

Jain Legend

Jain Dharma kā Maulika Itihāsa

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आचार्यश्री हस्तीमल जी महाराज साहब

Editors

(English Version)

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VOLUME 3

ABRIDGED

**Era of general knowers of scriptures / canons
relating to sāmānya purvadharas**

Editorial

Jain Legend is the verbatim English translation of series of four volumes Jain Dharma kā Maulika Itihāsa (abridged) in Hindi edited by Sh. Gajsingh Rathod. The original voluminous Jain Dharma kā Maulika Itihāsa was authored by venerable Ācāryaśrī Hastūmala Jī M.S., the foremost ācārya of Sthanakavasi tradition of Jain congregation.

We have been extremely careful in maintaining the content of Jain Dharma kā Maulika Itihāsa (abridged) as it is without any changes / or adding comments by us so as to retain the authentic writings of Ācāryaśrī Hastūmala Jī M.S. Thus the English translation carries his scholarship and research over an extended period of over twenty years.

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

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

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

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

Abbreviation:

V.N. Vira Nirvana: Calendar, starting after the liberation of Lord Mahavira.

M.S. Maharaja Sahib: Suffix used by Jains after the name of their preceptor / monk as a sign of respect / veneration.

Diacritical marks used

Ā	‘√k’	‘a’	like in <i>dark</i>
Ī	‘bł’	‘ee’ or ‘ii’	like in <i>steel</i>
Ū	‘Ā’	‘uu’ or ‘oo’	like in <i>school</i> or you
Ś	‘k²	‘Sh’	like in <i>Shine</i>
ḍ	‘M²	‘D’	like in <i>band</i>
Ṇ	‘.k²	‘N’	like in <i>hand</i>
M	‘ka vułokj’		Short n, <i>nasal</i>
Ṭ	‘V²	‘t’	like in <i>tea</i>
Ṣ	‘k²	‘S’	like in <i>shut</i>
Ṛ	‘_’	‘Ri’	like in <i>Rishi</i>
Jñ	‘K²	‘Gy’	like in <i>Vigyan</i>
Kṣ	‘{k²	‘Sh’	like in <i>kshama</i>
h	‘% fol xł’	‘h’	

Jain definitive words used frequently

<i>Ācārya</i>	Preceptor monk and leader / head of a Jain congregation / group
<i>Āgama</i>	Scripture
<i>Avasarpinī</i>	Half time cycle in which the happiness keeps on decreasing; the other half, Utsarpini has happiness increasing
<i>Bhaṭṭāraka</i>	Administrator monk; Yati and Śrīpujya are other words used by Svetambara Jains.
<i>Caityavāsī</i>	Temple dweller

<i>Caitya</i>	A place / thing having venerable sign / representation, e.g. footprint, name, idol, photo, auspicious sign like flag etc. generally a holy emblem / place.
<i>Dwādasāṃgi</i>	Twelve limbs of the scriptures bead on Lord Mahavira's sermons and composed by his chief disciples (Gaṇadhara)
<i>Ekādaśāṃgī</i>	Eleven limbs of above except the 12 th called Dṛṣṭivāda (very voluminous and comprehensive).
<i>Gaṇa</i>	Group. A group of monks and sub division of congregation
<i>Gaccha</i>	Sub group. Sub division of Gaṇa.
<i>Kevalī</i>	Omniscient
<i>Kalyāṇaka</i>	Auspicious event in the life of a ford maker (five in number namely conception, birth, renunciation / initiation, omniscience and liberation)
<i>Lokāntika deva</i>	A type of celestial beings who will attain liberation after one more birth, i.e. whose worldly existence is almost at the end
<i>Mokṣa</i>	Salvation / liberation; Pure soul without any material karmas and body
<i>Nirvāṇa</i>	Liberation / salvation; Attainment of bliss
<i>Pūrvas</i>	Fourteen in numbers; Canons prior to Lord Mahavira; Contained in the 12 th limb as well.
<i>Śrāvaka</i>	Votary (male); Believer and practitioner of Jain ethical-spiritual code; Householder / laity are other synonyms used.

<i>Śrāvika</i>	Votary (female); Similar as votary
<i>Samgha</i>	Congregation
<i>Samavaśaraṇa</i>	Religious congregation / assembly of a ford maker
<i>Tīrthaṃkara</i>	Ford maker, Rejuvenator of the Jain creed 24 in present time cycle' Mahāvīra is the 24th Tīrthaṃkara.
<i>Upādhyāya</i>	Holy teacher, Monk, teaches scriptures to fellow monks.
<i>Varṣa</i>	Year /Annual

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INDEX

S. No	Subject	Page. no
1.	From Publisher's Desk	11
2.	Foreword	15
3.	At a glance	17
4.	Overview	19
5.	Hidden facts concerning the history of Jainism for the period after the death of Ārya Devardhigaṇi Kṣamāśramaṇa	22
6.	Brief introduction of the real nature of śramaṇa tradition	29
7.	Changes introduced in religion and the original Jain śramaṇa Path of purification by temple dwelling monks.	31
8.	Difference of magnitude similar to Hell and Heaven	32
9.	Preview of the influence and growth of these pervert changes in the Jain congregation during the later period.	33
10.	Temple dwellers' tradition; its origin, maturing and becoming all pervading.	36
11.	Suvihita (uniform and well organized) tradition	43
12.	Bhaṭṭāraka (administrator monks) Tradition	44
13.	The three stages of the development of Bhaṭṭāraka tradition and their time period	48
14.	Impact on Bhaṭṭāraka tradition of temple-dwellers congregation	51
15.	Impact of Yāpanīya tradition on Bhaṭṭāraka tradition	51
16.	Yāpanīya tradition	53
17.	The main source and time of the origin of Yāpanīya congregation	57
18.	Major beliefs of Yāpanīya congregation	58
19.	A major change brought about by Yāpanīya tradition	58

20.	Ancient centres of Yāpanīya congregation	61
21.	Dynasties which supported Yāpanīya congregation	62
22.	Dynasties which supported the growth and influence of material based traditions	62
23.	Gaṃga dynasty	64
24.	Their immortal contribution to Jainism	64
25.	The ancestors of Gaṃga dynasty	64
26.	Kadamba dynasty	65
27.	Period of rule of Kadamba dynasty	67
28.	Rāṣṭrakūṭa (Raṭṭa) dynasty	67
29.	Golden era of composing venerable descriptive literature of Jains	68
30.	Hoyasala dynasty	69
31.	A historical but unsuccessful attempt to bring out compromise /consolidation of Jainism	71
32.	Scriptures, dress codes of monks (male and female) and doctrine	73
33.	Chronological listing of Ācāryas after V.N. 1000	77
34.	Era of Ācāryas with partial knowledge of scriptures	78
35.	General knower of scriptures Period II Chronological order of epochal-Ācāryas	80
36.	Life sketches of Ācāryas	81
37.	28 th Pontiff Ācāryaśrī Vīra Bhadra	81
38.	29 th epochal-ācāryaśrī Hārila Sūri	81
39.	Composer of Niryuktis, Niryuktikāra Ācārya Bhadra Bāhu – II	83
40.	Influential Ācārya Mallavādī Sūri of the time of 28 th pontiff of Lord Mahāvīra	88
41.	Main authors of religious texts during the period of 28 th pontiff of Lord Mahāvīra's congregation and 29 th epochal- ācārya	91
42.	Author Samanta Bhadra of the period prior to Hārila	92
43.	Ācārya Śiva Śarmā	94
44.	Influential composer of holy texts, Dharma Dāsa Gaṇi Mahattara, contemporary of Hārila	95

45.	Other composers /writers of holy texts	95
46.	Emergence of a new gaccha 'Hārila gaccha' after the name of epochal-ācārya Hārila	96
47.	29 th and 30 th pontiffs of Śramaṇa Lord Mahāvīra	98
48.	30 th Epochal-ācāryaśrī Jina Bhadragaṇi Kṣamāsramaṇa	98
49.	Distinguished and influential Ācāryas contemporary of the 30 th epochal-ācārya	99
50.	Main composers of religious texts during the time of 29 th and 30 th pontiffs	100
51.	Hūṇa dynasty	100
52.	31 st , 32 nd , 33 rd and 34 th Pontiffs of Lord Mahāvīra's tradition	102
53.	31 st epochal-ācāryaśrī Swāti	102
54.	Dhārapadra gaccha	103
55.	Political atmosphere prevailing - Rule of Kalabhrom throughout the state of Tamilnadu	104
56.	Jainism in great difficulties in Southern India	106
57.	Delā Mahattara	109
58.	Life sketches of the great Śaiva saints Tiru Jñānasambandhara and Tiru Appara	110
59.	35 th , 36 th , 37 th and 38 th pontiffs of Lord Mahāvīra's tradition	112
60.	32 nd Epochal-ācāryaśrī Puṣya Mitra	112
61.	Harṣavardhana, other name Śīlāditya	113
62.	A great writer of religious texts and influential Ācārya Hari Bhadra of V.N. 13 th century	115
63.	Ācārya Akalaṃka	121
64.	Main composers of religious texts during 34 th and 35 th pontiffs of Lord Mahāvīra	123
65.	Ācārya Aparājita (other name Vijayācārya) of Yāpanīya congregation	123
66.	Second all India catastrophe on Jain congregation	124
67.	Brief life sketch of Kumārilla Bhaṭṭa	126
68.	Śaṃkarācārya	127
69.	39 th and 40 th pontiffs of Śramaṇa Lord Mahāvīra	131
70.	33 rd epochal- ācāryaśrī Sambhūti	131

71.	Jain King Vanarāja Cāvaḍā, a faithful devotee of temple dwellers tradition and Ācārya Śīlaguṇa	131
72.	Bappa Bhaṭṭī and Āmarāja	140
73.	Bad results of close contact with kings	154
74.	King of Kannauja Yaśovarmana	157
75.	Political conditions in the time of 33 rd epochal- ācārya Saṃbhūti (Cālukya dynasty of Bādāmi)	159
76.	Rāṣṭrakūṭa king Dantidurga	159
77.	41 st and 42 nd pontiffs of Lord Mahāvīra's tradition	161
78.	34 th epochal-ācāryaśrī Mād̥hara Saṃbhūti	161
79.	Ācārya Vīra Bhadra	162
80.	Udyotana (Dākṣiṇya Cīmha)	162
81.	Ācārya Vīra Sena, a great author of Bhaṭṭāraka tradition	164
82.	Bhaṭṭāraka Jina Sena (Paṃcastūpānvayī Diḡambara tradition)	165
83.	Ācārya Jina Sena (Punnāṭa congregation)	167
84.	Kṛṣṇarṣi gaccha	168
85.	43 rd and 44 th pontiffs of Lord Mahāvīra's tradition	169
86.	35 th epochal-ācārya Dharmarṣi	169
87.	Vatsarāja Gurjara Mālavarāja	169
88.	Śakaṭāyana- Pālyakīrti	170
89.	Mahārājādhirāja Amoghavarṣa (Nṛpa Tuṃga), author of Jain texts	172
90.	Śīlāṃkācārya (other name Śīlācārya and Vimala Mati)	172
91.	Śīlāṃkācārya (other name Tattvācārya)	173
92.	Sāṃḍera gaccha	175
93.	Founding Hathūṃḍ ī gaccha	177
94.	Yaśobhadra (temple dwellers congregation)	178
95.	Khimarṣi (Kṣamarṣi)	179
96.	Kṛṣṇarṣi	181
97.	Kavi Mahāsenā (author of Sulocanā kathā)	182
98.	Kavi Parameṣṭhī (Composer of Vāgartha saṃgraha)	182

99.	Prevailing political conditions during the time of 43 rd and 44 th pontiffs of Lord Mahāvīra's tradition	183
100.	Mahārājā Allaṭa, king of Cittaura of Śísodiyā lineage	184
101.	Ruling Rāṭhauda lineage of Hathūṃḍ ī; Jainism	184
102.	45 th and 46 th pontiffs of Lord Mahāvīra's tradition	186
103.	47 th pontiffs and 36 th epochal-ācārya of Lord Mahāvīra's tradition	186
104.	Rāja gaccha	188
105.	Origin of Māthura congregation in Digambara tradition	191
106.	Ācārya Guṇa Bhadra	200
107.	Baḍa gaccha	202
108.	Influential Ācārya Mahendra Sūri of the time of 48 th and 49 th pontiffs of Lord Mahāvīra's tradition	205
109.	Sūrācārya	214
110.	Vādi Vaitāla Śānti Sūri	224
111.	Ācārya Ajjaṇandi (Āryanandi)	226
112.	Ācārya Vidyānandi (composer of texts)	227
113.	Political conditions prevailing during the era of 45 th , 46 th and 47 th pontiffs of Lord Mahāvīra's tradition and 36 th epochal-ācārya	228
114.	Rise of the ruling power of a new Solamkī in Gujarat	229
115.	Epilogue	236

From Publisher's Desk

Epochal-person Ācāryaśrī Hastī Malajī M.S. has achieved a historical milestone by writing the four detailed volume series of texts called 'Jain Dharma kā Maulika Itihāsa'. The Jain community can never forget his contribution.

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

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

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

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

A number of bhaṇḍāras and libraries in Rajasthan were also accessed to collect relevant material. The most significant literature in this context was found in the Jālorā Bhaṇḍāra (library) of history scholar Śrī KalyaṇaVijayajī M.S. Here our distinguished scholar and writer, Śrī Rathod himself spent untiring and significant amount of time to research and compile publishable information for this volume.

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

importance; translation in Hindi and Sanskrit and giving editorial comments as required was also completed successfully by Śrī Rathod under the able guidance of great scholar Ācāryaśrī Hastī Malajī M.S.

Besides this holy text, we also found information of significant historical importance from other important holy texts, such as, Mahā Niśītha, Sandoha Dohāvalī, Saṃgha Paṭṭaka, Āgama Aṣṭotarī and Saṃgha Paṭṭaka kī Bhūmikā. From these texts we could analyse clearly how schism in Mahāvīra's congregation and its fundamental Śramaṇa tradition took place along with the activities of these newly established sects / sub-sects. From the details provided in these texts, we also came to know how great Śramaṇas opposed powerfully and forcefully these newly created pervert traditions and expressed their sharp criticisms for them and their activities. One of such principal scholar ācārya, namely, Abhaya Deva Sūri, who expressed his views against these traditions effectively in the following verse, cannot be ignored by us in this context.

*Devaddhi khamāsamaṇajā paraṃ paraṃ bhāvao viyaṇemi
Siḍhilāyāre ṭhaviyā davvao paramparā bahuhā*

i.e. 'I know that till Devardhigaṇi Kṣamāsramaṇa, there was a tradition of spiritual tradition but after him, the lax-monks started schism in Mahāvīra's Dharma congregation creating many pervert traditions.'

These comments and writings of an influential ācārya of that period like Abhaya Deva Sūri expressing his soul touching pains, shed light on the pervert traditions which came into vogue in Mahāvīra's congregation at that time. In this tradition of such influential ācāryas, the name of Lokāśaha is widely respected as the last person who brought back the original tradition of Mahāvīra's congregation in practice.

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

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

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

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

The rainy season halt of Ācāryaśrī was completed in Rāyacūra. We collected significant information (but not to our complete satisfaction) about Yāpanīya congregation from world renowned archaeologists, universities, Jain centres and libraries at Mysore, Kārkala, Śravaṇabelagolā, Mūḍabidī, Dhārawāda etc. However, these helped us in linking the forgotten and non traceable links of the history of Yāpanīya tradition. Our history experts felt that the vast literature of Yāpanīya congregation’s main centre in Karnataka was totally destroyed during the invasions of foreigners (particularly Muslims) in southern India.

Thus we could start publication work only in July 1984 which was completed by venerable Gurudeva Ācāryaśrī Hastī Mala jī M.S. himself.

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

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

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

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Samyakjñāna Pracāraka Maṇḍala

Foreword

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Chancellor Jawaharlal Nehru University, New Delhi

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

For compiling this important series, effective use had been made of the writings of earlier ācāryas, scholars of history etc, like Hemacandra's 'Triṣaṣṭi Śālākāpuruṣa caritra' and 'Prabhāvaka Caritra' by Ācārya Prabhā Candra.

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

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

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

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

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

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

At a glance

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

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

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

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

Devendra Muni Śāstrī
Madanaganja-Kiśanaganja 28.10.08

Overview

In the first volume (Tīrthaṅkara khaṇḍa) of this series on history; history of Jain religion, from the beginning of present era and prehistoric times, starting with the founder of human civilization, the first Tīrthaṅkara Lord Vṛṣabha Deva to the liberation of 24th Tīrthaṅkara Lord Mahāvīra had been described. In the second volume, Jain history after the liberation of Lord Mahāvīra to his first disciple Indrabhuti Gautama, his first pontiff Ārya Sudharmā till 27th pontiff Devardhigaṇi Kṣamāśramaṇa i.e. a span of 1000 years had been presented.

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

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

1. From the time of first Tīrthaṅkara to 24th Tīrthaṅkara. This is called as the era of Tīrthaṅkaras
2. From the time of 1st pontiff of the creed of Lord Mahāvīra i.e. Ārya Sudharmā till the liberation of Ārya Jambū, the last omniscient i.e. the period of 63 years after the liberation of Lord Mahāvīra. This is period is called the era of omniscient lords.
3. V.N. 63 till V.N. 170 i.e. period starting from Ācārya Prabhava to Bhadra Bāhu. This is called as the era of Śrutakevalīs or the all prior canons knowing pontiffs.
4. V.N. 170 to V.N. 584 i.e. from the time of Ārya Sthūla Bhadra till Ārya Vajra. This period is called as the era of ten prior canons knowing (Daśapūrvadhara) pontiffs.
5. V.N. 589 till V.N. 1000 i.e. the time from Ārya Rakṣita. This period is known as the era of partial knower of prior canons (Sādhāraṇa pūrvadharas).
6. The period from V.N. 1000 i.e. after Ārya Devardhigaṇi Kṣamāśramaṇa till the last ācārya of this avasarpīṇī araka in

Bharata region, namely Ācārya Duḥ Prasaha. We are identifying this period as the partial knower of scriptures (Sāmānya Śrutadhara).

In this third volume, we are planning to bring out the history of Jainism for the period starting from the departure to heavenly abode of Ārya Devardhigaṇi Kṣamāśramaṇa (V.N.1000) to the time of 47th pontiff of Lord Mahāvīra's congregation Ācārya Kalaśa Prabha, then up to the period till Lokāśaha in the fourth volume and finally from that period thereafter in the fifth volume.

History of Jain religion from the time of its 1st Tīrthaṃkara Lord Vṛṣabha Deva till heavenly departure of Ārya Devardhigaṇi Kṣamāśramaṇa had seen almost a unified congregation (barring a few minor aberrations during the time of Ācārya Mahāgiri and Ācārya Suhasti) adhering to the doctrine and conduct as propagated by 24th Tīrthaṃkara. Even though the unified congregation was divided into five sects namely, Digambara, Yāpanīya, Śvetāmbara, Temple dwellers and Bhaṭṭāraks; the doctrine and conduct was followed by majority of Jains remained the same as originally propagated by Tīrthaṃkaras till V.N. 1000. Thus the original doctrine and conduct continued to flow during this period like a primary river with other sub divisions and sects as its tributaries. But the state of Jainism, after the death of Devardhigaṇi Kṣamāśramaṇa, being divided into many sects and congregations was very different than what it was originally. It became very complicated and contrary to its original character. However, Jainism till V.N. 245 i.e. the death of Ācārya Mahāgiri continued as a unified and pure tradition of ācāryas as propagated by Lord Mahāvīra.

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

During this period, management and conduct of the congregation of Lord Mahāvīra was led by the trio of epochal, discourse and group (gaṇa) ācāryas. These three different leaders continued to propagate the true doctrine as depicted in the scriptures (āgamas) while projecting a unified

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

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

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

Hidden facts concerning the history of Jainism for the period after the death of Ārya Devardhigaṇi Kṣamāśramaṇa

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In 9th century AD, Jain monk Arka Kīrti with the power of his mantras cured permanently Vimalāditya, the administrator of Kunamṅala Pradeśa of the severe occult fears and problems he was facing. Sāmanta Cāki Rāja of Rāṣṭrakūṭa who was also the chief administrator of the entire Gaṃga empire also became so happy with this miracle performed by Arka Kīrti that he requested (and got the same gifted) his employer / ruler, King Govinda-III to gift the village ‘Jāla Maṃgala’ to Jain monk Arka Kīrti.

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

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

Those worldly practices, which were strongly refuted by Lord Mahāvīra, were patronized and practised by Jainācāryas of this period by totally ignoring the sacred spiritual practices. By propagating the religious rituals involving material offerings, these Jain śramaṇas and congregations greatly hurt and damaged irreparably doctrine of non violence which is fundamental and the very essence of Jainism. Use of materials such as water, flowers, etc having innumerable subtle living beings result in violence against them. Similarly incense, sandalwood power, lighted oil lamps for circumnutating around the Jina idols and offerings result in killing of air, water and fire bodied living beings by the devotees. This pervert custom of idol worship and rituals involving material offerings started in and around early parts of A.D. (after the death of Jesus Christ) era i.e. 500-1000AD. Samanta Bhadra (Vikram 7th to 8th century) was perhaps the first Jainācārya who included idol worship as a part of training vows (Śikṣā vratas) and made it as a part of the code of conduct of the householders. Ācārya Soma Deva (Vikram 11th century) included idol worship in the vow of periodical-contemplations (Sāmāyika). These ācāryas greatly enhanced their influence over kings, elders and common people alike. Prominent ācāryas like Pūjya Pāda, Jina Sena, Guṇa Bhadra, Soma Deva, Sudatta and Muncandra etc had significant influence over kings of their times. Śramaṇas and monks of this period were not only the advisers of religion and path of liberation but they also became advisers of worldly pursuits of the householders.

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

Brief introduction of the real nature of śramaṇa tradition

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

The true nature of religion had been described by Lord Mahāvīra after he attained pure intuition and pure knowledge, became a Tīrthaṅkara and established the four fold congregation of followers as, ‘I say that all the Arihantas or omniscient of the past, present and who are likely to become so in future, promulgate and propagate the following religion’:

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

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

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

absolved by performing self criticism (ālocanā) and ritualized confession (pratikramaṇa). The true nature of śramaṇa's practice and conduct in Jainism had been succinctly and crisply given in the sixth chapter 'Mahācāra' of Daśavaikālika Sūtra.

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

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

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

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

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

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

These ten changes are as follows:

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

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

Difference of magnitude similar to hell and heaven

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

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

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

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

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

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

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

It is also a historical fact that Jainism continued to prosper as long as the famous kings were either Jains or they offered royal patronage to Jainism. Cakravartī of Kāliṅga Mahāmeghavāhana Khāravela invaded the last Maurya emperor Puṣya Mitra Śuṅga who was inflicting severe casualties on both Jains and Buddhist people. Similarly in the south, Kalabhroṃ defeated the kings of Pāṇḍya, Colā and Cera and their lineage (who were Jains themselves but converted to other religious and later inflicted heavy casualties on Jains, Jain monks and started mass conversion of Jains into Śaiva and other traditions) and protected Jains and Jainism there.

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

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

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

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

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

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

the death of Devardhigaṇi Kṣamāśramaṇa, such pervert traditions like temple dwellers started flourishing.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Over a period of time, the temple dwelling congregation also went through significant disintegration in it. A number of different gacchas appeared in this tradition also, each subscribing to their own and different doctrines. It is very difficult to count the number of small gacchas but even large gacchas rose to high numbers like eighty four. Ācārya and follower of each gaccha tried continuously to outsmart and prove themselves more influential than the other gaccha. A gaccha who controlled the largest temples was considered as the biggest and most influential one. As a result, each gaccha started building largest and grandest temples and their consecration festivals, organize most expensive worship rituals and pilgrimages, taking out grand religious processions, organize attractive and large religious discourses by their monks daily and distribute most expensive gifts (prabhāvanā) to outsmart each other. Keeping the essential daily duties for monks like self-study, contemplation and meditation in the background, these monks (male and female) and their followers belonging to different gacchas of temple dwellers started preaching and practicing false and deceptive rituals as means to attain liberation.

In Vikram 11th century, Pandit Jineśwargaṇi requested his holy teacher Vardhamāna to tell the true nature and doctrine of Jainism to these believers of temple dwelling householders and followers. Accordingly Vardhamāna Sūri alongwith seventeen monks associated with him proceeded towards Gujarat from Delhi. During this period, he arrived in Aṇahilapura Pāṭaṇa, where in the royal court of King Durlabharāja he defeated in scriptural debates ācāryas of 84 gacchas associated with temple dwelling congregation. Thus the long ban on the entry for monks of other congregations in the territory was lifted. He thus established the tradition of monks belonging to congregation whose monks stay in *vasati* (public residences in temple complex). At this moment, with the defeat of its 84 ācāryas in scriptural debates with Vardhamāna Sūri in the royal

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

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

After defeating the temple dwelling ācāryas in Aṇahilapura Pāṭaṇa, Jineśwara Sūri undertook non-stop difficult walking tour of Gujarat and made large following of his Vasativāsa tradition. After the death of Jineśwara Sūri, his principal disciple Abhaya Deva Sūri played an important role and continued the effort of his teacher in spreading Vasativāsa tradition and refuting temple dwellers and weakening its impact. Similarly Abhaya Deva Sūri's disciple Jina Vallabha Sūri made efforts to weaken the temple dwelling tradition all his life. He wrote a scholarly treatise on the doctrine of temple dwelling congregation in his book 'congregation paṭṭaka'. Dādā Jinadatta Sūri, like his teacher Jina Vallabha Sūri, made lifelong effort to weaken temple dwelling congregation and enhance the influence of Vasativāsa congregation. He made several kṣatriya families as followers of Jainism.

After the death of Jinadatta Sūri, his principal disciple Jinapati Sūri also continued the efforts started by Vardhamāna Sūri and Pamḍita Jineśwargaṇi in weakening the temple dwelling congregation and strengthening the Vasativāsa congregation and aggressively taking this mission forward. By taking difficult walking tours of different places in the country, Jinapati Sūri made the doctrine and following of temple dwelling congregation as hollow and ineffective. His follower Jineśwara also continued the same mission and completely routed the temple dwelling congregation and their doctrine. He established the temples as inauspicious and made stay of monks there as unholy.

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

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

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

Suvihita (uniform and well organized) tradition

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

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

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

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

Bhaṭṭāraka (administrator monks) Tradition

Study of ancient literature of both Digambara and Śvetāmbara traditions bring forth the conclusion that the origin, growth and influence of the Bhaṭṭāraka tradition started in V.N. 840 i.e. prior to the death of Devardhigaṇi Kṣamāśramaṇa. The Bhaṭṭāraka tradition in both Digambara and Śvetāmbara traditions could not become prominent till V.N. 1100 and stayed in the background.

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

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

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

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

Such educational institutions came as a boon to temple dweller, Yāpanīya, Śvetāmbara and Bhaṭṭāraka traditions. These schools started imparting higher level training in different philosophies of India, languages such as Prākṛata, Apbhraṃśa, Sanskrit and regional. Graduates of these schools were spread all over the country where they started teaching doctrine, languages, conduct religious rituals, make yantras, mantras and tantras according to their tradition etc and also wrote new texts and books.

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

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

In this way the growing influence of Yāpanīya congregation, Bhaṭṭāraka congregations of both Digambara and Śvetāmbara traditions and the temple dwelling tradition caused the decline of pure scripture based tradition of Jains. It will not be out of place to say that the pure tradition after the death of Devardhigaṇi Kṣamāsramaṇa became a sleeping and almost extinct entity.

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

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

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

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

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

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

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

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

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

The first stage of Bhaṭṭāraka tradition

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

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

During 220-227 AD, Ācārya Siṃha Nandi imparted many types of knowledge and skills to two princes namely Daḍiga and Mādhava (Rāma and Lakṣmaṇa) of kṣatriya lineage and made them experts. These two princes with the active support of Ācārya Siṃha Nandi established Jain Gaṃga Dynasty in South India. An analysis of the activities of Ācārya Māgha Nandi leads us to infer that he was a Bhaṭṭāraka of Yāpanīya congregation.

The second stage of Bhaṭṭāraka tradition

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

The chronology of ācāryas of this stage of Bhaṭṭāraka tradition is available starting with Ācārya Vīra Sena's (V.N. 1300) teacher,

Bhaṭṭāraka Candra Sena till the 52nd Bhaṭṭāraka Vīra Sena (V.N. 1406-1465).

Third stage of Bhaṭṭāraka tradition

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

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

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

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

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

Impact on Bhaṭṭāraka tradition of temple-dwellers congregation

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

Impact of Yāpanīya tradition on Bhaṭṭāraka tradition

Serious study and analysis of ancient manuscripts bring forth the significant and amazing impact of Yāpanīya tradition on Bhaṭṭāraka tradition. Some of these are listed below:

1. The first significant revelation comes from the fact that Śravaṇabelagolā was the first seat of Bhaṭṭāraka tradition. This

seat was also started by the first ācārya of Yāpanīya tradition Nemicandra, who was the religious guru of Cāmuṇḍa Rāya, the chief of the army of brave King of Gaṃga Dynasty Rācamalla. Ācārya Nemicandra also had the world famous colossus statue of Lord Gommaṭeśwara installed and consecrated by the King here. This leads us to conclude that that the Bhaṭṭāraka tradition was started and controlled by Yāpanīya sect and hence wielded their influence on it.

2. Since the birth of temple dwellers congregation till the era of supremacy of Yāpanīya sect, different Jain congregations used to get only the idols of Tirthaṃkaras installed. The practice of getting idols installed of other liberated souls or deities by them was not prevalent. During the period of supremacy of Yāpanīya traditions, idols of deities like Jwālāmālīnī, Padmāvati etc also got erected. Even separate temples of these deities were built. Keeping these developments in mind, we conclude that Yāpanīya sect had its impact in erecting of monolithic idol of Bāhubalī or Gomaṭeśwara in Śravaṇabelagolā.
3. Female monks as Bhaṭṭārakas: Yāpanīya congregation not only influenced Bhaṭṭāraka tradition but they also gave full powers to female monks and anointed them to the post of Bhaṭṭārakas also.

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

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

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

Yāpanīya tradition

After the death of Ācārya Devardhigaṇi Kṣamāśramaṇa, Yāpanīya congregation as a prevailing tradition of the powerful Jain traditions emerging from Southern India also became the most prominent congregation amongst all Jains in the country. This Yāpanīya tradition does not exist in any part of India today. But its learned scholars and ācāryas have produced literary jewels which exist even today. Various gaṇas or gacchas of this sect are as follows:

1. Punnāga vṛakṣa mūla gaṇa
2. Balātakāra gaṇa
3. Kumidī gaṇa
4. Kaṇḍūra or Krāṇūra gaṇa
5. Maḍuvagaṇa
6. Baṇḍiyūra gaṇa
7. Kāreya gaṇa or Melāpa anvaya
8. Koṭi Maḍuvagaṇa
9. Meṣa pāṣāṇa gaccha
10. Tintriṇīka gaccha
11. Kanakotpala sambhūta vṛakṣa mūla gaṇa
12. Śrīmūla mūla gaṇa
13. Surastha gaṇa

Old manuscripts and the manuscripts of later periods indicate that Yāpanīya congregation was a dominant congregation from 4th century AD to 10th-11th century AD. During this period, dynasties of Kadamba, Cālukya, Gaṅga, Rāṣṭrakūṭa and Raṭṭa patronized ācāryas of this sect by donating villages, land and other support etc during their existence so that Jain religion can prosper and survive. Being endowed with royal patronage, Yāpanīya congregation remained as one of the primary and key religious order in Karnataka for 6 to 7 century in middle period.

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

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

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

Such preaching and proclamations by the ācāryas naturally caused desperations in the minds of women folks. Yāpanīya congregation took serious note of the damage that can be caused to female devotees by such

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

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

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

Further Yāpanīya congregation assigned the task of administering the female fold of their congregation to scholarly and influential śramaṇīs

and anointed them even the posts of ācāryas. Actually this was a revolutionary and innovative step taken by Yāpanīya congregation.

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

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

In the independent Jain congregation in Tamilnadu which had both male and female monks, we come to know that all powerful female ācāryas existed there who were known by the names / titles such as Kuratīyāra, Kurati or Kuratigala. Rock inscription number 370 from this series of inscriptions of Tamilnadu, we find mention of Tirumallai Kurati who lived in Kuṭṭanana Enāḍi. After giving up the preaching of Digambara sect ācāryas ‘*Strīṇām tadbhave mokṣaḥ*’, Yāpanīya ācāryas started adopting reformist and liberal attitude and supported the following three main principles as given in Śvetāmbara scriptures.

1. ‘*Para śāsane mokṣaḥ*’ i.e. one can attain liberation even following religions other than Jainism.

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

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

The main source and time of the origin of Yāpanīya congregation

At the time of the first division (around V.N. 606 or so) of Lord Mahāvīra’s unified congregation, it was trifurcated into Digambara, Śvetāmbara and Yāpanīya (Gopya or Pulīya) congregation or sects. In the light of record available on the events which occurred between V.N.606-9, it can be inferred that Yāpanīya congregation came into existence at that time only.

Major beliefs of Yāpanīya congregation

From the holy texts available now which belong to Yāpanīya congregation, whatever major beliefs which Yāpanīya Ācāryas preached can be enumerated as follows?

1. Most of their beliefs conform to Śvetāmbara beliefs.
2. Yāpanīya congregation considered all holy texts of Śvetāmbara tradition, such as Āvaśyaka, Chedasūtra, Niryuktis, Daśavaikālika and venerated by them till now etc, as valid holy texts,
3. They also accepted liberation of women in the same life and liberation of omniscient as per Śvetāmbara tradition.
4. Yāpanīya congregation allowed possession of bare minimum religious implements such as clothes, blanket, towel to wipe their feet, pots for food etc by their monks.

5. Description in verse of the holy death of monk Metārya in Bhagavatisūtra by their Ācārya Śivārya in Vikram 5th century are similar to what is given in Śvetāmbara scriptures
6. They used to worship the three jewels of the path of purification, gave discourses on Kalpasūtra, and accepted liberation of women in same life, accepting food by omniscient Lord and liberation of the followers of other religious traditions as well as of clothed laity.
7. Śvetāmbara Ācārya Guṇa Ratna, while writing commentary on ‘ṣaḍarśanasamuccaya’ of Ācārya Hari Bhadra, highlighted some characteristics of Yāpanīya monks as follows. ‘These monks stay nude, accept food in the fold of their palms, keep whiskbrooms made of peacock feather, worship nude idols and bless the householders who venerate them by saying ‘dharmalābha’.
8. Till Vikram 5th century, monks of Yāpanīya congregation used to carry dead body of their fellow monks on their shoulders to a forest and leave it there. All such details indicate that Yāpanīya congregation was closer to Śvetāmbara tradition than Digambara tradition.

A major change brought about by Yāpanīya tradition

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

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

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

Commentator of Darśana Prābharta, Digambara Ācārya Śrutasāgara has described the beliefs of Yāpanīya and said’ “These monks and laity of Yāpanīya congregation, based on ‘*ratnatrayam pūjāyanti*’ used to worship the three jewels of the path of spiritual purification instead of worshipping the idols. However it can be inferred that after starting to live at one place, and copying the tradition of temple dwellers congregation, they also started idol worshipping’.

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

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

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

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

2. Bhagavatīsūtra has details of 36000 questions raised by gaṇadhara Indrabhūti and their replies by Lord Mahāvīra. Not even a single activity associated with spiritual uplift had been left untouched in these questions. In this way, satisfying all the doubts and questions concerning spiritual uplift, not even one mention in these 36000 questions is associated with idol worship or temple construction.
3. In the second chapter of Bhagavatīsūtra, we find detailed description of all the religious activities undertaken by prosperous followers of Śramaṇa traditions in Tungiyā town who had deep faith in the doctrine. There also we do not find any mention of Jina temples and Jina idol worship.
4. In the fundamental scriptures, we find detailed description of venerable householders like Ānanda, Śaṃkha, Kāma Deva, Puṣkalī, Udāyana etc and how they observed going and staying in religious places during fasting, eleven stages of spiritual purification of householders, donating to worthy recipient of donations, and their religious duties. Nowhere do we find mention even at one place that they went to a temple or built an idol of Jina for worship. Similarly we do not find any mention of any Jina temple or organizing idol worships by kings Kraṣṇa, Śreṇika or Pradeśī in these scriptures.
5. In the fundamental scriptures, Lord Mahāvīra had described the material wealth, powers, attainments and prosperity prevailing in the homes and cities of his followers. However nowhere any mention is made of Jina temples or Jina idols there. If idol worship had any place in the fundamental doctrine of that time, then at least some mention of the same should have been made in those texts of their existence in homes of ideal householders or city centres. What to talk of idol worship, even the existence of Jina temples and Jina idols was conspicuous by their absence. It goes to prove that idol worship had no place in the fundamental doctrine of Jainism.
6. Jain scriptures had been compiled by gaṇadharas based on the sermons of Lord Mahāvīra is an undisputed fact and acceptable

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

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

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

Ancient centres of Yāpanīya congregation

1. In the second century AD, Yāpanīya congregation was dominant in Tamilnadu up to Kanyakumari.
2. In the 4th - 5th century Ad and thereafter, Yāpanīya congregation became a dominant and active religious order in the northern Karnataka.
3. In the fifth and sixth centuries? AD, Pālasikā which is village Halasīgrāma in Belgāma today was the seat of power of Yāpanīya congregation.
4. In 7th century AD, village Aīhola in Bījāpura district was the centre of power of Yāpanīyas.

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

Dynasties which supported Yāpanīya congregation

Kings of Gaṃga Rāja and Poyasala dynasties in Karnataka were followers of Jainism from the beginning. Besides these, dynasties of Kadamba, Raṭṭa, Rāṣṭrakūṭa, Cālukya, Śīlāhāra, Kalacurī etc gave royal patronage from time to time to Jainism and offered liberal state support to it.

Dynasties which supported the growth and influence of material based traditions

Hoyasala (Poyasala), Kadamba, Gaṃga and Rāṣṭrakūṭa dynasties in south contributed significantly in the origin and growth of Yāpanīya, Bhaṭṭarakas and temple dwellers congregation and traditions.

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

After V.N. 1000, dynasties of Satavāhana, Cola, Cera, Pāṇḍya, Kadamba, Gaṃga, Cālukya, Rāṣṭrakūṭa, Raṭṭa, Śīlāhāra, Poyasala etc

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

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

After the conversion of Pāṇḍya dynasty to Śaiva religion, even the Cola dynasty converted to Śaiva religion. They also started to inflict heavy casualties and severe hardships on Jain monks and followers alike. After them, dynasties of Basavā, Ekādanta, Ramaiyā and the growing influence of Ācārya Rāmānujama of Śaiva religion in propagating Śaiva and Vaiṣṇava religions in south, they started inflicting heavy looting, arson and mass conversion of Jains to their fold made Jainism almost extinct in the once majority of population of Andhra Pradeśa practicing Jainism.

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

Gaṃga dynasty (2nd to 11th century AD)

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

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

Their immortal contribution to Jainism

Twenty first King of this dynasty, King Rāya Malla-II Satyavākya (974-984AD) ruled the region. His commander in chief, the great Cāmuṇḍa Rāya got a colossal 56 feet high standing idol from a single solid rock on Viṃdhyagiri in Śravaṇabelagolā village built in 980AD. This magnificent and colossal single rock cut 56 feet idol from the tip of toe to head is as on date also considered as one of the wonders of the world.

Cāmuṇḍa Rāya also built a huge and magnificent temple of Lord Neminātha built on Candragiri which is located just behind Viṃdhyagiri.

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

The ancestors of Gaṃga dynasty

Dadiga and Mādhava were the founders of Gaṃga dynasty. Their guru, Ācārya Mādhava established the Gaṃga dynasty. While founding the Gaṃga dynasty, Ācārya Siṃha Nandi (anointed as Ācārya by Ācārya Mādhava) had both Dadiga and Mādhava cautioned them about the following seven conditions to keep Gaṃga dynasty alive and prosper.

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

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

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

Kings of Gaṃga dynasty always kept these teachings of Ācārya Siṃha Nandi uppermost in their mind and displayed exemplary bravery and valour and kept the religious teachings foremost also. All these facts lead us to conclude that all the kings of Gaṃga dynasty except King Viṣṇugopa observed these seven vows.

Such example of a Jain monk and ācārya observing the five major vows, had accompanied the victory-march of a king cannot be traced in the entire history of Lord Mahāvīra's religious congregation. However Ācārya Siṃha Nandi did go with Mādhava and Dadiga in their quest for victory of Koṃkaṇa.

Kadamba dynasty

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

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

A popular hillock by the name Kadamba Siṃgī is there in Pāralā of Meḍī tālukā in Gaṃjama district. This is a famous Jain hillock. There is a place nearby this hillock called Muni Śiṃghī (Muni Śraṃgī) where a big Jain monastery exists for stay and observance of austerities by Jain monks. Kadamba dynasty was an ancient dynasty of southern region. All the rulers of this dynasty provided exemplary support and patronage to

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

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

We also find inscriptions of the last donations of villages and income from these villages to be used for performing the eight days of worship (Aṣṭāhnikā) festival in the month of Kārtika every year and the expenses associated with the rainy season halt of Jain monks belonging to Yāpanīya congregation there in the temples etc by King Kākutastha, his son Śānti Varma and heir King Mṛageśa and his son Ravi Varmā all belonging to Kadamba dynasty.

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

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

Mayūra Śarman was the founder and first king of Kadamba dynasty. He ruled from 340 to 370 AD. The last King of this dynasty was King Kāma Deva who ruled from 1238 to 1307 AD.

Rāṣṭrakūṭa (Raṭṭa) dynasty (V.N. 952-1499)

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

King Akāla Varṣa of Rāṣṭrakūṭa dynasty was ruling certain provinces during the reign of Gaṃga dynasty rulers Avīnita (425-478AD). One of his ministers, Varaṇeguppe donated one village to Bhaṭṭāraka Candra Nandi.

At the request of Gaṃga dynasty minister Cākirāja, King Govinda-III of Rāṣṭrakūṭa dynasty donated village Jāla Maṃgala to Ācārya Arka Kīrti of Yāpanīya congregation (Punnagavrakṣamūlagaṇa of Nandi congregation). Ācārya Arka Kīrti had earlier cured one of his advisers, Vibhavāditya, from the distressing effects of Saturn. During the period of his rule, his elder brother Kamba ruled Gaṃga Pradeśa. When Kamba in 807AD was halting in the town of Talawana, at the request of his son he donated a village to Jainācārya Vardhmāna.

The eleventh ruler of Rāṣṭrakūṭa dynasty, Amogha Varṣa was a firm believer and practitioner of Jainism. He used to consider himself blessed by paying obeisance to his guru Senācārya. King Amogha was also a prominent poet and scholar also besides being a popular King. He composed two prominent texts known as ‘Ratna Mālikā’ and ‘Kavirāja Margalaṃkāra’. In Ratna Mālikā he has described his Kingship and renunciation of the throne later on. During his rule, Jainism was observed throughout south as the most popular religion.

Nineteenth King Kṛṣṇa Kannara of Rāṣṭrakūṭa dynasty ruled from 945-956 AD. During his time, many important Jainācāryas, such as Soma Deva, Puṣpa Danta, and Indra Nandi etc were preaching Jainism. During

his rule, King Vallāla renounced Jainism and adopted Śaiva religion and started inflicting cruelty on Jain monks and followers. During the prime of his rule, most probably King Kṛṣṇa sent a huge army under the leadership of his brother in law Māra Siṃha (24th king of Gaṃga dynasty) to attack Vallāla. Gaṃga prince Māra Siṃha defeated Vallāla and protected Jainism and its followers like King Bhikkhgaṇurāya Khāravela protected Jainism by attacking and defeating Puṣya Mitra Śuṃga.

In 972AD, the 20th ruler of Rāṣṭrakūṭa dynasty, Karka (or Amogha Varṣa-II) was defeated by King Harṣa Siyāla of Dhārā. With this defeat and loss of their capital Mānyakheṭa, the Rāṣṭrakūṭa dynasty, which was the profound propagator and protector of Jainism, became almost extinct.

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

Golden era of composing venerable descriptive literature of Jains

Not only Jainism and Jain congregation, but even the Jain literature also saw incredible progress during the rule of Rāṣṭrakūṭa dynasty. Aṣṭaṣaṭī by Akalaṃka, Aṣṭasaṣṭrī by Vidyā Nandi, Parikṣāmukha Sūtra by Māṇikya Nandi, and its commentary Prameya Kamala Mārtaṇḍa by Prabhā Candra, Ṣaṭkhaṇḍāgama by Vīra Sena and Jaya Dhavalā commentary on Kaṣāya Pāhuḍa by Jaya Sena, Ādi Purāṇa by Jina Sena, Guṇa Bhadra and Vīra Sena, Pārśvābhvuḍśya by Jina Sena and Uttara Purāṇa and Ātmānuśāsana by Guṇa Bhadra, Kavirāja Mārga and Praśnottara Mālikā by King Amogha Varṣa, Yaśodhar kāvyā and Mahā Purāṇa by Puṣpa Danta in Apabhraṃśa, Yaśastilaka Campu by Soma Deva, Kṣatra Cuṇāmaṇi and poetic (*gadya*) composition Cintāmaṇi by Vādībha Siṃha Udaya Deva, popular stotra called Jwālāmālinī by Indra Nandi etc which are considered as the jewels of Jain literature were all written and composed during this golden era of the rule of Rāṣṭrakūṭa dynasty. Hence it will not be out of place to call this era as the golden era of Jain literature also.

Hoyasala dynasty (V.N. 1531-1647)

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

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

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

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

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

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

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

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

1. Sala (Poyasala): founder and first ruler of Hoyasala dynasty from 1004-1022 AD.
2. Vinayāditya-I; No definite information is available about him.
3. Nrapakāma; ruler of Hoyasala dynasty from 1022-1047AD.
4. Vinayādītīya-II; third ruler of Hoyasala dynasty from 1047-1063AD.
5. Ereyamaṅga; fourth ruler of Hoyasala dynasty from 1063-1100AD.
6. Vallāla-I; fifth ruler of Hoyasala dynasty from 1100-1110AD.
7. Viṣṇuvardhana; He became the ruler of the dynasty in 1110AD. He alongwith his chief queen Śāntala Devī, 8 chiefs of armed forces namely Gaṅga Rāja, Boppa, Puṇisa, Baldeva Gaṇa, Mariyā, Bharata, Eca and Viṣṇu, and all sections of his subjects, made unique and exemplary contributions for all round progress, promoting the influence, popularity of Jainism and taking Jainism to the highest levels of popularity.

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

After the death of Devardhigaṇi Kṣamāśramaṇa, the material based religious traditions in Jainism had almost totally replaced its true and original spirituality based tradition. Jain followers started believing these new material based traditions as original.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Therefore we have to refer to the original scripture to determine what the actual dress code should be. Adequate light had been thrown on this topic in Ācārāṅga and Bhagavatī Sūtra. Besides these two, in other scriptures such as Praśna Vyākaraṇa etc, we find scattered mentions on such issues. These scriptures and their contents clearly establish that in the use of religious implements, pots and mouth covering occupied main place and mention for the practitioners of the religious conduct.

While describing the penance of great observer of austerities and who attained liberation in the same life monk Skandaka in Bhagavatīsūtra; who even possessed the supreme structured and rock like strong body, did use clothes and pots. Such mentions prove that even the strong and supreme bodied great monks who even attained liberation in that birth itself like Skandaka, during the presence of Lord Mahāvīra used clothes. While discussing this subject in Viśeṣāvaśyakabhāṣya, it had been considered essential even for Jinakalpī ṣramaṇas to at least keep whiskbrooms and mouth cover.

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

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

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

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

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

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

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

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

As far as complete loss of scriptures is concerned, we have to consider that not even a single scripture of other Indian religious traditions such as Vedic (who call their Vedas as divine sermons), Upaniṣadas, Vaiṣṇavas, Śrutis, Gītā, Mahābhārata, Piṭakas of Buddhism etc have been lost. They even do not talk of loss of their original scriptures. Lord Buddha, who was a contemporary of Lord Mahāvīra, also preached and his sermons are believed to exist in original. Then why do monks and followers of Digambara tradition talks of this loss of original scriptures. How can their own eleven limbs, sub limbs, Cheda sūtras can be lost? They cite the effect of bad (inauspicious) times for such loss. How come only Jain scriptures were lost and not the scriptures of any other religion? Under such circumstances, it becomes difficult to digest their claim of loss of original scriptures.

In a similar manner, the tradition of vāsakṣepa of Ācāryas, Upādhyayas, monks (male and female) and elders is a very popular in one sect of Jainism. In Āvaśyakacūrṇi, mention had been made that even Lord Mahāvīra practised this tradition on gaṇadharas like Gautama etc. But such practices are not traceable in scriptures.

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

Chronological listing of ācāryas after V.N. 1000

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

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

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

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

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

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

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

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

On this basis, we are successful in presenting below the chronology of ācāryas and epochal ācāryas after Devardhigaṇi Kṣamāśramaṇa.

Era of Ācāryas with partial knowledge of scriptures

Chronology of ācāryas and epochal ācāryas after the death of Devardhigaṇi Kṣamāśramaṇa (V.N. 1000) to V. 2168 for a total of 1151 years is being presented here. This is based on the descriptions found in approved as authentic by Sthānakavāsī (hall dwellers) Śvetāmbara tradition. History of Jainism till the death of Devardhigaṇi in V.N.1009 had been given earlier in volume II of this series.

Number of pontiff	Name of pontiff	Period of their stay in V.N.
28th	Vīra Bhadra	1009-1064
29 th	Samkara Sena	1064-1094
30 th	Jaso Bhadra Swāmī	1094-1116
31 st	Vīra Sena	1116-1132
32 nd	Vīra Jasa	1132-1149
33 rd	Jaya Sena	1149-1167
34 th	Hari Seṇa	1167-1197
35 th	Jaya Sena	1197-1223

36 th	Jaga Māla Swāmī	1223-1229
37 th	Deva Ṛṣi	1229-1234
38 th	Bhīma Ṛṣi	1234-1263
39 th	Kisana Ṛṣi	1263-1284
40 th	Rāja Ṛṣi	1284-1299
41 st	Deva Sena Swāmī	1299-1324
42 nd	Śaṅkara Sena	1324-1354
43 rd	Lakṣmī Vallabha	1354-1371
44 th	Rāma Ṛṣi Swāmī	1371-1402
45 th	Padmā Nābha Swamī	1402-1434
46 th	Hari Sharma Swāmī	1434-1461
47 th	Kalaṣa Prabha	1461-1474
48 th	Umaṇa Ṛṣi	1474-1494
49 th	Jaya Seṇa	1494-1524
50 th	Vijaya Ṛṣi	1524-1589
51 st	Deva Ṛṣi	1589-1644
52 nd	Sūra Sena	1644-1708
53 rd	Mahāsūra Sena	1708-1738
54 th	Mahā Sena	1738-1758
55 th	Jīva Rāja Jī	1758-1779
56 th	Gaja Sena	1779-1806
57 th	Mantra Sena	1806-1842
58 th	Vijaya Śiṃha	1842-1913
59 th	Śiva Rāja Śiṃha	1913-1957
60 th	Lalajī Swāmī	1957-1987
61 st	Jñāna Ṛṣi	1987-2007
62 nd	Nānagajī Swāmī	2007-2032
63 rd	Rūpajī Swāmī	2032-2052
64 th	Jīva Rāja jī	2052-2057
65 th	Baḍā Vara Śiṃha jī	2057-2065
66 th	Laghu Vara Śiṃha jī	2065-2075
67 th	Jasawanta Jī	2075-2086
68 th	Rūpa Śiṃha jī	2086-2126
69 th	Dāmodara jī	2106-2126
70 th	Dhana Rāja jī	2126-2148
71 st	Cintāmaṇi	2148-2163
72 nd	Khemakaraṇa jī	2163-2168

General knower of scriptures Period II Chronological order of epochal-Ācāryas.

Serial number	Epochal-ācāryas	Period in V.N.
29 th	Hārila	1000-1055
30 th	Jina Bhādraṇi Kṣamāsramaṇa	1055-1115
31 st	Swātī (Hārila gotriya but different from Śrī Swātī)	1115-1167
32 nd	Puṣya Mitra	1167-1250
33 rd	Sam̐bhūti	1250-1300
34 th	Mādhara Sam̐bhūti	1300-1360
35 th	Dharma R̥ṣi	1360-1400
36 th	Jyeṣṭhāṃga Gaṇi	1400-1471
37 th	Falgumitra	1471-1520
38 th	Dharmaghoṣa	1520-1597
39 th	Vinaya Mitra	1597-1683
40 th	Śīla Mitra	1683-1762
41 st	Śrevaṭī Mitra	1762-1840
42 nd	Sumiṇa Mitra	1840-1918
43 rd	Lari Mitra	1918-1963
44 th	Viśākhla gaṇi	1963-2000

Life sketches of ācāryas

28th Pontiff Ācāryaśrī Vīra Bhadra

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

29th epochal-ācāryaśrī Hārila Sūri

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

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

He was the contemporary of 28th pontiff Ācārya Vīra Bhadra. After Ācārya Devardhigaṇi Kṣamāśramaṇa, he was the next distinguished scholar ācārya with outstanding intellect of his time.

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

In Jain literature we find three names used for Ācārya Hārila, namely;

1. Hārila
2. Harigupta
3. Hari Bhadra

This Hari Bhadra is different from Viddyādhara branch Ācārya Yākinī Mahattarā sūnuh bhava Viraha Hari Bhadra Sūri who lived during V.N.1227-1297 and who reformed and rewrote Mahā Niśītha in V.N. 1255.

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

Composer of Niryuktis, Niryuktikāra Ācārya Bhadra Bāhu -II

He was a contemporary of 28th pontiff Ācārya Vīra Bhadra and 29th epochal-ācārya Hārila. Ācārya Bhadra Bāhu was a great scholar and authored several important Jain holy texts during V.N.1000-1045. He was thus considered a distinguished scholar and writer of the niryuktis.

The name of Ācārya Bhadra Bāhu -II stands out in the first row amongst the authors and composers of niryuktis available today. He wrote niryuktis on Āvaśyaka, Daśavaikālika sūtra, Uttārādhyayana sūtra, Ācārāṅga, Sūtrakṛtāṅga, Daśāsruta skandha, Kalpa sūtra, Vyavahāra, Sūrya Prajñapti and Ṛṣibhāṣita.

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

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

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

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

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

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

Keeping these in his mind, the ācārya considered Varāha Mihira as unfit for the post and Bhadra Bāhu as the most suitable person. Accordingly he appointed Bhadra Bāhu as ācārya and his successor.

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

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

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

Influenced by this popularity, King of Pratiṣṭhānapura appointed Varāha as his royal astrologer / adviser.

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

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

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

The envy and jealousy which was growing against Bhadra Bāhu for several years now became uncontrollable for Varāha Mihira. He angrily

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

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

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

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

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

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

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

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

Ācārya Bhadra Bāhu also composed 'Bhadra Bāhu saṃhitā' (an astrology masterpiece) and 'Arhat Cuḍāmaṇi' in Prākṛata. His composition 'Bhadra Bāhu saṃhitā' is not available today. Another text of the same name is not his creation but written by some other scholar.

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

Ācārya Bhadra Bāhu -II existed approximately 800 years after Śrutakevalī Bhadra Bāhu.

Influential Ācārya Mallavādī Sūri 28th pontiff of Lord Mahāvīra

During the period of influence of 29th epochal-ācārya Hārila Sūri, another great and influential Ācārya, Mallavādī by name, with extraordinary knowledge of scriptures and their rendering belonging to Nāgendra clan existed. Ācārya Jinānaṃda Sūri was his teacher.

According to ‘Prabhāvaka caritra’ once Ācārya Jinānaṃda Sūri went to Bhṛgu Kaccha for pilgrimage of temples there. Two Buddhist Bhikṣus, Naṃda and Buddhāṃda lived there. They were both very famous Buddhist logicians and debaters of scriptural knowledge. Similarly Jinānaṃda was also a famous high calibre scholar on self-no self doctrine. Buddhāṃda could not tolerate the all round popularity of Jinānaṃda’s scholarship. He therefore decided to engage Jinānaṃda in scriptural debates. This scriptural debate between Jinānaṃda and Buddhāṃda continued for many days in royal court. In the end, Jinānaṃda lost the debate due to vitaṇḍāvāda of Buddhānaṃda. Jina Sūri did not consider it proper to stay in Bhṛgu Kuccha after this defeat and left for Vallabhī.

Vallabha Devī (Durlabha Devī), sister of Jinānaṃda along with her three sons AJīta Yaśa, Yaśa and Malla used to live in Vallabhī. After listening to the invigorating sermons of Jinānaṃda, the minds and hearts of Durlabha Devī and her three sons were filled with detachment. So they all took initiation into Jain monkhood in Ācārya Jinānaṃda Sūri’s gaccha.

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

Śramaṇa Malla came to learn of the defeat inflicted by Bhikṣu Buddhāṃda on his teacher Jinānaṃda in scriptural debate. Malla’s heart was filled with deep pain and anguish. Therefore secretly in his heart he resolved to defeat Bhikṣu Buddhāṃda and re-establish the glory of

Jainism in Bhṛḡu Kaccha. Śramaṇa Malla therefore decided to study the great text ‘Naya cakra’ which was composed based on the 5th prior canon ‘Jñāna Pravāda’ by some earlier Ācārya. Jinānaṃda Sūri and Durlabha Devī both tried to persuade Malla not to do as even this text was strictly prohibited for all monks. However monk Malla had already decided to study ‘Naya Cakra’ to defeat Buddhist Bhikṣu Buddhāṃda. So he started deep study of ‘Naya Cakra’.

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

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

Immediately the Jain congregation of Bhṛḡu Kaccha proceeded to Vallabhī. After reaching Vallabhī, they paid obeisance to Ācārya Jinānaṃda Sūri and requested him to return to Bhṛḡu Kaccha to bless them with his holy presence. Based on such persistent requests, Ācārya Jinānaṃda Sūri alongwith his congregation of śramaṇas and śramaṇīs proceeded to Bhṛḡu Kaccha. The teacher and the disciple had their affectionate meeting in Bhṛḡu Kaccha. After handing over the administration of his entire congregation to ācārya Mallavādī, Ācārya Jinānaṃda Sūri himself went into deep contemplation on his own self.

Ācārya Mallavādī Sūri composed two jewels like, voluminous holy texts, namely, 'Naya cakra', and 'Padma caritra' or Rāmāyaṇa. Along with these two, he also wrote commentaries on 'Sanmati Tarka' by Ācārya Siddha Sena. By teaching 'Naya Cakra' having twelve chapters like the twelve limbs of scriptures, to his intelligent disciples, he made them experts in Anekānta, epistemology, logic, grammar and literature etc. He did great service to Jainism by teaching his disciples and making them undefeatable.

Both brothers i.e. Ajīta Yaśa and Yaśa were also great scholars in their own might. Monk Ajīta Yaśa composed 'Pramāṇa' text while monk Yaśa composed 'Aṣṭāṅga Nimitta Bodhinī Saṃhitā'.

Based on the writings of author of Prabandhkoṣa Ratnaśekhara Sūri had given different views on Ācārya Mallavādī than in 'Prabhāvaka caritra'. He says that Ācārya Mallavādī is the son of the sister of King Śīlāditya of Vallabhī. On gaining rule over Vallabhī, Śīlāditya got his sister married to the ruler of Bhṛgu Kaccha. Śīlāditya's sister in course of time gave birth to an illustrious son named Malla. In the beginning Śīlāditya was a follower of Jainism and had temples and idols of Jains restored and rebuilt. At that time Jain congregation of Vallabhī was a strong and influential congregation.

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

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

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

In this way, during the period of epochal- ācārya Hārila (V.N. 1000-1055), the herculean efforts and unique scholarship of Ācārya Mallavādī in V.N. 11th century made him as a great influential Jainācārya.

Main authors of religious texts during the period of 28th pontiff of Lord Mahāvīra’s congregation and 29th epochal- ācārya

1. **Mallavādī:** Logician Ācārya Mallavādī belongs to the same period as of Ācārya Vīra Bhadra and Hārila. He composed philosophical and doctrinal text ‘Naya Cakra’ as well as commentary on ‘Sanmati Tarka’.
2. **Candrārṣi Mahattara:** He wrote karma doctrine text called ‘Pañca Saṃgraha’ with commentary.
3. **Vācaka Saṃgha Dāsa Gaṇi:** Names of Vācaka Saṃgha Dāsa Gaṇi and Dharma Seṇa Gaṇi, authors of oldest story literature text ‘Vasudeva Himṇḍī’ is taken amongst the foremost scholars for their literary contributions. In this text, description of the roaming of Vasudeva, father of Lord Kṛṣṇa, is described in details beautifully. As a result this text was christened as ‘Vāsudeva himṇḍ’. It is composed in two volumes. Saṃgha Dāsa Gaṇi is credited with writing the first volume having 11000 verses. Dharma Seṇa Gaṇi is credited with writing the second volume with 17000 verses.

Observing verbatim the old saying ‘*sahano vīrya karavā vahai*’ both these authors jointly composed ‘Pamcakaḷpa bhāṣya’

Author Samanta Bhadra of the period prior to Hārila

In Digambara congregation, a great influential Jainācārya by the name of Samanta Bhadra existed. He was a great and undefeatable poet, logician, scholar of highest attainments of his time. The trio of Jain monks, Darśanavijaya, Jñānavijaya and Nyāyavijaya in their historical text ‘Jain Paramparāṇo Itihāsa’ have written of Ācārya Samanta Bhadra as belonging to the forest dweller tradition of both Digambaras and Śvetāmbaras Jain congregations. He belongs to the 7th century V.N. and is venerated by both Digambara and Śvetāmbara traditions equally.

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

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

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

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

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

One day, on the insistence of the King of Kāṃcī to perform the pūjā of Śiva, Samanta Bhadra composed ‘Svayambhū stotra’ and started worshipping Lord Jinendra in front of the Śiva liṅga. In the citation in ‘Candrappaha carium’, when the time came to bow and pay obeisance to the Śiva by Samanta Bhadra, immediately the idol of eighth Tīrthaṅkara Candra Prabhu of Bharata region of Jambūdwīpa of this avasarpīṇī araka appeared from the Śiva liṅga. This miraculous event created a huge impact and influence of Jainism in the minds of king of Kāṃcī and his subjects. As a result the ruling dynasty continued to be followers of Jainism for a long time. After Śrutakevī Bhadra Bāhu, Samanta Bhadra is the only ācārya who is venerated equally by both Digambaras and Śvetāambaras alike and they both felt honoured to call him as their ācārya.

Famous religious texts written by Ācārya Samanta Bhadra, popular even today

1. Āpta Mīmāṃsā or Devāgama.
2. Svayambhū stotra or Caturviṃśati Jina stuti
3. Stuti Vidyā
4. Yuktyanuśāsana
5. Ratna Karaṇḍa Śrāvākācāra.

Ācārya Śiva Śarmā

By writing the two jewels like great texts namely ‘Kampapayadi’ and ‘Paṃcama Śataka’, an ancient Ācārya had done immense beneficial work for Jain followers. He took out the essence of the ‘Karma Prakṛati Prābhṛata’ of the second prior canon from Dṛaṣṭivāda to compose ‘Kammāpayadi’, a text on the karma doctrine of Jainism. The version available at present of ‘Kammāpayadi’ is considered as one of the oldest holy Jain text. This text is considered with equal veneration by both Digambara and Śvetāmbara traditions. It had 475 verses. Ācāryas of later period have written bhāṣyas, cūrṇis, and ṭīkāś etc on this text.

Ācārya Śiva Śarmā had also compiled ‘Paṃcama Śataka’ on the basis of this ‘Kammāpayadi’ holy text. This text however has 111 verses. Many ācāryas of later period have also written bhāṣyas, cūrṇis and ṭīkā on this text as well.

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

Influential composer of holy texts, Dharma Dāsa Gaṇi Mahattara, contemporary of Hārila

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

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

Later on he became anti religion and started inflicting cruelty on his subjects and started earning de-meritorious karmas. When Dharma Dāsa Gaṇi came to know of this, he composed ‘Upadeśamālā’ to bring back his son on the religious path from the sinful one. To bring back Raṇa Siṃha on the virtuous path, he sent Jina Dāsa Gaṇi and female monk Vijayaśrī to deliver sermons to Raṇa Siṃha. On arriving in Vijayapura, they both started delivering sermons to Raṇa Siṃha based on ‘Upadeśamālā’. These sermons based on Upadeśamālā had great and desired effect on Raṇa Siṃha. He became a pure laity and believer of the creed (samyaktvadhārī). Later on, he anointed his son to the throne and accepted Jain monk initiation with Ācārya Muni Candra.

Other composers / writers of holy texts

Some of the scholar ācāryas who were contemporary of Ācārya Bhadra Bāhu-II and wrote important religious texts are given below.

1. **Vaṭṭakera:** This scholar ācārya wrote a scripture like religious text called Mūlācāra in 5th – 6th century AD.

2. **Śivārya (Śivanandī):** This Yāpanīya ācārya wrote a grand and important text called 'Ārādhanā' with 2170 verses.
3. **Sarva Nandi:** Scholar monk Sarva Nandi of Digambara sect in Vikram 555 in a town called Pātalikā of Pāṇḍya dynasty wrote an important text called 'Loka Vibhāga' in Prākṛata.
4. **Yati Vṛṣabhācārya:** Yati Vṛṣabhācārya commands great respect in the annals of ancient Jains. His two grand texts became extremely popular amongst Jain followers and scholars. The first text is called 'Kaṣāya Prābhṛata Cūrṇi' and the second is called 'Tiloyapaṇṇati'. Many scholars consider him as a ācārya of Vikram 5th - 6th century.

Emergence of a new gaccha 'Hārila gaccha' after the name of epochal-ācārya Hārila

According to the citations by Ācārya Udyotana or Dākṣiṇya Cihna, at the end of his text 'Kūvalayamālā', the chronology of ācāryas belonging to Hārila gaccha is as follows.

1. **Epochal:** ācārya Harigupta or Hārila, The gaccha was named after him.
2. **Devagupta:** This ācārya was a popular and great poet. This is mentioned in Kūvalayamālā.
3. **Śiva Candra:** He went to different temples for venerating idols and arrived in Bhinnamāla and lived for the rest of his life there. Udyotana had cited him as a wish fulfilling tree for the people of Bhinnamala.
4. **Yakṣa Datta Gaṇi:** He was an influential and respected ācārya. He had six disciples named Nāga, Vṛanda, Mambhata, Durga Agniśarmā and Baṭeśwara.
5. **Baṭeśwara:** Along with the other five disciples of Yakṣa Datta, he preached at far and wide places and got several temples built.

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

6. **Tattvācārya:** We do not find any information about his life.
7. **Dākṣiṇya Cihna or Udyotana:** He wrote the popular text 'Kūvalayamālā'. He had two disciples named Śrīvatsa and Baladeva. Both monks acquired the senior scholar and speaker title (vācaka) and became popular as sons of Jainism.

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

29th and 30th pontiffs of Śramaṇa Lord Mahāvīra

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

30th Epochal-ācāryaśrī Jina Bhadragaṇi Kṣamāśramaṇa

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

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

From his six verse long veneration in the beginning auspicious practice of ‘Jīta kalpa cūrṇi’ by Ācārya Siddha Sena Kṣamāśramaṇa, it emerges that Ācārya Jina Bhadra Kṣamāśramaṇa was a scholar par excellence, venerated and served by the group of monks, having the deep insight knowledge of scriptures and speaker, knower of many scriptures and of self- no self doctrine.

Jina Bhadra Kṣamāśramaṇa composed Jītakalpa, Sabhāṣya Viśeṣavatī, Bṛhatkṣetrasamāsa, Bṛhatsamgrahaṇī and in V.N. 1076 Caitra śuklā 15

Wednesday during the reign of King Śīlāditya of Vallabhī composed Viśeṣāvaśyakabhāṣya. There is no subject associated with Jain doctrine which he had not enlightened in Viśeṣāvaśyakabhāṣya. He also composed cūrṇi of Anuyoga.

Actually the beginning of cūrṇi literature was done by him only. Cūrṇi of Anuyoga by Jina Bhadra Kṣamāśramaṇa is considered topmost amongst all cūrṇis even today.

Ācāryas of later period considered Jina Bhadra Kṣamāśramaṇa as the strong supporter of the scriptures. In his compositions, he always kept scriptures uppermost and established philosophy on the basis of scriptures and not vice versa.

Jina Bhadra Kṣamāśramaṇa by composing Anuyoga cūrṇi, Viśeṣāvaśyakabhāṣya and commentary on Viśeṣāvaśyakabhāṣya did yeoman service for the propagation of Jainism. During his 90 years of life as a monk, he composed a large number of literatures and contributed immensely to it. Even after attaining the age of 100, he continued to be busy in writing literary masterpieces. During the last years of his life, he started writing the self vṛatti on Viśeṣāvaśyakabhāṣya. He could complete up to Six-Gaṇadhara doctrine only before his death. This incomplete work of his was later completed by Koṭyācārya.

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

Distinguished and influential ācāryas contemporary of the 30th epochal-ācārya

1. **Siddha Sena Kṣamāśramaṇa:** During the time of 30th epochal-ācārya Jina Bhadra Kṣamāśramaṇa, a distinguished influential ācārya by the name of Siddha Sena Kṣamāśramaṇa existed. He used to venerate Jina Bhadra Kṣamāśramaṇa like his teacher. He composed ‘Jītakalpa cūrṇi’ and ‘Nīśītha bhāṣya’. It can be inferred that he was a direct disciple of Jina Bhadra Kṣamāśramaṇa or a junior ācārya in his congregation.

- 2 **Koṭyācārya:** A scholar ācārya by the name Koṭyācārya existed during the period of epochal-ācārya Jina Bhadra Kṣamāśramaṇa. As told earlier Jina Bhadra Kṣamāśramaṇa started composing the vṛtti of Viśeṣāvaśyakabhāṣya towards the end of his life and could complete only the six gaṇdhara doctrine before he died. Koṭyācārya completed that composition as 16000 verse long text. It is inferred that Koṭyācārya was a direct disciple of Jina Bhadra Kṣamāśramaṇa, was always busy serving his teacher and thus completed his incomplete composition in the end.

Other gaṇa and gaccha during the time of 30th epochal-ācārya

During his time, in V.N.1070 a new gaccha by the name Nāgendra came into existence. Like Koṭyācārya during that time another composer of holy texts, Siṃhamaṇi (Siṃhasūra), existed who wrote the ṭikā on Naya Cakra.

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

1. **Koṭyācārya:** He completed the incomplete self vṛtti of Viśeṣāvaśyakabhāṣya by Jina Bhadra Kṣamāśramaṇa. He also acquired deep knowledge of the literature composed by Jina Bhadra Kṣamāśramaṇa.
2. **Siṃhamaṇi (Siṃhasūra):** He composed the philosophical work Naya Cakra ṭikā.
3. **Koṭyācārya:** He is a different scholar ācārya than Koṭyācārya. He wrote ṭikā on Viśeṣāvaśyakabhāṣya. He existed during early part of Vikram 8th century.

Dynasties of the time of 29th and 30th pontiffs and 30th epochal-ācārya

During the period of epochal-ācārya Jina Bhadra Kṣamāśramaṇa, King Śīlāditya was the first ruler of Vallabhī. Viśeṣāvaśyakabhāṣya was composed by Jina Bhadra Kṣamāśramaṇa during his rule only.

Hūṇa dynasty

During the existence of Jina Bhadra Kṣamāśramaṇa, Hūṇarāja Mihirkula ruled over Mālawā and many parts of Rajasthan. Around V.N.1022, he

ascended to the throne of Mālawā after the death of his father Mālawrāja Toramāṇa. He was a staunch enemy of Buddhists. He was a follower of Śaiva religion. Even being a foreigner, he adopted Hindu religion and became an ardent devotee of Lord Śiva. Mihirakula used to destroy Buddhist stupas and loot the Buddhists. During his reign, he inflicted many hardships on Buddhist bhikṣus. In about V.N.1059, Yaśodharmā scored a resounding victory over Mihirakula which is described in the victory pillar inscriptions of Mandasaura. However Yaśodharma neither killed nor imprisoned Mihirakula after the defeat but only made him serve him and left him as taxpaying ruler under his empire. Mihirakula died in V.N.106

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

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

31st epochal-ācārya Śrī Swāti (Different from Hārila lineage Swāti)

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

After the death of 30th epochal-ācārya Jina Bhadra Kṣamāśramaṇa in V.N. 1115, Ārya Swāti was anointed to the post of epochal-ācārya by the four fold congregation.

Ārya Swati served the Jain congregation for 82 years as its epochal-ācārya. In this context, information is available from a verse in ‘Vicāra Śreṇi’ as follows: -

In V.N. 1150, Swāti was the first ācārya to start the tradition of observing fortnightly ritual confession on 14th day of the fortnight.

However ‘Ratna Saṃcaya’ holy text gives a slightly different version in this context, which is as follows.

After V.N.1200, Sāi (Swāti) started observance of ritual confession on 14th day of the fortnight instead of the full moon night.

Dhārapadra gaccha

During the time of 34th pontiff of Lord Mahāvīra's tradition Ācāryaśrī Hari ṣeṇa, the 5th gaṇa-ācārya Baṭeśwara of Hārila gaccha started a sub division of this gaccha and named it as Dhārapadra gaccha, also known as Baṭeśwara gaccha.

Solaṃkī Paramāra King Thirapāla in Vikram 101 established a new town by the name Tharāda. Tharāda or Dhārapadra gaccha was established in this town and hence this gaccha became popular as Dhārapadra gaccha.

The fourth ācārya of Hārila gaccha, Yakṣa Datta had six principal disciples namely Nāga, Vṛanda, Mammaḍa, Durga, Agni śarmā and Baṭeśwara. Ācārya Yakṣa Datta anointed his all above named scholar disciples as ācāryas. Baṭeśwara was the junior most of the above six disciples.

Ācārya Baṭeśwara's principal disciple was Tattvācārya and the next in command was Udyotana who composed a supreme religious text called 'Kvalayamālā'. This text became very popular and hence was called as the jewel of Prakṛata literature.

Yakṣa Mahattara, an associate monk with Udyotana, of ācārya Baṭeśwara had a profound observer of penance called Kṛṣṇarṣi who later established Kṛṣṇarṣi gaccha. This is also considered as an offshoot of Hārila gaccha.

In V.N. 1227, another branch of Dhārapadra gaccha by the name Piṣpalaka gaccha also came into being.

Dhārapadra gaccha had many influential ācāryas. In the later part of Vikram 11th century, one monk Śānti anointed by Ācārya Vādi Vaitāla Viruda wrote a commentary on Utarādhyayanāsūtra.

On Bhādrapada Śuklā 5th i.e. Wednesday of Vikram 915 under the influence of Swāti planet (nakṣatra), when King Bhoja grandson of the king of Gwalior was ruling in Nāgaura, Ācārya Jaya Siṃha (disciple of

Kṛṣṇarṣi of Dhārpada gaccha) composed ‘Dharmopadeśa’ of 98 verses and its commentary with 5778 verses.

Political atmosphere prevailing Rule of Kalabhrom throughout the state of Tamilnadu

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

When Kalabhrom defeated Pāṇḍya rule and brought the same under his rule for some time, as per the writings in ‘Velvikumḍī Dānapatra’, he was called as ‘Muttārāina’ as he had defeated the rulers of three provinces namely Pāṇḍya, Cera and Colā.

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

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

Pallavarāja Siṃhaviṣṇu, ruler of Kāṃcī was not content after defeating Kalabhrom. He defeated all the rulers till Kāverī. He thus extended his rule from Kāṃcī to Kāverī.

Pallavarāja Siṃhaviṣṇu ruled from V.N. 1102 to 1127 and made his empire strong and follower of Jainism.

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

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

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

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

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

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

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

Jainism in great difficulties in Southern India

From 2nd to 7th century AD, Jainism was the most influential religion in southern India. From the writings in 'Jain saṃhāra Caritam' and 'Periya Purāṇa', it is evident that till the time of great Śaiva saints Appar and Jñānasambandhara etc, who initiated the Saiva revolution in south; Jainism was the most popular and most influential religion of the south. At that time in 7th century AD, Śaiva monks started preaching Śaiva religion in Pāṇḍya dynasty capital Madurai and Pallava dynasty capital Kāṃcī.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Texts such as ‘Periya Purāṇa’ and ‘Sthala Purāṇa’ of Śaiva religion credit Tiru Jñānasambandhara, Tiru Appara, King Sundara Pāṇḍya, his queen and prime minister for this mass destruction of Jainism in Tamilnadu and establishment of Śaiva religion there.

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

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

Delā Mahattara

During the first quarter of Vikram 7th century and V.N. 11th century, a great Ācārya, Delā Mahattara by name existed. He was the disciple of great propagator of Jainism, debater par excellence and scholar Ācārya Sūrā and teacher of Durgā Swāmī and Śrī Siddharṣi author of great spiritual text ‘Upmiti Bhava Prapaṃca Kathā’. According to writings of Siddharṣi, he (Dela mahattara) was the Ācārya of Nivṛatti clan and an authority of his time in astrological sciences. Delā Mahattara wandered many times in Lāṭa Pradeśa and did great services to Jainism by teaching and preaching Jainism there to many people.

A great female monk scholar, Sādhvī Gaṇā was his disciple. She wrote the correct and beautiful first copy of the immortal religious text ‘Upmiti Bhava Prapaṃca Kathā’ authored by Siddharṣi.

In the end he died in Bhinnamāla by observing the rituals of pious death (saṃlleṃkhanā and saṃthārā).

Life sketches of the great Śaiva saints Tiru Jñānasambandhara and Tiru Appara

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

Jñānasambandhara had been addressed as Jñānasambandhara, Mūrtināyanāra and Jñānasambandhara in Śaiva literature. His name i.e. as Pillai Nayanāra is also found in the literature. Pillai Nayanāra was born in a Brahmin family of village Śiyālī in district Tanjaura.

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

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

Life sketch of saint Tiru Appara

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

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

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

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

1. Tiru Appara
2. Appara
3. Tiru Nābukasara
4. Dharmasena
5. Tiru Nābukasara Nāyanāra and Bāgīśa

Appara was converted from Jainism to Śaiva religion in the famous town of Tiruvāḍigāi. At the time when he was a Jain monk and the ācārya of Jain centre and maṭha of Pātalipurama, his name was Dharma Sena. Immediately after converting to Saiva religion he destroyed the famous centre of Jain culture and temple and got a grand Śaiva temple named Tiruvāḍigāi in its place.

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

Vādīma Siṃha (Oḍayā Deva)

His real name was Oḍayā Deva. Being an unbeatable debater and great logician, he was decorated with the title of Vādīma Siṃha.

He wrote three jewels like texts namely 'Syādvādasiddhi', 'Kṣatra Cāḍāmaṇi' and 'Gadya Cintāmaṇi'. The rule of king of Kāmcī, Pallavarāja Mahendra Varman-I is 600 to 630AD. Vādīma Siṃha was also his contemporary. Hence his time is also established as the first half of seventh century AD.

35th, 36th, 37th and 38th pontiffs of Lord Mahāvīra's tradition

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

	37th pontiff Ācāryaśrī Devaṛṣi	38th pontiff Ācāryaśrī Bhīmaṛṣi
Birth	V.N.1149	V.N.1160
Initiation	V.N.1190	V.N.1211
Ācārya post	V.N.1229	V.N.1234
Death	V.N.1234	V.N. 1263
Householder	41 years	51 years
General monk	39 years	23 years
Ācārya post	5 years	29 years
Monkhood	44 years	52 years
Lifespan	85 years	103 years

32nd Epochal-ācārya Sri Puṣya Mitra.

Birth	V.N.1152	Special Note: According to writings in Titthogāli Paiṅṅaya, Ācārya Puṣya Mitra was the last knower of complete 84000 verses of Bhagavatīśūtra. He was a great thinker, and expert
Initiation	V.N.1160	
Ordinary monkhood	V.N.1160-1197	
Epochal-ācārya	V.N. 1197-1250	

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

Harṣavardhana, other name Śilāditya

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

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

The great Bhaṭṭāraka King Prabhākaravardhana (other name Pratāpaśakti) and his queen Yaśomatī Devī had two sons. The elder son, the great Bhaṭṭāraka King Rājyavardhana was a follower of Buddhism while the younger son the great Bhaṭṭārakas King Harṣdavardhana was a follower of Śaiva religion.

After the death of King Prabhākaravardhana, King of Mālawā tried to invade Thāneśwara. Hearing this painful news, Rājyavardhana with his 10000 mounted-soldiers left for a war with the King of Mālawā and left Harṣdavardhana in Thāneśwara to protect the same. Moving with the speed of the wind, Rājyavardhan defeated the King of Mālawā.

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

The Chinese writer Huena Tsāṃga in his memoirs of visit to Magadha in 637-638 AD has written that Śaśāṃka cut a Bodhi tree in Gayā and as a result after sometime he died.

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

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

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

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

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

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

Śrī Hari Bhadra, the royal adviser of the King Jitāri of Citrakūṭa, was a great scholar of very high calibre. He was an indisputable scholar of Vedas and Vedāṅga and other skills. He was very proud of his knowledge and skills.

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

*Vapureva tavācaṣṭe spaṣṭa bhiṣṭānna bhojanam
Na hi koṣara saṁstheḍagnau tarūrbhavati śādvalaḥ*

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

*Cakkiduggaṃ haripaṇagaṃ paṇagaṃ cakkīṇa kesavo cakkī
Kesavo cakkī kesava ducakkī kesī ya cakkī ya!*

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

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

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

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

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

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

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

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

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

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

Hari Bhadra accepted initiation into Jain monkhood by ācārya Jinabhaṭṭa and became his disciple.

While introducing the old Sādhvī to Hari Bhadra, Jinabhaṭṭa said, ‘O son! She is my guru sister Mahattarā Yākinī. She is an expert in all scriptures and is crown jewel of all female monks.’

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

Since that day, monk Hari Bhadra started calling himself as Yākinī Mahattarā Sūnu. Serving the venerable teacher, monk Hari Bhadra with deep faith and devotion and diligently started deep study of all Jain scriptures.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

After composing 'Samarārka caritra' (samarāicca kahā), he composed approximately 1500 appendices (*prakaraṇa*) and he considered these jewel like texts as his offspring. Always remembering his affectionate disciples, he always ended his compositions with the remark 'bhava Varāha'.

Hari Bhadra was also a grateful person. The old Sādhvī, who through her verse 'cakkiduggaṃ haripaṇagaṃ' not only led him in search of true knowledge but to ramaṇa monkhood as well, was always referred by him as religion-mother. To express his profound reverence to her, Hari Bhadra always ended his every composition with 'bhava Varāha' before his name followed by '*Yākinī mahattrā Sūnu*' after his name.

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

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

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

Ācārya Akalaṃka

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

1. Tattvārthavārtika Sabhāṣya.
2. Aṣṭaśatī (Vṛtti of Āpta Mīmāṃsā by Samanta Bhadra)
3. Lāghava Stara Savṛttī
4. Nyāya Viniścaya Savṛttī
5. Siddhi Viniścaya
6. Pramāṇa Mīmāṃsā
7. Prameya Mīmāṃsā
8. Naya Mīmāṃsā
9. Nikṣepa Mīmāṃsā
10. Pramāṇa saṃgraha

His father's name was Puruṣottama who was the minister of the Rāṣṭrakūṭa dynasty King ŚubhaTumga of Mānyakheṭa. Nikalaṃka was his younger brother. Both brothers had sharp intellect. Both brothers alongwith their parents took the vow of celibacy from Ācārya Ravi Gupta.

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

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

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

Like Buddhist ācārya found the brothers Haṃsa and Paramahaṃsa, disciples of Ācārya Hari Bhadra, similarly the Buddhist ācārya found out the truth about Akalaṃka and Nikalaṃka. He sent them both to the confinement room of the monastery.

Study of Akalaṃka and Nikalaṃka in disguise in the Buddhist monastery, capture of Nikalaṃka and the washer man by Buddhist soldiers, escape of Akalaṃka from this troublesome event, six months scriptural debates of Akalaṃka with Buddhist Ācārya and subsequent defeat of Buddhist ācārya in the same and victory of Akalaṃka are all similar to the story of Haṃsa and Paramahaṃsa, the two disciples of Ācārya Hari Bhadra.

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

1. Akalaṃka Paṇḍita 1098 AD.
2. Akalaṃka Traividha died in 1163 AD
3. Akalaṃka Candra 1200 AD
4. Akalaṃka Deva died in 1256AD
5. Akalaṃka Muni Nandi congregation Balātkāra gaṇa and disciple of Ācārya Jaya Kīrṭi
6. Akalaṃka Deva Mūlasaṃgha 1550-1575AD

7. Bhaṭṭāraka Akalaṃka Deva composer of Śabdānuśāsana in Karnataka 1586-1615AD
8. Akalaṃka Muni Bhaṭṭāraka of Deśī Gaṇa Pustaka gaccha Kārkala maṭha.
9. Akalaṃka Deva composer of unavailable Pratiṣṭhākālpa
10. Akalaṃka, composer of Paramāgama Sāgara in Kannada. Time unknown
11. Akalaṃka Composer of Caityavandana, Pratikramaṇasūtra, Monk Śrāvaka Pratikramaṇa and Pada Paryāya Maṃjarī. Time unknown.

Main composers of religious texts during 34th and 35th pontiffs of Lord Mahāvira

Jina Dāsagaṇi Mahattara: The name of Jina Dāsagaṇi Mahattara as a composer of cūrṇis in Jain literature stands out as their foremost composer. He wrote extremely important texts like Nandicūrṇi, Niśīthacūrṇi and Āvaśyakacūrṇi. He completed Nandicūrṇi in V.N. 1203 (Śaka 598 or Vikram 733).

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

Ācārya Aparājita (other name Vijayācārya) of Yāpanīya congregation

An extremely intelligent Ācārya of Yāpanīya congregation existed in Vikram 8th century. His name was Aparājita. From historical viewpoint his name is extremely important. Most probably, like on Daśavaikālikasūtra, he wrote commentaries on many scriptures and holy texts.

Only one of his compositions namely ‘Commentary Vijayodaya on ‘Ārādhanā’ is available today. In this text we find many extracts from his ‘Vijayodayā ṭīkā on Daśavaikālikasūtra’.

His other name was Vijayācārya and hence he named his two important compositions after this name.

His name is of historical importance due to the above two ũkās as this Ācārya through his compositions made all possible efforts to bring reconciliation and unite the two separated sects namely Digambara and Śvetāmbara of Lord Mahāvīra’s congregation.

Yāpanīya ācāryas used to accept authority of all scriptures and religious texts which were venerated by Śvetāmbara sect. This most important fact is proved by his above two ũkās.

Prior to this a great Yāpanīya ācārya by the name Śivārya in Vikram 5th-6th century existed who composed and wrote a giant 2170 verse long holy and religious text called Ārādhana. Ācārya Vijaya wrote commentary on this holy and religious text. After him another great composer of religious texts and grammarian Śākaṭyana existed in Vikram 9th century.

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

Second all India catastrophes on Jain congregation

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

The second well planned, organized, executed and major catastrophic attack on Jainism by Kumārilla Bhaṭṭa and Śaṃkarācārya was spread throughout the country.

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

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

them to prosper on this land of āryas. This is the fundamental mantra of Brahmādvaita doctrine.

All these four maṭhas established by Śaṃkarācārya some 1200- 1250 years ago exist even today and are engaged in some way or the other to achieve the aforesaid objective.

This grand plan to exterminate non Vedic religions was initiated by Kumārilla Bhaṭṭa, some 80 years older than Śaṃkarācārya in the later part of 7th century AD and early part of 8th century AD.

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

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

Even though King Sudhanvā had faith in Jainism but his queen had deeper faith in Vedas and practiced Vedic religion. She used to be extremely worried and grieved to see such pitiable condition of Vedic religion in her state. Kumārilla Bhaṭṭa consoled her and went to the royal court. Śrī Bala Deva Upādhyāya in his book ‘Śrī Śaṃkarācārya’ further

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

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

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

It is not true that Jainism and its influence was hurt by the incidence which took place in Sudhanvā’s royal or its preaching and expansion affected as Digambara, Śvetāmbara and Yāpanīya and Kūrcaka etc congregations of Jains had deep roots in Karnataka for a long time.

Brief life sketch of Kumārilla Bhaṭṭa

Kumārilla Bhaṭṭa was a Maithil Brahmin of north India. According to Tibetan scholar Tārānātha, Kumārilla Bhaṭṭa was a prosperous and blessed householder. He had many rice fields and 500 male servants and 500 female servants.

Tārānātha had described in details Kumārilla’s scriptural debate with famous Buddhist ācārya Dharmakīrti and his defeat there. As a result he alongwith his five hundred disciples accepted Buddhism.

As against this and his vow to uproot Buddhism from its roots in front of Śaṅkarācārya, he went in disguise to the famous Buddhist University at Nālaṃdā and studied Buddhist doctrine under the guidance of Buddhist ācārya Dharma Pāla who was also the principal of Nālaṃdā University.

After acquiring excellence in Buddhist doctrine, he invited Dharma Pāla for scriptural debate on pre-agreed terms. Ācārya Dharma Pāla was defeated by Kumārilla in this debate. As per the terms agreed, Dharma Pāla burnt himself to death in a lump of dry fodder.

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

Śaṅkarācārya

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

At the delicate age of 12, he acquired heart rendering expertise in Vedas and Vedāṅgas. By composing great bhāṣyas on ‘Prasthānatrayī’ at the age of sixteen, he astonished the scholars and experts of that time in this land of Āryas.

The basic mantras of his Advaita doctrine were ‘*tat tvamasi*’ and ‘*jīvo brahmaiva nāparah*’. To see the prosperity and then all pervading influence of Vedic doctrine Brahmādvaita on this land of āryas was the only desire Śaṅkarācārya had. To achieve his hidden desire / agenda, he

composed Brahmāsūtra bhāṣya, Gītā bhāṣya and Upniṣada bhāṣya based on ‘Prasthānatrayī’. Alongwith three *mahābhāṣya*, he also composed four other *bhāṣya*, 11 *stotra*, 39 *prakaraṇa* for the benefit of commoners to learn and admire the Brahmādvaita doctrine. In *bhāṣyas*, he refuted doctrines of Jains, Buddhists Mīmāṃsakas and other similar religions to establish supremacy of Brahmādvaita doctrine.

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

In the beginning he had scriptural debates with Maṃana Mīśra. It is important to detail the reason why he went to Maṃana Mīśra first.

After composing Brahmāsūtra bhāṣya, Śaṃkarācārya thought, ‘It will be ideal if someone can write a vārtika on this bhāṣya. He had heard of the profound praises of Kumārilla Bhaṭṭa and his expertise in writing bhāṣya. By writing two vārtikas on ‘Sābara bhāṣya’ namely Śloka vārtika and Taṃtravārtika, He had created an unparallel impact on scholars of the country. Śaṃkara therefore was aroused with strong desire to get the benefit of great experience and knowledge of Kumārilla Bhaṭṭa. He alongwith his disciples went to banks of Triveṇī. He was extremely pained to know that Kumārilla Bhaṭṭa is burning his body in the fire of foders. He immediately went to see Kumārilla Bhaṭṭa and saw that the lower part of his body was burning in fire. He also saw a very auspicious aura on his (Kumārilla’s) face alongwith tranquillity. Kumārilla Bhaṭṭa had earlier heard of the exemplary and unbeatable scholarship of Śaṃkara. He asked his disciples to worship Śaṃkara. Śaṃkarācārya presented his bhāṣya to Kumārilla Bhaṭṭa. Kumārilla Bhaṭṭa expressed his extreme happiness and regard to see the same and said, ‘I have taken the vow to die in the fire of foders otherwise I would have definitely written vārtika on this’.

On being asked by Śaṃkarācārya as to the cause of this death in fodder fire, Kumārilla Bhaṭṭa said, ‘I have committed two great sins. One is to disgrace the Buddhist guru Dharma Pāla as per the terms of the scriptural debates became a cause of death in fodder fire. The other sin I committed is to refute God at many places to protect the doctrine of Jaiminī. I have full faith in God. In fact the foremost objective of Mīmāṃsā is to show

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

Immediately Śaṃkarācārya bid farewell to Kumārilla and went to have scriptural discussions with Maṃḍana Mīśra and arrived at the palatial building of Maṃḍana Mīśra.

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

The supreme intellectual Bhāratī, wife of Maṃḍana Mīśra was made the referee to decide about the loser and winner in these scriptural discussions. While presenting his complete doctrine, Śaṃkarācārya declared that if he loses this discussion then he will give up his passionate cloths and wear white cloths of a householder.

Similarly Maṃḍana Mīśra also vowed, ‘I vow that if I lose this discussion, I will give up this householder’s dress and become a monk.’ On hearing the logic of Śaṃkarācārya, Maṃḍana Mīśra became helpless and unable to respond. The rosary in his neck became dirt. His wife Bhāratī declared Śaṃkarācārya as winner and Maṃḍana Mīśra as a loser. By defeating the greatest scholar of that time Maṃḍana Mīśra, Śaṃkarācārya achieved envious position amongst the scholars of India.

Bhāratī said to Śaṃkarācārya, ‘O scholar! You have defeated my husband now. However your victory will be complete when you defeat me also. Your victory is only half as the woman is better half of man.’

On hearing the responses of Śaṃkarācārya to the questions put by Bhāratī, she also became helpless in replying.

As per the pre-agreed terms of debate, Maṃḍana Mīśra renounced the householder's life and accepted monkhood by becoming a disciple of Śaṃkarācārya. After initiating Maṃḍana Mīśra into monkhood, Śaṃkara renamed him as Sūreśwara.

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

Time of Śaṃkarācārya

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

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

39th and 40th pontiffs of Śramaṇa Lord Mahāvīra

	39th pontiff Ācāryaśrī Kīṣanaṛṣi	40th pontiff Ācāryaśrī Rājaṛṣi
Birth	V.N.1208	V.N.1242
Initiation	V.N.1232	V.N.1261
Ācārya post	V.N.1263	V.N.1284
Death	V.N.1284	V.N.1299
Householder life	24 years	19 years
Ordinary monkhood	31 years	23 years
Ācārya hood	21 years	15 years
Total monkhood	52 years	38 years
Lifespan	76 years	57 years

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

33rd epochal- ācāryaśrī Sambhūti

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

Jain King Vanarāja Cāvaḍā, a faithful devotee of temple dwellers tradition and Ācārya Śīlaguṇa

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

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

Śīlaguṇa was a ācārya of Nāgendra gaccha. Once he was going with his disciples from village to village to preach his doctrine. On the way in a village named Vaṇoṃḍa, he saw a bag hanging from a tree branch. A child was sleeping in that bag. He keenly observed the face etc of the child. All of a sudden, he felt that this child will grow to be the great and brave lion amongst men (Puruṣa Siṃha).

Seeing the monks near her child, the mother of the child came there. She paid obeisance to Śīlaguṇa and stood by the side. On being asked by Śīlaguṇa about the child, she described the same as, ‘O Yogīśwara, I am the queen of King Jaya Śekhara of Paṃcāsara. My name is Rūpa Sundarī. My husband died in the battle field while fighting with ruler of Kalyāṇī Bhūvaḍa. When my husband Jaya Śekhara died, I was pregnant with this child. It is a well known fact that to usurp a dynasty, people make some wicked plans. Scared of my child being killed by some enemies under the greed of our Kingdom; I ran away from the palace and started living in this forest. On Vaiśākha Śuklā 15th (full moon night) in Vikram752 I gave birth to this child in this forest. Due to divine disgrace, this child was born in this forest instead of the palace, so I named him as Vanarāja.’

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

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

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

Rūpa Sunadrī immediately started walking along with the group of the monks having her child on her back.

Śīlaguṇa alongwith Rūpa Sunadrī and her son Vanarāja came to the monastery in Paṃcāsara. He, in secret consultation with elders of the Jain community who came to pay obeisance to him, arranged a safe home for stay, food etc of Rūpa Sunadrī and her son alongwith essential commodities needed for life.

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

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

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

Opportunist Śīlaguṇa, after imparting all proper education, sent Vanarāja to his maternal uncle King Sūrapāla for training in martial art and warfare suitable for a kṣatriya. From his maternal uncle Sūrapāla, Vanarāja learnt all martial arts, use of arms and ammunition and skills needed to gain victory in warfare over the enemies.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3. Similarly Vanarāja also chose Modha lineage Jain Śrī Āśaka as his most confidential adviser for secret activities before ascending to the throne of Cāvaḍā dynastic rule.

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

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

After collecting all taxes, the date for the return of tax collectors to Kalyāṇī was fixed. With great care, Jāmba apprised Vanarāja secretly about the date and route of the return of Bhūvaḍa tax collectors.

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

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

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

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

On the day of Akṣaya Tṛtīyā in Vikram 802, as per his own vow and directions of his guru Śīlaguṇa, he laid the foundation stone of Aṇahillapura Pāṭaṇa on the land identified by his guru. Mahārājā Vanarāja also had his anointing done by her sister-in religion Śrī Devī when he occupied the throne of Cāpotkaṭa dynasty. He also appointed śrīmālī Jain Jāmba (other name Cāmparāja) his minister as per his vow and promise made earlier in the forest. Heir of Jāmba and his descendents kept on providing their services to Gurjara rulers and the name of Jāmba lineage as ministers of Gurjara rulers became very famous in Gujarat.

While populating Pāṭaṇa, Vanarāja invited Nīnā Śreṣṭhī of Gāmbhū and helped him to settle with his family there. He appointed Nīnā as his prime minister and also made him as a head of judiciary to give major punishments. Like King Nandivardhana (1st Nanda) got Kalpāka as his prime minister and in his form, generations of able devoted and responsible for Nanda dynasty; similarly it will not be out of place to say that appointing Nīnā as the first prime minister of Aṇahillapura Pāṭaṇa by Vanarāja was a boon for him to have Nīnā's generations of able devoted expert in legal matters and intelligent ministers to serve the rulers of Gurjara land. A member of Nīnā's family was the chief of judiciary when the last ruler of Cāpotkaṭa and even during the rule of Mūlarāja Solamkī. Vīra and Nedha, several generations later of Nīnā's family were also chiefs of judiciary in Pāṭaṇa during their times. Vimala, son of Vīra was also a minister and chief of judiciary when Bhīma Deva Solamkī ruled in Gujarat. Similarly Dhavala and Ānanda from Amātya family were minister and prime minister. Prime Minister Pṛthvī Pāla of Jain King Kumāra Pāla was also from Nīnā's lineage.

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

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

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

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

Vanarāja while founding the city of Pāṭaṇa in Vikram 802 also laid the foundation of Lord Pārśvanātha temple there. After making Pāṭana as his capital, he had the consecration of Lord Pārśvanātha temple by Ācārya Śīlaguṇa also. This temple of Lord Pārśvanātha was also named as Vanarāja Vihāra. Such details are also found about Vanarāja Vihāra that Vanarāja got this temple made to enable his mother perform daily pūjā of Lord Pārśvanātha. Mother of Vanarāja was also an ardent worshipper of Jinas.

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

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

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

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

Bappa Bhaṭṭī and Āmarāja

An influential and greater debater Ācārya Bappa Bhaṭṭī was born in village Ḍumbāughī (Dubā Sāmprata time) of Pāṃcāla Pradeśa, under the influence of planet Hasta on Bhādrapada 3rd Sunday of Vikram 800. Thus he was a contemporary of 33rd epochal-ācārya Ācārya Saṃbhūti and 34th epochal-ācārya Mādhara Saṃbhūti.

Initiation : Vikram 807
Ācārya post : V.N.811
Death: V.N. : 895

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

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

At that time King Jīta Śatru ruled from the capitol Pāṭaṇa of greater Gujarat. Also at that time, Ācārya Siddha Sena while telling the right

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

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

The next day, Ācārya Siddha Sena, alongwith his disciples and Sūrapāla, left for the birthplace of Sūrapāla i.e. Dumbāughī and arrived there after a few days. Villagers of Dumbāughī alongwith Sūrapāla’s parents’ kṣatriya Bappa and his wife Bhaṭṭī also came to pay obeisance to the ācārya and venerated him.

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

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

Ācārya Siddha Sena after delivering religious sermons, made them aware of the importance of human life, Sūrapāla also indicated his firm desire to practice Śramaṇa code of conduct.

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

Ācārya Siddha Sena accepted their insistence. Afterwards the couple happily gave their son to ācārya.

Ācārya Siddha Sena alongwith child Sūrapāla and his disciples returned to village Moḍherā. There, on Vaiśākha śuklā 3rd Thursday in Vikram 807, he initiated Sūrapāla into Śramaṇa monkhood. As a tradition Ācārya Siddha Sena gave the name Bhadra Kīrti to Sūrapāla. But respecting the wishes of his parents, he kept on addressing the newly initiated monk Sūrapāla as Bappa Bhaṭṭī. Hence the newly initiated monk Bhadra Kīrti became popular as Bappa Bhaṭṭī everywhere.

Greatly admired by the divine personality of newly initiated monk, Jain congregation of Moḍherā requested Ācārya Śīlaguṇa to stay in Moḍherā and impart knowledge of scriptures (aṃgas) and upāṃgas to his disciple Vṛanda and all other monks here itself. Agreeing to the requests of the congregation, Ācārya Siddha Sena stayed in Moḍherā and started imparting knowledge on aṃgas and upāṃgas to the newly initiated monk and others.

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

rain stopped, he happily accompanied Bappa to the monastery. Following Bappa Bhaṭṭī, he also paid obeisance to ācāryaśrī.

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

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

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

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

So the ācārya, in his mental state decided that this young prince is the same infant child of queen Vāsinī whom he (ācārya) had earlier seen as under the shade of Pīlū trees.

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

As per the directions of ācāryaśrī, prince Āma Rāja started living with monk Bappa Bhaṭṭī. With profound diligence, concentration and hard work, he started learning the scriptures and acquiring other skills and knowledge. At appropriate time he became an expert in all knowledge and skills.

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

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

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

the prince. After getting permission from Ācārya Siddha Sen, the secret soldiers escorted the prince to the Kānyakubjeśwara King.

Yaśovarmā with lot of fanfare and gaiety anointed his son Āma Rāja to the throne of his Kānyakubja Empire. After a little while Yaśovarmā died. King Āma Rāja sent his principal advisers and influential elders to Ācārya Siddha Sena with a request to first anoint monk Bappa Bhaṭṭī as ācārya and then send him to his palace quickly.

Considering monk Bappa Bhaṭṭī as fit for the post of Ācārya from all angles, Ācārya Siddha Sena gladly accepted King Āma Rāja's request. In an auspicious time Caitra-Kṛṣṇā 8th in Vikram 811, he anointed Bappa Bhaṭṭī to the post of Ācārya.

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

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

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

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

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

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

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

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

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

circumstances we have to request Bappa Bhaṭṭī not to return to Āma Rāja on being recalled for trivial matters. You shall return to Āma Rāja only when King Āma Rāja himself comes to our court and seek your return to him, otherwise you stay here only.’

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

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

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

He therefore made a firm resolve to find out Bappa Bhaṭṭī. While finding ways for his search an idea came to his mind. He had the verse ‘*śāstram śāstram kṛṣirvidyā, anyo yo yena jīvati.*’ engraved on a wooden plaque and made a proclamation in his royal court that anyone who can decipher this verse will be awarded one lakh gold coins.

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

*‘śāstram śāstram kṛṣirvidyā, anyo yo yena jīvati.
sugrhitam hi kartavyam kṛṣṇa sarpa mukham yathā’*

This man immediately returned to Kānyakubja and presenting himself in the service of King Āma Rāja gave the response to his verse. Āma Rāja became very happy on solution to his problem. Āma Rāja immediately gave one lakh gold coins to the man and asked him? The man immediately told that the problem had been solved by Ācārya Bappa Bhaṭṭī and he is enhancing the glory of the royal court of Gauḍa king Dharma.

The next day King Āma Rāja wrote a very humble letter in a heart touching language and seeking forgiveness with a request for Ācārya Bappa Bhaṭṭī to immediately return to Kannauja. He then sent the most respected elders of his court with the letter to Ācārya Bappa Bhaṭṭī.

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

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

Bappa Bhaṭṭī in difficult, disguised, multiple meaning and synovial words introduced Āma Rāja to King Dharma. In a same tone using difficult, disguised, multiple meaning and synovial words, Āma Rāja also gave his true introduction to King Dharma Rāja and presented his request in a dramatic manner to take Ācārya Bappa Bhaṭṭī back to Kānyakubja.

All these happened in such a secret and unique manner that no one else except Ācārya Bappa Bhaṭṭī and Āma Rāja could have even an inkling that Kannauja King Āma Rāja had presented himself in front of King

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

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

To this Ācārya Bappa said, ‘O King! King Āma Rāja himself was present in your royal court yesterday and informed you of his intention to take me back to Kānyakubja. Yesterday the ambassador that was present in your court was Āma Rāja himself. He had requested you to take me back to Kānyakubja.’

Dharma Rāja expressed disgust and sorrow for not recognising Āma Rāja. Ācārya Bappa Bhaṭṭī, after consoling and making Dharma understand left for his wandering trip from Lakṣaṇāvati. King Āma Rāja welcomed him on the outskirts of the Gauḍa kingdom and ceremonially with unique pomp and show took Bappa in the city of Kannauja.

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

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

On receipt of this message from his guru, Bappa Bhaṭṭī immediately left Kannauja for Moḍherā. Āma Rāja accompanied Bappa for a long distance and left with his top confidential officials in service of Bappa to accompany him.

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

After the death of venerable guru Siddha Sena, Ācārya Bappa Bhaṭṭī organized his congregation in Moḍherā properly. Later on he handed over the administration of the Moḍha gaḥca and congregation to Govinda and Nanna, and left for Kānyakubja alongwith the chief advisers of King Āma Rāja. After a few days later, he arrived in Kānyakubja. He continued delivering his beneficial sermons for many years there and benefited his followers by keeping them on the right path.

In due course of time, King Dharma Rāja sent a messenger to King Āma Rāja alongwith the proposition, ‘A great debater and scholar of Buddhism, Vardhana Kuṃjjara by name has come to Lakṣaṇāvātī. He is challenging scholars from all over for a scriptural debate with him. But no scriptural debater here is ready for accepting his challenge. Under such circumstances we should arrange a debate between him and Ācārya Bappa Bhaṭṭī.’

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

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

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

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

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

King Āma Rāja with the able guidance of Ācārya Bappa Bhaṭṭī and in a judicious manner kept on looking after his subjects. He also executed a number of works to enhance the influence of Jainism. On the other hand Vākapati Rāja developed total detachment from the world. Taking permission of King Āma Rāja, he left for Mathurā and spent his life in devotion to his Lord.

During the course of time, Ācārya Bappa Bhaṭṭī explained in a comparative manner all other religions of the world and said that Jainism is like nectar and is supreme and all pervasive. While advising King Āma Rāja, he suggested that after thorough examination, he should ceremoniously adopt Jainism.

Āma Rāja said, ‘O seer! After thorough examination I have faith in Jainism. However my heart is immersed in Śaiva religion. Please ask me to do any other work but please do not ask me to leave my paternal religion.’ And in a lighter vein he said, ‘O seer! Vākapati Rāja, after renouncing the world and keeping himself focussed on Purāṇa Puruṣottama Brahmā is meditating in deep concentration in Varāha temple of Mathurā. Please have him adopt Jainism.’

On hearing this from Āma Rāja, Bappa Bhaṭṭī became anxious to go to Mathurā and after a little while reached there. There Bappa Bhaṭṭī taught the essence & fundamental doctrines of Jainism to Vākapati Rāja.

Vākaprati Rāja became free from his delusion. All his doubts disappeared. He expressed his gratefulness to Bappa Bhaṭṭī.

These sermons of Bappa Bhaṭṭī, which were able to remove all doubts and heart touching for Vākaprati Rāja, eliminated the deep rooted delusion & doubts in his mind. He asked Bappa Bhaṭṭī, ‘O seer! First initiate me in Śramaṇa code of conduct.’

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

After the death of monk Vākaprati Rāja, Bappa Bhaṭṭī stayed in Gokula for some more time and then returned to Kānyakubja. While showering highest praise on Ācārya Bappa Bhaṭṭī Ama Raja said, ‘! Your voice has immortal power. You could convert into Jain monkhood even a high level vedic scholar like Vākyapati Rāja.’

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

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

On the suggestive prayers of the members of the royal court, Ācārya Bappa Bhaṭṭī told:

‘In his previous life king Āma Rāja was a denouncer (sanyāsī). The deep ignorant and painful penance performed by him in that life resulted in his being a king now.’

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

Not finding the army of Rājagiri next morning, he surrounded the fort of Rājagiri from all sides. That fort was strong like iron. Āma Rāja used all types of weapons and strategies to break into the fort but could not succeed. So he asked Ācārya Bappa Bhaṭṭī, ‘O seer! How can this rock like fort is won and when?’ Ācārya Bappa Bhaṭṭī, on the basis of Cūḍāmaṇi text said, ‘O king! Your grand son Bhoja will rule this fort.’

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

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

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

Āma Rāja through some supernatural powers realized that he will die after six months near Magaṭoḍā village while crossing Gaṃgā river enroute Māgadha pilgrimage.

Leaving Rājagiri with Ācārya Bappa Bhaṭṭī on several pilgrimages, Āma Rāja reached Kānyakubja again. After anointing his son to the throne, he along with his teacher Ācārya Bappa Bhaṭṭī left for the pilgrimage of Māgadha. When he was crossing the river Gaṃgā with Bappa Bhaṭṭī, he saw smoke emanating from water near his boat.

Seeing the smoke rise from water, Ācārya Bappa Bhaṭṭī said to Āma Rāja, ‘O king! Your end is nearing. Look Magaṭoḍā has come. Even at your last time, please adopt Jainism.’

Immediately Āma took initiation into Jainism from Bappa Bhaṭṭī and took shelter in omniscient and all pervading Lord Jina. Ācārya Bappa Bhaṭṭī told Āma Rāja that he (Bappa Bhaṭṭī) still had five years of his life left.

Listening to Namaskāra mantra from Ācārya Bappa Bhaṭṭī, King Āma Rāja in village Magaṭoḍ in Vikram 890 Bhādrapada śuklā 5th Friday under the influence of Citrā breathed his last. Ācārya Bappa Bhaṭṭī returned to Kānyakubja and started living in prior fixed residence.

Bad results of close contact with kings

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

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

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

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

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

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

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

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

In the end, due to the highly persuasive request of King Dunduka, Ācārya Bappa Bhaṭṭī had to unwillingly leave for Pāṭalīputra. While approaching Pāṭalīputra, he thought, 'If I take Bhoja from Pāṭalīputra to

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

Deciding so, his first performed ritual confessions to purify his soul and then vowed the pious death (pādopagamana samthārā) in the garden outside Pāṭalīputraitself. He dedicated himself to the five supreme auspicious beings and immersed in deep contemplation of the self. Restraining his hunger and thirst and other afflictions for 21 days, completing 95 years of his life, he died in self meditation on Śrāvaṇa Sūklā 8th of V.N.1365 under the influence of constellation Swāti.

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

All his life Ācārya Bappa Bhaṭṭī, did an exemplary service and contribution to enhance the dominance of Jainism and the true spiritual knowledge by composing 52 holy texts alongwith many miraculous and great works for all. By converting the great non-Jain outstanding scholars like Vākapati Rāja of Śaiva and Parama Vaiṣṇava of Sāṃkhya to Jainism and initiating them into Śramaṇa monkhood, Ācārya Bappa Bhaṭṭī had proved to the world his divine mettle and uncommon charisma and brilliance.

Ācārya Bappa Bhaṭṭī was a highly influential and charismatic ācārya of Jainism alongwith being a unique brilliant jewel to have contributed

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

King of Kannauja Yaśovarmana

In the first quarter of V.N. 13th century, a powerful king by the name Yaśovarmana ascended to the throne of Kannauja. From the writings in ‘Gauḍa vaho’ by Vākyapati Rāja and ‘Rāja Taramṅiṇī’ by Kavi Kalhāṇa of the royal court of King Lalitāditya of Kashmir detail how he alongwith Lalitāditya of Kashmir was able to very smartly and diligently protect and retaliate the invasions by Arabs from the northern frontiers of India. Both authors had admired kingship of Yaśovarmana.

According to historians, after the death of King Harṣavardhana, last king of Puṣpabhūti lineage, the political situation in Kannauja was unstable till Yaśovarmana of Cālukya dynasty captured the kingdom of Kannauja in 700AD.

When Yaśovarmana was ruling Kannauja, the rulers of Arab had their evil eyes set on the land of Āryans i.e. India. They were determined to make India an Islāmika state like Iraq and Iran. Their forces had even captured Sindha Pradeśa. Farsighted Yaśovarmana resolved to protect India from the invasion by Arab armed forces.

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

It is mentioned in the official documents of China that a king of central India, cī-śī-fū -mo sent a delegation to the rulers of China about the threat of invasion in north from Tibetans gradually increasing and a request seeking adequate protection forces from China. In the translation of ‘Rāja Taramṅiṇī’ by Sṭena, also mentions that Kashmir king Lalitāditya also sent his representative to China requesting the Chinese to offer armed protection to him to subvert the invasions from Tibetans and Arabs. Lalitāditya also told the Chinese that he is jointly making efforts with Yaśovarmana to stop the growing invasion from Arabs and Tibetans.

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

Rājakavi Kalhaṇa, royal poet of Kashmir king Lalitāditya in his historical text 'Rāja Taramṅiṇī' writes about the resolution amongst these two (Lalitāditya and Yaśovarmana) as follows:

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

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

Political conditions in the time of 33rd eposchal-ācāry Saṃbhūti Cālukya dynasty of Bādāmī

Cālukya king Vikramāditya – III, son of Vikramāditya-II occupied the throne at Bādāmī in 733 AD. He ruled till 744 AD.

Arabs who were ruling Sindha Pradeśa, started making advances and occupying some reasons of Gurjara Pradeśa in 734-735AD. Pulakeśina, representative of Cālukyarāja in Gujarat attacked those Arabs, defeated them and forced them to retreat to Sindha Pradeśa. Pulakeśina was the son of Jasa Siṃha (brother of Vikramāditya I who helped Vikramāditya in setting up his rule in Bādāmī) and was appointed by Vikramāditya as his representative / ruler in southern Gujarat.

Vikramāditya-II was very pleased with the chivalrous services of the ruler of southern Gujarat, Pulakeśina. He gave a royal honour to Pulakeśina by decorating him with the title ‘Avanijanāśraya’ i.e. the protector of all human beings on the earth. This was the highest honour to be awarded to anyone. Rāṣṭrakūṭa king Dantidurga also did exemplary work to push Arabs back towards Sindha. This Dantidurga was the elder-adviser of Cālukya Rāja during Vikramāditya-II rule.

After Cālukya Rāja II, his son Cālukya Rāja Kīrtivarmana ascended to his throne in Bādāmī in 744AD. During his rule of six to seven years, the rule of Bādāmī continued to get weaker and weaker. Actually he was the last ruler of Cālukya dynasty.

Sixth king of Rāṣṭrakūṭa dynasty Dantidurga launched a fierce attack on Bādāmī and defeated Cālukya Rāja Kīrtivarmana during his rule and captured the entire province ruled by Cālukya dynasty.

Rāṣṭrakūṭa king Dantidurga

During V.N. 1257 to 1280; Sixth king of Rāṣṭrakūṭa dynasty of Mānyakheṭa, Dantidurga (other names being Sāhasa Tuṃga, Khadagāvaloka, Pṛathvī Vallabha, Vaira Bhedya and Dantivarmā) ruled the province. He was a very august ruler. All scholars of history consider him as the provider of a powerful dynasty to Rāṣṭrakūṭa dynasty. He captured Elora in 742AD, then he attacked, one at a time, rulers of

Mālavā, Gurjara, Kauśala, Kaliṅga and Śrīśailama and made them his obedient rulers by defeating them all. Then he moved towards Kāṃchī and married the daughter of the ruler of Kāṃcī Nandivarmana, Pallava Mala.

A year before his death, he attacked Cālukya Rāja Kīrtivarmana and defeated him finally. In this way he declared himself as the powerful and all pervasive ruler of the entire Southern provinces.

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

He had no other child except his daughter Rekhā. Therefore after his death, his paternal uncle Kṛṣṇa-I ascended to the throne of Mānyakheṭa.

41st and 42nd pontiffs of Lord Mahāvīra's tradition

	41 st Ācārya Śrī Deva Sena Swāmī	42 nd Ācārya Śrī Śaṃkara Sena
Birth	V.V.1217	V.N.1239
Initiation	V.N.1275	V.N.1284
Ācārya post	V.N. 1299	V.N.1324
Death	V.N.1324	V.N.1354
Householder life	58 years	45 years
Ordinary monkhood	24 years	40 years
Ācārya hood	25 years	30 years
Total monkhood	49 years	70 years
Lifespan	107 years	115 years

41st Ācārya Śrī Deva Sena Swāmī: After the death in V.N.1299 of 40th pontiff of Lord Mahāvīra, Rājaṛṣi, 82 years old and scholar monk Deva Sena Swāmī was elevated to the post of ācārya and pontiff.

42nd Ācārya Śrī Śaṃkara Sena: After the death in V.N. 1324 of 41st pontiff Ācārya Deva Sena Swāmī, scholar monk Śaṃkara Sena was elevated to the post of 42nd pontiff. He did a great service for the spread of Jainism.

34th epochal-ācārya Śrī Māḍhara Saṃbhūti

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

According to writings in ‘*Dussamā samaṇa samgha thayam*’ and its avacūri ‘*Dvitīyopadaya Yugapradhāna yatram*’; Ācārya Saṃbhūti is considered as the 34th epochal-ācārya. But ‘*Titthogālī Painnaya*’ considers Saṃbhūti as 34th and Māḍhara Saṃbhūti as 38th epochal-ācāryas. At the time of the death of Ācārya Saṃbhūti in either V.N. 1350

or V.N.1360; the voluminous Sthānāṅgasūtra was either lost or abridged or reformed.

Ācārya Vīra Bhadra

In the first half of 13th century V.N., Ācārya Vīra Bhadra existed. According to a citation in Kuvalayamālā of Udyotana, it is said that he was a deep scholar of Jain doctrine and while Udyotana lived in Jālora he studied the doctrine under his guidance. Another popular belief concerning him is that at his orders, a grand temple dedicated to Lord Vṛṣabha Deva was built in Jālora.

Ācārya Vīra Bhadra taught the scriptures to the author of Kuvalayamālā, Udyotana. This shows that he was a contemporary of Yākinī Mahattarā Sūnu Hari Bhadra and perhaps significantly elder to him.

It is also estimated that Ācārya Vīra Bhadra, a scholar-expert in rendering the scriptures died when Ācārya Hari Bhadra was rewriting and reforming the old dilapidated Mahā Niśītha.

In this way, based on extracts from Kuvalayamālā and other inferences, Ācārya Vīra Bhadra was a ācārya during later half of 12th and first half of 13th centuries V.N.

Udyotana (Dākṣiṇya Chinha)

Udyotana, (other name Dākṣiṇya Chinha) of Candra lineage and hailing from Hārila gaccha, earned an immortal fame in the history of Prākṛata language history literature by composing in mixed prose-poetry the famous book ‘Kuvalayamālā’.

He was born in a kṣatriya royal family during the last quarter of V.N. 13th century. Being the prince of a royal family, he was called as Rājarṣi. He was son of Baṭeśwara and grandson of Udyotana, both kings of Madāra (Mahādwāra).

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

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

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

After his initiation into Śramaṇa monkhood by Tattvācārya; Udyotana studied the scriptures while serving his guru. Realizing the extraordinary intelligence and keen desire of Udyotana to learn Jain scriptures and doctrine, Tattvācārya decided to send Udyotana to other eminent Jain scholars of that time (Vikram 8th, 9th century) for higher studies. As per the plans, Tattvācārya sent Udyotana to Ācārya Vīra Bhadra, the most renowned scholar of Jain scriptures at that time, for further studies. Udyotana, while serving Ācārya Vīra Bhadra, acquired in depth knowledge of Jain doctrine. Afterwards Tattvācārya sent Udyotana to Yākinī MahattarāSūnu and Ācārya Hari Bhadra for deeper studies of Jain logic. While serving Ācārya Hari Bhadra, Udyotana acquired in depth knowledge of Jain logic alongwith other related subjects. After completing his studies, Udyotana composed his famous text ‘Kuvalayamālā’ where he wrote that he learnt Jain logic and other similar subjects from Ācārya Hari Bhadra while staying in his close proximity.

Udyotana composed his famous text ‘Kuvalayamālā’ completely while staying in the temple of Lord Vṛṣabha Deva in Jālora when only a day was left in the start up Śālivāhana Śaka calendar on the third part of Caitravadi 14th. Udyotana has written in the citation of ‘Kuvalayamālā’ that he composed this text when Jālora was ruled by King Śrīvatsa.

‘Kuvalayamālā’ is a supreme text of story literature in Prākṛata. The flow of the Prākṛata language in this text is like the natural stream of Jina

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

His two disciples’ Śrīvatsa and Baladeva were also decorated with the post of ācārya. Both of them appear to be scholars.

Ācārya Vīra Sena, a great author of Bhaṭṭāraka tradition

A great commentator (ṭīkākāra) and text writer of Senagaṇa Paṃcastūpānvayī congregation in Vikram 9th century by the name Vīra Sena existed. He earned immortality and great name by composing great and holy texts Dhavalā and Jayadhavalā and thus served the cause of Jainism and enhanced the prestige of Jain literature in a grand and effective manner. Ācāryas and respected scholars of gaṇas and gacchas, other than Paṃcastūpānvayīs have also showered their choicest praise for his extreme in-depth knowledge of doctrine and poetry. Ācārya Jina Sena of Punnāṭa congregation in his text ‘Harivaṃśapurāṇa’ has decorated him with the title of Sārvabhauma Samrāṭa cakravartī or the emperor of the world.

Senagaṇa is a very old gaṇa which was established by the monks coming from Paṃcastūpa named their gaṇa after a monk Sena amongst them. Therefore its other name as Paṃcastūpānvaya became very popular also.

Vīra Sena composed an extremely large text ‘Dhavalā’ based on the commentary ‘Vyākhyā Prajñapti’ on Ṣaṭkhaṇḍāgama by Bappagurudeva. According to a citation in Dhavalā, after the rule of Jagatūṃgadeva (probably during the rule of Amoghavarṣa-I) completed the composition of Dhavalā in Vāṭagrāma on Kārtika Śukla 13th Vikram 738. Vīra Sena has used the style of cūrṇis in composing this text in mixed Saṃskṛta and Prākṛata languages. Dhavalā is a very voluminous text with 72000 verses. Three quarters of Dhavalā is written in Prākṛata and the remaining one fourth is used in Saṃskṛta. Prākṛata used is mostly Śaurasenī. It is divided into six sections.

In Dhavalā, Vīra Sena had written that sermons of Śvetāmbara Ācārya Nāgahasti are as ‘pavāijjaṃta’ i.e. as per the pure Jain tradition while the sermons of another Śvetāmbara Ācārya Ārya Maṃgu (Maṃkṣu) are not

so i.e. ‘apavāijjamta’ i.e. not worth any mention in Jain literature. Such statements by Ācārya Vīra Sena also indicate prevalence of some differences in interpretation of Jain doctrine between guru-disciple duo of Ārya Nāgahasti and Maṃkṣu.

Ācārya Vīra Sena had written this commentary on the first five parts of Ṣaṭkhaṃḍāgama. The sixth part of Ṣaṭkhaṃḍ āgama had been named as Mahābandha and its ṭikā had therefore been named as Mahādhavalā. The sixth part of Ṣaṭkhaṃḍ āgama was written by Ācārya Bhutabali. The size of Mahābandha, ṭikā on the sixth part of Ṣaṭkhaṃḍ āgama is 30000 verses.

After composing 72000 verses grand ṭikā named Dhavalā on Ṣaṭkhaṃḍ āgama Ācārya Vīra Sena then started composing ṭikā called Jayadhavalā on Kaṣāya Pāhuḍa by Ācārya Vīra Sena. He had only composed 20000 verses of this ṭikā when he died. This was completed by his disciple Ācārya Jina Sena in Śaka 759 (Vikram 894).

It is a sheer coincidence that the three successive ācāryas of Senagaṇa were all scholar monks and writers of holy texts. They used to complete the incomplete works of their teachers. Ācārya Vīra Sena had just composed 20000 verses of Mahābandha when he died and then his disciple Ācārya Jina Sena added another 40000 verses to this incomplete work and completed the text. Similarly Ācārya Jina Sena had written only 42 sub section completely and three verses of the 43rd section out of 47 sections (with 12000 verses) of Ādi Purāṇa and died. The remaining sections were then completed by his disciple Ācārya Guṇa Bhadra who started writing the remaining four sections and 1620 verses as Uttarapurāṇa after Mahāpurāṇa written by Ācārya Jina Sena. In this way Guṇa Bhadra also completed the incomplete work his guru Ācārya Jina Sena.

Similarly it appears that Guṇa Bhadra could not complete Uttarapurāṇa and his work was completed by his disciple Lokasena.

Bhaṭṭāraka Jina Sena (Paṃcastūpānvayī Digambara tradition)

Ācārya Jina Sena of Bhaṭṭāraka tradition, disciple of Dhavalākāra Ācārya Vīra Sena of Paṃcastūpānvaya Sena gaṇa was a glorious author of Jain texts.

Citation in verse 22 of Jayadhavalā says that Jina Sena who did not have his ears pierced in his childhood; got himself accepted as he met the conditions of the gaṇa and initiated in Śramaṇa monkhood under Ācārya Vīra Sena of Paṃcastūpānvayī Sena gaṇa as per their tradition of inducting only those who had not received their ears pierced as childhood ceremony. Ācārya Jina Sena of Punnāṭa congregation completed composition of 'Harivaṃśapurāṇa' in Śaka 705. In beginning of Harivaṃśa itself he showered praises on poets of earlier times and his contemporary alongwith in verse he showered extraordinary praise on the Paṃcastūpānvayī Jina Sena and his composition Pārśvābhyudaya in verse 40. To complete the voluminous 'Harivaṃśapurāṇa', the author must have spent 5 to 7 years. It thus takes us to the conclusion that Jina Sena must have completed Pārśvābhyudaya in Śaka 695-700.

Pārśvābhyudaya is such a unique and extraordinary poetic composition that it not only addresses conflicts and their re solutions but also encompasses the entire Meghadūta in it. Poetic description of the feelings of a yakṣa who was remembering his separated yakṣi for fulfilment of his lust is the essence of Meghadūta. As against this the essence of Pārśvābhyudaya is filled with the detachment and giving up worldly pleasures in the life of Lord Pārśvanātha. There is a vast difference like the hell and heaven or like the moon on dark moon night and on the full moon night. In spite of such vast differences, Ācārya Jina Sena has kept his readers and scholars utterly astonished and attached in Pārśvābhyudaya as khaṇḍakāvya.

The literary work done by Ācārya Jina Sena is similar to what had been described in the life sketch of Ācārya Vīra Sena.

Ācārya Jina Sena after entering youth got himself initiated by Ācārya Vīra Sena. Like his teacher, Ācārya Jina Sena was also a diligent and hard working scholar. He continued to serve extraordinarily the world of Jain literature by his services for 70 to 75 years.

A review of historical facts suggests that he lived for 88-90 years died around Śaka 765. His time is thus estimated as Vikram 810-900 or Śaka 675-765.

Ācārya Jina Sena (Punnāṭa congregation)

There had been a number of Influential ācāryas who were composers of great holy texts and who by composing grand and voluminous religious texts have contributed immensely to the cause of vast corpus of Jain literature. The name of Ācārya Jina Sena (Punnāṭa congregation) stands out in the foremost row amongst them. A famous composition by the name 'Harivaṃśapurāṇa' by Ācārya Jina Sena is available now. However it is an extremely important text as Digambara tradition considers it like a scripture ever since it was composed.

Ācārya Jina Sena in its citation had mentioned its composition in Śaka 705 or Vikram 840.

Ācārya Jina Sena in this text has primarily written about the highly glamorous Yādava lineage of Harivaṃśa but more particularly about the lives of the main icons of Yādava lineage, the 22nd Tīrthaṃkara Ariṣṭanemi or Neminātha and ninth Nārāyaṇa (Vāsudeva) Śrīkṛṣṇa. Actually the composer of 'Harivaṃśapurāṇa' has even included the entire epic Mahābhārata also in it.

The most important contribution of 'Harivaṃśapurāṇa' is that it has given the chronological names of all ācāryas of the unified Śramaṇa congregation from the time of Lord Mahāvīra till his time (i.e. Ācārya Jina Sena of Punnāṭa congregation). An important disclosure in this chronology is the mention of Ācārya Śivagupta, who because of his exemplary virtues was decorated with the title Arhadbali. This fact can assist the scholars in further and advanced research to establish the time and reasons for the separation of the combined Śramaṇa congregation and origin of Digambara congregation therein.

Actually this jewel like text 'Harivaṃśapurāṇa' by Ācārya Jina Sena is of extreme importance for those interested in the history and antiquity of Jainism.

That Punnāṭa congregation was the popular congregation of Karnataka in south India can be said on firm basis as from an ancient inscription of approximately Śaka 522 in the Pārśvanātha temple of the vasati in Śravaṇabelagolā states that Ācārya Bhadra Bahu-II with his disciples went to a place called Kaṭavapra in Karnataka Pradeśa. At that time the

capital of Punnāṭa Pradeśa was called Kittūra and hence Punnāṭa was also called Kittūra or Kaṭavapra. Ācārya Jina Sena might have on a routine wandering gone to Giranāra for pilgrimage; and composed Harivaṃśapurāṇa' there itself. You were a contemporary of the composer of Ādipurāṇa and Jayadhavalā by Paṃcastūpānvayī Ācārya Jina Sena.?

Kṛṣṇarṣi gaccha

Kṛṣṇarṣi gaccha came into existence as a branch of Thāraprada gaccha (Baṭeśwara). In the first half of Vikram ninth century; the great friar? (Tapasvī) Kṛṣṇarṣi of Hārila gaccha started a separate gaccha after his own name as Kṛṣṇarṣi gaccha

The founder of this gaccha, Kṛṣṇarṣi was a co-disciple-brother of Udyotana (author of 'Kupalayamālā') and disciple of Yakṣamahattara who was disciple of sixth ācārya Tattvācārya of Hārila gaccha.

Ācārya Kṛṣṇarṣi was a great friar. It is said that the sequence of his penance used to grow continuously. He used to accept food only thirty four times in a year. Besides 34 days, he used to spend the remaining ten months and 26 days in a year performing severe penance. Performing such penance, he acquired several extraordinary powers. According to the records of lineages, it is said that he converted an elder of Nāgaura, Nārāyaṇa to Jainism and established a new lineage of Oswāls known as Baraḍiyā. Nārāyaṇa, on the inducements by Kṛṣṇarṣi built a Jain temple in Nāgaura and had the idol of Lord Mahāvīra installed there. Kṛṣṇarṣi also created a management council for administration and upkeep of this temple by inducting 72 respected elders of the town to it.

Kṛṣṇarṣi also converted many non Jains to be devoted Jain householders. He organized a number of pilgrimages to the places associated with auspicious events of the lives of tīrthaṅkaras. With his encouragements, several Jain temples were built and in this way he served immensely the cause of Jainism.

43rd and 44th pontiffs of Lord Mahāvīra's tradition

	43 rd Ācārya Śrī Lakṣmīvallabha	44 th Ācārya Śrī Rāmaṛṣi Swāmī
Birth	V.N.1292	V.N.1304
Initiation	V.N.1321	V.N.1338
Ācārya post	V.N.1354	V.N.1371
Death	V.N.1371	V.N.1402
Householder life	29 years	34 years
Ordinary monkhood	33 years	33 years
Ācārya hood	17 years	31 years
Total monkhood	50 years	64 years
Lifespan	79 years	98 years

35th epochal-ācārya Dharmarṣi

Birth	V.N.1325
Initiation	V.N.1340
Ordinary monkhood	V.N.1340-1360
Epochal-ācārya period	V.N.1360-1400
Death	V.N.1400
Lifespan	75 years 4 months 4days days

Dharmarṣi He became the 35th epochal-ācārya after the death of Māḍhara Saṃbhūti. He executed the duties of an epochal-ācārya for a period of 40 years with due diligence and expertise and served the cause of Lord Mahāvīra's tradition.

Vatsarāja Gurjara Mālawarāja

During the last quarter of 13th century and first half of 14th century V.N.; a very powerful ruler, Vatsarāja ascended to the throne of Jālorā. He established his dominance over the entire Avantī Empire. According to Kuvalayamālākāra Udyotana and author of Harivaṃśapurāṇa Ācārya Jina Sena, Vatsarāja was counted amongst the most powerful rulers of India during Vikram first half of 9th century. Govinda-II (Vallabha) and Dhruva sons of king Kṛṣṇa-I of Rāṣṭrakūṭa dynasty were the contemporaries of this ruler of Jālorā and Mālawā Vatsarāja.

Actually the period of Vatsarāja was the same as that of the peak of Rāṣṭrakūṭa dynasty. The powerful King Dantidurga (730-753AD) of Rāṣṭrakūṭa dynasty during 730-735AD merged the entire Cālukya empire with his and created the most powerful Mānyakheṭa kingdom by defeating the Cālukya Rāja Kīrtivarmā of Bādāmī. After Dantidurga, 7th ruler Kṛṣṇa-I of Rāṣṭrakūṭa dynasty and his two sons Govinda-II and Dhruva i.e. 8th and 9th rulers of Rāṣṭrakūṭa dynasty also gradually increased the territorial empire of Rāṣṭrakūṭa dynasty.

This increase in the power of Rāṣṭrakūṭa dynasty created bad effect on Vatsarāja. Around 787AD, Rāṣṭrakūṭa dynasty ruler Dhruva launched a powerful attack on Vatsarāja. Vatsarāja was defeated in that war. Besides giving up the rule of Mālawā, Vatsarāja was forced to leave Mālawā also for shelter towards Marū Pradeśa. Seeing the outreach and power of Dhruva's army, Vatsarāja became confident that neither taking back the rule over Mālawā but his very existence in Mālawā can be a cause of his destruction. Hence Vatsarāja went to capital of Jābālipura (Jālorā) in Gujarat with his remaining forces and started ruling Jālorā.

A copper plate of Śaka 724 from the home Śānabhoga Narahariyappa in village Manne in Karnataka also states the defeat of Vatsarāja from Dhruva, leaving Mālawā and going towards Marūdhara Pradeśa for shelter.

Vatsarāja, after his defeat spent his remaining life in Jālorā only. Vatsarāja had very friendly relations with Jain congregation.

Śakaṭāyana- Pālyakīrti

Ācārya Śakaṭāyana is counted amongst the top eight grammarians, i.e. even ahead of Pāṇinī and AmaraSiṃha. The other name of Śakaṭāyana was Pālyakīrti. Ācārya Śakaṭāyana was a great ācārya and composer of religious texts belonging to Yāpanīya congregation. The following texts written by Śakaṭāyana are still available.

1. Śabdānuśāsana
2. Amoghavṛtti; self commentary of Śabdānuśāsana
3. Strīmukti Prakaraṇa
4. Kevalīmukti Prakaraṇa.

For many centuries, Śabdānuśāsana by Śakaṭāyana was a very popular grammar text in whole of India. Besides self commentary Amoghavṛtti (self commentary of Śabdānuśāsana by Pālyakīrti), six other commentaries have been written on it, namely,

1. Śakaṭāyana Nyāsa
2. Cintāmaṇi Laghīyasī ṭīkā
3. Maṇi Prakāśikā
4. Prakriyā saṃgraha
5. Śakaṭāyana ṭīkā
6. Rūpa Siddhi by Jain grammarian Amita Sāgara of Tamil in 10th century AD.

Pālyakīrti's scholarship spread far and wide. In the far off parts of India, especially entire southern India Pālyakīrti was known as King of complete knowledge and eminent grammarian throughout India.

Pālyakīrti wrote the self commentary Amoghavṛtti in Śaka 772.

Mahārājādhirāja Amoghavarṣa (Nṛpa Tuṅga), author of Jain texts.

Rāṣṭrakūṭa dynasty Mahārājādhirāja Amoghavarṣa-I, other name Nṛpa Tuṅga composed Kavirāja Mārgalaṃkāra in around V.N.1375 and Ratna Mālikā in around V.N.1400.

From citations in these texts, it can be inferred that King Amoghavarṣa-I gave up his rule in V.N.1402 (875AD) and composed Ratna Mālikā while staying in the company of Jain monks and practicing spiritual purification.

King Amoghavarṣa was also a great warrior besides being a great believer and practitioner of Jainism and scholar who composed many texts. Actually in the course of his many victorious wars, in which he was making offensive attacks and also had deep wounds on many parts of his body quit his kingship at his own sweet will and spent his last years of life in the company of Jain monks practicing spiritual purification to prove verbatim the quotation '*je kamme sūrā te dhamme sūrā*'.

Śīlāṃkācārya (other name Śīlacārya and Vimāla Matī)

Composer of the high level Prākṛata text 'Cauvanna Mahāpurisa cariyam' in V.N. 14th century, Śīlāṃkācārya (other name Śīlacārya and Vimāla Matī) was a rising Prākṛata scholar and a great propagator of Jainism.

We find three scholar ācāryas with the same name Śīlāṃkācārya at different times. We find mention of the first Śīlāṃkācārya in Jain literature as a great lexicographer but that lexical text is not available now. The second Śīlāṃkācārya is one who in V.N. 1403 composed Ācārāṅga ṭīkā. This Śīlāṃkācārya wrote ṭīkā on Sūtrakrāṅga and Jīvasamāsavṛtti also. The third scholar of the same name i.e. Śīlāṃkācārya (other name Śīlacārya and Vimāla Matī) composed 'Cauvanna Mahāpurisa cariyam' in V.N.1395. His life sketch is given briefly.

According to 'Prabhāvaka Caritra Ācārya' Sarva in the temple of Koramṅaka town addressed Upādhyāya Devacandra of temple dwellers congregation and initiated him in his forest dwellers congregation.

Devacandra after initiation in forest dwellers congregation undertook severe penance alongwith acquiring deep scriptural knowledge. Impressed by his achievements, Ācārya Sarvadeva anointed Devacandra as ācārya in Varanasi. Since Devacandra had become quite old by this time of his elevation to the post of ācārya, he became popular as Vṛddhadeva.

Pradyotana was the successor of Vṛddhadeva. Influenced by the sermons of Pradyotana, Mānadeva got himself initiated in Śramaṇa monkhood. Staying in close proximity of Pradyotana, Mānadeva acquired deep scriptural knowledge and became an in depth expertise on Jain doctrine. In the end thinking his disciple Mānadeva as fully competent, Pradyotana elevated Mānadeva to the post of ācārya.

While he was a ācārya, he performed severe penance and added to the Jainism's influence. Also as a result of his severe penance, he acquired many extraordinary powers.

Śīlāmḱācārya (other name Śīlācārya and Vimala Mati) was a disciple of this Nivṛtti lineage Mānadeva. This Śīlāmḱācārya (other name Śīlācārya and Vimala Mati) in V.N.925 composed the great text 'Cauvanna Mahāpurisa cariyam' which is a unique jewel of Prākṛata literature.

Śīlāmḱācārya (other name Tattvācārya)

The name of Śīlāmḱācārya; who existed during last half of V.N. 14th century and first half of V.N. 15th century; ranks 71st amongst the expert scholars of scriptures after Devardhigaṇi Kṣamāśramaṇa. He was more famous by his other name Tattvācārya. The author of 'Prabhāvaka Caritra' has given one more name of (other name Tattvācārya) as Koṭyācārya also. You were a scholar par excellence of both Prākṛata and Saṃskṛta. During his time Śīlāmḱācārya was considered as a scholar with authority on scriptures with valid explanations.

With the benevolent feeling of making the monks (male and female) and other inquisitive followers easily grasp the meanings of scriptures and as per the saying '*svāntaḥ sukhāya samaṣṭi hitāya ca*'; he used to teach the scriptures by explaining the deep rooted meanings and with multiple meanings of the words therein. As per Ācārya Prabhācandra, "Endowed with such feelings, he composed the ṭīkās on eleven limbs of the

scriptures”. However only *ṭikās* on *Ācārāṅga* and *Sūtrakṛtāṅga* are available today and the remaining *ṭikās* are not available now. This fact is clearly mentioned in ‘Prabhāvaka caritra’. *Ācārya* Abhayadeva in his *ṭikā* on *Vyākhyā Prajñapti* has mentioned at several places the names of the commentators prior to him. This also proves that the *ṭikā* on *Vyākhyā Prajñapti* by *Śīlāṅkācārya* was present before Abhayadeva when he was writing the *ṭikā* on *Vyākhyā Prajñapti* himself. We also do not find mention in literature anywhere of any other *ṭikā* on *Vyākhyā Prajñapti* except the one by Abhayadeva. This also supports the statement of *Ācārya* Prabhācandra that *Ācārya Śīlāṅka* wrote *ṭikās* on all the eleven limbs.

Siṃha, the first *ācārya* of *Brahmadvīpikā* branch had two disciples namely *Madhumitra* and *Ārya Skandilācārya*. *Ācārya* Gandhahasti, disciple of *Ācārya* Madhumitra was an influential scholar. He composed *mahābhāṣya* of 80000 verses on *Tattvārthasūtra* of *Ācārya* Umā Swāti. At the request of *Ārya* Skandilācārya, *Ārya* Gandhahasti also wrote descriptions on eleven limbs.

While writing the two detailed *ṭikās* on *Ācārāṅga* and *Sūtrakṛtāṅga*, *Ācārya Śīlāṅka* the author, did not limit himself just to the meanings of the words in the main text only but also consulted *niryuktis* and the description on *Śāstraparijñā* by Gandhahasti etc to make his writings very deep in meaning and touching the roots of the doctrine.

Based on historical facts, it may be completely appropriate to consider *Vikram* 933 as the time of writing *ṭikās* on *Ācārāṅga*. This is also in line to support the period of 189 years between *Śīlāṅka* and Abhayadeva and the loss of *ṭikās* on other scriptures. Keeping all these facts in mind, we can say that the time of *Śīlāṅka* is between last half of ninth century *Vikram* to first half of tenth century.

Śīlāṅka composed the *ṭikā* on *Ācārāṅga* while living in *Gambhūtānagara*. He was a *ācārya* of *Nivṛtti* lineage. He composed the *ṭikā* on *Ācārāṅga* with the assistance of *Vāhari* monk. He also wrote the *ṭikā* on *Sūtrakṛtāṅga* with the assistance of monk *Vāhari*.

By composing the *ṭikās* on *Ācārāṅga* and *Sūtrakṛtāṅga*, *Śīlāṅka* with deep meanings and explanations, had done a tremendous service to the

inquisitives and practitioners of Jainism. These two compositions made Śīlāṃka's name immortal.

Sāṃḍera gaccha

Sāṃḍera gaccha had been an old gaccha of temple dwellers tradition. It seems that it came into existence in a village called Sāṃḍerāva of Mārāvāḍa. Therefore it is known as Sāṃḍerāva gaccha. This village is situated near the pilgrimage place Nīmbārānātha of Śaiva religion. Another name of Sāṃḍera gaccha as Sāṃḍesarā gaccha also is found in the literature. Nothing definitely can be said about the origin of the name of this gaccha. In the early part of Vikram 10th century this gaccha came into prominence due to its influential ācāryas. An influential ācārya by the name Yaśobhadra who was a disciple of Īśwara of this gaccha existed in the early part of Vikram 10th century. According to hearsays, he was a great scholar of mantras in his time. With the power of his mantras, he converted many non-Jains to Jainism.

Tripuṭī monk Darśanavijayaḷī in his text 'Jain paramaparā ṇo itihāsa part-1' mentioned the period of Ācārya Yaśobhadra as Vikram 968-1029 or 1039. But a review of the events of the life of Balibhadra, chief disciple of Ācārya Yaśobhadra, reveals that King Allaṭa and Balibhadra were contemporaries. When king Allaṭa lived in Āhaḍa, then Balibhadra cured his queen Rāṭhaud of incurable disease in Vikram 973 approximately. The rule of Allaṭa had been proved to be Vikram 922-1010. In this way, the ācārya period of Yaśobhadra seems to be third quarter of Vikram 10th century.

It has been established from many valid proofs that Ācārya Yaśobhadra was very influential ācārya of Sāṃḍerāva gaccha. Even after Yaśobhadra, sixteen other influential and talented ācāryas such as Śālī, Sumati etc existed in Sāṃḍerāva gaccha. Their ninth ācārya Śānti-II in Vikram 1229 (according to the lineage registers) converted many kṣtriya families into Jainism and established another lineage of Oswāls known as Śīsodiyā. Twelve castes of Oswāls like Gugaliya, Bhaṃḍārī, Catura, Dūdheḍiyā etc. were also devotees of Sāṃḍera gaccha ācāryas.

Yaśobhadra had two principal disciples namely Balibhadra and Śālībhadra. Without the permission of his guru, Balibhadra learnt a number of mantras and other skills and started demonstrating their

miraculous powers. Annoyed with this, Yaśobhadra separated company with him asked him to wander independently. After this he made his second disciple Śālibhadra as his successor and ācārya. This Śālibhadra was from Cauhāna lineage.

Having not been anointed as being his senior disciple; Balibhadra went to mountains and started severe penance in the caves there. As a result of his severe penance, he acquired many extraordinary powers.

When Baibhadra cured the queen of king of Allaṭa, the ruler proposed to give Balibhadra a large piece of land. Balibhadra declined the king's offer saying that Jains do not keep even the slightest possession what to talk of a piece of land. We people are always engaged in the uplift of self and others. Practitioners of spiritual path have nothing to do with moveable or immoveable property.

After this King Allaṭa made many more such requests for difficult works and offered Balibhadra some gratification. After repeated requests from the king, Balibhadra said, 'O king! My guru had assigned the post of ācārya to my junior monk Śālibhadra. If possible, please request Ācārya Śālibhadra to give half of his ācārya post to me.'

Thinking that this will definitely lessen the burden of some of the good things this monk had done to me, King Allaṭa became very happy. He requested Ācārya Śālibhadra to come to Āhaḍa and welcomed him with great pomp and show to his town. Seeing an appropriate opportunity one day Allaṭa requested Ācārya Śālibhadra, 'Balibhadra is a great friar and elder gurubhrātā of yours. Please give half of your Ācārya post to him. I am ready to do anything in return for your benevolence.'

Half smiling, Ācārya Śālibhadra said, 'O king! Like the diplomacy prevalent in politics, similarly the diplomacy prevails in monkhood also. The rulers do not share their rule with their brothers or others. The throne is always occupied by one heir who has the full control of the empire. This is traditional diplomacy in kingship. Similarly in Śramaṇa tradition, only one disciple is given the post of ācārya by his guru. The disciple appointed to the post of ācārya is the full owner of that post. This post cannot be shared with gurubhrātās.'

Satisfied with replies from Ācārya Śālibhadra, Allāṭa in order to relieve himself from the burden of many benevolences of Balibhadra, had many non Jains become his disciples. Then he organized a big festival and anointed Balibhadra to the post of ācārya. Vasudeva was the name given to Balibhadra while accepting the post of ācārya.

Founding Hathūṃḍ ḡaccha

After being anointed as ācārya, Ācārya Balibhadra went to Hathūṃḍ . ĩ There through his sermons, he made the Rāṭhauda lineage king Vidagdharāja a follower of Jainism. Vidagdharāja had a temple of Lord Ādinātha built in Hathūṃḍ ānd had the idol of Vṛṣabha Deva consecrated by Ācārya Balibhadra in Vikram 973. For the upkeep of this temple, Mambhāṭa, son of Vidagdharāja donated a piece of land to Ācārya Balibhadra. Later on grandson of Vidagdharāja, Dhavalarāja renovated this temple in Vikram 1053 after listening to the sermons of Ācārya Śālibhadra. He also donated a well for the upkeep of this temple.

In this way with the royal patronage of the rulers of Hathūṃḍ , this Hathūṃḍ ḡaccha of Balibhadra prospered and it became prominent in far of places as well. This is the reason that this gaccha is popularly known as Hathūṃḍ ḡaccha. This gaccha is also known as Hasti kuṃḍ ĩ gaccha which is a Saṃskṛta translation of Hathūṃḍ . ĩ

Sāṃḍera gaccha is an old gaccha of temple dwellers congregation. Till such time that the temple dwellers congregation was in power, their chaplains maintained registers of lineages of their followers including their names and places etc no matter where they were in the country. However with the gradual downfall of temple dwellers congregation and rise of tapāgaccha, the chaplains of temple dwellers congregation kept on handing over the registers of their followers to the chaplains of tapāgaccha. Hence the followers of temple dwellers gaccha became the followers of tapāgaccha gradually.

From the records of chronology of ācāryas of Sāṃḍera gaccha, it seems that whatever little influence of temple dwellers congregation was left remained till last half of Vikram 1700.

Hathūṃḍ gaccha in a way was also a part of Sāṃḍera gaccha. Hence their followers also became followers of tapā gaccha with the downfall of temple dwellers congregation.

During the period of influence of mantras and tantras and miracles generation, Ācāryas Yaśobhadra and Balibhadra find a respectable mention.

Yaśobhadra (temple dwellers congregation)

An influential ācārya of the temple dwellers congregation namely Yaśobhadra was one of the leading ācāryas of Marūdhara Pradeśa in Vikram 10th century. His period of existence was an era of miracle generation and power of mantras. A folklore prevailing in Nāralāi area of Marūdhara Pradeśa suggests a rivalry and hence a competition between Gosāins and caesura or yatis (temple dwellers congregation Ācāryas of Sāṃḍera gaccha) to demonstrate their respective power of mantra. Both parties claimed their mantras to be more powerful than the others. Both parties agreed to some terms for this competition. There is a river Lūṇī in village Khairathala. There are two temples, one of Lord Ādinātha of Jains and the other of Lord Śaṃkara. Whichever of the two parties i.e. Gosāins or yatis is able to lift their temple of their venerable Lord from Khairathala and locate it in Nāralāi before sunrise will have the right to locate the same on top of hill and will be adjudged with superior mantra power. The loser will keep the temple of their venerated lord at the foothill near the river on a plain field. If the losing party is not able to bring the temple from Khairathala to Nāralāi even after sunrise, then that party will be considered as total loser.

Both the parties agreed to these terms and started using the power of their mantras. From a popular hearsay there, both the parties demonstrated miracles with the power of their mantras and made an impossible task possible. Gosāins were able to bring their temple in Khairathala a few moments before the yatis in the skies of Nāralāi. Therefore the temple of Lord Śaṃkara was seated on the top of hill in Nāralāi and of Lord Ādinātha in the plains at the bottom of the hill.

It is said that the inscriptions in temple of Lord Ādinātha says that the temple was brought by Ācārya Yaśobhadra with the power of his mantra.

Actually there is no place for hearsays and particularly achieving impossible feats in history. However the hearsays prevailing over centuries especially about some miracles make a deep impact on the minds of the people. Thus the relationship of the miraculous powers of mantras and tantras in India affected and resulted in the pervert view of pure Śramaṇa doctrine and stayed with the ācāryas of temple dwellers congregation for centuries as a potent weapon for attracting followers.

Khimaṛṣi (Kṣamāṛṣi)

Ācārya Yaśobhadra of Sāṃḍera gaccha (temple dwellers congregation) had many disciples besides his two principal ones i.e. Balibhadra and Śālibhadra. One of such disciples was a profound saint and apostle of forgiveness named Khimaṛṣi. His following life sketch is available.

In the village Baḍagāṃva near Cittaūḍa, a very poor trader by the name Bodhā used to live. He used to trade in oil and sometimes in ghee to earn his livelihood. Actually he was a trader in name only. He used to collect two or three kilos of oil or ghee and fill it in a pot to sell it in a nearby town. Whatever little money he could earn from this, he used to make his both ends meet.

Trader Bodhā while thinking of his abject poverty developed detachment from this world. Fortunately he had the opportunity to listen to the sermons of Ācārya Yaśobhadra and got himself initiated in Śramaṇa monkhood by him.

While serving his teacher for three years and performing penance, he acquired the knowledge of doctrine. Afterwards seeking the permission of his guru, Bodhā went to cremation grounds, caves and desolate places to perform severe penances. Enduring all kind of afflictions, tortures and difficulties, he maintained equanimity and absorbed in self contemplations.

In those days when he was busy performing penance in a forest near a pond of village Dhāmanoda near Avantinagara, a number of Brahmin youths used to come there and inflict many types of physical pains on him. Bodhāṛṣi used to neither get angry on them nor disturb his contemplation on self. With such tolerance and forgiving powers and severe penance, he suddenly acquired a number of extraordinary powers.

One day he was standing under a tree in the cremation ground near the pond on one leg while meditating on his self. At that time a number of rich Brahmin youths came there. To disturb Bodhārṣi from his deep meditation, they started pelting stones and rocks on him and torture him with sticks. He started having severe pain, still he did not lose his concentration and continued to stand undisturbed and in deep meditation. Seeing Bodhārṣi undisturbed, these Brahmin youths started pelting bigger stones at a faster rate and beat him with sticks. Blood started oozing from each major and minor part of his body. However Bodhārṣi thinking that these youths are the cause of annihilating his karmas, he continued his auspicious meditation. Slightest anger or excitement did not rise in him. Seeing the torture and deep pains of innocent and ocean of forgiveness Bodhārṣi, some divine forces became active angry on those there truant Brahmin youths. Suddenly blood started flowing non-stop from the veins on their faces. Immediately those truant Brahmin youths ran away towards their home like the sparrows fly away on hearing a thunder.

Seeing the blood flowing continuously from the faces and noses of the Brahmin youths, their parents, family members and neighbours started gathering around them. They made several attempts to stop the flow of blood but none succeeded. An old medical practitioner (vaidya) said, ‘All these boys have similar type of blood flow. Therefore it is not a disease but an evil spirit causing this’. On pacifying those youths and being asked, one of them told the entire episode. Hearing this from the youth, all elders of the village ran towards the cremation ground. There they saw each and every part of Bodhārṣi’s body deeply hurt. Due to his severe penance, all blood from his body had dried yet some drops of blood were shining at scars all over his body. Seeing this, all the village elders looked with deep hatred and anguish those youths.

The parents of the hurt youths bowed at the feet of Bodhārṣi and rubbed their noses to seek forgiveness from Bodhārṣi for the sins committed by their children. Bodhārṣi kept on standing in deep meditation. Like the vast Pacific Ocean, deep tranquillity kept shining on his face.

According to statements of a very old man of the village, sprinkling drops of the perspiration of Bodhārṣi on the bodies of the hurt youths, the flow of blood from their faces and noses stopped. All the villagers

touched Bodhārṣi's feet and put the dust of his feet on their forehead. From that day, the villagers started respectfully calling him as Khimaṛṣi or Kṣamārṣi. His popularity as Khimaṛṣi spread far and wide.

On that day all the Brahmins collected lot of money and put the same at the feet of Khimaṛṣi. But he, being a practitioner of non possession did not look at it all. Afterwards that money was used for many social welfare activities.

Penance of Khimaṛṣi kept on getting severer by the day. He used to take very strange resolutions (abhigraha) before going on his begging tours for alms. To break his fast, he took such strange 84 types of resolutions that could not be possible to meet except by some super spiritual power. An example of one such resolution is given below.

To break his penance and fast and accept food, one day Khimaṛṣi decided secretly in his own mind that he would accept food if Rāvākṣṇa Sadyasnāta (unique friend of Dhārādhipati Muṃja's younger step brother Siṃdhukta) in his pure mind donates 21 apūpa (pūve) as alms else he will fast for the rest of his life. After fasting for 3 months and 8 days, his resolution was satisfied and he broke his fast.

The news of Khimaṛṣi's breaking his long fast in the palace of Rāvākṣṇa spread like electricity in Dhārānagarī. Inhabitants of Dhārānagarī came in floods to pay homage to Saint Khimaṛṣi. Prince Siṃghula alongwith Rāvākṣṇa also went to the resting place of Khimaṛṣi. When Rāvākṣṇa knew that he has only six more months to live, then he also spent the rest of his life meditating and spiritual purification after being initiated in Śramaṇa tradition.

Kṛṣṇarṣi

After accepting self restraint, Rāvākṣṇa became popular as Kṛṣṇarṣi and following the footsteps of his guru, started practicing deep meditation on his self and performing severe penance.

In this way practicing severe penance for six months Kṛṣṇarṣi died after fulfilling the objective of his human life.

Later on Khimaṛṣi also after 60 years of practicing severe penance died at the age of 90 years.

Studying the life sketches of such great ṛṣis we find that great saints and benefactors of self and others exist even in other Śramaṇa traditions like temple dwellers congregation etc.

Kavi Mahāsenā (author of Sulocanā kathā)

Around V.N.12th century, a great poet by the name Mahāsenā existed. We do not find any information in Jain literature about his lineage, guru or congregation. We only find mention of his compositions Sulocanā kathā which also is not available today.

Ācārya Udyotana, an able scholar in his popular composition Kuvalayamālā completed in the last part of his life in Śaka 699 had showered great praise on Mahāsenā's composition Sulocanā kathā.

Ācārya Amitasena of Punnāṭa congregation's disciple Jina Sena in his great composition Harivaṃśapurāṇa in V.N. 1310 had endowed the title 'Śīlālaṃkāra Dhāriṇī Sunayanī Sūndarī' to this great composition of Mahāsenā.

Prior to these two authors, we do not find mention of 'Sulochana Katha' in any other text. This leads us to infer that scholar poet Mahāsenā of Sulochana Katha existed sometime in V.N. 12th century.

Kavi Parameṣṭhī (Composer of Vāgartha saṃgraha)

At the end of V.N.12th century, a great scholar cum author of texts, Parameṣṭhī by name existed. No information is available about his place and birth etc. Poet Parameṣṭhī had composed a jewel like supreme text by the name Vāgartha saṃgraha. Many scholars considered this text as an ideal composition and used its language, contents and style while composing their own texts. Today this composition of poet Parameṣṭhī is not available. However respectful and honoured mention of this great text by poet Parameṣṭhī are still available in the compositions of great scholar monks of Vikram 9th century like Ādipurāṇa by Paṃcastūpānvayī Bhaṭṭāraka Jina Sena, his disciple Guṇa Bhadra in Uttarapurāṇa and by the builder of monolithic great idol of Gommaṭeśwara (Bāhubalī) in Śravaṇabelagolā Cāmuṇḍa Rāya in his text Cāmuṇḍa purāṇa in 1030 A.D. approximately are available even today.

Since we do not find any mention of poet Parameṣṭhī before Bhaṭṭāraka Jinasena's composition, we can infer that that poet Parameṣṭhī was perhaps a contemporary of poet Mahāseṇa, author of Sulocanā kathā in and around V.N. 12th century.

Prevailing political conditions during the time of 43rd and 44th successor's pontiff of Lord Mahāvīra's tradition

Rāṣṭrakūṭa dynasty king Amoghavarṣa ruled during the time of 43rd pontiff Ācārya Lakṣmīvallabha and 44th pontiff Ācārya Rāmaṣṣī Swāmī. King Amoghavarṣa was considered as the one of the most powerful kings of his time i.e. V.N. 14th century. He had unquestionable faith in and practice of Jainism. Even after being the most powerful king, he had greater inclination towards religious and literary activities.

King Govinda-III, father of king Amoghavarṣa was the most powerful king of Rāṣṭrakūṭa dynasty. Amoghavarṣa was born in a place called Śrībhavana of his cantonment located on the banks of river Narmadā in V.N. 1329 (802AD). After the birth of Amoghavarṣa, his father achieved many spectacular feats.

King Govinda-III during his rule (V.N. 1321-1341) of twenty years made Rāṣṭrakūṭa dynasty of Malakheḍa into a very powerful empire. After his death, his son Amoghavarṣa ascended to the throne of grand Rāṣṭrakūṭa Empire.

Amoghavarṣa was only twelve years of age when he ascended to the throne of grand Rāṣṭrakūṭa Empire. Seeing his very young age, it was natural that his own greedy and unfaithful ministers, enemy kings and neighbour – Kings were thirsty for the empire would raise their heads in revolt against him. Even though he was very young, still Amoghavarṣa acted with extreme courage and intelligence. With the help of his cousin brother, Karka ruler of Lāṭapradeśa and his defence forces chief Baṃkaiya, he crushed all revolt one after the other. In this way he had to struggle for 46 years. The last eighteen years of his life were very peaceful.

Mahārājā Allaṭa, king of Cittaura of Śīśodiyā lineage

Mahārājā Allaṭa of Cittauḍa was the ruler of Mewāḍa. He had deep faith in Jainism and Jain Acharyas. He was born to Mewāḍa king Bharṭṛbhaṭṭa-II and his queen Mahālakṣmī of Rāṭhaḍa lineage. After king Bharṭṛbhaṭṭa-II's death, Allaṭa ascended to the throne of Cittauḍa in Vikram 922 approximately. He continued to rule Mewāḍa from Vikram 922 to 1010. This is inferred from the rock inscriptions of his time.

At one time, Jainācārya Balibhadra, on his routine wandering tour, came to Hathūṃḍ . At that time the queen of king Allaṭa was in Hathūṃḍ and she was suffering from an incurable disease. She became all right after paying obeisance to Ācārya Balibhadra and practicing the vows, rules, confessions and following the path proposed by the ācārya. On hearing of the news of his queen being cured, he came to pay obeisance to Ācārya Balibhadra. Ācārya Balibhadra gave sermons of Jain doctrine to Allaṭa and made him realize the importance of right belief. These sermons of Ācārya Balibhadra had such a deep impact on Allaṭa that he continued to take benefit of sermons of Jain monks for his entire life and offered services for its cause as per his powers. To express his gratitude towards Ācārya Balibhadra, Allaṭa had several reputed citizens become faithful laymen and devotees of Balibhadra. He also advised the ruler of Hathūṃḍ (King Vidagath Raj) to be also in service of Ācārya Balibhadra always.

We find many rock inscriptions of the time of Allaṭa which establish his exemplary services to Jainism in his long rule.

Ruling Rāṭhaḍa lineage of Hathūṃḍ ; Jainism

Queen Mahālakṣmī of Mahārājā Allaṭa of Mewāḍa Cittauḍa was a princess of Hathūṃḍ 'sī ruling family. From the rock inscriptions of Vikram 10th century we infer that Rāṭhaḍa lineage rulers of Hathūṃḍ were firm believers and respecters of Jainism and some of them were even followers of Jainism.

Rāṭhaḍa lineage ruler of Hathūṃḍ , Vidagdharāja was highly influenced by the sermons of Ācārya Balibhadra and he became a follower of Jainism.

From his charity oriented proclamation in Vikram 973, it is learnt that Vidagdharāja, ruler of Hathūṃḍ built a grand temple of Lord Ādinātha there and imposed a religion tax on all trade transactions and agriculture produce for the daily needs & permanent maintenance of this temple. There is also a mention of Vidagdharāja donating gold equal to his own weight. Rule of Vidagdharāja is estimated to be the first half of Vikram 10th century.

After Vidagdharāja, his son Mambhaṭarāja ascended to the throne of Hathūṃḍ . Like his father, he also issued a charity – proclamation affirming the proclamation made by his father and extended the religion – tax on trade transactions in agricultural produce, ensuring that all religious activities of that temple went on properly.

From a social perspective, Hathūṃḍ has deep impact as the Jhāmaḍa gotra of Oswāls originated from here only. Influenced by the preachings of Acharya Sarvadeva Suri, in Vikram 988, Rav Jagamal along with his entire family and relatives accepted the Ahimsa based Jainism. They were all included in the Oswal clan and were sub-titled as Jhamads.

After Mambhaṭa, his son Dhavalarāja ascended to the rule of Hathūṃḍ . Actually Dhavalarāja was a very powerful and shelter provider of rulers coming to him for support. During his rule, Mālawārāja attacked Āhaḍa and destroyed it. At that time Dhavalarāja gave shelter to King Śālivāhana of Mewāḍa, probably Khumāṇa- IV. He also helped tremendously Cauhāna Mahendra and also provided shelter to the King Dharaṇivarāha who was suffering from the insurgency of powerful king of Gujarat Mūlarāja. Dhavalarāja also renovated the grand temple of Lord Ādinātha built by his grandfather Vidagdharāja and in Vikram 1053 got a new idol consecrated by ācārya Śānti.

45th and 46th pontiff successors of Lord Mahāvīra's tradition

	45th Ācāryaśrī Padmanābhaswāmī	46th Ācāryaśrī Hariśarmaswāmī
Birth	V.N.1339	V.N.1370
Initiation	V.N.1369	V.N.1391
Ācārya post	V.N.1402	V.N.1434
Death	V.N.1434	V.N.1461
Householder life	30 years	21 years
Ordinary monkhood	33 years	43 years
Ācārya hood	32 years	27 years
Total monkhood	65 years	70 years
Lifespan	95 years	91 years

47th pontiff successor and 36th epochal-ācārya of Lord Mahāvīra's tradition

	47th pontiff Ācāryaśrī Kalaśaprabhaswāmī	36th epochal-ācārya Jyeṣṭhāṅgagaṇi
Birth	V.N.1369	V.N.1370
Initiation	V.N.1435	V.N.1382
Ācārya post	V.N.1461	V.N.1400
Death	V.N.1474	V.N.1471
Householder life	66 years	12 years
Ordinary monkhood	26 years	18 years
Ācārya hood	13 years	71 years
Total monkhood	39 years	89 years
Lifespan	105 years	101 years 3 months 3 days

After the death of 35th epochal-ācārya Dharmarṣi in V.N.1400, the great monk Jyeṣṭhāṅgagaṇi was anointed to the post of epochal-ācārya by the four fold Śramaṇa congregation. In this way Jyeṣṭhāṅgagaṇi became the 36th epochal-ācārya.

**Chronology of the deaths of epochal-ācāryas & the loss of scriptures
on their deaths**

As per Tittthagālī Painnaya	As per chronology of epochal-ācāryas
As per verse numbers 812 to 814; with the death of gaṇi Puṣyamitra in V.N.1250, Vyākhyā Prajñapti alongwith six other limbs were lost.	Death of epochal-ācārya Puṣyamitra is same i.e. V.N.1250.
Verse number 815 indicates the death of Ācārya Mād̥hara Saṃbhūti in V.N. 1300 and loss of Samavāyāṃga	Citing Ācārya Mād̥hara Saṃbhūti as 34 th epochal-ācārya, it gives his death in V.N. 1360. It also gives Saṃbhūti as 33 rd epochal-ācārya and his death in V.N. 1300as the epochal-ācārya prior to 34 th epochal-ācārya Mād̥hara Saṃbhūti.
In verse number 816, it gives the death of a yati named Ārjava in V.N.1350 and loss of Sthānāṃgasūtra.	Death of Mād̥hara Saṃbhūti in V.N. 1360 is mentioned.
Verse number 817 gives the death of Kāśyapa gotrīya Jyeṣṭhabhūti śramaṇa in V.N. 1400 and loss of Kalpavyavahārasūtra.	Death of 35 th epochal-ācārya Dharmarṣi in V.N. 1400 is given
In verse 818, it says that ‘Daśāśrutaskandha’ will be lost at the time of death of Gautama gotrīya Śramaṇa Falgumitra in V.N.1500.	It mentions the death of 37 th epochal-ācārya Falgumitra in V.N.1520 (if the error of writer is corrected then it is V.N.1500).
Verse number 819 lists the death of Bhāradwāja gotrīya monk Mahāsumiṇa in V.N. 1900 and loss of Sūtrakṛtāṃga.	Gives the death of 42 nd epochal-ācārya Sumiṇamitra in V.N.1918.
Mentions the chronology of deaths of Puṣyamitra, Mād̥hara Saṃbhūti, Ārjava, Jyeṣṭhabhūti, Falgumitra,	Indicates that after Puṣyamitra, Saṃbhūti as 33 rd , Mād̥hara Saṃbhūti as 34 th , Dharmarṣi as 35 th Jyeṣṭhāṃgagaṇi as 36 th , Falgumitra as 37 th and Sumiṇamitra as 42 nd

Mahāsumiṇa and the loss of respective scripture with them.	epochal-ācāryas
Composition of this text i.e. Titthogālī Painnaya, based on other texts is estimated as 3 rd century V.N.	According to Dussamā Samaṇasaṃghathayaṃ (chronology of epochal-ācāryas) by Dharmaghoṣa Sūri, it was composed in Vikram 1327-1357 (V.N. 1767-1827)

Under such circumstances, it becomes extremely important to consider the writings in Titthogālī Painnaya.

Rāja gaccha

Rāja gaccha had been a very glorious gaccha of Śvetāmbara sect. Number of influential and scholar ācāryas belonged to this gaccha. So they have contributed immensely to the preaching and spreading of Jainism.

The description of the origin of this gaccha as available in Jain literature is briefly given below.

King of Talavādā (before inhabitation of Tahanagaḍha a capital town nearby) who later on became famous as Nanna Sūri, in his life as a householder went on deer hunt. Aiming at a herd of running dears in the forest, he shot an arrow. When he went near the herd, he found that a pregnant female deer was hit by his arrow. Seeing the female deer and her newly born cub suffering in pain, the king started hating himself and repented. While repenting for the sin, he developed total detachment from the world. Leaving his kingdom, family and palace like a straw, he left Talavādā. Due to his meritorious karmas he met a monk belonging to forest dwelling tradition. The king listened to the essence of religion. Understanding the true doctrine, he immediately got initiated into monkhood with that monk. The newly initiated monk was given the name Nannamuni. With great humility and diligence, monk Nanna learned many skills and scriptures. Ācārya of forest dwelling tradition, seeing his end in sight and thinking of Nanna as fully competent anointed Nanna to the post of a ācārya.

After the death of his guru, Nanna Sūri started undertaking routine wandering to many places alongwith his disciples to preach Jainism. Nanna Sūri was a great scholar, expert speaker and gifted. Hence his gaccha made rapid progress. As Nanna Sūri was born in a royal family, he was popular as Rājaṣi and his gaccha as Rāja gaccha. In this way Rāja gaccha in the middle of V.N. 14th century started shining like the sun during the middle of the day. Ācāryas of Rāja gaccha considered themselves as belonging to Candra gaccha primarily thereby establishing Rāja gaccha as a branch of Candra gaccha.

Pradyumana Sūri was the disciple of Sahadeva Sūri who in turn was the disciple of Ajitayaśovādī Sūri and who in turn was the disciple of this Ācārya Nanna Sūri. Ācārya Pradyumana Sūri had from his childhood acquired deep knowledge of Vedas and Vedāṅgas. While acquiring knowledge of all other religions, he acquired knowledge of Jain philosophy in a comparative manner. In this way he realized that the practice of Jain principles of right belief, right knowledge, right conduct and right penance is the only and right way to achieve complete freedom from the great pains of this world of transmigration, like birth, death, old age, sickness, etc. With such feelings deeply entrenched in his mind, he took initiation in Rāja gaccha by its Ācārya Sahadeva Sūri. While serving his guru, he acquired in depth knowledge of Jain scriptures. By acquiring deep knowledge in logic, he became a great debater. He therefore had scriptural discussions with great scholars in the royal courts of Savālaka, Gwalior, Tribhuvanagiri, Cittaūḍa etc. We find mentions in Jain literature that Pradyumanasūri won 84 such debates in his life. By defeating a Digambara ācārya (in the royal courts of Śīśodiyā lineage king Allaṭa Vikram 922-1010), he made him his disciple.

After Ācārya Pradyumana Sūri, Abhayadeva Sūri, who became famous as ‘Tarka paṃcānana Abhayadevasūri’ became the 5th ācārya of Rāja gaccha. He was also a scholar of very high standard. This Abhayadeva Sūri wrote a 25000 verse long ṭīkā on Sanmati Tarka by Ācārya Siddha Sena which became famous as Mahārṇava later. In this text, hundreds of doctrines of Jain and other philosophies are discussed.

By coincidence, this Abhayadeva Sūri also belonged to a royal family and so he was also respectfully addressed as Rājaṣi.

Dhaneśwara Sūri: The name of the successor of Ācārya Abhayadeva Sūri is Ācārya Dhaneśwara Sūri. Dhaneśwara Sūri was the ruler Kardama by name of Tribhuvanagiri. This Kardama Rāja had somehow poisonous boils all over his body. He got treated from many medical experts (vaidyas) but his deadly disease did not subside a bit. One day Ac Abhayadeva Sūri arrived in his kingdom. Kardama Rāja had heard great praise of his penance, knowledge and detachment. Somehow he went to see Tarka paṃcānana Abhayadeva Sūri and pay obeisance in his rest place. He was greatly impressed his great auspicious aura and personality and started feeling a little comfort in his pain. Kardama Rāja thought that having a sight of this personality had caused such a relief to his pain; then his ailment can be definitely cured being in his company or showering his body with the washings of his body. Kardama Rāja immediately sent for some pure water, washed Abhayadeva Sūri's feet and spread that on the boils and wounds, face and all other parts of his body. His surprise had no bounds when he saw all his boils and wounds cured immediately and he started feeling perfectly well. All the burning sensation disappeared.

Afterwards Kardama Rāja listened to the religious sermons of Abhayadeva Sūri. The sermons enlightened him with true knowledge and he was obsessed with the feelings of detachment. He anointed his son to the throne and got himself anointed in Śramaṇa monkhood by Paṃcānana Abhayadeva Sūri. Ācārya Abhayadeva Sūri named his newly initiated disciple as Dhaneśwara remaining in the service of his teacher. Monk Dhaneśwara learnt all the scriptures and various arts and became an expert. In his last time, Abhaya Deva Sūri, thought that Dhaneśwara was, from all points, fit and made him the Acharya of Raja Gachha.

Besides being a scholar of high order, Ācārya Dhaneśwara was an excellent orator as well. His voice was full of vigour and sweetness also. He achieved victory in many scriptural debates. During his time, Rāja gaccha became a very prominent and influential gaccha. Dhaneśwara enlightened a number of kings with spiritual discourses and made them the followers of Jainism.

We also find mentions in literature saying that in Cittauḍa nagara, he converted 18000 Brahmins to Jainism by his sermons. He had eighteen disciples in his gaccha with high scholarship in scriptures. Judging the

expertise of all, he anointed all the eighteen disciples to the posts of ācārya and so eighteen branches of Rāja gaccha started functioning.

Out of the eighteen branches of Rāja gaccha of Dhaneśwara Sūri, the one whose principal area was chithoud became famous as Chaitrawal gachha. The successor of Dhaneśwara Sūri was Ācārya Ajīta Siṃha Sūri. Ācārya Ajīta Siṃha Sūri's successor was Ācārya Vardhamāna Sūri.

This Vardhamāna Sūri between Vikram 980-991 anointed Viramuni, disciple of Ācārya Vimalacandra Sūri belonging to forest dwelling gaccha as his successor ācārya. In this way a number of scholar & influential ācāryas and monks belonged to Rāja gaccha.

Origin of Māthura congregation in Digambara tradition

In V.N. 1423 (Vikram 953) Ācārya Rāmasena of Digambara practices, started Māthura congregation in Mathura. He initiated a number of beliefs which were different from the fully prevailing practices in Digambara tradition. Two of such prominent practices of Ācārya Rāmasena are given below.

First practice: There is no need for the monks to keep whiskbrooms of any type, be they made of peacock feather etc. He ordered his fellow monks not to keep any type of whiskbrooms. Therefore his Māthura congregation became popular as Congregation without whisk brooms.

From scriptural writings, it is definitely proven that the monks, to follow the Ahimsā (non-violence) vow of the five major vows of monks (male and female both) fully, are required to keep a whiskbroom and a mouth covering cloth as essential instruments to observe monkhood. In scripture like holy texts of Digambara tradition also, all monks, except tīrthaṅkaras, from the early period are required to keep a whiskbroom and a water-pot (Kamaṇḍalu) to practice the five major vows fully.

Second revolutionary practice: Ācārya Devasena in his composition 'Darśanasāra' says that the founder of Māthura congregation, Ācārya Rāmasena, has stated that to imagine Bhagwan Jineswara in any of his idols and with such imagination, to worship or bow before that idol, amounts to false / wrong or prevented belief (Samyaktva – Prakṛti Mithyathva).

This way Ācārya Rāmasena tried to give a turn to the prevailing popular belief and practice of form-worship and suggested formless spiritual meditation / worship.

As per the above cited writings of Ācārya Devasena, alongwith instructing their followers to observe above practice, it also asks its followers and devotees to stay in religious rest homes built by Māthura congregation only and totally avoid other places. Ācārya Devasena also cites the tendency bred in the minds of their followers to consider Ācārya Rāmasena as supreme only and not anybody else. In ‘Darśanasāra’, Ācārya Devasena has also written that Ācārya Rāmasena impressed on his followers to avoid ācāryas and monks of other congregations, temples etc and develop a feeling of attachment towards ācāryas and monks and laymen of Māthura congregation only. Such mention is found in Darshansar by Acharya Devsen.

A verse in Nītisāra mentions that it considers Māthura congregation as pseudo Jain congregation only alongwith some of the other congregation.

Acārya Siddhaṛṣi pontiff

We have been hearing the popular saying that even neither iron changes to gold when it comes in contact with pārasa-stone; however none of us has seen either pārasa-stone or iron getting converted to gold. However, even a very ordinary person, when in company of holy monks becomes from ordinary to supreme (Jina) person or from a human being to great human being (mahātmā) or from ordinary persons (Nara) to God (Nārāyaṇa). Such incidences abound not only in scriptures containing sermons of omniscient lords but holy texts composed by ācāryas also.

A great scholar of spirituality, a great poet and a great ācārya all in one is Siddhaṛṣi. His life sketch is a glowing example of the unique and unthinkable miracle of the company of monks and holy people converting a low gambler to Siddhaṛṣi and his becoming the owner of immortal wealth of the trio of jewels (ratnatrayī).

Siddhaṛṣi was born in the early part of Vikram 8th century in the historical town and capital of Gujarat, Śrīmāla (present Bhīnamāla) in a principled and religious Amātya family. His grandfather Suprabha

(Suraprabha) was the chief Amātya of Gujarat state. Chief Minister Suraprabha had two sons named Datta and Śubhaṅkara. Both brothers were counted amongst the super rich and philanthropists of Gujarat state. Māgha was the son of Datta and Siddha was the son of Śubhaṅkara. The great poet Māgha had deep friendship with Dhārāpati Bhoja, a profound devotee of Saraswati. Māgha became famous as a great poet. He composed a great a grand poem ‘Śisūpāla vadha’ and earned the most distinguished place amongst contemporary poets.

Like his elder cousin Māgha, Siddha was also bestowed with the unique talent of composing poetry. While Māgha became famous as a great poet by composing a voluminous poem ‘Śisūpāla vadha’ and earned the most distinguished place amongst contemporary poets; Siddha, after purifying himself of all ill acts, composed ‘Upamiti bhava prapaṅca kathā’, having all attributes of a grand poem as well as full of spiritual discourses and a lighthouse for the inquisitive of spiritualism. He earned in the process a unique and immortal position amongst literary and spiritualism worlds. He considered except spiritualism all other skills as useless.

Siddha was born to Lakṣmī, religious wife of Śubhaṅkara who was the younger son of Suraprabha, the prime minister of King Varma Lāta of greater Gujarat in its capital city called Śrīmāla in early part of Vikram 8th century. Śubhaṅkara was very rich and philanthropic. Hence the child was brought up with lot of affection in all luxuries and comforts of life. The father made all arrangements for his education when he achieved the proper age. High intellect Siddha acquired a number of skills by the time he entered youth.

Siddha Kumāra was the only son of his very rich father. Due to the bad company of some self centred bad friends, he developed the ill habit of gambling. He became so involved in gambling that he started coming very late at night to his home. His wife used to keep awake all night waiting for his return. By staying awake night after night, his wife became weaker and weaker by the day and fell ill.

Seeing her deteriorating health, Lakṣmī got worried and one day asked her daughter in law the reason for ill health. After lot of insistence by mother in law, his wife told the entire truth. The mother in law consoled his wife and asked her not to worry as she would manage everything.

That night Lakṣmī was waiting for the return of her son. In the fourth quarter of the night when Siddha returned home and requested the door to be opened for his entry; Lakṣmī in a terse voice said, ‘Is this the time for the return to home? The doors of civilised people are not kept open for all night.’

In a tone accepting his guilt Siddha asked, ‘Mother, then where else should I go now?’

Thinking that if she does not open the doors tonight, her son will become all right, she said, “Go to the place which keeps its doors open all night.’

Taking this as an order from his mother and without uttering any word, he turned away from the door of his house and went towards the centre of Śrīmāla city looking for homes on both sides of the street. He saw all the homes had their doors shut and none was open at that time. Looking for a house with open doors, he walked from lanes to by-lanes. Finally Siddha’s eyes found a house whose doors were open completely. Siddha entered that home. It was a Jain Upashraya. He saw a Jainācārya with his disciples there. All the monks were awake and busy in their spiritual contemplations.

Sheer sight of those contemplating and peaceful monks filled Siddha Kumāra’s heart with indescribable peace. He experienced the difference in his life and those of the monks. He cursed himself and felt that he is occupied by vices and hence earning ill repute in this life and unbearable pains in the future life. It is a result of great meritorious karmas of past life that I had the privilege of having a sight of these monks who are busy in self and others’ purification and beneficiation.

Thinking so, Siddha Kumāra went towards the ācārya sitting on his seat and paid obeisance with firm belief by bowing at his feet.

In a posture of blessing, ācārya lifted his hand and asked, ‘Son! Where do you live and what brings you here?’

In response Siddha Kumāra told the ācārya, everything as it is from the beginning and expressed his deep satisfaction by meeting him. He further

said, 'I have now decided firmly to spend the rest of my life serving you. Finding you, he one who takes us across the world of transmigration, I do not wish to go anywhere now.'

Seeing the humility, personality and speaking style, when the ācārya thought using his knowledge and became very happy in his heart. He found all the traits of being a great and influential preacher of Jainism in the newly arrived youth.

Addressing Siddha Kumāra in affectionate tone, ācārya said, 'Son! Only those people can live with us who accepts dress like us. Without accepting the practice of Śramaṇa religion, no one can stay with us. It is very difficult for a selfish person like you to practice Śramaṇa religion.' Telling all this, the Ācārya then told that the life of a monk is very difficult and like walking on the edge of a sword, it is difficult, not practical and intolerable.

Listening to the talks of ācārya, Siddha in a very self restrained, firm and humble tone requested, 'Are the pains resulting from the practice of Śramaṇa religion severer, and more difficult than the definite and pitiable pains resulting from vices? Self restraint is in fact admired by the whole world. O Lord! It is my firm belief that pains of practicing monkhood are almost nonexistent compared to the pains resulting from vices. O Lord! I have firmly decided that I now wish to finish all of my pains forever. Hence please initiate this downtrodden into Śramaṇa monkhood and permit me to stay in your feet. Please make me feel blessed by putting your hand on my head.'

Listening to all this, the ācārya felt extremely pleased in his heart. He felt overjoyed to find an able disciple. He told Siddha, 'Son! We do not accept anything which is not donated to us. To be initiated by us, you must obtain the permission from your parents and wife. Till then please have patience. Accepting the advice of ācārya as worthy, Siddha stayed in the monastery.

On hearing the entire episode from his wife the next morning, Śubhaṅkara left his home in search of his son and arrived at the monastery. On seeing his son in a peaceful and contemplating posture, he asked him to return home. But Siddha Kumāra told him his firm decision to spend the rest of his life with ac. The father tried to convince the son

to enjoy the worldly wealth and pleasures now. If you wish to be free from this world of transgression then you should first let a son to inherit our family be born and then you accept the monkhood. But no allurements, attachments, delusions or worldly dramas could detract Siddha who had already made affirm determination of achieving the perfection (Siddha). He repeatedly requested his father to give his permission to his teacher to initiate him into Śramaṇa monkhood.

Having realized fully in his mind that Siddha is neither angry nor frustrated and he is endowed with complete detachment from the world and no worldly power can change his path of detachment to worldly life and finding no other alternative, Śubhaṃkara humbly requested the ācārya, ‘O brother of the world! Please initiate my inquisitive and diligent son into Śramaṇa religion and keep him in your shelter forever.’

Accepting the request from Śubhaṃkara, the ac found an auspicious date and time and initiated Siddha into Śramaṇa monkhood.

After his initiation, Siddhamuni faithfully practiced the five major vows given by his guru Gargaṛṣi for his whole life. Also his guru’s orders as topmost in his heart, Siddha observed severe penance and side by side deep study of the scriptures. Endowed with sharp intellect, Siddhamuni achieved complete knowledge of logic, grammar, astrology, mathematics, law etc all subjects and he became a very learned expert of scriptures. After studying the logic text of different religions, he developed a strong desire to study Buddhists logic texts deeply. On a suitable day, he presenting himself in the service of teacher, he expressed his desire to go to a distant Buddhist monastery to learn Buddhist logic and sought his permission to do so.

Using his knowledge of relativity, Gargaṛṣi said to Siddhaṛṣi, ‘Son! Not to be contented with gaining more education is an auspicious sign. However, from your proposal, I am developing a feeling that the bad logic and pseudo middle term, you may develop pervert views. The result of this education will be that your belief in Jainism will be reduced and your belief in Buddhism will grow. Thus the entire merit earned by you so far by practicing the five major vows till now will go waste. All the meditation performed by you will also go waste. Under such circumstances, I advise you to please take out from mind the idea of going to Buddhist school to learn their logic science. Still if this idea of

going to a Buddhist school does not get out of your mind, then please take a vow in front of me to come back to me once after completing your studies. I will then present to you this whiskbroom myself, which are a sign and an implement to practice the major vow of non violence and major vows.

Hearing so from the mouth of his teacher Siddhaṛṣi said, ‘O seer! No worthy disciple can ever leave his guru like that. I take a vow now in front of you that if my mind, even like the mind of an intoxicated person, for a moment gets distracted; still I will come to you and present myself in your service.

Taking the vow thus and obtaining his teacher’s permission, Siddhaṛṣi left that place and wandering through many places, villages etc finally reached the famous Buddhist school called Mahābodhi. After getting himself admitted as a student in school, he started learning Buddhist philosophy. Being an intelligent student, he learned Buddhist philosophy quickly and acquired deep expertise in the same. Siddhaṛṣi started being counted as an expert Buddhist scholar.

The news of deep knowledge and expertise of Siddhaṛṣi reached throughout the Buddhist congregation.

High level expert scholars, managers, and ācāryas of Buddha congregation had deep consultations in secret on ‘This Siddha is in fact a unique, glorious human jewel like a Cintāmaṇi. Somehow if he can be initiated into Buddhist monkhood, then Buddhism can make all round progress.

Hence, somehow using all types of material inducements, encouragements, sweet talks, plotting etc, they were able to make him accept initiation into Buddhist monkhood.

Siddha achieved that highest level of citation by the Buddhist school which had not been bestowed on any one before. Then the entire Buddhist congregation unanimously proposed to Siddha that it is essential for them to anoint siddha as the ācārya of the congregation. Hence he should accept to organize a function anointing his to this post.

Immediately Siddha remembered the promise he made to his guru. He therefore requested the Buddhist congregation, 'While coming here for studies I had vowed before my Jain guru to come and meet him after completing my studies at least once. All philosophies accept it to be a great sin to break avow. Hence please allow me to go to my guru at least once. This is my humble request to the congregation.'

Members of the congregation agreed to let Siddha go to his guru once and return thereafter.

On reaching his guru, Siddha neither paid obeisance to his guru nor touched his feet. Standing like a statue in front of the guru, and in a rude posture asked his guru, 'Are you all right sitting on a high place?'

Seeing such acts of his disciple, Gargaṣi started thinking, 'This intelligent and humble disciple had been misled and made a pervert by Buddhist (Saugata) scriptures pervert logic. Now only a supernatural effort can bring him back on the right path again. It is the only thing beneficial for the congregation. Otherwise his joining Buddhist congregation will be an irreparable loss to Jain congregation.'

Immersed in such thoughts, Gargaṣi stood up from his seat and went towards his disciple Siddhaṣi. He made him sit on the seat with lot of affection. After this placing Lalitavistarāvṛtti by Hari Bhadra Sūri in his hands he said, 'O son! I am going to the temple for worship and shall return soon. Till then please study this text.'

Siddhaṣi started reading Lalitavistarā. As Siddhaṣi kept on reading one after the other page of Lalitavistarā, so the impact on his mind of Buddhist pervert logic disappeared like camphor in the fog of winter sun. Siddhaṣi was not able to read quarter of Lalitavistarā that all misconceptions created by Buddhist scriptural logic disappeared. He started repenting for his misbehaviour towards his guru. He kept on cursing himself and thought, 'Oh! I was going to such a grave mistake without proper thinking. I was in fact making a grave mistake by accepting a glass stone in place of Cintāmaṇi. In will repentance from my guru for this and life for the rest of my life under his protection. This text Lalitavistarā had removed all doubts and misconceptions in my mind.'

While Siddhaṛṣi was immersed in such thoughts reading Lalitavistarā, then his guru Gargaṛṣi returned from the monastery. He gazed at Siddhaṛṣi studying Lalitavistarā and felt very happy internally.

Hearing the sound of his guru, Siddhaṛṣi stood up all of a sudden and putting his head at the feet of his guru started seeking forgiveness for his rude behaviours.

Seeing his disciple burning in the fire of repentance, Gargaṛṣi in sweet and encouraging tone comforted Siddhaṛṣi. On insistence of Siddhaṛṣi, Gargaṛṣi did give correct repentance to him. After purifying his self from repentance, Siddhaṛṣi started practicing right conduct and received from knowledge by being always in the company of his guru. Soon became the favourite of all.

Experiencing unlimited happiness over the growing qualities of his disciple Siddhaṛṣi, Gargaṛṣi anointed Siddhaṛṣi, in front of the four fold congregation, to the post of ācārya and handed over all responsibilities of running the gaccha on his strong shoulders. After anointing his chief disciple Siddhaṛṣi to the position of ācārya, Gargaṛṣi went to the forest and started observing sever penance of month long fast. Thus observing sever penance becoming severer by the day and contemplating on the self, Gargaṛṣi accepted santhārā and the pious death ritual (pādopagamana) and in died samādhi after completing his mortal human mode.

On the other hand, after being anointed as ācārya, Siddhaṛṣi started enhancing the working of his gaccha. Era of Siddhaṛṣi was the era of texts. Seeing the growing influence of Siddhaṛṣi, other religions and philosophers started sending invitations and challenges to him for scriptural discourses and debates. Accepting such challenges, he even had many scriptural debates with great scholars at many places. By defeating many celebrated scholars in debates, He unfurled the flag of Jainism on this land of Āryas. He also got a number of religious projects executed.

Udyotana Sūri has called Ācārya Hari Bhadra Sūri as ‘Doctrinal guru’ while Siddhaṛṣi called him as his knowledge provoker (Bodhakaro guru). In this confusion, author of ‘Prabhāvaka caritra’ considered Siddhaṛṣi, who existed 128 years after Udyotan Sūri both as co-disciples of Ācārya

Hari Bhadra Sūri and wrote that Siddhaṛṣi wrote the first vṛtti on the then popular scriptural text ‘Upadeśamālā’ by Dharma Dāsa gaṇi and started serving the Jain literature. Further Sid showed his ‘Upadeśamālā vṛtti’ to his contemporary Udyotana Sūri who is the author of Kuvalamālā.

Encouraging his contemporary monk Siddhaṛṣi belonging to the same guru, to write some original texts, Udyotana Sūri said, ‘It is no use to write on texts written by others. By writing texts such as ‘samarāicca kahā’, the author also becomes immortal.’

Encouraged by such suggestions, Siddhaṛṣi composed ‘Upamiti bhava prapaṃca kathā’, text of the highest standard of spiritual text. It is a jewel of Jain literary world and is full of study material for achieving the ultimate objective of spiritual purification and to be studied till the end. This episode of encouragement is not possible at present; still ‘Upamiti bhava prapaṃca kathā’ jewel of spiritual text crossed the limits of the scriptural knowledge of Siddhaṛṣi. Siddhaṛṣi’s name became immortal in the annals of Jain literature.

At present the following four texts by Ācārya Siddhaṛṣi are available:-

1. Upamiti bhava prapaṃca kathā
2. Candra Kevalī caritra
3. Upadeśamālā vivaraṇa
4. Siddha Sena Nyāyāvatāra ṭikā

Out of these four compositions of Siddhaṛṣi, ‘Upamiti bhava prapaṃca kathā’ is of such a high standard spiritual text that it will have the flag of Siddhaṛṣi’s scholarly imminence keep flying as long as the influence of Jainism exists.

He was not a scholar of high eminence of Jainism but of other Indian philosophies such as Mīmāṃśaka, Vaiśeṣika, Sāṃkhya and Bauddha as well.

Ācārya Guṇa Bhadra

Ācārya Guṇa Bhadra of Bhaṭṭāraka tradition’s Paṃcastūpānvayī Senagaṇa is also counted as one of the foremost composer of texts in his time. Following the footsteps of his teacher Jina Sena and his teacher

Bhaṭṭāraka Vīra Sena, Ācārya Guṇa Bhadra also gave exemplary services for the cause of Jain literature and preaching Jainism throughout his life.

After the death of his teacher, Ācārya Jina Sena, he completed the remaining part of 'Mahāpurāṇa' started by his teacher.

Guṇa Bhadra was the disciple of Daśaratha Sena who in turn was the disciple of Vīra Sena. Daśaratha Sena and Jina Sena (composer of Jayadhavalā) were co disciples of Vīra Sena. In citation of verse 14 of 'Uttarapurāṇa', Loka Sena had written that his teacher Guṇa Bhadra was the disciple of both Daśaratha Sena and Jina Sena. This shows that Guṇa Bhadra was initiated by monk Daśaratha and he got all his education of scriptures and training from Ācārya Jina Sena who in turn was the brother of Daśaratha muni (who initiated him into monkhood).

After the death of Jina Sena, Ācārya Guṇa Bhadra composed 1620 verses of the last sections (from 43 to 47) of 'Ādipurāṇa' and thus completed the earlier part 'Ādipurāṇa' of 'Mahāpurāṇa'.

After this, Ācārya Guṇa Bhadra started composing 'Uttarapurāṇa'. Ācārya Guṇa Bhadra completed 8000 verses of 'Uttarapurāṇa'. However from citation's verse 27 it seems that he died before completing 'Uttarapurāṇa'. Therefore the last verses from 28 to 37 of citation were completed by his disciple Loka Sena in Śaka 820 (Vikram 955) in Baṅkāpura.

Ācārya Jina Sena wanted to give 'Mahāpurāṇa' the same stature as Mahābharata having the detailed history of 24 Tirthaṅkara s. The first part 'Ādipurāṇa' of Mahāpurāṇa was composed in the way Jina Sena desired but the later part of 'Mahāpurāṇa' could not be completed as per his vision. This fact had been accepted by Guṇa Bhadra himself.

Throwing light on the reasons for his not being able to complete 'Ādipurāṇa' as composed earlier by Jina Sena, in the citation of 'Uttarapurāṇa', Guṇa Bhadra made the following comments.

'Facing the ill effects of time and his own continuous degradation coupled with the text being extremely large, and keeping his own health age and intellect in mind, Guṇa Bhadra in a hurry and brevity completed this purāṇa.'

In the citation of ‘Uttarapurāṇa’, Ācārya Guṇa Bhadra has also accepted that he had taken great help from ‘Vāgartha Saṃgraha purāṇa’ composed by the supreme poet. This proves that ‘Vāgartha Saṃgraha purāṇa’ was available at that time.

Two texts, namely, ‘Ātmānuśāsana’ and ‘Jina Datta caritra’ by Guṇa Bhadra are available today. ‘Ātmānuśāsana’ with 266 verses is very helpful for discerning and inquisitive followers. ‘Jina Datta caritra’ is a Saṃskṛta poetic rendering of history.

Baḍa gaccha

According to chronological listing of Baḍa gaccha, 35th pontiff Ācārya Sarvadeva Sūri, teacher of Udyotana Sūri established Baḍa gaccha. According to this gaccha, this gaccha remained active from the time of its founder 35th pontiff Ācārya Sarvadeva Sūri till the time of its eighth ācārya and according to the details of its chronological listing till the time of 44th pontiff Ācārya Jagaccandra Sūri. 44th pontiff of Lord Mahāvīra’s tradition, Ācārya Jagaccandra Sūri vowed to observe to observe ācāmla fast for his entire life. Besides ācāmla fast, he also used to observe fasts of two days, three days etc to continue his sever penance. After twelve years of observing such fasts and sever penance, he arrived in Āghāḍa (Āhaḍa or Āghāṭaka) after undertaking routine wandering and preaching Jainism on the way. Āghāḍa at that time (Vikram 13th century) was the principal and capital of Mewāḍa. Hearing stories of his large praise of the sever penance undertaken by him, the king of Mewāḍa also started praising him and adorned him with the title of ‘Tapā’ or the purified one. Before endowment of this title on Ācārya Jagaccandra Sūri by the king, monks and followers of this gaccha were known as Baḍagacchīyā or belonging to Baḍa gaccha. But due to the popularity of Ācārya Jagaccandra Sūri s ‘Tapā’, this gaccha started being called as Tapā gaccha in Vikram 1285.

Writings found in Jain literature are as follows:

‘Once upon a time after completing his pilgrimage of Arbudācala, Udyotana Sūri was coming down from mount Ābū and was resting under a giant Vaṭa tree in a village called Ṭelī. While resting under the tree,

Udyotana Sūri thought that by anointing some able disciple as a, his gaccha can continue for a long time and service of Jainism can continue and the same can significantly prosper for a long time also. He thought that this is an auspicious time, so while sitting under the Vaṭa tree, he immediately anointed his eight principal and scholar disciples including Sarvadeva Sūri as ācāryas. However some scholars are of the opinion that Ācārya Udyotana Sūri anointed only Sarvadeva Sūri as ac and not to seven other disciples. It seems that disciple of Sarvadeva Sūri known as Sarvadeva Sūri anointed his eight disciples out of whom one was known as Dhaneśwara Sūri. Due to this similarity perhaps mention is made that Udyotana Sūri anointed eight disciples including Sarvadeva Sūri.’

According to writings in the chronological listings of ācāryas of Vṛhadgaccha (Baḍa gaccha), in Vikram 994, Ācārya Udyotana Sūri anointed Sarvadeva Sūri and other disciples as ācāryas under the great Lokaḍiyā Vaṭa tree in Ṭelī village. While anointing many of his disciples, he also assigned 300 disciples to each ācārya. In the beginning this gaccha was called Vaṭa gaccha. But Baḍa gaccha expanding like the giant Vaṭa tree became a very powerful gaccha with many able monks joining it continuously. Therefore everybody started calling this gaccha with respect as Vṛhad gaccha.

We thus find origin of Baḍa gaccha by Ācārya Udyotana Sūri and elsewhere by Sarvadeva Sūri, but this does not make any difference. Actually Ācārya Udyotana Sūri is the founder of Baḍa gaccha and Sarvadeva Sūri is its first ācārya. In other words it can be said that Ācārya Udyotana Sūri founded Baḍa gaccha and Sarvadeva Sūri made it expand and become powerful.

After Sarvadeva Sūri, Deva Sūri became the 37th pontiff. After Deva Sūri, the 38th pontiff was Sarvadeva Sūri-II. This 38th pontiff during his tenure Sarvadeva Sūri-II anointed his eight disciples as ācāryas and gave each one of them a group of monks. In this way during the tenure of 38th pontiff Sarvadeva Sūri-II, Baḍa gaccha had eight ācāryas and it became a very big gacch becoming popular as Baḍa or Vṛhad gaccha.

Dhaneśwara Sūri was one the eight principal disciples who were anointed as ācāryas by Sarvadeva Sūri-II

Dhaneśwara Sūri: Dhaneśwara Sūri was a great and influential ac. According to the chronological descriptions of Vṛhad gaccha, he converted 701 Digambara monks to his gaccha and made them his disciples. Dhaneśwara Sūri consecrated an idol of Lord Mahāvīra in Caitrapura. Due to his the large number of his followers and devotees became poplar as Caitra gaccha. This Caitra gaccha is in fact a branch of Baḍa or Vṛhad or Vṛhad PAUṣadha śālīka gaccha. Another popular name of Caitra gaccha is Citravāla gaccha. With the assistance of Ācārya Deva Bhadra gaṇi of Caitra gaccha, 42nd ācārya of Baḍa gaccha (Tapā virudadhara) Jagaccandra, eliminated the deeply entrenched laxity in the conduct of monks and the religious tax imposed by the ruler earlier. There are mentions in literature that Jagaccandra received knowledge from Deva Bhadra gaṇi.

Gargaṛṣi: In Vikram 10th century a famous scholar ācārya by the name Gargaṛṣi existed. He was a ācārya of Nivṛtti lineage. Gargaṛṣi or Gargācārya died in Vikram 912. His co-monk Durgaswāmī also dies in Vikram 902.

Kavi Caturmukha: In Vikram 8th century, an able poet by the name Caturmukha existed. He composed in Apabhraṃśa ‘Riṭṭhanemi carium’ (Harivaṃśapurāṇa) and ‘Pauma carium’ (Padma Purāṇa)’.

Kavi Svayambhū and Tribhuvana Svayambhū: In Vikram 9th century, both these poets who were father and son composed ‘Riṭṭhanemi carium’, and ‘Pauma carium’ and ‘Svayambhū ‘chanda’. Being of very high literary content, all these three texts by the two poets are considered as jewels in Jain literature. ‘Svayambhū–‘chanda’ by poet Ācārya Svayambhū is a high level chanda text.

Vijaya Siṃha Sūri: Disciple of Ācārya Samudra Sūri of Nāgendra gaccha, Vijaya Siṃha Sūri composed a Prākṛata story text called ‘Bhuvana Sundarī’ having 8911 gāthās (or verses in Prākṛta) in Vikram 97, 5or V.N. 15th century.

Ācārya Hariṣeṇa: In V.N. 15th century, a great scholar and composer of texts from Digambara tradition, by the name Hariṣeṇa existed. In Vikram 988 or Śaka 853, he composed a story poetic text called ‘Ārādhana Kathā koṣa’ with 12500 verses in Vardhamānapura. It is a very important text

of Jain story literature. In all, 157 Jain stories in Saṃskṛta have been composed in this text. He was the disciple of Bharatasena and his guru was Ācārya Maunī Bhaṭṭāraka of Punnāra congregation.

Indranandī: In Vikram 10th century, a great depicter of mantras Ācārya Indranandī of Digambara tradition composed ‘Jwālāmālīnī’ text of mantra. His guru was Bappanandī and his guru was Vāsavanandī. Indranandī composed this text ‘Jwālāmālīnī kalpa’ in Mānyakheṭa (Malakheda), capital of Rāṣṭrakuṭa ruler Śrīkṛṣṇa in Śaka 861.

‘Jwālāmālīnī kalpa’ has a total of ten chapters. In these chapters, Indranandī had highlighted the principal characteristics of mantras and the method of their practice. This text was used extensively to gain royal patronage and enhance the influence of Jainism amongst the common people. Many ācārya s gained sufficient and expected leverage from these mantras.

Influential Ācārya Mahendra Sūri of the time of 48th and 49th pontiffs of Lord Mahavīra’s tradition

A ācārya named Mahendra Sūri came to Dhārānagarī, capital of Avanti Pradeśa when King Bhoja was ruling it. A large number of residents of the capital came to listen to spiritual discourses of Ācārya Mahendra Sūri and got their doubts resolved from them.

One day a Brahmin by the name Sarvadeva came to the monastery of Ācārya Mahendra Sūri. He sat continuously for three days and three nights in front of Ācārya Mahendra Sūri’s seat. On the 4th day, Ācārya Mahendra Sūri asked him, ‘Do you have any question to be answered? If you have any doubts about religion, please present them to us?’

Sarvadeva said, ‘O seer! The sheer sight of great people provides great merit. However I have come here for one favour as we laity are really learners i.e. keen for our worldly gains or busy in fulfilling our worldly desires. Hence I wish to request to you in solitude.’

Mahendra Sūri took Sarvadeva to a lonely place. There Brahmin Sarvadeva said, ‘O ocean of knowledge! My father was Devaṛṣi. He was a highly respected scholar of Mālawā king. The Mālawā king used to

donate one lakh gold coins for some days. I believe that wealth is buried somewhere in our house. You are endowed with divine knowledge and sight. If you can accompany me to our house and tell us where that wealth is buried, then me and my family can spend the rest of our life comfortably and donating some also. We shall all be grateful to you forever.’

Mahendra Sūri, who was an expert in astrology and relativity thought through this Brahmin he could get a scholar and many commoners as his disciples. Thinking so he asked the Brahmin, ‘If you get that wealth, what shall you give me?’ To Brahmin replied, ‘I shall give half of that to you.’

Mahendra Sūri said, ‘No, I shall take half of whatever good you have.’

Brahmin Sarvadeva agreed to this under the witness of others.

Sarvadeva brought Mahendra Sūri to his home. He called his elder son Dhanapāla and younger son Śobhana the entire dialogue with Mahendra Sūri. Finding an auspicious moment, Sarvadeva again brought Mahendra Sūri to his home; Mahendra Sūri with the power of his knowledge told the place where the wealth was buried. Brahmin dug that place and found forty lakh gold coins there. Mahendra Sūri was a totally detached person. Hence without accepting anything he returned to his monastery empty handed. For a year, Sarvadeva used to insist to MS to take half the wealth but Mahendra Sūri always ignored the same. One day Sarvadeva presented himself to Mahendra Sūri and said, ‘O Great sage! I will not return to my home without giving you half of my wealth.’

Mahendra Sūri said, ‘You remember I have told you that I shall take half of your good thing which I like.’

Sarvadeva said, ‘Yes Lord. Please take that.’

Mahendra Sūri said, ‘You have two sons. If you wish to fulfil your promise then give me one of your sons, else stay at your home happily?’

On hearing this, Sarvadeva became non-plus. However, all of a sudden he said, ‘Yes, I shall give you’.

Worried, Sarvadeva returned to his home. Seeing his father worried, his elder son asked Sarvadeva the cause of his worry? Sarvadeva then said, 'I had made a promise to Mahendra Sūri about this paternal wealth that I shall give half of my good thing which he wants. Now he is asking me to give one of his sons to be his disciple. So fulfil my promise, please accept to be his disciple.'

On hearing this, Dhanapāla became very angry and said to his father in clear terms, 'I have no use for this promise and activity. I then left that place and went away elsewhere.'

Sarvadeva became very disappointed and started thinking of ways to circumvent this dilemma of religious promise. Seeing his father worried, his younger son Śobhana asked him the cause for his worry? On hearing the entire episode from Sarvadeva, the joy of Śobhana was overjoyed with happiness and said to his father, 'There is no other religion bigger than to obey one's father.' On hearing his younger son's words, both eyes of Sarvadeva were filled with tears of happiness. After this he took his younger son to Mahendra Sūri and made him sit in close vicinity of his feet and with folded hands said, 'O the great Venerable seer! Please make this son of mine as you wish. He is totally at your service.'

Finding an auspicious time, Mahendra Sūri initiated Śobhana in Śramaṇa monkhood and gave him the vow to practice the five major vows. The next day Mahendra Sūri left Dhārānagarī for his routine wandering trip. During his wandering he reached Anahillapura Pāṭaṇa after some days.

In Dhārānagarī, however Dhanapāla started criticising his father. He said that his father had sold his son for the greed of wealth. In deep anger he requested King Bhoja to expel these hypocrite monks from his empire. On hearing this, King Bhoja issued a royal decree banning the entry and wandering of Śramaṇa Jain monks in Mālawa Pradeśa. In this way by the orders of King Bhoja, even the sight of Jain monks became difficult in Mālawa Pradeśa for twelve years.

Jain congregation of Dhārānagarī gave details of the royal decree issued by King Bhoja banning the entry and wandering of Śramaṇa Jain monks in Mālawa Pradeśa to Mahendra Sūri.

Śobhanadeva, after his initiation in Śramaṇa religion, studied with great faith and diligence and acquired in depth knowledge of Jain scriptures and other skills. Impressed by the intelligence of Sobhanadeva, Ācārya Mahendra Sūri anointed him to the post of Upādhyāya (religious teacher).

Jain congregation from Avantipura also presented the royal decree and requested Ācārya Mahendra Sūri to make the town of Avanti holy by his feet. Śobhanadeva requested his guru, ‘O venerable Seer! I will go to Dhārānagarī and soon shall enlighten my brother. All these differences in mentally have resulted due to me. I will therefore try to resolve these. Therefore I request you to please permit me to go to Dhārānagarī?’

Influenced greatly by the all round charisma of his disciple, Ācārya Mahendra Sūri gave his permission to S to go to Dhārānagarī. Soon Upādhyāya Śobhanadeva along with some devoted and knowledgeable in Gītā disciples left Anahillapura Pāṭaṇa and went towards Dhārānagarī. Soon they arrived in Dhārānagarī and stayed in Jain monastery there.

At the time of having food, Upādhyāya Śobhanadeva sent two of his monks to the home of his elder brother Dhanapāla to seek alms.

Wife of Dhanapāla offered those monks food and took the pot of curd to offer the same to the monks. The monks asked about the age of the curd?

Hearing this, Dhanapāla in angrily said, ‘This curd is three days old. Please advise if living beings have been born in this? Please take it if so wish else go elsewhere quickly.

One of the monks in a very sweet and humble tone said, ‘O scholar! It is essential for us to seek such clarification as per the code of conduct of Jain monks. The knowledgeable and venerable ones say that after two days curd and other milk products do germinate.’

The great poet Dhanapāla in a very surprised tone said, ‘He has heard such a thing first time in his life from them. So please show us the germs in this curd so that we can also them and validate the truth of your statement?’

Both monks said, ‘O great poet! Please put some colour of alatā in this curd.’ As soon as Dhanapāla put the colour in curd, a number of germs of the same colour which were invisible till now started moving on the surface of curd.

Seeing so many germs moving here and there on the surface of curd, all doubts concerning Jainism which had so far clouded Dhanapāla mind were soon removed. All foggy clouds of delusion about Jain doctrine in his mind disappeared.

On being asked by poet Dhanapāla with folded hands, one of the monks told him, ‘They have come from Gurjara Pradeśa. Upādhyāya Śobhanadeva, disciple of Ācārya Mahendra Sūri is our guru and we are staying in a Jain monastery near Lord Ādinātha’s temple.’ Immediately both the monks returned in the same direction from where they came.

Immersed in deep thoughts, Dhanapāla after taking the bath left for the monastery to have a sight of Upādhyāya Śobhanadeva. As he entered the monastery, Upādhyāya Śobhanadeva with lot of respect went in front of Dhanapāla. Dhanapāla moved at a very fast pace and embraced his younger brother.

Upādhyāya Śobhanadeva in a respectful manner suggested his elder brother to sit at a half seat adjacent to him. But Dhanapāla sat on the floor in front of Śobhanadeva and said, ‘You have accepted the Śramaṇa religion of great Jain philosophy. You are venerable not only by me but by the whole world. I have earned great demerit by requesting King Bhoja to ban the entry of monks of this great religion in the kingdom of Mālawā. I feel greatly pained by this sinful act of mine. Now I am desirous of completely purifying my sin.’

On listening to deep spiritual sermons from his brother, Dhanapāla’s mind became inquisitive with for more knowledge. Brimming with deep determination, Dhanapāla with folded hands and in a firm tone said to Upādhyāya Śobhanadeva, ‘O Ocean of knowledge! From the bottom of my heart I accept the Jain religion which is the true path to attain a virtuous destiny.’

First of all Dhanapāla resolved to free himself from the grave he committed by asking King Bhoja to ban the entry of Jain monks in the

drawn, Jain congregation of Dhārānagarī went to Ācārya Mahendra to request his return to Dhārānagarī and enhance the influence of Jainism there. Accepting the requests from the Jain congregation, Ācārya Mahendra Sūri arrived in Dhārānagarī. With the sermons of Ācārya Mahendra Sūri, the faith of Dhanapāla in Jainism grew from strong to firmer and strongest. He was always alert to prohibit the fall or even development of a flaw in his right belief even in his dreams.

Dhanapāla vehemently opposed violence committed in the name of Jainism. Dhanapāla got a grand temple of Lord Vṛṣabha Deva built in Dhārānagarī and had it consecrated by Ācārya Mahendra Sūri. At that time, sitting in front of the idol of Lord Ādinātha, Dhanapāla composed a 12000 verses hymn in veneration (stuti) of Lord Vṛṣabha Deva 'Jaya ukappa'. As per the request of King Bhoja, great poet Dhanapāla composed jewel like text of 12000 verses called 'Tilakamaṃjarī'.

On the completion of the text, Ācārya Mahendra Sūri suggested to invite Śrī Śāntyačārya who was decorated with the title of '*vidvāna vādi vaitāla*' a scholar debater beyond comparison in the royal court of Gurjara king Naaga, to Dhārānagarī to improvise the text. Śrī Śāntyačārya came and resided in Dhārānagarī and made significant improvements in the text.

King Bhoja found the text 'Tilakamaṃjarī' extremely interesting and beautiful. He requested in an insistent manner to Dhanapāla to make the necessary changes in the text.

In the beginning of this text, Lord Śiva should be clearly venerated.

All mentions of Ayodhyā should be replaced by Dhārānagarī.

Instead of Śakrāvātāra, it should be Mahākāla avatāra.

Śaṅkara should replace all mentions of Vṛṣabha.

My name (i.e. King Bhoja) should be mentioned in the deep insistence by Meghavāhana.

King Bhoja insisted with a request to Dhanapāla, 'O Lord of poets! If you make the aforementioned changes in your text, then your jewel of poetry will remain immortal on this earth till sun and moon exist.'

Dhanapāla was a childhood friend of King Bhoja. He got love and affection of King Bhumja (father of King Bhoja) similar to what King Bhoja got. Also Dhanapāla had deep faith in his right belief. Hence in a fearless tone he said, ‘O king! By making the aforementioned changes in this text, its condition will be same as the milk in the hand of a Brahmin mixed with a drop of wine. Under such circumstances these changes cannot be incorporated in this text. O King of kings! The result of incorporating these unholy changes will be the significant destruction of my lineage and your kingdom.’

Seeing his request being turned down in this manner, the anger of King Bhoja spread like wild fire. Immediately he put ‘Tilakamaṃjarī’ lying by his side in the rising flames of fire in the fireplace near him. The text became ashes in front of all.

This episode created a deep hurt to Dhanapāla. He could only utter, in anger and hopeless words said, ‘O King Bhoja! You are a true Mālavīya. From where have you inherited these flaws of insulting your own people and disrespect to poetic works?’

Expressing his hurt to King Bhoja, Dhanapāla immediately left the royal court. On reaching home, he was in deep pain and immersed in a deep ocean of worries laid down on his bed. Seeing such a pitiable condition, all family members were stunned and started talking of here and there. During this period his nine years old daughter came to him and in a very affectionate manner asked her father the cause of his deep worry?

Knowing the cause of her father, she in a very pacifying and encouraging tone said, ‘Father! Please do not worry a bit for burning of your text. I remember each word, each line and each page of that text verbatim.’ Saying so, the child started reciting ‘Tilakamaṃjarī’ from the beginning to her father. Hearing this, Dhanapāla felt happiness. Dhanapāla relieved himself, took a bath and food and then started writing the text ‘Tilakamaṃjarī’ on hearing the same from his daughter. In a few days, Dhanapāla wrote 24000 out of 27000 verses of ‘Tilakamaṃjarī’ recited by his daughter. There were some blanks left where the child could not remember and hence recite the verses. In this 3000 verses of ‘Tilakamaṃjarī’ got vanished in fire. Immediately on completion of writing ‘Tilakamaṃjarī’, Dhanapāla with his family left Dhārānagarī and went towards west and reached Satyapura (now Jālorā) of Marūdharā.

Dhārānagarī started living peacefully in Satyapura and spent most of his in contemplating on Jinas. He composed ‘Deva Nimmala’, a hymn venerating Lord Mahāvīra while staying in the temple of Lord Mahāvīra.

On other side, King Bhoja sent his confidential servants to the home of Dhanapāla with a request to come back. Bhoja felt deeply hurt in his heart when he came to know from his servant that Dhanapāla had left Dhārānagarī and started living elsewhere.

During this period, another scholar by the name Dharma came in the royal court of King Bhoja. Bhoja challenged all the scholars in his court to have scriptural debates with Dharma but none showed even the courage to accept his challenge.

Bhoja became very unhappy to see this pitiable condition. He sent his secret agents in all directions to look for Dhanapāla. One of such secret agents reached Satyapura. On behalf of his king, the secret agent requested Dhanapāla to return to Dhārānagarī quickly. But Dhanapāla showed his utter disinterest to live in Dhārānagarī.

Bhoja became happy to learn of the well being of Dhanapāla but felt deeply hurt to know his disinterest in returning to Dhārānagarī. Through his agent he again sent a persisting request to Dhanapāla to return to Dhārānagarī saying, ‘Friend! You were always a favourite of King Bhuṃja. He always treated you like his son, arranged your education and brought you up as family member. I always treated you like my elder brother. You should never forget that your Dhārānagarī is greater than heaven and is your mother land. Today a proud scholar coming from a far of place is bent upon insulting and destroying the land of knowledge goddess. Hence to save the honour of your motherland, please return immediately. Your motherland is calling you.’

Hearing all this from the messenger of Bhoja, Dhanapāla’s heart was filled with the love for his motherland. He immediately left for Dhārānagarī and reached there at a very fast speed. King Bhoja himself went to escort Dhanapāla in Dhārānagarī and embraced him. In a voice full of repentance he said, ‘Brother! Please forgive me for my disrespectful act. Tears of joys washed away the differences amongst the two childhood friends.

One day scriptural debates took place between Dharma Kaula and Dhanapāla in King Bhoja's royal court. Expert in negative discussions Dharma realized that Dhanapāla was a scholar of very high intellect and perfect poet. So he left his usual expertise and accepted that indeed Dhanapāla was a great scholar with immortal poetic talent and accepted defeat from Dhanapāla.

On the indication of Dhanapāla, Bhoja ordered his treasurer to give one lakh gold coins as a gift to Dharma even after his defeat which Dharma refused to accept very humbly. He immediately left Dhārānagarī and went towards Satyapura. On reaching Satyapura, Dharma Kaula also had scriptural discussions with Śānti Sūri and was highly impressed by his scholarship. He also accepted defeat from Śānti Sūri and praised him immensely.

Younger brother of Dhanapāla, Śobhanācārya also composed many hymns of veneration (stutis) filled with immense devotion and decking (alaṃkāras). Śobhanācārya was immersed so much in composing stutis of Jinas that he was always filled with devotion every moment while he was awake or sleeping or even walking. Teacher of Śobhanācārya was extremely pleased with his poetic achievements and praised him whole heartedly. After some time, Śobhanācārya suffered some fever and died. The great poet Dhanapāla wrote a ṭīkā on 'Śobhana stuti' composed by Śobhanācārya.

Thinking that his death is imminent, Dhanapāla obtained permission from King Bhoja and went to Anahillapura Pāṭaṇa. There, serving Ācārya Mahendra Sūri he started practising the penance. Even being a householder, he performed ritual confession of his flaws in front of his guru. While performing penance, Dhanapāla was busy in meditation on his self and gave up all four kinds of food for life and accepted the vow of saṃllekhanā (pious death). Experts of scriptures the monks gave him the practice of holy death (Paṃḍita maraṇa). In the end Dhanapāla died in samādhi and was born in Saudharma destiny.

The great poet Dhanapāla was the influence creator of Jainism and foremost poet of Vikram 10th-11th century.

In Vikram 1029, when Mālawā king looted Mānyakheṭa, capitol of Rāṣṭrakūṭa dynasty and finished their empire, at that time in Dhārānagarī which is on the way, poet Dhanapāla composed a poem ‘Pāiya lacchī nāmamālā’ for his younger sister Sundarī by name in local language. This is a citation of great historical importance as it helps in establishing the time of the downfall of Rāṣṭrakūṭa dynasty and other great poets of that time.

Sūrācārya

The name of Sūrācārya occupies a very important place amongst the great scholars, poets and influential ācāryas of Jainism in Vikram 11th century.

This great poet of Gujārat went to Mālawā town and defeated in debates the court of Bhoja Rāja who had been decorated with the title of ‘Saraswatīvara Labdhaprasāda’. Not only this, even after defeating the most influential debater of the court, he faced and overcame many difficulties on the way and returned to Gujārat happily.

At that time a practice was prevalent amongst the scholars and poets that whosoever defeated a scholar put by Bhoja Rāja in scriptural debates, the winning scholar would be somehow in a dubious manner got killed. Brief life sketch of Sūrācārya is given below.

A very powerful king by the name Bhīma used to rule Anhillapura Pāṭaṇa or Pāṭaṇa nagara of Gurjara Pradeśa. King Bhīma was very firm supporter and believer of Jainism. He used to protect, promote and administer his subjects with justice and in legal manner. He was a very popular king. Jain Droṇa was the religious teacher of the king and he used to teach king and his ministers scriptural texts. This Droṇa guru, born with a Kṣatriya lineage, was the maternal uncle of King Bhīma. Droṇa had a younger brother also named Saṃgrāma Siṃha who in turn had a son named Mahipāla. Mahipāla had distinguished wisdom and was glorious.

Due to the sudden death of Saṃgrāma Siṃha, his wife took her son Mahipāla to Anhillapura Pāṭaṇa. Standing in front of Droṇācārya and keeping her son at his feet she said, ‘Ācārya Deva! Please keep this son

of your brother with you in your service and impart proper education to him.’

Seeing the auspicious and beautiful signs on the body of Mahipāla, Droṇa realized on the basis of his knowledge that this child would become a great influential ācārya of Jainism.

Droṇācārya started the sequential teaching of words and vocabulary, valid knowledge. View - points, literature, scriptures, conduct and many other different subjects. All these lessons kept on landing in Mahipāla’s mind and speech well.

Mahipāla started developing a feeling of faith and deep affection towards Droṇācārya. He started feeling pain even when Droṇācārya was away from him for a moment. Hence he got himself initiated into Śramaṇa monkhood. After Mahipāla attained high level of scholarship in all subjects, Droṇācārya thought him most suitable to be anointed as ācārya and anointed him as a ācārya. In this way monk Mahipāla on being anointed as a ācārya, became popular as Sūrācārya.

One day the principal persons of King Bhoja went to the royal court of King Bhīma and they recited a verse there. This verse meant ‘who with his very loud thunder in one jump and with one paw cut the hind part of a wild elephant and spread his immortal light everywhere, that lion can neither have friendship nor separation from a deer.

King Bhīma heard that verse with extreme disdain and exercise utmost restraint. He did not allow slightest lines on his forehead nor redness in his eyes.

King Bhīma did traditional welcome of the principal persons of King Bhoja, ordered adequate arrangements for their stay and food and requested them to take rest in the rest house.

After King Bhoja’s principals left, King Bhīma asked his prime minister and chiefs etc to locate a distinguished scholar who is fit to translate this verse properly.

Scholars sitting in King Bhīma’s court tried to provide proper answers by composing many verses. But the king did not find any one adequately

miraculous. To find a scholar, all elders, chiefs etc started searching in monasteries and temples of different religions, maths on cross roads, three way roads and the windows of the temples.

One day the principal men of King Bhīma arrived in the temple of Govinda Sūri. By chance on that day as a celebration of some festival, performances by expert dancers and musicians were going on there. Sūrācārya was also present there. Completely tired by her performance, a dancer embraced a pillar of marble located in the direction of wind and stood still to dry her sweat.

Seeing Sūrācārya, Govindācārya requested him to describe this unique sight. Sūrācārya using his extraordinary poetic skill composed and recited a verse which astonished everyone.

Principals of King Bhīma were also present there. Those principals became very happy. They immediately went to King Bhoja and told him that Govindācārya had such a unique glorious and great poet who is fully capable to answer the verse of King Bhoja.

The king said. ‘Oh! Govindācārya maintains very cordial relations with us. Please go and pay respects to the poet and have him with his guru come here.’

The king became very happy when he saw Sūrācārya with Govindācārya and said, ‘Oh! He is the son of my maternal uncle. Hence he is my younger brother. He is fully competent to make impossible possible.’

The scholars of the court then recited to Sūrācārya the verse sent by King Bhoja with his principals. Hearing that verse; Sūrācārya in deeper and serious tone recited the verse which means ‘God had created Bhīma like death for the hundred sons of blind Dhṛtarāṣṭra; who had insulting and disobeying them killed Dhṛtarāṣṭra’s hundred sons. You alone do not count in front of him.’

Everyone became very happy on hearing this extremely beautiful verse to destroy the pride of King Bhoja. King Bhīma immediately asked his principals to invite and escort the principals sent by Mālāwā Rāja Bhoja to his royal court. On their arrival, he placed the verse prepared by

Sūrācārya in their hands and said, 'Please present this to the worshipper of Goddess Saraswatī King Bhoja from my side.' After saying this, King Bhīma bid respectful farewell to them.

On reaching Dhārā, the distinguished persons of King Bhoja presented that verse to their king. On reading the verse, King Bhoja was stunned and speechless.

On the other side, King Bhīma in grateful words bid farewell to Sūrācārya and said, 'With a distinguished and endowed with special poetic powers you present here, King Bhoja surrounded with a giant group of scholars cannot harm me in any manner.'

Later on, Guru Droṇācārya one day said to Sūrācārya, 'After getting endowed with so many skills and knowledge, have you come after conquering the royal court of King Bhoja?'

Sūrācārya said, 'O Lord! Your order is worthy of being kept uppermost on my mind. Till I fulfil your orders, I shall not accept or consume any kind of flawed (milk, butter etc) food with causes ill effects on mind and body.'

From next day onwards, he did not accept any milk or its products. Droṇācārya, other scholar monks and the four fold congregation requested him to please take a small amount of such foods like milk and its products etc but Sūrācārya remained firm in his resolve.

One day Droṇācārya permitted Sūrācārya accompanied with some young scholar monks to proceed to Dhārānagarī. While bidding farewell to Sūrācārya, Droṇācārya embraced him and gave some wise advice while proceeding to far of places. He said, 'Son! Always be alert while you are going on a wandering trip to far of places. You have all the capabilities to become a great person. You have also restrained your sensual inclinations. But always remember that youth is always unfaithful to all.'

Keeping the advice of his guru uppermost in his mind and after getting his permission, Sūrācārya bid farewell to in the royal court of King Bhīma. The king honoured Sūrācārya. As a coincidence, the principal adviser of Mālawārāja Bhoja appeared in the royal court and said, 'King

Bhoja is extremely pleased with the unique glory and scholarship of your scholars. He is very anxious to meet your scholars. Therefore please send your esteemed scholars to the royal court of King Bhoja with us.'

As per the wishes of King Bhoja and his promise as given through his principal advisers, to welcome and honour Sūrācārya and other scholars fully, King Bhīma happily extended his approval for the departure of Sūrācārya to Mālawādeśa.

Sūrācārya thought, 'Due to the benevolence of my teacher, this happy coincidence has occurred today that I am keen to go there and King Bhoja also sent his warm invitation to me.'

King Bhīma bid farewell to Sūrācārya with one elephant, 500 soldiers mounted on horses and one thousand walking soldiers to accompany him.

When the principal advisers of King Bhoja informed him about the arrival of Sūrācārya, then King Bhoja himself accompanied with his principal advisers and army went to the border of Mālawādeśa to extend a warm welcome to Sūrācārya.

It is forbidden for a monk to ride an elephant as per Sūrācārya code of conduct. However as per the insistence of the principal advisers and with determination to take repentance for this, he did ride an elephant to proceed towards the border of Mālawādeśa.

Riding on elephants, both Sūrācārya and King Bhoja saw each other and got down from their elephants. They both embraced each other like brothers. The king made Sūrācārya enter his kingdom with full state honours.

There was a Jain monastery in the centre of Dhārānagarī and Sūrācārya went there while King Bhoja went to his palace.

After paying obeisance to the idol in Jain temple, Sūrācārya went to the study room of the presiding ācārya Būṭa Saraswati where there was light of knowledge all around and was echoing with the recitations of the students.

On seeing Sūrācārya, Būṭa Saraswatī went towards him and bowed and welcomed him. Later on he offered food and drinks with highest honours to him.

In those days, King Bhoja was filled with a keen desire to establish harmony amongst all religions. He wanted the principals of all the six religions and said, ‘Actually all of you are causing confusing amongst commoners. Differences in opinions amongst you are the proof of this. Therefore all of you please sit together and compose a unified comprehensive of all six religions document to us so that no one can have slightest feeling of its being untrue and other independent religions true.’

The ministers advised the king that such a compromise of all philosophies is impossible. But the king did not agree with this and seeing them speechless, the king through his attendants made thousand of influential people of his kingdom assemble and have them imprisoned in a grand building. He further said that until all of you do not come up with a unified philosophy, you will not be offered any food or water.’

All assembled started dieing of hunger and they all agreed to find away to protect their lives. Sūrācārya, being the ācārya of Jain philosophy, was also there amongst them.

Through a minister, Sūrācārya sent a message to King Bhoja, ‘Due to the benevolence of thousand of these people of all philosophies, I wish to request you for something, if you permit.’

After receiving the permission of the king, Sūrācārya went to the palace with the ministers. On arrival there, he said to the king, ‘O King! I have not come to you for my personal work. You have in away imprisoned people of all religions. This is bothering me a lot. I just wish to ask you as to what I should tell the people for their many questions about Dhārānagarī on return to Gurjara land?’

King Bhoja said, ‘I cannot say anything in front of you guests. I am just asking these people with different philosophical followings as the cause for their differences? Concerning the construction and people of Dhārānagarī I present my views on Dhārānagarī. Please listen to them

carefully. Eighty four; Here there are rows of 84 high skyscraper palaces. Each row of palaces has eighty four crossings (four way intersection). Similarly there are eighty four bāzāras built in this Dhārānagarī. This is the description of Dhārānagarī.'

Hearing this Sūrācārya asked, 'O king! Please have one bāzāra made of all the eighty four bāzāras. What is the use of so many bāzāras? By making one bāzāra I place of eighty four bāzāras, people will not have to wander here and there looking for things and get the desired things at one place.'

The king said, 'By making people assemble looking for different things at one place will cause lot of hardship and mismanagement. With this view only I got eighty four bāzāras built.'

On hearing this Sūrācārya in a joking manner said, 'O king! You are a great scholar. When you are unable to dismantle these 84 bāzāras and build one bāzāra, then why are so keen to destroy these six philosophies prevailing from immemorable times. Like people go to different b to get their different things, similarly the people looking for worldly comforts go to Cārvākas; for worldly honours and grace they go to Vedics; and those seeking liberation go to worshippers of formless and non violent Jainism etc go to different religions. People are bound with their conceptions built over several generations. Under such circumstances O king! Please think how can these philosophies unite?'

The king felt this logic very true. He immediately gave up his insistence and offered food with dignity to the principals of all philosophies and let them go their respective places.

One day King Bhoja invited Sūrācārya alongwith Būṭa Saraswati in his royal court. They both presented themselves in King Bhoja's royal court. The king had one rock placed in the Parśvanātha square of his court and with a desire to demonstrate his unique skill, got a hole pieced in this rock. Then he got that hole closed with sand of the same colour as the rock. As the king saw coming to the royal court, he put his bow and keeping it near his ear pulled the string for his arrow to piece the hole and go through that rock. Every one present there saw clearly that the arrow of the king pierced the rock and the arrow went through it.

This deceit of the king could not go unnoticed from the sharp eyes of Sūrācārya. He immediately in a deep rooted meaning composed a verse and recited the same which means ‘Your majesty! You have pierced this rock. But from now please abstain from such deceitful and sinful act of piercing the rock. If piercing only causes you excitement, then please aim the Aburdagiri, the holy place of Paramāra lineage so that along with Dhārānagarī everyone including you goes to hell.’

King Bhoja felt contented with this capability of unique description of words of Sūrācārya. The jewel poet of King Bhoja Jain poet Dhanapāla present there also realized the unconquerable wisdom of Sūrācārya.

The lines appearing on King Bhoja’s face projected the hidden thinking of him as to how to defeat this Jain poet Sūrācārya endowed with the knowledge of deep rooted meanings of words.

After bidding most honoured farewell to Sūrācārya, he assembled all the scholars in his conference room and said, ‘This Jainācārya from Gurjara land has come here. Is anyone of you ready to hold scriptural debates with him?’

All the five hundred scholars (Paṇḍita) there bowed their heads in shame. The king felt deeply hurt.

One of the scholars said, ‘To achieve your objective, we must find a young man with high and sharp intellect and 16 years of age. Through some high scholar we should have him learn all the epistemological texts.’

The king agreed with this suggestion. Immediately a search was launched to find a young scholar. He was imparted education in epistemology. He attained deep knowledge and skill of logic in a very short time. The king found an auspicious time and invited brave Sūrācārya to have scriptural debate with this new and young scholar.

On seeing that young student, Sūrācārya said, ‘O King! According to the rules of debates, it is necessary that the competitors should have equality in age, experience etc. It is not fit from all angles to hold debate with a new young and immature debater. Please consider this.’

King Bhoja said, ‘O great seer! By seeing his age and experience please do not think that he is a child. Please have faith that Goddess of knowledge Saraswati herself in the mode of this youth have come to this court to hold debate with you. I will accept that your defeating this youth will be the defeat of this royal court.’

Sūrācārya honoured the king’s decision and as per traditional rules, he asked his competitor to present his recitations first.

The child debater repeated the pre memorized citations as his presentation. Hearing such recitations, Sūrācārya immediately understood that this child scholar is repeating the memorized verses only without knowing their meanings. Therefore interrupting him in the middle Sūrācārya said, ‘O Sir! The last part of recitation is incorrect. Please repeat it.’

With a simple mind, the child scholar demonstrating the truth said, ‘I honestly say with firm determination that I am speaking exactly the same as was given to me in writing on a wooden slab.’

On this disclosure of the true state of the child debater, everyone present was stunned to know that he was repeating the lessons given to him.

Sūrācārya then put up a secretive question ‘O Mālawārāja! Is this the type of scriptural debates conducted in your royal court?’

After defeating the royal court of King Bhoja in scriptural debates, Sūrācārya returned to his place of stay immediately. The disgrace of unfolding of the secret and the shame of losing the debate made the king dismiss his court and he retreated to his conference room.

Ācārya Būṭa Saraswatī said to his guest Sūrācārya, ‘O crown of scholars! Debating skills and intellect of yours had greatly enhanced the prestige of Jainism. I am feeling happy for this. But now life is in danger. I am greatly worried about your imminent death. Actually King Bhoja, as per his nature, gets the winner of his court killed in one way or the other.’

Pacifying Ācārya Būṭa Saraswatī, Sūrācārya said, ‘Please do not worry about anything. I will definitely protect myself from this sudden danger to my life.’

At that time a confidante of poet Dhanapāla came to the monastery and telling the message of his master to Sūrācārya said, ‘O Venerable! Please accompany me very secretly to my home. You cannot believe this king. You do not have to do anything after my arrival here. I will make all proper arrangement for your safe arrival in Gurjara land.’ After telling this message from his master, this confidante of Dhanapāla returned to his master.

The next day before the sun rise, soldiers mounted on horses, of Mālawārāja encircled the monastery. Their leader came to Ācārya Būṭa Saraswatī and said, ‘Mālawārāja Bhoja, being happy with you, wishes to present a victory citation to you. Therefore please send the victor of the royal court, Sūrācārya with us to the royal court.’ Hiding his worries in himself, Ācārya Būṭa Saraswatī said, ‘I will definitely do so.’

In the afternoon Sūrācārya disguised himself as an old infirm monk by putting up such clothes and deceiving the mounted soldiers, left the monastery and straightaway reached at the home of Dhanapāla. Seeing him, Dhanpāla’s joys had no bounds.

To send Sūrācārya to Gurjara land, Dhanapāla invited a group of very big tobacco leaf traders to his home. After making arrangements with great esteem and honour for their bath, food etc, he said to them, ‘All of you with cartloads of tobacco leafs are going to Gurjara land. Please take a brother of mine with you and make him arrive safely to Anahilapura Pāṭaṇa.’

Those tobacco traders accepted the offer of Dhanapāla happily. Dhanapāla gave one hundred gold coins to those tobacco traders. They made Sūrācārya sit in between the cases of tobacco leafs on a cart. And the traders with their cart loads left for Gurjara land. The caravan started moving very fast towards Gurjara land.

Sūrācārya reached Anahilapura Pāṭaṇa safely and happily. Both Droṇācārya and king Bhīma became happy to see Sūrācārya. On hearing the entire episode, ruler of Gurjara land became extremely happy and said, ‘My brother has conquered King Bhoja. I do not have any further need to win him anymore.’

Sūrācārya composed dual poem on Lord Vṛṣabhadeva and Lord Neminatha. He also composed 'Neminātha carita mahākāvya'. He also took penance from his guru for all the mistakes and sins he committed during his travel to Mālawārāja.

Droṇācārya, in the end made ritual confession for all his mistakes and died observing saṃllekhanā. After Droṇācārya, Sūrācārya preached Jainism for many years. Towards the end of his life, he gave up all types of foods and drinks and accepted pious death (saṃllekhanā and Prāyopāgama). This fasting and santhāra went for 35 days and he died.

Vādi Vaitāla Śānti Sūri

In Vikram 11th century, an influential ācārya by the name Śānti Sūri of Dhārāprada gaccha existed. According to a rock inscription of Vikram 1084 in a Jain temple of Rāyasīṅṅā village in District Jālora we infer that Śānti Sūri's other name was Śānti Bhadra, His two compositions namely 'Jīva Vicāra Prakaraṇa' and 'Utrādhyaṇa ṭikā' are available today. Both these compositions indicate that Śānti Sūri was a profound scholar of both Prākṛata and Saṃskṛta and his scriptural and doctrine knowledge were also deep.

According to the author of 'Prabhāvaka caritra', Śānti Sūri was born to Śrīmāla lineage Dhanadeva and his wife Dhanaśrī in village Unnatāyu. Village Unnatāyu is situated in the west of Anhillapura Pāṭaṇa, capital of Gujarat province at that time. The brave king Bhīma used to rule Anhillapura Pāṭaṇa, capital of Gujarat when Śānti Sūri was born. At that time the influence and popularity of Ācārya Vijaya Sūri of Dhārāprada gaccha was spread far and wide.

The most respectable Dhanadeva named his son as Bhīma. One day Ācārya Vijaya Sūri wandering in villages arrived in Unnatāyu village. He saw child Bhīma. Seeing the auspicious signs of Bhīma, Ācārya Vijaya Sūri felt that this child would be fit to become the ācārya of congregation and carry Jainism to greater heights.

Ācārya Vijaya Sūri went to the home of respectable Dhanadeva and begging his son Bhīma in service of the congregation. Dhanadeva considered it as an honour and put his son Bhīma at the feet of Ācārya Vijaya Sūri.

Ācārya Vijaya Sūri started imparting wholesome education to Bhīma. After some time, thinking of Bhīma as fit, initiated him into Śramaṇa monkhood. Bhīma was named as Śāntimuni. Śāntimuni started learning all the scriptures very diligently and faithfully. Gradually he acquired knowledge and expertise in all arts, skills and in depth knowledge of scriptures.

Ācārya Vijaya Sūri found his able disciple Śāntimuni an expert in all arts, skills and ready to assume the responsibilities of the congregation. Therefore on an auspicious time, he anointed Śāntimuni as ācārya. After handing over charge of his entire congregation to his able disciple, Vijaya Sūri started observing saṃlekhanā and died.

After his ascend to the post of ācārya, Śāntimuni defeated a number of expert scholars in scriptural discourses and significantly enhanced the prestige of Jainism continuously. His reputation kept on increasing in all directions. He was decorated with the title of ‘Kavindra’ or king of poets by King Bhīma of Anhillapura Pāṭaṇa. He thus started being counted amongst the greatest and respected poets of that time.

During the period of Śānti Sūri, a popular poet by the name Dhanapāla used to live in Avanti Pradeśa. At that time, a great scholar Ācārya Mahendra Sūri was wandering in that area preaching Jainism. As per the directions of Ācārya Mahendra Sūri, his disciples once showed germs being born after two days in curd to directly poet Dhanapāla. On seeing this, Dhanapāla presented himself in the service of Ācārya Mahendra Sūri and became a firm believer after listening to Ācārya Mahendra Sūri’s sermons. After this, Dhanapāla composed ‘Tilakamaṃjarī’. After completion of that text, he informed Dhanapāla to send this text to Ācārya Śānti Sūri for further improvements.

Dhanapāla went to Anhillapura and requested Śānti Sūri to visit Ujjainī. Accepting Dhanapāla’s request, Śānti Sūri arrived in Mālawā Pradeśa. From time to time Śānti Sūri defeated 84 scholars visiting Mālawā Pradeśa. Impressed by the unique quality of debating, deep scholarship and speaking of Śānti Sūri; the king of Dhārā decorated Śānti Sūri with the title ‘Vādi Vaitāla’. He also arranged money for the construction of many Jain temples in Gujarat. The king also requested Śānti Sūri to edit

and improve ‘Tilakamaṃjarī’ composed by Dhanapala. So Śānti Sūri edited and improvised ‘Tilakamaṃjarī’. Seeing the improvised version of ‘Tilakamaṃjarī’, King Bhoja became very happy and donated 12 lakh gold coins for the construction of Jain temples.

After unfurling the flag of Jainism in Mālawā Pradeśa and decorated with the title ‘Vādi Vaitāla’, Śānti Sūri returned to Pāṭana nagara in Gujarat.

On reaching Pāṭana nagara, Śānti Sūri heard from his disciple the episode of the Padama, son of a respectable Jinadeva being bitten by a snake and being buried in land. Śānti Sūri went to the home of Jinadeva and asked him to show Padama bitten by the snake. They all went to the cremation ground and showed Padama after taking him out of the ditch dug to bury him. Śānti Sūri remembered and recited the Amrita tattva and touched the body of Padama. By sheer touch of Śānti Sūri, the poison of snake bite was completely removed and Padama stood up immediately. Jinadeva’s happiness had no bounds. This episode enhanced the influence of Jainism and Śānti Sūri not only in Gujarat but in far off places as well.

Serving like this the cause of Jainism, in the end Śānti Sūri anointed his three scholar disciples, namely, Vīra Sūri, Śīlabhadra Sūri and Sarvadeva Sūri as ācāryas. Afterwards he proceeded towards Ujjaintagiri with a laity Sāda. On reaching Ujjaintagiri, he observed saṃllekhanā with fasting for twenty five days and died on Kārtika Śukla 9th of Vikram 1096.

‘Tapāgaccha paṭṭāvali’ in ‘Prabhāvaka caritra’ has a somewhat different description of the above. ‘Tapāgaccha paṭṭāvali’ gives that Śānti Sūri predicted in relation to the fall of Dhulakota in Vikram 1097 and had 700 Śrīmāla families taken out of the mouth of death. Later on in Vikram 111 he died in the village Kānoda.

Ācārya Ajjaṇandi (Āryanandi)

In Vikram 8th – 9th centuries, a great and influential ācārya by the Ācārya Ajjaṇandi (Āryanandi) existed. He rejuvenated almost the extinct Jainism in Tamil speaking land. In 7th century AD, Tiru Jñānasambandhara, Tiru Appara and other Śaiva saints in their quest to preach Śaiva religion,

received the royal patronage of many rulers there. They then started preaching Śaiva religion boldly and inflicted very heavy injuries / casualties on Jains. These grave acts of theirs resulted in almost extinction of Jainism in Tamil speaking land.

By creating posts like Tevārama, Jñānasambandhara and other Śaiva saints started preaching very profusely against Jains and Buddhists. These posts created against Jains started preaching Śaiva religions from door to door in villages and towns everywhere. This organized and collective effort created extreme hatred against Jains and Jain monks. It seems that for almost half a century, in certain strongholds of Jains even entry of Jain monks became impossible.

Under such grave situation for Jains, a great monk, Ācārya Ajjaṇandi took the brave initiative of rehabilitating the existence of Jainism in areas where none existed even to take the name of Jains or Jineśwara.

Ācārya Ajjaṇandi started undertaking his wandering trips in those troubled areas and started preaching Jainism. He tried to bring the ray of hope amongst Jains which had been extinguished over the last fifty years through his sermons and preaching. A new wave of hope spread amongst Jains there. He wandered in all areas of Tamilnadu from the coast in north and west to south. He had the figures of Tīrthamkara s and yakṣas engraved on many hillocks.

He started his mission from North Arcot and proceeded sequentially to strongholds of Śaivas in Madura and wandering through villages, in district Tinneveli and the southern end of India in Travancore. He reconverted many Jains to Jainism.

Bearing all types of pains and difficulties in absolutely unfavourable conditions and in strongholds of Śaivas, he wandered preaching throughout Tamilnadu and brought a ray of hope in hope ridden Jains there. His courageous and brave efforts in rejuvenating Jainism and his invaluable services to Jainism will always be remembered with highest honour and deep respect.

Ācārya Vidyānandi (composer of texts)

A great scholar and composer of texts by the name Ācārya Vidyānandi existed in V.N. 14th century when King Śivabhāra of Gaṅga dynasty

(804-815AD) and his younger brother Rācchmala Satyavākya (861-893 AD) ruled. By composing the following texts, he did a great service to the cause of Jain literature.

1. Tattvārthaślokavārtika
2. Yuktānuśāsanālaṃkāra
3. Āpta Parīkṣā
4. Pramāna Parīkṣā
5. Patra Parīkṣā
6. Satya Śāsana Parīkṣā
7. Śrīpura Pārśvanātha Stotra
8. Vidhyānanda Mahodaya (not available)

This great scholar was also an expert of other philosophies like Jain philosophy, a great scholar, poet, speaker; and brimming with devotion composed a number of hymns of veneration.

**Political conditions prevailing during the era of
45th, 46th and 47th pontiffs of Lord Mahāvīra's tradition and
36th epochal-ācārya**

During the initial period of the above written era, it was the 59th year of the rule of a great powerful king of Rāṣṭrakūṭa dynasty named Amoghavarṣa. In V.N. 1402, Amoghavarṣa on his own sweet will gave up his vast empire and anointed his son Kṛṣṇa-II on the throne. He then spent the rest of his life in service of Śramaṇa monks and meditating on the self. The period of the rule of Amoghavarṣa is estimated at 814-880 A.D. Due to the beginning of next ruler in 875AD; the year 880 can be 875 as well.

After Amoghavarṣa, Kṛṣṇa-II ruled from 875-912AD. He had a number of struggles with earlier Cālukya rules for many years. This king was a very liberal and influential Jain devotee. An example of his vast liberal disposition is available even today in the stone inscription of stone entry gate of Vasati in Bandali. This inscription states that Nāgarakhaṇḍa Sattara donated to Jakkiyabbe, wife of his sāmanta Nālaguṃḍa Sattarasa Nāgārjuna the rule of Āvutavīra and Nāgarakhaṇḍa at the time of his death as probably he had no child.

After Kṛṣṇa-II and during 912-945 AD, six Rāṣṭrakūṭa dynasty rulers, namely Govinda-IV, Indra, Govinda, Suvarṇa varṣa Vallabha, Amoghavarṣa and Khoṭṭiga ruled. All these rulers ruled for very short periods only.

The second half of 9th century AD was the period of struggle between Pallavas and Pāṇdyas in south. In 880 AD, heir of Śrīmāda Śrīvallabha, Pāṇdyā ruler Varaguṇavarmana-II and Pallava ruler Nṛpatuṅgavarmana's son Aparājīta fought a destructive war in Pudmaviyama near Kuṁbhakoṇama. Colā King Āditya-I and Gaṁga ruler Pṛthavipati-I also fought this war supporting Pallava ruler Aparājīta respectively. Even though Pṛthavipati-I died in this war, yet Pāṇdyā ruler Varaguṇavarmana-II was badly defeated. Later on Colā King Āditya-I invaded Pallava ruler Aparājīta also and defeated him in the war at Taudāīmaṁdama. Āditya-I in one forceful stroke ended Aparājīta's life also. With this victory almost the entire Cālukya Empire came under the rule of Colā kingdom. Āditya-I then established his rule on Kaumgū Deśa also and succeeded in establishing powerful Colā rule again.

In 907 AD, after Āditya-I, his son Parāmtaka sat on Colā Empire's throne. The name of another son of Āditya-I was Kannaradeva who was the grandson of Rāṣṭrakūṭa dynasty king Kṛṣṇa-II also. Angry at his grandson not being crowned, he attacked the Colā Empire with the help of Bāṇo and Vaidumba rulers. In this war Parāmtaka won but the animosity between the three ruling dynasties proved dangerous for Parāmtaka. As a result, Rāṣṭrakūṭa dynasty attacked Parāmtaka and Gaṁgarāja Batuga killed Parāmtaka's elder son Rajāditya.

Rise of the ruling power of a new Solamkī in Gujarat

In the last part of Vikram 10th century or approximately Vikram 998 (941-942AD or V.N. 1468), a new ruling power Solamkī (Cālukya) arose which ruled Gujarat for approximately 300 years alongwith large parcels of land nearby on it borders from time to time. During their rule of approximately 300 years, Gujarat prospered in economic, political, social, literary and cultural and all other aspects. The first and the founder ruler of this Solamkī dynasty was Mūlarāja Solamkī.

In the first quarter of 10th century AD, when the last ruler Sāmanta Siṁha of Vanarāja's (the founder of Cāpotkaṭa dynasty) lineage was sitting on

the throne of Anhillapura Pāṭaṇa; three kṣatriya youths, namely Rājī, Bīja and Daṃdaka left for a pilgrimage of Somanātha. On returning from their pilgrimage, they halted at their birth place Anhillapura Pāṭaṇa. When they heard that as a part of some festive celebration, art of horse riding in royal style is being demonstrated. So the three brothers went to the festival to enjoy the same. There on being requested by King Sāmanta Siṃha, Rājī demonstrated the art of horse riding. Seeing the unique horse riding skills, magnetic personality and the feats of horse riding demonstrated, the king, his family and everyone else were highly impressed by Rājī and became his admirers and thanked him.

After the festival, King Sāmanta Siṃha took all the three kṣatriya youths to his palace and kept them there.

Seeing the royal attributes fit for a kṣatriya youth in Rājī, the king, his family and ministers felt confident that Rājī is the prince of high family Bhuyada royal lineage Mūṃjāladeva. So Rājī was married to princess Līlādevī, sister of Sāmanta Siṃha. The royal son-in-law Rājī started living happily in the royal palaces of Anhillapura Pāṭaṇa. After some time Līlādevī became pregnant. However before the delivery of child, Līlādevī died during her pregnancy. The unborn child was removed alive from her stomach by shearing it. Seeing the child like rising sun, the grief of the family was slightly reduced.

Since the child was born under the constellation Mūlā, he was named as Mūlarāja. Cāpotkaṭa king Sāmanta Siṃha brought up her sister's son Mūlarāja with lot of affection and fondness. When Mūlarāja came of age for studies, Sāmanta Siṃha arranged all education and training fit for a prince for Mūlarāja by expert teachers. Entering the youth, Mūlarāja started assisting his maternal uncle Sāmantasinha in discharging his royal duties. Entering the young age, Mūlarāja stated expanding the borders of Anhillapura Pāṭaṇa by his brave and courageous acts. The news of his bravery started spreading everywhere.

Sāmantasinha used to be intoxicated every night. He was filled with joy due to the expansion of his empire by his sister's son Mūlarāja in a very young age. While intoxicated, he would make Mūlarāja sit on the throne and used to say, 'Son! From today you are the king of this empire. I give this entire empire to you.'

However when the effect of alcohol subsided, then Sāmanta Siṃha would hold hand of Mūlarāja and bring him down from the throne and in an insulting tone said before his servants ‘Go away from here. You wish to be king. A child brought up on my dole is thinking on my throne.’

Sāmanta Siṃha used to repeat this every day. Immediately on getting intoxicated, he would make Mūlarāja sit on the throne. He used to address him as Great emperor and showered all honours on him. He used to say to his ministers, family and others, ‘This emperor is your lord. Please carry out all of his orders.’

When the effect of alcohol subsided, Sāmanta Siṃha would address him in a hateful manner and insulted him. This daily routine of Sāmanta Siṃha became known everywhere. The words ‘*Naśāmā rājadāna, sādā māṃ dhakkā*’

Self conscious Mūlarāja tried to escape from such insulting routine many times. But intoxicated Sāmanta Siṃha would touch his feet, show affection and even took vows that once seated on the throne; he would never ask Mūlarāja to step down. He would never insult Mūlarāja. But all the vows and promised used to disappear in a moment.

This was the daily routine of Sāmanta Siṃha at night. The day when Mūlarāja used to return from a victory mission, then the ferocity of Sāmanta Siṃha’s dastardly act used to become severest. Mūlarāja was deeply pained at the ridiculous and insulting behaviour of his maternal uncle every night. On the other hand, all the ministers, elders and subjects were completely impressed by the bravery and victory missions of Mūlarāja. This was the reason that Mūlarāja became very popular in a very short time. Devotion to him had been deeply engrained in every one’s mind. Also everyone was also deeply pained at the insulting behaviour of Sāmanta Siṃha towards their favourite Mūlarāja. This behaviour of Sāmanta Siṃha was ridiculed a lot by his subjects. As a result, well wishers of Mūlarāja and Mūlarāja himself decided firmly to end this ridiculous affair permanently.

As always, intoxicated Sāmanta Siṃha, on Āsādha Śukla full moon night, made Mūlarāja sit on his throne in a ceremonial manner. He himself exclaimed ‘Hail Mūlarāja the emperor of Anhillapura Pāṭaṇa.

For some time he kept on standing like an obedient feud, in front of Mūlarāja with folded hands.’ Intoxicated Sāmanta Siṃha completed the entire routine of his giving the kingdom. But when at midnight the routine of insulting Mūlarāja was on his mind and as he tried to push Mūlarāja from the throne; the faithful soldiers of Mūlarāja entered the room and took Sāmanta Siṃha as a prisoner. As pre planned, in the early morning next day, ministers, and soldiers and respectable elders all formally and ceremoniously anointed Mūlarāja to the throne of Anhillapura Pāṭaṇa. In this way Mūlarāja Solamkī in Vikram 998 took over the empire of Anhillapura Pāṭaṇa established by Vanarāja Cāvaḍā of Cāpotkaṭa dynasty in Vikram 802. Mūlarāja Solamkī was the founder of Solamkī (Cālukya) dynasty.

Considering the historical facts, it can be said that Cāpotkaṭa king did not at his own sweet will and peacefully give his rule to Mūlarāja. But Mūlarāja with his own mental and physical capabilities acquired the empire forcefully.

According to writings in ‘Prabaṃdha Ciṃtāmaṇi’ and other clear facts, it is apparent that Mūlarāja started expanding Pāṭaṇa Empire even before he was anointed to the throne.

Immediately after Mūlarāja ascended to the throne, King Vigharāja of Śākambhari Sapādalakṣa with a large army attacked Mūlarāja. At the same time, powerful ruler of Lāṭa and Western Cālukya lineage king Barapā (father of Yogirāja) also attacked Pāṭaṇa. According to writings of Pṛthvirāja, as per the advice of his ministers, Mūlarāja took shelter in Kuṃthā fort. According to Merutuṅga, the ministers told Mūlarāja that Śākambhari ruler will return to Śākambhari for performing the Āświna navarātra worship rituals of his venerated goddess. On his return Mūlarāja should get out of the fort and attack Lāṭarāja.

Śākambhari ruler somehow got this news and he had the idol of his venerable goddess brought from Śākambhari to his army camp and decided to consecrate the idol there in the camp itself and worship.

Mūlarāja also came to know that Vigharāja will not return to Śākambhari. So he ordered his 4000 armed men to surround (and be alert) the Vigharāja’s army camp in disguise and at some distance.

After issuing such orders to his faithful soldiers, mounted on a female camel with a capacity to run non-stop for hundred *kosa* (each *kosa* approximately equal to two miles), Mūlarāja alone entered the army camp of Vighararāja and force landed in front of him. He told Vighararāja, ‘I am Mūlarāja. I have come here to tell you not to even have a look towards my capital Pāṭaṇa till I defeat Lāṭarāja. If it is acceptable to you then there is no problem, else my army is surrounding your army camp and await my instructions.

Vighararāja said in utter surprise, ‘You are Mūlarāja. I admire you and have fallen in praise of your unique bravery. Even after being the ruler of a region, like an ordinary soldier you have entered the army camp of the enemy alone. Seeing your brave act, I have become anxious to have friendship with you throughout my life. Please come & have food with me’

Mūlarāja turned down the offer of food and said, ‘I have to immediately attack the army of Lāṭarāja.’ He then immediately mounted on his female camel. Advancing at a quick speed towards the army of Lāṭarāja Barapā, he launched a massive attack on him. Destroying the enemy’s army, Mūlarāja advanced towards Lāṭarāja and killed Lāṭarāja with one forceful attack by his stick causing the head of Lāṭarāja fall on the ground. After defeating the army of Lāṭarāja, Mūlarāja took his enemy’s army of 10000 horses and walking soldiers towards Pāṭaṇa.

On hearing the news of the victory of Mūlarāja, Vighararāja returned to his capitol with his army.

After making his army stronger, Mūlarāja with a grand and powerful army, on Vijaya Daśami day departed from Pāṭaṇa to attack Saurāṣṭra ruler Grāhaṣi (Grāharāja). When Mūlarāja reached the forests of Jambumālī, at that time Grāhaṣi sent his messenger to him and said, ‘There is no animosity between him and Mūlarāja. Hence Mūlarāja should return to his capital.’ Mūlarāja sent his messenger back to him with the message ‘Grāhaṣi is a man who is very wicked, of bad conduct and have an evil eye of others women. He loots the pilgrims and kills the grazing cows and helpless animal on Ujjayanta hill. He has destroyed a holy place like Prabhāsa. He does all such wicked and ill conceived act

as he was born to a characterless mother. Under such circumstances, he cannot be forgiven.’

On having his treaty being turned down, Grāhaṛṣi started preparing for war. Mūlarāja attacked him. Many rulers participated in the war in favour of either ruler. In this long drawn and destructive war, a large number of armed forces of Grāhaṛṣi and his supporter were killed and the remaining forces started leaving the battle ground and take shelter at other places. In the end Mūlarāja won the war and he established his rule over the entire Saurāṣṭra region.

King of Kaccha Pradesa, Lakṣa, who was a very powerful ruler of his time and exclusive friend of Grāhaṛṣi told Mūlarāja to free Grāhaṛṣi from his prison. But Mūlarāja turned his request saying that Grāhaṛṣi is wicked, of bad conduct, cruel and ate beef. Hence he could not be freed under any circumstances.

On having his offer turned down by Mūlarāja, Lakṣa started preparing and declared war on Mūlarāja. Both parties fought a fierce battle. In the end Mūlarāja with one blow of his stick killed Lakṣa and razed his head to ground. At the death of Lakṣa, his mother cursed Mūlarāja that he and his heirs would suffer from leprosy in the last part of their lives. In this way, Mūlarāja established his rule over both Saurāṣṭra and Kaccha and the old glory of his unified Pāṭaṇa Empire.

During the rule of Mūlarāja, entire Gujarat made all round progress. He made significant reduction in state taxes and improved the financial condition of the farmers. Mūlarāja was a faithful devotee of Siva and had feeling of equanimity towards all religions. In Anhillapura Pāṭaṇa, he built ‘Mūlarāja Vasahi’ for Jains and demonstrated his good feeling towards them. In the court of Mūlarāja, influential poet Someśwara was a respected scholar. By having him, Mūlarāja demonstrated his love for literature and poetry.

Mūlarāja laid the foundation of such a powerful empire that his successors for several generations would not face any problem and they were fully capable of defending their motherland from external aggression also.

ngs towards Jainism and contributed to its existence and progress. r contributions would always be remembered in the history of sm.

arāja anointed his son Cāmuṃdarāja as his heir immediately after he pleted his education and got him involved in administrative affairs r his supervision and made him an expert therein. In the end he nted Cāmuṃdarāja as ruler and relieved himself from royal duties.

he end, after seeing the growth of leprosy in the rear part of his feet, eveloped detachment from worldly affairs. He accepted mental nciation and started observing fasting. He died practicing pious 1 rituals.

his way founder of the grand Anhillapura Pāṭaṇa empire, emperor arāja after establishing a long term dynasty and making Gujarat perous and powerful died at the age of 55 in Vikram 1053.

Epilogue

All authors of Jain history from the time of Ācārya Prabhācandra, author of 'Prabhāvaka Caritra' till the present time have all said that the history of Jainism after the existence of Devardhigaṇi Kṣamāśramaṇa is its dark period.

When we started writing this third volume of 'Jain Dharma kā Maulika Itihāsa', due to paucity of available sequential historical data and literature in the beginning; we thought that we would include and complete the history of Jainism in this volume of 1000 years also, i.e. from the time of Devardhigaṇi Kṣamāśramaṇa till V.N. 2000, as we have earlier included the history of Jainism for one thousand years in volume-II for the period starting with Ārya Sudharmā till Devardhigaṇi Kṣamāśramaṇa in V.N.1000.

After availability and starting research of vast historical data from the libraries in south, primarily Madras, Dhārawāda, Mūdabidri and Mysore, we could not even include history of even 500 years after Devardhigaṇi Kṣamāśramaṇa in the current 'Jain Dharma kā Maulika Itihāsa-volume-III'. Due to this reason, we had to curtail our earlier decision of writing Jain history up to Lokāsāha in this volume our writing in this volume to its present state. We shall attempt to write the history from V.N.1475 - 2000 in the next volume of this textual series.

The main objective of writing this series was to bring to light the fundamental doctrine of Jainism as per scriptures. Bringing forth this main objective, we have exercised great care in use of language in these three volumes of series such that any word used in these does not offend or criticise or hurt the feelings of any follower, ācārya or sect of Jainism.

Still if, in our attempt to bring forth the true doctrine of Jainism, and use of some words or mention had been made which has hurt or caused pain to any Jain, then we seek forgiveness for the same from the core of our heart and keeping the Jina as evidence for the same.

We hope that the inquisitive scholars, lovers of history reading, will not go into the structure of words and sentences and become the acquisitionist of virtues and the doctrine and maintain an unbiased view

while criticising its contents. They will never forget the worthy conduct and gentle behaviour.

‘Sujñesu kiṃ bahunā’