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A Monk and a Monarch

Originally written in Gujarati
by
MUNIRAJ VIDYAVIJAYJI.

Adapted
by
DOLARRAI R. MANKAD.

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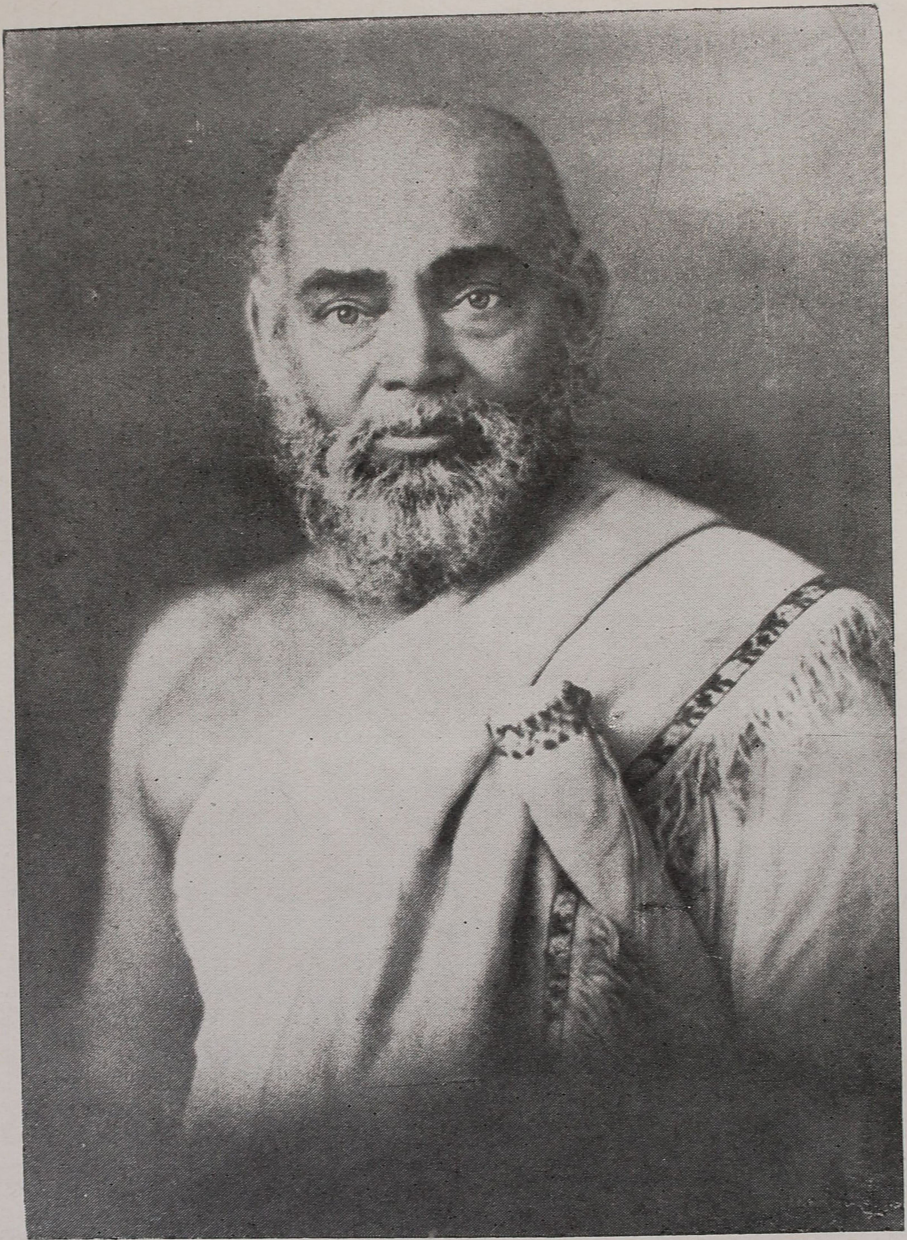
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The idol of Shree Hirvijaysuri

(This idol is situated in the temple of Shree Shitalnathji in the Roshan Moholla of Agra:)



The late
Shastravisharada Jainacharya
Shree Vijaydharmasuri.

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Muniraj Vidyavijayji

Shree Raichura G. J. Printing Works-BARODA.

AUTHOR'S PREFACE

(to the Gujarati original)

All students of Gujarati literature now accept that Jain Sadhus have played the greatest part in serving the cause of Gujarati literature; but it is, as yet, imperfectly recognised that the Jain Sadhus have played an equally prominent part in the service of the country also. Jain monks like the great Hemachandracharya had devoted their whole lives in furthering the good of the country. These Jain monks believed that there was the same advantage in preaching to a king as was in preaching to lacs of other people; for with the favour and sympathy of the kings they were able to render great services to the cause of the country.

Hirvijaysuri, who is the hero of this work, was one of those Jain monks who rendered signal service to the furtherance of our country's good. He took great pains not only to further the cause of the Jain community but also to save the country of Gujarat as a whole from great calamities. His services are not known to most of us. To get the Jijia tax removed, to secure the release of war prisoners and to persuade the king not to take the wealth of heirless dead persons, were actions which benefited not only the Jain community, but the whole country. To secure total prohibition of killing cows, bulls, buffaloes, of hunting innocent animals like deer and of animal-killing on the whole for six months in a year, were actions which benefited the whole nation. All this was done by Hirvijaysuri. It is the main object of this book to acquaint the readers with the life of such a benevolent soul.

I was prompted to take up the study of this subject after I read 'Akbar' by Vincent Smith. I then thought of writing a life of the great Saint both from the historical and religious view-

point. I then started collecting materials for the subject; and though it took abnormally long to write out the book, the result of my studies is now before the reader.

I have taken particular care to mention only those events of the Saint's life which can be proved historically. I have included only those incidents which are attested both by the Jain and the non-Jain writers. This contact between the Jain saints and the Mogul Emperors had not stopped at Akbar; it continued in the days of Jehangir, Shahajahan, Muradbaksha, Aurangzeb and Azamshah. These Emperors had issued several farmans. Most of them are already published. I, however, was fortunate to come across six new farmans, out of which I have appended to this volume five farmans, with their English translation; the sixth being completely unreadable had to be omitted.

I was not able to get any portrait of the Saint Hirvijaysuri. But during my itinerary I had once seen an image of the Saint, at Mahuva in Kathiawad. I prefix a photogravure of this image to this book. The image has a short inscription below it, which reads thus :

१६५३ पातसाहि श्री अकबरप्रवर्तित स' ४२ वर्षे फा. सुदि ८ दिने
श्रीस्त'भतीर्थवास्तव्य श्री. पडभा (भा.) पांची नाम्यना श्रीहीरविजयसूरीश्वराणां
मूर्तिः का. प्र. तपागळे (छे) श्रीविजयसेनसूरिभिः ।

This shows that in the second year after the Saint Hirvijaysuri passed away, a Jain named Pauma and his wife Panchi, residents of Khambhat, had established the image and its installation-ceremony was performed by Vijaysensuri.

There are two more pictures reproduced here -one of Akbar and another of Abul Fazl. Both these were sent to my revered Guru Vijaydharmasuri, by Dr. F. W. Thomas, for which I have to thank him heartily.

In preparing this work I have derived valuable help from Muniraj Indravijayji. I cannot thank him enough, for without his sincere help it would have been impossible to write this book.



The idol of Hirvijaysuri

Born V. S. 1583

Died V. S. 1652

(Referred to by the author in the preface.)

EXTRACTS FROM THE FOREWORD

(TO THE GUJARATI ORIGINAL)

BY

K. M. MUNSHI.

This is a very praiseworthy attempt, as it represents the heavy task of bringing out the history of Gujarat, which lies embedded in the numerous Jain works that have come to light. Midaeval history of Gujarat depends upon the Jain works, for it is mostly there that the history of that period is to be found.

In this work Muni Vidyavijay has undertaken to depict the history of the life and times of that great Jain monk who had made the great Akbar his pupil. In so doing he has spared no pains. Always keeping the historical viewpoint before himself, he has utilised other historical sources also. He has investigated the truth with the viewpoint of an impartial historian. This book, therefore, has become mostly historical. The author himself is a Jain monk. The hero of the work was a great Jain monk. His materials were mostly embedded in the ancient Jain literature. Seeing all this, we cannot sufficiently congratulate the Muniji on his achievement.

This subject has been easy to handle after 'The Akbar' of Mr. Vincent Smith was written. But in writing this work our author has mostly utilised the following works :- Vijayprashastikavya of Hemavijay, Hirsaubhagyakavya of Devavimal and Hirvijaysuriras of Kavi Rishabhadas.

Thus where Smith only showed the way, Vidyavijayji has undertaken to give full details.

It is practically impossible to reconstruct history from ancient Jain poems, for they are mostly partial and unreliable. They are composed by staunch Jain Sadhus, with the avowed object of furthering the glory of Jain religion. Therefore, in order to find out their historical value, we should consider these characteristics :—

- (1) the farther a writer is removed from the times of his hero, the less reliable his information is likely to be.
- (2) Those matters which glorify the Jain religion and community are mostly exaggerated. Therefore they need corroboration from independent reliable sources.
- (3) If there are any matters which belittle the Jain religion itself, then they are likely to be true.
- (4) Pattavalis (geneologies) and dates given by these Jain monks seem to be mostly correct.

Out of the authors of the three chief works on which our author has relied, the author of the first work (Hemavijay) had accompanied Hirvijaysuri to the court of Akbar. So he was his contemporary and an eye-witness of all that happened at Akbar's court. Both Devavimal and Rishabhadas were pupils of Hirvijaysuri's pupils. Thus they were removed only by one degree from the hero of our work. Moreover other works on which our author has relied are not much removed from Akbar's times.

Moreover it has been possible for our author to consult independent works which corroborate the Jain works consulted by him. These independent works include *Ain-i-Akbari*, farmans, etc. And because our work satisfies both these requisites so well, the history found in it is true and impartial.

(5)

On the whole this work is a valuable addition to the few historical works written in Gujarati language. Poverty of our literature in this direction is pitiable; and the indifference to it is regrettable. Under these circumstances, the author deserves all our congratulations for writing such a work.

/

PUBLISHER'S NOTE

(for the English edition)

It gives us really great pleasure to publish this English adaptation of " Sureeshwar ane Samrat, " the Gujarati and Hindi edition of which each ran into two editions, which acquired a high place in Gujarati and Hindi literature, for which the best Gujarati and Hindi scholars expressed high opinions, which proved popular and which is considered to be the most authentic work on the history of Akbar. As the English translation of the original Gujarati preface by the author Muniraj Shree Vidyavijayji and of the foreword by the well-known Gujarati scholar Mr. Kanaiyalal Maneklal Munshi has been given at the beginning of this English edition, nothing remains to be written by us in that connection.

However in regard to this book we have to sincerely thank Mr. Dolarraji Rangildas Mankad, the well-known Gujarati scholar and a Professor at the Sindh College, who has been instrumental in making this English edition see the light of the day. He has taken great pains in epitomizing the original Gujarati book, using full discretion and discrimination in culling important and relevant portions from the bulky Gujarati edition and arranging them so as to produce coherent material that supplies happy reading.

The manuscript of this English adaptation was ready with us for a considerably long time; but in the absence of favourable



Sheth Chandulal Chamanlal.



Mrs. Manibahen alias Muktabahen

1. SHETH CHANDULAL CHAMANLAL—the late lamented and revered father of Sheth Kantilal who has contributed liberally towards the expenses of this publication. [The late Sheth Chandulal came of the high family of the Nagarsheth of Ahmedabad and eked out his living by sheer self-reliance and self-effort. He was straightforward and veracious in his business dealings and was for some time President of the Ahmedabad Share Bazaar. He preferred anonymous charities to public ones and was a friend indeed to many a friend in need. It was he who initiated the establishment of many of the well-known mills of Ahmedabad.]

2. Mrs. MANIBAHEN alias MUKTABAHEN—the revered mother of Sheth Kantilal Chandulal who has contributed liberally towards the expenses of this publication.



SHETH KANTILAL CHANDULAL, the magnanimous and philan-thropic businessman of Ahmedabad, whose love of literature has resulted in a decent donation towards the printing of this book.

circumstances the question of its publication had to be put off till now. Some time ago His Highness Shree Vijayrajji Saheb Bahadur, the present Maharao of Cutch, and his able Minister of Education Mr. J. Smith Saheb, who look to Muniraj Shree Vidyavijayji with devotion and love, sanctioned the payment from the State Treasury of a certain amount by way of monetary help, in case this work was published. On even a little monetary help having thus been available, it was possible for us to undertake the publication of this work at an early date. Hence we have to sincerely thank His Highness Shree Vijayrajji Saheb Bahadur, the Maharao of Cutch, and his Minister of Education Mr. J. Smith Saheb in this connection.

Moreover we have to sincerely thank Mr. Bharatram Bhanusukhram Mehta, the well-known Gujarati philologist of Baroda, a compiler of the "Modern Gujarati-English Dictionary" and author of several Gujarati works, for preparing the English translation of those portions of the original Gujarati book that were left out in the beginning, for carefully correcting the proofs of this book and for attending to several minor details in connection with the printing and publication of this book.

We have also to sincerely thank Mr. Gokaldas D. Raichura, the proprietor of the "Shree Raichura Golden Jubilee Printing Works," and Mr. Durlabhdas D. Vithalani, the Manager of the Press, to whom goes the entire credit for the neat printing and nice get-up of this book.

Lastly we have to sincerely thank Sheth Kantilal Chandulal, the reputed businessman of Ahmedabad, who has a love for literature, for his generosity in undertaking to bear all the expenses over and above those covered by the aforesaid monetary help promised by the Cutch State. Had this pecuniary help not come forward from this generous gentleman during the present abnormal times involving unusually high costs of paper, etc., there is no knowing as to when this nice work could have seen the light of the day.

What more can we have to say except to thank those who have thus co-operated with us in the publication of this English edition ?

Dated 1-8-1943.

PUBLISHER.

A MONK AND A MONARCH

Originally written in Gujarati

BY

MUNIRAJ VIDYAVIJAYJI

A MONK AND A MONARCH



CHAPTER FIRST

GENERAL CONDITIONS

This world is changing. There is not a single thing existing which has always remained in the same condition. Rise and fall come to every man, to every city and to every country. Therefore it is no wonder if India too has experienced ups and downs.

Alexander the Great had found Astronomers, Physicians, Fortune-tellers, Architects, Ascetics, Philosophers, Minerologists, Chemists, Dramatists, Poets, Agriculturists, Moralists, Politicians, Heroes and Merchants the like of whom he had not seen elsewhere in his vast expeditions. India was then matchless. Bankimchandra Lahiri, in his "Samrat Akabar" says:

भारतेर मृत्तिकाय रत्न, स्वर्ण, रौप्य, ताम्र प्रभृति जन्मित । जगतेर
सुप्रसिद्ध कहिनूर भारतेइ उत्पन्न हइयाछिल । पखानकार वृक्ष लौहेर न्याय
हइ । पखाने पाहाड श्वेतमर्मर, समुद्र मुक्ताफल, वृक्ष चन्दनवास ओ धनफूल
सौगन्ध प्रदान करे । स्वर्णप्रसू भारते किसेर अभाव छिल ?

(Indian clay produces gold, silver, copper, pearl, etc. The world-famous Kohi-noor was produced in India. Trees of this land are firm like iron. Its mountains yield marble, oceans pearls, trees sandals and flowers fragrance. What is wanting in India—gold-producing country ?)

The famous traveller Al-Beruni also, in his description of Gujarat, speaks of 70 varieties of roses growing during the four seasons of the year as also of vines yielding two crops every year. He also speaks very highly of the fertility of the soil, which yielded such cotton-plants as compared favourably with the 'willows' and 'planes' of the western countries. He asserts that each plant yielded crop continuously for ten years.

Does this description of India's fertility not corroborate Bankimchandra's statement ?

History, as gathered from the ancient monuments found at Muttra, Shravasti, Rajgraha, Soparaka, Sarnath, Taxilla, Madhyamika, Amaravati, Sthambhatirtha, Bhinnamal, Kaushambi, Vaishali, Anahilavada, Pratisthan, Kashi, Ayodhya, Girinagar, Broach, Chandravati and Nepal, bears an authoritative witness to the fact that the great Hindu and Jain kings of India like Chandragupta, Ashoka, Samprati, Vikramaditya, Toramana, Shri Harsha, Shrenika, Konika, Chandra Pradyota, Allata, Ama, Shiladitya, Kakkuka Pratihara, Vanaraj, Siddharaj and Kumarpala had not only preserved the prosperity of India but had also spread its fame in all the ten quarters outside India. They had enabled the Indian Nation to preserve and respect their different religions and thus to bind them with the common tie of love.

People had no anxiety about the security of their life and property. They were free from all kinds of addictions. Their trade relations were based on mutual confidence. This testifies to their honesty and sense of justice. Foreign travellers have freely praised this excellent quality of Indian People.

Al-Idrasi-Abdullah Muhammad, who flourished in the 11th century A. D., writes in his "Nujhatul Mushtakfi ikhtirakul afak" :

"Indian people are by nature just, and therefore they are never backward in their works. Their confiding nature, honesty, and veracity are quite well known. In fact they are so famous for these qualities that people from all quarters are drawn to this country. Therefore this country is very prosperous. "

Kings were ready to win over the love of their peoples. Kings refrained from killing animals and they forced the people to do so. Most of the kings had forbidden hunting, animal-killing and such other violences. King Ashoka had issued an order prohibiting all from criticising one another's religion. Who is unaware of the all-round prosperity of India in Vikramaditya's times? Literature, Arts and Science spread in this king's days. The world-famous authors like Siddhasena Divakar and Kalidasa flourished in his reign. Painting and Architecture as also Music, Mathematics and Astrology spread far and wide in his days.

Even in Shri Harsha's days Indians were enjoying peace and plenty. This king used to give away his entire treasure in charity at Prayaga every fifth year. It was the sixth day of Shri Harsha's charity at Prayaga when the Chinese traveller Huen Tsiang came to India. Huen Tsiang was with the king at Prayaga. Five lacs of men had gathered at Prayaga including twenty kings. For 75 days officials were engaged in giving all the hoardings of the last five years in charity. The king gave away all his wealth, even his ornaments, pearl-necklaces, crowns, etc. He also had prohibited all animal-killing in his reign.

King Samprati was a Jain and had achieved a measure of success in spreading Jainism even outside India. Kings Shrenika, Konika and Chandra Pradyota, who were great devotees of Lord Mahavir, had done their best to glorify Jainism. Kings Ama and Shiladitya had preserved the greatness of Jainism, and the cause of non-killing championed by Vanaraj, Siddharaj and Kumarapala is known to all. Even ministers like Shakadala, Vimala, Udayana, Vagbhatta, Vastupala and Karmachandra were very famous as the champions of Jain religion.

Similarly there have been very able Jain scholars and teachers. Shri Bhadrabahuswami, who preached to the great Chandragupta Maurya, Umasvati Vachak, the author of 500 works, Haribhadrasuri, the author of 1444 works, Ratnaprabhasuri, who turned thousands of Kshatriyas into Oshvals, Kalikacharya, who deposed the unjust Gardabhilla and started an era, Bappabhatti, who earned great honour as the Guru of Amaraja, Udyotanasuri, the author of "Kupalayamala", the great Siddharshi, the author of the matchless story 'Upamitibhavaprapanchakatha' in Sanskrit, Yashobhadrasuri, who was a mine of miraculous lores, Mallavadi, the great logician, Maladhari Hemachandra, the great commentator, Vadidevasuri, the matchless debator of Siddharaja's court, and the omniscient Hemachandracharya, who preached to the great king Kumarapal, established the principle of non-killing in eighteen countries and was the composer of three and a half crores of verses—all these flourished in India. Moreover great millionaires like Pethadsha, Zanzan, Zaghdusha, Jagsinh, Bhimashah, Javad, Bhavad, Sarang, Samarasha, Karmasha, and Khema Hadalia had spent not millions but billions in decorating India with Jain temples, in

preserving the architectural art and in helping the community at large. Similarly India has produced Jain poets like Dhanpal, Asad, Vastupal, Yashahpal, Yashashchandra, Vijaypala, Shripala, Padmananda, and Rishabhadas.

All this shows the all-round prosperity and advancement of India in those days. Indian people had shown their heroism both in 'action' (कर्म) and 'religion' (धर्म).

But bad days came to India also. Even before the time when our story begins, Pathans had started to molest India with their lust for India's wealth. They were fanatic people. Indians had only two options—either to accept Islam or to die. These Pathans molested Indians in various ways. They used to kill innocent people. They used to peel off the skin of living Indian kings. They used to torturously kill the besieged men, women and children. They also used to break the idols of Indian Gods and often used to tie their pieces together with pieces of flesh at the neck of Indians. Bankimchandra has well remarked:—

"India was reduced to a cemetery-ground by the molestation of the Pathans. The garden of literature, which was always fresh with the beauty and fragrance of new flowers, was dried up. Patriotism, selfless work, knowledge and religion—all these vanished from India. The whole country was covered by the black shadow of grief and lack of enthusiasm."

To add to these terrors of Pathans, Taimur Lane of Samarkand was attracted by the wealth of India in the end of the 14th century. He invaded India and added to the woes of the Indians by loots, burning of cities, violation of women's chastity and general massacre. Only at Delhi he killed one lac of men. This molestation continued throughout the 15th century.

Even in the 16th century Muslim invaders carried on their tyranny. But in those days inspite of foreign attacks and molestation, philosophical conception and pride for the race remained intact. Moreover India was still a very wealthy country, inspite of thoughtless loots by the foreign invaders. It is said that when in 1014 A. D. Mahmud Gazni captured the castle of Kangra, he obtained countless wealth, including a silver bungalow which was

90' x 45'. It was a folding house and could be erected like a tent at will. In spite of such loots, India was fabulously rich in those days. Not to talk of the whole of India, only in Gujarat, there were extremely prosperous cities like Khambhat, Patan, Palanpur, Surat, and others.

It was at this time that Babar, a descendent of Taimur Lane, after several attacks, defeated and annihilated the much-hated Pathans and established his own kingdom. But in the days of Babar, there was no peace in India. For India troublous days continued. Moguls and Rajputs were continually fighting; there were plunderings and lootings due to a state of almost universal anarchy; provincial Muslim governors used to tyrannise the people under their charge; there were very heavy taxes like the pilgrim's tax and the Jijia tax; punishment even for insignificant offences was very cruel. Under such circumstances, how can there be peace and tranquility in India? Even the life of and the property of the people were in constant danger.

Jijia tax, of which we spoke above, was no ordinary tax. Some scholars believe that this tax was imposed by Kasim in the 9th century. He first forced the Indians to accept Islam. Indians had preserved their religion by paying huge sums of money. The amount which was paid for the preservation and protection of religion was called Jijia. Later on, it was so ordained that whatever was the saving of a Hindu, after defraying the expenses of his daily necessities, was to be paid to the state as Jijia tax. In the words of Firasta, the main idea at the back of this tax was to inflict a death-like sentence. But the Hindus protected their religion even by paying such an extreme penalty. And it was not that the levying of this tax lasted for a short time. Khalif Umar had resolved to levy this tax in three parts. He levied 12, 24, or 48 **darhams** annually per man. In the 14th and 15th centuries, Firozshah Taghlakh had resolved to levy 10, 20, and 40 **tanks** per man annually as Jijia. And this Jijia continued even in the 16th century.

At this time the conditions in Gujarat were extremely bad. Muslim governors of Gujarat knew nothing but tyranny. There was no law. Their will was the law. The whole nation was crying for a saviour.

Here we should mention one other thing also. The welfare of a country depends as much on a good king as on good religious and social leaders and preachers. Jain monks had been signally successful in their duty of guiding both the people and the king properly. We have already mentioned the earlier Jain monks of this nature. Moreover Jain monks like Jinasinhasuri, Jinadevasuri and Ratnashekharasuri had won over the hearts of the most cruel and tyrannous kings like Muhammad Taghlakh, Firozshah, Allauddin and Aurangzeb.

But even this Jain religion had become a prey to the demoralising effects of the times. At that time, neither was Sangha properly firmly constituted nor was any one person able to wield a firm influence on the community. Consequently, the Sangha was disintegrating. New sects were starting one after the other. In A. D. 1452 a man named Lonka started Lonkamat. He preached against idol-worship. In A. D. 1506, a man named Katuk started Katukmat. In A. D. 1514 Vijaya started Vijayamat. In A. D. 1516, Parshvachandra started Parshvachandramat, and in A. D. 1546 there came out a Sudharmamat. Not only did these sects make some changes in Jain mat, but each one of them tried to establish its superiority over Jain places of pilgrimage. This would lead to gradual disintegration of the religion. Therefore, teachers of various sects once met on the Siddhachal Tirtha and resolved that the original caste and the temple of Shri Adinath on the Shatrunjaya Tirtha belonged to the whole Jain Shvetambar community and other lesser places belonged to different sects. Jain monks deteriorated in their religious life. They neglected their religious duties, ideals and practices. Consequently Shravakas lost all trust in them. Jain religion was fast deteriorating.

If the monks had deteriorated, Shravakas were no better. They too acted as they liked and no longer respected the religion. They had become self-willed and proud.

But even in such low times, there were some monks who were true to their faith. A selfless monk named Anandvimalsuri had tried his best to resuscitate the temples and the religion. But his efforts were not crowned with success, because he had no co-operation. Therefore the country was in great and urgent need of a great and noble soul, in fact a saviour.

CHAPTER SECOND.

THE MONK.

Such a saviour did come. He was Hirvijaysuri. This noble soul was born in Palanpur. Palanpur is that city which was the birth-place of the great teacher like Somasundarsuri and which was once foremost in Gujarat in prosperity. Prahladandeva, the heir-apparent of Parmar king Dharavarshadeva of Chandravati, had built this city and had established an image of Prahladan Parshvanath there. In the days of Jagachchandrasuri, 16 maunds of supari (betelnuts) and one mudo of rice were offered daily at this temple. It was in this city that at the house of Kunrashah of the Oshaval caste and Khimsara family, his wife Nathi gave birth to a son on Monday, the 9th day of the bright half of Margashirsha of V. S. 1583 (A. D. 1527). This son was named Hirji. He is our hero Hirvijaysuri. Nathi had three sons and three daughters before Hirji's birth. The three sons were named Sanghji, Surji and Shripal, and the daughters were named Rambha, Rani and Vimla. Hirji, from his very childhood, was bright and of auspicious marks.

Formerly people put their children at an early age to the school for their training in practical life and under the care of a religious teacher for their religious training. This is why Hemachandra was initiated at five, Anandvimalsuri at 5, Vijayasensuri, Vijayadevasuri, Vijayanandsuri, Vijayprabhasuri and Vijayadansuri at 9, Munisundarsuri and Somasundarsuri at 7. And these children were handed over to the teacher freely. There was no compulsion. Such pupils were initiated, not with any selfish motives, but with a burning desire to do good to the whole universe.

Similarly Kunrashah allowed Hirji, in his fifth year, to go to the school as well as to religious teachers. Consequently, he became very clever when he was 12 years of age. Even from his childhood, there were clear indications of his attitude of

detachment from the world. To accelerate this tendency of his mind, as it were, both his parents soon died. This made Hirji determined to renounce the world.

After the death of his parents he was taken by his sisters, Vimla and Rani, to Patan. At Patan, then, Vijaydansuri, the pupil of the famous Anandvimalsuri, was present. Hirji used to attend his discourses, and soon he decided to get himself initiated. He expressed his wish to his sister, who, finding it difficult to decide, kept quiet. But Hirji took her silence as consent and got himself initiated at the hands of Vijaydansuri, on Monday, the 2nd day of the dark half of Kartik, V. S. 1596 (A. D. 1540). Along with Hirji, Amipal, Amarsinh (Amipal's father), Kapurran (Amipal's sister), Amipal's mother, Dharmashirishi, Rudorishi, Vijayharsha and Kanakshri were also initiated. Hirji was designated as Hiraharsha on his initiation.

After initiation Vijaydansuri allowed Hiraharsha to go, for the study of Nyaya (logic), to the southern countries, which were then famous for famous logicians. Hiraharsha, along with Dharmasagarji and Rajvimal, went to the city of Devagiri¹ and there studied 'Chintamani' and other difficult works on logic. Their expenses at Devagiri were met by a merchant of that place named Devashishah and his wife Jasmai.

After his return to Patan, Vijaydansuri made him a Pandit at the place called Nadlai (Marwar) in A. D. 1551 and in 1552 made him the Upadhyaya of the Neminath Temple at Nadlai. Along with him, Dharmasagarji and Rajvimal were made Upadhyayas. Then in A. D. 1554, Posh, bright half, 5th day, Hiraharsha was made a Suri. On this occasion Changa Mehta, a descendent of Dhannacha Porval, the builder of Ranakpur Temple, had celebrated a great festival.

Thus our hero now becomes Hirvijaysuri.

After this, when he returned to Patan, a chief festival (Pat mahotsava) was celebrated, in which Bhanshali Samarath, the minister of Sher Khan, the provincial governor, had spent untold wealth. On this occasion the new Guru is offered a seat on a Pat (raised seat) and his own Guru first bows down to him, indicating that he has now become equal to him in all respects.

Twelve years after he was made a Suri, his teacher Vijaydansuri left his temporal body on the 12th day, bright half, Vaishakh, A. D. 1566. Thereafter Hirvijaysuri became the head of the whole community (Sangha) at Patan.

We have already shown that in the 16th century there was complete anarchy all over Gujarat. Consequently the local governors molested the people in all manners. There was no law, and the governors tyrannised the people in any manner they liked. Even Hirvijaysuri was molested very often even without any offence. We shall narrate here some incidents of this molestation.

Once Hirvijaysuri came to Khambhat. A rich merchant named Ratnapal Dosi lived there. He had a wife named Thakan. They had a three years old son named Ramji, who was suffering from a terrible disease. Ratnapal once told Suri that if his son got well he would hand him over to the Suri for initiation.

After some days the Suri went away from Khambhat. The boy was gradually cured of all disease. When the boy was eight years old, the Suri once again came to Khambhat and asked for the initiation of the boy. But Ratnapal and his family did not like the idea and began to raise objections. The Suri did not press the point. This Ramji had a sister named Aja. Her father-in-law named Hardas went to Shitabkhan,² the then governor of Khambhat, and said "Hirvijaysuri wishes to make a small boy of eight years a Sadhu. He should be stopped." The governor soon issued a warrant to arrest the Suri. The Suri, therefore, had to hide himself in a secret place for twenty—three days.

In A. D. 1574 when Hirvijaysuri was in Borsad, Jagmal Rishi, a pupil of Karna Rishi, came to him with a complaint that his Guru did not give him the sacred book. The Suri told him that perhaps he was not fit for it. But the pupil was obstinate, and therefore he was put out of the Order. Jagmal went to Petlad and told true and false stories about the Suri to the governor. The governor became angry and sent some soldiers to arrest the Suri. This time also the Suri successfully concealed himself, and the soldiers had to return empty-handed. The Shravakas of that place bribed the soldiers and persuaded them not to molest the Suri. The soldiers then put

all the blame on Jagmal and asked him to go out of Khambhat. Jagmal even appealed to Akbar and was successful in getting from him a warrant for the Suri's arrest. But Akbar soon came to know the truth from two Jains named Manu Kalyan and Mansingh. Thus the Jains were able to save the Suri even before Akbar's first warrant reached Gandhar, where the Suri was living then.

After the initiation of Somavijaya, the Suri once came to Kungher via Patan, and passed the monsoon there. A monk named Somasundar was living at Kungher. A monk named Udayprabhasuri also came there after the Paryushana holidays. (This Udayprabha must have been one of the degenerated Sadhus. Otherwise how can he go from one place to another in monsoon?) This Udayprabha told the Suri to greet Somasundar, but the Suri replied that he was unable to do so, as his Guru also had not done so. Thereupon Udayprabha went to Patan, saw the governor Kalakhan and told him that Hirvijaysuri, by his magical powers, had stopped the rains. Kalakhan took this as true and sent 100 soldiers to arrest the Suri. These soldiers besieged Kungher. But the Suri was able to run away during night. A merchant named Tola, who lived at Vadavali, 15 miles from Patan, sent some Kolis with the Suri; and the Suri, under their protection, started for Vadavali. On the way, a monk named Labhvijay, who was with the Suri, was bitten by a snake; but simply by the touch of the Suri's hand, the serpent's poison failed to act.

Those soldiers who had gone to Kungher, not finding the Suri there, went to Vadavali. But they were unable to find the Suri there. The Suri was effectively concealed by the people. He had to stay confined to a cellar of a house for three months. (A. D. 1578.)³

In A. D. 1580 also he was similarly molested. When the Suri came to Ahamadabad, some one went to the governor Shihabkhan⁴ and told him that Hirvijaysuri had stopped the rains. Shihabkhan at once called the Suri in his presence and asked. "Why does it not rain? Have you stopped it?" The Suri replied, "Why should we stop the rain? By the failure of rains people will be afflicted; and their affliction is our affliction. How can we stop rains?" While they were thus conversing, the famous merchant of Ahamadabad, named Kunvarji, came there. He explained to the

governor the noble deeds and practices of the Jain monks. The governor was pleased and allowed the Suri to return to the Upashraya. In celebration of his return, alms were given to the poor. A Turk soldier also came to have his prize. Kunvarji had a quarrel with him, and the soldier challenged Kunvarji to get the Suri released once more. Within eight days the soldier went to the Kotwal and told him many lies about the Suri. The Kotwal, in his turn, told the same to the governor. The governor issued orders for the Suri's arrest. The Suri was being taken away; but he was released by the intervention of Raghav and Somasagar. Raghav was hurt in this skirmish; but the Suri was able to run away from there bare-bodied. A Lonka named Devji gave him shelter, and he stayed at his place for some time. Those soldiers went back to the governor and complained that they were heavily beaten and that Hirji (the Suri) had run away defying the court's orders. There was a great uproar. All the Pals (streets) were closed. Soldiers started a ruthless search for the Suri. The Suri was not found; but two monks, Dharmasagar and Shrutasagar by name, were captured. They were mercilessly beaten. But finding that none of them was Hirvijay, they were released. This search lasted for many days. This happened in A. D. 1580.

In 1581 the Suri went to Borsad. After passing the monsoon there, he went to Khambhat in 1582. Sanghvi Udaykaran of that place got the idol of the Lord Chandraprabha established at the hands of the Suri in 1582. Udaykaran also took out a Sangha for the pilgrimage of Abu and Chittod.

Then the Suri went to Gandhar.

CHAPTER THIRD

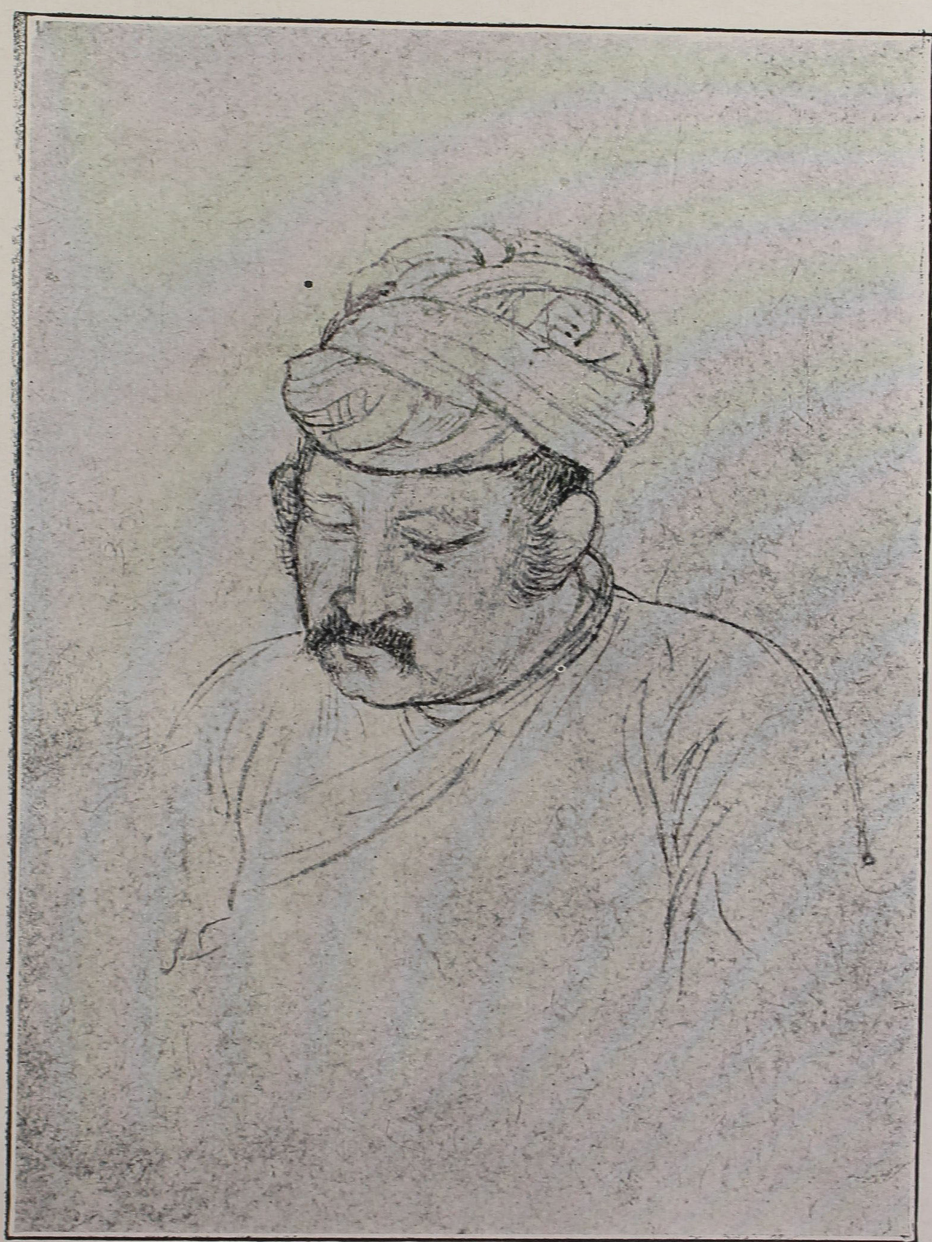
THE MONARCH

In the first chapter we talked of Babar and Humayun. Humayun was highly addicted to wine and opium. He was therefore unable to govern; and taking advantage of this weakness of his, Shershah was able to defeat him in 1539 near Kanauj. Humayun thus lost his throne.

He then went to his brother Kamran for shelter; but Kamran turned him out. Humayun then passed his days wandering in the desert of Sind. There he fell in love with one Hamida Begam or Mariam Makani, the daughter of Shaikh Ali Akbar Jani, a teacher of Humayun's brother Hindal. Hamida was then of 13 or 14 years. They were married in 1542. This marriage estranged him from his brother Hindal also. Humayun had nothing left; and he wandered in this penniless state from one place to another. While thus wandering, he once reached Amarkot. The king of Amarkot, with great magnanimity of mind, gave him shelter and a help of 2000 cavalry and 5000 infantry. Humayun, with this help, went to invade Tatha and Bakhar.

His Hamida, in his absence, was living at Amarkot; and there she gave birth to a son on Thursday, the 23rd of November, 1542. Hamida was then only 15 years old. The son was named Badaruddin Muhammad Akbar. Scholars say that he was so named because his mother's father's name was Ali Akbar.

When Akbar was born, Humayun was camping about 20 miles away from Amarkot. A man named Taradibegamkhan gave him the news. He was extremely pleased by the son's birth. But he had nothing to give as gifts to his men. At that time one of his servants, Jauhar by name, went to him and offered a lump of musk which he had with him. Humayun distributed the powder



Emperor Akbar.

of musk among his men and said, " I have nothing else to give to you. I therefore offer you this fragrance of musk. May my son's fame spread far and wide like the fragrance of this musk. "

Scholars are divided about the birthdate of Akbar. Some say that he was born on Sunday, the 15th of October, 1542. But Vincent Smith says that he was born on Thursday, the 23rd of November, 1542; but later on the 15th of October was declared as his birthdate. So also his name was changed from Badaruddin Muhammad Akbar to Jalaluddin Muhammad Akbar. His authority for the above statement is that Humayun's trustworthy man Jauhar, who was present at the time of naming the son, has noted in his diary the above date and name. But Akbar's birthdate is generally known and accepted to be the 15th of October, 1542 and his name to be Jalaluddin Muhammad Akbar.

Akbar was the grandson of Babar and was seventh in generation from Taimur Lang. He was, thus, a Turk from his paternal side.

Humayun had arranged for Akbar's training when he was five years old. His first teacher did not teach him the three R's, but taught him to catch and fly pigeons. Four teachers were changed; but Akbar learned nothing. It is said that even up to the last he had not learnt even to write his name. Some scholars say that he was able to write and read; but others say he had no such knowledge. But Akbar had keen intellect, and even without being able to read and write he used to take keen interest in all the discussions with the learned. He used to make others read out to him, and thus he had several poems by heart. His favourite poets were Hafiz and Jalaluddin Rumi; and it was due to their influence that he did not become a fanatic.

But due to the uncertain fortune of his father, Akbar had to suffer great hardship in his childhood. Humayun soon quarrelled with his patron, the king of Amarkot, and then left Amarkot. He went to Gandhar, where his brother Kamran was the king. Kamran and Askari tried to capture Humayun and his family; but Humayun was able to run away with his wife, leaving, however, Akbar behind him. Askari took away the child and entrusted him to his wife.

Humayun then went to Iran, and there, to please the king, he adopted the Shia religion. Afterwards, with the help of some army and wealth that the Iran king gave him, he attacked Kabul and Kandahar. There were several battles between the brothers; but at length Humayun came out victorious. Kamran fled to India, and Humayun got Kabul and Akbar. Humayun also was very cruel. When he obtained his throne back, he arrested Kamran and then tore out his eyes and afflicted him by pouring salt and lemon-juice in them. He sent both his brothers to Mecca.

When in A. D. 1551 Hindal, the brother of Humayun, died, Akbar was appointed the governor of Gizni and the surrounding country, and Hindal's daughter Rukaiyabegam was married to Akbar. Akbar lived only for six months in Gizni.

Akbar was very brave and had a clear insight in the problems of war and administration. Once Humayun, together with Behramkhan, marched on with 5,000 cavalry. On the way, in the jungles of Sirhind, he had a clash with the army of Sikandar Sur. Humayun's general lost heart at the very sight of Sikandar's army. At that time it was Akbar who encouraged Humayun and his whole army. Akbar himself went to the front and obtained victory for Humayun.

Afterwards Humayun gradually conquered Agra and Delhi in A. D. 1555. But he could not enjoy his hard-earned happiness for long. Soon, on the 26th of January, 1556, he died as a result of slipping down a staircase of his library.

Akbar was in the Punjab then. He was made the governor of the Punjab in the November of 1555. He was at that time engaged in subduing Sikandar Sur. At the time of Humayun's death, Taradibegamkhan was the chief man at Delhi. He, it is said, did not allow the news of Humayun's death to spread for 17 days. He at once sent a trustworthy messenger to Akbar. But Akbar was not easily crowned at Delhi. He was first crowned at Kalanaur in Gurdaspur district on the 14th of February, 1556.

But at this time Hemu, a Hindu minister of Adilsha, taking advantage of Akbar's absence, tried to capture Agra and Delhi. He actually conquered Agra, and advancing to Delhi, soon made

Taradibegamkhan run away. Hearing of this news Akbar, at the advice of Beramkhan, marched towards Delhi. On the way they met Taradibegamkhan, whom Beramkhan treacherously killed.⁵ The armies of Akbar and Hemu fought on the field of Panipat. In that battle Hemu was pierced by an arrow of Beramkhan,⁶ he fell down from his elephant, his army fled away, and Akbar got a complete victory.

After this Akbar was firmly established on the throne of Delhi. But when he came to the throne, the condition of India was indeed very bad. There was disorder everywhere. There were two consecutive famines in the years 1555 and 1556. And due to continuous battles, the whole country round Delhi and Agra was barren. Akbar, therefore, tried to improve the condition of the country and to recapture his lost districts.

At this time Kabul, which was ruled in the name of Akbar's younger brother, was virtually independent. Bengal, which was under Afghan generals, had been independent for more than 200 years. Rajputana kingdoms, after the defeat of Humayun, had been independent and well fortified. Malva and Gujarat had long since thrown away the domination of Delhi. Gondvana and Central districts were ruled by chiefs who considered themselves free. Orissa had accepted no-one's sovereignty. In the South, Khandesh, Berar, Bedar, Ahmadnagar, Golkonda, and Bijapur were ruled by Sultans, who never cared for the kings of Delhi. The country from Krishna and Tungbhadra to Cape Kumari was in the hands of the Vijaynagar king. Goa and some other ports were occupied by the Portuguese, who were trading in the Arbi ocean. And in the North, Kashmere, Sind and Baluchistan were also independent. Thus Akbar had a very small portion of India under his direct rule.

Akbar had three types of formalities in his darbar-(1) Turk, (2) Mogul and (3) Irani. Paternally he was a Turk. Maternally he was a Mogul, because his mother was descended from Chenghizkhan who was a Mogul. Moreover, his mother was Irani. Thus Hindu customs and formalities were practically non-existent at Akbar's court at first. His attendants were either Turks and Moguls of Chagtai and Uzbegs or Irani.

It is said that Akbar had copied the laws framed by Shershah who had defeated Humayun in 1539. Some, however, say that he had no special laws or records. He used to hear cases personally and deliver judgments orally according to the Koran.

Up to the age of eighteen, Akbar was practically protected by Beramkhan. All royal powers were in his hands. But these powers made him proud, cruel and unjust. Akbar soon came to realise this and tried to be free from Beramkhan's yoke. At last, once, when Akbar was at Delhi, he proclaimed that thenceforward he and he alone was the ruler of the kingdom. All orders were to be taken from him alone and from no-one else. Along with this proclamation, Akbar wrote a courteous letter to Beramkhan saying that he himself had now assumed all the powers of the state, and as Beramkhan had expressed a wish to proceed to Mecca, he may now do so. He would be granted a district for his maintenance. Beramkhan wanted to disobey Akbar's orders; a battle ensued, and Beramkhan was taken a prisoner in 1560.

Akbar thus assumed supreme powers. But he was not free from bad company. He was influenced by flatterers. He was soon irritated and had all the vices of a king. But he soon got rid of most of these. In 1562, at the age of 20, he became more energetic and tried to improve the condition of his people. His contact with saints and Sadhus went on increasing. He delighted in the Fakir's company. Sometimes he disguised himself for the purpose. He himself has stated,

"On the completion of my twentieth year, I experienced an internal bitterness, and from the lack of spiritual provision for my last journey my soul was seized with exceeding sorrow."
("Ain-i-Akbari," Vol. III, P. 386, by H. S. Jarrett.)

Akbar came to know that all those in whom he had reposed confidence had betrayed it. Some of them tried to kill him also.

So long there was no organisation of income in his state. But he now employed a trustworthy servant of the Sur family. He was called Itmadkhan. He made certain rules about taxes, etc., and thus the revenue was regulated.

It was in the same year, A. D. 1562, that Akbar went to Ajmer for a pilgrimage of Khwaja Muinuddin. On the way, Beharimalla, the king of Ambar, consented to give his elder daughter in marriage to Akbar. He returned to Agra, and near Sambhar he married this Hindu girl. This was his first Hindu wife. Jehangir was born of this wife in 1569.

Akbar's internal desire was to obtain sovereign powers over the whole of India. He believed, without a strong central rule advancement of the people was not possible. He, therefore, started conquering different countries one after the other and soon became an emperor of a vast empire.

We shall now mention some of his vices and virtues.

Although Akbar was a Muslim, the feeling of mercy and kindness was prominent in him. He used to allay the difficulties of his people. For instance, in order to avoid scarcity of water at Fatehpur Sikri, he built a lake 6 miles long and 2 miles broad. Devavimalgani has referred to this lake in his 'Hirasaubhagya.' He has called the lake by the name of 'Davar.' He says :

स श्रीकरीपुरमवासयदान्मशिल्पि—

सार्थेन डावरसरः सविधे धरेशः ।

इन्द्रानुजात इव पुण्यजनेश्वरेण

श्रीद्वारकां जलधिगाधवसंनिधाने ॥ ३३ ॥ (१० सर्ग)

He founded the city of Shrikari by his architects near Davar lake, as Krishna founded Dwarka near the ocean.

Due to this merciful tendency he had removed the Pilgrim's Tax in his eighth regnal year and the much-hated Jijia in his ninth. The abolition of Jijia shows that Akbar was not a fanatic. He had full sympathy for all religions. Captain Alexander Hamilton, the Scotch trader who lived in India from 1688 to 1723, says,

"Hindus preferred Mogul rule to their own, for Moguls had decreased the burden of their taxes. The tax was not levied at the will of the officers, but was levied according to fixed rules which were laid down for the purpose. Hindu kings taxed the people at will. They fought with the neighbours for insignificant

reasons, and the consequences, which were hard, both physically and monitarily, had to be suffered by the people. "

Even to-day the rule in most of the native Indian States is of this type. Akbar became popular because he had abolished such taxes and also because he had forbidden killing of bullocks, buffalos, horses, camels, etc. He had practically prohibited the custom of forcing a lady to become a Sati against her will.

Akbar was very generous also. He used to praise openly the virtues of his enemies also. Once when he invaded Chittod, two ministers of the Rana, named Jaymal and Pata, showed extraordinary bravery on the battle-field. Once Akbar felt that Jaymal and Pata were such fighters that they would not allow him to win. But both of them were killed in this battle. Akbar was so much impressed with their heroism that after his return to Agra he created statues of both of them in the fort at Agra. Kavi Rishabhadas, who wrote "Hirvijayasuriras" 24 years after Akbar's death, writes (P. 80) :—

જયમલ પતાના ગુણ મન ધરે, જે હાથી પત્યરના કરે;
જયમલ પતા જેસાર્યા ત્યાંહિ, એસા શૂર નહિ જમ માંહિ.

Akbar had placed these two statues on both the sides of the main gate of Agra fort; but later on Shah Jahan, after building the Delhi fort, put them at its main gate. Francis Bernier, who lived in India from 1655 to 1667, writes :—

" The entrance of the fortress presents nothing remarkable except two large elephants of stone, placed at either side of one of the principal gates. On one of the elephants is seated the statue of **Jemel**, the renowned Raja of **Chitor**; on the other is the statue of **Polta**, his brother. These are the brave heroes who, with their still braver mother, immortalised their names by the extraordinary resistance with which they opposed the celebrated **Ekbar**; who defended the towns besieged by that great Emperor with unshaken resolution; and who, at length reduced to extremity, devoted themselves to their country, and chose rather to perish with their mother in sallies against the enemy than submit to an insolent invader. It is owing to this extraordinary devotion on their part, that their enemies have thought them deserving of the

statues here erected to their memory. These two large elephants, mounted by the two heroes, have an air of grandeur, and inspire me with an awe and respect which I cannot describe."

This confirms that Akbar had erected statues in honour of these two heroes. This is a living monument to Akbar's magnanimity of mind. Some believe that Akbar had used so much cruelty in the battle of Chittod that he was called another Allauddin Khuni or Shahabuddin; and in order to remove this blame of cruelty he had created these statues. Others believe that they were erected after he accepted Hinduism. But both these are wrong beliefs.

Akbar encouraged the good qualities of all. Birbal, who was formerly a poor Brahmin named Maheshdas, was made 'Kaviraj;' and when Akbar found his merits, he made him the commander of 2,000 soldiers, gave him the title of 'Raja' and ultimately made him the king of Nagarkot. Similarly Akbar had given huge sums of money as gifts to the musician Tanasen and others. He always appreciated merits.

He sometimes forgave positive offences. It is known that Beramkhan, who had carried on activities against Akbar, was received by him with open arms and due honour when he was captured.

But Akbar had vices also. He was inflammable. He was greedy also. He was indolent, cruel and addicted to hunting. He was addicted to wine. Sometimes in his intoxication he forgot his business on hand also. Sometimes he became uncivil also. Sometimes he refused audience to persons whom he had himself invited. All this was due to his addiction to wine and opium. He had a bad habit of making men fight like gladiators and then to enjoy the sight. His lust for hunting also was great. In 1566, Akbar had been to the Punjab side to repulse the attacks of his brother Muhammad Hakim. The brother ran away, and Akbar whiled away his time in hunting. In a jungle near Lahore, Akbar made 50,000 men hem in all animals in an area of ten miles, and then he killed all the animals with all sorts of weapons for five days. This hunt was called 'Kamargha'. This was one of the cruelest hunts.

Akbar sometimes gave disproportionate punishments. Once he ordered the feet of a man to be cut off because he had stolen a pair of shoes. He gave punishments of trampling one under the feet of elephants and of killing by various means.

In his battles, he always behaved very cruelly till he got victory. In 1564, he had fought very mercilessly with Durgavati, the Queen of Gondwana. He was equally cruel in the battle of Chittod in 1567. He had ordered a wholesale massacre. Out of 40,000 men at Chittod, he had massacred 30,000. He even ordered women to be burnt. It is popularly believed that so many Rajputs had been killed in that battle that only their sacred threads, if weighed together, would be $74\frac{1}{2}$ maunds in weight. It is also believed that merchants write the figure ' $74\frac{1}{2}$ ' in the beginning of their letters for this reason. But it is not true, as the practice is older than the battle of Chittod.

Akbar had taken a vow to go on foot to Ajmer for a pilgrimage of Khwaja Muinuddin Chishti, if he won the battle of Chittod. He actually started for going there on foot, but some Fakirs met him on the way and said that they had seen the Khwaja in a dream and the Khwaja had asked Akbar to go on horseback. So Akbar went there on horseback.

Soon after this in 1569, he captured Ranthambhor and Kalinjar. Then in 1572-73 he conquered a great portion of Gujarat. Muzaffarshah, who was the Sultan of Gujarat then, submitted without opposition. He also conquered Surat, Broach, Paroda, etc. Once in a battle near Sarnal Akbar's life was in peril, but he was saved by Raja Bhagwandas and Mansinh of Jaipur.

In A. D. 1575 he conquered Bengal, Bihar and Orissa.

He was greedy. His expenditure was not great in proportion to his Empire. He maintained a permanent army of 25,000. But his tributary princes were required, under treaty obligations, to render him all help of men and money in times of war. When in 1581 he invaded Kabul, he had 45,000 cavalry and 5,000 elephants.

Jain poet Rishabhadas writes in his "Hirvijaysuriras"—

" Akbar had 16,000 elephants, 9,00,000 horses, 20,000 chariots, 18,00,000 infantry. Moreover he had 14,000 deer, 12,000 panthers, 500 tigers, 17,000 shakras and 22,000 hawks. He had 7,000 male musicians and 11,000 female musicians. In his court were 500 pandits, 500 chief officers, 20,000 clerks and 10,000 nobles. Chief amongst the nobles were Ajamkhan, Khankhana, Todarmalla, Abul Fazl, Birbal, Itmadkhan, Kutubuddin, Shihabkhan Khansaheb, Talakhan, Khanekilan, Hasimkhan, Kasimkhan, Naurangkhan, Gujjarkhan, Parvejkhan, Daulatkhan, Nijamuddin, Ahamed, Shahshamasuddin. Atagbeg and Kalyanrai were his two chief attendants. Akbar had 16,000 sofas, 15,000 palanquins, 8,000 drums, 5,000 bugles, 7,000 banners, 500 bards, 300 physicians, 300 wine-makers and 1,600 carpenters. Moreover 86 men dressed him and 86 annointed him. There were also 300 scripture-readers and 300 musical instruments. "

Moreover the poet writes, "Kshatriyas, Rajputs, Moguls, Negroes, People of Rome (?) (Romi), Rohilas, Englishmen and Portuguese waited upon the Emperor. There were many palanquin-bearers. There were 5,000 buffalos, 20,000 hounds and 20,000 bird-catchers. Akbar had constructed 114 Hajiras, each at a distance of one **Kos**. Each Hajira had 505 horns on it. At a distance of every ten miles he had constructed one Dharmashala (rest-house) and one well. Many trees were planted there. He had once distributed some articles amongst 36,000 Shaikhs, giving each one of them one deer-skin, two horns and one golden mohur."

Another Jain poet named Dayakushal has composed "Labhodayaras" in Akbar's life-time, i. e. 12 years before his death. He writes :—

" Akbar was very obstinate. People trembled at his very name. He had captured Chittod, Kumbhalmer, Ajmer, Samanun, Jodhpur, Jesalmer, Junagadh, Surat, Broach, Mandavgadh, Ranthambhor, Sialkot, Rohitas, etc. He had conquered many countries like Gaud and others. Big chiefs and kings served him. There was no-one who would disobey him. "

Abul Fazl says, " The Emperor had 44,00,000 soldiers. Most of them were acquired from the feudatory princes. "

Fiche says, " It is said that Akbar had 1,000 elephants, 30,000 horses, 1,400 deer, 800 concubines and many panthers, tigers, buffalos, hens, etc. "

Akbar had comparatively a small army. He was greedy by nature; and when he died, coins worth £. 2,00,00,000 were found from his treasury at Agra; and he had six such other treasuries. Thus his personal property was worth about £. 20,00,00,000.

His harem was like a big town. There were 5,000 women in his harem. Each one had a separate house to live in. He had appointed female guards on certain groups of women. He had also engaged a special clerical staff to maintain accounts of their expenses, etc.

Akbar had built at Fatehpur Sikri a palace, the whole of which was supported on one pillar only. It was known as 'eka thambhia mahel' — one-pillared palace.

Poet Devavimalgani has thus referred to this palace in his " Hirasaubhagya " :—

“ उन्नालनीरजमिव श्रियमापदेक—
स्तम्भं निकेतनमकब्बरभूमिभानोः ॥ ”

i. e., the one-pillared abode of the great king Akbar shines like an opened lotus on one stalk.

Akbar had a constant desire to know the real truth about religion. As he came in contact with the teachers of other faiths, he grew tired of the Islam religion. He had also a strong desire to establish Hindu-Muslim unity in India. With this aim in view he had founded a new religion called " Din-i-ilahi " in 1579. He tried to win over many Hindus and Muslims to this religion, and he was successful in it to some extent.

Some believe that he had done this because he was very fond of power and honour. He called himself 'a prophet.' He was fond of showing miracles. Slowly people believed in his divinity. Vows were kept in his name.

But many Muslims turned against him for his founding this religion. Consequently in 1582 Akbar openly opposed the

Muslim religion. But his practical behaviour throughout was such that no one could know his real attitude. A Christian priest Bartoli, who lived in Akbar's life-time, says :—

"He never gave anybody the chance to understand rightly his inmost sentiments, or to know what faith or religion he held by.....And in all business, this was the characteristic manner of king Akbar—a man apparently free from mystery or guile, as honest and candid as could be imagined; but in reality, so close and self-contained, with twists of words and deeds so divergent, one from the other, and some times so contradictory, that even by much seeking one could not find the clue to his thoughts." ("Akbar, the Great Mogul," P. 73.)

CHAPTER FOURTH.

THE INVITATION.

Before Akbar founded the new religion named "Din-i-ilahi," he had established an **ibadatkhana**, which was an assembly in which free discussion about religion took place. At first he invited only the Maulavis of different Muslim sects. They carried on mutual discussions daily. Akbar heard them all. But this had a bad result. They soon formed themselves into parties, and each party tried to contradict the other. Badaoni, who was a courier of Akbar, writes :—

"There he used to spend much time in the Ibadatkhanah in the company of learned men and Shaikhs. And especially so on Friday nights, when he would sit up there the whole night continually occupied in discussing questions of religion, whether fundamental or collateral. The learned men used to draw the sword of the tongue on the battle-field of mutual contradiction and opposition; and the antagonism of the sects reached such a pitch that they would call one another fools and heretics." ("Al-Badaoni", Translated by W. H. Lowe, Vol. II, P. 262.)

Due to such quarrels of the Muslim Maulvis, the Emperor was successful in making them sign an agreement, whereby they agreed that the Emperor had a right of deciding whenever there was difference of opinion amongst them and of making new changes in the religion in accordance with the tenets of the Koran. This agreement was written by Shaikh Mubarak and it was signed by Ulmas (chief Muslims) in 1579. It is also said that by and by he lost all faith in the Muslim religion, so much so that at one time he even attached the prophetic character of Mahamad to himself.

After this he invited priests of various religions, like the Hindu, Jain, Parsi and Christian, to his assembly. He used to pass much time with them. Abul Fazl says :—

" The Shahanshah's court became the home of inquirers of seven climes and the assemblage of the wise of every religion and sect. " (" Akbarnama, " Translated by H. Beveridge, Vol. III, P. 366.)

According to Dr. Smith, the first non-muslim to come to this religious court of Akbar was a Parsi priest, a Mobed named Dastur Meharji Rana, who had come from Navsari. He lived there up to 1579. On the 28th of February, 1580, Christian priests Father Ridolfo Aquaviva, Monserrate and Enrichez had come there from Goa.

Akbar had divided the members of this religious court into five groups. There were 140 members in all. A list of all these members is given at the end of the 30th Ain of the 2nd part of " Ain-i-Akbari. " On pp. 537-538 there are 21 names of the first group, in which the first is that of Shaikh Mubarak, who was the father of Abul Fazl, and the last is that of Aditya, a Hindu. The first 12 names are of Muslim priests; the next eight names (leaving the 16th name) are of Hindu priests. The 16th name is that of Hariji Sur. This Hariji Sur is our hero, the famous Jain priest Hirvijaysuri, to whom we shall now turn.

We shall first see how Akbar came to know about the Suri. Once he was sitting in his balcony, and he heard the sound of some musical instruments. He asked his servant to find out what it was. The servant said that it was in honour of a Jain woman named Champa, who had started a fast of six months, fasting in such a manner that no food or water was to be taken by her during the six months, except boiled water when absolutely necessary.

Akbar was very much surprised to know of such a terrible fast. He first doubted this statement and sent Mangal Chaudhari and Kamrukhan to inquire about it. They inquired from Champa and learnt that she was undertaking such a fast by the power of her Guru, otherwise by herself she had no power to undertake such a fast. She also told them that her Guru's

name was Hirvijaysuri. These two returned to the Emperor and told him all they had heard. The Emperor soon called Itmadkhan, who had stayed in Gujarat for long, and asked him about the Suri. Itmadkhan gave a very favourable report about the Suri, saying that he was a true Fakir, he never used any vehicles or luxuries and never came in contact with ladies. He always travelled on foot.

After this, once the Emperor saw a large procession from his balcony. He asked Todarmalla as to whose procession it was; and Todarmalla replied that it was the procession of Champa who had successfully completed her six months' fast. The Emperor very courteously invited Champa to his palace and personally asked her all details about her fast. She told the same thing and stressed that it was due to the power of her Guru Hirvijaysuri that she was able to complete her long fast. The Emperor was much pleased by this and gave to Champa a golden bangle and also offered his own musical instruments for the procession. Champa had also informed him that the Suri was then at Gandhar in Gujarat.

Akbar became anxious to see such a Guru. He at once called Manu Kalyan, Thansingh Ramji and Dharmasi Panyas and asked them to invite the Suri to Agra on behalf of their Sangha. The Shravakas accordingly sent a letter to the Suri, and the Emperor wrote a letter to Shihabkhan, the governor of Gujarat, asking him to send Hirvijaysuri to Agra with all respect, providing him with all comforts on the way, including palanquins, horses and elephants. He sent two Mewrahs⁷ with these letters. "Hirsaubhagya" poem gives 'Maundi' and 'Kamal' as the names of these two carriers.

In those days means of communications were necessarily slow, and so these two letter-bearers took many days to reach Ahamadabad. They, on reaching there, delivered both the letters to Shihabkhan. On reading these letters, Shihabkhan was surprised. He remembered that he had formerly molested the Suri, but he had to carry out the royal orders. He at once called the leaders of the Ahamadabad Jain community, read out the letters to them, and impressed upon them that they should anyhow request the

SCALE: 1" = 100 MILES

Suri to go to Agra. It was no small honour to be so respectfully invited by the Emperor. He also told them that he would arrange all possible convenience and facilities for the Suri on the way.

The Jain Shravakas were not able to decide anything then, but said that the Suri was at Gandhar and they would go personally and request him to come to Ahamadabad. Then the Shravakas sent Vachhraj Parekh, Mulo Sheth, Nana Vipu Sheth, Kunvarji Zaveri and others to Gandhar. Sanghvi Udaykaran, Parekh Vajia, Parekh Rajia, and Raja Shrimalla also went to Gandhar.

The Suri heard all the news, and read the letters. Then they all met in a conference. Most of the Shravakas were not in favour of Suri's going there. But the Suri at last made up his mind that he would go there. He said that it was the duty of Jain monks to preach and spread their religion. In past there had been many Jain monks who had successfully preached to the kings, and thereby many advantages had accrued to the Sangha and religion. He would, therefore, decide to go and undertake all the perils of such a long journey. The Jains agreed to this.

It was on the 7th day of the black half of Margashirsha that the Suri started from Gandhar. The whole Jain community gave him a hearty send-off. They all went in a procession with him, and outside the city the Suri gave them a sermon, in which he dwelt upon the worldly attachments and their impermanence. He asked them to rise above them and allow him to go with a light heart.

The Suri, after leaving Gandhar, first halted at Chanchol. Then he came to Vatadara via Jambusar, crossing the river Mahi at Dhwaran. At Vatadara the Suri had a miraculous dream. He saw, in his dream, a divine woman. She had pearls and saffron in her hands. After greeting the Suri with pearls she said, "The Emperor Akbar is very anxious to see you. You may proceed there without any hesitation. It will add to your glory and to that of the Jain religion." The Suri was much encouraged by this dream.

Next he started from there and reached Ahamadabad via Sojitra, Matar and Bareja. The Jains of Ahamadabad took the Suri

in a grand procession. Shihabkhan himself went to the Suri and requested him to go to his **Darbar**. The Suri agreed, and there the Governor gave him many costly presents and informed the Suri about the Emperor's invitation. He also begged indulgence for his former behaviour. The Suri very courteously replied that he was neither pleased nor displeased at the turn of incidents. He had learnt to do things in good faith. And he allayed all his fears from his side. He also told him that, under the rules of his religion, he could travel only on foot and can use no vehicles. He could never accept any money etc.

Shihabkhan duly reported all this to the Emperor, informing him that the Suri was soon leaving for Agra on foot.

Suriji soon left Ahamadabad, and along with the two letter-bearers of Akbar he reached Patan, after visiting Usmanpur, Sohala, Hajipur, Borisana, Kadi, Visnagar, Mehsana. At Patan he stayed for seven days. Vimalharsh Upadhyaya, along with 35 monks, went before the Suri. Then Suriji also started. He paid his respects to the **stupa** of his Guru at Vadli and then went to Siddhpur. Vijaysensuri returned to Patan, as it was settled that he should remain behind to look after the Sangha. For going to Abu from Siddhpur he came to Roh via Sarotar. At this place lived a forester (Bhil) chief named Sahasa Arjun. He, along with his eight wives, came to hear Suriji's sermon, and he took a vow not to kill any innocent animal. Suriji then went to Abu. He was much pleased by the fine temples at Abu. Then he went to Sirohi. King Suratran of Sirohi welcomed the Suri and took a vow to refrain from drinking, hunting, flesh-eating and adultery. Suriji went to Ranakpur via Sadadi. He was much pleased to see the vastness of the temple there. Kalyanvijay, who had started from Varad to serve the Suri on the way, joined him here. He kept him company up to Aua. A merchant named Talha of Aua celebrated a festival on the arrival of Suriji and distributed free the coin called '**pirojika**.' From there he went to Medta, where he stayed for two days. King Sadimsultan of Medta also welcomed him. From Medta he had gone to Falodhi to visit Falodhi Parshva-nath. He had also gone to Sanganer.

Now Vimalharsh, who had left earlier, reached Fatehpur Sikri when Suriji reached Sanganer. He had with him Sinhvimal

and other sages. At Fatehpur Sikri they put up at the Jain temple. Leading Jains of the place like Thansingh, Manu Kalyan and Amipal soon came there, and with them Vimalharsh decided to see Shaikh Abul Fazl first and then the Emperor. Their purpose in coming in advance of the Suri was to ascertain the **bona fides** of the Emperor.

Vimalharsh, along with Sinhvimal Panyas, Dharmasi Rishi, and Gunasagar, went to Abul Fazl. There he had some talks with the Shaikh. Vimalharsh asked him the reason why Suriji was called by Akbar. The Shaikh assured him that the Emperor simply wished to discuss and know what their religious tenets were. They then went to the Emperor, where they were introduced as the pupils of that Hirvijayasuri whom the Emperor had invited. The Emperor received them with greetings and asked them about the arrival of the Suri. He asked them, "Why have you left the world?" Upadhyaya Vimalharsh replied at length saying,

"We consider the body to be frail. Our sages say,

अनित्यानि शरीराणि विभवो नैव शाश्वतः ।

नित्यं संनिहितो मृत्युः कर्तव्यो धर्मसंग्रहः ॥

that is, our bodies are frail; our prosperity is not permanent; death is always at our door; therefore one should turn to religion."

The Emperor was much pleased to hear all this. They then returned, being convinced that the Emperor's intention in calling the Suri was genuine.

Now knowing that the Suri had reached Sanganer, Jains from Fatehpur Sikri went to him and informed him about the interview with the Emperor. He started from Sanganer and reached Abhiramabad via Navaligam, Chatsu, Hindavani, Sikan-darpur⁸ and Bayana. He bridged over some local differences of the Sangha at Abhiramabad.⁹

From Abhiramabad, Fatehpur Sikri was only 12 miles. They soon started for Fatehpur. There the whole Jain populace went out to receive the Suri. It was on the 12th day of the black half

of Jyeshtha, V. S. 1639, that he reached Fatehpur. Along with the Suri were 67 other monks, chief of whom were Vimalharsha Upadhyaya, Shantichandragani, Pandit Somavijay, Sahajsagargani, Sinhvimalgani, Gunavijay, Gunasagar, Kanakvijay, Dharmasi Rishi, Mansagar, Ratnachandra, Rishi Kahno, Hemavijay, Rishi Jagmal, Ratnakushal, Ramvijay, Bhanvijay, Kirtivijay, Hansavijay, Jasavijay, Jayvijay, Labhvijay, Munivijay, Dhamavijay, Munivimal, Muni Jasavijay. Out of these, some were grammarians, some were logicians, some were debators, some were preachers, some were philosophers, some were poets, and so on.

At the gates of the city he was greeted by the whole Sangha. He first stayed for a day and night at the grand house of the wealthy Jaganmalla Kachhavah.¹⁰

CHAPTER FIFTH

THE SERMON

On the next day, i. e., on the 13th day of the black half of Jyeshtha, V. S. 1639, Suriji left the house of Jaganmalla and went to Abul Fazl. Jains went to him and told him that Suriji wished to meet the Emperor then, so that his main purpose of coming there may be fruitful. Abul Fazl soon went to the Emperor and told him about the arrival of the Suri. But the Emperor said that he would receive the Suri later, as he was engaged in some other business at that time. He asked Abul Fazl to entertain the Suri at his place till he called for him.

This was rather insulting. It may have been due to any cause. The author of "Hirasaubhagyakavya" writes,

“ एतत्कथनं त्वप्रतिबुद्धत्वेन अज्ञाततत्त्वभावेन म्लेच्छत्वेन वा ।
यद्यास्तिकः स्यात्तदा तु सर्वमपि त्यक्त्वा वन्दत एव । ”

i. e., this may be due to Akbar's being a mlechchha or not being enlightened, etc. If he were orthodox, he would have received the Suri, leaving all other work aside. But we believe that this was due to the king's habit of drinking. A drunkard would not respect any one when he had a desire to drink.

Anyhow, as Vincent Smith says, "the weary traveller was made over to the care of Abul Fazl until the sovereign found leisure to converse with him."

The Suri, meanwhile, had a good and hearty discussion with Abul Fazl. It became noon, and the Suri, who was observing *ambil*¹¹ on that day, had to take his meal at the house of one Hindu named Karanraj,¹² whose name was Ramdas Kachhavah and whose

title was 'Rajakaran.' Soon after he finished his meal, he was called to the presence of the Emperor.

It is believed that at the time of his first visit to the Emperor the following monks accompanied him:— viz., Upadhyaya Vimalharshgani, Shantichandragani, Sahajsagargani, Sinhvimalgani, Hemavijaygani, Labhvijaygani, and Dhanvijaygani.

Seeing them from a distance, Akbar left his seat and went forward along with his three sons Shekhuji, Pahadi (Murad) and Danial. He met him just outside his sitting room, and the following conversation took place between them before they entered the room. Akbar asked,

"I am sorry that I have troubled you to come all this distance. But tell me this, why did you come on foot? I had given orders to provide you with all facilities, including horses and elephants."

The Suri replied, "Though I was offered all facilities, I could not accept them. It is one of our central tenets that wherever we go we must go on foot. And as to my coming here, it is our duty to preach and spread our religion."

Akbar then inquired if he passed his journey well, etc. He then asked the Suri the names of the places of Jain pilgrimage, to which Suriji replied by naming Shatrunjay, Girinar, Abu, Sammetshikhar, etc.

Now Akbar thought of taking the Suri to his room, so he invited him to his 'Chitrashala' or painting-hall. They went there, but the Suri stopped at the door and said that he could not put his foot on the costly carpet which was spread there. Akbar said that there was no harm in walking on it, as it was clean and devoid of all dirt. But the Suri said,

"Our scriptures say, 'दृष्ट्वत् न्यसेत्पादम्॥'. We should place our foot on the bare land after seeing the ground with our eyes. Here the ground is not seen, being covered with the carpet. Who knows, there may be insects below the carpet."

Akbar mentally laughed at this, but soon lifted up a corner of the carpet to take the Suri inside. But as he lifted the corner,

he saw an ant-hill there. Akbar was much impressed by this sort of miracle. He ordered the carpet to be removed. They then entered the room.

There the Suri explained to the Emperor the true nature of God, Guru and Dharma. He said :—

"Just as a man building a house sees to the firmness of its foundation, walls and roof, even so a man, in order to have security of life, should accept God, Guru, and Dharma, after proper thinking.

In this world there are several differences of opinion about God, and although every religion believes in His existence, the quarrels arise by differences as to His name and His power. There are various names of God in Jain and Hindu religion; but briefly speaking, the following is His nature :—

He who has no attachment which creates anxiety, hatred which burns peace of mind, and infatuation which destroys true knowledge, and whose greatness spreads in all the three worlds, is called 'Mahadeva.' Moreover he who is omniscient, who enjoys perpetual happiness, who has obtained liberation, and who has attained Godhood is called 'Ishwar'. He is free from birth, old age and death. He has not to be born again in this world, because all His actions are nullified. This is God.

He is the true Guru who observes five great vows of non-killing, truth, non-stealing, celibacy and non-acceptance. He maintains himself by begging; he has equal feelings for all, and he preaches his doctrine always. Above all he must be free from contacts of ladies and infatuation of worldly possessions. He must keep his tongue under control and should never use a harsh speech. He should have no addictions. It is said that

गृहस्थानां यद् भूषणं तत् साधूनां दूषणम् ॥

i. e., whatever is good for householders is bad for Sadhus.

Dharma is defined as

अन्तःकरणशुद्धित्वं धर्मत्वम् ॥

i. e., Dharma is that which purifies the heart. In other words,

विषयनिवृत्तित्वं धर्मत्वम् ॥

i. e., to be free from worldly attachment is Dharma; and if Dharma is understood in this manner, there would be no cause of quarrels for differences in religion. "

The Emperor was much pleased by this sermon of the Suri. He formed a high idea about his scholarship and character. He then said to the Suri that he was running through a bad period under the influence of Saturn and that the Suri should show him some way to be free from it. But the Suri said he was no astrologer and knew nothing about black practices and magic.

Then Akbar asked his son to bring a collection of books from his library. They were brought there by Khankhana.¹³ They were books on Jain and Hindu religion. Akbar said that those books belonged to a Jain monk of Nagpur named Padmasundar. After his death, the books were preserved in his palace. He then requested him to accept the books. The Suri accepted the books with hesitation and said that Akbar should create a library of these books in Agra, which Akbar did. After some further conversation the Suri took leave of the Emperor and left his palace. The Jains of the place were much pleased on that occasion, and they celebrated a great festival in honour of Suri's visit. Suri stayed at Fatehpur Sikri for some days, and then went to Agra, where he passed the monsoon. During the Paryushana holidays, Jains of Agra went to the Emperor and requested him to stop killing of all life for eight days. The Emperor accordingly issued an order.

Though nothing is mentioned about this order in "Hirasau-bhagya" and "Jagadgurukavya", non-killing was observed, according to "Vijayprashasti", for eight days, and, according to "Hirvijaysuriras", for five days.

After the monsoon, Suri went to Sauripur for pilgrimage and then returned to Agra. There he established the image of Chintamani Parshvanath¹⁴ and then went to Fatehpur Sikri. This time he came in more contact with the Emperor. Particularly he had long discussions with Abul Fazl, who was a true and genuine seeker after truth.

Once they were sitting together at Abul Fazl's place, and Akbar suddenly came there. Abul Fazl praised the Suri's scholarship freely. They had some conversation together, at the end of which Akbar told the Suri to ask for whatever he wished him to do. But the Suri never asked for personal gains. He asked for non-killing. This time he asked him to release birds from cages. Akbar did so and also issued an order that no one should fish in the lake of Dabar. According to "Hirasaubhagya", Akbar stopped this fishing by the sermon of Shantichandraji. Suriji also asked him to issue an order for non-killing during the eight Paryushana holidays, to which Akbar agreed and issued an order prohibiting killing for 12 days. Abul Fazl requested the Emperor to make the order effective for ever, which also Akbar did. Six copies of this order were taken out. One was sent to Gujarat and Saurashtra, one to Fatehpur Sikri, etc., one to Ajmer and Nagpur, one to Malva and the south, one to Lahore-Multan and one was given to Suriji.

Akbar had, on several occasions, frank talks with Suriji. On one such occasion he said,

"How shall I repent for my sins? I was very cruel when I took Chittod. I ordered for a wholesale massacre. Men, women and children were killed indiscriminately. I have killed many animals in hunting. I used to eat 500 tons of sparrows every day; but after hearing your sermons, I have given up all things. I have left off eating flesh for six months, and I shall now try to give up flesh-eating entirely."

This will show that there came about a great change in Akbar's thoughts and deeds after his contact with Suri. Akbar was convinced that Suriji was a great scholar of pure character. He once conferred the title of "Jagadguru" on the Suri, and on that occasion he ordered the release of birds and other animals.

Once, after a good discussion about various topics, the Emperor was much pleased with the Suri and told him to ask for anything he wished. The Suri asked for the release of all the prisoners, but very unwillingly Akbar did not accede to this request of the Suri. The reason for his not doing so is thus given in "Hirvijaysuriras":—

“ કહ્યું અકબર એ મોટા સોર,
 મુલકમિં બહુત પડાવધં સોર;
 એક ખરાબ હબર કું કરધં,
 ઈહાં બસે એ જાળ લગિ મરધં. ”

This will show that Akbar had a high regard for discipline.

On another occasion, when Akbar was pleased with Suri's sermons, Akbar told him to ask for anything. At that time, Suri made an important request asking Akbar to abolish the tax called "Jijiya" and the pilgrim-tax "Mundaku." Akbar agreed to all these and issued orders accordingly. It should here be said that though Akbar had abolished "Jijiya" in the ninth year after his accession to the throne, it was not as yet abolished from Gujarat. Therefore this request of the Suri was about Gujarat only. This is borne out from "Hirasaubhagyakavya", in the fourteenth canto of which this tax is described as "जेजीयकाख्यो गौर्जरकरविशेष."

At intervals Suri had visited other places in the neighbourhood. He had gone for pilgrimage to Mathura, where he had paid his respect to the five hundred twenty-seven Stupas of great Jain monks. From there he had gone to Gwalior. There he worshipped the idol of "Vrishabhadeva" which was 100 ft. high. He then returned to Agra. He passed the monsoon of V. S. 1641 in Agra, and then came back to Fatehpur Sikri.

At this time, Suri received letters from Gujarat that people were anxious to see him there, and therefore he should return to Gujarat. Accordingly Suri asked the Emperor to allow him to return to Gujarat, Akbar pressed him not to go, and offered him to give whatever facilities he required. But Suri was firm in his resolve. He, however, said that he would send "Vijaysensuri" after reaching Gujarat. Akbar, at last, agreed to Suri's return, but requested him to leave behind him one of his learned pupils till Vijaysensuri came there. Accordingly Suri left Shantichandra behind him.

He himself started from there and passed the four months of monsoon of V. S. 1642 at "Abhiramabad."

CHAPTER SIXTH

MORE ACHIEVEMENTS

We have seen that Akbar had divided the 140 members of his religious assembly in five groups. We find the name of "Hirvijaysuri" in the first group. In the fifth group, again, we find the names of two more Jain monks, viz., Vijaysensuri and Bhanuchandra. Both of these lived at the court of Akbar. But before they arrived there Shantichandraji was staying at the court of Akbar. He had the wonderful power of retaining 108 things in his memory at one and the same time. Akbar was much amused by this feat of the monk. Moreover he had composed a Sanskrit poem named "Kriparasakosh" of 128 verses, in which he glorified the kind actions of the Emperor. Shantichandra also had earned the pleasure of the Emperor, and consequently the Emperor had ordered complete non-killing for the whole month of his birth, for Sundays, for the days of equinoxes and for the days of Navroz.

Once when the Emperor was at Lahore, Shantichandra too was there. The day of Id arrived. Shantichandra went to the Emperor and asked him to allow him to go away from there. The Emperor asked the reason for this, and Shantichandra replied that it was not proper for him to stay any more, as on the day of Id lacs and crores of animals would be killed. He also quoted from the Koran showing that fast was to be broken only by vegetables and breads. The Emperor soon called Abul Fazl and other Muslim scholars, who verified the statement; and, being satisfied, he issued a proclamation prohibiting animal-killing on the Id day.

Shantichandra was also successful in making the Emperor order prohibiting killing for the whole month of Moharrum.

Akbar had prohibited animal-killing in his Empire for on the whole six months and six days.

Shantichandra then went to Gujarat and met " Hirvijaysuri. "

After his departure, Bhanuchandra was kept at the court of Akbar. Akbar had great faith in the miraculous powers of Bhanuchandra, and he took Bhanuchandra with him wherever he went. He had come to believe that Bhanuchandra's words always came true. Once when Akbar was suffering from a severe head-ache, and when other physicians were not able to give him relief, he called Bhanuchandra and put his hand on his own head. Bhanuchandra said, " Do not be anxious. You will soon be cured of this. " And in a very short time the Emperor was relieved of his head-ache. On hearing the cure of the Emperor, the nobles collected five hundred cows together. The Emperor asked them why they had done so. They replied that they were going to immolate them in celebration of his cure. The Emperor was very angry and immediately ordered to release all the cows.

When Akbar went on the tour of Kashmere, Bhanuchandra was with him. It was in this tour that Birbal advised the Emperor to worship the Sun, as Sun-worship was efficacious. Akbar agreed to this. Al-Badaoni writes about this thus :—" A second order was given that the Sun should be worshipped four times a day, in the morning and evening and at noon and mid-night. His Majesty had also one thousand and one Sanskrit names for the Sun collected, and read them daily, devoutly turning towards the Sun."

But who taught him these 1001 names of the Sun ? On this point the following lines from " Hirvijaysuriras " throw some light:-

“ પાતશાહ કાશ્મીરે’ નય બાણ્ય’દ પુ’કે પશ્ચિ યાય;
 પૂછય પાતશા ઋષિને જોઈ યુદ્ધા નિજક કોને વળી હોઈ. ૧૯
 બાણ્ય’દ બોલ્યા તતખેવ નજક તરણી નમતો દેવ;
 તે સમયો’ કરિ બહુ સાર તસ નામિ’ ઋષિ અપાર. ૨૦
 હુઓ હકમ તે તેણી વાર સંભળાવે નામ હજાર;
 આદિત્ય ને અરક અનેક આદિદેવમાં ધણે વિવેક. ૨૧ ”

This shows that it was Bhanuchandra who had advised the Emperor to worship the Sun. He had also given him the 1001

names of the Sun. Moreover the poet further says that every Sunday the Emperor used to seat Bhanuchandra on a golden seat and hear from him a poem of one thousand and one names of the Sun.

Moreover in the library of His Holiness the late Vijaydharmasuri, there exists a manuscript of this very poem. It begins thus:—

“ नमः श्रीसूर्यदेवाय सहस्रनामधारिणे ।
कारिणे सर्वसौख्यानां प्रतापान्नृततेजसे ॥ ”

It ends thus :—

“ इति श्रीसूर्यसहस्रनामस्तोत्रं संपूर्णं ॥ अमुं श्रीसूर्यसहस्रनामस्तोत्रं प्रत्यहं प्रणमत्पृथ्वीपतिकोटीरकोटिसंघट्टितपदकमलत्रिखंडाधिपतिदिल्लीपतिपातिसाहिश्रीअकब्बरसाहिजलालदीनः प्रत्यहं श्रृणोति सोऽपि प्रतापवान् ॥ भवतु ॥ कल्याणमस्तु ॥ ”

Moreover, in several other works like commentaries of "Kadambari" and other works, Bhanuchandra is described as "सूर्यसहस्रनामाध्यापकः". This definitely shows that it was Bhanuchandra who taught the names of the Sun to Akbar.

Akbar had encamped on the banks of a big lake in Kashmere. The lake was called Jayanal-Lanka,¹⁵ because it was constructed by a king named Jaynal. There Bhanuchandra had to suffer unbearable cold without clothes. Once Akbar asked Bhanuchandra if he wanted anything. Bhanuchandra said that something heat-producing should be done, as he was unable to bear the severe cold. Akbar offered him woolen blankets; but Bhanuchandra said, "I cannot put on any such thing, and I do not need them also. But if you can abolish the pilgrim-tax levied on the Siddhachala and hand over all the rights of that place to the Jain community I would feel braced up." Akbar agreed to this and issued orders accordingly. The author of "Hirsaubhagya" poem says that first one **dinar**, then five **mahamundikas**, and then three **mahamundikas**, was the tax levied there.

When Akbar returned from Kashmere he came by the difficult passage of Pir Panjal. Bhanuchandra and other monks

had to suffer much physical pains there, as they were walking on foot. Some of them had their feet torn. Akbar, out of sympathy for them, halted there for three days, and advanced on his way only when they were able to walk again. They then came to Lahore.

Similarly Akbar had taken Bhanuchandra with him when he went to Burhanpur. He stopped looting of the city at Bhanuchandra's advice.

Bhanuchandra obtained the title of 'Upadhyaya' as a result of the Emperor's favour. It is said in the "Hirvijaysuriras" that once a daughter was born to Jehangir in the Mula constellation. The astrologers said that the girl was born in inauspicious signs and would bring disaster to the family. She should, therefore, be thrown into a current of water. But Bhanuchandra stopped Akbar from doing such a thing. He advised him to get 'ashtottarisnatra' recited. This was done with great pomp, and the Emperor spent a lac of rupees on that.

Subsequent to this the Emperor once inquired if Bhanuchandra had any title; and learning that he had none, he at once sent a request to Hirvijaysuri to entitle him as 'Upadhyaya.' Suriji agreed to this and sent the 'vasakshepa,' and the title was conferred on Bhanuchandra with great celebration. On this occasion Abul Fazl had given away 25 horses and 10,000 rupees in alms.

It is also believed that Bhanuchandra had taught Jain scriptures to Jehangir and Danial.

We have incidentally mentioned the names of Karmachandra and Mansinh. Out of these, Karmachandra was once a minister of the king of Bikaner. Gradually, by his cleverness, he came to be a minister of Akbar. Karmachandra was a Jain and followed Khartar-gachha. It was due to Karmachandra that an Acharya named Jinchandrasuri of Khartar-gachha also had lived at the court of Akbar and acquired some favour.¹⁸

Mansinh was the pupil of Jinchandrasuri. Akbar had taken this Mansinh also with him in his tour of Kashmere. After his return from Kashmere he was given the title of 'Acharya' and

was called Jinsinhasuri. In honour of that occasion Akbar had stopped all killing at the port of Khambhat.

When Shantichandra had left Akbar he had left behind him Siddhichandra with Bhanuchandra. This Siddhichandra also had obtained royal favour. Once Siddhichandra made the Emperor release 32 thieves who were being killed at Burhanpur. He had also saved one **Lad Vania** named Jaydas Japo, who was ordered to be trampled under the feet of an elephant. Siddhichandra was also a 'shatavadhani,' i. e., was able to retain one hundred things in memory at a time. The Emperor being pleased with him had conferred upon him the title of 'Khushfaham.' He had a good mastery over Persian also. According to poet Rishabhadas, the Emperor had tested the asceticism of Siddhichandra by offering him money and also by threatening him with death. But he came out successful in this test.

Both Bhanuchandra and Siddhichandra often praised Vijaysensuri. Akbar remembered that Hirvijaysuri had promised to send him after he reached Gujarat. Akbar then wrote to Hirvijaysuri to send Vijaysensuri according to his promise. Hirvijaysuri, on receipt of the letter, agreed to Vijaysensuri being sent to Akbar. Accordingly on the 3rd day of the bright half of Magshar, V. S. 1649, Vijaysensuri started on his journey to Lahore, where Akbar was staying then. He reached Lahore via Patan, Siddhpur, Malvan, Sarottar, Roh, Mundthala, Kasadra, Abu, Sirohi, Sadadi Ranpur, Nadlai, Banta, Bagadi, Jaytaran, Kekind, Medta, Bhamruda, Narayana, Zak, Sanganer, Vairat, Biroj, Rayvadi, Vikrampur, Zajzar, Mahimnagar, and Samana. At Ludhiana, Faizi received him. At Khanpur, which was ten miles away from Lahore, Bhanuchandra and other sages joined him. In Lahore he stayed in a suburb called Ganj. He reached Lahore on the 12th day of the bright half of Jyeshtha, V. S. 1649 (A. D. 1594).

Vijaysensuri too lived with Akbar for a long time. At their first interview, Nandivijay, a pupil of Vijaysensuri, entertained the Emperor by his feats of retentive memory. The Emperor gave Nandivijay the title of 'Khushfaham.' Vijaysensuri soon acquired royal favour.

This continued popularity of Jain monks at the court disturbed the Brahman priests, some of whom soon tried to prejudice the

Emperor against the Jains. They said that the Jains did not believe in God. Akbar was startled at this and asked Vijaysensuri about it. The Suri said that Jains did believe in God and that he was prepared to prove this in an assembly. Accordingly Akbar convened an assembly, in which Vijaysensuri very effectively proved that Jains believed in God. He also proved that they believed in the Sun and the Ganges. Akbar was convinced by the learned and clever arguments of the Suri and conferred on him the title of 'Surisavai.'

Vijaysensuri too was successful in making the Emperor prohibit killing on many occasions. It is said in "Labhodayaras":-

“અકબર સહયુરુકું અકસથ તે સુણતાં હીઅડું વિકસથ;
 નગર કહક સિંધ કચ પાણી અહુલાં જિહાં મચ્છ. ૧૨૭
 જિહાં હુતાં અહુત સંહાર ધ્યન ધ્યન સહયુરુ ઉપગાર;
 ચ્યાર માસ કો જલ ન ધાવથ વિરોધથ વલી વરસાવથ. ૧૨૮
 ગાય અવદ જી'સિ મહિષ જેહ કદી કોએ ન મારથ તેહ;
 ગુરુવચનિ કો અદી ન ઝાલઈ મૃતક કેરુ કર ટાલથ. ૧૨૯”

This shows that, at the advice of Vijaysensuri, Akbar had prohibited animal-killing and fishing for four months in Sind and Cutch, where much killing and fishing was practised.

* * * *

It will be seen that Akbar had given full rights to the Shvetambaras over several *tirthas*¹⁷ and prohibited animal-killing in his kingdom by the preaching of various Jain monks. It is said that he had prescribed non-killing for six months and six days in all in a year, and though it is difficult to ascertain the exact number of days on which killing was prohibited, it is certain that Akbar believed more and more in non-killing.

Bankimchandra Lahiri writes thus :—

“સમ્રાટ રવિવારે, ચંદ્ર ઓ સૂર્ય ગ્રહણદિને એવં આર ઓ અન્યાન્ય અનેક સમયે કોન માંસાહાર કરિતેન ના। રવિવાર ઓ આર ઓ કતિપય દિને પશુહત્યા કરિતે સર્વ સાધારણ કે નિષેધ કરિયા છિલેન।”

Thus he refrained from meat-eating on Sundays and on lunar and solar eclipses and on some other days. He had prohibited animal-killing on Sundays and on some other days.

Abul Fazl writes in " Ain-i-Akbari " (Vol. I, Pp. 61-62) thus :-

" Now it is his intention to quit it by degrees, conforming, however, a little to the spirit of the age. His Majesty abstained from meat for some time on Fridays, and then on Sundays; now on the first day of every solar month, on Sundays, on solar and lunar eclipses, on days between two fasts, on the Mondays of the month of Rajab, on the feastday of every solar month, during the whole month of Farwardin, and during the month in which His Majesty was born, viz, the month of Aban. "

Al-Badaoni also says (Vol. II, P. 331),

" At this time His Majesty promulgated some of his new-faughed decrees. The killing of animals on the first day of the week was strictly prohibited, because this day is sacred to the Sun; also during the first eighteen days of the month of Farwardin; the whole of the month of Aban (the month in which His Majesty was born); and on several other days to please the Hindus. This order was extended over the whole realm, and punishment was inflicted on every one who acted against the command. Many a family was ruined, and its property was confiscated. During the time of those fasts the Emperor abstained altogether from meat as a religious penance, gradually extending the several fasts during a year over six months and even more, with a view to eventually discontinuing the use of meat altogether. "

Vincent Smith also writes, " He cared little for flesh-food and gave up the use of it almost entirely in later years of his life, when he came under Jain influence. " Again he says, " But the Jain holy men undoubtedly gave Akbar prolonged instruction for years, which largely influenced his actions; and they secured his assent to their doctrines so far that he was reputed to have been converted to Jainism. " A Portugese traveller named Pinheiro also carried an impression that Akbar was Jain, for he expressly writes, " He follows the sect of the Jains. "

Al-Badaoni also says, " And Samanas¹³ and Brahmans (who, as far as the matter of private interviews is concerned, gained the advantage over everyone in attaining the honour of interviews with His Majesty and in associating with him, and were in every way superior in reputation to all learned and trained men for their treatises on morals and on physical and religious sciences and in religious ecstasies, and stages of spiritual progress and human perfections) brought forward proofs based on reason and traditional testimony for the truth of their own and the fallacy of our religion, and inculcated their doctrine with such firmness and assurance that they affirmed mere imagination as though they were self-evident facts, the truth of which the doubts of the sceptic could no more shake. "

Abul Fazl also writes, " His Majesty cares very little for meat and often expresses himself to that effect. It is indeed from ignorance and cruelty that, although various kinds of food are obtainable, men are bent upon injuring living creatures and lending a ready hand in killing and eating them; none seems to have an eye for the beauty inherent in the prevention of cruelty but makes himself a tomb for animals. If His Majesty had not the burden of the world on his shoulders, he would at once totally abstain from meat. "

So also Dr. Vincent Smith notes the following thoughts of Akbar:— " Men are so accustomed to eating meat that, were it not for the pain, they would undoubtedly fall on to themselves. "

" From my earliest years, whenever I ordered animal-food to be cooked for me, I found it rather tasteless and cared little for it. I took this feeling to indicate the necessity for protecting animals, and I refrained from animal-food. "

" Men should annually refrain from eating meat on the anniversary of the month of my accession as a thanks-giving to the Almighty, in order that the year may pass in prosperity. "

" Butchers, fishermen, and the like, who have no other occupation but taking life, should have a separate quarter, and their association with others should be prohibited by fine. "

In spite of so much evidence, some European writers have attributed this feeling of non-killing of Akbar to the influence of Buddhistic and not Jain monks. But Akbar had never come in contact with Buddhistic Sadhus. Abul Fazl says that for a long time they had not seen Buddhistic Sadhus in India. In their third tour to Kashmere they had met with two or three old men who believed in Buddhism but had never met with Buddhistic Sadhus.

Vincent Smith also comes to the same conclusion:— "To sum up, Akbar never came under Buddhist influence in any degree whatsoever. No Buddhists took part in the debates on religion held at Fatehpur Sikri, and Abul Fazl never met any learned Buddhist. Consequently, his knowledge of Buddhism was extremely slight. Certain persons who took part in the debates and have been supposed erroneously to have been Buddhists were really Jains from Gujarat. "

Thus Akbar had continued contact with Jain Sadhus from V. S. 1639 to 1651; and even after this Jain Sadhus often visited the Mogul Court in the days of Akbar and Jehangir.

CHAPTER SEVENTH.

RELATIONS WITH GOVERNORS.

We have now fully seen how Hirvijaysuri created a deep impression on the mind of Akbar and how he made Akbar do many deeds of piety, etc. The Suri had equally well impressed the various provincial governors of the Emperor. We shall here narrate some incidents only.

KALAKHAN¹⁹

In A. D. 1574 when Suriiji came to Patan for the chief festival of Vijaysensuri, a minister named Hemraj had spent much wealth for the same. At that time the governor at Patan was Kalakhan. He was tyrannous. He came to know of the sermons delivered by the Suri. He invited the Suri to see him. Suriiji went to him. Kalakhan asked him whether the Sun was higher or the Moon. Suriiji said that the Moon was higher and the Sun was somewhat lower than the Moon. Kalakhan was surprised to hear this and asked the Suri the authority on which he said like that. The Suri said that he was not omniscient; nor had he gone to the regions of the Sun and the Moon; but he was taught like that by his Gurus and by his scriptures; and he was not in the habit of doubting the Guru or the scriptures particularly in matters which were beyond man's direct perception.

Kalakhan saw the force of this and agreed that in certain matters men must put implicit faith in Guru and scriptures. He then asked him if he wanted anything. Suriiji asked him to release those prisoners whom he had punished to be hanged. Kalakhan did this and also ordered non-killing for one month throughout the city. This had happened before Suriiji came in contact with Akbar.

KHANKHANA.

After returning from Akbar, when Suriji came to Gujarat, he had halted at Medta. At that time Khankhana, who was conversant with the purity of Suriji, was there. He invited him in his presence. He asked the Suri whether God had any form or not. The Suri said that God had no form. Khankhana said, "If God be formless, why should we have images of God?" The Suri replied, "We make idols because an idol helps in remembering God. Just as by seeing the statue of a man we remember the man himself, so by seeing an image of God we remember God. We are in the habit of knowing the abstract by its concrete representative. I am a Jain monk; but how do you know me to be so? By my form, i. e., by my dress, etc. So God has no form, and we have to keep his idols." Then Khankhana asked him, "Why should we worship idols?" The Suri said, "It is easy to explain this. People do not worship the idol but God himself through the idol. Muslims go to the mosque and say their prayers facing the West. They do not feel that they face the wall but feel that they face Mecca. So we worship God through the idols. It is a means to reach God."

Khankhana was pleased with all this. He then gave the Suri many things as presents; but the Suri told him that he could not accept them, as according to his religion he can accept nothing.

MAHARAO SURTAN.²⁰

At Sirohi, Suriji came in contact with Maharao Surtan, the ruler of Sirohi. He had abolished some taxes at the advice of Suriji.

Once the Rao of Sirohi had imprisoned one hundred innocent Shravakas (Jains) for some reason. The leaders of the Sangha had tried their best to get them released; but the Rao did not hear them. Now Suriji wished to ask the Rao to release them.

On that day, some of Suriji's Sadhus started to do their respective works without performing *iriyavahiya*²¹ after going to the water-closet. Suriji came to know of this. In the evening he asked them all to perform *ambil*. Even he himself performed

ambil. That day 80 Sadhus performed **ambil**. Suriiji believed in **ambil** as a purificatory rite. After the performance of **ambil** he saw the Rao, and requested him to release the prisoners. The Rao released them all. Such was the power of the Suri.

SULTAN HABIBULLAH.

Once Suriiji went to Khambhat. A Khoja named Habibullah lived there. He was extremely fat and ate one maund of food at one meal. This Habibullah once insulted the Suri. In this he was supported by a man named Mahio. He was successful in getting Suriiji ordered to go out of Khambhat. This was a great insult. All the Sadhus left Khambhat with the Suri.

A monk named Dhanvijay went to Agra, saw Bhanuchandra who was there, and conveyed all this to Akbar. Akbar was very angry and ordered to kill Habibullah and respect Suriiji. Dhanvijay returned with that order. Habibullah was terrified. He went to the Suri and requested him to save him. The Suri, with the usual magnanimity of his mind, saved him.

Habibullah, afterwards, always respected the Suri. Once when he went to the Suri, he found him preaching with a **muhapatti** (cloth to be tied round the mouth). He asked him the reason for so doing. The Suri said that he was doing so to see that no drops of saliva fell on the book which he was reading. This appealed to Habibullah.

The Suri told him to release some prisoners, which he did.

AZAMKHAN²²

In V. S. 1648 Hirvijaysuri was in Ahamadabad. At that time Azamkhan was the governor there. He had great faith in the Suri. Once when Azamkhan was starting for an invasion of Sorath, Dhanvijay, a pupil of the Suri, came to him and requested him to settle the matter about the Jain possession of holy places like Girnar, Shatrunjay, etc. Azamkhan replied he would do the needful after his return from the invasion.

In that invasion Azamkhan was victorious, and he thought that he was victorious because he had the good omen of seeing

the Suri's pupil when he started. Soon after his return from the invasion, he did as the Suri had wished him to do. Often Azamkhan had religious talks with the Suri, and with each talk his faith in Suri increased. At the advice of the Suri, Azamkhan had once released a Jain named Jagdushah and forgiven his fine of one lac of rupees. It is also said that, when Suriji was in Una in V. S. 1651, Azamkhan had specially engo there to see him, while returning from Mecca.

KASIMKHAN.²³

Kasimkhan was the governor of Patan, when Suriji went there in V. S. 1649. This time two Jain Sadhus named Tejsagar and Samaisagar were dismissed from the Order. These two Sadhus went to Kasimkhan and requested him to force the Suri to take them back in the Order. As these Sadhus had cured Kasimkhan of a disease, he agreed to do so.

Kasimkhan called the Suri with the idea of forcing him to take the Sadhus back; but when the Suri came there, he could not say anything to him; on the contrary he discussed with him several religious questions. At last he told the Suri to ask for anything he wished. Suriji told him to release all goats, buffallos and birds. Kasimkhan did so and requested the Suri to take the two Sadhus in the fold. Suriji agreed to do so, provided the two Sadhus obeyed him in all matters of discipline. Kasimkhan asked the Sadhus to do so.

SULTAN MURAD.

In V. S. 1615 Suriji was going to Siddhachal for pilgrimage with a Sangha. When they reached Ahamadabad, Sultan Murad of that place welcomed the Sangha, worshipped the Suri and gave them all facilities. He also ordered non-killing for that day in the city.

Thus Suriji had relations with various local governors and was often successful in making them do works of piety.

CHAPTER EIGHTH.

INITIATIONS.

In his long career as a Suri, Hirvijaysuri had initiated many new pupils. Initiation of new pupils is a great occasion. It adds to the prestige of the Order and promulgates its principles amongst ordinary people. Often it is believed,

“ मूँड मुँडाये तीन गुन मिटे सीसकी खाज ।
खाने को लड्डु मिले' लोक कहे' महाराज ॥ ”

i. e., there are three merits in becoming a Sadhu (literally, in getting shaved):—itching on the head ceases, sweetmeats are obtained everyday for eating, and the society's respect is gained.

But really speaking, “साध्नेति स्वपरकार्याणीति साधुः”, i. e., one who accomplishes his own as well as others' good is a 'Sadhu.' Also, “यतते इन्द्रियाणीति यतिः”, i. e., a यति is he who restrains his senses.

Hirvijaysuri had such high ideals before him, and his pupils also had a true desire for becoming genuine Sadhus.

We shall here mention some of the pupils whom the Suri had initiated.

At that time many people believed in a sect called 'Lonkamat', which preached non-worship of idols. Now one Meghji was one of the chief Sadhus of Lonkamat there. He found on a study of the scriptures that idol-worship was not wrong. He therefore wished to go over to Tapagachha, to which our Suriiji belonged. He therefore wished to be initiated into

Tapagachha at the hands of Suriiji. When this was known to others, thirty other Sadhus of Lonkamat resolved to be initiated into Tapagachha. All these were initiated with great pomp and festivity. Meghji was named Udyotvijay. He was initiated in V. S. 1628. Chief amongst the other thirty were Bhojo, Shrivant, Nakar, Ladan, Gango, Gano, Madhav and Vir.

These initiations added immensely to the prestige of the Gachha.

In V. S. 1631 when Suriiji was at Khambhat, eleven men were initiated at a time. It happened like this. There was a great merchant called Abhayraj at Div. He had a daughter named Ganga. She used to study under one Jain nun. After some time she wished to become a nun herself, and she declared her desire to her mother. Her mother resolved to be a nun herself. So her father and a young brother named Megh-kumar also resolved to become Sadhus. Her aunt also resolved to do so. Along with this family, its four musicians also resolved to be initiated. All these were initiated at the hands of Suriiji under a Rayan-tree near the Amba²⁴ lake at Kansaripur.²⁵

Seeing nine men being initiated at a time, a man of Shrimali caste, by name Nana Nagji, also resolved to be initiated. He was named Bhanvijay.

Once Ratnapal of Khambhat had promised the Suri that he would give his son Ramji to him if he was saved from the disease from which he was suffering. He had not given away his boy to the Suri. But that boy Ramji knew this and wished to be a Sadhu. He requested this Nana Nagji or Bhanvijay to get himself initiated. Then Ramji was removed to Piploi, and there he was initiated at the hands of a Panyas.

Thus eleven men became initiated at a time.

Once Suriiji had initiated 18 men together.

There was a man named Gopalji in Viramgam. His grandfather was a 'Vajir' named Virji Malik. He was very rich and always moved about with five hundred horsemen waiting

upon him. His son Sahaskarn also was rich. He was a minister of Mahammadshah. His son was Gopalji.

Gopalji, from his childhood, had an aversion for worldly attachments and enjoyments. He had very well studied Logic and Grammar. He had also composed some poems. When he was twelve years old he had taken a vow of celibacy. He soon resolved to be initiated at the hands of Suriiji. Along with him his brother and sister also resolved to be initiated. Along with him several others-in all eighteen men-resolved to be initiated. All of them were initiated at the hands of Suriiji with great pomp and festivity.

Akbar had a favourite named Jaitashah. He was very famous. He had a desire to leave the world and be a Sadhu. He expressed his wish to be initiated at the hands of Suriiji. He requested the Suri to wait for two or three months; and then he would be initiated. At that time Suriiji was in a hurry to go to Gujarat. But on hearing of Jaita's resolve, Akbar himself requested Suriiji to stay more. Suriiji agreed and initiated Jaitashah and named him Jitavijay. He was later known as 'Badshahi Yati. '

Once when Suriiji was at Sirohi, he had a dream that four elephant-cubs were studying books. Thereupon he inferred that he must get four good pupils. And it so happened that a merchant of Roha named Shrivant and nine members of his family got themselves initiated at the hands of Suriiji. In that family were four sons named Dharo, Megho, Kunvarji and Ajo. Out of these Kunvarji was later known as Vijayanandsuri.

At Sirohi lived a Jain named Varsingh. He was to be married. All the preparations of the marriage were done. One day Varsingh was saying his prayers in the Jain temple, covering himself fully on the head. All the Jains who came to the temple bowed down to all who were sitting there. Amongst them was Varsingh's would-be wife. She also bowed to him, thinking him to be a Sadhu. A man told Varsingh about this. Varsingh went home and declared his resolve to be a Sadhu. His family agreed to this with great difficulty, and the festivities of the marriage

were turned into those of initiation. This Varsingh later became a Panyas. He had 108 pupils.

Moreover Sanghji of Patan, along with seven others, got himself initiated at the hands of the Suri.

Suriji had initiated many persons. Poet Rishabhadas says :—

સિષ્ય દ્વિષીઆ એક સો નિ સાઠ, સાધર્ઈ હીરમુગતિની ખાટ;
એક સો સાઠિ પ'ડિત પદ દીધ, સાતિ ઉપજ્ઞાય ગુરુ હીરિ' કીધ. (P. 221)

This shows that Hirvijaysuri had initiated 160 pupils and had given the title of 'Pandit' to 160 Sadhus and of 'Upadhyaya' to seven.

CHAPTER NINTH.

PUPILS.

Acharya Hirvijaysuri had become the leader of 2,000 Sadhus and lacs of Jains. He was constantly engaged in keeping the Jain community in peace and the Sadhus in proper order. Sometimes he had to face difficulties also.

When he was with Akbar, some haters of Jainism had created difficulties in Gujarat in his absence. Raykalyan, who was an officer at Khambhat, had forcibly made some Jains write out a document of Rs. 12,000. He had got the heads of several Jains entirely shaved. Some Jains were forced to leave Jainism. There was a great uproar in the Jain community due to this tyranny of Raykalyan. Suriiji, who was at Agra, was duly informed of these happenings. He became very sad on hearing this. He could see that such tyranny should not be allowed and should be uprooted in its beginning; otherwise it may spread to other localities also. He called a conference of Jains and resolved to send a prominent person named Amipal to the Emperor. The Emperor was then encamping on the banks of the river Nilab. Shantichandra was also there. Shantichandra, Bhanuchandra and Amipal put the whole case before Abul Fazl. He advised Amipal to represent the matter to Akbar. Amipal went to him and told him in the name of Suri that pupils of Suriiji were being molested in Gujarat. The Emperor at once wrote out an order on Mirzakhan, the governor of Ahamadabad, to punish those who were molesting the Jains. The order was dispatched by the Suri to Ahamadabad. The Jains of Ahamadabad sent on the order to Mirzakhan. Mirzakhan ordered the arrest of Raykalyan. Raykalyan was brought before the governor and was made to apologise before the Jain Sadhus. The document of Rs. 12,000 was cancelled.

Once, when Suri was at Khambat, Vimalharsha, who was at Ahamadabad, had some unpleasant discussion with some Jains like Bhadua and others. During that discussion Bhadua used insulting and abusive words for Vimalharsha. Vimalharsha represented the matter to Suri. He at once wrote out a letter to the Sadhus of Ahamadabad, asking them to put Bhadua and others out of the Sangha and to stop all relations with them. And it was only after Bhadua and others apologised both to the Suri and the Sangha that they were readmitted to the fold.

This shows that Suri had constant worry about maintaining order and peace in the Sangha and the Sadhus.

Out of the 2,000 Sadhus, living under Hirvijaysuri, some were good preachers, some were poets, some were grammarians, some were logicians, some were ascetics, and some were scholars. Chief among these were the following :—

1. VIJAYSENSURI :— He was the chief pupil and successor of Hirvijaysuri. He possessed almost all the virtues of the Suri. Originally he lived at Nadlai in Marwar. He was thirty-five generations removed from Raja Devad. His father's name was Kamasha and mother's Kodimade. His own name was Jesingh. He was born on the 15th day of the bright half of Fagan, V. S. 1604. It was on the 11th day of the bright half of Jyeshtha, V. S. 1613 that, at the age of nine, he, along with his mother, was initiated at the hands of Vijaydansuri in Surat. His father was initiated two years earlier. Soon after his initiation he was put under Hirvijaysuri. Gradually he obtained the title of 'Pandit' in V. S. 1626 and of 'Upadhyaya' and 'Acharya' in 1628. He was declared as the chief pupil in V. S. 1630. His scholarship will be judged from the fact that he has given 700 different interpretations to the first verse of "Yogashastra." It is said that he has established 4,00,000 Jain idols in different places like Kavi, Gandhar, Champaner, Ahamadabad, Khambhat and Patan. He had in his group 8 Upadhyayas, 150 Pandits and many other ordinary Sadhus.

He was a great debator also. He had defeated Brahmins before Akbar in an assembly. He had also defeated in Surat a Digambara monk named Bhushana. He died at Akbarpur²⁸ in

Khambhat on the 11th day of the black half of Jyeshtha, V. S. 1672, at the age of 68 years. Emperor Jehangir had given as gift 10 Vighas of land for his **stupa** and had observed three days' 'Hartal.'

Pandit Devavijayji writes, in his poem "Vijaysensurisajjhaya", as follows :—

“ સંઘવી ચંદુ ગુણથી સુણી તુ ગુરુ નિરવાણ જ આહિં;
 મુખથી તંબોલ તવ નાંધીઓ તુ નરપતિ સલેમ સાહિં રે. ૩૬
 અમારિ પલાવય ગુરુનામિં તુ ત્રિણ દિવસ નિજ રાનિં રે;
 ભૂમિ દશ વીધા દીધ' તુ થૂભ નીંપાવા કાનિં રે. ૩૭ ”

Somaji Shah of Khambhat had erected a **Stupa**²⁷ at the place where he was burnt.

2. SHANTICHANDRAJI UPADHYAYA:— His Guru's name was Sakalachandrajī. It is known from a poem named "Kuladhvajaras" composed by his pupil Amarchand, that he had defeated a Digambara monk named Bhushana in a debate at the court of the king Raynarayana of Idar. He has composed poems in praise of Rishabhadeva and Viraprabhu. He has also written a commentary on "Jambudvipapannati." Moreover we have already seen that he lived at the court of Akbar for a long time.

3. BHANUCHANDRAJI UPADHYAYA:— He was an inhabitant of Sidhapur. His father's name was Ramji and mother's Ramade. His own name was Bhanji. He was put to school at the age of seven. His elder brother's name was Rangji. Both these brothers had taken initiation by the contact of Surachandra Panyas. He was kept at the court of Akbar by Hirvijaysuri.

After the death of Akbar, Bhanuchandra had again gone to Agra and made Jehangir reconfirm all the orders of Akbar regarding Jains. Jehangir had great faith in Bhanuchandra. When Jehangir was in Mandavgadh, he had called Bhanuchandra there and put his son Shahariar under him for study.

At Burhanpur ten temples were built at his advice and ten men were initiated by him. At Malpur he had defeated, in a religious debate, a man called Vijamatiyo. Here also one temple was built at his advice. At Jhalor in Marwar he had initiated

twenty-one men at one and the same time. He had in all eighty pupils and thirteen Panyasas.

4. **PADMASAGARA:**— He was a great debator. He had defeated Narsinh Bhatta in a debate at the court of the king of Sirohi. He was also a scholar and had composed several works, chief amongst which are:—“उत्तराध्ययनकथा,” “यशोधरचरित्र,” “युक्तिप्रकाश-सटीक,” “नयप्रकाश-सटीक,” “प्रमाणप्रकाश-सटीक,” “जगद्गुरुकाव्य,” “शीलप्रकाश,” “धर्मपरीक्षा” and “तिलकमंजरीकथा.”

5. **KALYANVIJAY VACHAK:**— He was born on the fifth day of the black half of Aso, V. S. 1601. He was initiated at Mehsana at the hands of Hirvijaysuri in V. S. 1616. In V. S. 1624 he was made a Pandit. He was a scholar, a debator and a logician. He was of a very pure character. Once he had delivered a very fine speech at the court of Raja Vachha Trivadi²³ of Rajpipla, where six thousand Brahmins had gathered together. The king was highly pleased by his logical argument.

He had passed the monsoon of V. S. 1656 at Surat. At that time there was a quarrel going on between the followers of Hirvijaysuri and Dharmasagar. Kalyanvijay explained the whole matter to Vijaysensuri and got the offenders properly punished.

Moreover there were other Sadhus like Siddhichandraji, Nandivijay, Somavijay, Dharmasagar, Pritivijay, Tejavijay, Anandavijay, Vinitavijay, Dharmavijay and Hemavijay. They too were clever in their work and true to their Order. Poet Rishabhadas says, in his “Hirvijaysuriras” (p. 274), :—

“હીરના ગુણનો નહિ પારો, સાધ સાધવી અટી હાંરો;
 વિમલહૃદ સરિષા ઉવઝાય, સોમવિનય સરિષા ઋષિરાય. ૧
 શાંતિયંદ પરમુષ વળી સાતો, વાયકપદે એહ વિખ્યાતો;
 સિંહવિમલ સરિષા પંન્યાસો, દેવવિમલ પંડિત તે પાસો. ૨
 ધર્મશીઋષિ સખળી લાલો, હેમવિનય મોટા કવિરાલો;
 જસસાગર વલી પરમુષ પાસ, એક સો ને સાઠહ પંન્યાસ. ૩ ”

Not only Sadhus, but Jains of Mevat, Marwar, Mewar, Kathiawad, Gujarat and the Punjab also believed in Hirvijaysuri. They had full faith in the Suri.

In Gandhar there was a devout Porval named Indrajī. When he was eleven, he had a desire to be a Sadhu; but his brother Natha had stopped him from renouncing the world due to his love for him. Indrajī, however, refused to marry and remained a celibate throughout his life. He was very rich and had got 36 images installed. Another man of Gandhar, Ramji Shrimali, was also a devotee of the Suri. He had constructed a large and beautiful temple on Siddhachal at the advice of the Suri.²⁹ In Khambhat the chief devotees of the Suri were Sanghavi Somakaran, Sanghavi Udaykaran, Soni Tejpal, Raja Shrimalla, Thakkar Jayraj, Jasvir, Thakkar Laiya, Thakkar Kika Vagha, Thakkar Kunvarji, Shah Dharmashi, Shah Lakko, Dosi Hiro, Shrimalla, Somachand, and Gandhi Kunvarji. Parekh Raja and Vajia of Khambhat were also greatly devoted to Suriji. They mostly lived at Goa, as they had a large commercial concern there. They had built five great temples. Out of these one was at Khambhat, where Chintamani Parshvanath was installed;³⁰ one was at Gandhar; one at Neja;³¹ and two at Vardola. They had taken out Sanghas for the pilgrimage of Abu, Ranpur, and Godi Parshvanath. They were well respected by the Emperor also. They had obtained an order prohibiting animal-killing at Ghoghla. In V. S. 1661 there was a famine. Then they had distributed, free of all costs, 4,000 maunds of grain. They had sent some men to different villages and helped many men by giving them help in cash also. In all they had spent Rs. 33,00,000 for holy purposes.

Once the Portuguese of Goa had imprisoned a Khojgi and some other men. The Khojgi was fined one lac of **lyaharis**. Rajia paid the fine on behalf of the Khojgi and got him released. The Khojgi, in his turn, paid up the amount to Rajia later on.

Once this Khojgi captured 22 thieves. He was about to kill them all with his sword, when they said, "Take pity on us. Do not kill us. To-day is a holy day of Sheth Rajia." Hearing this the Khojgi at once released all of them.

Pandit Shilavijay praises Rajia and Vajia thus :-

“ પારિધ વજ્યા નિ રાજ્યા,
 શ્રી શ્રીવંશી બહુ જાણ્યા;
 પાંચ પ્રાસાદ કરાવ્યા ચંચ,
 સંધ્યપ્રતિષ્ઠા મનનિ રંચ. ૧૩૦

જેહની માત્રી ગોઆ ખંદિરિ,
 સોવન છત્ર સોહિ ઉપરિ,
 કોઇ ન લોપિ તેહની લાજ,
 નામિ સીશ ફરંગી રાજ. ૧૩૧ "

i. e., Parekh Vajia and Rajia belonged to the Shri family. They were very powerful. They had built five temples. They lived at Goa and had a golden umbrella over them. No one dared disobey them, and even the chief of the Portuguese bowed to them.

Similarly there were devotees of Suriiji in Rajnagar, Patan, Visalnagar, Sirohi, Vairat, Pipad, Alwar,³² Jesalmer, Nagor, Jhalora, Medta, Agra,³³ Firoznagar (where the devotee was one Aku Sanghvi, who was 96 years old, had 91 persons in his personal family and was a poet also), Burhanpur, Malva, Surat, Baroda, Nawanagar, and Div.

Once, when he was at Khambhat, his former Brahmin teacher came there. Suriiji was a preacher then; but he at once got up and respected him. He showed his inability to offer him anything. The teacher said that he had simply come to see him, because once, when he had a serpent-bite, he was relieved of its poison by remembering the name of the Suri and licking at the bite. A rich lady, Sanghvan Sangde, was sitting there. She, on learning that the Brahmin was Suriiji's teacher once, at once offered him her golden bracelet. Immediately 1,200 rupees were collected, and the whole of that amount was given away to that Brahmin.

Once Suriiji was at Agra. In Agra lived a beggar named Aku. His wife had gone to bring water and returned home somewhat late. Her husband angrily asked her the reason of her delay. She said, "It is not easy to fetch water. If you are so rich, why do you not bring an elephant?" The beggar, taking this to heart, went out and began to praise Hirvijaysuri's merits. Shravakas were much pleased with him and gave him many gifts; but he did not accept them, saying that he would accept only an elephant. At that time a gentleman named Sadarang offered him an elephant after doing **Lunchhnun** (લૂંછણ) over it. Seeing this, a Bhojak, who was sitting there, said, "This elephant belongs to me, as the

thing over which **Lunchhnun** is done belongs to Bhojakas." Sadarang gave that elephant to the Bhojak and another to Aku. Thansingh decorated the elephant of Aku, and Aku went home with the elephant. He ultimately sold the elephant for 100 golden mohurs.

Thus people had great faith in Suriiji. According to Rishabhadas, Suriiji had made 50 installations with his hands, and other 500 installations had been made at his advice. Mulashah, Kunvarji Jhaveri, Soni Tejpal,³⁴ Raymalla, Asapal, Thansingh, Manu Kalyan, Durjanmalla, Gona Kaku, Vajia, Rajia, Abaji, Bharmal and others had built many temples and installed many images. Several Jains had built temples; several of them had taken out Sanghas.

All these religious activities were due to the sound preaching of our hero-Hirvijaysuri.

CHAPTER TENTH.

ACHIEVEMENTS AND END.

Hirvijaysuri's achievements in life were great. In the most insecure days of the 16th century, he was able to do much for the Jain religion. His practical conversion of a great monarch like Akbar was by itself an achievement. But all this was achieved by his firm adherence to the rules of Sadhuhood.

Once in the Kalupur locality of Ahamadabad, in an Upashraya, he went for preaching. There was a new seat there. He asked for permission to sit there. He was told in reply that the seat was made specially for him and therefore he should use it. Suriiji at once replied that in that case that seat was of no use to him, as, according to religious rules, Sadhus had not to use anything specially made for them. He then occupied the old seat.

Once he got **Khichdi** for his food from a man's house. He ate it. But soon that man came running there, saying that there was a great excess of salt in the food and that Suriiji should not eat it. But Suriiji had eaten it without any sign of unpleasantness. To obtain mastery over taste is very necessary for Sadhus.

Once, at Una, he had a boil on his waist. It gave him much pain; but he firmly believed that bodily disease is the result of one's bad actions and therefore should be suffered without question. So he suffered all the pain without a sound. One day a gentleman came to the Suri at night for serving. While he was touching the feet of Suriiji, a pointed golden ring on his finger came in contact with that boil and pricked it. In spite of intensely unbearable pain, Suriiji uttered not a sound. In the

morning other Sadhus found the clothes of Suriiji soiled by blood and wondered at his power of endurance.

Suriiji always appreciated and respected merits in others. Moreover he was very modest and gave others their dues. He respected his Guru also implicitly. Once he went to another village wherein his Guru was staying, because he received a letter from him saying that he should immediately go to him. Suriiji was then about to break his fast of two days; but seeing the letter, he at once started even without meals. In short Suriiji was a mine of all virtues.

He also performed spiritual Yogic practices for the good of his soul. Once, when he was in Sirohi, he, as usual, was practicing Yogic concentration just before dawn. Owing to old age and penances, he had become very weak, and so he fell down unconscious. Other Sadhus lifted him up, and he soon came to consciousness. These Sadhus then remonstrated with him that he should give up such hard Yogic practices at that age. But Suriiji replied saying that the body was frail and was bound to be perished any day. One should never stop from spiritual activities.

According to poet Rishabhadas, Suriiji had performed the following penances:—

81 Athams (eighth days), 225 Chhaths (sixth days), 3,600 fasts, 2,000 ambils, and 2,000 nivis. He was in continual concentration for three months to achieve mastery over the ' surimantra. '

He had thus undergone vast and austere penances. Without suffering there is no achievement. Suriiji's magnificent achievements were all due to his spiritual powers.

He had composed many books, out of which only some are obtainable now, like "Jambudvipaprajnapiti-tika," and "Antariksha-parshvanathastava." He was a great scholar and enjoyed the front rank at the court of Akbar.

After the monsoon of V. S. 1651, which he passed at Una, when he was departing from there, he became very weak and ill, Consequently he had to postpone his departure.

He was ailing in bed, but he stubbornly refused all medicines. He believed in sufferance and called illness a punishment for the sins done. But this time, due to the extreme remonstrations of the Sadhus and Shravakas, he agreed to take medicines, particularly as all threatened to go without food if he took no medicine.

Medicine did him some temporary good. But the process of dissolution had set in.

We know that Vijaysensuri, the chief pupil of the Suri, was staying at Akbar's court at that time. Seeing that his end was approaching, Suriji asked the Sadhus to send word to Vijaysensuri to return at once. Accordingly Dhanvijayji personally went to Lahore and informed Vijaysensuri of the wishes of Suriji. He soon took leave of the Emperor, who very unwillingly allowed him to go.

But Suriji was getting worse daily, and daily did he wait for Vijaysensuri's arrival anxiously.

At last, at mid-night on the 10th day of the bright half of Bhadrapad, V. S. 1652, Suriji called all the Sadhus who were with him, including Vimalharsha Upadhyaya. He then told them:—

"O monks, I have lost all hopes of my life. One who is born is sure to die. We cannot alter our life's span even by a minute. Therefore do not grieve on my account. I had hopes to see Vijaysensuri and entrust the Sangha and you to him. But I am not fortunate to see him at this last moment of mine. Even Kalyanvijayji is not here. But I know that, after me, you and the Sangha are quite safe in the hands of Vijaysensuri. He is brave, truthful and devoted to Jain religion. Try to serve him as you have done to serve me."

After this he began to recount his faults and began to apologise to all individually for any faults that he might have committed. It was then that Somavijayji told him:—

"Gurudeva, we are your children. You have cared for us as a father. You have put us all under a perpetual obligation by showing us the true way to liberation. We are foolish, indiscriminate. We must have committed innumerable faults and pained

your heart every now and then. It is we who should apologise to you. It is not proper that you should apologise. We are ignorant. Therefore you deserve to forgive all our misdeeds. "

Then the Suriji made an introspection. He began to remember all the good deeds he had done in his life. He prayed to all the gods. For some time he was silent.

It was the 11th day of the bright half of Bhadrapad, V. S. 1652. Suriji was in meditation. It was time for **pratikramana**. He opened his eyes, made them do the **pratikramana**, and then gravely uttered these words:—

"Brothers, now I enter on my final work. Do not be cowards. Be brave in your religious duties." He then began to utter phrases like "My soul is knowledge, is **sat**, **chit** and **anand**, is eternal." He assumed the **padmasan** posture. He began to tell his beads. He finished four turns; and just as he started the fifth turn, the **mala** slipped down from his hands. A great and noble soul had gone on his last journey.

Suriji's death was mourned everywhere. The carrier prepared for him was very costly and was covered with the finest clothes and materials. It cost 2,000 **Lyaharis**. The body was besmeared with sandal-paste, **kesar** and other fragrant unguents. The biggest men of the place carried him to the cremation ground. His burning-pyre was of sandal-wood. It is said that in burning him they used 15 maunds of sandal-wood, 3 maunds of agar-wood, 3 seers of camphor and 3 seers of **kesar**. Thus were his last rites performed by his followers.

Twenty Vighas of land of the garden in which he was burnt were given free to the Jains by Akbar. Ladkibai of Div constructed a **Stupa** there and installed Suriji's foot-prints there.³⁵

Fifteen days after his death Kalyanvijay Upadhyaya reached Una. He was much grieved to learn of Suriji's passing away. He went to the **Stupa** and paid his last respects to the Guru's remains.

On the other hand, Vijaysensuri learnt of Suriji's death at Patan. He was stunned and rendered almost senseless on

hearing the news. For three days he took no food. At last he was persuaded to go to Una.

Vijaysensuri then succeeded Hirvijaysuri, and he too carried on all the activities of Suriji in the proper spirit.

We shall now note one miraculous occurrence.

On the night of the day on which Suriji was burnt, a Nagar Vania, who was sleeping in a farm nearby, heard music and saw dancing going on at the place where Suriji was burnt. He told the people of this in the morning. People went there in large crowds. They did not see the dances, but they saw that all the mango-trees of that garden had fruits on them. It was the month of Bhadrapad then and thus no season for mangoes, and yet they saw mangoes -some raw, some ripe. There were some mango-trees in that garden which had never before borne fruits. They also were laden with mangoes. There was nothing on them only the previous day; and that day all the trees bore fruits.

Shravakas took down some mangoes and sent them to various places like Ahamadabad, Patan and Khambhat. Some were sent to Akbar and Abul Fazl, both of whom were struck with wonder at the greatness of Suriji.

According to poet Rishabhadas, Akbar uttered the following words on learning of Suriji's death:—

“ધન્ય જીવંતુ જન્મતગુરુનું, કર્યો જન્મ ઉપમાર રે,
મરણ પામ્યે ફળ્યા આંખા પામ્યે સુર અવતાર રે. હીર૦ ૫
શેખ અબુલ ફઝલ અકબર કરે ખરેખરો તામ રે,
અરયા ફકીર નવિ રહ્યા કાલે, ખીલ કુલુ નર નામ રે. હીર૦ ૬
જેલુ કમાઈ કરી સારી, વે લહે ભવપાર રે,
ખેર મહિર દિલ પાક નાંહિ, ખોયા આદમી અવતાર રે.” હીર૦ ૭

i. e., fortunate is the life of the world-teacher who laid the world under obligation. Mangoes bore fruit where he died. He became a god. Shaikh Abul Fazl and Akbar grieved after him, saying “ If such saints are not spared by Time, who else is to be spared ? He can earn good life after death who has done good deeds. Those whose hearts are not pure have lived in vain. ”

CHAPTER ELEVENTH

TRAVELS.

Suriji passed the monsoon of V. S. 1642 (A. D. 1586) in Abhiramabad. During his stay there he had to go to Fatehpur for getting Akbar's order about Raykalyan's tyranny. From Abhiramabad he had gone to Mathura and Gwalior and thence to Agra. From Agra he went to Medta, from where he went to Nagor. There Sanghvi Jaymal and Mehta Mehajal paid their respects to Suriji. The Sangha of Jesalmer also came to pay their respects there. They worshipped Suriji with golden coins. After the monsoon of V. S. 1643 Suriji went to Pipad. There a Brahmin named Tala spent much money in honouring Suriji. Thence he came to Sirohi, where Vijaysensuri met him. Vijaysensuri returned to Gujarat, and Suriji remained at Sirohi for some time. He passed the monsoon of V. S. 1644 there. Then he went to Patan, from where he went to Khambhat, where he passed the monsoon of V. S. 1646. In that year he conferred the title of 'Panyas' on Dhanvijay, Jayvijay, Ramvijay, Bhanvijay, Kirtivijay, and Labdhivijay. Then in V. S. 1647 he went to Ahamadabad. He passed the year 1648 also in Ahamadabad. From there he went to Radhanpur. There he received Akbars' letter requesting him to send Vijaysensuri. Then he went to Patan.

At Patan he once had a dream, in which he found himself sitting on an elephant and scaling a mountain and thousands of people bowing down to him. Suriji told this dream to Somavijay, who interpreted it and said, "It means you will have a pilgrimage of Siddhachal."

Soon after this Suriji declared his intention to go to Siddhachal for pilgrimage. Then followed long and elaborate preparations

for the pilgrimage. The Jain Sangha of Patan resolved to go with Suriiji observing 'Chhari.'³⁶ The Sangha issued invitations to Lahore, Agra, Multan, Kashmir and Bengal. On an auspicious day they started for the pilgrimage. The Sangha went on advancing with carriages, horses, camels, and thousands of men. Gradually they reached Ahamadabad. Sultan Murad of Ahamadabad gave all facilities to the pilgrims. Then they reached Dholka. There Sanghvi Udaykaran of Khambhat requested them to stay for some days there, which they did. Here they were joined by Bai Sangde and Soni Tejpal along with 36 'Sejvalan'.

When this big congregation neared Palitana, Navrangkhan, the governor of Sorath, learning about Suriiji's pilgrimage, came to receive him. He made them enter Palitana with great festivities. Suriiji was being greeted there with golden and silver flowers.

According to Rishabhadas, there were 72 Sanghavis with him. Moreover there was one Sangha from Patan, there were three Sanghas from Ahamadabad, there was one Sangha from Malva, one from Mevat and one from Medta. Moreover there were smaller Sanghas from many other places. All these joined Suriiji. According to Pandit Darshanvijay, the author of "Vijaytilaksuriras," there were in this pilgrimage in all two lacs of men. In those days of slow communication, this assemblage of two lacs of men was a wonder. It was a unique occasion. People had the advantage of two tirthas, viz., Siddhachal and Suriiji.

They wished to go up the mountain on the full-moon day of Chaitra. The previous night they all passed in the valley, and early in the morning they started their ascent. At last Suriiji reached the highest part where the fort is situated. Then he went round all the small and big places of worship. Jain poets have described all this at great length in all details. Moreover it is said that Suriiji passed several days on the mountain. It should be here remarked that ordinarily it is forbidden for a Jain monk to stay overnight on a tirtha like Siddhachal. But Hirvijaysuri stayed there because he was weak through old age and penance.

After bowing down to all the different gods, Suriiji sat at a quiet place. There persons of all the Sanghas came to bow down

to him. Damar Sanghvi spent 7,000 **mahmundikas** at that time. When Ramji Shah of Gandhar came to bow down, Suriiji asked him if he remembered his promise. Shah accepted that he had promised to take a vow of celibacy after a child was born to him. Then he along with his wife ceremonially took the vow of celibacy for life. His wife was 22 years old then. Along with them many other persons took vows of celibacy.

Thereafter they all came down. They stayed in Palitana for some days. Then came the time of Suriiji's departure. Sanghas of many cities invited Suriiji. But Ladkibai of Div pressed the Suri much, and he agreed to go to Div.

From Palitana he went to Datha and Mahuwa and then to Delwada. He went to Ajar from there, and thence he went to Div. When he went to Una from there, he was greeted with dishful of pearls.

At Una many pious deeds were done. Abji Bhanshali, the minister of Jamnagar, came there to pay his respects.

Suriiji passed the monsoon of V. S. 1651 at Una. At the end of the monsoon, inspite of his preparations to depart, he had to postpone his departure, due to ill-health.



Shaikh Abul Fazl.

CHAPTER TWELFTH

THE MONARCH'S LIEE

We have now finished the depiction of the life and achievements of Hirvijaysuriji; but our work would remain incomplete if we do not review the rest of the life of Akbar, with whom Suriji had come in such an intimate contact.

It seems there were four motivating forces in the life of Akbar:-(1) To make his name immortal. (2) To establish his authority on all the governors. (3) To conquer and subjugate all the countries and provinces of India. (4) To introduce fitting reforms in the internal administration of the State.

We have seen how he had established the new religion called 'Din-e-ilahi.' Akbar's chief motive in establishing this religion was to gain fame and popularity; and though he had not achieved a full measure of success in this undertaking of his (for this religion disappeared with the death of Akbar), he was successful in getting many prominent Muslims and Hindus of his days to subscribe to this new faith. Chief of those who had joined this new faith were these* :—

1. Abul Fazl.
2. Faizi.
3. Shaikh Mubarak Nagori.
4. Jafarbeg Asafkhan.
5. Kasam Kabli.
6. Abdussamad.
7. Azimkhan Koka.

* See " Darbar-e-Akbari " (in Urdu) by Prof. Azad. (P. 73.)

8. Mulla Shah Mahammad Shahabadi.
9. Sufi Ahammad.
10. Sadarjahan Mufti.
- 11-12. Two sons of Sadarjahan Mufti.
13. Mir Sharif Amli.
14. Sultan Khwaja Sadar.
15. Mirza Jani Hakem Thatha.
16. Naki Shostari.
17. Shaikh Jada Gosla Benarsi.
18. Birbal.

Havell, in his "History of the Aryan rule in India", says that those who had joined this new faith of Akbar could be divided into four main classes:—(1) Those who were ready to sacrifice all their worldly enjoyments for the sake of the Emperor. (2) Those who were ready to sacrifice their lives for the sake of the Emperor. (3) Those who were ready to sacrifice all their glory and respect for the sake of the Emperor. (4) Those who literally accepted all the religious thoughts of the Emperor. These last, though few in number, were such as believed Akbar to be the Khalifa of God.

For the spread and acceptance of this belief Akbar had never used his authority. He even tolerated those who professed and expressed ideas contrary to his own. As a result, at least in his life-time, Akbar achieved almost mythical greatness. Many simple-hearted Muslims and Hindus consecrated many of their actions to him and took vows in his name. There are many stories about this belief of the people in the divinity of Akbar.

Poet Rishabhadas has given many such illustrations. We shall give one or two here.

Once, on the Navroz day, there was a fair. Akbar was moving in the fair, and he saw a woman selling some clothes. He asked her, "Why do you sell away these? Have you no issue?" The woman replied, "Sire, nothing is unknown to you." And Akbar took some water, chanted some incantations over it and gave it to her, saying, "Drink this. Be religious, and observe non-violence, and take only vegetarian food. If you do this you will

have many issues. " And later, that woman became the mother of twelve children.

A trader from Agra once went to some foreign country for trade. On the way his creditors pressed for payments. He had no money. He then took a vow that he would consecrate one-fourth of his goods to Akbar if he came out successful from his business deals. It so happened that he got immense profits; but when he returned to Agra he did not like to give the one-fourth portion to Akbar. Once Akbar called him to his presence and asked him why he was not paying the one-fourth portion. The trader was filled with wonder and faith and soon gave him the promised portion.

A woman once took a vow that if she got a son she would greet the Emperor and give him two coconuts. The woman got a son. She then greeted the Emperor, but she put only one coconut before him. Akbar at once reminded her of her vow and asked her as to why she was putting one coconut and not two. She confessed her guilt and put two coconuts.

It is true that he was considered divine, and yet it is rather surprising that neither his divinity nor his new faith lived after his death. Scholars explain this differently. Some say that great supporters and promoters of his faith like Abul Fazl and Faizi died before Akbar's death, and there was none to uphold this faith. Others say that no one had accepted this new faith sincerely. Some others say that even Akbar himself had no unswerving devotion to and belief in this faith.*

One of Akbar's many traits was to make use of all available opportunities for peaceful prosecution of his designs. He believed in conciliatory methods as far as possible, and in so doing he adopted the policy of 'divide and rule' also. He had won many Rajput heroes on his side by such a policy. Raja Bhagwandas, Raja Todarmal and Raja Mansinh were such heroes won over by Akbar. Akbar had married the sister of Raja Bhagwandas, and Salim was born of this Hindu wife of Akbar. Akbar had married

* It is interesting to note that Akbar had introduced a form of greeting amongst the members of the faith, whereby, when a member met another, he would say 'Allah-o-Abar' and the other would return it by 'Jalla - Jalaluddin.'

in all three Hindu princesses. One of them was the princess of Bikaner. It was only the heroic Pratap who repulsed all such advances of Akbar and kept the banner of Rajput prestige aloft.

Thus, after gaining the support of the Hindu princes, he started conquering other countries one after the other. In the army he used to give high posts to Rajput chiefs. For twelve years he incessantly fought to extend and consolidate his Empire.

Chief of his battles were those fought in the Punjab, Sind, Kandhar, Kashmere, Deccan, Malwa, Jaunpur, Mewad, Gujarat and Bengal. He was successful in all these countries and had put his governors there. After conquering a country Akbar maintained highly friendly relations with its ruler. He often contracted marital alliances with the families of the conquered kings.

Often his conduct in his wars was praiseworthy.

When Raja Mansinh was the governor of the Punjab, Akbar's brother named Mirza Mahmud Hakim came from Kabul and invaded the Punjab. Akbar himself opposed him, and his brother ran away. Then Raja Mansinh invaded Kabul and conquered it. Hakim was reduced to the state of committing suicide. When Akbar heard of such a plight of his brother, his heart was filled with compassion for him, and he re-instated his brother as the governor of Kabul.

Akbar had sent Mirza Sarfuddin Hussain* to capture the castle of Medta. Maldev, the king of Medta, fought very bravely; but ultimately he was forced to yield, due to food-shortage. But Akbar honoured this brave Maldev by offering a seat to his right. Maldev had given his daughter Jodhabai to Akbar in marriage.

In the monsoon of A. D. 1560, Akbar had sent a force to conquer Malwa, under the leadership of Adhamkhan. Adhamkhan defeated Bajbahadur, the king of Malwa; but he himself and Pirmahammud acted very cruelly in this battle. Akbar became very angry with Adhamkhan for his cruelty; and but for the

* For the various proper names occurring in this chapter consult " Ain-i-Akbari " or " Darbar-i-Akbari " of Prof. Azad.

intervention of Maham Auga, the mother of Adhamkhan, he would have punished him very severely. After the death of Adhamkhan, Abdullakhan Uzbek was sent to Malwa, and Bajbahadur was honoured by being made the general of two thousand soldiers.

Akbar had sent Majnunkhan Kaksal to capture the fort of Kalinjar, which is 90 miles from Allahabad and 60 miles from Rinva. This castle was in the possession of Ramchandradev, the king of Rinva. When king Ramchandradev yielded to Akbar, he gave him a Jagir near Allahabad.

All this shows that he was generous in dealing with his enemies. And due to his brave and generous qualities he was enabled to establish a wide-spread Empire by the end of A. D. 1595.

It is true that Akbar had fought many battles and had been always successful; but he never forgot the heroism which was shown by such Indian heroes as Pratap, Jayamal, Pata, Udayasinh, Hemu and Queen Durgavati who fought alone unaided by any other Hindu king, who had once defeated Bajbahadur, the king of Malwa, who was an expert archer and fighter, who was the princess of the king of Kalinjar, who chose to self-immolate rather than submit to the enemy, and who was the queen of Chauragadh, the capital of Gondwana.

History bears enough testimony to the fact that Akbar had become more popular than any of his predecessors. There are many reasons for this.

First of all he treated all his subjects equally well, irrespective of their religion. This was a rare trait in the Mogul Emperors of those days. Then again he had introduced various beneficial reforms in his State. He had put great restrictions over wine-drinkers and prostitutes. He used to regulate the prices of commodities, so that no merchant could charge exorbitant prices. He had put a stop to the practice of Sati and child-marriage. Similarly he had prohibited marriages between parties having great disparity of age. He had also prohibited animal-offerings to Gods. In the matter of taxes, he had made the taxes as light as possible. This last matter he had

entrusted to Todarmal, who had a vast experience in that branch. In short, there was a good mixture of mercy and justice in his administration.

Akbar had minted his own coins bearing his own inscription and seal. One rupee of Akbar's days was equal to 40 dams, a dam being somewhat more than our pice. The dam was a copper coin; the rupee was a silver coin. There was a golden coin also called 'lali-jalali.' Moreover there was a rectangular golden coin also. From 1575-76 A. D. Akbar had inscribed the words "Allahu Akbar" on his coins.

The means of communications were rare and crude in those days, yet Akbar had made arrangements for the transport of post by employing a post-carrier at every 6 miles.

Commodities of daily use were very cheap in those days. Generally the following were the rates:-

Wheat	185 lbs.	for	Re.	1-0-0
Barley	277 1/2 „	„	„	1-0-0
Rice	111 „	„	„	1-0-0
Wheat flour	148 „	„	„	1-0-0
Milk	89 „	„	„	1-0-0
Ghee	21 „	„	„	1-0-0
Sugar (white)	17 „	„	„	1-0-0
Sugar (black)	39 „	„	„	1-0-0
Salt	137 „	„	„	1-0-0
Bajri	277 1/2 „	„	„	1-0-0
Juwar	222 „	„	„	1-0-0

This will show that living in those days was very cheap. It will be seen that an average man would require hardly five to six annas per month for his maintenance.

He had enjoined good discipline in his harem. He had divided all the ladies of the harem in certain groups, and each group was given a certain allowance for maintenance. According to Abul Fazl, the ladies of the first group were given Rs. 1028 to Rs. 1610

per month. The pay of the servants of the harem varied from Rs. 2 to Rs. 50 per month. There were female guards internally. Outside there was a chamberlain. There were other guards also. Abul Fazl has noted that in A. D. 1595 Akbar's family expenditure was more than 77 1/4 lacs of rupees.

Some writers believe that Akbar had 10 chief queens, out of whom 3 were Hindus. There has been some discussion as to whether Akbar had any Christian wife or not; but nothing definite is known about it, though Father Hosten has affirmed it.

Akbar was almost an ideal king. His best quality was this that he could win over even his enemies. He gave them such sympathetic treatment that he was turned into a friend. He was personally able to suffer all sorts of hardship. Just as he was kind, even so he was liberal also. In his 'darbar' he used to give gifts to any poor man who came there. He had a soft heart for the maimed, deformed, weak and old, and in this he never made any religious distinctions. He had opened many 'anathashramas.' In Fatehpur Sikri he had opened one for the Hindus, called "Dharmapura," and one for the Muslims, called "Khairpura." It is said that Akbar had established some factories in which guns, bullets, swords, shields and other weapons of war were manufactured.

In order to keep the character of the ordinary citizen pure, he had allotted a special quarter outside the city to the prostitutes, and a register also was kept for them.

Just as he was tolerant, even so he was ready-witted also. Once some Muslims spread a rumour that Akbar had left the Islam religion. Hearing this Abdullahkhan Uzbek, the king of Turan, wrote to the king about it. Akbar sent him the following reply:- "People spread rumours about God and Prophet also. Some call the Prophet a magician. If a Prophet is not free from popular censure, how can I be?"

Akbar was a great patron of religion, literature, astrology, mathematics, music and all fine arts. It was due to this attitude of his that he had got great works like "Atharvaveda," "Mahabharata," "Ramayana," "Harivansa," "Lilawati" and others translated

into Persian. It is said that there were 59 poets at his court, out of whom Faizi was the best. Moreover there were 145 **pandits** and physicians, out of whom 35 were Hindus. Great musicians like Tansen and Baba Ramdas adorned his court.

Akbar knew very well that in big departments there was a great scope for corruption, and so he took personal care in such matters. There was a department concerned with 'Jagir' and 'Sayurghal,' i. e., the department concerned with the grants of land to people. Akbar used to supervise this department personally. Once he came to know that Shaikh Abdunnabi, who was the head of this department, had made some defalcations; he at once dismissed him and sent him away to Mecca with Makhdum-ul-mulka.

It is believed that this quality of discipline he had inherited from his father Humayun.

He was very hard-working. He slept but little. He used to sleep in the evening and in the morning. In the middle of the night he used to give various orders. One hour he always devoted to prayers and worship. He was also temperate in his food.

He was also very careful about betrayers and secret agents. His food was always well examined. His vessels also were well-tested.

Due to all these qualities Akbar came to be an accomplished ruler. He was able to establish peace in his Empire. But he was not happy in his last days. As he approached old age, on the one hand his devoted friends and supporters began to pass away one by one, and on the other hand his own sons rose in rebellion against him. Both these made him gloomy and dejected.

In 1589, when Akbar had been to invade Kashmere, his dear follower Fatah-ullah, who was also a good **pandit** and used to translate Sanskrit works into Persian, died. Another devotee of Akbar, named Abul-Fatah also died at this time. At the same time Todarmal, who was then the governor of the Punjab, also died. Raja Bhagwandas also died after the invasion of Kashmere.

Meanwhile Salim, his eldest son, declared open enmity with him. Salim was a confirmed drunkard. He had no character. He was being constantly excited by those who were opposed to Akbar's conciliatory policy. At this time Salim attacked and captured Allahabad. He also tried to attack Agra. He coined money in his own name. But Akbar's heart was soft towards his son, and he did not punish him for these misdeeds of his.

Moreover those stalwarts who were the supporters of his religious and political policy had, one after the other, left this world. Only two or three persons like Abul Fazl and Faizi were left behind. But they were not able to help him now.

And now he learnt that Faizi was taken seriously ill. Faizi, his favourite poet, was on death-bed. Akbar took his famous physician Hakim-Ali with him and went to see Faizi. But nothing availed, and Faizi, to the great grief and dismay of the Emperor, breathed his last. On this occasion Akbar wept loud and bitter, so deep-rooted was his love for the poet.

Now there was no one left but Abul Fazl to help and console Akbar in his last days. For this reason Salim took Abul Fazl to be his personal enemy.

At this time Abul Fazl was engaged in the south, but Akbar wrote to him to come down to Agra. Abul Fazl left for Agra with some horsemen only. Salim and his confederates, on learning this, engaged a robber named Virsinh to kill him on the way. When Abul Fazl came to Sarai Barar, a **fakir** came to him and said, "To-morrow Virsinh is to kill you." Abul Fazl very quietly replied, "What is the good of being afraid of death? Who can avoid it?" Next day, before starting, he was stopped twice by Afghan Gadaikhan; but Abul Fazl ordered to advance. On the way Virsinh, with a large army of men, attacked him; and though Abul Fazl fought very bravely, he was, at last, killed in the affray (A. D. 1602, 12th October).

The only remaining follower, friend and guide of Akbar was thus done to death. In him Muslims lost their true philosopher

and Hindus lost their true appreciator. He died, and a cloud of grief engulfed the whole Empire.

He died; but who was to inform Akbar of his death? Who would dare break the news of the death of one who was more than his own life to the Emperor? At last, the representative of Abul Fazl went and stood before Akbar in black dress, without speaking a word. But seeing him in the black dress, Akbar understood everything, and tears ran from his eyes. His grief was heart-rending. This was the last blow to Akbar. For several days after this Akbar did not leave his rooms. He did not see any one, nor did he look to any state-work. He grieved and yet grieved.

Soon Akbar learnt that it was Salim who was the cause of the murder of Abul Fazl. He sent out a force against Virsinh to avenge the death of his dearest friend.

The rest of the tale of Akbar's life is a tale of woe, betrayal and dismay. His sons were drunkards and were inimical to him. Salim had left him and was living at Allahabad. No one was left to him. Birbal had died earlier in A. D. 1586. Now his mother also died.

Soon he was laid up in bed with a disease of the stomach, from which he never recovered. He was on his death-bed, and at that time Salim came in his room. Akbar ordered to declare him as his successor and then left this world on the 15th of October, 1605.

Although a Muslim ruler, Akbar has received praises equally from the pens of Muslim, Hindu and European writers. We cannot do better than close this chapter by quoting the following words of Pringle Kennedy :—

"That each person should be taxed according to his ability, that there should be shown no exemption or favour as regards this, that equal justice should be meted out and external foes kept at bay, that every man should be at liberty to believe what he pleases without any interference by the State with his

conscience : such are the principles upon which the British Government in India rests, and such are its real boast and strength. But all these principles were those of Akbar, and to him remains the undying glory of having been the first* in Hindustan to put them into practice. These rules now underlie all modern Western States, but few even of such States can boast that these principles are as thoroughly carried out by them in this twentieth century as they were by Akbar himself more than three hundred years ago. "

* This is historically inaccurate. (Translator.)

FOOT NOTES.

1. Devagiri is now called Daulatabad. It has a population of about 1500 men now. It was founded in A. D. 1187. Once it was the capital of Yadavas. It was named Daulatabad in A. D. 1339. This city is 10 miles north-west of Aurangabad in the Nizam State. In A. D. 1294 Aurangzeb had broken the impregnable fort of this city. The ruler is called Nizamshah, but his full name was Buran Nizamshah. He ruled from A. D. 1503 to 1533. Hirvijaysuri had gone to Devagiri in this ruler's time. (See "Imperial Gazetteer," Vol. 11, p. 200.)

2. The real name of Shitabkhan was Saiyad Ishak. Shitabkhan is his epithet. (For further details about him see "Akbarnama," Part I, p. 319.)

3. According to Rishabhadas, this had happened in V. S. 1634 (A. D. 1578). But if this had been in the time of Kalakhan (who was called Khanekalan Mirmuhammad), this does not seem to be true, as Kalakhan was the governor of Patan up to V. S. 1631 (A. D. 1575). After that he died. Therefore there is a mistake either in the governor's name or in the date.

4. Shihabkhan's full name was Shihabuddin Ahamadkhan. (See "Ain-i-Akbari," Part I, P. 332.)

5. Who killed Taradibegkhan (Tardibeg)? Bankimchandra has noted that, according to Badaoni, Beramkhan had killed him with Akbar's consent. According to Farishta, Beramkhan killed Taradibegkhan without Akbar's knowledge.

6. According to Ahmad Yadgar, Akbar, by the order of Beramkhan, cut off Hemu's head with an impure weapon, but

according to Abul Fazl, Faizi, Sirhindi and Badaoni, Beramkhan himself killed Hemu because Akbar refused to strike at Hemu.

7. The Mewrahs are the natives of Mewat and are famous as runners. They bring from great distances with zeal anything that may be required. They are excellent spies and will perform the most intricate duties. There are likewise one thousand of them ready to carry out orders. ("Ain-i-Akbari," Vol. I, p. 252.)

8. This city was three miles south of Bayana. It does not exist now.

9. Some writers take Abhiramabad to be Allahabad; but it is not proper, for the route by which Suriji went to Fatehpur Sikri (a map of the route is attached herewith) cannot have Allahabad on it. Suriji's last halt was at Abhiramabad. In the 13th canto of the poem "Hirsaubhagya" it is said that

“पवित्रयंस्तीर्थं इवाध्वजन्तृन्पुरेऽभिरामादिमवाटनाम्नि ।
यावत्समेतः प्रभुरेत्य तावद् द्रागवाचकेन्द्रेण नतः स तावत् ॥

x x x x x

मघो पिकीकान्त इवैष युष्मत्समागमं कांक्षति भूमिकान्तः ।
तद्वाचकेनेत्युदितो ब्रतीन्द्रः फतेपुरोपान्तभुवं बभाज ॥”

This means that Vimalharsh Upadhyay came to Abhiramabad from Fatehpur with Akbar's greetings.

Rishabhadas writes in "Hirvijaysuriras" thus :—

“अथांना नद्य अबिराभाभाद गुरु आवतां गयो विषवाद,
इतेपुर लक्ष्मी आवध नस्थि अनेक पडित पूढि तस्थध.” (p. 108.)

This shows that Abhiramabad was his last halt. Moreover it is said in the "Jagadgurukavya,"

“आयाता इह नाथहीरविजयाचार्याः सुशिष्यान्विता
इत्थं स्थानकसिंहवाचिकमसौ श्रुत्वा नृपोऽकम्बरः ।
स्वं सैन्यं सकलं फतेपुरपुराद्रन्यूतषट्कान्तरा-
यातानामभिसम्मुखं यतिपतीनां प्राहिणोत् स्फीतियुक् ॥१६३॥”

This shows that Abhiramabad was 12 miles away from Fatehpur Sikri, while Allahabad is about 275 miles south-east of Fatehpur.

In "Mundy's Travels" it is said that Abhiramabad was a small town. It was about 4 miles north of Bayana. It was called Abhiramabad or Ibrahimabad. There was a beautiful well there, which is now called 'Jhalar vav.' There is an inscription on the well, which shows that it was constructed by Malik Kafur in A. D. 1318.

William Fiche also supports this. He puts Bayana at 16 miles' distance from Fatehpur. Abhiramabad was 4 miles from Bayana. So Abhiramabad was 12 miles from Fatehpur, which proves the statement of the author of "Jagadgurukavya."

The town does not exist now.

10. This Jaganmalla Kachhavaḥ was the younger brother of Biharimalla, the king of Jaipur. ("Ain-i-Akbari," Part I, p. 436.)

11. **Ambil** is a Jain penance. In this one has to dine only once in a day and take food which has no ghee, milk, etc.; i. e., the food should be as tasteless as possible.

12. Karanraj's name was Ramdas Kachhavaḥ. His epithet was 'Rajakaran'. (See "Ain-i-Akbari," Part I, p. 483.)

13. Khankhana's full name was Khankhanan Mirza Abdur Rahim. His father's name was Beramkhan. Akbar had conferred on him the title of 'Khankhana', being pleased with his conquest of Gujarat. He was made the general of 5,000 troops. (See "Ain-i-Akbari," Part I, p. 336. Also "Mirat-i-Ahamadi.")

14. This temple exists at Agra even now and is called 'Chintamani Parshvanath Mandir.' A poet named Saubhagya-vijayji has composed a "Tirthamala" in V. S. 1750, wherein he writes:—

“અધિક પ્રતાપિ આગરે સોહે
 શ્રી ચિંતામણિ જનમન મોહે;
 સંવત સોલસે આગણ્યાલીસઠ
 શ્રીગુરુ હીરવિજય સુજગિસઠ. ૬

કોથી પ્રતિષ્ઠા પાસનિ સાર
 ધરથે' ધન સાહ માનસિંધ હદાર;
 તે ચિંતામણિ પાસનિ રવામી
 વંદા આજરે આણુંદ પામી. ૭ "

This shows that the expenses of its installation were borne by Mansingh of Agra.

15. This lake was constructed by the ruler of Kashmere, Jain-ul-Abidin, who ruled from A. D. 1447-1467. It was called 'Zainlanka.' (See "Ain-i-Akbari," Part II, p. 364. Also Badaoni, p. 398.)

16. The original Farman of the Emperor regarding non-killing, issued at the instance of Jinchandrasuri, was published in the issue of "સરસ્વતી" for June 1912.

17. The original Farman (or orders passed at his advice) in this connection now exists in the firm of Anandji Kalyanji Ahamadabad. It is translated into English by Munshi Muhammad Abdullah. It is clear from this Farman that these rights were given to the Jains at Suri's advice. Some doubt that these tirthas do not exclusively belong to Shvetambar; but it is not true. Pandit Jaysoma, a contemporary of Akbar, has written in his "Karmachandra-charitra" :—

“નાથેનાથ પ્રસન્નેન જૈનાસ્તીર્થાસ્તમેઽપિ પિ ।
 મંત્રિસાદ્વિહિતા નૂનં પુંડરીકાચલાદયઃ ॥ ૩૯૬ ॥”

This shows that Akbar, being pleased, had given over these tirthas to the minister Karmachandra who belonged to the Khara-tara Gachha of the Shvetambar sect. Moreover the author of "Labhodayaras" also writes:—

“સેતુનદિક તીર્થ જહ બક્સહ લહય ગુરુકુ તેહ.”

i. e., tirthas like Shetrunga were gifted to the Guru.

18. This word should be 'Sevada,' as Jain Sadhus were known by that word.

19. Kalakhan's name was Khanekalan Mirmuhammad. He was the elder brother of Ataghkhan. He was the servant of Humayun

and Kamran, and in Akbar's reign he gradually rose to a high rank. The Emperor had sent him to reconquer Gujarat in A. D. 1572. He was wounded by some Rajput on the way; but the wound did not prove fatal. He was appointed as the governor of Gujarat after he conquered it. He died at Patan in A. D. 1574. (See "Ain-i-Akbari," Part I, p. 322.)

20. Maharao Surtan came to the throne of Sirohi in V. S. 1623 at the age of 12. He had many conflicts with the Rajputs and even with the Muslim army. He was defeated, but he had regained his throne. It is said that he had fought in 53 battles in all. He was very brave and generous. (See "Sirohi Rajya Ka Itihas" by G. H. Oza, p. 217-244.)

21. Iriyavahiya is a rite which Jain Sadhus perform before the Guru as expiation for any defaults in their conduct on the way when they return after passing the urine or evacuating the bowels.

22. Azamkhan is known as Khane Azam or Mirza Ajizkoka. He was the governor of Ahamadabad from A. D. 1537-1592. (See "Mirat-i-Ahamadi.").

23. Kasimkhan was the son of Khan Saiyad Muhammad of Kundalivalbarah. He was working under Khan Alam. He had exhibited valour in following Muhammad Husen Mirza who had run away to the south after being defeated by Muhammad Ajizkoka. Later he was made the governor of Gujarat. He died in A. D. 1598. (See "Ain-i-Akbari," p. 419.)

24. The lake 'Amba' is now called 'Ambakhad.' It is situated about half a mile west of Kansaripur.

25. Kansaripur is about a mile away from Khambhat. Formerly there were many Jains and Jain temples there. Poet Vrishabharaj has composed a "Chaityaparipati of Khambhat" in which he describes Kansaripur thus :—

“ભાડિમંજલુ જિન પૂજવા કંસારીપુર માંડિં જઈય,
બાવીસ ખ્યંબ તીહાં નમી ભવિક જીવ નિમંલહય ચઈય;
બીજય દેહરઈ જઈ નમું સ્વામી ઋષભજિજીંદ,
સતાવીસ ખ્યંબ પ્રભુમતા સુપરધમનિ આજીંદ. ॥ ૪૬ ॥

From this it seems that from that time there were two Jain temples at Kansaripur. One had 22 and the other 27 Jina idols. Manji Rishi writes in his "Vinaydevasuriras" that Vinaydevasuri, who went to Khambhat in V. S. 1639, had lived in Kansaripur for three days. Matisagar has composed "Tirthamala of Khambhat" in V. S. 1701. Therein he says that there were three temples in Kansaripur. At present in the Kharvada Temple at Khambhat there exists an image called 'Kansari Parshavanath.' This image was removed from Kansaripur.

26. Akbarpur was a suburb of Khambhat. From the poem called "Chaityaparipati of Khambhat," composed by Rishabharaj it is known that at that time there were three temples there.

27. There exists nothing of this **stupa** at Akbarpur now; but there is a temple of Shantinath in Bhonyarawada at Khambhat. In the central room, on the left hand, there is now a stone with foot-prints. From an inscription on that stone it is certain that it is the same foot-print which was installed on this **stupa** by Somaji Shah. The stone must have been removed from the present place in Akbar's time. The inscription is as follows:—

॥ ६० संवत् १६७२ वर्षे माघसितत्रयोदश्यां रवौ वृद्धशाखीय, ।
स्तंभतीर्थनगरवास्तव्य उसवालज्ञातीय सा० श्रीमल्ल भार्या मोहनदे लघुभ्रातृ
सा० जगसी, भार्या तेजलदे सुत सा० सोमा नाम्ना भगिनी धर्माई भार्या
सहजलदे वजयलदे सुत सा० सूरजी स(रा)मजी प्रमुख कुटुंबयुतेन स्वश्रेयसे
श्री अकब्बरसुरत्राणदत्तबहुमानभट्टारक श्रीहीरविजयसूरिपट्टपूर्वाचलतटीसहस्र-
किरणानुकारकाणां । पेदं युगीनराधिपतिचक्रवर्तिसमानश्रीअकब्बरछत्रपतिप्रधान-
पर्वदि प्राप्तप्रभूतभट्टाचार्यादिवादिबृंदजयवादलक्ष्मीधारकाणां । सकलसुवि-
हितभट्टारकपरंपरापुरंदराणां । भट्टारकश्रीविजयसेनसूरीश्वराणां पादुकाः
प्रोत्तुंगस्त्वपसहिताः कारिताः प्रतिष्ठापिताश्च महामहःपुरःसरं प्रतिष्ठिताश्च श्री
तपागच्छे । भ० श्रीविजयसेनसूरिपट्टालंकारहारसौभाग्यादिगुणगणाधारसुविहि-
तसूरिशृंगारभट्टारकश्रीविजयदेवसूरिभिः ॥

This shows that these foot-prints were installed by Somaji along with his sister Dharmai and his wives and other members of his family on Sunday, the 13th day of the bright half of Magh, V. S. 1672. Moreover this inscription shows that the foot-prints were made along with the high **Stupa**. The date of the inscription

shows that the Stupa and the foot-prints were made in the same year in which Vijaysensuri died.

28. Raja Vachha Trivadi was a Brahman king of Rajpipla. (See " Ain-i-Akbari, " Part II, p. 251.) His name was Vachha, and his surname was Trivadi. It is said in " Akbarnama " (Part III, p. 608) that Muzaffar III, who was the last Muslim ruler of Gujarat, had taken shelter with this king when he fled from Fatehpur.

29. This is the same temple that is called 'Chaumukhji mandir' and which is on the north-east of the temple of Adishvara on Siddhachal. Its inscription says that it was built on the 2nd day of the bright half of Kartik, V. S. 1620.

30. This temple of Chintamani Parshvanath built by Rajiya - Vajiya exists even now. There is a long inscription of 28 lines on one of the walls of the temple. Its colophon is this :—

॥६०॥ ॐ नमः । श्रीमद्विक्रमनृपातीत संवत् १६४४ वर्षे प्रवर्तमानशके १५०९ गंधारीय प० जसिआ तद्धार्या बाई जसमादे संप्रतिश्रीस्तंभतीर्थवास्तव्य तत्पुत्र प० वजिआ प० राजिआभ्यां वृद्धभ्रातृभार्या विमलादे लघुभ्रातृभार्या कमलादे वृद्धभ्रातृपुत्र मेघजी तद्धार्या मयगलदे प्रमुख । निजपरिवारयुताभ्यां । श्रीचिंतामणिपार्श्वनाथश्रीमहावीरप्रतिष्ठा कारिता श्रीचिंतामणिपार्श्वचैत्यं च कारितं कृता च प्रतिष्ठा सकलमंडलाखंडलशाहिश्रीअकब्बरसन्मानितश्रीहीर-विजयसूरीशपट्टालकारहारसदृशैः शाहिश्रीअकब्बरपर्षदि प्राप्तवर्णवादी श्रीविजयसेनसूरिभिः ॥

This shows that the temple was built by Rajiya-Vajiya in V. S. 1644 and the idols were installed therein at the hands of Vijaysensuri. This inscription also shows that Rajiya-Vajiya originally lived at Gandhar.

31. Neja is a small village 2-1/2 miles north of Khambhat.

32. Bhairav, the Jain of this place, was one of the favourite ministers of Humayun. He had once got nine lacs of captives released. The story is thus narrated by Rishabhadas:—

In his invasion of Sorath Humayun took nine lacs of men as captives. He entrusted them to Mukim and asked him to sell them as slaves in the market of Khorasan. They were first brought to

Alwar. Bhairav came to know of this, and he was filled with pity. In the morning, while Humayun was cleansing his teeth and mouth, he gave his signet-ring to Bhairav. Bhairav secretly took an imprint of the ring on a blank paper and later wrote out an order to entrust all the captives to Bhairav. Action was accordingly taken; and Bhairav released them all at night, giving five hundred horses to the leaders and one golden mohur to each one of them.

Then he went to Humayun in a very queer dress. Humayun could not recognise him at first. But Bhairav told him that he was Bhairav and that he had gone there to be punished because he had released all the captives. Humayun became very angry at first. But Bhairav told him that it was an act of piety which he had done, and he had lessened his burden, for as a king he was bound to make them happy, etc, Humayun was appeased and forgave him.

There is a poem called "Bherushahno chhand" published by Mr. M. B. Vyas, which also refers to this act of piety by Bherushah.

33. Thansingh of Agra had got a Jina image installed at the hands of Suriji at Fatehpur. He had also got installed an image in the temple of Ghintamani Parshvanath at Agra. This temple exists even now in the Roshan locality.

In V. S. 1651 a poet named Krishnadas composed a 'bavni' of Durjanshal. We know from it that Durjanshal was of Jadia Gotra of the caste of Oshval. He was a descendent of Jagushah. Verses 53 and 54 of the 'bavni' refer to the fact that Durjanshal had Hirvijaysuri as his Guru, and he had built a temple at Lahore. This Durjanshal had an uncle named Hiranand, who had built a temple of Simandhaswami at Agra. This temple exists even now. This Hiranand had once been the host of Jehangir and offered profuse hospitality to the Emperor. A poem called 'Shrimalina jnatibhed' says :—

“ સંબત સોલહ સતસહે સાકા અતિ ધીયા;
મિહમાની પતિસાહકી કરિકે જસ લીયા. ”

In V. S. 1667 he offered good hospitality to the Emperor Jehangir and thus earned fame. A story about this Hiranand Jhaveri is given by William Hawkins in his "Early Travels in India," P. 111.

34. Soni Tejpal lived at Khambhat. He was one of the richest devotees of Suriiji. He had spent Rs. 25,000 at the time of the installation of Anantnath at the hands of Suriiji at Khambhat. Tejpal had built a big ' Jinbhavan ' at Khambhat. Rishabhadas says :—

“ ઇંદ્રભવન જરેયું દેહરૂં કરાવ્યું, ચિત્રલિખિત અભિરામ;
ત્રેવીસમેા તીર્થંકર થાપ્યો, વિજયચિંતામણિ નામ હો. હી. ૧

ઋષભ તણી તેણે મૂરતિ ભરાવી, અત્યંત મોટી સોય;
હુંઈરામાં જઈને જુહારો સમકિત નિરમળ હોય હો. હી. ૭

અનેક બિંબ જેણે જિનનાં ભરાવ્યાં રૂપકકનકમણિ કેરાં;
આશવંશ ઉજવળ જેણે કરીઓ, કરણી તાસ ભરેરા હો. હી. ૮ ”

This temple exists now. In a cellar of the temple there is a big image of Rishabhadev, and on the wall of the temple is the following inscription :—

॥૬૦॥ શ્રીગુરુભ્યો નમઃ । શ્રીવિક્રમનૃપાત્ । સંવત્ ૧૬૬૧ વરષે વૈશાષ
શુદિ ૭ સોમે । શ્રી સ્તંભતીર્થનગરવાસ્તવ્ય । ઝકેશજ્ઞાતીય । આવૃહરાગોત્રવિભૂષણ ।
સૌવર્ણિક કાલા સુત સૌવર્ણિક । બાષા ભાર્યા રજાઈ । પુત્ર સૌવર્ણિક વહ્નિઆ ।
ભાર્યા સુહાસિણિ પુત્ર સૌવર્ણિક । તેજપાલ ભાર્યા । તેજલદે નામ્ન્યા । નિજપતિ ।
સૌવર્ણિક તેજપાલપ્રદત્તાજ્ઞયા । પ્રભૂતદ્રવ્યવ્યયેન સુભૂમિગૃહશ્રીજિનપ્રાસાદઃ
કારિતઃ । કારિતં ચ તત્ર મૂલનાયકતયા । સ્થાપનકૃતે । શ્રીવિજયચિંતામણિ-
પાર્શ્વનાથર્થિવં પ્રતિષ્ઠિતં તં ચ શ્રીમત્તપાગચ્છાધિરાજભટ્ટારકશ્રીઆણંદવિમલ-
સૂરિપટ્ટાલંકાર । ભટ્ટારકશ્રીવિજયદાનસૂરિતત્પટ્ટપ્રભાવક । સુવિહિતસાધુજનધ્યેય ।
સુગૃહીતનામધ્યેય । પાત । સાહશ્રી અકબ્બરપ્રદત્તજગદ્ગુરુશિરુદધારક । ભટ્ટારક ।
શ્રી હીરવિજયસૂરિ । તત્પટ્ટોદયશૈલ । સહસ્રપાદ । પાતસાહશ્રીઅકબ્બરસભા-
સમક્ષવિજિતવાદિવૃંદસમુદ્ભૂતયશઃકર્પૂરપૂરસુરમીકૃતદિગ્વધૂવદનારવિંદ-ભટ્ટારક
શ્રીવિજયસેનસૂરિભિઃ ।

ક્રીડાયાતસુપર્વાશિરુચિરો યાવત્સુવર્ણાચલો
મેદિન્યાં ગ્રહમહલં ચ વિચિત્રિ વદ્ધેન્દુમુખ્યં લસત્ ।
તાવત્પન્નગનાથસેવિતપદશ્રીપાર્શ્વનાથપ્રભો—
મૂર્તિશ્રીકલિતોયમત્ર જયતુ શ્રીમજ્જિનેન્દ્રાલયઃ ॥૧॥છઃ॥

This shows that Soni Tejpal belonged to the Oshval caste, and his family-name (ગોત્ર) was ' Abuhara. ' This Jina-mandir was built by his wife Tejalde by her husband's orders. The image was

installed in it in V. S. 1661 (Vaishakh, black half, 7th day) at the hands of Vijaysensuri.

This Tejpal had carried out the repairs of the temple of Rishabhadev on Siddhachal at an expenditure of one lac of **Lyaharis**. This is proved by an inscription there.

Rishabhadas says about Tejpal as under :— (p. 166)

“ આબૂગઢનો સંઘવી થાય, લહિણી કરતા જાય;
 આબૂગઢે અચલેશ્વર આવે, પૂજે ઋષભના પાય હો. હી. ૧૦
 સાતે ખેત્રે જેણે ધન વાળ્યું, રૂપક નાણે લહિણી;
 હીરતાણા શ્રાવક એ હોયે, જાણું મુગટ પરિગહિણી હો. હી. ૧૧
 સોની શ્રી તેજપાલ બરાબરિ, નહિં કો પૌષધધારી;
 વિગથા વાત ન અડકી થાંભે, હાથે પોથી સારી હો. હી. ૧૨ ”

This shows that he had taken out a Sangha for Abu.

35. These foot-steps exist even now. From an inscription on them it is known that Vijaysensuri had installed these foot-prints on Wednesday, the 5th day of the black half of Kartik, V. S. 1652. The inscription also recounts the main achievements of Suriji.

36. ' Chhari ' means " six words ending in 'ri' ." They are :
 (1) Ekahari (taking food once a day), (2) Bhumisanstari (sleeping on the ground), (3) Padachari (walking on foot), (4) Samyktvadhari (keeping full faith in Guru and Deva), (5) Sachittaparihari (abandoning living things), and (6) Brahmachari (observing celibacy).



APPENDICES

A to H

Emperor Akbar's Farman (No. 1.)

اسلام کو

فہم خلافت محمد اکبر بادشاہ غازی کی

نقہ درون عالمیان با امر سلطان اصل است

اعتقاد المائدہ العظیمہ اعتقاد الخلفاء الکبریٰ فیہ المخلصان الاصلیہ

والشہائیل المرصیہ دکن السلطنت اللہ ہم مقرر اللہ فی الیہ ہرورد

لغالبات السلطانیہ منظور الانظار لخاصہ صاحب الغالب انصوریہ وانکالان المعزیہ تدویر خواہر
بلند مکان مبارزاتین اعظم خان بوقرطاط و لطفن روزافون بادشاہی سرزادہ زانیہ جواد
کہ چون حکمی ہمت علیہ نعمت مقرر آنت کہ جمیع طوائف انام و طہیات و نام از غفلتین
مشاہیر و مقیادین مذاہب و منیوعین ملا و متعالین محل از سرین و موضع و کبر و رخص
وفقی و فقیر و دانا و ناطق کہ ہر کلام از انہا مظهر تجلیات خاصہ حق و مصدر رخصہ تقدیر
جواز افزین است و از دروایع بدایع از نظام بخش در طریقہ این خرد ثابت قدم بردہ و فی
الحال وقایع خارجہ معات عبادت و مقام عدوت و سایر مضامین خود اشتغال داشتہ و در مباحث
طسلمات و ترفیق مائ از ادب متعال و کرم متعال مسکت نماید کہ حکمت بالغہ در بر
فری از اجزای آدم منصب فرمان و ولایت و افضل سروری طبقات و از ذات کشفت عامہ
و زلفت مطلقہ کہ بر مرقبت از ظل رحمت بالغہ از روی پیشوا ی خود ساختنہ اگر بدلت
سرای محبت کن تو اندر سید باری بما رسیدی صلح کل منزل ماس محلہ با جمیع عباد کنی ملوک
مویانہ و خربہ متفقانہ پیشو کرد و در موجودات خدایت کو نتایج ایجاد علیہ تخلص حضرت
وجود و جودت نظر معان انرا ختم معازت مقصود رشادہ ایشان قابضہ ارت فدی
از ضعیف کوتاہ ہرورد ہر کلام سرزد دل و مستحق باطن باشند جب اعلیٰ خدا تبارک و تعالیٰ
و کثرت و کثرت و خدا طبعی عدل و سزاواران ہر بھی سوز سوز و تابان و طبعی بود کہ سرزد تبارک
ہدایتہ انو علمکان در کما اند کہ حکم شد کہ هیچ اندر سکہ آن دیوار نہ مرا حلال تھا نشود و در جود
و ساکن ایشان کہ دیوہا و دیوساخات ایشان بلکہ کیے فرورد نیاید و لغات با ایشان نہ سار و کر زانہ
و بخوبی تخلصہ باشد یا درین شنہ باشد و از معتمدان و حبان ایشان با سایر علویہ ہر بھی تبارک
نیز کہ نتیجہ نماید یا اسامی خدا کنایہ جمیع اعلویہ خدا ہر بھی و متعجب ہر بھی و متعجب نماید و چنان کہ در بیان
خدا نشناسان اسکا بار از و امثال آن کہ کار اہل ارت از انہا تبارک و تعالیٰ و با حقینہ طلسم
و است نسبت بین نامہ از ان خدا نشناسی مینا ند و افق از در میجا تبارک و تعالیٰ با کرامت انی امیر در درین
ہلست طایات اور از انہا ہر خوردان سعادت مندات شود و چنان سوع مشہ کہ ہر بھی جبارہ
کہ در سرخ حیلہ و صلا تبارک و تعالیٰ مینا ند از روی با جماعہ رسانیدہ است بغایت و طاعت
کو اعلیٰ بخشہ طایات کران اہل یار کہ ایمان از ان عالم خیزد باشد کہ جمیع اعلیٰ ہر بھی کیے
ستم تو اندر کہ طریق جمیع حکام و ولایت حال و استقبال و جمیع متعلبان اشتغال از ان دیار از انہا
آبشت کہ حکم باد شہان با جزئیہ زبان الہیہ حرقہ انوشا و صلاح خال خود دانستہ خلق را را زانہ
و سعادت دین و دنیا و آب و رو بہ صورت و معنوی در ایمان گذشتہ باید کہ از درین را لختہ
نمودہ شکل آن را برداشتہ حال انہا نماید تا ہوا و سنایان کہ ہرورد در بیان خود متوجہ باشند
و در خدا پرستی سرگرمی نمایند در معون دانستہ تحلف از اہل ندمند کہ ہر بھی با تبارک و تعالیٰ
شمار از ماہ الہی ۳ معایت ۱۸ شہر محرم الحرام ۹۹۹ ۲۴ ۲

**Emperor Akbar's
Farman (No. 1.)
Back Side.**

مرسا کہ کتر مردان اہل افضل
باقعدہ! ہر اہم حسین

نقل
مرفاعہ اصل سے

APPENDIX A

TRANSLATION OF FARMAN NO. 1



ALLAHU AKBAR

The Farman of Gazi Emperor Jalaluddin Muhammad Akbar

(This is a faithful rendering of the original of the excellent Farman having the seal
of Allahu Akbar)

By these presents let Azamkhan Mubarijjuddin (champion of religion), who supports the Empire, who is faithful to the Empire, who is possessed of good temperament and best qualities, who strengthens the unconquered kingdom, who is trustworthy in the supreme Empire, who enjoys royal favour and who is an example of the Khans of high office selected personally by the Emperor, securing the honour of superiority by the increase of royal favour and presents, know this :- Let every one of the people of every position and community in the world, following different customs, professing different religions, avowing special opinions and different faiths -be he or she cultured or uncultured, small or great, a prince or a pauper, or prudent or imprudent - who is the place for the exposition of Heaven's light, who is the original place for the expounding of the fortune ordained by the creator of the world and who is the wonderful pledge of the conductor of the universe, by sticking steadfastly to his or her best course, by enjoying corporal and mental happiness and by applying himself or herself to the prayers and daily ceremonies as well as to the attainment of his or her aims, bless that we may be blessed by the best donor (the Almighty) with long life and with an urge to do good deeds; because the real wisdom in raising one of the

mankind to kingship and offering him the garb of leadership lies in the fact that if he cannot secure friendship with all by keeping before himself that general favour and extreme mercy which are the manifestation of the complete compassion of the Almighty, he can at least tread along the path of favour, fondness and mercy in respect of all the servants of the worshipful (Almighty) by laying the foundation of peace and harmony with all, and by keeping in view the idea of helping all the articles (the animals) created by God, that are the fruits of the creation of the highly-placed Almighty, he may prove helpful to them in their attainment of their aims and in their giving effect to their manners and customs, so that, with the strong not tyrannising the weak, every person may prove mentally delighted and happy.

Now, therefore, keeping in view the veracity of the study of Yoga, the progress and the search for God of Hirvijaysuri Sevda,¹ the best amongst the students of Yoga, and the followers of his faith, who have acquired the honour of our audience and who are the true well-wishers of our Court, it is hereby ordered that none of the residents of that city (that side) should inconvenience them or put up in their temples or **Upashrayas** or even scorn them. Again if any one of these (i. e., the temples or **Upashrayas**) be damaged or razed to the ground, and if any one of those believing in the same or having affection for the same or donating for the same should desire to repair it or to lay its foundation-stone, none with superficial knowledge (none who is an illiterate) or who is blind in religion should create any hindrance in the matter; and those not acquainted with God attribute the stoppage of the rains and such other acts, which lie within the powers of God, unfortunately to those acquainted with God and distress them in various ways, considering such acts to be acts of sorcery through foolishness and stupidity; but such acts should not be allowed to be perpetrated within the regions under the protection and jurisdiction of you, who are fortunate and competent. Again it is also reported that Haji Habibullah, who knows something about our search for truth and acquaintance with God, has molested

1. The Sanskrit word for 'Sevda' is "श्वेतपट". It denotes Shwetambar Jain Sadhus. It has degenerated into the modern word "सेवदा". This word refers to Jains as well as Jain Sadhus. Even to-day certain people use the word "सेवदा" to denote Jain Sadhus.

this community. This has proved a cause for pain to our sacred mind engaged in the management of the world. Hence you should be so cautious within the province under your jurisdiction that none can distress others. The rule for the present and future governors, Nabobs and politicians carrying on the complete or partial government of the provinces on that side is that they should not act in contravention of the King's order - which is another form of God's Farman - considering it to be the source for the improvement of their own position, and that in so doing they should realise the happiness and the perceptibly true honour of the religion and of the world. After perusing and keeping a copy of this Farman, it should be handed over to them, so that it may remain with them as a permanent charter. They should not entertain any anxiety in the discharge of their rites of worship and should remain zealous in the worship of God. This should be considered as a duty, and no impediment against it should be allowed.

Written this day named 'Khurdad,' the sixth date of the month of Azar of Ilahi year 35. Mutabik 28, Muharam month, Hijri year 999. .

By the writing of Abul Fazl, the humblest of the followers, and by the notes of Ibrahim Husen.

(This is a faithful rendering of the original.)



ایک

حکیم مضاف ابونعیم شریف د۔

فَنان عَیْنان مَواقِعُ عَمَلٍ

[illegible]

**Emperor Akbar's
Farman (No. 2.)
Back Side.**

[illegible]

نشان پاکستان



APPENDIX B

TRANSLATION OF FARMAN NO. 2



ALLAHU AKBAR

The order of Abu Almujaftar Sultan.

(This is a faithful rendering of the original emblem of high office.)

This time by royal grace the emblem of high office has the honour of being promulgated that there is before the present and future governors, Jagirdars, Karodis and politicians of Gujarat Suba and Sorath Sarkar the excellent Farman as a sign of happiness, prohibiting them from killing at any time cows and oxen and she-buffaloes and he-buffaloes and flaying them in the presence of Sevdas (Jain Sadhus), and it is written behind that excellent Farman that " on certain days in every month one should not long to eat the same. This should be considered as a duty and to be proper. Again complete care should be taken to keep oneself away from hunting or imprisoning (encaging) such animals as may have built their nests in houses or on trees. " Again it is written in that honourable Farman that " keeping in view the veracity of the study of Yoga, the progress and the search of God of Vijaysensuri Sevda, the disciple of Hirvijaysuri, the best amongst the students of Yoga, and the followers of his faith, who have acquired the honour of our audience and who are the true well-wishers of our Court, (it is ordered) that none should put up in their temples or Upashrayas or scorn them, and if they be on the path of being dilapidated, and so if any one of those believing in the same or having affection for the same or donating for the same should get them repaired or lay their foundation-stones, none

who possesses superficial knowledge or who is blind in religion should create any hindrance in the matter; and just as those not acquainted with God attribute the stoppage of the rains and such other acts, which are acts of the worshipful kind (God), unfortunately to those acquainted with God and distress them in various ways, considering such acts to be acts of sorcery through foolishness and stupidity, even so they create hindrances in the religious ceremonies that are being performed by them. Instead of such unfortunate people being charged with such acts, they should be allowed to go on happily with their worship in their own places and camps and to perform the rites according to their religions. "

Hence by acting up to (that) excellent Farman an injunction should be issued so that that Farman may be given effect to in the best manner and none may issue any order contrary to the same. None should view the Farman with disrespect and act contrary to it. Dated the 1st of Shaharyur, Ilahi year 46. Muvafik date 25, Safar month, 1010 Hijri.

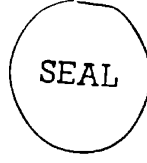
(DESCRIPTION OF THE SUB-HEAD.)

The month of Farwardin; those days on which the Sun travels from one sign of the zodiac to the other; Id; the day of Mehar; the Sundays of every month; the day that intervenes two Sufiya days; the Mondays of the month of Rajab; the month of Aban which is the month of the birth of the Emperor; the first day of every solar month which is named ' Ormaz ' ; and the twelve sacred days which comprise the last six days of the month of Shravan and the first six days of Bhadarva.:

(The rendering of the Supreme Emblem is faithful to the original.)



(In this seal only the name ' Khanmahammud ' can be deciphered. The remaining letters cannot be deciphered.)



(In this seal the words ' Akbarshah Muridjada Darab are written.)

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1. The full name of ' Darab ' was Mirja Darabkhan. He was the son of Abdurrahim Khankhanan.

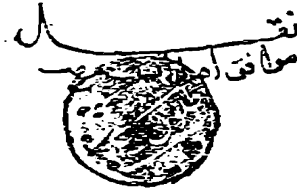
Emperor Jehangir's Farman (No. 3.)

اس کے

نقشہ از قرار ساج بس ہستم ماہ فروردیہ سنہ ۵
حکام گرام و دریا بای عظام و متصدیاری و برائیے فاطمان اسحاق سلطان
و حاکم دارلکر و کر و بیار کل مالک محروسہ بداند کہ چون یکے وقت عدالت
بہای جہانگیر در عتبہ مرصات آچے مصروف و تالیے نیت فرزند طریت
در بدست آوردن خاطر کافہ بر آنکہ مبدع معبود و واجد واجب العجز و کنت
مطلوبہ است خصوصاً در استرضایے قلب فاکلتان و ضررنا الذیشان
کہ وجہ مقصود و مطلوبیشان جز حق جوئی و خدا طیلے امریے دیگر نیست
غایت توجہ سدرہ سیدارم لهذا درین و آنکہ یکہ حرکت دیر اند و محاسن
و او بھر کھ پانچے کہ مریدیم بجی سیر سور بجی دیو سید و نند بجی مخاطبہ
حقش فہم کہ درین مدت دریا بہ سیر سلطنت می بودند چون التماس
داشتند عا بنوند کہ اگر در کل مالک محروسہ در دوازده روز معتبرہ کہ روز
بہا درین پچھن باشند در مسلحان ان هیچ قسم جانور ہا و حیوانات
کنہ نشود موجب سزا ہر یک این مسکینان خواہد بود و چندین جانبا
بین و برکت این حکم اقدس علیہ السلام خواہد یافت و ثواب کہ بروز کار فرزند
حضرت اقدس شرف ہا یون عابد خواہد کردید انرا انجا کہ رحمت شاہنشاہ
باجناح مطالب و آریہ جمیع ملکہ و تملکہ از ہر فرقہ و ہوا یفرکہ اسود
کافہ جاندار مصروف داشتند تمام ملتہ اوان بقول مقرون دانستہ حکم انقطاع
واجب الاتباع جہانگیر بہ شرف اصدا یافت کہ در دوازده روز مذکور سال
بسالہ در کل مالک محروسہ در مسلحان جانور نکند و سپاہیون این امرد
نکردند و درین باب ہر سالہ حکم و سند مجدد نطیند می یابد کہ حسب
لکم لا تدس علمورہ از فرمون تخلف و انحراف نورزند و عذر داند

بجی سیر سور
بجی دیو سید
بجی مخاطبہ

**Emperor Jehangir's
Farman (No. 3.)
Back Side.**



APPENDIX C

TRANSLATION OF FARMAN NO. 3



ALLAHU AKBAR

(Rendering)

(Of the Farman under the contract dated the 26th of the month of Farwardin, year 5)

Let the great governors of all the protected States, the great ministers, the clerks of great civil works, the managers of the administration, the Jagirdars and the Karodis know that along with the opinion of conquering the world our just aim is associated with pleasing the Almighty, and the entire purpose of our opinion is directed towards pleasing the whole world that is created by God, (and) in particular we pay (more) attention to satiating those persons who possess sacred ideas and aim at emancipation and whose aim is to search for truth and to attain God. Hence this time Vivekaharsh,¹ Paramanand,² Mahanand³ and Udayaharsh, who

1. This Vivekaharsh was a very great Jain Sadhu. He was a disciple of Pandit Harshanand. He had made several kings undertake to shew kindness to animals, by virtue of his religious discourses. In particular he had converted King Bharmalla of Cutch to Jainism. He had also carried out several installations in Bhuj, Raipur, Khakhar and Layja.

2. This Paramanand also was a disciple of Pandit Harshanand and was closely connected with the aforesaid Vivekaharsh.

3. This Mahanand was a disciple of the aforesaid Vivekaharsh. He had composed "मत्तमस्तोत्र" in the village of Atsoo on Sunday, the 8th day of the dark half of Magshar, V. S. 1669.

are the disciples of Tapagachha Sadhu Vijaysensuri, Vijaydevsuri¹ and Nandivijayji - endowed with the title of 'Khushfaham' - were in our presence, and they proposed and requested that "if in all the protected States non-killing of any sort of animals be resorted to in places where such killing takes place during our sacred twelve days - the days of Pajusan falling in the month of Bhadarva - we will have cause for being honoured, and many lives will be saved by Your Majesty's elevated and holy orders; also Your Majesty's holy and excellent and blessed Empire will be well rewarded."

Our royal kindness has been directed towards encouraging the aims and acts of every caste and creed - nay, towards making every animal happy; and hence, after accepting that request, the **Jehangiri** order, accepted by and acceptable to the world, was promulgated that every year during the aforesaid twelve days there shall be no animal-killing in places where such killing is resorted to within all the protected States, nor shall (even) preparations for such an act be undertaken. Moreover no new order or charter shall be demanded every year in this connection. This order shall be acted up to, and there shall be no contravention of the Farman, and there shall be no diversion to the wrong path. This should be considered as a duty.

By the writing of the humblest Abulkhair² and by the notes

1. This Vijaydevsuri was a disciple of Vijaysensuri. He was initiated at the hands of Vijaysensuri in Ahamadabad in V. S. 1643, and was made an 'Acharya' in V. S. 1656. He had had an interview with Emperor Jehangir at Mandavgadh. The Emperor was highly pleased with him and had conferred the title of 'Mahatapa' on him. At his instance Maharaja Jagatsinhji of Udepur had prohibited fishing in the lakes of Pinchhola and Udaysagar and had issued orders prohibiting animal-killing on the day of his accession to the throne and during the month of Bhadarva. He had also minimised animal-killing by giving religious discourses to King Lakha of Navanagar, Idalsha of the Deccan, Kalyanmalla of Idar and the Portugese of Div. He expired at Una on the 11th day of the bright half of Ashad, V. S. 1713.

2. This Abulkhair was the son of Shaikh Mubarak and the brother of Abul Fazl. He was born on the 2nd (or, according to "Ain-i-Akbari", on the 22nd) day of the month of Jamadi-ul-Avval, Hijri year 967. He was competent and kind-hearted. He was the only trusted brother of Abul Fazl. (For further particulars vide "Darbar-i-Akbari", pp. 355-356 and "Ain-i-Akbari, part I, p. 33.)

of Mahmud Said.¹

(This is a faithful rendering of the original.)



(The letters in this seal cannot be deciphered.)

1. This Mahmud Said was the son of Sujat Khan Shadibeg, but was adopted by Shaikh Farid. Shaikh Farid had also adopted one Mirkhan. Hence Mahmud Said and Mirkhan were brothers. Both of them lived with full pomp. They cared little even for the Emperor. They used boldly to pass by the Emperor's palace, sitting at ease in a boat decorated with coloured lanterns and torches. Jehangir had often debarred them from doing so; but when they refused to put a stop to this practice, Mahabat Khan got Mirkhan killed at the hands of a certain person under instructions from Jehangir. Shaikh Farid thereupon requested the Emperor to kill Mahabat Khan. But Mahabat Khan secured certain respectable witnesses, who said that Mirkhan was killed not by Mahabat Khan but by Mahmud Said himself. Mahmud Said was thus accused of the murder of Mirkhan. He was alive during the twentieth year of the reign of Shah Jehan and was the head of 700 infantry and 300 cavalry. (Vide "Ain-i-Akbari", part I, pp. 416 and 481.)

۱۰۰ - اے اکبر

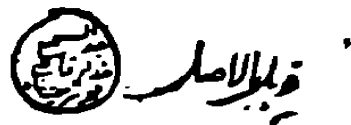
فروغ جان طاع اعظم سلطان عالم

توافق اصلاحت
حکام و عادل و متصدیان معاش و باطنی و مظاهر
حال و استقرار و خوشنویسی و خوشنویسی
به کار و سوره بتوجه یاد شاها نه سرافراز و امیدوار بوده بداند
که چون میان چند جبهه و ضد چنانچه ایلی بخوشی فهم بعضی از
و نمایندند که و جی جزیره و رکن و تذیبه جانوران از کا و کاش
نرو باره اصلا و حیوانات دیگر در این امر مقصود می باشد و تصرف
مردی و اسیر کردن مردم و زخم سر نیز که در کتب ستر بخیر سرکار ستر
میکنند حضرت ایلی معاف و شیخ زید و اینها مبران بزرگان نیست
موقع المراتب ماین از کمال عاطفت و مهربانی که در این کافه برایت
داریم انور و کور با مع اضافه یک با مع که در این زمان و لاریت با کمال
شدن بوجهی که در ضمن تفصیل با قدر معاف در مورد می باید که حسب
الحکم الاشرف عمل نموده تخت و تخت را غلبه بریزند و بجای صبر و بجای
که در اینجا اندازان احوال آنجا خبر دار برده هرگاه بمان چند و چند
در اینجا بنشیند رعایت و مراقبت از نزال موی البه انور و بهی
مجمع آید با نصلم رسانند که بفلخ خاطر بدعای دوام دولت
قاصد اشتغال میفرموده باشند و در پرکنه او یک قطعه باغ که
در آنجا می کروی خود را بخاده اند بدین صورت قدیم مسلم
فراهم و سخن نکرند بخوبی تا باغ چهاردهم شهر و در راه ایستاده

Emperor Jehangir's Farman (No. 4.) Back Side.

شرح فہرست

خود دی وادست ظلال الیہ کرما، اماں بلخ
 اے پسر حسیں اعظم علیہ السلام
 ازین عز و ولادت الیہ منکر باشد
 روز عید و روز یکشنبہ انہما و الیہ
 در روز جمعہ و روز یکشنبہ واقع بشود
 در وقت شہر جمہ
 در اول روز شہر کرشن و صفہ حرام
 و شہر روز اولیہ و عاقل و زن
 در وقت شہر جمہ



APPENDIX D

TRANSLATION OF FARMAN NO. 4



ALLAHU AKBAR

The Farman of Abbul Mujaffar Sultan Shah Salim Gazi,
accepted by the world.

(True rendering of the original.)

Let those who issue orders in regard to great deeds, those who put them into effect, their clerks, and the present and future revenue collectors, etc., and in particular Sorath Sarkar, by obtaining the honour of the Emperor and entertaining hopes, know that Bhanuchandra Yati, and Siddhichandra Yati who possesses the title of ' Khushfaham ', submitted an application to us to the effect that " Jijia, custom-duty, complete killing of such animals : cows, she-buffaloes, he-buffaloes and oxen, animal-killing on certain specific days of every month, seizure of the property of the dead, imprisonment of people and collection of a tax per head on mount Shatrunjay by Sorath Sarkar, - all these matters have been exempted and prohibited by Ala Hajrat (Emperor Akbar)." Hence we too, having complete favour over all persons, have ordered the exemption as detailed below, after adding one more month which is the one in which we were born. This excellent order of ours should be given effect to, and none should go against it or on the wrong path. Again the comforts of Vijaysensuri and Vijaydevsuri, who are there (in Gujarat) should be carefully looked after. When Bhanuchandra and Siddhichandra arrive there, their comforts should be looked after, and whatever work be entrusted by them should be fully carried out, so that

with a happy mind they may apply themselves to blessing the perpetuation of the conquering kingdom. Again there is a garden in the province of Una wherein they have installed the foot-prints of their Guru Hirji. That should be considered as exempted from the taxes, etc., collected according to the old custom, and no hindrance should be created in the matter. Written on date 14, month Shaherivar, Ilahi year 55.

(Explanation of the sub-head.)

The month of Farwardin; those days on which the Sun travels from one sign of the zodiac to another; the day of Id; the days of Mehar; the Sundays of every month; the day that intervenes the two days of Sufiya; the Monday of the month of Rajab; the month of the birth of Emperor Akbar which is called ' Aban '; the first day of every solar month which is termed ' Ormaz '; the twelve beneficial days comprising the last six days of the month of Shravan and the first six days of the month of Bhadarva.

ALLAHU AKBAR

(This is a true rendering of the original.)



(The letters in this seal cannot be deciphered.)



(This seal contains the name of ' Kaji Abdussami '.¹)

1. Kaji Abdussami was a resident of the hilly country of Miyakal situated between Samarkand and Bokhara. According to Badaoni, he used to play chess with stakes and was very much addicted to drinking. Akbar had appointed him as 'Kajilkujat' in place of Kaji Jalaluddin Multani. (Vide "Ain-i-Akbari", part I, p. 545.)

(This is a true rendering of the original.)



(In this seal the name of 'Kaji Khanmuhammad' can be read. The remaining letters cannot be deciphered.)

— —

Emperor Jehangir's letter to Vijaydevsuri.
(Farman No. 5)

السلطان

حق شناسی یافت شعاری دیو سورتوجات مخصوص بود معلوم نماید که چون پرت
بشمارات شده بود در لوازم خاص شمار دیده از احوال شما اثر رسان می شایست
شاهم با جانب رابطه اهل از دست کوامداد و در برتلا چیده شما یک پهل سبک
مارا از دست نمود احوال شما از معلوم شد بسیار خوشحال شدم و چندین سال سنجیده
و معقول است درباره توه تمام داریم و آنچه عرض نموده موافق کن کرده بشود با تو
هر چه کار داریم انحراف باشد بجز خود بنویسد که در این حالت معلوم مکرده من که به
متوجه خواهیم شد خاطر از جانب جمع دارت و عبادت معبود شوال بود و بجا کوس
دوام در حالت بهر کان حضرت اعلیٰ مشغول اند لاله کانی سر کره ۱۹۱۸



APPENDIX E

TRANSLATION OF FARMAN NO. 5



ALLAHU AKBAR

Let Vijaydevsuri, who recognises the rights and studies Yoga, know this by obtaining our special favour:- I had an interview with you at Pattan,¹ and hence as a true friend I have been often inquiring about your whereabouts. I am sure you also will not discontinue your connection with me as a true friend. This time your pupil Dayakushal Panyas² has presented himself before me. I have heard the news about you from him, and I have been very much pleased with the same. Your pupil also is quite experienced and possesses the power of reasoning. I am looking after him with complete favour, and whatever he says is being carried out. Whatever work you expect of me here may be communicated to your pupil, who will submit it to me. I shall attend to it in every way. Please do not entertain any anxiety in respect of me, and by worshipping the worshipful kind (God) please apply yourself to blessing the perpetuation of my Empire.

1. This 'Pattan' is not to be taken as the 'Patan' of Gujarat. It is to be taken as 'Mandavgadh' (Malva,) because Jehangir and Vijaydevsuri had met each other at this very place. That Mandavgadh was known as 'Pattan' at that time is proved by the following lines:—

“વીરદાસ ડાહ્ય વળી એ, શાહ જગૂ ગુણ જાણુ કે,
પાટણે તે વસે ઇત્યાદિક આવક થણા એ.” (૯૧)

(Vide “Jain Rasamala”, part I, p. 252.)

2. This Dayakushal is the same Jain Sadhu who composed “Labhodayaras” in V. S. 1649 in praise of Vijaysensuri.

Nothing more remains to be written. Written this 19th day of the month of Shahban, (Hijri) year 1027.



(This seal bears the words 'Jehangir Murid Shah Navajkhan.')

I. The special name of this Shah Navajkhan was 'Iraj'. He was well known for his prowess. When young, he was addressed as 'Khankhan-i-juvan'. In the fortieth year of the reign he was appointed as the head of 400 sepoy, and in the forty-seventh year of the reign he was granted the title of 'Bahadur' on account of his fight with Malik Amber at Kharki. He is called 'Shah Navajkhan-i-Jehangiri' by historians to distinguish him from 'Shah Navajkhan-i-Shafvi' who flourished in the reign of Shah Jehan. He was decorated with the title of 'Shah Navajkhan' by Jehangir in Hijri year 1020. He was made the head of 3000 sepoy at that time, and in Hijri year 1027 he was made the head of 5000 sepoy. He had started service as the servant of young Shah Jehan in the Deccan in the twelfth year of the reign of Jehangir. He was very adept at horsemanship; but he cared little for his dress. One of his daughters was married to Shah Jehan. According to Grant's "Gazetteer of the Central Provinces", the tomb of this Iraj (Shah Navajkhan) is situated in Burhanpur. It was made ready during his life-time. He died of excessive drinking in Hijri year 1028. (For further particulars vide "Ain-i-Akbari", part I, p. 339 and p. 491 and "Darbar-i-Akbari", pp. 642-644.)

[illegible]

سبحانك اللهم ربنا
والعالمين آمين

اروہو کھڑا رہو دعا ہے



اسد گھر
وہاں رہا ہے محمد علی خان

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AEPPENDIX F

TRANSLATION OF FARMAN NO. 6



ALLAHU AKBAR

The Farman of Emperor Nuruddin Mahammad Jehangir Gazi.

(This is a rendering of the perpetual excellent Farman which is dated the 17th of Rajab-ul-murajjab, (Hijri) year 1024.)

Now an important occasion has arisen for the promulgation and publication of this excellent Farman. It is ordered that the free-hold land named ' **Madade-Muash** ' admeasuring ten **Vighas** and situated in the village of Mahamadpur (Akbarpur) in the province of Chorashi near Khambhat be made over permanently as under to Chandu Sanghvi from the beginning of the **Kharif**, i. e., the month of Noshakanail (July), so that he may utilise its produce every season and every year towards his expenses and may continue to pray for the uninterrupted perpetuity of the Empire.

It is meet that the present and the future officers, **Talatis**, **Jagirdars** and the **Thekedars** of property should try to perpetuate this holy and exalted order, measure the aforesaid piece or parcel of land and after fixing its boundaries hand it over to Chandu Sanghvi, make no change or exchange in respect of the same, create no hindrance in his way and demand nothing from him for any purpose - to wit, the expenses of preparing the grant-deed; the payment as a token of fealty (**Najarana**); the expenses of admeasurement; the expenses of making over the land; the expenses of registration; the **Talati's** Fund; the expenses

of the **Tahasildar** and the **Daroga**; forced labour, hunting and village expenses; the expenses of numbering; the fees of **Jaildari** at the rate of 2 p. c.; the fees of **Kanugo**; the general annual expenses for any specific purpose; the particular fee levied at the time of cultivating the land; and such other **Divani** and **Sultani** troubles of all kinds. He is permanently exempted from all these. There is no need for any fresh order or suggestion in this connection every year. Whatever order has been promulgated should not be infringed, and all should consider this as their official business.

Dated the 17th of Asfandarmuz-Ilahi month, 10th year.

(Translation of the writing on the other side.)

Dated 21 Amardad Ilahi 10th year, which is equal to Thursday, the 17th date of the month of Rajabul Murajjab, Hijri year 1024.

By the despatch of Saiyad Ahammad Kadri, who is the prop of perfection and excellence and who is truthful and possessed of knowledge; by the support of Jogi, who is intelligent and is the **Jalinoos** (physician) of the present times and who is the modern Christ; by the introduction offered by Subhan, who is a philanthropic king of the present times; and by the writing of Isahak, who is one of the humblest of disciples and who is a registrar, the free-hold land called ' **Madade-muash** ' has been granted to Chandu Sanghvi, the resident of Agra, his father (being) Boru (?), his father (? grandfather) (being) Vajivan (? Varjivan). Chandu Sanghvi, (whose) father (is) Boru (?), whose father (? grandfather) (is) Vajivan (? Varjivan), (who is) the resident of Agra, (who is) **Sabjavam** (believer in Sevda), who has a broad forehead, broad eyebrows, eyes like those of a lamb, a black complexion, a shaven beard, several marks of small-pox on the face, perforations at several places in both the ears (and) a medium height and who is about 60 years of age, (with an eye) to the Emperor's exalted and favourable look, made a present to him of a ring beset with gems on the 20th day of the Ilahi month of the 10th year and requested that 10 **Vighas** of land in the village of Akbarpur may be made over to him for (erecting) a temple of his deceased Guru Vijaysensuri, (preparing) a garden, (holding) a fair and (establishing) a memorial of honour. An order, bright

as the rays of the Sun and acceptable to the whole world, was promulgated that a piece or parcel of agricultural land admeasuring ten Vighas may be granted as a free-hold land named 'Madade-muash' to Chandu Sanghvi in the village of Akbarpur, (situated) in the province of Chorashi, which is near Khambhat. Written after making inquiries in accordance with the order. It is written in the margin that "the writer is correct".

Jumalutulmulk, Madarul Maham Etamaduddaula's order:-
"an application be submitted (again) a second time."

Mukhliskhan, who is worthy of favour, submitted an application a second time to the Emperor. (This letter is being submitted again.) Dated 21. month Yoor, Ilahi year 10.

Jumalutulmulk, Madarul Maham's order:- "an order may be written (so as to take effect) from the beginning of Kharif - Noshakanail."

Jumalutulmulk Madarul Maham's order:- "The application may be considered (as proper)."	The final order of Jumalutul Madarul Maham is this:- "From the village of Mahamadpur this (Chandu Sanghvi) be granted exemption."
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(The letters in this seal cannot be properly deciphered.)

(This is a faithful rendering of the original.)

—

APPENDIX G

TWO LETTERS OF THE PORTUGUESE PRIEST PINHEIRO.



(1)

Pinheiro, a Portugese priest, referred to on p. 45 of this book, addressed a letter on 3-9-1595 from Lahore to a friend of his residing in his own country. The following excerpt from that letter contains reference to Jains and will be of interest to the reader:-

" This king (Akbar) worships God and the Sun, and is a Hindu (gentile); he follows the sect of Vertei (i. e., Vrati=a Jain Sadhu), who are like monks living in communities (congregationi) and do much penance. They eat nothing that has had life (anima), and before they sit down they sweep the place with a brush of cotton, in order that it may not happen (non si affironti) that under them any worm (or insect, vermicell) may remain and be killed by their sitting on it. These people hold that the world existed from eternity, but others say 'no', many worlds having passed away. In this way they say many silly things which I omit so as not to weary Your Reverence. " ¹

(2)

Pinheiro wrote a similar letter on 6-11-1595. It contained the following information regarding Jains:-

1. Vide MacLagan's article in the first issue of the " Journal of the Asiatic Society of Bengal ", volume 45, page 70.

"The Jesuist narrates a conversation with a certain Babansa,¹ a wealthy notable of Cambay, favourable to the Fathers.

He is a deadly enemy of certain men who are called 'Verteas', concerning whom I will give some slight information (delli quali toccaro, alcuna cosa).

The Verteas live like monks together in communities (congregazioni); and when I went to their house (in Cambay) there were about fifty of them there. They dress in certain white clothes; they do not wear anything on the head; their beards are shaven not with a razor but pulled out, because all the hairs are torn out from the beards and likewise from the head, leaving none of them, save a few on the middle of the head up to the top, so that there is left a very large bald space.

They live in poverty, receiving in alms what the giver has in excess of his wants for food. They have no wives. They have (the teaching of) their sect written in the script of Gujarat. They drink warm water, not from fear of catching cold, but because they say that water has a Soul, and that drinking it without heating it kills its Soul, which God created, and that is a great sin, but when heated it has not a Soul. And for this reason they carry in their hands certain brushes, which with their handles look like pencils made of cotton (bambaca), and these they use to sweep the floor or pavement whereon they walk, so that it may not happen that the Soul (anima) of any worm be killed. I saw their prior and superior (maggiore) frequently sweep the place before sitting down by reason of that scruple. Their chief Prelate or Supreme Lord may have about 1,00,000 men under obedience to him, and every year one of them is elected. I saw among them boys of eight or nine years of age, who looked like Angels. They seem to be men, not of India, but of Europe. At that age they are dedicated by their fathers to this Religion.

*

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*

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1. " Babansa " is the name of a Parsi gentleman. The correct name appears to be " Bahmansha ". Parsis are known to be residing in Khambhat in those times.

They hold that the world was created millions of millenniums ago, and that during that space of time God has sent twenty-three Apostles, and that now in this last age he sent another one, making twenty-four in all, which must have happened about two thousand years ago, and from that time to this they possess scriptures which the others (Apostles) did not compose.

Father Xavier and I discoursed about that, saying to them that this one (questo) (Seil - apparently the last Apostle) concerned their Salvation.

The Babansa aforesaid being interpreter, they said to us, ' we shall talk about that another time '. But we never returned there, although they pressed us earnestly, because we departed the next day. " ¹

1. Vide Maclagan's article in the first issue of the " Journal of the Asiatic Society of Bengal ", Volume 45, page 65.

APPENDIX H

COINS OF AKBAR

Mankind in every country and in every age has always been in want of coins wherewith to perform the daily transactions of life. Such coins are usually of two varieties, viz., stamped coins and unstamped coins. The stamped coins generally bear the impression of the monarch's figure, the royal ensign or only the name of the monarch and the year of issue. The unstamped coins are used by enumeration only. Such latter kinds of currency are bitter almonds, cowries, etc. Again stamped coins have special different nomenclatures. Thus in modern times in India the gold coin is called the 'guinea', the silver coin is called the 'rupee' and the copper coin is called the 'pice'. History records the use in every age of gold, silver and copper as the chief metals for minting coins. In very old times coins made of tin and other metals were also current; but within the last three to four hundred years coins made of the above-mentioned three main metals are found to be generally current. Of course the nomenclatures of such coins differ with the difference in weights; but the metals used in minting them are generally these three.

The coins of the time of Akbar proposed to be described in this appendix were made of the aforesaid three chief metals. These metals were absolutely pure and devoid of alloy.

The coins of Akbar's time were of different varieties. For the sake of securing facility in transactions Akbar had greatly sub-divided his coinage.

Let us first turn to the examination of the gold coins of



Some of Akbar's Coins.

Akbar. We read the following on page 120 of "A Manual of Musalman Numismatics" :—

"Also there are the large handsome gold pieces of 200, 100, 50 and 10 muhrs of Akbar and his three successors, which were, no doubt, not for currency use exactly, but for presentation in the way of honour for the emperor or offered to the emperor or king for tribute or acknowledgment of fealty, nazarana as it is called."

On pp. 27-30 of "Ain-i-Akbari", volume I (H. Blochmann) we read the following description of the gold coins of Akbar as given by Abul Fazl :—

"1. The S'hansah is a round coin weighing 101 tolahs, 9 mashahs, and 7 surkhs, in value equal to 100 L'al i Jalali - muhrs. On the field of one side is engraved the name of his Majesty, and on the five arches in the border, **alsultānu ala'zamu alkhaqānu almu'azzamu khallada allahu mulkahu wa sultanahu zarbu dari-lkhalafati Agrah** - "The great sultan, the distinguished emperor, may God perpetuate his kingdom and his reign! Struck at the capital Agrah." On the field of the reverse is the beautiful formula,¹ and the following verse of the Qoran² :- **Allahu yarzaqu man yashau bighairi hisabin**, - "God is bountiful unto whom He pleaseth, without measure;" - and round about are the names of the first four califs. This is what was first cut by Maulana Maqsud, the engraver; after which Mulla Ali Ahmad made with great skill the following additions. On one side, **Afzalu dinarin yanfuquhu alrajulu, dinarun yanfuquhu 'ala achabihi fi sabilillah**, - "The best coin which a man expends, is a coin which he spends on his co-religionists in the path of God."

And on the other side he wrote,

Alsultānu al'ali alkhalifatu almuta'ali khallada allahu ta'ala mulkahu wa sultanahu, wa abbada 'adlahu wa ihsanahu, - "The sublime sultan, the exalted calif, may God the Almighty perpetuate

1. Also called **Kalimah** or the Confession of Faith, **la ilaha illallah, Muhammadin rasul-ullah**.

2. Qor. Sur. II, 208.

his kingdom and his reign, and give eternity to his justice and bounty ! "

Afterwards all this was removed, and the following two Ruba'is of the court-poet and philosopher Shaikh Faizi were engraved by him. On one side,

Khurshed kih haft bahr azu gauhar yaft
Sang e siyah az partaw i an jauhar yaft
Kan az nazar e tarbiyat e u zar yaft
Wan zar sharaf az sikkah i Shah Akbar yaft.

" It is the Sun from which the seven oceans get their pearls,
The black rocks get their jewels from his lustre.
The mines get their gold from his fostering glance,
And their gold is ennobled by Akbar's stamp. "

and, **Allahu Akbar, jalla jalaluhu**, - " God is great, may His glory shine forth ! " in the middle. And on the other side,

In sikkah kih pirayah i ummed buwad
Ba naqsh i dawam u nam i jawid buwad
Sima i sa'adatash hamin bas kih badahr
Yak zarrah nazar-kardah i khurshed buwad.

" This coin, which is an ornament of hope,
Carries an everlasting stamp, and an immortal name.
As a sign of its auspiciousness, it is sufficient
That once for all ages the Sun has cast a glimpse upon it. "

and the date, according to the **Divine Era**, in the middle.

2. There is another gold coin, of the same name and shape, weighing 91 tolahs and 8 mashahs, in value equal to 100 round muhurs, at 11 mashahs each. It has the same impression as the preceding.

3. The **Rahas** is the half of each of the two preceding coins. It is sometimes made square. On one side it has the same impressions as the **S'hansah**, and on the other side the following Ruba'i by **Faizi** :—

In naqd i rawan i ganj i shahinshahi
 Ba kaukub i iqbal kunad hamrahi
 Khurshed biparwarash azanru kih badahr
 Yabad sharaf az sikkah i Akbarshahi.

" This current coin of the imperial treasure
 Accompanies the star of good fortune.
 O Sun, foster it, because for all ages
 It is ennobled by Akbar's stamp ! "

4. The **Atmah** is the fourth part of the **s'hansah**, round and square. Some have the same impression as the **s'hansah**; and some have on one side the following Ruba'i by **Faizi** :—

In sikkah kih dast i bakht ra zewar bad
 Pirayah i nuh sipihr u haft akhtar bad
 Zarrin naqdest kar azu chun zar bad
 Dar dahr rawan banam i shah akbar bad.

" This coin - May it adorn the hand of the fortunate,
 And may it be an ornament of the nine heavens and the seven stars!-
 Is a gold coin, - May golden be its work !
 Let it be current for all ages to the glory of Shah Akbar. "
 And on the other side the preceding Ruba'i.

5. The **Binsat**, of the same two forms as the **atmah**, in value equal to one-fifth of the first coin.

There are also gold coins of the same shape and impression, in value equal to one-eighth, one-tenth, one-twentieth, one-twentyfifth, of the **s'hansah**.

6. The **Chugul**,¹ of a square form, is the fiftieth part of the **s'hansah**, in value equal to two **muhurs**.

7. The **round La'l i Jalali**, in weight and value equal to two **round muhurs**, having on one side " **Allahu akbar**, " and on the other **Ya mu'inu** - " O helper. "

1. Or **Jugul**. Abul Fazl's spelling in the text is ambiguous.

8. The **Aftabi** is round, weighs 1 tola, 2 mashahs and $4\frac{3}{4}$ surkhs, in value equal to 12 rupees. On one side, " **Allahu akbar, jalla jalaluhu** ", and on the other the date according to the Divine Era, and the place where it is struck.

9. The **Ilahi** is round, weighs 12 mashahs, $1\frac{3}{4}$ surkhs, bears the same stamp as the **Aftabi**, and has a value of 10 rupees.

10. The **square La'l i Jalali** is of the same weight and value; on one side " **Allahu akbar,** " and on the other " **jalla jalaluhu.** "

11. The **'Adlgutkah** is round, weighs 11 mashahs, and has a value of nine rupees. On one side " **Allahu akbar,** " and on the other, " **Ya mu'inu.** "

12. The **round muhur**, in weight and value equal to the **'Adlgutkah**, but of a different stamp.

13. **Mihrabi** is in weight, value and stamp, the same as the **round muhur**.

14. The **mu'ini** is both square and round. In weight and value it is equal to the **La'l i Jalali**, and the **round muhur**. It bears the stamp " **Ya mu'inu** ".

15. The **Chahargoshah**, in stamp and weight the same as the **Aftabi**.

16. The **Gird** is the half of the **Ilahi**, and has the same stamp.

17. The **D'han** is half a **La'l i Jalali**.

18. The **Salimi** is the half of the **'Adlgutkah**.

19. The **Rabi** is a quarter of the **Aftabi**.

20. The **Man** is a quarter of the **Ilahi**, and **Jalali**.

21. The **Half Salimi** is a quarter of the **'Adlgutkah**.

22. The **Panj** is the fifth part of the **Ilahi**.

23. The **Pandau** is the fifth part of the **La'l i Jalali**; on one side is a lily, and on the other a wild rose.

24. The **Sumni**, or **Ashtsiddh**, is one-eighth of the **Ilahi**; on one side "**Allahu akbar**", and on the other "**jalla jalaluhu**".

25. The **Kala** is the sixteenth part of the **Ilahi**. It has on both sides a wild rose.

26. The **Zarah** is the 32nd part of an **Ilahi**, and has the same stamp as the **kala**.

As regards gold coins, the custom followed in the imperial mint is to coin **La'l i Jalalis**, **D'hans** and **Mans**, each coin for the space of a month. The other gold coins are never stamped without special orders."

From this we can naturally surmise that of the aforesaid 26 gold coins only three coins, viz., **La'l i Jalalis**, **D'hans** and **Mans** must be in common and frequent use at that time.

It is stated on page 163 of the "Description of Asia" by Ogilby (published in A. D. 1673) that the **muhur** was also called **Zerefin Akbar**, because it was first introduced by Emperor Akbar. It was valued at thirteen and one half rupees. These **muhurs** had not gained frequent currency but were generally reserved for collection by noblemen.

Just as there were gold coins of different denominations, various values and various weights current during Akbar's time, even so silver coins of several varieties were in currency use in his time.

On page 31 of "Ain-i-Akbari", volume I (H. Blochmann) we read the following description of the silver coins of Akbar as given by Abul Fazl :—

"1. The **Rupee** is round, and weighs eleven and one half **mashahs**. It was first introduced in the time of **Sher Khan**. It was perfected during this reign, and received a new stamp, on one side "**Allahu akbar, jalla jalaluhu**", and on the other the date. Although the market price is sometimes more or less than forty **dams**, yet this value is always set upon it in the payment of salaries.

2. The **Jalalah** is of a square form, which was introduced during the present reign. In value and stamp it is the same as No. 1.

3. The **Darb** is half a **Jalalah**.

4. The **Charn** is a quarter **Jalalah**.

5. The **Pandau** is a fifth of the **Jalalah**.

6. The **Asht** is the eighth part of the **Jalalah**.

7. The **Dasa** is one-tenth of the **Jalalah**.

8. The **Kala** is the sixteenth part of the **Jalalah**.

9. The **Suki** is one-twentieth of the **Jalalah**.

The same fractional parts are adopted for the (round) **Rupee**, which are however different in form. "

Vincent A. Smith, in his "Akbar, the Great Mogul" (page 389), says " The value of the rupee in English money was estimated to range from 2s. to 2s. 9d., and more generally might be taken as 2s. 3d., or 27 pence. "

On page 38 of " The English Factories in India " (A. D. 1651 to A. D. 1654) also the value of Akbar's rupee is given as equal to 2s. 3d.

On page 163 of Ogilby's " Description of Asia " it is stated that Akbar's rupee was also called **ruki**, **rupia** or **Shahjahani rupia**. It was valued exactly at 2s. 2d, and was made of pure silver. It had gained currency in the whole of Gujarat.

Ogilby refers to the rupee of Akbar's time as being equal in value to 53 or 54 pice, while Tavernier, in his " Travels in India ", volume I, states that during his last sojourn in Surat he could see a rupee fetching sometimes 49 pice, sometimes 50 pice and at other times even 46 pice. He also speaks of the rupee fetching 55 or 56 pice at Agra.

On page 241 of the fourth volume of " Collection of Voyages and Travels " it is said that amongst the coins minted in India

there were also rupees, half-rupees and quarter-rupees made of silver.

This statement also bears out the varieties of coins referred to above. This author further on refers to the rupee as being valued at 54 pice. This also supports the point discussed above.

Let us now turn to the consideration of the copper coins of Akbar. On page 31 of "Ain-i-Akbari", volume I (H. Blochmann) we read the following description of the copper coins of Akbar as given by Abul Fazl:—

"1. The **Dam** weighs 5 tanks, i. e., 1 tolah, 8 mashahs, and 7 surkhs; it is the fortieth part of the rupee. At first this coin was called **Paisah**, and also **Bahloli**; now it is known under this name (**dam**). On one side the place is given where it was struck, and on the other the date.

For the purpose of calculation, the **dam** is divided into twenty-five parts, each of which is called a **jetal**. This imaginary division is only used by accountants.

2. The **Adhelah** is half of a **dam**.
3. The **Paulah** is a quarter **dam**.
4. The **Damri** is one-eighth of a **dam**. "

These then were the gold, silver and copper coins current during Akbar's time. Over and above these coins there were other coins to which other writers have referred from time to time. The chief among such coins were the following:—

1. The **mahmudi** was a silver coin valued at about one shilling. In other words, a **mahmudi** could fetch 25 to 26 pice. It is said that this coin was perhaps named after Sultan Mahmud Begra of Gujarat (A. D. 1459 to A. D. 1511).¹ Mandelslo, one of the travellers of the ancient times, describes the **mahmudi** as being minted in Surat from the basest alloys and being valued at 12 pence or one shilling. He speaks of this coin as being in

1. Vide "Gazetteer of Nasik", p. 459, 3rd foot-note.

currency use only in Surat, Baroda, Broach, Cambay and the districts round about these places.¹

In "Tavernier's Travels in India", volume I, a **mahmudi** is definitely stated to be equal in value to 20 pice, while it is valued at 25 or 26 pice in the preceding paragraph. Again "The English Factories in India" (A. D. 1618 to A. D. 1621) speaks on page 269 of one **mahmudi** as being equal in value to 32 pice. It would thus appear that the value of this coin in terms of pice must be varying at various times. The actual value assigned to the **mahmudi** in Akbar's time is not definitely known; but it can be easily guessed that during his reign its value must be varying at various times.

2. The **lari** was another kind of coin current in Akbar's time. It was a Persian coin. It was made of pure silver. It was oval in shape and was valued at 1s. 6d.²

In the foot-note on page 227 of "The English Factories in India" (A. D. 1618 to A. D. 1621) this coin is referred to as being equal in value to 1 shilling.

3. The **tanka** was a copper coin. It is referred to in several Jain works. Vincent A. Smith states [on page 132 of volume 48 (July 1919) of the "Indian Antiquary"] that the **tanka** was the same as the **dam**. This statement of Smith refers to the small **tankas**, because in the description of coins given on page xc and onwards of "the Catalogue of the Indian Coins in the British Museum" two kinds of **tankas** are referred to- the large and the small. The large **tanka** is stated to weigh 640 grains and the small **tanka** 320 grains. The large **tanka** is stated to equal a **double dam** (two **dams**) while the small **tanka** is shewn to be equal to one **dam**. Hence it is clear that Smith's statement has reference to the small **tanka**. It is stated in Bird's "Mirat-i-Ahmedi" (p. 118) that 100 **tankas** equalled 40 **dams** (i. e., one rupee). This also lends support to the above-mentioned facts.

1. Vide Bird's "Mirat-i-Ahmedi", pp. 126-127, and "Journal of the Bombay Branch of the Royal Asiatic Society", A. D. 1907, p. 247.

2. Vide Ogilby's "Description of Asia", p. 173.

4. The **fulus**, the **half-dam** (also called ' **nisfi** '), the **ek tanki**, **be tanki** and **char tanki** were among the other varieties of copper coins over and above those detailed above.

Just as such stamped coins were current in Akbar's time, even so there were in circulation several unstamped articles that were used by enumeration. **Bitter almonds** and **cowries** were the chief among such articles. It is stated in "Tavernier's Travels in India", volume I, that in the Mogul Empire bitter almonds and cowries were also current. In the district of Gujarat bitter almonds brought from Persia were in currency use for transactions involving small amounts. 35 to 40 bitter almonds could be had for a pice in those days.

The same book also refers to the fact that 80 cowries could be had for a pice on the seashore in those times. The number of cowries thus sold decreased as the distance of places from the seashore increased. For example, in Agra only 50 to 55 cowries were being sold for a pice.

In the book "Description of Asia" by Ogilby also the value of bitter almonds is placed at 36 for a pice and that of cowries at 80 for a pice.

From the description of coins given above we can prepare the following table of the chief coins current during the time of Akbar :—

35 to 40 bitter almonds,	}	= 1 pice.
or 80 cowries		
45 to 56 pice,	}	= 1 rupee.
or 40 dams		
13 1/2 to 14 rupees		= 1 muhur.

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Errata.

Page	Line	Incorrect	Correct
(2)	19	४२	४१
	20	श्री. पडभा	श्री. पडमा
	20	नाम्यना	नाम्न्या
(3)	7-18	embeded	embedded
	8	Midaeval	The mediaeval
	13	vtewpoint	view-point
(4)	5	eomposed	composed
	13	indepødent	independent
	16	geneologies	genealogies
(5)	4	regretable	regrettable
3	18	clay	soil
	21	sandals	sandal-wood
5	18	Vagbhata	Vagbhata
6	13	used to peel off	would flay alive
		the skin of living	
	31	tyrrany	tyranny
7	12	tyranise	tyrannize
	16	tranquility	tranquillity
	35	tyrrany	tyranny
8	8	tyrranous	tyrannous
10	12	Kapurran	Kapuran
	28	Dhannacha	Dharanasha
11	8	tyrranised	tyrannized
	32	put out of	expelled from
13	24	established	consecrated
14	24	mother's father's	maternal grandfather's
15	20	tought	taught
	34	Gandhar	Kandahar

16	32	was not easily crowned	}	could not immediately
				be crowned
17	28	Arbi ocean		Arabian Sea
	37	of Chagtai		or Chagtai
19	3	Ambar		Amber
20	2	monitarily		monetarily
	6	buffalos		buffaloes
	15	created		erected
21	9	created		erected
	22	inflamable		inflammable
	36	cruelst		cruellest
23	12	wine-makers		choristers
24	15	mahel		mahal
26	10	courier		courtier
30	22	forester		forest tribe
32	7	Dhamavijay		Dhanvijay
	8	Jasavijay		Punyavijay
33	16	Akbar's being a } mlechchha }		Akbar's not being enlight- tened or being unacquain- ted with the tenets of relegion or being a barbarian
	16	or not being enlightened (delete)		
34	24	painting hall... ..		picture gallery
35	1	an ant-hill		a multitude of ants
	24	non-acceptance		non-attachment
	27	infatuation of		infatuation with
	34	Dharma is that which } purifies the heart }		"Purity of heart is Religiousness "
37	20	repent		atone for
38	10	these		this
39	25	bread		bread
41	14	commentories		the commentary
	24	woolen		woollen
42	20	entitle him as		bestow on him the title of
	31-32	Khartar		the Kharatar
45	15	faugled		fangled
47	2	feeling of non-killing } of Akbar }		attitude of non-violence in Akbar

48	9	chief	" Pat "
	12	tyrranous	tyrannous
	26	punished	ordered
49	33-34	to the water-closet	to obey a call of nature
50	31	possession	proprietorship
51	7	had specially engo	specially went
52	5	promulgates	popularizes
53	23	Once... ..	One
54	21	cubs	calves
	29-30	temple	Upashraya
	32	would-be wife ...	bride-to-be
56	4	Jains... ..	laymen
57	31	has established ...	consecrated
58	11	he was burnt ...	his body had been cremated
	34	a man called Vijamatiyo	followers of the Vija Sect
60	5	celibate	bachelor
61	5	Shri family... ..	Shri-Shri Clan
	37	Lunchhnun	Lunchhnum
62	1	Lunchhnun	Lunchhnum
63	27	for serving	to shampoo his feet
64	22	athams	athams
	22	eighth days	three-day fasts
	22	Chhaths	Chhatths
	22	sixth days	two-day fasts
	23	fasts	one-day fasts
65	3	extreme	earnest
	29	recount	confess
66	16	mala	rosary
	18	carrier	bier
	20	clothes	cloth
	21	besmeared	anointed
	21-25	kesar	saffron
	23-24	in burning him ...	for the cremation of his body
	27	he was burnt ...	his body was cremated
67	6-8	Suriji was burnt ...	the Suriji's body was cremated
68	5	tyrrany	tyranny
70	6	celebacy	celibacy
	15	dishful	dishfuls
73	note	Allah-o-Abar ...	Allah-o-Akbar

75	4	the general of ...	a General commanding
	20	princess ...	daughter
	20	self-immolate ...	immolate herself
	36	last matter... ..	latter work
77	12	he was	they were
78	21	betrayers	traitors
80	15	dearmost	dearest
83	12	epithet	title
85	20	epithet	title
86	15	now exists	is now preserved
	15	in the firm of ...	by Messrs.
	29	gifted	presented
87	14	defaults in their conduct	transgressions committed
	30	Poet Vrishabharaj	the poet Rishabhadas
88	11	Rishabharaj ...	Rishabhadas
	17	foot-print... ..	foot-prints
	17	was	were
90	20	Ghintamani ...	Chintamani
	28	Simandhaswami...	Simandhara Swami
92	14	foot-steps ...	foot-prints
	22	abandoning living things	avoiding food which con- tains life
	23	celibacy	sexual abstinence
107	note 3	had composed ...	prepared a hand-written copy of



