha, and Brhat Kalpa Sūtra.

‘अहं भणइ थूलभट्टो अण्णं रूवं न किञ्चि काहामो ।
इच्छामि जाणिडं जे अहमं चत्तारि पुब्बाइं ॥ ८०० ॥
नाहिसि तं पुब्बाइं सुयमेत्ताइं विमुग्गहा हित्ति ?
दस पुण ते अणुजाणे जाण पणट्ठाइं चत्तारि ॥ ८०१ ॥
एतेण कारणेण पुरिसजुगे अट्ठमम्मि बीरस्स ।
सयराहेण पणट्ठाइं जाण चत्तारि पुब्बाइं ॥ ८०२ ॥

Titthogāliya.

*आवत्सयस्स दसकालियस्स तह उत्तरज्जमायारे ।
सूयगडे निज्जुत्ति वोच्छामि तहा दसाणं च ॥ ८२ ॥
कप्पस्स य निज्जुत्ति ववहारस्सेव परमणिउणस्स ।
सूरियपण्णत्तीए वोच्छं हिसिभासियाणं च ॥ ८३ ॥

Over and above these, Śrīmān Bhadra-bāhu Swāmī wrote Ogha-niryukti and Piṇḍa-niryukti.

Śrī Kalpa Sūtra, which is read every Year during the Paryuṣaṇā parva, was also composed by him from the Daśāsruta Khaṇḍa Sūtra.

Śruta Kévali Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmī had his dīkṣā when he was 45 years old—He led an ascetic life for 31 years, out of which he was a Muni sādhu for 17 years, and for 14 years he was a Yuga Pradhāna. He belonged to Prācīna-gotra. He died at an age of 76 in Mahāvīra Samvat 170.

सिरिथूलभद्वत्तम, अट्टमगा महागिरी-सुहस्ती अ ।

सुट्ठिअ-सुपडिबद्ध, कोडिअकाकंदिगा नवमा ९ ॥ ४ ॥

Sirithūlabhadda sattama 7 atthamagā mahāgiri-suhatthī 8 a
Sutthia-supadibaddha Kodia-Kākandigā navamā 4.

७ तत्पट्टे श्रीस्थूलभद्रस्वामी

८ तत्पट्टे श्रीआर्यमहागिरि-श्री आर्यसुहस्तिनौ ।

९ श्री आर्यसुहस्तिपट्टे, श्रीसुस्थितसुप्रतिबद्धौ ।

7. Tatpatté Śrī Sthulabhadra Swāmī.

8. Tatpatté Śrī Ārya Mahāgiri-Śrī Ārya Suhastinau.

9. Śrī Ārya Suhastipatté Śrī Susthita Supratibaddhau.

NO 7 SRIMĀN STHŪLA-BHADRA SWĀMĪ.

Life as a house-holder 30 years; Ascetic Life 69 years. (Out of this period, he was a Muni for 24 years and as a Yuga-pradhāna for 45 years); Age-limit 99 years. Svārga-gamana in Mahāvīra Samvat 215. Gotra-Gautama-gotra.

At that time, the entire Bhārata-vara (the Indian Peninsula) was under the sovereignty of King Nanda IX (Navama Nanda.). His capital city Pātalīputra was very beautiful. The king had an extra-ordinarily intelligent prime-minister named Śakaḍāla. This Śakaḍāla had a wife named Lakṣmīvati, two clever sons named Śrīyaka and Sthūla-bhadra, and seven daughters named 1 Yakṣā 2 Yakṣa-dattā 3 Bhūtā 4 Bhūta-dattā 5 Sēnā 6 Vēṇā and 7 Rēṇā.

Śakaḍāla, being very wise and shrewd in the observance of his obligations, was the right-hand man of the king. No administrative work was done without his advice. Like the sons of a lion, both the sons of Śakaḍāla, were equally competent. Śrīyaka was specially appointed as a faithful body-guard of King Nanda IX.

An exquisitely handsome courtesan named Kośā, was enhancing the beauty of the town. The palatial building of Kośā had spread the fame of the town of Pātalīputra in all directions. Numerous travellers used to come to Pātalīputra for the purpose of having a look at the charming face of Kośā. In olden times, it was believed that courtesan females had a monopoly of wisdom. No one attempted to compete with her in dancing and singing. Highly pious ascetics even, were defeated by her bewitching eyes. Highly-bred princes and sons of millionaires were coming to her for learning moral discipline and wisdom. Kośā had such a wide reputation that no one was considered as competent without receiving her tuition. She was considered so clever in dancing that after seeing her dance, people were slow in regaining their control over their senses. Kośā had a very handsome appearance coupled with her skill. When she let loose her braid of hair, her hair gave one impression of the King of Serpents. Her hands resembled a pod of lotus. The eyes of a deer seemed dim before her bright eyes.

Śakaḍāla also sent his elder son Sthūlabhadra to Kośā's

house. Kośā looking out from her balcony, saw a charming youth eighteen years old coming in the direction of her palace. The youth's charming face and grace attracted her heart. Kośā ordered a maid who was sitting near her to bring the youth into her house. The maid requested Sthūlabhadra to accompany her, but he said :—"I will only come if the mistress of the house herself, came to take me in." On seeing Sthūlabhadra's grandeur, Kośā came out and took him in with due respect.

Sthūlabhadra went to Kośā's house with the object of learning various arts and sciences. His father had made ample arrangement for money required for Sthūlabhadra. Gradually, while Sthūlabhadra was learning arts, he fell in ties of love with Kośā. Who will ever take a meal of Kodrava (an inferior kind of corn) after acquiring a dish of Kṣīra (rice-pudding)? Kośā on her part, left out showing love towards any other person. There was love between Sthūlabhadra and Kośā as with a fish and water. Sthūlabhadra would invariably look to Kośā and Kośā would do the same to Sthūlabhadra. The palatial building of Kośā was an ocean of worldly pleasures. Any one drowned in it, will never come out. Days and months passed on happily for them. Sthūlabhadra lived at the house of Kośā for more than twelve years.

There lived a Brāhmin named Vararuci in the same Pātali-putra Nagara. He was a believer in Wrong Belief. He was a poet, as well as, well-versed in grammar and discourse. He used to go daily to the king's palace with one hundred and eight verses composed by himself and gain king's favour. Prime-minister Śakaḍāla did not like this as Vararuci was a non-believer. The king did not give anything to Vararuci. Thereupon, Vararuci went to the wife of Śakaḍāla and requested her that if the prime-minister Śakaḍāla praises my compositions, I will have my living. Śakaḍāl's wife persistently urged Śakaḍāla to praise Vararuci's compositions. The

pressure from a blind person, an infant, a female, or from a fool, is irresistible. On the next day, Śakaḍāla praised the composition of Vararuci, and the king becoming pleased, gave him 108 dinārs. Hence-forward, this went on happening daily. Śakaḍāla, one day, asked the king:—‘O king! Why do you give away so much every day? The king replied:—I give him because you praise his composition. Śakaḍāla, then, said:—‘I am not praising Vararuci. I am only praising the original author of the excellent composition. All these verses are not Vararuci’s own composition. They are composed by some other learned men. Even my own daughters know these verses. I will bring them before you to-morrow morning.’

The next morning Śakaḍāla had all his daughters seated behind a curtain, in the king’s palace. His daughters had such wonderful memory that the first named Yakṣā remembered whatever she heard only once, the second Yakṣa-dattā remembered whatever was repeated twice; in this way, all his daughters used to remember things. As soon as Vararuci uttered the verses, all the daughters of Śakaḍāla repeated them one by one. The king did not give Vararuci any money. Vararuci was greatly ashamed. He made up his mind to take revenge on Śakaḍāla.

Vararuci now made another attempt for popularity. He fixed an apparatus in the waters of the Ganges and it was so arranged that on pressing it by his foot, a bag full of gold mohurs, would jump out and fall into his hands. He circulated a piece of information among the public, that “the deity Gangā Mātā becoming pleased by my eulogy daily gives me this bag of gold mohurs”. Śakaḍāla had a scent of fraud in this. He made all inquire about this fraud, and informed the king accordingly. The king intended to make careful inquiries in the matter.

Vararuci fraudulently contrived to conceal the bag of gold mohurs daily in the yantra (apparatus) at night when the place was deserted by all human beings. Śakaḍāla informed a secret

spy with all circumstances of Vararuci and sent him to watch his movements. As soon as Vararuci concealed the bag of gold mohurs, the secret spy instantly took away the bag of gold mohurs, and handed it over to Śakaḍāla Mantri.

Vararuci was unaware of the bag of gold mohurs having been taken away. He went to the river in the morning and began to utter eulogic verses in accordance with his daily practice. The king, ministers, and a large multitude of people came there. Vararuci applied pressure to the yantra with his foot. But how can a bag of gold-mohurs come out when there was none in the yantra? When, however, Vararuci could not get the bag of gold-mohurs by pressure with his foot he tried with his hands; but then, also, he failed. Vararuci immediately knew that his trick was found out. It seemed from the features of the face of Śakaḍāla that he knew the secret. Śakaḍāla, then, produced before Vararuci his missing bag of gold-mohurs. People, now, understood the fraud of Vararuci. Vararuci was greatly disappointed. Vararuci became more and more envious towards Śakaḍāla Mantri and he began to find out short-comings of Śakaḍāla Mantri.

Day and night, Vararuci was bent upon upon taking revenge on Śakaḍāla. The flame of Vararuci's wrath took a very bright form, and he lost his sleep. He thought, if Śakaḍāla had not exposed my fraud, how extensively could I have spread my popularity? People would have said—"Becoming pleased by the excellence of my composition of verses, even the Gaṅgā-maiyā (Mother Ganges) gives me a present of gold-mohurs." But my well-cherished intention was rendered fruitless like an ākāśa-puṣpa (a flower in the sky) by the skill of Śakaḍāla.

Preparations on a grand scale were going on for the marriage-ceremony of Śakaḍāla's younger son, Śriyaka. Vararuci found this as a suitable opportunity for taking his revenge on Śakaḍāla. King Nanda IX was very fond of arms and ammunitions; so, Śakaḍāla was getting some weapons prepared at his house, to be given as a

present to King Nanda IX when he paid a formal visit to Śakaḍāla at his house during the marriage-ceremony. Vararuci took advantage of this wished-for opportunity. He gathered round him a number of young boys from the street, distributed some sweet-meats, baked peas, etc and taught them to sing the following verse.

न वेत्ति राजा यदसौ, शकडालः करिष्यति ।

व्यापाद्य नंदं तद्राज्ये श्रीयकं स्थापयिष्यति ॥ १ ॥

Na vétti rājā yadasau, Śakaḍālah kariṣyati;

Vyāpādyā Nandam tadrājyē Śrīyakam sthāpayiṣyati.

1. The king does not know, what this Śakaḍāla will do. Having killed Nanda, he will establish Śrīyaka on his throne.

Little boys under temptation of sweet-meats went on daily repeating the verse wherever they met.

King Nanda IX himself over-heard the verse, when he was going out for a ride, one day. The king became suspicious about Śakaḍāla. He immediately sent a secret spy to make inquiries at the house of Śakaḍāla. The messenger informed the king about the exact condition of things he saw at Śakaḍāla's house.

When Śakaḍāla-Mantri went to the king, the next day, to give respects to him, the king sat with his face turned away from him, out of anger. Śakaḍāla was informed that the king was very angry with him and that he was thinking of ruining Śakaḍāl's entire family. Śakaḍāla went home, explained all the circumstances to Śrīyaka, and ordered him—“To-morrow when I bend my head low before the king, at the time of giving my respects to him, you at once cut off my head. On hearing this, Śrīyaka became speech-less. His whole body began to shake with terror. He told his father—“Even an assassin will not do such a cruel act, how can it be done by me?” Śakaḍāla explained, in detail, all the circum-

stances of his case, and said :—"I am a very old man, and am sure to die within two or four years. But by my death, our family will be saved from ruin. Besides, I will keep a virulent poison in my mouth and there will be very little pain to me."

The next day, as soon as Śakaḍāla bent his head low while giving respects to the King, Śrīyaka at once drew out a bright sword from its scabbard, and cut off his father's head. The King shouted—"Ah! Ah! Śrīyaka, What an improper act have you done?" Śrīyaka replied—"I have come to know that my father has become a traitor to the King, and, so, I killed him.' On seeing the faithful devotion of Śrīyaka towards himself, the King was greatly pleased, and he instructed Śrīyaka to take charge of his father's post. Śrīyaka said :—I have my elder brother named Sthūlabhadra, and he is suitable for the post." The King inquired. "How is it that your elder brother is never seen here? Śrīyaka replied —"Mahārāja! He is living at Kośā's house. It is twelve years that he has been living there. The King sent one of body-guards to bring Sthūlabhadra to his palace.

Sthūlabhadra came to King's palace. The King told him to accept the post of the prime-minister. Sthūlabhadra informed the king that he would give a final reply after mature thinking. The King permitted him to do so. Sthūlabhadra, thereupon, went into Aśoka-wādi and began to think :—"Ah! Why should there be a post of ministership for me? My father had a premature death on account of his minister's post. By accepting the post of a minister, one must please the King as well as the public. The burden of administrative work is so great that there is hardly any time left, for thinking about one's self.' Sthūlabhadra had experience about the ordinary course of happenings in this world. His sleeping soul awoke. His soul became tinged with true renunciation of worldly objects, on account of the premature death of his father, and as a result of serious thinking, Sthūlabhadra went to the King's palace, gave his blessing to the King, and went away.

Sthūlabhadra, then, took Bhāgavati Dīksā at the blessed hands of Śruta-Kévalin Ācārya Śrīmān Sambhūti Vijaya Mahārāja. Being endowed with bright intellect, Sthūlabhadra Muni acquired much knowledge within a short time. Besides, he had perfect control over his senses.

Rainy season was drawing near. According to the customary practice of ascetics, Jaina Sādhūs are required to live at one place during the four months of the rainy season. Various sādhus requested permission of the Guru Mahārāja to go to different places. One of them asked permission to remain in Kāyotsarga¹ dhyāna (religious meditation with perfect renunciation of body) near the den of a lion, another, near the hole of a snake, and a third asked permission to remain on the central beam of a well. Sthūlabhadra Muni requested permission to live for the four months of rainy season in the chamber of enjoyments in the palace of Kośā. Guru Mahārāja fully cognizant of the gam, gave permission to them.

Kośā was much grieved on hearing the news of Sthūlabhadra's dīksā. Her mind became very uneasy. Her mother—the chief harlot—explained to her the customary dealings of a prostitute, but her pleadings had no effect on the mind of Kośā who was intoxicated with true love for Sthūlabhadra.

Kośā became exceedingly glad on seeing Sthūlabhadra Muni coming towards her house. Sthūlabhadra Muni came, uttered dharma-lābha (a benediction meaning that all the gains pertaining to this life and the next, can be acquired by doing meritorious deeds), and asked permission for a lodging in the chamber of enjoyments in Kośā's palatial building. Kośā said, "Dear! My own body is yours, why should there be any request at all for a lodging in my chamber? Sthūlabhadra Muni said.—"Those former days of worldly enjoyments are gone. Now I have become a sādhu I can come in only with your permission." Kośā thought:—

“It seems he has come here on account of his inability to bear the burden of the vows accepted by him. He will not say anything now on account of shame. But I will drown him in the pleasures of worldly enjoyments by my artful talk and by putting on fine garments.”

Kośā began to please Sthulabhadra Muni with various kinds of delicious foods, savouries and drinks, different varieties of fruits and vegetables every day. She also tried to make the mind of Sthūlabhadra Muni unsteady by captivating him by wearing fine garments and brilliant ornaments and by amorous glances of her charming eyes; but all her efforts could not produce the slightest effects on the gallant Muni. What can worldly allurements do to a soul coloured with superior knowledge relating to the Supreme Spirit? All her endeavours to infatuate Sthūlabhadra Muni became perfectly unsuccessful like a lighted torch in the midst of water or like a plan of drawing a painting on the sky. Kośā prostrated herself low near the feet of Sthulabhadra Muni and earnestly entreated him to enjoy various pleasures of the world as before.

Sthūlabhadra Muni told Kośā:—“There is a vast difference in my present condition and in my former one, I have, now, become a Sādhu imbued with complete renunciation of worldly affections. I am to walk along the path of religious duty shown by Tirthankaras I have found this saṃsāra (worldly existence) worthless. Youth is fleeting like the fading of the colours of the evening sky, brittle like a broken piece of glass, and it is momentary like a decoration in a dramatic performance. I have for the present come here with the object of instructing you religious subjects By association with Sthūlabhadra Muni and by his excellent preaching, of morally, Kośā at last, abandoned her hereditary custom of prostitution, and accepted the religious faith preached by the Tirthankaras. She became a devout follower of Jaina Dharma. Over and above it, she took a vow that she would not accept any other person for sensual enjoy-

ment except the one who may be sent to her at the king's pleasure.

It is said :—

स्थूलभद्रः स्थूलभद्रः स एकोऽखिलसाधुषु ।
युक्तं दुष्कर दुष्कर—कारको गुरुणा जगे ॥ १ ॥

पुष्क-फलाणं च रसं सुराणं मंसाणं महिलआणं च ।
जाणंता जे विरया, ते दुष्करकारण वंदे ॥ २ ॥

न दुष्करं अंबयलुम्बितोडणं, दुष्करं सरिसवनच्चिआइ ।
तं दुष्करं तं च महाणुभावं जं सो मुणो पमयवणंमि बुच्छो ॥ ३ ॥

कवयोऽपि गिरौ गुहाया विजने वनान्तरे, वासंश्रयन्तो वशिनः सहस्रशः ।
हर्मर्येऽतिरमये युवतीजनान्तिके वसी स एकःशकटालनन्दनः ॥ ४ ॥

यऽग्नौ प्रविष्टोऽपि हि नैव दग्ध —श्छिन्नो न खड्गाग्रकृतप्रचारः ।
कृष्णाहिरन्ध्रेऽप्युषितो न दष्टो नाक्तोऽञ्जनागारनिवास्यहो यः ॥ ५ ॥

वेश्या रागवती सदा तदनुगा षडभीरसैर्भोजनं
शुभ्रं धामं मनोहरं वपुरहो नव्यो वयः सङ्गमः ।
कालोऽयं जलदाविलस्तदपि यः कामं जिगायादरात्
तं वन्दे युवतीप्रबोधकुशलं श्रीस्थूलभद्र मुनिम् ॥ ६ ॥

रे काम ! वामनयना तव मुख्यमस्त्रं
वीरा वसन्तपिकपञ्चमचन्द्रमुख्या : ।
त्वत्सेवका हरिविरञ्चिमहेश्वराद्या
हा हा हताश ! मुनिनाऽपि कथं हतस्त्वम् ? ॥ ७ ॥

श्रीनन्दिषेण-रथनेमिमुनीश्वरार्द्र-बुद्धया त्वया मदन ! रे मुनिरेष दृष्टः
ज्ञातं न नेमिमुनिजंबूसुदर्शनानां तूर्यो भविष्यतिनिहत्यरणाङ्गणे माम् ॥ ८ ॥

श्री नेमितोऽपि शकटालसुतं विचार्य, मन्यामहे वयममुं भटमेकमेव ।
देवोऽद्रिदुर्गमधिरुद्ध जिगाय मोहं, यन्मोहनालयमयं तु वशी प्रविश्य ॥ ९ ॥

- 1 Sthūlabhadraḥ Sthūlabhadraḥ saéko'khillasādhuṣu,
Yuktam duṣkara duṣkara-karaks guruṇā jagé. 1
- 2 Puppha-phalāṇam ca rasam surāṇam am mamsāṇa
mahilāṇam ca
Jāṇantā jé virayā, té duṣkarakaraé vandé. 2.
- 3 Na dukkaram ambaya-lumbi-todaṇam na dukkaram
sarīsavanacciāi
Tam dukkaram tam ca mahāṇubhāvam jam so munī
pamayavaṇammi vuccho. 3.
- 4 Kavayo'pi girau guhāyām vijané vanāntaré vasam
śrayanto vaśinah sahasraśah.
Harṃyē'tiramyé yuavalījanāntiké vaśi sa ékah Śakatāla
nandanah. 4.
- 5 Yo'gnaw pravisto'pi hi naiva dagdhah schinno na
khadgāgrakṛita pracārah.
Kriṣṇāhirandhré'pyuṣito na daṣṭo nākto'njanāgāra nivāsy-
aho yaḥ. 5.
- 6 Véśyā rāgavatī sadā tadanugā sad-bhī rasai-r-bhojanam.
Śubhram dhāmam manoharam vapuraho navyo vayah
sangamah
Kālo'yam jaladāvilastadapi yah kāmam jlgāyādarāt
Tam vandé yuvatī-prabhodhakuśalam Śrī Sthūlabhadram
munim. 6.
- 7 Ré Kāma! vāmanayanā tava mukhya-maṣṭram
Vīrā vasanta pika pancama candra-mukhyāḥ
Tvatsévakā Hari-Virañci Mahésvarādyā
Hā Hā Hatāśa! Muninā'pi katham hatastvam? 7.
- 8 Śrī Nandi, eṇa Rathanémī—muniśvarārdra-budhyā tvayā
Madana! ré munireṣa drṣṭah
Jnātam na Némimuniyambū Sudarśanānām turyo bhaviṣyati
nihatya raṇāṅgaṇé mām. 8.

9 Śrī Némīto'pi Śakatālaputram vicārya manyā-mahé
vayamamum bhatamékaméva;

Dévo'dridurgamadhiruhya jigāya moham yanmohanā-
layamayam tu vaśi praviśya. 9.

1. Sthūlabhadra is Sthūlabhadra,—he is the only one in the entire congregation of sāṅhus for whom (the syllable) “duṣkara duṣkara kārako” i—e the doer of any extremely difficult act (used for him) by his Guru is suitable.

2. I pay homage to the doers of difficult acts, who renounce after having experienced the taste of flowers and fruits, of wine, of flesh, and of young females.

3. The plucking of a branch of mango-tree (by means of arrows shot one after another by Rathakāra who was enamoured of Kośā) is not difficult, and dancing on rape-seeds (done by Kośā on a flower fixed, a needle placed on a pile of rape-seeds) is not difficult. But he—that magnanimous soul—the muni who lived in a group of young females is the doer of a difficult act.

4. The poet says—There are thousands (of persons) living in dwellings on high mountains, in caves, and in solitary interior of forests, who are self-controlled, but one who was self-controlled in the vicinity of young females in an exceedingly beautiful palace, is the son of Śakadāla alone. 3.

5. One who was not burnt although he entered a flame of fire, who was not cut by a blow from the sharp-pointed edge of sword, who was not bitten although he lived in the hole of a black snake, and who was not stained although he lived in a chamber of collyrium.

6. The prostitute was full of affection, always obedient to him, diet was of six varieties of taste; there was a beautiful dwelling-place; also, charming body, and ah! a new combination of age; the time was that of the rainy season.

However, I pay my homage to Śrī Sthūlabhadra Muni-clever in instructing young females—who respectfully conquered Kāma (God of Love).

7. O Kāma (God of Love) A fair-eyed woman is your chief weapon; spring-time, Indian cuckoo, pañcama (the fifth note of the Indian scale of music) and the Moon are your chief warriors; Hari (Viṣṇu) Virinci (Brahma) Maheśvara (Śiva) and others are your servants. Alas! Alas! Bereft of hope! How are you destroyed even by a Muni? 7.

8. O Madana! (God of Love) you saw this muni with the same tender intellect that you saw Śrī Nandiśēna, Ratha-nēmi and other Munis, but you did not know that, having killed you on the battle-field, there will be the fourth one besides, Nēmi Muni, Jambū and Sudarśana

9. Having thought of the son of Śakaḍāla, we think the son of Śakaḍāla to be an only warrior, superior even to Śrī Nēmi-nātha as he being a god, conquered Moha after having mounted a fort on a high mountain, while the son of Śakaḍāla controlled him after having entered the dwelling-place of Moha.

There is a very interesting dialogue between Sthūlabhadra Muni and Kośā and an account of the life of Sthūlabhadra muni (1) in Sthūlabhadra's Siyala-veli by Paṇḍit Vīra-vijayaji Mahārāja (2) in a sajjhāya on Sthūlabhadra muni by Rīṣabha-dās (3) in Sthūlabhadra Caritra (4) in Pariśiṣṭha Parva (5) in Upadeśa Prāsād, and other kindred works.

At the close of the rainy season, Sthūla-bhadra Muni came to his Guru mahārāja. The other three Sādhūs also came. To them, the Guru Mahārāja said duṣkara meaning thereby, that the work done by them was difficult to be accomplished, while to Sthūlabhadra Muni, the Guru Mahārāja said 'atī du,kara" meaning that the work done by Sthūlabhadra Muni was extremely difficult. The three sādhus became jealous of Sthūlabhadra Muni and thought that Guru Mahārāja gave greater respect to

Sthūlabhadra as he was the son of Śakaḍala Mantri. What a very wonderful exploit did he achieve in happily passing the whole rainy season at the house of a prostitute ? On the contrary, we alone have endured severe hardships. They decided to remain during the next rainy season at Kośā's house and passed the eight months previous to the rainy season with great difficulty.

With the advent of the next rainy season, the muni who was living near the den of the lion, requested Guru Mahārāja to give him permission of living during the four months of the rainy season at Kośā's house. Guru Mahārāja prohibited him from doing so, still however, he was determined with much obstinacy to go to Kośā's house. He went to Kośā's house, asked for her chamber of sensual enjoyments as a dwelling-place for the four months of the rainy season, and made it his temporary dwelling-place. Kośā immediately realized that the muni had come to her house on account of his animosity towards Sthūlabhadra Muni. Kośā fed him with excellent food and drink materials. She began to please him with amorous gesticulations and her excellent dance. The muni's mind became excited with the passion of sensual enjoyments by the amorous pastime and by putting on of garments and ornaments of Kośā. Who will not be burnt by fire ? Who will not be infatuated by wealth ?

On seeing the muni excited with sexual passion, Kośā told him- 'I must have wealth' The Muni said "How can we be in possession of wealth ? Kośā told him-You go to Népāl and bring ratna-kambala (a costly shawl) from there." Even during the rainy season, the muni went to Népāl and having pleased the king of that country, he was coming back with the ratna-kambala. On the way, when he was passing through a colony of robbers, he was caught by them. At last, he returned with great difficulty to Kośā's house, along with the ratna-kambala. After a bath, Kośā wiped her body dry with the ratna-kambala brought from Népāl, and threw it away

into a cesspool. On seeing this, the muni who had taken so much trouble for it, said " Ah ! Ah ! Why do you throw away this costly ratna-kambala into a cesspool ?" Whatever plan Kośā intended to bring the bewildered muni to his right senses now came out successful. She told him—"Why are you not ashamed of throwing away your spotless cāritra dharma (ascetic life) for me—an embodiment of filth, foeces, urine, and other disgusting substances—although you have acquired a much-desired existence as a human being"? On hearing this excellent advice of Kośā, the bewildered Sādhū was happily saved from falling into a degraded condition. The muni expressed his thankfulness to Kośā, and having come back to Guru Mahārāja he took penance for this transgression from his accepted vow, and he began to practise severe austerities

There was a terrible famine in the country, lasting for twelve years. Śrī Saṅgha met at Pātālīputra. Sādhūs distressed by scarcity of food began to forget the Siddhāntas. All the knowledge possessed by individual sādhus was collected and arranged. Sacred Learning amounting to complete Eleven Angas was thus collected, but the Twelfth Anga containing Drṣṭi-vāda was forgotten. Śrutakēvalin Ācārya Mahārāja Śrīmān Bhadrabāhu Swāmī was at Nepāl at the time. Śrī Saṅgha sent two sādhus to Nepāl with object of informing him about the condition of affairs at Pātālī-putra, and of bring in him there. He refused to come to Pātālī-putra as he was practising Mahā-prāṇa Dhyāna there. Śrī Saṅgha was offended and a word was sent to Bhadrabāhu Swāmī " What is the penalty for one who disobeys the orders of Śrī Saṅgha ? Two sādhus were sent to Nepāl with the message. Thereupon, Bhadrabāhu Swāmī replied ' Sri Saṅgha should do me the favour of sending intelligent sādhus to me for study. I will give them tuition seven times during the day.' Śrī Saṅgha sent Sthūlabhadra and other intelligent sādhus, to Nepāl for study. But as Bhadrabāhu Swāmī had very little leisure to attend to teaching as he was very busy with his Mahā-prāṇa Dhyāna, a large majority of

sādhūs returned to Pātalīputra. Sthūlabhadra Muni alone remained there, and he continued his study under Bhadra-bāhu Swāmī.

After the death of Śruta-Kévalin Ācārya Sambhūti Vijaya Mahārāja, in Mahāvīra Samvat 156, Śrīmān Bhadra-bāhu Swāmī returned to Pātalīputra, from Népāl. He remained as the Head of the Saṅgha for 14 years.

The seven sisters of Sthūlabhadra who had taken Bhāgavati Dīkṣā went to Bhadra-bāhu Swāmī, and, requesting permission to pay homage to Sthūlabhadra, inquired:—"Where is Sthūlabhadra Muni now? Guru Mahārāja replied.—"He is in the neighbouring guphā (den), you go there." Sthūlabhadra thought:—"Let me show some wonder to my sisters." With the object of showing the supernatural powers of his learning, Sthūlabhadra Muni assumed the form of a lion. Sthūlabhadra's sisters went there, and they saw a lion instead of Sthūlabhadra Muni. They were terror-stricken, thinking that their brother was killed by the lion, and they informed the Guru Mahārāja accordingly. Guru Mahārāja knew the actual state of things and told them to go there again, saying "Go there, Sthūlabhadra is there." Sthūlabhadra saw his sisters, and made inquiries about mutual health. But this frolicsome plan of amusing his sisters, proved disastrous to Sthūlabhadra Muni.

When Sthūlabhadra Muni went to Ācārya Mahārāja Śrīmān Bhadra-bāhu Swāmī for his lessons, the Guru Mahārāja said:—"You are no longer fit for further tuition in dvādaśāṅgī; you have misused the superior powers acquired by you through the medium of your study of the dvādaśāṅgī." Sthūlabhadra recollected the mistake he had committed; he repented much but Bhadra-bāhu Swāmī refused to give him further lessons. At last at the earnest request of Śrī Saṅgha, Śrīmān Bhadra bāhu Swāmī taught him only the text of the last four Pūrvas, but he did not teach him their meanings.

Śruta Kévalin Ācārya Mahārāja Bhadra-bahū Śwāmī appointed Sthūlabhadra Muni as the Head of the Saṅgh in his stead in Mahāvira Samvat 170.

Śrīmān Sthūlabhadra Śwāmī had Bhāgavati Dīkṣā when he was 30 years and he led an ascetic life for 69 years. Out of these years of ascetic life, he was a Muni for 24 years and an Yuga Pradhāna for 45 years.

Sthūlabhadra Śwāmī died in Mahāvira Samvati 215 at an age of 99. He belonged to Gautama-gotra. With the death of Śrīmān Sthūlabhadra Swāmī—the last Śruta Kévalin the undermentioned four things were lost.—(1) The last four Pūrvas i. e. 11-12-13-14 Pūrvas were forgotten. 2. Prathama Vajra-riṣabha-nārāca samhanana (the first i-e. Vajra-riṣabha-nārāca constitution of body; 3 Prathama Samacaturasra samsthāna (first i-e a posture of the body in which the measurements of the four points of the body are equi-distant, were unattainable and 4 A knowledge of Mahā-prāṇa Dhyāna was lost.

It is said:—

केवली चरमो जम्बू-स्वाम्यथ प्रभव प्रभुः शयंभवो यशोमद्रः ।
सम्भूतिविजयस्तथा भद्रबाहुः स्थूलमद्रः श्रुतकेवलिनो हि षट् ॥

Kévali carmo Jambū-svāmytha Prabhava Prabhūḥ Śayyambhavo Yaśobhadrah Sambhūti Vijayastathā Bhadrabāhuh Sthūlabhadrah śrutakévalino hi ṣat.

Jambū Swāmī was the last Kévalin. After him, (1) Prabhava Swāmī (2) Śayyambhava Sūri (3) Yaśobhadra Sūri (4) Sambhūti Vijaya Sūri. (5) Bhadra bahu Swāmī and (6) Sthūlabhadra—these six were śruta-kevalins.

Daśapūrvin Śrīmān Ārya Mahāgiri and Śrīmān Ārya Suhasti-sūri were appointed as the Head of the Church on the death of Sthūlabhadra Swāmī.

CHAPTER IV.

DAŚA PŪRVADHARAS

NO. 8 ŚRĪ ĀRYA MAHĀGIRI AND

ŚRĪ ĀRYA SU-HASTI SŪRI

Śrī Ārya Mahāgiri

Life as a house-holder-30 years; Ascetic life 70 years (out of these, he was a Muni for 40 years, and as an Yuga-pradhāna for 30 years) Total Life-period 100 years. Svargagamana-in Mahāvira Samvat 245. Gotra-Ēlāpatya-gotra.

Śrī Ārya Su-hasti Sūri

Life as a house-holder 30 years, Ascetic life 70 years (out of these, he was a Muni for 24 years and an Yuga-pradhāna for 46 years. Total Life-period 100 years. Svargagamana in Mahāvira Samvat 291. Gotra-Vāśiṣṭha-gotra.

Both the above-named Daśa Pūrvī disciples (Ārya Mahāgiri and Ārya Suhasti Sūri) of Śruta Kévalin Sthūla-bhadraji had been entrusted from their boy-hood to an āryā (sādhvīn) named Āryā Yakṣā—who brought them up with great care and gave both of them sound religious training; and hence it is said that the prefix ārya' has been aptly applied before their names.

By persevering study, and by careful and frequent repetitions of lessons, both the sādhūs, became well-versed in ten (10) Pūrvas-and they began to move about in various parts of the country.

Śrī Ārya Mahāgiri was very clever in religious preaching and through the medium of his highly illuminating and effective sermons, several persons renounced the world and took Dikṣā at his pious hands.

During the latter part of his life, he had an eager desire of leading a life of a Jīna-kalpi sādhu. Although Jīna-kalpa had become extinct during the time of Jambū Swāmī, on account of the superior practices of Jīna-kalpa, Ārya Mahāgiri observed all the religious practices of a Jīna-kalpi sādhu, remaining as he did within the pen of his congregation of Sādhūs.

Ārya Mahāgiri was very often busy in preaching and giving lessons to numerous sādhus and so the entire burden of the management of the Gaccha, rested with Ārya Su-hasti Sūri.

When, one day, both the Yuga-pradhāns went to Pātali-putra (modern Patnā), Ārya Su-hasti Sūri instructed a merchant named Vasubhūti and made him familiar with the Nine Categories viz-Jīva, A-jīva, Puṇya-Pāpa etc. of the Jaina Religion. Vasubhūti tried to explain the main principles to his family-members, but they could not understand any thing as they were dull-witted. So, the merchant Vasubhūti took Ārya Suhasti Sūri to his house and when the Ācārya Mahārāja was explaining the categories to his family-members, Ārya Mahāgiri Mahārāja accidentally came to Vasubhūti's house for bhikṣā (alms). Ārya Su-hasti Sūri immediately stood up and did worshipful salutations to him. On being asked by Vasubhūti the reason, out of curiosity, why he immediately got up and did worshipful salutation, the Guru Mahārāja said.—Mahātmā Śrīmān Ārya Mahāgiri Mahārāja is my worthy preceptor. He practises severe austerities. He always accepts food and drink materials which are not so tasteful and which are fit to be discarded. In case, however he does not get such articles as alms for the day, he observes a fasting for that day. When Ārya Su-hasti Sūri went away from Vasubhūti's house, the merchant told his family-members:—“When such a pious sādhu comes again for bhikṣā (alms) you fraudulently say that these articles of food and drink-material are fit to be discarded, and then give them to him as alms; you will acquire immense puṇya (merit) by such gifts.

When Ārya Mahāgiri Mahārāja accidentally went to Vasubhūti's house the next day for alms, his family-members under instructions from Vasubhūti, tried to give him fraudulently discarded articles of food and drink-materials as alms, but knowing by his superior knowledge that the food and drink-materials were unacceptable, the Yuga-pradhāna Mahārāja returned to the upāśraya without accepting anything. After coming to the upāśraya, Ārya Mahāgiri Mahārāja told Su-hasti Sūri—"By your advice, the family-members of Vasubhūti fraudulently tried to deceive me while offering me alms. Such a thing should not occur in future." On hearing this, the obedient Su-hasti Sūri at once bowed down at his feet, and asked his pardon.

Both the eminent ācāryas went to Avantī Nagari (Mālwā) for the Ratha-Yātrā Festival of Jivanta Swāmī. (Śramaṇa) Bhagavān Mahāvīra). Samprati Mahārāja was the Paramont King. The procession carrying the idol of Vardhamāna Swāmī in a silver chariot went through various parts of the town. When the procession was passing near the Royal palace, the king, who was sitting in a window of his palace, immediately on seeing Ārya Su-hasti Sūri from a distance, had an idea "I have some-where seen this magnanimous extremely tranquil personage". On deep thinking, the king fainted. He was brought to his senses by cold applications. Samprati Mahārāja now had jāti-smaraṇa (a remembrance of an event of his previous life), and he immediately came down from his palace and fell at the feet of the worshipful ācārya, who had rendered him excellent service during his previous life.

During friendly conversation Samprati Mahārāja asked Ārya Su-hasti Sūri—O worshipful Lord ! Do you know me ? The Guru Mahārāja, knowing all the events through the medium of superior knowledge, said—"O Fortunate Man ! While moving about from one place to another we came to Kauśāmbī Nagari. There was a very severe famine at the time It was very difficult for an ordinary man to get food. However, on account of faith and devotion towards us, people became more eager in giving us food and drink-materials. Some sādhus went

to a rich merchants' house for bhikṣā. A miserable beggar followed the sādhus wherever they went and made repeated requests for food-materials. The beggar was very hungry since many days and there was none who can give him food even out of pity in such an awkward condition. The sādhus said.—“The question of giving you food or not rests with our Guru Mahārāja.” The beggar followed the sādhus and coming into the upāśraya, he very piteously requested me for food. By superior knowledge, I knew that this miserable beggar of this life, will be of great benefit to the Jaina Religion during his next life and so, I told him:—If you take dikṣā you will have whatever you like to eat. The beggar thought ‘It is better to endure the slight inconvenience of Cāritra (ascetic life) than to suffer the pangs of hunger and misery.’ and so he took dikṣā. Having got highly delicious food after suffering from hunger for a number of days, the beggar filled his belly full up to the brim. His respirations becoming impeded, the beggar died during the night. On death with only one day's Cāritra (ascetic life) you were born as a son to Kuṇāla, the Lord of Avanti.’

On listening to the account of his previous life Samprati Mahārāja was greatly pleased. With a low bow, he told the Guru Mahārāja:—“O Worshipful Master! You are my only rescuer. Had you not given me Bhāgavati Dikṣā during my previous life, I would not have acquired such a prosperous life. By giving me a pravahana (a boat) in the shape of Cāritra (ascetic life), you have saved me from being drowned in the ocean of worldly existence. I am, therefore, quite willing to do whatever I am ordered to do. Guru Mahārāja said:—“O king! Take the shelter of Jaina Dharma which is the source of the happiness of svarga (heavens), and Mokṣa (Final Emancipation); you will, thereby easily cross the fathomless forest of worldly existence. Guru Mahārāja, then, explained in details the Principles of the Jaina Religion. Samprati Mahārāja became a staunch adherent of Jainism, and he took the Twelve Vows of a House-holder.

One usually does service, meditation, and devotion with a desire of acquiring a benefit which is even invisible. The inner motive of a meritorious act, is the acquisition of a more permanent gain. Samprati Mahārāja had a visible benefit. By Cāritra (ascetic life) of only one day's duration, he acquired immense wealth and a highly honourable position in life; an uninterrupted and permanent faith in Jaina Dharma was firmly established. He used to worship images of Tīrthaṅkāras three times (morning, noon, and evening) every day, and he used to do various works with a keen desire of well-fare for his co-religionists.

He placed the सातक्षेत्र Sāta Kṣétra the Seven Institutions relating to the maintenance of (1) जिनचैत्य Jina Caitya-Temples and monuments of Jinésvaras. (2) जिनबिम्ब-Jina-bimba-Idols -images-foot-prints etc. of Tīrthaṅkaras (3) जिनागम-Jina-āgama -Jaina Scriptures (4) साधु Sādhu-Jaina Monks (5) साध्वी Sādhavī Jaina Nuns (6) श्रावक Śrāvakas-Jaina lay-men, and 7. श्राविका. Śrāvikās-Jaina females--in a flourishing condition by the bestowal of munificent gifts.

Gradually Samprati Mahārāja conquered three adjoining provinces by his powerful strength. He had 8000 feudatory princes in his service. His army consisted of fifty thousand elephants, ten million horses' seven million infantry, and nine million chariots.

The fondness of Samprati Mahārāja for the Jaina Religion went on every day increasing like the tide on a big sea. He beautified the soil of Bharata-khaṇḍa with one hundred twenty-five thousand buildings for Jaina temples. He had got prepared by clever artisans 1½ crore Jina bimbās जिनबिम्ब. Images of Tīrthaṅkaras. A large majority of the जिनबिम्ब Idols of Tīrthaṅkaras now-a-days met with in Jaina temples have been prepared and consecrated during the time of Samprati Mahārāja. He had 36000 Jaina temples repaired. The repair-work of the big temple शकुनिकविहार Śakunika Vihāra at Broach, had been done by Samprati Mahārāja at great cost. Samprati Mahārāja was always in the habit of cleansing his teeth after hearing about

the news of the repair-work of at least one Jaina Temple every day. Besides, he did numerous charties in other directions also, he had 700 dāna-sālās (charity houses) and 2000 dharma sālās (ins; rest-houses) established at different places. Besides this also, Samprati Mahārāja had 11000 deep wells, and square paved wells, got prepared for the use of the general public. A living being who is eagerly attracted towards मालती Malati Jasmine flowers will not be satisfied with a Bābula Tree with prickly thorns, a cātaka चातक bird will not have its thirst quenched with water from a small muddy ditch. In the same manner Samprati Mahārāja had an intense desire of spreading the Jaina Religion throughout the whole of India. He was always thinking of some plans for the spread of the noble Religion.

: 3 :

After some time, Ācārya Mahārāja Su-hasti Sūri moving about from one place to another again went to Avanti Nagari. The Jaina Saṅgha had arranged for a Mahotsava—on the auspicious occasion of Consecration and Establishment of Pratimās (Images) of Jineśvaras in a Jaina Temple. A rathayātrā (Carrying of Jina-pratimā in a silver chariot through different parts of the town) is a very important element during the Mahotsava. The chariot was not yoked with horses but it was being drawn by Śrāvakas (Jaina lay-men) themselves. Śamprati Mahārāja had invited all his feudatory princes on this great festival. When the chariot reached the royal palace, Samprati Mahārāja and his feudatory princes worshipped the Jina Pratimā (the jewelled image of the Jinéśvara) with aṣṭa-prakāri pūjā (worship with the undermentioned eight articles viz. १ जल Jala—water Washing the idol with scented—waters २ चन्दन. candana—anointing with sandal—paste mixed with saffron ३ कुसुम Kusuma.—Fragrant flowers ४ धूप. Dhūpa. Burning fragrant articles before image as an incense. ५ दीपक Dipaka—Waiving a burning ghee-lamp in front of the image. ६ अक्षतपूजा. Akṣata pūjā—Arranging a svastika of rice—grains before the image.

७ नैवेद्यपूजा Naivédya—pujā—Arranging sweet—meats before the image, and ८ फलपूजा Arranging ripe delicious fruits before the image), and addressing his feudatory princes, the King said:—If you are my faithful brothers, you take the shelter of Jaina sādhus. The feudatory princes of Samprati Mahārāja gladly accepted his order. A highly salutary result of this order was that with the spread of the fame of the Jaina Religion in various countries, the vihāra [perigrinations] of Jaina sādhus in different localities became more easy.

One day at mid-night, an idea of spreading Jaina Religion in anārya [uncivilized] countries by sending Jaina sādhus there, sprang up in the mind of Samprati Mahārāja. He sent some strong-willed persons under the garb of Jaina Sādhus, to uncivilized countries and ordered them:—“You should always accept only food and drinks which are perfectly destitute of all the defects of the forty-two defects of food and drink materials, and you should preach the principles of the Jaina Religion, and you should explain them the Rules of Conduct of a Jaina sādhu and the nature of food and drink-materials acceptable to them

Even uncivilized people, thinking that they may be the religious preceptors of Samprati Mahārāja, as they had been specially sent by himself, had great respect for them. They did not accept anything except pure food and drink-materials devoid of defect. They did their work with great devotion. After some time, these uncivilized persons also, became perfectly familiar with the Rules of Conduct of Jaina sādhus, and the seeds of good behaviour towards deserving ascetics became deeply implanted in them.

Having made these uncivilized persons familiar with the rules of conduct of Jaina sādhus, the devout Samprati Mahārāja, one day asked Daśa-pūrvī Ācārya Ārya Su-hasti Sūri:—“Worshipful Master ! How is it that Jaina sādhus do not move about in anārya (uncivilized) countries ? Guru Mahārāja replied:—“Anārya (uncivilized) persons being ignorant and unsympa-

thetic, there is practically no possibility of increase in (1) જ્ઞાન Jñāna-Right Knowledge (2) દર્શન Darśana-Right Belief and (3) ચારિત્ર Cāritra-Right Conduct” Samprati Mahārāja, then, said:- “You once send your sādhus there, and try to know how clever these people are. At the earnest request of Samprati Mahārāja, some intelligent and learned sādhus were sent by Ācārya Mahārāja Ārya Su-hasti Sūri to these anārya (uncivilized) countries, and they were greatly pleased by their competency and good behaviour. When the sādhus, on their return back gave a true account, before the Guru Mahārāja, he was greatly delighted at the keen intellect and religious fondness of Samprati Mahārāja.

- 4 -

The remnants of food and other materials remaining unused by other people at the dāna-sālas (alm-houses) established by Samprati Mahārāja as a token of his pauper life during previous bhava (worldly existence), was taken away by the manager, cooks, and other servants. Now Samprati Mahārāja ordered these persons to give the remnants of food and drink-materials as alms to Jaina sādhus and that he would pay them handsomely on that account. In this way, the remnants of the food and drink-materials were offered to the sādhus as alms, and the sādhus also, thinking the food and drink-materials to be devoid of defect, used to accept them. Ācārya Ārya Suhasti Sūri knew that the food and drink-materials were not perfectly pure but owing to his love for his disciples, he did not say anything in the matter. When Ācārya Mahārāja Śrī Mahāgiri Mahārāja came to know about this state of affairs, he asked Ārya Suhasti Sūri-“Why do you accept food and drink-materials from the king? Ārya Suhasti Sūri replied:- યથા રાજા તથા પ્રજા Yathā rājā tathā prajā. One must act in accordance with circumstances. On hearing this evasive answer, Ācārya Mahārāja Śrī Mahāgiri became very angry and he said:- “We cannot under any circumstance, accept food and drink-materials which are not fit to be accepted. Even in case of water, sādhus should always act in strict accordance with the

rules of sāmācārī—(prescribed usage). You have adopted an altogether a different line of action, it is not, therefore advisable for me to have any connection with you.' On hearing this. Ārya Suhasti Sūri, trembling like a child, with fear, said —“O Swāmi” It is a great fault of mine Please pardon me once more.' Ācārya Ārya Mahāgiri then said :—“It is not your fault. The last (24th) Tirthankara Śramaṇa Bhagavān Mahāvīra had said that after the time of Sthūlabhadra Muni, there will be a slackness in observance of the rules of conduct of ascetics of future generation and we ourselves being the successors of Śruta Kévalī Sthūla-bhadra Swāmi, these words of Śramaṇa Bhagavān Mahāvīra come out to be perfectly true.” Ācārya Mahārāja Śrī Ārya Mahāgiri then went elsewhere.

— 5 —

Ārya Suhasti Sūri moving from one place to another went to Ujjayani Nagari. (Ujjain in Mālvā). He remained out—side the town and he sent two of his sādhus into the town with a request for a dwelling-place. The sādhus went to Bhadrā Séthāṇī and asked for a dwelling-place. Bhadrā Séthāṇī very willingly placed her vāhana-kuti (a place for keeping chariots) at their disposal, and Ācārya Mahārāja Ārya Su-hasti Sūri came and lived there along with his samudāya of sādhus.

One day during fore-night, when Ācārya Mahārāja Ārya Suhasti Sūri was repeating an excellent adhyayana named Nalinigulma, the son of Bhadrā Séthāṇī named Avanti-sukumāla overheard the adhyayana while he was amusing himself on the seventh storey of her mansion. As he went on carefully listening to it, he became engrossed in deep thinking. He came down from his palatial building and having respectfully approached the Guru Mahārāja, he said —“I have some—what experienced the place of which you are repeating the description’ On deep and serious thinking, Avanti-sukumāla had जातिस्मरण Jāti smaraṇa, [a remembrance of an event of his previous life] He said.--During my previous life I was a déva (god) in Nalinigulma Vimāna. Descending from there, I am born here I am desirous of again going there You will be pleased to

show me the way." Guru Mahārāja advised him for dīkṣā.

Avanti—sukumāla went to his mother Bhadrā Śéṭhāṇī and informed her of his intention of renouncing worldly pleasures and taking Bhāgavati Dīkṣā (Initiation into an Order of Jaina Monks). Immediately on hearing the talk, Bhadrā Śéṭhāṇī became very sorry. Avanti—sukumāla was her only son and he was brought up in affluence from his very birth. He was married and was then enjoying worldly pleasures with his thirty-two wives. There was immense wealth, corn etc. Besides, Avanti—sukumāla had never walked out of his palatial building and he had never suffered from the evil effects of exposure to heat or cold. Bhadrā Mātā told him:—"It is easy to talk about dīkṣā but it is extremely difficult to duly observe the strict rules of ascetic life. It really resembles the chewing of iron beads with the help of a set of teeth made of soft wax." All the efforts of Bhadrā Mātā proved futile, as the mind of Avanti—sukumāla was firmly determined.

Avanti—sukumāla had his dīkṣā at the pious hands of Ārya Su—hasti Sūri, but he, being unable to do severe penance of ascetic life, for a long time requested the Guru Mahārāja to give him permission to observe anasana (remaining without food and water till death). Knowing him to be a fit person, the permission was readily granted, and with a blessing from the Guru Mahārāja, the newly initiated Avanti—sukumāla Muni started from the upāśraya. He went into a Kanthéri Vana—forest of Kanthéra Trees—with the object of finding a secluded place for renouncing his body. When Avanti—sukumāla Muni was walking in the forest, he had a deep thorn—prick in his foot and severe hæmorrhage from it. However, without giving any attention to it, Avanti—sukumāla Muni stood steady in kāyotsarga (renunciation of body). Attracted by the smell of blood, a hungry female jackal who had a recent delivery, came to the spot with her offsprings, and she began to eat away the flesh of the legs of Avanti sukumāla. Gradually, being very hungry she ate up the whole body of Avanti—sukumāla Muni. Patiently enduring terrible pains, the soul of the Holy Saint went on

rising high and higher. He saw that all his much-desired wishes were being accomplished. His meditation went on becoming purer without the least faltering, and on death, he was born as a déva (god) in Nalini-gulma Vimāna.

Next day, when Bhadrā Mātā and all the wives of Avanti-sukumāla went to Guru Mahārāja for darśana and vandana (respectful salutation), the Guru Mahārāja told them to go to Kanthéri Vana. When all of them went to Kanthéri Vana and made a search, they saw only bones coloured red deeply with fresh blood, scattered here and there. On seeing the bones tinged with blood of her only son, Bhadrā Mātā fainted on the spot. When Bhadrā Mātā and all the wives of Avanti-sukumāla again went to Guru Mahārāja and knew the true state of affairs, all of them made up their mind to renounce the world, Bhadrā Mātā and thirty-one wives of Avanti-sukumāla, except the one who was pregnant, took Bhāgavati Dīkṣā at the hands of Ācārya Mahārāja Ārya Su-hasti Sūri. The remaining wife of Avanti-sukumāla, gave birth to a male child, who later on had a beautiful जिनप्रसाद Jina-prāsāda-(a Temple of a Jaina Tīrthaṅkāra) named Mahākāla built on that spot, in memory of the death of his father there.

Daśa-pūrvī Ācārya Śrīmān Ārya Mahāgiri went to svarga (déva loka) after anasana (remaining without food and drink materials in Mahāvira Samvat 245. He had eight chief disciples; out of these, Sthavira Bahula and Sthavira Balissaha were prominent. From sthavira Balissaha, started उत्तर बलिस्सह-गच्छ the Uttara-balissaha Gaccha.

Umāsvāti Vācaka Mahārāja-the author of 500 works including Tattvārtha Sūtra etc was the chief disciple of Sthavira Balissaha.

Syāmācārya-The author of Prajnāpanā Sūtra was the disciple of Śrīmān Umāsvāti Vācaka Mahārāja.

Śrīmān Śyāmācārya was a contemporary of Ācārya Su-pratibaddha Sūri.

Śrīmān Ārya Suhasti Sūri went to svarga (heavens) in Mahāvira Samvat 291.

During this, time that is to say, 220 years after the Nirvāṇa of Śramana Bhagavān Mahāvira, the fourth Nihlava named Sāmucchēdika had made his theory known and dvī kriyā vadi Gaṅga the fifth Nihlava appeared 208 years after the Nirvāṇa of Śramana Bhagavān Mahāvira.

NO 9. ŚRĪ SUSTHITA SŪRI AND ŚRĪ SUPRATIBADDHA SŪRI ŚRĪ SUSTHITA SŪRI

Life as a house-holder 31 years; Ascetic life 65 years out of this, he was a Muni for 17 years and a Yuga-pradhāna for 48 years; Life-limit 96 years; Svarga gamana in Mahāvira Samvat 339. Gotra—Vyāghrāpatya-gotra.

Śrī Susthita Sūri and Śrī Su-pratibaddha Sūri were disciples of one and the same Guru namely of Śrīmān Ārya Suhasti Sūri. Śrī Susthita Sūri was the chief disciple and successor and Śrī Supratibaddha Sūri was taking care of the samudāya of sādhus; and hence the names of both are joined together.

Śrī Susthita Sūri was born at Kākandī Nagari. The brilliant activity of his knowledge went on increasing soon after dikṣā. As Ārya Susthita Sūri had very carefully recited the text of the Sūri - mantra composed by Gaṇadhara Mahārāja Indrabhūtai Gautama (Gautama Swāmī), one crore (ten million times) at Kākandī the Śrī Sangha of Kākandī rejoicingly named the samudāya (the Congregation) of sādhus of Ārya Susthita Sūri as कोटकगण Kotika Gaṇa

Commencing with Gaṇadhara Mahārāja Śrīmān Sudharmā Śwāmī, the samudāya (congregation) of Sādhus was tech

nically called निर्ग्रन्थगण Nirgrantha Gaṇa, now the same came to be called as Koṭika Gaṇa

After rendering great beneficent services to the Jaina Community, Ārya Sūstṛita Sūri went to svarga (heavens) in Mahāvira Samvat 339, when he was 96 years old. He belonged to Vyagrāpatya gotra.

ĀRYA SUPRATIBADDHA SURI

No authentic information is available about Ārya Su-pra-tibaddha Sūri.

VĀCAKA-VARYA UMĀSWĀTĪ MAHĀRĀJA

Vācaka-varya Umāswātī Mahārāja was born in the town named Nyagrodhika. He was a Brāhmaṇa by caste and his ancestral religion was Śaivism. His mother's name was Umā and his father's name was Swātī and from the names of both his parents, he was named Umāswātī. He belonged to Kaubhīṣaṇa gotra. Here the word Vācaka is indicative of a knowledge of Pūrvas.

Śrīmān Umāswātī Vācaka-v. rya was highly well-versed in Sanskrit language and he possessed profound control over the different branches of the Sanskrit Literature. He renounced the world and had his dīkṣā, when he was 19 years old. (Mahāvira Samvat-733 or A. D 154.)

After having carefully studied all the existing works of Jaina Canonical Literature, Vācaka-varya Umāswātī Mahārāja has very briefly included all the subjects of intrinsic value in his excellent-monumental-work, Tattvārthādhigama Sūtra which was composed at Kuṣumapura or Pāṭali putra (modern Patnā in Bihār and Orissā) The work is a monumental sacred epitome of Jainism. There is not a single Jaina doctrine or dogma which is not expressed or implied in these aphorisms. How great and authoritative the Tattvārthādhigama Sūtra is, can be judged from the large number of Commentaries that have been written on the Sūtra

Śrīmān Umāswāti Vācaka-varya is considered to be the first prominent writer in the Sanskrit Language on Jainā Scriptures. Kālikāla Sarvajña Ācārya Mahārāja Śrīmān Hēma-candrācārya gives him the highest rank among all the prominent writers of the times, in the Sanskrit Language.

Śrīmān Umāswāti Vācaka-varya is the author of 500 works on various subjects. All the works composed by him are not available. Only 1. Tattvārthādhigama Sūtra 2. Praśama Rati Prakaraṇa 3. Jambū-dvīpa Samāsa Prakaraṇa 4. Śrāvaka Prajnapti 5. Pūjā Prakaraṇa 6. Kṣētra Vicāra etc. are available. The rest are unavailable. A proof of the authorship of Śrīmān Umāswāti Mahārāja can be had from Vividha Tīrtha Kalpa by Śrī Jina Prabha Sūri, and also from the Commentary by Śrīmān Haribhadra Sūri on the author's Praśama Rati Prakaraṇa. There are several quotations from the learned author's works, found in commentaries on Śrī Uttarādhyayana Sūtra, Śrī Thāpāṅga Sūtra, and in Pancāsaka.

HISTORY OF COMPOSITION

The under-mentioned story about the History of Composition of Tattvārthādhigama Sutra has been given in a recent publication * and it deserves to be noted though there is no proof of its authenticity in any of the works of Jain Canonical Literature.

A very interesting story is told of how this Great Gem of a Jain Sacred book came to be written

In Gujarat (Saurāṣṭra) there lived a Jainā-layman, Dvaipāyaka. He was a very pious man and withal learned in Jainā religious lore. He was anxious to write some really great Jainā book. But worldly cares forbade the éxecution of such an unworldly undertaking. To conquer this obstacle he made a vow not to take his food unless he had made at least one aphorism every day. Thus, if he missed adding one aphorism

* Tattvārthādhigama Sutra. Volume II of the Sacred Books of the Jainas—Edited by Mr. J. L. Jaini. 1920.

to his book any day, he had to go fasting for that day. For the theme of his book he took Liberation. And put his resolve that very day in practice. He thought out and made the first aphorism as दर्शनज्ञानचारित्र्याणि मोक्षमार्गः । Darśana, Jñāna, Cāritrāṇi Mokṣa-mārgah-Belief-Knowledge, Conduct (united) constitute the Pāth to Liberation. Fearing lest he should forget it he transcribed it upon a side of a pillar in his house.

Next day, Dvaipāyaka chanced to go away from his house on some business. In his absence his house was visited by a Saint. The wife of Dvaipāyaka, herself a pious woman, received the Saint and entertained him. The Saint's eyes fell upon aphorism on the pillar. He thought over it for a moment and then added the word सम्यक् Samyak, before it; and departed.

When Dvaipāyaka returned and saw the correction in his aphorism, he questioned his wife. She had not seen the Saint do it, and she said so; but she suggested to the husband, that it must have been made by the Saint.

The lay man—author on this, ran at once to find out the noble Saint, to whom he was indebted for such an invaluable and radical correction. He came upon an order of monks at the out-skirts of the town and saw the head of the order sitting in his radiant peace. He at once, concluded that this must be the Saint. He fell at the feet of the Saint and made a most humble and heartfelt entreaty that the work was beyond his poor laymans' wits and that the Saint should oblige him and the world by completing the book the first aphorism of which had been corrected by the Saint in such a providential manner. The Saint was moved by compassion and he finished the book.

This Saint was none other than, our Umāswāti and the completed book is the Tattvārtha Sūtra.

Very little is recorded about the life-incidents of Śrīmān Umāswāti Mahārāja. The following verses of the प्रशस्ति praśasti-Concluding benedictory verses of Tattvārthādhigama Sūtra, give some idea of the author's spiritual lineage—

वाचकमुख्यस्य शिव-श्रियः प्रकाशयशसः प्रशिष्येण ।
शिष्येण घोषनन्दि-क्षमणस्यैकादशाङ्गविदः ॥ १ ॥

वाचनया च महावाचकक्षमणमुण्डपादशिष्यस्य ।
शिष्येण वाचकाचार्यमूलनाम्नः प्रथितकीर्तेः ॥ २ ॥

न्यग्रोधिकाप्रसूतेन विहरता पुरवरे कुसुमनाम्नि ॥
कौभिषणिना स्वातितनयेन वात्सीसुतेनार्घ्यम् ॥ ३ ॥

अर्हद्वचनं सम्यग्-गुरुक्रमेणागतं समुपधार्य ।
दुःखार्तं च दुरागम विहतमर्ति लोकमवलोक्य ॥ ४ ॥

इदमुचैर्नागरवाचकेन सत्त्वानुकम्पया दृढम् ।
तत्त्वार्थाधिगमाख्यं स्पष्टमुभास्वातिना शास्त्रम् ॥ ५ ॥

यस्तत्त्वाधिगमाख्यं ज्ञास्यति करिष्यति च तत्रोक्तम् ॥
सोऽव्याबाधसुखाख्यं प्राप्स्यत्यचिरेण परमार्थम् ॥ ६ ॥

- 1 Vācaka-mukhyasya Śiva-śriyaḥ prakāśayaśaḥ praśiṣyēṇa
Śiṣyēṇa Ghośanandi kṣamaṇasyaikādaśaṅgavidan 1
- 2 Vācanayā ca mahāvācaka kṣamaṇa muṇḍa-pāda śiṣyasya
Śiṣyēṇa vacakācārya mula nāmnaḥ prathita kīrtēḥ 2
- 3 Nyagrodhikā-prasūteṇa-viharatā puravaré Kusuma nāmnī
Kaubhīṣaṇina Swati tanayēna Vatsī sutenārghyam 3
- 4 Arhadvacanam samyag gurukramēṇāgatam samupadhārya
Dukkhārtam ca durāgama vihata matim tokamavalokya 4
- 5 Idamucāi-r-Nāgara vācakēna sattvānukampaya dṛiḍdham
Tattvārthādhigamākhyam spaṣṭamuvāswātinā śāstram 5
- 6 Yastattvādhigamākhyam jñāsyati kariṣyati ca tatroktam
So' vyābādha sukhākhyam prāpsyatyacirena paramārtham.

ĀRYA ŚYĀMĀCĀRYA

Ārya Śyāmācārya was a learned disciple of Śrīmān Umā-swāti Vācakavārya. He was the author of **प्रज्ञापनासूत्र** Prajñāpanā Sūtra which is an upāṅga [an additional supplement] of Samavāyāṅga Sūtra—the Fourth Aṅga. Among the Aṅgas, the scope of Bhagavati Sūtra is extensive. Among the Upāṅgas, that of Prajñā-panā Sūtra (Pannavaṇṇā Sūtra) is extensive. It contains 36 chapters and it treats of dravyānuyoga. The arrangement of the subject-matter is in the form of questions and answers on the model of one by Gaṇadhara Mahārāja Indrabhūti Gautama and Śramana Bhagavān Mahāvīra in Bhagavati Sūtra.

There are two commentaries on Prajñāpanā Sūtra of Ārya Śyāmā-Cārya-viz, 1. By Ācārya Mahārāja Śrīmān Hari-bhadra Sūrji, and 2. By Ācārya Malaya-girji.

Ārya Śyāmācārya had a disciple named Sāṇḍilya who composed Jita Maryādā.

सिरिइंददिनसुरी दसमो, इकारसो अ दिनगुरु ।

बारसमो सीहगिरो तेरसमो वयरसामिगुरु ॥ ५ ॥

5 Śrī Indadinna Sūri dasamo, ikkaraso a Dinna-guru
Bārasamo Sīhagiri, térasamo Vayarasāmi guru 5

१० तत्पट्टे श्री इन्द्रदिनसुरिः ।

११ तत्पट्टे श्री दिनसुरिः ।

१२ तत्पट्टे श्री सिंहगिरिः ।

१३ तत्पट्टे श्री वज्रस्वामी ।

10 Tat-patté Śrī Indra-dinna Sūri

11 Tat-patté Śrī Dinna Sūri

12 Tat-patté Śrī Sinha-giri

13 Tat-patté Śrī Vajra Swāmi.

The tenth paṭṭadhara was Śrī Indra-dinna Sūri; the eleventh, Śrī Dinna Sūri, the twelfth Śrī Sinha-giri, and the thirteenth paṭṭadhara was Śrī Vajra Swāmī.

Śrī Indra-dinna Sūri succeeded Ārya, Su-sthita and Ārya Supratibaddha Sūri as the tenth-paṭṭadhara.

During this period i.e 453 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra, there flourished Kālakā-Cārya—the vanquisher of King Gardā-bhilla.

According to Paṭṭāvalī, there was a very prominent ācārya named Ārya Khaputācārya at Bhrigukaccha—Bharuca-Broach 453 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra. The author of Prabhāvaka Caritra says that it was 484 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra.

Ārya Maṅgu Sūri lived 467 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra.

Besides these, there were Vridhha Vādī Sūri, Pādalipta Sūri, and Śrī Siddhasēna Dīvākara by whose miraculous powers, a beautiful pratimā (idol) of Śrī Pārśva Nātha became manifest by the bursting open of Śiva-līga on the repetition of Kalyāṇa-Māṇḍira Stotra in Mahākāla Temple at Ujjayinī-(Ujjain, Mālwā). Siddhasēna Dīvākara, then, instructed king Vikramāditya in the Principles of the Jaina Religion. The rule of Vikramāditya commenced 470 years after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra.

King Pālaka had his rājyā-bhiṣēka on the night of the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra.

The calculation of 470 years is as follows:—

Kings	Years.
King Pālaka	60
Nanda Dynasty	155
Maurya Dynasty	108
Puṣpa-Mitra	30
Balamitra-Bhānumitra	60
Naravāhana	40
Garḍa Bhilla	13
Śaka	4
	470

11 Śrī Dinna Sūri succeeded Śrī Indra-dinna Sūri as the eleventh Patta-dhara.

12 Śrī Sinha-giri succeeded Śrī Dinna-Sūri as the twelvth Paṭṭadhara.

13. Śrīmān Vajra Swāmī succeeded Śrī Sinha-giri as the thirteenth Paṭṭadhara.

Śrīmāna Vajra Swāmī possessed jati smaraṇa jñāna (knowledge of events of previous lives) from his infancy. He protected the Śrī Sangha from the ravages of a severe famine through the medium of his आकाशगामिनीविद्या Ākāśa-gāminīvidyā (art of flying in air) He brought 2000000 flowers for puṣpā (worship) of Śrī Jineśvara Bhagavān from Māhēśvari Nāgarī when they were forbidden by a Baudha King in Deccan. He was highly respected by gods. He was the last ācārya with a knowledge of Ten Pūrvas. From him started the Vajra-śākhā.

During the interval between Ārya Suhasti Sūri and Śrīmān Vajra Swāmī there were the under mentined seven Yuga pra-dhānas namely 1 Śrī Guṇa Sundara Sūri (2) Śrī Kālkācārya 3. Śrī Skandilācārya 4 Śrī Rēvatī mitra Sūri 5. Śrī Dharma Sūri, 6 Śrī Bhadra Guptācārya and 7. Śrī Guptācārya.

Śrī Guptâcârya who defeated his own disciple Rohagupta, in his discussion about Tri-râśika mata (a belief that all the objects in the Universe belong to categories of Jīva (living-objects) A-Jīva (material non-living objects) and no-jīva) went to Svarga (heavens) 548 years after the Nirvâṇa of Śramaṇa Bhagavān Mahāvīra. Pilgrimage to Śrī Siddha-giri (Śatrunjaya Hill in Kāthiāwār) had stopped owing to molestation from a Vyantara god during the year 525 after Mahāvīra Bhagavāns' Nirvâṇa and Jāvadashāh, a wealthy merchant of Madhumati (Mahuā in Kāthiāwār) had all the temples on the Śatrunjaya Hill re-built, 570 years after the Nirvâṇa of Śramaṇa Bhagavān Mahāvīra.

10	Śrīmān	Indra dinnasūri,	[Gotra]—Kauśika;
11	Śrīmān	Āryadinasūri,	[Gotra]—Gautama;
12	Śrīmān	Sinhagiri,	[Gotra]—Kauśika.
13	Śrīmān	Vajra Swāmi	[Gotra]—Gautama.

Nothing more remarkable is known to have happened during the period of all the three, above mentioned Paṭṭadharas. During the time of Śrīmān Indradinnasūri, there came to be Śrīmān Kālakācārya. Moreover, about the same time were born Khaputācārya, Arya Mangu, Śrīmān Vṛddhavadīsūri, Śrīmān Pādaliptācārya and Śrīmān Siddhasēna divākara Sūri. Śrīmān Sinhagiri was profoundly learned. He was the teacher of Śrīmān Vajra—Swāmi. It is also said that he possessed the knowledge of previous births.

ĀRYA KĀLAKĀCĀRYA.

He was the son of Surasundari and Virasinha, the king of Dhārāvāsa. He had a sister named Saraswati. Once, while going for a ride outside the city, he accidentally met Guṇākara-Sūri who also saw in him a most worthy student. Hence after imparting 'the three-pearl like preachings (Ratna-trayee), he told him the true philosophy. Just after knowing the truth, the king requested his revered teacher to give him Dīkṣā. The

teacher asked him to get, first of all, the permission of his parents. After acquiring the permission, he, with his sister Saraswati, took up to lead a religious life in the prime of youth. As time passed on Kālaka Muni by his sharp memory and extraordinary intelligence acquired the knowledge of all the Sciences (śāstras). So the teacher appointed him on his own seat.

Once, while on a journey (Vihāra), they came to Ujjayinī where King Gardabhilla was ruling. The king once, happened to see the beautiful nun (' Sādhvi '). His mind became enchanted. He was fascinated Cupid made him blind. Through his heroic soldiers, he kidnapped her. Kālaka Sūri approached him in his royal hall, and with all due respects, tried to bring him to senses. Even Śrī Saṅgha, the secretaries also, and all the people tried their level best to persuade him. But "sensuality and sentiment are wide as the holes asunder"! He had lost all his senses and turned blind. So he turned a deaf ear to all. At last Kālaka Sūri, with the martial lustre on his face took up an oath to uproot the King Gardabhilla.

Then Kālaka Sūri and his followers again started on a journey and came to the kingdom of śākhī kings on the bank of the river Indus (Sindhu). Attracting and winning over the hearts of all the 96 kings, they made them their friends. Once while the king was chitchating, a messenger from the emperor came in the court and handed over to him a dagger! The king looked at it and became pale!

"What is the matter," the Ācārya asked him. The Maṇḍaleśa replied, "The emperor has ordered, me to cut off and send him my own head! Besides, on the dagger is carved figure '96' which suggests that he is enraged on all these 96 kings," Kālaka Sūri consoled him. Then, all the kings were called, a secret conference was held and Kālakasūri led them to Saurāṣṭra. After the rainy season was over, when he ordered them to march forward they drove his attention to

the fact that they were short of money and many other means. So, Kālakācārya went to a potter's house and dipped the nail of his little finger into a kiln prepared for baking bricks. And it turned into pure gold! He offered it to the kings; and again they started. On the way, they conquered two countries, Pāncāla and Lāṭa, and arrived on the borderline of Mālvā. Gardabhilla got the news of their arrival. Yet, vain he was of his powers. So, he ignored it!

Acārya knew about Gardabhilla's knowledge of Sorcery. That is why, he warned the kings saying, "Do not be lazy, even if you mark him quite negligent about war. The king on every 8th and 14th day worships the Gardabhi Vidyā (Sorcery). When thus, the whole ceremony of worshipping is completed the Sorcery herself, in the form of a Gardabhi, begins to bray, and who-so-ever hears the sound, is doomed to death! So, every one of you should remain at least three miles away from it. And let there be with me one hundred and fifty skillful archers who are expert enough to shoot the target merely by a sound, so that, as soon as the Gardabhi will open her mouth to make a sound, I shall be able to fill it with arrows" Thus he showed them the way of escaping the danger, and they did as directed. No sooner did Gardabhi opened her mouth to bray, then they filled it with arrows. She lost her temper and became furiously angry upon Gardabhilla! And dashed him on the earth! Then, she threw excrement and refuse on him, and in a great agitation went away. Kālara Sūri caught him and the revered noble nun—Saraswati was liberated. She showed her mercy on him. So he was released. He ran away in a jungle where he was devoured by a lion. The sacred nun-Saraswati was again offered her own sacred place.

- 2 -

There ruled, in Broach, a king named Balamitra who had an elder brother named Bhānumitra. Both of them were sons of Kālaksūris' Sister. So, when they heard about the glorious deeds of Kālaka Sūri they sent their secretary for him

and celebrated a great festival to welcome him with great pomp and honour. But the royal priest was vain and obstinate. So he plotted to remove Kālakācārya. He approached the king and said, "The most revered Ācārya is fit to be worshipped like a God, My Lord ! That the citizens may transgress his steps is, I think, a sin. So . I request your honour to think on it." How could the simple-hearted king trace out any evil intention behind these wicked words ? He, on the contrary, took the words very seriously. He was perplexed. He told the priest, "I myself, have invited him to pass these four months here. Now how can I myself again arrange to send him else where ?" The priest saw that he succeeded in hitting the nail on the head. He answered, "Do not worry my Lord ! I shall find out the simplest and easiest way for it." Then he, on the name of the king, made a proclamation that people should offer sweets and other best preparations to the Holy Ācārya and his other followers. Hence, the followers got daily such a food as was considered to be unworthy for them. Consequently they got tired of it, and informed the Ācārya about it. The Ācārya thought it advisable to go to Pratiṣṭhāna Nagar of King Śātavāhana who was a Jain. He made a great ceremonial reception, and welcomed the Ācārya.

Now as the holy days of Paryuṣaṇa were approaching King Śātavāhana requested the Ācārya, "In our country we celebrate the Indra Dvaja Festival on the fifth day of the bright half of Bhādrapada month. So, please, arrange to perform the Anniversary-Parva (Samvatsary) on the sixth day, so that I may be able to perform Ārādhana (Sacred rites)." The Ācārya replied, " O king ! No Tirthaṅkars or Gaṇadharas had ever, formerly, transgressed the fifth day. So the Anniversary Parva cannot be held after that date. " Then, the king requested him to arrange it on the 4th day. The request was granted. Thus the Anniversary-Parva which was on the 5th day, is since then held on the 4th day.

It is impossible to draw a wholly correct biography of

Kālakācārya, as no reliable material throwing light on his life can be available. The reason is that history speaks of three or even more than three-Kālakācāryas. So, it is most difficult -almost impossible-to distinguish one's life from another. The following are the facts known about them:-

- (1) Telling about the fruits of a sacrifice before the King Datta;
- (2) 'Nigoda-Vyākhyāna' before Indra;
- (3) Reading about 'Nimitta' (cause or instrument) before the Ājivakās;
- (4) 'Anuyoga Nirmāṇa';
- (5) The destruction of Qardabhillā;
- (6) Keeping the 4th day as the Anniversary Parva;
- and (7) Abandoning an ungentle student.

Thus, these seven different stories are intermingled about their lives.

Moreover, some believe that the 96 kings came here from Irāna (Persia) and not from Sindha. Besides, there are differences of opinions also as regards Ācārya's journey from Broach to Pratiṣṭhānapura. Some also maintain that from Ujjain he went to Pratiṣṭhānapura, and then declared to celebrate the 4th day instead of the 5th.

Nothing more is known about his Guru's (spiritual teacher) or about his Gac'cha (lineage). But no doubt, he was the promoter of the age. The very fact that not only he altered the date from 5th to 4th but also succeeded in passing the change as authoritative and just by the Jain Saṅgha, shows how magnanimous must be his influence upon the Saṅgha. He travelled upon a vast field-up to Pratiṣṭhānpur in the South, in the west upto the channel of Phares and Sākistān, and in the east upto Pāṭaliputra (Modern Patnā).

ĀRYA KHAPUTĀ CĀRYA

In the city of Broach, very well-known and beautiful on account of the attractive Temple of Śrī. Muni Suvrata Swāmi

there lived Kḥapuṭācārya So sharp was his power of remembrance that he had studied all the sciences (Śāstra) within a very short period. The title of Vidyācākravartī (Emperor in the field of knowledge) was conferred upon him. He had, as his student, his own consin [sister's son] Bhuvan who was equally intelligent and could at once grasp up knowledge merely by hearing.

The Baudhis were, at that time, very powerful. The time also was of controversy. From the city of Guḍaśāstra came to Broach a very wellknown Bauddhācārya [a priest of that religion] to debate; and he wished to vanquish the Jina-rule (Jina Sāśana). "Many go out for wool, and come home shorn;" in the same way he came to conquer, but himself was conquered by the supreme theory of Syādvāda. All his efforts turned fruitless. At last he lost his temper and fasted unto death. After his death, he became a Yakṣa.

Due to the natural enmity of the previous birth, the Yakṣa tried to give anguish to the Sādhus and Saṅgha by creating troubles every now and then. The Saṅgha [Union] sent two representatives to Ārya Kḥapuṭācārya to request him to take immediate steps. Kḥapuṭācārya called Bhuvana, one of his students, and gave him a skull with the instruction that he should never try to open it and see the contents within. Then, he left the place and came to the city of Guḍaśāstra in which there was a Yakṣa-temple. Ārya Kḥapuṭācārya entered the Yakṣa-temple, and lied down with his legs rested on the Yakṣa's ear. When a worshipper of Yakṣa came, he was shocked to see the sight. He atonce ran to the king and reported about it. The king also was horrified to hear the news. He became maddened with wrath; ordered his soldiers to drive the the man out. They ran down to execute his orders, but the Ācārya, envelopping his whole body with his garment, was enjoying a peaceful sleep. The soldiers who failed to awake him again returned to the king, who, then, ordered them to beat him severely with staves and stones. As soon as this

order was executed there came a great roar from the harem! The female ushers ran down to the king, and cried out, "A havoc is created. My Lord! Some invisible person is torturing severely our queens with staves and stones!" The king realised that the Ācārya must be an accomplished man with supernatural faculties. The king was really terrified by his miracles, and succumbed to him. He bowed down to the Ācārya, begged his pardon repeatedly, and prayed to be calm and merciful on him.

The Ācārya, then, ordered the demi-god (Yakṣa) to accompany him. And, to the wonder of the people there, even other goads also followed him! Moreover, even two gigantic stone-rollers, which would require atleast a thousand men to move them, also began to roll behind them! The king and the people who were amazed by such miraculous powers became more attached to Jainism. Atlast, as the king requested, the Yakṣa was allowed to go back to his place, and the stone-rollers also were placed back on their proper places.

Meanwhile, there came from Brōāch two sages (munies) and reported, "Bhuvan has violantly broken of the skull, read the paper inside it, and has acquired the powerful Ākruṣṭi Mahāvidyā. He is puffed up with vanity, and delights in eating all the preparations fit for a house-holder. When the sthavirs advised him not to behave in that way, he ran away to the Bauddha Monks. From there, he sends, through the air, vessels filled with sweet-meats to the places of wealthy Jains, who are, thus, attracted by his powers. Hence, O God! stop all this mockery of our Jain-rule!" The Ācārya heard them patiently. Then he started from Guḍaṣastra Nagar for Broach. While on his way, he loosened and threw in the air some invisible huge stones with which were dashed those vessels, going through air, and were turned to pieces. Bhuvan saw the sight, and could conjecture that his teacher was approaching. He fled away and concealed himself in a Bauddha Temple. Ācārya,

following him, entered the temple and made even the Baudha-image bow him.

Ārya Khaputācārya's student, named Mahendra, also possessed such powers, and was a masterhand at Siddha-Prābhruta-vidya.

Ārya Khaputācārya made the Jina-Sāsana more glorious. According to reference from paṭṭāvali he flourished somewhere about 453 years after the Vira Nirvāṇa, while 'Prabhāvaka—caritra's writer dates him 485 years after the Mahāvira Nirvāṇa

ARYA MANGU.

While travelling, Ārya Mangu came to Mathurā Nagari. He possessed an extraordinary style of preaching which gratified the people. The people taking him to be the most able Ācārya and thinking that they have here a chance of acquiring religious merits [Puṇya '] offered him as alms, tasty sweet-preparations of food. As time passed on, he became more and more attached to such types of food;—so much so that, he, then, disliked to go any-where else. This conduct of his was not at all in keeping with the duties of an ascetic. At last dying an untimely and an improper death, he became, in the same town, a demi-god [Yakṣa].

Remembering his past, he became afflicted with remorse. "When a thing is done, advice comes too late!" In the same way, as for himself, he thought it was too late. What had befallen him could not be undone. But still, he could save his followers (Śiṣyas). So, when once his followers were returning from Sthandila Bhūmi, he made up his mind to pick up the opportunity to meet them and give them a piece of advice. So, on the way, he stood with his tongue prolonged from his mouth. The followers came, and were astonished to see

the sight. They asked him the purpose of doing such a thing. In reply, the yakṣa reported his whole story and advised them not to be attached to the senses of taste—to restrain them.

This Mangu Sūri flourished after 467 years of Vira Nirvāṇa.

SRĪ VR̥DDHAVĀDISŪRĪ AND SIDDHASENA DIVĀKARASŪRĪ

Srī Skandilācārya, preaching great souls on the way while travelling, once, arrived at the city of Koṣālpura where a Brāhmin named Mukunda had the chance of meeting him. The Ācārya preached him 'Bhavitavyatā'. His knowledge dazzled him, who at once took up dikṣā from the Ācārya.

Once, he came to Broach. Even though aged, he had a great zeal for studies. So, he used to burn midnight-lamps; besides, he had a bad habit of murmuring loudly while reading. Ācārya, who came to know about this, called him and said, "O worthy one! it is not advisable to shout while reading at night, as you know that thereby, you may become the cause of awakening those uncultured people, who, if they get up from sleep at night, may be tempted to be engaged in violent deeds. So, you must not be obstinate, he paid no attention to the advice. He did not care for it! Once one of his students joked, "Sir! Is it that, by acquiring so much knowledge, you are going to make even a wooden pestal bear luxuriant foliage?!" Mukund Muni kept silence, but the joke was too hard for him to bear. He felt much. He was much pained. He firmly determined to achieve more knowledge, more prowess. With this view he went to Kāshmir, and there in the temple of Goddess Shāradā he practised severe penance; abandoned all the four kinds of food. After twenty-one days

of such a horrible Tapaścaryā, at last, the Goddess of Speech was pleased and blessed him to be the brightest jewel among paṇḍits.

He returned back; and to the surprise of those who joked he made a wooden pestle bear luxuriant foliage ! The people were struck with wonder. Even the Vādīs became tongue-tied. His master—Skandilācārya—, recognizing his wonderful prowess, appointed him on his own seat, and named him most appropriately Vṛiddhavādī sūri.

At that time, Vīra Vikram's rule was at its zenith, and he was known all over India. He had a family—priest named Dévarṣi who had an intelligent, and an able son named Siddhasēna. He had defeated even great scholars in debates. So he became puffed up and began to regard himself as the most learned Paṇḍit. To him it was clear that there could not exist any scholar so great as he was ! He was intoxicated with vanity. He came out to prove himself most worthy. Just to show his worthiness and importance, he tied bandages over his abdomen, fastened a ladder round one of his shoulders; on the other shoulder, he placed a net, took up a spade in one hand, and in the other, a bundle of grass ! With such a strange appearance he started on a journey, and came to Kaṛṇāṭaka. The king there, asked him the reason for putting on such surprising attires. He said, "I have to take care of my belly so that it may not be burst with the heavy load of knowledge I have grasped; and hence, these bandages ! If some Paṇḍit may rise up to debate, I am sure to overthrow him; this ladder indicates his befall ! But in case, he runs away and dives into deep water, here is the net ! And the spade is here, to dig the ground and find him out if he hides under—ground ! But if he is defeated, I have kept this bundle of grass ready, so that I can draw out a blade of grass from it, and force him to pick it up from the ground with his teeth !"

The learned men of Kaṛṇāṭaka could not stand against him in debates. Then, he travelled through Mahāraṣṭra, Maga-

dha, Kāshmir, Gauḍa and many other countries, but none dared compete him.

But vanity never wins; mere pride is no power. In Kausāmbi Siddhaséna got a bold*man who told him on his face, “Why do you boast like this? If you really want to contest,—well!—go and face that Lion amongst paṇḍits! Debate with him! It seems, uptil now you have really played with children. But now your strength will be measured. To conquer that man is really a hard nut to crack. You are puffed up with vanity, because uptil now you have not met him.”

By such words, Siddhaséna felt insulted, and lost his temper. His vanity was wounded. He inquired as to “the lion amongst paṇḍits.” Then, taking an oath to defeat him, he started for Broach.

Just after arriving there, he inquired about Vriddhavâdî; but was informed that he had gone on a journey (vihâra-). The news pleased him, for he thought, “Vriddhavâdî feared me, and that must be the cause of his running away! But I am not such a fool to let him escape so easily!” He actually ran after him and met him on his way. Vriddhavâdî began to offer him a few words of admonition. But could Siddhaséna keep calm? He at once lost his temper and said, “I have not come here to hear all these preachings. I want to hold with you a debate. I am Siddhaséna,—the conquerer of great orators. Merely the utterance of my name is enough to create fear-sensation in the minds of my opponents. They run away as deers run away when they hear a lion's roar! I would not let you go! Either confess your defeat or win me over, and make me your pupil.

The shrewd Vriddhavâdî could know that Siddhaséna is proud of his knowledge. From the lustre of his face, he also conjectured that he must be a versatile genius able to spread wide the Jina—rule. So he addressed him calmly. Saying,

“Well, Brother ! Here I am—ready for any discussion But who is here to act as a judge ? So, first of all, call together a body of arbitrators (Panca) ” Siddhaséna could hardly wait for selection He hurriedly appointed some cowherds as judges; and at once started the debate. He put forth very strongly in Sanskrit language, arguments from his side on the science of Grammar, Logic, Mīmāṃsā, and Védānta.

Then, came the turn of Vṛddhavādī Sūri. He thought that to speak Sanskrit before those cowherds was just like throwing pearls before swine ! So, he composed a song in a simple language which they would easily follow, and sang it in a pleasing way. The cowherds were pleased, and they declared that Vṛddhavādī had won the debate.

Siddhaséna, as he was bound by an oath, requested Vṛddhavādī to accept him as his pupil. The Guru replied, “Siddhaséna ! This was not a proper debate How can these poor cowherds measure the value of scholarship ? Better we should go in some royal court and hold a debate there.” But, though vain, Siddhaséna was also true to his words. He said, “O teacher ! You have the capacity to set your sails as the wind blows You know well to serve the times. You have surely won. So, be kind to accept me as your disciple just now.” In spite of this request, the Guru Mahārāja brought him to Broach and again vanquished him in a debate, held before the royal-court. Then he willingly gave him ‘Dīkṣā’ and he was named Kumud Candra.

Within a short period, he learned almost all the sciences, as if he was formerly acquainted with them ! The teacher became pleased with his extra-ordinary intellect and offered him the little of the Sarvajna Putra After some time, he was made an Ācārya and was called Siddhaséna Sūri.

Once, while travelling, he came to Ujjainī the capital of King Vikramāditya. The people cheerfully greeted him by shouting loudly his name, saying “Hail, the Sarvajna-putra !” The king was not a Jain. So out of natural jealousy, he did

not bow him openly; but just to know his prowess he made a mental salute. Siddhaséna could read his mind, looked at him and loudly said, "Dharma Lābha!" When the king asked him the reason of uttering so, he said, "This is the fruit of your mental salute." The king was highly astonished and ordered to offer him one crore (ten million) golden coins. Sūriji said:— "We-saints-need no money! Free those persons who are in debt." The king carried out his orders, and started, on his own name, an era which is up to this time prevalent.

While travelling, Sūriji came to Ćtrakūṭa (Citor) where he saw a pillar and was wonder-struck. It was prepared from different medicinal herbs! He recognized them one by one from their smells, and then prepared from different medicinal plants, a paste which was then besmeared upon the top of the pillar. And at once opened an entrance—door, from which Suriij brought out a book. He opened and read the first page of it from which he could know two secret Vidyās. By one iron could be turned into gold! It was called Suvarṇa-Sidhi. By the other, when the magical mustard-seeds were thrown into water, there could be created a horse-man, accounted with arms! But as soon as Sūriji began to turn the page and read the second one, a warning from the blue was heard: "Stop, please!" So, he replaced the book, and atonce the door was closed!

Some time passed away He, once, came to Karmāpur whose king Devapāla was also attracted to him and pleased with him. About the same time Vijayavarmā, a neighbouring king, attacked Karmāpur with a big army. Devapāla was not in a position to win him over. He approached Sūriji and asked his advice. Suriij, using those two Vidyās, created a great army of mounted soldiers, and an inexhaustible quantity of money. As soon as Vijayavarmā came to know about this, he ran away. From that day, Devapāla became a staunch follower of Sūriji, and he accepted Jaina Dharma; also the king gathered the assembly of the people and conferred upon him the title of

‘Divākara.’ The king, thinking him to be most fortunate to get such a Guru, requested him to stay there; and used to send for him a pālakhī* daily to call him in his Durbār-Hall. By reverence daily, Siddhaséna became a little-bit proud. In his daily duties also, he became lazy. He almost forgot his duty of abandoning all Parigrahas (belongings)

Vrddhavādi came to know about all these. He thought of bringing his able student to .senses again. He went there and silently took his place amongst the servants who used to carry Siddhaséna’s Pālakhī. When he got the opportunity, he relieved one of the servants from carrying the Pālakhī, and placed his own shoulder to carry it! But as old he was, he could not bear the burden, and so, his shoulder began to tremble. Siddhaséna sitting inside marked it and said, “भूमि भारभराक्रान्तः स्कन्धः किं तव वाधति ?” In haste instead of वाधते he spoke the incorrect form वाधति. His ‘guru’ atonce caught up his error and replied, “न तथा वाधते स्कन्धः यथा वाधति वाधते!” Hearing this reply, he was simply struck with wonder! He doubted that it must be his ‘Guru’. He ordered the servants to stop the Pālakhī; and getting down, postrated himself before his feet. Out of shame, he could not utter a single word, but asked for some atonment. The Guru told him to try for the welfare and uplift of the people of this world, and then he went away.

Siddhaséna, who was thus again reminded of his duty by Guru, wandered from town to town. One day, he came to Broach. He thought that all the sciences written by Gaṇadharas and Tirthaṅkars are in Ardha-māgadhī Language which is too simple and primary. “What if I may rewrite them in sweet Sanskrit? Thereby I can render a great service to Āgama.” Thinking so, he approached the Guru-Mahārāja and asked for his permission to do so. Guruji nodded his head, and added that even by thinking like that he had really insulted the writers of those sacred books, so he should do the tenth Pārancika-Atonement. While practising it, he should abandon

* Pālakhī—a palanquin.

the Gachha, should secretly follow the religion and do severe penance for twelve years, during which he should preach 18 kings; and then, he should again take up Dikṣā. Hearing those words, he changed his dress, and in a concealed form started off. After a few years he came to Ujjayinī, went to the royal palace, and asked the door-keeper to go and inform the king that some unknown saint had come to see him, so he might let him know whether he would meet him or not. The generous king at once called him, and Siddhasēna began to recite Ślokas (verses) of his praises :—

(1) “O king! The praises, made by the learned scholars, that you are ever-ready to give away (as gifts) anything, are false, because you have neither given your back (i.e. ran away) to your enemies, nor have you ever given your heart to any woman other than your own queen.”

(2) “O king! As you have kept as your beloved the Goddess of Speech upon your tongue, and on your lotus-like hand always rests the Goddess of Wealth, the Fame, in the form of your lady being greatly annoyed by the sympathetic treatment that her two co-wives get from you, has as if lost her temper, and so wanders in different countries.”

(3) “O king! Whence did you learn such an extraordinary archery—by the power of which Mārganaugha (a number of arrows) comes towards you instead of going forward; and the Guṇa (the bowstring) goes in the opposite direction?”

The purport this verse means to convey, is that Mārga-
naugha (a number of mendicants) approach you with a hope to get some alms from you, and so, your ‘Guṇa’ (fame) travels even in far off countries.

(4) “O Lord of the earth! As soon as the warning trumpet of your marching with your army, blows, the pots of hearts of your enemies are cracked and broken; and the wonder is that the stream of water that flows from the pots, runs heavily through the eyes of the wives of your enemies!”

As he finished one by one all these verses, the king one by one looked in the four directions and atlast sat at his feet. It meant that he had offered him the whole kingdom spreading in all the four directions. But the disinterested saint did not want it. Then the king with a great honour kept him in his kingdom. Once, while the king went to the temple of Śiva, Siddhaséna who was with him turned back from the doors. The king asked him the reason. He said "Śiva would not be able to receive my homage (Namaskāra)". The king was astonished, and he became eager to know why it was so ! Siddhaséna atonce began to pray, and as soon as he recited the eleventh Uāthā of Kalyāṇa Mandira, the Śiva Liṅga was broken off, and from it appeared the Pratimā of Avanti-Pārśvanātha ! The news of this wonderful miracle spread over many many countries. Thus Siddhaséna atoned and fulfilled the vow taken by him. As he had thus atoned, the Guru, again, welcomed him in the Saṅgha and offered him the seat of an Ācārya. He gave 'Pratibodha' to Vikramāditya and through him he led a saṅgha to Satrunjaya and Girināra.

Siddhaséna's era was not Tarka.—Pradhāna, but was Āgama-Pradhāna. But, after the composition of Gautam's "Nyāya-Sūtra", Tarkavāda became prominent, and he was the best logician (Tārkikī) He was the founder of Jaina Tarka Śāstra, and was the first to compose a 'Tarka Prakaraṇa' named "Nyāyāvatāra" in Sanskrit. Moreover, by translating "Sanmati Prakaraṇa" a well-known Tarka-Grantha, into Prākṛit-Āryā verses—he rendered a unique service to Nyāyavāda.

Siddhaséna has composed thirty-two Dwātriṅśikās from which twenty-one Batrīshis are available even to day.

From his works it seemed that Siddhaséna was not merely a logician but was also a great Dārṣanika (philosopher). Not only did he possess the knowledge of the three well-known Jainétara—(other than Jaina)—philosophies—'Saṅkhya', 'Vaiśeṣītha', and 'Bauddha,' but also was well-versed in Nyāya, Vēda, Upani

śads etc. He did Anaśana (fasting unto death) in Pratiśṭhāna-pura district, and obtained 'svarga' (heaven).

PĀDALIPTA SŪRI

In the city of Kośāla in the reign of king Vijaya Brahama, there lived a merchant named Fulla, who had a wife named Pratimā. For a long time they craved for a child; Pritimā tried many medicines, and did many Mantra-tantras also, but she did not succeed. Atlast, she worshipped the Goddess Vairotyā whom, when she was pleased, she asked her how to obtain a child. The goddess told her to drink the water by which the feet of Nāgahasti Sūri are washed. Pratimā atonce went to the Upāśraya, and saw a 'muni' carrying the pot of the water. She requested him, obtained the water and drank it. Then she bowed down to the Sūri-Mahārāja, who, as if looking deep into her destiny, said, ' Keeping a distance of ten feet from us you have drunk the water. So your son also will be prosperous if he is ten miles away from you. More-over, you will get other nine sons.' Hearing this, Pritimā replied, " O Sage ! I shall offer unto your honour my first born. For, what am I to gain if he is not to stay with me, as you just now told me. ?"

As days passed on, she became pregnant, and at the proper time gave birth to a handsome little son whom she offered at the feet of Guru-Mahārāja. Gururji handed him over to her with the instruction of nurishing him, and training him properly and carefully. He was given the name of Nagendra. When he became eight years old, Guru-Mahārāja kept him with himself.

Nāgahastisūri had a spiritual brother named Saṅgama Siṅha whom he gave Dikṣā as instructed by the Ačārya. Then the little sage was kept for studies under Maṇḍana. He was very intelligent and had sharp memory. He could grasp up even the lessons given to other Munis also. Then what to talk of those

given to him ? Within one year he became a great scholar of Grammar, Logic, Literature etc.

One day, Guru-Mahārāja sent the little—sage to bring canjee (gruel). He brought it, and also gave him a most poetic and picturesque description of the woman who gave it. Afterwards Guru-Mahārāja appointed him on his own seat, and giving him the name of Pādalipta, taught him Ākāśa-Qāmini-Vidyā (The science of flying in the air).

Then, he was sent to Mathurā to widen the Jina—śāsana. From there, he went to Pāṭaliputra where ruled king Muṇḍaka. About the same time some body offered a small ball covered over tightly with a net so that the inner part was not at all visible. Just to test the new comer, the king sent it to Pādalipta Sūri who could, atonce, see that the string of the net was covered with wax. So he dipped the ball into hot water, Found out the knot of the net-string and untied it, and sent it back to the king. The king was greatly pleased. To have a further test, the king again sent him a wooden stick polished from both the ends, so that the the top-end and the bottom one could not be marked out. Guru-Mahārāja placed it into water, as the bottom-part was heavier than the topone, it went down. He marked both the ends and send it to the king, who again sent him a small box whose lid was not visible. That riddle was also easily solved by Guru—Mahārāja who placed it into boiling water and found it out, opened it, and sent it back to the king.

Now came the turn of Guru—Mahārāja who, with a view to test the royal ministers sent them a round gourd-bowl which was tightly covered over with a net. Now could untie it. At last Guruji did it.

Once, the king got a strong headache which was atonce cured by the Guruji with his magical powers. So, the king was more attracted. Then after travelling in some cities, they came to Oṃkārapura.

Though extra-ordinarily intelligent, he appeared like a boy, as he was very young. Once while he was playing like a child, some Śrāvakas who had heard about his prowess, came to bow him, and asked him, "Where is the holy-residence (Upāśraya) of his holiness Pādaliptasūri?" He answered them properly and then, through another door, went inside and sat quietly on his seat. The śrāvakas came, and were amazed to see the same boy, whom they had seen playing, sitting on the elevated seat! Then, he preached them. They returned amazingly, and felt that Ācārya should give him time to play also. Then, he won over all the Paṇḍits who came for debating.

While travelling in different parts, he won over all those who hated Jin—Śāsana. Brāhmins from Pāṭalipur, envied him; so, by the request of the saṅgha he went there through air! the Brāhmins took to their heels,—as soon as they heard of his arrival.

Pādaliptasūri used to besmeare his feet with a paste before starting on a pilgrimage of five places. With a view to know the medicinal herbs which he used in the paste, Nāgārjuna, one of his students, used to wash his feet and then by smelling the water tried to find them out. Thus he could mark out 107 plants! Then he prepared a paste besmeared it and tried to fly; but like a cock he could only fly over a very short distance and then would come down. The Gururji came to know about this adventure of his Siśya, and thinking him to be an able person, he taught him how to prepare it. Then, out of reverence for his Guru, Nāgārjuna built and populated a city named Pādalipta [Palitāṇā] at the foot of mount Śatrunjaya

Pādaliptācārya wrote a book on science, named "Nirvāṇa-kalikā", and wrote on Jyotiś Śāstra also. Being conscious that the end of his journey of life was near, he went on Vimalācala (Śatrunjaya) and after a severe meditation for thirty-two days,

had “Kāla Dharma” and got his seat amongst the divine souls.

No. 13-ŚRĪ VAJRASWĀMĪ.

House-holder's life	:	8 years;
Cāritra Paryāya	:	80 years;
	[Vrat-Paryāya for 44 years and Yuga-Pradhāna 36 years].	
On the whole	:	88 years.
Obtaining Heaven in	M. S	584.
Gotra [lineage]	: Gautama-gotra	

In the city of Tumbavana in the country of Avanti, there lived a merchant named Dhana who had a son named Dhanagiri. From his very childhood, he was fortunate to get the company of scholars. And so, from his young age his mind was detached from all the pleasures of this world. Hence, when his father inquired for a bride for him, he showed his clear disinclination for marriage. In the same city, lived Dhanapāla who had a daughter named Sunandā whom he gave in marriage to Dhanagiri with great importunity. He had, also a son named Ārya Samita, who, as he had no fascination for worldly pleasures, accepted Dikṣā.

Sunandā and Dhanagiri passed their married life happily, and after a short time Sunandā became pregnant. Then, the soul of Tiryag Jumbhaka Déva (who had heard ‘Pundarika-Adyayana on Aṣṭāpada Mountain before Śrī Gautama Swāmi) was re born. While she was pregnant, one day Dhanagiri told her, ‘Darling! I wish well of you as well of the little one inside your belly! But, as for myself, now I have made up my mind to approach Śrī Sinhaḡiri, before whom your brother Ārya Samita had taken Dikṣā, and accept cāritra dharma’. Sunandā tried her level best to convince him not to leave her; but can one

who has once fixed his goal and started his journey, stop and return back ?

At the proper time, Sunandā gave birth to a child. Her maiden-friends joked, and said to the child, “ O little one ! Had your father not accepted cāritra, we would have celebrated this occasion with great pomp. ” The child was thus reminded indirectly of his previous birth. He also got before his mental eye the picture of his previous divine life. He also became impatient to get Dikṣā; but was helpless, as he was too young ! He began to cry. Thinking that his mother, perhaps, might get tired of him and so might abandon him, he continued crying. Sunandā actually got tired of him. She passed six months anyhow; but felt as if she had passed more than six years !

Śrī Sinhagiri, with Ārya Samita, Dhanagiri, and many other Sādhus, once, while travelling, came to this very city. At the time of Goçari (time for fetching food) Dhanagiri asked the Guruji for his orders. Guruji could see everything by his supernatural powers; so he said, “ My gentle boy ! Bring whatever you get. Do’nt wait to think whether it is Saçitta or ‘A-çitta’ ! ” They went to the city, and accidentally came to the house of Sunandā who was greatly-tired of that boy. So she got a good opportunity. She told Dhanagiri, “ Take care of your son, please ! I am really tired ! You may carry him away and maintain him ! ” Saying so, she handed over the child, with whom Dhanagiri came to the Guruji. The child was so heavy that Dhanagiri could hardly keep his hand straight. The Guru saw this and said, “ This boy would be as strong as the Vajra. (Thunder bold” From that day he was called by the name of Vajra Swāmī. Guruji handed him over to the Sādhvis to rear him properly. Sādhvis handed him over to the care of the shayyātaries (the Śrāvikās who gave Upāśraya).

Vajra Swāmī became three years old by sucking. The Sādhvis used to do ‘Āvruttis’ (repetition) of eleven Aṅgas; so, Vajra Swāmī also grasped up the knowledge of the eleven Aṅgas

While travelling, once, they, with Dhanagiri, again came to that very city. After giving away her child, Sunandā had repented heavily. So she thought of using this opportunity for getting her son back. She approached the Sādhu and asked him to give her son back. The problem was placed before the Saṅgha, the king also received the complaint, and, atlast, it was decided that an open meeting should be held, and the boy should be allowed to approach any body; and who-so-ever he would approach would be allowed to take the possession. Consequently, a meeting was held in the royal-hall. Sunandā tried to attract the child by numerous toys and sweets etc; but Vajra Swāmī paid no attention to her. Finally, when Dhanagiri showed him 'rajocharaṇa', he went near him. At last, Sunandā also lost all her interests from these worldly pleasures, and accepted Dīksā from Sinhagiri.

Once, while they were travelling with the Guruji, it began to rain heavily. All the Sādhus went under a Yakṣa-maṇḍapa to get shelter. At this time one of Vajra Swāmī's god-friends came to test him. He came in the form of a Sārthavāha and requested Guru-Mahārājā to visit his place for food. Guruji saw that the rain had stopped, so he sent Vajra Swāmī to fetch 'gocari'. The god, on the way, spread innumerable small frogs; hence, Vajra Swāmī entered a small hut which was just near, and stood there till the way became clear, again. After some time, when he reached safely the place of the Sārthavāha, he marked that the feet of the person offering gocari did not touch the ground at all! His eyes also were as if fixed; he was offering 'Kolā pāka' which could not be available in that season! Seeing all these, Vajra-Swāmī said "Please! We cannot accept a Déva-Piṇḍa". The god was pleased, he appeared before him and gave him Vaikṛiyalabdhi. In the same way, once, while he was accepting Ghee, he recognized that the giver was a god, and so, kindly rejected to take it. The god was pleased and offered him Ākāsha-Gāminī - Vidyā (The science of travelling in the air).

Once, while Guruji had gone to sthāṇḍila-bhūmi and all other Sādhus had gone for goṇari, the little sage arranged, around him, all the Upakaraṇas in proper order; placed himself in the middle, and began to give 'Vācanā' of eleven Aṅgas. Meanwhile, Guru Mahārāja came near, heard the charming and serious tone, and when he saw through wall-holes this playing of the little-sage, he became greatly pleased. Then, with a view that the little-Muni might not be ashamed, he uttered loudly, "Nisihi!" by hearing which, Vajra-Swāmī at once replacing all the Upakaraṇas in their proper order, came out, and removed the dust from his Guru's feet.

Looking to Vajra Swāmī's great prowess and at the same time such an humble nature, Guruji decided to treat him in such a way that all his latent capacities might be completely developed, and in 'vaiāvratyā' etc. also he may not be disregarded. So, calling all his students, he said, "We are going in the neighbouring villages, and shall return in a short time."

"We, also, like to accompany you," the disciples replied.

Then Guruji told them that it was not proper for them to wander in such small villages in such a big number; as, it would lead to Ādhā Karmas and other faults.

"But, then, who would give us Vācanā?" The disciples placed before him their difficulty.

Guruji replied, 'Well! Vajra will do it!'

The Śiṣyas were astonished for a while, but then they thought that what their Guruji said, could not be otherwise. So they kept silence. And in the next morning, Vajra Swāmī gave such an interesting 'Vācanā' in such an easy way that even a block-head would easily understand it. So, after some days, when the Guruji returned, all of them highly appreciated Vajra's powers before him, and said, "Please, manage that we may daily get 'Vācanā' from Vajra Swāmī"

Thinking this to be the proper time for Vajra's rising prosperity, Guru-Mahārāja imparted to him a knowledge of almost all the sciences. Then, he told him to go to Bhadrugupta Sūri into the City of Avanti, and learn Daśapūrva; because there was no other scholar who could compete with him in that subject. Vajra Swāmi carried out his revered teacher's order and started for Ujjayini. When he reached it, it was night time. So he passed that night outside the city. On the other side, Bhadrugupta Sūri on that very night, got a dream that somebody took away the pot of milk from his hands, and was over-pleased by drinking it. Early in the morning, when he was telling to his pupils about the dream, Vajra Swāmi appeared. After bowing down politely, he told him the reason of his coming there. Bhadrugupta Sūri also could mark him to be the most able person, he imparted to him all the knowledge he possessed, and after the studies were over, he sent him back to his Guru, who, then, offered him the seat of 'Ācārya' and handed over to him the management of the whole Gaṇḍhāra.

Once, while travelling, Vajra Swāmi came to Pāṭaliputra, stayed in a garden, and he, assuming a deformed appearance, gave the people a sermon. People began to remark that the Sādhu's physical appearance was not at all in keeping with his sermon. But on the next day, he appeared in his natural handsome form and preached them. The people were struck with wonder. Hearing from the Sādhvīs about his awe-inspiring personality and extraordinary prowess, Rukminī, the daughter of Dhana Śrēṣṭhi of that city, became affected and told his father that she would not marry anybody else except Vajra Swāmi; she would better prefer death to marrying anyone. Hence, Dhanaśrēṣṭhi approached Vajra Swāmi and requested him to accept Rukminī, and added, "I shall offer you ten millions of jewels in dowry. So, please, be kind to consider my kind request!" Vajra Swāmi replied, "Śrēṣṭhi! You seem to be a simple-hearted man! As you yourself are immersed in the ocean of the worldly pleasures, you want others to follow you! But bear in mind, that all those pleasures are volatile and transi-

tory. If your daughter is really attracted towards me, she may follow my path of admonition. It is the only easiest and the best way !' Thus he succeeded in the convincing him; gave her Dīkṣā, and admitted her into the group of nuns

After a few years, broke out a terrible famine in that land. All the beasts and birds, and human beings were placed in great difficulty. Śrī-Saṅgha also could not bear to look at their pains. Those who were wealthy were so much afraid that they dared not open their doors even! Poor persons used to rob away whatever they happened to see. Even Sādhus did not escape from the cruel grasp of starvation. So, Śrī-Saṅgha requested Vajra Swāmi to protect the people from this calamity. Vajra Swāmi consoled them. Then by his magical power spread a large carpet upon which sat the whole Śrī-Saṅgha, and travelling through the air, they all came to Mahāpur where there was Buddha-rule. The citizens began to abuse and envy the Jain-religion. Even the king's ears were poisoned. Buddhas plotted against Jainism. They threatened the gardeners, and told them not to give a single flower to any Jaina for worshipping their gods during the Paryuṣaṇa holi days. Śrī Saṅgha was shocked, because it would be most improper and mannerless not to offer flowers to the gods on those great holi-days so the Saṅgha reported the whole matter to Vajra Swāmi and requested to take immediate steps for the sake of their own religion. Vajra Swāmi, atonce, went to the city of Māhēśwarī through air-way. There was a florist-friend of his father named Paḍit, who honoured him and asked him the reason of his coming. Vajra Swāmi told him what had happened, and requested him to supply him with flowers. He offered him 20 lacs of flowers. From there, he went to the Goddess of Wealth upon Kṣhudra Himavanta-Mountain and brought from there 'Thousand-Petal-lotus-flower, for Jina--worship. When the people of Mahāpura came to know about this, they felt ashamed, and the king also accepted Jaina-religion

Once, Vajra Swāmi got Śleśma-disease. So, he obtained a

piece of dry ginger; and used only a small piece from it. The other piece, for further use, he placed on his ear. But through mistake, he forgot it. So in the evening, when he was performing Paṇḍiléhana it fell on the ground. Vajra Swāmi took it to be a bad sign. He thought that he was that much negligent! It was a small mistake on his part. Then his life must be very short, he thought. He felt that he must atone for his mistake, Hence, he made up his mind to fast severely.

Once again, there broke out a famine which lasted for twelve years! Vajrasēna (Vajraswāmi's pet student) called his students and said, "Don't you worry! I shall maintain you by obtaining food by my magical powers." But the students replied that it would be considered as an improper conduct on their part, so they would not take such food. Then all the 500 Śiṣyas came to Vajra Swāmi who, then, with all of them (with the exception Vajrasena and one trifling little-boy-sādhū) went on a mountain to fast; that little sādhū, afterwards, could mark his own fault, and as an atonement went to that mountain base and performed 'Pādapopa-gamana'-tasting. Just as Ghee melts away when placed near fire, in the same way, the body of that little boy melted away before the hot slab of that rock. Vajra Swāmi told the whole story to his Śiṣyas. Then, every one of them separately sat down upon a rock where there were no insects. (All of them took their seats on different rocks.) At that time some demi-god came to harass Vajra-Swami, but failed to do any thing. Then, thinking that Kṣetra-deva was not pleased, he, with few others, went on to another rock, and leaving the body in deep meditation, fasted unto death; and atlast obtained a place in the heaven. At the time of Vajra Swāmi's leaving the earth, Indra himself came there in his celestial carriage, took a round and arranged the deep forests and big trees in proper order. So from that day onward, that mountain was called Rāthāvarta. This holy place was, probably near Vidiṣā (Bhelsā) in South-Mālvā.

Vajra Swāmī showed his skill at the right moment and maintained the dignity of the Jaina Command (Śāsana-Prabhāvanā). His accepting the sadhu's life from his very boyhood and his scholarship are sufficient evidences of his greatness. After his "Swarga-gamana" (lit.=going to heaven) these three things-[1] Dasapūrva, [2] Fourth Samhanana and [3] Fourth Sansthāna -were abolished. Vajra-lineage started after his name.

Nothing is known about-whether Vajra Swāmī had composed some Prakaraṇas or written some volumès or not. There is nowhere any reference about it. There is an important reference about him in the 3rd Adhyāya of Mahā Nīṣītha-Sūtra-which informs that before Vajraswāmī, Panca-Maṅgala Mahā-śrut Skandha (Panca-Namaskāra Sūtra) was only a separate sūtra; there were commentaries and critical notes etc. written on it, but as time passed on, all of them were destroyed, So Śrī Vajraswāmī composed the Panca Maṅgala-Mahā Śruta Skandha in its original Sūtras. It also seems that Navkāra-Mantra was formerly an independent Sūtra, but after Vajra-Swāmī arranged it before the sūtras, upto this day it is attached there as the Ārambha-Maṅgala (a auspicious beginning) of the Sūtras

Vajra Swāmī's time was the time of remonstrance. Even in the hard days of famine, Sādhus preferred fasting to obtaining food by magical powers and eating it when other persons were dying of starvation. Moreover, at that time Idol-worship was also very prevalent. That a man like Vajra Swāmī might take so much pains to bring flowers clearly indicates that Catya-pūjā must have been a prominent part of worshipping in our religion, and that must be the reason why he used all his powers for that

BHADRAGUPTĀCĀRYA

He was Vajra Swāmī's teacher. When Vajra Swāmī finished his studies before Sinhagiri who also felt that he was yet able to study more, Sinhagiri advised him to go to Avanti and study further Śruta before Bhadra-guptācārya. On the other side, Bhadra-guptācārya got a dream that some guest had come to his place and drunk away his whole pot of milk. He related this news to his pupils and added, "Some one, who will study the whole of Daśapūrva thoroughly will come to me!"...While he was conveying them this news, Vajra Swāmī approached, saluted him and with due respects stood before him quietly. Looking at his towering personality and sharp intelligence, Bhadruguptācārya imparted to him the knowledge of Daśapūrva and then, after it was finished, sent him back to his Guru.

At the time of Bhadruguptācārya's last days, Ārya Rakṣita Sūri performed Ārādhana. He (Ā. Rakṣita) was the student of Ācārya Toṣaḥputra who had ordered him to go to Vajra Swāmī for further studies. Accordingly, when he went there, he also met Vajra Swāmī's Guru-Bhadruguptācārya who, thinking him to be the most able person, said, 'Ārya Rakṣita ! May you be my helper in these—my last days !' Ārya Rakṣita Sūri did the same and performed such a nice Upāsana that Bhadruguptācārya had to praise him and say; "You may—for further studies—approach Vajra Swāmī but do stay in a different Upāśraya (residence) and take your food, drinks etc. separately; because whosoever will take food with him or will sleep with him even for a single night, will meet with his Kāla Dharma (death).

There is difference of opinion between 'Paṭṭāvalī' and 'Duṣṣamā Saṅgha-stavayantra' about the services rendered by Ārya Rakṣita Sūri to Bhadruguptācārya. Bhadruguptācārya, then, finished his life-time and went to the other—higher world.

RENOVATION OF SATRUNJAYA GIRI BY JĀVAḌA SHĀH:—

In Kāmpilyapura there lived a merchant named Bhāvaḍa who had a religious-minded wife named Bhāvata. By an unfavourable stroke of fortune, wealth left them. Yet not, only did he maintain his full faith in the religion, but also he became more and attached to it. Once, when two saints visited their place, Bhāvata asked them when they would get wealth again. The saints replied, "To-day in the market will be brought a mare of a superior breed. You do buy it. It would fetch you tremendous wealth!" Bhāvaḍa Shāh did the same and after some time the mare gave birth to a beautiful colt, who when he became young, shone out to be a unique horse in the whole world. Hearing about its fame, a king, named Tapan, bought it for three lacs of rupees. Then, Bhāvaḍa bought numbers of other mares who gave births to many gem-like young-horses. Then, he offered many best horses—all of the same colour and tribe—to King Vikrama who was highly pleased and who in return, gave him 12 cities including Madhumatī (the present Mahuvā in Kāthiāwār).

Everything comes of itself to a fortunate man! Just after Bhāvaḍa entered Madhumatī, his pregnant wife at home, gave birth to a beautiful son—as if East giving birth to the Sun at dawn. They celebrated his birth-day with great pomp, and named him most appropriately Jāvaḍa.

At this time, Kapardī-yakṣa,—the demigod-protecting Śatrunjaya, Giri had become vain and cruel. The area of about 50 miles around the mountain was turned desert-like. No one dared to go there on pilgrimage. Kapardī used to devour even human-

beings, and then, throw flesh, blood, bones etc. upon the mountain. None dared visit that mountain out of his fear. Grass had also abundantly grown over all the ways. In that condition, there was but one hope : that some most powerful Ācārya might visit the place, re-protect the mountain and appoint a new demigod; pilgrimage would be possible then and then only !

After the death of Bhāvada, Jāvada ruled over his territory and protected the people. During this period the Moghals attacked Saurāṣṭra and robbed away abundant wealth, corn, and carried away as slaves many persons. On the other hand, Ārya Jāvada protected his own religion also in anārya land ! Once while he was travelling in that anārya territory, he met some Sādhus who, as they saw him, said, ‘O ! You are going to be the renovator of Śatrunjaya !’ Hearing so, he went home and began to worship the Goddess Ākréswarī. After one month’s worship the goddess became pleased and said, “Go, directly from here to Takṣasilā city, take up the Bimba of Arhanta’s Pratimā from there, and with that Bimba, you go to Śatrunjaya !” Just to carry out this order, Jāvada came to Madhumatī. As soon as he reached the city he got the news that his ships which had been sent to China etc. formerly, had come loaded with gold. Meanwhile, Vajra Swāmī also accidentally came there ! Jāvada requested him to help him in protecting Śatrunjaya. Fortunately there arrived—for salutation—at the same time, a person who, before his death, was preached by Vajra Swāmī and who after his death was born as a Yakṣa.

Vajra Swāmī suggested the Yakṣa also to help them; and with Jāvada started for Śatrunjaya. That Kapardi Yakṣa left no stone unturned to harass them on the way, but the heroic Jāvada Shāh and Vajra Swāmī were enough to match him. At last, they easily reached the mountain top. That Jain Kapardi threw the Arhant-Bimba down repeatedly for 21 times,

and for 21 times Jāvada Shāh went down and brought it on the top.

As the last resort, Vajra Swamī, with all the four Saṅghas did Kāyotsarga; while Jāvada Shāh and his wife placed their bodies under the wheels of the chariot carrying the Bimba. By the power of their extraordinary virtues and faith in the religion, and also with the help of the new Yakṣa, they were able to enter the temple; and that vain Yakṣa could not do any harm. Then they washed the whole Caitya (temple), and on the place of the broken Pratimā, they replaced the new one. At that time, that vain demi-god tried to enter the old Pratimā but he could do no harm, as that Pratimā had lost all its powers. So, as he failed, at last he cried out and made so loud and horrible noise that even the peaks of the of the mountain were shaken, and mountain was divided into two parts—one in the north and the other in the south! All except Vajra Swāmī, Jāvada and his wife, got swooned! Then with the help of the new Yakṣa, and, after praying to the the Adhiṣṭhāyakas of that former Pratimā, all were brought back to senses. Peace again prevailed there; and they could easily establish the Pratimā in that Caitya.

Then, Jāvada, with the banner-staff in his hands, began to ascend the top of the temple with his wife to place the flag upon it. He felt overjoyed and while ascending, became drowned into happy and divine thoughts. His wife also—as if his own shadow—was following him and giving him perfect response in his talks. And as if it was the happy end of the comedy of their lives, both of them suddenly got heart-failed and expired on the spot, and went to the other world to-gether (Lit. to the fourth divine residence).

The gods threw their dead-bodies into Kṣīra sāgara (Lit. The Ocean of Milk). Their son Jāj-nātha was deeply affected

by this incident, but was consoled by Guruji himself. He was also told the history how they were favoured by the Goddess Cakrēśwari; and so he got peace at last.

Jāvaḍa Shāh did this deed (of protecting Śatrunjaya) after Vikrama Samvat 108.

सिरिवज्जसेणमूरी १४ चाउद्दसमो, चंदसूरि पंचदशो १५ ।

सामंतभद्रसूरि सोलसमो १६ रणवासई ॥ ६ ॥

Siri Vajrasēna Suri 14 Cāuddasamo, Canda Sūri pancadaśo 15
Sāmanta bhadda Sūri solasamo 16 raṇṇavāsarai-(6)

Śri Vajrasēna Suri was the fourteenth, Canda Sūri was
the fifteenth

Sāmanta-bhadra Sūri was the sixteenth (Vanavasi,

तत्पट्टे श्री वज्रसेनः ।

तत्पट्टे श्री चंदसूरिः ।

तत्पट्टे श्री सामंतभद्रसूरिः ।

Tatpatté Śri Vajrasēna.

Tatpatté Śri Candra Sūri

Tatpatté Śri Sāmanta-bhadra Sūri

The meaning of the Vyākhyā:—

On the seat of Śrī Vajra Swāmi came (after him) Śrī Vajrasēna Sūri (as) the 14th Paṭṭadhara. During the days of famine once, when he heard that lśvarī, the wife of a merchant named Jinadatta, had mixed poison in Lakṣapāka (food prepared after spending one lac of rupees) prepared at their city he went there with the permission of Vajra Swāmi, told the people that on the next day the famine would be over and took proper actions to remove the evil effects of the poison. And then, gave Dikṣā to the family members. Their names were Nāgendra, Candra, Nivṛtti and Vidyādhara. From all these four persons began four different Caccas known by their own names. Śrī Vajrasena lived for 9 years at home; passed 116 years cāritra Paryāya and three years as

a prominent figure of the age. So on the whole, he lived a life of 128 years, and left this world after 620 years of the Nirvāna of Śrī Mahāvīra Paramātmā.

Between the period of Śrī Vajraswāmī and Śrī Vajrasen Sūri flourished two well known figures of that age (Yuga Pradhāns)-Śrī Ārya Rakṣitasūri and Durbalikā Puṣpamitra. According to the Paṭṭāvalī Ārya Rakṣita Sūri left this world after 597 years of Śrī Veera, while ' Āvaśyaka Sūtra Vṛtti ' notes that the 7th Nihnava flourished after 584 years of Ruṣitsūri's ' going to heaven '. We leave this problem for the scholars to solve it ! The Digambara came to be after 609 years.

On the seat of Śrī Vajrasēna came Śrī Candra Sūri as the 15th Paṭṭadhara. From him, started the third lineage named "Candra-Gaccha". In it flourished many brilliant and distinguished Sūrisvars who also became the founders of so many different Gaṇas.

Śrī Sāmanta Sūri came on the seat of Śrī Candra Sūri. He was most proficient in knowing the past. As he used to dwell in solitary places like forests, was detached from all the pleasures of the world and perfectly disinterested, he was known by the name of the Vana Vāsī (a forest-dweller). And from him began the "Vanavāsī-Gaccha"-the fourth lineage.

NO 14 ŚRĪ VAJRASENA SŪRI:-

Grahasṭha-Paryāya (The life of a house-holder) .. 9 years :
Cāritra-Paryāya..... 119 .. :

(ordinary Vrata Paryāya..... 116 years
and Yuga-Pradhāna..... 3 years

On the whole 128 years :

Going to the other higher world..... M. S. 620 years.

Lineage (Gotra) — Kauṣika gotra*

Once, while travelling, Śrī Vajrasena Sūri came to Sopā-

* Somewhere else it is called Bhāradvājī also.

raka-Nagara. At that time, the whole land was under the dark shadow of severe famine. In spite of spending a lot of money people were not able to get food. In that city there lived a merchant who had a beloved named Išvari. She had four sons named Nāgendra, Nirvruti, Candra and Vidyādhara. Being tired of starvation they made up their minds to mix some poison into Lakṣa-pāka (food prepared at the cost of one lac of rupees.) Vajra Swāmī who had the previous knowledge of things going to happen, at once told Vajrasena that just on the next day of the day when the poison would be added the famine would be over and a period of abundance would begin. Fortunately, one day, Vajrasena came to the house of Išvari who most cheerfully welcomed him. She told him how they had become tired of starvation, how life had become burdensome to them, and hence, her determination to take poison! Gururji consoled her and told her emphatically that the days of starvation would soon be over. And to her wonder, his words proved to be true; as, just on the next day, anchored on the shore of Sopāraka their ships fully loaded with corn! The miracle opened her eyes, and she began to think, "Had I added poison to the food, we would have been no more! Then, why not to dedicate this life to the cause of the holy religion which has restored it to me? Why not to take up Dikṣā (Renunciation)?" Thinking so, she with all her four sons took up Dikṣā. From the names of the four sons started four different lineages (Kulas). It is also said that each of them established 21 Ācāryas; and, thus, started "the 84 Gaccha" (The-84-lineages). The Nirvruti-Kula, soon ended; but the other three continued for a long time and in it flourished many majestic souls.

THE CREATION OF KAPARDI-YAKṢA:*

Once, while travelling Vajrasena Sūri came to the city of Madhumati in Soratha-Country.

* These facts are noted, here from "The Tapā Gaccha-Paṭṭavali" of Śrī Jain Svetambara Conference Herald,

There lived a weaver called Kapardī* who had two wives Ādī and Kuḥāḍī. Kapardī was very fond of taking drinks which must always be avoided and food which was not worth taking. So, both the wives, once punished him and drove him away. While he was wandering in that miserable condition in the vicinity of the city, the Guru—who was also going out—saw him and consoled him in sweet words. Kapardī also fell at his feet and then with folded hands stood calmly before him. Guru—by his supernatural eyes—saw that he had a very short life—which would end soon, and that the man would easily grasp up his preachings. Kapardī also requested him saying, ‘O Guru! Give me a vow of abstinence (Paccakkhāṇa)’ The Guru replied, “Daily at the time of taking food after being seated quietly utter the holy words : “नमो अरिहन्ताय” take out your waist-band and untie its knot, and then take up your food ; after finishing it again tie up the knot ! Let this be your daily performance ! Accept this as a vow !” By luck, on that very day he got as his food meat which was poisoned by the vomiting of a serpent ! He innocently, took it and at once died. After death, he became a Vyantara. His wives came to know about this, and went to the king and complained, “This wicked saint has done some black magic and has caused the death of our husband !” The king at once imprisoned Vajrasēna. The Kapardī, on the other hand, who was in Vyantara form, saw by the help of his supreme vision that his saviour was in danger. So, by his magical powers he threw over the city a slab of rock—big enough to destroy the whole town, and warned the people either to release and beg pardon of the revered Guruji who was really the redeemer of persons who approached him, or to be ready for destruction of the whole town ! The people and the king became alarmed and released the Guruji. They sent him to his residence (Upāśraya) with great pomp. Kapardī-Yakṣa also appeared before him, and with due respects, said, “My lord ! Free me

* In “Śatrunjaya-Mahātmya” he is noted as the son of king Sukarmā of Tīrthamāna-City.

from the burden of sins of my former life !” The Gururji suggested him to atone for them by becoming the protector of Siddhācala—the holy mountain. And the Kapardī carried out his orders and became the protector of the mountain.

An account of Vajra Swāmī's life also is connected with this Kapardī-Yakṣa. This very Kapardī-Yaka had helped Javada Shāh in protecting Śatrunjaya.

The Dikṣā-paryāya (period of renunciation) of Vājrasēna was very long, and during that period he had performed many good deeds. He left this world and acquired Eternal Bliss in Vira-Saṃvat 620.

ĀRYA RAKṢITASURI :-

There lived, in Dashapura Nagara of King Udayana, Somadēva—the royal priest who had two sons named Ārya Rakṣita and Falgu Rakṣita, and a wife named Rudrasomā. Somadēva gave out all the knowledge he possessed to his sons. Who would like to conceal his knowledge from his own sons? Yet as if unsatisfied with it, Ārya Rakṣita went to the city of Pataliputra for further studies. There, by his intelligence, he grasped up the knowledge of all the concealed Vēdas and Upaniṣads; and returned to come home. His father conveyed the news of his learned son's arrival to the king who, then, with great pomp and honour, welcomed him.

Though Somadēva was a priest, his wife was a devout follower of Jaina-Dharma. She knew even the nine elements of Jivājivādika. She was in her ‘Sāmāyika’ when Ārya Rakṣita came home. So just to avoid the fault of breaking it, she did not offer her blessings to him even when he bowed down to her. Her attitude pained the son. When she finished the Sāmāyika, he asked her the reason of doing so. She replied, “O unworthy-one! How can I be satisfied with such a type of scholarship of yours?!” Ārya Rakṣita was wonder-

struck to hear this. "The words must be significant" he thought.

When he repeatedly asked her again and again the reason of saying so, she said, "All your scholarship devoid of the study of Jaina-Sāstras is futile! Just as a lake is useless if there is no water in it, in the same way all your studies are of no avail without the knowledge of Dīrṣṭivāda. Go to Ācārya Toṣali-putra, the scholar of all the Jain Granthas (books), and learn them!"

"Surely, Mother! I shall go in the morning" replied the son. He, anyhow, passed the night. The morning dawned. He became ready to go there. Just as he left his home, he met a man carrying 92 sugar-canes! It was an omen of good-luck. He came to the Upāsraya, and stood at the doors. He was puzzled, as he did not know the Jain's way of homage! Fortunately, after a short time, a Jaina merchant named Dhaddhara came there for homage. So Rakṣita also followed him and did vandana (salutation) in the same manner as that merchant did.

The Gurūji, as he could mark him to be a new comer, asked him his Gotras etc. He was pleased to know that the new comer was the same Ārya Rakṣitā who was, before a few days welcomed by the king with great pomp and honour. Then, he asked him the reason of his visit. Ārya Rakṣita told him what happened and requested him to teach him Dīrṣṭivāda. The Gurūji-by his supernatural vision-saw in him a most able Ācārya, and so replied, "Without taking Jaina-Dīkṣā you cannot study it."

Ārya Rakṣita agreed to the proposal and added, "People as well as, the king love me whole heartedly; and it is most difficult to cut off all the ties of love and to be detached and disinterested. So just after my Dīkṣā I shall have to leave the town, please do manage for my journey (vihāra)." Then the Gurūji gave him Dīkṣā; and he left the city and went else-

where. This occasion is known as the first “Śiśyani'stētikā” (theft) in the Jaina-religion.

By continuous learning he grasped certain Pūrvas. For further studies, the Ācārya sent him to Vajra Swāmī. On his way, he met Bhadrāguptācārya who requested him to be his helper in his last days. Ārya Rakṣita granted his request and performed such a nice ‘Vaiyāvaccā’ and ‘Nijjhāmaṇa’ that Bhadrāguptācārya was greatly pleased. On the other hand, Vajra Swāmī got a dream that he offered a pot of milk to some guest who consumed the greater part of it; and only a little quantity from it remained in the pot. In the morning, when he was pondering over the dream, Ārya Rakṣita Sūri approached there; introduced himself and requested him to teach him.

Then began his studies before Vajra Swāmī. He finished nine Pūrvas and began to study the tenth one. As he came across the difficult portion of it—Bhāngo; inaccessible Gamaka, symonymous words, hard to be accomplished; and Javika of the words of the same meaning. So, it became tiresome to him.

On the other hand, his mother also felt afterwards that her words were too harsh to bear. She pined for her son! How far can a mother bear the separation from such a brilliant son of hers? Rudrasomā became impatient to meet Ārya Rakṣita Sūri! She called her second son Falgu Rakṣita, and asked him to go to him. Falgu came to Ārya Rakṣita Sūri and reminded him of maternal love. But Ārya Rakṣita Sūri replied, “How far are we under the swoon of fascination and affection in this transitory world? Besides, can words once spoken be recalled?” Then to lead his brother also to the true and supreme path which he himself had accepted, he drew before him the realistic picture of the forest of this world. As the facts entered into his mind, Falgu Rakṣita who became afraid of this world, accepted Dīkṣā and stayed with him.

As Ārya Rakṣita Sūri was feeling more and more tired of his studies, he once asked the Guruji, "Still, how will this proceed, My lord?"

"Go on with your work! Think not of anything else except studies!" replied the Guruji.

But after a short time he again asked him the same question. The Guruji said 'The petty done; the undone vast! You have still gathered only a drop from that ocean! You have still gathered only a drop from that ocean! You have only walked a few steps; still you have to reach the top of that Himālaya! Be not tired! Go on studying!' But it was very difficult for him to 'go on'! He felt that it was not so easy as it seemed to him before. His younger brother also repeatedly reminded him of his mother! So once he approached the Guruji, asked for his permission to go, and added, "I shall at once return back after meeting my mother, and begin my studies!" Vājra Swāmī saw by his supernatural vision that his own life was not so long as to survive till Ārya Rakṣita Sūri would return, and that his studies would never be completed! But how could the dream be rendered fruitless? In his dream also he had seen that the pot was not wholly consumed; here also arose the circumstance when there was no possibility of Rakṣita Sūri's finishing up the tenth Pūrva! At last as his request was granted Ārya Rakṣita started for home. On the way he visited Pāṭaliputrā where lived his former Guruji Tośaliputra whom he met. And then he came to his native place—Daśapura. There he met his parents, preached them and succeeded in convincing them to accept Dik. ā. Somadēva also became a Jaina-Monk; but he disliked to remain naked, to go for Gočāry, to wander bare-footed, to abandon the sacred thread etc. But Ārya Rakṣita Sūri skilfully, convinced him to abandon them one by one, and at last made him a true Jaina-Monk.

Ārya Rakṣita Sūri had many pupils amongst whom these were more prominent and intelligent: Ghruta-Puśpamitra,

Vastra-Puśpamitra, Durbala-Puśpamitra, Vindhya-Muni, Falgu-Rakṣita, and Gośthā Māhila (who afterwards had become a Nihlava). Durbala-Puśpamitra with a view (to live long and hence) to study more used to take Qhee in abundance, yet was very lean. Once Vindhya-Muni, approached Guru-Mahārāja and requested him, “ As I am disturbed by the noise that is created by my companions learning with me, I am not able to remember my lessons well. So, please, manage to teach me separately !” The Guru told him to go to Durbala-Puśpamitra and take up ‘ Vācanā ’ from him. After some days Puśpamitra approached the Guruji when he was alone, and said, “ By giving vācanā to Vindhya Muni, I myself become slack in my own studies. The Guru Mahārāja heard this and thought.—when such a talented student is complaining about this, what would be the condition of others ?” Thinking so he divided Anuyoga’ into four parts. Dravyānuyoga, Caraṇa-karaṇānuyoga, Gaṇitānuyoga, and Kathānuyoga *

Once, when Śakrendra had been for obeisance to. Sīman dhara Swāmī he occasionally asked him, “ In Bharata-kṣētra is there anyone else except you who knows the true form of ‘ Nigoda ’ ?” Bhagavanta gave him the name of the Ārya Rakṣitā Suri. Hence, taking the form of an old Brahmin, Indra came to Mathurā Nagari, and approaching the Guruji, asked him about the true nature of the Jivas of Nigoda. Sūriji gave him such a graphic description that Indra was highly pleased. To have a further test, Indra asked him to tell him his own life—time. Judging minutely from his form, appearance, characteristics etc. Suriji concluded that it was two Sāgaropama. Indra, telling him about his own Vyatikara, requested him to show him any miracle, yet thinking it to be improper to refuse him flatly, changed the entrance-door of their residence. So when Munies who had been out, came there, they were puzzled, as they could not find out the door. Atlast, Guruji showed it and

The belief of some that it was Kālkācāya who separatates the four Anuyogas, and also connecting his name with the matter of Nigoda should be considered as a matter of difference of opinions.

they were amazed! When they inquired why he had done so, he reported to them the whole incident about Indra.

Thinking that the end of his life-time was drawing nearer, he-after much thinking-concluded to appoint Durbala Puṣpamitra on his own seat after him. Some of the munies pleaded for Falgu Rakṣita and Goṣṭhā Māhila and pressed him to appoint them. But atlast he tact-fully convinced them all. And Puṣpamitra was offered the seat.

Then after finishing the journey of life, Ārya Rakṣita achieved the state of Nirvāṇa.

Upto the time of Ārya Rakṣita the rules of proper conduct,-restraint etc.-were observed-no doubt, but a little negligence was shown while performing them. The rules also were not strictly observed. Before Ārya Rakṣita's time, Sādhus used to take vācanā (lessons) from Sādhus and Sādhvis from Sādhvis, but during the time of Ārya-Rakṣita it became the custom that the Sādhvis also had to approach the Sādhus for Ālocanā. And what is most noteworthy is the change regarding the Anuyoga. Uptill then, all the four Anuyogas were linked together into a single one; but afterwards they were divided into four different parts. This is not an ordinary change. Ārya Rakṣita Sūri was-without a shadow of doubt-the greatest figure of the age.

DURBALIKĀ PUṢPAMITRA

He was one of the students of Ārya Rakṣita Sūri. By his continuous studies he had become very prominent. He used to take so much pains after his studies that though he took substantial food (Ghee etc.) he could not maintain his health; and so was always thin. That is-why he is called Durbalikā Puṣpamitra. His brothers were staying in Daṣapura and were the followers of Bauddha-religion. They once came to meet their brother Puṣpamitra and asked the Guru-Mahārāja the reason why their brother was so lean. The Guruji told them the real

reason that he was doing much labour after his studies. Yet they were not convinced, and so they took him away with them to their city. There also they failed to improve his health. Atlast they requested him to leave off his studies for a short period. The request was granted by him and he became as he was formerly. Finally he gave them real advice (Pratibodha) of following the religion; and came back to his Guruji.

Once, when after much deliberation Āryā Raksita came to the conclusion of appointing Puṣpamitra on his own seat after him—as he felt that he was the most worthy fellow, other Munivaras persuaded him to appoint Paigu Kaksita. He handled the question very tactfully. He ordered one of them to bring three empty earthen pots, and when they were brought, he filled one of them with Aḍada (=The Pulse *Phaseolus radiatus*), second one with oil, and the remaining one with Ghee ! Then when he tried to empty them one by one the first one became completely empty, while in the second one and the third one some portion of oil and Ghee yet remained at the bottom ! Pointing at the first one, Guruji said “ I always remained in Durbalikā—Puṣpamitra just like that pot of Aḍada.” Thus, he was also a very brilliant and talented man.

THE CREATION OF THE DIGAMBARA SECT:

Once, in the city of Rathavīrapura came an Ācārya named Kṛiṣṇa. Amongst his students there was one muni named Śivabhūti. The king once, offered him a very costly Ratna-Kambala (Shawl) with which he came to the Upāśraya. Kṛiṣṇa Sūri came to know about it, called him, and said, It is not proper for a Sādhu to accept such a gift.” He tore it to pieces and distributed them amongst the Sādhus so that they might use them as outer coverings of Rajoharanas. Śivabhūti felt insulted. He awaited opportunity to take revenge !

Once, while Kṛiṣṇa Sūri was preaching them about the

Jina-Kalpī-Sādhus and their modes of living he told them that it was impossible to act according to that sect and hence the sect had come to an end. Śivabhūti objected and said, "We are also sādhus and we act according to those principles!" Ācārya replied calmly, Jina-kalpa has come to an end after the Nirvāṇa (obtaining of Eternal-Bliss) of Ārya Jambū Swāmī. Besides it is impossible to follow it in these days!"

"How—by what authority do you say that it has come to an end? Well! I can easily follow it" replied the student with great anguish. Ācārya tried to calm him; told him that even Tirthaṅkaras never remained naked even in solitary places, and that every one of them had left this world also with clothes on. But unfortunately he was not convinced. Then, he put off all his clothes, threw them away, and went into the garden for meditation. Śivabhūti's sister who also was a Sādhvī followed her brother. They both began to wander in that naked condition. Once when they were wandering in a city to fetch food, they were marked by a prostitute. The prostitute thought:—"People will treat us indifferently if such attractive sādhis (nuns) will wander in such a condition!" So she threw over her body a Sāri-(a garment). Śivabhūti tried his level best to establish his own sect. He got two Śiṣyas (Pupils) named Kaundīlaya and Kaṣṭhavīra and these in succession became more and more flourishing.

According to some, the Digambara sect started after the name of a Muni named Sahasamala. In that sect also flourished many learned men who created literature of their own. The sect came to 'be' after 609 years of Vira-Nirvāṇa. To day, Digambara Sādhus are rarely seen and are few in numbers when compared to Śvetāmbara-Sādhus. Originally there was a very little difference between the principles of Śvetāmbara and Digambara sects. But as time passed, it went on increasing and now in nearly about 84 matters, the difference prevails. The following are the prominent ones :—

- (1) The Śvetāmbaras believe that the 12th Aṅga-Driṭiyāda from the "Dvādaśāṅgī" composed by Sudhararmā Swāmi is totally separated; while the Digambaras believe that whole "Dvādaśāṅgī" is lost, and instead of it they consider Dhavala, Mahādhavala, Jayadhavala, and Gomattasāra as Āgama-rūpa.
- (2) Śvetāmbaras think it a necessity to use clothes, vessels etc. for maintaining cārītradharmā while Digambaras do not believe in it.
- (3) Śvetāmbaras fetch Goṭari from different houses; while Digambaras dine at the house of one Śrāvaka only, and call it as Bhāmari.
- (4) According to Śvetāmbaras, Liberation is possible in the cases of both the types of Sādhus—those with clothes and those without them; while according to Digambaras it is only possible in the case of those without clothes.
- (5) Śvetāmbaras believe that a woman also is equally fit for Liberation just as a man; while Digambaras do not believe it.
- (6) According to Śvetāmbaras even a Kévalī can take his food; while Digambaras do not believe in it.
- (7) Śvetāmbar-Sādhus keep Rajoharṇas; while Digambara-Ones keep peacock-feathers.
- (8) Śvetāmbaras accept anniversary-gifts of Tirthaṅkaras; while Digambaras avoid it.
- (9) According to Śvetāmbaras, the mother of a Tirthaṅkaras gets fourteen dreams; while according to Digambaras she gets sixteen.
- (10) Śvetāmbaras believe in 9 Padas of Navakāra, while Digambaras believe in 5 Padas only.

- (11) The Śvetāmbaras worship the Jina-Idol adorned by garments Āngī, eyes etc. and a piece of cloth tied strongly round the loins, while the Digambara's Idol is devoid of any thing of such sort.
- (12) Śvetāmbaras accept Jiva-Jivādi-nine elements; while Digambaras believe in only seven elements.
- (13) Śvetāmbaras believe in 64 Indras, while Digambaras believes in 100 ones.
- (14) Śvetāmbaras believe that Rśabha Déva had done four Muṣṭi-Loca; while Digambaras believe it to be five.
- (15) Śvetāmbara-Sādhus put on white garments; while Digambara Sādhus are naked.

These are only few matters of differances between the two.

NO. 15 SRI CANDRASŪRI

Grahasṭha Vāsa (The life, as a house-holder)37 years :
Vratta-Paryāya30 years :

(Ordinary Vrata Paryāya 7 yrs.,
and Yuga-Pradhāna ... 23 yrs.,)

On the whole life—time 67 years :
Acquiring Eternal—Bliss Mahāvira S. 643
Lineage (Gotra): Sallahāda.*

In Soparaka Nagara, there lived Dhanadatta Séṭha and Išvari, his wife, who had four sons named Nagéndra, Nirvrutti, Candra and Vidyādhara. In times of Vajra-Swami there prevailed a severe famine which lasted for twelve years. In spite of spending a lot of money, people were not able to obtain food.

Vajraséna came there, and went for Goçarī (food) to the house of Ísvarī who had on that very day determined to add some poison to the Lakṣapāka and to court death. Vajraséna consoled her and told her, "My Gurūji has told me that as soon as I shall see you adding the poison, the period of starvation would be over and a period of abundance would begin. So sleep patient." And to her wonder, words proved to be true; as, just on the next day anchored their ships fully loaded with corn! And then the days of famine were over! Ísvarī and all other family members became highly attracted towards Jaina—Dharma, and she—with all her four sons took up Dikṣā. From the four sons started four different lineages (Gaṇa). As Candra was comparatively more prominent and thinking that his lineage would last longer, Vajraséna Sūri appointed him on his own seat. Candra Sūri became somewhat Nyūna-Daṣa Pūrva—dhārī. From him started Nirgrantha's third lineage named Candra-Gaccha. In it had flourished many majestic souls. Even today, the name of candra-kula is taken at the time of the ceremony of Dik ā.

After preserving a complete restraint for 37 years, he obtained Eternal-Bliss, after 643 years of Vira-Nirvāṇa.

NO. 16 ŚRĪ SĀMANTABHADRASURI

He possessed the knowledge of Pūrvagata-Śruta. Besides his studies, his observance of the rules of proper conduct was also very strict. He lived and wandered most disinterestedly and mostly used to stay in a forest, a temple of a yakṣa etc. He was the Nirgrantha-ċūdāmaṇi. His alienation of the affections from worldly pleasures was of the highest type. As he used to dwell in a forest, people called him the forest-dweller—(Vanavāsi.) From him, started the fourth name—"Vanavāsi-Gaccha" of 'Nirgrantha-Gaccha.'

On Logic he has written a big volume named “Āpta-Mīmāṃsā.” Besides “Uktya—nuśāsana,” “Svayambhū-Stotra,” “Jina-Stuti-ṣaṭaka” etc. are also his works. He had composed “Āpta-Mīmāṃsā” for his own student Vṛddhadéva Sūri.

Just before his times, Jaina Dharma was divided into two parts—Śvetāmbara sect and Digambara-Sect. He left no stone unturned to reunite them, but did not succeed. That is why, even Digambaras respect him.

The Digambaras maintain that he belonged to their own Āmnāya; but no authoritative evidence is available about it.

सत्तरस बुद्धदेवो १७ सूरीपज्जोअणो अधारसमो १८ ।

एगुणवीसइ इमो सुरो सिरिमाणदेवगुरू १९ ॥ ७ ॥

Sattarasa Vuddha-dévo 17, Sūri Pajjoaṇo adhārasamo 18
Egūṇavisai imo sūri sirimāṇadévagurū 19

तत्पट्टे श्रीवृद्धदेवसूरिः ।

तत्पट्टे श्रीप्रद्योतनसूरिः ।

तत्पट्टे श्रीमानदेवसूरिः ।

Tatpatté Śrī Vṛddhadéva Sūri

Tatpatté Śrī Pradyotana Sūri

Tatpatté Śrī Māndéva Sūri

Vṛddha-déva Sūri was the seventeenth

Paṭṭadhara; Pradyotana Sūri was the eighteenth and Śrī Mānadéva Sūri was the nineteenth Paṭṭadhara.

The meaning of the Vyākhyā:—On the seat of Sāmanta Bhadra Sūri, Vṛddhadéva Sūri became the 17th Paṭṭadhara. His name was Dévasūri, but as he was old he was known by the name of Vṛddhadévasūri. He did the Pratiṣṭhā (the summoning of a divinity into a new image and the establishing of it) in the Jina-temple which was built by Nāhaḍa-Mantri in Koraṇṭaka after 515 years of Mahāvīra-Nirvāṇa.

After 670 years of Mahāvīra-Nirvāṇa Śrī Jajjaga Sūri did the Pratiṣṭhā of the idol of Śrī Mahāvīra Swāmī in the new temple built in Satyapura by Nāhaḍa-Mantri.

On the seat of Vṛddhadēva Sūri; Pradyotana Sūri became the 18th Paṭṭadhāra.

After Śrī Pradyotana Sūri came on his seat Mānadēva Sūri as the 19th Paṭṭadhāra. While the ceremony of offering the Sūri-Pada (the title of a ' Sūri ') was going on, the Goddess of Speech (Sarasvatī), as well as, the Goddess of Wealth (Lakṣmī) was seen seated on his shoulders. The Guru marked it and thinking that it would be hard for him to preserve his cāritra (proper conduct) he became dejected. Mānadēva Sūri, who marked the change of his guru's face, took an oath to abandon any kind of food (Bhikṣā) from Śrāvakas as well as all the six Vigayas. Due to the observance of such severe penance, four Goddesses named Padmā,* Jayā, Vijayā and Aparājitā used to stay close to him. Once, in the city of Nāḍola he was seated, surrounded by all those four goddesses; some Śrāvaka saw him and called in question his character. Later on the goddesses punished him.

NO 17 ŚRĪ VRDDHADEVASŪRI AND NO. 18 ŚRĪ PRADYOTANASŪRI

In Korāṇṭaka (Modern Korāṭā near Śivagaṇja) there dwelt Nāhāḍa Mantri and his brother Sāliga. From the preachings of Devasūri they became attracted towards Jain Dharma; and in their hearts arose firm faith for it. On the 9th day of the bright half of the month of Āso, Nāhāḍa went to the Guruji and asked him whether it was advisable for him to offer as a sacrifice to the Goddess Cāmuṇḍā a bull as he desired to do it. The Guruji advised him to be away from such ghastly deeds of violence.

On that very night the Guruji—by his supernatural powers summoned the Goddess Cāmuṇḍā and said.—Think of your former life ! Such improper conduct is not in keeping with your former deeds. You were, in your former birth, the wife of

* " Laghubānti " mentions the name of Ajitā also.

Dhana-Śrésṭhī. Once, when on the 5th day of the month you had fasted, you were going with all your new clothes to the temple leaving your son at home. But your son—crying for you, began to run after you. At that time, a bull, passing by you, was frightened by your shining attires and he ran wildly and your son was stumbled down. Unfortunately he atonce died. You also could not survive the shock and died by heart-collapse; and became the Goddess named Cāmuṇḍā. Do you think it proper to take revenge of your former life, by thus, pitilessly slaughtering the innocent creatures like bulls? So remember your former birth, and refrain from doing such sinful deeds of violence! Though this was the most proper advice she did not take it to heart and replied, “I shll do as I like!” Atlast Guruji told Nāhaḍa Mantri to be away from slaughtering the bull before her. He did so, and then by the advice of Guruji, he built 72 Jina-Mandiras the pratiṣṭhā of which was done by Vṛddhadéva-Sūri in the city of Koraṇṭeśvara after 595 years of Śrī Vira Nirvāṇa. Though his name was Déva Sūri, he became wellknown by the name of Vṛddhadéva Sūri as he was Viddha (aged).

In Mānadévā Sūri-Prabandha of Prabhāvaka-caritra this Vṛddhadéva Sūri is mentioned as the first caityavāsī. He was managing one caitya but after Sarvadeva's Pratibodha (praching), he left it.

If this is true, it clearly shows that even in the second century of Vikrama, caityavāsa was prevalent, though Paṭṭāvalies mention that it became prevalent in Veer Saṃvat 882 (Vikram S.S. 412). But that indicates that at that time caityavāsīs must be very great in number and very popular.

He appointed Pradyotana Sūri on his seat.

Very little is known about Pradyotana Sūri. In ‘Vira-Vaṃśāvalī’ there is a reference that in the city of Ajmara he had done Pratiṣṭhā of the Bimba of Rs'abha Prabhu, besides, he had done pratiṣṭha in also Yasavasahi which was built by Dhanapati in Suvarṇa Giri.

Only this much is known about both these Paṭṭadharas.

NO. 19 ŚRĪ MĀNADEVASŪRI

In Nāḍola there lived Dhanéswara—a very wellknown merchant who had a wife named Dhāriṇī and a brilliant son named Mānadéva. Once, while travelling, Pradyotana Sūri came to that city. Mānadéva was deeply affected by his extra-ordinary preachings. Then, he could realise the transitoriness of this world, and he determined firmly to win over his own internal enemies.

He requested Guruji Mahārāja to offer him pravrajyā (Dikṣā). His parents also with heavy hearts gave him their consent. So at an auspicious time he was given Dikṣā. Then, began his period of severe penance. What is impossible to attain for one who has got sharp intelligence? In a very short time he studied all the eleven Aṅgas and acquired proficiency in Mūlasūtras and Chéda Sūtras also. As he turned out to be so brilliant, Guruji offered to him Sūri-Pada. At the time of the ceremony of offering it he saw on his shoulder two goddesses Saraswati and Lakṣmi; So, he became a little dejected. He thought that due to their attraction he would-perhaps not be able to observe proper conduct. This shrewd student marked out the change on the face of his teacher, and took up a vow to abandon all food from the devout Śravakas and all sorts of Vikruṇi-Vigayas for ever.

Due to the prowess of his penance and constant observance of celibacy, four Goddesses-Jayā, Vijayā, Aparājita and Padmā used to dwell near him and used to visit him daily for salutation. As time passed on Mānadéva Sūri became well known over the whole world.

At this time, Takṣasila-city was known as the centre of Jaina-Dharma. About 500 caityas adorned the city. Unfortunately an epidemic broke out on account of which many men began to die daily. Doctors and medicine proved a failure. Nothing but affliction and miseries were seen every where. The cemetery was overcrowded by corpses and an offensive smell was incessantly coming from it.

As this time, some of the srāvakas held a meeting in a caitya. “ Was there no Kapardi-yaksa, no Ambā-Dēvi, no Brahma-Śānti or yaksarāja to protect them ? ” — They thought They were baffled-puzzled. When they had lost almost all their hopes there arose before them Sāsana-devi and said, “ The great vyantaras of the Mlecchas have removed all the goddesses-and demigods. So how can they help you ? Besides, this city is destined to be destroyed at the hands of the Turks after three years ! Yet I am showing you a way to escape this calamity. If you adopt it, the Śrī-Saṅgha may be protected. In Nādola-city, there is Mānadēva Sūri. Go there, wash his feet and sprinkle water over the area of calamity, and soon it will be over. But then, when the calamity is over, you should leave the city and go away elsewhere ! ” So saying, she disappeared.

All the Śrāvakas unanimously sent Viradatta to Nādola with a letter of request written to Mānadēva Sūri. Viradatta came to the city and went to the Upāśraya. When he entered it Mānadēva Sūri—seated in the Paryāṅka—Position—was in deep meditation with his eyes fixed on the top of his nose, and Jayā and Vijayā—the two goddesses also were sitting in one corner—waiting for salutation. Viradatta entered the room and was shocked to see the sight—the two unknown females sitting in a corner !! His mind became full of doubts He thought, “ It is noon time, the place is solitary, and the presence of these women !! Really Śāsandēvi has cheated us ! It seems that the Guruji is pretending to meditate,—as he must have seen coming ! ” He went out, and sat out—side till the Guruji finished his meditation. When he went again before him he saluted him immodestly The goddesses were enraged and punished him, there and then, and tied him with a rope. Then, the Guruji showed pity and he was released. The goddesses said to him, ‘ O sinful person ? Were you not ashamed to call in question the character of his holiness—the Guru Mahārāja ? Did you not mark that we are goddesses ? Our sight is devoid of nimeśa, (twitching), our feet never touch the ground,

and our garlands are ever fresh-could you not mark even these signs?" Such words made him ashamed, and he repeatedly begged their pardon for his ill-behaviour. He also told them the reason of his going there.

The Guru-Mahārāja replied, "I shall surely carry out the request of the Śrī Saṅgha and try to remove your calamity. But without the permission of the Śrī-Saṅgha of this place, I cannot come there. And the Śrī-Saṅgha-here-consists of these two goddesses also. They do not wish that I should visit Takṣaśilā. So, go to your place which contains the verses (Mantras) on Śrī Pārśva Nātha-Prabhu-verses which were suggested by these two goddesses-and which were formerly published by Kamaṭha' And by chanting them the calamity would be over!" Vīradatta went to Takṣaśilā and by doing as he was directed, the calamity was ended. He has also composed a stotra called "Tijayapahutta" for avoiding any sort of annoyance from the Vyantaras. Besides, he also tried to widen Jainism by converting many people to the religion. "The author of the "Vīra-Vaiśāvali" writes, "He wandered through Ucca-Nāgara (a part of Takṣaśilā), Dérāgājikhāna, Derāula-and many other places and preached the Soḍhā-Princes, who then became Osavāla"

After three years, the city was destroyed by Turks. Even today, while digging, are found many Jaina-Bimbas of stone and silver. He toiled to serve the Śāsana in many ways. Appointed Mānatunga Sūri on his seat. And dying a most worthy death upon Cīrināṭa, he aquired an honourable seat in heaven.

सिरिमाणतुंगसूरी २० वीसइमो एगवीस सिरिवीरो २१ ।

बावीसो जयदेवो २२ देवाणंदो य तेवीसो २३ ॥ ८ ॥

Sirī Mānatunga Sūri 20 visaimo, egavīsa sirī Vīro. 21.

Bāvīso Jayadévo 22 Dēvāṇando ya tévīso 23 ॥ 8 ॥

२० तत्पदे श्रीमान्तुंगसूरिः ।

२१ तत्पदे श्रीवीरसूरिः ।

२२ तत्पट्टे श्रीजयदेवसूरिः ।

२३ तत्पट्टे श्रीदेवानंदसूरिः ।

20 Tatpatté Śrī Mānatuṅga Sūri

21 Tatpatté Śrī Vīra Sūri

22 Tatpatté Śrī Jayadēva Sūri

23 Tatpatté Śrī Dēvānanda Sūri.

The meaning of the Gāthā:—On his seat, Mānatuṅga Sūri became the 20th Paṭṭadhara. Then Śrī Virasūri, on his seat came Jayadēva Sūri, and then Śrī Dēvānanda Sūri became the 23rd Paṭṭa dhara. 8

The meaning of the Vyākhyā:—Mānatuṅga Sūri came on the seat of Mānadēva Sūri as the 20th Paṭṭadhara. He composed the ' Bhaktāmara-Stotra ' and gave ' Pratibodha ' to the king who was highly astonished by the works of Bāṇa and Mayūra. He conquered Nāgarāja also by composing " Bhaya-Hara-Stava " (Namiūṇa). Besides he composed " Bhakti Bhara " and many other Śṭavanas. In Prabhāvaka caritra first is written the life of Mānatuṅga Sūri and then is written the biography of Mānadēva Sūri, the student of Dévasūri's Śiśya Pradyotana Sūri. But it is evident that in Prabhāvaka caritra the biographies of different Prabhāvakas are not arranged in proper order of precedence.

Vīra Sūri became the 21st Paṭṭadhara on the seat of Mānatuṅga Sūri. He did the Pratiṣṭhā of Śrī NamiNātha Bhagavāna in the city of Nāgapura in Vīra Samvat 770, i. e. in v.s. 300. That-is-why, it is said that—

Śrī Virācārya who was lucky enough to perform the Pratiṣṭhā of NamiNātha-the God of the Jains (Jineśwara). He flourished after 300 years of Vikrama.

After Vīra Sūri, Jayadēva Sūri became the 22nd Paṭṭadhara

On the seat of Jayadēva Sūri came Dēvānanda Sūri as the 23rd Paṭṭadhara. During this period, after 845 years of Vira-Nirvāṇa, the Vallabhī (lineage) was destroyed, from 882 Caityavāsa started, and from 886 started Brahma-Dīpikā Sākhā.

NO 20 SRI MANATUNGA SŪRI*

In Vārāṇasi, the capital of Śrī Harsadēva, there lived a merchant named Dhana Dēva who had a worthy son named Mānatuṅga.

Mānatuṅga, luckily came in contact with Digambara-Ācāryas. As time passed on, he got more and more faith for the Digambara-Sect and declared his intention to take up Dīkṣā. With his parent's permission he accepted Dīkṣā from a Munīśvara named Cārukīrti. From then, he was called Mahākīrti. He became thoroughly acquainted with all the Digambara-beliefs that a woman is not worthy of Mokṣa (Liberation), a Kēvalī cannot take food etc. He one by one studied all the 82 Āgamas and used to keep a wooden-water-pot (Kamaṇḍala) as well as a bunch of peacock-feathers

In the same town was living his brother-in-law (his sister's husband) named Lakṣmīdhara who was a staunch adherent of Śwetāmbara-Āmanyāya. Once without invitation Mahākīrti visited his place with the intention of getting food. As he used to keep his water-pot always filled, germs were created in it. His sister marked it. Thinking to draw his attention towards such carelessness, she said, "Compassion over all the beings is, O Brother! the basis of all religions! - This carelessness of yours, causes the destruction of so many

* Some scholars do not accept this Mānatuṅga Sūri to be the author of Bhakāmara stoṭra etc. According to them Mānatuṅga Sūri who flourished in the 7th Century of Vikramaera is the author of the work. So, this should be considered as a matter of difference of opinions.

germs! Just to avoid all kinds of Parigrahas (belongings) you say-you have abandoned to put on even clothes. But let me ask you whether to keep this water-pot is a 'Parigraha' or not !" Then, she informed him of all the " Kṛiyā-kalāpas " of a Śvētāmbara; hearing which Mahākīrti said, " But tell me-how can I come across such a great soul ?" His sister replied, " He is soon to come from Madhya-Pradeśa. I shall arrange for your interview with him. " Then, she cheerfully offered him food.

Then, after a short period, Jinasiṅha Sūri* came there, By the contact with his holiness he came to know the Truth. He again took Śvētāmbarī-Dīkṣā from him, and by constant practice of penance he thoroughly acquainted himself with all the Aṅga-upāṅgas.

In that very city lived a scholar named Mayūra who had a highly intelligent daughter whom he had given in marriage to a poet named Bāṇa. Then, by his influence he was offered a service in the state, and thus, they were quite happy. But once, Bāṇa had a quarrel with his wife who at once left home and went to her parent's house. Bāṇa also went there, and tried to convince her, but she was too obstinate to be convinced. Then, he tried to please her by composing a verse of her praise in which he used the word " સુધ્રુ " (' Subhru ') which Mayūra, who was sitting in the neighbouring-room and was hearing the whole discussion, heard it. He had become tired of the whole quarrel, and sarcastically suggested, " Use the word " ચંદ્રી " (" Caṇḍī ") instead of " સુધ્રુ " (" Subhru ") ! " These words abashed her. Her father's words were too harsh to bear. She lost her temper, and cursed him. " Be you afflicted with leprosy! " saying so, she went back to her husband's

The curse proved to be true, and Mayūra began to repent for his words. He stopped visiting even the royal court. The

* Though, " Prabhāvakā Caritra " has mentioned this name, really speaking it ought to be Mānadēva Suri.

king came to know about this incident and called for him. Just to obey the command of the king, he had to visit the court. There was no other go! With aching heart, he entered the royal-hall where formerly he was greeted and honoured by all. Now the same hall seemed to mock at him! So, after returning home he determined that it was better to pass away the rest of his life in worshipping some God so that he may regain his lost health and form, rather than to suffer such humiliations. Then, he began worshipping Sūryadēva (The Sun) who became pleased by his adoration and made him handsome again. Then, he visited the royal court and told the king what had happened. The king was pleased with him and appreciated his talents. Bāṇa who was there, said to the king, "What is there to be appreciated? My lord! God is alway gracious!" The king answered "Don't you envy him!" Bāṇa was agitated by the reply and declared loudly, "Even if you cut off my hands and legs and throw me behind the temple of Goddess Caṇḍikā, I am sure, I will come before you here with both those limbs unhurt!" Mayūra showed compassion and requested the king not to do anything of that sort, but the king desirous of measuring his prowess took up the challenge and did accordingly. Bāṇa also prayed to the Goddess so devoutly that, at last, she was pleased and restored him his hurt limbs.

The king also honoured him; but thence-forth, Bāṇa and Mayūra began to envy each other. So, the king, once, called both of them and told them to go to Kāśmīra and decide there who was superior to whom. Both of them agreed and went to Kāśmīra. Both of them did severe penance and pleased the Goddess who appeared before them and just to solve the question—who was superior to whom—asked them to solve the riddle: "शतचंद्र नमस्तस्यम् ।" Both of them could solve it, but Bāṇa did it at once, so he was declared to be victorious. Then both of them returned to their native place. The king welcomed them.

Once, while talking, the king said to his ministrer, "The

Brāhmins are ever victorious ! I don't think there are men of such prowess in any other Darśana !” Hearing this, the minister told the king of the wonderful prowess of Mānatunga Sūri. The king told him to invite him. Then Mānatunga Sūri was requested and consequently he came to the court. The king described to him the powers of Bāṇa and Mayūra and requested him to show them miracle if at all he had any prowess of such sort. Sūriji replied, “ We have no anxiety of sons and daughters; nor are we at all desirous of wealth or corn, so that we may have to flatter kings !! But to do ‘ Sasaṇa-prabhāvanā ’ is our duty ! ” The king at once ordered to put fetters on all over his body and to imprison him in a dark dungeon. As soon as the order was issued it was carried out: he was bound by an iron fetter made of 44 chains and was pushed in a dungeon where there was nothing but thick darkness.

But to Māna-tunga Sūri this was but a trifling thing.

With perfect concentration he began to compose one by one the verses of “ Bhaktāmara Stotra.” As he began to utter verses, the chain also was one by one broken. At last, when he finished the last-44th-verse even the last one was broken to pieces and the doors of the prison were opened. Sūriji came out, went before the king, and offered blessings to him. The king praised his prowess fully, and added, “ Bāṇa and Mayūra are also scholars but they are vain and envy each-other. You are completely free from all such vices. I am greatly satisfied to get this opportunity to see such a great soul like you.” Guruji advised him to keep firm faith in Jina-Dharma, and left the place. “ Bhaktāmara Stotra,” composed by Mānatunga Sūri, is up to this day very well known.

Due to the influence of former deeds Guruji got delirium-disease. He prayed to Dharaṇendra and asked his permission to fast. Dharaṇendra appearing before him, said, “ Still your life-time is not ended. Besides, you are going to be the redeemer of many people ! So, give up the idea of fasting (‘ anasana’).”

Then, he taught him a verse of incantation-composed of 18 words—by the mere chanting of which many diseases were cured. With the help of those 18 words, Sūri composed “Bhaya-hara-stotra” which is up to this day well known. With the use of the same, his disease was completely cured. Then after wandering over many a region, redeeming many people, creating many talented scholars, and fasting unto death he acquired heaven.

No. 21 Vira Sūri, 22 Jayadēva Sūri, 23 Dēvānanda Sūri.

In Mahāvira-Saṃvata 770*—i.e. Vikram's 300—Vira Sūri had done ‘Pratiśṭhā’ of Nami Nātha in Nāgapura. And his fame was spread in all the directions. The biographies of two Virasūris are given in “Prabhāvaka-Caritra,” but they must be considered as quite different from this Paṭṭadhara.

Jayadēva Sūri came to the seat of Vira Sūri. About him also, very little is known. “Vira-Vaṇśāvali” informs that this JayadēvaSūri has established the idol of Padma-Prabhu (God) and the Goddess Padmāvatī on the peak of the mountain Raṇata bhamara. Besides, while travelling through Thalēci (Marudhara) converted Bhātī-kṣatriyas to Jainism by the power of his preaching.

On the seat of Jayadēva Sūri came Dēvānanda Sūri whose biography is not at all known. During his time, three notable things happened: (1) In Vira-Nirvāṇa 845 Vallabhi (lineage) was destroyed, (2) V N 882 Caitya-Stūti became prevalent, and (3) In V N 886 was created Brahma-Dipikā-ākṣhā.

The Destruction of Vallabhi

Thrice it was attacked, but was never destroyed wholly. First in V.N. 845 it was destroyed by the attacks of Turks of

* It must be 870.

Qazani During that period of disturbance, the Jaina Idols were carried away and protected in Bhillamāla etc. At this time, Gandharava-vādi-Vētāla Shānti Sūri had protected the Saṅgha

Caitya—Sthiti :

Due to the strictness that was observed in the conduct of a Jaina-monk, some of them (sādhūs) had become slack in performing their duties and consequently they began to stay in Caityas. Thus slowly began the practice of Caitya-vāsa and after V.N 882 it became a firmly established custom; and it is from then, that it is so much prevalent. Śrīmān Hari-bhadraSūri and many other able Ācāryas had drawn the attention of the people towards this looseness of observance of rules of proper conduct, and with all their might had raised an objection to the spreading of the evil. The Caityavāsīs, as they used to reside in Caityas, used the Caitya's wealth for their personal purposes, used to put on even coloured or scented clothes, used to eat food fetched by nuns, hoarding money, kept long hairs, enjoyed tasty dishes, used sacitta water, as well as, all the fruits and flowers, sell Jina Idols etc. and used to behave in such a way as would be blot on the Jaina-Śāsana.

The Creation of Brahma-dīpikā Sākhā

Once while travelling, Ārya Samita Sūri (the maternal uncle of Vajra Swāmī) came to the country of Ābhira. There were two rivers named Kṛṣṇā and Pūrṇā near Acalapura. Between the two rivers, was situated a beautiful island called Brahma. An ascetic named Déva Śarmā and his 499 followers (śiṣyas) were staying over the land and trying for the realisation of Supreme Knowledge (Brahma-Jñāna). One of them, with an aim to be famous, used to walk over the river after

besmearing his feet with a medicinal paste, cross it (the river) and visit Acalapura daily. The people were struck with wonder and used to invite him for dinner. He began to discuss whether there could be anybody with such a prowess in Jainasāsana. While such discussions were going on in the city, once, Ārya SamitaSūri came there. By the power of his supreme imagination he came to know about the intention of that ascetic for performing such a miracle; and hence, he ordered one of his devotees—a Śrāvaka to invite the fellow for dinner. Before sitting for dinner, he managed to wash his feet with hot water. As soon as they were washed, that paste was removed. When the ascetic, after his dinner, went back and approached the bank of the river, he was puzzled. Yet for the sake of maintaining his own position, he began to walk over the surface of the water. Just after a short distance he began to sink down. The Guruji, chanting some verses threw a vāsakṣēpa, and thus the water gave way to the sinking man. Thus, he was saved by the Guru. The ascetic felt ashamed and the people were made tongue-tied by the supreme power of Ārya Samita Sūri. Then Guruji visited the Brahma dvīpa and after preaching the 500 ascetics he converted them into Jainism. As he dwelt in Brahmadvīpa, from that name started the Sākhā which was known as “Brahmadvīpikā.”

CHAPTER IV

चव्वीसो सिरिविक्रम २४, नरसिंहो पंचवीसो २५ छव्वीसो ।
सुरिसमुद्ध २६ सत्ता-वीसो सिरिमाणदेवगुरु २७ ॥ ९ ॥

Caurvīso Siri Vikrama 24 Narasinho pancavīso 25 chavīso
Sūri Samudda 26, Sattāvīso Siri Māṇadēva Guru.

२४ तत्पट्टे श्री विक्रमसूरिः ।
२५ तत्पट्टे श्री नरसिंहसूरिः ।
२६ तत्पट्टे श्री समुद्रसूरिः ।
२७ तत्पट्टे श्री मानदेवसूरिः ।

24 Tatpatté Śrī Vikrama Sūri
25 Tatpatté Śrī Narasiṅha Sūri
26 Tatpatté Śrī Samudra Sūri
27 Tatpatté Śrī Māna-dēva Sūri

The meaning of the Vyākhyā:—On the seat of Devānanda-Sūri came Śrī Vikrama Sūri as the 24th Pattadhara.

Narasiṅha Sūri became the 25th Pattadhara on the seat of Vikrama Sūri. This Narasiṅha Sūri was well-versed in all the Siddhāntas; and by the power of his speech and style of preaching he had convinced a yakṣa to abandon the use of flesh.

Śrī Samudra Sūri became the 26th pattadhara on the seat of Narasiṅha Sūri.

Śrī Samudra Sūri—the gem amongst the talented, who was born in the royal-family of Kḥomāṇa had the greatest influence and command over the Gaccha. Besides, in the pilgrimage of Śrī Nāgahruda—worthy for even Dharaṇendra's salutation,—he won over Digambaras and became famous.

On the seat of Śrī Samudra Sūri, Śrī Mānadēva Sūri (II) became the 27th Pattadhara. About this second Mānadēva Sūri it is said that—

‘Śrī Mānadēva Sūri,—the friend of Śrī Haribhadra Sūri who was an ocean of knowledge, became a most prominent Ācārya who by the power of his penance had-reacquired from the mouth of the Goddess Ambikā, the holy Sūri-Mantra which was up till then forgotten.’

After 1000 years of Śrī Vīra-Paramātmā flourished Satyamitra, and after that the PūrvaJñāna was destroyed.

In the interval of Śrī Vajrasēna and Satyamitra's time flourished six Yuga-Pradhānas named 1 Nāga-hastī, 2 Revatī-mitra, 3 Bhahmadvipa, 4 Nāgārjuna, 5 Bhūtadīna, and 6 Kāla-kācārya. Amongst these, was Kālakācārya who was saluted even by Indra, who had taken prominent part in composing ‘Anuyoga’ (in separating the four ‘Anuyogas’) and who, in the year 993 after Śrī Vīra-Paramātmā, observed the Paryuṣaṇā-Parva (holy-day) on the 4th day of the month instead of the 5th. In the year 1055 after V. N. i. e. in V. S. 585 Śrī Haribhadra Sūri—the son of Yākinimahattarā, left this world and acquired heaven. In V. N. S. 1115 Yuga-Pradhāna Śrī Jinabhadra Gaṇi acquired a seat in heaven. The “Pattāvalī” notes that this Haribhadra Sūri-referred to above should be considered as quite different from one (another) who had written a commentary on “Dhyāna Śataka” and other works of Śrī Jinabhadra Sūri, referred to above. But as that Jinabhadra Sūri lived for 104 years, there is very little doubt about his existence even in the times of Śrī Haribhadra Sūri.

No. 24 Śrī Vikrama Sūri, 25 Śrī Narasiṃha Sūri,
No 26 Śrī Samudra Sūri, and 27 Śrī Mānadēva Sūri

On the seat of Dēvānanda Sūri came Śrī Vikrama Sūri who mainly travelled through Gujarāta. In the city of Kharasādī, situated on the bank of the river Saraswatī, he fasted for 24 days after which the Goddess Saraswatī, became pleased, she appeared before him and a dry big tree was made to bear new

leaves! Sūriji also had done much in increasing new converts. He wandered in Dhārādhāra-territory and converted Paramāra-Kṣatriyas of the place into Jainism. His knowledge of sciences was immeasurable !

On his seat, came Śrī Narasiṃha Sūri. He was a gigantic personality and his power of preaching was very pleasing. In Narasiṃhapura, he preached a yakṣa—a flesh-eater—and stopped him from accepting as an offering slaughtering of a bull before him. He preached Khomāṇa royal family and converted them to Jainism. Samudragupta who afterwards became his Paṭṭadhara was from the same family.

Samudra Sūri also became as brilliant as his Guru. He possessed the martial lustre and also the power of penance. He wandered in Aṇahīlapaṭṭan, Bāhaḍamera, Kotaḍā etc. tried to serve the Jinaśāsana, preached the Goddess Cāmunḍā, and showed her his prowess. At this time, Digambaras were becoming more and more prominent. Samudra Sūri vanquished a Digambara-Paṇḍita (Ācārya), became well known, and served the Śvetāmbara sect. Nāgahruda Tīrtha (pilgrimage) which the Digambaras desired to possess was kept under the possession of Śvetāmbaras by his power of discussion.

On his seat, came Śrī Mānadēva Sūri (the second). He was also most worthy. Once, due to the unstableness of his mind he forgot the 'Sūri-Mantra.' He repented for it. Went to Gīrīnāra-mountain, fasted for two months, and pleased the Goddess Ambikā, who, then, appeared before him and asked him the reason of such severe penance. Having come to know about it, she asked the Goddess Vijayādēvī, and offered the "Sūri-Mantra" to him. He was a friend of Haribhadra Sūri, the son of Yākināmahattarā.

Yugapradhāna Nāgārjuna:

Vallabhi-Vācanā was done under the presidentship of Nāgārjuna, and hence he became more famous. Vallabhi-Vācanā is also called “Nāgārjuna’s Vācanā” “Vācanā” is a technical word meaning ‘the teaching.’ There are so many types of Vācanas, but these are notable: 1) Pāṭaliputri-Vācanā which prevailed in the year 160 After V. N. in the times of BhadrabāhuSwāmī, (2) Māthuri-Vācanā which was started by Skandilācārya and (3) Vallabhi-Vācanā, which was started under the guidance of Nāgārjuna, the time, of the second one-Māthuri and the third one Vallabhi is the same.

Due to severe famine, the system of preserving the knowledge merely by hearing from generation to generation (Śrutāparamparā) was destroyed. Most able Ācāryas also were not there to preserve it. Whatever little was remembered by some was also likely to be forgotten, due to the famine. Ācāryas also became anxious to preserve it. The grip of famine was also not ordinary. In those days of starvation when it was very difficult even to preserve whatever little knowledge that was left, who would think of acquiring new one? At last after the days of starvation were over, Ācārya Skandilācārya in Mathurā, as well as, Nāgārjuna in Vallabhipura began to re-arrange all the available Śruta. Though both these contemporary Ācāryas were great scholars, unfortunately they differed from one another in certain matters after their Vācanās were ready. So, in both the Vācanā’s certain difference of opinions prevailed. Afterwards when Dēvārddhi Gaṇi Kṣramāśramaṇa tried to compose (edit) Āgamas, he also took labours to remove this difference and keep only one Vācanā. According to the Vācanā of Skandilācārya, he wrote Siddhānta-Volumes, and in the portion of commentary, he wrote the difference of opinions and readings of Nāgārjuna’s Vācanā—the references of which are available even today in the volumes of commentaries. In V. N. 899 Nāgārjuna acquired a seat in heaven. He was a proficient Ācārya.



Śrī Haribhadra Sūri:—

He was an honourable priest of Tītārī, the king of Citodā-gaḍha. As he was wellversed in Vedānta and very talented, he had become vain. He used to tie round his waist, silken cloth to show that he had done it so with an intention that his belly may not burst open due to the heavy burden of the knowledge he had grasped. Thinking that there was none in the whole of Jainbudvīpa—who could beat him, he used to keep a branch of roseapple-tree in his hand. Used to carry even a spade, dry grass and a net with him. In spite of all these, he had taken a vow to be the student of one who would win him over.

Once while he was engrossed in deep thinking, a servant from the king came to call him. He became ready and riding a vehicle that was ready to convey him, started to go to the court. On the way, he heard a great noise of the people. He peeped out, and saw that a mad elephant had created some havoc, and that was why people were running here and there to protect them-selves. He also jumped down and entered a neighbouring house to get shelter.

But lo! It was a palatial Jina-temple! Some abusive thoughts passed through his mind. He had hatred for Jainism; but to escape the danger he had to take shelter of the Jina-temple! After the way was clear again, he came out and went away. On one hand his dislike towards Jainism was becoming more and more strong; on the other hand was destined quite a different thing for him!

Once at midnight, while, returning from the court and going home-wards, he was passing by the upāśraya where he heard some murmur. He stopped there and heard attentively. Some Jainā Sādhvī (nun) Yākinīmahattarā was uttering:—

चकीदुगं हरिपणगं, चकीण केसवो चको ।
केसव चकी केसव दु, चको केसव चको य ॥

Once he heard it ..twice...thrice and repeatedly, Yet he could not understand ! His pride was wounded. He tried his level best to find out the meaning, but all his efforts were in vain !

He, atlast, approached the nun and said, " What was that ' Caka-Caka ' that you were uttering ? " She replied, " O Brother ! to an ignorant man it was ' caka caka ' -it may appear to be some meaningless words ' " The priest was puzzled. Meanwhile he was reminded of his vow. So he told her about it and requested her to accept him as her student. She nodded her head and added, " Nuns have no right to accept male-students. Besides I cannot tell you the meaning of that verse even ! " But he again informed her of his vow. So she led him before Ācārya Jinabhadra who conveyed the meaning and gave him Dīkṣā. And instead of Purohita-Haribhadra (Haribhadra-a priest) he became Muni-Haribhadra (Haribhadra-a Jaina-monk).

" A paper-kite, and the favourable wind ! What else is required then ? " The talented fellow grasped up almost all the Jaina Scriptures within a short period; and thinking him to be a most worthy person, Gururji handed over him the management of the whole Caccia.

HaribhadraSūri had two nephews named Haṇsa and Paramahaṇsa who were proficient in warfare. They also followed him and became his students (śiṣyas). In a short period they became well-versed in the Darśana Sāstra, Grammer, Literature etc. 'A good face needs no paint !'

At that time in Pūrva-Déśa, Bauddha-Dharma was in full swing. There were Great Universities and Gurukulas conducted by them. They were helped by the kings also. Haṇsa and Paramahaṇsa desired to visit the Universities and study there. They asked for their Guru's permission. The Guru looked into their destiny and thought it unadvisable to send them. Yet against his wish they started towards the east.

At last they reached Bhoṭa Déśa. As Jaina Sādhus were not admitted to a University, they put on a disguise of Bau-

ddha-Bhikṣu and got admission. By their sharp intellect, they finished their studies in a short time. Then, they began to note down arguments against the Bauddha philosophy. Unfortunately, once, two of the paper-sheets on which they had written such arguments were blown away by the wind and were found by the Kulapati (Principal). He read them and was astonished. He doubted that the writer must be no other than a Jaina Śramaṇa. But how to find him out of 15,000 students? Atlast he arranged a plan. Near the entrance of the kitchen he placed a Jaina-Idol and told everyone to kick it while passing by. Haṁsa and Paramahaṁsa were perplexed. They decided not to insult their god even at the cost of their lives. When their turn came, by drawing three lines crossways and three straight lines on the belly of the Idol and turning it into a Bauddha-Idol, they kicked it and passed away. The spies that were placed there marked it and informed the principal. Haṁsa and Paramahaṁsa also realised that it was fatal for them then even for a moment. They atonce took to their heels; but were followed by the king's army. They ran with all their might but atlast the army came nearer. Haṁsa saw the danger and suggested Paramahaṁsa to run away and get the shelter of Sūrapāla, the neighbouring king. Paramahaṁsa carried out the suggestion, and Haṁsa became prepared to face the whole army. He was a Sahasra-Yodhī (one who could fight singlehanded with one thousand soldiers at a time). But there were 1444 soldiers. How could he defy the whole army? His whole body was pierced through by the showers of arrows of the enemies, and atlast he tumbled down and died.

Paramahaṁsa reached Surapāla and reported to him the whole matter. In the meanwhile, the army also came there and requested Surapāla to hand over Paramahaṁsa their enemy. "Even at the cost of my life, I would not do it." replied the brave king. Atlast they decided to arrange for a debate. Accordingly it was held and Paramahaṁsa defeated the other party. So, he became free, and went to his Guru, Haribhadra Sūri.

The enemies tried to harass him even on his way, but they could not do any wrong to him.

The Guruji saw his student and embraced him effusively. But as he came to know about what had happened, he lost his temper. Paramhansa also begged his pardon for going there against his desire and while reporting the whole matter he felt so much that he collapsed and died at once. Guru's temper then knew no bounds. He determined to take revenge.

With such determination, he went to the King Surapāla, thanked him for the valour that he had shown, and told him to arrange for a debate with the Bauddhas. Surapāla politely suggested to drop the idea, as it appeared to him that the Bauddhas were more talented; yet the Guru told him of his firm determination. So, an invitation was sent to the Bauddhas. It was also decided that one who would be defeated, should be thrown into a frying pan of boiling oil.

Then started the debate about the meanings of the Scriptures (śāstrārtha) Gold shines the brighter, the more it is heated. In the same way, after a long discussion Kulapati was defeated and consequently thrown into the pan of boiling oil. The debate, yet, was continued by another Bauddha. He also got the same result and died. The third came, the fourth, the fifth...the sixth. ! One by one six persons were caused to die and yet the debate went on! Suriji had no other idea than of defeating all the 1444 fellows.

At that time came two messengers with a letter from his Guru Śrī Jina Bhadra Sūri, and handed it over to Haribhadra Sūri. He read only three verses from it, and was changed. He became cool-headed.

He stopped the debate and went to his Guru, who consoled him. Haribhadra Sūri, confessing his serious fault, repented much, and asked the Guru to suggest some atonement. As he wanted to kill 1444 persons, the Guruji told him to write 1444 volumes.

Thus his entire life was changed. Instead of any sort of religious fanaticism, he became calm-minded and began to write 1444 volumes on Logic, Yoga, Dharma, Morality (Good-conduct), etc. When the last four remained and as their preparation he began to write the Stuti (verses of praises) of "Samsāradāvā" in Sankrīt, as, well as, in Prākrit, he could hardly compose three verses; and he felt that his end was near. Yet he tried to write one line of the fourth verse, and entrusted the rest of the work to the care of Śrī Saṅgha and breathed his last.

In the days of Śrīmān Haribhadra Sūri Caityavāsīes had become very prominent. Haribhadra Sūri taught them a good lesson by raising a strong opposition against them. In his Aṣṭaka, Śoḍaśaka, Pancāśaka, etc. he had tried to explain the facts without any sort of prejudice.

Jaina-Āgamas were in Prākrit, and the commentaries on them were also written in Prākrit, but Haribhadra Sūri wrote them in Sanskrit. It is believed that before him none had written any commentary in Sanskrit. Besides, Haribhadra Sūri had taken much pains to write books on Yoga also. He had treated the subject with entirely a new point of view, and written "Yoga-Bindu," "Yogadriṣṭi-Samuc'c'aya," "Yoga-Vimśikā," "Yoga-ṣataka" etc. "Samarāic'c'a Kāhā" written by him is also a wonderful book.

HaribhadraSūri has written 1444 volumes, but all of them are not available now. Only the following books are available:—

- | | |
|--------------------------|------------------------------|
| 1 Anékānta vāda Pravéśa, | 9 Dharma-bindu Prakaraṇa, |
| 2 Anékāntajaya Patākā, | 10 Dharma-ratna Prakaraṇa, |
| 3 Anuyogadvāra Vṛtti, | 11 Nandī-sūtra Laghu Vṛtti, |
| 4 Aṣṭaka Prakaraṇas, | 12 Pancāśaka Prakaraṇas, |
| 5 ĀvaśyakaSūtra Vṛtti, | 13 Pancavastu Prakaraṇa, |
| 6 Upadéśapada Prakaraṇa, | 14 PancaSūtra Prakaraṇa, |
| 7 Daśavaikālika Vṛtti. | 15 Prajnāpanā-sūtra Pardeśa- |
| 8 Nyāya-Pravéśa Vṛtti, | Vyākhyā, |

16 Yogadristi-Samuc'c'aya,	31 Jnānāditya Prakaraṇa,
17 Yoga-Bindu,	32 Dhūrtākhyāna,
18 Lalita Vistarā,	33 Karma-Stava Vrtti,
19 Loka tatva-Nirṇaya,	34 Panc'aliṅgi,
20 Viṃsati Viusatika Prakaraṇa,	35 Nyāya-Viniścaya,
21 Saḍ' Darṣana Samuc'c'aya,	36 Nyāyāvatāra-Vrtti,
22 Dvijavadana Capēta,	37 Panca-Saṅgrahāṭikā,
23 Samarāic'c'a Kahā,	38 Panca Sthānaka,
24 Sambodha Prakaraṇa,	39 Pratis'thā-kalpa,
25 Sāstravārtā Samuc'c'aya,	40 Yatidina-kṛitya,
26 Sambodha Saptatikā Prakaraṇa,	41 Vyākaraṇa-Kalpa,
27 Kathā Koṣa,	42 Loka-Bindu,
28 Jambu Dvīpa Prajñapti Vrtti,	43 Kṣamāvallibīja,
29 Jambudvīpa Saṅgrahāṇi,	44 Samakṣa Paṇḍita,
30 Jñāna-Panc'aka Vivara	45 Vīra Stava etc etc

JinabhadraGani Ksamākṣamaṇa

No biography of JinabhadraGani is available, and also very little is known about his life, yet his works give him a prominent place. Scholars are of two types:—1 Āgama Pradhāna and 2 Tarka Pradhāna JinabhadraGani was of the first type.

He is more known as a ' Bhāṣyakāra ' (a commentator or an annotator). In his times he was considered to be an authority on the interpretations of Āgamas. His works are—

Viśeṣāvaśyaka Bhāṣ'ya ————— original as well as a commentary on it;

Bruhat Saṅgrahāṇi ————— Gāthā Pramāṇa 400 to 500;

Bruhat Ksetrasamāsa —————,

Viśeṣ'āṇavati ————— Gāthā Pramāṇa 400 (a Prakaraṇa Grantha.)

Gītakalpa Sutra;

Dhyāna Śataka — etc, etc.

Śrīmān HaribhadraSūri, the YārinīmahatṭarāSūnu, was his contemporary. He has written a commentary on ' DhyānaŚataka.

That is why some place Haribhadrasūri after Jinabhadragaṇi kṣamāksamaṇa; but it is fuhle. HaribhadraSūri was, definitely, his contemporary.

JinabhadraGaṇi was a great protector of the Āgama-succe-ssion; and in Viṣeśāvaśyaka he had placed his argutments in details agaist Siddhasena-Divākara's opinion Besides being a good writer he was also a very good speaker, and is praised even by ṣreemad Hemac'andryāc'ārya.

अट्ठाविसो विबुहो २८,..... ।

अट्ठावीसो विबुहो २८ एगुणतीसे गुरु जयाणंदो २९

तीसो रविप्पहो ३० एगत्तीसो जयदेवसूरिवो ३१ ॥ १० ॥

Atṭhāvisō Vibuhō २८, Egunatisō Guru Jayanando २९ Tiso Ravippahō ३०, Egatisō Jasu-deva Sūrivarō

२८ तत्पट्टे श्री विबुधप्रभसूरिः ।

२९ तत्पट्टे श्री जयानंदसूरिः ।

३० तत्पट्टे श्री रविप्रभसूरिः ।

३१ तत्पट्टे श्री जयदेवसूरिः ।

28 Tatpatté Śrī Vibuhā Sūri

29 Tatpatté Śrī Jayānanda Sūri

30 Tatpatté Śrī Rava-prabha Sūri

31 Tatpatté Śrī Yaśo-dēva Sūri

The meaning of the Gāthā —On his seat 28th was Vibudhasūri; 29th Shree Jayānemdasūri; 30th shree Raviprabhasūri; and Shree Yaśodevasūri became the 31st Paṭṭadhara.

व्याख्या २८स्वर्गभाक् । —(p. p, 98).

The meaning or the Vyākhyā:—On the seat of Māndeva-sūri, Shree Vibudhaprabhesūri became the 28th (Paṭṭadhara) On the seat of Vibudhaprabhasūri came Shree Jayānendasūri the 29th Paṭṭadhara.

On the seat of Jayānaudasūri 30th was Shree Raviprabhasūri. He had done pratisṭhā of Shree Neminātha-Prāsāda in Naḍola-city in V. N. S. 1170 i. e. in V. S. 700. In V. N. 1190 Shree umāswatī be came a Yugapradhāna.

On the seat of RaviprabhaSūri came Shree YaṣodévaSūri the 31st (Paṭṭachara) After V. N. 1272 i. e. in V. S. 802 Vanarāja built Aṇahillapura Pāṭaṇa. In V. N. S. 1270 i e. in V. S. 800 on the 3rd day of the brisht-half of the month Bhādaravā, BappaBhattiSūri was born He preached Āma, the king of Kanoja. In V. S 895, on the 6th bright-day of Bhādra-pada he left this world ānd aquired hewon

- 28 Śrī VibudhaprabhaSūri,
 29 „ JayānandaSūri,
 30 „ RaviprabhaSūri
 and 31 Śrī YaṣodévaSūri:—

About these four Paṭṭadharas very little is known.

JayānandaSūri was a great preacher Through Prāgvaṭaś secretary-Sāmanta—he repaired 900 ruined temples built by Samprati—the great king Besides he managed for underground store-houses to protect ‘ Siddhāntas. ’

In Y. N. 1170 Raviprabhasūri had done ‘ pratiśṭhā ’ of Śrī NémiNātha-Jina in the city of Nāḍola.

Yaṣodevasūri was a Nāgir-Brāhmin. He also tried to enlighten the Jaina-śāsana.

Erecting of Aṇahillapura:—

In V. S. 802, coming from Panc’āsara, Vanarāja—the heroic king of cāvaḍā-lineage—founded the city of Aṇahillapura. As he was protected by *Sīlagṇasūri in his early days, he had become a devout follower of the religion. It was Vanarāja who temple established of Pancāsara ParśvaNātha of Pāṭaṇa. In estblishing the city—Aṇahillapura—as well as in ruling over the whole land also, the Jainas helped him much. Jainas were appointed on higher posts like that of a prime minister.

* According to some—Devae’andrasuri.

Śrī BappaBhattiśūri:—

His original name was Sūrapāla. His father Bappa and his mother Bhatti were staying in Dumba city of Panc āla-country. He was very bold and heroic. Even at the age of six he showed an extra-ordinary brilliance. Once, at the age of six, he had a quarrel with his father; and so he left home and came to Modhērā where lived an Āc'ārya named Siddhaséna whom he approached and told him what had happened. Looking at his courage and intelligence at such an age, he thought that if properly trained he would turn out to be a pillar of the religion. So he asked him whether he was prepared to stay with him. Sūrapāla showed his willingness, and just from the next day Swāmiji began to teach him sciences (Śāstras). Sūriji was astonished to see his extraordinarily sharp memory. Sūrapāla used to learn by heart one thousand verses daily.

When he became worthy, the Guruji—with an intention to give him Diksā—went to Dumba to his parents for getting their consent. His father, first of all, showed his unwillingness, but, at last, with the condition of preserving his own name, consented. Then Guruji gave him Diksā, and he was given the name of Bheudakīrti; but from the names of his parents he was known as ' BappaBhatti '.

Looking to his prowess, the Guru gave him ' Sāraswata-Mantra', by the chanting of which—at one midnight the Goddess Saraswatī appeared before him and blessed him.

Once, when he went to Sthandilabhūmi, it rained heavily. So he stayed in a ' Déva-kula '. During his stay there, a person came to visit him. He was Āma, the prince of King Yašovarmā of Kānyakubja (Kanoja). As he had a quarrel with his father he had left home and was wandering. He happened to see a ' Praśasti ' (verses of praise) in the Dévakula and asked BappaBhatti to show him its meaning. The Guru showed such a depth of his

knowledge in conveying the meaning that BappaBhatti was greatly pleased. So when it stopped raining he also accompanied Guru and came to the upāsraya. Guru had already marked him to be a genius. By his super-thinking he was reminded of an incident of his childhood. When he was just a little baby his father had abandoned his mother with him. His mother had taken shelter in a forest. She used to swing his cradle under the shadow of a tree. Once, while thus he was swinging, the shadow of the shaking (due to the wind)-tree also had become steady! Guru had seen it with his own eyes! and so he came to the conclusion that that child must be no other than Āma. BappaBhatti taught him many subjects. Due to the affection that his spiritual-master showed towards him, he once said, 'I shall offer you the whole kingdom, when I shall get it!' The Guru remained silent.

After some time, Yaśovarman sent a messenger to call him. But the proud Āma did not go there. At last when he sent his own minister and when even his Guru earnestly told him to go, he went to Kanoj. After a short time of his arrival, his father expired and he got the kingdom. He felt much, as he could not help his father even in his last days. Then, he thought of inviting his BappaBhatti so that he might get consolation. He sent a messenger to call him.

He came there, the King Āma welcomed him with great honour and pomp and requested him to take seat on his own throne! In those days when the Brahmins and the Jains were at daggers drawn, it was not easy to show such a reverence!

Gurujī told him that only he who was an Ācārya could accept the seat, but as he himself was merely an ordinary monk he could not accept it! Hence, the king requested SiddhasenaSūri, looking to his intelligence and prowess offered him 'Sūripada' though at that time he was only eleven years old! Once again, when BappaBhatti visited Kanoja the king requested him to take his seat on the throne, but he rejected it saying

that it was not proper for a Jaina Monk. It shows his disinterestedness !

The king loved him more for such disinterestedness that he had shown. He came in his closer contact. His preachings produced great influence upon him. He built a Jina-temple, 108 feet high, and established the idole of Jina-Prabhu.

The king Āma was very fond of riddles. Once he saw his queen in sorrow and asked her in the court :

“ પામે હજી પરિતાપ કમળમુખી પ્રસાદથી ”

(“ Yet why dejected is the lotus-faced one so proudly ? ”)

At most all the scholars tried to supplement the line and solve the riddle. But none succeeded. At last BappaBhatti finished it by adding —

‘ ઢાંકયું એનું અંગ વહેલાં ઊઠી સવારથી ’

(“ Right from the morning when she got up, is her body covered up ! ”)

On another occasion also, he showed his skill in composing such verses—and solving such riddles. The king suspected how he could know the secrets of his harem ! Some of the jealous persons also poisoned his ears. Guru Mahārāja also marked a change in his attitude towards him. Thinking that where there was no love, he should not stay, he decided to leave the place. Before leaving it, he wrote a verse on the wall of his ‘upāśraya’ and then went away. When the king came and read it, he repented. He began to make a search for him.

On this side, Guru came to Gauḍadeśa—(Bengal) where ruled the king Dharmarāja who welcomed him most heartily. He was a hostile enemy of King Āma. So he took a promise from the Guru that unless and until Āma himself would not come personally, he would not leave the place. The Guru agreed •

On the other hand, Āma also became impatient to find him out. He became uneasy without his Guru. Once, he went in to

a jungle, caught a snake, and brought it home. He composed and placed a riddle before the court :

“શસ્ત્ર, શાસ્ત્ર, કૃષિ, વિદ્યા ખીજુ’ પણ જેથી આવે”

(“ Weapons, Sciences, Tilling the ground, and—dependent-upon which—are many other things—”)

None could solve it. The king declared to offer one lakh of coins. One gambler decided to take up the opportunity. He searched out Bappa Bhaṭṭi Sūri, went to him in Gauda-désa, and requested him to solve the riddle. Guru at once replied:—

“ઘડી દઢ પળી પંથ કૃષ્ણ ભુજંગ મુખશું—”

(“ Firmly grasp such black snake—a cobra and walk ahead ! ”)

The gambler returned and came to Āma. He completed the ‘ Samsāyā ’ ! The king was wonderstruck, and pressed him to tell out how he could do it. He disclosed the whole matter. The king was astonished to see Bappa Bhaṭṭi's wonderful prowess by which he could see what had happened there, and solve the riddle. Then, could he not know—by such supernatural power the matters of his harem ? The king's suspicion was completely removed, and his separation caused him much pain

He sent his own minister to call his Guru. The Guru informed him of the condition which Dharmarāja had made with him. The messenger came back and told the king of it. It was dangerous for the king to go there personally. Yet for the sake of his Guru, he was prepared to undertake any risk. He put on a disguise and entered the court of the king. Gururaj saw him entering, and said, “ Āma, (lit. here, on this side) come ! ” The king thought that only to direct the newcomer, the Guru said so. Then, he handed over a letter to the king.

“ How is Āma-king ? ” asked the king.

“ So happy, as I am ! ” replied he.

The king saw in his hand a Bijoruñ (a kind of fruit) and questioned, “ What is that ? ”

“ Bijo-rā ” he replied. (‘ Bijo ’=second, and ‘ Rā ’ = Rāja;- a king).

In this way, indirectly, Āma informed the Guru-Mahārāja of his approach, but Dharmarāja could not follow it.

On the next day, Guruji asked the king to allow him to go. The Guru disclosed the whole matter. At that very time, approached a concubine of the king, and handed over to him an ornament of King Āma, who had forgotten it at her place at night. So, he got a solid proof and allowed him to go. Then, Bappa Bhatti came to Kanoja.

At this time, Shaṅkarāc'ārya and Bauddha Vardhana kunjara were trying their level best for the upheaval of their own religions. Dharmarāja happened to meet Vardhana kunjara who was a very wellknown orator. The king thought of using this man in taking revenge on King Āma who when he had entered his court-had escaped the danger. He sent a messenger to the King Āma and informed him to arrange for a debate with Vardhana-kunjara. Accordingly both the kings managed for it and also decided that one who would be vanquished would also lose his kingdom. For six months the debate between Bappa-bhatti and Vardhana-kunivara went on. At last, Bappa Bhatti became victorious, and Dharmarāja lost his kingdom. But Āma gave it back to him as Bappa Bhautti advised him, and they became friends again. Then Dharmarāja adopted Jaina Dharma.

Just to take a test of the character of Guruji, Āma, once, sent a prostitute to his upāśraya at night. When all the Śrāvakas went away, she came out before him; but atlast she failed and ran away.

Though Āma-rājā was very learned, he some-times committed mistakes. Once, in his city, came a gang of Mātangas. They showed their art before the king. There was one beautiful Mātangī who fascinated him. He fell in love with her. The Guru came to know about it, and so he wrote a verse on the entrance-gate of the palace. The king, passing by, read it; he recognized the handwritings; and his eyes were opened!

Once he appreciated the Guru beyond limits. The Guru, instad of being puffed up, said politely, "My spiritual brothers-Nannasūri and Govindāc'ārya-are even more brilliant than I am!" The king, with an intention of getting a solid proof of it, came to Modherā where he saw Nannasūri. When he went to him he was discussing about Kāma-sāstra (- the science of love.) He entered into such details that it created a bad impression even upon his hearers! Amarāja thought that Nanna sūri must be dissolute, otherwise how could he possess such a thorough knowledge of the subject? So he did not wait even to salute him and returned. Govindāc'ārya marked him going away and doubted him to be the King Āma. He inquired at Kanoja and sent a message about what had happened. Just to bring before the king's eyes his blunder, and to drive away from his mind the suspicion, Bappabhaṭṭi arranged a plot

Once, as he was seated in his court, some two actors came there and asked his permission to stage a drama. They were allowed to do it. They began to play their parts most skilfully. When the heroic protion of the drama came-it was performed. so skilfully that even the audiance began to shout; "Cut off, cut off!!" And all the warriors sitting there, stood up! But at that very moment both the actors changed their attires, and appeared before them in the form of Nannasūri and Govindāc'ārya! The king asked them the reason of doing so. "By our art we can seem to be what we are really not! We can-by our skill-create interests in matters which we ourselves have never experienced in reality! To teach you this lesson this

incident was arranged ! ” they informed him. The king was reminded of the incident that had happened in Moḍherā; and bowed down before Guruji.

In his last days, hearing about Girinar's glory, he took an oath to fast until he would reach the place, and see Nemi-Jina. With Sūriji and a body of other pilgrims he started for Girināra. But it was not so near ! He hardly reached Khambhāta (Cambay) when he became very hungry. He felt more and more agonised, but could not break his vow ! Atlast when Sūriji chanted some hymns, the Goddess Ambikā appeared before them and she looking at his condition, brought the “ bimba ” of Nemi Nātha-Prabhu from the mountain Girinara. After offering his homage, Āma took his food. Then they went to Śatrunjaya and from there came to Girinara. At this time, the place of Girinara was in the hands of Digambaras. They refused them to visit the place of pilgrimage. The king Āma lost his temper and invited all the eleven Digambara kings to come before him to fight ! But atlast Sūriji pacified him and told the Digambaras to hold a debate and decide the matter. Then, he invited maidens from both the sects and said, “ The sect of one from you, who will chant the “ Namnātha-Gāthā ” first, will be considered as the owner of the place of pilgrimage ! ” None of the Digambara-maidens could do it !—while a Śvetāmbara one atonce began to recite the Gāthā - ‘ उज्जितसेलसिद्धरे० ’ etc. Thus, atlast the Ācārya became victorious and they visited the place.

BappaBhaṭṭaSuri was born on the 3rd day of the bright-half of Bhādaravā (-month) in V. S. 800, and died on the 6th day of the bright-half of Bhādaravā in V. S. 895:— i. e. at the age of 95 he fasted and went to the high world. He had accepted ‘ cāritra ’ from his child-hood, and preserving strict restraint enlightened the Sāsana.

BappaBhaṭṭi has composed for the learned 52 Prabandhas—namely “ Tārāgaṇa ” etc. But only “ C’atuviṃṣati-stuti ” Sāraswati-Stotra ” are available to-day.

Bappa Bhaṭṭi was honoured with the titles of “ Vādikunjara Késari, ” “ BrahmaĀrī, ” “ Qajavara, ” “ Rajpūjita ” etc.

0 (B.C. 527)	Nirvāṇa (Final Emancipation) of Śramaṇa Bhagavān Mahāvira.
1 (B.C. 526)	Dikṣā of Kēvali Bhagavān Ārya Jambū Swāmī.
13 (B.C. 514)	Acquisition of Kēvala Jñāna (Perfect Knowledge) to Gaṇadhara Mahārāja Ārya Sudharmā Swāmī.
20 (B.C. 507)	Mokṣa-gamana (Final Emancipation) of Gaṇadhara Mahārāja Ārya Sudharmā Swāmī.
20 (B.C. 507)	Kēvali Bhagavān Ārya Jambū Swāmī became a Yuga-pradhāna.
36 (B.C. 491)	Birth of Śruta Kēvali Ārya Śayyambhava Sūri
62 (B.C. 465)	Birth of Śruta Kēvali Ārya Yaśobhadra Sūri
64 (B.C. 463)	Mokṣa-gamana (Final Emancipation) of Kēvali Bhagavān Ārya Jambū Swāmī.
64 (B.C. 463)	Śruta Kēvali Ārya Prabhava Swāmī became a Yuga-pradhāna.
64 (B.C. 463)	Dikṣā of Śruta Kēvali Ārya Śayyambhava Sūri.
66 (B.C. 461)	Birth of Śruta Kēvali Ārya Sambhūti Vijaya Sūri.
75 (B.C. 452)	Svarga-gamna of Śruta Kēvali Ārya Prabhava Swāmī
75 (B.C. 452)	Śruta Kēvali Ārya Śayyambhava Sūri became a Yuga-pradhāna Yaśobhadra Swāmī
94 (B.C. 433)	Birth of Śruta Kēvali Ārya Bhadra-bāhu Swāmī.
98 (B.C. 429)	Svarga-gamana of Śruta Kēvali Ārya Śayyambhava Sūri.
98 (B.C. 429)	Śruta Kēvali Ārya Yaśobhadra Swāmī became a Yuga-pradhāna
108 (B.C. 419)	Dikṣā of Śruta Kēvali Ārya Sambhūti Vijaya Sūri.
116 (B.C. 411)	Birth of Śruta Kēvali Ārya Sthulbhadra-cārya.
139 (B.C. 388)	Dikṣā of Śruta Kēvali Ārya Bhadra-bāhū Swāmī.
145 (B.C. 382)	Birth of Ārya Mahāgiri Sūri.
146 (B.C. 381)	Dikṣā of Śruta Kēvali Ārya Sthulbhadra-cārya.

M. N. S. B. C.

- 148 (B.C. 379) Svarga-gamana of Śruta Kēvali Ārya Yaśobhadra Swāmī.
- 148 (B.C. 379) Śruta Kēvali Ārya Sambhūti Vijaya Sūri became Yuga-pradhāna.
- 156 (B.C. 371) Svarga-gamana of Śruta Kēvali Ārya Sambhūti Vijaya Sūri
- 156 (B.C. 371) Śruta Kēvali Ārya Bhadra-bāhu Swāmī became Yuga-pradhāna.
- 160 (B.C. 367) Vācanā of Pātali-putra under Śruta Kēvali Ārya Bhadra-bāhu Swāmī.
- 170 (B.C. 357) Svarga-gamana of Śruta Kēvali Ārya Bhadra-bāhu Swāmī
- 170 (B.C. 357) Śruta Kēvali Ārya Sthulabhadra-cārya became Yuga-pradhāna
- 175 (B.C. 352) Dikṣā of Daśa-pūrvī Ārya Mahā-giri Sūri.
- 191 (B.C. 336) Birth of Daśa-pūrvī Ārya Suhasti Sūri
- 214 (B.C. 313) A Nihnava named Avyakta (Third Nihnava)
- 215 (B.C. 312) Svarga-gamana of Śruta Kēvali Ārya Sthulabhadra-cārya.
- 215 (B.C. 312) Daśapūrvī Ārya Mahā-giri Sūri became Yuga-pradhāna.
- 220 (B.C. 307) Nihnava named Sāmucchédik (Fourth Nihnavad)
- 221 (B.C. 306) Dikṣā of Daśa-pūrvī Ārya Su-hasti Sūri
- 228 (B.C. 299) Nihnava named Ganga (Fifth Nihnava)
- 243 (B.C. 284) Birth of Daśapūrvī Ārya Su-sthita Sūri
- 245 (B.C. 282) Svarga-gamana of Daśa-pūrvī Ārya Mahā-giri Sūri.
- 245 (B.C. 282) Daśapūrvī Ārya Su-hasti Sūri became Yuga-pradhāna..
- 274 (B.C. 253) Dikṣā of Ārya Su-sthita Sūri.
- 291 (B.C. 236) Svarga-gamana of Daśa-pūrvī Ārya Su-hasti Sūri.
- 291 (B.C. 236) Ārya Su-sthita Sūri became Yuga-pradhāna
- 339 (B.C. 188) Svarga-gamana of Ārya Su-sthita Sūri
- 376 (B.C. 151) Svarga-gamana of Ārya Śyāmācārya
- 453 (B.C. 74) Birth of Kālakācārya.
- 453 (B.C. 74) Birth of Ārya Khaputācārya.
- 460 (B.C. 67) Birth of Ārya Maṅgu Sūri.
- 470 (B.C. 57) Beginning of Vikrama Samvat.

M.N.S.V.S.B.C.A.D.

- 492 V.S.22 B.C. 35. Birth of Śrīmān Vajrasēna Sūri.
- 496 V.S.26 B.C. 31. Birth of Daśa-purvī Ārya Vajra Swāmī.
- 501 V.S.31 B.C. 26. Dīksā of Śrīmān Vajra-sēna Sūri
- 504 V.S.34 B.C. 23. Dīksā of Das'a-purvī Ārya Vajra Swāmī.
- 525 V.S.55 B.C. 2. Stoppage of pilgrimage on Śatrunjaya Tīrtha.
- 533 V.S.63 A.D. 6. Svarga-gamana of Śrīmān Bhadra-guptācārya.
- 548 V.S.78 A.D. 21. Daśa-purvī Ārya Vajra Swāmī became yuga-pradhāna.
- 548 V.S.78 A.D. 21. Svarga-gamana of Śrīmān Gupta Sūri-the Guru of Roha gupta-the author of Trirāsika Mata.
- 570 V.S.100. A.D.43. Revival of pilgrimage to Śatrunjaya Tīrthaby Jāvaḍa Shāh.
- 576 V.S.106. A.D.49. Birth of Śrīmān Candra Sūri.
- 684 V.S.114. A.D.57. Svarga-gamana of Daśa purvī Ārya Vajra Swāmī.
- 597 V.S.127. A.D.70. Svarga-gamana of Ārya Rakṣita Sūri.
- 609 V.S.139 A.D.82. Establishment of the Digambara Sect.
- 613 V.S.143 A.D.86. Dīksā of Śrīmān Ācārya Candra Sūri.
- 617 V.S.147. A.D.90. Ācārya Śrīmān Vajrasēna Sūri became a yuga-pradhāna.
- 620 V.S.150 A.D.93. Svarga-gamana of Ācārya Śrīmān Vajrasēna Sūri
- 620 V.S.150 A.D.93. Ācārya Śrīmān Candra Sūri became a yuga-pradhāna.
- 643 V.S.173 A.D.116. Svarga-gamana of Ācārya Mahārāja Śrīmān Candra Sūri.
- 670 V.S.200. A.D.143. Installation and Consecration of a Pratimā of Tirthaṅkara Bhagavān Śrī Mahāvira Swāmī at Satyapura by Jajjaga Sūri.
- 695 V.S.225. A.D.168. Installation and Consecration at Korantaka Nagara by Ācārya Mahārāja Śrīmān Vriddha Déva Sūri.
- 770 V.S.300. A.D.243. Installation and Consecration of a Pratimā of Tirthaṅkara Bhagavān Śrī Nami Nāth by Ācārya Mahārāja Vira Sūri at Nāgpur.

M.N.S.V.S.A.D.

845V S 375 A.D.318. Heavy Raids at Vallabhi Nagara.

882V.S.412.A.D.355. Commencement of the custom of living in
Caityas (upāshrayas) by sādhus.

886V.S.416 A.D.359. Beginning of the Brahma Dīpikā Śākhā.

899.V.S.429.A D.372. Svarga-gamana of Yuga-pradhāna Nāgārjuna.

993V.S.523.A.D.466. Observance of the Samvatsarika day on the
fourth day of the bright half of Bhādrapada
instead of on the 5th day.

1055V.S.545.A.D 528. Svarga-gamana of Ācārya Mahārāja Śrīmān
Haribhadra Sūriji.

1115V.S.645.A.D.588. Svarga-gamana of Āgama-pradhāna Ācārya
Mahārāja Śrīmān Jina-bhadra Qani Ksamā
śramana.

1170V.S.700 A.D.643. Installation and consecration of a Pratimā of
Tirthaṅkara Bhagavān Śrī Nēmi Nāth at
Nāḍola by Ācārya Mahārāja Śrī Ravi-Prabha
Sūri.

1190V S.720 A.D.663. Vācakavarya Śrīmān Umāswātī Mahārāja be-
came a Yuga-pradhāna.

1270V.S 800.A D.743. Birth of Ācārya mahārāja Śrīmān Bappa-Bhaṭṭi
Sūri.

1272V.S 802,A.D.745. Erection and habitation of the town of Aṇahilla-
pūr Pāṭaṇa.

1365V.S.895.A.D.838. Svarga-gamana of Ācārya Mahārāja Śrīmān
Bappa-Bhaṭṭi Sūri.

(To be continued in Vol V. Part II)

* From Mahāvira Nirvāna Samvat 1000, the Knowledge of the Purvas
became extinct.

Appendix No. VI

Yuga—pradhāns

The Nirvāṇa (Final Emancipation) of Śramaṇa Bhagavān Mahāvīra took place in B. C 527.

The Fifth Ar (cycle) named Pancama Kāla or Duhsama Kāla of the present Avasarpini era has commencedh 8⁰ fortnights (three years and 8½ months) after the Nirvāṇa of Śramaṇa Bhagavān Mahāvīra. It is of 21000 years' duration. There will be 2004 (two thousand and four) Yuga-pradhāns (exalted personages of the age) appearing at different periods of time.

There will be 23 (twenty-three) Udayas (periods of appearance) during which a varying number of such great personages will be born for each udaya (period of appearance)

More than 2470 years of the Pancama Kāla have already passed.

During the First Udaya with a duration of 617 years 10 months and 27 days (six hundred and seventeen years, ten months, and twenty-seven days) there were 20 (twenty) yuga-pradhāns. The Second Udaya with a period of 1340 years 10 month and 29 days (thirteen hundred and eighty years, ten months, and twenty-nine days) had 23 (twenty-three) Yuga pradhāns. The accompanying Tables give details,—

Table I
Yuga-pradhāns of the First Udaya

No	Names	Life as a house holder	Vrata Paryaya	As Yuga- pradhane	Total Life—limit		
					Years	Months	Days
1	Sudharmā Swāmī	50	42	8	100	3	3
2	Jambū Swāmī	16	20	44	80	5	5
3	Prabhava Swāmī	30	44	11	85	2	2
4	Śayyambhava Sūri	24	11	23	62	3	3
5	Yaśobhadra Swāmī	22	14	50	86	4	4
6	Sambhuti Vijaya Sūri	42	40	8	90	5	5
7	Bhadra-bāhu Swāmī	45	17	14	76	7	7
8	Sthulabhadra Swāmī	30	24	45	99	5	5
9	Ārya Mahāgiri	30	40	30	100	5	5
10	Ārya Sūhasti Sūri	30	24	46	100	6	6
11	Ārya Guṇa Sundara Sūri	24	52	44	100	2	2
12	Ārya Śyāmācārya	20	35	41	96	1	1
13	Ārya Skandilācārya	22	48	36	106	5	5
14	Ārya Revati-mitra	14	48	36	94	5	5
15	Ārya Dharma Sūri	14	40	44	102	5	5
16	Ārya Bhadra-guptacārya	21	45	39	105	4	4
17	Ārya Sri Guptācārya	35	50	15	100	7	7
18	Ārya Vajra Swāmī	8	44	36	88	7	7
19	Ārya Rakṣita Sūri	22	40	13	75	7	7
20	Durbalika Puṣpamitra	17	30	13	60	7	7

Table II

Period of the Yuga-pradhāns of First Udaya

No	Names	Number of years as a yuga pradhāna	From Mahāvira Nirvāṇa Samvat	To Mahāvira Nirvāṇa Samvat
1	Sudharmā Swāmī	8	12	20
2	Jambū Swāmī	44	20	64
3	Prabhava Swāmī	11	64	75
4	Śayyambhava Sūri	23	75	98
5	Yassbhadra Swāmī	50	98	148
6	Sambhūti Vijaya Sūri	8	148	156
7	Bhadra-bāhu Swāmī	14	150	170
8	Sthūlabhadra Swāmī	45	170	215
9	Ārya Mahāgiri	30	215	245
10	Ārya Suhash Sūri	6	245	291
11	Ārya Guna Sunder Sūri	44	291	335
12	Ārya Śyāmācārya	41	335	376
13	Ārya Skandilācārya	38	376	414
14	Ārya Revatimitra	36	414	450
15	Ārya Dharma Sūri	44	450	494
16	Ārya Bhadrāguptacārya	39	494	533
17	Ārya Guptācārya	15	533	548
18	Ārye Vajra Swāmī	36	548	584
19	Ārya Rakṣita Sūri	13	584	597
20	Durbalikā Puspa mitra	20	597	617

Table III
Yuga-pradhānas of the Second Udaya.

No	Names	Life-limit as a house- holder	Number of years an ordi- nary ascetic	Yuga- pradhana	Total Life-limit		
					Years	Months	Days
1	Vagrasēna	9	116	3	128	3	3
2	Nāga-hasti	19	28	69	116	5	3
3	Revatimitra	20	30	59	109	2	2
4	Sinhasūri	18	20	78	116	3	3
5	Nāgārjuna	14	19	78	111	5	5
6	Bhuta-dinna	18	22	79	119	4	4
7	Kālikācārya	12	60	11	83	7	7
8	Satyamitra	10	30	7	47	5	5
9	Hārilla	27	31	54	112	5	5
10	Jina Bhadra Gani Ksamā śramana	14	60	60	105	6	6
11	Umāswāti Vācaka	20	15	75	110	2	2
12	Puspamitra Gani	8	30	60	98	-	-
13	Sambhūti Sūri	10	19	49	78	2	2
14	Mādher Sambhūti Sūri	10	30	60	100	5	5
15	Dharma Raksita Sūri	15	20	40	75	4	4
16	Jyēsthanga Gani	12	18	71	107	3	3
17	Falgu-mitra	14	13	49	76	7	7
18	Dharma Ghosa Sūri	8	15	78	101	7	7
19	Vinaya-mitra	10	19	86	115	7	7
20	Sila-mitra	11	20	89	110	7	7
21	Revatimitra	9	16	78	103	-	-
22	Sumṇa-mitra	12	18	78	108	-	-
23	Hārila-mitra	20	16	46	81	-	-

Table IV
Period of the Yuga prādhānas of the Second Udaya.

No	Names	Number of years as a yuga hradhāna	From Mahāvira Nirvāna Samvat	To Mahāvira Nirvāna Samvat.
1	Vajrasēna Sūri	3	617	620
2	Nāga-hasti Sūri	69	620	689
3	Revati mitra	59	689	648
4	Sinha Sūri	78	748	826
5	Ārya Nāgarjuna	78	826	904
6	Bhuta-dīna Sūri	79	904	983
7	Kālikācārya	11	983	994
8	Satyamitra Sūri	107	994	1001
9	Hārillācārya	54	1001	1055
10	Jina-bhadra Gaṇi Ksamā sramaṇa	60	1055	1115
11	Umāswāti Vācakā	75	1115	1190
12	Puspamitra Gaṇi	60	1190	1250
13	Sambhūti Sūri	50	1250	1300
14	Mādher Sambhūti Sūri	60	1300	1360
15	Dharma Rakṣita Sūri	40	1360	1400
16	Jyesthāṅga Gaṇi	71	1400	1471
17	Falgu mitra	49	1471	1520
18	Dharma Ghosa Sūri	78	1520	1598
19	Vinaya mitra	46	1594	1684
20	Silamitrācārya	79	1684	1763
21	Révati mitra	78	1763	1841
22	Sumiṇa-mitra	78	1841	1919
23	Hārila-mitra	45	1919	1964

Table V

Showing the number of yuga pradhâns and the Duration of the Period of each of the twenty-three Udayas

No	Udaga	Number of yugapradhans	Number of years of each Udaya		
			Years	Month	Days
1	First	20	617	10	27
2	Second	23	1340	10	29
3	Third	98	1500	11	20
4	Fourth	78	1545	8	29
5	Fifth	75	1900	3	29
6	Sixth	89	1950	9	22
7	Seventh	100	1770	7	27
8	Eighth	87	1010	10	15
9	Nineth	95	880	1	18
10	Tenth	87	850	2	12
11	Eleventh	76	800	3	14
12	Twelvth	78	445	4	19
13	Thirteenth	94	550	7	12
14	Fourteenth	108	592	5	25
15	Fifteenth	103	982	6	29
16	Sixteenth	107	710	9	20
17	Seventeenth	104	655	6	24
18	Eighteenth	115	490	9	2
19	Nineteenth	133	359	1	17
20	Twentieth	100	408	4	2
21	Twenty-first	95	570	3	9
22	Twenty-second	99	590	5	5
23	Twenty-third	40	440	11	17

Tabel VI

Showing the names of the first and last yuga-pradhans
of each of the twenty-three Udayas

Udaya 1	Name of the First yugapradhana of the Udaya 2	Life-time as a House holder 3	Vrata Paryāya 4	Number of years as a yuga pradhana 5	Total Life- limit 6
1	Sudharmā Swāmi	50	42	8	100
2	Vajrasēna	9	116	3	128
3	Pādivaya	9	82	9	100
4	Harissaha	9	60	13	82
5	Nandimitra	13	30	24	67
6	Sūrasēna	13	40	10	63
7	Ravimitra	13	40	10	63
8	Śrī Prabha	13	42	8	63
9	Maṇiratha	13	42	8	63
10	Yaśomitra	14	41	8	63
11	Dhanasimha	14	40	10	64
12	Satyamitra	14	40	12	66
13	Dhamṇulla	20	30	12	62
14	Vijayānanda	12	30	14	56
15	Sumaṅgala	12	20	24	56
16	Dharmasimha	12	20	18	50
17	Jayadēva	12	20	18	50
18	Sura-dinna	17	27	10	54
19	Vaiśākha	10	20	20	50
20	Kaundilya	10	21	19	50
21	Māthura	10	25	15	50
22	Vāṇiputta	10	20	17	46
23	Śrī Datta	10	15	25	50

Table No VI (Contd)

Udaya	Name of the Last yuga-pradhāna of each udaya 7	Life time as a House- holder 8	Vrata Paryāya 9	Number of years as a yuga pradhana 10	Total Life- limit 11
1	Durbalikā Puṣpa mitra	17	30	13	60
2	Araba-mitra	20	16	25	61
3	Vaiśākha	25	10	19	54
4	Sat kīrti	16	22	18	56
5	Thâvara	13	20	17	50
6	Rahasuta	13	28	13	54
7	Jaya Maṅgala	15	20	13	48
8	Siddhārtha	15	20	13	48
9	Isāna	15	30	10	55
10	Ratha-mitra	22	20	8	50
11	Bharani-mitra	10	20	20	50
12	Dradha-mitra	14	15	26	55
13	Saṅgata-mitra	12	15	22	49
14	Śrī Dhara	18	10	18	46
15	Māgadha	13	11	9	33
16	Amara	15	24	13	52
17	Révati-mitra	22	19	18	59
18	Kīrti-mitra	20	10	10	40
19	Simha-mitra	20	14	6	40
20	Falgu-mitra	13	10	7	30
21	Kalyāṇa-mitra	8	16	14	38
22	Déva-mitra	12	12	12	36
23	Duppasaha Sūri	12	4	4	20

For the present, the Third Udaya commencing with the year 1964 of Mahāvīra Nirvāṇa Samvat and lasting for 1500 years and eleven months and twenty days, is the current Udaya. There will be 98 (ninety-eight) Yuga-pradhāns during this period of 1500 years. This being the current Udaya, we have tried to give some particulars about the first three udayas.

Readers desirous of information about future Yuga-pradhāns are requested to consult Yuga-pradhāna Gaṇḍikā, the Dusama Kāla Śrī Śramaṇa Saṅgha Stotra of Śrī Dharma Ghoṣa Sūri and similar works.

List No 1.

No. 1, A List of the Twenty Yuga-pradhāns of the First Udaya.

- | | |
|-----------------------------|------------------------------|
| 1 Ārya Sudharmā Swāmī | 11 Ārya Guṇa Sundara Sūri |
| 2 Ārya Jambū Swāmī | 12 Ārya Śyāmācārya |
| 3 Ārya Prabhava Swāmī | 13 Ārya Skandilācārya |
| 4 Ārya Śayyambhava Sūri | 14 Ārya Rēvatimītra |
| 5 Ārya Yaśobhadra Swāmī | 15 Ārya Dharma Sūri |
| 6 Ārya Sambhūti Vijaya Sūri | 16 Ārya Bhadrāguptācārya |
| 7 Ārya Bhadrabāhu Swāmī | 17 Ārya Gupta Sūri |
| 8 Ārya Sthūlabhadrācārya | 18 Ārya Vajra Swāmī |
| 9 Ārya Mahāgiri Sūri | 19 Ārya Raksita Sūri |
| 10 Ārya Suhasti Sūri | 20 Ārya Durbalikā Puspamitra |

List No 2

No. 2. A List of twenty-three Yuga-pradhāns of the Second Udaya —

- | | |
|----------------------|----------------------------|
| 1 Śrī Vajrasēna Sūri | 10 Śrī Jinabhadra Gaṇi |
| 2 „ Nāga Hasti Sūri | 11 „ Umāswātī Vācaka |
| 3 „ Rēvatimītra Sūri | 12 „ Puspamitra Gaṇi |
| 4 „ Siṃha Sūri | 13 „ Sambhūti Sūri |
| 5 „ Nāgārjuna Sūri | 14 „ Māḍhara Sambhūti Sūri |
| 6 „ Bhūta-dīna Sūri | 15 „ Dharma Raksita Sūri : |
| 7 „ Kalkācārya Sūri | 16 „ Jyēsthāṅga Gaṇi |
| 8 „ Satya-mitra Sūri | 17 „ Falgumitra Sūri |
| 9 „ Hārilla Sūri | 18 „ Dharma Ghoṣha Sūri |

- 19 Śrī Vinaya-mitra Sūri
 20 „ Sila-mitra Sūri
 21 „ Rēvati-mitra Sūri

- 22 Śrī Sumina-mitra Sūri
 23 „ Hārila-mitra Sūri

List No. 3

No 3. A List of ninety-eight Yuga pradhāna of the Third Udaya.

- | | |
|-------------------------|--------------------------|
| 1 Śrī Pādivaya Sūri | 30 Śrī Jaya Ghosha Sūri |
| 2 „ Viṣṇu-mitra Sūri | 31 „ Sumani-sēna Sūri |
| 3 „ Hari-mitra Sūri | 32 „ Sujasa Kīrti Sūri |
| 4 „ Mandilla Gupta Sūri | 33 „ Kumāra Sūri |
| 5 „ Jina-pati Sūri | 34 „ Gautamābha Sūri |
| 6 „ Jina-candra Sūri | 35 „ Bhāradvāja Sūri |
| 7 „ Jina Vallabha Sūri | 36 „ Sūra-prabha Sūri |
| 8 „ Jina Prabha Sūri | 37 „ Supāsa Sūri |
| 9 „ Dharma Ruci Sūri | 38 „ Jina Prabha Sūri |
| 10 „ Vinaya Candra Sūri | 39 „ Jina Mata Sūri |
| 11 „ Sila-mitra Sūri | 40 „ Sumati Sūri |
| 12 „ Déva-Candra Sūri | 41 „ Saya Ghosa Sūri |
| 13 „ Sri Candra Sūri | 42 „ Śubha Kirti Sūri |
| 14 „ Khandilla Sūri | 43 „ Saya-géha Sūri |
| 15 „ Dhammilla Sūri | 44 „ Jiténdriya Sūri |
| 16 „ Siddha-géha Sūri | 45 „ Sumati Sūri |
| 17 „ Bhaddilla Sūri | 46 „ Vimala Sūri |
| 18 „ Jina-dāsa Sūri | 47 „ Muni Candra Sūri |
| 19 „ Dharmadāsa Sūri | 48 „ Dévéndra Sūri |
| 20 „ Suraprabha Sūri | 49 „ Su-sidhya Sūri |
| 21 „ Rakṣkita Sūri | 50 „ Sādhya Sūri |
| 22 „ Dharma Ghosha Sūri | 51 „ Siddha-géha Sūri |
| 23 „ Mānācārya Sūri | 52 „ Su-Némi Prabha Sūri |
| 24 „ Samudra Sūri | 53 „ Indra-datta Sūri |
| 25 „ Śrī-géha Sūri | 54 „ Agnimitra Sūri |
| 26 „ Śrī-dinna Sūri | 55 „ Vāyubhūti Sūri |
| 27 „ Cāritra Sūri | 56 „ Vardatta Sūri |
| 28 „ Śruta Jnāni Sūri | 57 „ Sūrya Kānta Sūri |
| 29 „ Upasānti Sūri | 58 „ Orihapati Sūri |

59	Śrī Manoratha Sūri	79	„ Jina Śékḥara Sūri
60	„ Pūrṇa-bhadra Sūri	80	„ Śataka Muni Sūri
61	„ Dinna Gaṇi Sūri	81	„ K ānta Sūri
62	„ Bhūta Gaṇi Sūri	82	„ Hari Gupta Sūri
63	„ Maurya-putra Sūri	83	„ Simha Giri Sūri
64	„ Rīṣabha Prabha Sūri	84	„ Dhana Giri Sūri
65	„ Acyuta Sūri	85	„ Kriṣṇa Rīṣi Sūri
66	„ Āva-dinna Sūri.	86	„ Dharma Rīṣi Sūri
67	„ Alinga Gaṇi	87	„ Muni-pati Sūri
68	„ Sthavira Sūri	88	„ Śiva-gupti Sūri
69	„ Su-jaya Sūri	89	„ Kauśika Sūri
70	„ Mētārya Sūri	90	„ Ārya Jasa Sūri
71	„ Prabhāsa Sūri	91	„ Ārya Dharma Sūri
72	„ Vaiśyāyana Sūri	92	„ Ārya Maṅgala Sūri
73	„ Tuṅgiya Sūri	93	„ Nandācārya Sūri
74	„ Elayācārya Sūri	94	„ Nāga-datta Sūri
75	„ Dharma Ghoṣa Sūri	95	„ Su naksatra Sūri
76	„ Roha Sūri	96	„ Su-rakṣita Sūri
77	„ Jaya Samudra Sūri	97	„ Samudra Sūri
78	„ Samudra Sūri	98	„ Vaiśākha Sūri



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ŚRAMAṆA BHAGAVĀN MAHĀVĪRA

HIS LIFE AND TEACHING

**BY
MUNI RATNA-PRABHA VIJAYA**

**VOLUME V PART II
STHAVIRAVALI**

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Sramana Bhagavana Mahavira

VOL. V. PART II.

STHAVIRAVALI

CHAPTER I

32 Sree Pradyumna Suri.

33 „ Manadeva Suri and

34 „ Vimalac'andra Suri:—

Pradyumna Sūri travelled generally in the eastern countries. On account of his impressive preachings, seventeen Jaina temples were newly constructed. Besides, his love for learning was very great. As he knew that religious rites devoid of knowledge are of no account, he encouraged to prepare eleven store houses of knowledge. He had boundless love for the holy environment that exists at the places of pilgrimages. He visited seven times in all, 'Samétśikhara'. In spite of his short life, he served the Jina Śāsana well.

Mānadeva Sūri occupied his place. This is the third Paṭṭadhara of the same name. He preached the penance of 'Upadhāna' to the Jain-males and females. Living a short life, he also left this world.

Śree Vimala C'andra Sūri followed him. With the help of the goddess Padmāvatī, he attained Sāvārṇa siddhi. Some say that he had defeated his opponents with the assistance of the goddess.

Additional information of the three Paṭṭadharas mentioned above, is not available.

35 Śree Udyotana Sūri

Udyotana Sūri's zone of 'travelling' was the eastern countries. He had great love for the places of pilgrimages and this induced him to visit the Mount Sammét śikhara five times. The atomic influence of the environment pervading the places of pilgrimage is indescribable. By paying visits to the places of pilgrimages, persons with ill-luck due to sinful actions, can purify their soul; then, what to say regarding the persons of dignity? While he was wandering in the eastern countries he came to know of the importance of the holy place o Ābu.

Consequently, he started to visit that place. Reaching during the journey, the village of 'Teti' situated at the foot of the Mount Ābu, he sat in the shade of a large banian tree. A demigod (yakṣa) named Sarvânubhūti appeared before him, and said to the revered teacher, "Now, is an auspicious moment, and hence for the upliftment of the tradition, appoint some pupil as the highest priest. Hearing this, he bestowed the degree of a 'Sūri' (a great priest) on eight ascetics including Déva Sūri. According to the opinion of some, the degree of the Ācārya (highest priest) was conferred on only Sarvadéva Sūri. As the degree was conferred under the banian tree, the 'Nirgrantha Gacchha' began to be called Vaṭa Gaccha, and thus attained the fifth name. Vaṭa Gaccha is known by 'Brūhad Gaccha'—another name.

This Udyotana Sūri was known by another name—Daksinyāṅka sūri or Daksinya çinha Sūri. Hearing a story from Hridevī, he reconstructed it, and composed a book called Kūvalaya Māla containing 13000 verses in Prākṛit literature. This story is a gem in Prākṛit literature. More information about him is unavailable, but, the reference that is made in Kūvalaya Māla leads to the belief that he was the son of a Kṣatriya and he had completed this story-book in Jābālīpūr (Zālor of the present age). Udyotana Sūri calls Haribhadra Sūri as his teacher. Udyotana Sūri was a very great and highly dignified Paṭṭadhara. He always resorted to Ekāśanā (eating only once a day). He breathed his last in the

town named Dhaval of Meapaṭa while engrossed in deep meditation

On the seat of Udyotana Sūri, came Sarvadēva Sūri as the 36th Paṭṭadhara, Śree Deīvasūri followed him as 37th Paṭṭadhara and Sarvadevasūri (the second) followed Śree Denasūri as 38th Paṭṭadhara

The meaning of the ' Vyākhyā '

On the seat of Udyotana sūri ascended Śree Sarvadevasūri as the 36th Paṭṭadhara Some do not take Śree Pradyâmnasūri and Mānasūri the third, the author of Upadhāna, as paṭṭadharas, and theretore Śree Sarvadevasūri is considered as the 34th paṭṭadhara. He was in possession of meritorious pupils like Gautama Swāmi In 1010 V S. he had arranged for the installation of Candra Prabha Swāmi in Rāmasainyapûr. Besides, he had given Diksā (the ceremony of initiating a person into a course of austerities) to the minister Kūṅkaṇa who had got a large jain temple built at Candrāvati by giving him religious preaching.

On account of this it is said that —He, who used to preach everywhere to all the great souls systematically according to Jain-Holy Books after purifying their lives, and who, therefore appeared like a new Gautama Swāmi on account of many pupils, brought about the progress of Jain religion.

In V. S 1010 Sarvadeva sūri worthy to be worshipped by noble souls, performed the installation ceremony of Candraprabhu Swāmi (the eighth) in the temple of Rusabhadēva Swāmi in the city named Ramasainyapûr.

Śree Sarvadēva Sūri gave Diksā to a minister named Kūṅkūna who was like an eye to the Ruler of Candrāvati, who was highly intelligent, and who was the founder of a very high temple, by teaching him with the power of knowledge and intelligence

In V. S. 1029 a poet named Dhanapâla wrote a book called *Dèśinâma Mâla*. In V. S. 1096 *Śree Śāntisūri* the Commentator of *Uttarādhyayana Sūtra*, and the follower of *Thirāpadra Ġaṇḇha* the *Vādi Vétāl*,—departed from this world.

On the seat of *Sarvadéva Sūri*, *Śree Déva Sūri* who was honoured by the king with title of *Rupasri* came as the 37th *Pattadhara*.

On his seat ascended *Śree Sarvadeva Sūri* the second as the 38th *Pattadhara*. He bestowed the degree of *Sūri* on *Yasobhadra*, *Nemīcandra*.

36. *Śree Sarvadéva Sūri*

Sarvadéva Sūri ascended the seat of *Udyotana Sūri*. He was not only a great ascetic, but he also possessed great ability to preach. He was known as a new *Gautama Swāmi* as he was in possession of many pupils. At the instance of *Sarvānūbhūti*,—the demigod,—he was appointed by *Udyotana Sūri* as the protector of the seat.

Once, while travelling, he happened to come to *Broach*. He was received by the Jain society with the honour befitting a great priest. As the proverb says—‘The king gives gifts, and the treasurer envies’—an inhabitant of *Broach* who was a priest named *Kānhaḍio* could not bear the sight of this great reception. He was jealous of this great honour given to the *Guru* (the great teacher). He made up his mind to humiliate and under-rate the teacher at any cost. As that priest was well versed in the art of enchantment, he had a great collection of serpents. He had kept under his control, the serpents possessing the strongest venom. The people, seeing such wonderful power in him, respected him much. Coming to the *Upâśraya* (a sort of a monastery where monks temporarily reside) with his basket of snakes, he started to argue. The teacher drew with his

shortest finger of the right hand three circular lines round his body That priest let loose the serpents, but oh ! what a wonder it was ! The serpents reached the circular lines and returned from there. They could not cross the circles and reach the body of the teacher Being tired, the serpents at last returned to the basket, and sat therein This added fuel to the fire of 'Kânhadiâ' He felt as if his prestige was at stake As a last resort, he brought out the most poisonous serpent called 'Sindûrio' (on account of his yellow colour), but he also, reaching the circles, returned At this time, a malicious demi-goddess called Kârūtîllâ, who residing on a holy big tree near the residence of the teacher, was fascinated on account of the severe austerities of the teacher, came to the place and closed the mouth of the serpent That priest, having no other go, bowed down to the great teacher, beseeched his forgiveness, and retired to his own house.

He performed the ceremony of the installation of Candra prabhu in the Rusabha Jaina temple in the city of Ramasainyapur in V S. 1010 In addition to this, preaching to the minister named Kûṇkûna a righthand-man of the King of Candrâvati, he gave him 'Diksa.' It is said that seventeen Jain temples owed their construction to the preachings of Sarvadêva Suri

Poet Dhanapâla.

There lived a noble Brâhmin in the town of Sankâśya situated in 'Madhya Déśa-the middle country He had two sons named Dhanapâla and Shobhana Both the brothers were intelligent from their childhood Dévarśi, the father of Sarvadêva was a revered political leader. At this time, Mahendra Suri was considered a pillar of the Jain-Religion His quiet and grave face was enough to impress any one His knowledge was extensive. Travelling, he came to that town Hearing about the merits of the great teacher, Sarvadêva also came to the-Upâśarya-the place of residence of the teacher Listening to the preaching of the teacher he was highly wonderstruck He made some firm resolution in

his mine and sat at the place for three nights and days. The teacher asked him, "Have you stayed here to have our test or is there any other object in doing so?" Hearing these words Sarvadéva said, "As I desire to tell your holiness a significant matter, I have come here to request you" Being pacified by the teacher, Sarvadéva continued, "My father was highly respected by the King, who used to give him many gifts. He has left this world but I have failed to find out his buried treasure. It will be an act of great obligation to me if your holiness shows it by applying the power of your knowledge" The great teacher who happened to appreciate an opportunity acceded to the request, made and demanded half of the acquisitions as a return. As the Brâhmin agreed to pay half of the acquisitions, the teacher then remarked, "Out of your possessions half will be selected according to my wish." Then, selecting people as witnesses, the Gūrū (the great teacher) showed the hidden treasure with the power of his knowledge. Digging the earth according to the directions of the teacher, 40 lacs of gold coins were obtained. After the lapse of some time, Sarvadéva requested the Guru to have his half share, but the disinterested teacher did not feel its need. Hence, instead of wealth, one of Sarvadéva's two sons was demanded as the proposed share. According to the maxim — 'the eggs of a peacock require no colouring'—both sons of Sarvadéva possessed bright foreheads. Dhanapāla had become a companion of the King Bhoja. The Guru thought that if they accept Jaina-dīksā, it would bring about a great progress to the Jain religious rule. Such an idea had led the Gūrū to put forth such a demand. Listening to the words of the teacher, the Brâhmin was engrossed in deep thinking, and then he replied "I shall give, and went home" He lost his sleep on account of his being greatly worried. He lay down on his cot without having sleep. In the mean time, Dhanapāla came from the palace. Seeing his father greatly worried, he inquired of him the reason of his anxiety. Sarvadéva told him every thing, which enraged Dhanapāla who left his father after rebuking him, and showing great indifference

to him. Tears came out of the eyes of Sarvadēva on this occasion. There was a great conflict of ideas in his heart. The demand of the Gūrū was on one side, and the loss of his son was on the other. Besides his enthusiasm had abated by the refusal of Dhanapāla. In the meantime, the second son Shobhana came. Shobhana was not as proud and vain as Dhanapāla. He by nature, was highly cultured. He after inquiring of his father the reason of his anxiety, came to know the whole thing, and pacified his father. Then he agreed to accept ' Dīkṣā ' of the Jain religion.

Hearing the favourable words of the Gūrū, the father shed the tears of ecstasy, instead of those of anxiety. The son was handed over to the Gūrū. The Gūrū gave him Dīkṣā and started from thence to Anahillapūra Pātan. The abovementioned incident had enraged Dhanapāla towards the Jain ascetics. He had contracted friendship with Bhoja, the King of Mālvā, therefore, the former requested the latter to prohibit the travelling of the Svetāmbarī ascetics in the country. Mahendra sūri came to know of this. More over, the Jain society of Dhārā nagarī also informed Mahendra sūri of the matter and requested him to do his best for getting the ban removed.

Shobhana Mūni said to the great Gūrū "I myself will go to Dhārā nagarī to enlighten my brother." Receiving the permission of the Gūrū, Shobhana, glorified in company of other ascetics went to Dhārā nagarī.

The poetic genius of Dhanapāla had steadily developed, and now, he had been a favourite and trustworthy friend of the King Bhoja. The anger and enmity of Dhanapāla to the Jain ascetics that owed its existence to that incident concerning his brother, was still fresh in his memory. Shobhana Mūni sent at the proper time two of his shrewd ascetics to the house of Dhana-

pāla for 'Gocari' (begging for food at the houses of people). Dhanapāla was busy taking his bath at the time when the ascetics stood at his door, saying—'Dharmalābha'—(which literally means the benefit of having religion). The wife of Dhanapāla had been influenced by the nature of her husband, and hence, she refused to give food. Hearing this Dhanapāla said, 'It is improper on our part, if the ascetics go back from our house empty-handed, hence give them some thing.' Then, the wife after giving them cooked food, offered to them curds. At this, the ascetics asked—'How long has the curds been kept?' These words added fuel to the anger of the woman, who in retort asked, 'Are there microbes in the curds? Are you more compassionate?'

The curds is of three days. Accept it, if you are in need of it, or leave the place'. The opportunity awaited for by the ascetics had now arrived. The proper time to enlighten Dhanapāla had now been obtained. The ascetics replied in a quiet and steady voice, 'To inquire is the duty of an ascetic. The teachings of the learned, are never wrong. If you are keen on knowing whether the germs have been produced in the curds of three days or not, just make an inquiry'. In the meanwhile, Dhanapāla, after finishing his bath, had reached this spot. According to the directions of the ascetics, no soon the lac-dye was put into the curds than the microbes came to the surface. The vanity of Dhanapāla vanished, as he found an ordinary ascetic possessing such a knowledge. As the venom is removed by Nāgendra hyme so was removed the poison of vanity of Dhanapāla. Then, on being inquired about their Guru, the ascetics informed Dhanapāla everything about Shobhana Mūni. Knowing that his brother had arrived there, Dhanapāla came to the residence. Shobhana Muni came out to welcome him. Then, Dhanapāla expressed his regret for the evil deed he had done, and repented for it. Then, he expressed his keen desire for the religion. Shobhana Muni expounded to

him in dictate the expansion of the religion that was based on the principles of pity and sympathy for all the living beings. Who would remain in the darkness of ignorance when led into the light of knowledge ? Accepting the Jain religion, Dhanapāla then, retired to the temple of Mahāvīra where he offered his prayers and then went home. Then he advised the king Bhoja to allow the Śwētāmbar ascetics to travel in the country.

He, who leads his friend to enjoy the blessings received by him, can be called a noble friend. Attaining the true thing, Dhanapāla was highly pleased, but now he wanted Bhoja to avail himself of what Dhanapāla had obtained. Being a favourite of the king, he almost always stayed with the king and appreciated the Jain principle whenever he got an opportunity to do so. Once Dhanapāla accompanied the king to the temple of Mahākāla (a great god). There instead of approaching the shrine of 'Śaṅkara' he sat in a small window of the middle hall of the temple. When the king called him to pay his respects to the shrine, he approached the entrance to the last hall of the temple thrice and returning resumed his seat in the window. On being asked by the king why he did so, he replied, "My lord, the god Śiva is sitting with his wife Pārvati, and hence I, feel shy to look at them. While your Majesty is engrossed in playing with the queens in the harem, who can dare approach the place or see the merry-makings ?" The king was dejected to some extent at the reply. While leaving the temple and seeing the image of Bhrūṅgī (a servant of the god), the king asked Dhanapāla with curiosity "Why is this Bhrūṅgī so lean ?" Dhanapāla had now an opportunity to tell the truth. He had to fulfil his ambition. He said, "If god Śhiva has only directions as his garments (it has in fact no garments to wear), what is the use of a bow to him ?; If he is in possession of a weapon, why should he require ashes ?; If he applies ashes to his body (which is an indication of a Hindu ascetic) why should he have a wife ?; and if he has a wife, why should he be jealous of Kāmadēva

(the God of Love-Cupid)? Seeing such conflicting qualities in his master's life, the body of this Bhrūngī seems to have become lean. Resorting to such methods Dhanapāla pointed out defects in Śhrūti, Smṛiti (the holy books of the Hindus) and the religious rites to be performed at the time of offering sacrifices to gods and this enraged the king. He decided in his mind to kill this Brāhmin. Dhanapāla could know the secret resolution of the king and hence he contrived to ward off the anger of the king. He naturally got an opportunity.

An old dame was standing with a little girl on the way. The head of the dame was nodding. Being attracted at the sight, the king asked with curiosity the great poet Dhanapāla the reason why the dame was nodding her head, whereupon the poet Dhanapāla replied, "Your Majesty, this girl asks the dame, 'Is this* Nandī or Murārī?, Kāmadēva, Śaṅkara or Kūber? Vidyādhara, Surpati, the god Moon or Vidhātā?" That dame in reply to the girl says by nodding her head, my daughter, this person is none of them, but this is the King Bhoja who is engrossed in merrymakings. The King was pleased at such intelligent expressions of Dhanapāla and his anger abated.

Once, while there were the celebrations of Pavitrāroha (Purification) in the temple of Mahākāla (the god Shiva) the King said to Dhanapāla, "Friend, as the ceremony of the purification of your dieties is never performed it seems that they are impure." In reply to this Dhanapāla said, "That which is pure can purify impure, but as Jineśwar (The Jain Supreme Deity) is himself pure, the ceremony of purification is out of question."

On account of the knowledge of the holy books, the intelligence of Dhanapāla had now reached its climax. He was well known as a true speaker, and it seldom happened that what he

*The names of various dieties—or gods.

said turned out to be untrue. Once in order to test the power of right judgement of Dhanapāla, the King asked him, “ Out of the four doors through which shall I go out ? ” After thinking Dhanapāla wrote the answer on a paper and handed it over to a servant. Then the King thought that his going out through and one of the four doors must have been mentioned by Dhanapāla and therefore he would try to prove it wrong. Then, the King asked his servants to make a hole in the upper part of a wall of the central hall, and came out through it. Then the paper was brought and read. It was written on it that the king would get through the upper part. This incident produced greater love in the heart of the King towards Dhanapāla. Then, during the course of discussion on the lives of the Jain ascetics, Dhanapāla explained clearly to the King about Jain religion and about the lives of the Jain ascetics. The material wealth of Dhanapāla kept equal paces with his poetic genius. He began to spend his wealth in all the seven places of pilgrimages. Then he got a beautiful temple of Ādijina constructed and requested Mahendra Sūri to perform the installation-ceremony. Then sitting in front of the Jin-image he composed a prayer of 500 verses beginning with जयजंतुकल्प etc

With the increasing contact of the Jain-religion, the King's craving for enjoying its nectar, began to increase. The Kings are generally fond of listening to stories, therefore, once the king Bhoja entreated Dhanapāla to tell him some sacred story of Jain religion. Dhanapāla composed a new story in 12000 verses called Tilak-mañjarī. That story contained all the nine sentiments and till it was completed Dhanapāla leaving aside all the worldly affairs was thoroughly engrossed in it. Then, with a view to avoid *Utsutra-prarūpanā it was handed over to Shānti Sūri who was well-versed in the science of arguing to review it. At the time of listening to the story, the king ordered that the book should be placed in a golden dish so as to respect it. The king, while listening to the story, felt as if he derived as much delight as a person who drinks nectar. He said, “ If you make the changes

in the story as I desire, I would give you whatever you wish. At the beginning—Let ‘God Śiva protect’—be in the benedictory verse, let ‘Dhārā Nagari’ be introduced in the place of ‘Ayodhyā,’ let ‘Śakrāva’ar temple’ be changed into ‘the temple of Mahākālā’ let the word ‘Śankara,’ be used in the place of the word ‘Rûsabhadeva’ and have my name at the place where ‘Indra’ is written.” Hearing the demand of the king, Dhanapāla said, “Just as the vessel containing milk and held in the hand of a Brahmin is impurified if a drop of wine falls into the milk, in the same way, the good things would turn into evil ones if the changes as proposed by you are made in the book. The anger of the king knew no bounds at this word, and hence, he threw this work (book) into the fire that was kept close to the king to warm himself. The disappointment of Dhanapāla was boundless, and he felt as if a palace constructed with great labour was blown off by a cyclone. On account of anxiety and dejection, he forgot his meals and baths. Seeing this his ten year old daughter asked him the reason of his sorrow. Knowing the circumstances she pacified her father saying, ‘It matters very little if the book has been thrown away by the king into the fire. It is intact in my brains. Finish up your bath etc and then I will tell you the whole story.’ After finishing his bath etc, the king sat to listen to the story in the words of his own daughter. The girl could not repeat the part of the story that was forgotten by her with the result that 3000 verses were lost. With the help of the former and the latter context, the book was then finished by him.

Being thus insulted, Dhanapāla left Dhārā Nagari and went to Satyapūr where he resided. There he composed a prayer in Prākṛit language to pay his respects to and worship Mahāvira Swāmi. The prayer is called ‘Déva-nimmala’.

After some days, the king Bhoja sent his servant to the house of Dhanapāla but being informed that the latter had left the place, the former felt sorrow. In the meanwhile, a person named Dharma, celebrated for his deep knowledge of arguing and rhetoric, came to Dhārā Nagari. He had defeated the learned

men of all the countries by means of the favour he had won from a goddess, and now he had come to defeat the learned scholars of Dhārā Nagari. He recited the verses of self praises and personal appreciation in the court of Bhoja and put forth a challenge for discussion with him. The reputation of Dharma was well known to all the scholars and hence none got up to oppose him. The king at this juncture realized the worth of Dhanapāla and he sent a messenger to Satyapūr after making an inquiry about him. Still however Dhanapāla did not turn up. Then the king sent another message saying, “As King Munja took you to be his own son, you are an elder and I am a younger brother. Does it before an elder one to be enraged at the words of a younger one?”

The loss of the reputation of Dharanagari should be taken to be the loss of your own reputation. A learned and wise man does not stand in the need of being told much.” On account of such entreating and cordial invitation, Dhanapāla came to Dhara nagari. Bhoja started to receive him. Then the religious discussion followed where in Dhanapāla defeated Dharma by means of an intelligent device.

Knowing that the end of his life was approaching, Dhana-pāla, with the permission of the King performed the ‘Samlekhaṇa’ before Mahendrasūri while still in family life, purified his body by means of his penance and attained the position of a diety in the heaven named ‘Saudharma’.

Dhanapāla has composed the following five books]—

1. R̥ṣabha-pancāśikā (Dhanapāl-Panchāśikā)
2. Tilak-Manjari
3. Pālalac'chhi nāmamāla (Deshnamamālā).
4. Virastava (Vīruddha-vacan)
5. Savaya-vitri (Śrāvaka-vidhi).

Besides, he has written comentary on 'Stuti-c'atâr viṇśatikā' of 'Śobhanmuni'.

Why was the life of Rsabha in 'Rsabha-carita' attained another name of Tilak mañjarī? The explanation that is given is that when Dhanapāla composed Rsabhacarita, his daughter Tilak manjari entered the room and read the manuscript. Her memory was so sharp that by reading only once she could remember every thing. When the King Bhoja burnt that book, Tilak Manjari repeated the whole work to her father, and to commemorate that incident Dhanapāla called that book as Tilak manjari. Just as 'Vāsavadattā' of 'Sūbandhū', 'Kādambari' of Bāna', 'Daśakū-mārcarita' of 'Daṇḍī' and 'Udayasundari' of Sodhala' enjoy a unique place in the literature, so enjoys Tilak-Manjari a unique place in the literary world. Still Tilak-Manjari has one peculiarity. Its verses are neither difficult nor are they numerous. Śree-mad Hemcandrācārya consider the verses of Tilak Manjari of a very high type and has quoted some of them in his Kavyānīśaśana as the illustrations of pun and in his 'Chhaṇḍonīśaśana' as the illustrations of Mātrā a kind of metre.

Dhanapāla was considered to have been a great scholar, revered by the king at the time of the king Munja. He was granted the title of Sarasvatī (the goddess of learning). Dhanapāla at first, was a follower of Védic religion but had then accepted the Jain religion. His conversion was the cause of many discussions between him and King Bhoja. By giving tactful answers, Dhanapāla made the King to remain silent.

One illustration out of many will be enough to show what firm faith Dhanapāla had in Jain religion.

The Brāhmins jealous of Dhanapāla poisoned the ears of the king that Dhanapāla a priest does not bow down to any other diety than the lord Jinésvar (the Supreme Deity of the Jains). To test Dhanapāla the king gave him on some proper

occasion flowers, fragrant sandal paste etc and ordered him to worship the gods with those offerings. Commanding thus, the king, then, sent spies to watch Dhanapāla.

Being thus ordered Dhanapāla at once went at first to the temple of the goddess, but being afraid therein he immediately went to the temple of Siva. Then, he went to the temple of god Viṣṇu where, hanging in front of the shrines of Viṣṇu and Lakṣmi was his upper garment as a curtain, he came out, and went to the temple of Rṣabhdēva. There he worshipped the shrine properly with the things brought with him and went back to the royal court. The spies had acquainted the King with everything. On the arrival of Dhanapāla, the King asked him –“Have you properly performed the worship ceremony?” Dhanapāla answered, “Yes, my lord, I have properly worshipped the gods.” The King asked him once more, “Why did you at once leave off the temple of the Bhavānī goddess being so nervous?”

Dhanapāla replied, “The goddess wielded a ‘Trīśūla’ (a weapon with three pointed blades in front), her eyebrows were straightened (on account of anger) and she was in the act of killing Mahisa (a demon). This made me frightened, and I ran out. I was under the impression that the goddess was busy fighting and had no time then to talk, and therefore I did not worship her.”

The king—Then why did you not worship Mahadeva?

Dhanapāla replied

How to garland person having no neck?, How to offer to a person having no nose? How to please with music a person having no ears?, and How to bow down to a person who has no feet? Thinking thus, I did not worship the god Śankara who has assumed the form of a ‘Līṅg’ (‘Līṅg’-form is the form of an image which is simply round).

The King : Then why did you not worship the god Visnu ?
and hanging a curtain in front of the shrine you came out
the temple

Dhanapāla -- My lord emperor, Visnu was sitting with his wife
and therefore I thought that he was at the time in his
privacy, and it was not the time to converse with him
Besides it was undesirable that the passers by should see
him and hence I hung the curtain

The King -- Then why did you worship Rsabhadeva without
my permission ?

Dhanapāla.--Your majesty had orderd me to worship, and Rsabh-
déva possessed all the following qualities of a diety, and
therefore I laid my offerings before him with full devotion.

It is said:—

“Oh god, you whose eyes completely enjoy the nector of
peace, whose lotus like face has always the marks of delight on
it, whose lap remains untouched by a woman and who wellds no
weapon in his arms, are the only person devoid of the feeling
of enmity or attachment.”

Such logical and wise words instead of producing anger in
the king's mind produced love in it. In this way Dhanapāla was
often tested by the king and the personality of Dhanapāla had
been brightened like gold that comes purified after passing thro-
ugh fire The king Bhoja had conferred on him the titles of
Siddha-sāraswata-kaviśwar (a born poet), Kūrcat (having a be-
ard and mustaches) and Saraswati (the deity of learning).

There was another poet of the same name who has com-
posed a book named ‘Bhavīsattakaha’

Vadivétāla Śānti Sūri

Dhansree, the wife of a merchant Dhanadēva, gave birth to a son named Bhima, in the village called Unnāyū situated to the west of Aṇahillapur-pāṭan. He looked handsome on account of his wide forehead and long hands (his hands, while standing erect, reached down into his knees) There were the marks of a chapter (an umbrella,) a flag, and a lotus, (indicating his bright future) in his palms and in the soles of his feet, Vijayasimha Sūri found in Bhima, a pupil worthy of shouldering the burden of his Āccha (name applied to a particular band of Jain ascetics.) To fulfil his ambition, he travelled to Unnāyū, and going to the house of Dhanadēva, requested him to give him Bhima for the upliftment of the Jain-Religious rule. The merchant also gave his son with a view to secure spiritual welfare in this world, as well as, in the next one.

Dikṣā ceremony was performed at the right time and the boy was given the name of Śānti. Seeing him, to have been well-versed in all the sciences of learning, Vijaya-simha Sūri, then, installed him on his seat, and resorting to continuous fasts, he attained heaven. The reputation of Śānti Sūri steadily spread everywhere and he was ultimately accorded a warm welcome in the Court of the King Bhima of Pāṭana. The King conferred on him the titles of Kavindra (the greatest poet) and Vādicakri (competent in the science of rhetoric).

Besides, being fond of literature, King Bhoja had a great liking for listening to stories. He derived great delight in hearing new and wonderful tales. It was on account of the entreaties of the King, that the poet Dhanapāla had composed Rṣa-bha-Caritra (Tilak Manjari) and in order to see that the work is free from *Utsūtra-prarūpanā, Mahendra Sūri was requested to review the book but he suggested the name of Śānti Sūri. Hence, Dhanapāla came to Pāṭana. At that time, Śānti Sūri was engrossed

in meditation, and hence he saw some new pupil of Śānti Sūri and to test him he asked him to explain a verse that was full of mystery and complication. Would the pupil of a lionlike master be even daunted? The pupil who had been recently taught, gave such a fine reply that the great poet Dhanapāla was wonder-struck. Then Dhanapāla bowed down to the Guru (the great spiritual teacher), told him the purpose of his approaching him, and requested him to go to the Country of Mālva. Getting consent from the Jain society, the Guru started for Avantī. Hearing of the arrival of the Guru, the King walked forward, the distance of five miles to receive him.

In those days, very great importance was given to debates on religious subjects. A person winning the debate was considered most powerful. King Bhoja was very proud of the scholars of his Court, therefore, he said to the Guru, "I am prepared to pay a lac of coins for winning in debate with each of the opponents. The Guru agreed to this and within a short period he defeated 84 of them. The King was simply struck with wonder. He wanted to see Śānti Sūri defeated at any cost, and hence giving Śānti Sūri 84 lacs of coins, the King invited a poet called Siddha-sāraswat. This poet also was defeated. Consequently the King was highly delighted and conferred on Śānti Sūri the title of 'Vādivetal.

Enhancing his fame in this way, he returned to Pāṭāṇa where the son of Jindeva Śheṭha named Padma seemed to have been expired on account of snake-bite. Being requested by his pupil, the great teacher made him alive.

Once while Śānti Sūri was teaching logic to his 32 pupils, Mūṇiçandra Sūri came from Nadūlpār to Pāṭāṇa to have Caityapari-ṣatī. He paid his respects to the Guru, and stayed there for 10 days to listen to the sermons of the master. On one occasion, a difficult problem could not be followed by the pupils, inspite of the best efforts of the master; and this disappointed the great

master to some extent. He sighed and remarked, "This is no better than pouring ghee into ashes". The comment of the Guru surprised Muni Candra Sūri. The lustre of a gem defies every effort to hide it. Muni Candra Sūri was a great logician.

On account of being newly introduced to Śānti Sūri, he had been silent uptill now and had heard everything, but gaining now an opportunity, he repeated, in order, the lecture of every day. Hearing this, Śānti Sūri was wonder-struck and continued to teach him the science of logic.

When Dharma, after being defeated in debate by Dhanapāla in the court of the King Bhoja, began to praise the latter, he said to Dharama, "What am I? Śānti Sūri residing in Pāṭaṇa is the real person who excels me in the art of rhetoric." Hence, with an ambition to meet him, Dharma came to Pāṭaṇa and went to Upāśraya where he found the Guru in torn clothes applying medicinal ointment to his body as he was suffering from itches. Seeing him in such dirty garments, the inner vanity of Dharma knew no bounds and he was tempted at once to debate. He took Śānti Sūri as an ordinary orator. He could not have patience to wait and put a question to the great teacher—"Who art thou?"

The Guru—A deity.

The debater—Who is a deity?

The Guru—I.

The debater—Who is 'I' (whom you mean by saying 'I')?

The Guru Thou—a dog.

The debater—Who is 'the dog'?

The Guru—Thou.

The debater—Who is 'thou' (whom you mean by the word 'thou').

The Guru—A deity.

The Guru answered as before. In that way went on the

circle of questions like the circle of infinity. At last, Dharma was defeated and his heart was filled with the feelings of honour for the great knowledge of person whom he took at first to be ordinary. Consequently, the moment the doors were opened, he knelt down at the feet of the Guru. The Guru in the same way defeated a debater of the Drāvidian Country.

The Guru travelled to Dhārāpradapur. There, the goddess Nagini used to come to dance every day at the time of sermon. The Guru spread fragrant powder (termed as Vāsakṣépa) on her seat and asked her to sit. This happened every day. One day the Guru forgot to throw the powder on the seat nor did he offer any other seat to sit on, hence the goddess remained high above the ground floating. At night, when the Guru began his meditation, she appeared before him to taunt him with the words— 'My feet ache on account of standing :above. In spite of your being so learned you forgot to offer the seat and hence it seems that only a period of six months remains in your life. Make the necessary arrangements regarding the Gaccha matters and prepare for the next world. Saying so, the goddess vanished.

Then the Guru accompanied by Sodha, the son of Yaśa started for Raivatācala (Mount Girnār) and there engrossing himself in the thought of Nēmi Nātha, and fasting left this world for heaven on the ninth day of the bright half of the month of 'Jeṣṭha' of the year 1096 V, S. He has written a Commentary on Uttarādhyayana Sūtra with the help of which Vādi Suri had defeated in debate Kāmedçandra a priest of Digambara sect. This commentary is called Pāiya Commentary as it contains Prakrit language to a greater extent.

Moreover, he has nicely annotated the Tilk Manjari of Dhanapāla and the book with annotation is still preserved in the book store of Pāṭaṇa. Dharmaśāstra (the science of religion or duty), Jiva-vichāra (the thoughts on the soul or the living beings), and Caitya-vandana-Mahābhāṣya are the works believed

to have been written by Śānti Sūri. Some accept that it was this Śānti Sūri who composed—'Moti Śānti.' (Brihad Śānti)

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37 Śree Déva Sūri

38 „ Sarvadéva Sūri (the second)

Déva Sūri succeeded to the seat of Śrī Sarvadéva Sūri. He had preached to the King Karna Singh of Hâlāra, and the King had bestowed the title of 'Rûpaśree' to him. On account of the teachings of this Guru, a Jain named Gopa got nine Jaina temples built. He travelled in a wide zone. Going to Mârvâda and preaching to Pauri people he converted them into Porvâda Jains.

More information about Sarvadéva Sūri is not available. He had bestowed the title of Sūri to eight pupils including Yaśhobhadra and Nemiç'andra.

Śree Yaśhobhadra Sūri as well as Śree Nemiç'andra Sūri succeeded to the seat of Śree Sarvadéva sūri as the 39th Paṭṭadhara, Muniç'anura Sūri as the 40th. Paṭṭadhara, and Ajitdeva Sūri as the forty first Paṭṭadhara.

Two spiritual brothers (the pupils of the same master) named, Yaśhobhadra Sūri and Nemiç'andra Sūri succeeded to the seat of Śrī Sarvadéva Sūri as the 39th Paṭṭadhara. In V. S. 1135 and according to some in V. S. 1139 Śree Abhayadeva Sūri left this world. He was Navānga vrūttikār. Śree Jinavallabha Sūri, the pupil of Jineśwar Sūrt residing in the ç'aitya of Kurc'a-pūr Gaccha expounded his theory of six kalyanak-prarūpanā in cītrā kuta (the modern Chitod)

Muni Chandra Sūri succeeded to the seat of Yashobhadra as well as Nemiçandra Sūri as 40th paṭṭadhara. He had left all the 'Vigayas' and he used to live upon only Kānjî (a kind of light milk food given during illness). He has written commentary on

many books including Anékānta-jaya-patākā and prose commentary on the Verses of advice. He, therefore, was popularly known as Tarkaśiromaṇi (The greatest amongst logicians). It is said about him that :—

He (Muni Candra Sūri), whose intelligence had been purified in the ocean of Jaina Holy Books, who had attained reputation even amongst the persons whose minds were under restraint, and who foreknew the fate, was able to get the title of 'Sauvirpāi' as he lived upon milk food

He, who was best amongst sages, who was surrounded by learned pupils, who appeared like Gautam Swāmi on account of his lustre and personality, and who was devoid of attachment even for his body, had left off all the 'Vigayas.'

As Muniç'andra Sūri has written commentary, with an object of rendering welfare to the world, on the books like Anékānta-jaya-patākā written by the great teacher Haribhadra Sūri and difficult to understand even for the best scholars, the books have now been easy to follow.

In V. S. 1178 the great Guru Mūnic'andra breathed his Sūri last. Let that greatest teacher Mūnic'andra bestow his blessings on the society.

It was this Mūnic'andra Sūri who had preached to his brothers Ānand Sūri etc, had given them Dīksā, and made them 'Āc'aryas' i.e. high priests.

Mūnic'andra Sūri was a pupil of Vinayaçandra Upādhyāya who was a pupil-brother of Némic'andra Sūri. Némic'andra Sūri himself had appointed him as his Paṭṭadhara. It is mentioned as follows :—

Let that Mūnic'andra Sūri be victorious who, the pupil of Vinayaçandra Upādhyāya the pupil brother of Némic'andra Sūri, was

installed as Gaṇādhiśa-Pattadhara (the greatest amongst a group of ascetics.)

In V. S. 1159 Pūnamia-gac'cha came into existence, and for its preachings, Śrī Munic'andra Sūri arranged for 'Pāksik-saptatika.

This Munic'andra Sūri had many pupils like Ajitdeva Sūri, Vādi Déva Sūri etc. Out of them Vādi Śrī Déva Sūri had won 84 debates in the court of Siddharaja that was wellknown for its scholars in Anahillapur Pāṭan and had thus won reputation. Moreover he had managed through the king to have prohibition for the Digambaras to enter Patana by defeating in debate Kūmādacandrācārya wellknown as a great debater. Both these facts are well known even at present. Besides, in V. S. 1204, he got a Jama temple constructed in Falvardhi (Falodhi) and got an image installed in it. The holy place is famous upto this time. He installed the shrine of Nemināth in the city of Ārasan-nagar. He prepared a book called Syādvāda-Ratnākara which contains 84000 verses and which is considered to be an authority. From him, started 24 branches of sages (sūris) each deriving its name from the name of its own Sūri. This Vādi-Déva Sūri was born in 1134, was initiated into the Jaina asceticism in 1152, was given the place of Āc'ārya (a high priest) in 1174 and he left the world on the seventh day of the dark half of Śrāvaṇa of the year 1226.

This was the time of Hémc'andra Sūri who was the pupil of Déva c'andra Sūri, who had composed three crores of (Verses) and who was popularly known by the titles of Kaha-kāl-Sarvajña (a versatile genius, knowing everything in the days of ironage). He was born on the fifteenth day of the bright half of the month of Kārtika in 1145, he obtained Dikṣa in 1150, he became Āc'ārya in 1166, and left this world in 1229.

Ajitdéva Sūri succeeded Śree Munic'andra Suri's seat as the 41st Pattadhara. In V.S 1204 the 'Khartara' sect started, in 1213

Anc'alika sect started, in 1236 the Sārdha-pūnamī sect started and in 1250, Āgamika sect started. In the Vir year 1696 (V. S. 1222) Bahād rejuvenated temples as 'Shatrunjaya.'

39 Śri Yashobhadra and Némicandra Sāri.

Sarvadéva Sūri had made eight of his pupils Ācāryas but taking Yaśhobhadra, as well as, Nem candra as most capable, he had installed these spiritual brothers on his seat. Information regarding their lives is not available, nor is there any work written by them. Its been written some where that Nemicandra Sūri had helped in finding out commentary on Piḡdaniryukti, a book containing 7671 verses and written by Viragani Némchandra-Sūri installed his spiritual brother Muncandra Śūri the pupil of Vinayacandra Upādhyāya on his seat, as he thought him to be worthy of bearing the burden of his gaccha.

Abhayadéva Sāri-the Navgarī Critic.

There was a celebrated merchant in Dhārā Nagari. His wife Dhanadevi had given birth to a boy named Abhaya Kūmāra. Once upon a time, Jineśwar Sūri while on journey came there. The merchant went with his son to pay respect to the Guru. The teacher explained to them the four types of duty that shows the worthlessness of this worldly life, with the result that disgust to this life, was produced in the heart of Abhaya Kūmāra. With the permission of his father, he accepted a saintly life, and when he was granted the rank of Ācārya in V. S. 1088, he was only of an age of 16 years.

By means of the study of Logic and its practice he began to shine like the sun.

After receiving the Ācārya-ship he started on a journey, and happened to come to the city of Pratyapadra. There was famine then, and it had made the condition of the country very sorrowful. On account of the famine the work of studying and teaching suffered and the religious lore was being forgotten. The

principles and their commentaries were also violated, and were lost; and even the literary meanings of the principles left, could not made out While Abhayadēva Sūri was passing his night anxiously asking himself—‘What will be the fate of the religion and the knowledge of the sciences?’—, the Śāsanadēvi (the Protecting deity) appeared before Abhayadēva Sūri and said, “ Śilankāc’arya had formerly prepared ‘Vritti’ (a sort of commentary) of eleven Angas. Due to the power of time, the Vritti of all these save that of the first two angas (parts) have been lost. Hence try to prepare new ones ” Hearing the words of the goddess, Abhayadēva Sūri said, “Oh mother, I am unintelligent and dull When I lack an ability to have a glance at the ‘sūtras’ (religious canons expressed in terse-pointed style) prepared by Sūdharmā Swāmi, what to talk of composing commentary on them ? If there would be Utsūtra-prarūpanā, I would have to suffer the consequences of evilusage. On the other hand, your order must be followed. Therefore, you your self should point out the right way.” The goddess then replied, “ Oh wise man, do not worry. Seeing worth, in you I command you. You put forth your efforts, and then, if there would be any doubt, I shall consult Simandhar Swāmi. Only a thought of mine will make me come to you Due to the command of the goddess, Abhayadēva Sūri started the difficult task, and vowed to do Āyambil (a religious practice) every day till the work was finished After great efforts and exhaustion, the work could be completed but the result of it was that the Ācārya began to suffer from a disease, resulting from impure blood on account of waking at nights and doing Āyambil. Some jealous persons used to say that the disease of leprosy was due to the ‘Utsūtrakathana.’ Hearing in this way the criticism of the people the Guru was greatly confused due to sorrow and he fixed his thoughts on Dharanendra so as to attain heaven. He saw Dharanendra in a dream, licking his body So, thinking that his life was short, the Guru resorted to the method of permanent fast. In the mean while Dharanendra appeared and began to say, “Your body will be cured of the diseases and hence don’t worry.” As the ships of the merchant Dhaneśa had stopped, he

had got three shrines dug out of the earth according to the commands of god and one of them was installed in Cārūpa city, the second was installed in Pātana and the third one was installed just on the ground in the midst of the trees on the bank of Setikā river (Śedhi) flowing by the village of Stambhana. That highly miraculous image of Pārśvanāth should be dug out. The water of the bath of this image will cure your disease. The goddess Swetswarūpi, like Kṣetrapāla will show you the right ways." The Āc'arya related to the Jaina society the wonderful incident of the night and the society started with nine hundred carts. When they reached the river Sétikā, the horses leading the road disappeared all of a sudden and hence the people stopped there, while the Guru proceeded farther according to the previous indications. Then, sitting at the place where the image lay buried, he fell to deep meditation and composed a wonderful prayer of 32 hymns beginning with अयं त्रिहृन्मन्त्र to worship Pārśvanāth. While he was reciting the 17th hymn the shrine of Pārśvanāth appeared and with the water of its bath, the disease of the Sūriji was completely cured. The society bowed down to him with great joy. Then, inviting best artisans, a large temple was built and the image was installed in it on an auspicious day. At night, Dharanendra approached the Guru saying, "Please drop two hymns from the prayer-अयं त्रिहृन्मन्त्र otherwise I shall be compelled to appear even before sinful persons on account of the divine power held by those two hymns. The Āc'arya acceded to the request made by Indra and hid these two hymns with the result that, now, the prayer consists of 30 hymns only. Abhayadēva Sūri was a person of wonderful and true speech. He has written explanatory notes not only on 'Navāṅg Vritti', but also on the chapters-Panc'āsaka etc written by Śreemad Haribhadra Sūri. He has rearranged Āgam-astotiari etc. Ārādhana Kūlaka is an original work composed by him. He left the world in V. S. 1135, and according to some in 1139 in Kapadvanja. As number of persons equally great and possessing the name 'Abhayadēva' have happened, it has been difficult to gather right information. They were in the circles of different

Çaçhas and some of them have written their own works. But Abhayadēva Suri who has written the commentary called Tattva-bodh-vidhāni on 'Sanmatitarka' a work of Siddhasena-Divākar and Abhayadēva Sūri (Maldhāre), in the rule of Siddharāj Jaysingh, are different from Abhayadēva Sūri—the Navāngi commentator.

Śrī Jina vallabha Sūri—

„ **'Prarūpaka of six Kalyānakas.**

A celebrated merchant named Lakṣapati lived in the city of Dhārā Nagari of King Bhojarāj. He excelled all in hospitality. Once two Brahmins named Śreedhai and Śripati happened to come to his house. They were supplied with alms to their satisfaction. Then they used to come to the same place to beg. At this time some article was being written on the front wall of the house and due to the sharp intelligence and memory of the brahmins they could commit to memory that article. It so happened that there was big fire in the town and the house of that merchant was also burnt. The merchant felt greater sorrow for the article written on the wall that was lost than for his burnt house. Seeing him dejected, those Brahmins inquired of the merchant the reason of his disappointment, where upon the merchant told them his mental worry. The Brahmins pacified him and repeated the whole article from their memory. The merchant was highly delighted, and the Brahmins were accorded great reception. The merchant thought that in case the Brahmins were initiated into Jaina-Asceticism, the influence of the Śhāsana would greatly increase. In the meanwhile, Śrī Vardhamāna Sūri came to the place. The merchant Lakṣmipati accompanied by those two Brāhmins went to pay respect to the Guru. After offering their salutation they took their seats. Reading the physiognomy of the Brāhmins the Guru said, " These possess best virtues and will therefore, be benevolent to themselves, as well as, to others " Fortunately a desire to accept 'Dikṣā' arose in them also. The

Guru gave them Dīksā and began to teach them. After their attaining great ability in religious sciences, they were granted Ācārya-ship and Śreedhara was named as Jinésvar Sūri and Śreepati was named as Būddhisāgara Sūri. Śrī Būddhisāgara Sūri has composed a new grammar called 'Buddhisāgara' containing 8000 verses. Jinésvar Sūri had a pupil named Jinavallabha. Jinésvara Sūri became Caityavāsi. One day when Jinavallabh was reading with the teacher Śree Daśa-vaikālik-sūtra, he could learn the duties of the ascetics in details. Hence he asked his Guru regarding the latter's indolence in the matters of the performance of his daily functions. Then, the Guru informed him of his 'Karmodaya' (the rest of fate due to good deeds). There arose a keen desire in Jinavallabha Sūri to know the truth, and hence, with the permission of the Guru, he approached Abhayadēva Sūri and began to study the religious sciences with greater depth. After studying all the sciences, he attained the state of 'Gitārtha.'

The meritorious Jinésvar Sūri who belonged to Kūrcchapūr Gaṇḍhā was not Caityavāsi but was the person who defeated Caityavāsi sect. The same is the opinion of the author of Virvaṇṣavalī. Besides he informs that when Jinésvar Sūri defeated the adherents of the Caityavasi sect after a debate with them in the court of Durlabharāj, the latter said, "The Ācārya has told the "truth,"—('Kharuṁ'—which means true). Since then, Jinésvar sūri has been called 'Kharatar' and the band of his followers was called Kharatara-gaṇḍhā. If this incident is true, Kharatar-gaṇḍhā started not in 1204 but much earlier; and the original founder of it was not Jinadattā Sūri but Jinésvar Sūri. Śree Abhayadēva Sūri the Navāngi-commentator was the pupil of none other but of Jinésvarsūri, and he also can be considered as 'Kharatar'. Still however he himself has not made a reference to it, in the appreciation of any work. In Paṭṭāvalī etc it has been mentioned that Kharatar gaṇḍhā started from Jindatta Sūri in 1204, and hence, this matter needs consideration. As Śree Jinavallabha Sūri was given Ācārya-ship by Dēvabhadrāc'arya on the

recommendation of Abhayadēva Sūri, he succeeded to the seat of Abhayadēva Sūri.

At this time, the followers of the C'ailyavāsi sect were more in power in Medapaṭaṇa etc, he started for that part of the country and numerous 'Bhavyas' were preached and brought to the right path.

Jinvallabha Sūri had advised the goddess Caṇḍikā of Citod to leave off the slaughter of beasts, and had defeated many opponents in debate. As every 'Īrthankare' (A saint) has 5 Kalyānaka (five stages of development), so had Mahāvīra Swāmi (as Cyavana; 'Janma' (birth); 'Dikṣa' is initiation into the holy order of Jain monks, 'Kevalajñāna' i.e. Perfect Knowledge and 'Mokṣa' i.e. salvation). Such were the prevalent five Kalyānaka but Jinavallabha Sūri considered the 'Garbhāharaṇa' of Mahāvīra Swāmi (taking away of the fetus) as the 6th Kalyānaka and tried his best to make propaganda in favour of his belief. He attracted ten thousand persons of Vāgad and other people of Citod to him and made them his adherents. He was a stern opponent of caityavād and the caityas (temples) which he got constructed were called Vidhi-caityas. He forbade people to act against the canons of religion. He had got to build Nemi-jinālaya in Nagpur and Vidhi-caitya in Naravarapur. He is the author of Sūksmārtha-siddhant-vicārsār, Pinda-viśuddhi-chapter, Sanghpattak, Dharma Siksā, Praśnottar-śatak, Āgamik-vastu-vicarsur, Pausadha vidhi chapter, Pratikraman-samācari, Swapnāṣṭaka-vicar etc etc and had reviewed the book of Saṃveg-rangśāla written by Śree Jincandra Sūri. He left this world in V. S. 1167. Śree Jinadattā Sūri succeeded Śree Jinvallabha Sūri. He possessed great personality. He is worshipped in North India as Dada-gūṛū.

40. Śrī Muni Candra Sūri.

Muni Candra Sūri was a pupil of Vinaya-candra Upādhyāya. As Nemicandra Sūri found in him a fit person to bear the burden of the Gaccha, he appointed his spiritual brother (pupil of the same teacher) on his own seat. He had accepted the life of

restraint in his very childhood, and had observed celibacy. His intelligence was very sharp, and he could easily follow difficult and complicated meanings. He was celebrated as Tārkik-shiro-maṇi (the gem amongst the logicians), and as if supplying testimony to it he has composed many works. Vādivétāla Śānti Sūri was greatly wonderstruck at his memory and then keeping him with him, Śānti Sūri had taught him sciences. Starting from Nā-dūlapūr Mūnicandra Sūri had come to Anahīllapūr Pāṭaṇa with a view to do Caityaparipāṭi (visiting sacred places.) Coming to Upāśraya, and bowing to the Ācārya Śānti Sūri he sat near him. The Ācārya was busy at this time teaching logic to his 32 pupils. Mūnicandra Sūri stayed there patiently for some days and began to listen to the lessons with complete concentration. The Science of Pramāṇa was not easy to understand. When the pupils could not make out the proposition, inspite of it being explained to them repeatedly, the teacher remarked with disappointment, "This is just like pouring ghee into ashes". With a view to avail himself of the opportunity, Mūnicandra Sūri asked, "Can only that person who sits before you with books to learn, answer or can that person also who has remained unnoticed and who has arrived from outside, answer?" The Guru was astonished at this question and he granted permission to answer. Mūnicandra Sūri repeated in order the lectures of all the days. Being pleased with his such wonderful memory Śānti Sūri gave him additional knowledge of logic. By preparing commentaries on the books like Anékānta-Jaya-patakā, Upadésa-pada etc written by Haribhadra Sūri, and difficult even for the scholars to understand, Mūnicandra Sūri made them very easy. He had no attachment to his body, and had remained throughout his life on Sauvīrpāna (i.e. taking milk with a little quantity of sago in it. The preparation is called 'Kānji' in Gujarāti).

About 500 monks and numerous nuns were under his command. He had travelled to Gujarāt, Lāt, Nāgpūr etc. but he seems to have stayed in Pāṭan for a long period. Candraprabha, the spiritual brother of this Mūnicandra Sūri started in V. S. 1149

the system of Pârnimâ and according to this system suspension of all works was observed on 'Pûrṇimi (ie the 15th day of the bright half of the month). This system, at present, has disappeared. This C'andra-prabha Sûri is the author of Darśana Śuddhi and Praméya-ratna Kosa. In order to preach to the followers of this sect, Śree Munî Candra Sûri has arranged for Pākṣika-saptatikā.

He had given Diksā to his brothers Ānand Sûri and others after teaching them Vādideva Sûri, as well as, Ajitdeva Sûri and many others were his pupils wielding great personality. He left the world in 1178. V S

He has composed (1) Vritti' on the chapter of 'Dévendra narakendra prepared by C'irantanācarya, (2) 'C'ûrni' on Sūksma-rtha Sārdha Śhatak, (3) Vritti on Anekānta Jaya-pātaka of Hari bhadra Sûri (5) Panjikā on Latita-Vistara, (6) Vritti on Dharmabindu, and (7) 'Tippan' on Karmaprakruti. (Vritti etc are the terms used for commentaries). More over a commentary of 1200 verses has been composed on Naiṣadha-Kāvya (a poem on the life of the King of Nisadha).

The following is the list of the short but original works prepared by him

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|--|------------------------------|
| 1. Aṅgual Saptati | (in Sanskrit) |
| 2. Āvaśyaka Pākṣika Saptati | 12. Mokṣopadeśa-panc'aśikā |
| 3. Vanaspati Saptatikā | 13. Ratna-traya Kūlaka. |
| 4. Gāthā Kośa | 14. Śokahara Upadeśa Kūlaka |
| 5. Anūśāsanāṅkuśa-Kūlaka | 15. Samyaktvotpāda-Vidhi. |
| 6. and 7. Upadesāmrit Kūlaka I and II | 16. Sāmānya-guṇopdeśa Kūlaka |
| 8. Upadeśa-panc'aśikā | 17. Hitopdeśa Kūlaka. |
| 9 and 10 -Dharmspadeśa Kūlaka I and II | 18. Kālaśataka |
| 11. Prābhāvika Stūti | 19. Mandalvic'ār Kūlaka |
| | 20. Dvādaśa Varga |

Vādi Śree Déva Sūri

There lived in Madhuvati (the present Mahua) near the Mount Ābu) a merchant named Viranāga. He belonged to the Prāgvāta family. He had a wife named Jinadevi. Once upon a time, she saw in the dream, the Moon entering her mouth. Hence she asked its significance to Muni C'andra Sūri in the morning. The Guru informed her that a lucky soul brightening the world has entered your fetus. In the year 1143 ultimately, a son was born who was named as Pūrṇac'andra.

Once there spread in the town cholera due to which all the people were greatly troubled. Thinking of earning a living, Viranāga also left the town with his family, and came to Broach. Muni C'andra Sūri, also, during the course of his journey reached that place. Being directed by the Guru the Jains gave assistance to Viranāga. Pūrṇac'andra had attained the age of 8 years, and had become a street hawker selling spices. Once when he entered the house of a merchant, he found that the merchant was throwing coins under the impression that they were pieces of stones and sparks.

On account of an ill-fate, the merchant could not see the wealth in its proper form. Seeing this wonder, Purnac'andra said, "Why do you cast away this wealth which is like a life giving nectar to man?" the words of Purnac'andra made the merchant to think that the boy was a pious and virtuous person. With his ability, I am sure to see the wealth in its proper form, With this intention, he said to the boy, "Touch this wealth and return it to me". With the touch of the boy's hand, the wealth appeared in its right form, and it was buried and preserved by the merchant into the earth. One gold-coin was given to Purnac'andra as present. Coming home, Purnac'andra made his father acquainted with the whole matter. The father, in return, informed the whole thing to the Guru, who at first, fell into profound wonder but at the end of his meditation, Purnac'andra appeared to him, a perfect

person or the best amongst men. The lustre of the boy began to attract the teacher. On some proper occasion, he asked for the boy from his father. Viranāg gave an idea of the calamity that would befall him when the very support to his maintenance is lost. The Guru told him not to worry about it. With the permission of the mother also, the boy was given Dīkṣā, and he was named as Rāmac'andra.

Saraswati—the Goddess of Learning—lovingly came to him, and resided on his tongue as if he was her brother. Within a short time, he excelled himself in the sciences of 'Tarka', 'Lakṣaṇa', 'Pramāṇa' and Literature. Even the best scholars began to praise him. With the spread of his reputation, debaters came to compete with him and challenge him. Consequently he defeated them in Dhavalakapur, Kāshmir, Satyapur, Chitrakūta, Gopagiri, Dhārā and Bhrūguksétra. Being satisfied with the wonderful power of Rāmac'andra, the Guru installed him on the seat of Āc'ārya and gave him the name of Dévagiri.

Then, the Guru travelled from there to Dhavalakapur. In that town a Jaina named Udaya had prepared the image of Simandhara Swāmi. Making up his mind to get the installation ceremony performed by some pious Guru, Udaya kept a fast for three days and prayed to the Goddess—S'āsanadévi. Śāsanadévi directed him to get the ceremony performed at the hands of Déva Sūri, and hence, being requested by Udaya, Déva Sūri performed the installation ceremony.

With an intention of travelling towards Nāgapâr (Nāgor), he came to Mount Ābu and being entreated both by the Jains and the pupils he began to climb upon the mountain. With the Guru, the Mantri (secretary or the priest) of the temple of Ambādevi also was climbing. He on the way was stung by a serpent, and under the influence of poison, he fainted. The Guru, caused to sprinkle the water with which his (the Guru's) feet were washed and he was free from the effect of venom. Then, the pilgrimage was finished and he prayed to the goddess

Ambādevi, who being appeased with it, said, “Only eight months remain in the life of your Guru. Return, therefore, to Aṇahillapur Pāṭan. Dēva Sūri returned from there to Pāṭaṇa and informed his teacher about what the goddess had told him

In the mean while, a debater named Dēvabodhi who had been very proud on account of defeating many debaters, chanced to come to Pāṭaṇa. He was under the impression that there was no person to be a match for him. No sooner did he come, then he hung the following difficult verse on the gate of the royal-plaace.

The meaning of the verse was very difficult. None except a shrewd scholar was in a position to explain the meaning. If none could explain it, the reputation, not only of the scholars, but also of the kingdom would be lost. Therefore, the King prayed to Goddess Ambādevi to suggest any way. The goddess suggested the name of Dēva Sūri. The King invited him and requested him to explain the verse. As a stream flowing through a hilly country pierces a rock, in the same way, Dēva Sūri pierced through the meaning. The verse was interpreted as follows :—

The followers of C’ārvāka believe in *one* proof—ie Pratyaksa (apparent).

The followers of Buddha and Vaiśeṣikas believe in *two* proofs—Pratyaksa and Anūmāna (apparent and inferred)

The followers of Sāṅkhya Philosophy believe in *three* proofs :—Pratyakṣa, Āgama and Anūmāna (Apparent, of the Sacred writing and of the inference)

The Naiyāyikas believe in *four* proofs—Pratyakṣa, Anūmāna, Āgama and Upamāna (Apparent, guessing, of the holy scriptures and of analogy)

Prabhākars believe in *five* proofs—Pratyakṣa, Anūmāna, Āgama, Upamāna and Arthāpatti.

The followers of Mīmāṃsā believe in *six* proofs :—Pratyakṣa, Anūmāna, Āgama, Upamāna, Arthâpatti and Abhāva.

I desire (am a match for) those who believe in those six types of proofs. When I lose my temper, the gods Viṣṇu, Brahmā and Sūrya remain silent, then what to talk of others? When Déva Sūri explained, within a moment that difficult verse, Déva-bodhi accepted his defeat and went away.

Preaching to the minister Bāhaḍa he got a large and beautiful temple of Vardhamāna-Swāmi built and performed himself the installation ceremony. Then, in the course of his journey the Qūrū came to Nāgpūr (Nāgor). The Ruler of the place Āhlādan delightfully arranged for the Guru to enter ceremoniously. Dévabodhi also came and offered his praises to the great teacher. In the meanwhile, Siddharāj besieged the town, but being informed of the presence of Déva Sūri there, he went back. Then he invited the Guru to go to Pāṭana and keeping him for four months there, he invaded again and defeated Āhlādan. Then because of the entreaties and of the jama society of Karnāvatī he came there गुणो गुणिषु मत्सरी—Great souls are jealous of great souls. According to this, Kumadac'andra who was a Digambari of the country of Karnātaka and who resided in Southern India became jealous of Déva Sūri's reputation. With a view to excite him to prepare for a debate, he instructed his bards and sent them to Déva Sūri. Coming there, they began to criticise the Śwetāmbars and praise Kumadac'andra, the Digambari and the winner of 84 debates Mānikyaviḷaya a pupil of Déva Sūri, opposed the bards, but Déva Sūri stopped him from doing so. In the meanwhile, Kumudac'andra also reached Pāṭana. When a person's brain is overwhelmed with vanity, he loses the power of discriminating good from bad. Because of winning 84 debates, Kumadac'andra was under its intoxication and by defeating Déva Sūri he wanted to crown his victories, but the Guru knew it full well that thundering clouds seldom or never rain. He observed

boundless peace, but a moment seemed as long as a year to Kumadac'andra. At any cost, he wanted to make Déva Sūri enter into debate with him, and hence he went beyond limits. To tease the Śwētāmbari ascetics, happened to be his main occupation. A nun passing by the way, was also harassed. She approached the Guru and made a complaint. Pacifying her coolly, the Guru said, "That wicked person is sure to suffer a fall due to his evil deeds." The old nun who had been angry on account of molestation chanced to utter, "Whether that wretch will fall or not, is uncertain, but the society relying on you, will assuredly fall."

These expressions touched the heart of the Ācārya, and he became conscious of his position and responsibility. He, at once, asked the Jaina society to arrange for a debate. Kumudc'andra was quite ready. The day was fixed, and the Guru, with auspicious marks started for the debate. In this assembly of debate, the poet Śreepāla had played an important part as a prominent person. He had a partiality for Śwētāmbara sect and he had given very great encouragement to Déva Sūri. Hemc'andra Sūri, who was called Kālikālasrvaṇa (knowing every thing in the days of the iron age, had taken part in this assembly at the age of 36 years, and had rendered good assistance to Déva Sūri as his helper.

During the course of debate and discussion, Déva Sūri with the help of the commentary on Uttarādhyayan written by Śānti-Sūri the Vādivetal, started this discussion on the subject of the salvation of females and at the end of the debate he made Kumudac'andra silent, and then defeated him.

There was a great multitude of persons in the King's assembly who sided the Digambaris, and partiality was shown to them during competition, yet having a firm faith in his victory, the Guru had accepted the challenge. Regarding the challenge, it was so decided that, if the Digambara were defeated they should, be

caught hold of like thieves and driven away from the town and should not be allowed to re-enter the town, and if Śwétāmbars would lose, the sect of Swetāmbars should be uprooted and the Digambara sect should be supported in its place. Yet due to the Guru's grace, Déva Sūri won.

Because of the victory won in the debate, Déva Sūri was given a lac of gold coins as a gift by the King who was highly satisfied, but the Guru did not need it. He explained to the King his duties as the head priest of the Jaina Religion, and displayed disinterestedness, and hence, being encouraged by the prime minister, Siddharāj got a large temple built with the money.

The ascetics, who were in ecstasy on account of the victory won in the debate, could not get sleep at night, but while they saw in the morning, they found that the rats had broken to pieces their 'Upadhi.' When this matter came to the ears of the Guru, he thought that this was the work of Kumudac'andra. Hence the Guru ordered a pot full of 'Kānji' (milk-preparation) to be brought to him. He sealed the mouth of the pot with the paste of the flour, and kept it inside the room. Then, he enchanted, the pot with some mysterious hymn, and said to his pupils not to worry but to watch the wonder patiently. After the lapse of a short time, the Digambar ascetics approached the Teacher and began to say, "Sir, have pity on us and let him loose." The Guru said, "What is wrong with my brother (Kūmūdac'andra)? We cannot make it out." After a short while, Kumadac'andra himself came there, and falling at the feet of the Guru and requesting him to pardon, said, "Please make me free." Then being ashamed of the defeat, Kumadac'andra went away some-where. On account of the victory, the Śwétāmbaras achieved greater fame, and the Digambaras were prohibited to enter the city of Pāṭan.

In V. S. 1204, The Guru himself got the Jaina temple constructed in the town called Falavardhi, and performed the insta-

llation ceremony of the image. In the town of Ārāsanā also, the image of Nēmi Jina was installed.

Besides the abovementioned miracles, some more were also worked, and in V S 1226, he left this world. He was born in 1143; he was given Dīkṣā in 1152; he secured Ācāryaship in 1174; and left the world in 1226. He enjoyed life of 83 years.

Hémac'andra,--the Kalikāla Sarvajna,--offers his praises to him in the words, "If the Sun in the form of Déva Sūri had not risen and won, Kumudac'andra who of the Svetāmbaras, would have been able to put on garments on his waist?" It will be quite clear from this, that Déva Sūri had to spend a lot of pact to defeat the marvellous Digambari debator like Kūmud Sūri, and that his knowledge was beyond limits. If Kumudac'andra Sūri would have won, the pages of chronicles would have another tale to tell

Pramāṇa-naya-tatva-lokālankāra, containing 374 Sūtras (Verses or aphorisms) and 8 Chapters is his original work. No information is available regarding any other work written by him. His pupils Bhadrès'war Sūri and Ratnaprabha Sūri had rendered a good help.

S'reemān Hémacandrācārya- Kalikāla Sarvajnas

There was a celebrated merchant named C'āc'iga in the town of Dhandhuka. He belonged to Modha community. His wife's name was Pāhiṇi. She gave birth to a son on the 15th day of the bright half of the month of Kārtika of V. S 1145. Before the birth of the boy, she had got dreams full of significance. The boy was named C'āṅgadéva. When he grew to be a boy of five years, he, one day, accompanied his mother to pay respects to the spiritual teachers. Āc'ārya Dévac'andra Sūri was staying there. While Pāhiṇi walked round the Guru (a method of showing respects) and then began to kneel before him, C'āṅgadéva

occupied the seat of the Guru. The Guru found in this little boy, extra-ordinary power to uplift the Jaina Religion, and at the same time, marked in him best signs according to the science of Palmistry or Chiromancy. Then, accompanied by the Jaina society the Guru went to the house of Pâhini and requested her to offer her son to him. She at first requested him to have consent of her husband who had been on a journey, but afterwards thinking it improper to disobey the order of a spiritual master, she agreed to offer her son. She thought it improper that the Guru and the society, who approached her should be allowed to return in disappointment. Besides, the request made by the Guru had resulted from his desire for the advancement of the religion, and therefore, Pâhini had made her mind firm and gave the boy. Then the Guru started on a journey and came to Stambhana-Tirtha. There he gave Dîksâ to the boy and named him as Somac'andra. (Some believe that the ceremony took place when he was nine years old). When C'ac'iga returned from journey, he came to know of this. He came atonce to Khambhât, in an enraged state of mind and rebuked the Guru in ironical terms. Udayana Mantri pacified him with the help of sweet and convincing words.

Persons destined to enlighten the worlds are naturally endowed by personality and intelligence. Somac'andra now began to study the holy books. The study of logic, grammar, and literature led him to think of the magnitude of the ancient, lore and the insignificance of his own intelligence. He firmly resolved to go to Kâshmir and adore the Goddess of Learning. He besought the permission of the Guru, and it was gladly granted. Somac'andra started with Gîtârtha ascetics. Reaching Raivatâvatâra (situated near Khambhât) he fell in deep meditation, and at midnight, Goddess Saraswati appeared before him, gave him the boon he sought for, and disappeared.

Once upon a time, the great teacher referred to the mysterious and powerful hymn called Siddha-C'akra, and Śree Hém

c'andra Sūri, Malaya-giri and Dēvēndra Sūrijī were prepared to accomplish it. The work of accomplishment was not simple. The help of a woman of Padmini type (Hastini, Padmini, C'itri-ṇi and Śankhini are the 4 types of women who are classified according to their various qualities and demeanour) was essential to it. Hence all the three started to search for her. They reached Kumārgrām where a washerman was busy washing his clothes. He had spread a garment to dry and round it large black bees were humming. Taking this to be an indication of having a Padmini woman in the town, they inquired about her and went to her house. They preached to her husband. On being asked why they had been there, they said to the husband, "We need the help of your wife for achieving knowledge, but the method of deriving her assistance is so shameful that we dare not mention it." Hearing this, the man said, "Mention it without reserve" Then they said, "In order to achieve knowledge, we shall sit naked and your wife also should stand in front of us naked, while you should stand with an unsheathed sword in order to cut off the head of any one of us if our mind is moved or affected by the temptation of lust." The husband of Padmini agreed to it and showed his willingness to help. Then, in the act of achieving sacred lore in that way, none of them was affected, with the result that the god Vimalēśwar appeared before them, and asked them to have a boon. Dēvēndra Sūri requested him to bring the Jinaprāsāda (the Jaina temple) of Kantipuri to Śrisā. Malayagiri Sūri requested him to give him the ability of writing easy commentary on the principles of religion or philosophy; and Hēmac'andrā cārya requested the god to grant him the power of pleasing sovereigns.

The question why Hēmac'andrāc'ārya requested the god to have the power to appease sovereigns is likely to arise and produce a sort of doubt in us, but in those days, all sorts of importance were based on royal authority. The person who desired to have fame must prove his worth at the royal court, he, who hankered after honour, must try to get it from the King. He who was

anxious to have authority or greatness, must make the king a tool in his hands, and he who wanted to have his religion spread must convert the king to his own belief. It is no wonder then if Hemac'andra wished to have an ability to please kings

Seeing that Somac'andra was full of ability, Dévac'andra Sūri desired to give him the leadership of the Gac'cha. Calling the Jaina society and consulting them, Dévac'andra Sūri gave Āc'ārya-ship to Somac'andra at Nāgpur (Nāgor) in the year V. S. 1162 and was then named as Hémac'andra Sūri. Being overwhelmed with joy at the highest honour conferred on her son Pāhini, also accepted Jaina dīksā Hémac'andra on his part, entreated the Guru to confer on his mother at that very time the degree of 'Pravartini.'

The reputation of Hémac'andra steadiness spread upto the extremities of all the directions. His scholarship was praised in the royal assemblies of Siddharāja Jayasingh. Once, the Guru travelled to Aṇahillapūr Pāṭaṇa. Siddharāja going to the royal garden met him on the way. Seeing the Guru the King ordered that his elephant should be kept there and then he asked the Guru, "Have you anything to say?" The Guru said in befitting and proper terms, "Oh Siddharāja let your elephant be driven farther without any doubt. Let the elephants supporting the directions, be worried. What of that! None except you has held this earth." Siddharāja was highly pleased with such verse of praises, and requested the Guru to go everyday to him to relate him religious-myths.

Then Siddharāja invaded Mālavā Country. After the lapse of years he won a victory in 1192. When he returned to his capital, the priests of all the philosophies conferred their blessings on him. The king was greatly delighted at the following verse of blessings of Hémac'andrāc'ārya.

The meaning of the Sanskrit verse—

Oh Kāmadhenu, (The cow that fulfils all desires) plaster the surface of the earth with your dung, Oh Occan, draw with your pearls 'Swastikas' (Auspicious figures like 卐). Oh Moon, you be 'The whole pot'. Oh Dīg'gajas (Elephants who are supposed to support directions) make your trunks straight, collect the leaves of Kāpa-vrikṣa (A tree that offers any thing desired) and prepare arches with them for hanging on gates; for Siddharāja, the great king returns after winning the earth. Afterwards, there was intimate relation between the King and the Suri.

Though Siddharāja conquered Mālvā, it seemed to him that he was defeated so far as the civilization and literature of Mālvā was concerned. In comparison with the stores of books and vast literary materials existing in Ujjaina (the capital of Mālavā,) his own capital seemed dry and poor to him. He wanted that he should excel in this matter also, and surpass Mālvā.

Once out of the books brought from Avāṇṭi (Mālvā) the king saw a work of grammar. Showing it to the Guru, the king asked "What is this?" "It is the grammar of Bhoja," said the Guru. There he mentioned other works of Bhojas Alaṅkāra, Nimitta, Tarka etc. Siddharāja further asked, "Are there no such sciences in our Book-stores?" The Guru said 'no'. The king cast his glance at the scholars of his court but none of them dared to compose a new grammar. At last Siddharāja entreatingly requested the great Āc'ārya to compose the grammar. Accepting the royal request, Hēmac'andra Sūri said, "In order to make the work devoid of every error in every respect, the eight works lying in the store-house of Bhāratidevi will be required." The king sent his chief courtiers to Kāshmir. There, when they prayed to Bhāratidevi and lay before her their request, she was pleased and ordered her servants to give those books to them. The courtiers returned with the books and informed the king of the great help rendered by Saraswati to the great Guru.

After making a deep study of those eight grammars, Hēma

c'andrāc'ārya composed a new and wonderful grammar with eight parts, called 'Siddha-hama'. The king kept it on the back of an elephant who was taken from place to place in the town displayed the work thus, and a great festival was made. The grammars of previously composed materia were either so long and detailed that they could not be studied even during the whole life, or were so terse that they were most difficult to study. This new grammar satisfied all, and taking it to be an authority, hundreds of copies of it were prepared through scribes and sending the copies to Aṅga, Banga, Kāliṅga, Karnāṭaka and other countries he made a propaganda in favour of it. With the increasing popularity of Hēmac'andrāc'ārya with the king, the jealousy of other philosophers increased. They began, whenever an opportunity was obtained to poison the ears of the king, but can the truth be ever obscured ?

Siddharāja who had no issues started on bare foot on a pilgrimage. The Guru was walking on foot with* 'Iryāsamiti,' hence, the king asked him to use a conveyance. The Guru said, "I am not an ascetic of that sort." Saying as he refused to occupy a conveyance, where upon the King with some pain remarked "You are 'Jaḍa' ie dull". As an answer to it the Guru remarked, "We are 'Nijaḍā.' As The Suriḷi did not see the king for three days, he became impatient and went to the tent of the Guru. Āc'āryasree was busy doing 'Āyambī' (taking food) Seeing the Guru taking the dry and tasteless food, Śiddharāja began to have very high respect for his power of keeping his passions subdued. Then, he begged for forgiveness for his harsh words.

Siddharāja was highly delighted after finishing the journey of the great Mount of Śatrunjaya and giving in gift ten villages, the income of which would be helpful in arranging daily worship etc, He came to Raivatāc'ala. Seeing the temple of Nemi-Jina there, his mind was greatly pleased and in ecstasy he chanced to say, "All honour to the parents of the person who has got

this temple constructed." At once Sajjan Mantri who was standing there, said, "This temple of Nemināth, the best gem of the yādava race, has been constructed by you, and hence your parents deserve this honour." Hearing this the King was greatly wonder-struck. Saying, "I know nothing," Sajjan Mantri continued, "Your majesty had appointed me the goveror of this country before nine years. I have spent the whole income of those nine years in the construction of this Jina-temple. If you now approve of it is alright, other wise accept the amount of 27 lacs the income I have received from you." Hearing these words of Sajjan Mantri, Siddharāja became more pleased. There arose the feelings of complete regards for his governor (called Daṇḍa-nāyaka in those days) and he praised him. Then the king accompanied by the Guru came to Koṭi (Kodināra). There, Hēmac'andra Sūri worshipped the goddess and asked her to enlighten him regarding the progeny of the King. The goddess informed that there was no issue in the destiny of the king, and he would succeeded by his naphew Kūmārapāla.'

Inspite of knowing that the prophecy of the goddess would never be futile, Siddharāja plotted many conspiracies to kill Kūmārapāla. Kūmārpāla coming to know of this, tried to protect himself in disguise of a herrnit. The courtiers of Siddharāja chanced to know of this, and hence, they informed Siddharāja of this. The king then invited all the hermits to dinner at his place, and began to wash their feet one by one. When it was the turn of Kūmārpāla the courtiers made a sign to the King but Kūmārpāla also became alert and under some pretext, escaped from the place. Directly he came to the residence of Hēmac'andra and sought his help. The great Guru hid him in the heap of 'Tāḍa-leaves' (The leaves of a tree used formerly in place of papers). The servants of the king visited the place and made the most careful search of him but it was of no avail. Then Kūmārpāla was brought out of the heap, and was greatly pacified. Express-

ing his feelings of gratitude to the Guru, Kūmārapāla retired to another country. Siddharāja left no stone unturned to harass Kūmārapāla, but due to his good luck, Kūmārapāla could save his life. On his journey he came to Stambhana Tirtha. Hēmac'ārya had his camp there for four months. Kūmārapāla went to him and again pacifying him, the Guru said, "You will be a king after seven years from this day." Then, he managed to give him some help. Thus Kūmārpāla was helped at the critical moments of his life. Without losing the love of Siddharāja, he strained every nerve to help him.

Out of the number of incidents regarding Siddharāja and Hēmac'andrāc'ārya, it will not be out of place to quote one that is very important. As the king was keen on being enlightened on attaining the right Path of Salvation, he had inquired of the priests of all the sects about this. None of them could say anything new except praising their own philosophy, with the result that Siddharāja, was disappointed. At last when he asked Hēmac'andrāc'ārya of this, he related a wise story as follows which not only satisfied the king's mind but gave him great delight.

The Guru said, "There was a merchant. Separating from his wife, he had given his whole wealth to a prostitute. Because of this the wife resorted to the efforts to regain the love of her husband; and to fulfil her purpose she tried to find out some medicinal herbs. In the meanwhile, a 'Gaud' met her who, giving her some medicine said, "By eating this, your husband will be tied with a bridle." The wife secretly managed to mix that medicine with the food of her husband and no sooner did he take the food, than he was turned into an ox. Seeing this, the citizens began to rebuke the woman but she had no power to change the unexpected result. She used to carry the ox to a forest to graze him and letting him loose, she used to cry. In the meanwhile, Śiva and Pārvaṭī (the god and the goddess) chanced to pass by the spot by the aerial route and seeing the

woman crying, Pārvati inquired of Śiva the reason of her crying. He told her the whole matter and added, “ If a particular herb that has grown near a particular her, tree, is given to the ox to eat, he will attain his original form of man.” No clear understanding was supplied regarding the herb but that woman cut off all the herbs that had grown near the tree, and gave them to the ox to eat. No sooner did he eat it than he turned into a man

Relating this story, Hēmac’andrācārya explained to Siddharāja, “As the unknown herb had the power of removing a disease, in the same way, all the religions if respected can afford Salvation; and in case a person would be at a loss to know which religion gave him Salvation and which religion has the power to do so, the result of each one is decidedly good. The king then treated all the religions alike.

In the year 1199 Siddharāja expired and Kūmārpāla came to his throne. Vāgabhaṭṭa (Bāhad) the son of Ūdāyana was appointed as his minister. Kūmārapāla invaded Arnorāja who was full of vanity but was compelled to retreat eleven times, because the fort did not give way till summer and in monsoon he had to return. On account of this he was disappointed. Therefore Vāgbhaṭṭa advised the king to have faith in Jainism and ‘Jineś-āvaras’ and to invade 12th time with the result that Kūmārapāla won victory, and he was more pleased. Then, being reminded of Hēmac’andrācārya, his teacher and helper, the king sent Vāgbhaṭṭa to bring him to the royal palace with great honour. On the arrival of the Āc’ārya the king got up with great politeness and taking his seat the Guru gave a sermon on the love and pity for all living beings. In support to this, he quoted the authoritative verses from ‘Manusmṛiti’ and hence the king accepted some definite principles. He was truly and assuredly convinced of the Jaina Philosophy and studied some essential rites of the religion. Once, Kūmārapāla expressed his feelings of repentance for taking meat in earlier period of his life and made up his mind to get his 32 teeth removed. The Guru, therefore, stopped

him from doing so, and suggested that 32 Jaina temples should be constructed instead of getting 32 teeth removed. On one occasion, the discussion of seven evil habits took place and consequently the king declared the prohibition of these in the whole country. Moreover with the advice of the Guru the acceptance of the wealth of a childless person was also prohibited.

Steadily the king was coming under the influence of Jainism. On account of this, some spies informed the king of 'Kalyāna Katak' that Kumārpāla had lost both the valour and the army. Besides being an adherent of the cult of non-violence, he would fail to make use of his power and hence he would be defeated if an invasion was made. Having come to know of the preparations, for invasion being made, Kumārapāla informed of this to the great Guru, and said, "If I shall be defeated, the dignity of the Jainism will be lost." The Guru advised him to keep patience and said that the result of it would be seen on the seventh day. Then he concentratingly repeated the Sûri Mantra (a magical or mysterious hymn) with the result that the deity of the hymn appeared. On being requested to help, the god said, "The enemy-king will die on the seventh day." Exactly on the 7th day, the spies informed that the enemy had died.

Then Kumārapāla was given a sermon. He being directed by the Guru got a large temple of the measurement of 24 hands (a hand 2 feet) built on Mount Tarangā and a lustrous image of Ajitnāth measuring one hundred and one fingers was installed in it. The image still exists.

Ambad was repairing the temple of Muni Sūvrata swāmi in Broach but as there was haunting place of some Yoginis (Kinds of witches) they began to trouble him. In spite of numerous efforts against this hindrance he was not successful. At last he sought the help of Hēmac'andrāc'ārya and requested him to go to Broach. The Guru went there and made him free from danger. Moreover, he helped him well in the work of reparation.

Once, when Kumārapāla came to pay his respects to the Guru, he saw a piece of coarse cloth called khādi on his head. He said, "Why should a person like you who has a disciple like me put on such a coarse cloth?" The great Guru answered, "A poor Jaina has given this piece of cloth with boundless devotion. I went for Goc'ari (going to get alms by a Jaina ascetic) today. Thinking of his great love I use no other cloth but this" Thus indirectly, the attention of the king was drawn to the miserable condition of a spiritual brother and reminded him in clear terms of his duties.

The king obtained piety on account of the company of the Guru, and due to hearing holy books Remembering his former promises, he offered, his kingdom to the Guru. The Guru said, "What do we the disinterested care for the kingdom? Why should the pleasures that have been discaided be accepted again?" These words created great respect in the heart of the king towards jaina ascetics and he took a vow that he should bow down to any ascetic following Jainism. One day the king saw a Jaina ascetic who had got his head shaved, who was dressed in loose garments, who had sandals on his feet, a betel leaf in his hand, and who had kept his arms on the shoulder of a prostitute. The king saluted him according to his custom. Somebody informed the Guru of this. While preaching the Guru said, "By bowing down to a low person, fame is not obtained." The king thought that it was a reference to his conduct, and since then he decided to stop doing such actions

On the other hand, the Pāsathā'-ascetic who was saluted by the king was so much ashamed that he was reminded of his dignity, and accepting once again the five great penances, he fasted This news spread in the city, and when the king knew of this, he also came to Upāśraya' to salute. The moment he prepared to salute, the ascetic caught hold of his hand and said, "My lord, you are my teacher. You have saved me from this ocean of the world. Had you not bowed down to me I would not have been brought to the right senses." Still however, the king knelt down before the ascetic

The King was now fully under his religious influence. He began to spend his wealth in all the seven fields. Like the king Samprati, he adorned the earth with 1440 Jain temples and sent proclamation every where to preserve non-violence.

The proclamation of the king regarding non-violence had to be stictly followed. Special officers were appointed to see that the King's orders were strictly obeyed In the mean while a foolish merchant killed a louse by rubbing it No sooner died the offici also entrusted with the duties of the presevation of the living beings know of this than the merchant was taken to the king. The king punished him by ordering him get a large and beauti ful jain temple constructed by spending his whole wealth. The temple was called 'Yûka-vipar' (Yûkā=Louse).

Besides the observance of nonviolence, taking meat, or wine was also prohibited.

The principal and permanent effect of the preachings of Hemac'andrāc'ārya was that the slaughter of the innocent beasts either for food or for offerings to gods through sacrifices was stopped. As the frit of the pious wishes of Hémac'andrāc'ārya, evil habits are not much prevalent even today in Gujarat, the wealth of the persons without issues is never snatched away and the religious atmosphere is nicely preserved.

Kumārapāla had adorned the earth with with many temples. Out of them, Kūmāra Vihāra, Mūshak-Vihara, Karamba-Vihāra, Dikśā-Vihār, and Golika-Vihar at the birth place of Hémac'andrāc'ārya were then grand temples. Kūmārapāla had such a great faith on the religious philosophy that he took his food and water only after recituig 12 chapters of yogaśastra and 20 chapters of Vitaraga and Mahadēva stotra is it all 32 chapters. In spite of ascending his throne at an advanced age, he studied Sanskrit from his Guru and as a result of it he had composed ' Atmā-ninda-divā trinśi ka ' which is still available.

Then, in order to add to the knowledge of the king and to produce in him firm faith for the religion, the Guru read before him Trisasti-Śalākā-Pūrūṣa C'aritra in which the king heard the praises and importance of Śatrunjaya and Raivatāc'ala with the result that a desire to see them arose in him. Hence, accompanied by the Guru, and the great 'Sangha' (a band of pilgrims) he went on a pilgrimage to the above-mentioned places. He sincerely assisted the poor and the afflicted on the way and after finishing the journey and practising devotion in an unique way he returned and arranged a great festival to commemorate the occasion. The more the King became inclined to the principles of non-violence, the more the Brahmins used to try to break the principles of the King. When the bright half of the month of 'Āṣo' set in, the priests of Kanti'swari and other goddesses came to the King and said, "Your majesty, 700 goats and 7 he-buffaloes on the 7th day 900 goats and 9 buffaloes on 9th day should be offered to the goddess according to the custom of the fore fathers. The King heard it and sent the priests away. He then consulted the Guru and requested him to show some way. The Guru whispered into his ears some things and the King got up. At night the beasts were carried to the temples of the goddesses and ordering them to be shut up in the temples, the King sent trustworthy courtiers to sit there as whichmen. On the next day the King himself went to the temple and its doors were ordered to be opened. The beasts were grazing in the central part of the temple to every one's wonder and being protected from wind they had been fresher than before. Calling the priests, the King then said, "I had offered these beasts to the goddess, but she does not seem to kill them for food, other wise she would have killed them all. From this it sums that you have thirst for blood, there fore never put forth such a request again." Regarding this incident it is also said that Kanteśwari was the family deity of the C'aulekya race of the Rajputs, and on account of her sacrifices being stopped she appeared before the King, and struck her Triśūla to

the King. As a result of this, the King began to suffer from leprosy. The king informed the Guru about this through the minister Udayana and he cured the disease by sprinkling water that was previously enchanted.

The Brāhmins had invited their celebrated Āc'ārya Devabodhi in order to make the King free from the influence of Jainism. Devabodhi at first had a debate with Hēmac'andrāc'āry where in he was defeated. Then with his magical power Devabodhi showed to the king the gods Hari, Hara, Brahmā etc and through them it was said to the king that the Shiva-religion was the best one and it must be accepted. Then, the ancestors of the seven generations of the royal family were also shown to the king and through them the same message was conveyed to him. This miracle surprised the king and he began to be engrossed in thoughts. He disclosed this matter to the minister who said, "Why are your majesty confused. We shall consult Hemac'andrāc'ārya. Then the minister related the matter to him, so the Guru made a plan to free Kūmārapāla from illusion. At the time of preaching the Guru arranged seven wooden seats one on the other and then he occupied the highest one, and began to give sermons. After the arrival of Kūmārapāla one seat after another was removed and the guru seemed to be floating above the ground. Kūmārapāla was struck with wonder at the sight. After the meeting was dispersed the Gūrū showed him 24 Tirthaṅkaras (is 24 Jain Saints) and the ancestors of 21 royal generations. When Kūmārapāla inquired the reason of this, he was informed that all such things were possible by means of the power of 'Yoga', and therefore he should not be under illusion by the sights shown by Dévabodhi. By this, the faith of the King in Jainism became firm.

Once Hēmac'andrāc'ārya and Devabodhi were sitting together. The king was trying to understand from the great teacher the intricacies of the holy books. Suddenly at the time, the Guru

stopped speaking and deeply sighed. All of a sudden Dēvabodhi rubbed his arms and uttered—"Does not matter." Then the Guru continued teaching, but the king wanted to know what had happened. As an answer to the question of the king Hemacandrāc'ārya said, "In the temple of C'andra prabhava swāmī in Devapūri a rat was carrying away a burning wick and this had caused fire there. Dēvabodhi extinguished the fire by means of rubbing his arms. The king inquired about the truth of this through personal messengers, and it was quite true.

Kāmārapāla had made up his mind not to leave his capital in monsoon. Once his spies informed him that the Muslim king of Qazani had decided to invade at no other time but monsoon. A great calamity relating his duty befell Kāmārapāla. If he stuck to his vow he would fail to protect his country; if he prepares to perform his duty, he would have to leave off his vow. He could not solve this problem even after thinking for a long time, and hence he came to Hēmac'andrāc'ārya who advised him not to worry.

After the king left him, he set on Kāmalāsana (A posture of sitting called 'lotus seat') and meditated. After a short time a palanquin seemed to be descending from the sky. A person was sleeping in the palanquin. He was the King of Qazani. Using his Yoga-vidyā (a miraculous power) the Guru had called the King. The King was surprised to find him in the capital of Gujerāt and was more so when he found himself in bondage. Coming to know of the whole position, he promised to be at peace with Gujarat, and to protect the lives of living beings in his state for six months. Only then, he was released.

Once there was a hot discussion between Hēmac'andrāc'ārya and Devabodhi regarding as to who than it was 15th day of the bright half of the month or of the dark half of the month. It was the 15th day of the dark half (the last day of the month) but through over-sight Hēmac'andrāc'ārya had called it the 15th

day of the bright half Dévabodhi mocked him for such ignorance, yet Hemac'andrāc'ārya without admitting his defeat said, "The matter will be decided to-night" At sun-set Kûmārapāla accompanied by Devabodhi ascended the terrace of the royal palace and a group of swiftfooted comels was sent towards the eastern direction In fact it was the 15th day of the dark half of the month, yet the full moon rose and was seen throughout the night. The riders of the camels who had returned also reported that then was moon-rise and went home. Kûmārapāla and Devabhodhi both were astonished at the miracle worked by the Guru.

The Brahmins were very powerful in the days of Siddharāja and Kûmārpala. In spite of them and resorting to strenuous efforts Hémac'andrāc'ārya converted them to Jainism. He replied the brahmins in such a tactful way that they were compelled to keep quiet. Kûmārapāla had an unchangeable faith in Hémac'andrāc'ārya because he was not only his defender and protector but a person who had expounded to him the right principles of religion. He was full of religious toleration and had therefore advised Kûmārapal to repair and reconstruct the temple of Somésvar Mahadeva which had been built of wood. In spite of his being a great Jain Āc'ārya his religious toleration and generosity even towards the enemies deserved to be noted. Regarding the Kûmāra-Vihār of Devapaṭṭan, the Śaiva-priest Brihaspati had incurred the wrath of the King and due to that even Hémac'andra's favour was lost and consequently he had lost his place but afterwards he could know his mistake and hence he came to the city of Anahillapûra, served the great teacher and begged his pardon. The Guru was again pleased and had him his place restored.

At the time of Siddharāja Jayasingh there was an enemy of Hémac'andrāc'ārya called Vāmadeva or Vāmarśi. When the Guru was given a high seat in the King's Court he made fun of the Guru by composing a funny verse. Being enraged the King sto-

pped his royal grant of maintenance Vāmadeva began to maintain him self by begging, and often came near Upāśraya and stood there. Once when the princes were learning the science of 'Yoga'. this Vāmarśi sincerely praised the science in a unique way so that he could have again an interview with the Guru, who requesting the King managed to secure for Vāmadeva double in come of maintenance.

Once Kūmārapāla asked Hēmac'andrāc'ārya about his former birth. Hēmac'andrāc'ārya himself was not in a position to tell about this so he invoked the Goddess of Learning, asked her about this and then conveyed this matter to the King Besides he told him what created such an enmity with Siddharāja Jaysingh. The King corroborated the statement of the Guru by making an inquiry into his former life Everything was found to be quite correct. The wonder of the King knew no bounds, and convening a big assembly he conferred upon the Guru the title of Kalikāla-sarvajna—a title full of great honour.

There was none in this iron age whose knowledge was as great as that of Hēmac'andrāc'ārya after the knowledge of the former life was cut off, and hence the title so conferred was quite appropriate. The western scholars call him 'The ocean of knowledge. "

In V. S. 1229 Guru Hēmac'andrāc'ārya left this words in the world of literature his place is as bright and important as that of the gem Kohinūr. The authors of 'Prabandhas' (stories) do not present any detailed information regarding the death of the Guru but there is a popular report that his death time was sorrowful. There was a kind of gem called 'Kaustubha' in the brain of the Guru and a 'Yogi' (a sage) was very eager to have it. It was not easy to do so, hence he bribed one of the pupils (most probably Bālac'andra) When Bālac'andra was returning with the begged food, he mixed it with poison The Guru atonce knew the whole thing after taking the food, but the effect of the

poison at once took place. Atlast calling the King and his pupils the Guru said, "cremate my body in Upaśraya and while doing so keep a bowl full of milk near my head so that Kaustabh gem might fall into it. Then you must take it away." Then after offering his last prayers and submitting to four submissions, he quietly breathed his last.

On account of the devotion he bore to his Guru, Kūmārapāla applied the ashes of the Guru's body to his fore head and hence all the followers imitated him with the result that a great pit was left behind there and this is called 'Hémakhād' (The pit of Hémac'andra)

Kūmārapāla grew extremely sorry due to the death of the Guru. The Guru had fore-cast that Kūmārapāla with to die six months after his death, and he would have no son. Exactly after six months Ajayapāla his nephew gave him poison. No sooner did the King know of this than he ordered that the conch-shell called ' Viśahara ' (Remover of the poison) should be brought to him from the safe but it had been removed from there by Ajayapāla Then accepting the four sub missions according to the Jain holy retes Kūmārapāla also died.

Not only the worshippers of Hémac'andra Suri, but also his opponents were in great number.

In spite of this, he could stand against them all by means of his celibacy and versatility. Even after a careful search, not a single occasion is found through out his life when he seems to have been defeated. Man can do every thing, but to lead the life of an ascetic and at the same time to maintain one's position at the royal court or assemblies full of numerous intrigues and treacheries without any one to sing one's reputation even to the smallest extent and to secure self control, is destined only in the life of some rare persions like Śreemad Hémac'andrāc'ārya.

Āc'ārya Śrī Hemac'andra Suri has worked in two directions. On one hand by preaching to the king he effected the spread of the Jainism and Jain principles in various parts of the country and on the other hand he secured a unique place in literary field by composing there crores and half new verses

The place of Hémac'andrāc'ārya amongst the ancient scholars of India is unique and very important. His position in the courts of Siddharaja as well as Kūmārpāla was as priceless and precious as that of Kālidās in the Court of 'Vikrama' or that of Bāṇa in the court of Harśa. Some call him the Pāṇini of Gujarat; some call him Mammat of Gujarat, some call him 'Pingālāc'ārya, some call him Amarsingh.

(Pāṇini a celebrated grammarian; Mammat a well known critic of the art of poetry etc; Pingālāc'ārya: The exponent of the forms of poetry etc, and Amarsingh A compiler of a Sankrit dictionary.) The number of his pupils also was very great. Śrīe Ramachandra suri, Śrīe Gunac'andra Sūri, Śrīe Vardhaman gaṇi, Śrīe Devandra, Śrīe Yaśaśc'andra, Śrīe Udayac'andra Śrīe Bālac'andra etc were some of his pupils who deserve a special note.

In the early life of Hémac'andrāc'ārya the quarrel amongst his pupils had increased. Out of the chief pupils Bālac'andra, Rāmac'andra and Gūṇac'andra the last two had been faithful to their master while Bālac'andra sided with Ajayapala. It is reported that at the time of 'Anjan-Śalākā' it was Bālc'andra who had caused to evade the right time. Ramac'andra Śūri was also an able man who has written a great number of plays, story poems etc

After the death of Hémac'andrāc'ārya there was a dispute regarding the matter of succession. As Ajayapāla was helped by Bālac'andra, he asked Rāmac'andra to hand over the seat to Bālac'andra, but Ramac'andra refused saying that as he him-

self was entrusted with the seat he was not willing to give it to anyone. Hence the King Ajayapāla lost his temper and began to trouble him. He ordered him to sleep on a heated rock Rāmac'andra Śuri slept as ordered and went to heaven

Bālac'andra died and became he 'Yakṣa' and began to trouble the society. When the society requested him, he said, "Introduce the prayer composed by me, and I shall cease troubling." Then the prayer composed by him and beginning with स्नातक्या० etc. was introduced in the fortnightly 'Pratikraman' (a sort of religious rite) and it still exists.

Hemac'andrācārya has composed the works regarding Poetry, Grammar, Dictionary Logic, The Figures of Speech, Prayers, 'Yoga' and Politics. He has nicely discussed every subject of importance.

Some of the works of Hemac'andrācārya are popular with all, and are even at present used widely. The followers of other religious also have now learnt to appreciate him and they take him to be the best versatile genius of Gujarat

Out of the number of books written by him the names of some of them are as follows –

I. The Grammar.

Siddha-Hema Śabdānūśāṣana-Laghuvrutti	Verses-	6000
„ Brūhad-vrutti	„	18000
„ Brūhanniyasa (in complete)	„	84000
„ Prākṛut-vyākaraṇa-Vrutti	„	22000
Bālabhāṣā-Vyākaraṇa-Sutrā-Vrutti (unpublished)		
Dhātupāṭha and Vrutti		
Dhatu-parayana and Vrutti	Verses	5600
Liṅgānūśāṣana and Vrutti and explanation	„	3684
Unādi-Sūtra Vrutti-		

II Books on Poetry,

Trisasthi-Śalākā-Purus-C'aritaā (Canto X) Verses	32000
Haima-Vibhrama Sutra-with Vrutti	
Prākrūt-Dvayāśraya Mahākāvya-	1500
Pariśištā-Parva	3600
Sanskrit Dvayāśraya Mahākāvya	2828
Sapta-sandhāna-Mahākāvya (not available).	

III. Dictionaries

Nighantu Kośa and Śeṣa-—Verses	396
Śeṣa-nāma-mālā	
Anekanta-Kosa (Ane kātnā sangraha)-1826	Swopagna
Tikā (Commentary) Verses	10000
Deśi Kosa (Déshī nāmā mālā)	
Swopagna-Tikā	

IV The Books on 'Nyāya' (Logic or a system of philosophy.

Pramāṇa-mimāṃsā Swopagna (incomplete) Verses	2500
Anyu yoga-vvyavac'chheda-dvātrīṃśikā	32
Ayoga-vyavac'chheda-dvātrīṃśikā	32
Dvija-vadana- c apeta	
Hēma-vādānuśāsana	

V The Books on 'Yoga'

Yoga-śāstra with Swopagna-Tikā—Verses	12370
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VI The Books on Politics

Arhan-nīti

VII The books on The figures of Speech.

Kāvyaānuśāsāna-Swopagna-Alankad	
C'udamani Vrulti and Viveka	6800.

VIII The Books on Prayer

Vita-rāga stava	Verses 128
Mahādēva-stotra	441

Arhat-sahasra-nāma-samuc'c'aya

Upadeśa-miālā

Balābala-sutra-Vrut

Jāti-vyavrutti-nyāya.

Qa na pāṭha

śeṣtra with commentry. Verses-3000

Héma-nyāyarth-amanjusa

Pāṇḍava-C'aritra; Qaṇapāṭha. etc etc

Dvayās'raya-Mahākāvya is in Sanskrit, and Kūmarac'arita Prākṛit, in but in both of them two purposes have been served at the same time. In the first there is the history of C'ālukya family beginning from Mūla rāja and at the same time there are the illustrations proving the 'Sutras' of 'Siddha-héma'. In Kūmārapālac'aritrā there is the wonder of poetry regarding the Prākṛūt grammar

Out of these works, Pāṇḍava-c'aritra, Upādeśamālā, Jativyā vrutti nyaya, Anya-darśana Vād-vivād, Arhanniti, Qanāpāṭhā etc are believed to have been written by him, and it can not be said with certainty. Some of the above mentioned books are an available also

Referring to the above-mentioned books it will be seen that he has given complete justice to every field of literature by means of various subjects, discussions or criticisms on them and explanations and detailed discussions

Looking to the literature that has been served to us as the substance (Butter) of his reading, practice, and meditation, a feeling of wonder is produced at his wide reading and at his power of absorbing into a subject and at his power, and we can have some idea of his intelligence and keen observation.

Leaving aside the great works like Siddha Hema, Dvayāśraya Abhidhān dictionaries, or Kāvyaṇuśaśana, if only Anya-yoga-vyavac'c'eda-dvātrinsékā, -a prayer of 32 Verses are thought of, even in such a prayer, 'Syādvād,' 'Naya' Pramāṇa and Saptabh-

angi' and such other philosophical principles difficult to follow have been thought of

Hémac'andrāc'ārya possessed as much insight as Śankarācharya, more piercing talent than that of Aristotle and more enthusiastic perseverance in preserving nonviolence than that of Buddha. The non violence of Buddha was rather tender but that of Hémac'andrāc'ārya was very minute and very strong. The latter had a divine ambition to see the principles of Nonāviolence spread through out the length and breadth of the universe. In fact, he was a great soul, was a perfect 'Yogi' (an ascetic), was a person, who had a great control over his senses, was with great sympathy to all, was completely disinterested, and was he a true devotee of truth.

When we think of the whole life of the āc'arya, we naturally have our heads bowed down to him. He has given full justice to the king, to the courtiers, to friends, to opponents, to Jains, to non-Jains, to preachings, to the creation of new literature and to the unique achievements disconnected with books. From this we can understand how much regular he must have made his life and how much importance he must have given to every moment.



CHAPTER II

41 Śree Ajit-dēva Sūri

Ajit-dēva Sūri succeeded Śree Munic'andra Sūri as the forty-first Paṭṭadhara. Out of numerous pupils of Munic'andra Suri, this Ajit-deva Suri and Vādi Śree Déva Sūri were celebrated pupils. Even the King Siddharāja Jayasingh considered Ajit deva Suri as worthy of honour, and discussing with him, he tried to derive new knowledge. It is said that he has founded 'Jirāvali-Tir-tha.' Almost during his period, various Gac'chas in beliefs came into existence to a greater extent.

Kharatar Sect

It is believed that Kharatai gac'chra started from Śree Jina datta Suri. He was born at the house of the great minister Vā-chhig in Dhandhukā in the year V S. 1132. His mother's name was Vāhad-dēvi. His name while a house holder was Somac'andra. From his very childhood, he was highly intelligent and hence he had learnt a good deal within a short period. With the increasing contact with his guru, disgust to this worldly life arose in him and with the permission of his parents he took 'Dikṣā' in V. S. 1141 at the age of nine.

This Diks'a gūrū was Vāc'aka Dévabhadrā Gani and he was given the name of Soma-c'andra Mūni. Then for further studies he was entrusted to the care of and the beāchu. In due course of time he excelled in one science after another and was given one title after another till at last in V S. 1169, Āc'ārya ship was bestowed on him, and 'Jina-dattā Suri' was his name now. He obtained from the Book Store of c'htod the same book previously read by Divkāra who had obtained knowledge

through it, read it, tried to retain knowledge from it, and replaced it where it was. In the same way he had obtained the unique work of Śūri Siddhasena Divākara lying in the temple of Mahākāh, read it and had obtained knowledge from it. By the repetition of 'Mayā Bija' (a sort of mysterious hymn) three crores and a half times, he had secured help from a god. It is said that during the period of the repetition of the hymn the 64 malicious goddesses had done many efforts to create hindrance but it was to no purpose and ultimately the Gūrū had defeated them by his power and had brought them under his own control.

It is reported that he worked many miracles during his life.

Śree Jina-dattā Śūri came to Vadanagar during the course of travel. The Jealous brahmins putting a cow before the temple started a rumour that the Jains here violent. The incident excited the Jains and they requested the Gūrū to make them free from this charge. The Gūrū started repeating holy verses, called the demi god 'Vyantar' and said to him, "Enter the body of this dead cow, make her alive, and make her walk to the temple of god Śiva, and coming out of her body and having her corpse there, go away." To the great wonder of the people, the dead cow got up and began to walk, and reaching the temple of god Śiva again she became dead. The confused the brahmin community being afraid of the great power of the Gūrū came him and begged his pardon for their evil deed.

In the similar way with the help of a deity the dead prince of a Mogal governor at Broach was brought to life.

His 'Dikṣa-guru' was Dēvabhadra but after the death of Śree Jin-Valiabhasuri the pupil and Paṭṭadhar of Devasūri, none else appeared as great as Jina datta Suri, and, therefore he was installed as the Paṭṭadhara of Jinavallabh Suri.

Jinadatta Suri was of a little proud natured person and the questions put to him were very accurately and minutely answered.

and hence, he was known as 'kharatara' amongst the people. Some consider Jineśwarsūri or Jinavallabha Sūri as the original expounder of the sect, but then there is no connection between him and the year 1204 which is the year of the starting of Kharatara-sect as noted in Paṭṭāvali. Besides neither Jineśwarsūri or Abhayadēva Sūri the navāngi-commentator has referred to 'Kharatara Cāc'cha' in the appreciations of their books. Jinadattasūri had a wonderful personality. He preached to one lac and thirty thousand kśātriyas and made their faith in Jainism firm.

He had given Dikṣa to 500 monks and 700 nuns. He died in Ajamer in V. S. 1211. He had installed Śree Jinc'andrasūriji on his seat. He is considered in North India a person deserving high honour and is celebrated as Dādāji. His foot prints or sandals are kept at various places and these are worshipped. He has done good justice to the literary field also. Some of the works written by him are as follows. —

Sandeha-dohavali; Utsūtra-patod-ghattan-kulaka Upades'a-kulaka; Avastha kulaka,

C'ailyavandanakulaka, Cāṇadhar-Sardha-Śataka; C'arc'ari Pra-karana; Prabodhodayagrantha Padasthana-vidhi, Kālaswarūpa-dvātrīṅśika; Paśwanāth stotra, Guru pārtantra-stotra;

Tanjaya-stotra, Standha mavaharan-stotra, Maharahiya stotra; Yadandhri-Stuti;

Śukana-Śāstra, Adhyātma-dipika etc etc

The Beginning of Ānc'alagac'chha

In the 13th century of the Vikrama year, the ascetics began to be more self-willed, and accepting new rites according to their sweet will, they began to make propaganda in favour of their own beliefs. In this very century, 'Kharatar,' 'Ānc'ala,' 'Sārdhapaurṇimīya, and 'Āgamik' sects came into existence and this supports to the above mentioned statement. Godu the son of Drona-vyavapāria the inhabitant of 'Dantrānā' accepted Dikṣa

from Jayasingh Suri On account of his Sharp intelligence he began to be well-versed in the studies of Āgamas Once while studying the sixth 'gāthā' (a verse) of the seventh chapter of Daśa-vaikālika, he began to think deeply. The said 'gāthā' was as follows.—

सीमोदगं
 पणिगहिज्य संजय PP. 144.

The meaning of this is—

The 'Sachitta'-water should not be used, the cold water also shou'd not be used; the warm and 'Pāsu' water should be taken Meditating the significance of it and seeing the pots full of sachitta-water in the Upasraya, he came to the Guru and said, " My lord, what do we say, and what do we do ? We say one thing and do another." Saying so he quoted the above mentioned Gāthā Then the Guru said, " All these apply to the fourth 'Ārā' (a stage of life) they are hard to follow in the fifth stage " Then he said to the Guru, " Is there benefit or loss by applying them in the fifth stage ? " The Guru replied that there was definite benefit Then, Godu undertook the right way and when he was seen pursuing the pure rites, the Gxru gave him the title of Ūpādhyāya and the name of Vij-aya c'andra

Then getting permission of the Guru, three pupils started on a jounery undertaken to uplift the hol holy rites, They began to preach to the people according to the right principles and took a vow to take food if it was devoid of the 42 defects. Once they failed to have pure food with the result that 30 days passed away without eating, yet they moved not an inch from the right path. Coming to Pāvā—gadha, and bowing down to 'Virprabhu' they undertook fasting of 'Sāgarika' type on a lifeless rock situated outside the temple

At this time, two goddesses named C'akreśwari and Padm-āvatī had gone to the country—' Mahāvīdeha ' to salute to Sim-

andhara swāmi. They came to know through Simandhara swāmi that Vijayac'andra Upādhyaya was the person pursuing perfectly pure rites and hence to pay respects to him they came to Pavāgaḍha. After bowing down they said to upādhyaya, "You are the same type of of 'Kriyādhāri' (The doer of rites) as described by Simandhara swāmi, hence we have to request you that starting a Gac'chha called Vidhipakṣa, support the pure rites and uproot the 'Utsutraprapañā.' Go from here to then town-Bhāteja and there you will get perfectly pure food." Being thus directed by the goddesses, Vijaya C'andra Upādhyaya descended the mount Pavāgaḍha, went to Bhāteja and getting pure food left off their fasts. There a well-to-do merchant named Yaśadhana was preached and made their devotee. From there Vijaya C'andra Upādhyaya came to the city Benapa. Preaching to a rich man named Koti, he made him his follower.

Once the merchant Koti went to Pāṭan. While performing the rites of 'Padikkamana' he used the edge of his cloth in bowing down in stead of using the 'Mūhapatti' (a piece of cloth kept on the mouth by the Jain ascetics). Kūmārapāla asked him the reason of this. The gurn told him about Vidhi-pakṣa (the new sect) and then Kūmārapāla used the edge of his cloth (called 'Anc'ala in Gujarati) in saluting. Thence forward 'Vidhi-Pakṣa' was called as 'Anc'alaka' and the Gac'chha was called 'Anc'ala-gac'cha.' Then called Ārya-Rakṣit Sūri. This gac'chha started in V. S. 1213. There were many ac'āryas in this Gac'chha full of great dignity.

Sardha Purnīmiya System

This gac'chha started in V. S. 1236 The great king Kumār apāla once asked Śreemad Hēmac'andrāc'arya, "I want to inquire whether the followers of Punamiā-gac'chha act according to the Jain holy books or not and hence call here the leader of the 'gac'chha." He called the Āc'ārya of that gac'cha and on being questioned by Kūmārapāla the Āc'ārya could not give

straight answers therefore the ascetics of the gac'chha were asked to go far away. After the death of Kūmārapāla, Sūmati singh the Āc'ārya of the gac'chha came to Patan, on being asked by the people what his gac'chha was, he said, "We belong to Sārdha-pūnamiā-gac'chha. The followers of this system do not worship a Jin-shrine with fruits.

Āgamik Gac'chha

Śree Śilgūua Sūri and Devabhadra Suri were the two āc'āryas who belonged to Punaminā gac'chha and got the admitted into Anchala Gac'chha but afterwards they left it also and started their own sect. They taught that prayers should not be offered to Kṣetra devatā. Besides this, they expounded some new theories and gave the name of Āgamik Gac'cha to their paity. This sect started in V. S. 1250. In this Gac'cha also there were many powerful teachers, and they have contributed to the literary field as well as to the up liftment of Janim.

Bāhadoddhara (The 14th Uddhāra)

Samara-rājā of of Soratha did not accept the authority of Kūmārapāla. Hence the King sent the minister Udayana with an army to punish him. Travelling on and on the minister reached Pālītānā. To have the benefit of the pilgrimage he ascended the great mountain with very gret delight and after worshipping the most gracious Lord of the universe fell into Kāusagga dhyāna. At that time the main temple was made of wood and it was old. In the mean time a rat took up the wick of a light and began to enter his hole with it. No sooner was the attention of the priest drawn to this then the burūing wick was snatched away. Seeing this sight the minister fell into deep thought. He thought to himself that if the priest had not used his presence of mind the temple would have sustained a great harm. When the temple was of that condition, what was the use of the great minister like me ? Then the minister there and then vowed that till the temple was repaired, he would observe celib-

acy, would eat only once, would sleep on the ground, and would refrain from taking betel-leaf.

Reso living in that way and embracing Ādiśwara Bhagavān with great devotion, the great minister proceeded to attack Sramar the Lord of Soratha and the message for peace was not accepted there was a fierce fight. Atlast Samara rāja was defeated and instalking his son on his throne, the minister Ūdayana brought the country under the sovereignsity of Kūmārapāla.

But it was not destined by the Goddess of Fate that Udayana should have the gratification of doing the work of upliftment of 'Satrunjaya with his own efforts. He could achieve victory in the battle but on account of the wounds on the body caused by weapons etc. on the battle field, he began to experience acute pain on the way while returning. The pain being increased, he fainted even, and after using suitable drugs he was again brought to consciousness. Then the 'Mantri' was reminded of his vow with the result that he laid a deep sigh with a troubled mind. The warriors who had accompanied him were highly astonished at this. They thought, "How is it that the person who roared like a brave warrior on the battle field and woudend there with his life kept in his hand was afraid of such disease?" They could not even imagine what made him so nervous. It was beyond their power to imagine why the brave Udayana who faced death was trembling at the approach of death. Atlast gathering themselves together, when they asked the great minister the reason of his sighs, he said, " Brave warriors, I am not in the least afraid of death, but as I have failed to achieve the four things during my life-time, I am greatly pained by it. Being entreated by the warriors to disclose the matter he mentioned the following four things: -

- (1) On the holy Mount Śatrunjaya a new temple of stones should be constructed in place of the old one.

- (2) To get a kind of railings constructed on the sides of the way leading up to the top of the mount Ġiranāra
- (3) To appoint my son Ambad as Danda-nāyaka.
- (4) At the end of the life, to practise the ceremony of Nizā-manā in the presence of a 'Ġuru'.

The warriors were set thinking when they marked such best regards of Udayana towards his teacher even at the time when the end of his life was approaching. They racked their brains as to when and how to bring a Jain ascetic into such a dense forest. After consulting amongst themselves one of them made a suggestion and then for appeasing the mind of Udayana they said to him, "We try to inquire and bring a Jain ascetic in the presence of whom you can fulfil your desire to do 'Nizāmanā', and we shall make Bāhada to fulfil the rest of your three vows." Then they found out a 'Vanṭha' man, made him acquainted with the Jain rites, dressed him in the garments of an ascetic and brought him to the minister. Seeing the saint at the time of the end of his life he derived as much joy as a person derives on getting nectar. He delightfully saluted him, begged pardon from all the 84 lacs of living beings, accepted the four submissions and peacefully returned to heaven.

Conveying the news of the death of Udayana-minister to the great King Kumārapāla the warriors came to his sons Bāhad and Ambada, and acquainted him with the desires of their deceased father. Bāhad gladly and most lovingly accepted everything they said and securing the permission of the King, he at once came to Siddhāc'ala. On an auspicious moment the foundation of the temple was laid. Receiving this report, the different well-to-do-Jains from various quarters came to the place and approaching the minister began to say, "Your lordship is achieving matchless good by resorting to the work of repairing this best place of pilgrimage but let our wealth be kindly accepted to a

smaller or greater extent so as to let us have a share of the good and to enable us to make our selves purified thereby." Knowing of the eagerness of the Jain-brother the great minister started to prepare the list of the donors to the fund. At this time Bhimo—the 'Kūdaho' of the town called Timānā had come on a pilgrimage to the Śātrunjaya Tīrtha. Seeing the gathering of the society and being eager to know what was going on, he came to the spot but on account of great rush he could not enter. The minister Bāhada guessed even from the distance his eagerness to enter and he sent for him and asked him to sit beside him. The moment the names began to be entered into the list of donors and subscribers, Bhimo also wanted to contribute, but where big sums were being offered, how can his meagre sum have any importance? Thinking so, he got confused in his mind. The great minister could know his intention and said, "Whatever subscription you desire to give will be gladly accepted." These words of the minister made him more ashamed and he began to relate his life-history.

I belong to the town named Timānā. Lifting a Kūdali (a small pot) of ghee I wander in streets to sell it and hence I am called 'Kūdaho.' On account of my house being very old I sleep in the street and earn my living by resorting to labour; but knowing your presence here I came here any how. I have the capital of six 'drāms' (a kind of coin) and by wandering have recently earned one drām and one rupee. From the income of the rupee, the flowers have been purchased and with them I have worshipped the Lord. The remaining seven drāms should be accepted as subscription to the fund.

Hearing this the, great minister put first on the list of subscribers the name of Bhimo-Kūdaho. Seeing this, out of the rest of the subscribers who had paid thousands, one asked the reason of this as, "The sums you have willingly contributed are insignificant in comparison with your capital but Bhimo has contributed the whole of his savings. Therefore, his name should

lead the list " Then all of them began to appreciate the generosity of Bhimo Kuḍalio.

Then Bhimo who was highly delighted started for home but again began to think, " My wife is a stern woman and in case I return home without capital, then will arise a quarrel unnecessarily " But repeating the name of God he reached home. No sooner did he reach home, than his wife asked him, " Where had you been ?, Why did you return late ? what have you earned ?" Such questions and many others were asked. In any way Bhima told her everything regarding Śatrenjaya-Bhimo had a doubt that she would be immediately enraged but when fate is favourable everything is favourable The quarrelsome woman also became favourable.

In the mean while seeing the peg to which the cow was tied loose, Bhimo went there to make it tight Digging the earth for this purpose he saw hoarded wealth in it. A pot full of four thousand gold coins was found out but look at the devotion and patience of Bhimo ! His condition was entirely poor, the whole of his saved capital had been subscribed to the fund of Siddhacala and yet the pot full of gold coins could not tempt him. He at once came to Satrūnjaya, put the pot before Bāhada the minister and told him the whole incident.

Knowing the whole thing; the minister entreated Bhimo to take away the pot back as it was a gift of his good luck but Bhimo was not prepared to do so and was not willing to accept the pot. At last 'Kavada yak'sa' appeared then and requested Bhimo to take away the pot. It was only then that Bhimo took the pot and came home. He then kept himself engrossed in religious rites, used to practise penance and became happy.

On the other hand, Bāhada enthusiastically started the work of the construction of the temple and entrusted different persons with different duties and came to Pāṭana. Exactly after two

years the temple who completed. Who would not be eager to convey a good message ? Atonce a messenger reached Pātana and conveyed this message. Being pleased the great minister gave him as gifts theirty two golden tongues miniature tongues made of gold; doing so seems to be an appreciation of the tongne which was lucky enough to speak such good news) Even before the joy of this news subsided, another messenger came on the next day and gave the message with a sad face that a breach had appearrd in the temple But this sorrowful news created double degliht in the heart of Bāhad and he gave this servnt double the gift he had givēh to the former messenger in sixty four golden tongues. He thought that, then, he had an opportunity of making the temple very strong Then the great minister came to Mount Śatrānjaya at once and gathering the sculptors asked them the reason of the breach in the temple. They answered, “ There is no passage for the wind to go out of this temple, it remains in and hence if the temple is constructed without the ‘Bhamati’ inside, the wind would not be obstructed; and the temple will be permanently strong, but at the same time be must let you know that according to the principles of the architecture the progeny of the person who gets a temple built without ‘Bhamati’ never inincreases.

But Bāhada had not to think much.

He preferred the permanent standing of the temple to the increase of his progeny. Besides he had to obey the order of his father, so he asked the artisons to prepare a temple without ‘Bhamati’. The artisons—masons, sculptors etc—began to work with a heart in it and prepared the new temple at an expense of two crores and ninety seven lacs of rupees. Then, Bāhada invited the whole Jain Saṅgha together with Śreemad Hōmac’andrāc’rāya and performed the installation ceremony in V. S. 1213 with a great festival.

After finishing one work, he came to Ġirnāra for the construction of the masonry hedge on the sides of the path leading up

the mountain but being at a loss as to what to do and from where the masonry hedge should begin, he started the penance of 'Attham' and adored the goddess Ambika. The goddess presented herself and said, 'were I shall scatter rice-corn, the said work should be constructed'. Then sixty three lacs of rupees were spent and the work was completed.

Keeping himself engaged in many other religious duties in the rest of life Bāhada breathed his last. Kāmārapāl also treated Bāhada with respect.

बायालु विजयसीहो ४२, ...

..

तस्ये श्री जगन्मूर्ति सुरि । P. P. 149

The meaning of the Gāthā:—

Śree Vijayasimhagh suri was 42nd Śree Somaprabha Suri and Maniratha suri succeeded him as 43rd and on his seat came Śree Jagac'c'andra Suri

व्याख्या-४२ बायालुचि ..

६ श्री जगन्मूर्तिनामानः पट सुरयः ॥ ९ ॥ १४ ।

The meaning of the vyākhyā:—

Śree Vijaysimhagh Sūri who reviewed the 'Viveka Maonjari' succeeded to the seat of Śree Ajita-deva suri as forty-second Paṭṭadhara. Śree Somaprabha Suri and Śree Maniratna suri were his first and the second pupils respectively. They were well known as persons who could interpret the verse in hundred ways.

Śree Somaprabha Sūri and Maniratna Suri succeeded to the seat of Śree Vijayasingh suri as forty third Paṭṭadhara. Śree Jagaccandra Sūri succeeded them as forty fourth Paṭṭadhara. He had succeeded for himself the title of 'Hiralā Jagac'tandra Srī' by laying with the permission of the great teacher and with the help of Śree Devabhadra Ūpadhyāya full of complete renunciation and belonging to C'aitra Gac'chha; stern discipline regarding religious rules for the group of ascetics who had been negligent in performing their duties. Some say that his path of debating with thirty two 'Dṛgambārāc'āayas' (the great ascetics)

of the Digambara sect) in the town named Āghātapur he did not give way but remained unbroken like a gem (which does not break). Therefore, the King had given him the title of Hiralā Jagac'candra Sūri Moreover, on account of taking a vow of doing 'Āyambī' for the whole life, he got the title of ' Tapā ' (A person practising penance), and hence in V. S. 1285, the Nirgrantha Gac'cha got the sixth name as Tapā-gac'cha

From Śree Sudharmā Swāmi, started (1) Nirgrantha Gac'cha; from Śree Sūsthitāc ārya started (2) Kautika Gac'cha; from Śree C'andra Sūri started (3) C'andra Gac'cha; from Sree Sāmant-bhadra Sūri started (4) Vanavāsī Gac'cha, from Śree Sarvadēva Sūri started (5) Vata Gac'chha, and from Jagac'c'andra started (6) Tapā Gac'cha In this way there were six Āc'ārya-leaders of the six names of the same Gaccha.



42. Śree Vijayasinha Sūri

Śree Vijaya Sinha Sūri succeeded Śree Ajit-dēva Sūri as 42nd Pattadhara He recompiled the book of Bālac'andra who had written a commentary named ' Viveka Manjarī ' on the book called Viveka-Manjarī' prepared by the Jain poet Āsad.

This Āsad-poet was overwhelmed with sorrow due to the death of his son named Rājad in his very child hood and Abhaya-dēva Sūri 'The Kali kāla Gautama' had pacified him by giving him advice and had made him to be engrossed in religious duties. Following the sentences of precepts, the poet had composed 'Vive ka Manjarī' The poet had received the title of ' Kavi-sabhā-śreengāra ' Out of the pupils of Vijaya sinha Sūri, Śree Somaprabha Sūri and Śree Maniratna Sūri were great and therefore those two spiritual brothers were installed on his seat Somaprabha Sūri was more shrewd and he had written the book called ' Śatārthī ' in which one verse has been interpreted in hundred ways.

Additional information regarding Vijaya Sinha Sūri is not available.

43 Śree Somaprabha Suri and Maṇiratna Sūri

Śree Vijaya Sinha Sūri had appointed the two spiritual brothers to his seat. Śree Soma prabha Sūri Prāgvāt (Poravād) belonged to the Vaishya family. His father's name was Sarva-deva and grand-father's name was Jinadeva. Jinadeva had acted as the minister of a King and had obtained good reputation. Coming in contact with Śree Vijaya Sinha Sūri, Somaprabha accepted 'C'āritra' (which literally means ascetic life) His intelligence was very sharp and hence studying the whole science deeply he secured for himself the title of 'Āc'ārya' The cleverness required in Logic, the shrewdness required in Poetry and the wonderful power required in oratory were found in him.

He has written the following four works:—(1) Sūmati-C'a-rira; (2) Sūktimuktāvali-Sindūra prakara-(called Soma-Śataka also). (3) Śatārthi and (4) Kūmārpāla-prati-bodha. The poem ' Śatārthi' is in 'Vasanta-Tilakā' metre. Each verse has been interpreted in hundred ways and he himself has written commentary on it. The work-'Kūmārpāla-pratibodha has been completed in. V. S. 1241 while residing at the 'Vasati' (an abode) of Siddhapāla the son of the poet called Śreepāla. He left this world in the city of Śreemāla.

Mani-ratnaSuri is called Muni-ratnasuri by some. It is not probable that he has written any book, but he has got the honour of being the author of the chapter of Navatattva He went to heaven in the city of Thirāpadra.

44. Śree Jagac'c'andra Sūri.

Śree Jagac'c'andra Sūri succeeded to the seat of Śree Soma-prabha Sūri and Śree Muni-ratna Sūri. Seeing the indolence of his own 'Gac'cha' in performing their religious rites, Śree Ja-

gac'c'andraSūri tried to bring about the up-liftment of the rites with the permission of his Guru and with the help of Déva-bhadra Upādhyāya who belonged to C'aitra Gac'cha. He accepted unique disinterestedness and purified rites as described in Āgamas. Some say that inspite of the repeated defeat of the Digambaras, their liking for debate, was still alive in them, and therefore, he debated with 32 Digambara-priests in Āghātpur (the present Āhād near Udayapur) and achieved victory. Therefore, Jaitrasingh the King of Mevāda conferred on him the title of Hiralā Jagac'c'andra Sūri. He had not only the deep knowledge of sciences, but he was a great ascetic practising penance. He accepted the penance of doing 'Āyambil' for the whole life, and passed 12 years in this way. On this occasion, the same king gave him the second title 'Tapā' which means a real ascetic) and thence-forth i. e. from V S 1285 Nirgrantha Gac'cha got another name of Tapāgac'cha which exists even today. The great contribution that Tapā Gac'chha has given in the growth of Jainism is due to the able Paṭṭadharas who happened to be in it. When Jagac'c'andraSūri came to Gujerat during the course of his journey, he was accorded a great reception by Vastupāla, and at the same time he rendered him good help. Due to this the influence of Tapāgac'cha is greatest in Gujerat at present.

'Vrūddha-Pausālika Tapāgac'cha' started from Vijayac'andra who was the pupil of Śree Jagac'c'andra Sūri and who in his worldly life was the account-clerk of the minister Vastupāla and from Dévéndra Suri started 'Laghu-Pausālika-Tapa-gac'cha. VijayaC'andraSūri had been then rather indolent in the performance of religious rites, while DévéndraSūri had been the Paṭṭadhara of purified rites and had well contributed to the welfare of Jainism. Jagac'c'andra, endowed with severe penance, pure intelligence, extraordinary scholarship, and meritorious character was a wonderful personality.

देविदा पणयालो ४५,

 ... यत्पट्टे श्री सोमतिलकसूरिः ।

The meaning of the Gāthā:—

DévendraSūri was the forty-fifth Paṭṭadhara, Dharmaghosa-Sūri was forty-sixth. SomaprabhaSūri (the 2nd) was forty-seventh and Śree Soma Tilaka Sūri was forty eighth Paṭṭadhara.

व्याख्या-४६ देविन्दोत्ति श्री जगच्चन्द्रसूरि पट्ट

... ..

... ..देवी प्रमोदस्य० प्रभृति स्तवमानि ॥ १६ ॥

The meaning of the Vyākhyā :—

Śree Dévendra Sūri succeeded Śree Jagac'c'andra Sūri on his seat as forty-fifth Paṭṭadhara. He had preached to Viradhavala the son of a merchant named Jinabhadra a resident of Ujjayini--the capital of Mālvā--and had given him Dikṣā exactly at the time of his marriage in V. S. 1302. Then, he had preached to the younger brother of Viradhavala after which he wandered for a long time in Mālvā. Then he came to Khambhāta.

The following is the account of Śree Vijaya Candra Sūri who was discarded by Śree Jagaccandra Sūri, and who had kept as his disciples the Jain sages who had been indolent and negligent in their religious duties on account of enjoying the following freedom in the canons of religion, and who (against Jain principle) had resided in the spacious Pauṣadha śālā (the big Upā Śraya) on account of the entreaties of the people.

The disciples of Śree Vijaya Candra Sūri referred to above, took undue liberty by acting according to these principles :

(1) The Gītārthas can keep different packages tied with cloths; (2) can eat 'Vigaya' everyday; (3) can accept vegetables and fruits with the alms of cooked diet, (4) can wash their clothes everyday; (5) can accept 'Vigaya' in the 'Pratyā khyāna of 'Nivī' (6) The monks can take the food etc brought by nuns (7) Two kinds of Pratyākhyāna daily, (8) Consent to perform the

ceremony of 'Pratikramaṇa' with the house-holders, (9) On the day of Sama-Vibhaga, the Gītārthis can visit the place of a house-holder, (10) they can keep the 'lepa' (ointment) with them, and (11) can accept the water recently boiled.

There was a clerk named Vijayacandra who kept account in the house of the minister Vastupāla. Due to some fault of his, he was imprisoned. Then the Upādhyāya named Déva-prabha with the condition of giving him Dikṣā, tried to get Vijayacandra set free from the prison; and then he gave him Dikṣā.

In spite of his being shrewd and well-versed in religious sciences, he was proud and therefore the minister Vastupāla refused to give him the 'Sūripada' as the title of Sūri, but being entreated by Dévabhadra Upādhyaya and thinking that he would be a helper of Dévéndra Sūri, Jagac'candra Sūri gave him Āc'āryaship. He remained polite to Dévéndra Sūri for a very long time.

But when Dévéndra Sūri returned from Mālavā, he did not go to bow to him, and hence Dévéndra Sūri sent him a message to explain why he resided in the same Upāśraya for twelve years. As a reply to this, he said that he being a person without any vanity or interestedness, had no sin in doing so. The ascetics who were well-versed in Knowledge (Sam-vijna) did not accept the new principles of Śree Vijaya C'andra. Śree Dévéndra Sūri lived in the Upāśraya full of many 'Samvijna' sages, and hence the people called the group of Vijaya C'andra Sūri residing in the bigger upāśraya as 'Vrūddha-Paushābika'; they called the group of Dévéndra Sūri residing in smaller residence as 'Laghu-Pauśālika' ('Laghu means small) as that group was known by that name.

The minister Vastupāla accompanied by 18000 Śrāvaka devotees accorded very high honour to Śree Dévéndra Sūri who was a shrewd person, who was wellversed in the Knowledge of Sva-samaya (own) and Para-samaya (other religions sciences),

who was clever enough to enterpret the four Védas and who lived in Śree Kūmārapāla-Vihara situated in the market square of Khambhāta.

Then after displaying indiflerence to Vijaya C'andra, Dévéndra Śūri came during the course of his travel to Pāṇapurā. Eighty--four merchants attended by numerous persons and occupying palanquins with umbrallas of peacock--tails over them, used to be present at the assemblies to listen to his religious sermons. In the temple called Prahlāda-Vihara situated in the town, received to rice, to the extent of one 'Mutaka' (a measure called 'Mundo' at present), and betelnuts to the extent of 16 maunds were received everyday as gifts to the shrines. Besides this, five hundred queens of Viśaladeva lay before the shrines tasty dishes. Because of such high position and dignity of Jain religion, the Jain society requested the Guru to appoint some pupil as Āc'ārya and to fulfil their aspirations. Taking this to be the right opportunity the Guru gave the title of 'Āc'ārya' to Viradhavala Muni in the same building--Prahlāda-Vihāra in V. S. 1323 (in 1304 according to some) and gave him the name of Vidyānanda Śūri.

It is probable that his younger brother Bhimasingha was given the title of upādhyāya at the same time, and was called 'Dharma-kirti'. When the 'Śūri-ship' was conferred, 'Kaṅkū' (a kind of red powder prepared out of turmeric and mercury, and used on auspicious occasions) began to rain down from the ceiling of the 'Mandap' of the Prahlāda-Vihāra that had golden battlement (or golden edges at the top). All the people were surprised to see this and they had arranged for a great festival. That Vidyānand Śūri has written a grammar named 'Vidyānada' about which it is said as follows:—

'Vidyānanad Śūri the author of the grammar called 'Vidyānada' which contains small number of definitions and extensive meanings, seems to be a very great man (seems to shine brightly.)

After ordering (permitting) VidyānandSūri to travel on the earth, Śree Dēvēndra Sūri began to travel again in the Country of Mālvā. The following is the list of the works written by him

Śrāddha-din-krūtya and Vrūtti ;

Śree Siddha-panc'āśikā-suttra and Vrūtti ;

Sūdarśana C'aritra ;

Panc'a-navya-Karmagrantha and Vrūtti ;

Dharma-ratna-Vrūtti ;

Three-commentaries.

लिरितसहवद्धमाण-Pramukha-Stava.

Some believe that Śrāvaka-din-krūtya is also his work.

Śree Dēvēndra Sūri went to heaven in V. S. 1327.

On account of fasting, Vidyānanda Sūri also went to heaven in Vidyāpur (Vijāpur) 13 days after the death of DēvēndraSūri.

Hence, after the lapse of six months, the ascetics of the Gac'cha, meeting together appointed Dharmakirti Upādhyaya, the brother of Vidyānanda Sūri as Āc'arya and he was given the name of DharmaghosaSūri.

When Śree Vijayac'andra Sūri had separated himself from the Guru Mahārāj, the ancestor of Sangrāma—a goldsmith—had put a question to him as to whom he should adore as his Guru and the goddess coming to him in a dream had said to him then."

Getting the report of the death of Dēvēndra Sūri, Bhima the leader of the Jain society of the town to Tāmraṇatī had vowed not to take corn for twelve years.

Śree Dharmaghosa Suri succeeded DēvēndraSuri on his seat as the forty--sixth Paṇḍadhara. It was he who had forbidden Shah Prāthvidhara (Pethad—mantri) after becoming aware, through knowledge, of his taking the Vow of one lac of

rupees due to the fifth stage of 'Parigraha Parimāṇa' accepted in the Mandapacāl (Māndavagadha)

Then Pruthvidhara became the popular minister of the king of Māndavagadha. He was like Kūber in the matter of possessing wealth. He had got eighty-four Jain temples constructed and seven book-stores prepared. He got Śree Rīsabha Jina temple constructed on Mount Śatrunjaya by spending the gold to the extent of twenty one 'Dhati' (a sort of measure). The temple was silvery. Some say that the garland was prepared at the the of cost of gold measuring sixty 'Dhati'

Once a co-religiosity while presenting suitable dresses to celibates sent the same kind of dress to Pruthvidhara as he was a rich man, and accepting it he took the vow of celibacy at the young age of 32 years. He had an only son named 'Zānjhaṇa' who had got a flag made of gold and silver and reaching from the top of Śatrunjaya to the top of Giranāra hoisted on the temple. The flag measured 96 miles or 12 'Yojanas' (Yojana A measure of distance equal to 8 miles) Besides, he had made the king Śārangadēva to join his hand, because of 'Karpura'

He had celebrated the festival of the entrance of the Guru Śree Dharmaghosa Śūri into the town of Mandapācala by spending a sum of seventy-two thousand rupees (some say-thirty six thousand rupees)

Being requested by his pupils, Dharmaghosa Śūri had, in the city of Prabhāsa Pātan, compelled the ocean, through a prayer full of mysterious verses, to present gems to the Jain temple.

With the help of the new 'Kapardi Yakṣa' (a demi god) who appeared in Dēvapattan because of the meditation of the Guru, he preached the old Kapardi Yakṣa who had been driven away from Śatrunjaya on account of the greatness of Viṣṇu-Swāmī, and made him the 'Adhīṣṭhāyaka, (the protector) of the

shrine of the Lord Jineśwar. Once upon a time some women gave as alms to the ascetics 'Vadās' (a kind of fried food) that were enchanted. The guru ordered his disciples to throw these 'Vadās' on to the ground, and these turned into stones. Then, these women were supplied with seats to sit on. The seats were enchanted by the Guru with a mysterious hymn with the result that the women felt stuck to them. Showing pity to them, the Guru then set them free. In the same way in Vidyāpur, the women of other sects wanted to disturb the Guru in his lecture and with this object, they, with the power of hymns produced a collection of hair round his neck. To punish them, the Guru made them stuck to their seats as before. When they promised never to do so again, and when the Jain society requested, the women were released.

Because of the fear of a sage, ascetics could not stay permanently in Ujjain, yet Dharmaghoṣa Sūri went there with his pupils. The sage said to the ascetics, "Have you come here to stay long?" They replied, "Yes, we want to stay here long. What will you do?" Then, when the sage showed them his teeth, the ascetics showed him their elbows. Then, the ascetics informed this matter to their teacher. Then the sage produced a number of rats in the Upāśraya. The ascetics began to be afraid of the sight. The Guru, covering a pot with a piece of cloth, began to repeat the hymn in such a way that the sage came running and crying, and knelt down at the feet of the Guru.

In a certain town, there was a custom of closing the doors of an Upāśraya after enchanting them. Once the doors were closed without enchanting, so witches entered and lifted the seat on which the Guru was sitting. He made them stuck to the ground there and then and only when they promised never to do so, they were set free.

Once, when the great teacher was stung by a snake the society failing to find out any one, requested Guru to suggest

them any means, whereupon the Guru, during the stage of half consciousness, said, "You will be able to procure a creeper that can remove venom from the middle part of the bundle of fuel-sticks lying on the head of a person standing near the old gate of the town and by applying its juice on the affected part the pain will subside." By doing so the poison disappeared, but since then the teacher left off for the whole life all the six 'Vi-gayas' and took an oath to eat the loaf made of 'Juvāra' (Barley)

He is the author of the following books :

Sanghāc'āra-Bhāsyā vrutti.

Kāya-sṭhiti Bhavasthiti-chapter.

Śrastā :sharmetyādi-stotra.

Prayers with puns 'Ūyam-Ūyam-Twam' etc

Sōya-dhamina-stava.

C'aturvimsati-Jin-stavanas (Prayers).

Devendrai-ranisham-Punprayer.

Jaya-Vruṣabhameteyā and other prayers.

The prayer-'Jaya-Vrusabha' was made in the following way.

Once a minister, reciting a poem of eight alliteration said to the great teacher, "No one is able to compose a poem of this kind." The great teacher said, "It is incorrect to say that there is no poet." The minister then said, "Let me see such a poet." The Guru said, "I shall show you" Then the great teacher himself composed a poem-Jaya-Vrusabha-of eight alliterations and writing it on the wall showed it to the minister This surprised him and he got a lesson from it. Then Śree Dharmaghosa Ssūri went to heaven in V. S. 1357.

Śree Somaprabha Sūri succeeded Śree Dharmaghosa Sūri as forty-seventh. He prepared Ārādhanā Sutra beginning with the words-**नमि उण भणइ** 'Nami-Uṇa-bhaṇai'. He was born in V. S 1310, He had accepted Dīkṣā in V S 1321 and he was granted

Āc'ārya ship in 1332. When the teacher began to offer him Mantra pūstikā (a book of sacred hymns) he, the knower of eleven 'Aṅgas' said, "pure character itself is 'Mantra pūstikā' and did not accept it. As no one else deserved to have that book it was handed over to the water (it was thrown into it)

On account of 'Apkāya's Virāadhanā' Śree Somaprabha Sūri had forbidden ascetics to travel to the country of 'Jala Kunkaṇa' and on account of the scarcity of water in Maru-deśa, the ascetics were forbidden to travel to that country also

Once there were two Kārtika-months in a year. The great Guru, due to his spiritual knowledge, knew beforehand that a great calamity was to befall Bhimapalli in future and hence he started for the monsoon camp on the fourteenth day of the very first Kārtika-month. The eleven ac'āryas (leaders) of other gaṇachas were ignorant of the said calamity. Then befell the calamity and Palli was destroyed. Those who disobeyed the order of the teacher had to suffer.

The following are the books written by him:—Yati-jita-kalpa-Ysutra; atrā khiletyādi-prayers, Jinena-yeneti-prayers; Śreemad-dharmetyādi-prayers and Ārāadhanā Payanno.

He had four pupils named (1) Śree Vimalprabha-Sūri; (2) Śree Paramānand Sūri, (3) Śree PadmatilakaSūri and (4) Śree Somatilaka Sūri.

In the very year when Śree Dharmaghosa Sūri left the world in v. s. 1357, Śree Somaprabha Sūri gave Ac'ārya-ship to Śree Vimalaprabha, but he lived a short life. Then, knowing that the end of his life was approaching near, he made in v. s. 1373, Śree Paramānand Sūri and Somatilaka Sūri as 'Āc'āryas' and after the lapse of three months in v. s. 1373, Śree Somaprabha Sūri went to heaven. As he had a separate residence in Stambha-tirtha, the people residing in the neighbourhood saw the sky full of light and shouted out "A Vimāna-

an aeroplane has come down from the heaven to fetch the Jain ascetic" On that very day, in a certain city, a demigod who had started on a pilgrimage, said, "I have recently heard from a god on the top of the Mount 'Merû' that a great ascetic has been appointed as the 'Sāmānik déva' of Saudharma-indra." Śree Paramānand Sūri also lived as 'Āc'ārya' for four years

Śree Somatilaka Sūri succeeded Śree Somaprabha suri as the fortyeighth Paṭṭadhara. He was born in the month of 'Māha' in v. s. 1355, He was given Dīkṣā in 1373 and he went to heaven in v. s. 1424; That means he enjoyed the life of 69 years.

The following is the list of his works.

1. Brahannavya Kṣétra-Samāsa-Sutra.
2. Sattarisayathāna-chapter.
3. Yatrālikha Jaya-Vrushabha etc, and Srastāśarma etcthe wellknown-prayers to-gether with their commentaries.
4. Śree Tirtharāja; the prayer of four meanings; the commentary on it; Śubhabhavānava. Śreemad-Viram-stave; Kamal-banadhastava; Śiva-Śiraśi etc; Śree Nābhisambhava etc; Śree Śaiveya etc and many other prayers.

Śree Soma-tilaka Sūri gave 'Ac'ārya ship' to (1) Śree Padmatilaka suri, (2) Śree Candrasekhar Sūri; (3) Śree Jayānand Sūri and (4) Śree Devaeundar Sūri respectively.

Śree Padmatilaka Sūri was greater than Śree Somatilak Sūri in 'cāritra-paryāya. He lived for one year as 'Āc'ārya' During that period he remained more engrossed in observing 'Samiti-Gupti etc. (eight) Pravaca'na-mātā'.

Śree Candra-śekhara sūri was born in v. s. 1373, was given Dīkṣā in 1385, he received Sūri-ship in 1393, and he retired to heaven in 1423 The list of the books written by him is as follows:—

Uṣita-bhojana-kathā; The story of the great ascetic Yava; kājarsithe prayers-Śree Madtrestambhana kahārabandhan etc. Even the dust enchahted with these prayers could destroy all the trouble some beasts from the insignificast lizard to the terrible lion

Śree Jayānanda Sūri was born in v. s. 1380, and he had accepted 'Dīkṣā' in the town called DhārāNagarī on Friday and seventh day of the bright half of the month of 'Asād' in the year 1392, When his elder brother Sājana refused to advise Jayānand Sūri to accept 'Dīkṣā', gods prevailed upon Sājan to do so and then he gave his consent. He was given 'Āc'ārya ship' in Pātana on the tenth day of the bright half of the month of C'aitra in the year V. S. 1420, and he left this world in 1441. He is the author of the prayers-Śree Sthulabhadra-C'aritra and 'Dévah'-Prabhoyam. etc.

45 Śree Dèvéndra Sūri

Śree Dèvéndra Suri succeeded Śree Jagac'c'andraSuri on his seat. There is no clear evidence as to where and in what caste, he was born, but as he has generally travelled in Gujerat and Mālvā, it can be inferred that he was born in either of the countries. Preaching to Viradhavala the son of the merchant Jinabhadra in the town of Ujjayini in Mālvā exactly at the time when Viradhavala had prepared himself to partake of the celebrations of his marriage that had already began, Dèvéndra Suri gave Dīkṣā to him in V. S. 1302. This Viradhavala became celebrated with the name of Vidyānanda Sūri and he composed an excellent work on grammar that was new and known by the name of Vidyā-nanda ! Then, Bhimasinha, the younger brother of Viradhavala also was preached to, and was given Dīkṣā. He was known as 'Dharma Kīrti' the (Religious-reputation)-pādh-yāya and after he received Āc'āryaship, he was known as Śree Dharma-ghosa Sūri It is said that in V. S. 1323, (or in V. S. 1304 according to some), when 'Sūri'-ship was granted to Dharma Kīrti, there was a rainfall of 'Kanku' (an auspicious red

powder) from the dome of the central part of the temple situated in Pralhādanpur (Pālanpur)

Thinking that DēvēndraSūri was full of greatness and power, Jagac'c'andraSūri who had reformed and purified the religious rites, had granted 'Āc'ārya ship to him and had installed him on his seat, because it was not easy to bear the burden of the society after the reformation. On account of being entreated by DēvabhadrāGani, he (Jagac'candra Sūri) had given 'Āc'āryaship' even to Vijayac'andraSūri but being led astray by other monks who had been indolent in religious practices, he also had been negligent. He consented to some liberty to be enjoyed by the monks in religious rites. The Jains who followed him lived in big 'Upaśrayas' and hence they were known as Vruddha-pauśālika (Vadi-pośāl), and those who followed DēvēndraSūri were known as 'Laghu-pauśālika'. Vijayac'andra sūri was learned and shrewd and he had rendered good help to Dēvēndra Sūri in his works, but afterwards he separated himself from Dēvēndra Sūri and encouraged negligence and indolence.

Dēvēndra Sūri was not only learned but his conduct also was best. This we know for he did not tolerate the carelessness of Vijayacandra Sūri. He was endowed with the gift of speech and hence the learned scholars like the minister Vastupāla used to come to listen to his lectures. His power of explaining things and creating interest therein, was wonderful. No less than eighteen hundred Jains with Sāmāyika used to attend the audience gathered to listen to his speeches. The Jain religion was in the ascendent there only in the temple of Prahladanpur (Pālanpūr) rice to the extent of one 'Mūndhā, (a measure) and betelnuts to the extent of sixteen maunds were received every day. The pupils of Śree Dēvēndra sūri also were also learned and awe-inspiring. When the followers of Vijayac'andra separated themselves from Devendra Sūri and when both the parties began to support their own cults, the ancestors of a goldsmith

named Sangrāma-Soni who had a great love for Jainism were at a loss to understand as to which sect was correct and deserved to be served. At night a goddess appeared before them and said to them, "You must serve the followers of Dēvēndra Sūri because that 'Gac'cha' will attain progress."

Dēvēndra Sūri travelled generally in Mālva and he had done very useful work in that part of the country. Samarsingh the ruler of Mevāda and his mother Jayatallādevi were greatly impressed by Dēvēndra Sūri and they were his great devotees. It was due to the advice of the Guru that Jayatallā the mother of Samarsingh had got a temple of Śāmalā-Parśwanāth built in the fort of Chitoda. Besides, being encouraged and advised by the Sūriji, Samarsingh had prohibited the slaughter of animals in his kingdom. The following extract will be enough to prove how much the ruler of Mevāda was influenced by him. The royal-farmān (order) reads as -

(Besides admitting the wonderful influence of DēvēndraSūri the farmān refers to the fact that the people would abstain from taking wine and would strictly follow the rules of justice and religion)

Because of the death of this great teacher, a Jain named Bhima had left off for a period of twelve years taking food pre

॥ स्वस्ती श्री एकलिंगजी परसादातु महाराजाधिराज महाराणाजी
कुंभाजी आदेसातु मेदपाटरा उमराव थावोदार कामदार समस्त महाजन
पंचाकस्य अप्रं आपणे अठे श्रीपूज तपगच्छ का तो देवेन्द्रसूरिजी का पंथका
तथा पुणम्यागच्छे का हेमाचारजजीको परमोद है । धर्मज्ञान बतायो सो अठे
आणाको पंथको होवेगा जाणीने मानागा पुजागा । परथग (प्रथम) तो
आगेसु ही आपणे गढकोटमें नींवदे जद पढोला श्री रिषभदेवजीरा देवराकी
नींव देवाडे है. पुजा करे है अबे अजु ही मानेगा । सिसोदा पगका होवेगा
ने सरेपान (सुरपान) पीवेगा नहि और धरम मुरजाद में जीव राखणो या
मुरजादा लोयगा जणीने महासत्रा (महासतियों) की आण है, ओर फेळ
करेगा जणीने तळाक है ॥

pared out of corn. (He lived on other diet). Looking to the works of Dēvēndra Sūri it seems that he was well versed in Sanskrit as well as Prakrit languages. As he possessed good knowledge of philosophy and of religious rites, he wrote commentaries on five 'Karma'-books. That commentary is highly pleasing and it has left no subject untouched. His works are as follows

Śraddha-dina-kṛtīya-Sutra and commentary on it.

Siddha-panchāśikā Sutra and commentary.

Sudarśana-c'aritra.

Sirī Usaha Vaddhamāna-Pramukha-Stava

Siddha-dandikā

Five Navyagranthas-with commentaries.

Dharma-ratna-prakarana-Bruhadvrutti

C'aitya-vandanādi-Bhāsyā-traya

(Deva-vandan, Guru vandan, and Pratyākhyāna bhasya).

Vandarū-vrutti. (Vanditā-Sutra-commentary), C'attāri-Attha Dasha-Gāthā-Vivarana, etc. etc.

His additional activity was to get the books written on Tāda patras (kinds of leaves used as papers formerly). He, as well as, his spiritual brother Vijaya-c'andra Sūri had sought help from the rich Jains and had got Tāda-patra-manuscripts prepared for the Vāgdevatā Bhandārā-gāra-The treasure-house of the god of Learning. Śree Dēvēndra Sūri breathed his last in Mālvā in V.S 1327.

Śree Vijayac'andra Sūri.

In his worldly life he was the account clerk of the minister Vastūpāla. He happened to be an offender of the minister and he was therefore imprisoned. Dēvabhadra Upādhyāya took pity on him and he said to him, "If you agree to accept Dīkṣā, I shall try to get you released from the prison when he agreed to this, Dēvabhadra Sūri requested Vastūpāla to release him and then gave Dīkṣā. He was endowed with greatness but at the same

time he was full of vanity, which never allows a person to make progress. The people who have reached the climax of vanity have been thrown down.

He steadily studied the religious books and achieved steady progress there-in, but his vanity remained as before. As Déva-bhadra Upādhyāya desired to give him Ācāryaship, he insisted on Jagac'c'andra Sūri to do so. Vastupāla, the minister, objected to this as he was well acquainted with the proud conduct and feelings of Vijayac'andra Sūri, but thinking that he would be helpful to Dēvēndra Sūri and being prevailed upon by Dēvabhadra Upādhyāya, Jagac'c'andra Sūri gave 'Sūri'-ship to him. At least for a short period afterwards, he remained faithful to Dēvēndra Sūri but his unsteady feelings were now beyond control.

These were the days of negligence Vijayac'andra Sūri was affected by it, and joining the indolent and negligent priests, he assumed their leadership. Śree Dēvēndra Sūri came to know of this, and leaving Mālvā, he came to Khambhāta Vijayac'andra Sūri did not approach him even to show his respects to him. Dēvēndra-Sūri sent a word demanding from him to say why he had lived at the same place for 12 years. As a reply to this he said "We are devoid of pride and full of disinterestedness." As Vijaya c'andra Sūri lived continuously for twelve years in the big 'Upāśraya' or 'Poshāl', Śree Dēvēndra Sūri who had come to Khambhāta from Mālava-dēsha had to live in small 'Poshāl' Since then the sect of Vijayac'andra Sūri was known as 'Vruddha-pauśālīka' and the followers Dēvēndra Sūri were known as 'Laghu-pauśālīka.' The liberty that was granted by Vijayac'andra Sūri is as follows:-

- (1) The ascetics can have bundles of clothes.
- (2) 'Vigayas' may be used every day.
- (3) The clothes may be washed every day
- (4) Fruits and vegetables may be accepted by the ascetics in 'Goc'ari'.
- (5) Liberty to be enjoyed in using 'Ghrita' by the monks

and the nuns in the 'Pac'c'akhāṇa' of 'Nivī'

- (6) The monks can take the food brought by the nuns.
- (7) Freedom of having two kinds of 'Pac'c'a khāṇa'.
- (8) Freedom to the monks of performing 'Pratikramaṇ' ceremony in Company with house-holder. so that they may please the house-holders.
- (9) On the day of 'Samvibhā,ā' the monk can go to his house to have alms.
- (10) The monks can keep ointment
- (11) The water newly boiled can be accepted.

Because of his conduct of this kind, his powers, instead of coming into light, were wasted. None of his original works is known, but he had helped Śree Dēvēndra Sūri in researches etc. and in the preparation of Sudarśana-c'aritra. Moreover he had advised people to get Tād-patra manuscripts prepared. He had three pupils named Vajrasēna, Padmac'andra, and Kṣemakirti. Kṣema-kirti had composed additional explanatory notes on 'Bṛihad-Kālpasutra' written by BhadrabāhuSwāmi.

Śree Vidyānanda Sūri.

He used to live in Ujjain situated in Mālva. His father's name was Jinabhadra and his own name was Viradhavala. Viradhavala had a quiet and noble nature. When he came of age, his father arranged for the nuptial ceremony. Through chance, Viradhavala had an occasion to come in contact with Śree Dēvēndra Sūri and the wonderful method of preaching of Dēvēndra Sūri impressed him much. Who does not receive light after coming in contact with a philosopher's stone? On account of the teacher's advice he did not give his consent to the marriage, but accepted the life of austerity in 1302. This was in no way an insignificant act. He had entirely changed the direction of his boat of life. Instead of taking the risk of being drowned into the ocean of this world, he desired to cross it. What is impossible to a great soul? Slowly and steadily he began to study d'ultima-an

tely became fully well-versed. Accompanied by Dēvēndra Sūri when he came to Prahlādanpur, the Jain society requested Dēvēndra Sūri to grant 'Āc'ārya-ship to any of his deserving students. Consequently Viradhavala who was taken to be entirely worthy of this, was given 'Sūri'-ship in V. S. 1323 (1304 ?) and was installed on the seat of Dēvēndra Sūri. He was then given the name of Vidyānanda Sūri. At the same time his younger brother Dharmakīrti (46th Paṭṭādhara with the name of Śree Dharmaghosa Sūri) was given 'Upādhyāya'-ship. As the character of Vidyānanda Sūri was unique, 'Kankū' began to rain from the ceiling of the Prahlādana Vihāra when 'Āc'ārya-ship was given to him

He had rendered great help to his teacher Dēvēndra Sūri in composing books. Moreover, he prepared a new grammar called 'Vidyānanda.' This book was considered to be the best work on grammar. It contained a small number of verses or apporisms but detailed explanations. He died in Vidyāpur (Vijāpura) on the 13th day of the death of Dēvēndra Sūri.

Dēvēndra Sūri had installed Vidyānanda Sūri on his seat and the latter had helped the former in preparing the commentary called 'Swopagna' on the books of 'Karma', but the immediate death of Vidyānanda Sūri obliged the people to give 'Āc'ārya-ship to Dharmakīrti, the younger brother of Vidyānanda Sūri. He was then given the name of Śree Dharmaghosa Sūri.

Śree Dharmaghosa Sūri

In his worldly life he was the younger brother of Śree Vidyānanda Sūri. His name in his worldly life was Bhima Kūmāra. After Vidyānanda discarded his marriage ceremony and took 'Dikṣā,' Bhima Kūmāra also was preached to, by Dēvēndra Sūri of Tapāgac'cha, and was given 'Dikṣā.' Studying with his brother he also excelled in religious lore. Exactly at the time when Vidyānanda Sūri was given 'Āc'ārya'-ship in Prahlādanpur, Bhima Kūmāra was given 'Upādhyāyaship' and the name of 'Dharma-

kirti' Then, when Vidyānanda Sūri expired after 13 days of the death of Dévéndra Sūri, Dharmakirti Upādhyāya was, after six months, given the 'Āc'ārya'-ship with the name of Dharmaghosa Sūri, and he was installed on the seat of Dévéndra Sūri. Besides being a great orator he possessed wonderful powers. Moreover, he was well versed in 'Naimītika'-Knowledge. When Pethāda, the minister expressed his willingness to accept the austerities of 'Parigraha-parimāna', the teacher, fore-knowing that he was destined to acquire much wealth and great prosperity, stopped him from doing so. Then as foretold by the Guru the Pethada steadily acquired the prosperity and in accordance with the advice of the teacher, he got eighty-four temples built and seven store-houses of knowledge prepared. Besides this, he made him to perform many other pious acts. The influence of the preachings of the teacher on Pethada was so very great that he, at an early age of only thirty two, accepted the penance of celibacy (the 4th kind of penance).

Being requested by a pupil in Dévapattana he, with the help of a mysterious hymn composed by him, compelled the ocean to present its gems to a temple. Moreover preaching to Kapardi Yakṣa-a demigod who was driven away by the power of Vajraswāmi and who had been very proud, he appointed him as the 'Adhiṣṭhāyaka' (the protector) of the Jaina shrines.

Practising magic was the order of the day. Everyone was in search of an opportunity to display his power. Once upon a time an evilly disposed woman gave to monks as alms, 'Vadās' (a kind of cooked dish) which were enchanted. The great teacher came to know of this with the result that he asked his disciples to throw them off. On the next day it was found that those 'Vadās' had been turned into the pieces of stones on account of the power of the teacher. The great teacher during the course of his travelling had gone to Vidyāpur. His method of presentation and his voice were so impressive that thousands of people went to listen to him. Once some women who were not Jains and

who jealously wished to defeat the teacher, used their mysterious power in creating a sort of a ball of hair in the throat of the teacher so as to choke it. It was their intention to choke the throat and to spoil the sweet voice of the teacher with a view to lessen the interest of the lectures. The great teacher knowing the evil intentions of the women, removed from his throat the mysterious ball of hair by using his divine power, and made these women stuck to the ground like stones. As they themselves were thus defeated, the women were greatly ashamed and they began to request the teacher to make them free. Then compelling them to vow that they would never disturb his society, they were, then, released.

The power of yatis also was increasing steadily. Some of the places were turned by them as their own residences. In Ujjain a 'yogi'—a monk had a boundless control. It can be said that the city had been his empire. No monk was allowed to stay at the city without his permission. Paṭṭadhara Śree Dharmaghosa Sūri did not like this. He made up his mind to make the way of the wandering ascetics clear; therefore he with his company came to Ujjain. One sheath can not contain two swords. Accordingly the monk was greatly enraged and he determined to trouble the teacher at any cost. When the pupils of the great teachers were going to beg alms that monk met them and ironically asked, "Is it that you want to stay here? How long are you going to stay here?" The sages replied, "We desire to stay here permanently. What can you do?" Hearing this, the monk showed his teeth to the sages while the latter showed their elbows. Then the monk went away and the ascetics coming home said their experience to the great teacher.

Going to his place, the monk produced by means of his magical powers a great number of rats in the Jaina 'Upāśraya'—the place of halting for the sages. This sight frightened other sages who began to run here and there. The great teacher was making and waiting. He was in need of such an opportunity. He

made up his mind to avail himself of it. In order to make his pupils free from fright he ordered them to bring him a pot. The pot was covered over with a piece of cloth, and then the great teacher began to enchant it with a hymn. The more the hymn was repeated the more was the pain to the monk who was at his residence. At last failing to put up with the acute pain, he at once came and fell down at the feet of the teacher, and humbly requested to be pardoned for his pride.

In a city, it was a custom to enchant the gates of the Upāśraya and then close them at night to ward off some evil witches. Once the teacher forgot to enchant the gates with the result that the witches entered the Upāśraya, and lifted the cot of the teacher. The teacher woke up and by means of his divine power made them to stick to the ground near the cot. Then, when they promised never to do so again they were released.

Through chance, the teacher was once stung by a serpent. As the effect of the poison increased, the teacher was now and then began to be unconscious. The whole society assembled and began to think over the remedy to be used. In spite of using many drugs the poison could not be removed. At last the disappointed people politely asked the teacher to show some remedy. He was from the beginning indifferent to his body, and did not care for the remedy, yet on account of the pressure of the society he said at last - "A man will be found coming towards the old gate of the city with a bundle of wooden sticks for fuel. In the middle part of his bundle will be found the creeper called as Viśapa hārini : (remover of the poison). Bring it and rubbing it get its juice and apply it at the spot where the serpent has stung. Then the poison will be removed. According to the directions of the teacher the society inquired and they happened to get the creeper from the bundle. It was used and the teacher was free from poison. But because of making use only of a creeper, the teacher left off for ever all the six 'Vigayas', since then to atone for the sin and took a vow to eat the bread of 'Ju-

vāra' (an Indian barley) throughout his life. This nicely illustrates how soft his heart was, and how it was full of pity. Because the creeper's life was lost simply for his sake though in extraordinary circumstances, he left off the six Vigayas and undertook to take simple diet. This provides a unique illustration to show how best is the principle of non-violence of the Jains. The great teacher was endowed not only with divine and magical powers but he was well versed in literature also. This can be known by referring to his composition. He could compose poems and prayers.

Some minister once approached the great teacher and reciting a poem of eight alliterations remarked, "There is none at present who can compose such a poem." To this, the teacher patiently said, "It is not correct to say that there is none." Then the minister said, "If there is any one, show him to me." The great teacher said, "He will be known on the right occasion."

Then, at night the great teacher composed the prayer containing eight alliterations and beginning with 'Jaya Vrisabha' etc, wrote it on the wall, and showed it to the minister in the morning. The minister was highly wonderstruck at such an extraordinary power of the teacher, and receiving precepts from him he became his disciple.

After Jagac'candra Sâri, he did commendable efforts to remove negligence that was shown to the Jaina literature, civilization and art of Tapāgac'ca. Though he was well-versed in the science of using magical hymns, he never tolerated any defect in his character. The fact that he had undertaken a hard vow because of using the vegetation only once affords a great testimony to his noble and pure character.

Doing best efforts for the upliftment of the Jainism, he went to heaven in V. S. 1357. He was a great 'Mantra-shāstri' (a scholar who was well versed in the system which treats of mystic formulae). By means of his impressive preachings he had

done numerous meritorious deeds and in addition to this, he has given his contribution to the new literary constructions. The works written by him are as follows.

Saṅghāchāra Bhāṣya ;

Kāyasthiti-bhavasthiti-stavau ;

Srastaśarma stotra ;

Yuyam, Yuvam, Twam, a prayer full of puns ;

Sāaddhamma-Stava ;

C'aturvīṣati-Jin-Stavaḥ ,

Dévéndrairanisham-stotra-a pun-prayer ;

Jaya-vriṣabha-a prayer with eight alliterations.

The Great Minister Pethad

In Nānduri, a town situated in the Country of Namyār in the region of Avanti, there lived a poor bania named Deda belonging to the family known as 'Ūkesha'. He had a wife called Vimala-free. Deda chanced to meet a sage through whom he could obtain the 'Suvarṇa-rasa' (a chemical substance that turns any metal into gold). Then the method and the standard of living of his family entirely changed. The place of poverty was occupied by luxury. None of the mendicants returned empty handed from the house of the man who himself had to go to beg formerly. Marking all these changes some of the enemies of Deda approached the king and instigated him against Deda. Calling Deda, the king asked him to say the right thing. Deda was well acquainted with the intention of the king and hence he said, " Your Majesty, I possess nothing. I have neither obtained any store nor anything of the kind. The king did not believe this, and he atonce ordered him to be imprisoned. Exactly at this time the servant of Deda went to the king's court to call him to dinner. The shrewd servant could make out the whole condition. Deda also sent such a secret message to his wife through the servant that she could know everything. The king

could not follow the meaning of the language used by Deda in sending the message. When the servant gave the message, the shrewd wife selected the most precious things and ran away. The king ordered his servants to search the house of Deda but they returned with pale and disappointed face, because nothing save four corners was seen in the house. Deda who was imprisoned began to pray to Śree Sthambhana Pārśwanātha saying, "If I can safely get out of this prison I will get ornaments prepared for all the parts of your body."

Luckily he could release himself from there, and coming home saw his wife. They then left the place and went to Vidyānagar. From there they went to Stambhanapur and decorated the shrine of Śree Stambhana-Pārśwanātha with numerous shining ornaments as decided before.

Then, he went from there to Dévagiri. There was discussion regarding the building of an Upāśraya. Thinking that by building a building for holy purposes, spiritual welfare can be obtained, he himself undertook to get that building built with his own money. Then, he got a significant dream in which it was indicated that he was to get a son. The son in due course was born and 'Paèthad' was the name that was given to him. He was sent to school in his boyhood and when he grew into manhood he was married with pomp and pleasure to a girl named Prathamani. She gave birth to a son called Zānzaṇa who happened to be handsome and intelligent.

Taking that wealth to be unsteady, Deda—the bania—began to use it freely in charities. In the mean while his wife Vimala śree expired, and Deda, the merchant, followed her after a short time as if he was required to do so by his wife. At the time of death, he did not possess great wealth, but while dying he called his son teaching him the method of 'Suvarṇa-siddhi'—(achieving gold).

After the death of his father, Péthada began to repeat the

divine hymns in accordance with the religious rites but his efforts were of no avail. 'Kāmaghaṭa', 'Chintāmaṇi', the 'Dakṣiṇāvarta-conch,' and 'Kalpa-latā' etc, the divine objects prove favourable when the fortune is favourable, and they prove unfavourable when the luck is unfavourable. After the death of his father, poverty slowly and gradually began to have friendly relations with Pethad.

At this time, a Sūri (an ācārya), named Śree Dharmaghosa came to that city. Hearing his preachings various persons began to undertake various vows, and penances. Thinking himself to be unlucky, Péthad also came to the great teacher, and requested him to suggest to him some penance regarding the acceptance of wealth but the great teacher observing his palms and broad fore-head, and knowing thereby that he would be a powerful and prosperous person in future, stopped him from taking a vow of accepting or keeping a limited wealth and advised him to be more engrossed in the religious ceremonies. The maxim—The fate of man is hidden simply by means of a leaf—proved true in case of Pétha, for, by travelling in foreign lands he could earn some wealth but the time of a change in his luck had already come. He was tempted to go to the town Maṇḍapadurga with his retinue. No sooner did he enter the gate of the city, then he saw on the left side, a Durgā-bird (a kind of owl, which in general is considered inauspicious) crying and dancing on the hood of a cobra. Seeing this, Péthada thought, "while entering it is inauspicious if the Durgābird is on the left side, then how can the bird dancing on the hood of a cobra be auspicious?" In order to be away from the effect of this inauspicious sign Péthad stood on the same spot and began to recite the powerful 'Nava Kāra-hymn. An astrologer happened to come there and seeing Péthad standing there he asked him the reason why he was standing there. When he disclosed the doubts of his mind, the astrologer said, "Your doubts are ground-less. This is an auspicious sign. Had you entered that town at the moment, you would have been the emperor of the whole country but now in-

stead of that you will certainly be powerful, prosperous, and famous."

Pèthad entered the town and when an opportunity came, he hired a shop near the royal palace and began to deal in cloths and grocery. Once a shepherdess came with a pot of ghee to sell it and placed the pot together with its support (with 'Indhoṇi' a ring of grass to be used as a small stand or support). The more the ghee was removed by Péthad from the pot the more it increased in it. This astonished Péthad. From the pot that could contain 10 pounds of ghee, almost the same quantity was already removed, yet the pot was full. He thought that the 'Indhoṇi' must be containing 'Citra-véḷi' (a sort of magical creeper). By means of minute observation he corroborated his idea. Then a banīā never requires to be tutored. He made a resolution in his mind and purchased the pot together with that 'Indhoṇi' by giving the price as demanded by the shepherdess. The quantity of 'ghee' had no limit now due to the effect of that 'Indhoṇi' and Péthad grew to be a rich man.

When Jayasinghdeva, the King of that town sat to dine, his maid-servant came with a small cup to purchase ghee for the King. Pethad supplied it but his son 'Zānzaṇa' did not like it.

Once when Péthad left the shop for dinner after entrusting Zānzaṇa with the work of looking after the shop, that maid servant came to purchase ghee. Zānzaṇa thought that it was unbecoming for a King to eat the ghee bought thus; he tried to find out a plan to give advice to the King. He refused to supply ghee to the King. The maid-servant reported this matter to the King who lost his temper and sent for Péthad. Péthad said to the King, "I was absent at the shop; my son may be in the know of the reason of this." Then Zānzaṇa was sent for. He knew from the beginning what was to happen and hence he fearlessly approached the King and by means of an intelligent reply he pleased the King and added to his love for him. He replied to the King, "No sooner did I stand and begin to supply ghee than I sneezed, and this created a doubt in my mind that

there must be some poison in the ghee. Moreover, your Majesty is the owner of Avantī and hence I do not like that your Majesty should lose his reputation by using ghee bought from a shop. Even poor people like us, possess at our place enough quantity of ghee that would last for a fortnight or so; then how can it be called becoming for an owner of the whole country to have no stock at home? In case the town be besieged and the ghee etc be wanting, it would be like 'digging a well when the house catches fire.' Hearing such wise words of Zānzaṇa the King began to give greater respects to Zānzaṇa as well as to Péthad and thinking how nice it would be if such intelligent and loyal banias be given the charge of a minister. The King appointed Péthad as his minister. Péthad got married with great pomp his son Zānzaṇa to the daughter named Saubhāgyadevi of a rich merchant named Bhīma living in the town called Dillī.

Jayasingha-dēva's valour was well-known and hence the ministers of the King of Kānyakubja, accompanied by the King's princess, came to contract her marriage with him. They explained to the King the purpose of their coming, and there stayed in the residence that was reserved for them. Once the King of Mālva was taking his bath and fragrant scent was being applied to his body. In the mean while a drop of the scent fell down to the ground. The King took it up by means of his finger and applied it to his body. Seeing this the, ministers of Kānyakubja felt sorrow for the greedy nature of the King. The thought as to how such a greedy person was selected by the King of Kānyakubja as his son-in-law made them greatly disappointed. The King Jayasīnghadēva could read the hearts of the ministers on their faces, and tried to find out some plan to efface the effect of his action. He sent for the minister Péthad and said to him, "I got a dream last night and as required by it I have to order that a reservoir should be filled with ghee and the royal horses should be washed in it. Péthad went home and with the help of the pot of ghee kept on that 'Indhoṇī' with the 'C'itralatā' got, the ghee

into a pipe the other end of which was put into the reservoir. It was thus filled with ghee. The horses of the royal stable were then washed by it, and ghee was then given to the Brāhmins. The ministers of Kānyakubja were surprised to see this. Taking this to be the right opportunity to remark, the King said, " We never allow even a drop of oil to be wasted but on occasions we do not at all care to use hundreds of maunds of ghee. The shrewdness of the King pleased them, and after performing the marriage ceremony of the princess they returned

The King had suggested that the ghee should be obtained from the citizens, but when he knew that Péthad had used the whole quantity that belonged to him he was greatly pleased. Péthad's work was highly appreciated in the presence of the courtiers. The result was that as the owl cannot tolerate the light of the Sun, in the same way, Gogāde a landlord of the place called Shakambhari, could not hear the praises given to Péthada. He was an enemy of Péthad and hence he could not bear the increasing influence of Péthad over the King. Jealousy arose in him and he misled the King. He said to him, "Your Majesty, there is the creeper called the black C'itralatā and it was due to its power that the reservoir was filled with ghee. Such a divine object should have its place nowhere else but in the royal palace." Without the least idea either of justice or injustice, the King sent for Péthad and demanded the creeper. Thinking that it was unbecoming to refuse, Péthad handed over the creeper to the King. Now the King was eager to test the power of the creeper and hence went to the river. Even a fibre of the creeper has the power of crossing a flooded river and of reaching the opposite bank. The moment the creeper was placed into the river it turned into a serpent, and it was then impossible to catch hold of it. Thus the King lost 'C'itralatā'

Still however, the luck of Péthad was powerful, the knowledge of 'Sūvarṇa-siddhi' (the method of obtaining gold) taught to him by his father was still fresh in his mind. He went to mount Ābu for the purpose with the permission of the King, and

his pious actions made it possible for him to be successful in obtaining the herbs that would turn any metal into gold. Using it, he turned a great quantity into gold. Now his mind was free from the dissatisfaction of having gold, and by and by he became alert on account of the religious views given to him by Dharma-ghoṣa Sūri.

He repented for discarding the lives of the living beings of six kinds in performing 'Śuvarṇa-siddhi, and hence he firmly determined never to do such as experiment in future. He began to get Jaina temples built by means of the wealth obtained by him. He got a large temple called Śatrunjayāvatār with a gold mast of flag and a gold-spire, built in his own place Māṇḍavagadha at the cost of eighteen lacs. Besides this, he got in all eighty-four temples built at various places.

Out of all these, he adopted entirely a different method in getting the temple built in Dēvagiri.

Dēvagiri was ruled over by a king called Rāma, who had a greedy minister calle Hemādi. The Brāhmins of the place were very powerful and they did not allow even a single temple to be built in Dēvagiri. They had great influence even over the King. Pethad thought that if Hemādi was won over, the work would be very easy. To win over Hemādi he made an intelligent plan.

He started a house of charity in the city called Omkāra Nagara, and it was announced that the person who financed this charitable institution was Hémādi. The people began to avail themselves of that well-equipped institution and praise it. It was a matter of great wonder to them that Hamādi was the Pétron of it because his avarice was well-known. That Hémādi would start such an institution was unimaginable and it was an incident of boundless wonder. Atlast the matter reached the ears of Hémādi and he was wonderstruck and completely absorbed

into deep thinking. He thought that to earn reputation for themselves, many start such institutions but who could be the person who started such an institution to give credit to another. He was then eager to make an inquiry into the matter, and he came there. On making an inquiry it was found that it was Péthad who had done all those things and this pleased him very much. He requested Péthad to demand anything he liked from him.

Péthad did not require anything for his personal welfare. He requested to have the central ground of Dèvagiri to get the temple built on it so he would be thus enabled to render service to Jainism. Though it was difficult for him to do so on account of the strength of the Brahmins, and because of his hatred for Jainism, he acceded to the request of Péthad and both of them came to Dèvagiri.

Hemādi made up his mind to have a boon from the King Śree Rāma and began to wait for some proper opportunity because unless the proper occasion arises, no work can be successfully done. After a short while some merchants came to that city to sell horses. With the advice of the minister, the King bought a horse of the best breed, and in order to test it the King accompanied by other horses too, went out of the city. He had ridden the newly bought horse. On the way when they reached a stream of dirty water, the King's horse stopped there. In spite of hard efforts of the king to move the horse he, did not move even an inch. The King then consulted Hémādi in the matter. Hémādi then advised the King to tie its tail to its belly and assured him that the horse would walk then. When the advice of the minister was followed the horse crossed the river and went to the opposite bank. The other horses crossed the river without stopping at all and reached the opposite bank. While returning, that horse of the best breed crossed the stream as before by jumping over it. The King was highly pleased at the minister's knowledge of the science of horse-manship and asked him to demand a boon.

Hémādi seized the opportunity and begged for a piece of land for erecting an excellent Jaina temple. His request was granted without the slightest hesitation. The Minister Péthad, on his part, selected a suitable site and the foundation work was commenced. As soon as it was dug some ten cubits deep, water sprang forth from beneath—so sweet as could not be had from any well or tank in Dévagiri. The Brahmins, who were naturally against this scheme but who could not harass Péthad, as the latter had full support of both the king as well as the minister, were waiting for an opportunity. Instantly they approached the King, reported the matter to him and entreated him to construct a tank at the spot, so that merit would be incurred by him as people of all classes would be pleased to drink the excellent water. The King asked them to wait till the next morning when he would himself inspect the place. Anyhow Péthad came to know of this and having brought hundreds of bags of salt during the very same night, he dissolved it in water. As a result, the King found the water salty in the morning and severely upbraided the poor Brahmins for being jealous of the minister. Péthad constructed a huge temple there and installed in it a majestic image of Śrī Vīrajina, 83 fingers in height.

In spite of plentiful wealth, authority, and other factors of worldly pleasures, the minister's faith in piety was growing so stronger day by day that he would not miss a single chance of religious vows or austerities or even muttering of prayers. Thus, he took to celibacy just in the prime of his life, when he was only thirty-two. It is not an easy task to win over all passions even in the vicinity of all sorts of means to pleasures. It is worth recording under what circumstances and with what a strong faith, he accepted the vow of celibacy.

A votary of Tāmravatī, Bhīma by name, who had abstained from victuals for twelve years as a sign of mourning at the demise of Śrī Dēvendra Sūri, sent an excellent yellow garment

along with five other clothes to each of the celibatists belonging to his own religion. Minister Pethada also happened to be honoured with one. Since he had not taken to celibacy at the time, Péthada kept the garment along with other idols of deities and paid due homage to it daily. Péthada's wife Prathamāṇī was a shrewd woman, who always observed her husband worshipping the garment. At first, she could not make out anything, but after a good many efforts she succeeded in learning the reality. She became anxious to enhance the fame of her mighty and illustrious husband. Consequently, she decided firmly to sacrifice all her pleasures for the sake of her husband, and getting a suitable occasion, she ventured to ask him why he did not wear it; to which Péthada replied, "Have you even considered what sort of thing this is ? Use of such a sacred thing necessitates self-sacrifice, as well as firm determination. It can be worn only by a celibate. As I am not one, I cannot put it on." She had already prepared the answer beforehand, which she uttered at the time: "My dear lord ! I wish that you may wear it even at that cost !" At these words, naturally, Péthada was highly rejoiced and both of them took the vow of chastity at the time when youth was at its highest.

Who is not aware of the puissance of chastity ? Illustrious persons like Jinadāsa Śrēṣṭhin, Pitāmaha Bhīṣma, Śrī Sthūlabhadra, Śrī Jambūswamin the last omniscient one, and Vijaya Śrēṣṭhin have earned an immortal name by virtue of chastity. The vow of chastity, is more difficult to observe than any other vow. By the power of chastity even fire turns down as cold as water, of which fact stands the brilliant instance of Satī Sitā. By the puissance of chastity alone could Kālāvati regain her cut off wrists. How can then, Pethada be bereft of such an excellent prowess of chastity ? By virtue of celibacy his body grew more brilliant; the queen's burning fever also could be quenched by the mere touch of his clothes; and even for controlling the mad elephant of the king, the aid of Péthada's garment was sought.

Then, in the company of Śrī Dharmaghosa Sūri, Pēthada went on a grand pilgrimage to Śatrunjaya, where he gilded the main temple with twenty-five Dhatis† of gold. In his caravan had joined seven lakh pilgrims, fifty-two Jaina temples and a large number of servants. During this pilgrimage, were spent eleven lakh rupees. Thence they went to Raivatācala.× There Pūrṇa, an affluent Śrēṣṭhin of the Digambara school, who was a favourite of King Alauddin, had also arrived on a pilgrimage. At the outset there raged a dispute between Pēthada and Pūrṇa as to whose the holy place in reality was, and both declared their intention of becoming the caravan-leader. At last it was decided that he would win who gave more quantity of gold, and at the cost of fifty-six Dhatis of gold, Pēthada secured the Indramālā and thus was the Śvetāmbara Sangha declared victorious.

Now, once, when he had gone to pay homage to the preceptor, the word "Gautama" as the name of a particular scripture was very often heard by him. At his query the preceptor, declaring it to be the "Bhagavati Sūtra," explained to him the greatness of the sacred book. Pēthada displayed his desire to listen to it, and he did so laying down one gold-piece at every utterance of the term "Gautama." During the process of listening to the Sūtra thoroughly, he had to yield thirty-six thousand gold-coins. From this amount, he opened seven knowledge-centres or libraries in Bhrgukaccha, Dēvagiri, Mānadvagaḍha, Ābu and the like seven cities.

Pēthad's son Zānzana too was brilliant and cunning. He retained well his father's dignified ministership and was able to win the King's special favour. He too went on a pilgrimage to Śatrunjaya along with his preceptor, Śrī Dharmaghosa Sūri. He had in his caravan, twenty-one religious preachers with their

†A measure of gold

× That is, Gīrnār. In the original there is the mention of Śatrunjaya itself.

retinue, twelve-Jina-temples, two lakhs and a half of pilgrims, twelve caravan-leaders, twelve thousand carts, fifty thousand pack-bulls, twelve hundred loaded mules, twelve hundred camels, two thousand horsemen, one thousand travellers on foot, and hundreds of torch-bearers. He got prepared a banner of gold twelve yojanas* in length—beginning from the main Jina-temple of Śatrunjaya and ending at the temple of Śrī Nēminātha on Raivata mountain, having placed guards at a distance of one yojana each on the way, he could succeed in adorning the temple-spire with the banner just on the third day. He spent fifty-four Dhatīs of gold after this.

Having pleased King Śāraṅgadēva of Karaṇāvati, Zānzaṇa had got ninety-six rulers released from his captivity, and had forced the King to fold his hands for the sake of camphor in an interesting way. As a rule, the King would never stretch forth his right hand. When he arrived at the camp of the caravan-leader Zānzaṇa, he was hailed with high regards. Then, as he was going to offer betel to the King, the latter as it were, snatched it away, with his left hand. Zānzaṇa was wonder-struck at such an untoward behaviour of the King and learnt its cause from the royal servants. There-after, he brought a large quantity of camphor and streamed it in the King's palm. The left palm of the King was full and camphor began to drop down. So, having no other go, Śāraṅgadeva stretched his right hand in order to hold the camphor that was dropping down from the other.

The father and the son had risen to the high status only from an ordinary plight, and had performed many a good deed with full faith in their religion. The incident of Pēthad's shouldering the responsibility of supplying ghee from his own storage in spite of the royal command of collecting it from the people at large, stands as an evidence of his love for his subjects. Having displayed the great brilliance of his sway, and

* 1 Yojana = 8 miles

spreading fragrance all round his immortal name, Péthaḍa left this world of mortals.

47 Śrī Somaprabha Sūri II.

Birth V. S. 1310 . Initiation V. S. 1321

Ācārya-ship V. S. 1332 : Demise V. S. 1373 :

Life-time 63 years.

Śrī Somaprabha Sūri was, the forty-seventh Paṭṭadhara in the line of Śrī Dharmaghosa Sūri. He was very learned and was well-versed in the sacred books. He had all the eleven subsidiary lores, with their suitable sense, at the tip of his tongue. He was a man of excellent moral character. When his preceptor Dharmaghosa, Sūri considering his ability, wished to hand over to him a booklet of sacred formulas, Somaprabha Sūri declined to accept it, declaring that knowledge acquired through proper scriptural instructions was the real booklet of the formulas and that therefore he did not stand in need of any other mantra-pustikā. Consequently, in the absence of any other proper receptacle, the booklet had to be left in waters.

He was intent on purity of actions too, and therefore, out of fear of agony of the water-bodied beings in the country of Jalakuṇḍana, as also, due to the absence of pure and life-less water in the land of Marudhara, (Mārwar) he prohibited moving about of the ascetics in those two countries.

He was versed also in the science of astrology. While he stayed at Bhīmapalli* during a Cāturmāsa, thorough his knowledge of astrology, he could learn that in an immediate future, Palli would be destroyed. In that year, there were two Kārttika months, and in accordance with the rules of conduct, one should not

*Modern Bhīladi, some 8 kośas away from Deesa Camd.

leave the place before the fourteenth day of the second Kārttika. The Sūri, however, knew that the disturbance would take place in Palli in the dark-half of the first Kārttika—i. e., even before the completion of the prescribed Cāturmāsa, and so, he left the place on the full-moon-day of the first Kārttika. Before leaving, he explained the matter to the other preachers who were there with him and persuaded them to leave the Palli. But some of them, not lending their ears to his counsel, stayed there to the effect that they had to suffer, when the village was reduced to ashes.

The Sūri had achieved victory also in an assembly of Brāhmaṇas at Citoda.

He had four disciples—Vimalaprabha Sūri, Paramāṇanda Sūri, Padmatilaka Sūri and Somatilaka Sūri by name. Śrī Dharmaghosa Sūri expired in 1373 V. S., and in the same year, Śrī Somaprabha Sūri bestowed the status of an Ācārya on Śrī Paramāṇanda Sūri and Śrī Somatilaka Sūri. And his demise occurred just after three months.

At the time of his demise, they say, an aerial car had arrived from heaven at his Upāśraya in Khambhāta. It is further said that he was reborn in the Saudharma Heaven as a Sāmānika god to Indra.

He had composed Ārādhana Payanno, Jitakalpa Sūtra and some twenty-eight eulogies full of rhymes.

48 Śrī Somatilaka Sūri

Birth Māgha, 1355 V. S. :

Initiation 1369 V. S. : Ācārya 1373 V. S. :

Demise 1424 V. S. Life-time 69 years

The 48th. Paṭṭadhara was Śrī Somatilaka Sūri. Śrī Somaprabha Sūri had at first appointed Vimalaprabha Sūri as the Ācārya; but he being short-lived Śrī Somatilaka Sūri and Paramāṇanda Sūri were together made the Paṭṭadharas, as seen above. And in that case also, Śrī Paramāṇanda Sūri expiring earlier, Śrī Somatilaka Sūri continued as the 48th Paṭṭadhara.

No details about his life are available from any source, but it is well-known that he had earned a name as the best preceptor of his age on account of his patience and broad outlook. He was away even from the Gaccha-bias, and it was for this very reason, that Śrī Jñāprabha Sūri of Kharatara-gaccha dedicated to him the 700 hymns that he had composed for his disciples.

He has composed Brhannavyakṣetra-aṁśa of no less than 387 Gāthās. The Saptatisasthānaka and some other works also are ascribed to him. He has written a gloss on the 28 rhyme hymns of his preceptor. More-over, he has also composed some fresh hymns of his own. Thus, his literary activity also was not of an ordinary count. He left his mortal frame in V. S. 1424.

He had four very lustrous disciples named, Śrī Padmatilaka-Sūri, Śrī Chandrasékharasūri, Śrī Jayānandasūri and Śrī Dēvasundarasūri, on whom was bestowed Acarya-ship in succession.

His disciple Śrī Candrasékharasūri was born in V. S. 1373 and his initiation took place in V. S. 1385-i. e. to say,* when he was only twelve years of age. He was awarded the status of an Ācārya in 1393 V. S. and he expired at the age of 50 in V. S. 1423. Among his works can be counted the Kāthās keil Usitabhojanakathā and Yavarājarsi Kātha, as also the Stambh-anakahārabandha and other hymns.

Śrī Jayānandasūri, another pupil of Śrī Somatilaka Sūri was born in 1380 V. S. and he too, was initiated at the age of twelve years on the seventh day of the bright half of the month of Āsāḍha in the year 1392. He secured the dignity of a Sūri on the tenth day of the bright-half of the month of Caitra in the year 1420 V. S. at Anahillapura Pāṭana, and died in 1441 V. S. He has composed Śrī Sthūlabhadracarita and some eulogies, one of which begins with "Devāḥ prabhoyam."

Compositions, devotion to the Sangha, and the other religious deeds of Minister Pēṭhaḍa were really prompted by the instruction of Śrī Jayānda Sūri.

49 Śrī Devasundara Sūri

Birth V. S. 1396 Initiation V. S. 1404 Szri V. S. 1420.

No information regarding Śrī Devasundara Sūri's place of birth or about his family is at present available. He was initiated in the years 1404 V S at a village named Mahés'vara and was awarded the Ācārya-ship with due festivities at Anahillapura Pāṭaṇa in V S 1420.

He possessed excellent characteristic marks on his body, and therefore his personality was unique. Once Udaryipā, an abstract meditator of Anahillapura Pāṭaṇa publicly commended Śrī Dévasundara Sūri with much respect. This ascetic lived on a lake called Guṅgadi; was followed by no less than three hundred meditators, could easily remove all fear of water fire, serpents, lions and the like; was well aware of both the past and the future; and was well honoured even by such great personages as the King and the minister. He was a perfect devotee. Being asked about his humility, he gave the following reason : ' My preceptor Kaṇṇayaripā had instructed me to pay homage to such holy personages as are possessed of a lotus, a discus, a mace, a sofa, and similar other marks. As I learnt that Dévasundara Sūri is the reservoir of all these characteristics, I saluted him '---This illustration indicates his influence even over people not belonging to Jainism.

His career as a writer too is worth-recording. It was a well-known ancient tradition to write volumes on palmyra leaves. But this tradition underwent a drastic change in the times of Dévasundara Sūri. Due to scarcity of palmyra-leaves-or for some reason or another-paper replaced palmyra-leaf in the fifteenth century, and ancient works on palmyra-leaves were copied down on paper. Libraries of Guierāta and Rājaputānā were repaired simultaneously. The task of libraries of both Khambhāta and Pāṭaṇa was well-accomplished by Śrī Dévasundara Sūri and his chief disciple Śrī Somasundara Sūri; while that of the

books in Jéśalaméra was done by Śrī Jinabhadra Sūri of Kharataragaccha and his company

The Suri's disciples were well united. He had five chief pupils : (1) Śrī Jñānsāgara Sūri (2) Śrī Kulamaṇḍana Sūri, (3) Śrī Guṇaratna Sūri, (4) Śrī Somasundara Sūri, and (5) Śrī Sādhuratna Sūri :—all of whom were skilled and talented.

Śrī Jñānasāgara Sūri

He was born in 1405 V. S., and was initiated at the age of 12 years in V. S. 1417. He attained Ācārya-ship in 1441 V. S. and died in 1460 V. S. No information is available about his life. There is a reference to his going to the fourth heaven after death in Śloka 338 and 339 of the Quru-āvalī

He wrote an Avacūri on the Āvaśyaka Sūtra in V. S. 1440. He also wrote Avacūris on the Uttarādhyayana Sūtra and Oghaniryukti in the very next year. He is considered the author of Śrī Munisuvrataswāmīstavana, Qhanaughanavakhaṇḍapārśvanāthastava, etc. also

Śrī Kulamaṇḍana Sūri

Another disciple of Śrī Devasundra Sūri, Śrī Kulamaṇḍana Sūri, was born in 1409 V. S. and was initiated at the young age of eight years in 1417. He was awarded the Ācārya-ship in 1442 V. S. and he left this world in 1455 V. S. at the age of 46. His life too is merged in darkness

He is the author of Vicārāmrtasaṅgraha, Siddhanitālāpakoddhāra, Avacūris on PrajñāpanāSūtra and PratikramaṇaSūtra, as also of three hymns beginning with Viśvaśrīdhara, Gariyo and Hārabandha respectively.

Śrī Guṇaratna Sūri

Guṇaratna Sūri's character was so pure that he was said to have enslaved even the Glory of Emancipation. He can be counted among those rare learned personages who moved freelay

even in the arena of Logic and Philosophy. He is the author of good many works. In his *Kriyāratnasamuccaya* he has given all the forms pertaining to the ten conjugations of important roots from Siddhahaima. This valuable volume was composed by him in 1466 V.S. Another important work of Śrī Guṇaratna Sūri is the *Tarkarahasyadīpikā*, a commentary on Haribhadra Sūri's *Śaḍdarśanasamuccaya*. He has also composed *Avacūris* on *Kalpāntarvācya Saptatikā*; on the *Ḳarmagranthas*; on all the four *Payannās* of *Pratyākhyāna*, *Catuhśaraṇa*, *Samstāraka* and *Bhaktaparijñā*; as well as on *Kṣetrasamāsa*, *Navatattvavicāra*, and the like.

Śrī Sādhuratna Sūri is the auother of *Yatijitakalpavṛtti*.

50. Śrī Somasundara Sūri

Birth, V. S. 1430 : Initiation V. S. 1437 :

Vācakaṇṇaḍa 1450 : Ācārya-ship 1457 :

Demise 1499 . Total life-time 69 years.

Malhaṇadevī, wife of merchant *Sajjana* of *Pālanpur*, delivered a son in V. S. 1430. As his birth was indicated by a moon-dream, he was named *Soma*. He was born with excellent characteristics and at so tender an age as only seven years, he took to initiation with full consent of his parents. Thereafter, he was called *Somasundara*. His initiating preceptor was Śrī *Jayānanda Sūri*, who began to teach him the scriptures immediately after the initiation, and sent him to Śrī *Jñānasāgarasūri* for further study. In course of time, he became well-versed in the lores and was awarded the status of an *Upādhyāya* in 1450 V S. After seven years, that is, when he was only 27, Śrī *Dēvasundara Sūri* bestowed upon him the status of an *Ācārya*, which occasion was celebrated with wonderful festivities by merchant *Narasimha*.

In those days] dignity-endowments used to be celebrated nicely, and men of faith were so devout and sincere that they

liberally spent money at such occasions. In the case of many of Śrī Somasundara Sūri's disciples, such ceremonies did take place

Many a pilgrimage was conducted under the able guidance of Śrī Somasundara Sūri. The same Sūri had laid the foundation stone of the famous and huge Rāṇakapura Temple in V.S. 1496.

Govinda, a respected man of faith of the State of Idara—had accomplished a pilgrimage of Śatruñjaya, Gīranāra, and Sopāraka, being himself the leader of the caravan, under the proper guidance of Śrī Somasundara Sūri, and had thereafter a huge image of Jinēsvara Śrī Ajitanātha carved from the excellent marble of the Arāsaṇa mine and installed on the Tāraṅgā hills in 1479 V. S. at the Sūri's auspicious hands.

The preceptor had twice or thrice gone to Dévakulapātaka [i. e. Delavādā, 17 miles away from Udaipura] and at each time not only was he warmly hailed there, but degrees, too, were conferred upon him with due festivities.

The Sūri had under-taken many long travels. At his instruction many a gentleman undertook the task of new establishments, as well as, repairs at various places.

At that time the Digambara sect prevailed well, and it is believed that during the life-time of the same Somasundara Sūri did the Digambara Bhaṭṭārakas establish their seat in Idara. As the Mohammedans were growing in power day by day, the Jains displayed their presence of mind and made friends with the Governor coming from Délhi.

Śrī Somasundara Sūri had greatly helped his preceptor Śrī Dévasundara Sūri in re-writing holy treatises on paper. And during his own time too he made the Āgamas to be prescribed on paper.

There is an interesting episode about his moral influence. As no less than 1800 ascetics waited upon him, and since he

was effulgent with the grandeur of devout righteousness, a group of enraged mendicants paid 500 coins to a well-equipped man and sent him to kill of the preceptor. As the malevolent man prepared himself to perform the sinful act, in the moon-side-light, he saw the ācārya trying to avoid the insects even while changing the side during his sleep. Instantly he learnt how compassionate the Sūri was towards the insignificant insects even in sleep, and was forthwith perplexed as to the consequences of such a great crime. He immediately lay prostrate at the feet of the preceptor, and telling him the whole tale, he very humbly begged his pardon. The Guru, on his part, instructed him in such a fascinating speech that, they say, the man took to initiation there-after.

The Sūri, being maine of knowledge and renunciation, was honoured much even in other Gacchas. It is specifically stated in the Gurugunaratnākara that wise men of other Gacchas rejoiced at hearing about Śrī Somasundara Sūri's virtues, and that relating to him through letters, evils done by themselves, they, though staying at a very long distance, gladly performed all expiatory rites directed by the revered one.

No sooner did he become the Paṭṭadhara than the Sūri began to take due care of the Gaccha. Like a dexterous general, he took immediate steps against feigned and impotent ascetics. In order to lessen house-dwelling and abolish the day-by-day increasing evils, he prepared some rules after a long reflection—especially for the monks who were distracted in mind—, and commanded those concerned to obey the same. These rules, known as Sādhu Maryādakaṭṭaka, are under :

साधु मर्यादक पट्टक.

Sādhu Maryādaka Paṭṭaka.

Rules of Conduct for Sādhus.

1. Every Sādhu should commit to memory at least five new

verses and should learn their meaning from his preceptor every day, with the object of increasing his knowledge.

2. He should write down at least five verses for teaching others, and should teach them the five verses in their due order.

3. He should revise five hundred verses daily in the rainy season, eight hundred in winter, and three hundred verses daily in the summer.

4. Every Sādhū should carefully repeat Nava Paha Namaskāra Mantra (Navakāra Mantra) every day

5. He should do Déva-vandana (uttering of hymns in praise of Tirthaṅkaras) composed with five Sakra-stavas at least once or twice or thrice or during every quarter of day, every day.

6. He should visit all the temples in town for darśana and do respectful salutations to all the Sādhūs on the Eighth and Fourteenth day of the fortnight. On other days, he should visit at least one temple for darśana.

7. He should do vandana (respectful salutation) to his elders thrice during the day, and he should render service to diseased Sādhūs and to aged Sādhūs according to his strength.

8. With the object of preserving careful walking so as to avoid treading on vermins, insects etc, he should abstain from holding conversations on the way, while going out for voiding urine or faeces or while going out for bringing alms and water.

9. If he carelessly walks about on the ground without cleaning the ground at a time when he ought to do, or sits on a seat without carefully cleaning his body or the seat, or if he sits on the ground without a woollen āsana (a piece of woollen cloth used for sitting purposes) or a woollen shawl, he should carefully repeat Namaskāra (Navakāra) Mantra five times.

10. For preserving carefulness in speech, he should not speak without keeping Muhapatti in front of his mouth. For the

number of times that he neglects to do it, he should remain in Kāyotsarga for a period required for repeating Logassa Sūtra for each time.

11. He should not, at all, talk while he is taking his meals or while he is doing his Prati-kramaṇa Kriyā or while he is inspecting his shawls, bedding etc. except for an urgent necessity

12. With the idea of preserving Eṣaṇā Samiti (carefulness in accepting alms), a Sādhu should not take water mixed with rice-washings or unfiltered unboiled water or stream water even if he may be badly in need of water, so long as he can get nirdosa (faultless) and prāsuka (free from living creatures) water.

13 With the idea of preserving Ādānabhaṇḍa-matta-niksepaṇā Samiti (careful taking and re-placing of utensils, bedding etc), he should place on the ground and remove from it all articles of bedding, utensils etc after minutely examining and removing with a soft brush any insects or vermins that may be found there, so as to avoid killing or injuring them. If there be any negligence in this matter, he should repeat Namaskāra (Navakāra) Mantra.

14 If the daṇḍa (religious stick carried by Sādhus) or the articles of bedding or the utensils, be placed carelessly any where he should practise a penance of one āyambila or remain in Kāyotsarga repeating one hundred verses.

15. With the idea of preserving Pāriṣṭhāpanikā Samiti (careful disposal of urine, foeces, phlegm etc) if any living being is killed while disposing off urine, foeces, phlegm, or putting into the ground sa-dosa (faulty) food-materials, he should do one āyambila as atonement.

16. He should first say 'Aṇujāṇaha jassu gaho' requesting permission for the ground from its owner, before depositing urine, foeces etc on it, and he should utter Vosiré' Vosiré vosiré

three times meaning 'I renounce'

17. With the object of preserving mana-gupti (control on mind) and vacana-gupti (control on speech), if the mind and speech of the Sādhū become disturbed by amorous ideas, he should practise atonement with one Nivi for each, and if he loses control over his body, he should practise a penance of one Upa-vāsa (one day's fasting) or an āyambila.

18. With relation to Prāṇātipāta Viramaṇa Vrata (a vow of abstinence from killing living beings) if a Sādhū, through carelessness, kills two-sensed, three-sensed etc living beings, he should make atonement with as many Nivis as there are sense-organs in the animal so-killed. With regard to Mṛisā-vāda Viramaṇa Vrata (a vow of abstaining from telling lies) if he tells a lie out of anger, greed, fear or jest, he should do an Āyambila.

19. With regard to A-dinnā-dāna Viramaṇa Vrata (a vow of abstinence from taking an article not given by its owner,) a Sādhū should not eat ghee (clarified butter) and other nutritious substances brought as alms, but which have not been shown to his Guru Mahārāja. He should not take daṇḍa (religious staff) or any utensil belonging to another Sādhū without his permission. If he takes it without his permission, he will have to do one Āyambila.

20. With regard to Brahmacharya Vrata (vow of celibacy) a Sādhū should not hold conversation with a female who is alone in an unfrequented locality. He alone (unaccompanied by other sādhus), should not teach females. With regard to Parigraha Parimāṇa Vrata (a vow of limitation of belongings), he can keep as much clothing and utensils as will last him for one year. He should not keep more than fifteen utensils bowls, etc. With regard to Rātri Bhojana Viramaṇa Vrata (a vow of abstinence from eating at night) a Sādhū cannot at all take any food, drink, savouries, condiments, and such other substances after Sunset even during illness.

21 Even during grave illness, a Sādhu should not take a concoction of medicinal vegetable drugs, and he should not drink water at night. He should not drink water within the last forty-eight minutes of the evening.

22. He should always take water at an appropriate time as long as the Sun is clearly visible. He should take Pratyākhyāna (a vow of abstinence from all varieties of eating and drinking) before Sun-set. He should not keep or have them kept such substances as are called 'Aṇāhārī' in the Upāsraya.

23. A Sādhu should pay particular attention to Tapācāra (Austerity). He should not accept avagrahita bhiksā (alms brought to him, unless he has observed a fasting of two days or more, or unless he is in religious meditation.

24. He should not use Vigayas (such as milk, curds, ghee (clarified butter) etc) without doing two Āyambilas or three Nivis, and when he uses these articles, he should not mix sugar with them. He should observe this rule till the end of his life.

25. During the three days of Nivi Vrata and on the days of using Vigayas, he should not use Niviyātā substances. He should not take Vigayas (milk, curds, ghee, oil etc) for two consecutive days except under urgent necessity.

26. He should observe a fast on the Eighth and Fourteenth Day of the fortnight—health permitting. If not, he should do two āyambils or three Nivis instead.

27. He should take a vow with regard to dravya (substance) kṣétra (locality), kāla (time), and bhāva (intention) every day. Failing to do it, he must atone for it.

28. With regard to Vīryācāra (use of energy) he should study with their meanings at least five new verses daily, and he should meditate on them.

29. He should give counsels of advice to five ascetics who have become negligent in their religious duties and he should

try to render service to every Sādhū of his samudāya at least daily once

30 For the destruction of Evil Karmans, the Sādhū should remain in religious meditation of-Twenty or Twenty-four Logas in steady Kāyotsarga (renunciation of body) every day

31. If he cannot punctually attend to the Maṇḍali (congregation) of Sādhūs for particular purposes, on account of idleness or sleep, he should do one Āyambīla He should render service to other Sādhūs

32 He should do the work of carefully examining the bedding, shawls etc of young or diseased or aged Sādhūs even if they may have no connection with your samudāya He should try to dispose off the urine, foeces, phlegm etc of such Sādhūs.

33 If he forgets to say 'Nissihī' at the time of entering an Upāśraya, and to say 'Āvassahi' at the time of going out from it, or if he forgets to wipe off his feet at the time of entering a village or a town, or at the time of leaving it, he should say out one Namaskāra (Navakāra) Mantra, when ever he remembers it.

34-35 If he forgets to say ' Bhagavan ! ' Pasāya kari ' to elderly Sādhūs and saying 'Icchakāri (according to his desire) to young Sādhūs, whenever it is necessary, and if he omits to say 'micchāmi dukkadam' when he commits mistakes, then, when he recollects it or if any well-wisher were to remind it, he should repeat Namaskāra (Navakara) Mantra immediately.

36 A Sādhū should not accept any article without the permission of his elders He should do everything after consulting his elders He should not do anything without his consent.

Śrī Munisundara Sūri, Śrī Jayasundara or Jayacandra Sūri endowed with the title of "Kṛṣṇa Sarasvatī" Śrī Bhuvanasundara Sūri, author of a gloss on "Mahāvidyā" and notes thereupon and Śrī Jinasundara Sūri were the principal disciples of Śrī Somasundara Sūri In the company of these and other, talented disciples,

the Sūri had images of Śrī Rṣabha Jineśvara and others installed in the Caturmukha Vihāra erected by the merchant Dhana or Dharaṇa.

Śrī Somasundara Sūri was author of Yogśāstra Bālāvabodha, Upadeśamālā Bālāvabodha, Sadāvaśyaka Bālāvabodha, Navatattva Bālāvabodha, Caityavadana Bhāsyāvacūri, Kalyāṇa Stava, Neminātha Navarasaphāga, Ārādhana-patākā Bālāvabodha, and Saṣṭisataka Bālāvabodha.

Amongst his other learned pupils were Jinamaṇḍana, Jinakīrti, Somadēva, Somajaya, Viśālarāja, Udayanandī, and Subharatna. He expired in V. S. 1499.

Kṛṣṇasarasvatī Śrī Jayasundara Sūri.

When Somasundara Sūri was requested by Govinda, brother to Śrīvatsa of Idara, to bestow the status of an ācārya on some worthy disciple, it was awarded to Vācaka Śrī Jayasundara. Being aware of his excellent capacity for study, the preceptor had entrusted to him the task of teaching fresh pupils. He read with these pupils such treatises as the Kāvyaaprakāśa and Sammatitarka. On the fifth day of the bright half of the month of Vaiśākha in V. S. 1505 he installed an image of Śrī Abhinandana Swāmin in Delavādā, which image exists to-day in the Jaina temple of Āghāṭa or Āhaḍa. Some give his name as Jayacandra Sūri. By virtue of his learning, he was awarded the title of Kṛṣṇa Sarasvatī or Kṛṣṇavāgdevatā. He has also written some works, chief of which are the Pratyākhyāna Sthāna Vivaraṇa, Samyaktva Kaumudī, and Pratikramaṇa Vidhi.

At his instance, a Śrīmālī merchant of Aṇahillapura Pāṭaṇa, Parvata by name, got composed a hundred thousand works out of which the Piṇḍa Nirukti Vṛtti still lies in the Jaina library of Viramgām.

Śrī Bhuvanasundara Sūri

When Śrī Somasundara Sūri visited Delavādā a second time,

*For a complete account of Śrī Somasundara Sūri's life vide Somasaubhāgya Kāvya of Pratiṣṭāsoma.

at an earnest by Nîmba, a Śrāvaka, Ācārya-ship was bestowed upon Bhuvanasundara Vācaka. This Bhuvanasundara Sūri then composed a commentary on the gloss of Cīrantana upon Mahā-vidyā, Kulārka Yogācārya's small treatise of ten verses written on the sixteen inferences in order to prove the evanescence of "Word". He also wrote "Mahāvidyā-vidambana", and detailed notes on the same. He is the author of Parabrahmotthāpana and Vyākhyānadīpikā also.

Śrī Jīnasundara Sūri

He was made an Ācārya at the insistence of Guṇarāja, a merchant of Mahua. He has composed the Dipālīka Kālpa in V. S. 1483; while his disciple Śrī Cāṇtraratna Gaṇi completed his Dānapradīpa at Citoḍa in 1499 V. S.

Chapter IV

51. Śrī Munisundara Sūri

Birth V. S. 1436 : Initiation V. S. 1443 :

Vācaka-pada V. S. 1466 : Ācārya-apada V. S. 1478 :

Demise V. S. 1503 : Total life-time 67 years.

Śrī Munisundara Sūri succeeded Śrī Somasundar Sūri. He was born in V S 1436 and was initiated at the tender age of 7 years. No information regarding his place of birth and his parents is available, but it is beyond doubt that he possessed extra-ordinary talents and unique memory. He could, they say, attend to a thousand different matters all at a time, and therefore he was renowned as a “Sahasrāvadhānī.” He could also distinctly identify 108 different sounds around him.

The southern poets, being touched by his profound Scriptural knowledge, had bestowed upon him the title of “Kālī-Sarasvatī”. He was awarded also the title of “Vādi Gokulṣaṇḍha” by Dafatara Khān, Governor of Khambhāt, who thus seems to have considered him a master-mind among the learned.

The occasion of his accepting the Ācārya-ship (in V. S. 1478) was highly honoured by Devarāja, a merchant of Vaḍanagar, who liberally spent 32000 coins in the great festival.

At the age of twelve, he composed the “Traivedya Goṣṭhi”, a treatise dealing concisely with Logic, Grammar, and Poetry; which excellent composition sets a strong evidence for his power-

*Sarasvatī, Goddess of Learning-is said to be white in colour The epithet “Kālī-Sarasvatī” seems to suggest that the colour of the preceptor’s body must have been dark-blue.

ful and profound knowledge. He took no less than 24 times to the adoration of the Sūri-mantra; and by virtue of his penance of various sorts, he could realise Padmāvati and other goddesses who would help him at occasions.

He could control the epidemic in Délavādā by composing the renowned "Santikara" stotra. He had also quenched the calamity of locusts in the Shirohi State, and as a consequence, king Sahasramalla, on his turn, spread non-violence throughout his land. At the instance of the Sūri, many other rulers too, proclaimed non-violence in their respective domains.

Munisundara Sūri's best work is the "Tridaśatarāṅgiṇī" It was a respectful communication to his preceptor Dévasundara Sūri. Being about 108 hastas in length, it is unique in the world's literature of respectful representations. It contained many verses accompanied by fine pictures of palaces, padmas, cakras, siṃhāsanas, aśokas, bheris, prātihāryas etc...A good variety of metres also, was found there. It comprised of three stotras and sixty-one tarāṅgas. As ill-luck would have it, the whole of the "Tridaśatarāṅgiṇī" is not extant today; only a part of the third eulogy is available now. This extant part consists of 500 verses and is called "Guruāvalī."-There, we find a concise description of all the preceptors of Tapāgaccha ranging from the last Jinapati Mahāvira Swāmin to the author himself. From the extent of this Guruāvalī, one can have an idea of the vastness of the whole treatise. Its profundity of sense, too, is of a rare type.

Śrī Munisundara Sūri's works can be enumerated thus —(1) Adhyātma Kalpadruma, (2) Upadeśa-ratnākara along with the Svopajñāvr̥tti, (3) Mitra-Catuska-kathā, (4) Pākṣika Sattarī, (5) Śāntarasa-Bhāvanā, (6) Jinastotra-Ratnakosa, (7) Santikara Stotra (8) Śīmandhara-Stuti, (9) Vanaspati-Sattarī, (10) Yogaśāstra [Bālā-vabodha of the fourth Flash], (11) Tapāgaccha-Paṭṭāvalī, (12) Traivédya-Goṣṭhī, (13) Jayānanda-Carita, and (14) Aṅgula Sattarī.*

*The last two compositions, Viz; Jayānanda Carita and Aṅgula-Sattarī, are assigned by some to the fortieth Paṭṭadhara, Śrī Muni-Candra Sūri.

Śrī Munisundara Sūri expired on the first day of the bright half of the month of Kārttika in 1503 V. S.

52. Śrī Ratnaśekhara Sūri

Birth V. S. 1457 [1462 ?]: Initiation V. S. 1463 :

Paṇḍitatva 1483 : Vacaka-pada 1493 :

Ācārya-ship 1502 : Demise V. S. 1517 :

Total Life-time 60 Years.

Śrī Ratnaśekhara Sūri was the successor of Śrī Munisundara Sūri. There is difference of opinion about the year of his birth. Some contend that he was born in V. S. 1457, while others maintain that V.S. 1452 was the year of his birth. He was not only a learned man, but also a competent disputant. He defeated the disputants of Deccan when he was in the prime of his life. And Bāmbî, a savant of Khambhāta, being pleased by his debating capacity, awarded him the title of "Bāla Sarasvatî".

At the request of Mahādeva, a merchant of Devagiri (i. e. Daulatābād), Vacaka-pada was awarded to him and the occasion was celebrated with a great festival. During the fifty-four years of his initiated life, he traversed through a vast area.

In the domain of literature too, he played an important part. He composed the Arthadīpikā commentary on the Śrāddhapratikramaṇa Sūtra, the Vīdhikaumudī commentary and the ṣaḍāvaśyaka Vṛtti on the Śrāddhavidhi Sūtra, as also, an independent treatise of 4065 verses called Ācāra-pradīpa. He is also said to have written the Prabodhacandrodaya-Vṛtti, as well as, an avacūri on the Haima-Vyākaraṇa.

From amongst his disciples, Somadeva has composed "Kathāmahodadhī" in V. S. 1504, which comprises both prose and poetry. It contains 157 stories indicated in Karpūraprakara of Harīṣeṇa. More-over, a commentary on Jinaprabha Sūri's Siddhāntastava, composed by one Somadeva Gaṇi, is also available.

Sri Ratnaśekhara Sūri had bestowed upon him the Ācārya-ship in Rāṇakapura, which occasion was celebrated with a great festival by merchant Dharaṇa.

The Doctrine of Luṅkā.

In Ahmedabad, the Capital of Gujerāt, lived in those days a Daśā Srīmālī scribe, Luṅkā or Loṅkā by name, who earned his bread by copying books in the Upāśrayā of a Yati called Jñānaji. Once, while scribing, he left unscribed some seven pages of a book. Naturally, he was asked why he did so. At the juncture, Luṅkā took to a quarrel which resulted in his being beaten and driven away by the people.

Luṅkā, afterwards, took refuge of an administrator called Lakhamshī, and in V S 1508 advanced a new sect of his own.

He opposed even the general tradition. He prohibited installing of Jina-images, and declared his disbelief in such essential rites as Pausadha, Pratikramaṇa, Pratyākhyāna and the like and even in charity. He advanced the theory that compassion is the real piety and that violence is indeed impiety, and proclaimed as unacceptable all the rites in which even the slightest touch of violence or injury be seen. About the same time, Pherozkhan, a favoured governor of the emperor, commenced destroying all sorts of temples thus disdaining the Jaina Doctrine. Loṅkāshāh caught hold of the opportunity and spread well his doctrine.

By virtue of political disorder and state-discord in some provinces the vihāra of Sādhu had ceased, and slackness had entered even the mendicants. The distinctions of young and old began to fall. From over-intimacy with the house-holders, the ascetics had lost almost all honour. They had now commenced to possess not only books and clothes, but also wealth! Naturally, the common masses were enraged at all these non-befitting activities.

Luṅkā took advantage of all these circumstances, threw light on the slackness and mutual quarrels of the ascetics, and acce-

lerated his fresh teaching with full zeal and vehemence. He went to the places where the poor ascetics could not go, and dexterously created disgust for idol-worship in the mind of thousands of people.

There-after he pronounced 31 Sūtras as the foundation of his tenet-and interpreted them in his own way-especially those supporting image-worship. He made such drastic changes in the Āvaśyaka Sūtra that it attained altogether a new form

In this way he toiled hard for about twenty-five years in order to propagate his doctrine, but, as luck would have it, he could secure no true followers. Ultimately, in V S 1533 he came across a man of Prāgvāt class, Bhāṇa by name, a native of Ara-ghattapātaka near Shirohi,—who was bold enough to take to asceticism even without being initiated by any teacher. This self-made monk assumed the false name of Dhuṇḍhaka and began to lead astray the ignorant. In V. S 1568 he secured a disciple called Rūpajī.

There-after Jīvājī and the old Varasimha became his disciples in 1578 and 1587 respectively.

Thus, though Loṅkāśhāh himself was not initiated, others took to initiation by virtue of his instructions and became ‘Rṣis’ !

Another impostor, Bījā by name, propagated the “Bījā-dctrine” in V. S. 1570.

Out of this very Loṅkā-tenet did spring the Dhuṇḍhiya sect that was propounded by Lavaṇī the adopted son of Pūlābāi of Vorā Virajī belonging to Sūrat *

53. Śrī Laksmīsāgara Sūri

Birth V S. 1464 . Initiation V S 1477 (1470 ?)

Pannyāsa 1496 : Vācaka-pada 1501 .

Ācārya-pada 1508 : Paṭtadhāraṇa 1517

*Vide Uacchamataprabandha, page 150.

Demise 1547 : Total Life-time 83 years

Śrī Lakṣmīsāgara Sūri succeeded Śrī Ratnaśekhara Sūri as the 53rd. Paṭṭadhara. He was initiated by Śrī Munisundara Sūri at Umāpura. Somacāritra Gaṇi has stated in the biography of Śrī Lakṣmīsāgara Sūri depicted by him in his poetical composition "Guru guṇaratnākara" that the Sūri had been initiated in V. S. 1470, that is to say, at the tender age of mere six; while according to the Paṭiāvali he accepted initiation when he was thirteen. Despite his so tender age, he began his study of the Scriptures with perfect concentration, and doctrine-discussions. He vanquished even the Vādins who were wonder-struck at his extra-ordinary talents.

Further, he had pleased, in those young days, King Maḥl-pāla of Jīrnadurga. After attaining the status of Gaṇi by yoga-vahana of Vivāhaprajñapti, he was awarded the Pannyaśapada by Śrī Somasundara Sūri in 1496, which occasion was highly celebrated by Shāha Mahādeva of Devagiri. After five years, that is, in V. S. 1501, Śrī Munisundara Sūri bestowed upon him the dignity of a Vācaka at Muṇḍasthala, when caravan-leader Bhīma undertook a great festival.

Day by day, his powers increased. He always liked solitary silence. He did not like trivial quarrels which were of no avail nor was he so obstinate.

After becoming the leader of the Gaccha in 1517 V S, he co-operated with Śrī Ratnamāṇḍana Sūri and Somadevasūri, thus striving to rid the party-spirit of the Jainas. He wandered not only in Gujerāt, but thorough Maurdeśa (Mārwar) and Mālvā too. Consequently, many effluent Śrāvakas became devoted to him.

Shāh Sālha, an Ukeśa of Giripura or Duṅgarapura got installed at the worthy hands of the Sūri, along with many other images, a Jina-image of brass weighing 120 maunds. Similarly, Shāh Mahādeva of Devagiri, after his pilgrimage to the Śatruṅ-

jaya was over, did spend much wealth in celebrating such dignities as Vācakatva and Mahattarāpada at such places as Lāṭapaalli. Candrasādhu or Candāshāh, a caravan-leader of Māṇḍava-gadha, too got established at his holy hands 72 wooden Jina-temples and 24 metal Paṭṭas of Jina. In the same way, in V. S. 1533 two goldsmith brothers of Akamīpura, Iśvara and Palā by name, got constructed a huge Jaina temple, surpassing in height even the lofty Jina-temple erected on the rampart by king Bhāṇa, in which prāsāda, (temple) along with many other idols, Śrī Laksmisāgara Sūri installed an image of Śrī Ajitanātha.

In V. S. 1522 the Sūri undertook a great festival called Gacchaparidhāpanikā at which occasion he bestowed upon many worthy mendicants such dignities as those of an Ācārya, a Vācaka and a Paṇḍita. It is stated in the Guruguṇaratnākara Kāvya* that the following Ācāryas and Upādhyāyas as also thousands of monks lived under him :

Ācārya	No. of Pupils
(1) Śrī Sudhānanda Sūri	(29)
(2) Śrī Subharatna Sūri	(14 (18 ?))
(3) Śrī Somajaya Sūri	(25)
(4) Śrī Jinasoma Sūri	(15)
(5) Śrī Jinahaṇsa Sūri	(39)
(6) Śrī Sumatisundara Sūri	(53)
(7) Śrī Sumatisādhu Sūri	(57)
(8) Śrī Rājapriya Sūri	(12)
(9) Śrī Indranandī Sūri	(11)

*The 'Guruguṇaratnākara Kāvya has been composed in V. S. 1541 by Śrī Somacāritra, a worthy disciple of Śrī Caritrahaṇsa, disciple of Śrī Somadeva Sūri. Details about Śrī Laksmisāgara Sūri are given in it.

Upādhyāya	No. of Pupils
(1) Mahopādhyāya Śrī Mahīsamudra	(29)
(2) Upādhyāya Śrī Labdhisamudra	(31)
(3) „ Śrī Amaranandī	(27)
(4) „ Śrī Jinamāṇīkya	(31)
(5) „ Śrī Dharmahaṇṣa	(12)
(6) „ Śrī Āgamamaṇḍana	(12)
(7) „ Śrī Indrahaṇṣa	(10)
(8) „ Śrī Guṇasoma	(11)
(9) „ Śrī Anantahaṇṣa	(12)
(10) „ Śrī Saṅghasādhū	(14)
(11–15) The rest five Upādhyāyas	(95)

The Sādhus

(1) Rājatilaka,	(8) Prabhārāja,
(2) Śubhatilaka,	(9) Mēsurāja,
(3) Abhayatilaka,	(10) Sudhābhūṣaṇa,
(4) Siddhāntavivēka,	(11) Dēvabhūṣaṇa,
(5) Bhuvanavivēka,	(12) Pratisthākalyāṇa,
(6) Jayaruci,	(13) Jayakalyāṇa,
(7) Siddhāntaruci,	(14) Sumatīśruta,
	(15) Munikīrti,
	–and so on.

Moreover, Lāvaṇyasamaya, the renowned Jaina poet, who was born at Ahmedabad in V. S. 1521, took to initiation in 1529 at Pāṭaṇa from Śrī Lakṣmīsāgara Sūri

Śrī Lakṣmīsāgara Sūri does not seem to have written any book. Some, however, believe him to be the author of “Vastu-pāla Rāsa”. He left this world in V. S. 1547.

54. Śrī Sumatisādhū Sūri

Śrī Sumatisādhū Sūri was the 54th Paṭṭadhara who succeeded Śrī Lakṣmīsāgara Sūri. We cannot get much information about the Sūri's life.

Śrīpāla, a minister of King Bhāṇa of Idara, had celebrated the occasion of his becoming an Ācārya. He seems to have been the leader of the Gaṇḍhā for six years, from 1545 to 1551 V.S. Lethargy, that was so common among the mendicants of the day, could not touch him at all. He had adored the Sūri-mantra with due rites for three months continuously before Śrī Śyāma Pārśvanātha in Vaṭavallī. He is believed to have attained realization from Āyambīla penance of eating only one white eatable.

When he went to Maṇḍapadurga, Shāh Jāvḍī spent a lot after celebration of his entry. Thereafter, the Sūri instructed Jāvḍī, who got installed, at his instance, a golden image and a silver-image weighing respectively eleven and twenty-two seers.

He had many pupils. He appointed Śrī Hemavimala Sūri as his successor, and thus commenced the Vimalagaccha School.

Chapter V

55 Śrī Hémavimala Sûri.

Details about Śrī Hémavimala Sûri's life also are not available. But it is an undoubted fact that, though the whole atmosphere was teeming with slackness and lethargy, the Sûri was able to retain his reputation by virtue of his indifferent attitude and perfect celibacy. His fame was very high in the aggregate also.

Under him, there were several Sādhus who performed their duties and obligations regularly and unfailingly; and the Sûri was so strict about it that he drove out of the Gaccha all those who swerved from their prescribed course of conduct.

He came at the head of the Gaccha in 1552 V S and looked after the same very sincerely, till the burden was shouldered by his beloved disciple Śrī Ānandavimala Sûri.

More-over, Śrī Hémavimala Sûri's oratory was so strong and persuasive and his power of expounding the secret of the scriptures so seriously efficacious that such ascetics as Rṣi Hānā, Rṣi Śrīpati and Rṣi Gaṇapati abandoned their Luṅkā-sect and accepted his preceptorship.

With him began the Vimala Gaccha. He was not only a veteran preacher but also a very good poet, and has composed the "Mrgāputra's Sajjhāya" or the Counsel of Mrgāputra. He is also said to have written a Dīpikā on Suyagadāṅga Sūtra.

His grand-disciple Haṁsadhīra has composed Hemavimala Sûri-Phāga". His demise took place in V S. 1584.

Kaḍavāmati

There lived in Nāḍālāi a Nāgara Bania, Kaḍavā by name who afterwards took to Jainism. In V. S. 1514 he came across Pannyāsa Śrī Harikīrti of Āgamika Cāccha, while he had been to Ahmedābād on some business. Kaḍavā expressed his desire to learn the scriptures and to attain initiation from the sage, who replied that it was not possible in those days to be initiated in the proper way laid down by the scriptures, as there was no preceptor possessing necessary scriptural sanctity.

At these words, he commenced wandering over a variety of places leading the life of an ascetic, although in the costume of a lay-man. Meanwhile, he won over many people through discourses thus adding to the firmness of his doctrine.

Their chief tenet was: "We can now-a-days get no holy sage worth the name." They were not against idol-worship. This doctrine sprang in V. S. 1562, and Kaḍavā died just after two years in 1564.

Followers of this sect are even today met with in Visnagara Tharād, Ahmedabad, etc.

Bijā-[or Viḷā]-Matī

In V. S. 1570, an impostor called Viḷā or Bijā renounced the Luṅkā sect and preached a doctrine of his own. As the Luṅkā and Bijā sects separated from the Śvetāmbara idol-worshippers, mutual clashes began; and dissensions between Kharatara and Tapāgaccha also increased. Even books began to be written with the apparent intention of falsifying and weakening each other.

Upādhyāya Śrī Dhārmāsāgara composed a fresh work which strived to prove that all doctrines other than Tapāgaccha were false. The language of the book was very harsh.

At last, in order to extinguish the fire of ever-increasing discord, the then Tapāgaccha-leader Śrī Vijaya Dāna Sūri threw the “Kumatīnīatakuddāla of the Upādhyāya into water

Pāyacanda Gaccha

An intelligent man called Pârśvacandra took initiation under Śrī Sādhuratna Sūri of Nāgorī Tapāgaccha in V. S. 1572. About some courses of conduct he differed from his preceptor, and aptly precached his view. His was known as Pāyacanda Gaccha. He too believed in image-worship

56. Śrī Ānandavimala Sūri

Birth V. S. 1547 . Initiation V. S. 1552

Upādhyāya 1568 Ācārya 1750 :

Kriyoddhāra 1582 . Gacchanāyaka 1583 .

Demise 1596 : Total life-time 49 years.

Śrī Ānandavimala Sūri succeeded Śrī Hémavimala Sūri as the 56th Paṭṭadhara. He was born in 1547 V. S. at Ilādurga or Idar. His parents' names were Meghājī and Māṇekadevī, his own original name being Vāghajīkumāra.

In his boyhood, he was sent to a teacher for study.

Once, during his wanderings, Śrī Hémavimala Sūri arrived at Idar, and Vāghajīkumāra was highly delighted at his nectar-like discourses. After some time, the Sūri again turned up there. This time Vāghajīkumāra's joy knew no bounds. For by virtue of former good deeds his mind was bending more and more towards piety, and this was strengthened and enhanced by the preceptor's excellent preaching.

He declared to his parents his desire for initiation. At first, the loving mother could not think that he was so serious about it, as he was a fondled child. But when they observed his earnestness and firmness, they played many tricks in order to dissu-

ade the child from such a course. They made clear to him, the contrast between the hardness of restraint and slenderness of body. They also argued that his age was too tender to take to such an arduous course. But would one desirous of nectar ever be satisfied with saline waters of the sea?

In the end, the parents consented and in V. S. 1552 he got himself initiated by Śrī Hémavimala Sūri at the tender age of only five. He was then named Amṛtamèru, and he really proved himself worthy of the name.

During his course of study under the preceptor, he became well-versed not only in the sciences of Grammar, Logic, and Poetics, but also in all the six systems of philosophy

Having observed his energy and thoughtful attitude towards all knowledge, the Sūri honoured him with the position of an Upādhyāya at Lālpur in V. S. 1568, which occasion was highly celebrated by the merchant Dhirājī.

Thenceforth, he commenced vihāra (travels). His ability had bloomed forth in all respects. He possessed a unique style of expounding the secrets of the Sacred Books. When, during his wanderings, he came to Stambhana-Tīrtha, his aged preceptor also was there. Here then was he made an Ācārya in V S 1570, and he assumed the name of Ānandavimala Sūri. Jīvarāja Soni had celebrated the worthy occasion.

After the uplift of Tapāgaccha in V. S 1200, during the next three centuries slackness prevailed in the monasteries to such an extent as to inspire some of its followers to establish new independent sects in order to support their respective tenets. Such sects as those of Luṅkā, Bījā, Kadavā and Pārśvacandra came into existence in just the same 16th century. All these had been free to act according to their own sweet will

The natural consequence of the continuity of such activities

would be chaos; and right and wrong, truth and falsehood—would be intermingled. Such deception of the society under the false guise, of renunciation, was beyond the great preceptor to bear, as he could not neglect the special responsibilities of an Ācārya. He said to himself “It is my foremost duty to see that the Cāccha remains all undisturbed. I must reveal the right path to those who have gone and who are on the way of going astray.” He humbly announced this decision of his to the aged Guru, who was highly delighted at it and who, having full faith in his talents, permitted him to go along his own way.

Forthwith Ācārya Ānandavimala Sūri took with him 500 ascetics of firm thought and action, and came to Vadāvali, a village near Chāṇasmā, where he performed the Kriyoddhāra in V. S. 1582. Then in V. S. 1583 the Sūri was endowed with leadership of the Cāccha by his Guru who thought himself to have grown too old to bear the burden.

The Delty Māṇibhadra

Śrī Hemavimala Sūri expired in 1584 V. S. Thereafter Śrī Ānandavimal Sūri, in course of his wanderings, came to Malvā, and in the Gandharva-smaśāna by the river Kṣīprā near the city of Ujjayinī, he remained in ‘Kāyotsarga’ meditation.

Here a note worthy incident occurred, that tested the Sūri's firmness and endurance. There lived in the city a merchant called Māṇekacanda. At first he was a Jaina, but afterwards when he observed slackness and passiveness on the part of the Sādhu, all his faith in the religion was lost with the result that he began to cherish a feeling of disdain towards them. All the same, his mother was highly devoted to the tenets of Bhagavāna Śrī Mahāvīra.

Now, when the Sūri commenced a one-month-fast, she commanded her son to invite the preceptor to their house for breaking the fast. The devout son had no other go. So, on the

day of breaking the fast he went to Śrī Ānandavimala Śūri to bring him to their place.

Out of curiosity and contempt, however, he played mischief. He kindled fire in the cremation-ground, and held it by the Śūri's beard, which immediately caught fire with the result that the preceptor felt burns in his face. Nevertheless, the expressions of his face were as firm, steady, and unchanging even like a mountain against stormy winds

This was not lost upon Maṇekacanda, and he felt penitence and shame. In return to his mischief, the preceptor felt compassion for him, for he was conversant with uncouthness of illusion as, well as, wickedness of stupidity. This naturally puzzled Māṇekacanda. Love is the most efficacious charm for winning over an enemy; and Māṇekacanda became a devotee of the preceptor of whom he most humbly begged pardon for the sin committed by him.

Now this Māṇekacanda was living at Pālī for business purposes. So once, he took the Śūri there. During the Caturmāsa, he happened to learn the greatness of Mount Śatruṅjaya and a keen desire arose in his mind for visiting the holy place. He instantly took a solemn vow not to take either food or drink till he had the sight of the Holy Mount.

The caravan immediately started for the same. But in the absence of quick conveyances as we have today, on the seventh day of the merchant's fast, they could reach only up to Magarvāda near Siddhapur.

In those days, there was no population at the place, which was, so to say, a dense forest. The foresters assailed the caravan and in the ensuing struggle Māṇekacanda, was fatally wounded.

Consequently, having died while meditating upon the Holy

Śatruñjaya, he was reborn as a deity named Māñibhadra in the Vyantara Nikāya

As days passed on, sectarianism gathered more and more strength. The monks of both the-Kharatara and the Tapā-gacchas-were keen on overthrowing the other side by hook or crook. In the infatuation of this pertinacity, even sense of propriety was lost sight of. The Kharatara monks had nearly 500 monks of the rival gaccha extirpated through Bhairava who was propitiated by them.

Śrī Ānandavimala Sūri was highly aggrieved at the news of the formidable deed. He thought of his responsibility for the protection of Tapā-gaccha. He extended his journey to Pāṇpur and stopped in groves of Magarvāḍā. During his meditations at night, when the deity Māñibhadra appeared before him, he related to him the sad tale and asked him to keep it off. Māñibhadra undertook the task with the condition that his image be installed in the Tapāgaccha temples. As an evidence of this fact, even today, we find the deity's images installed at several places.

At this stage too, the Sūri's task was not over. He had also to refute objections against Jainism that ensued from wilfulness of some mendicants; and he proved more than a match for all.

Further, Śrī Somaprabha Sūri, the 47th. Paṭṭadhara, had forbidden wanderings in such provinces as Mār-wāḍa, on account of scarcity of pure water there. Some mal-doctrinists took advantage of this, and endeavoured to strengthen their own respective positions. Of such an unbearable situation, the Ācārya could not be a more passive spectator. He could see that it was a red-signal for the Tapāgaccha tenet. Careless about the discrimination of right and wrong, the common man likes merely to follow others without any consideration. Thus thinking, he commenced his wanderings in Mār-wāḍa, caring the least about idle-talks and facing boldly, all the hindrances.

Through his pious ways and right instructions, the snare of the hypocrats was destroyed, and once more the masses rallied round the pure Jaina faith.

The Sūri then sent his learned disciple Vidyāsāgara towards Jésalmer, where the latter over-powered in disputations the Kharatara monks. Upādhyāya Vidyāsāgara bore excellent moral character. In Mévād and Morvi too, did he defeat indisputations the followers of Vijā and Luṅkā respectively.

Furthermore, through due instructions, he caused to be installed Jina-images as well as Instalation-ceremonies at a number of places such as Ajayameru, Sāṅgānagara, Jésalmer, Mandovara, Nāgora, Nāḍalāi, Sādaḍi, Śirohi, Pālitāṇā, Junāgadh, Pāṭaṇa, Rādhānpur, Ahmedābād, Méhsana, Kāvī, Qāndhāra, Kapaḍavaṇja, Idar, Khambhāta, etc

Wanderings having been forbidden, 64 Jaina temples at Jésalmer had been closed. These temples the mal-doctrinists had encompassed with thorns. Śrī Ānandavimāla Sūri, by his own efforts, caused all of them to be opened once more, and inspired faith in the general masses.

Now, Suratrāṇa, the Ruler of Saurāṣṭra, had issued a decree permitting only those ascetics to wander through his land who proved master-disputationists. Thereupon Tṛṇasūmha, a favourite of the emperor and an humble devotee of Śrī Ānandavimāla Sūri, entreated the preceptor to carry on his ramblings through Saurāṣṭra for the benefit of aspiring souls; for he had full faith in the Ācārya's talents. The Gurur commanded Pannyāsa Jagarṣi and others of his pupils to carry on their wanderings through Saurāṣṭra. This pious Pannyāsa Jagarṣi impressed nicely on Suratrāṇa, thus enhancing the glory of the Jaina faith.

Then, in course of his wanderings, the Sūri arrived at the Holy Śatrunjaya. He felt an urgent necessity of repairing the ruined temples there. At that time Ośavāl Karmāsā of Citōḍa had also come there. He being a great devotee of the preceptor, the

latter expressed his feelings before him and explained him the necessity and importance of repairing the temples. As a consequence, at the preceptor's instance, Karmā'sā accomplished repairs of the Holy Mount for the 16th time, in V. S. 1587.

Śrī Ānandavimala Sūri possessed such an impressive style of discourse that he had offered initiation to no less than 500 ascetics under him

More-over, his sacrificing nature also, was uncommon. He had practised a variety of penances after initiation; but the climax of all this was reached when he successfully undertook the ṣa-ṣṭha (two days' fasting) penance for full fourteen years !

Thereafter, wandering from one place to another, he arrived at Ahmedabad. His body was, by and by, giving way. All the efforts on the part of the Rājanagara Saṅgha for saving his diseased body were in vain. At last, the preceptor took to the usual fast unto death, and in Nijāmapurā, as the ninth day of his fast broke, the great soul left this land of mortals. It was the Seventh day of the bright half of the month of Caitra in V. S. 1596.

Śrī Ānandavimala Sūri's disciples, too, were men of ability. A disciple of his, called Vanaraṣi or Vijayavimala had commented upon the Caccācāra Payannā Others also, had their due share in the field of literary activities

After the Kriyoddhāra, in 1588 V S , while at Pāṭan, he issued a regulation-pamphlet comprising of rules to be observed by the ascetics. These rules can be enumerated thus :

Rules of Conduct for Sādhus.

1 A Sādhu should always move about to towns and villages strictly in accordance with the permission of his elders.

2. None except high-class Hindus and Vaisyas should be given Bhāgavatī Dīksā.

3. Mahāsatis (Sādhvis) should be initiated only under the supervision of elders.

4. In case the Guru Mahārāja is in a distant town or village, the learned sādhu should minutely examine the circumstances under which a new comer approaches him for Dīksā and if satisfied, he should give him the apparel of an ascetic, but he should entrust the Bhāgavatī Dīksā and Yoga-vahana to Guru Mahārāja.

5. The samudāya (congregation) of Sādhus under the Elderly Saint may stay at Pāṭaṇa or at any other town or village. But six Sādhus should be sent to other towns, and three to a village.

6. If the Guru Mahārāja is living at distance, the Sādhu should obtain his permission by a letter.

7. Even a highly well-versed Saint should not move about alone.

8. If any Sādhu comes alone during his travels, he should not be admitted into the Maṇḍali.

9. A Sādhu should not take as alms, Vigayas (milk, curds, ghee (clarified butter) etc on the twelve days of the month i-e on the Second, Fifth, Eighth, Eleventh, Fourteenth, days of the fortnight, and on the Pūrṇimā and Amāvāsyā, every month. He should observe a fast, an āyambila or a nīvi, according to one's bodily strength.

10. If there are two days for one tithi (usual one day of the fortnight), he should not use Vigayas (milk, curds etc) on one of them.

11. Pātrās (alms-utensils, bowls, etc) should not be painted with colour-varnishes.

12. Pātrās can be coloured black with lamp-black or with Mari (a black viscid substance obtainable from the wheels of moving carts or chariots after applying lubricating oils to their iron axle). They should not be made very elegant and charming.

13. Siddhāntas should not be read without under-going the requisite Yogic rites.

14. If a Sādhū happens to stay at the Upāśraya of other Sādhūs following the same Sāmacārī, he should go to the Elderly Sādhū there, and having done him vandana (respectful salutation) and having inquired about śayyātara griha (the name of the person who is the owner of the house) he should go out for his alms.

15. He should repeat at least one Déva-vandana hymns in praise of Tīrthaṅkaras) containing eight Thoyā-stutis-hymns during the day.

16. He should repeat 2500 verses every day, and if it is not possible, he should repeat at least 100 verses daily.

17. A Sādhū should carry his own clothes, utensils shawls etc on his own person during his travels. He should not hand them over to house-holders to be carried

18. He should wash his clothes only once during one year. He should not do it more than once.

19. None should go to Poshāla.

20. He should not go there for study.

21. One should not have more than one thousand verses written by a script.

22. One should not engage a Brāhmin tutor with a salary paid by others.

23. A Sādhū should not accept clothes at the close of the rainy season in a village or town in which he has lived during the four months of the rainy season.

24. If one studies at an inappropriate time, he should do one āyambila.

25. He should always take meals only once, and on one seat only.

26. As a break-fast on a two days' fasting, one should take a vow prescribed by Guru Mahārāja.

27. One should observe five fasts during the month viz. 2

Eighth day 2 Fourteenth day, and 1 Fifth day of the bright half of the month, thus making a total of five fasts during one month.

29 A Sādhu should not start on his vihāra (travels to various towns and villages) on the Eighth day and Fourteenth day of the fortnight.

30 During the Nivī Vrata, a Sādhu should not use more than one Niviyati Vīgayas (milk, curds, ghee etc)

31. A Sādhu should not keep any other ascetic of any of the eighty-four Qacchas (then existing) with him without the permission of his elders

32 A Sādhu should not promulgate a New Doctrine without the permission of his Guru Mahārāja.

33. One should not think of living in a new house

34 A Sādhu should not use a new cloth (with Conjee attached to it) without washing it.

57. Śrī Vijaya Dāna Sūri

Birth V. S. 1553 Initiation V. S. 1562 :

Sūri V. S. 1587 : Demise V S. 1622 :

Total life-time . 09 Years.

Śrī Vijaya Dāna Sūri was born in a village called Jāmalā in V.S. 1553; and in 1562, at the tender age of only nine years he took to ascetic life.

For a true saint, it was a very critical time. Separation prevailed. On account of various sects different from one another, slackness seemed increasing day by day. Śrī Ānandavimala Sūri was not able to get the required support for the great task of Kriyoddhāra. As his disciple Vijaya Dāna Sūri proved very helpful and capable in the affair, he appointed him as his successor.

And even after the demise of his preceptor, Śrī Vijaya Dāna-continued the task. He left no stone unturned for ridding the mutual rancour of the different sects. For the laudable motive

of general peace, he caused to be thrown into water the “Kum-atimatakuddāla,” composed by his own disciple Upādhyāya Śrī Dharmasāgara, and immediately afterwards, he issued a decree of seven instructions Preventing the followers of different sects from mutual altercations, he bade them to let it go on as it did.

It was the time of political disorder. The Hindu rulers envied one another, thus forgetting the maxim “Union is strength.” The Moghals, on their part, being conversent with this situation, were ambitious of extending their sway to every corner of the country. In order to establish their authority they used even to destroy temples.

As the Paṭṭadhara, Śrī Vijaya Dāna Sūri had to be careful about the preservation of libraries, images, etc And with the lapse of time, the Moghals became more and more steady and things began to be settled.

The Sūri had installed Jina-images, with due festivities, at such places as Khambhāta, Ahmedābād, Pātaṇ, Méhsāṇā and Qandhāra

Moreover, having secured the unprecedented freedom from taxations for such a long time as six months, through instructions to Qalarāja or Malik Nagadal, the favourite minister of Sultāna Muhamud, and hailing the divine mount Śatruñjaya with pearls etc, in company of caravans from various places that had arrived in reply to his invitation, he had accomplished pilgrimage in the fashion of Bharata Cakrin.

In the like way, had his instructions inspired merchants like Shāh Rāmaji of Qandhāra and Shāh Kuvarji of Ahmedābād to erect caumukha, Aṣṭapada and other Jaina temples on the Holy Śatruñjaya. He also got repaired temples on the Qirnāra.

Skilled disputants also disappeared with his rise, even as the stars do at the Sun's rise.

He was no less a personage than the preceptor of Jagad-guru Hīravijaya Sūri. His feeling for the faith was unprecedented and he was always anxious and vigilant about unity.

He expired on the 12th day of the bright half of the month of Vaiśākha in V. S. 1622 at Vaḍāvali near Pāṭaṇ.

58 Śrī Hīravijaya Sūri

Birth V. S. 1583 · Initiation V. S. 1596

Paṇḍita V. S. 1607 · Vācaka V. S. 1608 :

Ācārya V. S. 1610 : Demise V. S. 1652 :

Śrī Hīravijaya Sūri was born at Pālanpur, renowned as the birth-place of so impressive a personage as Śrī Somasundara Sūri, on the ninth day of the bright half of the month of Mārgaśīrṣa in 1583 V. S. His father was Kurā Shāh of Khīmasarā Ośvāl group and his mother's name was Nāthibāi, his own original name being Hīrājī.

Before Hīrājī was born Nāthibāi had given birth to six issues, three sons—Saṅghajī, Surajī and Śrīpāla and three daughters, Rambhā, Rānī, and Vimalā. Since his very childhood did Hīrājī possess lustre, excellent characteristics and loving nature.

As soon as he entered the fifth year, his father put him to a primary school for practical knowledge, and for religious knowledge he began to acquaint the child with holy persons. By virtue of his sharp intellect, concentration of mind, and thirst for knowledge Hīrājī began to lead a pious life at the age of mere twelve. His relations could easily make out that Hīrājī would be a brilliant and learned saint.

Nature smiled at him; and, as luck would have it, after some time, he lost his parents. From this incident did, he realise the worthlessness and transitoriness of transmigratory existence. Meanwhile, his two sisters, Vimalā and Rānī, took him away to Pāṭaṇ, where they lived.

At the time Paṭṭadhara Śrī Vijayadāna Sūri was at Pāṭaṇa, Hīraji used to go there daily in order to pay homage to the preceptor and to listen to his sermon. As a result he determined to take Diksā.

He pronounced his desire to his sister at an opportune moment. His sister was a wise lady. She neither nodded her head nor shook it. At last, however, he convinced her and got initiated on Monday the 2nd of the dark half of the month of Kārttika in V. S. 1596. He was then named "Hīraharsa". Eight other persons too followed the suit.

The preceptor wished him to be skilled in the Science of Logic or Nyāya-śāstra. Deccan was in those days considered as the land of expert logicians. Hence at the Guru's command Hīraharsa Muni, accompanied by Dharmasāgara and Rājavimala, went to Dēvagiri or modern Daulatābād. And during his stay there he studied such difficult works on Logic as the "Cintāmaṇi".

After his return from Devagiri, he was awarded the status of a Paṇḍita at Nāḍalāi (Marwar) in V. S. 1607. Similarly, in 1608, at the same place did he receive the dignity of a Vācaka or Upādhyāya; and in V. S. 1610 the dignity of an Ācārya was bestowed upon him at Shirohī which latter occasion was well celebrated by Cāṅgā Mehta of Shirohī. Thence was he named Śrī Hīravijaya Sūri.

*After some time when he arrived at Pāṭaṇa while on his

*हिन्दुसूर्य महाराणा प्रतापे श्री हीरविजयसूरिने देवाडमां पधारवा अने धर्मोपदेश देवानी विनंति करतो पत्र लखेलो

स्वस्तश्री मगसुदानग्र म्हाशुभस्थानै सरत्र औपमालाअंक मटारकजि महाराजश्री हीरवजेसूरिजि चरण कुमला, अणे स्वस्तश्री वजेकटक चांवडरा डेरा सुथाने महाराजाधिराज श्रीराणा प्रतापसिंघजी ली० पगे लागणो वचसो अठारा समाचार भला है आपरा सदा भला छाईजे, आप बडा है पुजणीक ह सदा करपा राखे जिमु सलह (ब्रेष्ट) रखावेगा अर्प आपरो पत्र अणा

wanderings, very expensive hailing ceremony was held there by Samarth Bhanasali, Secretary to Sher Khan, the Governor. And after the demise of his preceptor in 1622 V. S. the responsibility of protection of the Giaccha fell to his lot.

Now in the 16th century of Vikrama political situation in India, and especially in Gujarāt, was at sixes and sevens. Almost

दनाम्हे आया च्ही सो रपाकर लषावेगा । श्री बडा हजुररी वगत पदारवो हुवो जीमे अठासुं पाछा पदारवा पाळसा अकब्रजीने जेनावादम्हे ग्रानरा प्रतिबोद दीदो जीरो चमत्यार मोटो बताया जीवहसा (हिंसा) छरकली (चिडिया) तथा नामपषेल (पक्षी) वेती सो माफ कराई जीरो मोटो उपगार किदो सो श्रीजेनरा ध्रममे आप असाहीज अदोतकारो अबार कीसे(समय) देखता आपजु फेरवे नहीं आवी पूरव हींदसस्थान अत्रवेद गुजरात सुदा चारु दशाम्हे धरमरो बडो अदोतकार देखानो, जठा पछे आपरो पदारवो हुओ नहीं, सो कारण कही वेगा पदारसी, आगेसु पटामवाना कारणरा दस्तुर माफक आमे हे जी माफक तोल मुरजाद सामो आवो सा बतरेगा श्री बडा हजुररी वषत आपी मुरजाद सामो आवारो कसर पढी सुणी सो काम कारण छेखे भूल रही वेगा जीरो अदेशो नहीं जाणोगा, आगेसु भीहेमावाचारीजीने श्री राजम्हे मान्या हे जीरो पटो करदेवानो जि माफक अरो पगरा भटारषगादीम आवेगा तो पटा माफक मान्ये जावेगा । श्रीहेमाचारजीपेळां श्री बढगच्छरा भटारसजीने बडा कारणसुं श्रीराजम्हे मान्या, जि माफक आपने आपरा पगरा गादी प्रपाटहवी तपगच्छराने मान्या जावेगाही सुवाये देशम्हे आपरे गच्छरो देवरो तथा उपासरो वेगा जीरो मुरजाद श्रीराजसु वा दुजा गच्छरा भटारष आवेगा सो राषेगा, श्रीसमरणध्यान देवयात्रा अठे आद करावसी भूलसी नही ने वेगा पदारसी, मवानगी पंचोली गोरो समत १६३५ रा वर्ष आसोज सुद ५ गुरुवार.

— (“राजपुता के जैनवीर.”

पृ० ३४१-४२)

every Governor had grown independent of the Central power and used to harass the people much. This plight continued even in the subsequent century. The ears of the governors could easily be poisoned and they were accustomed to issuing ordinances at hap-hazard and without the slightest consideration of the consequent plight of the people. They annoyed even the saintly persons and even Śrī Hīravijaya Sūri was no exception to it.

In course of his wanderings, once the Sūri came to Khambhat, where one Ratnapāla Doshi's three-year-old son Rāmaji had been seriously diseased. Ratnapāla, being aware of the preceptor's powers made the following request: "O holy lord! if you rid this little child of mine from all diseases, I shall hand him over to you without hesitation." And, as luck would have it, after the Sūri left the place, the child, who was in a hapless condition, became all right.

Now, when Śrī Hīravijaya Sūri came again to Khambhat, Rāmaji was eight years of age. Ratnapāla, however, had no intention of keeping his promise. He on the contrary, commenced quarreling with the preceptor, who, therefore let the matter go.

Nevertheless, Ratnapāla continued worrying about the same. So, through influence he informed Shitāb Khān, the Governor of Khambhat, that Hīravijaya Sūri had a mal intention of initiating by force a child of eight years. Forthwith the Governor issued warrants against Hīravijaya Sūri and others. Consequently, in order to escape being harassed, the Sūri was obliged to remain in-cognitio for no less than 23 days.

* * * *

In V. S. 1630, when Śrī Hīravijaya Sūri was at Borsad, a disciple of the sage Karṇa, Jagamāla by name, came to him complaining that his teacher did not bestow upon him the status of a Vācaka. The Sūri bluntly replied that he might not have proved himself fit for the same before his teacher, and advised him not to indulge into quarrels about the matter.

Jagamāla, however, would not be pacified so easily, with the result that he was turned out of the Gaccha. This added fuel to the fire, and going to Petlād he poisoned the governor's ears against the Sūri. The enraged ruler sent his police-men to arrest the saint. Finding it difficult to perform the task, however, they asked for cavalry aid, which too was immediately sanctioned. The Jamas, on the other hand, filled the pockets of the horse-soldiers with coins, which had their magic effect on them and, as a natural consequence, they were turned against Jagamāla himself.

All the same, Jagamāla was not a man to give in at this stage. He directly approached Emperor Akbar, and, having convinced him by this way or that, got an order to Governor Sāhib Khān. But this time too, luck merely laughed at him; and Mānu Kalyāṇa and Mānsing, coming to know all this, brought the fact to the Emperor's notice who issued an order against Jagamāla, which was forthwith sent to Gandhāra—even before the fellow could reach Gujarāt. Hence he could do no wrong to the holy sage, and it was only at the request of Emperor Akbar (when once the Sūri happened to see him) that he was again accepted in the fold of the Gaccha!

* * * *

Once Śrī Hiraṇyaka Sūri came to Kuṇagera (three miles away from Pāṭaṇ) and stayed there for Cāturmāsa. At the time one *Somasundara Ācārya also was there. Paryūsaṇa having been over, +Uḍayaprabha Sūri happened to visit the place. He sent a

*This Somasundara Sūri need not be identified with the 50th Paṭṭadhara who possesses the same name.

+This Uḍayaprabha Sūri seems to have been slack in behaviour, for during the rainy season—the Cāturmāsa—wandering from the village to another is forbidden.

word to Hīravijaya Sūri that he would respect him provided he respected Somasundara Sūri, to which the preceptor returned, "How can it be done by us, when our preceptor has not done so ?"

At such a reply the mendicants grew envious of the Sūri and reported falsely to Kalā Khān, the Governor of Pāṭan, that Hīravijaya Sūri had stopped the rains ! No man in his senses would ever think such a bluffing as a reality. The Governor, however, did so and sent no less than a hundred horse-men in order to arrest the preceptor ! This small army surrounded village, but, securing the help of one Tolā Dhāmī of Vadāvalī, Sri Hīravijaya Sūri could make good his escape from Kuṇagera and went away to Vadāvalī. The soldiers also, after a futile search in Kuṇagera, followed him to Vadāvalī. Even there they could not trace the sage and returned dejected to Pāṭan !

To avoid this disturbance the Sūri had to conceal himself under-ground for full three months.

* * * *

When the Sūri came to Ahmedābād in V S. 1636, somebody again sent a mal-report to the Governor Shihāb Khān to the effect that Hira Sūri had stopped the very rain ! Shihāb Khān instantly sent forth the Sūri and asked him what the matter was. The Sūri returned, "What need is there for us to prevent the rains from falling ! For, in absence of rains the people would lose all peace ; and when the masses are not peaceful, how and from what source can we secure quietude ?"

While thus they were talking, a Jaina gentleman of Ahmedābād, Kuvarajī by name, happened to arrive there, who informed the Governor about the spotless thoughts and actions of the Jaina mendicants as also about their self-restraint. Thereafter, the Sūri was made free. At this occasion gifts were generously distributed among the poor. But while this was going on,

merchant Kuvarajî happened to exchange harsh terms with some Turk. This Turk, after some eight days, poisoned the cars of the magistrate against the Sûri. The magistrate sought audience with the Governor who, being enraged, sent police-men to arrest the Sûri.

The sage was caught from Jhaverivādā. While he was being conducted to custody, a musician called Rāghava and Śrī Somasundara interfered and at last secured his freedom. The Sûri escaped from there all uncovered. A Loikā named Dévajî offered him refuge, and it was only after some days, when the atmosphere became calm, that he came out and commenced his wanderings.

He spent the Cāturmāsa of V. S. 1637 at Borsad, and when he arrived at Khambhāt the following year, the caravan-leader Udayakarana had an image of Candrapraphu installed at the Sûri's hands on the 13th day of the bright half of Māgha in V. S. 1638. Thereafter Udayakarana led a caravan to Abu and Citod, and this pilgrimage being over the preceptor came to Gandhāra.

Now we may see how Śrī Hīravijaya Sûri got acquainted with Emperor Akbar.

Once when the Emperor was sitting in a portico of his palace he heard the sound of some musical instruments, and when he inquired about the matter his attendants explained that it was all in honour of a Jaina lady, named Cāmpā, who had undertaken a six-month-fast. He also informed him that during such fasts the Jainas were allowed to take nothing else than hot water and that too at day-time.

Akabar was wonderstruck at this report. He grew suspicious about these six-month fasts. He divined, "We Mohammedans undertake one month-fast, but during night we can eat to our entire satisfaction. How can one pull on mere water

for so long a time as six months !” With an idea of investigation he sent to Cāmpā’s place Maṅgala chaudhari and Kamarsu Khan, who observed her life there and got all doubts cleared by conversing with the pious lady. Then they came to the Emperor and reported that there was no exaggeration in what he had come to learn from his attendant. In the end, they added that Cāmpā had told them that all that was due to the potency of their preceptor Hīravijaya Sūri. Naturally, Akabar grew eager to behold such a lustrous sage.

Again after some time Akabar beheld a great procession. At his inquiry Todarmal told him that the six-month-penance of the Jaina Lady Cāmpā had been over and that the Jainas had arranged the procession to celebrate the happy occasion. The Emperor enquired whether the lady herself was there in the procession and learnt that she was.

Mean-while the procession approached the royal palace and Akabar sent some polite messengers to fetch the holy lady to his palace with due respect. And when he questioned her about her ansterities Cāmpā merely related to him the prowess of her great preceptor Hīravijaya Sūri.

This having made his anxious desire to have the privilege of seeing the great Ācārya more ardent, he instantly sent forth two Jaina gentlemen Mānu Kalyāna and Thānsinh Rāmaji and asked them to write to Hīravijaya Sūri entreating him to visit the royal palace. He himself wrote to Shihāb Khān, the Governor of Gujarāt, bidding him to send the Sūri to him with due veneration and well-come.

Shihāb Khan was naturally astonished and confused this command. The moment he went through the order, he recollected the past hindrances put to the Sūri by his own self and grew penitent for the same. But there was then no use crying over spilt milk. He sent forth the veteran Jainas of Ahmedābād and revealed the matter to them. Consequently some of

them went to-gether with some leading Jaina citizens of Khambhāt to Gandhāra, where the Sūri was then staying. Though pleased at the advent of the leaders of both the cities together, the Sūri grew suspicious about the matter.

All of them were away of the trials that the Sūriji had to go through in the past, and none of them could make out the significance of such an instantaeous invitation from the Emperor. The preceptor, who was silent during the discussions, concluded with these words: "Careless about honour and humilitaion, our predecessors used to visit royal-courts for the sake of service to the Faith; and their instructions resulted in the rulers' performing many righteous and pious deeds. The benefit of teaching an emperor is greater than teaching to the millions. Hence ridding your mind of all suspicions and fears, you must consent to my going to the Emperor." And the earnestness and courage of the Sūri were not lost upon the assembly so that all agreed to his opinion.

Thereupon the Ācārya commenced his journey on the 7th day of the dark-half of Mārgaśīrsa, and after halting at Cāncol and Jambāusr, he crossed the river Mahī and arrived at Vaṭadar where the Punjāb - caravan was awaiting him to pay respects.

Here a surprising incident occurred. While at night the preceptor was giving in his bed half awake and half asleep, a celestial lady approached him with these words: "Since Akabar loves you much, you need not doubt his sincerity and motives. So please go there and enhance the glory of the Faith preached by Maāvira Swāmin." "So saying, she disappeared even before the Sūri could grasp the situation. All the same, he was highly encouraged by the incident, and, extending his journey, he came to Ahmedābād via Sojitrā, Mātar, Bāreja and other places.

At Ahmedabad he was awarded a warm welcome. Poor Shihāb Khān dared not come face to face with the holy person-

age. All the same, he had no other alternative but to obey the Emperor's orders. So he invited the Sūriji to his court and entreated him to accept his gifts comprising diamonds, gold, gems, and the like. The Sūriji, on his part, displayed his usual indifferent attitude and expounded the peculiar manners and thoughts of Jaina Sādhus who always tried to avoid gold, as well as, woman. And this was not lost upon the Governor, who humbly begged his pardon for the wrongs done to him in the past.

Thereafter he wrote a long letter to the Emperor applauding the preacher's excellent character and virtues.

From Ahmedabad, he came to Pāṭana. From there thirty-five Sādhus led by Upādhyāya Vimalaharsa departed earlier, so that they arrived at Fatehpur Sikri whilst the preceptor reached Sāngānera. Their apparant mission was to get acquainted with the King's real attitude towards the Sūri. Therefore, they approached Thānsingh and Mānu Kalyāṇa and sought immediate audience with the Emperor. Then they saw Abul Fazal Khān from whom they could learn Akabar's real motive.

When they went to Akabar, the latter showed great love for the former as disciples of Śrī Hīravijaya Sūri. He got up from his throne and came out to receive them. When the Upādhyāya conferred "Dharmalabha" upon him, he at once enquired about the Ācārya's advent, and learnt that the Sūriji had already commenced his journey and that he would reach there within a short period of time.

When the Sūriji reached Abhirāmābād, six miles away from Fatehpur Sikri Thānsingh and Mānu Kalyāṇa arranged for a royal reception of the preceptor, and on the twelfth day of the dark-half of the month of Jyēṣṭha in V S 1639, the Sūriji's entry into Fatehpur was highly celebrated.

And just the next day, Ācārya Śrī Hīravijaya Sūri had the

first interview with Emperor Akabar. At the time he kept thirteen learned and shrewd sādhus with him. The Emperor and his circle got up to honour them. After the formal queries about health and welfare were over, he requested the Sūriji to go with him in an inner chamber of his drawing-room for further religious discussions. But at the sight of a the carpet spread on the ground, Śrī Hīravijaya Suri at once stopped, and at the Emperor's enquiring, he returned. "We are not allowed to tread upon the carpet."

Wondering at this Akabar informed him that it was quite clean and asked what harm was there in walking over it, when life-less. The preceptor explained that it was incumbant on them, the Sādhus, to observe the ground before stepping, as well as, sitting.

Naturally the King smiled at this and asking himself what possibility was there of the presence of life in such a clean thing, as he lifted up corner of the carpet a swarm of ants was seen. Wonderstruck at this, the Emperor was nicely impressed at the very first meeting

Then when they were seated on suitable seats, at the conclusion of general instructions Śrī Hīravijaya Sūri explained to him the real nature of the divinity, a preceptor, and piety. Akabar learnt from the discourse that the Ācārya was a talented and learned personage. Then he bade to be brought a collection of books* that he possessed and besought the preceptor to accept the same. The Sūriji replied, "We keep only such books with us as can be borne by our own self. We can get the books wher

*Before the arrival of Śrī Hīravijaya Sūri, Padmasundaragani of Nāgapuriya Tapāgaccha had interviewed the Emperor and having defeated a dissident in the court had dedicated his books to the king. The same collection of books is being handed over to the teacher.

ever we go. Further, personal accumulation of books gives rise to mineness. So, we would not accept them”

The Emperor grew more humble to the indifferent nature of the Sāri, but in the end, he presented all of them to him with persistence. The Sāri accepted them and said, “It is not desirable to take all the books with us during our wandering. So it will be better to erect a museum of such books” His heart thrilling with rapture, Akabar immediately gave effect to this pious desire.

After some time the Suri came to Āgrā and stayed there during the Cāturmāsa. As the Paryūṣana holidays drew near, the Jains of Āgrā thought that, when the Emperor himself highly honoured the preceptor, it would not be out of place to propose to the king the observance of “amāri” or non-violence during the Paryūṣaṇa week. And after mutual consultations they approached Emperor Akabar who immediately complied with their request and issued an order for-bidding for eight full days injury to living beings in Āgrā

The Cāturmāsa being over, the Sāri undertook a pilgrimage to Śauripuri, and thence having returned to Āgrā, he again arrived at Fateh Pur Sikri. During this stay he could get more acquainted with the Emperor. He had made friends with Abul Fazal who was a favourite of the king. And both being men of learning, they were most pleased to converse with each other.

Once, while, at the residence of Abul Fazal, they were busy talking about knowledge, the Emperor made his appearance all of a sudden. Abul Fazal praised the preceptor’s wonderful knowledge, and the King, being highly pleased, said.” You are

obliging us by spending your precious time with us. I shall feel more obliged to you, if you bless me with the entrustment of some suitable task." The Sūriji, who considered Abhayadāna-or ridding of all fears-as a great merit, desired all the birds to be freed from cages. And we need not mention that Akaber instantly fulfilled his desire by effecting release of all beasts and birds

In the course of religious discussions that were continued at the occasion, the Sūri took several opportunities to explain to them the importance and significance of "abhayadāna" In the end, he advised the Emperor to have non-injury observed in his vast empire during the Paryūṣaṇa week. The kind King responded to this and he issued an ordinance of "amarī" throughout the empire for complete twelve days (i. e. from the 10th of the dark half of Srāvana to the 6th of the bright half of Bhādrapada) Five copies of this declaration were sent to (1) Gujarāt and Saurāshtra, (2) Delhi, Fatehpur and the round-about area, (3) Ajmer, Nāgpur etc, (4) Malva and the Deccan, and (5) Lāhor and Multān, while one copy was handed over to Śrī Hiravijaya Sūri.

During this stay at Fateh Pur Sikri he had several meetings with the Emperor, when, though discourses on variety of subjects he propounded the real nature of Truth. Extremely pleased, Akabar convened a mammoth meeting where he adorned the the Sūri with the title of "Jagadguru" or the Preceptor of the World At the occasion he offered abhayadāna too to several persons.

Once, out of desire to test the guru's power of learning, Birbal put a question to him with the King's permission, which led to the following conversation.

Birbal--O great preceptor ! can Saṅkara be considered as possessing attributes ?

Hiravijaya Sūri--Yes, Saṅkara does possess attributes.

Bir--I, on my part, believe that Śaṅkara does not possess any attribute.

Hir--No, it is never possible. Do you consider Śaṅkara as god ?

Bir--Of course

Hir--Will you then tell me whether god is possessed of knowlege or not ?

Bir--God is indeed jñānin !

Hir--And what do you mean by the term “ jñānin ” ?

Bir--“ Jñānin ” means ‘ possessed of knowledge ’

Hir--Well, then, is knowledge a quality ?

Bir--Why not ? Sir, it is a quality

Hir--When you consider knowlodge as an attribute, this conduces you to the logical conclusion that God is possessed of attributes !

Bir--O revered yreceptor ! I am indeed covinced now that god-Śaṅkara is Saguṇa.

During one more interview out of tenderness that arose in Akabar's heart from the undisturbed nectas of the Sūrés teachings, he requested the Sūri with story persistence to demand something of him. At this the preceptor asked him to cancel the Jajiyā tax as well as the individual tax imposed upon the visitation of holy plrces. Naturally the Emperor complied with both these damands.

In this way Śrī Hiravijaya Sūri secured here an unexpected success. But he received several letters from Śrī Vijayasena Sūri entreating him to return to Gujarāt. He too did not consider it becoming to stay long at one place. So, when, at an opportune moment, he expressed to the Emperor his desire of leaving the

place, the latter insisted upon his staying longer. The Sūriji then acquainted him with the real state of things and promised to send to him Śrī Vijayasena Sūri. At the King's beseechment to keep there some well-read disciple till Śrī Vijayasena Sūri's arrival, the Sūri asked Śriji Śānticandra to remain there.

Śrī Śānticandra also was not an ordinary man. Well-versed in various lores, he could produce a desired influence over anybody. He was able to attend to no less than 108 things at a time. Even before his acquaintance with Emperor Akabar, his erudition had astonished many a ruler. He enraptured the Emperor to such an extent as to be able to make him issue orders against life-destroying in every corner of the empire during the month of the king's birth, and on such other days as Sunday, the day on which the sun passes from Sagittarius into Capricornus, and the like. He also composed a fresh poetic piece named Kṛpārasakośa, which described the noble and kind deeds of Emperor Akabar in 128 verses.

Now, as Śrī Hiravijaya Sūri set out, the great King Pratāpa, the Sun among the Hindus, wrote a letter to him entreating him to visit Mēvād and propound Dharma. This letter,* written in old Mēvāḍi on Thursday, the 5th of the bright-half of Āśvin in V. S. 1635, is a land-mark in the History of the Jaina Religion.

After Śrī Śānticandra's departure Śrī Jagadcandra and Śrī Siddhicandra took his place and continued to make the Emperor's religious stand strong and firm. When occasionally Śrī Vijayasena Sūri was praised by them, Akabar was reminded of the promise made by Śrī Hiravijaya Sūri. So, he wrote to the Sūriji requesting him to send Śrī Vijayasena Sūri to him as promised, and in response to the same, Vijayasena Sūri set out on the 3rd day of the bright half of the month of Mārgaśīrsa in 1639 V. S. Wandering through many villages and towns, he, at last, arrived at Lahore on the 12th. of the bright half of Jyēṣṭha.

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Within a very short time, Śrī Vijayasēna Sūri impressed nicely upon the king. The anti-Jaina elements, however, could not tolerate all this, and they were busy contriving tricks to subvert the Sūri's prestige and glory.

They told the Emperor that the Jainas did not at all believe in God! As a result, was arranged a debate between the two parties, and the opponents were dimmed by the irrefutable reasonings, arguments and scriptural evidences advanced by the Sūri. Pleased at this, the Emperor bestowed upon him the title of 'Sūri savāi'.

The cause of non-violence was exalted also by Vijayasēna Sūri, who succeeded in getting prohibited injury to the cow, the ox, the buffalo, and such other mute animals, as also acceptance of the wealth of a barren woman.

Śrī Hīravijaya Sūri, on the other hand, impressed much on the Emperor's Governors like Mahārāo Suratrāṇa, Sultān Habibullāh, Āzam Khān, Kāsim Khān, Sultān Murād, some of whom went even to the extent of frank discussions with the holy one on several subjects related to Dharma. The Sūriji, in his turn, used to explain to them distinctly the real state of things and then made them perform several religious tasks ensuing from kind attitude towards all sorts of creatures and such other virtues.

The preceptor was, at the same time, not at all careless about the monks that constituted the chief limb of the Faith. Quite conscious of the responsibilities that he had to shoulder as the leader of the sect, he established with great efforts, the validity of idol-worship, so that the followers of Loṅkā cast off their false doctrine and returned to the fold of idol-worshippers. The Sage Méghaji of Loṅkā sect along with thirty monks, accepted the religious tenets of the Tapāgaccha in V. S. 1628 which occasion was highly celebrated in Ahmedabad. This Meghaji Rāi was hence called Udyotavijaya.

Many others, of noble families, took initiation under Śrī Hīravijaya Sūri, among whom was Jaisāshāh, a Nāgorī member of the Emperor's court. Such things added luster to the Sūri's fame.

Not less than 160 disciples were initiated at the Sūri's own glorious hands. Similarly he had bestowed the title of a Paṇḍita upon 160 persons, and that of an Upādhyāya upon seven ascetics. He led about 2000 male mendicants and 3000 female mendicants Vijayasena Sūri, Śāntīcandra Upādhyāya, Bhānucandra Upādhyāya, Kalyāna-vijaya Vācaka, Siddhicandra and Somavijaya were the chief of his disciples.

The Śrāvaka devotees of the Sūri too were affluent persons having nice prestige in the State. They were ready to spend lacs of rupees, without the slightest hesitation, at the instance of their venerable preceptor. From his instructions, temples were erected at several places. He got Jina-images installed at such places as Shirohi Saurīpur, Āgra, Khambhāt, Pāṭana, Ūnā, Delvada, Siddhācala and Ahmedābād, and repairs of other Jaina temples also were effected. Over and above this, he directed his activities to the direction of renewing the temples pulled down by the Mohammedans.

Wandering through a number of small and big towns he came to Pāṭana, whence was started a caravan for the pilgrimage of the holy Siddhācala. Hailed at various places on the way, when this caravan entered Pālītānā, people streaming forth from every direction collected there in a mammoth gathering of two hundred thousand, and no less than one thousand ascetics had joined the same.

After this pilgrimage, the preceptor went to Dīva, and passed the cāturmāsa of V. S. 1651 at Ūnā. Here his health having given way, he was not allowed to continue his wanderings any further. As is usual with such personages, despite his devotees,

persistence, he declined to take any medicine. Vijayaséna Sāri was then at Lahore. Dhanavijaya set out for Lahore, but the distance was very vast.

Here, during the Paryūsaṇa holidays the holy sage expounded the Kalpa Sūtra. This also told upon his health, and at last he left this mortal world for a higher one on the eleventh day of the bright-half of Bhādrapada in V. S. 1652, while, of course, in meditation.

Śrī Hīravijayasūri's funeral rites were performed and nicely celebrated by the Sangha of Dīva and Ūnā. According to Rsabhadāsa, the night following, persons sleeping in neighbouring farms perceived many a performance on the spot where his pyre was burnt. Further—more mangoes were seen on the mango-trees in the field (Where his dead body was committed to fire). It was really a curious thing, for, how can one ever behold mangoes in Bhādrapada? These mangoes were sent to the leading Śrāvakas of different cities and to Abul Fazal, as well as, the Emperor.

Despite the Sāri's activities embracing various spheres and despite great responsibilities that he had to wield as the leader of the Qaccha his firmness and steadiness in righteousness remained all unshattered. It will not be out of place here to relate some illustrations to that effect from the Sāri's life-story.

Having come once to the Kālupur Uyāśraya in Ahmedabad, the preceptor, at the time of instructing the Śrāvakas, asked their permission for taking his seat on the new stage prepared for him. Astonished at this curious behaviour they answered: "Revered Sir, there is no need of asking as about it. For, the stage is specially erected for you" To this, the Guru's reply was "Oh ! then, it is not suitable for me, since we are not allowed

to utilize those things that are specially prepared for us " with these words he seated himself on a wooden plank lying there.

x x x x x x

One day a house-holder offered hauchpauch to the Sādhus in their alms, which was eaten solely by the preceptor. And the others had not finished, when the man came running and cried out in a low voice : ' I have committed a great sin today. The hauchpauch that I have offered to you is extremely saline. Excuse me, sir, I beg your pardon'. The Sūri had not uttered a single word about the taste of the food !-This is a glowing illustration of his full control over the most mischievous sense-organ, the tongue.

x x x x x x

While at Ūnā he was suffering from a boil on his waist. knowing that any disease was nothing but the result of some sin done in the days gone, he quietly endured the pain. One day a devout Śrāvaka came to serve the Sūri. Unfortunately his finger-ring came in contact with the boil which increased the pain. The preceptor, however, was quite indifferent to this. The next morning Śrī Somavijaya came to know of the condition when he observed that the clothes of the Guru were stained with blood. when he expressed his sorrow and concern to the man at fault, the holy sage quietly said "Of what worth is this pain of mine to the great anguish suffered by our predecessors ?"

x x x x x x

His devotion to his preceptor was also praiseworthy. The command of the Guru was all in all to him. Once he received a letter from Śrī Vijaya Dānasūri, in which he was asked to go to him as soon as possible. He immediately started. He had to break his three-day-fast just after one hour. Still he replied to the Śrāvakas' request that he should not linger even for a moment, as the preceptor had bade him go to him immediately. When at

his arrival the preceptor asked him why he had come so soon, he expressed his inability for staying any longer when the guru had commanded him to start soon And when Śrī Vijaya Dāna Sūri came to know that the devout disciple had set out even before breaking his fast, his joy knew no bounds.

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Moreover, his love for virtues deserves special mention. Lacs of Śrāvakas were at his command; more than two thousand mendicants were under him, he could instruct great kings, and was much honoured even by Emperor Akabar. In spite of all this, he would never fail to praise and bring to light and distinct merit possessed by others.

There was one Amaravijayaḥ amongst his disciples, who being an austere devotee, was very careful about purity of diet. Even at the end of a fast of three or more days, he would continue the fast in the absence of completely pure food. Naturally the preceptor was highly pleased at this virtue. And once, at the time of meals, he addressed Śrī Amaravijaya in a voice quite audible to the others : "Good sir ! please feed me today by your own sweet hands !"

Besides his excellent character, preaching aptitude and marvellous power of preserving the Dharma, he was full of selflessness. His necessities of life were very very few, The variety of austerities that he undertook made him a great devotee of the Faith.

As regards his literary activities, he is the author of Śānti-nātha Rāsa, Dvādaśa-Jina-Vicāra, Mrgāvatī-Cāta, Jambūdvīpa Prajñapti Tikā, Antariksa Pārśvanātha Stava and some other works. But unfortunately we cannot get all of these compositions at present. All the same, the tasks performed by him go to tell much about his learning.

Hiravijayasūri was a man of great influential personality.

The whole of the seventeenth century is marked by his own self and his disciples. Even during his life-time poems, both in Sanskrit and in Gujarati, were composed with himself as the central figure. Indeed did Śrī Hīravijayasūri put the morality and worth of the faith on a very high level, and adorned the mansion of religion with the spire of glory. *

39. Śrī Vijayasena Sūri.

Birth V. S. 1604 : Initiation V. S. 1613 :

Laṇḍita V. S. 1626 : Ācārya V. S. 1628 :

Demise V. S. 1671 Total Life-time 67 yrs.

Said to be the thirty-fifth descendant of King Devad, Śrī Vijayasenasūri was born at Nāḍlāi in Mārvād on the full-moon-day of the month of Falguna in V. S. 1604. His father's name was Karmāshāh and his mother's Kōḍimade, his own original name being Jesingh. He was initiated, along with his mother, at Surat by Śrī Vijaya Dāna Sūri, who immediately after-ward handed him over to Śrī Hīravijaya Sūri as a disciple of the latter.

(1) Sūrisūara ne samrāt, (2) Hīravijayasūri Rāsa, (3) Lābhodaya Rāsa, (4) Karmacandra Copāi, (5) Kṛpārāsa Kośa, (6) Khambhātani tīrthamālā, (7) Hīravijayasūri Katha Prabandha, (8) Hīrasaubhāgya Kāvya, (9) Jagadguru Kāvya, (10) Jaina Rāsamālā Part I, (11) Vijaya Praśasti Kāvya.

In due course, he grew well-versed in the Scriptures and consequently was awarded the title of a Paṇḍita at Khambhāta in V. S. 1626. When, after two years in V. S. 1628 the status of an Ācārya was bestowed upon him, the occasion was well celebrated by Mālā Sheth and Vipā Pārekḥ.

Many virtues of his able preceptor were observed in him too. In the absence of his guru, who had gone to Fatch Pur

* Vide the following books for more acquaintance with Śrī Hīravijaya Sūri's life :

Sikri and other places, he had shouldered the responsibility of guiding and protecting the Claccha. Staying in Gujerat he accomplished the uplift of the Faith.

When his preceptor asked him to go to Emperor Akabar as promised by him before, he at once set out, and visiting Pātana and other towns and paying homage to the holy Ābu he arrived at Shirohī, where the Suratrāṇa warmly welcomed him. From there again, he started and via Rāṇakpur, Varakāṇa and his native place Nādol, came to Ludhiānā. Here he came across Faizy, Abul Fazala's beloved brother, who was held in good esteem even by Emperor Akabar. At an experiment of Aṣṭāva-dhāna Faizy was struck with wonder and when he went to Lahore, he applauded Śrī Vijyasena Sūri before the Emperor.

The Sūri entered Lahore on the twelfth day of the dark half of Jyestha in V. S. 1649, when he was accorded a royal reception by the Emperor himself. He too, even as his preceptor, propitiated Akabar by his learning and at his instance the Emperor issued further edicts of kindness.

At one occasion the Sūri advised the Emperor to prohibit six things in his Empire and as a result an ordinance was issued to the effect. The six things forbidden by the declaration were: (1) Injury to the cow, (2) Injury to the ox, (3) Injury to a she-buffalo, (4) Injury to a he-buffalo, (5) Acceptance of the wealth of a barren woman, and (6) Arresting of laudators or bards.

The glory of the Sūri in the court enraged the Brahmins who decided to undo him by hook or crook, and at an opportune moment they complained to Emperor Akabar that the Jainas neither believed in God nor accepted the Sun-god as a deity and that they even dis-regarded the holy Ganges.

At Akabar's enquiry about this, the Sūri politely said: "We shall discuss the matter in the council so that all may get an

opportunity to witness it.” And when this was arranged, it needs hardly be started that the opponents were completely calmed down by Śrī Vijayasenasūri he proved himself an irresistible disputant.

Even the Emperor was wonderstruck by the distinct nature of God so vividly sketched by the Sūri. He advanced the following verse taken from the sacred treatises of the opponents themselves :

“Yam śaivāḥ samupāsate śiva iti
brahmeti vedāntino.
Bauddhā buddha iti pramāṇapaṭavaḥ
karmeti mīmāṃsakāḥ 1.
Arhannityathā jainaśāsanararatāḥ
karmeti naiyāyikāḥ
So’yaṁ vo vidadhātu vāncchitaphalam
trailokyanātho hariḥ 11.”

Which specifically states that the same God or Hari is termed differently by the followers of different religions.

He then put forth the following verse about the acceptance of the Sun as a deity :

“Adhāma dhāmadhāmedaṁ vayameva svacetasi 1.
Yasyāstavyasane prāpte tyajāmo bhojanodake 11”

Which refers to the fact that the Jainas do not take anything after the Sun sets.

Finally, as to the holy Ganges, he asked them all to consider the fact that the water of the holy river is invariably used in such sacred rites as installing of Jina images.

When the Emperor observed such marvellous talents in the preceptor, he conferred upon him the title of “Sūri-savāi.”

The Sūriji had defeated also the Digambara ācārya Bhūṣaṇa with whom a disputation was arranged at Surat.

Over and above this, he possessed wonderful originality too; and this can be illustrated by the fact that he has assigned some five hundred or seven hundred different senses to the very first verse of the Yogaśāstra.

His indifferent nature also invites our praise. Having unque devotion to his preceptor, the moment he learnt about the illness of Śrī Hīravijaya Sūri he set out for Ūnā and struggled hard to cover up the distance in order to be able to meet him for the last time. As luck would have it, however, he could not be by his revered Guru's side at the time of the latter's demise.

Caring the least for personal glory, he had dedicated his life wholly to the enhancement of the faith.

He had installed nearly four hundred thousand images at a variety of places such as Kāvī, Cāmpāner, Ahmedābād, Khambhāt and Pāṭaṇa. Furthermore, he had got repaired the ruined temples at such holy places as Tāraṅgā, Śaṅkheśvara, Siddhācala, Pañcāsara, Rāṇakpur, Ārāsaṇa and the like.

Śrī Vijayasena Sūri is known to have composed Sumitra Rāsa and Sūktāvalī.

At the age of sixty-seven years, he expired at Akabarpur near Khambhāt on the eleventh day of the dark half of the month of Jyest in V S. 1671. On the spot where the funeral rites were performed, a mounmental column was erected by Somajī Shāh of Khambhāt, for which purpose Emperor Jehāngir had generously offered ten vighās of land *

* For a detailed account of Śrī Vijayasena Sūri's life vide the Vijayaprasṛsti kāvya.

60 Śrī Vijaya Déva Sūri.

Born V. S. 1634
 Diksā V. S. 1643
 Pannyāsa Pada V. S. 1655

Sūri Pada V. S. 1656
 Paṭṭadhara V. S. 1658
 Svarga-gamana V. S. 1713.

Ācārya Śrī Déva Sūri was born on the thirteenth day of the bright-half of Pōsa māsa in V. S. 1634. at Idar. He had his Bhāgavati Diksā, along with his Mother, at Ahmedābād on the tenth day of bright half of māgha māsa in V. S. 1643 at the pious hands of Jagad-Guru Ācārya Mahārāja Śrīmān Hīra Vijaya Sūrisvaraji. Ācārya Śrī Déva Sūriji had his Pannyāsa Pada at Sikandara-pura (near Khambhāt) in 1655. He had his Upādhyāya Pada and Sūri Pada (status of an ācārya) at Khambhāta on the auspicious-fourth (4) day-of the bright-half of Vaisākha of V. S. 1656. With the intention of spending a large sum of money on this lucky day, Shāh Sri Malla Sādhu and his brother Soma, wrote Kum Kum-patrikās (invitations on an auspicious occasion) to numerous persons of various towns and villages of Mārwarā, Saurāstra, Cutch, Gujerāt, Konkana, etc and invited thousands of persons. Seven hundred sādhus and sādhis also came there. A spacious Mandapa (pavillion) was erected in front of his temple. Ācārya Mahārāja Śrīmān Vijaya Séna Sūriji gave him Sūri Pada on the fourth day of the bright-half of Vaisākha of V. S. 1656, in Siddhi yoga when all other stars were very lucky. It is said Śrī Malla Sādhu and his brother spent about fifty-thousand (50000) rupees at that time. Another wealthy man named Kikā Thakker is said to have spent eight thousand (8000) rupees on the same occasion.

In V. S. 1658, Ācārya Śrī Déva Sūriji was made the Paṭṭadhara at Pāṭaṇa.

Ācārya Śrī Déva Sūri did two pratisthā (installation of images of Jinesvaras) at Ahmedābād, four at Pāṭaṇa, and three installation ceremonies at Khambhāta. He then stayed for the

four months of the rainy season at his own native place—Idar—People of Idar did a number of festivals in his honour. On seeing the greatness of the Ācārya, King Shree Kalyāṇa Malla of Idar accompanied by some distinguished scholars came to the Upāshraya for discussion. By the mighty puṇya (merit) of the Ācārya, all of them were defeated in debate, and being ashamed, the king and the debators—all of them saying—ah ! he is a teacher of teachers'—went away. Then having done the pratiṣṭhā (installation ceremony) of the image of Tirthaṅkara Bhagavāna Mahāvīra Swāmiji at Brihat-nagara (Vadanagar), he lived at Ahmedābād.

At that time, the image of Bhagavāna Śrī Riṣabha Déva at Idar—was desecrated by Mohammedans, and so, a new pratimā was prepared and established with due ceremonies by Ācārya Mahārāja Śrī Déva Sūriji in the newly built temple on Idar hill.

In V. S. 1673 Bādashāh Salīm Shāh Jehāngīra—the son of Emperor Akabar, very respectfully invited the Sūriji to Maṇḍava-gaḍha from Khambhāta, and he was astonished on seeing the bodily form, luster, and delivery of speech of the Ācārya Mahārāja. At discussion time, Emperor Jehāngīra asked a number of questions on various religious subjects and becoming greatly pleased with the superior abilities of the Guru Mahārāja, the delighted Emperor saying at the same time that the Ācāryas on the Qādi of Jagad Guru Ācārya Mahārāja Śrīman Hira Vijaya Sūrisvaraji and of Ācārya Mahārāja Śrī Vijaya Séna Sūriji should always be such bright gems conferred upon 'the Ācārya Mahārāja, the honorific title of "Jehāngīra Mahā Gapā and ordered Indracandra and other Śrāvakas to take the Guru Mahārāja with beating of drums and playing of music by the royal music-band to the Upāshraya with great pomp.

The Governor of Bihār was so much impressed with the preaching of Ācārya Mahārāja Śrī Déva Sūriji that he had a

Pillar erected in memory of Ācārya Mahārāja Śrīmān Hira Vijaya Śrīśvarajī outside the city of Patṇā and made a gift of one hundred acre land for its maintenance. The place still exists and it is known as Dādāvādī.

It is said that Dévacanda of Khambhāt and Somachand of Gogo, had become gods in Deva-loka after death. Coming to their respective family-members they had instructed them to render service to Ācārya Mahārāja Śrī Dēva-Sūri owing to his highly exemplary virtuous character. Both the families became happy. Kamo Parmāra of Ahmedabād and Thānamala of Meratā had become very happy on receiving the vāsa-kṣēpa of the Guru Mahārāja.

***An Ordinance from Mahā Rāṇa Jagatsinhji.**

Attracted by the widely spreading fame of Ācārya Mahārāja Śrī Dēva Sūriji and the high esteem of Emperor Jahāngira for his admirable virtues, Mahārāṇā Jagatsinhji of Mévāda invited the Śrīji to Udéyapura and requested him to preach religious sermons. Ācārya Mahārāja Śrī went to Udeyapura and lived there during the Cātu-r-māsa (four months of the rainy season). Mahārāṇā Jagatsinhji was greatly pleased with the Ācārya's preaching. It

•The following is the Hindi rendering of an Ordinance issued by the Government of Mahā Rāṇā Jagatsinhji of Mévāda

उदयपुर के महाराणा जगतसिंहजी ने आचार्य विजयदेवसूरिके उपदेश से प्रतिवर्ष पोष शुदी १० को वरकाणा (गोडवाड) तीर्थपर होनेवाले मेलेमें आगन्तुक यात्रीयों पर से देश लेना रोक दिया था, और सदैव के लिये इस आज्ञाको एक सिला पर खोदवा कर मन्दिर के दरवाजे के आगे लगवा दिया था जो अमीतक मौजुद है। राणा जगतसिंह के प्रधान झाला कल्याणसिंह के निमंत्रण पर उक्त आचार्यने उदयपुर में चातुर्मास किया। चातुर्मास समाप्त होने के वक्त एक रात दलबदल महलमें

is said that the request for Cātu-r-māsa was made on behalf of the Mahārāṇā, by his prime minister Jhālā Kalyāṇasinhji. On the close of the rainy season, Ācārya Mahārāja Śrī lived for one night in Dala Bādala, Palace and the Mahārāṇā made the announcement with regard to the following four subjects.

1. No one is allowed to catch fish or any other living creature from the Picholā and Udaya Sāgara lakes of Udayapura.
2. There must be a complete stoppage of destruction of animal life on the Coronation Day of the Mahārāṇā.
3. There must be a complete stoppage of destruction of animal life during the month of the Birth of Mahārāṇā and during the Bhādrapada month (September-October) every year.
4. Jaina temples built by Kumbhā Rāṇā on Machinda-durga should be repaired.

The above-named announcement was carved on a marble-plate and applied to the main door of the temple.

विश्राम किया, तब महाराणा जगतसिंहजी नमस्कार करने को गये, और आचार्य के उपदेश से निम्नलिखित चार बातें स्वीकार करी कि—

(क) उदयपुरके पीछोला सरोवर और उदयसागरमें मच्छियों को कोई न पकड़े.

(ख) राज्याभिषेकवाले दिन जीव-हिंसा बन्द ।

(ग) जन्ममास और भाद्रपद में जीव-हिंसा बन्द ।

(घ) मचींदुर्ग पर राणा कुम्भा द्वारा बनावाये गये जैन चैत्यालयका पुनरुद्धार.

—(अयोध्याप्रसाद गोयलीय कृत-राजपुतानेके जैनवीर-पृ-३४१).

Similarly the Governors of Nizām Hyderābād and other provinces were greatly pleased with the preachings of the disciples of Ācārya Mahārāja Śrīmān Hira Vijaya Sūriji and they made gifts of land for the building of Pādukās (canopies for the foot-prints) of Ācārya Mahārāja Śrīmān Hira Vijaya Sūriśvaraji and of Ācārya Śrī Dēva Sūriji.

At Unā in Junagadha State, where Ācārya Mahārāja Śrīmān Hira Vijaya Sūriśvaraji died, there are Pādukās of the Sūriśvaraji and of chief Ācāryas of his samudāya (congregation).

Vijaya Tilaka Sūri.

A viśā poravāḍa jaina named Dēvajī and his wife Jayavanti had two sons named Rupaji and Rāmji. When Ācārya Mahārāja Śrī Vijayaśēna Sūriji went to Khambhāta for the installation ceremony of images of Tīrthankaras in the temple built by Śētha Rājīā-vājiā, all the four members of the family viz Dēvajī, his wife Jayavanti, and their two sons Rupaji and Rāmji, took Bhāgavati Dīkṣā at the pious hands of Ācārya Mahārāja Vijaya Śēna Sūriji. The two boys were named Ratna Vijaya and Rāma Vijaya respectively. Muni Rāmavijayaji was born in V. S. 1651 and he had his Dīkṣā in V. S. 1662. He was very intelligent. He learnt the Sacred Lore in a short time. He was made a Pannyāsa in V. S. 1663.

After the demise of Ācārya Mahārāja Vijaya Śēna Sūriji, there arose quarrels and petty broils in Tapā-gaccha. Paṭṭadhara Ācārya Dēva Sūriji was very liberal-minded. He showed partiality towards newly-formed Sāgara Gaccha. Other Sādhus of the samudāya (congregation) did not like the idea. To lower the reputation, of Ācārya Śrī Dēva Sūriji, some of the Sādhus headed by Upādhyāya Somavijaya Gaṇi, Upādhyāya Bhānucandra Gaṇi and others, gave ācārya pada (status of an ācārya) to Pannyāsa Rāmavijayaji, with the vāsakṣēpa (benediction) from Bhaṭṭāraka Vijaya Sūnder Sūriji of Vāḍa Gaccha, at Shirohi in

V. S. 1673. and appointed him on the Gādi of Ācārya Mahārāja Vijaya Séna Sūriji with the name of Vijaya Tilaka Sūri.

It so happened that Vijaya Tilaka Sūri died in V. S. 1676. and Vijaya Ānanda Sūri was appointed as the Pāṭṭadhara on the Gādi of Ācārya Mahārāja Śrī Vijaya Séna Sūriji in place of Vijaya Tilaka Sūri.

Vijaya Ānanda Sūri

A Porwāḍa Jaina named Shāh Śrīvanta Chauhāṇa of Rohā-gāma in Mārwar had a son named Kālā born by his wife named Śaṇagāri, on the eighth day of the bright-half of the month of Śrāvaṇa of V. S. 1642. Kālā Kumāra had Dikṣā from Śrīpuja Varasingaji of Loṅkā Gaccha.

Kālā Kumāra, then, took Bhāgavati Dikṣā, along with his father, mother, brother, and sister, at Shirohi on Mahā sud 6. of V. S. 1657 at the pious hands of Jagat Guru Ācārya Śrīmān Hira Vijaya Sūrisvaraji, and he was named Kamala Vijaya. He was taught Scriptural Knowledge by Upādhyāya Somavijaya Gaji. Ācārya Mahārāja Śrī Vijaya Séna Sūriji had given him Pannyāsa-pada. He was given Sūri-pada (staus of an ācārya) in V. S. 1676 at Shirohi by Ācārya Vijaya Tilaka Sūri and named Vijaya Ānanda Sūri. He meditated on Gautama Mantra. He had done pilgrimage to Maksiji, Antarikṣaji, Tārangāji, Abziji and other sacred places. By his preaching, Sanghvi Āmbā and his brother Mehājali took a caravan sangha to Śatrunjaya Giri via Brāhmaṇavādā, Ābu, Tārangā, Saṅkhesvara, Gogo, Qivnāra. It was through his advice that about sixty-one old temples of Shirohi, Nādulāi, Brāhmaṇa-vādā and other places were repaired. He died at Akabar-purā near Khambhāta in V. S. 1711.

Formation of New Gacchas.

By the creation of new ācāryas in the place of existing ones already appointed by the catu-r-vidha Saṅgha, a great split was

produced in Tapā Qaccha. The followers of Ācārya Déva Sūri were known as followers of the Déva Sūrā Qaccha and the followers of Ācārya Āṇanda Sūri were called followers of Āṇanda Sūra or Aṇa Sūra Qaccha. A third division was formed by the giving of Ācārya Pada to Upādhyāya Rāja Sāgara.

Ācārya Rāja Sāgara Sūri

Ācārya Rāja Sāgara was the younger brother and disciple of Upādhyāya Nēmisāgaraji.—a disciple of Labdhi Sāgaraji, a chief disciple of Mahopādhyāya Śrī Dharma Sāgaraji. He was born in V. S. 1637. He had his Dikṣā with Upādhyāya Nēma Sāgaraji. He was named Mukti Sāgara. He was made a Pannyāsa in V. S. 1665.

Nagara Sheth Śāntidās Sheth—the well known ancestor of the present Nagara Sheth Family of Ahmedabād was very wealthy and most prominent among the Jains of Gujerat at that time. He had great influence with Emperor Jehāngīra and Emperor Shāhajahāna. It is said that Emperor Shāhajahāna was very respectfully addressing him as his own maternal uncle.

Now, Nagara Sheth Śāntidās requested Ācārya Mahārāja Vijaya Séna Sūriji that his Guru Mukti Sāgaraji be made an Upādhyāya but his request was rejected under the plea that the creation of more Upādhyāyas will lower the value of Upādhyāya Pada in public estimation.

Upādhyāya Nēma Sāgaraji accompanied Ācārya Mahārāja Déva Sūriji to Māndava-gaḍha when the latter was invited there by Emperor Jehāngīra. Ācārya Mahārāja Déva Sūriji was awarded the title of 'Jehāngīra Mahā Tapā' and Upādhyāya Nēma Sāgaraji was named 'Jagajlpakā' by Emperor Jehāngīra in V. S. 1674. Upādhyāya Nēma Sāgaraji died at Māndavgaḍha in V. S. 1674.

Mukti Sāgaraji the disciple of Upādhyāya was made a Pannyāsa in V. S. 1665. Pannyāsa Mukti Sāgaraji was made an

Upādhyāya by the Vāsakṣēpa from Ācārya Mahārāja Sri Dēva Suri in V. S. 1679 and in V. S. 1686 he was made an Ācārya by Nagara Sheth Sāntidās Sheth in the temple of Tirthaṅkara Bhagavāna Mahāvīrā Swāmiji (popularly known as Nagara Sheth nā Mahāvīra) built by the Nagara Sheth Family in Ratan Pole at Ahmedābād and named Ācārya Rāja Sagara.

A fourth division was made by the Vimala Gaccha started in V. S. 1749

A fifth division was created by Kriyā Uddhāra (reformation of religious rites) done by Pannyāsa Satya-Vijayaji Qaṇi under the name of Samvēgī Gaccha.

After the demise of Ācārya Mahārāja Sri Vijayasena Sūriji, there were thus five divisions in Tapā Gaccha.

They are:—

- 1 One formed by the followers of Ācārya Māhārāja Dēva Sūriji known as Dēva Sāra Gaccha.
- 2 The second formed by the followers of Ācārya Ānanda Suriji known as Ānanda Sāra or Aṇasura Gaccha.
- 3 The third formed by Ācārya Rāja Sagara Suri known as Sāgara Gaccha in V. S. 1686.
- 4 The fourth division was made by Vimala Gaccha in V. S. 1749.
- 5 The fifth division known as Samvēgī Gaccha created by Pannyāsa Satya Vijayaji Qaṇi.

The above-named divisions are not so markedly visible now but they have done much harm to the Jaina Community. Recently also, there has been created much confusion and party spirit with petty quarrels and mutual rivalry caused by a different interpretation of a very minor tenet

their attendant petty quarrels with regard to different interpretations about a very minor text in connection with Tîthî (auspicious days of the month) promulgated by certain Ācāryas. It has done much greater harm to the Jaina community than any or all of the abovenamed Gacchas

The Jaina Saṅghas of Mālvā and Deccan did Mahotsava (festivals); also Ācārya Mahārāja Śrī Déva Suriji was respected more by Emperor Jehangir than what Ācārya Mahārāja Jagad Guru Śrīmān Hira Vijaya Suriji was by Emperor Akbar

Guru Mahārāja then went to Diva Bunder in Saurāstra and requested by one Portuguese Governor, he lived there for two rainy seasons. Then, he went to Navā Nagara (Jām Nagara) and leading a number of devout persons to the Right Path, he went to Śātrunjaya Giri for pilgrimage. He passed the four months of the rainy season at Khambhāt. Then at Sābali, Guru Mahārāja did the difficult austerity of Sūri Mantra for three months with due ceremony, and he remained there during the four months of the rainy season. He did two pratisthās (installation ceremonies) and coming to Idara he did three pratisthās (installation ceremonies). Then coming to Ārāsana and other sacred places with a large Saṅgha, he went to Posinā Nagara, and did the work of installation ceremony of images of Tirthankras in five temples repaired at great cost by the Jainas. Then, he installed the main image at Ārāsana Tirtha. The Guru Mahārāja then went to Idara at the request of king Kalyana Malla of Idara and he appointed Vijaya Simha Suri as his successor on the sixth day of the bright half of Vaiśākha V S. 1681 and Shā Sanaju spent a large sum of money during the festival.

Becoming pleased with the festivities, King Kalyāna Malla of Idara invited Ācārya Mahārāja Śrīmān Déva Sūriji to mount Raṇamalla Cocki and having done religious discussion, the king requested the Guru Mahārāja to perform the installation ceremony of the image of a Tirthankara in a temple built by himself,

The temple exists there, even at present. At the end of the rainy season, Ācārya Mahārāja Śrī Déva Sūrīji accompanied by a number of people went to Mount Ābu for a pilgrimage at the request of the Saṅgha of Mārwar, and coming to Shirohī he stayed there during the four months of the rainy season. At that time, the Saṅghas of Jāvāla-pura and other neighbouring towns came there for darśana and they spent much wealth in his honour. Some followers of Lumpaka-mata did much harm to the Jaina Saṅgha by desecrating their images at Sādadi. A few Śrāvaks of Sādadi went to the Guru Mahārāja at Shihora, for help as they were greatly harassed. Ācārya Mahārāja Śrī Déva Sūrīji immediately sent some well-versed learned Sādhus to Sādadi for discussion with the followers of Lumpaka-mata who were defeated in debate. Then, going to Udeya-pura, Ācārya Mahārāja Déva Sūrīji defeated the followers of the Lumpā-mata in the assembly of the court of Mahārājā Śrī Karṇa Simha of Mēwāda and by the proclamation read in the public places of Sādadi that the followers, of the Tapā Gaccha were trust-worthy; those of the Lumpā are not so', under the signature of the Mahārāja, the Jaina Saṅgh was much praised.

Then, Guru Mahārāja was invited to Jālore-durga by Jaya Malla-the Prime Minister of Śrī Gajasimha of Jodhapura, and he did the installation ceremony of Tīrthaṅkaras in three temples at Sūvarṇa-giri with great pomp. He stayed at Jālore for the rainy season of the year. The Guru Mahārāja was respected as much as the Jagad Guru Hēmacandrācārya Surīśvara was respected by King Kumārapāla.

With regard to austerities, Ācārya Mahārāja Śrī Déva Sūrīji resembled Dhanya Aṇagara; with regard to good fortune he was the embodiment of the new Vāsudeva; with regard to religious meditation and difficult yogic kriyā, he resembled Srīmān Bhadra-bāhu Swāmin; and with regard to abstinence from passions and from food capable of increasing passions, the Guru Mahārāja resembled Śrī Māna-déva Sūrī by avoiding to accept

food and drink-materials from the house of his devout Śrāvakas.

Having possessed excellent qualities of heart and Soul, and being endowed with great scholarship and oratory, Ācārya Mahārāja Śrī Déva Sūriji, received hearty reception wherever he went. Guru Mahārāja had done installation ceremonies of numerous images of Tīrthaṅkaras at Ujjain in Mālvā, at Bijāpura, Burhānapura in Deccan, at Bhuja Nagara in Cu'ch, at Javālapura, Maidnīpura in Mārwar and he gave Paṇḍita Pada and Upādhyāya Pada to numerous Sādhus. He had pleased numerous Hindu and Mohammedan kings by his excellent preaching, and had received Proclamations of Exemption from cruelty to Animals in their respective states.

Ācārya Mahārāja Śrī Déva Sūriji had appointed Ācārya Vijaya Sūri as his successor, but as he died in V. S. 1709 during his life-time, the Paṭṭadhara Pada was offered to Pannyāsa Satya Vijayaji. But as he declined, Ācārya Vijaya Prabha Sūri was appointed as the next Paṭṭadhara in v. s. 1710. Ācārya Mahārāj Śrī Déva Sūriji went to Svarga at Unā on Aśāḍha suda 11th, early morning with a three-days' fasting in V. S. 1713. An excellent stupa (monumental canopy) was erected by Bhaṇṇasāri Rāyachand at the place of cremation near sea-shore at Unā in Saurāstra.

61 Śrī Vijaya Simha Sūri.

Birth V. S. 1644 Upādhyāya Pada V. S. 1673.

Dikṣā V. S. 1654 Sūri Pada V. S. 1682.

Oswāla Nathamalashā and his wife Nāyakadē of Medatā had five sons named 1. Jetho 2. Jaso. 3. Keśavaji. 4. Karmaçanda 5. Kapurchand. Keśavaji had his Diksā when he was very young. He was named Kīrti Vijaya. Karma-Çanda was born on Sunday, the second day of the bright half of Pālguna in V. S. 1644. Sheth Nathamala Shā, his wife Nāyakade, Karamchand, and Kapurchand took Bhāgavatī Diksā at the pious hands of Ācārya

Mahārāja Śrīmān Vijaya Sēna Sūriji on the second day of the bright half of Māhā Māsa of V. S. 1654. Karmcanda was named Kanaka Vijaya. In V. S. 1670 he was given Pannyāsa Pada and in V. S. 1673 he was given Upādhyāya Pada by Ācārya Mahārāja Śrī Vijaya Sēna Sūriji at Pātana. He was given Sūri Pada (status of an Ācārya) at Idara on the second day of the bright half of Māhā Māsa of V. S. 1681.

In V. S. 1684 a great festival was observed and both the Ācāryas moved about together. Ācārya Vijaya Simha Sūri possessed great oratorical powers and his speech was sweet. The entire populace was attracted towards him. The Mahā-Rāṇa Jagat Simhji of Méwād had become his special devotee. We know that Mahā-Rāṇa Jagat Simhji had prohibited the collection of customs-revenue of the large congregation of people held every year at Varakāṇā by the preaching of Ācārya Mahārāja Śrī Déva Sūriji during his stay at Vindhya Nagara for the four months of the rainy season, and that he had made a proclamation regarding the prohibition of injury to lower animals in connection with four items during his stay at Udeyapura during the four months of the rainy season.

Now in V. S. 1699 Mahā Rāṇa Jagat Simhji of Méwād invited Ācārya Mahārāja Śrī Déva Sūriji to Udéyapura, kept him there during the four months of the rainy season, and at the end of the rainy season, the Mahā Rāṇa prohibited the killing of animals on the fourteenth day of the fortnight, every month. Besides this, the Mahā Rāṇa worshipped the image of Śrī Riṣabha Déva Bhagavāna in the temple at Udeyapūra. By the preaching of the Guru Mahārāja, the Mahā Rāṇa Jagat Simhji of Méwād prohibited the killing of fishes and other aquatic animals in the sea near Zinzuwādā in Saurāstra.

Upādhyāya Kīrti Vijayaji and Ācārya Vijaya Simha Sūriji were brothers, and therefore, there was great affection between

their disciples, Upādhyāya Vinaya Vijayaji and Pannyāsa Satya-Vijayaji Pannyāsa Satya Vijayaji was the chief disciple of Ācārya Vijaya Simha Sūriji.

Ācārya Mahārāja Śrī Vijaya Simha Sūriji was like the Kālī Kāla Sarvajna Ācārya Mahārāja Srīmān Hemcandracārya Sūri, very popular among non-jains. The other disciple of Ācārya Śrī Vijaya Simha Sūriji was Udaya Vijayaji, who composed 'Śrī Pāla Rāsa at Kisangadha in V. S. 1728.

Ācārya Vijaya Simha Sūriji, who was appointed as a paṭṭadhara by Ācārya Mahārāja Śrī Déva Sūriji, died at Navāpura near Rājapura at Ahmedabad on the second day of the bright half of Āsāda of V S 1709 during his preceptor's life-time. Ācārya Mahārāja Śrī Déva Sūriji was anxious about his future successor.

It is said :—One day while meditating on Sūri Mantra, Ācārya Mahārāja Śrī Déva Sūriji seriously thought about his future successor as a Paṭṭadhara. When the Guru Mahārāja was thus busy with austerity and religious meditation, a presiding god appeared before him and with a bow, he told him 'Swāmin ! The Dīksā of your future successor has not yet taken place. You are long-lived. Why should there be any anxiety for it now ? I am fit to be remembered with little austerity. At that time, I shall come and inform you'. Saying so, the god disappeared.

After some time, knowing the appropriate time of appointing his successor the Guru Mahārāja went to Gaṇḍhārapura and commenced religious meditation there. Immediately the god appeared and told him :—Śwāmin ! You should appoint Paṇḍita Śrī Vira Vijaya who is a treasure-house of good luck; who is an ocean of knowledge; who is blameless; who is the limit of virtuous qualities of good conduct; who is a benefactor of the world; who is excellent among human beings like Śrī Kṛṣṇa;

who is highly devotional like Shiva, who is destitute of desire; who is wise and gentle by birth, who is possessed of pure intention like the Teacher of the gods; and who is the most prominent among gods 'There will be greater respect and prosperity.' With these words, the god disappeared. The highly serene Guru Mahārāja becoming firm in the foretelling of the god by some auspicious omens narrated by people, invited at the request of the Saṅgha of Ahmedabad headed by Shah Ratanchand, hundreds of devotees from the Saṅghas of Khambhāt, Pāṭana, Ahmedabad, Surat and other places to Gandhāra Bunder and on the auspicious day of the bright half of the month of Vaiśākḥ of V. S. 1710, at a very lucky moment, amid the beating of drums and playing of various musical instruments, Ācārya Mahārāja Śrīmān Déva Sūri appointed him Paṭṭadhara in the presence of thousands of persons assembled there in the big pavilion erected for the purpose in front of the temple of Tirthaṅkara Bhagavāna Śrī Mahāvira Swāmiji.

At that time, Śrī Vardhamāna son of Sādhu Śrī Akhai-along with his own mother named Sahiba-devī spent a large sum of money in distributing a silver dish and clothes to every person who was there. Pannyāsa Vīra Vijaya was named Śrī Vijaya Prabha Sūri. He did many pilgrimages to Śrī Śatrunjaya Tīrtha with great pomp in company with big caravans.

Ācārya Śrī Vijaya Simha Sūri died on the second day of the bright-half of the month of Āśāḍha Māsa at Navapurā in the suburb of Ahmedābād in V. S. 1708.

62 Śrī Vijaya Prabha Sūri

Birth V. S. 1677

Pannyāsa Pada V. S. 1701

Dīksā V. S. 1686

Sūri Pada V. S. 1710.

Svargā gamana V. S. 1749,

He was born on the eleventh day of the bright half of

Māgh māsa in V. S. 1677 at Manoharapura in Cutch. His father's name was Śiva-gaṇa of Gosāgotra. His mother was Bhānumati. He had his Dīksā in V. S. 1686. He was named Vira Vījayaji and had his Panniyāsa Pada in V. S. 1701. Ācārya Mahārāja Śrīmān Déva Sūriji had given him Sūri pada at Gandhāra Bunder in V. S. 1710, and he was made a Bhaṭṭāraka at Unā in Saurāstra in V. S. 1713. He was named Ācārya Vijaya Prabha Sūri. The travelling of Sādhus in Shirohi district was stopped for two years, but the news of the freedom of such vihāra (moving about), were received on the day of his Bhaṭṭāraka Pada.

We have seen that Ācārya Prabha Sūri received Sūri Pada at Gandhāra Bunder in V. S. 1710 at the hands of Ācārya Mahārāja Śrīmān Déva Sūriji, and that he was made his future successor.

So after his Sūri Pada, Ācārya Prabha Sūri accompanied Ācārya Mahārāja Śrī Déva Sūriji, to Surat and having stayed there during the four months of the rainy season, both of them went to Rāja Nagara (Ahmedābād) and lived there for the rainy season. Shā Sura Ratan Surasā Dhanji celebrated the Vandana Mahotsava of Ācārya Vijaya Prabha Sūri and spent a large sum of money. The newly created Ācārya was seated on a high platform and Ācārya Mahārāja Śrī Déva Sūriji and the entire Saṅgha of Ahmedābād did respectful salutation to him.

In company with Ācārya Mahārāja Śrī Déva Sūriji, he went to Saurāstra in V. S. 1713 and lived there for ten years rendering much service to the Guru Mahārāja. In V. S. 1715, V. S. 1717, and in V. S. 1720 there was famine in Saurāstra and Gujerat, and Ācārya Mahārāja did much to relieve the miseries of the suffering humanity during those critical days.

Ācārya Prabha Sūri, then, came to Gujerat in V. S. 1722 and lived there for three rainy seasons. In V. S. 1726 he went

to Udéyapura. He did installation ceremony of images of Tirth-añkaras in a new temple built by Jivā Jāvariā at great cost. Having lived for two rainy seasons there, Ācārya Mahārāja went to Mārwar. At Nāgor Nagara, the Ācārya Mahārāja appointed Śrī Vijaya Ratna Sūri as his successor in V. S. 1732, and having enlightened numerous individuals in the Right Path, Ācārya Mahārāja Śrī Vijaya Prabha Sūri lived at Pātana in V. S. 1739 for the four months of the rainy season, at the request of the Saṅgha of Gujerat.

Ācārya Mahārāja Vijaya Prabha, Sūri died at Unā in V. S. 1749.

Śrī Vijaya Ratna Sūri

Birth V. S. 1711

Sūri Pada V. S. 1732

Dikṣā V. S. 1717

Bhaṭṭāraka V. S. 1750

Pannyāsa Pada V. S. 1726.

Shā Hīrāshā of Pālanpur otherwise known as Jain Kāntipura, and his wife Hīrādēvi had three sons named 1. Nānjī 2. Vīraji and 3. Jetho.

Jétho was born in V. S. 1711. When Saṅghvi Hīrāshā died in V. S. 1716, Hīrā-dēvi took her three sons to a pilgrimage to Śatrunjaya-giri and Qirnār.

In V. S. 1717. Hīrādēvi along with her three sons, took Bhāgavati Dīkṣā from Ācārya Mahārāja Vijaya Prabha Sūri who was at Qirnāra. The boys were named. Jnāna-vijaya 2. Vimala-vijaya and 3. Jita-vijaya respectively.

Jita-vijaya was very intelligent. He was committing to memory 360 verses in one day. He was given Pannyāsa Pada in V. S. 1726. He was given Sūri Pada (status of an Ācārya) at Nāgor on Sunday the sixth day of the dark half of the month of Māhā of V. S. 1732 and he was named Vijaya Ratna Sūri.

and appointed as his Paṭṭadhara In V S. 1750 Ācārya Vijaya Ratna Sūri was made a Bhaṭṭāraka

Ācārya Vijaya Ratna Sūri defeated his adversary in a discussion in the court of Rāo Khumāṇa Simha, of Vāgaḍa in Cutch. Rāo Khumāṇa Simha was greatly pleased by the cleverness in successfully carrying on discussions on the part of Ācārya Vijaya Ratna Sūri and by the Śūri's. Aṣṭhavadhāna (natural gift of attending to eight different events happening simultaneously). The queen of Rao Khumāṇa Simhji joyfully respected the Ācārya Mahārāja by preparing an auspicious svastika卐 of precious pearls

It so happened that a Sannyāsin at Ahmedābād had eloped with a boy. The governor of Ahmedabad-Subā Ājama Shāh prohibited the entry of any Sannyāsin or Fakir into Ahmedabad and he did not allow any such mendicant to live there. Ācārya Vijaya Ratna Sūri prevailed upon the Sūba to revoke the order. He then gave Upādhyāya Pada to his own brother Vimala Vijayaji.

In V S. 1764 Māhā Sud 6 the Mahārānā Amarasihi was greatly pleased by the preaching of Ācārya Vijaya Ratna Sūri. A vādī (debator) from Kāsī was defeated in discussion. Mahārānā put a stop to killing of animals at some places and passed orders for the remission of some taxes and irregularities.

In V S. 1770 Ācārya Sūri Vijaya Ratna Sūri lived at Jodhapura during the rainy season. King Ajitasimha of Jodhapur was much pleased by his excellent preaching.

At Mēdatā city Rānā Sangrāma Simhji was greatly pleased by the preaching of the Ācārya Mahārāja. A Jaina Upāshraya was confiscated and converted into a Masjid. It was re-gained by the efforts of the Guru Mahārāja and transformed into an Upāshraya

On the light day of the bright half of Bhādrapada V. S. 1773 Ācārya Vijaya Kṣamā Sūri was appointed as his Paṭṭadhara

and on the Second day of the dark half of Bhādrapada V. S. 1773 Ācārya Sri Vijaya Ratna Sūri died at Udepadura. The Saṅgha of Udeyapura had a State (monumental canopy) built on the place of his cremation.

Upādhyāya Kirtī Vijaya Gaṇi.

Upādhyāya Kirtivijayaji was a prominent person of the age in which he lived—He had his Dīkṣā at the blessed hands of Jagad Guru Ācārya Mahārja Srī Hira Vijaya Sūri at Ahmedābād in V. S. 1631. At that time eighteen persons had taken Dīkṣā along with him. Soma Vijaya and Kirtivijaya were brothers. Both took dīkṣā on the same day. A third person named Dhana Vijaya was one of the party. He had composed a Commentary on Srī Adhyātma Kalpa-druma written by Srī Muni Sundar Sūri,

From his young age, Upādhyāya Kirtivijayaji was a well-versed eminent man. He was very clever in Grammar. He was un-assailable in the the Science of Scientific Reasoning. He was always willing to do benevolent actions. He was an ocean of indifference to worldly objects. He was the author of a learned work named Vicāra Ratnākara which is a proof of his vast knowledge.

He was the Guru (preceptor) of Pandit Vinaya Vijayaji Gaṇi.

Pannyāsa Śrī Satya Vijaya Gaṇi.

He was born at Gāḍalu-grāma in Mālwa in V. S. 1680; father's name was Viracandra and his mother's name was Virama-devī. His other name was Śivarāja. Śiva-rāja had Dīkṣā in V. S. 1694 when he was Fourteen years old. He was given Pannyāsa Pada in V. S. 1759 at Sojat in Mārwar.

Pannyāsa Satya Vijaya Gaṇi was a disciple of Ācārya Vijaya Siṃha Sūri. He was highly self-restrained and intent on pure religious rites. He was distressed to see much slackness towards religious observances among Sādhus, and so, he requested permission from his Guru Mahārāja, Ācārya Vijaya Siṃha Sūri, to

do the work of Reforming the Church. He was very anxious to develop sincere renouncement and eagerness for difficult austerities, and to remove petty quarrels and disagreements caused by the new Qacchas. Knowing Pannyāsa Satya Vijayaji to be the fit person, Ācārya Mahārāja Vijaya Simha Sūriji permitted him to do the work of re-juvenating Kriyās (religious rites). Pannāyāsa Satya Vijayji was very resolute, painstaking, and very strict in carefully performing religious rites in accordance with the instructions prescribed by the Omniscients.

Pannyāsa Satya Vijayaji commenced the work in right earnest. About seventeen Sādhus joined him in the work of reformation. He travelled over various countries preaching the True Doctrine. For a number of years, Pannyāsa Satya Vijayji Gaṇi did excellent work. The influence of the highly satisfactory work done by Pannyāsa Satya Vijayji Gaṇi is felt even to day. His followers were styled Samvégi. He had adopted an apparel of light yellow colour for his ascetics to distinguish them from the white-clad Sādhus.

It is said—Having worked for a number of years in the Reformation of the Jaina Church, Pannyāsa Satya Vijayaji Gaṇi lived for several years with the great yogin Śrī Ānanda Qananaji in Vana-vāsa (forest life). He did difficult penances and severe austerities. When he became debilitated with old age, he went to Aṇahilla-pura Pāṭana.

Pannyāsa Satya Vijayaji Gaṇi died at Pāṭana in V. S. 1756 when he was eighty-two (82) years old.

Pannyāsa Satya Vijayaji Gaṇi did all this work of reformation during the life-time of his Guru (preceptor) Ācārya Vijaya Simha Sūriji. Besides the fact that Pandit Satya Vijayaji was a disciple of Ācārya Mahārāj Śrī Vijaya Simha Sūriji, and that he was given Pannyāsa Pada in V. S. 1729, by Ācārya Mahārāja

Śrī Vijaya Prabha Sūri, twenty years after the death of his Guru (in 1709), shows conclusively that Pannyāsa Satya Vijayaji Qaṇi must have kept up very good relations with Acārya Maharaja Śrī Vijaya Prabha Sūriji and the Samudāya (Congregation of Sādhus).

Upādhyāya Vinaya Vijayaji.

Upādhyāya Vinaya Vijayaji was the disciple of Upādhyāya Kīrti Vijayaji whom he praises at numerous places in the works and poems written by him. He was very tranquil by nature and he was perfectly indifferent to worldly objects

Upādhyāya Śrī Vinaya Vijayaji has written a number of books.

They are

Sanskrit

1. Commentary named Subodhikā Tika on Śrī Kalpa Sūtra (श्री कल्पसूत्र-सुबोधिकाटीका) (V. S. 1666).
2. Loka Prakāśa (Dravya Loka-Kṣétra Loka-Kāla loka and Bhāva loka) (लोक प्रकाश-द्रव्यलोक-क्षेत्रलोक-काललोक-भावलोक) (V S. 1708).
3. Haima-laghu-prakriyā (हैमलघुप्रक्रिया) (V. S. 1710)
4. Naya-karṇikā (नयकार्णिका) V S 1701
5. Indu-dūta (इंदुदूत)
5. Śānta-Sudhārasa (शान्तसुधारस) V. S. 1723
6. Saṭ-trimśat Jalpa saṅgrah (षट्त्रिंशत्तल्लपसंग्रह)
7. Ārhan Namaskāra Stotra (अर्हन्मस्कारस्तोत्र)
8. Jinasahasra Nāma Stotra (जिनसहस्रनामस्तोत्र)

Gujarati

9. Sūrya-pura Caitya Paripātī (सूर्यपुरचैत्यपरिपाटी) (V. S. 1619)
10. Ānanda Lékha (आनंदलोक) V. S. 1697.
11. Vijaya Déva Sūri Lékha (विजयदेवसूरिलेख) V S. 1705
12. Upamiti Bhava Prapancā Stavāna (उपमिति भव प्रपंचा स्तवन) V. S. 1776.

13. Pattāvali Sajjhāya (पट्टावलीसज्झाय) V. S. 1712
14. Pānca Samavāya (Kāraṇa) Stavāna (पांचसमवाय (कारण) स्तवन) V. S. 1732
15. Coviśi Stavāna (चोवीशी स्तवन) चोवीशी वीशीसंग्रह—ममदावाद
16. Viśi Stavāna (वीशीस्तवन) V, S 1725.
17. Puṇya-prakāśa (Ārādhaṇa Stavāna) (पुण्यप्रकाश-आराधना स्तवन) V S. 1729
18. Vinaya Vilāsa (विनयविलास) V S. 1730
19. Bhagavati sūtra ni Sajjhaya (भगवतीसूत्रनी सज्झाय) V. S 1720
20. Āmbela ni Sajjhāya अंबेलनी सज्झाय)
21. Śrī Ādijina Vinati (श्री आदिजिन विनति)
22. Śaḍ Āvaśyaka (Pratikramana) Stavāna षड्आवश्यक (प्रतिक्रमण स्तवन)
23. Cāityavandaṇa Śrī Simandhara Vitaraga श्री सीमंधर वीतराग स्तवन.
24. Śrī Śrīpāla Rājā no Rāsa (श्री श्रीपालराजानो रास) V. S. 1738.

Upādhyāya Vinaya Vijayaḥ died at Rāndér near Surat in V. S 1731. When Upādhyāya Vinaya Vijayaḥ died his last work 'Śrī Śrī Pālā Rājā no Rāsa' was un-finished. Out of the 1250 Gāthās (verses) of the work, 748 verses had been written by Upādhyāya Vinaya Vijayaḥ himself, and the remaining 502 verses were written by Upādhyāya Śrī Yaśovijayaḥ—The work came to be written under the conjoint authorship of the two Upādhyayas. It seems Upādhyāya Vinaya Vijayaḥ must have, on his death-bed, requested Upādhyāya Śrī Yaśo-vijayaḥ to finish up the work.

Mahā Yogi Śrī Ānandaghaṇaḥ.

Śrī Ānandaghaṇaḥ was a great Jaina Yogin of the Eighteenth century. He was an eminent philosopher. He has written one hundred and eight (108) Padas (hymns) on various qualities of the Soul and twenty-four eulogies in praise of the twenty-four Tīrthaṅkaras of the Jains. He had taken Bhāgavati Dīksā from some Sādhu of Tapā Gaccha—His name was Labhānandaji (लभानन्दजी).

नन्दजी). He was perfectly dispassionate and he always busy in acquiring knowledge about the Supreme Soul. He was naturally calm and perfectly free from desires. He was always desirous of accepting Truth with an impartial eye. He had read many sacred Works of Svetambr and Digambar authors. He was doing the daily religious rites strictly in accordance with the code of Rules of Tapâ Gaccha. Remaining entirely free from petty broils and party-spirit of various Gacchas, Śrīmad Ānandaghanji was always endeavouring after purity of the Soul. During his ascetic life Śrīmad had contact with sādhus of many Gacchas. He had studied the Jaina Āgamas and he was clever in the Science of Reasoning and in Rhetoric. He avoided captious argumentation, fruitless discussion, irrelevant talks, and unnecessary association with house-holders.

Śrīmad Ānandaghanaji was living in the eighteenth century. The following are the names of his contemporaries viz 1. Ācārya Mahārāja Śrī Vijaya Déva Sūri 2. Ācāryā Mahārāja Śrī Vijaya Prabha Sūri 3. Ācārya Śrī Vijaya Ratna Sūri, Upādhyāya Vinaya Vijayaji, Sakalacandaji Upādhyāya, Upādhyāya Śrī Yasovijayaji, Pannyāsa Śrī Satya Vijayaji, Upādhyāya Śrī Māna Vijayaji, Śrī Jnāna Vimala Sūri, and Śrī Lāvanya-vijaya Gaṇi. Kavi Prémānanda was also his contemporary.

Śrīmad Ānandaghanaji was not willing to follow the advice of of Śrāvaka house-holders and thus make his ascetic life blame-worthy. Immediately after doing his routine daily Pratikramana and others religious rites, he would invariably make himself busy with reading, thinking, repetition, solution of doubts etc. It was his personal experience that a Sādhu should always remain in the samudāya (congregation) and make himself familiar with the conventional usage of various kinds from the Great Teachers. He believed that Ācāryas and Upādhyāyas are the leaders and protectors of the Jaina Religion, and all the Sādhus should pass their ascetic life under their supervision. However

devoted a Sādhu may be to religious meditation and Yogic kriyās, he should always obey the orders of the chief Ācārya or Upādhyāya of the samudāya. He never said or did anything that was against Āgamas (Scriptures) or ācāras (religious practices). He was desirous of doing Kāyotsarga (renunciation of body in religious meditation) in solitary caves or burial grounds like ancient sages, and so, he was remaining in religious meditation at the Upāshraya at night.

It is heard that at a town in Gujerāt, where Śrīmad Ānandaghanaḥ had gone for reading Paryuṣaṇa Vyākhyānas there was an ordinary usage that a vyākhyāna should commence after a certain sheth came to the Upāshraya—The whole assembly was there but the sheth did not come. When Śrīmad began the reading of the vyākhyāna, the mother of the sheth told him that he should not read the vyākhyāna until her son came. Śrīmad waited for some time for him, but the sheth did not come as he was under the impression that the Sādhu will not begin the reading. When after a number of calls, the sheth did not come, Śrīmad after some time asked the audience who replied let us wait for the sheth. He will feel offended. Now Śrīmad Ānandaghanaḥ thought.—The reading of Paryuṣaṇa Vyākhyānas should be done at the appropriate time prescribed by the Āgamas. The question is whether I should obey the rulings of the Āgamas or whether I should be acted by the freaks of a house-holder? Instead of wasting the time of the assembly Śrīmad began the reading of the Vyākhyāna with the result that the sheth came to the Upāshraya and scolded the Mahārāja for his audacity to begin the reading of the vyākhyāna without his presence—Śrīmad Ānandaghanaḥ replied—These Paryuṣaṇa vyākhyānas must be read at the appropriate time prescribed by the Āgamas. I must not disregard these rules. I cannot obey such silly orders of a house-holder—The sheth angrily said :—No one can read vyākhyānas during my absence—If any one wants to stay in the Upāshraya he must obey the order. Śrīmad Ānandaghanaḥ finished the vyākhyāna and went away to his Guru.

Śrīmad Ānandaghanaji came to the determination of making himself busy with the study of the nature and attributes of the Soul, and with religious menditation. With his Gurus permission, he took only a very few articles of daily use with him, and he began to move about to different villages and towns. He was very often seen in religious meditation in some deserted celepitated houses or on some burning-grounds or engaged in discussions with some Sannyâsis, Bâvâs or yogins in their âshrams. Śrīmad Ānandaghanaji had kept up the apparel of a Jaina sādhu and that he was sincerely following the religious rites of Tapa. Caccch is amply proved by the testimony of numerous Jaina Sādhus and house-holders who had seen him.

When the highly intelligent and well-versed student of Jaina Āgamas-Nyāya Visārada Upādhyāya Mahārāja Śrīmān Yasoviṣṭayaji was on a journey to Mount Ābu, he knew that Mahāyogin Śrīmad Ānandaghanaji was living in a small village near-by, Upādhyāyaji had commenced sermons on Adhyātma. Many śravakas and Sādhus used to come for vyākhyāna. The news of the excellent scholarship of the Upādhyāyaji Mahārāja spread far and wide. Śrīmad Ānandaghanaji heard it also.

One day, Śrīmad Ānandaghanaji went to the vyākhyāna and silently took his seat along with some yogins who were sitting. The entire audience was much pleased. All the people were greatly rejoiced, but there was only one sādhu in torn-out withered clothes, on whose face there was no sign of joy. Upādhyāyaji inquired from the Sādhu whether he liked the subject or not. The sādhu replied that Upādhyāji had slight cleverness in the subject. When asked to give out his own name, the Sādhu indicated that he was Ānandaghana.

Upādhyāji Mahārāja was greatly pleased. Śrīmad Ānandaghanaji was pressingly requested to explain the meaning of the verse he was preaching, and he took three hours in making clear the meaning of the verse. Upādhyāyaji Mahārāja and the whole

audience consisting of Sādhus, Sādhvīs, and Śrāvakas were immensely rejoiced. One day while returning from the temple at Dilwāda, Mount Ābu, Upādhyāyaji Mahārāj Śrī Yaśovijayaji had a desire to meet Śrīmad Ānandaghanaji. He inquired from a Bāvā where he might be. The Bāvā told Upādhyāyaji Mahārāja that he had seen him going to the adjoining cave on the mountain. Upādhyāyaji Mahārāja went to the cave and saw that Śrīmad Ānandaghanaji was coming out from the cave. Both embraced each other with great joy.

Upādhyāya Śrī Sakalacandra Gaṇi

He was a contemporary of Upādhyāya Mahārāja Śrī Yaśovijayaji. He is the author of a number of works—(1) Mṛigāvatī Akhyāna (मृगावती आख्यान) 2 Vāsu-pūjya Jina Pūjya-prakāśa Rāsa (वासुपूज्यजिनपुण्यप्रकाश रास), 3. Sādhu-vandanā (साधुवेदना) 4 Sattara Bhēdī Pūja (सत्तरमेढीपूजा) 5, Oka-viśa Parakari Pūja (एकवीस प्रकारीपूजा) 6. Bāra Bhavanā Sajjhāya (बारभावना सज्जाय) 7. Vira-vardhana jina-velī (वीर वर्धनजिनवेली) 8 Gaṇadhara-vāda Stavāna (गणधरवादस्तवन) 9. Sādhu Kalpa-lātā (साधुकल्पलता) 10. Mahāvīra Hincastavana (महावीर हींच स्तवन) 11. Risabha samata saralātā stavāna (ऋषभ समता सरलता स्तवन) 12. Divālī stavāna (दीवालीस्तवन) 13 Kumata Dosa Vinati to Simandhara Swāmi. (कुमतदोष विनति) 14, Devānandā svādhyāya dēvānandā svādhyāya (देवानंद स्वाध्याय) 15 Pratisthā Kalpa प्रतिष्ठाकल्प) etc

Upādhyāya Śrī Śānti Candra Gaṇi

Upādhyāya Śrī Śānti Candra Gaṇi defeated Bhūsaṇa (a Digambara debator) at the court of the king Nārāyan of Idara. He had composed jambu-Dvīga Prajnapti- and Prameya Ratna Manjusā Tikā. He was instrumental in leading Emperor Akbar to the Path of Mercy towards animals during his stay with the Emperor. He was very learned.

Nyāya Viśārada Upādhyāya Yaśovijayaḥ

Birth-V. S 1650

Dīksā-V S. 1688

Upādhyāya Pada V. S.

Nyāya Viśārada Pada 1703

Svarga Gamaṇa V. S 745.

Upādhyāya Yaśovijayaḥ was born in V. S 1650. His name was Jasvanta. He and his brother Padma sīma had their Bhāgavati Dīksā at Anahillapura Pāṭaṇa in V. S 1688 at the pious hands of Paṇḍita Naya Vijayaḥ—Jasavanta was named Yaśovijaya. His vadi dīksā (confirmatory dīksā) took place at the hands of Ācārya Śrī Vijaya Dāna Sūriḥ

In V. S. 1699 Yaśovijayaḥ did Aṣṭa Avadhāna (a feat of remembering the result of eight events taking place simultaneously) at Rājanagara (Ahmedābād) At that time sheth Dhanaji gūra requested Paṇḍit Nayavijayaḥ that if Yaśovijayaḥ is sent to Kāshi for the study of śaḍ Darśana, he would turn out to be a profound scholar like Ācārya Mahārāja Śrīmad Hemacandrācārya Sūriḥ, as he is very intelligent. On Paṇḍit Nayavijayaḥ saying that it was a question of money, Sheth Dhanaji Sūrā promised to give two thousand dīnārs for the purpose. Paṇḍit Nayavijayaḥ took Yaśovijayaḥ to Kāśī and placed him for study under an eminent Tārkika Kula Guru who had seven hundred pupils under him. The tuition-fee was fixed as one rupee every day Yaśovijayaḥ studied under his Tārkika Guru for three years At the end of three years' study, Yaśovijayaḥ utterly defeated a Sannyāsin in public discussion at Kāśī He was, thereupon, awarded the honorific title of Nyāya Viśārada. Paṇḍit Nayavijayaḥ then took Yaśovijayaḥ Mahārāja to Āgrā for the study of higher problems of Nyāya philosophy, where he studied for four years At the time of leaving Kāśī, Yaśovijayaḥ Mahārāja told his Tārkika Kula Guru to come to Gujerat if he was in need of financial help. Thus Yaśovijayaḥ Mahārāja and his Guru Paṇḍit Nayavijayaḥ lived at Kāśī from V. S. 1700-V S 1702 and from V. S. 1703-1706 at Āgrā during the period of study They, then, came to Gujerāt.

It is said that Upādhyāya Vinaya Vijayaji was, at one time, living at Khambhāt during the four months of the rainy season. Khambhāt was at that time a very prosperous sea-port of Gujerāt. The Śrāvakas were wealthy and they had perfect faith in the Guru and the Religion of the Jineśvaras. There were many Brāhmin Paṇḍits at Khambhāt. They used to come to the vyākhyāna of Upādhyāya Vinaya Vijayaji and hold discussions on various topics. Upādhyāyaji was not able to give regular vyākhyānas, and the Śrāvakas who were daily coming there for hearing the preaching, being unable to get the preaching, were greatly annoyed. They requested Upādhyāya Mahārāja Śrī Yaśovijayaji to come to Khambhāt and to find out a suitable remedy. Upādhyāya Mahārāja Śrī Yaśovijayaji came to Khambhāt, and found out a trick. Having composed a verse full of many Labials, he applied the verse written on a piece of paper to the main door of the Upāshraya, with the condition that he who is able to recite the verse correctly in such a way that red pigment applied to his lower lip, must not touch his upper lip. Being unable to accomplish the feat successfully, the Brāhmins went away. Being requested to do the feat himself, Upādhyāya Yaśovijayaji applied red pigment to his lower lip and fluently recited the verse correctly without his lower lip touching the upper one, as he was habituated to do it. Brāhmins were disappointed. Notwithstanding their defeat, the Brāhmins, requested Yaśovijayaji for a public discussion in the King's Court there. On Yaśovijayaji Mahārāja consenting to do it, it was mutually agreed that if Yaśovijayaji was defeated, he would abandon his ascetic apparel as a Jaina Sādhu, and accept Brāhmin Dharma.

If the Brāhmins were defeated, five hundred Brāhmins should accept Jaina Dharma. The terms of agreement were inscribed on a piece of copper-plate. The discussion commenced.

Upādhyāya Yaśovijayaji was called upon to put forward the Pārva Paksa. He commenced the work in fluent Sanskrit with numerous logical arguments in favour of his Thesis. The argu-

mentation lasted for one day, two days, three days and so on. The Brāhmins were convinced that Upādhyāya Yaśovijayaḥ was a profound scholar of Saṅgha Darśana and a very intelligent man extremely difficult to be defeated in discussion. Accepting their defeat, they requested Upādhyāya Mahārāja to close up the Pūrva Pakṣa. As stipulated in the agreement, five hundred Brāhmins accepted Jainism.

2.

It is said—Upādhyāya Vinaya Vijayaḥ and Upādhyāya Yaśovijayaḥ were living at Khambhāt during the four months of the rainy season, one year. Upādhyāya Yaśovijayaḥ was giving vyākhyānas. At that time, the Tārkika Kula Guru of Upādhyāya Yaśovijayaḥ under whom he had studied at Kāśhī for three years, happened to come to Khambhāt as he was hard-pressed for money.

On seeing his Tārkika Guru coming into the Upāśraya, Upādhyāya Mahārāja Yaśovijayaḥ at once got down from his raised-up seat and sat down on the floor. Hundreds of persons had assembled there to hear the vyākhyāna but they were astonished to know why he had taken his seat down on the floor. On a question from a leader of the community, Upādhyāya Yaśovijayaḥ said:—My vidyā-guru through whose grace I have been able to deliver vyākhyānas before you, has come here and it is out of respect for him that I have got down from my seat. The entire Saṅgha of Khambhāt was very favourably influenced. A subscription list for a sum to be given to the Tārkika Guru was made and an amount of rupees seventy thousand rupees was handed over to the Guru. The prompt response of giving over such a large sum of money to the Tārkika Guru of Upādhyāya Yaśovijayaḥ Mahārāja is clearly indicative of the Guru Bhakti (devotion) towards Upādhyāya Mahārāja on the part of Saṅgha of Khambhāt.

Upādhyāya Yaśovijayaḥ Mahārāja was a very prolific writer. There is not a single subject of importance on which he may

not have written. The works written by Upādhyāya Yaśovijayaḥ Mahārāja are as follow:—

Sanskrit —

1. Adhyātmopadéśa (अध्यात्मोपदेश)
2. Adhyātma-sāra (अध्यात्मसार)
3. Adhyātmopaniṣad (अध्यात्मोपनिषद्)
4. Adhyātma-mata khaṇḍana Vṛtti (अध्यात्ममतखण्डनवृत्ति)
5. Adhyātma-mata Parīkṣā Vṛtti (अध्यात्ममतपरीक्षावृत्ति)
6. Alaṅkāra Cūdāmaṇi Vṛtti (अलंकारचूडामणिवृत्ति)
7. Aṣṭa-sahasri Vṛtti (अष्टसहस्रवृत्ति)
8. Anékānta Vyavasthā (अनेकान्तव्यवस्था)
9. Ātma-Khyāti (आत्मख्याति)
10. Ādi Jina Stavanam (आदिजिनस्तवन)
11. Ārādhaka Virādhaka Catu-r-bhaṅga (आराधकविराधकचतुर्भङ्ग)
12. Upadeśa Rahasya Vṛtti (उपदेशरहस्यवृत्ति)
13. Aindria Stuti Vṛtti (ऐन्द्रस्तुति)
14. Karma Prakṛiti Vṛtti (कर्मप्रकृतिवृत्ति)
15. Kāvya Prakāśa Vṛtti (काव्यप्रकाशवृत्ति)
16. Kāpa Dristānta (कूपदृष्टान्त)
17. Guru Tatva Nirṇaya Vṛtti (गुरुतत्त्वनिर्णयवृत्ति)
18. Chanda Cūdāmaṇi Vṛtti (छन्दश्चूडामणिवृत्ति)
19. Jaina Tarka Paribhāṣā (जैन-तर्कपरिभाषा)
20. Tattvārtha Vṛtti (तत्त्वार्थवृत्ति)
21. Tattva Loka Vṛtti (तत्त्वलोकवृत्ति)
22. Tattva Vivéka (तत्त्वविवेक)
23. Tri Sūtryāloka Vidhi (त्रिसूत्रालोकविधि)
24. Dravyāloka (द्रव्यालोक)
25. Dvādaśāra Nāya Cakroddhāra Vṛtti (द्वादशारनयचक्रोद्धारवृत्ति)
26. Dvā-trimśad Dvātrimśikā Vṛtti (द्वात्रिंशद्द्वात्रिंशिकावृत्ति)
27. Déva Dharma Parīkṣā (देवधर्मपरीक्षा)
28. Dharma Parīkṣā Vṛtti (धर्मपरीक्षावृत्ति)

29. Dharma Saṅgraha Tippanakam धर्मसंग्रहटिप्पणकम्
30. Naya Pradīpa नयप्रदीप
31. Nayopadeśa Vritti नयोपदेशवृत्ति
32. Nyāyakhaṇḍana Khaṇḍa Khādyam न्यायखण्डनखण्डखाद्यम्
33. Nyāyāloka Panca Nirgranthi न्यायालोकपञ्चनिर्ग्रन्थि
34. Pātanjala Yoga Sūtra Caturtha Pada Vritti पातञ्जलयोगसूत्र-
चतुर्थपादवृत्ति
35. Parama Jyoti Panca Vimsatikā परमज्योतिपञ्चविंशतिका
36. Parmātmā Vimsatikā परमात्माविंशतिका
37. Pratimā Sthāpana Nyāya प्रतिमास्थापनन्याय
38. Pratimā Śataka Vritti प्रतिमाशतकवृत्ति
39. Mangala Vāda मङ्गलवाद
40. Mārga Śuddhī मार्गशुद्धि
41. Yati Dina Caryā यतिदिनचर्या
42. Yati Lakṣaṇa Samuccaya यतिलक्षणसमुच्चय
43. Yoga Vimsikā Vritti योगविशिकावृत्ति
44. Vicāra Bindu विचारबिन्दु
45. Vidhi Vāda विधिवाद
46. Vira Stava Nrīti वीरस्तववृत्ति
47. Vēdānta Virṇaya वेदान्तनिर्णय
48. Vairāgya Kalpa Latā वैराग्यकल्पलता
49. Samācārī Prakaraṇa Vritti समाचारोपकरणवृत्ति
50. Syādvāda Manjāsā स्याद्वादमञ्जुषा
51. Siddhānta Tarka Pariskāra सिद्धान्ततर्कपरिष्कार
52. Siddhānta Manjarī Vritti सिद्धान्तमञ्जरीवृत्ति
53. Śrī Godī Pārśva Nātha Stotra श्री गोडीपार्श्वनाथस्तोत्र
54. Śrī Sankheśvara Pars'va Nātha Stotram श्री संखेश्वरपार्श्वनाथ
स्तोत्रम्
55. Śrī Samī Pārśva Nātha Stotram श्री समीपार्श्वनाथस्तोत्रम्
56. Stotra Saṅgraha स्तोत्रसंग्रह
57. Śaṭha Prakaraṇam शठप्रकरणम्

58. Soḍaṣa Prakaraṇa Vritti षोडशप्रकरणवृत्ति
59. Jñāna Bindu ज्ञानबिन्दु
60. Jñānārṇava ज्ञानारण्वि
61. Jñāna Sāra Vritti ज्ञानसारवृत्ति
63. Naya Rahasyam नयरहस्यम्
64. Bhāṣā Rahasyam भाषारहस्यम्
65. Syādvāda Rahasyam स्याद्वादरहस्यम्
66. Pramā Rahasyam प्रमारहस्यम्
67. Dhātu Saṅgraha धातुसंग्रह V. S. 1662.
68. Loka Nālikā लोकनालिका

II Gujarāṭī

- 69 Adhyātma Mata Parīksā Stabaka अध्यात्ममतपरीक्षास्तवक
70. Ānandaghana Stuti Astaka आनन्दघनस्तुतिअष्टक
71. Upadēśa Mālā उपदेशमाला
72. Jasa Vilāsa जसविलास
73. Jambu Swāmī Rāsa जम्बुस्वामिरास
74. Tattvārtha Sūtra Stabaka तत्त्वार्थसूत्रस्तवक
- 75 Dravya Guṇa Paryāya Rāsa Tathā Stabaka द्रव्यगुणपर्यायरस
तथा स्तवक
- 76 Digpata Corāsī Bola दिग्पदबोरासीबोल
77. Pance Pormesihī Gītā पञ्चपरमेष्ठिगीता
78. Brahma Gītā ब्रह्मगीता
79. Loka Nālī tathā Stabaka लोकनालि तथा स्तवक (V. S. 1665)
80. Vicāra Biudu tathā stabaka विचारबिन्दु तथा स्तवक
81. Śrī Pāla Rāsa Antyabhāga श्री पालरासअन्त्यभाग
82. Samādhī Sataka समाधिशतक
- 83 Samatā Sataka समताशतक
84. Samudra Vahāna Samvāda समुद्रवहाणसंवाद
- 85 Samyaktva Copāi सम्यक्त्वओपाइ
- 86 Sādhu Vandana Mālā साधुवंदनमाला
- 87 Jñāna Sāra Stabaka ज्ञानसारस्तवक
88. Kumati Khandana Stavāna कुमतिखंडनस्तवन

90. Traṇa Coviṣi त्रणचोबोशी
91. Viṣi बीशी
92. Dasamata Stavana दशमतस्तवन
93. Naya Garbhita Śānti Jina stavana नयगर्भितशान्तीजिनस्तवन
94. Niscaya Vyavahāra Garabhita Stavana निश्चयव्यहारगर्भितस्तवन
95. Parśva Nātha Stavana Dvik पार्श्वनाथस्तवनद्विक्
96. Mahāvīra Stavana महावीरस्तवन
97. Mauna Ekādasī Stavana मौनएकादशीस्तवन
98. Vira Hundī Stavana वीरहुंडीस्तवन
99. Śrī Simandhara Caityavandana श्री सीमंधर चैत्यवन्दन
101. Śrī Simandhara Vinati श्री सीमंधरविनति
102. Śrī Simandhara Swāmi Brihad Stavana श्री सीमंधर स्वामी
बृहद्स्तवन
103. Āvasyaka Stavana आवश्यकस्तवन

III Svādhyāya Granthas

104. Aṅga Upāṅga Svādhyāya अंगउपांगस्वाध्याय
105. Aḍhāra Pāpa Sthanaka Svādhyāya अढारपापस्थानकस्वाध्याय
106. Amṛita Velī अमृतवेली
107. Āṭha Driṣṭi आठदृष्टि
108. Ātma Prabodha आत्मप्रबोध
109. Upaśama Śrēṇi उपशमश्रेणी
110. Catāḍa Padatā ni Svādhyāya चताडपडतानीस्वाध्याय
111. Cāra Āhāra चारआहार
112. Jnāna Kriyā ज्ञानक्रिया
113. Pāñca Mahā Vrata Bhāvanā पांचमहाव्रतभावना
114. Pāñca Ku-guru पांचकुगुरु
115. Pratikramaṇa Garbha Hetu प्रतिक्रमणगर्भहेतु
116. Pratimā Sthāpanā प्रतिमास्थापना
117. Yati Dharma Batriṣi यतिधर्मषट्त्रिंशी
118. Sthāpanā Kalpa स्थापनाकल्प
119. Su-guru सुगुरु
120. Saṁyama Śrēṇi संयमश्रेणी

121 Samakita nā Saḍasaṭha Bola ni Sajjhāya समकितना सडसड
बोलनी सज्जाय.

122. Hariyāli हरियाली

123. Hita Śikṣā हितशिक्षा

Upādhyāya Mahārāja Śrī Yaśovijayaḥ Gaṇi died at Darbhā-
vati (Dabhoi) in V. S 1745. There is a Pādukā (a canopy with
Foot-prints) erected at the place of his cremation at Dabhoi.
He had the under-mentioned Disciples.

Upādhyaya Śrī Yaśovijayaḥ, Śrī Hema Vijaya P. Cuna
Vijaya Dayā Vij. Maya V. Mani V. Manek V.

P. Kesara Vijaya

Sumati Vijaya

P. Vinita Vijaya

Uttama Vijaya

Deva Vijaya Gaṇi

Śrīmad Jñāna Vimāla Sūri

Birth V. S. 1694 Ācārya Pada, V. S. 1738.

Dikṣā V. S 1708 Demise V. S. 1782.

Pannyāsa Pada 1727

He was the son of Vasavaḥ of Śrīmāla in Mārwar. He was
born in V. S. 1694. His mother's name was Kanakavati. His
own name was Nathumalaji. From his boyhood, he was intelli-
gent, bold and calm. He was greatly praised by his preceptor. A
Paṇḍit Śrī Dhīravimalaji had come to Śrīmāla Nagara. Nathuma-
laji had his Bhāgavatī Dikṣā at Śrīmāla in V. S 1702 at the
pious hands of Paṇḍit Dhīravimalaji when he was only eight
years old. He was named Nayavimalaji. For a number of years
Nayavimalaji studied hard, and he became well-versed in the
Āgamas. He had studied under Kavi-rāja Amritvimalaji and under
Kavi-rāja Śrī Paṇḍit Mēruvimalaji and he became proficient in
Vyākaraṇa (Grammar), Nyāya (logic), Kāvya (Poetry) and
Jyotiṣa (Astronomy) He was also practising austerities and
religious meditation.

Becoming pleased with the study, pure religious rites, and

eminent qualities of forbearance and tranquillity, of Nayavimalaji, the delighted Ācārya Mahārāja Śrī Vijaya Prabha Sūrisvaraji adorned him with Pannyāsa Pada at Ghāṇṛāva Nagara on the tenth day of the bright-half of the month of Māhā in V. S. 1727.

It so happened that when one day Ācārya Mahārāja Śrī Vijaya Prabha Sūriji was sitting in the temple of Tirthāṅkara Bhagavāna Śrī Rīṣabha Déva Swāmī, along with his coterie of Sādhūs, for Caitya Vandana (obeisance to the image of the Tīrthankara), Paṇḍit Nayavimalaji along with his disciples, also came into the temple and began Caitya-Vandana with a number of verses composed extempore by himself. The pilgrims and the Sādhūs were very favourably impressed Ācārya Mahārāja Śrī Vijaya Prabha Sūriji praising the superior scholarship of Pannyāsa Nayavimalaji said:—O ! Even today, the Jaina Dharma is victorious simply because of the existence of such irudite poets in it. Addressing Nayavimala Cāṇi, Ācārya Mahārāja said:—O great poet ! It is impolite to call you Nayavimala.

You being a treasure-house of Right Knowledge, you really deserve to be an Ācārya, and it can be no exaggeration in styling you as Jnāṇa Vimala Sūri. Paṇḍit Nayavimalaji very politely said:—O Bhagavan ! If there is any superior quality in me, it is all due to the grace of your venerable self—Ācārya Mahārāja then requested Paṇḍit Nayavimalaji to come nearer to him and recite a Caitya-vandana. Paṇḍit Nayavimalaji again politely replied that a Sthavira Ācārya like himself was really fit to recite a Caitya-vandana in an assembly.

Besides, on seeing some visible signs of uneasiness among some of his own sādhus the Ācārya Mahārāja admonishingly told them :—O Worthy Persons ! No doubt I am respected because I am a sthavira Ācārya, but looking to scholarship and other admirable virtues of Paṇḍit Nayavimalaji, I am extremely glad to notice that he possesses the excellent qualities which I do not possess,

Do not delude yourself into finding out others' faults. Always be careful in making your-self familiar with the virtuous attributes of great persons".

Respectfully obeying the order of Ācārya Mahārāja Śrī Vijaya Prabha Sūriji, Paṇḍit Nayavimalaji commenced the Caitya-vandana containing a number of verses consisting of three quarter-verses composed extempore by himself and the fourth quarter-verse as a quarter-verse from Bhaktāmara Stotra. The entire composition was recited in a pleasing sweet, melodious voice. All the pilgrims and the Sādhus were greatly delighted and they loudly praised the poetical genius of Paṇḍit Nayavimalaji.

In V. S. 1739, Guru Déva Paṇḍit Śrī Dhiravimalaji Mahārāja died.

After the death of his Gurt Mahārāja, whenever Paṇḍit Nayavimalaji gave Bhāgavati Dīkṣa to any person, he generally used to have the Vadi Dīkṣa (confirmatory Dīkṣā) of that person at the hands of Ācārya Mahārāja Śrī Vijaya Prabha Sūriji.

In V. S. 1747. by the order of Ācārya Mahārāja Śrī Vijaya Prabha Sūriji Paṇḍit Nayavimalaji came to Anahillapura Pātana and he was appointed on the 5th day of bright-half of Falguṇa māsa V. S. 1747, to do kriyoddhāraka (work of Reformation) among Sādhus who had become slack in observing religious practices. He journeyed to various towns and villages on his mission and did very useful work.

Ācārya Pada

Some Sādhus approached Ācārya Mahārāja Śrī Vijaya Prabha Sūriji and requested him that Paṇḍit Nayavimalaji being learned and very critical about religious ceremonies, should be given Ācārya Pada (status of an Ācārya).

Journeying from Anahillapura Pātana Ācārya, Mahārāja came to Sandésarā a village near Pātana and under orders from Ācārya Mahārāj, Ācārya Śrī Mahimā Sāgara Sūriji gave Ācārya

Pada (status of Ācārya) to Paṇḍit Nayavimala Qaṇi on Thursday the fifth day of the bright-half of Falguṇa Māsa of V. S. 1748 and named him as Ācārya Śrī Jnāna-vimala Sūriji. Sheth Nāgaji Pārēkha spent a large sum of money in celebrating the festival of the Sūri Pada.

Śrīmad Ācārya Mahārāja Śrī Jnāna-vimala Sūriji gradually became well-known among the Jaina Community of India and also among Non-jains by his superior knowledge and austerities. He did his vihāra (journeying) in Gujerat, Mār wāra and Saurāstra.

When, however, Ācārya Mahārāja Śrī Jnāna-vimala Sūriji went to Surat in V. S. 1777 he was accorded great reception by the millionaires and the general public of Sūrat. He lived there during the four months of the rainy season, and instructed the people in the Path of the Jaina Religion. There was great austerity and numerous vow-takings. At the close of the rainy season, Ācārya Mahārāja Śrī Jnāna-vimala Sūriji and his disciples accompanied a Saṅgha (a pilgrim-caravan) to Siddhācalaji (Mount Śatrunjaya) in Saurāstra headed by Sheth Prēmaji Pārēkha of Sūrat. There were thirty-five thousand (35000) pilgrims and three hundred (300) Sādhus and Sādhvis in the Saṅgha. Saṅghvi Sétha Prēmaji Parēka had an excellent Jaina temple built on Siddhācalaji at a great cost. The installation ceremonies of images of Tirthaṅkaras in that temple were performed by Ācārya Mahārāja Śrī Jnāna-vimala Sūriji amid great pomp. Even during his old age, Ācārya Mahārāja Śrī Jnāna-vimala Sūriji had done Navvāṇu Jātrā (going up and down ninety-nine times) on the Śatrunjaya Giri. Besides, the Guru Mahārāja had gone on a pilgrimage to Mount Qirnara, Mount Ābu, Tāraṅgā Hill and various other sacred places and he had the installation ceremonies of images of Tirthaṅkaras at a number of places.

The vihāra of Ācārya Mahārāja Śrī Jnāna-vimala Sūriji was generally limited to Khambhāt, Sūrat, Rājanagar (Ahmedabad)

Pātana, Rādhana-pura, Sādaḍi, Ghaṇḍāva, Jāvāla, Shirohi, Pālī-tānā, Junāgaḍha, Gujerat, Malwā etc.

Journeying through various villages and towns Ācārya Mahārāja Śrī Jnāna-vimala Sūriji came to Khambhāt in V S 1782. He had unique reception on a very grand scale from the people of Khambhāt. He stayed there for a few days. He had a intense desire to go on a pilgrimage to Siddhācala Giri (Śatrunjaya Giri) in Saurāstra but he could not undertake the journey as there was fear of harassment from enemy-forces of the neighbouring kingdoms. Consequently, the Guru Mahārāja lived at Khambhāt during the four months of the rainy season. There he gave Pannyāsa Pada and Upādhyāya Pada to several of his disciples.

During the four months of the rainy season, the body of Ācārya Mahārāja Śrī Jnāna-vimala Sūriji became greatly enfeebled and emaciated owing to old age. Many persons, males and females took vows to spend large sums of money for setting free, fishes, crabs, and other aquatic living beings from the snares of fishers or deer, stags, antelopes etc. from the clutches of hunters or for setting free other animals from the hands of butchers and a majority of them took vows to observe one, two three or a number of fasts, or samayikas or Pausadha vratas.

Guru Mahārāja saw that his end in this life was near and so he took a vow of abstinence from food and drink. On the fourth day of the dark-half of Āsvin Māsa (Āso Māsa) of V. S. 1782 Ācārya Mahārāja Śrī Jnāna-vimala Sūriji died at Khambhāt. Thousands of persons attended his cremation ceremony. For forty days commencing from the day of his death, there was a strict prohibition of killing any animals, and fishers, hunters butchers etc. were strictly forbidden by the Jaina Saṅgha to kill any living being, and others were enjoined not to do sinful acts.

Ācārya Mahārāja Śrī Jnāna-vimala Sūriji has written a number of books. They are :—

- 1 Nara Bhava Driṣṭānta Upanayamālā नरभवदृष्टांत उपनयमाला.
2. Sādhu Vandana Rāsa साधुवंदन रास.
- 3 Jambhū Swāmi no Rāsa जंबूस्वामिनो रास
4. Raṇasimha Rājārsi no Rāsa रणसिंहराजर्षिनो रास.
5. Navā Tattva no Bālāvabodha नवतत्त्वनो बालावबोध.
6. Śramaṇa Sutra Bālāvabodha श्रमण सूत्र बालावबोध.
7. Sāḍa Traṇaso Gāthā no Bālāvabodha सांडा त्रणसो गायानो बालावबोध
8. Praśṇa Dvātrīṃśika Svopajna Bālāvabodha प्रश्नद्वात्रिंशिका स्वोपज्ञ बालावबोध
9. Śrī Pāla Carita Sanskrit Padya श्रीपालचरित्र संस्कृत पद्य.
- 10 Daśa Driṣṭānta ni Sajjhāya दशदृष्टांतनी सज्झाय.
11. Stavana Sajjhāyas Stuti स्तवन सज्झाय स्तुति.
12. Praṣṇa Vyākaraṇa Vritti प्रश्न व्याकरण वृत्ति.
- 13 Saṃsāra Dāvānala Stuti Vritti संसार दावानल स्तुति वृत्ति.
14. Bāra Vrata no Rāsa बारव्रतनो रास.
15. Rohini Aśokacandra no Rāsa रोहिणी अशोकचंद्रनो रास.
16. Divāli Kalpa Bālāvabodha दीवाली कल्प बालावबोध.
17. Ānandaghana Covisi Bālāvabodha आनंदघन चोवीसी बालावबोध.
- 18 Traṇa Bhāsyā Bālāvabodha त्रणभाष्यबालावबोध
19. Adhyātma Kalpa Druma Bālāvabodha अध्यात्मकल्पद्रुमबालावबोध.
20. Pāksika Sūtra Balāvabodha पाक्षिकसूत्र बालावबोध.
- 21 Yoga Driṣṭi ni Sajjhāya योगदृष्टिनी सज्झाय.
22. Śrī Candra Kēvali no Rāsa श्री चंद्रकेवलीनो रास.
- 23 Śrī Śāntinātha and Pārśva Ntāha no Kalasa श्री शान्तिनाथ अने पार्ष्वनाथनो कलश.
24. Stavanas Sajjhāyas Padas etc.

It is heard that Ācārya Mahārājā Śrī Jnāna-vimala Sūriji has composed numerous stavanas (hymns) in praise of Siddhācala Giri (Śatrunjaya Giri) in Saurāṣṭra.

Ācārya Vijaya Māna Sūri

Birth V. S. 1707

Dikṣā V S. 1719

Upādhyāya Pada V. S 1731

Suri Pada V. S. 1736.

Bhattāraka Pada V. S. 1742

Death. V. S. 1770.

Ācārya Vijaya Māna Suri was born at Buhr ānapur in Deccan in V. S. 1707. His father was Pirvād Vagjishā and his mother's name was Vimalāde. His own name was Mohan. He had his Bhāgavati Dīkṣā from Pannyānsa Śāntivijaya—a pupil of Ācārya Vijaya Ānanda Sūri—along with his elder brother Indrajī in V. S. 1719 at Mālapura. He was named Māna-vijaya. He was given Upādhyāya Pada on the third day of the bright half of Vaiśākh in V. S. 1731. He composed Dharma Saṅgraha at the earnest request of Śrīmālī Sheth Śāntidas Maniyā of Ahmedābād. The excellent work 'Dharma Saṅgraha' had been arranged and corrected by Mahopādhyāya Mahārājas Śrī Yasovijayajī and corrected by Mahopādhyāya Śrī Lāvanya vijayajī. He had Sūri Pada (status of an Ācārya) at Shirohī on the thirteenth day of the bright-half of Māhā māsa of V. S. 1735 at the hands of Ācārya Śrī Vijaya Rāja Sūrijī Bhattāraka Pada was given to him on the fourteenth day of the dark-half of Pālgua māsa of V. S. 1742 at Nāda'āi. He died at Sānanda on the thirteenth day of the bright-half of the month of Mahā of V. S. 1770. During his time Pandit Naya-vimalajī accepted Samvigna Mata at Sander near Pātana in V. S. 1742.

Upādhyāya Mégha Vijaya Gaṇī

He was a disciple named Mégha-raja of Meghaji Risi of Loṅkā-mata.

He took his Bhāgavati Dīkṣā from Ācārya Mahārāja Śrī Vijaya Séna Sūrijī in V. S. 1659. He was the disciple of Kripā-vijaya—a pra-śisya of Ācārya Mahārāja Jagad Guru Śrī Hira Vijaya Sūrīśvarajī (Jagad Guru Śrī Hira Vijaya. Suri—Kānaka-vijaya Gaṇī-Sīla-vijaya-Siddhi-vijaya Kripa-vijaya and Upadhyāya Mégha-vijaya). He has written many books on Vyākaraṇa (Grammar), Kāvya (Poetry) Sahitya (Literature) Nyāya (Logic) etc. His works are the following—

1. Dēvānandā Abhyudaya Kāvya **देवानन्दाम्युदयकाव्यम्.**

2. Śrī Sānti Nātha Caritram श्री शान्तिनाथ चरित्रम् (काव्यम्).
3. Vijaya Déva Mahātmya Vritti विजयदेव महान्त्य वृत्तिः
4. Dig-vijaya (Śrī Vijaya Prabha Suri Caritra, दिग्विजय-श्री विजय-प्रभसुरिचरित्रम्.
5. Candra-Prabha Vyākaranam चन्द्रप्रभा व्याकरणम्.
6. Méghadūta Samasyā मेघदूतसमस्या.
7. Yukti Prabodha युक्तिप्रबोध (दिगम्बर-तेरहपन्थखंडनम्).
8. Sapta Sandhāna Mahā Kāvyaam सप्तसन्धान महाकाव्यम्.
9. Trisasthi Śalākā Puruṣa Caritram त्रिषष्टिशलाकापुरुष चरित्रम्.
10. Mégha Mahodaya मेघ महोदय
11. Brahma Bodha ब्रह्मबोध.
12. Matrikā Prasada मातृकाप्रसाद
13. Śrī Pārśva Nātha Nāma Mālā श्री पार्श्वनाथनाममाला.
14. Udaya Dīpikā उदयदीपिका.
15. Trini Patrāṇi त्रिणि पत्राण.

Upādhyāya Megha Vijaya, Gaṇi

1. P. Bhoja V 2 P. Meru V. 3. Teja V. 4. Sunder V. 5 Prem V. 5. Dhana V 7. Sthavira V. 8. Rūpa V. Ajaba Sāgara.

Review.

During his life-time, Śramaṇa Bhagavāna Mahāvira was connected with many royal families. His maternal uncle King Cétaka of Vaiśālī had seven daughters. King Cétaka had formed matrimonial relations with rulers of large kingdoms. He was a strict follower of the Jaina Religion and he was willing to give any of his daughters to a ruling family in which there was even some regard for the Jaina Dharma. Besides, King Cétaka had many feudatory princes who had much respect for the Religion advocated by Śramaṇa Bhagavāna Mahāvira. Rulers of nearly forty Kingdoms were devout followers of Śramaṇa Bhagavāna Mahāvira.

Śramaṇa Bhagavāna Mahāvira had fourteen thousand (14000) Sādhus and thirty-six thousand (36000) Sādhvīs in his samudāya.

There were one hundred fifty-nine thousand (159000) Śrāvakas and three hundred eighteen thousand (318000) Srāvikās who were greatly devoted to him

After the Nirvāṇa of Śramaṇa Bhagavāna Mahāvīra in B. C. 527, the influence of Jaina Dharma on the masses went on increasing. The places of Birth, Dīkṣā, Kévala Jñāna, Nirvāṇa and Vihāra-bhūmi of the twenty-three Tirthaṅkaras out of the Twenty-four Tirthaṅkaras of the present Avasarpīṇī Kāla, were confined to Bengal, Bihār and Kāshī and we find that the Jaina population was chiefly limited to these provinces.

To make my point clear, the under-mentioned *quotation is given.

“ Whatever may be the antiquity of Jainism in North India, no one can deny that there is enough conclusive evidence to the effect that at least from the days of Pârśva or from 800 B. C. down to the conversion of the great Vîkrama by Siddhasena Divākara in the beginning of the Christian era, and to some extent even throughout the Kuṣāṇa and the Gupta periods, Jainism was the most powerful religion in the North. During this glorious period of more than a thousand years, there was not a single dynasty in the north, whether great or small, that did not come under its influence at one time or another.”

The Jains of those times of were wealthy, prosperous, and numerous. The Jaina population during the time of the Great Aśoka, Mahā Mégha Vāhana, Mahārāja Kharwel, and Samrāt Samprati amounted to twenty crore. Before the advent of Śrīmad Saṅkarācārya, all the four classes of people viz. 1. Brāhmin, 2. Ksatriyas 3. Vaisya and 4. Śudras were observing Jaina Religion. The cult of Riṣabha associated with Lord Riṣabha and based upon Ahimsā Dharma must have been prevalent in India.

*Jainism in North India (800 B. C-AD. 526) by Chimanlal J. Shah M. A. Longmans, Bombay 1932.

Though Lord Rīṣabha's activities were associated with Northern India, it may be safely asserted that his cult was prevalent probably throughout India and beyond

*When Lord Rīṣabha abdicated his kingdom in favour of his sons, he portioned out the country to his descendents before adopting Tapas. He forgot to assign any territories to Nami and Vinami—two junior members of the tribe. They appealed to him very late and through the intervention of one of the Devas, they were asked to settle down in the territory south of Vindhya Hills and to found the kingdoms associated with the Vidyādhara. This tribe of Vidyādhara must therefore be considered as an allied tribe to the Ikshvāku group to which Lord Rīṣabha and Bharata belonged. These Vidyādhara kings who settled in South of India are supposed to be fore-fathers of the Great Rāvana who ruled over Laṅkā and Vālī and Sugriva who had their kingdom in Kishkhindī. Though Vālmiki Rāmāyana described them as cannibalic Rākshasas, and sub-human tribe of monkeys, the Jaina tradition is entirely different, and describes them as highly cultured human tribes of Vidyādhara consisting of two branches of which one is associated with Vālī and Sugriva of Kishkhindī. Jaina writers make it quite clear that the latter called Vānaras by Vālmiki is called so by a mistake due to a confusion. They had a Kapi-dhvaja—a monkey was inscribed on their banner for which they were called Vānara-dhvajas, in short Vānaras. The point to be noted here is that the Jaina tradition that is found in all the Jaina works of Sanskrit and Tamil, makes it clear that these Vidyādhara were followers of Ahimsā Dharma because of their association with Lord Rīṣabha. As followers of Ahimsā Dharma they were certainly worshippers of Jina and were deadly opposed to animal sacrifice, which was prevalent about that time."

*Early History of Jainism From 'Contributions of Jainism to World Culture' Jaina-Antiquary December 1943 By Prof. Chakravarti.

The author again says :—

“ There is an interesting Chapter in Padma Purāṇa—the aīna Rāmāyaṇa—with the heading Maruta Yajñā Dhvamsa Parva” the chapter dealing with the destruction of Yāga or animal sacrifice proposed to be performed under the patronage of Maruta Rāvaṇa who was ruling in Laṅkā and who prevented any animal sacrifice throughout his kingdom, comes to know about the elaborate preparations for conducting Yāga according to Brāhmanic Vedic rites. He hastened to prevent this, destroyed all the preparations made there-in, drove away the congregation from the Yāga-sālā and issued strict orders to his officers not to permit any kind of sacrifice within his jurisdiction. The story clearly indicates the fact that these Vidyādhara kings, who were in the South, were of the Riṣabha cult, and hence were strictly opposed to Védic sacrifice in the form of Yajna. This obviously explains why there was so much opposition between the so called Rākshasas of the South and Āryan invaders of the North, and why the Āryan Rīṣhis had to obtain armed help for the conduct of their Vedic sacrifices as a protection against the interference by the Rākshasas. Taking an impartial view of these Jain traditions it would not be altogether wrong to suggest that throughout India there was prevalent the Riṣabha cult of A-himsā not only in the North India but also in the South.

This clearly shows that so early as 5000 to 7000 B. C. which is generally to be the latest limit-time of the Védic period, the Tirthaṅkaras were worshipped in India. This ought to convince anyone that Jainism dates from very remote antiquity and that it had prevailed in at least side by side with Hinduism long before Gautama Buddha was born.

Śramaṇa Bhagavāna Mahāvīra Vol I Part I Life-Introduction Page 48.

That the Riṣabha cult had been prevalent in North India

long before the Āryan invasion is supported by the archeological research at Mohen-jo-daro and Harappa. The objects found clearly point out the existence of the culture and civilization introduced by Lord Rīṣabha—the Mahā Yogi. The abundance of the symbols of the Bull, the figures of Yogi is a clear evidence of that nature of culture prevalent in that region. This may represent an indigenous culture or the culture of an earlier tribe of foreigners who came to India. This question may be left open.

From "Contribution of Jainism to World Culture" Jain Antiquary December 1943 By Prof. Chakravarti

Reproduced in Śramaṇa Bhagavāna Mahāvīra Vol I Part I Life Introduction Page 49.

During this period of five hundred years from the Nirvāṇa of Śramaṇa Bhagavāna Mahāvīra, the vihāra of even Cauda Pūrvīs, Daśa Pūrvīs, Yuga Pradhāns, and of highly illustrious Ācāryas was confined to Bengal, Bihāra, Kāśhī and neighbouring provinces. This period is characterised by the presence of highly illustrious saints such as Kevalins like Sudharma Swāmī and Jambū Swāmī, such as Cauda Pūrvīs like Śrī Sayyambhava Sūri, Śrī Bhadra-bāhu Swāmī and others, such as Daśa Pūrvīs like Ārya Mahā Gīri, Siddha Sēna Divākara, Śrī Vajra Swāmī, and others, such as Yuga Pradhans and highly talented Ācāryas who were chiefly instrumental in spreading the fame of the Jain Religion in all directions by their pious beneficent deeds. There were many eminent writers. Umā Svātī Vācaka Mahārāja had written five hundred (500) works on different subjects. All the works written by him are not available now. Some of them such as Tattāvārthāthigama Sūtra, Praśama Rati Prakaraṇam, Jambū dvīpa Samāsa Prakaraṇa, and Kṣētra Vicāra are available. Ārya Śyāmācārya had composed Prajñapana (Pannavaṇa) Sūtra. In addition to the Dvādaśāṅgī composed by the Gaṇadharas, numerous other authors had

composed excellent works explaining the meanings of the principles of the Jaina Religion. The people were contented, happy and prosperous.

2

2. When we come to consider about the condition of India, in the beginning of the Christian era we see that the period commencing with the beginning of the Christian era to the establishment of the Mogul Dynasty by Baber in 1526 A. D. was very bad for North India. The country was divided into one hundred and fifty small kingdoms. There was no unity among them. They were quarrelling and fighting with each other on the slightest pretext. Taking advantage of this state of affairs, Alexander the Great invaded India as early as B. C. 327. Having conquered Irān (Persia) and Afghanistan, he led a large army and having crossed the Sindhu (Indus) River, he reached Takshasillā. There was no resistance. The king of Takshasilla was easily conquered. Seeing the subjugation of the king, many other kings of Punjab were easily subdued. But the brave king Porus of Central Punjab offered great resistance. He was however made a captive and set free. Becoming much fatigued by great exertions, the army of Alexander the Great was not willing to proceed further for an invasion, and so, he had to leave off his idea of conquering India. Having crossed the river Sindhu (Indus) with great difficulty, he reached Irān in B. C. 324. He died in B. C. 323.

After the death of Sabaktgīna, his son Mahamud came to the throne of Gīhanī in A. D. 997. From the year 1000 A. D. to 1026—a period of twenty-six years he invaded India seventeen times.

During the first invasion in 1000 A. D. Mahamud conquered the northern part of Punjab and Peshāvar. But before he could proceed further he had a fight with King Jayapāl of Punjab. Jayapāl fought very bravely but was taken a captive. He was

set free on condition of a large amount of money as ransom and as annual payments Mahamud took away a large amount of jewellery, much wealth, and a large number of slaves. During his fifth invasion in A D 1008 Mahamud attacked the temple of Nagarakot at the bottom of the Himālayas. Kings of Ujjain, Kalingar, Gwalior, Ajmer, Kanoj, and Delhi fought bravely with King Ananga pāla. 30000 Khokharā people also fought on his side. But the Hindu army was defeated. Mahamud took away a large amount of jewellery and wealth accumulated for hundreds of years. He also took hundreds of Hindus as slaves. His last and important invasion was on the temple of Somanāth in Saurāstra in 1024. The temple was surrounded by very strong high walls. King of Ajmer and Bānāvali Bhimsēna fought very bravely. But the Hindu army was defeated. Mahamud entered the temple. The Brāhmins who were in charge of temple promised to give him huge sums of money if he did not break the idol. Mahamud replied :—‘I am not a seller of idols. I am a breaker of idols. So saying he broke the image into four pieces and sent one piece each to Mecca, Medinā, Qijhani and Bagadād. The idol was ten feet high and four feet broad. It was hollow within, and it was filled with diamonds, rubies, pearls etc. Mahamud took away precious gems and a large amount of money to Qijhanī. After the death of Mahamud Qijhanī in 1030 A D, there was no extension of Mahomedan power in India for one hundred and fifty years. Mahamud Gajanvi was powerful, adventurous and greedy. He was a religious fanatic. The chief object of his invasion was accumulation of immense wealth by plunder and to satisfy his religious fanaticism by breaking Hindu idols.

Sāhābuddin Ghorī or Mahamud Ghorī

Sāhābuddin Ghorī invaded India seven times. Unlike Mahamud Gijanvī he came to India with the object of acquiring a kingdom and establishing his kingdom in India.

In A. D. 1191 Sāhābuddin Ghorī waged war with Prithvī-rāja of Delhi. Sāhābuddin Ghorī was defeated with great loss.

at Thāṇeśvara He narrowly escaped being killed and he ran away to Afghanistāna. By his defeat at Thāṇeśvara Śāhabuddin Ghori was greatly displeased and he severely took all his military officers to task for their negligence. He was determined either to conquer India by defeating Prithvī-rāja or to die prematurely. On a request from King Jayacanda of Kanoja to attack Delhi, Śāhabuddin Ghori collected a large army of Afghāna and Turkish warriors and marched on Delhi. The two armies met on the battle-field of Pāṇpat. At the end of severe fighting Prithvi rāja was taken prisoner and put to death. Śāhābuddin plundered Ajmer and burnt away a large portion of the town. Next year Kutubudin a general of Śāhābuddin conquered Delhi. Next year Śāhābuddin waged war against Jayacanda. In the fight Jayacanda was killed. The fortress of Kanoj and very beautiful and precious temples were completely destroyed. It is said that one of his officers named Bakhtyāra reduced to ashes all the monasteries of ascetics in Bihār and killed numerous sādhus. He burnt away their libraries and massacred thousands of innocent Hindus. In 1194 A. D. Śāhābuddin Ghori left Kutubudin as the Subā of Delhi and he himself went to Afghanistāna. On his way home, he was killed by some Ghakkar people.

The dynasty started by Kutubudin in the Mahomedan kingdom established at Delhi, was Gulāmī Dynasty (A. D. 1206-1290). It was so named as Kutubudin was a slave of Śāhābuddin Ghori. It was replaced by Khilaji Dynasty (A. D. 1290-1320). It was again replaced by Taghalakha Dynasty (A. D. 1320 to 1412) started by Qyāsudin Taghalakha. Then came the Saiyada Dynāsty (A. D. 1413-1453) started by Khijarakhāna Saiyada and it was followed by Lodi Dynasty (A. D. 1453-1526) started by Bahalol Lodi. These five Mahomedan dynasties ruled for three hundred and twenty (320) years.

The period commencing with the beginning of the Christian Era and ending with the establishment of the Mogul Dynasty, was full of trouble either from the Huns or the Sakas or the

Bactrians or the Hindu kings fighting amongst themselves, or the Mahomedan invaders creating great loss to person, property, and to prosperity. The Mahomedan invaders, massacred thousands of innocent Hindus; they destroyed magnificent temples of the Hindus, and broke their idols of deities, they burnt to ashes the dwelling-places of ascetics and killed a large number of them; they violated the morality of thousands of innocent Hindu girls; they carried away thousands of Hindus as slaves; they drove away thousands of useful animals to do their cultivation and they plundered large amount of wealth at the point of sword.

In addition to this, there were severe famines lasting for several years in many parts of North India. There was great scarcity of food grains. People died in thousands. Ācāryas and Sādhus could not get their alms. They had to go without food for days together. They made up their mind to leave the country and they went to Mālwa, Rajputānā, Gujerat and Saurāstra. They could not return to North India for a number of years. There being none to advise them in their religious matters, the influence of Jainism over them was lost and they went over to Brāhmanism or to an other sect such as Saivism, Vaishnavism etc. As a result, during the time of Śrīmān Bappa Bhaṭṭi Sūri (V. S. 890) the total population of the Jains was reduced to six or seven crores. It was reduced to five crores during the time of Paramārhat King Kumāra-pāla and Jagatgūru Kālī Kālā Sarvajnā Ācārya Hēmacandrācārya Suriji (V. S. 1229). The Jaina population was further reduced to four crores during the time of Mantriśvara Vastupāla and his brother Tejapāla.

Then under the predominating influence of Vaiṣṇava kings, Rāmānujacārya and Vallabhācārya, converted numerous Jains to their individual faiths. The Jaina population during the time of Jagad Guru Śrī Hira Vijaya Suriji was further reduced to two crores. Although Ācārya Mahārāja Śrī Hira Vijaya Sūriji and Ācārya Śrī Vijaya Sēna Sūriji were very respectfully received by

Emperor Akbar, Emperor Jehāngir and by Emperor Shahājahān and they and their ascetics lived with these Emperors for some time, the vihāra in the Bengal, Bihar of Sādhus was not later on continued. The vihāra in Mālva and Rajputānā was further restricted owing to political and socio-religious considerations. During the life-time of Ācārya Vijaya Prabha Sūri a new sect named Jatis and Jatinis had developed and gained supreme power. The Jaina Dharma was, as a result, confined to Gujerāt and Saurāṣṭra. The number of Sadhus and Sadhvis became greatly reduced. The Jaina population during the end of the nineteenth century came to be recorded as fifteen lākhs (1500000) and the number of Sādhus and Sādhvis was about one hundred. About sixty years previous to the present year (1950 A D), there were hardly twenty-five Sādhūs and the Jaina population of India has been recorded as twelve lākhs.

Present Age.

During the present age, i-e after the Svarga-vāsa of Ācārya Śrī Vijaya Déva Sūri there were (61) Ācārya Śrī Vijaya Simha Sūri, (62) Pannyāsa Śrī Satya Vijaya Gaṇi (63) Pannyāsa Śrī Karpūra Vijaya Gaṇi (64) Pannyāsa Śrī Ksamā Vijaya Gaṇi (65) Pannyāsa Śrī Jina Vijaya Gaṇi (66) Pannyāsa Śrī Uttama Vijaya Gaṇi (67) Pannyāsa Śrī Padma Vijaya Gaṇi (68) Pannyāsa Śrī Rūpa Vijaya Gaṇi (69) Pannyāsa Śrī Kirti Vijaya Gaṇi (70) Pannyāsa Śrī Kastoor Vijaya Gaṇi (71) Pannyāsa Śrī Maṇi Vijaya Gaṇi (72) Pannyāsa Śrī Buddhi Vijaya Gaṇi.

Pannyāsa Śrī Buddhi Vijaya Gaṇi had eight under-mentioned disciples.

1. Śrī Mukti Vijaya Gaṇi.
2. Muni Śrī Vriddhicandraji
3. Muni Niti Vijaya
4. Pannyāsa Ānanda Vijaya
5. Śrī Moti Vijaya
6. Śrī Vijayānanda Sūri

7. Tapasvī Śrī Khāntī Vijaya

8. Śrī Dāna Vijaya

(1) Śrī Mukti Vijaya Gaṇi

(2) Muni Śrī Vṛiddhi Candrajī

1. Śrī Kevala Vijaya 2 Śrī Gāmbhīra Vijaya (3) Pandit Catur Vijaya (4) Śrī Hema Vijaya (5) Śrī Vijaya Dharma Sūri (6) Śrī Vijaya Nemi Sūri 7. Śrī Prēma Vijaya 8. Śrī Karpura Vijaya and 9 Śrī Uttama Vijaya.

(3) Muni Nīti Vijaya

1. P. Vinaya Vijaya 2. Śrī Bhakti Vijaya 3 Śrī Siddhī V. 4. Tīlka V. 5. Motī V. 6. Pratāp V. 7 Sunder V. 8. Darśana V. 9. Caritra V.

(4) P. Ānanda Vijaya

1. Śrī Harṣa V. 2. Māna V. 3. Kumuda Vijaya

(5) Moti Vijaya

1. Candra Vijaya 2. Gaṇa Vijaya

(6) Śrī Vijayānanda Sūri

1. Srimata V. 2. Lakṣmi V 3 Sañtoṣa V. 4 Raṅga V. 5. Ratna V. 6. Caritra V. 7. Kuśala V 8. Pramoda V. 9. Udyota V. 10. Sumati V. 11. Vācaka Vira V. 12. Pravartaka Kānti V. 13. Jaya V. 14. Śānti V. 15. Amara V.

(7) Tapasvī Khāntī Vijaya

1. Māneka V. 2. Mohan V. 3. Khusāla V. 4. Pratāpa V.

Chronology.

M. N. S. V. S. A. D.

- 1464 V. S. 994 A. D. 937 Sarva Déva Sūri Yuga-pradhāna.
1480 V. S. 1010 A. D. 1053 Installation ceremony of Bhagavāna
Candra Prabhu at Kāma Sainyapura.
1499 V. S. 1029 A. D. 972 Dhanapāla wrote Deśi Nāma Mālā
1542 V. S. 1072 A. D. 1015 Birth of Abhaya-déva Sūri.
1558 V. S. 1088 A. D. 1931 Ācārya Pada of Abhaya-déva Sūri.
1566 V. S. 1096 A. D. 1039 Svarga-vāsa of Vādi Vétala
Santi Sūri.
1602 V. S. 1132 A. D. 1075 Birth of Sri Jina-datta Sūri
1604 V. S. 1134 A. D. 1077 Birth of Vādi Déva Sūri
1605 V. S. 1135 A. D. 1078 Svarga-vāsa of Abhaya-déva Sūri.
1611 V. S. 1141 A. D. 1084 Dikṣā of Jina-datta Sūri
1613 V. S. 1143 A. D. 1086 Birth of Vādi Déva Sūri
1615 V. S. 1145 A. D. 1088 Birth of Kali Kāla Sarvajna Hém-
candra Sūri.
1619 V. S. 1149 A. D. 1092 Rise of Pūrṇimā Mata.
1620 V. S. 1150 A. D. 1093 Dikṣā of Kali Kāla Sarvajna Hem-
candra Sūri.
1622 V. S. 1152 A. D. 1095 Dikṣā of Vādi Déva Sūri.
1636 V. S. 1166 A. D. 1109 Ācārya Pada to Kali Kāla Sarvajna
Hemcandra Sūri.
1637 V. S. 1167 A. D. 1110 Svarga-vāsa of Sri Jina Vallabha
Sūri

M. N. S=Mahāvīra Nirvāna Samvat.

V. S=Vikrama Samvat.

A. D=Christian Era.

M. N. S. V. S. A. D.

- 1639 V. S. 1169 A. D. 1112 Ācārya Pada to Jina-datta Sūri.
 1644 V. S. 1174 A. D. 1117 Ācārya Pada to Vādi Déva Sūri.
 1648 V. S. 1178 A. D. 1121 Svarga-vāsa of Muni Candra Sūri.
 1662 V. S. 1192 A. D. 1135 Siddha Rāja conquered Mālwa.
 1669 V. S. 1199 A. D. 1142 Death of Siddha Rāja Jayasimha.
 1674 V. S. 1204 A. D. 1147 Installation at Falodhi by Vādi
 Déva Sūri.
 1674 V. S. 1204 A. D. 1147 Rise of Kharatara Gaccha
 1681 V. S. 1211 A. D. 1154 Svarga-vāsa of Jina-datta Sūri.
 1683 V. S. 1213 A. D. 1156 Rise of Āncalika Mata
 1692 V. S. 1222 A. D. 1165 Uddhāra at Śatrunjaya by Bāhada
 Mantri.
 1696 V. S. 1226 A. D. 1169 Svarga-vāsa of Vādi Déva Sūri.
 1699 V. S. 1229 A. D. 1172 Svarga-vāsa of Kali Kāla Sarvajna
 Hemcandrācārya Sūri.
 1706 V. S. 1236 A. D. 1179 Rise of Sārdha Punamīa Gaccha.
 1711 V. S. 1241 A. D. 1184 Completion of Kumāra-pāla Prati-
 bodha Grantha by Soma-prabha Sūri
 1720 V. S. 1250 A. D. 1193 Rise of Āgamika Gaccha
 1755 V. S. 1285 A. D. 1228 Formation of Tapā Gaccha.
 1772 V. S. 1302 A. D. 1245 Dīksā of Vidyānanda Sūri.
 1780 V. S. 1310 A. D. 1253 Birth of Soma Prabha Sūri II.
 1791 V. S. 1321 A. D. 1264 Dīksā of Soma Prabha Sūri II.
 1795 V. S. 1323 A. D. 1266 Ācārya Pada of Vidyānda Sūri.
 1797 V. S. 1327 A. D. 1270 Svarga-vāsa of Dévendra Sūri.
 1802 V. S. 1332 A. D. 1275 Ācārya Pada of Soma Prabha Sūri II.
 1825 V. S. 1355 A. D. 1298 Birth of Soma Tilaka Sūri.
 1827 V. S. 1357 A. D. 1300 Svarga-vāsa of Dharma Choṣa Sūri.
 1839 V. S. 1369 A. D. 1312 Dīksā of Soma Tilaka Sūri
 1843 V. S. 1373 A. D. 1316 Svarga-vāsa of Soma Prabha Sūri II.
 1843 V. S. 1373 A. D. 1316 Soma Tilaka Sūri Ācārya Pada.
 1843 V. S. 1373 A. D. 1316 Birth of Candra Śekhara Sūri
 1850 V. S. 1380 A. D. 1323 Birth of Jayānanda Sūri.

M. N. S. V. S. A. D.

- 1855 V. S. 1385 A. D. 1328 Dikṣā of Candra Śekhara Sūri.
 1862 V. S. 1392 A. D. 1335 Dikṣā of Jayānanda Sūri.
 1863 V. S. 1393 A. D. 1336 Ācārya Pada of Candra Śekhara Sūri.
 1866 V. S. 1396 A. D. 1339 Birth of Déva Sunder Sūri.
 1874 V. S. 1404 A. D. 1347 Dikṣā of Déva Sunder Sūri.
 1875 V. S. 1405 A. D. 1348 Birth of Jnāna Sāgara Sūri.
 1879 V. S. 1409 A. D. 1352 Birth of Kula Mandana Sūri.
 1887 V. S. 1417 A. D. 1360 Dikṣā of Jnāna Sāgara Sūri.
 1887 V. S. 1417 A. D. 1360 Dikṣā of Kula Mandana Sūri.
 1890 V. S. 1420 A. D. 1363 Ācārya Pada of Jayānanda Sūri.
 1890 V. S. 1420 A. D. 1363 Ācārya Pada of Déva Sunder Sūri.
 1893 V. S. 1423 A. D. 1366 Svarga-vāsa of Candra Śekhara Sūri.
 1894 V. S. 1424 A. D. 1367 Svarga-vāsa of Soma Tilaka Sūri.
 1900 V. S. 1430 A. D. 1373 Birth of Soma Sunder Sūri.
 1906 V. S. 1436 A. D. 1379 Birth of Muni Sunder Sūri.
 1907 V. S. 1437 A. D. 1380 Dikṣā of Soma Sunder Sūri.
 1910 V. S. 1440 A. D. 1383 Āvaśyaka Avacūri by Jnāna Sāgara Sūri.
 1911 V. S. 1441 A. D. 1384 Sovaraga-vāsa of Jayānanda Sūri.
 1911 V. S. 1441 A. D. 1384 Ācārya Pada of Jnāna Sāgara Sūri.
 1911 V. S. 1441 A. D. 1383 Avacūri on Uttarādhyayana and Ogha Niryukti by Jnāna Sāgara Sūri.
 1912 V. S. 1442 A. D. 1385 Ācārya Pada to Kula Mandana Sūri.
 1912 V. S. 1443 A. D. 1383 Dikṣā of Muni Sunder Sūri.
 1920 V. S. 1450 A. D. 1399 Vācaka Pada to Soma Sunder Sūri.
 1925 V. S. 1455 A. D. 1398 Svarga-vāsa of Kula Mandana Sūri.
 1927 V. S. 1457 A. D. 1400 Birth of Ratna Śekhara Sūri.
 1930 V. S. 1460 A. D. 1403 Svarga-vāsa of Jnāna Sāgara Sūri.
 1933 V. S. 1463 A. D. 1406 Dikṣā of Ratna Śekhara Sūri.
 1934 V. S. 1464 A. D. 1407 Birth of Lakṣmi Sāgara Sūri.
 1936 V. S. 1466 A. D. 1409 Vācaka Pada to Muni Sunder Sūri.
 1936 V. S. 1466 A. D. 1409 Kriyā Ratna Samuccaya Grantha by Guṇa Ratna Sūri.
 1947 V. S. 1477 A. D. 1420 Dikṣā of Lakṣmi Sāgara Sūri.
 1948 V. S. 1478 A. D. 1421 Ācārya Pada to Muni Sunder Sūri.

- 1949 V. S 1479 A. D. 1422 Installation Ceremony of Śrī Ajita Nātha at Tāraṅga by Soma Sunder Suri.
- 1953 V. S 1483 A. D 1426 Dīvalī Grantha by Jina Sunder Suri.
- 1953 V. S 1483 A. D 1426 Pandit Pada to Ratna Śékhara Suri.
- 1963 V. S 1493 A. D. 1436 Vācaka Pada to Rama Śékhara Suri.
- 1966 V. S. 1496 A. D. 1439 Installation Ceremony at Rānakapura by Soma Sunder Suri.
- 1966 V. S 1496 A. D 1439 Pannyāsa Pada to Laxmi Sāgara Sūri
- 1969 V. S. 1499 A. D. 1442 Dāna Pradīpa Grantha by Caritra Ratna Qaṇi.
- 1971 V. S. 1501 A. D 1444 Vācaka Pada to Laxmi Sāgara Sūri.
- 1972 V. S. 1502 A. D 1445 Ācārya Pada to Ratna Śékhara Suri.
- 1973 V. S. 1503 A. D. 1446 Svarga-vāsa of Muni Sunder Suri
- 1974 V. S. 1504 A. D. 1447 Kathā Mahodadhi Grantha by Soma-dēva.
- 1975 V. S. 1505 A. D. 1448 Installation Ceremony of Śrī Abhinandana Swāmi at Delwādā by Jaya Candra Suri
- 1978 V. S. 1508 A. D. 1457 Rise of 'Lunkā' Mata
- 1988 V. S 1508 A. D 1457 Ācārya Pada to Laxmi Sāgara Suri.
- 1967 V. S. 1517 A. D. 1460 Svarga vāsa of Ratna Sékhara Suri.
- 1997 V. S. 1517 A. D. 1460 Lakṣmī Sāgara Suri as Gaccha Nāyaka.
- 2001 V. S. 1521 A. D. 1464 Birth of Lāvanya Samaya.
- 2002 V. S 1522 A. D 1465 Gaccha Paridhāpanika Mahotsava by Laksmī Sāgara Sūri.
- 2009 V. S 1529 A. D 1472 Dikṣā of Lāvanya Samaya.
- 2013 V. S 1533 A. D 1476 Bhāna Vēṣadhārī.
- 2021 V. S. 1541 A. D. 1484 Guru Guṇa Ratnākara Kāvya by Soma Cāritra.
- 2027 V. S. 1547 A. D. 1490 Svarga-vāsa of Lakṣmī Sāgara Sūri
- 2027 V. S. 1547 A. D. 1490 Birth of Ānanda-vimāla Sūri

M N. S. V. S. A. D.

- 2032 V. S. 1552 A. D. 1495 Dīksā of Ānanda-vimala Suri
 2033 V. S. 1553 A. D. 1496 Birth of Vijaya Dana Suri.
 2042 V. S. 1562 A. D. 1505 Dīksā of Vijaya Dāna Suri.
 2042 V. S. 1562 A. D. 1505 Rise of Kadvā Mata
 2044 V. S. 1564 A. D. 1507 Death of Kaṭuka leader of Kadvā Mata
 2048 V. S. 1568 A. D. 1511 Upādhyāya Pada to Ānanda-vimala Suri
 2050 V. S. 1570 A. D. 1513 Rise of Bija Mata
 2050 V. S. 1570 A. D. 1513 Ācārya Pada to Ānanda-vimla Suri
 2052 V. S. 1575 A. D. 1515 Rise of Pārśva Candra (Pāyacanda) Gaccha
 2062 V. S. 1582 A. D. 1525 Kriyā-uddhāra of Ānanda vimala Suri.
 2067 V. S. 1587 A. D. 1530 Ācārya Pada to Vijaya Dāna Suri.
 2073 V. S. 1593 A. D. 1536 Dīksā of Hira Vijaya Suri.
 2076 V. S. 1596 A. D. 1539 Svarga-vāsa of Ānanda-vimala Suri.
 2084 V. S. 1604 A. D. 1547 Birth of Vijaya Séna Suri.
 2063 V. S. 1583 A. D. 1516 Publication of Thirty-five Rules for Sādhus by Ānanda-vimala Sūri.
 2023 V. S. 1513 A. D. 1528 Birth of Hira Vijayaji Sūri.
 2064 V. S. 1584 A. D. 1529 Svarga-vāsa of Hēma-vimala Sūri.
 2067 V. S. 1587 A. D. 1530 Ācārya Pada to Vijaya Dāna Sūri.
 2087 V. S. 1607 A. D. 1550 Paṇḍit Pada to Hira Vijaya Suri
 2088 V. S. 1608 A. D. 1557 Vacaka Pada to Hira Vijaya Suri.
 2090 V. S. 1610 A. D. 1553 Ācārya Pada to Hira Vijaya Suri
 2093 V. S. 1613 A. D. 1556 Dīksā of Vijaya Séna Sūriji.
 2102 V. S. 1622 A. D. 1565 Svarga-vāsa of Vijaya Dāna Sūri
 2106 V. S. 1626 A. D. 1569 Paṇḍit Pada to Vijaya Séna Sūri.
 2108 V. S. 1628 A. D. 1571 Ācārya Pada to Vijaya Séna Sūriji
 2108 V. S. 1628 A. D. 1571 Méghaji Risi of Lonkā Mata discarded his Mata and joined Tapā Gaccha
 2110 V. S. 1630 A. D. 1573 Upasarga to Hira Vijaya Sūri at Borsad.
 2114 V. S. 1634 A. D. 1577 Birth of Vijaya Deva Sūri.

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- 2134 V. S 1654 A. D. 1597 Diksā of Vijaya Simha Sūri
- 2135 V. S. 1655 A. D. 1598 Pannyāsa Pada to Vijaya Déva Sūri
- 2136 V. S 1656 A D. 1599 Ācārya Pada to Vijaya Déva Sūri.
- 2138 V. S 1658 A. D. 1601 Diksā of Upādhyāya Yaśovijayaji
- 2142 V. S. 1662 A. D. 1605 Diksā of Vijaya Tilaka Sūri.
- 2143 V. S. 1663 A. D. 1606 Pannyāsa Pada to Vijaya Tilaka Sūri.
- 2150 V S 1670 A D. 1613 Pannyāsa Pada to Vijaya Simha Sūri
- 2153 V. S 1673 A. D 1616 Vācaka Pada to Vijaya Simha Sūri.
- 2153 V. S. 1673 A D. 1616 Title of Savāli Jehāngir Vijaya Maha Tapā to Ācārya Mahārāja Vijaya Déva Sūri by Emperor Jehāngir at Māṇḍava Gadḍha.
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- 2162 V. S. 1682 A. D. 1625 Ācārya Pada to Vijaya Simha Sūri.

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- 2162 v. s. 1682 A D. 1625 Appointment of Vijaya Simha Sūri as Paṭṭadhara.
- 2164 v. s. 1684 A D. 1627 Anujñā Mahotsava of Vijaya Déva Sūri at Jāllore in Mārṇār.
- 2166 v. s. 1686 A D 1629 Prohibition of killing of fishes crabs etc in Picholā and Udéya Sāgara lakes at Udéyapura by Mahā Rāṇa Jagatsimhaji.
- 2166 v. s. 1686 A. D. 1629 Dīksā of Vijaya Prabha Sūri.
- 2174 v. s. 1694 A. D 1637 Dīksā of Pannyāsa Satya Vijaya Gaṇi
- 2181 v s. 1701 A D 1644 Pannyāsa Pada to Vijaya Prabha Sūri.
- 2187 v s. 1707 A. D 1650 Birth of Ācārya Māna Sūri.
- 2189 v s. 1709 A D. 1652 Rise of Dhundata Mata
- 2189 v. s. 1709 A. D. 1652 Svarga-vāsa of Vijaya Simha Sūri.
- 2190 v. s. 1710 A. D. 1653 Vijaya Prabha Sūri appointed as Paṭṭadhara.
- 2190 v. s. 1710 A. D. 1653 Ācārya Pada to Vijaya Prabha Sūri.
- 2191 v s. 1711 A D. 1654 Birth of Vijaya Ratna Sūri
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- 2193 v s 1713 A. D 1656 Bhattāraka Pada to Vijaya Prabha Sūri
- 2197 v. s. 1717 A. D. 1660 Dīksā of Vijaya Ratna Sūri
- 2198 v s 1718 A D. 1661 Vācaka Pada to Upādhyāya Yaśovijayaji
- 2199 v. s. 1719 A. D 1662 Dīksā of Ācārya Māna Sūri
- 2206 v. s 1726 A D 1669 Pannyāsa Pada of Vijaya Ratna Sūri.
- 2211 v s. 1731 A. D 1674 Upādhyāya Pada to Ācārya Māna Sūri.
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- 2216 v. s 1736 A. D 1679 Ācārya Pada to Ācārya Māna Sūri.
- 2218 v. s 1738 A. D 1681 Svarga-gamana of Upādhyaya Vinaya Vijaya Gaṇi.
- 2222 v. s. 1742 A. D. 1685 Bhattāraka Pada to Ācārya Māna sūri.

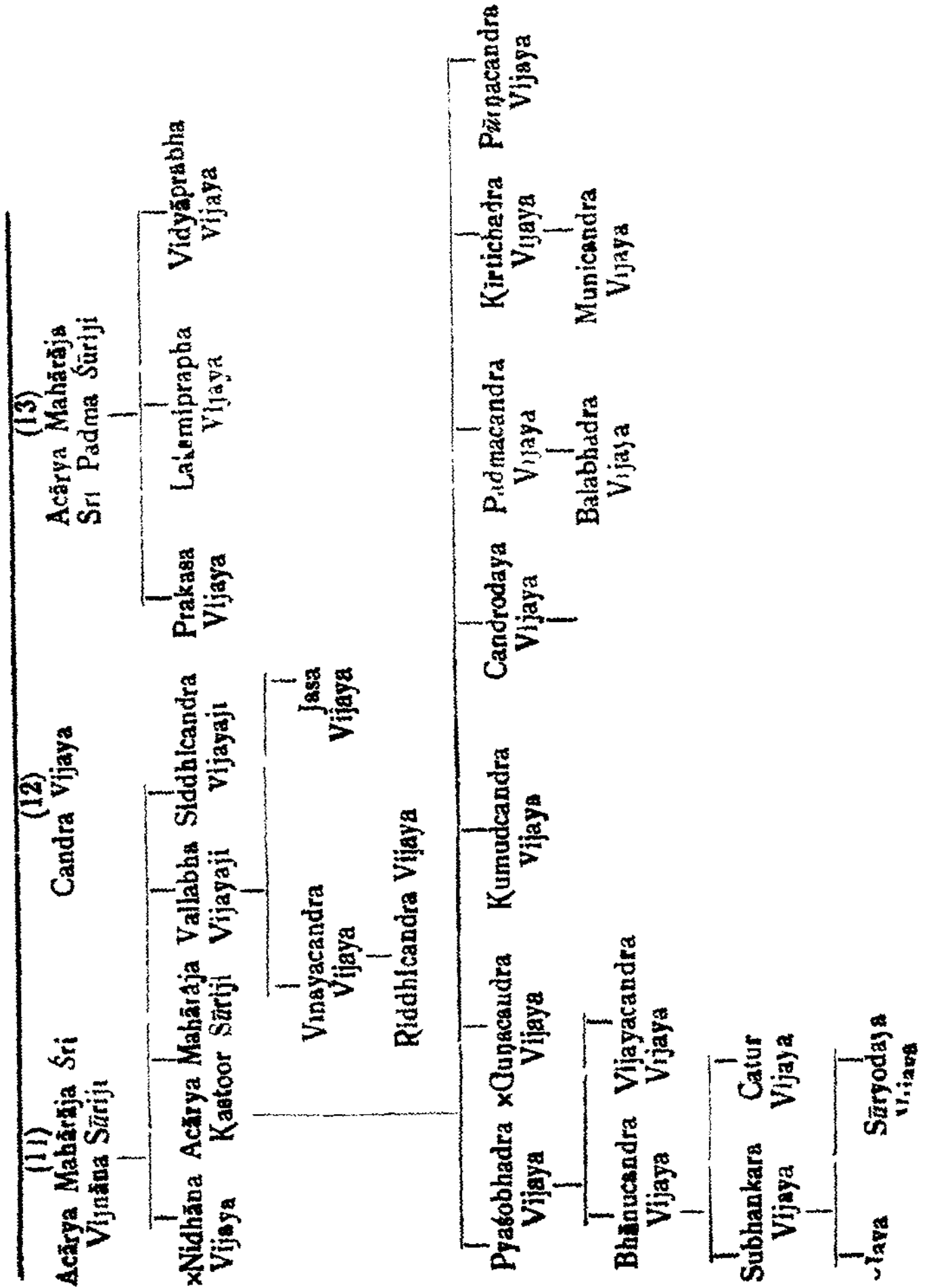
- 2225 V. S. 1745 A. D. 1688 Svarga-vāsa of Upādhyāya Yaśo-
vijayaji
- 2229 V. S. 1749 A. D. 1692 Svarga-vāsa of Vijaya Prabha
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- 2244 V S 1764 A D. 1703 Pratibodha to Rāo Amara Simha
of Mewād
- 2250 V. S. 1770 A. D. 1713 Pratibodha to king Ajitsimha of
Jodhapur
- 2250 V. S. 1770 A. D. 1713 Pratibodha of Rāṇā Saṅgramasimha
at Médatā by Ācārya Vijaya
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- 2253 V. S. 1773 A. D. 1716 Appointment of Ācārya Vijaya
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- 2253 V. S. 1773 A. D. 1716 Ācārya Pada to Vijaya Kṣamā Sūri
at Udéyapura.
- 2254 V. S. 1774 A. D. 1717 Bhaṭṭāraka Pada to Vijaya Kṣamā
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- 2264 V S 1784 A. D. 1727 Ācārya Pada to Dayā Sūri at
Dīva Bunder
- 2264 V S. 1784 A. D. 1727 Bhaṭṭāraka Pada to Dayā Sūri at
Māngrol.
- 2294 V. S. 1784 A. D. 1727 Svarga-vāsa of Vijaya Kṣamā Sri
at Māngrol in Saurāstra.
- 2289 V S 1809 A. D. 1752 Svaraga-vasa of Vijaya Dayā Sūri
at Dhorāji in Saurāstra.

After the Svarga-vāsa of Ācāraya Mahārāja Sri Vijaya Prabhā Suriiji there were all Pannyāsas as his successors. They were all intelligent, well-versed and very popular. Some of them were great poets, Paṇḍit Vira Vijayaṇi has Composed a number of Pujās and stavanas. It is regrettable that the study of Sanskrit was neglected during the last century. It is noticeable that even highly respected Pannayasa used to read 'Taba' and not Sanskrit Commentary.

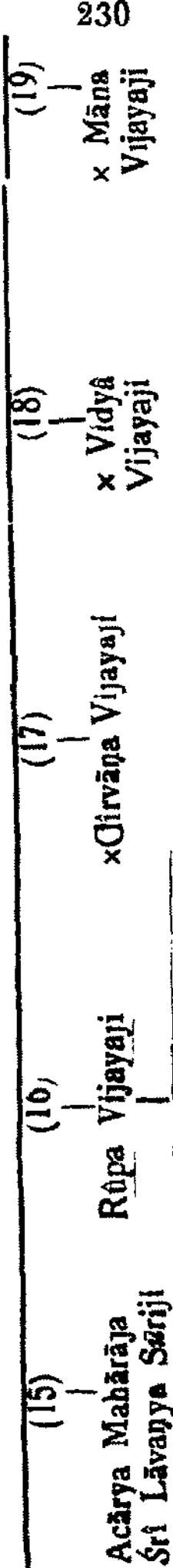
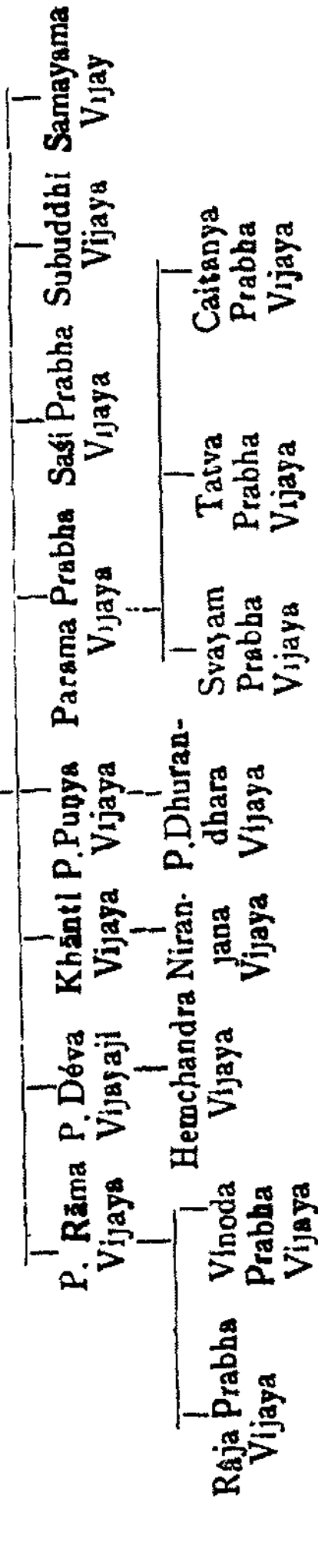
By the strenuous efforts of Suri Samrāt Ācārya Nēmi Suri svarāji, of Ācārya Mahārāja Sri Vijayānanda Suriiji, of Sāgarānanda Suriiji of Ācāraya Sri Niti Suriiji and others—the study of Sanskrit grammar, Logic, and Literature has been made compulsory on all young Sādhus. At present, there are many Sādhus who are far advanced in grammar Nyāya, and Āgamas During the last sixty years, the number of Sādhus comes to nearly eight hundred (800) and that of Sādhvis comes to nearly three thousand (3000). The number of Ācāryas comes to forty-five (45). There is an addition of twenty or twenty five Sādhus every year.

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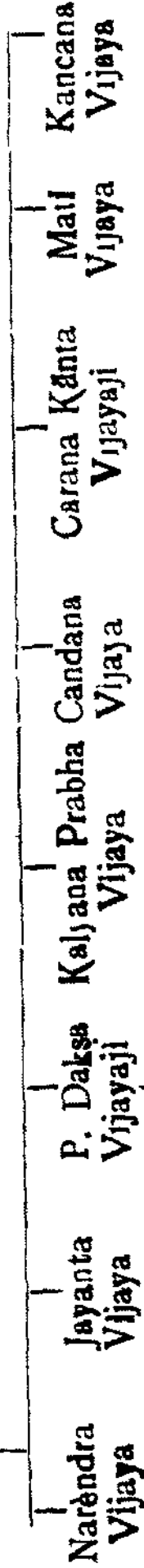
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Dévendra xVijayajī	Upādhyāya xSumatī Vijayajī	Saubhāgya x Vijayajī	x Yaso Vijayajī	x Naya Vijayajī	Ācārya Mahārāja Sri Darśana Sūrijī	xPratāp Vijayajī
	Riddhi Vijayajī					Bhaktī Vijayajī
		xKusuma Vijayajī	x Gupta Vijayajī	P. Jayānanda Vijayajī	Mahodaya P. Priyankara xVijaya Vijayajī	Rāj Vijayajī
	Pramod Vijayajī	Subha Vijayajī	Tilaka Vijaya	Śānti Prabhā Vijayajī		
(8)	x Siddhi Vijayajī	9) .			(10)	
	x Prabhava Vijaya				Ācārya Mahārāja Sri Vijaya Udaya Sūrijī	
				xJaya Vijayajī	xKirti Vijayajī	Ācārya Nandana Sūrijī
	P. Soma Vijayajī	Amara Vijaya	Vira Vijaya	P Shrivānanda Vijayajī	Kusumcandra Vijaya	
			Udyota Vijaya		Bhavya Nand Vijaya	
xCaltanya Vijaya	Kanaka Vijaya	Moksānanda P Sumitra Vijayajī	P. Moti Vijayajī	P. Méru Vijayajī	Harsa Vijaya	Kumud Hemaprabha Kirtiprabha Vijaya Vijaya
			Pratāpa Vijaya	Chidananda Vijaya		

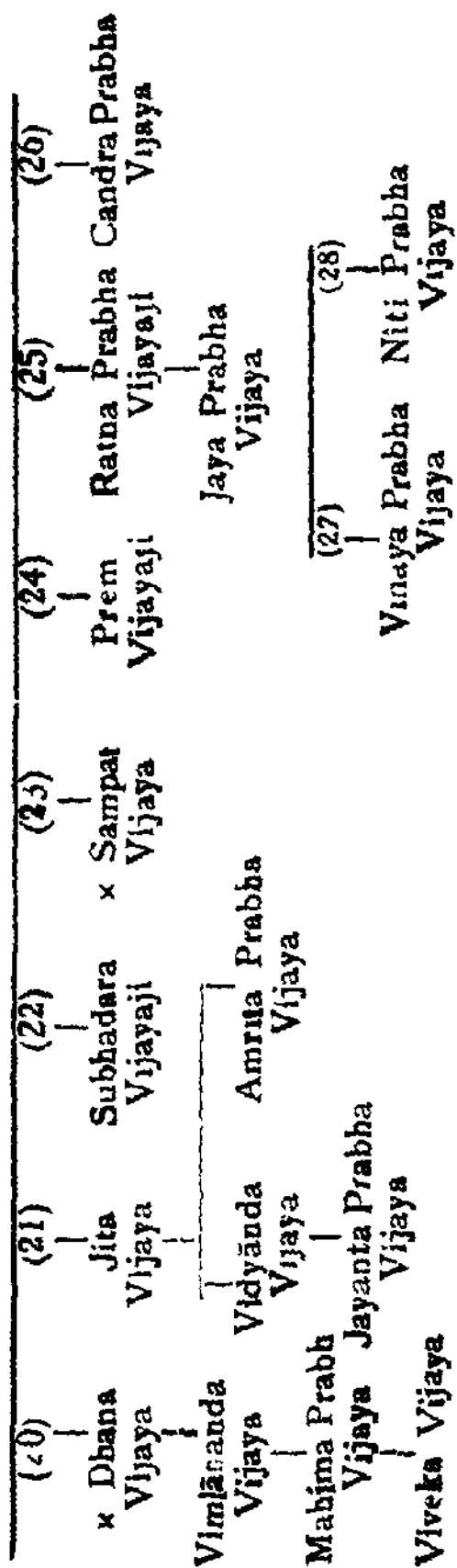


(14) Acārya Mahārāja Śrī Amṛita Sūri



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Corrections

Page	Line	Incorrect	Correct
3	5	Sri Deva Suri	Śri Deva Suri
6	1	mine	mind
9	1	detaite	detail
13	12	before	become
36	12	expressclons	expressions
36	29	Thre	There
37	28	asamed	ashamed
38	11	pact	tact
40	31	good	god
49	8	died the officl	died the officer
49	19	frit	fruit
50	14	Also	Āso
50	24	whlchmen	watchmen
50	31	sums	seems
53	5	comels	camels
53	15	tackful	tactful
54	23	words	world
55	13	with to	will
55	20	retes	rites
56	5	Composieg there	composing three
60	8	Nonâ violence	Non-violence
61	8	a to	to a
61	10	Kharatai gacchra	Kharatara-gaccha
61	21	and the beachu	the teacher
61	25	abtalned	obtained
64	1	Starp	sharp
64	18	Godu	Guru

Page	Line	Incorrect	Correct
64	20	Gxru	Guru
64	24	jounery	journey
65	9	Beicg	Being
65	9	Bhāteja	Bhāleja
65	19	month	mouth
65	20	gurn	guru
65	26	tull	full
66	9	the	them
66	14	paity	pathy
66	27	buruing	burning
67	3	Reso lving	Resolving
67	8	sovereinsety	sovereignty
67	21	woundend	wounded
67	24	lmajme	imagine
68	27	anpiclous	auspicious
69	33	Inrisignificant	Insignificant
69	33	In companson	In comparison
70	10	wer	way
70	11	dobt	doubt
70	28	religions riltes	religious rites
71	2	convery	convey
72	2	masorny	masonry
72	4	were I shall scatthr	where I shall scatter
72	19	mearning	meaning
72	32	disciplige	discipline
72	33	negcigent	negligent
78	10	to rice	rice
79	25	to Tāmravatī	of Tamravatī
80	11	co-religionist	co-religionist
84	23	Śree Devacundar Sūri	Śree Deva- sunder Sūri
89	29	retieed	retired

Page	Line	Incorrect	Correct
86	26	andlance	audlance
90	9	a ultma-an	and ultima
91	16	app	aph
110	33	yri xayānda Sôri	Śrî Jayananda Sôri
112	31	freelay	freely
115	14	maine	mine
115	28	Sadha Maryādakṭṭaka	Sādhu Maryādaka Paṭṭaka
116	19	age	aged
139	7	indisputations	in disputation
140	25	enunmerated	enumerated
144	9	ambitlous	ambitions
144	26	implired	impire
149	6	cavelry	cavalry
151	15	on inhage	an inlage
152	18	questiones	questioned
152	19	reladed	related
152	29	this command	at this command

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