

Jain Legend

Jain Dharma kā Maulika Itihāsa

Author

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आचार्यश्री हस्तीमल जी माहाराज साहब

Editors

(English Version)

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VOLUME 4

ABRIDGED

Part related to Ordinary Śrutadhara Era

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 Hastīmala 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 Hastīmala 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. aṅga 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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| 6. | Mr. Sushil Jana | Word Processing, Composing |

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	‘vk’	‘a’	like in <i>dark</i>
Ī	‘bɪ’	‘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>
Ṃ	‘ka vuɪokj’		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>
ḥ	‘% fol xɪ’	‘h’	

Jain definitive words used frequently

<i>Ācārya</i>	Preceptor monk and leader / head of a Jain congregation / group
<i>Āgama</i>	Scripture
<i>Avasarpini</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,

<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 (Gaṇadharas)
<i>Ekādaśāṃgī</i>	Eleven limbs of above accept 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>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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Publisher's Note

An Ocean in the Pot

The history of Jain Religion right from the period of Lord Vṛṣabhadeva—the first Tīrthaṅkara of contemporary Avasarpiṇī Era to the period of Śrī Lokāśāha, the great reformer and follower of Jain doctrine i.e. up to V.N. 2000, has been described in the four volumes of this series 'Jain legend' (Jain dharma kā Maulika Itihāsa). These four volumes run up to 850 to 900 pages. This present fourth volume details the history from V.N 1476 to 2000. It describes elaborately the internal conflicts and rivalry among the different gacchas of Jina congregation and the horrific religious campaigns led by Liṃgāyatas against the followers of Jain religion. Atrocities were inflicted upon the Jain followers during this period, and as a result, the religion which once enjoyed a vast number of followers, has now become an infinitesimal group.

The herculean task of compiling and publishing the ipso facto Jain History was effectually accomplished, and has been brought out in a well organised manner due to the untiring and incessant efforts, able guidance and gracious blessings of revered Ācāryaśrī Hastī Mala Jī M.S, the epochal person and erudite scholar of scriptures.

We feel honoured in expressing our appreciation and congratulate Śrī Gaj Singh Rathod and his associate Śrī Premraj Jain for the pains they have taken to edit this fourth volume under the scholarly and research-oriented guidance of ācāryaśrī.



Due to many a reason, man now-a-days has become too busy. We have undertaken the task of abridging the "Jain dharma kā Maulika Itihāsa" with a lofty intention of creating awareness of dharma, philosophy, culture, and history among more and more people, who are preoccupied with their busy and stressful lives and hectic schedules. Though engaged in different vocations and fulfilling various responsibilities of life, it is necessary to allocate certain amount of time to get acquainted with our elegant history. Now that the readers have complete access to the abridged version of all the four volumes, we aspire that each and every

householder would read the elaborate history of Jainism. Nevertheless, it is not possible for one and all. Yet it is but natural for us to desire that every single house has access to these abridged versions of our glorious Jain history and that they are read by one and all, irrespective of their age, caste and creed. We also wish that the inquisitive history lovers gift these set of books on Jain history to their friends and relatives on different occasions. Furthermore, we request the lovers of scripture to help us supply these text books to those libraries, where they are unavailable.

Compiling and abridging an elaborate original text without omitting significant incidents and facts is an uphill task, that too when it is a subject like history. In order to ensure a reasonable size, the context and references of inscriptions, scriptures and historians and their names have been omitted in these abridged volumes of Jain history. Those interested in those details are requested to refer to the original text.

The tireless efforts of Śrī Jayavantbhai P Shah, B.E. (Civil), (Retired Superintendent Engineer, Govt. of Gujarat) to summarise this fourth volume along with volume III, helped us to bring out this version successfully. Renowned litterateur Dr. Dilip Dhing reviewed and corrected the errors. We express our earnest gratitude to one and all for their cooperation.

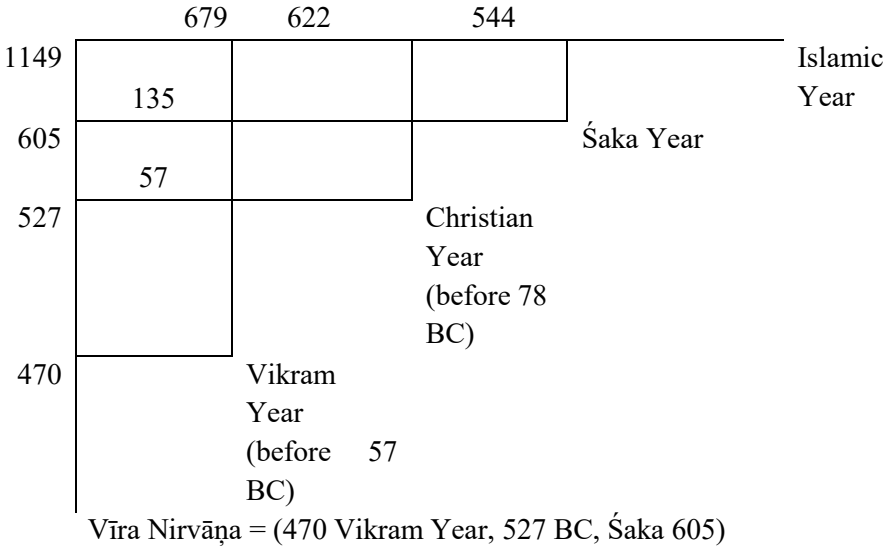
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Graphical Representation of Formula for Conversion of Years



Formula for Conversion

To calculate Vīra Nirvāṇa year

$$\begin{aligned}
 &= \text{Vikram Year} + 470 \\
 &= \text{Christian Year} + 527 \\
 &= \text{Śaka Year} + 605
 \end{aligned}$$

To calculate Christian year

$$= \text{Śaka Year} + 78$$

To calculate Vikram year

$$\begin{aligned}
 &= \text{Christian Year} + 57 \\
 &= \text{Śaka Year} + 135
 \end{aligned}$$

A solar year has about $365 \frac{1}{4}$ days and a lunar year about 354 days. Seven months would have to be increased, to compensate the difference of $213 \frac{3}{4}$ days occurring in a span of 19 years. Of the above two, the Christian calendar follows the solar year, whereas the other four follow the lunar year. Hence a particular Jain Tithi and the Christian calendar date coincide after 19 years. As there is no provision for increasing the month in Islamic calendar, according to their calculation, there will be a difference of one year for a span of every $32 \frac{1}{2}$ years.

V.N. (Vīra Nirvāṇa Year) started on the first day of Kārtika Śuklā (about November 1st). After 469 years 5 months, Vikram Year started from Caitra Śuklā (about 1st April - V.N. 470). 526 years 2 months after V.N. i.e. in V.N. Year 527, Christian calendar started on January 1 (Pauṣya Śuklā 1st). This is about 56 years 9 months from Vikram year, i.e. in the Vikram year 57. The Śaka Year started 135 years after Caitra Śuklā 1 (around 1st of April). Hence Śaka Year started 604 years 5 months after Vīra Nirvāṇa, (i.e. 605th V.N.), 77 years 3 months after Christian year (i.e. 78th Christian Year).

The Islamic year emerged during V.N. 1149, Vikram Year 672, Christian Year 622 and Śaka Year 544 as 7 lunar months exceed in every 19 solar years.

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Preface (brief)

The extremely lengthy history of Jainism starting from the coalition time of Bhogayuga (period of enjoyment) and Karmayuga (period of effort for enjoyment) up to V.N. 1475 has been discussed in the first three parts of this series in an abridged and simple form. The period ranging from V.N. 1476 to 2000 has been compiled in this part. Following the method adopted by Ācāryaśrī in this part too, along with the history of Jainism, we have presented the contemporary social and political scenario of the period concerned.

The history of Jainism, starting from the first Tīrthaṅkara Vṛṣabhadeva to the last Tīrthaṅkara omniscient Lord Mahāvīra, had been compiled in the first part of this series. The contemporary social and political conditions of that period were also described in brief. This period, i.e. the Tīrthaṅkara period is considered as the Golden age in the history of Jain religion.

The second part deals with the history of Jainism from the time of liberation of Lord Mahāvīra to V.N. 1000. In it, the political and social conditions prevalent in India during those 1000 years have also been discussed in a chronological order. This period is classified under four headings:

Omniscient period:

Period of knower of: - 14 prior canons;
-10 prior canons;
-Ordinary knower of Scriptures.

The four-fold religious order of Lord Mahāvīra remained united and continued its course untainted, like a rivulet, in spite of a few stray incidents during the time of Ārya Mahāgiri and Ārya Suhastī approximately in the 4th decade of the third century V.N. resulting in the trifurcation of unified congregation into Śvetāmbara, Digambara and Yāpanīya sects and also the inception of lax-code of conduct by the default Temple dweller monks. The four-fold religious order of Lord Mahāvīra also carried out welfare activities and uplifted the people by preaching and inspiring them to follow scripture-based right doctrines and way of living.

The third part discusses the date of origin of Bhaṭṭāraka (administrator monks) sect of Digambar tradition, the soul-stirring story related to its origin and its growth. While doing so, the most significant facts are also brought into light, of which all the contemporary Jain congregations, the scholars of those congregations and even the research scholars are unaware of.

The details provided in this part about the founders of Bhaṭṭāraka tradition - Ācārya Māghanandi, Gaṇḍarāditya, the King of Śilāhāra dynasty of Kolhapur, and Nimbadeva, his Commander-in-Chief are based on the information given in the five rock inscriptions obtained from the archaeological department of Kolhapur.

This part particularly brings into light the marvelling brilliance of Māghanandi, the founder of Bhaṭṭāraka tradition. He firmly resolved to restore Jainism to its original glory which went into oblivion due to lack of pure monks and followers. For this purpose he followed the propagation policy of Ādi Śaṅkarācārya and established 25 Jain seats (pīṭha) at crucial centres places of India. Thus he brought in a new awakening, zeal and stream of consciousness in Jain world.

Even the Yāpanīya congregation of Lord Mahāvīra, which involved in the preaching and propagation of Jain doctrines and wielded its power and influence from early 7th century V.N. to 20th century V.N. and which has lost its existence in time, has been detailed in this part.

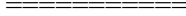
Ācārya Siṃhanandī of Yāpanīya Congregation established Gaṅga dynasty in Kolhapur and paved the way for the growth of Jain religion. The Gaṅga dynasty patronised the Jain religion faithfully for about 900 years and contributed actively towards its enrichment. The most unique and significant feature of this dynasty, founded by an ācārya of Yāpanīya Congregation is that, right from the first king Daḍiga and Mādhava to the last and 28th king Satyavākya, most of its kings were followers of Jainism.

The reasons that led to the decline of Jain religion are also discussed succinctly and clearly so that the monks and followers of contemporary Jain Congregations and of future generations will firmly resolve not to

repeat the mistakes and will always direct their efforts towards the all-round development of the religious order of Lord Mahāvīra.

The greatest significance of this volume lies in the fact that it brought into light 700 years of Jain history - from 1001 to 1700 V.N. regarding which the research scholars, writers and erudite scholars expressed their inability to detail and remarked, "It is a dark age in Jain history, which disappeared in the abyss of oblivion." We are fortunate enough to lay our hands on related information and are passing the same onto our readers. As a result out of the 700 years of that Dark Age, nearly 850 pages were used only to describe 475 years of history. Hence we ventured to present the history of remaining 225 years in this fourth volume.

In this fourth part of our historical series we tried to bring out the historical events that took place during those 225 years.



Ācārya Umaṇaṛṣi, 48th Pontiff of Lord Mahāvīra

Birth	V.N. 1407
Initiation into monkhood	V.N. 1449
Attained Ācārya status	V.N. 1474
Heavenly Abode	V.N. 1494
Period of household life	42 years
Period of ordinary monk	25 years
Period of Ācārya status	20 years
Complete monkhood	45 years
Life span	87 years

When Ācāryaśrī Kalaśaprabha attained heavenly abode in V.N. 1474, the four-fold order appointed Śrī Umaṇaṛṣi as the 48th successor-pontiff of the congregation.

Though he held the post of ācārya at a time when the material offering based traditions like Temple dwellers, dwellers of monastery, Śvetāmbara Bhaṭṭārakas, Dīgambara Bhaṭṭārakas et al were in predominance, Umaṇaṛṣi untouched by their influence, strictly adhered to scripture-based pure code of conduct and encouraged his followers to practice the same, thus keeping the fundamental principles of spiritual purification alive.

In V.N. 1494, he attained Samādhi through samlekhanā-saṁthārā.

Political events during the time of Umaṇaṛṣi

During the pontificate of Śrī Umaṇaṛṣi, Kṛṣṇa, the 19th king of Rāṣṭrakūṭa dynasty defeated King Rājāditya Cola of Cola dynasty and King Vallāla of Kalacurī and protected the Jain monks and followers from severe atrocities that were being inflicting upon them. He acquired a standing in the annals of Jainism equal to that of Mahāmeghavāhana Bhikkhurāya Khāravela, the King of Kalīṅga, who protected the Jains against the atrocities of Puṣyamitra Śuṅga in the past.

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Ācāryaśrī Jayasena, the 49th Pontiff of Lord Mahāvīra

Birth	V.N. 1420
Initiation into monkhood	V.N. 1465
Attained ācārya status	V.N. 1494
Heavenly Abode	V.N. 1524
Period of household life	45 years
Period of ordinary monk	29 years
Period of Ācārya status	30 years
Complete monkhood	59 years
Life span	104 years

During his 30 years tenure as ācārya, Jayasena too offered exemplary services to the four-fold Jain congregation. Despite the propagation and rampant growth of the material offering based traditions, Ācārya Jayasena was successful in upholding the basic principles of the four-fold congregation, which were once promulgated by Lord Mahāvīra during the inception of holy path (Tīrtha Pravartana Kāla) and keeping them alive. He ensured that the pure and perennial rivulet of the fundamental holy path of omniscient Lord Mahāvīra flows smoothly without any interruption.

The political situation during the tenure of Jayasena as ācārya (V.N. 1494 To 1524)

The most powerful 'Rāṣṭrakūṭa' kingdom which protected the Jains and ruled in a righteous and moral way for about 250 years had come to an end in 1499.

Falgumitra, the 37th epochal-ācārya

Birth	V.N. 1444
Initiation into monkhood	V.N. 1458
Period of ordinary monk	V.N. 1458 to 1471
Period as epochal-ācārya	V.N. 1471 to 1520
Period of household life	14 years
Period of ordinary monk	13 years
Period of epochal-ācārya status	49 years
Heavenly abode	V.N. 1520
Life span	76 years, 7 months 7 days

It was mentioned that Daśāsruta skandha was lost after the demise of Śramaṇa Falgumitra.

Important events during his tenure

1. In V.N. 1520 during the regime of Āhavamalla Tailapa Cālukya Cakravartī, the poet Ratna, who was the poet laureate of Commander Tailapa, wrote “Ajita Tīrthaṅkara Purāṇa Tilakam”.
2. During the same time, Tailapa’s mother Atimabbe got a thousand copies of Śāntipurāṇa made and donated them at various parts of the country. She built about 1500 vasadis (residences around Jain temples). The four-fold congregation bestowed the title “Ghaṭāntakī Devī” upon her.

The invasion of India by Gajanavī Sultāna

In the year 977 AD (V.N. 1504) the Gajanī Sultāna Subuktagīna attacked Punjab. At that time Lahore state, which extended from Sarhind to Lamagāna and Multāna to Kashmir, was ruled by Jayapāla (son of Bhīma or Bhīmapāla) who stayed at the Fort of Bhatinda. Jayapāla, the King of Lahore fought bravely with the forces of the tyrant. After a fierce battle when Jayapāla found that his forces were getting seriously impaired, he made an alliance with Subuktagīna by accepting to pay tribute, gold, elephants etc. He instantly offered Subuktagīna 50 elephants and lot of gold coins and said that he would indemnify the balance amount to his men after reaching Lahore. Allured by the wealth that was being offered and apprehensive about the uncertainty of war, Subuktagīna had accepted the alliance. The king left a few of his men as captives with the Sultāna and proceeded towards Lahore along with some of Sultāna’s associates and his own forces. After reaching Lahore, upon the advice of the Brahmin officials of his kingdom, the king had imprisoned the Sultāna’s associates.

When the news reached Subuktagīna that Jayapāla had betrayed him, he set out from Gajanī towards Lahore with a powerful army. King Jayapāla also organised a confederacy along with the kings of Delhi, Kālamjara and Kannauja and with a huge army reached the battlefield. As a result of the new war strategies and modern arms and ammunitions used by the

Sultāna, the army of Jayapāla fled from the battlefield. The army of Sultāna of Gajanī chased Jayapāla up to river Sindhu. In this manner Subuktagīna established his authority over the western regions of Sindh and left for Gajanī along with the wealth he amassed. He had posted an army of about 10,000 soldiers in Peshawar in order to maintain his strong hold and control over Sindh and the western regions.

Thus, after Sindh and the western regions, the Islamic rule spread even to the northern regions of India.

Ācārya Vijayaṛṣi - 50th Pontiff of Lord Mahāvīra

Birth	V.N. 1487
Initiation into monkhood	V.N. 1503
Attained Ācārya status	V.N. 1524
Heavenly Abode	V.N. 1589
Period of household life	16 years
Period of ordinary monk	21 years
Period of Ācārya status	65 years
Complete monkhood	86 years
Life span	102 years

38th Epochal-ācārya Dharmaghoṣa	
Birth	V.N. 1496
Initiation into monkhood	V.N. 1504
Period of ordinary monk	V.N. 1504 - 1520
Period of epochal-ācārya	V.N. 1520 - 1597
Period of household life	8 years
Period of ordinary monk	16 years
Period of epochal-ācārya	77 years
Heavenly Abode	V.N. 1597
Life span	101 years, 7 months, 7 days

The King of Gaṃga Dynasty and his Commander-in-Chief, Staunch propagators of Jina Order from 15th - 16th Century V.N.

During the times of Ācāryaśrī Jayasiṃha - the 49th Pontiff of Lord Mahāvīra's tradition Mārasīṃha Gaṃga, 24th in line of Gaṃga dynasty (1490 to 1501 V.N.) was the King of Karnataka. He was courageous, and a staunch devotee and propagator of Jina order. He extended full patronage to Jain religion. He carried out many significant activities for the propagation, glorification and all-round development of Jina Order during his 11 years reign. At the fag end of his life, he approached Śrī Ajitasena, the Bhaṭṭāraka of Baṃkāpura and took the vow of pious death i.e. saṃlekhanā-saṃthārā.

A colossal statue of Gommaṭeśvara (Bāhubalī) of 56 / 57 feet height was carved out of a single stone on Vindyaḡiri hill in Śravaṇabelagola, in 1555 V.N. (on 23rd March in 1028 AD) on the orders of Cāmuṇḡa Rāya,

the minister and commander-in chief of Gaṅga dynasty. The gigantic statue, the symbol of unparalleled piece of art is considered as one of the rarest wonders of the world.

Campaign to destroy Temple dwellers tradition

In the early dawn of the 11th century an unprecedented change due to the emergence of material-offering-based traditions began in Jain order. These traditions, apart from strengthening their position, also wielded power and influence over the hearts of rulers and commoners alike, in such a way that the fundamental, pure and scripture-based traditions became insignificant, save only in name.

Amongst the material-offering based traditions, the Temple dwellers could attract an astonishing number of kings and commoners by organising attractive fêtes, rendezvous etc, and by performing miracles. By the 2nd half of the 11th century V.N., the Temple dwellers consolidated their tradition in Karnataka, Andhra Pradesh and some other parts of the South. Their monopoly swayed over the Jain congregations of Gujarat, Rajasthan, Mālawā, Matsya and Uttar Pradesh. Attracted by its growing influence, not only the laity, even hordes of monks and nuns of original tradition became their followers. The very existence of original tradition of Lord Mahāvīra was in peril. In order to protect the fundamental nature of Jain doctrine and scripture based pure code of conduct of monks enunciated by the omniscient lords, the ācāryas of all gachhas united together and created a new ‘Suvihita’ (uniform and well organised) tradition.

Thus from time to time, the principal ācāryas of ‘Suvihita’ tradition kept reminding the Jain society of the original tradition, pure scripture based doctrine and code of conduct of monks and also tried their best to bring it back to its original prestigious position. However, unfortunately they could not ingress into some places where the Temple dwellers securely fortified their tradition.

During V.N. 1001 and 2000, the Jain order and the fundamental Jain doctrine received a devastating setback due to the dominating influence and expansionary strategies of Temple dwellers. Thus it remained latent in an insignificant form with only a handful of followers.

Temple dwellers tradition - the mother of material offering based traditions, gained momentum in the 11th Century V.N, and by the second half of the 16th century V.N. it spread like wild fire embracing all sections and classes of the society. However, even amidst such catastrophic conditions, the original form could survive though in a seminal form. Varddhamāna Sūri, who got initiated by Ācārya Udyotana Sūri, belonged to the forest dweller tradition. He was a profound scholar in Jain scriptures. After studying the scriptures, the courageous and intellectual Varddhamāna Sūri - the finest amongst monks, embarked on a religious revolution. With his powerful preaching, he dispelled the darkness that enveloped the Jain congregations for the last 500 to 550 years under the influence of Temple dweller traditions, and led them towards light - the true path of spiritual purification.

Launching of religious revolution / reform

In mid 11th century of Vikram Era (around 1160 to 1180), when the Temple dwellers tradition was at its zenith, a new revolutionary tradition originated in the Jain congregation. They took a vow to put an end to the influence of material based tradition that unveiled several pseudo rituals and activities that were totally against the code of conduct of Śramaṇas and that extinguished the fundamental Jain doctrine of Lord Mahāvīra and at the same time to reinstate the code of conduct in its original pure form, with Varddhamāna Sūri, its founder, leading the mission.

Starting from its founder member Varddhamāna Sūri to its 7th Ācārya Jinapati Sūri, i.e. for seven generations from Vikram 11th to 13th century era, their conflict with Temple dwellers tradition continued.

Initially, Varddhamāna Sūri was initiated into Temple dwellers tradition. According to Vṛhada Gurvāvali of Kharatara gaccha, Ācārya Jinacandra, the leader of 84 temples was the Guru of Temple dwellers tradition. While studying the scriptures Varddhamāna Sūri came across the lesson on 84 non observances (āśātanās) and while contemplating on than, a number of doubts arose in his mind. He realised that the rituals and conduct of Temple dwellers were totally against the code of conduct of śramaṇas prescribed in the scriptures / canons. So he directly approached his Guru, Ācārya Jinacandra and humbly put forth his suggestion asking him to avoid those non observances (āśātanās) and to observe the pure

code of conduct of śramaṇas, as it alone is capable of uplifting and elevating the soul.

Listening to his disciple's words, Ācārya Jinacandra rebelled against Temple dwellers tradition. He decided to lure him and to thus retain him in his tradition. Consequently Jinacandra remained dumbfounded. He was apprehensive about this intellectual scholarly disciple, and so elevated Varddhamāna Sūri immediately to the rank of ācārya. But the allurements of possessing the highest post of ācārya could not hold back Varddhamāna Sūri from advancing on the path of truth. He expressed to his Guru in clear words that he renounced his family and the material world with a desire to uplift his soul. Hence to achieve his goal he would follow and practice the virtuous path as enunciated by Lord Mahāvīra in the scriptures.

Thus after humbly appealing his Guru Ācārya Jinacandra, monk Vardhāmana along with some other monks left the Temple dwellers tradition and started wandering in search of a pious guru who follows the tradition of scripture based Jain doctrines and pure code of conduct of Śramaṇas, with a desire to take initiation from him. During his wanderings he came to know about Udyotana Sūri, a monk of forest dweller tradition. He was informed that the ācārya was a follower of the Jain doctrine of Lord Mahāvīra in true letter and spirit and a scholar in the scriptures and that he was peregrinating around Delhi.

Varddhamāna Sūri immediately headed for Delhi and approached Ācārya Udyotana Sūri. After confiding in the ācārya all about himself, Varddhamāna Sūri beseeched him to be initiated into the monkhood of five great vows.

Udyotana Sūri considering Varddhamāna Sūri as worthy and as one trying to rise above the transmigration cycle initiated him and his followers into Śramaṇa dharma. After his initiation ceremony, Varddhamāna monk studied the eleven aṅgas and scriptures with a lot of dedication. After imparting in-depth knowledge of scriptures, it is probable that Udyotana Sūri might have conferred the 'Sūrimantra' to Varddhamāna Sūri. After rigorous practice of the Sūrimantra, he started making Herculean efforts to bring into light the original, unblemished form of Jain doctrine and the pure code of conduct of Śramaṇas, which had been completely distorted by the Temple dwellers tradition.

After being initiated into pure monkhood by the forest dweller Ācārya Udyotana Sūri, and mastering the scriptures, Varddhamāna Sūri with undaunted courage dragged the chariot of Jain Dharma out from the mire of frivolous and dubious rituals introduced by material based traditions and reinstated the Jain religion on the throne of its original pure form and once again renewed vasativāsa. Jain order eternally remains indebted to him for his unparalleled services.

The tradition of Varddhamāna Sūri later came to be known as Kharatara gaccha.

Udyotana Sūri

When the customs of material based traditions were on high tide, the dazzling glare of their pomposity blinded the people. As a result the fundamental pure Jain doctrine went into oblivion with only an insignificant number of monks and followers left. It was during this period that Varddhamāna Sūri was initiated by Udyotana Sūri into the tradition of scripture based Jain Doctrine and code of conduct of Śramaṇas. Varddhamāna Sūri made the name of his guru immortal by bringing the original religious order close to the hearts of the people.

Udyotana Sūri gradually taught all the doctrines and scriptures to his newly initiated disciple, Varddhamāna Sūri. Postulating his scholarly disciple as master of scriptures and worthy of the rank, Udyotana Sūri appointed him as ācārya. “Progressive activities of my gaccha, et cetera, will definitely be accomplished by Varddhamāna Sūri - my intellectual and impressive disciple,” contemplating thus, he granted permission to Varddhamāna Sūri to way fare in the northern region. Obeying his guru’s command, Varddhamāna Sūri reached the northern region and started giving sermons and preaching in villages, towns, cities etc.

After sending his disciple Vardhāmana Sūri to northern region, Udyotana Sūri surrounded by 83 student-monk disciples, who have been sent by the sthaviras of 83 different Śramaṇa groups, offered veneration to Vṛṣabhadeva. Sthaviras of 83 different Śramaṇa groups sent a monk each to Udyotana Sūri for higher studies. After sending Varddhamāna Sūri to wander in the northern region, Udyotana Sūri along with his congregation and 83 student-monk disciples went to Mālāvā and paid veneration to the idol of Vṛṣabhadeva installed on Śatrunjaya Mountain.

While returning from Śatrunjaya, on the way, Udyotana Sūri rested under the pīpala tree (Siddhavaṭa) during night. In the middle of the night he noticed that in the sky, Jupiter (Bṛhaspati) was entering into Rohinī constellation. He spoke aloud, “It is such an auspicious time now that the person on whose head I place my hand will earn name and fame in the entire world”.

Listening to this statement the 83 disciples present there pleaded him, “O Noble Lord! You are our teacher and we are your students in quest of knowledge; hence please place your hand on our heads.”

Udyotana Sūri said, “Get me vāsacūrṇa (sandalwood powder)”.

So the 83 students collected some dry twigs, powdered them and handed it over to Udyotana Sūri, who consecrated it by chanting mantras and put the powder on the heads of the 83 student-monks one after the other.

In the morning, comprehending that he was left with only a few days, Udyotana Sūri observed the path of pious death (Samādhi) by undertaking fasting.

All the 83 student-disciples (of different traditions) became ācāryas of their respective Śramaṇa groups. They wandered through different places and established 83 gachhas. By then Udyotana Sūri had already made his disciple Varddhamaṇa Sūri the ācārya of his own gaccha. All these 84 gachhas gained popularity and became famous. Thus the 84 gachhas came into existence.

From the articles of Gurvāvalī of Kharatara gaccha we can infer the fact that Udyotana Sūri was an eminent scholar-ācārya who preached and practiced pure code of conduct during the period when Temple dweller tradition was enjoying a predominant position and influence in the society.

From a number of records of Tapā gaccha Paṭṭāvalī, the historical literature of Tapā gaccha, it appears that Ācārya Vimāla Sūri, the 35th ācārya of Jain order appointed his pontiff disciple Sarvadeva Sūri as the 36th ācārya, 35th Ācārya Udyotana Sūri, the guru of Ācārya Sarvadeva Sūri and the founder of Vṛhad gaccha is different from Ācārya Udyotana Sūri, the preceptor of Vardhāmana Sūri and founder of Kharatara gaccha.

They undoubtedly are two different ācāryas belonging to different times having identical names.

Varddhamāna Sūri (Beginning of the decay of Temple dweller tradition)

The period starting from the first phase of 11th century V.N. up to 8th or 9th decade of 16th century V.N. in a broad sense is considered as the period when the glory of Temple dweller tradition reached its pinnacle. Its influence extended over the entire Gurjara region in the northern India and all the far-flung places surrounding it.

Not many monks of Suvihita tradition remained and those few who existed were scattered in different far-off places, receiving scant attention from the people. This pathetic situation of the original monks was perhaps the cause for Varddhāmana Sūri (the disciple of Ācārya Jinacandra, Temple dweller of Abhohara village) to quit the Temple dweller tradition. He felt motivated to search for a worthy, virtuous scholarly preceptor of Suvihita tradition to study the scriptures and to take initiation from him. In his quest for a worthy preceptor he received information about Udyotana Sūri, who was carrying out religious wanderings at that time, around Delhi. In fact, Jinacandra Sūri, the guru of Varddhamāna Sūri even tried to retain him in his tradition by luring him with ācārya post; but by then the inner eye of Varddhamāna ācārya had already opened. Hence he took initiation from forest dweller Ācārya Udyotana Sūri into Suvihita tradition, studied scriptures and started his religious campaign.

The first act of Reform of the path of spiritual purification

According to the disquisition of Vṛhad Gurvāvalī of Kharatara gaccha, Varddhamāna Sūri went to the court of Durlabhraja, the king of port city of Aṇahillapura Paṭṭaṇa with his entourage of 17 disciples – Jineśvara, et al and defeated the 84 ācāryas, Sūrācārya and others of Temple dweller tradition in a religious discourse and quelled the stronghold which they had been enjoying for centuries. The difficulties faced by Vardhāmana Sūri and Jineśvara Sūri, in their herculean task were beautifully discussed in the 3rd volume of this series of 'Jain Legend'.

The Jain community got completely acculturated to the observance and practice the extravagant superficial religious rituals, as they have been witnessing the same as a routine from 11th century to 16th V.N., when Temple dweller tradition was in predominance. The frivolous and dubious methods adopted in the name of religion received sanction as a part of religious rituals. A great majority of followers of Jain religion had almost forgotten the original soul of spirituality. Pandit Jineśvaragaṇi requested his preceptor Varddhamaṇa Sūri to grant him permission to explain the true form and to show the true path of religion to the people and followers who were led astray by the pseudo path of Temple dweller tradition.

Conceding to this request, Vardhāmana Sūri along with his 17 monks including Jineśvaragaṇi proceeded towards Gujarat from Delhi. Following the itinerary, they reached the port city of Aṇahillapura Paṭṭaṇa via Pallī (probably Pālīmārawāḍa). The city was bereft of even a single lay devotee or a virtuous monk, from whom they could seek shelter. So they camped in a pavilion outside the city and engrossed themselves in important religious practices like self-study, meditation etc. Enduring heat, hunger and thirst they stayed there for some time. At that time Jineśvaragaṇi urged his preceptor, “Lord! There is no point in sitting like this as it does not help us in any way”.

Vardhāmana Sūri asked, “Then what is it that we should do, O Gentle Muni?”

Jineśvara replied, “O Lord! Grant me permission to go to that monumental building, which is visible from here.”

Taking the consent of his preceptor Jineśvara proceeded towards the building. It was the residence of the royal religious adviser (purohita) of King Durlabharāja of Aṇahillapura Paṭṭaṇa kingdom. During the course of conversation the royal religious adviser was highly impressed with erudite Jineśvaragaṇi. He questioned Jineśvaragaṇi, “Where have you come from? Where have you camped?” Jineśvaragaṇi said, “We have come from Delhi and have camped in an open pavilion outside the city. This place is full of our adversaries; there is none who practices our path. We are 18 ascetics in all”.

Listening to this, the royal religious adviser gave them assent to stay in a portion of his building. Varddhmāna Sūri stayed in that portion along with his entourage of disciples. The attendants of the royal religious adviser informed them about the Brahmin houses, from where they would receive the requisite alms. The news soon spread in the entire city that some Vasativāsī monks had arrived into the port city. As soon as the Temple dwellers heard this news, they started conspiring to throw them out of the city. They spread a rumour through their sycophants that some spies of a rival king came to Aṇahillapura Paṭṭaṇa disguised as monks to seize the kingdom of Durlabharāja.

The sycophants spread the message all over the city, including the royal palace and the court. The news also reached the ears of Durlabharāja who enquired from his soldiers about the spies. They replied, “Your Majesty! They are in the house of your religious adviser.”

The king at once summoned the religious adviser and asked, “The news is everywhere that some spies of a rival king pretending as monks have arrived here. If they are indeed spies, then why did you provide them shelter in your house?” The religious adviser replied, “Lord! Who is spreading such scandalous rumours against them? If, anyone who whoever is accusing them establishes even a single shortcoming in them, I will give them a lakh pāruṣyas. Let the person come forward and prove his word.” The entire court fell silent. There was none, who dared to accept his challenge. Then the religious adviser once again proclaimed, “O King! Those monks are reminiscent of the embodiment of religion in a physical form. They do not have even a single flaw in them.”

The King felt relieved and was pleased listening to his religious adviser.

Sūrācārya and the other Temple dweller monks present in the royal court in consultation each other arrived at a decision that those Vasativāsīs should be vanquished by means of a religious discourse and should be sent out of the city. Nipping in the bud is the Moḍha s used by the wise to solve any problem. Thinking thus, they informed the royal religious adviser, “We want to debate with those ascetics residing in your house.”

The royal religious adviser replied, “I will ask them and inform their decision to you.”

The royal religious adviser went home, informed the matter to Varddhamāna Sūri and said, “O Great Soul! Your opponents want to hold discourse with you.”

Śrī Varddhamāna Sūri replied, “It is quite acceptable to us. There is nothing to be afraid of. Just let them know that if they want to engage in a spiritual discourse, it should be done in the presence of King Durlabharāja. However, they can choose any venue they like.”

The royal religious adviser conveyed the message to the Temple dweller ācāryas. They thought ‘all personnel and the persons starting from the low status to the highest position are under our control; so there is nothing to fear about. As such, let the discourse be held in the presence of the king’. Thinking on these lines they publicly announced their decision, “The spiritual discourse will be held for a few days in the huge temple of Paṃcāśārīya Deva”.

The royal religious adviser talked to the king in private, “O King! The Temple dweller monks of this city, who regularly and permanently stay in temples, are ready to participate in the spiritual discourse with the monks who have come from Delhi. It would be an honour if such discourses are held in the presence of a just king like you. So your gracious presence at the place of debate will be highly solicited.”

King Durlabharāja accepted the proposal and said, “This is indeed a befitting thing to do. I shall definitely attend the debate.”

Consequently in Vikram 1080, Sūrācārya and other 84 ācāryas sat on their seats beseeching their seniority in the Paṃcāśārīya temple. On the specific date and time fixed for the debate, King Durlabharāja also was seated on his throne there.

Addressing the royal religious adviser the King said, “Reverend Teacher! Please summon those ascetics!”

The royal religious adviser went home and addressed Varddhamāna Sūri, “O Great Soul! All the ācāryas with the entourage of their disciples came to the venue and occupied their seats. King Durlabharāja is awaiting your arrival in the Paṃcāśārīya temple. The King felicitated them by giving them betel.”

Silently offering veneration to the epochal-ācāryas like Sudharmā Swāmī and the others, Varddhamāna Sūri went to the temple along with Paṇḍita Jineśvara Sūri and a small entourage of his disciples who were conversant in scriptures. After reaching there, he seated himself on the seat spread by Paṇḍita Jineśvara Sūri and Jineśvara Sūri seated near his feet. King Durlabharāja was just about to offer betel to Varddhamāna Sūri, when Varddhamāna Sūri said, “O King! A monk should never eat or accept betel, because eating betel by celibates, monks and widows is condemned severely and prohibited in religious ethics.” No sooner did they listen to this, a deep veneration for the Vasativāsī monks aroused in the hearts of the discerned persons.

Preparing for the debate, Varddhamāna Sūri declared to the people assembled there, “During the debate whatever Paṇḍita Jineśvara says, please consider that it has my approval in to.”

All the members replied in a single tone, “Okay. So be it.”

Later, presenting their first proposition (pūrvapakṣa), the leader of Temple dwellers, Sūrācārya said, “The monk who stay in vasati, are usually unaware of and outside the six philosophies (Ṣaḍ Darśana). Kṣapaṇaka, Jaḥi Prabhṛti etc which are mentioned in Ṣaḍ Darśana”. To substantiate his statement with evidence, Sūrācārya wanted to read the extracts from the book of new theory related to this topic. He took the book into his hand to read. Jineśvaragaṇi preventing him midway and addressing Durlabharāja said, “O King! Which rules and regulations do you follow in your kingdom? Those enunciated by the ancestors or those created by the new generation?”

The King immediately answered, “In our kingdom we follow only those theories and principles enunciated by the ancestors and we never consider other policies as authentic or worth following.”

Then Jineśvara said, “O King! Even in our tradition, we too consider that religious path as authentic, which was paved by gaṇadhara and Śrutakevalī, conversant with 14 prior canons. Except the preaching of gaṇadhara and knowers of 14 prior canons, we never regard either the preaching or the path of others as authentic or worth following.”

Durlabharāja at once replied, “Your statement is undeniably logical and completely true”.

When the king supported his opinion Jineśvara Sūri said, “O King! As we travelled a great distance, we could not bring along, the canonical scriptures written by the great gaṇadhars and knowers of 14 prior canons of previous times. So, O King! I request you to ask these Temple dwellers to bring those scriptures from their monasteries. Referring to them, we can decide which path is virtuous and which is not.”

The king agreed to the reasonable wish of Jineśvara Sūri and addressing Sūrācārya and others said, “Whatever he says is quite logical. I will send my officers along. Please do not hesitate to entrust the scriptures to them.”

The Temple dwellers knew for sure that if the scriptures are brought, they will verily substantiate the statements of Vasativāsīs. So they remained silent. The king ordered his officers “Go to their maṭhas and bring those bundles of scriptures immediately.”

The officers obeying his orders went to the Maṭha and brought the bundles of scriptures. When the bundles were opened, the first text was ‘Daśavaikālika Sūtra’ compiled by Ācārya Sayyaṃbhava - the knower of fourteen prior canons. They read the following verse from the 8th chapter of Daśavaikālika Sūtra:

*Annaṭṭhaṃ pagaḍaṃ leṇaṃ, bhaijja sayañāsaṇaṃ |
Uccārabhūmi saṃpannaṃ, itthīpasuvivajjiyaṃ ||52||*

An ascetic should live in a house which was not built specifically for him, but was built for others, for the householder himself, and in which there is a designated place to urinate and defecate. The house should be devoid of women and animals, etc., and the ascetic should accept the bed, i.e. the seat, bed sheet (falaka), carpets, etc. which were kept for the use of householders.”

Reciting the verse and explaining its meaning Paṇḍita Jineśvaragaṇi said to the members, “An ascetic should stay in such type of a house or residence built in the temple complexes and not in luxurious buildings.”

The king said in a decisive tone, “Yes! It is definitely an appropriate and logical fact.”

All the officers realised that their preceptor became defenceless. So to help their guru, all the royal officers including Śrīkaraṇa started saying, “The ācāryas of this place are the preceptors of each and every courtier present here. The king honours us deeply and as such he naturally honours our Gurus too.”

They implied that they were the followers (upāsaka) of Temple dweller ācāryas whereas the vasativāsīs do not have any. Subsequently they hoped that the king being an unprejudiced judge would concede to their logic and would not allow the Vasativāsīs to dwell there. When the royal officers put forth their opinion, Jineśvara Sūri explained, “Each and every Temple dweller ācārya is associated with one or the other member present here, like the Guru for example is associated with Śrīkaraṇa, another with the minister and some ācārya with Paṭawa and so on. But who is associated with us who are strangers to this place?”

Durlabharāja declared firmly, “You are associated with me.”

Jineśvara continued, “O King! Since each ācārya is associated with someone, every ācārya is the guru of someone. But we have neither any sort of association or connection with anyone from among these people nor can we claim that we are gurus of a certain person.”

Extremely convinced by Jineśvara Sūri’s logic the king at once proclaimed the vasativāsīs as his gurus and then questioned, “Why should our Gurus sit on the floor? Don’t we have thrones? Let the thrones studded with gems be brought for each one of my gurus.”

Taking the cue from the king, when the royal attendants were just about to leave the place to fetch the thrones, then Jineśvara Sūri stated, “O King! It is inconceivable to envisage an ascetic to sit on the throne as is clear from the following in Jain doctrine:

*Bhavati niyatamevāsamyamaḥ syādvibhūṣā
Nṛpatikakuda etallokahāsaścabhikṣoḥ
Sṛṣṭatara eha saṃgaḥ sātāśīlatvamuccai
Riti na khalu mumukṣoḥ saṃgataṃ gavdikādi*

i.e. the self-restraint of the ascetics gets tarnished by sitting on a throne. Moreover sitting on the throne is considered as a symbol of sumptuousness which is totally forbidden for the ascetics. O Jewel of the kings! An ascetic becomes a laughing stock if he chooses to sit on a throne, as the foremost quality of an ascetic is renunciation. Per se, a throne symbolises luxury and comfort. Besides, the moment an ascetic sits on the throne, typical laxities creep into him. Keeping all these shortcomings in mind, sitting on a throne is totally prohibited for an ascetic.”

Durlabharāja then inquired Jineśvara, “What kind of places do you dwell in?”

Jineśvara replied, “O King! Where can we get a place to stay when our opponents are very powerful?”

Durlabharāja said to Jineśvaragaṇi while simultaneously beckoning his officers, “You may stay in the mansion in Karaḍīhaṭṭī. It belongs to a merchant who died childless.” Arrangements were immediately made for Vasativāsī ascetics to stay in that house.

The king once again questioned Jineśvara Sūri “Where do you eat? And what type of food do you generally have?”

Jineśvara Sūri replied, “O King! Just like finding a place to stay is not easy; similarly procuring food is also difficult for us”.

Durlabharāja: “How many ascetics are you?”

Jineśvara Sūri: “O King! We are 18 ascetics.”

Durlabharāja: “Will you be contented with Hastipiṇḍa (quantity of food equal to that which is sufficient to assuage the hunger of an elephant)?

Jineśvaragaṇi: “O King! It is clearly mentioned in the scriptures that it is prohibited for ascetics to accept food from the kings.”

Durlabharāja: “In that case, one of my attendants will accompany you when you seek alms, so that procuring alms will be easy for you.”

After subduing the Temple dweller ācāryas in the scriptural discourse, Varddhamāna Sūri together with his disciples, the king and citizens, entered the house allotted for them. Thus in Vikram 1080, Varddhamāna Sūri made the then King Durlabharāja annul the black ordinance 278 years after it had been decreed that was once issued by King Vanarāja Cāvadā of Aṇahillapura Paṭṭaṇa in Vikram 802. On the advice of holy teacher (Rājaguru) Śīlaguṇa Sūri, barring the entry of Jain ascetics belonging to other Jain congregations into the territory of Paṭṭaṇa, in this way, he re-established Vasativāsī tradition in Gujarat.

The Temple dwellers, who connived to defeat the Vasativāsī ascetics in a scriptural debate and to get rid of them, were themselves defeated miserably. Thus they faced a dismal failure in their attempt to flee the Vasativāsīs out of Paṭṭaṇa. Prior to this, the Temple dwellers spread a rumour against the Vasativāsīs denouncing them as the spies of a rival king. But that strategy also did not work out. The third attempt by the royal officer devotees of Temple dwellers, to defame the Vasativāsīs, instead favoured the latter: the Temple dwellers presumed that they logically argued their way that as the Vasativāsīs do not have any devotees or followers in entire Paṭṭaṇa, they do not have any right to stay in their city. This in turn, only encouraged the righteous King Durlabharāja to become the devotee of Vasativāsīs.

Though they met with failure in all their attempts, the Temple dwellers did not yield. They, in consultation with each member, follower, schemed out a plan to throw Vasativāsīs out of Paṭṭaṇa. The 84 Temple dweller ācāryas told their followers to appease the Queen Consort with precious gifts and convince her to get the Vasativāsīs evicted from the territories of Paṭṭaṇa, as the king never refutes her. As per the orders of their respective gurus, they went to the Queen taking with them a variety of precious gifts such as jewellery, clothes, cosmetics, fruits, flowers, large vessels, and boxes and baskets full of different kinds of sweetmeats. The queen was immensely delighted with the gifts. Prompted by her happiness, they started pouring out their hearts to her and expressed their desire to expel the Vasativāsīs from the territories of the kingdom. Exactly at the same time Durlabharāja sent his attendant to the queen to carry out a pressing errand. It so happened that the attendant was originally a native of Delhi. Looking at all the precious gifts placed in front of the queen he figured out that it was a plot to expel the

Vasativāsīs who were also from his native place. At once he decided to help the Vasativāsīs. He conveyed the king's message to the queen and returned back. The attendant approached the king and said humbly, "O King! I conveyed your message to the queen. But O Majesty! I have seen a spectacular spectacle there. Just like how we place different kinds of offerings before the idol of Arhat (omniscient), similarly loads of expensive jewellery, clothes, novelties, fruits, dry fruits, sweetmeats, etc. have been offered in heaps to the queen. She appears as the personification of Goddess-Arhat with all those offerings placed in front of her."

The king immediately grasped the entire situation and contemplated, "These Temple dwellers did not abandon their efforts to expel the Vasativāsīs, even after I publicly accepted them as my gurus." He then ordered the attendant, "Go to the queen at once and convey this message to her - 'the king declares that if you accept even a betel nut from among those gifts, neither you will remain his, nor he yours.'"

The attendant in a trice went back to the queen and delivered the message. The queen was perturbed. She said to those officers in a commanding and wrathful tone, "Pick up your respective gifts and return to your homes. They are of no use to me."

The officers took their gifts and returned back to their homes. Thus even the last attempt of Temple dwellers also resulted in a stalemate.

They once again discussed the pros and cons among themselves and arrived at a decision, "If the king decides to honour the ascetics who came from other places, then we will leave our mansions and migrate to other places." So leaving the temples (Caityas) and the kingdom, they relocated to another place.

When the king was informed about this development, he asserted, "It does not matter if they do not like to stay here; let them go wherever they want." Later on, bachelors were appointed on wages to carry out the worship of deities. There was no hindrance in the performance of pūjā (worship) and it continued on a regular basis. The Temple dwellers could not stay at any other place, except the temples where they were accustomed to all types of comforts and luxuries. So gradually one by one they returned to their respective temples on some pretext or the

other. Varddhamāna Sūri continued his wanderings without any obstructions.

After the victory of Varddhamāna Sūri, ācārya of Saṃvigna tradition (āmanāya) of Suviḥita śramaṇa tradition and his disciple Jineśvara Sūri, the influence of Temple dweller tradition slowly and gradually started declining.

The steps taken by Varddhamāna Sūri in the first half of the 16th century V.N. to rejuvenate the true path of spiritual purification has historical significance. A fondness was created and augmented in the hearts of the people about the true path. These reform movements were carried out continuously giving birth from time to time, to the reformers in succession.

Reform movement was the progenitor of most of the gacchas that came into existence between 11th century and 15th century V.N.

A unique psychological trend appeared in these reformists. The ācāryas would perform many reformist activities resolutely, facing numerous difficulties. Strangely however with the passage of time, the disciples and the grand-disciples of same ācārya would fall back into the ditch of indolent code of conduct. In course of time the tradition of Varddhamāna Sūri faced the same fate and metamorphosed like yati (administrator monks) tradition.

The apparent question that arises persistently in the minds of every discerning and inquisitive person or reader is ‘why the need for reforms arises time and again?’ when great torch-bearers through their religious reforms, spiritual awakening etc show the rightful and virtuous path of spiritual pursuit that was prescribed by the Omniscient in the scriptures. The clear-cut answer to this question is while spiritual practice is a hard task; the practice of rituals prescribed by Temple dwellers was very easy. Practice of spiritual purification amasses eternal transcendental radiance in oneself. On the contrary, material based spiritual exertions (Dravya-sādhanā) only bring instant honour, name, fame, etc. thus fulfilling the mundane desires. True path of spiritual purification is arduous, rugged and insipid whereas practice of material-based path is exciting, convivial, amusing and fascinating. Hence people surge into material based tradition and material-based practices.

How Varddhamāna Sūri and his disciples like Jineśvara Sūri, et al uphold the scriptures as the only authentic source has been described in a picturesque manner in the Kharatara gaccha Gurvāvalī. It says that the ascetics should never accept Rājapiṇḍa - the food offered by the kings, they should seek alms from pious householders and thus should avert 42 faults by consuming (eṣaṇiya) only pure and untainted food, they should stay in an unblemished Vasati, and they should lead a life without comforts or possessions. On the contrary, the code of conduct of their succeeding ācāryas lacked dedication and was full of laws.

Though they were termed as religious reformers, because of the influence of inauspicious planets they could not accomplish their mission completely and successfully till the advent of Lokāśāha in V.N. 2000 who emphasised practice of mental meditation and mental worship as opposed to material worship which is the root cause of aberration.

“Jineśvara Sūri defeated the Temple dwellers in a spiritual debate in the court of Durlabharāja, in Aṇahillapura Paṭṭaṇa and re-established Vasativās tradition in Gujarat” - discussions in ‘Gaṇadhara Sārdhāṣataka’ written by Jinacandra Sūri, the chief disciple of Jineśvara Sūri provides a strong testimony confirming historicity and authenticity of this incident.

During his life time itself, Varddhamāna Sūri ordained his chief disciple Jineśvara Sūri and his younger brother Monk Buddhisāgara as ācāryas. According to Kharatara gaccha Gurvāvalī, Varddhamāna Sūri departed for heavenly abode in intense meditation (Samādhi), near Mount Abu in Vikram 1080 (V.N.1550).

Jineśvara Sūri

Jineśvara Sūri succeeded Varddhamāna Sūri and became ācārya of Saṃvigna tradition. Varddhamāna Sūri during his lifetime itself appointed Jineśvara Sūri as ācārya and made him his group-ācārya. Varddhamāna Sūri even made Jineśvara Sūri’s brother Buddhisāgara as ācārya. The details regarding the lives of these two brothers, as given in ‘Prabhāvaka caritra’ are as follows:

A wealthy merchant called Lakṣmipati, with qualities befitting his name, lived in Dhārānagarī. He was a staunch practitioner of Jainism and a very generous person.

Śrīpati and Śrīdhara, the two sons of a Brahmin called Kṛṣṇa, residents of a certain village in Madhya Pradesh, successfully completed their study of Veda-Vedāṅgas and acquired scholarship in many subjects (Vidyās). Soon after, they set out on a tour from their village and wandering through many places, reached Dhārānagarī.

Getting to know about the generosity and helping nature of the virtuous merchant Lakṣmipati, both the brothers went to his place to seek alms. The merchant with great love and affection offered them food and necessary things like vessels, clothes, etc. Both the brothers decided to stay in Dhārānagarī for some time. Every day they would go to Lakṣmipati's house seeking alms which he used to offer with affection.

There was a huge ancient rock inscription near the drawing room of Lakṣmipati's house. The religious doctrines, ancestry and their significant achievements with all particulars like date, day, year, etc. were mentioned in detail on the inscription. Śrīpati and Śrīdhara noticed the inscription and read it completely. They found it very significant, interesting and delightful. Whenever they went to the merchant's house seeking alms, they would read it devotedly with utmost concentration. Thus they read it many times thoroughly understanding every syllable.

One day Lakṣmipati's house caught fire. The blazing fire not only engulfed his immense wealth but also destroyed the huge rock inscription burning it into two pieces. Lakṣmipati grieved more for the loss of the inscription.

The next day, when Śrīpati and Śrīdhara came to his house, they saw the merchant plunged in deep sorrow. They also felt distressed about the damage caused by the inferno. When Śrīpati expressed his heart-felt condolences, the merchant replied, "I am not grieving much over the loss of grains, clothes, utensils and riches; my greatest grief is about the loss of that ancient inscription which was completely destroyed. I can earn the riches once again, but I can in no way re-engrave the significant ancient inscription."

The moment they heard the words of the merchant, the faces of both the brothers lit up with hope and enthusiasm mixed with exaltation. Solacing the merchant, both of them uttered these words in unison, “O Best of Merchants! Is this the cause of your worry? Then there is no need to be anxious anymore. When we read the inscription, we found it significant in terms of religion, society and family lineage. Hence we enthusiastically read it time and again. We now remember each and every syllable verbatim. We will reproduce the inscription in its original form as it is and hand it over to you.

The merchant was extremely astonished. He said, “You are indeed blessed! If whatever you say is true, then I have lost nothing, everything is safe and sound.”

Śrīpati and Śrīdhara wrote the entire inscription with all the details, date, day, year, stars, etc. on a paper and handed them over to the merchant. When the merchant read it, tears of joy rolled down his eyes.

Lakṣmipati asked the young brothers to stay in his house and made necessary arrangements for their food, water, clothing etc. Śrīpati and Śrīdhara started living happily in their house. A few days later, Ācārya Varddhamāna Sūri, the religious reformer came to Dhārānagarī. Lakṣmipati along with the two Brahmin brothers went to behold, venerate and listen to the sermons of the ācārya. He offered obeisance to ācāryaśrī with great devotion and sat near him. Śrīpati and Śrīdhara also paid veneration and sat near him with folded hands.

Looking at the faces of the two Brahmin youth, the spark in their eyes and their divine personality surrounded by aura, Varddhamāna Sūri was convinced that they not only conquered their souls but were also capable of elevating others.

After listening to the sermons of Vardhāmana Sūri, Śrīpati and Śrīdhara felt averse towards worldly activities, bondage, kinship and relations.

Conceding to the humble appeal of Lakṣmipati, Varddhamāna Sūri gave initiation to both of them. Later, their sister Kalyāṇamati also took initiation into monkhood under the guidance of Varddhamāna Sūri.

After initiation, they were given the ascetic names of Jineśvara and Buddhisāgara respectively.

After being initiated into monkhood, serving their preceptor Varddhamāna Sūri, they studied the scriptures and within a short period of time they acquired profound knowledge in Jain doctrines.

Jineśvara Sūri vanquished the Temple dwellers of 84 gacchas in a scriptural debate in Paṭṭaṇa in the court of Durlabharāja of Cālukya dynasty and reinstated Suvihita traditions to its former glory.

Considering both the brothers to be worthy, Varddhamāna Sūri adorned Jineśvara Sūri with the rank of ācārya and appointed him as his group-ācārya. He also appointed Buddhisāgara as second ācārya. Varddhamāna Sūri conferred a significant position upon female-monk Kalyāṇamati, the sister of these two.

Buddhisāgara wrote a text on grammar ‘Buddhisāgara Vyākaraṇa’, which consists of 7000 verses.

Jineśvara Sūri ordained Jinacandra Sūri and Abhayadeva Sūri as ācāryas. According to Prabhāvaka Caritra, Jineśvara Sūri appointed Abhayadeva Sūri as ācārya following the instructions of his preceptor Varddhamāna Sūri.

Jineśvara Sūri was gifted with wonderful creative ability and tremendous command over Sanskrit language. During his rainy season halt in Ḍiyāṇā, he started writing his bulky text ‘Kathānaka Kośa’ and was able to complete it within four months.

After defeating the Temple dwellers, Śrī Jineśvara Sūri and Śrī Buddhisāgara Sūri along with the entourage of ascetics went to Jābālipura (Jālorā). There, in Vikram 1080, Jineśvara Sūri wrote some texts.

A different version contrary to that mentioned above regarding the family life of Śrī Jineśvara Sūri is found in ‘Vṛddhācārya Prabandhāvalī’ and in Gurvāvalī written by Śrī Kṣamā Kalyāna, an Assistant Librarian of ‘Śrī Pūjya Dāna Sāgara Jain Jñāna Bhaṇḍāra’ of Bikaner, in 1830 AD.

Even the name of Buddhisāgara, the younger brother of Jineśvara Sūri is not mentioned in ‘Vṛddhācārya Prabandhāvali’ under the article ‘Jineśvara Sūri’. It is a point to be pondered upon.

According to the author of ‘Prabhāvaka Caritra’ Jineśvara Sūri and Buddhisāgara Sūri were Śrīpati and Śrīdhara (family names) respectively, the sons of a Brahmin named Kṛṣṇa, who lived in Madhya Pradesh and they were initiated into the path of renunciation in Dhārānagarī because of Lakṣmipati, a merchant there. Exactly a contrary mention is found in Vṛddhācārya Prabandhāvali. It says that Jineśvara Sūri was a Puṣkaraṇā Brahmin whose name was Jaggā. The place of initiation was mentioned as Siddhapura and the cause mentioned as he lost a debate on śuddhi-aśuddhi (pure-impure).

Another different version appears in Kharatara gaccha Gurvāvalī found in Dānasāgara Jain Jñāna Bhaṇḍāra in Bikaner. According to it, Jineśvara Sūri and Buddhasāgara Sūri were the sons of a Brahmin named Soma, who lived in Varanasi. They met Varddhamāna Sūri in Sarasānagara under the instructions of Somanātha Mahādeva and were initiated by Varddhamāna Sūri in Sarasānagara itself.

Thus with various contradictory versions, it is difficult to determine which is authentic and which is not. Due to lack of indisputable evidence it is not easy to derive a definite conclusion. Only a wild deduction can be drawn that probably the life portrayed about Jineśvara Sūri in Prabhāvaka Caritra is appropriate, as it appears quite closer to the facts.

The three different versions pointed out reveal and confirm the same fact that Śrī Jineśvara Sūri was a Jawāhara of Brahmin caste. He did a commendable service to Jain Order by restoring the pure nature and spirituality of Jain doctrines which were totally eclipsed by material-based pseudo beliefs and dogma propagated by the tradition of Temple dwellers.

Had Jineśvara Sūri not uprooted the tradition of Temple dwellers, we might have probably found it difficult to behold the true path of spiritual purification, practice, mental contemplation, worship, awareness about the existence of Suvihita Śramaṇa tradition and scripture-based pure code of conduct of śramaṇas.

His laudable services to Jain order will always be written in golden letters in the history of Jainism.

Jinacandra Sūri

Jinacandra Sūri succeeded Jineśvara Sūri, the ācārya of Saṃvigna tradition. Jineśvara Sūri appointed him and Abhayadeva Sūri as ācāryas under the instructions of Varddhamāna Sūri.

Śrī Jinacandra Sūri wrote a bulky text ‘Saṃvega - Raṃgaśālā’ which consists of 18 thousand verses. It should be read and honoured by each and every person desirous of knowing and advancing on the path of spiritualism. It acts as a beacon, guiding the devotees towards the right path. The name ‘Saṃvega Raṃgaśāla’ indicates the fact that the tradition started after the first religious reform by Varddhamāna Sūri and continued to be called with the same name till his times.

Abhayadeva Sūri

Abhayadeva Sūri belonged to the 16th - 17th century V.N. and was an erudite scholar in the scriptures, a great commentator and propagator of Jain religion.

He was adorned with the title ‘Navāṃgī Vṛttikāra’ and well known in the Jain world by that name. Jain congregation is eternally indebted to him for the services he rendered to Jain order through his commentaries on nine Aṃgas (limbs) barring ‘Ācārāṃga’ and ‘Sūtrakṛtāṃga’.

Śrī Abhayadeva Sūri was born to a wealthy couple Mahīdhara and Dhanadevī in Vikram 1072 in Dhārānagarī, a place of historical significance in Mālawā. He was the disciple of Jineśvara Sūri and grand-disciple (praśiṣya) of Varddhamāna Sūri and a great reformer of his times.

The author of Prabhāvaka Caritra narrates about his initiation in the following manner:

Once Jineśvara Sūri in his wanderings came to Dhārānagarī and halted there. Listening to his preaching, young Abhaya Kumāra well realised the lacklustre, pale and transitory nature of mundane existence. He

became totally detached towards life. He sought the permission of his parents to renounce the world. Deluded by attachment, they were shocked and aggrieved. They tried to explain and make him realise how difficult was the path he had chosen; but the young boy remained determined.

The parents were very well aware of their son's temperament. Once he took any decision, neither anyone nor anything could change his mind. So, ultimately they granted him permission with a heavy heart.

After being initiated into Śramaṇa dharma he was renamed Abhayadeva. Monk Abhayadeva started studying Sanskrit, Prakṛta languages, etc with great devotion and mastered them while ardently serving his guru. He astonished the scholarly world with his profound knowledge. Following the pure code of conduct he gained erudition from his preceptor Jineśvara Sūri.

As he became a peerless scholar in all disciplines and held abstruse knowledge of scriptures, his fame reached far and wide. He was considered as one of the foremost scholars of his time.

In spite of his quick-wit, expertise in scriptural knowledge and profound scholarship, Abhayadeva Sūri remained honest, simple and humble. Fascinated by these qualities and the tales of fame of his grand-disciple, the religious reformer Varddhamāna Sūri commanded his obedient and proficient disciple Jineśvara Sūri to adorn Abhayadeva with the rank of ācārya. Obeying his guru's orders Jineśvara Sūri raised the young 16 year old Śrī Abhayadeva to the rank of ācārya in Vikram 1088.

Even after being endowed with 'Sūri' rank, Śrī Abayadeva Sūri accompanied his guru and carried out an extensive tour of different places delivering sermons and propagating Jain doctrine. He also engaged in many reform activities of Jina order.

According to the author of Prabhāvaka Caritra, some time after being designated to the rank of Sūri, Ācārya Varddhamāna Sūri, in his wanderings reached Palyapadrapura. Realizing that he reached the end of his life and aspiring holy death, he observed fasting (unto death) there. He took the vow of Saṁthārā and departed for heaven. After the demise

of Varddhamāna Sūri, Abhayadeva Sūri, following the orders of his guru, travelled different places preaching the pure fundamental Jain doctrine. While explaining the scriptures to his disciples, Abhayadeva Sūri realised that it was easy to explain the first two of the 11 Aṃgas (ekādaśāṃgī) namely Ācārāṃga and Sūtrakṛtāṃga in a simple and understandable manner as the commentaries on them written by Ācārya Śīlāṃka were available. But due to the loss of commentaries on the remaining nine Aṃgas by Ācārya Śīlāṃka, the student-monks experienced difficulty in understanding the meaning of scriptures and sūtras with multiple and cryptic meanings. He decided in his heart of heart that he should undertake this work to facilitate smooth learning for the students.

Later Abhayadeva Sūri went to Paṭṭaṇa and camped in a place called 'Karaḍihaṭṭī'. There he wrote commentaries (vṛttis) on nine Aṃgas i.e. Sthānāṃga etc. The service he extended to the four-fold Jain congregation through his works has and will be written in golden letters in Jain history for ages to come.

Yaśodevagaṇi, the disciple of Ācārya Ajitasimha of Nivṛtti lineage helped Abhayadeva Sūri in the arduous task of writing commentaries on nine Aṃgas. Abhayadeva Sūri mentioned this in his texts. Apart from this, in the citations of commentaries (vṛttis) on Sthānāṃga, Jñātādharma Kathāṃga and Vipāka Sūtra he cited the name of Droṇācārya with great respect and praised him as the editor of vṛttis.

Abhayadeva Sūri wrote vṛttis of nine Aṃgas in Aṇahillapura Paṭṭaṇa. This is mentioned by himself in some of his commendations of Vṛttis. As against this the author of Prabhāvaka Caritra mentions that Abhayadeva Sūri wrote his vṛttis in Palyapadrapura.

Ascetics of Temple dweller tradition bred hatred towards the tradition of Ācārya Varddhamāna Sūri ever since Jineśvara Sūri made the king annul the ordinance banning the entry of all non-Temple dweller tradition Jain ascetics into the territories of Aṇahillapura Paṭṭaṇa. Impressed by his humility and in-depth knowledge in scriptures even Prādhanaācārya of Temple dweller tradition showed immense respect to Abhayadeva Sūri. In this context it is appropriate to narrate the information available in Kharatara gaccha Vṛhad Gurvāvalī which is as follows:

“When Abhayadeva Sūri stayed in a Vasati called Karaḍihaṭṭī in Aṇahillapura Paṭṭaṇa, Droṇācārya, the chief ācārya of Temple dweller tradition used to deliver analytical comments on Aṃga Śāstras. All the ācāryas with their Kapalikas present in Paṭṭaṇa would go to listen to the commentary. Even Abhayadeva Sūri used to go there. Droṇācārya always made him sit on a seat near him. While commenting on the sūtras whenever Droṇācārya had any doubt regarding the meaning of any topic, he would explain it in such a low tone that nobody could hear him. Noticing this, the next day Abhayadeva Sūri reached the place with the Vṛttis written by him for the Sūtras that were to be explained on that day. Giving them to Droṇācārya he requested him to read those Vṛttis and contemplate on them before elucidating the Sūtras. Reading some parts of that Vṛtti, the Temple dweller ācārya was astounded and wondered, “Has this vṛtti been written by the gaṇadhara or by Abhayadeva Sūri himself?” This created immense respect in his heart towards Abhayadeva Sūri. On the next day, seeing the arrival of Abhayadeva Sūri, Droṇācārya got up from his seat and welcomed him. Seeing the honour extended to a ācārya of Suvihita tradition by a senior ācārya of their tradition, the agitated Temple dweller ācāryas left the venue and returned to their respective vasatis. After reaching their monasteries they conveyed the following message to Droṇācārya: “In what way is he greater than us? What is that special trait that demands our chief ācārya to show such type of respect towards him? What will happen to us if such honour and respect is shown to ācāryas of other traditions?” The moment the connoisseur and scholar Droṇācārya came to know about the enraged Temple dweller ācāryas’ mutual consultation and message, he wrote a verse, made many copies of it and sent one copy each to all the ācāryas in various monasteries. The meaning of the verse is as follows: Verily there are such ācāryas in all holy places like monasteries, lodgings, etc. whose unblemished conduct sanctified the world and whose glory cannot be assessed even by an extraordinary person. Nevertheless please bring to my notice if there is any scholarly ācārya in this era that can stand in par with Abhayadeva Sūri even in a single attribute.”

Reading this verse, all the Temple dweller ācāryas were extremely embarrassed and completely appeased. Droṇācārya, as usual continued his sermons of commenting on the aṃga śāstras on the basis of vṛttis written by Abhayadeva Sūri.

This was the miraculous outcome of the exceptional scholarship and humility of Ācārya Abhayadeva Sūri, which humbled the pride of the rival Temple dweller tradition. Even their chief ācārya honoured him wholeheartedly

Apart from these qualities Abhayadeva Sūri was endowed with another exceptional skill, that of judging the brilliance and selecting the virtuous. It is worth mentioning in this context, the example of Jina Vallabha Sūri.

Jineśvara Sūri Kūrcapuriya, a Temple dweller ācārya sent his intellectual disciple Jina Vallabha to Abhayadeva Sūri to study aṃga śāstras. At the very first glance itself, Abhayadeva Sūri could sense that this student will become an eminent scholar and a dynamic propagator of Jain doctrine. He imparted to Jina Vallabha the knowledge of all the doctrines alongside other different subjects, with lot of interest and fondness and made him an outstanding scholar. After learning the doctrines and different subjects Jina Vallabha went to his Temple dweller guru and conveyed in clear words, “I am leaving this tradition to become the disciple of Ācārya Abhayadeva of Suvihita tradition with an earnest desire to uplift myself and others”.

Even after repeated entreaties of his guru, Jina Vallabha Sūri left the Temple dweller tradition and dedicated his life to the service and glorification of Suvihita tradition.

It is apparent from all these writings that Abhayadeva Sūri was very soft natured and eminent scholar of his times with a charismatic personality who could win the hearts of every person.

He did great service to Jainism by writing Vṛttis on nine Aṃgas and other very valuable literary works. His name will be written in golden letters in Jain history and he will always be remembered with great veneration by the intellects that have a passion to acquire thorough knowledge of scriptures.

Abhayadeva Sūri wrote a number of books. The details are tabulated below:

S.No.	Name of the commentary	No. of verses	Year and place of Compilation	Associate Compiler	Research Scholar
1	Commentary on Sthānāṃga	14250	Vikram 1120	Yaśodeva gaṇi, the disciple of Ācārya Ajitasimha of Saṃvigna wing	Ācāryaśrī Droṇācārya, head of Caityāvāsī tradition
2	Commentary on Samavāyāṃga	6575	Vikram 1120 Aṇahillapura Paṭṭaṇa city		
3	Commentary Vyākhyā Prajñapti	18616	Vikram 1128 Aṇahillapura Paṭṭaṇa city		
4	Commentary Jñātā-dharmakathāṃga	3800	Vijayādaśa mī day Vikram 1120 Aṇahillapura Paṭṭaṇa city		Ācārya Droṇācārya
5	Commentary Upāsakadaśāṃga	1812			
6	Commentary Antakṛdadaśāṃga	899			
7	Commentary Anuttaropapātikadaśāṃga				

8	Commentary Praśna- vyākaraṇa	1630			
9	Commentary Vipāka Sūtra	3125	Aṇahillapur a Paṭṭaṇa city		Ācārya Droṇācārya
10	Commentary Aupapātika Upāṃga	3125			

Apart from the abovementioned 10 Vṛttis on 9 Aṃgas and 1 upāṃga, he also wrote Prajñāpanā, Tṛtīya Pada Saṃgrahaṇī, Paṃcāśaka Vṛtti, Jayatihyaṇa Stotra, Paṃcanirgraṃthī and Śaśṭha Karmagrantha Saptatikābhāṣya.

The nine Vṛttis written by Abhayadeva Sūri throw ample light on the perplexing meaning of the Aṃgas and clearly explain the meaning of Sūtras and words. They are neither elaborate nor brief.

Authors of Prabhāvaka Caritra and Kharatara gaccha Gurvāvalī projected different versions regarding the replication of these Vṛttis. According to Prabhāvaka Caritra by Prabhācandra Sūri on completion of writing the Vṛttis and after being amended by great Śrutadharas, the votaries started making the copies of those Vṛttis.

Later, 84 intelligent votaries in Paṭṭaṇa, Tāmrālipti, Āśāpallī and Dhavallaka Nagara made a large number of copies of these Vṛttis and dedicated these to Abhayadeva Sūri.

Out of these Vṛttis of 9 Aṃgas, Abhayadeva Sūri wrote in the citations of 4 Vṛttis that he wrote the Vṛttis in Paṭṭaṇa. In Kharatara gaccha Vṛhad Gurvāvalī also it is mentioned that the author of Navāṃgī Vṛttis wrote his Vṛttis staying in Karaḍihaṭṭī complex in Paṭṭaṇa. As against this, Prabhācandra Sūri in his Prabhāvaka Caritra wrote that the author of Navāṃgī (nine limbs) Vṛttis wrote his works in Palyapadrapura.

Two verses of Vṛttis are presented below so as to draw the attention of scholars of Jain world towards unparalleled greatness of Abhayadeva Sūri.

Abhayadeva Sūri confronted many hardships while writing Vṛttis on 9 Aṅgas like Sthānāṅga etc. Placing them in front of contemporary Jina devotees and people of future generations, he pointed out seven such problems in Sthānāṅga Vṛtti. The first difficulty ‘*satsampradāya-hīnatvāt*’ demands a deep contemplation. In the first line of the first verse of the citation he clearly and fearlessly without any bias towards any tradition presented the fact to the Jain world that – ‘Today (during his times) our society faces a dearth of good tradition’ - i.e. here he implies the finest lineage of gurus, a tradition void of excellent gurus who can explain the real inner and in-depth meaning of the words and Sūtras of scriptures. The decline of pure fundamental scripture based tradition started approximately 590 years prior to the authoring of Vṛttis and reached its lowest ebb by 1550 V.N., throwing it into an inexplicable dismal condition. Illustrating the true picture, Abhayadeva Sūri without any bigotry clearly accepted that - ‘Somehow today there is a paucity of a good tradition’. This strongly proves that he was an ardent supporter of truth.

Yet one more strong evidence which reveals his quality more clearly than this is the historical verse given below of his ‘Āgama Aṣṭottarī’ which was described in detail in the third volume of this series.

Devaḍiḍhakhamaṣamaṇa jā, paraṃparaṃ Bhāvaḃ viyāṇemi|
Sidhīlāyāre ṭhaviyā, davvaḃ paraṃparā bahuā||

‘I know very clearly that till the times of Devardhigaṇi Kṣamāśramaṇa (1000 V.N.), the pure scripture based spiritual tradition existed in its fundamental form like a pure flowing river. But after him, the monks who became lax in the code of conduct of Mahāvīra’s congregation created many material offering based traditions.”

Thus Abhayadeva Sūri fearlessly and objectively expressed the fact. This confirms that he was a great and ardent worshipper of truth.

He dedicated his entire life to Jain order carrying out activities for the progress of Jina order. He was made ācārya in Vikram 1088 at a tender age of 16. With this it can be inferred what an exceptionally brilliant person he was. Holding the post of ācārya for 51 years, he wrote many texts on diverse topics apart from the huge Vṛtti literature. In Vikram 1139, when he was in Kapaḍagaṃja (Gurjara Pradesh), he realised one

day that his end was near. So he undertook vow of fasting and left the body in deep meditation (Samādhi) at the age of 67 years. Kharataragaḥha Gurvāvalī did not specify the time. It only mentioned that Abhayadeva Sūri departed for fourth Devaloka (Realm of the gods and goddesses) in deep meditation.

In some Paṭṭāvalīs of Kharataragaḥha the time was given as Vikram 1135 whereas some others established the time as Vikram 1139 in Kapadagamja. The author of Prabhāvaka Carita did not mention the time; however he wrote that Abhayadeva Sūri departed for heaven in Paṭṭaṇa Nagara during the regime of Karṇarāja, the King of Paṭṭaṇa.

In the light of aforesaid facts the date Vikram 1135 seems more appropriate than Vikram 1139.

It is a historical fact that in the last phase of 11th century Vardhamāna Sūri with his religious reforms shook the very foundation of Temple dweller tradition that had been continuously enjoying a secure status for centuries together. Jineśvara Sūri defeated the leader of Temple dwellers in a spiritual debate that was arranged in the court of Durlabharāja, the King of Aṇahillapura Paṭṭaṇa in Vikram 1079-80. It was a tremendous blow to Temple dwellers' tradition - the centre of degenerated pseudo doctrines and beliefs. The fundamental true path of liberation promulgated by Lord Mahāvīra that had drifted away due to lax monks was once again restored. After being made aware of the pure form of Jain doctrine which aims at universal welfare, the righteous men and women once again started following and progressing on the true path.

The unanticipated defeat and the resultant changed scenario gave a severe setback to Temple dwellers tradition leaving a black mark on its prestige. On the basis of the aforementioned facts it can be deduced that initially the Temple dweller monks might have nourished antagonistic feelings towards Vasativāsīs. However, the elderly scholars and farsighted ācāryas of Temple dweller tradition may have realised that the people were drawn towards Vasativāsī tradition due to their commendable authority over the scriptures. As a result the Temple dwellers, so as to retain their identity and existence, might have gradually modified their rituals, mode of worship, religious activities and code of ascetic life in such a way that the people who moved away from

them were yet again attracted towards their tradition. It can be deduced that probably encouraged by their initial, though insignificant success, the Principal ācāryas possibly adopted a policy of cooperation and associated themselves with Vasativāsī śramaṇas.

It has been confirmed by the piece of evidence that Droṇa Sūri the most eminent ācārya of Temple dweller tradition himself and on his advice all the other ācāryas collectively maintained congenial as well as deferential relationship with Abhayadeva Sūri - the eminent scholar in scriptures and ācārya of Suvihita tradition.

Finally, the approbations written by Abhayadeva Sūri in his Sthānāṃga Vṛtti, Jñātā Dharma Kathāṅga and Aupapatika Vṛtti strengthened the fact that Abhayadeva Sūri, with an intention to make the nine Vṛttis easily understandable for the devotees of both the sects - Vasativāsīs as well as Temple dwellers, got the amendments made by Droṇa Sūri, the prominent ācārya of Temple dweller sect. This noble deed also inspires one and all to extend mutual cooperation and to assess the qualities of others.

Approximately up to 20 years after Abhayadeva Sūri, the Temple dweller tradition prevailed as a dominant sect in entire Gurjara state. Ācārya Prabhācandra Sūri, founder of Pūrṇimā gaṇaccha carried out a widespread religious reform in Vikram 1159. Till then the entire Jain Congregation remained under the control of Temple dweller tradition in Paṭṭaṇa.

It is plausible that taking into consideration the powerful stand of his opponent and keeping the interests of Suvihita tradition in mind, Abhayadeva Sūri compromised and maintained goodwill and amiable relationship with Temple dweller tradition. It can be considered as an appropriate move under the then existing conditions.

Droṇācārya (Temple dweller tradition)

Among the Jinācāryas that lived between 16th and 17th centuries V.N. (accordingly the Vikram 11th and 12th and 11th century AD), the life of Ācāryaśrī Droṇa (epochal), who was like epochal-ācārya of Temple dweller tradition, is really very significant from the point of view of Jain

history. Even though Ācāryaśrī Droṇa was a contemporary to Abhayadeva Sūri, the author of nine Vṛttis and probably older than the latter, yet he showed respect to Abhayadeva Sūri as one usually shows to elders. This brings his personal quality into light that he had good insight at determining the qualities of others and also a lover of virtues.

Up to Vikram 1080 the Temple dweller tradition congregation remained extremely vast and influential. It consisted of 84 gacchas and 84 ācāryas. Of all the 84 ācāryas of these 84 gacchas, Sūrācārya was considered as the person in charge. Each gaccha was governed and administered by the ācārya of that gaccha and from among these 84 ācāryas, one was appointed by the congregation as the chief ācārya. The remaining ācāryas obeyed him and involved in carrying out endeavours to promote the interests of their congregation. The ācārya of each gaccha was held responsible for the activities of their gaccha. They promoted and executed pursuits for the progress and development of the Jina order. The chief ācārya was in charge of the unity of gacchas, i.e. he had to ensure that all the gacchas prevailed as one. He had to frame specific rules to be followed by all gacchas alike, and see to it that ācāryas of all the gacchas strictly adhere to those rules. If he found any flaws in the line of action of a particular gaccha, he had the power either to rectify the fault or to modify it by giving instructions to this effect to the concerned ācārya. The two unique features of Temple dweller tradition were: Firstly, Temple dweller tradition and its gacchas had a branch in Kūrcapura which was located far away from Paṭṭaṇa and a sub-branch in Āśīdurga subdivision. In the same manner, there were branches and sub-branches in different parts of the country. Secondly, each branch of a division of a region and in each sub-branch of a sub-division, arrangements were made to impart education to people of local and neighbouring areas as well.

The chief ācārya of Temple dwellers tradition besides being conversant in scriptures also explained and interpreted them to his subordinate ācāryas and to those who obeyed him. This implies that the Temple dwellers had developed an inclination to know and learn the scriptures. Moreover it can be inferred that it was an arrangement for Temple dwellers tradition to create and make future leaders, righteous householders, social reformers, worthy employees, etc. by providing education to the children of followers of different monasteries located at

different parts of the country. Thus they could also entice the Śramaṇas and Śramaṇis to study scriptures.

It is clear that in Vikram 12th century, Temple dwellers tradition was a popular and prominent tradition not only in Gurjara region but in different parts of the country as well. Despite the fact that there subsisted 84 gacchas and 84 ācāryas respectively in this tradition, they still flourished united and stayed together till Vikram 12th century. Droṇācārya was their principal ācārya. His command was not only obeyed by all ācāryas of each gaccha but also by all members of Temple dwellers tradition as they were under obligation to compulsorily abide by his orders.

In the light of the above facts, it can be surmised that Droṇācārya was a great and omnipotent ācārya of Temple dweller tradition between Vikram 11th and 12th century. The contextual mention in Kharatara gaccha Gurvāvalī provides some details of his life: He was the chief ācārya of Temple dwellers tradition and knower of scriptures. He used to teach, explain, comment and interpret to a host of his subordinate ācāryas. Abhayadeva Sūri went to Paṭṭaṇa with a decision to write nine Vṛttis and stayed in Karaḍihaṭṭī and started writing Vṛttis there. When he came to know that Droṇācārya was commenting scriptures to his subordinate ācāryas, he went to listen to the same. Droṇācārya with due respect made Abhayadeva Sūri sit near him. Abhayadeva Sūri observed that Droṇācārya used to comment in a very inaudible tone wherever he had a doubt about the meaning of the scriptures and proceed further. The next day Abhayadeva Sūri took Vṛttis of those topics with him on which Droṇācārya was going to explain on that day. Giving the same to Ācārya Droṇa he humbly requested, “Before commenting the Aṃga Sūtras, please read these papers. Explanations of those Sūtras are written in these papers. They will help you to explain the Sūtras”. The ācāryas of Temple dwellers tradition present there saw and read those papers. They were all amazed. Droṇācārya also read them and marvelled at the way the in-depth meaning of scriptures has been explained in a simple and easily understandable language. He was highly impressed by Abhayadeva Sūri. The next day he welcomed Abhayadeva Sūri by getting up from his seat and requested him, “Whatever number of Vṛttis you write, I will amend all of them.”

The above incident described in Kharatara gaccha Vṛhad Gurvāvalī is confirmed by Abhayadeva Sūri himself. He giving accolades to Droṇa Sūri in Sthānāṅga Vṛtti, Jñātādharma Kathāṅga Vṛtti and Aupapātika Sūtra clearly mentioned that Ācārya Droṇa Sūri of Nirvṛtti kula had amended these Vṛttis written by him.

A narration related to Droṇācārya is found in Prabhāvaka Caritra: King Bhīma was ruling Aṇahillapura Paṭṭaṇa. Droṇa was the holy teacher of the king. Droṇa was born in a Kṣatriya caste and was maternal uncle of king Bhīma. Droṇācārya took initiation at a very young age and was appointed to the post of ācārya. With this information it can be inferred that probably Ācārya Droṇa of Temple dwellers tradition and the one of Kṣatriya lineage described in Prabhāvaka carita were one and the same.

Author of Prabhāvaka Caritra mentioned Sūrācārya, a very influential ācārya as the successor and disciple of Droṇācārya. Exactly contrary to this, the author of Kharatara gaccha Gurvāvalī says that Sūrācārya was the predecessor ācārya to Droṇācārya. Seeing the names of Sūrācārya and Droṇācārya described in the above mentioned Paṭṭāvalī, the reader naturally thinks that Droṇācārya was the disciple of Sūrācārya whose life has already been described.

According to historical timescale Sūrācārya undoubtedly lived up to Vikram 1080. Abhayadeva Sūri and Droṇācārya were contemporaries and in perfect amity with each other. Abhayadeva Sūri wrote Sthānāṅga Vṛtti and Gnatadharmā Kathāṅga Vṛtti in Vikram 1120. Droṇācārya modified these two Vṛttis. This historical fact proves that Droṇācārya was holding the post of chief ācārya in Vikram 1120. It also ascertains that Sūrācārya held the rank of managing-ācārya of Temple dwellers tradition in 1080 and 40 years after him Droṇācārya held the post of managing-ācārya of Temple dwellers tradition. Thus it is obvious that Sūrācārya was predecessor ācārya and probably his preceptor too.

Droṇa Sūri by maintaining amicable relations with Abhayadeva Sūri, the ācārya of Suvihita tradition, re-established the name and status of Temple dweller tradition which was at low ebb. Thus he not only prevented it from obliteration but also revived it. Temple Dweller tradition was immensely benefited by this farsightedness of Droṇācārya; the tradition which would have otherwise become extinct by the end of 11th century was kept alive and anew and somehow succeeded to survive

up to the end of Vikram 17th Century. Eventually Temple dwellers tradition had come to an end in Vikram 17th century. But because of the insightful intelligence and foresight of Droṇācārya it exists even today in a dormant form because of some of its rituals and religious activities, i.e. it brought modifications in some of its methods partially (owing to the influence of reformation movement) and some existed in their original form, both of which appear even today in some traditions which claim them as suvihita tradition.

On the other hand it had an adverse effect on Suvihita tradition; their very purpose was defeated - Suvihita tradition aimed to extirpate the degenerated rituals and sluggishness in code of conduct introduced in the pure fundamental path of spiritual purification by the laid-back -monks and to re-establish it to its original form. As a first step towards this direction, it set up its base in Paṭṭaṇa, which was the stronghold of Temple dweller tradition. They could not achieve their goal equal to their expectations until 20th century V.N. The farsighted policy of cooperation, mutual socialisation, assistance and proximity with each other adopted by Droṇācārya assuaged the religious revolution of Vasativāsīs for a long time, which was initiated to bring the fundamental form into light. The dream of Varddhamāna Sūri to annihilate all the distorted practices and to re-establish the true path of spiritual purification using the single weapon - ‘the scriptures’, could not be actualised due to the unparalleled astuteness of Droṇācārya.

The foresight of Droṇācārya made him immortal even in Suvihita tradition. As long as Navāṃgi (of nine limbs) Vṛttis remain in existence, the name of Droṇācārya along with Abhayadeva Sūri will be remembered by the devotees.

With his amiable reconciliatory gestures of mutual cooperation, and bestowing honour upon Abhayadeva Sūri, Droṇācārya won the farmer’s heart and sought his permission to even modify the Vṛttis written by him. This naturally creates a supposition in the mind of each enlightened reader that while modifying the Vṛttis, Droṇācārya might have tried to include some of the beliefs of his tradition. It may not be a surprise that showing tremendous respect and winning the faith of Abhayadeva Sūri, Droṇācārya might have taken advantage of it in this manner.

Careful analysis of these facts reveals that Droṇācārya played a significant role in the history of Jainism.

Political events during Ācārya Vijayaṛṣi's era

During the tenure of Ācārya Vijayaṛṣi (i.e. V.N. 1524 to 1589), the 50th Pontiff of Lord Mahāvira's tradition, Mahamūda Gajanavī invaded India 17 times in a span of 29 years between Vikram 1058-1087 creating havoc and terror in the lives of people in many parts of India. In the very first attack itself Mahamūda Gajanavī acquired a lot of wealth comprising precious stone studded jewellery, gold, elephants, etc. Considering India a golden goose, he attacked different parts of India 17 times and openly plundered its wealth to his heart's content, with an intention to make his country wealthy and prosperous with the riches from India. During the invasions, Mahamūda Gajanavī not only amassed wealth from the invasions, but also demolished many holy shrines and temples, destroyed thousands of idols and massacred people in several cities and villages, forcibly converted them to his religion.

Soon after the death of Mahamūda's father Subuktagīna, Jaipāla, the King of Lahore repudiated the authority of Gajanavī who took over his province in Vikram 1034, declared himself independent and refused to pay the land taxes to the Gajanavī government. Indignant over this development, Mahamūda with a large battalion set out towards Lahore in Vikram 1058. Even Jaipāla, the King of Lahore mobilised a strong army, including 300 elephants and blocked the army of Mahamūda Gajanavī at Peshawar. A fierce battle ensued between both the armies. After a brutal war, Mahamūda Gajanavī made King Jaipāla, his brother and son, and 15 other kinsmen his captives. In this invasion, Mahamūda acquired tremendous wealth, which also included 16 valuable gem-studded necklaces. The jewel-evaluators, he summoned, examined the jewellery and estimated the value of each necklace equal to 180,000 gold dinars. Each dinar is considered to be the weight of 32 Rattis (Gunja seed, approximately 0.182 grams). Other than the wealth that he seized in this pillage, he also confiscated a lot of money in the form of reparation at the time of releasing Jaipāla after three months of captivity.

After getting released from captivity, King Jaipāla relinquished the kingdom to his son, Ānandapāla. According to the then prevalent Hindu custom, a twice-conquered prince could not reign as he was considered

unworthy, King Jaipāla solemnly mounting a funeral pyre burned himself and died.

After a few years a ruler named Abula Fataha Dawood of Multan declared himself independent and stopped paying land revenue to Mahamūda. When Mahamūda was about to attack Dawood, Ānandapāla lent his support to Dawood to take revenge on Mahamūda. Enraged by this, Mahamūda deployed his army against Ānandapāla in Vikram 1066.

By that time, many kings of India were strongly determined to uproot the Muslim rule by hook or crook by joining forces for this common purpose. Ānandapāla sent his ambassadors to various kings soliciting their support to foil the invasion of Mahamūda and to destruct his formidable army. A ravenous desire to evict the Muslim plunderers out of India once and for all emerged like a tidal wave in the hearts of all the Indians. Consequently, women from all corners of India sold their ornaments and mobilised a large amount of money and sent to Ānandapāla as aid to fight against Mahamūda. About 30,000 Gakkhara warriors resolute to crush Mahamūda in the battlefield and help Ānandapāla joined his army. The rulers of Ujjain, Gwalior, Kalinjara, Kanauja, Delhi and Ajmer also came forward along with their troops to support Ānandapāla. Thus Ānandapāla could assemble a powerful confederacy to wage war against Mahamūda. The Indian army encamped for about 40 days near Peshawar. After a long wait, the army of Mahamūda fronted the Indian army and Mahamūda ordered his archers to create a stampede with a bombardment of blazing naphtha arrows. The force of 30,000 wild Gakkhara warriors fought the Sultan's army with such ferocity that they surged ahead pushing back the archers, burst into the enemy's camp, slaying the enemies. In the decimating battle, within a short time the powerful Gakkhara warriors have slaughtered 5000 soldiers of Mahamūda. Just when Indians were close to gaining victory, a stray burning arrow pierced deep into the head of the elephant on which Ānandapāla was sitting. Owing to the burning fires of naphtha, the panic-stricken elephant with excruciating screams fled from the battlefield. The Indian army thought that Rājā Ānandapāla was turning tail to the war and fleeing. With this apprehension, the army of other six kings also retreated from the battlefield, turning the tide in favour of Gajanavī. The victory which would have been in their hands in a few moments, resulted in a defeat in spite of the Indian army being so strong and resolute.

Mahamūda gained a lot of wealth, a troop of elephants and military equipment.

In Vikram 1075, Mahamūda Gajanavī invaded Kannauja and subjugated King Rājyapāla, thereby accumulating a great fortune. Later, he attacked the Mahāvana region on the banks of river Yamunā. Its ruler Kulacandra was prepared to fight against Mahamūda; but realising that his army was inadequate compared to that of Mahamūda's, he killed his family and before facing the war he killed himself to avoid the disgrace of defeat. The plunder from Mahāvana to Mahamūda was 80 elephants and a great deal of wealth.

After Mahāvana, Mahamūda attacked Mathura and after a brief fight Mahamūda defeated King Haradatta and annexed Mathura to his kingdom. Mahamūda had destroyed many gold and silver idols with hardly any resistance from anyone. He ransacked the precious stones like rubies, diamonds and other gems embedded in those idols. By melting all the idols of the temples of Mathura, he amassed lot of gold and silver blocks. Then he set off towards Gajanavī with the enormous wealth that he accumulated and on the way he razed as many temples as he came across and destroyed the idols.

In Vikram 1082, Mahamūda Gajanavī targeted Somanātha temple for its immeasurable treasure, to ravage the Somanātha idol and to unveil the much-talked mystery about it. Taking the route from Multan and further through the unpopulated desert, he attacked Somanātha. He was accompanied by 30,000 valiant horsemen chosen meticulously. As it is difficult to find food or water in the desert route, he set off towards Somanātha well-equipped with food and water laden on 30,000 camels. He arrived at Somanātha on Thursday a bright fortnight of Pauṣa month.

According to Firištā, an eminent Persian historian, King Bhīmadeva-I (Vikram 1079 - 1129) of the vast Gurjara province reached Somanātha with his army to protect the Somanātha temple. On Friday, the second day of his arrival, Mahamūda attacked the strong fort on the seashore. A fierce battle ensued. The warriors who assembled there for the protection of Somanātha fell upon on the army of Mahamūda with various arms and ammunition. As a considerable number of their army was getting injured, the soldiers of Mahamūda placed ladders and climbed the fort. As described by Firištā, King Bhīmadeva-I, who came from Anahilawāḍa to

protect Somanātha, had killed about 3000 Muslim soldiers. The war was called off for the night and the fierce battle restarted the next day right at sunrise. Many men were killed in the battle. Finally, Mahamūda was able to enter Somanātha temple. There were 56 teakwood pillars in the temple all of them covered with lead. The Somanātha idol was made of solid rock, measuring five hands high and embedded two hands deep in the ground. Its circumference was about 3 hands. The idol was placed in an unventilated room, which was illuminated with gem-studded lamplights. Near the idol was a chain weighing 200 mana (1 mana equals 34.5 kilograms) onto which a bell was hung. This bell was rung at every prahara (about 3 hours' duration) by tolling the golden chain. The storeroom located near the idol had a lot of other idols made of gold and silver and precious gem-studded garments. Mahamūda broke the idol with a mace. One part of the idol was burnt there itself, while the other part was taken to Gajanavī along with the loot from the temple comprising of gold, silver, precious stones etc. This piece of Somanātha idol was used in one of the stairs at the entrance of Jāmā Masjid.

In this horrendous invasion by Mahamūda Gajanavī on Somanātha, about 50 thousand Indians sacrificed their lives and the value of the wealth he amassed and took to Gajanavī from here was assessed to be over 20 lakh dinars.

Even an ordinary layman would wonder why India, which was the leader of the world for thousands of centuries in spiritual, cultural, educational, political and global welfare policies or activities, had, at the onset of Vikram tenth and eleventh centuries, witnessed such adverse and pathetic upheavals?

After a deep and objective contemplation from the perspective of glorious historic events of India in the past, it is clearly evident that there is only one reason that led India and the Indians to such a quandary and dismal situation. The different views presented by various distinguished historiographers like Alberuni, R.C. Majmudara et al point towards the same basic reason, which is as follows:

To lead an honourable life like a tiger-man, what is fundamentally essential is the basic mantra "*Saha nāvavatu, saha nau bhunaktu, sahanau vīrya karavāvahai, tejasvi nāvadhītastu, mā vidviṣāvahai*" - which means – "let us all stay together united, let us share equally and

enjoy our meal together, let us together enjoy the comforts and amenities of life, let us work together using our vital energy for the welfare of humanity, let our learning be full-fledged blessing us with joy and enlightenment, let us never poison our life and soul by hating and despising each other, let the humanity flourish”, which we Indians forget time and again. By disregarding this fundamental mantra, which leads to the path of progress, Indians have repeatedly experienced several jolts and many a time faced degeneration. Snapping out of the deadly blows that they received, when they recollected this mūlamantra and started applying it in their lives, then again they ascended the path of progress. In the process of progress and declension, at the onset of Vikram 10th century, Indians have almost forgotten the fundamental mantra of progress both in word and deed.

Attitudes like hostility towards other castes, haughtiness of upper caste, upper class and creed, religious intolerance, false religious pride and ego, superiority complex, etc. spread all over the country like a wild fire. The resultant destructive effect was that not even a single province, city or village was left untouched by the environment of internal strife. Social integrity and collective constructive efforts were nowhere to be seen in India. The general social milieu of disputes and mutual hatred in all places not only hindered the progress of the country but paved a way, or rather ways for its decline.

As the mūlamantra went into oblivion, disaster fell on India from all sides, like recurrent massacres of Indians in the hands of despots, plundering of incomparable and immeasurable wealth of India and forcible conversion of Indians into their religion. Indians were subjected to so much irreparable damage economically, politically and psychologically that even after the lapse of 1000 years till date, they have not been able to totally regain the earlier status and stand.

The very thought of the damage caused due to invasions of foreign despots - to the rulers, to the merchants who lost their immense wealth equal to that of ‘Kubera’, the God of Wealth and to a particular section of India who lost their kith and kin, property and morale as well - sends chills down the spines of sensitive empathetic persons.

After invading India for 17 times and thus enriching his own country with the spoils and strengthening and making his government the most

powerful one, Mahamūda of Gajanavī died in Vikram 1087 (V.N. 1557). After the death of Mahamūda, his sons quarrelled among themselves for the immeasurable riches. Masūda, the younger son of Mahamūda blinded his elder brother Sultan Mahamūda, dethroned him and became the ruler of the Gajanavī province. Within a short time, the army of Gajanavī deposed Masūda and re-crowned his blind elder brother Mahamūda as the Sultan of Gajanavī. After some time, in V.N. 1569, Ahmed, the son of Mahamūda killed Masūda. In the same year, Maudood, the son of Masūda killed Mahamūda and established his authority on the throne of Gajanavī. In this manner, the successive line of sons and grandsons of Mahamūda Gajanavī always quarrelled among themselves and killed one another. Eventually, the Sultanat of Gajanavī, established by Mahamūda as a strong and secure province, using the immeasurable riches looted from India, had come to an end. Approximately around Vikram 1209 (V.N. 1679), Allāuddīna Hussain Gaurī, the brother of Saifuddin Gaurī ascended the throne and put an end to the Turkish rule.

During the aforesaid period, 14 years after the death of Gajanavī Mahamūda in V.N. 1571 a Hindu King of Delhi had established his authority on Hansi, Thaneshwar, Sindh and Nagarkota. He expelled Muslims from these places. Idols were reinstated in the temples and renovation of the temples began. Around the same period, kings of different regions in Punjāb together attacked Lahore. However after seven months of severe warfare, the Hindu kings of Punjāb lost the battle and Lahore remained still under the Gajanavī rule.

Thus 16th century V.N. proved almost totally inauspicious from the point of view of Indian History and was in fact quite dreadful for Indians.

Recurrent fatal clouds of predicament on Jain Religion in South

In the third volume of the present Jain History, citing authentic inscriptions and historical events, it was elaborately described that during the rule of Gaṃga, Kadamba, Rāṣṭrakūṭa and Hoysala dynasties, there was remarkable accretion in Jainism in general and Jain congregation of South, in particular. During their regime, Jainism was reckoned as one of the most important religions of the South. From the 2nd to the 7th century AD, Jain religion was considered as the most dominant, well-accepted and influential religion. The Western Cālukyās established their rule after

King Indra IV of the Rāṣṭrakūṭa dynasty, who embraced a holy death observing the vow of fast unto death (Samlekhanā) in V.N. 1501 (974 AD).

The progress of Jain religion was impeded during the regime of western Cālukyas. Unlike earlier kings, the western Cālukyas did not patronise Jain religion. Hence it slowly went into subaltern position. The idols of Jain deities were removed and thrown out from Jain temples. Śiva or Viṣṇu idols of Hindu mythology were installed in their place. Verily such situation did not last for long.

In 1126 AD, Kalcurī King Vijjala ascended the throne of Cālukya and proclaimed himself as an emperor. During the early regime of Vijjala, Jain religion once again started growing in popularity. Vijjala himself was a Jain. During that time Jain congregation had reinstated its lost power and once more started taking the shape of a strong and powerful religion. In actuality the domination of the Jain religion was like a flickering light. A minister of emperor Vijjala, by the name Basavā, secretly started propagating Liṃgāyata religion and to achieve his end he extravagantly spent money from the treasury of Kalyāṇī. When Vijjala came to know that his minister Basavā was immorally expending huge amounts from the royal treasury to promote and spread Liṃgāyata religion, the king took over the treasury into his custody.

Enraged by this act, Basavā deceitfully poisoned King Vijjala and killed him. When the sons of Vijjala tried to kill Basavā, the guilty Basavā fled and escaped from there. The princes with their soldiers chased Basavā. On reaching Dhārawāḍa, when Basavā saw that the princes and the army were chasing him, left with no option he jumped into a well and died. However, he was considered valiant person who had sacrificed his life for the sake of his religion.

Liṃgāyatas rose in revolt against the king and started massacring the followers of Jainism. The revolutionary songs written by Liṃgāyata ascetics created such a profound influence in the hearts of people that many untold atrocities on Jains in the vast territories of Kalcurī kingdom took place. Liṃgāyatas forcibly and collectively converted the merchant (vaṇiṃjaka) class who were loyal followers of Jainism for centuries and the entire creed as their followers into their religion. This resulted not

only in a significant reduction in the number of followers of Jainism but diversion of monetary contribution / donation from Jainism to Liṃgāyatas. The Jain ascetics become ineffective to the extent that they could not even propagate their religion.

The leaders of Liṃgāyata spread such folk tales in Karnataka and Andhra Pradesh, which boosted the morale of Liṃgāyatas and killed Jain monks. These folk songs and folk tales, in a way totally wiped out Jainism from Andhra Pradesh.

Even in these calamitous conditions Jain religion did not disappear completely in Karnataka as a large number of loyal Jain monks and followers existed there still. The kings from the North of Mysore helped the Jain followers from time to time. Even the alien rulers were somewhat generous towards Jains, for example, Haidara Nāyīka who donated a village to Jain temples.

Around 1326 AD, the Muslim conquerors defeated and destroyed Hoysala dynasty. The anarchy created by the Muslim attacks and invasions gave rise to a powerful Hindu kingdom in Vijayanagara. The Cālukya kings of Vijayanagara were mostly followers of Vaiṣṇavism and most of their ministers were Brahmins. Hence Jain followers could not get any opportunity to establish their influence over there. Nevertheless they protected the Jains against the religious campaigns led by Vaiṣṇavites. None of the rulers of Vijayanagara ever harassed the Jains. On the contrary, they safeguarded the Jains during times of calamity.

To cite an example, during the regime of Bukkarāya of Cālukya dynasty which extended from 1353 to 1377 AD, a historical concordat between the Jains and Vaiṣṇavites was made which helped the followers of Jainism in adverse times. This is a laudable paradigm which never happened anywhere in the world. The views expressed by Dr. P.B.Desai, in his historical text 'A History of Karnataka' about the discipline of Bukkarāya are given below:

Protection given to the minority by Bukkarāya

The significant event that took place during the regime of Bukkarāya, the King of Vijayanagara, illustrates his liberal nature and religious tolerance. The incident is the solution brought out to sort the discord

between Jains and Rāmānuja. During the reign of Bukkarāya, severe conflicts sparked between Jains and followers of Rāmānuja regarding their respective authority and powers, facilities and religious rituals. Jains who were in minority were tormented by Vaiṣṇavites who were in majority. The Jains approached Bukkarāya seeking justice. He invited the chiefs of both the traditions. Hordes of audience had arrived to the court to listen to the verdict. After listening to both the sides attentively Bukkarāya announced his verdict. The most significant point in it was the entrustment of protection of rights and facilities of the minority and their interests to the majority. In other words it was the royal proclamation protecting the interests of minority people.

Such an incident is not found in any where in the history of the world, wherein the conflict between the followers of two different religions metamorphosed into a harmonious arrangement giving justice equally to both the parties. The decision given by King Bukkarāya, who was no less than an emperor, is an illustrious example of his liberal policy and of sharp intelligence. It is an ideal that should be followed by one and all.

This historical decision proved to be very effective. This created religious tolerance and amity among the different sects, classes of people and followers of different religions. The humane decision of Bukkarāya had far reaching effects. Even the successor kings of Bukkarāya followed this sacred humanitarian ideal abandoning the parochial aspects and granted uniform justice to all, irrespective of their class, be it Hindu or of any other religion.

The historians in the light of historical evidences determined the reigning period of Bukkarāya as 1353 to 1377 AD. This event occurred during the 15th year of his reign, in 1290 Śaka Era (1368 AD). Giving his verdict to the Jain and Vaiṣṇavite representatives, Bukkarāya placed the hand of the Jain representative in the hands of the Vaiṣṇavites and said, “You have become friends from today. It becomes your prime duty that either of you should not interfere or create any obstacles in the performance of religious activities. Let each person perform his rites and rituals and spiritual practices with full freedom. Then, the king ordered the Vaiṣṇavites, to inscribe each and every syllable of his verdict in the Vaiṣṇava temples in the territories of Vijayanagara kingdom and to follow it with complete sincerity.

The verdict of King Bukkarāya which made an amiable agreement possible between Jains and Vaiṣṇavites was inscribed on the pillars and rocks of temples. It was also inscribed on a big rock before the temple situated on the mountain in Śravaṇabelagola, the pilgrim centre of Jains, which exists there even today.

As already mentioned Jains had to face several tribulations a number of times countrywide. The first was in early 7th century AD during the reign of Mahendra Varmana, the Pallava King and Sundara Pāṇḍya, the Pāṇḍya king of Madurā, and a campaign against Jains by Tiru Jñāna Sambandhara and Tiru Appara in the form of reform in Śaivism. The second ordeal fell on Jains between 7th and 8th century AD. First Kumārilla Bhatta and later the victory campaign of Śaṅkarācārya, wherein the first proved most disastrous. It almost rooted out the existence of Jainism whereas the second one was a countrywide crusade that took the form of a cold war which lasted for a long time, though in the second instance, no authentic evidences about the slaying of Jains are available. However by establishing Pīṭhas (religious centres) at various places, far and wide, Brahmādvaita doctrine was propagated in the entire nation in a systematic and organised manner. As a result, Jain religion received severe set back, and propagation of Jain doctrine could not be implemented properly. Consequently, the number of followers decreased considerably.

The third predicament came in the form of aggrandisement campaign of Vaiṣṇava tradition that had been started by Rāmānujācārya around 1110 AD. Between 1130 and 1135 the third predicament fell heavily on the Jains as the Liṅgāyatas became a strong and powerful sect. The campaign of followers of Liṅgāyata sect against Jainism proved perilous just like its counter part the Śaiva campaign, which was commenced by Tiru Appara and Tiru Jñāna Sambandhara in Tamilnadu. The campaign of Liṅgāyatas continued in many phases for a long time up to 15th - 16th century AD. The inscriptions engraved by the Chief of Liṅgāyatas on the pillars of Śrī Mallikārjuna temple in Śrī Śailama provide a glimpse of atrocious tales of massacre of Jains by Liṅgāyatas, in the last phase.

The campaign led by Vaiṣṇava sect against Jainism was peaceful as long as Śrī Rāmānujācārya was alive. Jains were neither slain nor forcibly converted into their religion. According to a religious counsel written on

cortices of Palmyra leaf by Rāmānujācārya himself, with his own hands, it becomes clear that he instructed his followers to be cordial with Jains and to protect Jain temples just as they protect their Vaiṣṇava temples.

Up to Vikram 1488 majority of Jains existed in Karnataka. They had pronouncing influence on kings and common folk alike. Vīra Pāṇḍya the vassal king of Vidyānagara in Southern Karnataka was an ardent follower of Jainism. But his successors became the followers of Liṃgāyata sect in the last decade of Vikram 15th century and in their religious fervour led a campaign aimed at the obliteration of Jainism.

Thus the fanatical religious campaign started in the 3rd or 4th decade of 12th century AD against the followers of Jainism in Andhra Pradesh and Karnataka ended in the last phase of 15th century AD. This vigorous campaign started by Liṃgāyatas continued approximately for 400 years. The ultimate result of this movement was that Jainism was totally wiped out in Andhra Pradesh.

Careful contemplation of above mentioned historical facts gives out a clear picture that from 6 -7th century AD to the end of 15th century AD, Jainism went through a catastrophic period in Southern India, receiving severe blows one after the other.

In spite of these violent and incessant campaigns for about 900 years, Jain doctrine remained in Northern Arcot of Tamilnadu practised by a very small number, compared to other places in Karnataka. With this, it can be inferred that in ancient times, Jain followers were in majority in South in general and in greater numbers in certain parts of South.

The historical events backed by substantial proofs are elaborately described in the chapter under the title “Recurrent Fatal Clouds of Predicament on Jain Religion in South”. The following three facts are derived based on it:

1. Before the violent Śaivite campaign against the followers of Jainism, one third or more than one third of the population in South were Jains. Apart from being patronised by the kings, it was also more or less a popular religion followed by most of the classes in the society. As long as Jain religion remained in its zenith the kings and the people carried out innumerable activities

for the welfare of the people, and the country enjoyed peace and prosperity.

2. Even imagination fails to assess the extent of genocide of Jains and their religious conversion as a result of the campaigns by Śaiva sects, starting from 7th century to 15th and 16th century AD (900 years or so).
3. Had Bukkarāya, the King of Vijayanagara not provided protection to the followers of Jainism in 1368 AD, probably even the few number of Jains who resided in Karnataka today would not have remained.

Ācārya Devar̥ṣi (II), 51st Pontiff of Lord Mahāvīra tradition

Birth	V.N. 1554
Initiation into monkhood	V.N. 1564
Attained Ācārya status	V.N. 1589
Heavenly Abode	V.N. 1644
Period of household life	10 years
Period of ordinary monk	25 years
Period of Ācārya status	55 years
Complete monkhood	80 years
Life span	90 years

After Ācāryaśrī Vijayaṛṣi, the 50th Pontiff of fundamental pure Jain tradition, the four-fold congregation of Lord Mahāvīra appointed Śrī Devar̥ṣi (II) as the 51st successor-Pontiff in V.N. 1589.

Jinavallabha Sūri

(Disciple of Abhayadeva Sūri & Author of Navāṃgī Vṛttis)

Jinavallabha Sūri, a charismatic ācārya adorned the tradition of the religious reformer Varddhamāna Sūri, which with the passage of time came to be known as Kharataragaccha. He was an outstanding connoisseur in scriptures, expert debater, a scholar in science of omens and an ambassador of revolution. His entire life was spent in conflicts and struggles. He not only faced troubles from the opponent Temple dweller tradition but also encountered animosity from some scholars who claimed themselves as the monks of Suvihita tradition. The struggle with Temple dwellers continued throughout his life. After the religious reformer Varddhamāna Sūri and Jineśvara Sūri, a great debater Jinavallabha Sūri contributed considerably to put an end to the glory of Temple dweller tradition.

According to Kharataragaccha Vṛhad Gurvāvalī, Jinavillabha Sūri hailed from Āśīdurga. He lost his father in his early childhood. His widowed mother brought him up enduring pains. Jineśvara Sūri, the ācārya of Temple dweller tradition was the Chief of Kūrcapurīya temple in Āśīdurga. The sons of the laity of Āśīdurga residents used to come to his monastery to study. When Jinavallabha attained suitable age, his mother

too sent him to the monastery. Jinavallabha had very sharp grasping power from childhood itself. He started studying with great dedication. Within a short period of time, he was considered as one of the best students of monastery.

Ācārya Jineśvara Sūri perceived that the boy was intelligent and virtuous by birth and that he would obviously become an impressive ācārya in future. Deliberating on these lines, he convinced Jinavallabha's mother and made him his disciple. He initiated Jinavallabha into his tradition and taught him many subjects like science of omens and so on. Thus monk Jinavallabha attained erudition in many subjects.

One day Jineśvara Sūri had to go to another village on a very important assignment. He handed over the responsibility of the matha to Jinavallabha.

The second day after his guru's departure to other village, Jinavallabha took out a bundle of books from a box. He took out a scripture from the bundle and started reading it. He was perplexed reading the words of sages in the book. He suddenly uttered these words, "Today, the conduct of our yatis is exactly contrary to that described in these scriptures. Such type of perverted code of conduct does not elevate us; instead it leads us to the netherworld - to our destruction". He indecisively took some determinations and kept the book and the bundle back in its original place. Just then Jineśvara Sūri returned to the monastery and felt happy seeing the monastery running smooth and efficient. He decided to appoint Jinavallabha as ācārya perceiving him as a worthy monk. "Jinavallabha acquired profound knowledge in all the subjects except in the doctrines. So I think it is essential to send him to Abhayadeva Sūri to gain expertise in scriptural knowledge. When he returns from Abhayadeva Sūri mastering the scriptures I will make him ācārya". Contemplating thus, he appointed him as discourse-ācārya. Consequently he sent Jinavallabha to Abhayadeva Sūri, who stayed in Aṇahillapura Paṭṭaṇa to learn the scriptures. The ācārya also gave him 500 gold coins and sent a disciple named Jinaśekhara along with him to serve him. Jinavallabha with his companion set out for Aṇahillapura Paṭṭaṇa. On the way, he halted in the house of a lay devotee called Māṇu in Marukōṭṭa for the night. The next day they renewed their journey and eventually reached Aṇahillapura Paṭṭaṇa and presented themselves in the service of

Abhayadeva Sūri. Just in a glance Abhayadeva Sūri noticed the gracious personality of Jinavallabha with auspicious marks. Further with 'Cūḍāmaṇi Jñāna' he perceived that Jinavallabha was a righteous person. On being questioned the reason for their approach, Jinavallabha Sūri with all humility said, "Revered Ācārya Deva! My Guru Jineśvara Sūri sent me at your feet to study the scriptures."

Looking at Jinavallabha Sūri with deep insight, Abhayadeva Sūri thought, "Though he is the disciple of Temple Dweller tradition ācārya, yet he is a worthy ascetic. The scriptures clearly state that it is better for a scholar of scriptures to leave his body together with his expertise, without imparting it to anyone, but under no circumstance should he impart the knowledge to an unworthy being. However if a worthy being approaches in quest of scriptural knowledge, he should neither be refuted nor ignored." Thinking thus he said to Jinavallabha "You did a good thing by coming here to learn scriptures". He started imparting knowledge of scriptures to his student at an auspicious time. During the study hour, Jinavallabha Sūri used to listen to every letter, every word and every sentence pronounced by Abhayadeva Sūri, with complete concentration, relishing its nectar like sweetness. This opened the inner eye of Jinavallabha Sūri. Whenever he found time, be it day or at night Abhayadeva Sūri explicated and educated his students. Thus within a short time, Abhayadeva Sūri imparted him with the knowledge of all the Sūtras.

Earlier, a certain scholar in astrology had once requested Abhayadeva Sūri to send an exceptional, intelligent and worthy disciple (of Abhayadeva Sūri) to him to study astrology. Accordingly Abhayadeva Sūri, on completion of scriptural studies, sent Jinavallabha to that astrologer to be taught astrology. The astrologer also made Jinavallabha proficient in astrology within a short time, and Jinavallabha returned to Abhayadeva Sūri.

One day, receiving the consent of Abhayadeva Sūri, Jinavallabha went to meet his Temple dwellers ācārya, following the same route by which he came to Paṭṭaṇa. On the way, he took a break in the Caitya of same lay devotee in Marukoṭṭa. He wrote reforms in that Devagrha, in such a way that even a non-reformed Caitya becomes a reform-Caitya. In those six points of reforms he recommended pure code of conduct for Śramaṇas

and prohibited discrimination on basis of caste, creed etc. to follow and practice true path.

Later he renewed his journey to meet his guru. He stopped in a village called Māīyaḍa, three miles away for Āśīdurga. Without going to his guru in person, he sent a messenger giving a letter to him, in which he wrote, “With your gracious blessings, having completed the studies of all the scriptures from Ācārya Abhayadeva Sūri, I halted in Māīyaḍa village upon my return. I humbly request my revered guru to come and meet me here”.

Ācārya Jineśvara was surprised reading the letter. He wondered, “Why didn’t he himself come here? Why did he send a letter with such instructions?”

In spite of this pinch, he experienced boundless happiness, on knowing that his disciple became proficient in scriptures. The next day he came to Māīyaḍa to meet Jinavallabha with a host of scholars, distinguished persons and his followers. Jinavallabha approached his guru and offered veneration. After formal exchange of enquiries about each others’ wellbeing; Jinavallabha displayed many miracles with his astrological knowledge to quench the inquisitiveness of Brahmins. He also predicted the event that was going to happen after a few moments, which proved right at once. Even Ācārya Jineśvara Sūri was amazed.

Finally Jineśvara Sūri enquired his disciple in solitude, “Instead of coming straight to Āśīdurga, why did you stop in this village?”

Replying to his query Jinavallabha answered, “Honourable One! After tasting the nectar like gospels of Mahāvīra from my Guru Abhayadeva Sūri, how can I prepare myself to drink the venom by staying back in a temple?”

Jineśvara Sūri tried hard to convince him in numerous ways and said in an alluring tone, “Son! I thought of appointing you as ācārya and after surrendering the responsibility of my gaccha, Devgr̥ha and the laity to you, I intended to join Vasativāsa tradition and stay with Abhayadeva Sūri.”

Jinavallabha replied, “O Honourable One! If you have taken such a decision why do you hesitate to accept Vasativāsī tradition now itself? A discerned person should without further ado abandon the improper, unconventional path and follow the holy path”.

The Guru replied, “So far I never envisaged that I will join Vasativāsī tradition without entrusting the responsibility of my gaccha and Devgrha into the hands of an able and worthy person. Well, now you are free to accept the Vasativāsī tradition”.

Thus taking the approval of his Initiation guru of Temple dweller tradition, Jinavallabha paid homage to him and set out on his journey to Paṭṭaṇa. There he presented himself in the service of Abhayadeva Sūri and offered salutations with profound devotion. Abhayadeva Sūri was overwhelmed with joy. He thought, “The very same thing happened which I considered as noble. As a matter of fact, Jinavallabha is worthy of shouldering my rank. However, as he belongs to Temple dwellers tradition, right now I cannot assign him to this post, as the decision may not be appreciated and approved by the monks and nuns and the laity of my gaccha.” Keeping this in mind, he conferred the highest post of ācārya rank upon his another disciple Varddhamāna and granting his permission (upasampada) to Jinavallabh gaṇi he said - “Son! I give you permission to wander wherever you want.”

Later, Abhayadeva Sūri confidentially told his trustworthy disciple Prasannacandrācārya, “Declare Jinavallabhagaṇi as my successor-Pontiff at an auspicious time”.

Sometime after giving these instructions, Abhayadeva Sūri departed to heaven, according to one school of thought in Vikram 1135 and in Vikram 1139 as per the other.

Prasannacandrācārya also was waiting for an appropriate time to appoint Jinavallabha as the successor-Pontiff in accordance with the instructions of his guru Abhayadeva Sūri. Foreseeing his own approaching death, he confided the command of their Guru to Devabhadrācārya in a place called Karapaṭaka Vāṇijya and said, “I could not implement the order of our honourable guru and now it is time for me to leave for the other

world. Appoint Jinavallabha as Pontiff and fulfil the last wish of our Guru.”

After the demise of Abhayadeva Sūri, Jinavallabhgaṇi wandered for some time in Aṇahillapura Paṭṭaṇa and the neighbouring areas. He comprehended that staying there he could not pursue religious activities appease his conscience and bring glory to Jina order. Soon, at an auspicious time, he left Paṭṭaṇa along with two ascetics and roamed different places like Citrakūṭa etc. to promulgate the Reformed path (Vidhi dharma) propounded by Lord Jinendra. During his journey, wherever he went, be it a village, a city or some other place, he found that all places were under the predominant influence of Temple dwellers. He wandered in those places promulgating and eulogizing the Reformed path (Vidhimarg) and reached Citrakūṭa. As the place was totally dominated by and under the influence of Temple dwellers, in spite of all his efforts, he was not offered a place to stay. The Temple dwellers laity of that city asked them to stay in Caṇḍ kā (maṭha) monastery, which was located in a deserted place on the outskirts of the city. Mentally contemplating on his guru and commanding (ruling deity) Śāsana Devī to protect him he entered into Caṇḍ ākMaṭha. Propitiated by his meditation through knowledge (jñāna dhyāna) and practice of holy path, Śāsana Devī protected him against all calamities.

The word about Jinavallabha Sūri spread like wild fire among Cittauḍa's (Citrakūṭa) inhabitants that he is not only a scholar in Jain philosophy but an erudite in all Indian philosophies, law, logic, Pāṇinī Aṣṭadhyāyī Grammar (earliest grammar text in Sanskrit), 84 types of plays (Nāṭaka Śāstras) and prosody. The moment this message spread around, scholars in Veda- Vedāṅgas and philosophies started pouring into Caṇḍ ākMaṭha. Those scholars put forward their doubts in their respective disciplines. Jinavallabha Sūri clarified their doubts to their utmost satisfaction with substantial evidences. The pleased scholars recounting the greatness of Jinavallabha Sūri spread his fame in the city, saying that it was the good fortune and destiny of the residents of Cittauḍa that such a great scholar and an erudite set foot on their land. Attracted by the fame of Jinavallabha Sūri, few lay devotees also came to behold him. Observing that he strictly adhered to the code of conduct of asceticism as described in the scriptures, the 'ordinary' laity, 'Sādhaka' laity etc. accepted Jinavallabhgaṇi as their preceptor.

On dark thirteenth day of Aśwīna month, as there was no Reformed temple (Vidhi Caitya) in Cittaūḍa, Jinavallabha gaṇi consecrated 24 Tīrthaṅkara images on the upper chamber of a certain lay devotee's building, and performed the ceremony of 'Garbhāpahāra', the sixth Kalyāṇaka (auspicious events of conception, birth, renunciation, attainment of omniscience, Nirvāṇa etc.) of Lord Mahāvīra. Everyone felt delighted and after consulting each other they appealed Jina Vallabha Sūri, "If you deem it right and if it is acceptable to you, we will construct two floors of Jina temples". After getting his blessings those lay devotees decided to construct the two Jina temples.

True to their promise, the lay devotees of Jinavallabha gaṇi constructed two huge Jina temples on two floors. With all splendour they got the idols of both the temples installed by Jinavallabha gaṇi. Jinavallabha gaṇi's fame spread far and wide and everyone appreciated saying that 'a Guru should be like him'.

In course of time when Jinavallabha Sūri went to Dhārānagarī, King Naravarmā honoured and welcomed him with great devotion and reverence and entreated him to accept one lakh gold coins and three villages as a gift. Jinavallabha gaṇi replied, "O King! We are ascetics who observe five vows. Leave alone accepting stacks of money and villages as gifts, we do not even touch a coin in the name of wealth or possession. If you really want to spend these piles of money and the revenue from these three villages for a good cause, then donate them for the maintenance of two Jina temples recently constructed by the laity in Cittaūḍa"

The King was astonished and at the same time pleased at the detachment of Jinavallabha gaṇi and issued an ordinance of donation to the effect that daily two parustha should be sent to two Jina temples of Citrakūṭa.

Soon after, Jinavallabha gaṇi preaching and propagating Jain doctrine travelled through many places and reached Nāgapura – Nāgaura. At the same time travelling through many places Devabhadraṅcārya reached Aṇahillapura Paṭṭaṇa. There he contemplated, "Before ascending to heaven Prasannacandraṅcārya asked me to appoint Jinavallabha gaṇi as the Pontiff and successor of Abhayadeva Sūri. The time has ripened now." Immediately he sent a letter to Jinavallabha gaṇi who was in

Nāgapura – Nāgaura asking him to come at once to Citrakūṭa along with his entourage of disciples and followers. He decided that he too would go to Citrakūṭa and complete his mission.

Accordingly Jinavallabha gaṇi and Devabhadrācārya together with their respective followers reached Cittaūḍa from different places. Even Paṇḍita Somaçandra was invited but he could not come to Cittaūḍa. At an auspicious time Devabhadra Sūri appointed Jinavallabha Sūri as the Pontiff and successor ācārya of Abhayadeva Sūri, the author of Navāṃgi Vṛttis in the Reformed temple located in Cittaūḍa on bright 6th day in Āṣāda month, in Vikram 1167. Afterwards, Devabhadrācārya started travelling to different places along with his disciples.

After being appointed as ācārya, Jinavallabha Sūri continuously tried to propagate and promote the ‘Reformed path’. But soon he fell ill. Wondering at the sudden spell of disease he foresaw using his Nimitta knowledge that his end was nearing. Contemplating on and criticising his misdeeds, he took the vow of fast unto death on Kārtika Vadi Daśamī in Vikram 1167. Continuously chanting Namaskāra Mantra, he departed for 4th heaven after 3 days, at late hours on dark twelfth day of Kārtika month, in Vikram 1167.

Objective review of his life reveals that he was a revolutionary scholar. Jinavallabha Sūri strengthened and gave a momentum to the mission started by Śrī Varddhamāna Sūri against Temple dwellers and their lax practices in Vikram 1080. He weakened the stronghold of Temple dweller tradition. He kindled the fire of revolt in the hearts of the people against the slack methods through his literary work ‘Congregation Paṭṭaka’.

It appears that even after his death, Temple dwellers enjoyed majority support in Aṇahillapura Paṭṭaṇa. Owing to the efforts of Jineśvara Sūri, though the Vasativāsīs got the sanction to preach and spread their tradition in Paṭṭaṇa, yet Temple dwellers continued to wield strong influence on high officers, professional establishments and social organisations in Gurjara kingdom. Thus Temple dweller ācāryas had a tight grip over the congregation of Paṭṭaṇa. As already mentioned a powerful tradition, could survive in the entire Gurjara region provided only if it had an amicable rapport with the Temple dwellers. So

Abhayadeva Sūri responded to the initiative of Droṇācārya and adopted a policy of mutual cooperation with Temple dwellers. As long as Abhayadeva Sūri was alive, both Suvihita and Temple dweller traditions were in good terms. When Jinavallabha Sūri left Aṇahillapura Paṭṭaṇa for Cittaūḍa, the Temple dwellers' authority was predominant even in that region too. That is why initially he could not get any suitable place to stay and had to stay in Cāmuṇḍa monastery (maṭha).

Jain literatures point out that a few years after Abhayadeva Sūri, the relationship between these traditions were strained. The important reason was Jinavallabha Sūri was a radical ideological scholar. He was impatient with an urge to completely erase the lackadaisical conduct and the vitiated religious methods introduced by the Temple dweller tradition into the Jina order. He got many Reformed temples (Vidhi Caityas) constructed even in Aṇahillapura Paṭṭaṇa. But the Temple dweller tradition which was enjoying the patronage of the rulers established its authority over those Reformed temples and changed them into non-reformed temples using the name of Suvihita tradition. The revolutionary efforts of Jinavallabha Sūri not only offended the 'Temple dwellers' but also enraged the leader ācāryas, Upādhyāyas and Śramaṇa scholars of Vasativāsī tradition who lived in Aṇahillapura Paṭṭaṇa during that time. The wrath of Temple dweller tradition against the zealous reformist rules was a natural reaction. But why were even the ācāryas, laity, and ascetics of Suvihita tradition angry? The only reason being the four fold (śramaṇa-śramaṇī and Votaries and female-votaries) congregation firmly believed that they could not strengthen their identity in the vast Gurjara region, straining their relations with Temple dwellers. So, when the Temple dwellers got enraged, they too showed their sympathy-wrath which they felt essential to maintain goodwill with them. Because of this opposition both from his own and opponent traditions, Jinavallabha Sūri was forced to leave Aṇahillapura Paṭṭaṇa. He moved from Gurjara region towards Medāpaṭa.

Nearly up to 150 years in the second half of Vikram 12th century, the entire Medāpaṭa was dominated by Temple dwellers. This fact is confirmed by the event that took place in the life of Jinavallabha Sūri. He wanted to celebrate the ceremony of the 6th Kalyāṇaka Garbhāpahāra of Lord Mahāvīra in a certain Jina temple, but he was not allowed to enter into any Jain temple. So, placing the images of 24 Tīrthaṅkaras in the

house of a lay devotee he performed the 6th Kalyāṇaka of Mahāvīra. Then he perceived that no Jina temple would be available for him in Cittaūḍa to offer deferential salutations and for worshipping by the votaries, as the temples were owned by Temple dwellers. So he consented to the proposal of his laity for the construction of separate temples. Accordingly two Jina temples were constructed in two floors of a building.

It appears that on completion of the study of scriptures under Abhayadeva Sūri, Jinavallabha Sūri firmly resolved that he would not rest until and unless he totally wipes out the aberrant beliefs, rituals, methods of worship etc. introduced by the lethargic monks and saves the Jain congregation off their influence. With this resolution in mind, he started his campaign to eliminate the Temple dweller tradition and had to face the wrath of both the traditions i.e. his own and that of the opponents. Nonetheless he did not lose his courage and morale. Realising that he could not put his conviction into action in Gurjara region, especially in Aṇahillapura Paṭṭaṇa, he targeted other places to accomplish his mission. He spent his entire life confronting the Temple dwellers. He wrote a revolutionary Vṛtti called 'Congregation Paṭṭaka' to augment the Reformed path and to destroy Temple dweller tradition. Impressed by the judicious presentation of the facts, people became his followers in large numbers. With his encouragement, Reformed temples were first built in Cittaūḍa and their construction continued at different places of the country. These commandments which were contrary to the mode of rituals, religious practices and beliefs of Temple dwellers were engraved in the temples. They were:

1. No activity which is against the scriptures is carried out here.
2. "Snātra pūjās" (ritual to perceive and praise the virtues and attributes of 24 Tīrthaṅkaras) will not be convened at night in these Reformed temples.
3. No ascetic can claim any type of ownership over these Reformed temples.
4. No woman can enter these temples in the night. Their entry during night is prohibited.
5. No discrimination is shown in these temples on the basis of caste, creed, lineage etc.
6. The devotees should never eat betel in the temple premises.

Influenced by his reformist and revolutionary ideology, people from every nook and corner started pouring into Reformed path discarding the Temple dweller tradition.

In Vikram 1080 Jineśvara Sūri, the disciple of the great reformer Ācārya Vardhamāna Sūri, gave a death blow to the well-organised, powerful Temple dweller tradition which enjoyed a vast following. Jinavallabha Sūri successfully completed the mission by weakening its power and influence even before Vikram 1165. As a result, Suvihita tradition started gaining popularity.

Critically analysing these facts, we can conclude that Jinavallabha Sūri was an exceptionally bold, august scholar and a treasure of revolutionary ideology. In spite of severe confrontation from within and outside, he proceeded with undaunted courage and achieved success in extirpating the glory of Temple dweller tradition.

Besides being a courageous propagator of Jain religion, he was a well-known and pre-eminent literate person. Seventeen of his works which enhance the prestige of Jain religion even today are given below:

1. Āgamika Vastu Vicāra Sāra	2. Praśna Śaṣṭhi śataka
3. Śṛṅgār Śataka	4. Piṃḍa viśuddhi prakaraṇa
5. Gaṇadhara Sārdha Śataka	6. Congregation Paṭṭaka
7. Pauśadha vividha prakaraṇa	8. Dharma Śikṣā
9. Dharmopadeśamaya dvādaśamūlaka rūpa prakaraṇa	10. Svapnāṣṭaka vicāra
11. Praśnottara śataka	12. Citra kāvya
13. Ajita Sāmti stavan	14. Jina kalyāṇaka stotra
15. Bhavāri-vāraṇa stotra	16. Jinacaritramaya Jina stotra
17. Mahāvīra caritramaya vīrastava	

As already mentioned he departed to heaven in Samādhi after observing a 3-day fasting, on 11th day of dark half of lunar month Kārtika, in Vikram 1167, i.e V.N.1637.

The revolutionary ideologies of Jinavallabha Sūri left an everlasting impression on Jinadatta Sūri, his successor. He too following

Jinavallabha Sūri's footsteps, spent his entire life incessantly trying to progress and enrich Jina order. In his endeavour, he endured greater difficulties than Jinavallabha Sūri, but never deviated even a little from his set path.

Ācārya Jinadatta Sūri (Dādā Guru)

Jinadatta Sūri was such an influential ācārya of the Vikram 12th Century that even today he is well-known in many distant parts of India. He was a fearless, quick-witted ācārya and an eloquent debater. His sermons used to be poignant and soul-stirring. Travelling continually all over India, he with his commanding and inspiring sermons of Lord Mahāvīra strengthened the morale of the followers of Jainism and upheld the moral and social values, and also motivated thousands of non-Jains to convert into Jain

Parents, Caste and Birth

Jinadatta Sūri's father's name was Vācchiga. He was a distinguished merchant in Gujarat who was revered even by the king. He belonged to Hummaḍa caste. They were originally inhabitants of Dhavalakapura (Dholakā) in Gujarat which is a place of historical significance. Vācchiga was the minister of Gujarat. His wife's name was Bāhaḍa Devī. She was a chaste and devout lady.

She gave birth to a son in Vikram 1132, who later became famous as Dādā Jinadatta Sūri (who enriched Jina order).

When the boy attained the age of schooling, he was sent to an able teacher for studies. The boy having mental penetration started learning diligently.

Some scholarly female monks of Dharmadeva Upādhyāya, the disciple of Jineśvara Sūri halted in Dhavalakapura during monsoon in Vikram 1141. Taking her son, the devout Bāhaḍa Devī went to them every day to behold, and to listen to spiritual discourses be in the company of righteous. At the very first glance itself, the female monks realised that the boy would transform into an extremely intelligent person. They, on the basis of auspicious marks and astrology foresaw that this boy in future would serve and enrich Jain religion. They persuaded Bāhaḍa

Devī with amity, to get her intelligent son initiated into śramaṇa monkhood. When they were convinced that eventually Bāhaḍa Devī would yield to their advice, they sent the message to Dharmadeva Upādhyāya, “Here we found an able worthy boy. We think that you too would be delighted to see him.”

With the monsoon season coming to an end, Śrī Dharmadeva Upādhyāya came directly to Dhavalakapura from his monsoon halt. He was thoroughly pleased to see the gifted boy who was completely up to his expectations. In Vikram 1141, at an auspicious time Dharmadeva Upādhyāya initiated the 9-year old boy into monkhood and gave him the ascetic name - Monk Somacandra. Making Sarvadevagaṇi guardian of the neophyte monk, he ordered him to guide the daily schedule, spiritual routine etc., of Municandra and to encourage him to perform them regularly at the prescribed times.

Monk Somacandra, travelling through many places along with his guardian Śrī Sarvadevagaṇi, reached Paṭṭaṇa. There arrangements were made for his studies. He started studying under Bhāvaḍācārya.

Studying devotedly, monk Somacandra obtained proficiency in many texts on different subjects like Lakṣṇa Paṃjikā etc. Bhāvaḍācārya was in all admiration for Somacandra for his quick wit and brilliance. He used to feel that he is the best amongst all his disciples and compared him with ‘Kastūrī’. Within a short time Monk Somacandra excelled in subjects like grammar, prosody, law, ethics etc. and started studying the scriptures. Śrī Harisimhācārya systematically taught him all scriptures. After acquiring proficiency in scriptures, monk Somacandra took to his religious travel, preaching and promoting Jina doctrine. He engaged in uplifting himself and others. He progressed on the revolutionary spiritual path aimed at and commenced by Varddhamāna Sūri, Jineśvara Sūri etal to uproot the influence of Temple dweller tradition. Shortly his fame spread far and wide like the fragrance of ‘Kastūrī’, as foretold by his preceptor. Listening to the glorious stories of Somacandra, the spiritual fondness of Devabhadraḍācārya (the one who appointed Jinavallabha Sūri on ācārya post) towards monk Somacandra increased in leaps and bounds.

The news of the sudden death of Jinavallabha Sūri in Vikram 1167 during the late hours of night on 12th day of dark half of lunar month of

Kārtika shook Devabhadṛācārya emotionally. He firmly decided to appoint a worthy monk as Pontiff, one who can glorify the Jina order like Jinavallabha Sūri.

“Who is there in our gaccha, who is both worthy and brilliant, who can bring honour to the post hitherto held by Jinavallabha Sūri and moreover competently increase the influence of Jina order?” Contemplating on these questions, Devabhadṛācārya at once remembered monk Somacandra. Mentally assessing the pros and cons regarding his choice of priority, he felt sure that ‘he has all the qualities which an influential charismatic ācārya should possess. He is a good orator, scholar, totally fearless and outspoken. He is gifted with the amazing ability to improve the congregation’s proliferation in all conditions, whether favourable or unfavourable. He is virtuous, brilliant, majestic and intelligent. His heart is soft like fresh butter and his mind is strong like vajra weapon. He is, in all aspects perfect to be appointed as successor of Jineśvara Sūri’.

Devabhadṛācārya consulted with four fold congregation and sent a message to Somacandra asking him to reach Cittaūḍa, so that he could be appointed as successor-Pontiff of Jinavallabha Sūri; what's more even Jinavallabha Sūri also wished the same.

Devabhadṛācārya arrived at Cittaūḍa along with the train of disciples and ascetics, and laity of gaccha of Varddhamāna Sūri. The four-fold congregation made all necessary arrangements for the ceremony.

One day Devabhadṛācārya in solitude said to monk Somacandra, “You will be appointed as successor-Pontiff on a specific day”.

Paṃḍita Somacandra Sūri replied, “Whatever you say is okay. However the auspicious time chosen by you will prove inauspicious for me and I will not enjoy longevity of life (Ciraṃjīvī). The best auspicious time falls on Saturday, 6 days after the muhūrta fixed by you. If I am made Pontiff on this day, wherever I travel, followers of our gaccha, monks, female – monks, votaries and laity will increase to an unprecedented number. Our four-fold congregation will become preeminent and far-reaching.”

Acceding to his belief about the auspicious time, monk Somacandra was appointed to the Sūri post held by Jinavallabha Sūri, on Saturday, the

first bright day in Vaiśākha month, in Vikram 1169. The ceremony was held in all splendour in Mahāvīra temple that was constructed by Devabhadracārya in Cittaūḍa. He was given the ascetic name - 'Jinadatta Sūri'.

One day in Cittaūḍa itself, Devabhadracārya noticed that Jinaśekhara had deviated from the observance of a certain vow related to monk conduct. So Jinaśekhara was expelled from the gaccha. Jinaśekhara went and sat in a place on the outskirts of the city on the way to the jungle where Jinadatta Sūri usually goes to defecate etc. The moment Jinadatta Sūri came there, Jinaśekhara fell on his feet and implored, "O Best of Sūris! Please forgive my offence. I shall never repeat such an offence in the future."

The ocean of compassion, Jinadatta Sūri exonerated Jinaśekhara and allowed him to stay back in the congregation. When Devabhadracārya listened to the incident, (perhaps Jinadatta himself might have told him) he admonished him saying, "Jinaśekhara may prove to be unpropitious to you."

Jinadatta Sūri said, "O Virtuous Sūri! I am aware of it; but we must keep in mind that this is the same Jinaśekhara who followed ācāryaśrī like a shadow, who left the Temple dweller tradition and joined here. Therefore let us stand by him as long as he stays with us."

Thus after counselling Jinadatta Sūri, that he should undertake religious wanderings to other places for some time. Devabhadracārya set out for his monastery.

Jinadatta Sūri was in a dilemma, as to which direction he should start his religious wandering. Aspiring for an answer, he observed the vow of three day fasting with meditation and mentally recalled his teacher Śrī Harisīṃha Sūri. On the third night of the three days vow of fasting (telavrata) the departed teacher manifested and asked, "Why did you summon me?" Jinadatta Sūri asked, "Where shall I proceed for my religious wanderings?"

"Wander in the desert areas." Was the reply received by Jinadatta Sūri.

Complying with his teacher, Jinadatta Sūri journeyed towards the desert areas of Cittaṭṭa.”

In his wanderings, wherever he went, the people there were inspired by his auspicious sermons. The lay devotees both men and women, along with all their family members, accepted him as their preceptor as per the injunctions of scriptures and started practising the vows and resolutions (not to commit faults) and became his disciples as votaries and female - votaries.

From there he moved towards Nāgaura and Ajmer. The chief of laity Āsadhara, Rāsala and others together with a host of votaries welcomed him upon approaching Ajmer, and arranged a place for his stay.

Later Jinadatta Sūri headed towards Bāgaḍa region from Ajmer. In Bāgaḍa his preaching left such a remarkable and lasting impression, that innumerable people accepted the right path (Samyaktva), many people took 12 vows conduct of votaries. It was not easy to account the number of people who took vows and resolutions (pratyākhyāna).

In the very first religious tour of Jinadatta Sūri to Bāgaḍa, many spiritually inclined people felt aversion towards the material world. Many people took initiation from him into monkhood with five vows. According to Kharataragaccha Gurvāvalī, 52 women were initiated into asceticism during that time. Jinadatta Sūri appointed Jinaśekhara Sūri to the post of ‘Upādhyāya’ (holy teacher) and ordered him to go to Rūdrapallī. He also sent some of his disciples with him. The greatest achievement of Jinadatta Sūri in his Bāgaḍa tour was - after accepting submission, six most influential and popular Temple dweller ācāryas namely 1 Jayadevācārya, 2 Jinaprabhācārya, 3 Vimalacandra gaṇi, 4 Guṇacandra gaṇi, 5 Rāmacandra gaṇi and 6 Brahmācandra gaṇi took initiation into Suvihita tradition together with their multitude of disciples (after being enlightened by the sermons of Jinadatta Sūri). Ascetic Jīvānanda, son of Rāmacandra gaṇi, also took initiation into the monkhood of Jinadatta Sūri’s tradition, alongwith his father Jayadatta, a famous occultist of Temple dweller tradition into monkhood with five great vows. Seeing that the renowned and eminent ācāryas and monks (male and female) took initiation from Jinadatta Sūri in great numbers, even a large number of laity of Temple dweller tradition also became the

followers of Jinadatta Sūri. Two brothers Jinarakṣita and Śīlabhadra and their mother, and two more siblings Sthiracandra and Varadatta were among those who took initiation into monkhood from Jinadatta Sūri.

As a result of his religious expedition, inspiring discourses and miracles, many Temple dweller ācāryas, and a host of lay devotees accepted Jinadatta Sūri as their preceptor and many devout young boys and girls took initiation into monkhood. As a result, Kharataragaccha became very powerful, prominent and a centre of attraction for one and all.

From amongst the family of neophyte monks, Jinadatta Sūri sent intelligent students Jinarakṣita, Sthiracandra, and many other monks; and Śrīmatī, Jinamatī, Pūrṇaśrī and other female - monks to Dhārā Nagarī to study the scriptures, while he with his vast family of saints travelling towards Rūdrapallī. On the way, in a certain village he comforted a votary who was bewitched by evil spirit by exorcising it. He wrote a mystic text called Gaṇadhara Sattarī which consisted of occult mantras for the benefit of his troubled followers. When a lay devotee, bewitched by evil spirits held the book in his hands, the spirit left him and he was totally relieved of all writhing and agony. With this miraculous incident, Jinadatta Sūri's fame spread far and wide.

When he reached the outskirts of Rūdrapallī, Jinavallabha Sūri welcomed him into the city accompanied by a very big entourage of lay devotees, who was full of great delight and enthusiasm. Impressed and convinced by his preaching, 120 non-Jain families accepted Jainism in Rūdrapallī. Lay devotees like Devapāla and others took initiation into monkhood from Jinadatta Sūri.

From there he reached Vyāghrapura. There Ācārya Jayadeva, relinquishing Temple dweller tradition, joined Jinadatta Sūri along with his troop of disciples. Jinadatta Sūri ordered him to wander in and around Rūdrapallī preaching and propagating the pure Jain doctrine.

Staying for some time in Vyāghrapura, Jinadatta Sūri wrote a text called Caccharī (Carcarī) which elucidates 'Caityagrha Vidhis' promulgated by Jinavallabha Sūri. He then had Tippanaka (commentary) written and sent the same ('Tippanaka Caccharī') to Āsala and other important laity to be acquainted with the doctrines of Kharataragaccha related 'temple rituals'. When all the important monks assembled in the temple and were just

taking the Caccharī Tippanaka out of the bundle, a wayward youth named Devadhara swooped and snatched the Tippanaka from their hands, and tore it off saying this is not a Kaccharī Tippanaka, but a Caccharī Tippanaka. The laity reported the act of the impudent youth to his father, who begged forgiveness and said that Devadhara, his son by nature, was harsh, insolent and arrogant. He ensured that he would admonish him not to repeat such unruly behaviour.

The laity sent a message to Jinadatta Sūri, “We did receive the Caccharī Tippanaka, but even before we could read it, Devadhara ripped it off”.

Jinadatta Sūri prepared another copy and once again sent it to Āsala and other laity with an instruction not to reprimand Devadhara even a little, and predicting that soon he would realise the true path and would be of help in the progress of the gaccha.

The moment they received the second copy of Caccharī Tippanaka, they read it and got answers to many of their queries. When Devadhara came to know that despite tearing the first copy, a second copy of Caccharī Tippanaka arrived, he felt that really it must be a significant text that should be read.

Thus resolving, he sneaked into the temple from the roof of his house and started reading the ‘Caccharī Tippanaka’ enthusiastically.

He found the text very substantial, interesting and fascinating. One by one, all his doubts got clarified as he proceeded in reading the text. After reading the text completely, he was left with only two unanswered questions. The first one was regarding idols of non – reformed temples and the second about forbidding women to worship Jina.

While wandering in Bāgaḍa region Śrī Jinadatta Sūri summoned all those monks from Dhārānagarī whom he had sent there for studies. He explained the meaning and interpretation of scriptures to them and to other monks. By that time, the number of male and female monks increased substantially. After contemplating and evaluating the facts like discipline, learning, teaching, knowledge, philosophy, perfect character, propagation of religion in different regions and observance of code of conduct etc., of all the monks he found Jīvadeva, whom he himself initiated into monkhood, suitable for the post of ācārya. So, he appointed

him ācārya. Jayasiṃha was a disciple of his teacher Harisiṃhācārya and of Municandra Upādhyāya. Jinadatta Sūri raised him too, to the rank of ācārya and ordered him to wander in Cittauḍa region to propagate the religion. He made another monk called Jayacandra, the disciple of Jayasiṃhācārya as ācārya and assigned him with the task of propagating Jain doctrine in Paṭṭaṇa.

Besides appointing three scholar-monks to the Sūri rank, he also appointed Jinacandra gaṇi, Śīlabhadra gaṇi and 10 other scholar-disciples as discourse - ācāryas; Śrīmatī, Jinamatī, Pūrṇasrī, Jinaśrī and Jñānaśrī et al Mahattarā to the rank of (chiefs) and Jīvānanda, a scholar-disciple was made Upādhyāya. He explained their duties to all these spiritual readers, gave instructions about their places of wandering and issued orders to travel towards their respective regions. He himself set out for Ajmer. While nearing Ajmer, throngs of lay devotees greeted him with great enthusiasm and honour and took him into the city, celebrating his arrival. During the first stay of Jinadatta Sūri, the King of Ajmer, Arṇorāja donated to the Jain Society, the land stretching from the foothill of the mountain in the south of Ajmer to the peak of mountain. There the laity built Jina temples and a temple of Ambikā (demi goddess) before the subsequent visit of Jinadatta Sūri. At an auspicious time Jinadatta Sūri entered and started staying in the main dwelling place. A prominent person of the commentary in Ajmer and well-known lay devotee Āsala gave his seven year old son to Jinadatta Sūri for the future development of the congregation. Śrī Jinadatta Sūri initiated Āsala's son into monkhood in Ajmer on the 9th bright day of Fālguna month in Vikram 1203. He was given the ascetic name Jinacandra. Knowing that his disciple was a gifted soul, Jinadatta Sūri bestowed the title ācārya on the nine year old Jinacandra and declared him as his successor. The same Ācārya Jinacandra later became famous as Maṇidhārī Ācārya Jinacandra Sūri.

Jinadatta Sūri's time and the preceding time may be called as era of debate. Often the discussions on matters relating to Āyatana (Reformed temple) and Anāyatana (non-reformed temples) would take a harsh and violent form. Farsighted Śrī Jinadatta Sūri followed the foot prints of Jinavallabha Sūri in this matter. Instead of directly involving in debates and discussions with Temple dwellers, he thought it better and wise to

write small treatise which imparts knowledge to the people on these matters and enlightens them.

After vehemently shaking the very foundation of Temple dwellers, Jinadatta Sūri rendered everlasting services to Suvihita tradition through his works. Some of the texts are given below:

Books on Instructions and Code of Conduct

1.	Sandeha dohavālī	Prākṛta	Prose	150
2.	Caccarī	Apabhraṃśa	Prose	47
3.	Utsūtra Padopaghāṭana kulaka	Prākṛta	Prose	30
4.	Caityavandana kulaka	Prākṛta	Prose	28
5.	Upadeśa dharma rasāyana	Apabhraṃśa	Prose	80
6.	Upadeśa kulaka	Prākṛta	Prose	34
7.	Kāla swarūpa kulaka	Apabhraṃśa	Prose	32
8.	Gaṇadhara Sārddha Śataka	Prākṛta	Prose	150
9.	Gaṇadhara saptatikā	Prākṛta	Prose	26
10.	Sarvādhiṣṭhāyī stotra	Prākṛta	Prose	26
11.	Guru pāratantrya stotra	Prākṛta	Prose	21
12.	Vighna vināṣī stotra	Prākṛta	Prose	14
13.	Śrutastava	Prākṛta	Prose	27
14.	Ajita Śānti Stotra	Prākṛta	Prose	15
15.	Pārśvanātha mantragarbhita stotra	Prākṛta	Prose	37
16.	MahāPrabhāvaka stotra	Prākṛta	Prose	3
17.	Cakreśwarī stotra	Sanskrit	Verse	10
18.	Sarvajina stuti	Sanskrit	Verse	4
19.	Vīra stuti	Sanskrit	Verse	4
20.	Yoginī stotra	Sanskrit	Verse	
	Miscellaneous Books			
21.	Avasthā kulaka			
22.	Viṃśikā			
23.	Pada vyavasthā			
24.	Śāntiparva vidhi			
25.	Vāḍ ī kulaka			
26.	Ārātrika vṛttāni			
27.	Adhyātma gītāni			

Writings of Jinadatta Sūri created a renaissance in the Jaina Society. As a result, the river of fame and popularity flowing towards Temple dweller tradition for centuries together abruptly changed its course and flowed towards Suvihita traditon.

The life of Jinadatta Sūri, the great mystic legendary man, champion of the cause of Kharataragaccha, was full of supernatural events. Even before the ceremony of piercing the ears (before 2 to 3 years of age) i.e. at a very tender age itself, he took five vows initiation (nonviolence, truth, non-stealing, celibacy and non-possession). He spent his entire life towards the accomplishment of his lofty ideal and goal “I will make everyone in the world a devout follower of Jain order and relish the nectar of Jain doctrine”. Sublime ideals of this type, renunciation, meditation, self-restraint and celibacy blessed him with amazing powers like ‘Icchā- śakti’, the power to attain whatever one desires and ‘Ātma-śakti’ (immeasurable potential power of transcending) and people misconstrued them as mystic powers. Even the most prominent ācāryas of Temple dweller tradition who kindled hostility against Suvihita tradition, went to Jinadatta Sūri, along with their disciples saying, “We found our guru and also found Jinadatta Sūri with whom we are attached from births together”. They became his disciples. This is not the magic of a mantra instead this is the magic charm of his noble conviction that ‘Sabhī Jīva Karuṃ Jinaśāsana Rasī’ (I will make all the beings drink the nectar of Jina order). His meritorious deeds made him immortal.

Rancour – Writ Large in gaccha

The herculean efforts of Jineśvara Sūri, Jinacandra Sūri, Abhayadeva Sūri and Jinadatta Sūri of Varddhamāna Sūri’s tradition to rejuvenate the fundamental scriptures based spiritual path of purification (which was marred by the profligate methods of Temple dweller tradition) were really commendable and their names will continue to be written with reverence in golden letters in Jain history. The Jain Society is greatly indebted to Varddhamāna Sūri and his traditions as it is the result of their untiring efforts that today Jain monks and female-monks are wandering together collectively in different states, cities and villages, preaching and propagating the original doctrine of Jainism strictly observing the pure code of conduct.

Despite these facts, a few scholar-ascetics of Middle Age carried away by the traditional hostility wanted to prove their gaccha as the true gaccha and other gacchas as fraudulent and the spiritual methods of other gacchas as degenerated. They even indulged in denunciatory remarks about one another.

Upādhyāya Dharmasāgara, disciple of Vijayadāna Sūri, the 57th Pontiff of Tapāgaccha criticised Dādā Śrī Jinadatta Sūri in an impertinent language in his text ‘Pravacana Parīkṣā – Vol 1’. In his other text ‘Kupakṣa Kauśika Sahasra Kiraṇa’, he, in a very rude and reprehensible language criticised ten other sects and gacchas, namely, 1 Digambara, 2 Paurṇimīyaka, 3 Auṣtrika (Kharataragaccha), 4 Pāśacandragaccha, 5 Stanika (Aṃcalagaccha), 6 Sārddha Paurṇimīyaka, 7 Āgamika, 8 Kaṭuka, 9 Lūmpākaa (lokāgaccha) and 10 Bījāmatī. In this text, apart from trying to prove their gaccha the best, he condemned that the above said sects and gacchas were going against the principle of scriptures and that they did not belong to Jain Congregation at all. This text sparked the fire of contempt in the entire Jain Congregation, in the second decade of Vikram 17th century. In order to pacify the situation billowing with detestation, Ācāryaśrī Vijayadāna Sūri, preceptor of Upādhyāya Dharma Sāgara immersed the book in the waters and Dharma Sāgara had to beg for forgiveness of the four-fold Congregation, for writing such a text. Seven years after the demise of Vijayadāna Sūri, his successor-Pontiff, the great influential Ācārya Vijaya Sūri, the spiritual preceptor of Akbar, once again brought the text into light renaming it as ‘Pravacana Parīkṣā’.

In present times too, hundreds of beautiful gardens of Dādā, popularly known as ‘Dādābāḍies’ (mostly located in the vicinity of Jain shrines) with his footprints (caraṇas) are found at innumerable places (villages to metropolitan cities) even in the distant lands of India. This bears a testimony to the wide range of activities performed and services rendered during his tenure as ācārya by the most celebrated Jinadatta Sūri to Jina order,. The massive anti-propaganda campaign by the scholars of his opponent gacchas against him was a great fiasco; it could not diminish his popularity and universal acclamation.

	(In Brief)
Father's Name	Vācchiga (Hummaḍa caste)
Mother's Name	Bāhaḍa Devī
Place of birth	Dhavalakapura (Dholakā)
Birth	Vikram 1132
Initiation in monkhood	Vikram 1141
Initiation name	Muni Somacandra
Attained Ācārya status	Vikram 1169, Vaiśākha Śuklā 1, Saturday
Initiation given by	Śrī Dharmadeva Upādhyāya
Guardian	Sarvadeva gaṇi
Educated by	Bhāvaḍācārya
Āgama teacher	Harisiṃhācārya

Śrī Vādideva Sūri

	(Brief Introduction)
Name in usage	Pūrṇacandra
Father's Name	Nāga (Prāgvāṭa Vaṃśīya)
Mother's Name	Jina Devī
Place of birth	Maddāhata
Birth	Vikram 1143
Initiation in monkhood	Vikram 1152
Initiation name	Rāmacandra
Initiation given by	Ācārya Municandra Sūri
Attained Ācārya status	Vikram 1174
Name as Ācārya	Deva Sūri
Heavenly abode	Vikram Year 1226, Śrāvaṇa Kṛṣṇa 7, Thursday
Period of household life	9 years
Period of ordinary monk	22 years
Period of Ācārya status	52 years
Life span	83 years

**Comparison with Hemacandrācārya, the Omniscient in Kaliyuga
(Era or machines)**

	BIRTH	INITIATIO N IN MONKHOOD	ACHARYA STATUS	HEAVENL Y ABODE
VĀDIDEVA SŪRI	← 2 years→ earlier	← 2 years→ later	← 8 years→ later	← 3 years→ before
HEMACANDRĀCĀRYA	BIRTH	INITIATIO N IN MONKHOOD	ĀCĀRYA STATUS	HEAVENL Y ABODE

Vikram 12th to 13th century found two great authors, erudite scholars and influential ācāryas of Jina order in Jain history, namely Śrī Vādideva Sūri and Śrī Hemacandrācārya, (who was adorned with the title ‘omniscient of Kaliyuga’). Vādideva Sūri was born 2 years before Śrī Hemacandra Sūri, initiation – 2 years after, holding the ācārya post – after 8 years and finally ascending to heaven 3 years before. Thus these two Ācāryas were not only contemporaries of their time, and aware of each other totally, but also had good rapport between them. Vādideva Sūri defeated the proficient debater of his times Ācārya Kumudacandra of Digambara tradition, in a spiritual discourse in the royal court of the gallant King, Siddharāja Jayasiṃha, in Aṇahillapura Paṭṭaṇa. With this jubilant victory besides enriching the Śvetāmbara sect, he also enthroned on the highest elevated throne.

On the other hand, Ācārya Hemacandra left a profound influence in the heart of Siddharāja Jayasiṃha with his sacrifice, detachment and erudition. He imparted spiritual knowledge about the Jina order through his sermon to Kumārāpāla the heir-apparent of Cālukya dynasty and made him a committed worshipper of Jainism. He also authored several holy texts of high calibre and thus enhanced the glory of Jina order.

During that period, a merchant called Nāga of Prāgvāṭa lineage lived in a city called Maḍḍrāḥṛta (Maddāhata) situated in a Maṇḍala which was widely known as ‘eighteen hundred (1800)’ in Gujarat in those days. His wife’s name was Jinadevī. On a certain day, chaste Jinadevī dreamt that the full moon was entering into her mouth. When asked about the implication of the dream, Municandra Sūri said, “You will give birth to a virtuous gem-like son who will bring bliss to the hearts of everyone.”

After the pregnancy period, Jinadevī gave birth to a son in Vikram 1143. Keeping her dream in mind, the child was named Pūrṇacandra. When Pūrṇacandra was still a child, Maddāhata Nagara was in the grip of an epidemic. So Vīra Nāga and Jinadevī migrated and settled in Bhṛgukacchapura (Bharuca) in Lāṭā region.

Seeing the challenging circumstances, the boy Pūrṇacandra decided to help his father in earning the livelihood. Putting his thought into action he used to prepare appetising delicacies at home and sell them to the rich people. The meritorious boy used to earn a reasonable income with this small errand.

Municandra Sūri contemplated, “This boy will blossom into a legendary personality”. After contemplating on this, he asked Vīra Nāga to give the boy to him in alms. Vīra Nāga poured out his heart to the guru with humility, “O Lord! Our lineage has been involved in serving your noble feet. But he is our only son. He is the only support and hope of our lives. In spite of this, if you still want to take him, I will obey your orders happily. You can take him.”

Moved by the unparalleled magnanimity and detachment Municandra Sūri said, “O Best of votaries! From today onwards, my 500 disciples are your sons. Besides, all the devotee brothers will serve you in all sincerity till the end of your life. Discard all the worries and prepare yourself for the next world by following the true path.”

Municandra similarly convinced Jinadevī, the mother of Pūrṇacandra and initiating him into monkhood in Vikram 1152, he made Pūrṇacandra his disciple. He was given the ascetic name Rāmacandra at his initiation.

After initiation monk Rāmacandra studied logic, grammar, literature, law, philosophy, scriptures and attained prodigious scholarship in them.

Apart from Jain philosophy, he extensively studied Buddhist philosophy, Vaiśeṣika, Sāṃkhya etc. and earned fame as an eloquent and eminent debater of his times. The great debater Rāmacandra defeated Dhandha - a Śivādvaita debater in Dholakā Nagara, Sāgara - the great debater of Kaśmīrī in Satyapura, Guṇacandra of the Digambara tradition in Nagpur, Śivabhūti - the follower of Bhāgavata sect in Citrakūṭa, Gaṃgādhara in Gopagiri, Dharaṇīdhara in Dhārā Nagara, Padmākara - a Brahmin scholar in Puṣkariṇī and Kṛṣṇa - a great Brahmin debater in Bhṛgukaccha in spiritual discourses and became renowned as 'champion of discourses.' Erudite scholars like Vimalacandra, Haricandra, Somacandra, Pārśvacandra, Prajñādhanī Śānti and Aśokacandra became his close friends. Thus the banner of his fame undulated everywhere.

Ācārya Mūnicandra Sūri, perceiving the famous scholar monk Rāmacandra as worthy of the post, ordained him as ācārya in Vikram 1174 and changed his name from Pūrṇacandra to Deva Sūri. On this occasion, Śrī Mūnicandra Sūri gave five-vow initiation in monkhood to Vīra Nāga, father of Pūrṇacandra and designated Pūrṇacandra's mother Jinadevī who had already been initiated into asceticism, as the chief of female-monks and christened her as Candana Bālā.

Śrī Deva Sūri, after being ordained to the rank of ācārya, took the permission of his devout Guru and wandered many regions such as Dholakā etc, installed many Jina idols at various places and sanctified many virtuous people with his preaching, thus glorifying Jainism. As he ceaselessly engaged himself in meditation, austerities and contemplation on self-introspection, Śrī Deva Sūri unquestionably attained many supernatural powers without even endeavouring for their accomplishment.

He stayed on Mount Abu for sometime and from there he decided to set out for 'Sapādalakṣa' (Sāmbhara). But he was prompted by some invisible force to postpone the journey to Sāmbhara and to go urgently to Aṇahillapura Paṭṭaṇa, as his preceptor Mūnicandra Sūri was left with only six months' life. No sooner did Śrī Deva Sūri become aware of the future that he promptly started for Aṇahillapura Paṭṭaṇa from Abu. Travelling continuously he reached Paṭṭaṇa and engrossed himself in the service of his Guru.

For nearly five months Deva Sūri served his preceptor loyally with dedication. Śrī Municandra Sūri, knowing that his death was close at hand, observed the vow of samlekhanā-samthārā and obtained holy death in Samādhi in Vikram 1178.

Encouraged by Deva Sūri, a pious and wealthy merchant called 'Thāhaḍa' started constructing a Jina temple. As it was still under construction, Deva Sūri had to stay back for six months in Aṇahillapura Paṭṭaṇa, even after the Samādhi of his preceptor. After completion, and upon the request of Thāhaḍa, Deva Sūri performed the consecration ceremony of the idol and temple. Thus on the whole, after staying for one year in Paṭṭaṇa, Deva Sūri started for Nagpur.

After reaching Nagpur, King Āhlādana presented himself in the service of Deva Sūri, and welcomed him warmly. He offered obeisance and took him into the city with great pomp and gaiety. The expert of reality, Ācārya Deva Sūri enunciated the sermons and preaching that would uplift not only his own self but that of others as well and guided them in their progress on pure spiritual path.

When Deva Sūri was present in Nagpur, the King of Paṭṭaṇa, Siddharāja Jayasiṃha attacked Nagpur with his huge quadripartite army and besieged it. However, when he came to know that Ācārya Deva Sūri sojourned in Nagpur, he immediately ceased his attack and returned towards Paṭṭaṇa with his army. The King sent his loyal citizens to Deva Sūri and reiterating humble requests summoned him back to Paṭṭaṇa and made him stay there for monsoon. During Deva Sūri's monsoon sojourn in Paṭṭaṇa, Siddharāja Jayasiṃha, with his army attacked Nagpur and within a short time overpowered them and established his supremacy over it.

This incident reveals the unflinching devotion of Siddharāja Jayasiṃha towards Jainācārya Deva Sūri. Despite besieging the fort with his huge army, he ceased his military campaign and went back the moment he came to know about the presence of Śrī Deva Sūri there, without even considering the huge amounts of time and money he had already incurred. He did not invade Nagpur as long as Deva Sūri remained there. Ultimately after making the preceptor stopover in Paṭṭaṇa for the monsoon, he attacked and captured Nagpur.

Yielding to the request of the congregation in Karṇāvātī subsequent to the completion of his monsoon stay, he started from Paṭṭaṇa, and passing through many places preaching and propagating the doctrine and tenets promulgated by omniscient Jina, he arrived at Karṇāvātī. There he stayed in monastery for four months of monsoon.

During the same time Digambara Ācāryaśrī Kumudacandra also stayed at Karṇāvātī Nagara in Vāsūpūjya temple (12th Tīrthamkara) for his monsoon halt. He was the spiritual preceptor of the King of Karnataka Jayakeśī Deva, the maternal grandfather of Siddharāja Jayasiṃha, the King of Paṭṭaṇa. People flocked even from remote places to behold the Darśana of Deva Sūri and to listen to his preaching. They paid tributes in his glory and were relatively indifferent towards Śrī Kumudacandra. Observing the increasing fame of his opponent, the great debater Śrī Kumudacandra was irate and envious. According to Prabhāvaka Caritra, with the help of his devotees, Kumudacandra won the Vandī clan (a sub-caste professionally engaged in the olden times for singing the eulogies of royal patrons) onto his side by luring them with huge amounts of money and with a bait of honour. He wanted to provoke Deva Sūri capitalising them. The people from the Vandī clan would go to the locale where Deva Sūri was preaching and recite a number of prosaic songs with an intent to ridicule and disgrace the Śvetāmbara sect in general, and Deva Sūri in particular in the eyes of the people.

One day Kumudacandra saw an old lady of Deva Sūri's ascetic congregation passing by their temple on her way to seek alms. His devotees started harassing her in many ways. Taking a cue from Kumudacandra, they threw her into a water tank (kuṇḍa). They also forced her to dance. By dint of a proper stratagem, Ācārya Deva Sūri decided to humble the pride of Kumudacandra with the same finesse as the holes are drilled in pearls. So he arranged for a spiritual discourse in the court of Siddharāja Jayasiṃha of Aṇahillapura Paṭṭaṇa.

After making congruous arrangements in the royal court, the King summoned both the parties for the spiritual disputation. The two – the plaintiff and the defendant arrived at the court, where the king proclaimed that whoever is defeated in the debate should leave the great expanse of Gurjara territories of Aṇahillapura Paṭṭaṇa once and for all. The winner may stay within the domain of Gurjara kingdom. With this

agreement the spiritual discourse started between the two parties on Vaiśākha Śuklā Pūrṇimā in 1181 in Paṭṭaṇa. Heated contention persisted between the two logicians regarding the liberation of women. Śrī Kumudacandra presenting his argumentation said, “No being born as a woman can attain liberation. Categorically, a woman possesses less stamina, and hence can be considered as a feeble being. All those beings in this world that have less strength and vitality, for example, boys, frail youth and enervated woman, no matter how many they are, cannot attain salvation. Citing these facts, I present my defence that a woman being languid and a weakling cannot attain salvation in the same birth.”

When Digambarācārya Kumudacandra presented his line of reasoning, Śvetāmbarācārya Deva Sūri dissenting his opponent’s theory put forward his remonstrance, “Women are also equipotent with the virile men and have great strength. Hence women also can attain liberation in the same birth itself. Scriptures provide enough evidences to prove this fact. Marudevī, mother of Vṛṣabha Deva attained liberation in the same birth itself. In this Avasarpiṇī age, the first person who got liberation was the mother Marudevī. This is clearly mentioned in the scriptures written by omniscient sages. So the logic presented by Digambarācārya is gratuitous and speculative as they were unsupported by any proven facts. Even today we see that women have great fortitude. The living example is Mahādevī Mayaṇallamā, the mother of the king of vast Gurjara kingdom. Women of great moral sinew like the chaste Sītā, Mother Kuntī, Subhadrā et al, existed in ancient times. Their bravery and courage was eulogised not only in our epics, but also written in scriptures of other religious books written by ancient sages. Is there anyone in this just and equitable court who stands in defiance that the great personalities like Sītā, Kuntī and our own Queen Mother Mayaṇallamā are weaklings? I am sure that even my revered friend Śrī Kumudacandra cannot act impudently. As far as salvation of women is concerned, the instance of mother Marudevī’s salvation in the same birth, elucidated in the scriptures is as clear as one’s own reflection in a mirror. Apart from this, some women are more capable and stalwart than men. Hence many a great number of women obtained salvation in the past.

In the present times also in five great Videha regions women are en route to deliverance and moreover in the future zillions of women will attain liberation in the same birth itself. I would conclude that my expostulation

is not only logical but also substantiated by quoting relevant examples from scriptures.”

As he was completely disarmed and could not find any appropriate logical argument or scriptural proof to contradict Deva Sūri, Kumudacandra in order to buy time, mumbled a question, “Yes, what is it that you said, what did you say please?” The perspicuous debater Deva Sūri once again repeated his argument in the same style. Yet again, Kumudacandra repeated the same question, “What is it that you said, what did you say please?” So this time Deva Sūri presented his version in a tone as thunderous as that of a lion’s roar.

Even after that as no bee struck his brains and not knowing what to say or what not to say he garbled, “Let the analysis of my defendant be written on a copper plate”.

The judge first bowed to the king, and then addressing the audience gave his verdict in a decisive tone, “It appears that Digambara Ācāryaśrī Kumudacandra has been rendered speechless. Śvetāmbarācārya Deva Sūri triumphed over Śrī Kumudacandra in the spiritual disputation.”

King Siddharāja Jayasiṃha gave his consent to the verdict of the arbitrator and declared Deva Sūri as the winner. He then ordered his men to write an “epistle of victory.”

His order was at once obeyed and King Siddharāja himself presented the ‘epistle of victory’ to Deva Sūri.

Śrī Hemaandrācārya, who was also present in the court, witnessed the entire discourse conducted between the two great ācāryas, its progress and the final outcome. Expressing his appreciation and delight at the amazing debate, logical skill and profound scholarship, King Siddharāja Jayasiṃha wanted to offer 1 lakh gold coins to Śrī Deva Sūri. However, declining the offer Deva Sūri said, “O King! We are passionless and desireless ascetics and should not even touch money as it is a sin for us.”

As Deva Sūri refused the money, the King consulted his ministers and got a huge temple of Vṛṣabha Deva constructed with that money. In

Vikram 1183, Deva Sūri along with other three ācāryas, installed the idol of Lord Ādinātha in that temple.

Kumudacandra depressed by his crushing defeat disappeared from Paṭṭaṇa like the moon on a new moon day.

Ācāryaśrī Deva Sūri authored a text ‘Ratnākarāvātārikā’ of Pramāṇa Naya Tatvāloka”, which is a commentary on Pramāṇa Naya Tatvāloka. Authoring this he added one more precious gem to the repository of law of Jain order.

Thus with his unparalleled scholarship, logical proficiency and self-confidence Ācārya Deva Sūri extended a great service to and glorified the Jain order. On Thursday, the seventh day in the waning phase of Śrāvaṇa month, in Vikram 1226, in the mid day, after ordaining Bhadreśvara Sūri as Successor-ācārya, Ācārya Deva Sūri observing Saṁthārā departed for heaven in Samādhi. In the 83 years of his life he spent 9 years as a house holder, 22 years as an ordinary monk and 52 years as ācārya.

He was given the title ‘Vādī’ (debater) by the litterateurs of Jaina literature. From two verses of Prabhāvaka Caritra it is apparent that after conceding his defeat to Deva Sūri in the court of King Siddharāja, Śrī Kumudacandra himself felicitated him with the title ‘great debater’.

Śrī Vādideva Sūri was a very influential ascetic and a great propagator of Jainism in Baḍa (Vṛhad) gaccha. His guru Municandra Sūri was a great sage. According to Tapā gaccha Paṭṭāvalī, he was mentioned as the 40th Pontiff of Lord Mahāvīra and his fellow disciple Ajita Deva Sūri as the 41st; whereas according to Vṛhad gaccha Gurvāvalī, Vādi Deva Sūri was the 41st Pontiff of Mahāvīra. A fellow disciple of Municandra Sūri, Candraprabha Sūri reformed the Kriyās (rituals and austerities) in Vikram 1149 and after 10 years established Paurṇamīyaka gaccha in Vikram 1159.

Ācārya Malayagiri, the Great Author of Vṛttis

Ācārya Malayagiri was a great author of Vṛttis in 17th Century V.N. (Vikram 12th century). In spite of penning a great number of verses

summing up to 196600 and more, he did not furnish any introduction about himself.

At present only 20 Vṛttis on scriptures written by him are available. They are:

	NAME OF THE SCRIPTURE	NO. OF VERSES
1.	Bhagavatī Sūtra dwitīya śataka Vṛtti	3750
2.	Rājaprasnīyopāṅga ṭikā	3700
3.	Jīvājīva abhigamopāṅga ṭikā	16000
4.	Prajñāpanopāṅga ṭikā	16000
5.	Candraprajñapyupāṅga ṭikā	6500
6.	Sūryaprajñapyupāṅga ṭikā	6500
7.	Nandīsūtra ṭikā	7732
8.	Vyavahārasūtra Vṛtti	34000
9.	Bṛhatkalpapīṭhikā Vṛtti (incomplete)	4600
10.	Āvaśyaka Vṛtti (incomplete)	18000
11.	Piṃḍaniryukti ṭikā	6700
12.	Jyotiṣkaraṇḍa ṭikā	5000
13.	Dharmasaṅgrahaṇī Vṛtti	10000
14.	Karmaprakṛti Vṛtti	8000
15.	Paṃcasaṅgraha Vṛtti	18850
16.	Ṣaḍaśīti Vṛtti	2000
17.	Saptatikā Vṛtti	3780
18.	Vṛhatsaṅgrahaṇī Vṛtti	5000
19.	Bṛhatkṣetrasamāsa Vṛtti	9500
20.	Malayagiri śabdānuśāsana	5000

Apart from the Vṛttis mentioned above, the other works authored by Ācārya Malayagiri were mentioned in his works, but they are unavailable now.

The following books of Ācārya Malayagiri are not available:

1. Jambūdwīpa Prajñapti Ṭikā
2. Oghaniryukti Ṭikā
3. Viśeṣāvaśyaka Ṭikā
4. Tatvārthādhiḡama Sūtra Ṭikā
5. Dharmasāraprakaraṇa Ṭikā
6. Devendra Narendra Prakaraṇa Ṭikā

Ācārya Malayagiri was contemporary ācārya to Ācārya Hemacandra Sūri, the omniscient of Kaliyuga. He was influenced by the unfathomable knowledge of Hemacandra Sūri and he considered the latter as his guru.

The cogitative Ācārya Malayagiri by writing 20 Vṛttis on scriptures improved and facilitated the path of spiritual practice of salvation-desiring devotees (mumukṣus). Jain world is eternally indebted to him for his remarkable ‘worship of scriptures (Śrutārādhanā)’.

Ācārya Abhayadeva Maladhārī

During the period between first half of the Vikram 12th century up to its second half, Maladhārī Ācārya Abhayadeva remained as a powerful propagator and an influential ācārya. He was a renowned ācārya of Kauṭika gaṇa – Praśnavāhana lineage (kula) Madhyama Śākhā (branch), Harṣapurīya gaccha. It was mentioned in the unauthentic inscriptions of succeeding times, that he travelled far and wide.

He was the disciple of Ācārya Jayadeva Sūri of Harṣapurīya gaccha. He was a great renouncer. On the basis of eulogy of ‘Muni Suvrata Caritra’ authored by Candra Sūri, his grand disciple (Praśiṣya), the King of Gurjara Siddharāja was very much impressed by the supreme renunciation of Abhayadeva Maladhārī. To eradicate the perverted lax spiritual practice of laity, and to uplift his soul and that of others, he firmly decided to observe the pure code of conduct prescribed for Śramaṇas. He did not even bother to clean his clothes and body. As a result, his clothes and body were covered with dust and appeared discoloured. Impressed by his extreme dispassion and detachment, the King of Gurjara, Siddharāja Jayasiṃha adorned him with the title ‘Maladhārī’. Some scholars opine that the title ‘Maladhārī’ was bestowed by his predecessor king ‘Karṇa’ and not by Siddharāja. The historians, on the basis of authentic historical evidences concluded that the regime of Karṇa the King of Gurjara to have extended from Vikram 1129 to 1151 and that of Siddharāja from Vikram 1151 to 1200. The tenure of Maladhārī Ācārya Abhayadeva Sūri was estimated as Vikram 1135 to Vikram 1160. Irrespective of whether the title was given by King Karṇa or by King Siddharāja, there is no doubt in the fact that the Gurjara king of his times, impressed by his extreme dispassion honoured him with this title.

According to the eulogy of 'Muni Suvrata Caritra' Maladhārī Abhayadeva Sūri fasted for 45 days observing Saṃlekhanā (physical / mental mortification for a holy death). When King Siddharāja was informed of his fasting unto death, he came to Ajmer to behold his Darśana. After 45 days of fasting when Abhayadeva Sūri left his mortal body for heavenly abode, the people of Ajmer and of neighbouring places, young and old alike, flocked to pay homage and join the procession of his last journey. They thronged to take the ashes remaining after cremating his body as they firmly believed that the ash of such a great renouncing-yogī would cure any type of disease. When there was no more ash left, they started taking even the soil from the place where he was cremated. Thus a very big crevasse formed there.

His renunciative austere and self-contemplative life left a deep impression on his disciples and devotees. Hence even after his quietus, a tradition by his title 'Maladhārī' remained popular for thousands of years.

Maladhārī Ācārya Hemacandra Sūri

Ācārya Maladhārī Hemacandra Sūri belonged to Vikram 12th century. He was a great propagator, distinguished author and influential ācārya, honoured by the kings. He wrote 'Jīva Samāsa Vṛtti' on 4th day of waxing phase in Caitra month, Monday in Aṇahillapura Paṭṭaṇa. It was written during the regime of Siddharāja Jayasiṃha.

As a matter of fact, Ācārya Maladhārī Hemacandra Sūri originally belonged to Praśnavāhana lineage, Madhyama branch, Harṣapurīya gaccha. He was the chief disciple of Ācāryasī Maladhārī Abhayadeva Sūri. True to the adage, 'as the guru so the disciple' (Yathā Guruḥ Tathā Śiṣyaḥ), Ācārya Hemacandra Sūri also was never concerned about cleaning his body or his clothes. So he too like his guru was denominated as Maladhārī.

Ācārya Hemacandra Sūri had three chief disciples: Vijayasīṃha, Śrīcandra and Vibudhacandra out of them Śrīcandra was his successor-Pontiff. Ācārya Śrīcandra Sūri, in the eulogy of his work 'Muni Suvrata Caritra' wrote about his guru Maladhārī Hemacandra Sūri and Dādā guru Maladhārī Abhayadeva Sūri. Hemacandra Sūri was an eminent and

proficient commentator of religious sermons. He could memorise a voluminous scripture like ‘Viyāha Paṇṇatti’ (Bhagawatī Śataka) and could reproduce any part of it instantly and so effortlessly as if it were his own name. During his studies, along with the Canons, Bhāṣyas and scriptures he also studied grammar, law, literature etc. thoroughly. Commentary on Viśeṣāvaśyaka Bhāṣyas is the best and the most significant of his works. He had a very good influence on kings, ministers and all classes of the society. He took immense interest in endeavours for the progress and prosperity of Jina order. He was adept and gifted with the ability of exposition. As per the request of his loyal devotees he gave lectures continuously for 3 years on an incomprehensible work like ‘Upamiti Bhava Prapaṃca Kathā’. Because of his pellucid explanation, ‘Upamiti Bhava Prapaṃca Kathā’ became very popular during his times. He also authored many books. Finally, perceiving his death, Hemacandra Sūri too, like his guru Abhayadeva Sūri took the vow of fast unto death (saṃlekhanā-saṃthārā). After 7 days of fasting he left the mortal body. King Siddharāja also participated in the funeral rites of Hemacandra Sūri.

Paurṇamīyaka gaccha

Candraprabha Sūri was the founder of Paurṇamīyaka gaccha. According to ‘Tapāgaccha Paṭṭāvalī’, Candraprabha Sūri, co-disciple of Muncandra Sūri, 40th Pontiff of Mahāvīra, established Pūrṇimā gaccha in Vikram 1159. In fact, Paurṇamīyaka gaccha is the branch of Candragaccha.

Candraprabha Sūri was born in Vikram 1114. At the age of 10, i.e. in Vikram 1124, he took initiation. Jayasiṃha Sūri ordained him with the rank of ācārya in Vikram 1136. Immediately after holding the post of ācārya, he started promulgating Reformed path. He took up the cause of reformation in Vikram 1149. Hence he had to involve in spiritual debates with those who were in favour of fortnightly ritualised confession on Caturdaśī (14th day of lunar month) and installation or inauguration of idols by ascetics. He defeated many ācāryas in the discourses. Eventually at the age of 52, in Vikram 1166 he left the physical body for heavenly abode.

Birth	Vikram 1114
Initiation into monkhood	Vikram 1124
Attained ācārya status	Vikram 1136
Performance of Kriyoddhāra	Vikram 1149
Establishment of Pūrṇimā gaccha	Vikram 1159
Heavenly Abode	Vikram 1166

He never neglected the practice of fortnightly ritualised confession (pratikramaṇa) which was propounded in scriptures. He never installed any idol or statue and never failed to observe ‘Māsakalpa’ - not to stay more than a month at a place in any year. Candraprabha Sūri alone condemned the degenerated path, i.e. the fortnightly festivities on Caturdaśī and inauguration of Jina idols by monks etc. and strictly followed only the Reformed path.

Candraprabha Sūri, the founder and the first ācārya of Pūrṇimā Pakṣa, defeated many ācāryas of the above mentioned degenerated path. Out of them, he initiated 5 ācāryas into his sect.

Before Candraprabha Sūri became ācārya, barring a few instances, the idols were mostly installed by monks only. Till then, even the different gacchas of Suvihita tradition also probably followed the widely prevalent consecratory installation methods of Temple dweller tradition. In the consecratory installation method created by Ācāryaśrī Pādalipta Sūri, a married lady (whose husband is alive) should give a bath to the ācārya, who is going to install the idol, then make him wear expensive beautiful clothes, a gold bangle and a gold finger-ring. Hence the same method was prevalent in Suvihita tradition also. Candraprabha Sūri proving this method as inappropriate and totally against the code of conduct of monk and the scriptures, laid foundation for a new revolution, postulating that Jain Idol should in fact be installed by a lay devotee and not by a monk. This proposition of Candraprabha Sūri met with severe opposition. The number of devotees was considerably high, who observed fortnightly penitential ritualised confession on every Caturdaśī and annual ritualised confession on 4th day of the lunar fortnight. So Candraprabha Sūri had to face severe opposition not only from his tradition but also from Temple

dwellers. Facing their wrath bravely and without abandoning his mission, he firmly preached and propagated the doctrine of Paurṇamīyaka gaccha. Until the establishment of his gaccha, Aṇahillapura Paṭṭaṇa was under the predominant influence of Temple dwellers, enjoying patronage of kings as well. This also restricted him, for a long time from propagating his beliefs. He had to encounter strong antagonism of many well organised and powerful gacchas of Temple dwellers and Suvihita traditions.

In course of time many branches sprang out from Paurṇamīyaka gaccha. Their names are as follows:

1. Pūrṇimā gaccha Dhandhariyā branch. It was considered as the chief branch. It was named after the third Ācārya Samudra Ghoṣa.
2. Sārddha (Sādhu) Pūrṇimā gaccha – Actually this was a branch of Paurṇamīyaka gaccha; however, as time passed, it became independent with the name Sādhu – Pūrṇimā gaccha.
3. Bhīmapallīya Pūrṇimā gaccha
4. The fourth branch of Pūrṇimā gaccha. Influential ācāryas like Dharmasēkhara, Viśālarāja, Padmasēkhara and Jinaharṣa belonged to this gaccha.
5. Pūrṇimā gaccha Vaṭapadrīya branch
6. Pūrṇimā gaccha Borasiddhīya branch
7. Pūrṇimā gaccha Bhṛgukacchīya branch
8. Pūrṇimā gaccha Chāpariyā branch

Many scholarly author-ācāryas belong to Pūrṇimā gaccha. Even Paurṇamīyaka gaccha owes its origin to religious reform movement. The righteous śramaṇas, who cherished profound faith in Jain scriptures propounded by omniscient, launched religious reforms, time and again, to eradicate the non-scriptural code of conduct and dubious methods introduced into the Jain doctrine by Temple dwellers tradition when the latter was in its full glory. Paurṇamīyaka sect was the offshoot of such reform movements.

According to Paṭṭāvalī of Baḍagaccha, Candraprabha Sūri , the co-disciple of Muniçandra Sūri, 40th Pontiff of Mahāvīra (according to Sūrināmāni, 41st Pontiff vehemently opposed the new tradition of installation of Jina idols by Sādhus. He declared that consecratory

installation was not the activity of ascetics but was the duty of the laity. Ācārya s and followers of Baḍagaccha openly defied his conviction. So, Ācārya Candraprabha left Baḍagaccha and started to propagate his beliefs and ideology. Corroborating his stand he stated that, “consecratory installation is not the work of Jain monks, because it tantamount to material worship of the Lord, flowers and conscious water etc. are used in it which is totally against, the first vow of five great vows taken by the Jain monks, the vow of non-violence.”

Within short time, he could mobilise many followers and established an independent branch called Paurṇamīyaka gaccha in Vikram 1159, based on the tenets to observe (fortnightly) ritualised confession only on Pūrṇimā, not to celebrate annual celebration (sāṃvatsarika parva) on Paṃcamī and not to inaugurate idols it should be done by laity etc.

Thus, it is clear that though ācārya Candraprabha started his religious reform movement in Vikram 1149 but officially established an independent gaccha, i.e. Paurṇamīyaka gaccha in Vikram 1159, 10 years after the commencement of his work Tapāgaccha Paṭṭāvalī elucidates the incidents which led to the establishment of Paurṇamīyaka gaccha in the following manner.

“Two scholarly ācāryas called Yaśobhadra Sūri and Nemicandra Sūri became 40th Pontiffs of Lord Mahāvīra’s tradition. Nemicandra Sūri, perceiving Municandra, his fellow disciple and disciple of Upādhyāya Vinayacandra, as deserving for the post declared him as his successor-Pontiff. Municandra Sūri studied logic under Vādi Vaitāla Śānti Sūri, who impressed by his student’s quick wit taught him law too.

Śrī Candraprabha Sūri, Municandra Sūri, Deva Sūri and Śānti Sūri were the disciples of the same guru – Upādhyāya Vinaya Candra, who lived during the regime of Kaṛṇa, the Cālukya king. Once a wealthy lay devotee called Śrīdhara decided to install Lord Jinendra’s idol. He approached Ācārya Candraprabha, who was elder among those four monks and requested, “O Lord! I want to install the idol of Jinendra. So please give instructions to Municandra Sūri to install the idol.”

No sooner had he listened to this request than Ācārya Candraprabha was consumed by jealousy towards Municandra. He contemplated thus, “I am

senior than Muncandra from the point of view of initiation, age etc. Even then ignoring me he wanted the inauguration to be performed by Muncandra.” He declared aloud, “O Intelligent votary! You better perform inauguration ceremony following the scriptural regulations. Nowhere in scriptures is it mentioned limitation by a monk. Actually inauguration comes under the category of worshipping material. So inauguration should be carried out by votary himself. That is the most appropriate thing to do, and not by a monk”.

Thus Ācārya Candraprabha announced his doctrine in Vikram 1149 itself. But the lay devotee, ignoring Candraprabha, made inauguration ceremony performed by Muncandra Sūri.

Thus he started reformist movement in Vikram 1149 itself prescribing the procedure of worship, i.e. Votaries should himself carry out installation of idols, and Monks were prohibited to perform installation ceremonies. Apart from these two, he also insisted that fortnightly ceremony should be celebrated only on Pūrṇimā instead of Caturdaśī. Highlighting these three issues he set up Paurṇamīyaka gaccha separately in Vikram 1159. Even Āgamika gaccha and Aṃcalagaccha too opposed installation of idols by monks.

Thus the above mentioned reforms and whether annual festival should be celebrated on 5th or 4th date – these issues became the bone of contention among the different sects and gacchas etc. This debate continued for centuries and is still continuing, in most parts of the country in one form or the other. Reformed temples and non-reformed temples; ‘Āyatana’ pure tenets and Anāyatana (disrespects) were the off-springs of debates regarding idol installation started in Vikram 12th century.

In the light of above mentioned facts it becomes clear that the reform movement started by Candraprabha Sūri in Vikram 1149, laid the foundation for reforms rather modifications in some of the conventions related to material based worship rampant in Temple dweller tradition.

Ācāryaśrī Hemacandra Sūri

Ācāryaśrī Hemacandra Sūri, prodigious author of 12th and 13th century was adorned with the title ‘omniscient of kaliyuga’ bestowed upon by popular Jain ācāryas. He was the most celebrated, illustrious author

revered by the kings and an extensive propagator and influential ācārya in Jina order. Impressed by his exemplary traits like renunciation, meditation and austerities, unfathomable erudition, the then two valorous kings Siddharāja Jayasiṃha and Kumārapāla became his ardent followers. He used to give them effectual timely advices and guided them in public welfare activities. He inspired them to perform such meritorious activities which modified and embellished their physical and spiritual worlds; contributed for all-round development of the society—from moral, social, historical and spiritual points of view and kindled the spirit of real humanity in the hearts of all. Thus he made exemplary services to Jina order in particular and to the humanity in general and enhanced its glory.

According to ‘Prabhāvaka Caritra’ (authored by Ācāryaśrī Prabhācandra Sūri of Rājagaccha, in Vikram 1334) the story goes thus: During the regime of Cālukya King Karṇa, a merchant called Cāciga of Moḍha caste lived in a beautiful city called Dhundhukā (Dhandhūka) in the prosperous Gurjara region. His consort’s name was Pāhinī.

One night Pāhinī in her dream saw that she got a Cintāmaṇi gem (wish fulfilling gem) dazzling with radiance and she was bequeathing the invaluable Cintāmaṇi into the lotus hands of her religious preceptor. The next moment she woke up from her sleep and felt thrilled and delighted.

During those days Devacandra Sūri halted at ‘Moḍha Vasahī’ in Dhundhukā Nagara. He was the disciple of Ācāryaśrī Pradyumna Sūri of Candra gaccha. Pāhinī after completing her morning chores went to ‘Moḍha Vasahī’ to behold darśana of ācārya.

After offering venerations to Ācārya Devacandra Sūri, Pāhinī told him, her dream and asked about its implications. Ācārya Devacandra Sūri after deep contemplation said to her, “O, Pious Lady! You will give birth to a gem of a son like Kaustubhamaṇi and you will entrust him into my care. He renders immense services to Jina order and infinitely transcends its glory.”

In due course Pāhinī gave birth to a very handsome and attractive son on full moon day in Kārtika month in Vikram 1145 Cāciga’s happiness knew no bounds. The boy was named as Caṃgadeva. Cāciga liberally donated money to supplicants They served the guests with delicious feast

and following the customary tradition offered betel to all of them with due respect and bade them farewell.

They brought up the child with immense care and love. Bequeathing them with immeasurable happiness Caṃgadeva turned 6 years old. Once on some business errand Cāciga went to a village and at the same time Devacandra Sūri arrived at Dhundhukā Nagara.

To behold the Darśana of her spiritual preceptor, she set out with her son towards ‘Modha Vasahī’. The tender boy Caṃgadeva, holding the little finger of his mother entered into Modha Vasahī. At that time Devacandra Sūri was offering obeisance to Jineśvara idol in Vasahī Jina temple, just a few yards away from his seat. Pāhinī stopped at a distance so as to circumambulate ācārya from left to right and right to left. Meanwhile the boy Caṃgadeva walked straight and sat on the seat of ācārya. Ācāryaśrī, after completing his reverential salutations, turned back and saw a radiant boy sitting on his seat without any fear as if he was accustomed to it and in a composed posture like a born yogī. Naturally a sweet smile mixed with joy and wonder appeared on his face. Looking at Pāhinī who stood with folded hands in front of him and with the striking resemblance Devacandra Sūri understood that the boy who sat solemnly on his seat was her son. ‘Jain order will be greatly benefited by this auspicious soul’. This very thought made his heart replete with a surge of spiritual joy like the waves surging in the fathomless ocean.

From the references of two texts of Vikram 14th Century – Prabhāvaka Caritra and Prabandha Cintāmaṇi (written by Ācārya Merutuṃga Sūri in Vikram 1361) it is clear that the 5-year old boy Caṃgadeva sat on the seat of Devacandra Sūri in Vikram 1150 and infant Prince Siddharāja Jayasiṃha sat on the throne of his father while playing, when he was only three years old. It was a wonderful coincidence that these two tender boys who sat at the same time on highly elevated seats of different fields (spiritual and political) became the legendary personalities of their era, in their respective fields. In course of time, boy Caṃgadeva grew into Hemacandra Sūri, the omniscient of Kaliyuga and encouraged and inspired two Cālukya kings to perform public welfare and other humane activities. He instilled virtuous morals and ethics in the hearts of the people. Wandering through a vast area, he made the rulers decree ordinances prohibiting the killing of living beings and thus saved and

protected innumerable birds and animals. His work extended to the literary field too. Authoring a great number of spiritual books, he glorified the literature of Jain order and spread the name and fame of Jain religion far and wide. In this way he brought everlasting splendor to Jain order with his exemplary contributions in all the fields.

And on the other hand, with the passage of time, the boy who playfully sat on the throne, Prince Siddharāja Jayasiṃha, became the ruler of Gurjara kingdom, extended its territories up to distant lands and established a powerful Gurjara kingdom.

Looking at Pāhinī who was saluting him with folded hands, he raised his right hand in a gesture of assurance and told her, “O Meritorious Lady! You might have remembered your dream. Today behold with your own eyes. This boy intimated you of his descent through a dream and now he is commencing the auspicious work of realizing the magnificent and sacred dream. This boy, who is sitting on the seat of the highest rank of Jina order, is informing not only you and me, but the entire world through his gesture that he was born only to hold this high office, this seat or this tradition. O Devotee! The ‘Cintāmaṇi’ you offered me in your dream is your son only. Please come and give me your Cintāmaṇi and make the dream come true.”

On listening to him, Pāhinī replied, “Please Lord! It is appropriate for you to ask his father. He is not here right now as he is out of town on some errand.”

“Even if I request, his father Cāciga will not be ready to give away his son”, with this apprehension Devacandra Sūri remained quiet.

Pāhinī started contemplating the dream, which she saw nearly 6 years ago and said to herself, “According to my dream, I gave away my son to ācārya. The gestural command of invisible is that I should leave my son, who is dearer than my life to me at the lotus feet of ācārya for ever. The ācārya is asking the boy just for the benefit of Jina order. Even from spiritual point of view, the benevolent command of religious preceptor should not be violated by true devotees. As such, keeping in mind the dream I have seen, my duty is the welfare of Jina order. I should relinquish all motherly delusion and attachment and should bequeath my

beloved son to ācārya forever. This fetches propitious destiny for me and for my son. The brave and courageous women of Gurjara region have been happily giving farewell to their beloved husbands and sons to go on voyage to earn money by trading with other countries so as to enrich the home, family and the nation and to provide comforts and luxuries to the family. Thus the women in a way are giving away their beloved ones to the boundless ocean. But in my case, our august ācārya is seeking my son for serving Jain order, for attaining highest good and for the progress of religion. I should not delude or hesitate to offer my son for carrying out a sacred and highest good which clears the way to physical and spiritual world for all”. Thus contemplating, Pāhinī suppressing the flooding sorrow of separation of her beloved son, offered him at the feet of ācārya with praiseworthy fortitude.

Śrī Devacandra Sūri questioned Caṃgadeva affectionately in a soft tone, “Tell me O Humble One! Will you become my disciple?” The boy replied with a sweet honey like tone, “Yes, I will, Gurujī”.

Devacandra Sūri taking Caṃgadeva away with him, set out for Stambha Tīrtha (Khambhāta). After reaching Stambha Tīrtha ācāryasrī halted in Pārśvanātha temple. The boy Caṃgadeva stayed in the building of Udayana, the minister and feudatory of Stambha Tīrtha and started studying together with his peers.

Few days after Devacandra Sūri left from Dhundhukā with the boy, the merchant Cāciga Deva finishing his business dealings returned to Dhundhukā. After arriving at home he did not find his son anywhere, so he enquired his wife with a worried note, “Where is Caṃga?”

Pāhinī explaining every detail in a sweet tone said that for the benefit of Jina order and following the invisible gestural command of the Supreme in her dream, she offered her intelligent son to Śrī Devacandra Sūri.

Listening to the news of separation of his only son, dearer to him than his own life, the merchant became enraged. Everything – the house, family, and the world appeared pale and empty without his son.

He declared in a decisive tone, “I will not take a grain of food till I see my beloved son”. Announcing thus he at once started for Stambha Tīrtha. On the way he did not take rest even for a second. Arriving

straight at Stambha Tīrtha, he directly went to Devacandra Sūri's monastery. Out of wrath his face turned crimson. But because of his inherent culture, he slightly bent down his head and offered veneration to ācārya. At the first glance itself Devacandra Sūri recognised the turbulent emotions of Cāciga by reading his facial expressions and tried to placate him with sweet nectar-like words. Even the feudatory minister of Stambha Tīrtha was present there at that time. Listening to the very first sentence of ācārya's conversation, Udayana guessed that the stranger was Cāciga, the father of the brilliant boy Caṅgadeva.

Minister Udayana brought merchant Cāciga to his mansion on a cart drawn by eight horses for extending hospitality to him, i.e. to offer food, drink and for resting. At the same time Caṅgadeva came running and embracing tightly the knees of Udayana with his tiny hands and asked, "O! Best of the Ministers! Why did you come so late?"

Udayana fondly patting the boy on his cheeks said, "Behold! Intelligent Caṅga! Who has come to our place?" saying this Udayana ordered his servants to make arrangements for Cāciga to refresh.

The boy looked in the direction shown by Udayana and with gesture said 'Father! When did you come?' Questioning thus, he touched the feet of his father. Cāciga hugged his son and repeatedly kissed him on his forehead.

"Father! I learnt reading and writing. The minister himself teaches me. He is very good. ! Do you know this minister? Udayana Bappā!"

When Cāciga refreshed himself, Udayana made him sit beside him and personally took care of him when he was dining. Udayana's noble behavior and warm hospitality left a deep impression in the heart of Cāciga.

Later both of them took rest for some time. Cāciga was relieved of his weariness.

When Cāciga became fully relaxed and composed Udayana started the conversation, "O, Best of Merchants! Your son Caṅgadeva is blessed with unprecedented extraordinary wisdom and miraculous brilliance.

Within a short time, with his studies molding good habits into his life and setting an example of his intelligence, he won the hearts of us all. I firmly believe that this boy will bring honor not only to Gurjara region but will definitely spread the name and fame of our country in the world. Continuously associating himself with a great spiritual soul like Devacandra Sūri, one day he will become a great spiritual personality, rule the hearts of the people and eternally remain as a legend in history.

Cāciga expressing his feelings of forlornness said in a pleading tone, “O Generous Minister! I fully agree with you. Actually even I think on the same line, this boy is an august soul who in future will perform extraordinary tasks. But the real situation is that he is the only hope for me in my old age, he is the only light who makes our lives bright. If I give him away to Jina order, there will be none to continue our lineage and it will get wiped out. He is the only son, the light of my house. Without him nothing remains in my life, in my mind and soul except darkness, pitch darkness.”

Udayana recognising the pain in his emotional outburst said consolingly, “My Friend! By dedicating your son, the future pioneer of Jina order and a great charismatic ascetic, for the services and flourishing of Jina Congregation, your family lineage will not be mitigated at all. On the contrary, your name and that of your wife’s, names of the Moḍha caste, of your Dhundhukā village and of entire Gurjara region will remain eternal, along with the name of this boy, and will be remembered for ever till the sun and the moon shown in the sky.

O! Best of Merchants! Wealth and riches alone are not the significant criteria in the world. Life is worth living when one brings the strayed back on to the true path and works for the benefit and welfare of the society. Just contemplate on what your son’s future is? You will take him home, provide education and finally thrust him into your business. Fortunately he may earn lakhs of rupees in business. But is it the ultimate goal or benefit?

Today Gurjara region constitutes multitudes of distinguished wealthy merchants who are equal to Kubera in their wealth. And coming back to your son, his greatest achievement would be that his name will also be enumerated in their list and increase its numerical strength by one. The

life of a human being does not become praiseworthy just by earning unlimited riches. You want to take this gem of a boy home just to make him earn money and to become wealthy, that too at the expense of what, a noble cause like the path of salvation? Then I have heaps of gold coins. Whatever amount of gold you want, millions? Billions? Please take them.”

The final words of Udayana hit directly to his heart and hurt his self-respect. He said, “O Virtuous Minister! Listening to your inner feelings filled with immense devotion and concern towards Jina order and welfare of the society, I am fully aroused from my deep delusive slumber. If I compel my son to stay with me, he has to salute each and every one like the monkey of a juggler. If I leave him in the care of our preceptor, he will be acclaimed and honored universally. He will be honoured by the kings, the rich, commanders-in-chief, warriors and of course by one and all. Hence I am prepared wholeheartedly to give my son for the service, progress and prosperity of Jina order.”

Then the three of them - Udayana, Cāciga and Caṃgadeva reached the monastery on a fast moving vehicle and presented themselves in the service of Devendra sūri. After offering humble salutations, Cāciga, bending his head in veneration and with folded hands requested ācāryaśrī, “O Lord! My pious wife had already given our beloved son to you. And now, I too, happily leave my son in your care for ever. And from now on you are his mother, father, God and everything to him.”

As soon as the boy listened to this, he could not control his boundless happiness. He placing his head on the feet of ācārya tightly, held them with his hands. The entire atmosphere of the congregation was filled with joy and delight. An auspicious time was fixed for initiation. Ācārya initiated the boy Caṃgadeva into monkhood with five great vows, at a very auspicious time, on Saturday, bright 14th day in lunar month of Māgha, in Vikram 1150. The ceremony was celebrated in the courtyard of Pārśvanātha temple in Stambha Tīrtha. He was given the ascetic name Somacandra. The minister Udayana organised a grand function and personally supervised the arrangements. The author of Prabandha Cintāmaṇi in Kumārāpāla Prabandha clearly mentioned that in the initiation celebration of Hemacandra Sūri, even his father Cāciga also bore the expenses.

According to Prabhāvaka Caritra, the boy Caṅgadeva was initiated when he was 5 years 3 months old. Whereas author of Prabandha Cintāmaṇi pushed the date further and fixed it as 8 years. The initiation period mentioned in some other texts is in conformity with that mentioned in Prabhāvaka Caritra. As such, as there are no other authentic evidences, we are left with no other alternative than to comply with the author of Prabhāvaka Caritra.

The neophyte monk Somacandra started his studies devotedly serving his guru. He sequentially studied the languages - Sanskrit, Prākṛta, Apabhraṃśa etc., and then subjects like literature, grammar, logic, prosody, Astrology etc. and mastered them, besides Jain scriptures and literature. At an early age itself he became unparalleled scholar in the Jain philosophy and doctrines of other religions too. The fame of his prodigious versatility spread far and wide.

Even after attaining profound knowledge in all the subjects, Muni Somacandra did not feel contented. He thought ‘unless I acquire a unique subject like ‘Padānusāriṇī’ (A type of supernatural power related to predestination of knowledge), I cannot successfully accomplish the task of propagating and enriching the Jina order by creating the best works of literature. After contemplating on it for a long time, he firmly resolved to worship Goddess Saraswatī. One day at dawn, after taking the permission of his Guru, Śrī Devendra Sūri, and Muni Somacandra started towards Brāhmī land, the seat of learning along with few other Monks.

During his journey, he crossed the Mount Raivata and reached Neminātha Tīrtha. There he stayed in a secluded place. At night he was totally engrossed in the worship of Brāhmī, the Goddess of Learning. In the middle of the night, Brāhmī Devī appeared in front of him and said, “O! Unblemished Soul! Now there is no need for you to go to other places. I am much delighted with your incomparable devotion. Your wish gets fulfilled here.”

Brāhmī Devī disappeared after bestowing the boon. Even after her disappearance, Monk Somacandra spent the rest of the night worshipping Brāhmī Devī. Thus Monk Somacandra, without undergoing much trouble became a prodigious poet and an eminent scholar. He then returned to his guru.

In a copy of Prabandha Cintāmaṇi, a different version is presented as to how Goddess Saraswatī was appeased by Hemacandra Sūri. The narrative goes thus:

The reputation of unique scholarship of Monk Somacandra spread far and wide. Every one started saying that Goddess Saraswatī herself resides in the throat of Monk Somacandra, as he provides answer even to the toughest problem in a trice. Even a well-versed scholar of fourteen subjects also could not compete with him. Listening to all these comments in praise of his disciple, Ācārya Devacandra Sūri decided to confer the rank of ācārya upon him. He called the members of the congregation and put his proposal before them. Everyone welcomed the proposal with great delight. Thereupon they unanimously fixed the auspicious time in the afternoon on third bright day of Vaiśākha month. At the fixed time, in Vikram 1166, the coronation of monk Somacandra was celebrated with splendour in the presence of King Siddharāja Jayasiṃha, the entire congregated and the citizens, amidst the enchanting sounds of different musical instruments. Immediately after the ceremony, grasping the prompt from ācārya, the entire audience remained silent. Then Ācārya Devacandra whispered ‘Sūri Mantra’ in the ear of monk Somacandra which was smeared with camphor and sandal paste. Thus while adorning him with Sūri post; his Guru Devacandra Sūri named him as ‘Hemacandra Sūri’.

At the very auspicious moment, Hemacandra’s mother, Pāhinī too, took initiation from Devacandra into asceticism with five great vows. Hemacandra Sūri, who adorned the seat of ācārya, just a few moments ago, requested his preceptor and made arrangements to appoint his mother Pāhinī to the post of ‘Pravartinī’ and to provide an elevated seat for her to sit upon.

Later wandering through many places and preaching the Jain tenets, he reached Aṇahillapura Paṭṭaṇa.

The next day, with all grandeur befitting a king, Jayasiṃha sitting majestically on the elephant (meant only for the king – paṭṭa-hastī) was passing by the main street. He saw Hemacandra Sūri, who sat in the nearby monastery. He ordered to stop the elephant, climbed down and

went near Hemacandra Sūri. He humbly stood in front of him looking at him for some time inquisitively and then said, “Please say something.”

The next moment, Siddha-Sāraswata Śrī Hemacandra Sūri recited a verse extempore blessing him with valiant victory. Then onwards they became close friends. They used to meet almost everyday. Day by day their friendship grew stronger and as a result the foundation for a new world based on virtuous characteristics, was laid down in Gurjara region.

One day in the royal court, the scholars were showing the texts which were sent from Avanti to Siddharāja Jayasiṃha. Seeing the title ‘Bhoja Vyākaraṇa’ on one of the texts, Jayasiṃha enquired about it.

An aged scholar replied, “This book is written by King Bhoja himself”.

King Bhoja was a polymath. He authored many texts on rhetoric, astrology, economics, Naturopathy, politics, architecture, mathematics, and the science of prognostics and dreams, palmistry, and philosophy.

Looking at ‘Bhoja Vyākaraṇa’, Siddharāja felt that similar book should be written even for the library of Gurjara Kingdom. So he requested Hemacandra Sūri to write a text on grammar for his library. Being insisted by Hemacandra Sūri, and to commence the work Jayasiṃha sent his chief personnel at once to Kashmir and got the grammar text brought from the library situated there.

Ācārya Hemacandra Sūri read the text with full concentration, contemplated thoroughly on it and wrote a new text on grammar ‘Siddha Hema Vyākaraṇa’. All the scholars conjointly praised him and his work which also contained briefing on Sūtras and a collection of homonyms.

The assembly of scholars unanimously agreed ‘Siddha Hema Vyākaraṇa’ as an authentic text. Siddharāja Jayasiṃha also read the text and its meaning along with the scholars. He experienced such inexplicable joy while reading the text that he at once decreed an ordinance to the effect that three lakh gold coins should be spent every year from the treasury to make copies of the text. To duplicate Siddha Hema Vyākaraṇa, more than 300 famous scribes were invited to Paṭṭaṇa from different places and they commenced the work. When these copies were made in many,

at first they were sent to the religious preceptors of all the religions. They were distributed among the teachers of the schools. And then 20 copies along with (upanibandha) were gifted to Bhāratī temple in Kashmir, which were stored in the library attached to it. Finally these copies were also distributed throughout the kingdom – in towns, cities, villages etc. to scholars and to students as well.

During that period, a scholar named Kākala of Kāyastha caste lived in Aṇahillapura Paṭṭaṇa. He studied 8 types of grammar in depth. On the advice of Hemaçandra Sūri, Siddharāja appointed Kākala as a teacher to teach ‘Siddha Hema Vyākaraṇa’. A great number of pupils started arriving at Paṭṭaṇa to study grammar under him. King Jayasiṃha passed decrees in 18 regions ruled by him like Gurjara, Mālawa etc. prohibiting the reading and teaching of grammar texts other than Siddha Hema Vyākaraṇa in those areas.’

Further to promote teaching and study of Siddha Hema Vyākaraṇa, the king made arrangements to conduct yearly tests on the text on jñāna Paṃcamī, at the regional (kingdom) level. The person who obtains highest marks in the test would be felicitated by the king himself with shawls, gold ornaments, and gold medals and the best teachers would be seated on elevated luxury seats next to the king. Because of these encouragement and incentives, the number of students increased steadily every year. Besides, a miraculous effect of the promotional activities was that in a vast country like India, this academic fervour of studying and teaching ‘Siddha Hema Vyākaraṇa’ gained popularity every where. In many regions people almost forgot other grammar texts.

Due to an eye problem, Ācārya Hemaçandra Sūri’s chief disciple and extempore poet Monk Rāmaçandra lost vision in his right eye. Hence ācārya had to stay back in Paṭṭaṇa for monsoon halt. During these four months ācārya started elaborately explaining and analysing the life history of 23rd Tīrthaṃkara – Śrī Neminātha. Lured by the laurels of the people regarding the life of Jineśvara Neminātha and heart-touching commentary and magnificent expression of the narrator, even the followers of other religions, people of different philosophies started attending the lectures. Sometimes, at some places, the audience used to become extremely emotional.

Ācārya Hemacandra Sūri, apart from propagating the glory of Jain religion aimed at obliterating the religious intolerance that dwelt in the hearts of the people and carried out many remarkable activities in that direction too. He used to treat all the religions and scholars of all other philosophies with equal esteem. With such noble policy of cooperation and harmony, he worked tirelessly towards eliminating religious intolerance and fanaticism from Gurjara region.

Jain history is aplenty with such examples, which show his policy of religious equanimity. One such example from Prabhāvaka Caritra is as follows:

One day King Siddharāja set out on a pilgrimage. Even before taking the decision, the king asked Hemacandra Sūri to accompany him. While starting their pilgrimage King Jayasiṃha pleaded ācārya to sit in a palanquin and give him company. However ācārya refused his request as it was against ascetic code of conduct. He travelled a vast area on foot. Overshadowed by the sorrow of not having a son, Jayasiṃha visited many pilgrim centres like Śatruṃjaya, Raivatakācala, Ujjayanta, etc. along with Hemacandra Sūri. During this pilgrimage the king never used either a throne or a seat to sit, he made the surface of earth as his seat and throne. To earn ‘puṇya’ (results of virtuous meritorious deeds), the Cālukya king liberally donated villages, huge amounts of money etc. to Jain temples. In Ujjayanta after offering venerations to the idol of Lord Neminātha, the king made it a propriety of conduct that nobody should ever sleep either on elevated place or on a cot in that pilgrim centre. Indulging in sexual pleasures, performing rituals related to defilement caused due to birth or death of a person and churning the curd were prohibited there forever. Thereupon the king Jayasiṃha along with Hemacandra Sūri went to Someśwara and entered into the temple. Ācārya felt extremely happy looking at the form of almighty. To adopt and follow the policy of secularism, living in harmony with people of different religions should be the practice of the day for attaining salvation. With this thought in his mind he recited this śloka in a melodious tone and paid homage to Lord Someśwara:

*Yatra tatra samaye yathā tathā, yoa si soa syabhidhayā yayā tayā |
Vītadoṣakaluṣaḥ sa ced bhavāneka eva bhagavannamoā stu te ||*

O Lord! You exist in different forms, at different times, with different names, yet if you are free from all types of sins and bad karmas then you are all-venerable god indeed. I salute thee.

This incident clearly proves that Ācārya Hemacandra showed respect towards all other religions and their gods and goddesses and was staunch supporter of religious harmony.

After worshipping Lord Someśwara and after donating generously, King Siddharāja along with ācārya travelled to Koṭi Nagara and there they visited Ambikā temple. There Jayasiṃha worshipped Ambikā for many days to beget a son. Hemacandrācārya also performed austerities continuously for 3 days, invoking Goddess Ambikā. On the third night Ambikā appeared before him and said addressing him, “O Monk! King Jayasiṃha and his cousin Kumārapāla are not destined to beget children. After Jayasiṃha, Kumārapāla will succeed to the throne and will earn name and fame with his meritorious deeds.” Saying this, the Goddess disappeared.

When Jayasiṃha came to know about the incident through ācārya he was deeply agonised. With a heavy heart he returned to Aṇahillapura Paṭṭaṇa. There he summoned all the proficient astrologers and questioned them. After calculations all of them arrived at the same conclusion and conveyed it to the king, that he was not destined to have children, and that his cousin Kumārapāla, (his paternal uncle Haripāla’s grandson, Tribhuvanapāla’s son) will succeed to the throne. He will become a great warrior king and with his death the Cālukya dynasty will come to an end.”

Listening to the prediction of the great astrologers the king was thoroughly depressed. Though fully aware that ‘*Avaśyambhvino Bhāvā Bhavanti Mahatāmapi*’ (what has to happen will definitely happen, even for the great persons too, i.e. even the great persons cannot escape fate). Siddharāja out of contempt wanted to kill Kumārapāla. Before he could work out on his plot, Kumārapāla some how came to know about it and fled from Aṇahillapura Paṭṭaṇa quietly in the garb of an ascetic, with matted hair rolled up over the head, masquerading as the devotee of Lord Śiva. Siddharāja sent his loyal spies in all directions to look for Kumārapāla. After sometime one of his spies informed him that a group

of 300 Saivites - Jaṭadhārī ascetics had arrived at Aṇahillapura Paṭṭaṇa and Kumārapāla was one amongst them in the disguise of an ascetic.

Siddharāja wanted to catch Kumārapāla and kill him. So he invited all the 300 ascetics to the palace for bhikṣā (to procure alms). Jayasiṃha knew that Kumārapāla has a lotus mark and long vertical line on the sole of his feet. So he started washing the feet of ascetics one by one to recognise Kumārapāla. When Kumārapāla's turn came, the king washing his feet felt the marks and at once became alert. Kumārapāla sensed the danger and before the king could gesture to his men to kill him, hiding under the cover of ascetics he escaped from a secret door that he was previously familiar with. He thought that he had no other place of safety, except the lodgings of Hemacandra Sūri. Thus determined, he entered into the lodgings of ācārya and requested him with folded hands, "O Lord! Cālukya king Jayasiṃha wants to kill me. Please protect me from his wrath". Hemacandra Sūri immediately hid him in the room of scriptures (written on Palmyra leaves) underneath them.

Searching for Kumārapāla everywhere, the soldiers entered the lodgings and looked everywhere, but could not find him. So they went back. At night, when everything appeared normal and quiet, ācārya went to Kumārapāla and said, "Escape now through the desolated forests as fast as possible and flee out of the territories of Gurjara Kingdom."

Passing through the dense forests and crossing mountains, Kumārapāla reached the ascetic grove of Vāmadeva. Just he was passing through a potter's house called 'Āliga'; he heard the clip-clop of the horse hoofs. He immediately rushed into the potter's house and said, "Please, hide me somewhere and save my life." The potter at once hid him in the fire place behind the unburnt pots and covered him with wood, sticks and grass. He cleverly kindled the fire too in the corner of the furnace. The royal servants came running, rushed into the house and asked the potter, "Has any youth come here?" The potter replied without any hesitation, "No sir! Nobody has come here. If you want please check the house and yard." The soldiers went around inside and outside searching for Kumārapāla. As fumes of fire were emerging from furnace, no soldier had gone there. The soldiers, not finding Kumārapāla in the potter's house moved further. When they had gone out of the sight, the potter took him out and hid him at another place under the hay stock and later offered him food also.

Kumārapāla expressed his heartfelt gratitude to ācārya and under the guise of night escaped into the dense forests. Thus wandering from place to place, after a long time he reached Stambha Tīrtha. There Hemacandra halted for cāturmāsa at the same time. Roaming aimlessly on the street, coincidentally Kumārapāla reached the monastery of ācārya and sat to listen to the commentaries of ācārya. The monastery could recognise Kumārapāla with his auspicious marks. After finishing his sermons, ācārya took him aside and said, “O Prince! Be bold for some more time. On the 7th year from this day you will become the king of Gurjara”.

Kumārapāla said, “If your prediction really comes to be true, then obviously I will be the Lord of Kingdom. But how can I survive such a long period of 7 years. I have scarcely anything to live on.”

Ācāryaśrī at once ordered some lay devotee and made him give 32 Damma (a type of currency) to Kumārapāla and said, “Listen to me carefully. From today onwards you are ridding of your poverty. You will receive food, clothes etc. from time to time, from my lay devotees”.

Kumārapāla expressed gratitude, saluted ācāryaśrī in veneration and went away towards an unknown destination. Sometimes disguised as Kāpālīka, sometimes as Kaula and at times as Śaiva, thus changing his attire, Kumārapāla roamed through different villages and cities for 7 years, but he never faced any problem after that day.

As per ācāryaśrī’s prediction when the time to ascend the throne had come close, he reached Aṇahillapura Paṭṭaṇa and entered the monastery of Hemacandra Sūri. There sitting on the vacant seat of ācārya, he waited for him. At the same time entering the monastery and noticing Kumārapāla on his seat ācārya declared in a decisive tone, “Kumāra! Now you will definitely ascend the throne. Sitting on my chair, suggests the same.”

Later, Kumārapāla walked towards royal palace. Some ministers saw him outside the palace. They took him in with due respect. The council of ministers got to know about the prediction through Hemacandra Sūri. The minister Kṛṣṇadeva addressing him said, “O King! King Siddharāja left his physical body. Two princes are inside claiming themselves to be successors of Siddharāja. Please do come inside”

Minister Kṛṣṇadeva, to test the royalty asked one of the claimant–princes to sit on the throne. While sitting, the prince could not even manage his royal robes. The upper cloth fell off from his shoulders. All the ministers declared him unworthy and asked the second claimant to sit on the throne. As soon as he sat on the throne, with folded hands paid homage to all the ministers. An aged minister commented, “He will surrender himself to the enemies and give away every inch of Gurjara kingdom to them.” Unanimously the ministers rejected him also. Finally they asked Kumārapāla to sit on the throne because Ācārya Hemacandra and the astrologers had already predicted that Kumārapāla would succeed to the vast Gurjara kingdom after Siddharāja and he will take its honour to unparalleled heights”. Receiving a sign from the ministers, Kumārapāla walked majestically towards the throne like a lion and sat on it managing the royal attire perfectly as if he had been practising it for ages.

The moment Kumārapāla sat on the throne, he hold the hilt of the sword tightly in his fist and slowly started swinging it. All the feudatories declared in chorus, “He will become the powerful king of our Gurjara kingdom. He will conquer the enemy, enlarge the territories and attain name and fame.” The coronation ceremony was performed with splendour and grandeur and thus Kumārapāla became the king of vast Gurjara Kingdom.

Taking the reins of the kingdom into his hands, Kumārapāla suppressed the internal and external rebels with an iron hand and within a short time he extended the territories in all the four directions.

Before ascending the throne, Ācārya Hemacandra Sūri saved his life at the time of peril, extended his help in all aspects and boosted his morale. For all these favours, Kumārapāla remained eternally grateful and became a loyal devotee of ācārya all his life.

To oblige Hemacandra for his help, he used to present himself in his service, obey his orders and felt blessed and pleased while executing them. Ācārya Suhasti enlightening King Samprati, made Jainism spread even to distant lands, and Ācārya Siddhasena imparting spiritual knowledge to King Vikramāditya glorified Jain religion under royal patronage. After these two stalwart ācāryas only Ācārya Hemacandra turned out to be a powerful ācārya like them. No one equal to them

existed for the last 1500 years (from their period to that of Hemacandra's). He made Siddharāja Jayasiṃha as the well-wisher of Jain order and made the Cālukya king Kumārapāla (Vikram 1216) as the loyal follower of Jainism, practitioner of austerities and 12 vows as a lay devotee, who later did commendable service to Jainism. Impressed by his preaching and obeying his instructions King Kumārapāla banned animal slaughter continuously for 14 years in his vast territories and thus saved and protected the lives of millions of animals.

It was the effect of his soul touching gospels, profound knowledge and outlook of universal welfare which gave the vast Gurjara kingdom an opportunity to turn into a unified, powerful, prosperous region under the two kings Siddharāja Jayasiṃha and Kumārapāla, both of whom paid more attention to humanitarian values.

In literary field Ācārya Hemacandra brought in a revolution. Encouraged by him both Siddharāja Jayasiṃha and 'Paramārḥata' Kumārapāla got the ancient texts, useful inscriptions and unavailable literature brought to Paṭṭaṇa. Thus they not only enriched the libraries of Gujarat but also contributed for the creation of new texts in various subjects like Grammar, law, literature, yoga etc.

All these facts prove that Hemacandra Sūri was an influential ācārya of Jina order who glorified Jainism in Vikram 12th-13th century. He not only endeavoured to flourish Jainism, but also performed many welfare activities for the benefit of entire society. Besides being a preceptor he was also a proficient litterateur, authored many texts on different subjects and enriched the libraries with his literary contribution. As a matter of fact Hemacandra was endowed with supernatural brilliance and proficient scholarship. Impressed by his versatile proficiency, the succeeding scholars honoured him with the title 'omniscient of kaliyuga'. In fact the lives of Ācāryaśrī Hemacandra Sūri, Siddharāja Jayasiṃha and Kumārapāla were complementary to each other.

Works of Ācārya Hemacandra Sūri

In Jain literary world, it is assumed that Ācāryaśrī Hemacandra Sūri had written texts equal to the amount of thirty five million (35,000,000) verses. But the present available works and the number of verses are given below:

	NAME OF THE BOOK	NO. OF VERSES
1.	Siddha hema laghu Vṛtti	6000
2.	Siddha hema vṛhad Vṛtti	18000
3.	Siddha hema vṛhannyāsa	84000
4.	Siddha hema Prākṛta Vṛtti	2200
5.	Liṅgānuśāsana	3684
6.	Uṇādigaṇa vivaraṇa	3250
7.	Dhātu pārāyaṇa vivaraṇa	5600
8.	Abhidhāna Cintāmaṇi	10000
9.	Abhidhāna Cintāmaṇi pariśiṣṭa	204
10.	Anekārtha koṣa	1828
11.	Nighaṇṭu koṣa	369
12.	Deśī nāma mālā	3500
13.	Kāvyaṇuśāsana	6800
14.	Chandonuśāsana	3000
15.	Sanskrit dvyāśraya	2828
16.	Prākṛta dvyāśraya	1500
17.	Pramāṇa mīmāṃsā (incomplete)	2500
18.	Vedāṃkuśa	1000
19.	Triṣaṣṭhisālākāpuruṣa caritra mahākāvya, 10 parvas	32000
20.	Pariśiṣṭa parva	3500
21.	Yogaśāstra	12750

22.	Vītarāga stotra	188
23.	Anyā yoga vyavaccheda dwātrimśikā (poetry)	32
24.	Ayoga vyavaccheda dwātrimśikā poetry	32
25	Mahādeva stotra	44

With these works on different subjects one can assess how great and versatile author he was. In the 63 years of his tenure as ācārya, he incessantly worshipping Goddess Saraswatī left a deep impression in the hearts of the people regarding Jain doctrine and augmented the glory of Jina order.

Ultimately, perceiving his approaching death, the great yogī convened a meeting with his disciples, King Kumārapāla and Chiefs of congregation and preached them to continue serving Jina order. Contemplating his mistakes, he took the vow of Saṁthārā with Saṁlekhanā. He sought forgiveness from the all beings of the world and expressing his feeling of amity towards all, he engrossed in introspection. Ultimately at the age of 84, in Vikram 1229 he left for heavenly abode in Samādhi.

**39th Epochal- ācārya and
52nd Ācārya of Lord Mahāvīra tradition**

	39 th Epochal-ācārya Vinayamitra	52 nd Pontiff Ācārya Sūrasena
Birth	V.N.1568	V.N.1601
Initiation into monkhood	V.N. 1578	V.N.1623
Attained Ācārya status	V.N.1597	V.N.1644
Heavenly Abode	V.N.1683	V.N.1708
Period of household life	10 years	22 years
Period of ordinary monk	19 years	21 years
Period of Ācārya status	86 years	64 years
Complete monkhood	105 years	85 years
Life span	115 years, 7 months, 7 days	107 years
	After the heavenly abode of the 38 th Yugapradhānācārya Dharmaghoṣa, four-fold Congregation appointed the celebrated monk Śrī Vinayamitra as the 39 th Epochal-ācārya of the Epochal-ācārya tradition.	After 51 st Pontiff Ācārya Devaṛṣi, departed to heavenly abode in V.N. 1644 four-fold Congregation appointed Śrī Sūrasena Monk as 52 nd Pontiff successor of Lord Mahāvīra.

**The Political Situation during the tenure of
51st And 52nd Successor Pontiffs of Lord Mahāvīra**

Siddharāja Jaya Siṃha, the Ruler of Gurjara Region

Name of the ācārya	Period in ācārya status
Ācārya Devaṛṣi (II) - 51 st Pontiff	V.N. 1589 – 1644
Ācārya Sūrasena - 52 nd Pontiff	V.N. 1644 – 1708
The King of Gurjara Regime	
Cālukyarāja Bhīma	V.N. 1548 – 1590
Cālukyarāja Karṇa	V.N. 1590 – 1620
Cālukyarāja Siddharāja Jaya Siṃha	V.N. 1620 – 1669

When Ācārya Devaṛṣi, was ordained as the 51st Pontiff of Śramaṇa Lord Mahāvīra, in V.N. 1589, Bhīma was his contemporary Cālukya king ruling the vast Gurjara Kingdom. During the second year of his pontificate, i.e. in V.N. 1590, King Bhīma had breathed his last. King Karṇa succeeded to the throne of Cālukya kingdom in the same year.

After ruling the Gurjara Kingdom for 29 years 8 months and 21 days, i.e. from V.N. 1590 to the Pauṣa Kṛṣṇa second day in V.N. 1620, King Karṇa, he crowned his 3 year old son, Siddharāja Jaya Siṃha on Saturday, the third day of dark fortnight of Pauṣa month in Vikram 1150 (V.N. 1620) as the king of vast Gujarat.

Later King Karṇa established his authority on Āśāpallī and built a city after his name, Karṇāvātīpura and made it his capital. He also safeguarded and ruled the vast Paṭṭaṇa kingdom, as a regent king till his son attained adolescence.

After the demise of Karṇa, King Jaya Siṃha merged the vast kingdom of Āśāpallī -Karṇāvātī to the vast Gurjara Empire, he had inherited. Thus from a very tender age itself King Jaya Siṃha had held the reins of the colossal Gurjara Kingdom in his hands. Madanapāla, the brother of Queen Udayamatī, wife of King Karṇa, was appointed as the guardian of King Jaya Siṃha. But the people of Aṇahillapura Paṭṭaṇa were severely victimised by the atrocities of Madanapāla, As such, immediately after attaining youth, Jaya Siṃha secretly made arrangements to kill

Madanapāla using he latter's own bodyguards. Later on he appointed minister Śāntu as his Prime Minister.

A very mysterious and amazing event was mentioned in Prabandha Cintāmaṇi about King Jaya Siṃha. The consort of King Jayakeśī of Karnataka gave birth to a baby girl. She was named as Mayaṇalladevī. Suddenly one day the baby regained the memory of her previous birth. She realised that she was a Brahmin woman in her previous life. Before her death, she firmly decided that in her next birth she would ban the 'Bāhūloḍa' tax imposed on the pilgrims of Someśwara. Thus resolving she fasted unto death and died in the pilgrim centre of Someśwara and was reborn as the daughter of King Jayakeśī. Subsequently she vowed that she would marry none other than the King of Gujarat, in order to relieve the pilgrims of Someśwara from the burden of paying the Bāhūloḍa tax.

When the king of Karnataka Jayakeśī came to know of the vow taken by her daughter, he sent his ministers to implore King Karṇa to marry his daughter and accept her as his queen. As King Karṇa found the princess unattractive, he rejected the marriage proposal. Disappointed by this, the princess Mayaṇalladevī along with her eight friends prepared for a voluntary death. On hearing the news Udayamatī, mother of King Karṇa was deeply moved, and she too resolved to die in the same manner. When Karṇa was informed of her mother's decision of voluntary death, as a dutiful son, he wanted to save his mother's life. Hence he married Mayaṇalladevī. Even after marriage, Karṇa neither entered the queen-consort's apartments nor glanced at her.

Thus a few months elapsed. One day minister Muṃjāla came to know from a reliable courtier that King Karṇa was strongly attracted towards a low-caste woman and was inclined to have a relationship with her. Muṃjāla had arranged Mayaṇalladevī to wear a garb similar to that of the low-caste woman and sent her to the sanctum of the king. In the darkness, Karṇa mistook Mayaṇalladevī for his low-caste beloved and made love with her. While leaving the room, Mayaṇalladevī asked his ring as a token of remembrance and went to her castle. She conceived the same night.

The next morning, King Karṇa felt remorse for his immoral deed, the previous night and as a measure of repentance he decided to die. Having

learnt about the king's firm decision to give up his life, minister Muṃjāla had divulged the entire secret. He reassured him that the woman he made love with the previous night was none other than Mayaṇalladevī, his own queen-consort, a noble descent and the daughter of King Jayakeśī. After seeing the ring and his queen Mayaṇalladevī, he finally believed that he did not perform any heinous act.

After this incident, king Karṇa behaved as an ideal loyal husband with Mayaṇalladevī. In course of time, Mayaṇalladevī gave birth to a son and the King's happiness knew no bounds. He named the prince as Jaya Siṃha. As already mentioned under the life history of Hemacandra Ācārya, Jaya Siṃha was crowned at the age of 3 in Vikram 1150 on Saturday, the third day of dark fortnight of Pauṣa month.

After mastering the studies and politics, King Jaya Siṃha brought about radical changes in the total administrative structure, consolidating Gurjara kingdom and providing all amenities to his subjects. In order to fulfil the vow of his mother Mayaṇalladevī, he completely and permanently abolished the Bāhuloḍa tax paid by the pilgrims of Somanātha.

Mayaṇalladevī felt very happy when her son Jaya Siṃha, the Cālukya king announced the exemption of the tax. She went to Someśwara temple and worshipped Somanātha with gold worth 12.5 million.

When King Jaya Siṃha accompanied her mother on Someśwara pilgrimage, Yaśovarmā, the king of Mālawa dynasty desirous of annexing the vast Gurjara kingdom, took advantage of the situation and invaded it. Having come to know about this, the chief minister Śāntu immediately rushed to Yaśovarmā and with his oratory skills convinced him to return back to his kingdom.

After returning from Someśwara, when Jaya Siṃha heard of the attack by Mālawa king, he became enraged and decided to avenge the audacious Yaśovarmā. On making all the necessary arrangements for the military expedition, one day he along with his most powerful and massive brigade marched towards Dhārā Nagarī, the capital of Mālawa kingdom. Having found the mighty army of the enemy, the terrified Yaśovarmā ran away from the battlefield along with his army to his

capital Dhārā Nagarī and locked the portcullis of the city rampart. The army of Siddharāja besieged the city for twelve years. Finally, with the forceful attack of elephants, the heavy iron beams of the portcullis broke open and the elephants started entering the gate. Jaya Siṃha with his army entered the city and imprisoned Yaśovarmā. Later, he annexed Mālawa kingdom to his empire and extended his rule all over.

Siddharāja triumphantly entered the city with people celebrating his victory over Yaśovarmā. Later Hemaçandra Sūri conceding to the desire of Siddharāja wrote a voluminous text ‘Siddha Hema Vyākaraṇa’ after consulting many books on grammar. It is a marvellous and lucid work comprising five Aṃgas and 125000 verses altogether. Felicitating the exemplary work, the text was brought to the king with all royal honours by placing it in the royal seat, with a royal canopy held over it and fanning it with fly whisks on an elephant’s bade, celebrating the occasion like a grand festival. After worship, it was kept in the royal treasury. The very name of the book indicates both their names – Siddha i.e. Siddharāja Jaya Siṃha and Hema – omniscient Hemaçandra Sūri, thus making both of them immortal.

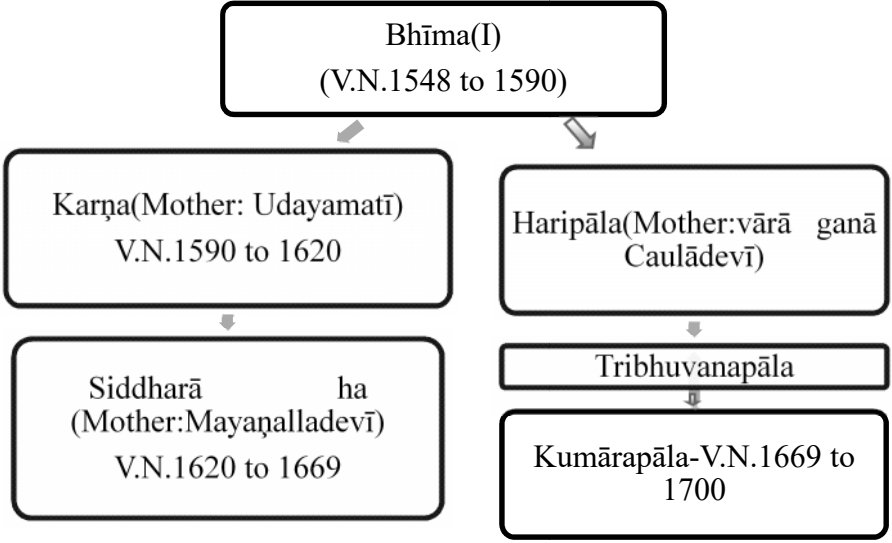
Though Siddharāja himself was a follower of Śiva (Śaivism), yet under the instructions of Hemaçandra, he showed equal respect to all the religions. His regime was marked with peace and prosperity. He subjugated and annexed a rich and powerful kingdom like Mālawa, dispensed justice and fair administration to the people. He was always victorious in his military campaigns. King Jaya Siṃha was adorned with the tile ‘Siddharāja either because of his victories or because he himself sat on the throne at a very tender age of 3 years’. Even today in the pages of history King Jaya Siṃha of Gurjara kingdom is described as Siddharāja Jaya Siṃha.

Siddharāja had no children to succeed to the throne and to rule his kingdom. So his last days were spent in distress and agony. Through astrologers, he came to know that Kumārapāla will succeed to the throne after his death. This was also one of the reasons for his sorrow. As a matter of fact, he did not like the vision of a low born sitting on the throne of pious Cālukya dynasty and ruling the kingdom as his successor. The event related to the birth of Kumārapāla is as follows: Bhīma, the paternal grand father of Siddharāja Jaya Siṃha heard many glorious tales

of a concubine called Caulādevī. She was a most beautiful lady, endowed with such divine attributes that even women of high and noble birth would not get tired of praising her and her virtues. King Bhīma sent his dagger worth 125000 coins to her through a loyal servant as front money, to test her. After sending the dagger to her, King Bhīma marched to Mālawa on a military expedition and stayed there for two years. Caulādevī spent those two years like a chaste woman betrothed to King Bhīma, as she had accepted the dagger as an advance payment from him. She did not even look at the face of another man. After returning from Mālawa, Bhīma learnt about Caulādevī, and her chastity from his spies. He was charmed by her virtues. He at once brought her to the palace with due honour and made her his queen in a legitimate manner. King Bhīma became father of Haripāla through Caulādevī. In course of time, Haripāla begot a son called Tribhuvanapāla and his son was Kumārapāla. As Kumārapāla was born in the maternal lineage of a concubine, Siddharāja despised Kumārapāla and even tried to kill him, for otherwise he would inherit the sacred throne of Cālukya dynasty. Though the rest of his life was very quintessential and laudable, this incident spoiled his last days making him desperate and miserable.

In 49 years of his long reign Gurjara kingdom attained unprecedented progress and prosperity. Siddharāja, the mighty king of Gurjara of Vikram 12th Century died in Vikram 1199.

The contemporary great ācāryas of Siddharāja were Ācārya Deva Sūri, Ācārya Hemacandra Sūri - the omniscient of Kaliyuga and Dādā Jinadatta Sūri. Ācārya Deva Sūri had spiritual disputation with Digambarācārya Kumudacandra, the holy teacher of King Jayakeśī of Karnataka, (maternal grandfather of Siddharāja) in the royal court of Siddharāja. This was an exemplary and historic example of his love for justice. Though Ācārya Kumudacandra was his grandfather's holy teacher, King Siddharāja without any prejudice or favouritism declared Śvetāmbarācārya Deva Sūri, as victor and presented him epistle of victory.



Thus Kumārapāla was the son of siddharāja's cousin brother.

Paramārḥata King Kumārapāla (Vikram 1199 to 1230)

From the last year of Vikram 12th century to first three decades in Vikram 13th century, i.e. for 31 years Kumārapāla ruled over the vast territories of Gurjara kingdom with equanimity and integrity and carried out many activities for the glory and progress of Jina order.

In appreciation of his services to Jina Order, the Jain world honoured him with the title Paramārḥata. His name along with the title will be written in golden letters in Jain history.

Before ascending the throne, Kumārapāla led a life of anguish and adversity. He mostly remained in disguise, wandered through many places to save his life from Siddharāja's Damocles sword hanging continuously on his head. Many a time, he almost came under the edge of the blade but narrowly escaped. He roamed in the garb of an ascetic. The reason behind it was his maternal lineage and it has already been described in the life history of Siddharāja.

As soon as Kumārapāla ascended the throne, he personally supervised all the administrative activities. He appointed Vāgbhaṭṭa Deva, son of Minister Udayana, as Prime Minister (Mahāmātya). Further showing his gratitude, he made Āliga, the potter as the head of 700 villages near Cittaūḍa. His family members were given the status of kṣatriyas and were appointed as 'Pradhānas' (chieftains) of his own dynasty. The farmers, who saved his life by hiding him under the heap of thorn branches, were made as his bodyguards. Thus taking the reins into his hand, within a short time he consolidated his vast kingdom and made it free from troubles and rivals.

'Vāhaḍa' was one of the sons of Udayana Deva. King Siddharāja considered and treated him as his own son. In the fag end of Siddharāja's life, Vāhaḍa Kumāra had a very good influence on some of the important officers, workers, attendants of palace and distinguished citizens. Apart from this, as he was noted by King Jaya Siṃha, he knew many secrets of kingdom. He was completely against Kumārapāla's succession to the throne. So to dethrone him, Vāhaḍa Kumāra went to Sapāda Lakṣa (presently Sāmbhara) and joined as a commander in the king's service and attacked Kumārapāla with the army of Sapāda Lakṣa. A fierce battle followed and Kumārapāla emerged victorious. After his victory Kumārapāla punished the treacherous feudatories and commanders severely and appointed his loyal men in their places.

Later, Kumārapāla attacked Koṃkaṇa kingdom with the aide-de-camp of his loyal minister and commander Ambaḍa. In the war, commander Ambaḍa slain King Mallikārjuna and won the battle. From there he brought with him immense wealth and the severed head of Mallikārjuna. Ambaḍa placed the sundered head near the feet of Kumārapāla and stood near him bowing his head in respect. He also gifted the money brought from Koṃkaṇa to the king.

Cālukya king Kumārapāla was propitiated by Ambaḍa's chivalrous deeds and honoured him by gifting him the ownership of many villages.

In order to stabilise the administration and to provide benevolent government to Mālawa, which he integrated it into his empire, Kumārapāla organised royal camps at different places to listen and attend to the grievances of people. At that time, female - monk Pāhinī, Chief of

female - monk and mother of Ācārya Hemacandra Sūri, realising the approaching death observed the vow of Saṁthārā with Saṁlekhanā to attain holy death. Ācārya Hemacandra Sūri chanted the Namaskāra Mantra for 10 million times for her. Mahattarā Pāhinī left the physical body in Samādhi. When the body was taken to Vaikuṅṭhī cremation ground, some of the ascetics there, out of envy tried to break the hearse - carriage. But they could not do anything in front of the ocean of the people who attended the last rites. Mahattarā Pāhinī's body was cremated peacefully without any unsolicited incidents.

Ācārya Hemacandra Sūri felt deeply hurt by the spiteful behaviour of the ascetics even in such a mournful situation and decided to migrate to Mālava from Paṭṭaṇa. On the way, he arrived at the royal camp of Kumārapāla. After being crowned as king, Kumārapāla and ācārya met each other for the first time. Kumārapāla requested ācārya, "Lord! I will remain grateful to you for ever. Please have mercy on me and definitely come to me during prayer hours". Ācāryaśrī said, "O King! We are the walkers on the spiritual path of detachment and renunciation. As such, of what use is the association of a king? Kumārapāla pleaded again, "Swāmī! In order to reform and elevate my status in the other world, I aspire to remain in noble company with great souls like you. You can come to me at any time that befits you". That very moment Kumārapāla called his bodyguards and sentinels and ordered them, "Whenever Ācāryaśrī wants to see me, at any hour or time, lead him to my room with respect at that instant."

Thus, almost everyday Ācārya Hemacandra Sūri would come to royal camp to give sermons, to discourse and debate spiritual matters with King Kumārapāla. One day Kumārapāla, overwhelmed by devotion started praising the knowledge, detachment and passionless attributes of ācārya. A scholar who harboured ill-will towards Jains said accusingly, "O King, Please forgive me, these followers of Śvetāmbara tradition do not believe the Sun god".

Hemacandra Sūri addressing Kumārapāla said, "O King! Leave aside food we do not even touch a drop of water after sun set. On the contrary, my friend who is passing such a statement in your presence eats six course delicious meals every day. O Righteous King! Please give a just verdict, When sun sets, extending sympathy to Sun god in his trouble, we

totally forsake food and water etc. So it is we in fact who respect and honour the sun, and not these people. This is proved beyond doubt by irrefutable direct evidence.”

One day Ācārya Hemacandra Sūri entered into Kumārapāla’s room. Before spreading a blanket onto the seat, his disciple Yaśacandra gaṇi gently brushed it with the whiskbroom (rajoharaṇa). At that time Kumārapāla commented, “One should perform this task only if any subtle beings are seen, or else it is a futile endeavour”. Listening to such logic ācārya explained, “O King! An efficient king, before invading the enemy mobilises his quadripartite army which includes elephants, horses, chariots etc. A king should always keep his quadripartite army prepared with all military strategies to defeat the opponent, this is politics. Just like your political policy, we too have our spiritual policies. We take all precautions not to harm even the subtlest beings which are invisible by performing activities like cleaning etc. We are always careful not to harm the creatures.”

Kumārapāla was extremely pleased with the amazing quick wit and insight of ācārya and with folded hands implored him, “Ācārya Deva! True to the promise that I made to you during my incognito days much before I ascended the throne, I surrender the entire kingdom at your feet. Please accept it.”

Ācārya Hemacandra said, “As I told you previously, we are progressing ahead on spiritual path, leaving everything behind. Put aside kingdom, we, the ascetics do not even accept any other charity except ascetic implements (dharmopakaraṇa), because with the possession and acceptance of all these mundane objects, particularly kingdom, we eventually end up in hell.”

The remarkable detachment and dispassion of ācārya increased hundred fold reverences towards him in the heart of Kumārapāla.

After staying few days in Mālawa, Kumārapāla set out for Aṇahillapura Paṭṭaṇa. Yielding to his request, ācārya also accompanied him. After a few days they reached Aṇahillapura Paṭṭaṇa.

Encouraged by ācārya, King Kumārapāla took a vow not to eat flesh and meat. The respect and veneration towards ācārya had been constantly

increasing in the heart of Kumārapāla. Ācārya was his progenitor, Guru, guide and cherished deity.

One day Kumārapāla opened out his heart to ācārya, expressing his desire, “O Great Soul! Is there any way to make my fame eternal?”

Hemacandra Sūri said, “Yes Your Majesty! There are multiple ways. Somanātha temple was constructed by Vikramāditya making the entire earth debt free. The same wooden (kāṣṭamaya) Somanātha temple is now in almost dilapidated situation as the surging waves constantly thumps against its walls. By renovation and construction of a strong permanent temple, you can earn immortal fame”.

Hemacandrācārya gave this counsel to Kumārapāla as he knew his religious bent of mind and inherited trait and zeal to perform religious activities. Within no time Kumārapāla made arrangements for the renovation work.

Observing the increasing devotion of Kumārapāla towards Hemacandrācārya some envious persons started thinking of ways to enrage Hemacandrācārya. A sycophant said to the king, “Your Majesty! Just to propitiate you Hemacandra says things the way you like them to be. As a matter of fact, he does not have even a slightest devotion towards Someśvara and he never pays obeisance to Lord Śaṅkara. Just ask him to accompany you on a pilgrimage to Someśvara. The next moment you will realise the truth in our words.”

So, the next day while discussing about Someśvara pilgrimage Kumārapāla asked Hemacandra, “Will you accompany me to Someśvara, please?”

It did not take much time for ācārya to realise the matter. He replied, “Your Majesty! Ascetics are required to carry out pilgrimages. I would definitely accompany you”.

After reaching Someśvara, Kumārapāla prostrated many times before the Śivaliṅga in the temple. He wanted to test whether ācārya pays homage to Lord Śiva or not. So he requested ācārya to worship Lord Śiva. Ācārya happily agreed and worshipped the icon (Śivaliṅga) with appropriate

rituals, recited two verses in a melodious tone and prostrated to Śiva in front of everyone's eyes. The meaning of the verses was – O Lord! Different philosophies may call you with different names, at different times but I prostrate to thee, the universally venerated Lord, if you are the unblemished one free of karmic flaws. Irrespective of whether he is called Brahmā, Viṣṇu, Someśvara or Jineśvara,” I pay obeisance to that Lord who had totally obliterated the seeds of transmigration and triumphed over qualities like passion, envy, etc”.

On completion of worship by Ācārya Hemacandra Sūri, Kumārapāla worshipped Lord Śiva as per the method prescribed by Bṛhaspati and liberally gave many types of alms. Later, he entered into the sanctum sanatorium (garbha grāha) with ācārya. There he sat composed and humbly questioned, “Ācārya Deva! Each philosophy, based on its beliefs and doctrines, describes its cherished deity in different forms. As such, it creates confusion about the real form of the ‘absolute god’. So in this sacred place I openly express my internal emotions and I beseech you to explain the true form of God and true form of religion which can grant liberation.”

Ācāryaśrī thought for a while and said, “Your Majesty! I will not talk about epics and different philosophies. I will show you Someśvara so that you yourself can listen and understand the path of liberation directly from him”.

After that he sat in a lotus posture (Padmāsana), engrossed deep in meditation and invoked Lord Śiva. At once Śiva manifested as a resplendent ascetic with a halo of extraordinary sanctity and glory on the icon of Śiva (liṅga). Kumārapāla prostrated before him and asked, “O Lord of the Universe! My eyes are sanctified beholding thee. And now I beseech thee to sanctify my ears too with thy pious commandment”.

The next moment he heard the Lord's pious voice saying, “O King! This sage Hemacandra Sūri is the incarnation of all the deities. He is such an omniscient theologian who perceives the past, future and the present as if one sees the pearl in his palm. Whichever way he guides you, that is the true and definite path to liberation”.

Thus saying Lord Śiva disappeared Kumārapāla was overwhelmed with joy. He came to know the rectitude of Ācāryaśrī Hemacandra through his

cherished deity. Shedding the false pride of royalty, he prostrated before ācārya with his forehead touching the latter's feet and humbly said, "Please command me!"

He right away resolved to give up eating meat and drinking wine. Later both of them came out of sanctum and started for Paṭṭaṇa.

Kumārapāla attains equanimity (Samyaktva)

After returning back from Someśwara to Aṇahillapura, Kumārapāla regularly attended the sermons of Ācārya Hemacandra. Within a short period of time, he developed immense devotion towards Jain religion as he was regularly listening to the gospel of Jina. As a first step in that direction, he prohibited animal slaughter in his kingdom.

As time passed, he accepted the 12 vows of a lay devotee. On a certain day, Ācārya Hemacandra explained and analysed the third vow of votary, the '*Adattādāna viramaṇa*' (one should not take anything from anywhere without the permission of the owner.) After listening to the sermon, Kumārapāla summoned the '*Aputraka Mṛti Karādhikārī*' (the revenue officer who attaches the property of those citizens who die childless to the royal treasury as death tax) and instructed him to revoke that dictate. It was estimated that nearly 72 lakh silver coins worth revenue papers (tax that is to be collected from the citizens) were in the treasury. Kumārapāla destroyed all those papers also.

As Kumārapāla banned such a tax, tales of his fame reached far and wide.

Since Gujarat was the business centre carrying out trade and commerce inside and outside the country, it was a prosperous and booming state. Innumerable merchants with immeasurable wealth equal to that of Kubera resided in Gujarat. So, by collecting '*Mṛti Kara*' tax the royal exchequer would mint huge sums of money and wealth. But Kumārapāla firmly resolved that even if the royal treasury suffers a myriad of fiscal deficit, he would still invalidate the tax which pains his people.

Taking the vow of '*Adattādāna*' from his preceptor Ācārya Hemacandra Sūri, Kumārapāla abolished '*Mṛti Kara*' totally.

With a deep desire to propagate, popularise and elevate Jina order, King Kumārapāla requested Hemacandra Sūri to ink quintessential literature and pyramid the treasure-house of Jina literary works. Hemacandra Sūri started authoring transcendent literature. To facilitate the work of ācārya, Kumārapāla arranged for the ancient scriptures and texts to be brought for reference from a distant place like Kashmir on elephant backs.

After collecting the substantive and ancient books, Hemacandra Sūri composed a saga ‘*Triṣaṣṭi-śalākā-puruṣa-caritra*’. In this he elucidated the biography of the 24 Tīrthamkaras, from Vṛṣabhadeva to Mahāvīra, their Gaṇadhara 12 emperors, 9 Vāsudevas, 9 Baladevas and 9 Prativāsudevas during that period in an elaborate manner. Thus he gifted a very useful and beneficial work for mankind. He authored numerous works. The list of his works available now, is mentioned in his life history.

By abolishing animal slaughter in all 18 regions of his kingdom for 14 years, Paramārthata King Kumārapāla created awareness and fondness in the hearts of people towards ‘non-violence’, the first and basic tenet of Jainism. Such an example of compassion and amity can nowhere be found in centuries of Indian history. He constructed 1440 magnificent monasteries in those 18 regions.

The ordinance prohibiting the animal slaughter passed by Kumārapāla, the ‘paramount king of Cālukya dynasty’ was strictly followed and executed in letter and spirit. To ensure that the ban is implemented effectively, he appointed special officers at every level. As a result, within the vast territories of his kingdom, the transgressor who killed even a small animal intentionally or unintentionally was caught and punished immediately. Even a petty offender could not elude punishment. An interesting episode substantiating this fact was enunciated in Prabandha Cintāmaṇi, as follows:

“This incident is associated with that period when the ‘prohibition of animal slaughter’ was officially announced in all the 18 regions of Kumārapāla’s kingdom. A certain wealthy merchant lived in Sapādalakṣa state. One day, while washing her hair, his wife picked up a louse and placed it in his hand. The merchant killed it saying ‘How dare you trouble my beloved’. After enquiry the merchant accepted his guilt.

Kumārapāla pronounced his verdict, ‘A sin is expunged only by performing a virtuous deed. So construct a monastery with your hard-earned money. This is the punishment for violating the royal order. Religious rituals and austerities will be performed in the monastery and you will acquire merit – the results of your meritorious deed.’”

The merchant of Sapādalakṣa acquiescing the royal order, spent huge sums of money and constructed a monumental and magnificent monastery in Paṭṭaṇa and it was named as ‘Yūkā (louse) Vihāra.’ Even Kumārapāla accepting his guilt of Jīva-himsā (violence against living beings) though done unintentionally and unknowingly, undergoing a thorough measure of contrition openly pronounced in royal court, “While wandering in the forest, I saw 20 silver coins collected and kept outside its hole by a mouse. I very casually took those coins into my hands. At the sight of losing its laboriously-collected money, the mouse died immediately, writhing in pain. I am guilty of its death. So let a large monastery be constructed and named as ‘Mūṣaka (Mouse) Vihāra’. So he got an imposing monastery constructed in Paṭṭaṇa which was named after the mouse as ‘Mūṣaka Vihāra’.

All the above mentioned events illustrate the basic trait -‘gratitude’ of Kumārapāla (towards ācārya).

He expressed his gratitude even to all those who helped him in small and ordinary ways. When Kumārapāla was meandering in the forests trying to save his life, he had to spend three days without having even a grain of food. At the same time, a woman of Ībhya caste, who was going from her in-law’s to her parents’ home in a palanquin, offered Kumārapāla delicious sweetmeats Karamba etc. Even after ascending the throne of the vast Gurjara kingdom, he did not forget the woman or the tasty ‘Karamba’ that she offered. To commemorate that event he built a monastery ‘Karamba-Vihāra’ in Aṇahillapura Paṭṭaṇa.

To honour Ācārya Hemacandra who enlightened him and his subjects with his preaching, and to express his gratitude in a tangible form, he renovated the dilapidated building ‘Sāligavasahi’ in Stambha Tīrtha, where ācārya ordained him into Śramaṇa dharma. Spending lavish sums of money, he got a Jina idol studded with diamonds installed in it.

In spite of his reformatory deeds like prohibition of animal slaughter and construction of 1440 monasteries and the resultant name and fame that he acquired, it did not satisfy the spiritual aspiration of Kumārapāla. His mind and soul were filled with passionate desire to acquire immortal fame like Vikramāditya, the pioneer of a new era who gave his due to the world and made his life meaningful. He often requested his guru Hemacandra Sūri to help him acquire such extraordinary supernatural power (Siddhi). Yielding to the reiterated entreaties of Kumārapāla, Ācārya Hemacandra Sūri sent a message to his preceptor Devacandra Sūri on behalf of King Kumārapāla and the congregation of Paṭṭaṇa, inviting him to Paṭṭaṇa to perform a certain significant task. When he read the letter, Ācārya Devacandra Sūri thought that probably it might be some important work of congregation. So within a few days he reached Paṭṭaṇa and enquired King Kumārapāla and his disciple about the work of congregation. Both of them requested, “O Lord! To enrich the glory of Jina order, please reveal to us the secret of Swarṇasiddhi (golden touch).”

The moment his disciple uttered the word ‘Swarṇasiddhi’, the preceptor became furious. Shoving him away, the ācārya said in a firm voice, “You are not at all worthy of Swarṇasiddhi. How can a supernatural power be bestowed to an undeserving person like you? You will not be conferred with this power under any circumstances.” Turning towards Kumārapāla next, he said, “O King! You are not blessed enough to attain a power like Swarṇasiddhi. Announcing prohibition of animal slaughter in 18 regions and by constructing many monasteries you have acquired great merit (puṇya) and ameliorated both this world and the other world. What more do you aspire?”

Thus disapproving his disciple and the King, Ācārya Devacandra Sūri left Aṇahillapura and embarked on his religious travel, and while doing so, he once again came back to the place from where he had proceeded to Paṭṭaṇa.

This incident of Swarṇa Siddhi associated with Hemacandra and Kumārapāla has been described in Jain literature from centuries. Probably the motive behind such a supplication was the strong desire of Kumārapāla to transform Jainism into a universal religion and nothing else.

The greatness of Kumārapāla is that he wanted to see an omnipotent and unified Jina order. He was overwhelmed with a sense of infliction and helplessness whenever he witnessed dissension among the followers of different gacchas and scholars, their conflicts, disputes on insignificant and trivial matters, lack of uniformity in their doctrine of Śramaṇas, altercation about the Tithi (date) for performing ritualised confession (Pratikramaṇa), hostile environment, exchange of harsh words, etc. He tried many a times to eliminate the antagonism. On the basis of some incidents from his life, like asking Ācārya Hemacandra Sūri to pay homage to Someśwara etc., it can be inferred that he supported and encouraged harmony amongst different religions. More so, he was very much impressed and influenced by the harmonizing policy of Ācārya Hemacandra Sūri. Hence he gave importance to tradition and conventional values rather than to scriptural based beliefs. This fact comes into light while going through the events of his life. To put it in a nutshell King Kumārapāla was a staunch follower and supporter of Jainism, he gave importance to conventional ancient beliefs. He was pertinacious to see the Jain congregation on high pedestal, which it once stood during the regime of King ‘Samprati’.

Kumārapāla was so deeply dedicated to Ācārya Hemacandra Sūri that if he came to know that someone had uttered something against the ācārya, he was never at peace until and unless the culprit was punished, even if the person was staying hundreds of miles away from Pāṭaṇa.

Sin-fearing and true introspective King Kumārapāla

One day Kumārapāla inquired Āliga, his chief councillor, an aged priest, who sat beside him in the palace, “O Honourable Priest! Please tell me, am I inferior or superior or equal to King Siddharāja Jaya Siṃha in virtues (guṇas)?”

The royal priest thought for a while and replied, “O King of Kings! Since you have asked I am obligated to tell the truth. Please forgive me. King Siddharāja had 96 virtues and 2 vices; on the contrary you have 2 virtues and 96 vices.”

The royal priest Āliga was famous in Gurjara kingdom for his honesty. Kumārapāla also knew that Āliga never hesitates to tell the truth even in

the presence of anyone. So, when Āliga clarified that he has 96 vices, Kumārapāla despised himself. He took out his dagger off the sheath and was about to pierce his eyes with it, the royal priest in lightning speed rushed to him and holding his hands tightly said, “O King! You have not yet listened to me completely. It is true that Siddharāja had 96 virtues but he lacked chivalrous fortitude and was given to lasciviousness. These two grave vices eclipsed his 96 virtues. On the contrary you have 96 vices-mean qualities like stinginess etc. Nevertheless your valour in the battle-field and your concept of ‘Mātṛvat Paradāreṣu’- treating other women like your own mother and sisters, these two great virtues overshadow all your 96 vices.”

Kumārapāla felt delighted with his clarification and kept the dagger back in the sheath.

This small incident not only illustrated his great qualities which should be followed by one and all but also exhibits the fact that he was a sin fearing, ardent theist and was always ready to undergo contrition for his wrong deeds.

When Kumārapāla saw his preceptor prepared to leave for heaven observing fast unto death he was moved with grief. For him ācārya was a great pillar, who moulded his character with great vows like non-violence, truth, non-stealing, celibacy (in the form of fidelity towards wife), who generously sowed the seeds of the three gems of Right Faith, Knowledge and Conduct in the hearts of one and all and who practiced and preached the great doctrine of universal brotherhood. This king who stands firmly in the front of the firing line in any fierce battle leading his quadripartite army, and who with undaunted courage crosses swords with formidable foes, was now engulfed by great sorrow at the sight of his preceptor’s last journey. His eyes were filled with tears. Seeing that his disciple was mourning, Hemacandra Sūri consoled him, “O King! The last form of union is separation and the last stage of birth is death. They are indispensable and definite. So it is futile to ponder over and grieve at the things that are bound to happen. You not only served the Jina order promoting its doctrine dedicatedly by decreeing ordinance against animal slaughter and constructing Vihāras, but also disentangled your way in this world and in the world above. Nonetheless, very soon you will also follow me. So discard lamentation and engage the rest of your life in the

service of Jina Order”. Thus preaching Kumārapāla, his disciples and followers to dutifully serve Jina Order, Ācārya Hemacandra Sūri left for heavenly abode in samādhi in Vikram 1229.

King Kumārapāla performed his Guru’s funeral rites in royal honour. Taking the burnt ash with adoration, he applied it on his forehead. Following the example of the king, the feudatories, ministers and thousands of people who attended the funeral ceremony applied the ash on their foreheads. As a result a chasm formed over there and the citizens of Paṭṭaṇa called it as ‘Hemakhaṇḍa’.

Kumārapāla could not bear the separation of his preceptor. With tears flowing on to the cheeks and with a choked voice he addressed his feudatories and ministers, “My only distress is I could not even offer a drop of water to my guru, what to talk of food, as he always abstained from Rājapiṇḍa (food offered by kings)”.

Thus always reminiscent of the fond memories of his Guru and adhering to his instructions, Kumārapāla engaged himself in the service of Jain Order. Eventually ‘Paramārḥata’ Kumārapāla left the mortal body in Vikram 1230 in Samādhi contemplating and confessing his sins.

Ajayadeva

After ‘Paramārḥata’ Kumārapāla, Ajayadeva inherited the throne of Gurjara kingdom in Vikram 1230 (accordingly V.N.1700). His very brief period of three years regime is deemed as horrible tale of oppression of all the people in general and the followers of Jainism in particular.

As soon as he ascended the throne he started demolishing the Jain shrines constructed by his predecessors. Then he diverted his attention towards those who were loved and respected by Ācārya Hemacandra and Kumārapāla and plotted to kill them.

First of all he concocted a plot to kill the renowned minister Kapardi who was very loyal to Kumārapāla and beloved of Ācārya Hemacandra Sūri. At the onset, he made Kapardi Mahāmātya (Chief of Ministers) and that night summoning him on the pretext of some consultation, imprisoned

him. Then he threw him into the big cauldron of boiling oil. Thus a great commander was brutally killed.

Murder of Jainācārya Śrī Rāmacandra by Ajaya Deva

Ajaya Deva, the ruler of Gurjara kingdom was possessed by the evil spirit of treacherous murder. He was not satisfied murdering Kapardi, the minister. He summoned Ācārya Rāmacandra Sūri, the successor-pontiff of Ācārya Hemaandra, author of 100 Prabandhas and an eminent scholar. He wanted to kill the ācārya by throwing him on the big burning copper plate. So he said to him, “Monk! Go and stand on the copper plate.”

Looking at the massive copper plate which was burning like coal with flames beneath it, the ācārya thought, “I took up the five great vows. I took the vow not to harm even the subtlest beings from among the six types of living beings. Being a practitioner of the five great vows, why should I harm the beings in the fire as long as I live?”

He thought for a moment and pulled tongue out and held it with left hand and with right palm struck heavily on the chin. His tongue got cut. He fell down to the ground and departed for heavenly abode.

Ajaya Deva prepared to kill Āmrabhaṭṭa

Āmrabhaṭṭa, commander and a peerless warrior of his times was the son of the Late Udayana, the famous Prime Minister of Gurjara Kingdom. Āmrabhaṭṭa won many battles thereby expanding the territories and enriching the treasury. His devotion towards Jainism was zealous and praiseworthy. He was loved and respected by both Ācārya Hemaandra Sūri and Kumārapāla. Hence Ajaya Deva was always displeased with him.

One day on the advice of his sycophants, Ajaya Deva summoned Āmrabhaṭṭa to the court. The sycophants asked him to offer salutations to King Ajaya Deva.

Self-respecting Āmrabhaṭṭa replied at once, “This Āmrabhaṭṭa Deva will pay obeisance only to the renouncing Lord Mahāvīra and as a Guru to

sage Hemacandra Sūri and as a Master to King Kumārapāla and nobody else.

Listening to this frank and fearless answer of Āmrabhaṭṭa, Ajaya Deva became enraged. He flaring with fury challenged him to war.

Āmrabhaṭṭa went to his residence. He offered veneration to the idol of Jineśwara and took the vow of fast unto death. With his handful army, he returned back to palace and pounced on the royal guards. In a flash the place turned into a battle field. After slaying many warriors, upholding his dignity he killed himself and attained heaven.

Murder of the King Ajaya Deva

‘In this world, a person who enacts great meritorious deeds with lofty ideals and a person who commits the worst sins, meet with resultant effects within either 3 years, 3 months, 3 fortnights or 3 days, here on the earth, in the very birth itself’.

True to this moral adage, the tyrant Ajaya Deva who committed many atrocious deeds met with similar fate within 3 years. One of the king’s guards Vaijaladeva, who stood sentinel, stabbed him in his stomach and killed him. Thus, within three years of his tyrannical rule (Vikram 1230 – 1233), Ajaya Deva had to undergo the effects of his sinful acts.

Later, his eldest son, Mūlarāja (IIInd) was made the minor king of Aṇahillapura Paṭṭaṇa. The widow of Ajaya Deva, Queen-mother Nāyakī Devī, became the regent-queen of Gurjara kingdom. She took the reins of the kingdom into her hands. Nāyakī Devī was the daughter of King Paramardin of Kadamba dynasty of Goa. Apart from providing good administration, she made unrelenting efforts to make the kingdom a mighty one.

Mohammada Gaurī, the Sultāna of Gaurī, invaded Gujarat, in Vikram 1235 (V.N.1705, i.e. 1178 A.D). Queen-mother Nāyakī Devī made her son Mūlarāja II sit on her lap and leading the army, charged furiously at Mohammada Gaurī. With amazing gallantry, courage and military prowess she steered the army in the battlefield. Even nature helped the queen-mother generously. In the heavy down pour of rain, the

unaccustomed enemy lost its control and fled from the battlefield saving their lives. Mohammada Gaurī too wounded by the weapons shot by Gurjara army, returned to Gaurī with the rest of his army.

The young Prince Mūlarāja died in 1235. So his younger brother Bhīma was made the King of Gurjara kingdom. He was just an infant then. The King of Mālawa, Subhaṭavarmana appraising this as a golden opportunity to annex Gujarat, marched his mighty army towards Gujarat. When the chief minister of King Bhīma, came to know about the military march of Subhaṭavarmana towards Gujarat through his spies, he met Subhaṭavarmana on the border of Gujarat and cited an extract from Prabandha Cintāmaṇi, “the hope of master of the east to win the west brings in destruction to that person.”

This indirect hint of Gurjara minister created a spark of doubt in the heart of Subhaṭavarmana. Contemplating pros and cons, he had qualms that the loss will be more than the gain, so he marched back to his kingdom without waging a war.

During the 63 years of his long regime, from Vikram 1235 to 1298 King Bhīma received help from Lavaṇa Prasāda, the son of feudatory Ānāka Bhūpa, cousin of Paramārḥata King Kumārapāla, and Vīra Dhavala, the son of Lavaṇa Prasāda, to resolve any problem, small or big. They protected Gujarat from all external invasions; save during the last decade, Lavaṇa Prasāda occupied a prominent place in the administration of Cālukya kingdom for about 53 years, i.e. up to Vikram 1288. When he retired from his service in Vikram 1288, his son Vīra Dhavala became more or less a de facto ruler of Gurjara kingdom.

Kharataragaccha

An objective analysis of the above mentioned data reveals the fact that amongst the number of gacchas existing in Śvetāmbara tradition currently the “Kharā” gaccha is the most ancient one which came into vogue in the second half of the 11th Vikram Century. It was founded by Vardhamāna Sūri and gained popularity due to his famous disciple Jineśwara Sūri and in course of time came to be known as “Kharataragaccha. Apart from being ancient, Kharataragaccha made interminable efforts to bring back some principles of Jain doctrine in

their fundamental form as mentioned in the scriptures and to augment Jain doctrine and philosophy. Thus it made the most significant and historical contribution which is and will be written in golden letters in the history of Jainism.

In Tapāgaccha Paṭṭāvalī and Pravacana Parīkṣā authored by Dharma Sāgara gaṇi, the origin of Kharataragaccha is dated back to Vikram 1204. Apart from having a light touch of conventional prejudices, it appears that these authors had some fallacy about gaccha.

The persons who bred contempt against renowned Kharataragaccha, vilifying its contribution, called it with ugly names like ‘auṣṭrika gaccha’, ‘cāmuṃḍika gaccha’, etc. mentioning that it was founded by (Dādā) Jinadatta Sūri in Vikram 1204 and came to be known as ‘auṣṭrika gaccha’, ‘cāmuṃḍika gaccha’ and Kharataragaccha from the times of material-based monk Jinadatta Sūri itself. However according to the authentic evidences the real fact is that Jineśwara Sūri, the disciple of Varddhamāna Sūri defeated Temple dwellers in a spiritual discourse in Vikram 1080, in Pāṭaṇa, in the court of Durlabhasena of Cālukya dynasty. Impressed by his scripture-based logic and beliefs and the way he beat his opponents with his eloquence, King Durlabhasena, time and again praising Varddhamāna Sūri, Jineśwara Sūri etc. said, “They are authentic and guileless (Kharā).” From then onwards imitating the king, the people also called the disciples and monks of Varddhamāna Sūri as ‘Kharā’ (authentic and guileless). Thus the group of monks and nuns, who were genuine, pure, guileless and proved themselves to be as perfect and pure as gold, had been addressed by the people as ‘Kharā’; and the name stayed. Hence the word is not a title but a commendatory word.

With the passage of time, the words of praise and appreciation, ‘Kharā (authentic) and Atikharā’ (most authentic) uttered by Durlabhasena apropos of the gaccha founded by Varddhamāna Sūri, gave it, the permanent name ‘Kharataragaccha’.

Upādhyāya Dharma Sāgara gaṇi of Tapāgaccha, the author of Tapāgaccha Paṭṭāvalī of Vikram 17th century tried his best to prove that Durlabharāja did not bestow the title upon Jineśwara Sūri or Śramaṇas of their gaccha. His version was that because of his ferocity and head-strong temperament, people addressed Jinadatta Sūri as ‘Kharatara’ (crude). So

in course of time, the gaccha of Jinadatta Sūri came to be known as Kharatara gaccha.

According to Jinapāloṇpādhyāya - the author of Gurvāvalī, Jineśwara Sūri during the spiritual discourse with Temple dwellers, vanquished them and proved them to be heretics & practitioners of asceticism against scriptures, and themselves as followers of scripture-based path of spiritual purification. Thus, Varddhamāna Sūri prevailed over the Temple dwellers by breaking open their invulnerable fort in Pāṭṭaṇa. As a result, Vasativāsa tradition which had disappeared from Pāṭṭaṇa for centuries, once again laid its auspicious foundation there.

Prabhācandra Sūri, the author of Prabhāvaka Caritra, presented an exact opposite version from that of Jinapāloṇpādhyāya, regarding the re-entry of Vasativāsīs into Pāṭṭaṇa. He clearly states that no spiritual discourse or debate ever took place between Vasativāsī Jineśwara Sūri and the Temple dwellers in the court of Durlabharāja. Instead King Durlabharāja humbly requested the Temple dwellers to allow the virtuous Vasativāsīs, who came all the way from distant places to stay in Aṇahillapura Pāṭṭaṇa. Consenting to the king's request, the Temple dwellers allowed Varddhamāna Sūri, et al to stay in Aṇahillapura Pāṭṭaṇa.

Ācārya Prabhācandra Sūri authored the book Prabhāvaka Caritra in Vikram 1334, i.e 29 years after Jinapāloṇpādhyāya, scripted the text 'Gurvāvalī'. In the 'eulogy' of his book, he clearly mentioned 'in the history of the preceding ācāryas elucidated in my work, Most of the ācāryas belonged to different traditions. Because of the differences in tradition or due to lack of complete information about all the traditions, there are bound to be some mistakes in my presentation. So I request the scholar-readers to research and reform my mistakes.'

In such a situation, no scholar will be prepared to accept whatever he wrote in Prabhāvaka Caritra as the final and authentic evidence, about how the Vasativāsa tradition was brought into prevalence by Jineśwara Sūri in Aṇahillapura Pāṭṭaṇa. In spite of thorough research, not even single evidence is available in complete Jain literature in support of the narration of Prabhācandra Sūri. In contrast, apart from the Gurvāvalī (Kharatara gaccha) written 29 years before Prabhāvaka Caritra, Jinadatta Sūri, in his 'Gaṇadhara Sārdha Śataka' clearly described that Jineśwara

Sūri after subduing Temple dwellers in a spiritual discourse, established the Vasativāsa tradition in Gujarat.

With an objective analysis of the above mentioned facts it can be derived that Jineśwara Sūri after subduing the Temple dwellers in a spiritual discourse, established Vasativāsa, which had been eclipsed for centuries in Gujarat. Secondly Jineśwara Sūri won the debate only because he firmly believed only those scriptures written by Gaṇadhara and Knowers of 14 prior Canons, as authentic. Barring these, he did not consider Bhāṣyas, Ṭīkās, Chūrṇis and Vṛttis – the five limbs of five Aṃgas, as authentic.

This only illustrates the fact that the tradition of Varddhamāna Sūri, which was later named as Kharatara gaccha, firmly believed that only the scriptures were authentic. As time passed, be it due to the association with or the influence of Temple dwellers, even in Suvihita gacchas, the convention of considering Niryuktis, Bhāṣyas, Vṛttis and Cūrṇis as being as authentic as scriptures had sneaked in. Gradually, religious reformist tradition of Varddhamāna Sūri which brought in revolutionary changes in the religion was also swayed by its influence and the succeeding ācāryas adopted scriptural-opposed beliefs and rituals mimicking Temple dwellers.

To cite an example, an incident related to Ācārya Jinamaheśvara Sūri, 70th successor pontiff of Kharatara gaccha, extracted from ‘Paṭṭāvalī Parāga Saṃgraha’ written by the historian Kalyāṇa Vijaya is given below.

Śrī Jina Maheśvara Sūri

Jinamaheśvara Sūri was born in Vikram 1867, initiated into monkhood in Vikram 1885 and ordained as ācārya in Vikram 1892 during the regime of King Māna Siṃha. Playing a musical instrument, he went to the Jina temple passing by Tapāgacchīya Monastery, in Pādaliptapura. (Probably it was prohibited for ācāryas of Kharatara gaccha to play instruments while passing by Monastery of Tapāgaccha except on special occasions).

The leader of Śrī Congregation invited the Guru along with his disciples to his house and performed Navāṃgapūjā with gold coins. He then gifted

10 thousand rupees, a palanquin to the congregation and gold coins and implements of knowledge like Mahāvastra etc. [clothes used by ascetics] to Vācaka, Pāṭhaka and ascetics.

Śrī Guru also gave Mahāvastra etc to all the ācāryas of the 84 gacchas and two coins each to thousand ascetics.

With this description given in Paṭṭāvalī Number 2329, the fact is proved beyond doubt that in the last phase of Vikram 19th Century, practice of perverted rituals reached to such an extent even by the ācāryas of renowned Kharatara gaccha that virtually there was no significant difference between Temple dwellers tradition and the so called Suvihita tradition with regard to code of conduct of monks, rituals, and the like. If we compare the code of conduct of ācāryas like Jinamaheśvara Sūri with that of scripture-based code of conduct of Śramaṇas, it appears that the Jina commandment propounded in the scripture, had no place in their lives. Rather there was no connection at all between the austerities and rituals practised by Jain monks and those propounded in scriptures.

Tradition of Varddhamāna Sūri: Unified opposition against Kharatara gaccha

As long as ācāryas of Varddhamāna Sūri tradition tried to re-establish scripture based path of spiritual purification and code of conduct of Śramaṇas in its fundamental form, the Temple dwellers and their followers opposed them vehemently at every step.

After the establishment of Vasativāsa tradition in Aṇahillapura Paṭṭaṇa, ācāryas of Varddhamāna Sūri tradition and of Temple dweller tradition were at logger heads. Varddhamāna Sūri launched a new religious revolution with an object to completely eradicate the beliefs contrary to that of scriptures, the unconventional austerities and rituals and performance of religious rituals with pomposity and their congregations etc. So it was but natural for Temple dwellers to breed hostility towards Varddhamāna Sūri's tradition. But in the name of glorification of Jina Order, the other gacchas of Suvihita tradition that assimilated those popular, attractive and entertaining beliefs of Temple dwellers tradition into their sect, also turned hostile against revolutionary tradition of Varddhamāna Sūri. Illustrations of hostility of this type, (rivalry between

main branch and sub-branches) are found in Jain literature in the lives of Jinavallabha Sūri and Jinadatta Sūri.

Besides Temple dwellers, even the other gacchas of Suvihita traditions also became rivals of Jinavallabha Sūri. Owing to this reason Jinavallabha Sūri might have probably left Paṭṭaṇa for Cittaūda. He never in his life returned to Paṭṭaṇa. He wandered only in other regions. Thus the life history of Jinadatta Sūri, pontiff successor of Jinavallabha Sūri reiterates the fact that apart from the Temple dwellers, the ācāryas of other 13 gacchas were also inimical to Jinadatta Sūri.

Śrī Devabhadrācārya, while ordaining Jinadatta as the successor of Jinavallabha Sūri counselled him to avoid going to Aṇahillapura for some time and to wander in other places. Jinadatta Sūri consented to it.

One day Jinaśekhara committed a mistake in the observance of vows. So Devabhadrācārya expelled him from the congregation. Jinaśekhara fell at the feet of Jinadatta Sūri requesting him to permit him to stay in the gaccha. Out of compassion Jinadatta Sūri granted him permission. 13 ācāryas expelled Śrī Jinadatta Sūri from gacchas for this offence. So Jinadatta Sūri wandered in some other places.

The opposition from both Temple dwellers and some other gacchas against Kharatara gaccha finally might have turned into crisis. This can be inferred from Upadeśa Rasāyana Rāsa written by Jinadatta Sūri in Apabhramśa language.

The opponents formed coalition and occupied the reformed temples constructed by the lay devotees following Jinavallabha Sūri's preaching and established their authority over them. When the followers of Kharatara gaccha tried to re-establish their authority, the opponent followers of other gacchas succeeded to gain authority over those reformed temples through a royal decree during the regime of King Siddharāja Jaya Siṃha. Thus when 8 to 10 reformed temples were usurped by the opponents, Jinavallabha Sūri started his protest against this injustice and against lax-conduct of Temple dwellers. The Temple dweller tradition, till then following a policy of conciliation, as and when the situation demanded, maintained its influence on the Paṭṭaṇa congregation. But enraged with this type of oppugnant activities of

Jinavallabha Sūri, the Paṭṭaṇa congregation expelled him from the congregation.

Jinavallabha Sūri left Paṭṭaṇa thinking that to stay in such a pernicious milieu would hinder his main object i.e. propagation and glorification of Jain Order. So all through his life, he remained outside, in places like Cittaūḍa etc and by constructing reformed temples, he engaged in propagation of his tenets and doctrines.

After Jinavallabha Sūri left Paṭṭaṇa, Jinadatta Sūri encouraged his followers to re-establish control on reformed temples. The opponents expelled him from Paṭṭaṇa through royal order blaming the act as provocative and trouble-creating. Hence Jinadatta Sūri too, like Jinavallabha, never again stepped into Paṭṭaṇa during his life time. Evidences are available in Jain literature confirming the fact that entry of ācāryas, monks etc of Paurṇamika Kharatara gaccha etc. was banned into Paṭṭaṇa until the regime of Cālukya king, Bhīmadeva II, (Vikram 1235 to 1298).

During their growth, flourishing and declining period, the Temple dweller monks permanently lived in their temples. Eating, drinking, sleeping, bathing, collectively (both males and females together) singing the kīrtanas, sitting throughout the night in religious gatherings (Jāgaraṇa) and dance and music by dancers and eating betel etc, all these activities were carried out by them in the temples itself.

Jinavallabha Sūri installed and inaugurated Jina temples. He made such arrangements in them that no beliefs or no activities against the scriptures were to be preached or performed there. No one should take a bath at night, no ascetic owns these temples, and no feeling of possessiveness should be entertained. Women cannot enter these temples at night, no discrimination should be shown on the basis of caste and creed etc, and the laity should never eat betel in the premises.

As a result of these rules and regulations, Jinavallabha Sūri called all those temples as reformed temples which were either already built or will be built by his followers.

Jinacandra Sūri, the disciple of Jinadatta Sūri and his disciple Jinapati Sūri never went to Paṭṭaṇa in their life time as they were aware of the incidents and their repercussions connected with Jinavallabha Sūri and Jinadatta Sūri.

This type of differences and conflicts grew further amongst different traditions / congregations with the passage of time. It reached its zenith during the second phase of Vikram 16th Century and the first three decades of 17th century.

Upādhyāya Dharma Sāgara of Tapā gaccha vehemently criticised Kharatara gaccha. He also claimed that Ācārya Jinavallabha Sūri was the monk of Temple dweller tradition till his death. Dharma Sāgara using contemptible language for Jinadatta Sūri called him Auṣṭrika and his gaccha as Auṣṭrika gaccha, 'Cāmuṃḍā gaccha' and even Kharatara Mahāna Gardabha (great donkey) gaccha.

As a result of this rivalry amongst various traditions, the opponents using foul language criticised Jinavallabha Sūri and Jinadatta Sūri, and did not lag behind in chastising even Varddhamāna Sūri, the celebrated monk who brought the pure form of Jina doctrine before each and every member of the society.

Upādhyāya Dharma Sāgara was not satisfied with his harsh unruly criticism of Varddhamāna Sūri. He further tried hard to prove the Śramaṇa tradition propounded by Varddhamāna as entirely different to and separate from Suvihita tradition. He even said that believing the propriety of conduct of Kharatara gaccha as authentic tantamount to refuting the entire Jina Order and Jina doctrine, because the decorum of Kharatara gaccha ascetics and the preaching of Lord Jina were like opposite poles and would lead the devotees in opposite directions.

Branch of Kharatara gaccha

The tradition of Varddhamāna Sūri propagated and aggrandised Jina Order up to its 7th successor pontiff (1 Varddhamāna Sūri, 2 Jineśvara Sūri, 3. Abhayadeva Sūri, 4 Jinavallabha Sūri, 5 Jinadatta Sūri, 6 Jinacandra Sūri and 7 Jinapati Sūri) and also remained unified as a single unit. This tradition later came to be known as Kharatara gaccha.

Jineśwara Sūri II, the disciple and pontiff successor of Jinapati Sūri, had appointed two different ācāryas which led to its division into two branches in Vikram 1280.

Jineśwara Sūri II had two chief disciples - one was Jinasiṃha Sūri who belonged to Śrīmāla caste by birth and the other was Jinaprabodha Sūri who belonged to Osawāla lineage. The preceptor ordaining both of them as ācāryas and divided the gaccha into two. Earlier in Vikram 1204, 1205 and Vikram 1222, the three sub-branches did not meet with any significant success. But after these two gacchas branched out in Vikram 1280, under the able guidance and control of their respective ācāryas kept busy in purification of self and others through the preaching of Lord Mahāvīra.

Jinaprabha Sūri, a great propagator of Jina Order and a prodigious author during Vikram 14th Century, belonged to the tradition of Jinasiṃha Sūri. Preaching the sermons of Lord Mahāvīra to Emperor Tugalaka Mohammada Śāha, he influenced him to decree many ordinances prohibiting animal slaughter in any form, etc. Tugalaka honoured him by offering a prominent place in his court.

Śrī Jinaprabha Sūri started his literary works in Vikram 1352 which continued even after Vikram 1390. He wrote 27 texts and 73 stotras. He wrote Vidhi Prapā in Vikram 1363 and Vividha Tīrtha Kalpa in 1390, which is a significant work. He wrote a text called Tapomata - Kuṭṭana with which he silenced his opponents.

Sub branches of Kharatara gaccha

The branches and sub branches that came into existence from time to time are as follows:

1. In Vikram 1204 Rudrapallīya Kharatara gaccha was founded by Śrī Jinaśekharācārya.
2. In Vikram 1205 Madhukara Kharatara gaccha came into vogue during the last days of Jinadatta Sūri.
3. In Vikram 1222 during the tenure of Jineśwara Sūri, Begaḍa Kharatara gaccha came into being.

4. In Vikram 1280 two branches were created by Jineśwara Sūri II - Vṛhat Kharatara gaṇa and Laghu Kharatara gaṇa headed by pontiff successors Jina Prabodha and Jina Siṃha respectively.
5. In Vikram 1461 Śrī Varddhamāna Sūri established Pippaliyā Kharatara gaccha. According to the Paṭṭāvalī written by Samayasundara, it was formed by Śrī Jinavarddhana Sūri in Vikram 1461.
6. In Vikram 1560 Śrī ŚāntiSāgara ācārya initiated 'Ācāryā' - a new branch of Kharatara gaccha.
7. In Vikram 1612 Bhava Harṣagaṇi originated Bhāvaharṣiyā branch after his name.
8. In Vikram 1675 Raṃga Vijaya Sūri launched Raṃga Vijayā branch after his name.
9. In Vikram 1675 Śrī Sārajī set up Śrī Sāra gaccha branch.
10. In Vikram 1687 Śrī Jinasāgara Sūri instituted a branch called Laghu ācāryā Branch.

As time passed, instead of considering just Jinavāṇī scriptures as authentic, even Niryuktis, Vṛttis, Bhāṣyas and Cūrṇis were also considered as equal to scriptures. As a result, all the degenerated and perverted rituals, heretical doctrines and conduct that were rooted deeply in Temple dweller tradition slowly sneaked into Kharatara gaccha. Ācāryas of Kharatara gaccha initially known as Bhaṭṭārakas, and in course of time as Śrī Pūjyas, started using royal luxuries like canopy, yak tail whisks (Cāmara), sceptre, palanquin etc and also started hoarding money.

This did not limit just to Kharatara gaccha. Even other traditions that proclaimed themselves as Suvihita tradition also followed suit. Such examples are found in abundance in the Paṭṭāvalīs of these traditions. For example, Ācārya Jinacandra Sūri and his disciple Jina Kuśala Sūrijī, who were described in Kharatara gaccha Vṛhad Gurvāvalī, wandered even during rainy season halts against the tradition of sojourning those four months at a fixed place.

Paṭṭāvalīs of Kharatara gaccha

From the Paṭṭāvalīs written during the pontificate of 70th Ācārya Jinamaheśvara Sūri, i.e. during the transition period of Vikram 19th and 20th centuries, only the names of those pontiffs which will be useful for

research scholars are given below in chronological order and with some elicitations. The names of Pontiffs from V.N. 1 to 1892 that is to say up to 70th Pontiff Jinamaheśvara Sūri are as follows:

1. Śrī Sudharmā Swāmī
2. Śrī Jambū Swāmī
3. Śrī Prabhava Swāmī
4. Śrī Śayyambhava Sūri
5. Śrī Yaśobhadra Sūri
6. Śrī Saṃbhūta Vijaya
7. Śrī Bhadrabāhu Swāmī
8. Śrī Sthūlabhadra
9. Ārya Mahāgiri
10. Ārya Suhastī
11. Śrī Susthita Sūri: He originated Koṭika gaccha.
12. Śrī Indradinna Sūri
13. Śrī Dinna Sūri
14. Śrī Siṃha Giri
15. Śrī Vajra Swāmī
16. Śrī Vraja Senācārya (Four sub gacchas have emerged from his four disciples namely, Nāgendra, Candra, Nirvṛtti and Vidyādharma)
17. Śrī Candra Sūri
18. Śrī Samantabhadra Sūri (Forest dweller)
19. Śrī Vṛddhadeva Sūri
20. Śrī Pradyotana Sūri
21. Śrī Mānadeva Sūri
22. Śrī Mānatuṅga Sūri (the author of Bhaktāmara Stotra)
23. Śrī Vīra Sūri (During his period Devarddhigaṇi Kṣamāśramaṇa had initiated writing of the Āgamas in V.N. 980. In V.N. 993, the festival of Paryuṣaṇa was celebrated on Bhadrapada Sukla Caturthī instead of Paṃcamī).
24. Śrī Jayadeva Sūri
25. Śrī Devānanda Sūri
26. Śrī Vikrama Sūri
27. Śrī Nara Siṃha Sūri
28. Śrī Samudra Sūri
29. Śrī Mānadeva Sūri
30. Śrī Vibudhaprabha Sūri

31. Śrī Jayānanda Sūri
32. Śrī Raviprabha Sūri
33. Śrī Yaśoprabha Sūri
34. Śrī Vimalacandra Sūri
35. Śrī Deva Sūri (As he strictly followed the virtuous code of conduct Kharatara gaccha became popular as Suvidhi gaccha)
36. Śrī Nemicandra Sūri
37. Śrī Udyotana Sūri (he originated 84 gacchas)
38. Śrī Varddhamāna Sūri
39. Śrī Jineśwara Sūri Śrī Buddhisāgara Sūri
40. Śrī Jinacandra Sūri
41. Śrī Abhayadeva Sūri
42. Śrī Jinavallabha Sūri
43. Śrī Jinadatta Sūri (during his period, Jinaśekharācārya set up Rudrapallīya branch. After elucidating about Jinadatta Sūri, the following six lines were written in Anuṣṭup Chanda:

*Śrī Jinadattasūrīṇām, guruṇām guṇavarṇanam|
Mayā kṣamādikalāyāṇa, muninā leśataḥ kṛtam||
Suvistareṇa tatkartuṃ, surācāryoa pi na kṣamah ||I||*

From the above one and a half verse, the earlier inference becomes a fact that the author of the list of Pontiffs had written this list referring to the other lists with him)

44. Śrī Jinacandra Sūri
45. Śrī Jinapati Sūri
46. Śrī Jineśwara Sūri (II)
47. Śrī Jinaprabodha Sūri
48. Śrī Jinacandra Sūri (During his period, Kharatara gaccha became popular by the name Rājagaccha)
49. Śrī Jinakuśala Sūri
50. Śrī Jinapadma Sūri
51. Śrī Jinalabdhi Sūri
52. Śrī Jinacandra Sūri
53. Śrī Jinodaya Sūri (Begaḍa Kharatara section emerged during his time, in Vikram 1422)
54. Śrī Jinarāja Sūri
55. Śrī Jinabhadra Sūri (Sāgara Candrācārya of this gaccha ordained Jinavarddhana Sūri in Vikram 1461. Jinavarddhana Sūri was accused of breaking the fourth vow and so replacing him

Jinabhadrā Sūri was made the pontiff. During his time, Jinavarddhana Sūri founded a new sect by name Pippalaka from the Kharatara gaccha)

56. Śrī Jinacandra Sūri (he had exalted many scholarly monks to the post of ācārya. During his period, in Vikram 1508 a writer by name Lauṃkā had opposed idol worship and in Vikram 1524 a doctrine came into existence by the name Lauṃkā)
57. Śrī Jinasamudra Sūri
58. Śrī Jinahaṃsa Sūri (during his time, a new branch by name Ācāryā was sprang up in Kharatara gaccha by Ācārya Śānti Sāgara)
59. Śrī Jina Māṇikya Sūri [during his time, lax conduct and perverted rituals were predominant in Kharatara gaccha. With a firm resolution to start the ball of reformation rolling, he decided to travel towards Ajmer but while returning from Derāula to Jaisalamera on the fifth day of first fortnight of Āṣāḍha month of Vikram 1612, he left for heaven and hence his desire for 'reformation' (Kriyoddhāra) was left unfulfilled].
60. Śrī Jinacandra Sūri (he commenced reformation movement in Vikram 1612. In his tenure as ācārya, in Vikram 1621, Bhāva Harṣopādhyāya set up a new Harśīyā Kharatara branch. He performed many miracles. Jinacandra Sūri left for heavenly abode in Vikram 1670)
61. Śrī Jinasiṃha Sūri
62. Śrī Jinarāja Sūri (in Vikram 1686 his disciple Jina Sāgara Sūri laid foundation for Laghvācārya Kharatara sect. He wrote a commentary named Jainarājīya on Naiṣadha epic. After he left for heavenly abode in Vikram 1699, within a short time in 1700, a new branch Raṃga Vijayā was actualised by Raṃga Vijaya gaṇi and after a short span Śrī Sāra Upādhyāya started Śrī Sāriya branch of Kharatara gacch).
63. Śrī Jinaratna Sūri
64. Śrī Jinacandra Sūri
65. Śrī Jinasukha Sūri
66. Śrī Jinabhakti Sūri
67. Śrī Jinalābha Sūri
68. Śrī Jinacandra Sūri
69. Śrī JinaHarṣaSūri
70. Śrī Jinamaheśvara Sūri

Upakeśa gaccha

The history [origin, ācāryas etc.] of Upakeśa gaccha is available from ‘Upakeśa gaccha Paṭṭāvalī’ and ‘Bhagavān Pārśvanātha kī Paramparā kā Itihāsa’¹ (Vol 1 & 2) [History of Lord Pārśvanātha’s tradition]. These bulky texts provide the history of this gaccha from the 1st ācārya of this gaccha to Ācārya Devagupta Sūri, i.e. up to the end of the Vikram 20th century, in an elaborate manner.

It was clearly mentioned in Uttarādhyayana Sūtra, that after the establishment of Dharma Tīrtha by Lord Mahāvīra, ascetics like Ācārya Keśī, et al of Pārśvanātha lineage abandoning the Cāturyāma dharma (the four-fold teaching of abstinence from violence, theft, falsehood and avarice), accepted and joined the monkhood with the five major vows, promulgated by Mahāvīra. Even then, author of Paṭṭāvalī mentioned that Upakeśa gaccha is the main branch (Aṃga) of uninterrupted tradition of Lord Pārśvanātha, the 23rd Tīrthaṃkara and tried to prove this to be a separate independent religious congregation. Verily, it is such a super fiction effort that none would believe it even after thorough contemplation and analysis.

Nowhere in the scriptures is it mentioned that religious orders were established by both preceding and succeeding Tīrthaṃkaras and ran in parallel. The mutual hostility developed among different gacchas and the extreme jealousy clubbed with a feeling to prove them and their gaccha as superior to others might have instigated a certain ācāryas of Upakeśa gaccha to prove it to be more ancient and veracious than that of Lord Mahāvīra. It is sheer fiction and a brain child of a delusive ācārya. However with a genuine object not to hurt the feelings of any gaccha, we are herewith presenting complete information about Upakeśa gaccha.

The life history of four successor pontiffs of Lord Pārśvanātha’s tradition after his Nirvāṇa was discussed in the form volume. The lives of

¹ This book was written by Deva Gupta Sūri, 85th Ācārya of Upakeśa gaccha. He was ordained to monkhood in Vikram 1963 on lunar 6th day in dark phase of Fālguna month by Sthānakavāsī Ācārya Śrī Lālaḷī Mahārāja. After few years, he became a householder. In 1972 he took ‘Saṃvegī’ initiation and was later appointed as ācārya of Upakeśa gaccha. He was born in Viśalapura village to a distinguished merchant Śrī Navalamalajī and his pious wife Rūpādevī in Vikram 1938 on the 10th day lunar bright phase of Āśvina month.

Gaṇadhara Śubhadatta, Ācārya Haridatta, Ācārya Samudra Sūri and Ācārya Keśi Śramaṇa, the first, second, third and fourth pontiffs respectively were elucidated in the first volume² of this series and the life of the sixth Ācārya Ratna Prabha Sūri was elaborated in the second volume³.

And now the particulars of fifth Ācārya Svayaṃprabha and the Paṭṭāvalī of this gaṇa from 6th to 72nd ācāryas, is given below in a chronological order, on the basis of available data:

- 5th. Ācārya Svayaṃprabha Sūri was born in a Vidyādhara lineage and ordained into monkhood by Ācārya Keśi Kumāra. During his pontificate he wandered through many distant lands and influenced non-Jains to follow Jainism. It is believed that he lived during the time of the first pontiff Sudharmā Swāmī and second pontiff Jambū Swāmī. According to Upakeśa gaṇa Paṭṭāvalī, he left for heavenly abode 52 years after V.N.
- 6th. Ācārya Ratnaprabha Sūri - As mentioned earlier, rescued the son-in-law of Osiyā King, by neutralizing the poisonous effect which otherwise almost killed him. Impressed by this phenomenal resurrection, the inhabitants of Osiyā, 125000 Kṣatriyas joined Jain religion. Probably to commemorate this miraculous incident Pārśvanātha tradition was renamed after the name of city Upakeśa Nagara (Osiyā) and came to be known as Upakeśa gaṇa thereafter. He ordained his disciple Kanakaprabha as ācārya in Koramṭaka and also the established Koramṭaka gaṇa.
- 7th. Ācārya Yakṣadeva Sūri: Yakṣadeva Sūri succeeded Ratnaprabha Sūri the great influential 6th ācārya of Upakeśa gaṇa, as the 7th Pontiff, 84 years after V.N.
- 8th. Ācārya Kakka Sūri
- 9th. Ācārya Devagupta
- 10th. Ācārya Siddha Sūri
- 11th. Ācārya Ratnaprabha (II)
- 12th. Ācārya Ratnaprabha (III)
- 13th. Yakṣadeva Sūri (II)

² Jain Legend 1, first edition, page

³ Jain Legend 2, first edition, page

- 14th. Ācārya Devagupta Sūri (II)
- 15th. Ācārya Siddha (II)
- 16th. Ācārya Ratnaprabha (IV)
- 17th. Ācārya Yakṣadeva (III): While plundering Mahuā, the mlecchas made him captive along with 500 other monks and large number of laity. A certain lay devotee, who converted into mleccha dharma, by some means helped ācārya to escape. With an apprehension that the gaccha may extinct due to the scarcity of monks, the lay devotees gave away their eleven sons to ācārya, to make them ascetics. He initiated them and sent them to Āhaḍa Nagara. This incident dates back to 100 years after V.N. They set up four gacchas called Nāgendra, Candra, Nirvṛtti and Vidyādhara gacchas.
- 18th. Ācārya Karka Sūri (II)
- 19th. Ācārya Devagupta (III)
- 20th. Ācārya Siddha Sūri (III) He did not appoint any of his disciples as ācārya, instead gave them the rank Mahattarā.
- 21st. Mahattara Ratnaprabha Sūri (V)
- 22nd. Mahattara Yakṣadeva Sūri (IV): He made Nānā Monk of Samantabhadra lineage as the ācārya of Koramṭaka gaccha. After Nannācārya, one of his monk Yakṣadeva Sūri ordained Kṛṣṇācārya as 'Sūri' and declared him as the successor of his gaccha, which was a coalition of many traditions and had no rank like 'Sūri' till then.
- 23rd. Ācārya Kakka (III), the same Ācārya Kṛṣṇa mentioned above became famous as Ācārya Kakka III.
- 24th. Ācārya Devagupta (IV)
- 25th. Ācārya Jaya Siṃha
- 26th. Ācārya Vīradeva
- 27th. Ācārya Kakka Sūri (IV)
- 28th. Ācārya Kakka Sūri (V)
- 29th. Devagupta Sūri (V)
- 30th. Ācārya Siddha Sūri (V)
- 31st. Ācārya Ratnaprabha Sūri (VII), one of his disciples, Udayavarddhana merged this gaccha with 'Dvivandanika gaccha' and Tapā gaccha, and named it as Tapāratna branch (śākhā)
- 32nd. Ācārya Yakṣadeva (VI)

33rd. Ācārya Kakka Sūri (VI): He was a very efficient ācārya. He made new arrangements for his gaccha. He contemplated that celebrated ācāryas like Ratnaprabha and Yakṣadeva might not exist in the future. So, no ācārya should be called as Ratnaprabha or Yakṣadeva in future, instead they should be called with any one of the three names - Kakka Sūri, Devagupta Sūri and Siddha Sūri.

He also introduced reforms in Nāgendra and Candra gacchas. During his pontificate, saints of Pārśvanātha lineage merged into Candra gaccha. Followers of Ācārya Udayavardhana believed that as both Lord Pārśvanātha and Lord Mahāvīra were of ascetic tradition and it came to be known as 'Dvivandanika gaccha' and finally merged with Tapā gaccha and altogether were called as Tapāratna gaccha. They set up 22 branches of Upakeśa gaccha namely - Sundara, Prabha, Kanaka, Meru, Sāra, Candra, Sāgara, Haṃsa, Tilaka, etc.

34th. Ācārya Devagupta (VI)

35th. Ācārya Siddha (VI)

36th. Ācārya Kakka (VII)

37th. Ācārya Devagupta (VII)

38th. Siddha Sūri (VII)

39th. Ācārya Kakka (VIII)

40th. Ācārya Devagupta (VIII): He was born in Vikram 995 in Kṣatriya caste. He was fond of playing the musical instrument 'Vīṇā'. He could not give up this habit. So, under the pressure of Congregation, he appointed some other Monk as ācārya and migrated to Lat region. In view of his laxity in the performance of the Congregation activities, the Congregation firmly resolved that only a Monk whose parents belong to Jain religion should be appointed as the leader of Congregation, in future.

41st. Ācārya Siddha (VIII)

42nd. Ācārya Kakka (IX)

43rd. Ācārya Devagupta Sūri (IX)

44th. Ācārya Siddha Sūri (IX)

45th. Ācārya Kakka Sūri (X)

46th. Ācārya Devagupta Sūri (X)

47th. Ācārya Siddha Sūri (X) His disciple Jambūnāga foretold the King of Lodravā that Yavana Mumuci (Muhammad Gajanavī)

would attack his kingdom and inflict defeat upon him. During his pontificate, Ācārya Nanna of Koramṅa gaccha contributed towards the assimilation of many lineages into Jainism.

- 48th. Ācārya Kakka Sūri (XI)
49th. Ācārya Devagupta Sūri (XI)
50th. Ācārya Siddha Sūri (XI)
51st. Ācārya Kakka: He was a very ardent practitioner of penance. He became ācārya in Vikram 1155 and life long observed 'ekāntara upavāsa'. For breaking his fast, he used to take Āyambila (tasteless single item food). Ācārya Hemacandra had great veneration for him. To obliterate frivolous, degenerated and slackened austerities, he disqualified many monks and female-monks, and relaunched reform movement. Then onwards this gaccha was called 'Kakudācārya gaccha'. He breathed his last in Vikram 1212
- 52nd. Ācārya Devagupta Sūri (XII): Subsequent to the reformation movement by Kakka Sūri, the 51st ācārya of Upakeśa gaccha and after it came to be known as Kakadācārya gaccha, Devagupta Sūri took up the rank of ācārya. His pontificate lasted for nearly 67 years, from Vikram 1165 to 1232.
- 53rd. Ācārya Siddha Sūri: During his times, Yaśodeva-Dhanadeva wrote Navapada-Ṭikā in Aṇahillapura Paṭṭaṇa (Granthāgrantha Pramāṇa).
- 54th. Ācārya Kakka.
55th. Ācārya Devagupta Sūri. He held the rank in Vikram 1252.
56th. Ācārya Siddha Sūri
57th. Ācārya Kakka Sūri
58th. Ācārya Devagupta Sūri
59th. Ācārya Siddha Sūri. During his times, Śāhabuddhīna Gaurī invaded Osiyā in Vikram 1252.
60th. Ācārya Kakka
61st. Ācārya Devagupta: He was a great scholar
62nd. Ācārya Siddha
63rd. Ācārya Kakka
64th. Ācārya Devagupta Sūri
65th. Ācārya Siddha Sūri. His tenure was inferred as Vikram 1330.
66th. Ācārya Kakka Sūri. Sultāna Śāhajāgara celebrated his coronation ceremony in Vikram 1371.
67th. Ācārya Devagupta

- 68th. Ācārya Siddha Sūri
 69th. Ācārya Kakka
 70th. Ācārya Devagupta
 71st. Ācārya Siddha: He was a Siddha. The Minister Līlāgara celebrated the ‘Pada Mahotsava’ in Vikram 1565. His Upādhyāya called Deva Kallola authored ‘Kālikācārya Kathā’ in Vikram 1566.
 72nd. Ācārya Kakka: He was ordained as ācārya in Vikram 1599 in Jodhapur. During his tenure both Koramṭa gaccha and Tapāgaccha merged together and ‘Koramṭa’
 73rd. Tapāgaccha’ came into being.

Aṃcalagaccha

Under the influence of Huṇḍāvasarpiṇī times, Jina doctrine became obscure due to lax monks and their perverted methods. Renowned ācāryas, of many gacchas, observing strict renunciation and severe penance, made efforts from time to time, to rejuvenate it to its original status and to re-establish scripture-based fundamental path of spiritual purification. Aṃcalagaccha was one amongst them, which will always be listed foremost in this reformation movement in Jain History.

From inception till date, the most significant feature that has been persisting in this gaccha is that the ācāryas and ascetics of this gaccha remain miles away from mutual or personal rivalry, criticism, exchange of harsh words etc and single-mindedly strive to achieve their purpose of progressing in the path of spiritual progress.

Medieval literature reveals the fact that every gaccha was involved in criticising and abusing every other gaccha, using foul and most objectionable language. However they used a very mild condemning word like ‘stanika’ for the ācāryas, monks and female - monks and followers of Aṃcalagaccha. They, in their literature blamed that the gaccha lacks the very core of Jina doctrine, and tenets, that their beliefs and rituals were against the scriptures and even that they were the followers of heretic Jamālī. But not a single monk, Upādhyāya or ācārya of Aṃcalagaccha uttered one syllable in protest.

Ārya Rakṣita Sūri

Aṃcalagaccha also came into existence as a protest against lax monks. It was an off-spring of reformation movement that emerged to drag the chariot of Jina congregation out from the mire of perverted beliefs and doctrines.

An ascetic like Vijayacandra Sūri of Aṃcalagaccha had commenced his religious war not only against Temple dweller tradition but even against the Suvihita tradition which engrossed in laxity and blasphemy. When Vijayacandra Sūri left his guru and tradition and started his reform movement, owing to the widespread pseudo and anti-scriptural activities of four-fold congregation; he found it difficult, rather impossible to get unblemished food. Hence the reformer Vijayacandra Sūri, along with his three companion-monks put his life on stake for a pious cause (observing Saṃlekhanā).

Circumstances leading to the origin of Aṃcalagaccha

Giving the details of Ārya Rakṣita Sūri (Vijayacandra Sūri), his lineage, parents, caste, etc, it is mentioned in Merutuṃgīya Paṭṭāvalī that a distinguished merchant called Droṇa of Poravāḍa caste lived in Daṃtrāṇī village near Mount Abu. His wife's name was Deḍhī. The couple cherished noble ideals and were very pious. Though they stepped into the autumn of their lives, they did not beget any children of their own Deḍhī was more worried. Once, Jaya Siṃha Ācārya, sitting in a palanquin came with lot of fanfare to Daṃtrāṇī. Observing his profligate conduct, the couple did not go to the lodgings to pay homage to him. This hurt ācārya. That night in the late hours, he dreamt Śāsanadevī telling him, “On the 7th day thence, a pious meritorious monk will descend into the womb of Deḍhī Devī. He will become an ascetic at an early age. He will establish reformed path and extend great many services to Jina Order. Inform Deḍhī of this prediction and seek her son in alms.”

Jaya Siṃha Sūri was become very happy. The next day he summoned the merchant couple. They, following the established custom, offered him salutations.

Jaya Siṃha Sūri told them, “I summoned the both of you to give some good news. A great soul who will uplift the congregation that got stuck

into the swamp of pervert beliefs and conduct will arrive onto the earth very shortly. On the 7th day from today a great influential, courageous and charismatic soul will enter into your womb. In due course he will turn out to be the founder and a great propagator of reformed path or scripture based holy path. Keeping the welfare of Jina Order in mind, I beseech you both now it, to entrust the son you would beget, to me”.

The couple overwhelmed with joy replied in one voice, “o Lord! We are blessed. If Jina Order gets benefited because of our son, we do not long for any fate greater than this. From the depth of our hearts we give you our word that whenever you want or need our offspring, that very moment we will leave him under your charge.”

The same night Deḍhī Devī had a dream in which she saw Sevikā Devī of Jina Order giving her a message, “O Pious Lady! When your first son attains the age of 5 years, surrender him at the feet of the Guru. You will be blessed with one more son who will continue your family lineage.”

On the seventh day of Devī’s prediction, Deḍhī Devī, dreamt that she drank cow’s milk and that a pious great soul entered her womb. In due course Deḍhī Devī gave birth to a radiant son. As she drank cow’s milk in her dream during her pregnancy, they named him ‘Goduha Kumāra’ (who later became famous as Ārya Rakṣita Sūri / Vijayacandra Sūri).

Bhāvasāgara Sūri gave the names of ācāryas after Devarddhi gaṇi Kṣamāsramaṇa, in sequential order and mentioned that Baḍa gaccha was found by Udyotana Sūri. He gave the list of successor pontiffs. Udyotana Sūri was succeeded by Sarvadeva Sūri. The names of successor pontiffs in chronological order are: Padmadeva Sūri, Ubhayaprabha Sūri, Prabhānanda Sūri, Dharmacandra Sūri, Suvinaya Candra Sūri, Vijayaprabha Sūri, Naracandra Sūri, Vīracandra Sūri and Jaya Siṃha Sūri and then giving information about Vijayacandra, the successor pontiff and disciple of Jaya Siṃha Sūri said that -

A minister Droṇa of Prāgvāt lineage lived in a village called Damtrāṇī near Mount Abu. His wife’s name is Deḍhī Devī. She gave birth to a son who was named as Vijayacandra. Vijayacandra, being averse from this world, happily took initiation into monkhood. He diligently studied scriptures from his Guru and in a short time became a scholar in them. In

course of his studies when he contemplated on the conduct of śramaṇas he found gross difference from the theory as described in scriptures, and practice. When he enquired his guru Jaya Siṃha Sūri about it, the latter replied it was 'due to lot of laxity'. To keep him bound to the gaṇḍa, the Guru elevated him as Upādhyāya of the gaṇḍa. But the sin-fearing and self-questioning Vijayacandra did not want to stay in such a dissipated gaṇḍa. Along with his 3 monks he left Baḍa gaṇḍa and his Guru and moved to another place. While peregrinating, he reached 'Lāṭa' region. In the afternoon they approached householders seeking alms. Though they approached many householders, they could not obtain pure, unblemished food and water. Without any disappointment or anxiety walked towards Pāvāgiri. They went to Jina temple built on its peak and offered veneration to Lord Jina. They with a hope to beget holy death, they resolved to carry out severe penance for one month without food and water. Thus, they engrossed in self-contemplation and were about to complete the one month.

At the same time, Śrī Sīmaṃdhara Swāmī wandering from village to village in Videha region arrived at Puṣkalāvātī Vijaya. Celestial angels arranged for Samavasaraṇa in Sīmā Nagarī. In that Samavasaraṇa Śrī Sīmaṃdhara praised monk Vijayacandra and his stringent non-transgression conduct of monkhood, sincerity in performing religious austerities regularly, his loyalty and devotion towards Jain religion etc in front of the fourfold congregation and the royal celestial angels. Listening to his virtues Cakreśvarī Devī, the ruling female deity of Lord Ṛṣabhadeva was overwhelmed with joy. After the discourses by the Lord, she went to Vijayacandra and paying homage to him with reverence said, "There is no need to observe Saṃlekhanā now. A merchant called Yaśodhana, the resident of Bhālijya Nagara will come here tomorrow at dawn on a pilgrimage. He will be enlightened listening to your sermons and will offer you unblemished food and drink. End your one month fasting with that food." Thus requesting Cakreśvarī Devī disappeared.

The next day just as the deity had predicted, Yaśodhana reached Pāvāgiri with his huge fellow pilgrims on a pilgrimage. On the entreaties of Yaśodhana and his entourage, monk Vijayacandra preached on dispassion. Listening to his preaching, right faith awakened in the hearts of Yaśodhana and most of the members present there. Later Yaśodhana

requested Vijayacandra and his Sādhus to have food and water. The monks went to their places of sojourn, accepting the alms, the food without 42 faults and whatever unblemished food they were offered with that they ended their one month vigorous fast with equanimity.

Thereupon, as per the request of the leader and the congregation, Vijayacandra gave sermons on the conduct and duties of lay devotees as propounded by Lord Mahāvīra, elaborately explaining the duties and responsibilities of laity in a soul-stirring and in an eye-opening manner. He explained the methods of six essential duties of laity, worship of Jina, veneration of saints etc. and taught them how to carry out those activities wearing uttarāsaṅga (upper garment). Impressed and convinced by the sermon, Yaśodhana took initiation as a votary with 12 vows.

While returning from Pāvāgiri, Yaśodhana took monk Vijayacandra and his fellow – monks with him to his place along with the pilgrims. After returning to Bhāliyajapura, Yaśodhana constructed a beautiful Jina building and got a Rṣabhadeva idol installed in it by a celibate lay devotee, following the methods prescribed in scriptures. As foretold by Cakreśvarī, he became ācārya of reformed sect and was given the name Rakṣita Sūri.

The chief votary, Yaśodhana, ostentatiously celebrated the spiritual coronation ceremony of Rakṣita Sūri. From the moment he held the office of ācārya he tried and obliterated the perverted rituals and languid conduct of monks and female – monks, besides encouraging the pure, unblemished conduct. He founded reformed path to reinstate the scripture-based code of conduct of Śramaṇas and accordingly proclaimed the following precepts:

1. Saints should not install Jina idols.
2. Jina idol should not be worshipped with lighted lamp (dīpa-pūjā), with fruits (fala-pūjā) or with incantation (bīja-pūjā)
3. Devotees can worship with rice or leaves.
4. Lay devotees, men and women should perform the religious activities like six essential duties with seam / loose end (Aṃcala) of their cloth.
5. Pauṣadha (complete fast for 24 hours and staying only at a religious or secluded place) should be observed on a festive day.

6. Laity should practice periodic contemplation, (sāmāyika) morning and evening for two Ghad s (48 minutes; 1 Ghad = 24 minutes).
7. Exalted spiritual endeavours (Upadhāna) and honouring with garland (Mālāropana) are prohibited.
8. Sakrastava (Namotthunam) should be recited 3 times a day.
9. While offering salutations to a monk, one salutation should be done by kneeling with the head touching the ground.
10. Ladies should offer salutations in the standing posture only.
11. Kalyānakas (auspicious events related to Lord Jina's life) are not to be celebrated.
12. 'Dīvottānam, Saraṅagai Paiṭṭhā,' etc from the verse of 'Namotthunam' are not to be recited.
13. In 'Namaskāra Mantra' read 'Paḍhamam Havai Maṅgalaṃ' as 'Paḍhamam Hoi Maṅgalaṃ'?
14. Perform Caumāsī on 'Pākṣika Pūrṇimā'.
15. Celebrate Samvatsarī (the last day of Paryūṣaṇa 8 to 10 days' festival) on the 50th day from the full moon day in Āṣāḍha. In a year with accretion leap month perform Samvatsarī on 20th day. Leap month comes in Pauśa or in Āṣāḍha month.

Ācāryas and followers of Aṃcalagaccha consider these rules as the core of scriptural guidelines and they firmly believe that this was neither a new path nor a new tenet, but was the epitome of real and pure traditional form of Jain doctrine.

Thus after setting up scripture based reformed path, Rakṣita Sūri, the follower of pure code of conduct, propagating Jain tenets in many lands reached 'Viṇaya' Nagara. The distinguished multimillionaire of those times Kapardi, enlightened by the sermons of Rakṣita Sūri, took initiation together with his family members. His daughter Samayaśrī along with her 25 friends took initiation into asceticism from Rakṣita Sūri, discarding one million worth of jewels and tremendous wealth and leaving behind the house, kith and kin. Many virtuous inhabitants of Viṇaya Nagara took initiation into Jain Order with 5 major vows and great many people became votaries.

Thus Rakṣita Sūri (Vijayacandra Sūri) propagated Jain doctrine in villages, cities, towns etc. Owing to his impressive preaching, the

strength of monks, female - monks, Votaries and Female-votaries had increased considerably.

A merchant called Dāhaḍa lived in Sopāraka city in Koṃkaṇa region. One day his wife Neṭī saw the full moon in her dream and later she conceived. In due course she gave birth to a son. He was named Jāsiga (Jaya Siṃha). From childhood he was bent more towards spiritualism. One day he listened to the story of Jambūsāmī from a Guru. He was inspired listening to his life which was filled with high levels of renunciation and detachment. He too felt detached towards worldly things. He convinced his parents and with the encouragement of the Cālukya king Jaya Siṃha, approached Rakṣita Sūri who was halting in Padrapura along with his friend Sukhadatta. There he humbly offered veneration, and when asked he gave his details and expressed his desire to become a monk.

At an auspicious time he was ordained to monkhood with five major vows. He became an eminent scholar in scriptures with his untiring efforts, total humility and by the grace of his preceptor. Perceiving his disciple fit for the rank of ācārya, Rakṣita Sūri in a grandiose manner, performed the coronation ceremony in 'Viṇappa' Nagara, adorning him with 'Sūri' and gave him the ascetic name 'Jaya Siṃha Sūri'.

The date of establishment of Aṃcalagaccha goes back to Vikram 1213 in many Paṭṭāvalīs and in the works of many scholars. But according to Vīravaṃśa Paṭṭāvalī, Vijayacandra Sūri founded 'reformed sect' (Aṃcalagaccha) alongside his coronation ceremony in Vikram 1169.

With incidents described in Vīravaṃśa Paṭṭāvalī it is indubitably clear that Rakṣita Sūri started the reformed branch in Vikram 1169 and instructed his followers to observe six essential rituals and to pay veneration to monks with Uttarāsaṃga (upper garment). However the question remains as to how and when the name (Vidhi) 'Reformed Sect' was substituted with 'Aṃcalagaccha'.

Vīravaṃśāvalī (Vidhi Pakṣa gaccha Paṭṭāvalī) narrates that during the life time of Rakṣita Sūri itself King Kumārapāla bestowed the name 'Aṃcalagaccha' to (vidhi) Reformed sect.

Some time after Vidhi (reformed) gaccha came into existence it was given the name ‘Aṃcalagaccha’. This fact was substantiated by the facts elucidated in ‘Vidhipakṣa Paṭṭāvalī’. After (vidhi) Reformed gaccha came into vogue, Vijayacandra Sūri in his religious wanderings came to ‘Viūṇappa’ Nagara. There Kapardi the merchant, enlightened by his preaching joined the gaccha as a lay devotee. And immediately after that he went to the court of King Kumārapāla of Pāṭaṇa. There the neophyte devotee offered veneration to Hemacandra Sūri with his upper garment (Uttariya). Kumārapāla was amazed. When he enquired his preceptor about this, he explained it with intricate details. So the king gave the name ‘Aṃcalagaccha’ to (vidhi) Reformed branch / gaccha.

It was very clearly mentioned in Vidhipakṣa Paṭṭāvalī that after giving it the other name, Kumārapāla went to behold the Darśana of its founder Rakṣita Sūri to Timirapura but the date of origin is not mentioned. As such, if we consider the date Vikram 1213 mentioned in other Paṭṭāvalīs as date of its origin, then we can infer that the name Aṃcalagaccha had been given by Kumārapāla to (vidhi) Reformed branch in Vikram 1213 after seeing Kapardi’s veneration with loose end / seam of upper garment (Uttarāsaṃga). Ārya Rakṣita Sūri of Reformed gaccha attained heavenly adobe in Vikram 1236, Ācārya Hemacandra Sūri in Vikram 1229 and Mahārāja Kumārapāla in Vikram 1230. So it is probable that Kumārapāla went to Timirapura in Vikram 1213 to pay homage to Rakṣita Sūri, after giving it the name Aṃcalagaccha.

Reformation - A very difficult task

Ārya Rakṣita Sūri launched his spiritual revolution in Vikram 1169 so as to illustrate the glory of Jain doctrine and the pure form of Śramaṇa code to the people. 80 years prior to this, in Vikram 11th century Ācārya Varddhamāna Sūri and his disciple Jineśwara Sūri commenced the reformation movement with the same intention. 20 years preceding this i.e. in Vikram 1149 Ācārya Candraprabha, the founder of Paurṇamika gaccha started the revolution to eliminate the pseudo rituals that entered into Dharma and to augur new spiritual awareness. In his efforts he was encountered with hostility by his opponents from all sides. Eventually he officially established Paurṇamika gaccha in Vikram 1159. The lovers, supporters and stalwarts of Jina Order like Varddhamāna Sūri, Candraprabha Sūri, Rakṣita Sūri etc. initiated their cause with a lofty intention to revive the forgotten fundamental form. But the sluggishness

in conduct and unconventional methods were so deeply-rooted in the four-fold congregation that it was highly impossible to bring in unity and radical reformation in entirety. So they could not fully manifest their dream and the reforms were limited in their scope.

The firm resolution of Rakṣita Sūri to introduce reforms en masse in the congregation on the basis of scriptures, led to the inception of (vidhi) Reformed gaccha. But unfortunately he too could not progress ahead upto his expectations. The reason being, in a very long span of thousand years after Vīra Nirvāṇa, the methods, the indulgence, rituals etc introduced by Temple dwellers had so assimilated in the original doctrine that they appear part and parcel of, rather, they appear as original scriptures. Verily these revolutionary reforms aimed to destroy perverted rituals, and their mother was the Temple dweller tradition. So naturally the Temple dwellers felt these religious reforms were a treacherous spiritual campaign against them. They were very powerful in Gujarat, Saurāṣṭra, Mewāḍa, Mārawāḍa, Mālavā etc. and the patronage of kings in these regions further strengthened their position and tradition.

The founder of a vast kingdom like Pāṭāṇa, Vanarāja Cāvaḍ and his successors, the seven kings of Cāpotkaṭa dynasty accepted these Temple dwellers as their holy teachers (Rājaguru) and spiritual preceptors (Dharma Guru) for 196 years, i.e from Vikram 802 to 998 and held them in high esteem. In order to make the tradition of his preceptor stronger than any other tradition, Vanarāja Cāvaḍ provided all facilities and decreed an ordinance prohibiting the entry of ascetics of other traditions into the territories without the prior permission of Temple dweller ācāryas.

Even after Cālukyās established their authority over Pāṭāṇa in Vikram 998, right from its first King Mūlarāja to its fourth King Durlabha's regime that is up to Vikram 1080 the earlier arrangements and facilities for Temple dwellers continued in the same manner. Thus in the vast territories of Gurjara kingdom from Vikram 802 to Vikram 1080, i.e for 278 years, Temple dweller tradition enjoyed unswerving patronage of and control over the society.

In such a scenario, in spite of their zeal and goal to rejuvenate the status of Jainism, the reformers like Rakṣita Sūri etc had to prune the scope to

limited issues. As such, though they aspired for total shift to fundamental form and complete obliteration of newly rooted beliefs through reforms, they ultimately could not succeed. Apart from this, two more reasons also served as major hindrances in the path of reformation. The Temple dwellers washed the brains of people with such a psychological feeling that in the changed religious, social and political milieu, Jain religion could not continue to survive unless and until it leans against and takes the support of the Nigamas and Upaniṣadas - the texts written by Temple dwellers. And the second reason was Temple dwellers made such arrangements and comforts even for the detached / renouncers that the monks and female monks could lead their lives without any trouble or hardships and could command the respect of their followers. The facilities they enjoyed were as follows:

1. The original tenet where Śramaṇas were recommended to wander throughout their lives was replaced by permanent stay at a temple or a monastery.
2. The tough principle of Madhukarī (seeking alms), was given up. Delicious food prepared in the kitchens of temples or monasteries, to offer to Jina was consumed by them.
3. They were free to spend the money, offered by the loyal devotees in temples and shrines, for their personal comforts.
4. They decided and conveyed the auspicious time for all the familial activities of their devotees. Using their knowledge of prognostics they even predicted their future.
5. They wore colourful perfumed clothes.
6. They possessed and accumulated money.
7. They gave up the toughest rituals like keśa luṃcana, etc.
8. They kept the mouth fresh by eating betel.
9. They consumed ghee, milk, fruits etc. as per their wish.
10. They drank and used live (sacitta) water for other purposes.
11. They used vehicle for conveyance.
12. They accumulated clothes, vessels, etc.
13. They slept on mattresses.
14. They applied oil and massaged Abhyaṃga (paste of turmeric, oil, and ground pulse) etc on the body.
15. To increase the number of disciples, they offered money to parents and buy small kids.

16. They started earning money to lead a happy life by giving treatment to people and even using occult techniques.
17. While worshipping Jinendra Prabhu, they can perform Āraṭī and perform havanas (fire sacrifice).
18. They can construct any number of Jain temples, Pauṣadhaśālās, and seminar halls.
19. They can maintain association with women and give lectures, sing bhajanas, kīrtanas, devotional songs etc in front of them.
20. They could construct elevated platforms for the departed Gurus.
21. There is no need to observe hard vows like fasting, etc.

Thus the Temple dwellers turned the ascetic renunciant life into a full-fledged life of a householder with all comforts and amenities.

In such a situation, a discerning reader can imagine and visualise the plight and predicament meted with and the vehement opposition encountered by the stalwarts like Varddhamāna Sūri, Jineśwara Sūri, and others in carrying out their pious mission of re-establishing the pure spiritual form and the toughest code of conduct of Śramaṇas.

As already mentioned earlier, Rakṣita Sūri could not even procure unblemished food and drink and had even to stake his life by observing fast unto death due to the omni-pervasive sway of Temple dwellers tenets. People were attracted towards Rakṣita Sūri (Vijayacandra) by his simple but vigorous ascetic way of life filled with total detachment and severe penance and ability to endure inflictions. 'Reformed Path (Aṃcalagaccha) stabilized itself into a powerful religious congregation and gained popularity during his life time only. His successor pontiff Jaya Siṃha Sūri during his pontificate from Vikram 1236 to Vikram 1258 extended remarkable services to reformed gaccha and contributed to its progress. He was an eloquent debater. He made several royal dynasties the followers of Jainism and considerably increased the numerical strength of his gaccha.

Dharmaghoṣa Sūri, prominent disciple and Successor Pontiff of Ācārya Jaya Siṃha Sūri, Mahendra Sūri, the fourth Successor Pontiff and Ācārya Siṃhaprabha the fifth successor pontiff of Reformed gaccha were great propagators. The 5th pontiff, Siṃhaprabha Sūri was ordained to the rank in Vikram 1309

He was a great sagacious debater of his times. He won many spiritual discourses and enhanced the fame of Reformed Path.

According to ‘Meruṭuṃgīyā Laghuśata Padī’ and Meruṭuṃgīya Paṭṭāvalī, Siṃhaprabha Sūri in spite of being versatile ascetic - a perspicacious debater, stalwart propagator, courageous and outspoken – was slowly attracted towards lax conduct and eventually became a permanent inhabitant like Temple dwellers and more or less followed their life style. Following his footsteps, Ajita Siṃha Sūri, the 6th ācārya and his successor left behind the so called ācāryas of Temple dwellers in his laxity of conduct.

Most of the gacchas who purported themselves as Suvihita tradition also gradually became co-travellers of Temple dwellers with scant attention or no attention towards code of conduct, adherence to their tenets, and with heretical regulations, i.e going against scriptural doctrine.

Had the reformers not taken pains to bring the fundamental holy path into light, from time to time, probably today the scripture-based path of spiritual purification would have been blanketed by the debauched principles like a sun being shadowed by the dark monsoon clouds.

Aṃcalagacchīyā Paṭṭāvalī

In the Paṭṭāvalīs of all gacchas, except for Upakeśa gaccha, like the Kharatara gaccha, Tapā gaccha, Aṃcala gaccha etc, the number and names of Pontiffs, from Sudharmā Swāmī, the first pontiff of Lord Mahāvīra to 34th Paṭṭadhara, are almost same, with very infinitesimal rather insignificant difference here and there.

The succeeding Paṭṭāvalī of Aṃcalagaccha starting from the 35th pontiff onwards is as follows:

- 35th. Udyotana Sūri - He was the founder of the Baḍagaccha.
- 36th. Sarvadeva Sūri
- 37th. Padmadeva Sūri
- 38th. Udayaprabha Sūri
- 39th. Prabhānanda Sūri
- 40th. Dharmacandra Sūri
- 41st. Vijayacandra Sūri

- 42nd. Guṇasāgara Sūri
 43rd. Vijayaprabha Sūri
 44th. Naracandra Sūri
 45th. Vīracandra Sūri
 46th. Jaya Siṃha Sūri
 47th. Ārya Rakṣita Sūri (Vijayacandra Sūri) : According to all Paṭṭāvalīs of Aṃcalagaccha, he was the founder of Reformed Sect which later was renowned as ‘Aṃcalagaccha’
 48th. Jaya Siṃha Sūri: During his tenure as pontiff, the number of monks and nuns increased remarkably: 2120 monks, 1130 nuns, 12 Ācāryas, 20 Vācanācāryas Upādhyāyas, 173 paṇḍitas, 1 Mahattarā and 82 Pravartinīs.
 49th. Dharmaghoṣa Sūri
 50th. Mahendra Sūri: He authored Tīrthamālā, Śatapadī Vivaraṇa and Gurugūṇa ṣaītriṃśikā.
 51st. Siṃhaprabha Sūri
 52nd. Ajīta Siṃha Sūri: He was raised to ācārya post in Vikram 1316 and left for heavenly abode in 1339.
 53rd. Devendra Sūri
 54th. Dharmaprabha Sūri
 55th. Siṃhatilaka Sūri
 56th. Mahendraprabha Sūri
 57th. Merutuṅga Sūri: He was credited with the authoring of many books like ‘Vicāra Śreṇi’ etc. He ordained into monkhood in Vikram 1418, adorned with Sūri rank in Vikram 1426 and passed away in Vikram 1473.
 58th. Jayakīrti Sūri: He wrote many texts like Uttarādhyayana Ṭikā, kṣetra Samāsa Ṭikā, Saṃgrahaṇī Ṭikā etc.
 59th. Jayakesarī Sūri
 60th. Siddhānta sāgara Sūri
 61st. Bhāvasāgara Sūri became ācārya in Vikram 1560. His treatise ‘Śrī Vīravaṃśa Vidhipakṣa Paṭṭāvalī’ with its 231 tales is considered as a significant work from historical point of view.
 62nd. Guṇanidhāna Sūri
 63rd. Dharmabhūti Sūri
 64th. Kalyāṇa sāgara Sūri
 65th. Amara sāgara Sūri
 66th. Vidyā sāgara Sūri

- 67th. Udaya sāgara Sūri: On his command, Paṭṭāvalī of Aṃcalagaccha was written in a detailed and precise manner.
- 68th. Kīrti sāgara Sūri
- 69th. Puṇya sāgara Sūri
- 70th. Rājendra sāgara Sūri
- 71st. Mukti sāgara Sūri
- 72nd. Ratna sāgara Sūri
- 73rd. Viveka sāgara Sūri: He held ācārya post from Vikram year 1928 to 1948.
- 74th. Jinendra sāgara Sūri

Aṃcalagaccha, other name Acalagaccha

The other name of Reformed path Aṃcalagaccha came to be called as Acalagaccha during the last days of Kumārapāla's reign. Merutumgiyā Paṭṭāvalī explains this in the following manner:

The Laity of different gacchas who was in favour of celebrating the 'Sāṃvatsarika' festive on Caturthī told Kumārapāla, "Your Majesty! You and we have been celebrating 'Sāṃvatsarika' on Caturthī. But in your kingdom there are some ascetics of other gacchas who support 'Sāṃvatsarika' celebration on Paṃcamī. 'The King of Festives - 'Sāṃvatsarika' is approaching. These doctrinal differences regarding the date of a festive in your kingdom mar the fame of a devout Paramārhata king like you and the splendour of your reign.

Even King Kumārapāla too felt it improper to have different opinions about the celebration of an important festival. He announced his command, "Those ascetics who celebrate or are willing to celebrate 'Sāṃvatsarika' on Paṃcamī should not reside in my Pāṭaṇa. They should migrate to other some place today itself".

Obeying the ordinance, ascetics of other gacchas, who wanted to celebrate 'Sāṃvatsarika' on Paṃcamī, left Pāṭaṇa and went to other places.

The great propagator and celebrated ācārya of Reformed path, Ācārya Jaya Siṃha Sūri camped in Pāṭaṇa during that time. He decided to celebrate 'Sāṃvatsarika' on Paṃcamī in Pāṭaṇa only. So he carved out a way with his sharp wit. He sent a message to the king through one of his disciples who was eloquent but talkative that, "Our preceptor will

celebrate ‘Sāṃvatsarika’ on Pañcamī only. Lately, he started explaining the meaning of Āvaśyaka Sūtra to the devotees. In the explanation he first analyses the Namaskāra Mantra. Meanwhile you have passed an ordinance asking those ascetics to leave Pāṭṇa, who wish to celebrate the Parva on Pañcamī. Our Guru ordered me to ask you whether he has to leave Paṭṭa after completing his explanation on Namaskāra Mantra or now itself, leaving the explanation and analysis of Namaskāra Mantra mid-way.”

King Kumārapāla became furious at once, but discernment awakened the next moment. He found himself caught in a dilemma. On one hand, the question of obeying the order issued by him and on the other the interruption in the explanation of great Mantra, a religious exigency. He approached Ācārya Hemacandra for resolving the dilemma and asked for a solution.

Ācārya Hemacandra Sūri advised him saying that Ācārya Jaya Siṃha Sūri of Reformed path was endowed with such sagacity that he could defeat even the pre-eminent debaters like Divākara with his eloquence and that he was a master in occult and mystic powers. Hence it is not advisable for any one to provoke his wrath.

So Kumārapāla at once went to Ācārya Jaya Siṃha Sūri and explained the matter regarding the ordinance and pleaded forgiveness.

Thus, some of the ascetics who were to celebrate Sāṃvatsarika on Pañcamī migrated to some other places. However, Jaya Siṃha Sūri with his unmatched wit and prudence stayed back inexorable like a mountain (Acala). Thus, it also came to be known as Acalagaccha.

Āgamikagaccha

Āgamikagaccha originated as an effort to bring in reforms. At the end of 12th and the commencement of Vikram 13th century when the perverted code and blasphemous tenets found place in Candra gaccha, Monk Śīlaguṇa Sūri approximately during the second decade of Vikram 13th century, propelling a religious reform, founded the Āgamikagaccha, the other branch of Reformed path. As he instituted the Āgamikagaccha, he was considered as the first ācārya of Āgamikagaccha. It was a branch of

Candra gaccha. The list of ācāryas of this gaccha, in chronological order is given below:

1. **Śīlaguṇa Sūri:** Life history of Śīlaguṇa Sūri, who originally belonged to Candra gaccha and who laid the foundation Āgamika gaccha is as follows:

In the eastern region, Bhaṭṭānika, the King of Kanauja had a son called Kumāra. He studied literature, prosody, rhetoric, archery, etc. befitting a royal prince. One day he went to the forest for hunting. He shot an arrow at a pregnant female deer. No sooner did the arrow pierce her body, the deer swooned, and gave birth to a fawn. It succumbed leaving the newly born to its fate.

Seeing harrowing plight of the deer, the prince was benumbed and perturbed. He felt immense remorse. He condemned and cursed himself. King Bhaṭṭānika consoling his son arranged for the golden idols of the deer and fawn to be made and as an act of contrition, fragmented the idols and distributed the gold among Brahmins. In spite of this, Kumāra was not convinced. Guilt was eating away his conscience. In the middle of the night, disguising himself, he silently and stealthily walked bare foot, out of the palace towards the jungle without informing anyone.

After many days, he reached a city called ‘Koḍamaghūrṭaka’ in Sthalavatī. Under the instructions of a lay devotee, he went to a ācārya called ‘Siddhasiṃha’. He got enlightened listening to his sermons and took initiation into asceticism. After initiation he diligently studied scriptures under his preceptor. He mastered other supernatural powers, along with scriptures within a short time. He was considered as an outstanding scholar of his times, in scriptures.

One day Kumāra Monk asked his guru Siddhasiṃha Sūri inquisitively, “Lord! The scripture based pure code of conduct promulgated by Omniscient is presently not seen anywhere. What is the reason for it?”

The ācārya was perplexed listening to the sudden query of his disciple. He replied, “Son! Owing to the inauspicious effect of Duṣamākāla, activities can not be performed as prescribed in the scriptures.

Kumāra Monk asked, “Ācāryadeva! Then, is the ascetic who practices and performs such perverted austerities a worshipper (ārādhaka) or a heretic (virādhaka)?”

Ācārya Siddhasiṃha: Son! The truth is that the eremite who performs the rituals and austerities propounded in scriptures and strictly adheres to self-restraint is a worshipper, a true ascetic; on the contrary the coenobite, who does not follow the scripture based pure code of conduct and who scorns at scriptural doctrines and violates the religious regulations and conduct is a heretic.

Fascinated by the true meaning of worshipper after listening to his Guru’s explanation, and despising heresy, Kumāra Monk sought permission of his guru to lead the ascetic life of a worshipper.

Ācārya blessed him granting permission, “Son! Model your life as a true worshipper and rejuvenate the propriety and conduct of an ascetic as promulgated in scriptures.”

Receiving his guru’s permission and blessings and taking a vow that he would abide by the scriptural tenets, Kumāra Monk left the lodgings of his Guru for carrying out religious peregrination and uninterruptedly he observed the pure code of conduct of Śramaṇas. In his wanderings he preached the procedures and doctrines of scriptures at all the places and propagated Jina order elucidating its solemnity and magnificence.

In those days, listening to the preaching of Devabhadra Sūri, a noble person Yaśodeva got enlightened. In Vikram 1196, Yaśodeva took initiation from Devabhadra Sūri and studied all the subjects assiduously and became an erudite scholar. One day, Yaśodeva Monk too like Kumāra Monk, asked his preceptor, “Lord! Why is heresy on the rampage now? Devabhadra Sūri answered, “Son, under the influence of inauspicious times when the number of heretics increases, naturally lax conduct substitutes the pure, after which it becomes very difficult to revert back to the scripture based code of conduct.”

After listening to his guru, Monk Yaśodeva decided to lead a pure ascetic life as laid down in scriptures. In Vikram 1212, taking the permission of his Guru he started wandering independently. In Vikram 1214, he

established the Āgama gaccha. And then disseminating the doctrine of Āgama, which was based on the original tenets, he proselytized and guided many noble souls on to the original spiritual path.

One day at a certain place he met Kumāra gaṇi. Both of them had an amiable conversation on the methods and rituals of scriptures. Ācārya Yaśodeva was immensely impressed by the pious life style and exemplary scriptural knowledge of Kumāra gaṇi. He was senior to Yaśodeva in monkhood. So he ordained Kumāra gaṇi as ācārya and gave him the ascetic name - Śīlaguṇa Sūri. Thereupon, both of them together started itinerant preaching of scriptural based tenets and conduct.

In their wayfaring, they reached Aṇahillapura Paṭṭaṇa. They went to Lord Ariṣṭanemi's temple to pay obeisance. King Kumārapāla was also present there along with Hemacandra Sūri at that time. The King observed Yaśodeva and Śīlaguṇa Sūri offering veneration in three stutis. He was awestruck and asked his ācārya, "Lord! What type of veneration is this? Is it appropriate?"

Hemacandra Sūri replied, "Your Majesty! This is scriptural method, i.e. a method professed in scriptures."

From then onwards Reformed path of Śīlaguṇa Sūri and Yaśodeva gaṇi came to be called as 'Āgamika gaccha. This evinces the fact that as Ācārya Hemacandra explained to King Kumārapāla that their veneration was scriptural (Āgamika) method, their gaccha became famous as 'Āgamika gaccha'.

Śīlaguṇa Sūri spent his life strictly cleaving to scriptural mode of asceticism and propagating Jain doctrine in different places and ultimately left his mortal body in Samādhi. Devabhadra Sūri succeeded him as ācārya of Āgamika gaccha.

2. **Devabhadra Sūri:** The second ācārya of Āgamika gaccha, Devabhadra Sūri was an exemplary scholar in scriptures, an efficient promulgator of Reformed Path and Jina Order and an erudite scholar of his times. He was succeeded by Dharma Ghoṣa Sūri (third ācārya), who in turn by Ācārya Yaśobhadra Sūri (4th ācārya). After him, three superior monks were

concurrently appointed as ācāryas. They were - Sarvānanda Sūri, Abhayadeva Sūri and Vajrasena Sūri (5th ācāryas). After their long tenure, Jinacandra Sūri became the 6th ācārya. His style of delivering discourse, wear full of the nine virtues of speech. Charmed by his style and sagacity “Mokharā” the King of Guhilavāḍa bestowed him with the title ‘Navarasāvātāra Taramṅiṇī’.

Probably owing to weakness in thighs, Jinacandra Sūri stayed in ‘Līliyāṇaka’, the capital of Guhilavāḍa for a long time. He enjoyed the full grace of goddess Sarasvatī. He was honoured and respected by the king and the commoners alike.

Once, a scholar called Dāmodara came to the city along with 8 scholarly paṇḍitas of Yājñika. He arranged for a ‘Vājapeyī sacrifice’ in Līliyāṇaka in which expenses for the performance of the sacrifice were estimated as one lakh silver coins. Precious and expensive materials and 32 goats to be offered as sacrifice were brought to the place where the sacrificial worship (yajña) was to be performed. The people were piqued, when they came to know that goats were meant for sacrifice, as they had assimilated the principle of non-violence. In order to prevent the sacrifice, ācārya made the king pass an order that a spiritual dialogue on the sacrifice of animals in yajña, would be held between Ācārya Jinacandra Sūri and the priests of sacrifice, wherein the winner would decide whether to sacrifice the animals or not. The spiritual discourse lasted for 18 days in the court of Mokharā Guhila. On the concluding day ācārya with his perspicuous and sagacious argument silenced the opponents. The king gave him the epistle of victory and let off the goats uninjured.

Thus, Jinacandra Sūri carried out great service to Jina Order by propagating the true tenets of pure Jainism.

After him the successor ācāryas were 7th Vijayasimha Sūri, 8th Abhayasimha Sūri and 9th Amarasimha Sūri. They were all well-versed in scriptures, balanced debaters and propagators of Jina Order.

53rd and 54th Pontiffs of Lord Mahāvīra tradition

	53 rd Pontiff Ācārya Mahāsūrasen	54 th Pontiff Ācārya Mahāsen
Birth	V.N.1629	V.N.1651
Initiation into monkhood	V.N.1654	V.N.1662
Became ācārya	V.N.1708	V.N.1738
Heavenly Abode	V.N.1738	V.N.1758
Household life duration	25 years	11 years
Ordinary monk tenure	54 years	76 years
Period of ācārya status	30 years	20 years
Complete monkhood	84 years	96 years
Total longevity	109 years	107 years

40th epochal ācārya Śīlamitra

Birth	V.N.1652
Initiation into monkhood	V.N.1663
Period of ordinary monk	V.N.1663 - 1683
Period of epochal ācārya	V.N. 1683 - 1762
Household life duration	11 years
Ordinary monk tenure	20 years
Period of epochal ācārya	79 years
Heavenly Abode	V.N.1762
Total longevity	110 years, 7 months, 7 days

Tapā gaccha

Like the rest of the gacchas, Tapā gaccha was also an offshoot of reformation movement. As time passed, the monks of Vṛhad gaccha (Baḍa gaccha) were addicted to heretical practices and lax conduct. According to Tapā gaccha Paṭṭāvalī, the 42nd Successor Pontiff of Mahāvīra, Śrī Vijayasimha Sūri ordained two of his fellow disciples as ācāryas. They in turn appointed Jagaccandra Sūri as their successor.

Thus according to Tapā gaccha Paṭṭāvalī, the 44th Pontiff of Mahāvīra was Ācārya Śrī Jagaccandra Sūri. Jagaccandra Sūri was petrified of transmigration and the best ascetic who strictly observed the scripture

based pure code of conduct. He was very upset and distressed with the widespread delinquency and degeneration in his congregation. As he was holding a high post as the Head of the congregation, he relentlessly tried to wipe out the sluggishness and craving towards external rituals from the minds of Śramaṇas and Śramaṇīs, but could not achieve any satisfactory results. Ultimately Jagaccandra Sūri with the help of Devabhadra, the devout Upādhyāya of Citravāla gaccha initiated reformation. Setting himself as an ideal example by strictly observing the scriptural based code of conduct, he started propagating the fundamental Jain doctrine and tenets. Inspired and encouraged by his extraordinary renunciation, many Śramaṇas, Śramaṇīs and Mumukṣus started observing flawless Śramaṇa conduct.

While carrying out reformation, Jagaccandra Sūri took a vow that he would observe the vow of 'Ācāmla', (a form of fast or abstinence, comprising one single meal a day, without any fatty ingredients in it, usually boiled rice or cereals) throughout his life. Along with Devabhadra Upādhyāya he wandered and preached at each and every place of Mewāḍa. Impressed by his severe austere life, people belonging to all sections in Mewāḍa became his loyal followers and devotees. Apart from being a devout ascetic, Jagaccandra Sūri was a pedantic scholar and debater in law. He triumphed over the Digambara ācāryas in Āhaḍa (Āghāṭapura) in spiritual discourse. Delighted at his victory and sagacity, the King of Mewāḍa Jaitrasimha adorned him with the title 'Hīralā (the jewel)'. Also impressed by his severe penance and austere ascetic life, which won laurels by one and all, he facilitated him with the title 'Tapā'.

Thus the combined group of ascetics of Ācārya Jagaccandra Sūri and Upādhyāya of Citravāla gaccha came into vogue as Tapā gaccha in Vikram 1285.

After Mewāḍa, Jagaccandra Sūri turned his attention towards Gujarat. The moment he arrived at Gujarat, a distinguished merchant Vastupāla received him with a lot of respect. He extended remarkable help to ācārya for propagating the original Jain dharma in entire Gujarat.

Owing to unblemished renunciation, penance, erudition and the pure code of conduct of Jagaccandra Sūri and complete cooperation from the minister-merchant Vastupāla, Tapā gaccha gained popularity and became

preeminent in Gujarat. As a result his gaccha increased in number of the followers.

Vijayacandra, a beloved officer (Mahetā) of Vastupāla and Devendra, a sharp-witted young officer were among the officials who took initiation from Jagaccandra Sūri.

Sectorial Divergence

In course of time, Vijayacandra formed ‘Vṛddha Pauṣālika Tapā gaccha’ and Devendra Sūri ‘Laghu Pauṣālika gaccha’ respectively. Gradually Vijayacandra Sūri got inclined towards lax conduct. He openly sanctioned perverted allowance for ascetics, such as, they could keep bundle of clothes, could consume ghee, milk, etc every day. Eleven such blemished exceptions are given below.

1. Ascetics can keep the bundle of clothes.
2. Can always consume vigaya (normally abstained food like milk, curd, ghee etc.).
3. Can wash clothes.
4. Can take fruits, vegetables etc. in alms (gocārī).
5. Monks (male and female) who are under the vow of Nīvī pratyākhyāna (resolution of restraint) may use ghee.
6. Monks can accept food brought from outside by female - monks.
7. Can violate two types of resolutions from the vow of pratyākhyāna (resolution not to commit any faults), which was observed to stop the inflow of karma.
8. To appease the householders, they can carry out ritualised confession (pratikramaṇa) along with them.
9. Laity can go out on the day of extending hospitality to the monks (Saṃvibhāga).
10. Can keep /store / apply (massage) ground flour and oil Lep (to apply on to body before bath).
11. Can take the water immediately after being boiled.

(Paṇḍita Śrī Kalyāṇa Vijayajī's Tapā gaccha Paṭṭāvalī, pp 168)

The Tapā gaccha originated in Vikram 1283 through reformation movement based on reformation principles gradually declined to such a worse situation within 174 years of its inception that around Vikram

1457, the 50th Paṭṭadhara, Somasundara Sūri has to propound 36 rules to eradicate the lax conduct adopted by Tapā gaccha monks. They are:

1. Six verses should be learnt by heart sequentially along with their meanings from the Guru, so as to acquire knowledge.
2. Always write 5 verses first, before teaching or imparting knowledge to a student.
3. 500 verses in monsoon season, 800 in autumn and 300 in summer should be studied (Svādhyāya) and contemplated.
4. 9 stanzas of Navakāra Mantra should be chanted 100 times a day.
5. Obeisance should be paid to Lord (Deva Vandana) by reciting Śakrastava 5 times a day or at least 2 times or 3 times, depending upon ones' capacity.
6. One should go regularly to the temple on every 8th and 14th day of the month, and offer veneration to all sages there, and visit at least one monastery every day for the rest of days.
7. Always pay homage to senior monks, and offer services to the old or suffering monk to the extent possible.
8. Avoid conversations and such other things while defecating, urinating or procuring alms so as to abide by vow of carefulness while walking (Īryā Samiti).
9. Recite the stotra of guru of Kṣamāśramaṇa or Navakāra Mantra five times if one goes out without cleansing and brushing, defecates without proper examination of body and the place and if defecates without a waist cloth.
10. To observe the rule 'Bhāṣā Samiti' (carefulness in speaking) one should not talk with the mouth wide open. The number of times one commits this mistake, the same number of times, he should perform logassas carefully and steadily without moving the body parts.
11. Unless the situation demands, one should not talk while eating and drinking, while performing religious confession (pratikramaṇa) and while contemplating the internal and external qualities of the soul.
12. To abide by Eṣaṇā Samiti, (carefulness in seeking alms). If for his requirements, one is able to get pure water, he should not take water, which though without life is entirely pure.

13. To observe Ādāna Nikṣepaṇā Samiti, (Carefulness while taking and placing the things) one should carefully dust and brush his things and then only place them on the ground. Similarly the objects are not to be dragged; instead they are to be lifted slowly from the ground. If any mistake occurs while dusting, immediately Navakāra Mantra should be recited.
14. If implements like staff etc. are kept haphazardly, observe Āyambila or study 100 verses from the scriptures, by remaining steadily in the standing posture only.
15. To abide by Pāriṭhāvaṇiyā samiti, (i.e. the carefulness in disposal), if any being is hurt while defecating, urinating, or spitting, sneezing or coughing (mucus) then observe Nīvī (abstain ghee, milk etc.) and if blemished food is consumed, observe Āyambila.
16. Before urinating or defecating, first utter 'Aṇujāṇahaṃ jassuggaho' and after completion 'vosire' at those places.
17. To observe Mana Gupti (restraint over mind) Vacana Gupti (restraint over speech) if in case the words or deeds are influenced passion; observe Nīvī, and if one commits a physical violation, observe fasting and Āyambila.
18. If by carelessness any organism is hurt, observe Nīvī depending upon the number of sense organs of the organism (if single organ - abstain any one, two organs - 2 and so on). Observe Āyambila if one deviates from the path of truth, by uttering a lie due to anger, passion, fear, or just for fun and frolic.
19. While observing Asteya (non-stealing) vow, if one receives ghee etc., in first alms, the monk should not consume it without showing to the preceptor. Without prior permission, the monk should not use implements like wooden pot, staff, etc. of others and if he does, observe Āyambila.
20. While observing the vow of celibacy, one should not talk to a woman in seclusion, and should not teach them in private. While observing the vow of renunciation of possessions, one should possess implements sufficient for one year only and not more than that. In all, more than 15 vessels, the basic objects 'kācalāṃ' etc. should not be maintained. While observing fasting at night, food, water, snacks (light food) and snacks, etc. should not be kept near the sleeping place, even if one is ill.

21. Even if a monk falls seriously ill, he should avoid drinking potion, and should not drink water during night. He should never take food or water during the last two ghadis (48 minutes) before sunset.
22. One has to take food or water only when the sun is clearly visible. Food should be consumed before sunset only and Pratyākhyāna (reverential activity done by monks after taking food) completed. Any type of medicine should not be kept in the monastery after sunset.
23. To observe austerities to the possible extent, one has to necessarily perform 6 types of penance including yogavahana, before eating the procured alms.
24. Without continuously performing two Āyaṃbilas or three Nīvīs, a monk should not use Vigaya (milk, curd, ghee, gur (unrefined sugar), oil, fried food.). If at all he has used any Vigaya, he should not use sugar on that particular day.
25. The day, on which the laity has to take Vigaya after continuously observing three Nīvīs, he should not take any other objects of Nīvī without any strong reason; he should not use any Vigaya for the next two days.
26. On every 8th and 14th day of the month if possible observe fasting or else observe 2 Āyaṃbila and 3 Nīvīs.
27. Daily a monk has to take resolutions or restraints regarding (Dravya) specific material, (kṣetra) specific location, (kāla) specific time and (bhāva) specific state, or else one has to undergo contrition (Prāyaścitta). This is what Jītakalpa says.
28. Observe ethics of strength (vīryācāra) to the extent possible and always memorise 5 verses with their meaning.
29. He has to counsel five times a day all those who are lackadaisical on the path of asceticism. In spite of that, if someone is still indolent, then he must be assigned the work of serving all the monks for that day.
30. To burn karma, read 24 or 20 logassas (verses chanted in veneration of 24 Tīrthaṅkaras) or equal number of verses from the scriptures standing steadily.
31. Due to sleep etc. if one does not attend the congregation in time, then observe Āyaṃbila, and extend services to all the monks.

32. Help children or diseased monks even if they are not linked with the congregation and if necessary, help them even with a bed pan.
33. If you forget to say ‘Nissihi’ while entering into the monastery and ‘Āvassahi’ while going out, wherever and whenever you remember your mistake chant Navakāra then and there itself.
34. While carrying out activities, if you forget to address the old monks “Bhagavāna! Pasāya Kari” and the junior monks, “as per your wish” then wherever you made such a mistake there you have to say “Micchāmi Dukkaḍam”. And if you forget even to say that, then whenever or wherever you remember or if some of your companions remind you, chant Navakāra Mantra then and there itself.
35. Don’t give or take anything without asking the seniors, do all the things with their prior consent only.

Somasundara Sūri took severe steps to obliterate the blasphemy and pseudo rituals from his gaccha. Hence yatis and heretics developed contempt and envy towards him. With the help of one of their loyal devotees, the Yatis bribed a barbarous person by giving Rupees 500 to kill Somasundara Sūri when asleep. The person entered into the monastery and raised his weapon to attack Sūrijī, who was sleeping all alone. Meanwhile while turning from one side to other, the ācārya brushed his body gently with the whisk broom, in his sleep with his eyes still closed. The savage was struck with awe observing this. He started thinking

‘This great compassionate monk, even in his sleep is taking care not to harm the subtle beings and trying to protect them from (rajoharaṇa) mouth mask. If I kill such an ocean of compassion and a dictum of God, I will definitely go to netherworld and undergo all sorts of grave punishments and resultant agony for infinite times to come. I curse myself’.

The person at once fell onto the feet of ācārya begging forgiveness over and over and confiding the entire incident to him. Consoling him with his nectar-like words ācārya preached him the right faith (Samyaktva).

The new Śramaṇas who were initiated into monkhood through reformation, strictly observed the pure Śramaṇa Conduct. However, a

dereliction once entertained, enters with its comrades and never leaves the host. Once again the perverted methods crept in during the tenure of 52nd Pontiff Ratnaśekhara Sūri and started increasing gradually.

Tapā gaccha Paṭṭāvalī elucidates that the degeneration reached greater heights during the time of Hemavimala Sūri, the 55th successor Pontiff of Mahāvīra tradition and Ānanda Vimala Sūri, the 56th Pontiff. Besides lax conduct, perversions and variations crept in the pure spiritual path and in the lives of ascetics.

Necessity is the mother of invention. An esteemed personality like Lokāśāha emerged to fulfil the then inevitable necessity – the necessity to bring the derailed Jina Order pandemic with sluggishness and heresy back on to the track of pure spiritual Path.

Had the religious reformers, who emerged from time to time prior to Lokāśāha, incorporated the most significant rule proclaiming that the followers of Lord Mahāvīra, should follow only the scripture promulgated by Jina as authentic and that Niryuktis, Bhāṣyas, Vṛttis and Cūrṇis should never be given equal status and sanctity to that of scriptures, then the necessity to bend towards heresy taking the support of ‘Paṃcāṃgī’ would not have never risen for the Śramaṇas and Śramaṇīs. The very entry would have remained closed.

In Vikram 1508 Lokāśāha launched the great religious revolution. Lokāśāha himself and his followers and the Janamatīs - monks and female monks who were inspired by religious revolution treaded on the holy path of spiritual purification (the opponents and others called them as Lūṃkāmatī) and started preaching the scripture-based pure spiritual path. Within a short time, the number of his followers increased remarkably. His fame spread far and wide.

Observing the popularity and the ever increasing number of his followers in different parts of the country, the other gacchas were afraid that the fame and popularity of Lūṃkā and his followers may prove fatal to them, uprooting their very existence. Taken over by this fear, eventually the 53rd Pontiff of Tapā gaccha, Ānanda Vimala Sūri also launched a counter-reformation from his side in Vikram 1582 and later in Vikram 1583

declared 35 rules that should be followed by monks, with severe austerity. They are:

1. To go on religious tour only with the permission of preceptor.
2. Only people of Vaṇīka (merchant) caste should be given initiation into monkhood and other castes are prohibited from taking initiation.
3. The oath of asceticism to a lady should be given under the aegis of an erudite saint.
4. When someone disdained from the worldly wants in to be initiated; at that time if the preceptor is in a faraway place, however an erudite saint is readily available, then he should be accepted after thorough scrutiny. Later he should be given an ascetic garb, but methodical initiation should be given only by Guru. Then make him perform yogic activities (yogodvahana) with Ācāmla for scriptural studies.
5. A group of erudite saints should stay in Pāṭṭaṇa. For observing rainy season 6 groups of Śramaṇas should halt in each city and 3 groups in each village.
6. If the preceptor is in a distant place, permission for rainy season halts should be sought through a letter.
7. No monk should be allowed to peregrinate alone.
8. If any single monk arrives wandering alone, he should not be offered an elevated seat.
9. Care should be taken not to commit any faults in seeking alms and in the process of food intake on 2nd, 5th, 8th, 11th and 14th days of lunar month, and on no moon and full moon days and during these twelve days one should observe fasting or take light food (Ācāmla) and Nīvī
10. During increasing phase of tithis (1st day onwards) one day 'Vigaya' (ghee, milk, curd, gur (unrefined sugar) and fried things) should not be taken.
11. Vessels should not be decorated.
12. Let the vessels remain black and dirty. Don't make them attractive and shining.
13. The scriptures should not be studied without carrying out the (yogodvahana) prescribed yogic activities along with Āyambila.
14. If a monk of any other tradition (Samācārī) happens to go at any time to other monastery, he has to go to the erudite saint, pay

obeisance, ask suitable place for halting (Śayyātara) and then go for seeking alms (Bhikṣācārī).

15. Offer veneration once in a day to the eight hymned deity.
16. An amount equivalent to 2500 verses should be studied daily from the Scriptures. If one cannot read that much, at least an amount equal to 100 verses should definitely be read.
17. The monk should himself carry his belongings like clothes, vessel, blanket etc. he should not allow any householder to carry them.
18. Should wash clothes once in a year and not more than that.
19. No monk should attend any educational institution (Pauśāla).
20. Repeat of 19.
21. Do not get any scribe to write more than a quantity equal to one thousand verses.
22. Do not study under Bhaṭṭa (Brāhmaṇa) paying money.
23. Acceptance of clothes from anyone from the village where one has halted for rainy season.
24. During the times of famine, observe Ācāmla (light single meal) after Svādhyāya (study of scriptures).
25. Observe Ekāsana (one meal a day) through out the year.
26. While ending the fasts like Bele Vrata (to give up both food and water or only food continuously for two days) austerities should be performed as per the instructions of the preceptor.
27. Do not go back to seek alms 'Pariṭṭhāvaṇiyāgāreṇam'?
28. Fasting should be observed on these five days - on 8th, 14th days of (both phases of) lunar month and on 5th day in bright phase.
29. Do not wander on 8th and 14th days of lunar month.
30. More than one item from among Nīvī should not be taken.
31. One should not associate oneself with any monk of any other gaccha other than those of the 84 gacchas without the permission of the Guru.
32. Do not proclaim any new doctrines or new code of conduct of a saint.
33. Do not stay in a newly constructed place.
34. Do not accept clothes with selvage.
35. Fresh cloth should be rumpled. The new cloth should be strictly left for erudite monks only. They are not meant for any other monks.

(Paṇḍita Śrī Kalyāṇa Vijayajī's Tapā gaccha Paṭṭāvalī, pp 190-193)

Thus Ānand and Vimala Sūri announced 36 rules and wandering in many places led a campaign against other gacchas like Lokā, Kharatara, Kaḍavāmata, Bījāmata gacchas etc. with a view to stabilize, aggrandise and popularise Tapā gaccha. And later for 14 long years he observed severe penance with 'Bele' vow (fasting of two days with only one meal per day, 2 days strict fasting and fourth day afternoon one meal, so on)

With this strict and severe penitentiary austerities and meditation, extensive religious tours, preaching sermons at every place, he evolved Tapā gaccha into a popular gaccha. According to Tapā gaccha Paṭṭāvalī there were 1800 monks under Ānanda Vimala Sūri wandering in different directions spreading the doctrine of Tapā gaccha.

Paṭṭāvalī of Tapā gaccha further mentions that Hīra Vijaya Sūri, the 58th Pontiff was also a great influential propagator.

Caṃpā, a staunch lay devotee of Hīravijaya Sūri, undertook a severe vow of fasting for six months and successfully performed penance in Fatehpur Sikhri. On the eve of the triumphant accomplishment of her severe austerity, the laity of gaccha took out a grand procession playing musical instruments etc. On seeing from his palace the imposing procession, Emperor Akbar enquired his attendants about it. When he was informed about the six months fasting by a lady, he with utmost reverence invited Caṃpādevī to the palace and enquired how she could accomplish such an arduous task. She humbly said that the credit goes to her reverend preceptor Hīravijaya Sūri, because of whose gracious blessings she was able to do it. Akbar was seized with a strong desire to behold the Guru's Darśana. Immediately he sent a royal order to the administrator of Gujarat, Śītābakhāna and a letter of appeal to Hīravijaya Sūri expressing the desire for his Darśana.

The moment he read the decree of Akbar, Śītābakhāna started shivering out of fright. He misbehaved many a times with Hīravijaya Sūri. So he pleaded Hīravijaya Sūri for forgiveness again and again. Completing his tour in Gujarat, Ācārya Hīravijaya Sūri reached Fatehpura Sīkarī. Akbar received him in his court with profound devotion and veneration. He was pleased with ācārya's preaching. He was so impressed that he freed all the confined birds that were kept for his feast. On the advice of ācārya he

abolished Jajiyā tax and Mūṃḍakā tax levied on travellers in pilgrim centres. He even passed decrees of ‘Amāri’ (free from violence). King Mahārāṇā Pratāpa also sent a letter in the service of Hīravijaya Sūri on bright 5th lunar month of Āświna in Vikram 1635 imploring him to visit Udaypur.

Hīravijaya Sūri was a soft spoken, percipient ācārya of great competency. Tapā gaccha Paṭṭāvalī narrates that even Meghajī Rṣi, the ācārya of Lokā gaccha, touched by his sermons, left his gaccha and joined Tapā gaccha with 3 disciples in Vikram 1628. Hīravijaya Sūri gave him the name ‘Udyotavijaya’. Enlightened by his sermons Jaitāśāha, a courtier of Akbar and a resident of Nagore took initiation into monkhood from Hīravijaya Sūri. He was named as Jitavijaya. But the people used to call him as ‘Bādaśāhī Yati’.

Information is available that Hīravijaya Sūri’s gaccha consisted of 2000 monks and 3000 female monks. This was indeed the golden age of Tapā gaccha. Contents of a verse which narrates the 18 branches of Tapā gaccha are given below:

Bijai-1 Vimala-2, Ruci-3, Sāra-4, Harṣa-5 Sundara-6 Saubhāgī -7, Kīrata-8, Dharama-9, Udāra-10, Kuśala Prabha-11 Haṃsa-12 Surāgī -13 Nanda-14 Sāgara-15 Canda-16 Soma-17 Varddhana-18 Adhikāi |

Tapāgaccha śākha Aṭhāraha, E Rṣa saba hi bhāi ||1||

(Tapā gaccha has eighteen branches, and all these saints are bretheren).

55th and 56th Pontiffs of Lord Mahāvīra tradition

	55 th Pontiff Ācārya Jīvarājajī Mahārāja	56 th Pontiff Ācārya Gajasena
Birth	V.N.1709	V.N.1721
Initiation into monkhood	V.N.1722	V.N.1744
Became ācārya	V.N.1758	V.N.1779
Heavenly Abode	V.N.1779	V.N.1806
Household life duration	13 years	23 years
Ordinary monk tenure	36 years	35 years
Period of ācārya status	21 years	27 years
Complete monkhood	57 years	62 years
Total longevity	70 years	85 years

41st Epochal - ācārya Revatīmitra

Birth	V.N.1737
Initiation into monkhood	V.N.1746
Ordinary monk tenure	V.N.1746 - 1762
Epochal-ācārya period	V.N.1762 - 1840
Household life duration	9 years
Ordinary monk tenure	16 years
Epochal - ācārya tenure	78 years
Heavenly Abode	V.N.1840
Total longevity	103 years

A great proponent-propagator Votaries Jagadūśāha during the tenure of 56th Pontiff of Lord Mahāvīra tradition

A very generous and a sincere follower of Jina Order, a merchant named Jagadūśāha existed during the period of Ācārya Gajasena (Vikram 1779-1806), the 56th Pontiff of Lord Mahāvīra tradition and Revatī Mitra (Vikram 1762 - 1840), the 41st epochal - ācārya. During the countrywide famine from Vikram 1315 to 17 i.e. V.N. 1785 - 87 that lasted for 3 years, he set up 112 inns at different places and donated large quantities of grains from his granaries to the victims of famine and thus did a magnificent service to humankind. The glory and generosity of

Jagaḍḡsāha - ‘embodiment of humanity’ is sung even today in every nook and corner of the country.

An illustration about the exemplary services of Jagaḍḡsāha’s to humanity is given below in brief.

In an idyllic village called Bhadreśwara in Pāṃcāla region, lived a merchant called Śāha of Śrīmālī lineage. He was a very loyal devotee of Jina Order. He had a son called Jagaḍḡsāha who was considered as one of the chief votaries. Though he was busy with his business, he regularly practised religious austerities like periodic - contemplation penitential recitals etc. One day a Jain monk came to Bhadreśwara with a convoy of his disciples. Jagaḍḡsāha served them with dedication and loyalty. Staying in their lodgings to be able to serve them, on a certain auspicious day he observed Pauśadha vow.

At night, after completing his religious austerities like penitential recitals, obtaining other essential duties of a votary, and observing silence, Jagaḍḡsāha sat in one corner of the lodgings and was reciting softly the ‘Paṃca Parameṣṭhi Namaskāra Mantra’.

One part (24 minutes) of night had passed. A monk, who sat in the monastery, suddenly looked into the sky. He observed that the moon was piercing through Rohiṇī constellation. He showed it to his peers. They felt astounded. So they approached their guru and said in astonishment, “Lord! Today at this time the moon is piercing into Rohiṇī constellation”.

Even the guru observed this. Immediately the Guru enquired, “Is there anyone else in the vicinity apart from you?”

They looked around and declared, “No Lord! There is no one here except us.” Because of darkness all over, the disciples could not see Jagaḍḡsāha who was meditating behind a pillar.

Relieved with their answer the Guru announced, “It is an inauspicious omen indicating that a country wide three year famine will break out in Vikram 1315”

The disciples asked, “Is there any redeemer who would extend help in such a critical situation?”

The preceptor consoling them said, “The invisible superpower had already said that Jagaḍūsāha will save the people out of this calamity and protect many famine victims.”

The disciples questioned in a dubious tone, “Lord! How Jagaḍūsāha has that much money to feed billions and trillions of people and help to keep them alive?” Guru replied, “There is a small garden in the backyard of their house. There is a giant cotton bush tree (āka) in the garden and there are 30 million gold coins beneath that tree”.

Jagaḍūsāha accidentally listened to their conversation and thought, “How lucky I am to listen to this type of truth about me, from the Guru himself!” Throughout the night he observed silence and performed austerities. In the morning he went to his house. After Pāraṇa (took the food after fasting) he dug under the giant cotton bush and found the exact amount of money as told by guru. He firmly resolved to buy huge quantities of grain. Putting his thought into action he started buying grains from all parts of the country and hoarded in huge capacious granaries.

The ‘Munīmas’ (accountants) of Jagaḍūsāha built their huge granary near the granaries of other merchants Malābāra. There was a boulder between the granary of Jagaḍūsāha and that of another merchant. In the morning the accountant of both the parties used to sit on it and brush their teeth. One day it so happened that both the accountant reached the place at the same time. The boulder was sufficient enough to provide seat for only one person, both of them together cannot sit on it. But the accountant picked up a quarrel saying, “I came first, so let me first brush my teeth sitting on it”. The quarrel turned into a fight with both the accountant becoming stubborn on their stand. Even the Royal officers tried to pacify them but of no avail.

Eventually the royal attendants came out with a solution and said, “Whoever gives 600 Sparddhaka (an ancient coin with greater value than Drama), will sit on the boulder first and brush his teeth”. Both of them were at once prepared to give the money. But then the second accountant

suggested, “I will give 700 Sparddhakas”. The accountant of Jagaḍūsāha proposed, “I will give 800”.

Thus the competition increased with both of them bidding the amount of money one over the other. Each of them was trying to show the greatness of their respective employers. The place became crowded with accountant and workers of other merchants and the passers by. Both the accountant did not want to prove their merchant inferior than the other. So they consistently increased their bid. Eventually the accountant of Jagaḍūsāha raised the bid to 2500 Sparddhaka. The accountant of the other merchant did not dare to hike the bid further. So the royal officials took the money from him and declared the ownership of the boulder permanently to the accountant of Jagaḍūsāha. And the accountant gloating over his victory sat on the boulder in front of the crowd gathered there and brushed his teeth.

The accountant narrated the entire incident to Jagaḍūsāha when he came to visit the granary. Jagaḍūsāha was very much pleased and stroking on his back praised him, “Congratulations! You have done a very good job. You protected my well-wisher in this area”. That very moment Jagaḍūsāha transferred the boulder to his house and started brushing his teeth sitting on it.

One afternoon when he sat for his lunch, a sage came at the door. Śāha said to his wife, “O Virtuous Lady! Offer to this sage jalebīs enough for a man to feel contented”. His wife filled a plate with jalebīs and offered it to sage. But the sage neither took the plate nor moved from the place. She informed the matter to her husband. He said, “Offer him a silver plate filled with ‘imaratīs’ (Indian sweets)”.

The lady obeying his order took a heavy silver plate filled it with sweets and offered it in alms to the sage. The sage was fully satisfied and said, “O Generous One! I descended onto earth and sought alms just to test you. I wanted to find out a genuine generous person. Though wandering for the last 6 months, I could find none. Today, I feel contented beholding a person like you, who is a saviour and benefactor to the world. You are the real donor and one who will fill the scarcity of the world”

Jagaḍūsāha enquiringly looked at him and asked, “O great sage! Where do I possess that much money?”

“O Virtuous Merchant! This boulder is an eternal source of money”. Thus saying he looked at the boulder without batting an eyelid.

Jagaḍūsāha went inside to bring him some clothes, and collecting some material when he came out to give to the sage, he was nowhere to be found. He looked around but the sage was not anywhere. Jagaḍūsāha realised that he was not a real sage, but was related to him from his previous births. He came only to inform him the way or give a chance to earn name and merit (puṇya).

Thereupon he closely scrutinized the boulder. After a long scrutiny he could feel a joint in it. He poured some water over it; a small latch was skilfully and artistically fixed in it in such a way that it was not at all visible. He with great difficulty opened the latch. He could not believe his eyes. Not one, but five ‘sparśa-pāṣāṇa’, i.e. pārasa (a stone which turns iron to gold by its mere touch) was inside it. To confirm, he touched a very big iron weight used for grains with the ‘pārasa’. At once the iron weight which weighed some kilos turned into gold. His happiness knew no bounds. Now he felt sure that whatever his guru predicted that night in the lodgings is definitely going to happen. So he resolved decisively that he would collect grains on large scale to save the countrymen from the forthcoming famine.

Then he started executing his plans into action. He appointed accountants and workers at different places all over the country to buy and collect grains. With a noble thought of serving the humanity, he continued amassing food grains. He hoarded grains in such huge quantities before the outbreak of famine that they will suffice to feed the entire nation even in an untoward situation of a prolonged famine. Not even a single person would die out of starvation or hunger.

As predicted by the guru, (on the night when moon was piercing into the Rohiṇī constellation) a nation-wide famine broke out in Vikram 1315. To rescue his countrymen against famine, Jagaḍūsāha opened shelters / inns at different places like Delhi, Stambhanapura, Dhavalakka, Aṇahillapura Paṭṭaṇa, etc. Without any discrimination all the people were served

equally in those inns with free, tasty food served along with ghee. People started flocking into those rest houses; staying there with their families they protected their lives during that time of horrible famine. During the famine, which prolonged for a long time, in the morning and evening's people were provided with tasty meals in these houses. Apart from this, he donated 21 thousand Mūḍhaka, i.e. 200 lakh kilos of corn to Suratrāṇa (probably Alāuddīna Khilajī), 8 lakh kilos to King Bīsaladeva, and 12 lakh kilos to King Hammīra and he gave corn to other kings adequate enough to feed the entire population in their kingdoms.

Apart from his excellent and systematic arrangements to see that not even a single countryman remains hungry, he also supplied corn to the kings, merchants and social reformers of distant lands in large quantities whenever they approached him. East to west and north to south, millions of people, had to their heart's content, two meals a day served with ghee and sang in praise of Jagaḍūśāha and showered him with blessings.

Other than serving food in an organised manner regularly, Jagaḍūśāha also opened special houses for alms and started donating corns. With a noble intention that wealthy distinguished families or high born people, who shy away from going to the Choultries and eating there, should neither starve nor face any hardships during that famine, Jagaḍūśāha opened houses for alms and sitting behind a curtain, he started giving alms in the mornings. Wealthy and distinguished people used to come there and stretch their hands into the veil. Jagaḍūśāha sitting behind the curtain used to place either gold or silver coins in aplenty.

Listening to the singular out of the way and tales of benevolence of Jagaḍūśāha, the King of Aṇahillapura Paṭṭaṇa wanted to test him. One day he reached there in disguise and stretched his hand inside the curtain.

On seeing the heated copper coloured strong hand with strong lines of fate, education, wealth, fame, comforts, luxury, etc Jagaḍūśāha thought that he must be belonging to a royal family who has come upon this pathetic state. He thought to himself that he should give him such an object with which he can spend his entire life without any worry, happily and luxuriously. With this thought he took out an extremely expensive gold ring studded with invaluable diamonds from his own finger and placed it on the king's palm. King Bīsaladeva was astonished. For a

moment he remained stupefied. Out of curiosity, he stretched his left hand too. Jagaḍḡsāha took out one more similar type of ring from his finger and placed it on the king's hand.

Taking both the rings, Bīsaladeva returned to palace. Next day, the king invited Jagaḍḡsāha to the court and honoured him. The King in front of his courtiers and the audience praising the generosity of Jagaḍḡsāha said, “Sāha! You are the most generous and celebrated person on the earth; so unlike the rest of the people, you need not pay any homage to me from now onwards.” Then he stubbornly put back the two rings on Jagaḍḡsāha's fingers, made him sit on an elephant and bade him farewell to his house.

Jagaḍḡsāha continued his public welfare activities by word, deed, soul and with his money even after the famine came to an end. Thus Jagaḍḡsāha, a lay devotee of Jainism served Jain Order sincerely and added a silver lining to the fame of Jainism.

Baḍa gaccha (Vṛhad gaccha)

According to Tapā gaccha Paṭṭāvalī, Lord Mahāvīra's 35th Pontiff, Ācārya Udyotana Sūri set out for Mount Arbuda in eastern India. Travelling through many places, he reached the border of ‘Ṭelī village’ on the foot hills of ‘Mount Arbuda in eastern India. As the sun was setting, he halted in the forest itself under a very big pīpala tree for the night with the entourage of his disciples. They had completed the night austerities like expiatory recitals (pratikramaṇa), recitals, meditation, study of scriptures etc. At midnight Udyotana Sūri saw in the sky that Jupiter was entering into Rohiṇī constellation. Explaining the results of the planetary movements he said, “This is such an auspicious time that if I place my hand on anyone's head decorating him with any rank, his fame will reach far and wide and will remain eternally.”

Immediately the disciples started entreating, “O Lord! Please have mercy on us. We you're your humble servants.”

Udyotana Sūri ordained 84 disciples Sarvadeva Sūri, et al. as his successor ācāryas. Some historians are of the opinion that he appointed his chief disciple Sarvadeva Sūri as his successor ācārya. Since he

bestowed ācārya rank upon his disciples under Vaṭa (pīpala) tree, the gaccha came to be known as Vaṭa gaccha.

As this gaccha consisted of many disciples and successors who imbibed the qualities of their preceptor, like matchless brilliance, profound knowledge, perception, conduct etc. and as the gaccha became astronomical in size with great number of monks and followers, it became famous as Vṛhad (very big) gaccha.

Thus, the fifth name of group of his followers became famous as Vaṭa or Vṛhad gaccha in Vikram 994, within a span of 1464 years, i.e. from the year of V.N. to V.N. 1464. The details of these 5 gacchas, like date of their origin, the ācāryas of that time period etc. are given below.

1. From first year of V.N. to V.N. 291, i.e. from Ārya Sudharmā Swāmī, the first Pontiff of Mahāvīra to Ācārya Suhasti, the 10th successor Pontiff, the Congregation was called as Nirgrantha or Aṅgāra gaccha.
2. After Ārya Suhasti in V.N. 291, Ārya Sūsthita and Ārya Supratibuddha (gaṇa Ācārya) succeeded as his successor Pontiffs. Under their regime, the congregation came to be known as 'Kauṭika gaṇa'. Both of them chanted Sūri Mantra 10 million (Koṭi) times. Hence their gaccha became famous as Koṭi (Kauṭika) gaccha.

The second opinion is that Ārya Sūsthita and Supratibuddha were born in Kauṭika and Kākandika Nagarīs respectively. Sūsthita was senior in monkhood and older than Supratibuddha. So the congregation was called by the name of his native place Kauṭika-gaṇa, congregation or gaccha. The second name Kauṭika was prevalent from V.N. 291 to V.N. 611.

3. In V.N. 611, the group of followers came to be known as Candra gaccha, after the name of Ācārya Candra Sūri.
4. During the tenure of Sāmantabhadrā, the successor Pontiff of ācārya Candra Sūri, in V.N. 643, the congregation became famous as 'Vanavāsī gaccha'. Ācārya Sāmantabhadrā was a true

monk with total detachment and renunciation. He used to stay in desolated temples, maṭhas and in forests. Hence his gaccha gained popularity as Vanavāsa gaccha. The name continued from V.N. 643 to 1464.

5. As already mentioned above, in V.N. 1464 during the period as pontiff of Sarvadeva Sūri, disciple of Udyotana Sūri, the tradition of Mahāvīra gained the name Vaṭa gaccha or Vṛhad gaccha.

The second opinion about Udyotana Sūri is that the disciples of Vanavāsī gaccha had no able monk to succeed (santati vihīna) to the rank of ācārya, though they were proficient scholars in scriptures. The different ācāryas of 83 gacchas (probably Temple dweller tradition) sent one disciple each from their gaccha to Udyotana Sūri to learn and acquire in-depth knowledge in scriptures. At the same time, Varddhamāna Sūri, the disciple of Jinacandra Sūri the head of Abohara temple left Temple dweller tradition, searching for a monk who follows the scripture based pure code of conduct and met Ācārya Udyotana Sūri. Impressed by his pure auspicious conduct and erudite scholarship in scriptures, Varddhamāna Sūri became his disciple. He too, along with other 83 disciples, started learning scriptures. Carrying out his religious tours with his 84 disciples, Udyotana Sūri reached the outskirts of Ṭelī village. As the sun was descending, they sojourned under a very big pīpala tree in the forest and started performing the night rituals and contemplation on religion (dharmārādhana) In the middle of the night they have observed that the Jupiter was entering into the Rohiṇī constellation. He said to his students, “It is such an auspicious time now that if I ordain anyone to any rank, his fame would reach far and wide and last forever and his gaccha would increase in leaps and bounds.

All the disciples and student monks requested, “Swāmī! We are your disciples. Please place your right hand on our heads and ordain us with ranks.”

Udyotana Sūri said, “Bring me vāsacūrṇa (wood powder)”.

So the 84 student monks gathered small twigs and dry sticks, powdered them and gave to their guru. Consecrating the powder Udyotana Sūri

placing his hand with the powder on each one of their heads, bestowed them the ācārya rank.

The next day realising that his last days were near, he observed fasting and left for heavenly abode in Samādhi.

Later, the 83 disciples, who were blessed with ācārya rank, went in different directions. Varddhamāna Sūri became the successor Pontiff of Udyotana Sūri.

The detailed description regarding this topic has already been given under the title ‘Udyotana Sūri’.

57th and 58th Pontiffs of Lord Mahāvīra tradition

	57th Pontiff Ācārya Mantrasena	58th Pontiff Ācārya Vijayasimha
Birth	V.N.1754	V.N.1812
Initiation into monkhood	V.N.1776	V.N.1832
Became ācārya	V.N.1806	V.N.1842
Heavenly Abode	V.N.1842	V.N.1913
Household life duration	22 years	20 years
Ordinary monk tenure	30 years	10 years
Period of ācārya status	36 years	71 years
Complete monkhood	66 years	81 years
Total longevity	88 years	101 years

42nd epochal - ācārya Sumiṇa Mitra

Birth	V.N.1810
Initiation into monkhood	V.N.1822
Ordinary monk tenure	V.N.1822 - 1840
Tenure of epochal - ācārya	V.N.1840 - 1918
Household life duration	12 years
Ordinary monk tenure	18 years
Period of epochal - ācārya	78 years
Heavenly Abode	V.N.1918
Total life span	108 years

In one of the verse of Titthogālī Paiṇṇaya it is mentioned that Sūtrakṛtāṃga will be lost with the death of monk ‘Mahā Sumiṇa’ in V.N. 1900.

Ācārya Śivarājajī, the 59th Pontiff of Lord Mahāvīra tradition

Birth	V.N.1882
Initiation into monkhood	V.N.1900
Attained ācārya status	V.N.1913
Heavenly Abode	V.N.1957
Household life duration	18 years
Ordinary monk tenure	13 years
Period of ācārya status	44 years
Complete monkhood	57 years
Total longevity	75 years

43rd epochal - ācārya Śrī Harimitra

Birth	V.N.1882
Initiation into monkhood	V.N.1902
Period of ordinary monk	V.N.1902 - 1918
Tenure as epochal - ācārya	V.N.1918 - 1963
Period of household life	20 years
Period of ordinary monk	16 years
Period of epochal - ācārya	45 years
Heavenly Abode	V.N.1963
Total life span	81 years

44th epochal - ācārya Śrī Viśākha gaṇi

The name of 44th epochal - ācārya is mentioned in Titthogālī Paiṇṇaya. Certain Aṃga Śāstras were lost after his demise in V.N. 2000 (Vikram 1530). It is inferred that when 43rd epochal - ācārya left his body in V.N. 1963; his successor Pontiff Viśākhamuni was ordained into the rank of 44th epochal - ācārya. He held office from V.N. 1963 to 2000, i.e. for 37 years. Evidences are available that a great ācārya named Viśākha existed in yore.

A few copies of ‘Niśītha’ were made under the sanctified aegis of Viśākha gaṇi, [the one described in Titthogālī Paiṇṇaya] the 44th epochal

- ācārya, who was adorned with the post of ‘Mahattarā’. He was an ocean of knowledge, epitome of pure code of conduct of Śramaṇas and an exemplary scholar in religious doctrines.

We can conclude that up to V.N. 2000 (Vikram 1530) the tradition of epochal - ācāryas, who strictly adhered to the tenets of Jain doctrine, though in a declining phase, was in existence.

In the minds of intellectual readers, obviously the doubt arises that - ‘the era of a religious reformer Lokāśāha’ started in Vikram 1508. Enlightened by his preaching, in 1531 Bhāṇajī and 44 other spiritual aspirants took initiation into the tradition originated by Lokāśāha which was based on non-violence, compassion and pure Jina tenets. In such a situation, if Viśākha gaṇi existed in Vikram 1493 to 1530, somewhere a mention should be there about him and his tradition, and Lokāśāha would have met him.

All we can say about this is that substantial evidences about the life of Lokāśāha, his birth, birth place, parents and their names, the books authored by him, his achievements and death, etc. are not available till date. With every detail so obscure, we can not even infer whether he had met Viśākha gaṇi or not. However, from Titt hogālī Paiṇṇaya and eulogy of Niśītha it is apparent that Viśākha gaṇi lived in V.N. 2000 (Vikram 1530).

The names either Viśākha gaṇi or Viśākha Muni were not at all mentioned anywhere in the Paṭṭāvalīs of Śvetāmbara tradition. But in the Paṭṭāvalīs of Digambara Tradition and the so called ‘Nandī Āmnāya Paṭṭāvalī’ mention about an ācārya called Viśākha, however, was the successor Pontiff of Ācārya Bhadrabāhu - knower of 14 prior canons and the last omniscient ācārya. It was mentioned that he was the first knower of 10 prior canons. Apart from this Viśākḥācārya, no other Viśākḥācārya was mentioned anywhere in the Paṭṭāvalīs of Digambara tradition. And this Viśākha muni held the office of ācārya for 10 years from V.N. 163 to 173.

Now the question is whether this Viśākḥācārya, knower of 10 prior canons who held the office from V.N. 163 to 173 is the same mentioned in eulogy of Niśītha?

With a careful analysis, a conclusion can be derived that the Viśākhācārya mentioned by Digambara tradition who held the rank from V.N.163 to V.N.173 and the one mentioned in eulogy of Niśītha were in no way one and the same. They were different.

The original copy of Titthogālī Paiṇṇaya written on palymra leaves in Vikram 1452 is available in Pāṭaṇa Library. The author of this text clearly mentioned that certain aṃgas were lost or would be lost after the Nirvāṇa of Mahāvīra within a given period of time with the death of a particular ācārya and the name of the last knower of these aṃgas. It is as follows:

1. Sthūlabhadra was the first ācārya, who was the knower of 10 prior canons.
2. Satyamitra was the last ācārya who knew 10 prior canons.
3. The knowledge of prior canons will be lost in V.N. 1000, with the demise of Devarddhi kṣamāśramaṇa.
4. Vyākhyā Prajñapti comprising of 84,000 verses along with six other limbs will be lost in V.N. 1250, with the death of Dinna gaṇi Puṣyamitra.
5. Samavāyāṃga will be lost with the death of Ācārya Sambhūti of Mādhara lineage in V.N. 1300.
6. Sthānāṃga disappears with the demise of Ācārya Ārjava Yati (Sambhūti) in V.N. 1350(1360).
7. Kalpavyavahāra Sūtra will be lost with the demise of Jyeṣṭhabhūti (Jyeṣṭhāṃga gaṇi) of Kāśyapa lineage in V.N. 1400.
8. Daśāśrutaskandha will be lost with the demise of the veracious Ācārya Falgumitra of Gautama lineage in V.N. 1500 (1520).
9. Sūtrakṛtāṃga will be lost with the death of Ācārya Mahāsumiṇa (Sumiṇa Mitra / Swapna Mitra) of Bhāradwāja Gotra in V.N. 1900.
10. Knowledge of a few aṃgas (limbs) will be lost between the periods V.N. 2000 to V.N. 3000, with the demise of Viśākha Muni in V.N. 2000.
11. Ācārāṃga will be lost with the demise of Viṣṇumuni of Hārīta Gotra in V.N. 2000.

12. Ācārāṅga will be fully lost just a few seconds before V.N. 2100, with the demise of ācārya Duḥ prasaha, the last knower of Ācārāṅga.

Thus the author of Titthogālī Paiṅṅaya described briefly the disappearance of 10 great spiritual powers like omniscience etc. with the salvation of Ārya Jambū in V.N. 64 and the gradual loss of ten limbs / aṅgas from V.N. 170 to V.N. 2100.

The ancient Titthogālī Paiṅṅaya, a gigantic work with 1, 00,000 verses was written by Gaṇadharas on the basis of sermons propounded by Lord Mahāvīra himself. And the present small Titthogālī Paiṅṅaya was written in V.N. 1452 on palmyra leaves on the basis of the ancient text. It is available in the repository / library of Pāṭaṅga.

60th, 61st, 62nd & 63rd Pontiffs of Lord Mahāvīra tradition

	60th Pontiff Ācārya Lālaḷī Swāmī	61st Pontiff Ācārya Jñānaṛṣi
Birth	V.N.1900	V.N.1927
Initiation into monkhood	V.N.1938	V.N.1943
Attained ācārya status	V.N.1957	V.N.1987
Heavenly Abode	V.N.1987	V.N.2007
Household life duration	38 years	16 years
Ordinary monk tenure	19 years	44 years
Period of ācārya status	30 years	20 years
Complete monkhood	49 years	64 years
Total life span	87 years	80 years
	62nd Pontiff Ācārya Nānagaḷī Swāmī	63rd Pontiff Ācārya Rūpaḷī Swāmī
Birth	V.N.1944	V.N.1972
Initiation into monkhood	V.N.1970	V.N.2004
Attained ācārya status	V.N.2007	V.N.2032
Heavenly Abode	V.N.2032	V.N.2052
Household life duration	26 years	32 years
Ordinary monk tenure	37 years	28 years

Period of ācārya status	25 years	20 years
Complete monkhood	62 years	48 years
Total life span	88 years	80 years

Deeply hurt by the degenerated state of religious congregation, the great intellect and indomitable valiant monk Varddhamāna Sūri first set in motion the reformation movement to uproot the perverted rituals, laxity in the conduct of monks, etc. In the succeeding period of Varddhamāna Sūri, the reformation movement was continued by great ācāryas, but they could bring a partial reformation only. Because of these haphazard reforms, the religious congregation had gone through lot of upheavals and many gacchas had mushroomed, disintegrating the religious congregation into many small units without unity and solidarity. The difference in beliefs, doctrines and austerities of different gacchas led to petty jealousies, hatred, unhealthy competitions etc. among each other, ultimately leaving the once mighty and reputed religious congregation in a feeble and dilapidated form.

The leaders and pioneers of Temple dweller tradition openly proclaimed ten rules for Temple dweller monks, completely discarding the scriptures promulgated by the omniscient. Those regulations, the off springs of their brain were tailor-made just to achieve their ends. Though all the 10 rules were against the scriptures, particularly the ninth one is an open attack or revolt against the scriptures. It is as follows:

“A monk has to observe all these activities and has to preach and propagate the methods of these rituals and see that the people observe and follow them as they conduce to salvation. If such activities, explanations, rites and rituals and their methods are not mentioned in the scriptures, then just discard the scriptures. If scriptures prohibit such activities, ignore scriptural rules and continue to perform such activities and encourage others to do so, because the tenets of the Lord are of manifold predications. No such categorical instructions are found in Jain scriptures claiming that some works should be carried out alone in seclusion while some works should not be accomplished in solitude. Scriptures are abundant with such examples wherein the works which should not be carried out are being performed and the activities which should be performed had not been performed at all.”

With this rule the Temple dwellers got an open license to perform lax austerities, lead an ascetic life, propagate beliefs, frame methods of rites and rituals which are totally against the scriptures, and moreover follow and encourage others to follow the perverted methods to popularise their congregation.

Exactly in the same way, the first reformer Ācārya Varddhamāna Sūri told firmly in clear words that we consider nothing else other than those scriptures compiled by Gaṇadharas and Knowers of 14 prior canons as authentic. But in course of time, not only the ascetic traditions founded by Varddhamāna Sūri, but the so-called Suvihita tradition also started considering the 5 aṅgas, i.e. scriptures and even Niryuktis, Bhāṣyas, Cūrṇis and Ṭikās as authentic. Thus, the royal gate of the Pure Spiritual congregation was opened wide forever for the royal entry of false doctrines, pseudo rituals and perverted methods.

Advent of Lokāśāha, the religious reformer and the Sun of righteousness

Lokāśāha launched a full-fledged reform movement for the benefit of mankind in Vikram 1508, with great courage and a firm resolution to clear off the dark clouds of external rituals that swayed over the original form of scripture based Jain religion. Through his preaching and writings, he started reviving the original and Lord's form of Jain religion propounded by omniscient lords. He prepared his sermons on the basis of Ācārāṅga, the first and important aṅga of 11 aṅgas and Sūtrakṛtāṅga. He wrote many articles, raised questions taking the essence of scriptures that were compiled by Gaṇadharas based on the sermons of Mahāvīra. Through these means, he created such faith and awareness in the minds of the people that they started wondering that there should not be any scope for any type of violence, either small or big, in the Jain religion, which was erected on the pillars of absolute non-violence and compassion, and that there is no place for material worship or material offering to the idols in Jain religion which is based on only psychic - contemplation.

Lokāśāha through word of mouth and writings explained the scripture based pure path and conduct of Śramaṇas along with 5 great vows. People awakened by his sermons and writings rose in revolt against the perverted methods and the vow of possession adopted by both male and

female monks. Lokāśāha's method created an earthquake in the camps of the so-called ascetics (Yatis), ācāryas, Śrī Pūjyas and in gacchas on the whole, who were sunk neck deep in the swamp of possessions and luxuries. The course of gifts that used to flow perennially into different gacchas in the form of gold, silver, pearls, palanquins made of gold and silver, staffs / sceptres, canopies, yak tail fans, etc, thinned and gradually started drying up. The monks got agitated with the loss of their comforts, luxuries etc. So all of them joined hands together and confronted Lokāśāha united. They adopted all means - Sāma (policy of conciliation), Dāma (policy of monetary gratification), Daṇḍa (policy of coercion and punishment), Bheda (policy of divide and rule within the camp) and continuously plotted to overthrow him.

Lokāśāha, stood steadfast like a rock unruffled by these hostilities, hardships and harassment inflicted upon him by his opponents. Proclaiming the scriptural quotations, he advanced with undaunted courage on the authentic path of total reformation with that was laid with thrones.

People started flocking from every nook and corner to listen to him. They became the followers of Lokāśāha and active participants of the revolution. He openly and clearly, without any fear condemned the pompous external rituals and austerities of gacchas and declared to them that he is in essence, a Jain who treads on the authentic path propounded by Lord Mahāvīra to attain salvation. Jain shrines and temples or even Jain idols did not exist anywhere in the country, be it villages, cities, towns, etc during the time of commencement of Holy Path (Tīrtha Pravartana Kāla). Construction of Jain temples, installation of Jain idols, worship, prayers, rituals, pilgrimage, etc. were not even mentioned nominally in Dvādaśāṃgī which is considered as eternal and infinite. The infinite Tīrthaṃkaras of ancient times and 24 Tīrthaṃkaras of present Avasarpīṇī period did not mention anywhere in their preaching that a devotee gets salvation by the construction of Jain temple, worship, installation or veneration of Jina idols.

Many centuries after V.N., the permanent Temple dweller ācāryas introduced material worship, temple construction, etc. in original spiritual Jain doctrines. The methods and rules introduced in the religion congregation in the name of religion were nothing but the brain child of Temple dwellers. Just to prove their methods and attributes as centuries

old, the Temple dwellers started writing and substantiating them in Nigamopaniṣadas. Their influence was pronouncing on Niryuktis, Vṛttis, Cūrṇis and Bhāṣyas. Hence for any real Jain, just like Nigamopaniṣadas, the Vṛttis, Cūrṇis and Bhāṣyas should not be considered in verbatim. A true Jain must honour only the scripture promulgated by Lord Jina, not even the complete Paṃcāṅgī.

The people were impressed by the unfathomable knowledge of Lokāśāha on scriptures and his substantial and captivating preaching. On being enlightened, millions of people abandoning their lax preceptors, covetous ācāryas and heads of monasteries joined Lokāśāha as companion-proselytes on the scripture-based pure path. Even before Vikram 1530, the entire region from Gujarat to Agra came under the influence of Lokāśāha and the number of his followers reached to millions. Besides, even the saints of material based traditions also influenced by his sermons, his 56 and 34 dictums, 13 questions and substantial questions regarding the traditional - rituals, etc left their gacchas and joined Lokāśāha and started helping him in his mission.

Giving sermons on the true form of scripture-based, omniscient-propounded Jain doctrine, Lokāśāha propagated the tradition under the name 'Jinamatī', which became popular even in distant lands much before Vikram 1530. This is testified by a proof, the copy of 'Lumkāmata Pratibodha Kulaka' written in Vikram 1530, which was printed in Jaina Dharma kā Maulika Itihāsa Vol. 4, pp. 642 to 644 (unabridged), as it is.

The author of this 'Kulaka' described the all-pervasive glory of Lokā gaccha which he had personally witnessed, and expressed his inner feelings.

The following facts come to light from the details of 'Kulaka':

1. The original authentic form of Jain doctrine / religion brought into light by Lokāśāha became very popular in places like Dhundhukā and Pāṭaṇa etc. It spread even in far-flung places.
2. The propagation of Lokā doctrine by Harṣa Kīrti, mentioned in this book makes it very clear that the monks of different traditions also resolved and entered the religious front to condemn the degenerated principles and to follow the true path illuminated by Lokāśāha.

3. The restored scriptural based path gained such a momentum that nobody was even willing to listen to Temple dwellers.

Lokāśāha was not a Founder of new tradition - but a propounder of Renaissance

The revolutionary movement started in Vikram 1508 by Lokāśāha spread to different places like wild fire. The scripture based true and right path of Dharma not only gained popularity but became worth following and turned into a centre of loyalty and devotion of Jain religion. It is neither a hallucination nor a wild imagination but indeed a real fact. The 34 historical dictums placed in front of the people and the eminent scholars of material based rituals traditions, bear testimony to this fact. The same is given as reference for enthusiastic readers in 'Jain Legend' (Jain Dharma kā Maulika Itihāsa) Vol. 4, pp. 648 to 655 (unabridged).

Śrī Lokāśāha's 58 dictums, tradition related 34 dictums, "Lūṃkāe Pūchela 13 Praśna Ane Tenā Uttaro" (13 questions asked by Lokāśāha and their answers) were given in Jain Dharma kā Maulika Itihāsa Vol. 4, pp. 655 to 691, 691 to 694 and 694 to 695 respectively (unabridged). Enthusiastic readers are requested to refer to that volume.

Faith of Four-fold congregation on Non-scriptural principles shattered

The thorough understanding of scriptures and the 13 questions, 58 and 34 dictums and 54 questions under the heading 'Kehanī Paramparā' which illustrate the essence of Jain scriptures, had left such a remarkable influence in the hearts of devotees of Jainism that not only the laity but even a monk like Harṣa Kīrti, a self-seeker (Ātmārthī) also openly condemned the lax-monks of material based rituals traditions who were engaged in hoarding money and openly attacked and opposed their non-scriptural high profile rituals. He left his gaccha, joined Lokāśāha and started propagating the authentic scripture based path of salvation.

The miraculous influence of unique scripture-based religious revolution launched by Lokāśāha resulted in the devastation of age old fortifications of material based traditions. And the non-scriptural superfluous rituals and conduct introduced by ācāryas were cast away by the typhoon of

scripture-based holy path remained floating unsupported like cotton burst open from its secure pod.

The cyclone of religious revolution badly hit the floating income of the luxury-addicted ācāryas, monks, etc. and they in their bewilderment combined with helplessness started writing abusive, venomous literature against Lokāśāha and his parents too.

Keeping in view the different vitiated versions regarding the life history, personality and authorship of Lokāśāha, written by ācāryas and scholars of different heretical traditions, we have presented the different opinions prevalent and available in the Jain literature till date, in Jain Dharma kā Maulika Itihāsa Vol. 4, pp. 702 to 751, exactly in the same form, to provide information to the lovers of history. The different opinions about his birth, birth place, time, date of his authorship, date of commencement of his sermons, launching the pure code of conduct, controversies regarding his initiation (whether he had taken initiation or not), views expressed about Lokāśāha by Ratna Nandi, the Digambarācārya etc. were presented in the 4th volume. This information is not provided in this text owing to space constraint.

Lokāgaccha tradition - Original name Jinamatī

In the entire Jain literature available so far, the tradition founded by Lokāśāha is called as Lokāgaccha, Lūṃpaka gaccha, Lūṃpāka gaccha and Jinamatī only. Except these, no other name is found in any literature. As far as the name Lokā gaccha is concerned, a person like Lokāśāha, an ideal, renouncer and lover of Jina Order would never under any circumstances accept to name the great religious congregation of Mahāvīra after himself as Lokā gaccha. With regard to the names Lūṃpaka gaccha, Lūṃpāka gaccha - the two words Lūṃpaka or Lūṃpāka means robber. No decent congregation calls itself as congregation of robbers. These terms were used in the Paṭṭāvalīs, poetry, quatrains, Bhāsa / bards etc. written by the gacchas opposing this pure tradition. The use of abusive words for an unblemished tradition is found often in the contemporary literature too. Besides, in many Paṭṭāvalīs of Lokā gaccha it is clearly mentioned that the pure ascetic path or the compassionate path which was an outcome of spiritual revolution of Lokāśāha was nicknamed contemptuously by the hostile gacchas as Lūṃkā gaccha or Lokā gaccha.

Now only one name remained - the name Jinamatī. From the analytical study of the information given in 'Gacchācāra Vidhi' acquired from Baḍaudā University and the Paṭṭāvalī available from Siṃghavī Pola Bhaṇḍ rā of Khambhatā, it becomes clear that Lokāśāha brought into light the age old Suvihita tradition in front of the people, in the attire of scriptures and named it as 'Jinamata' or 'Jinamatī'. This is substantiated by the appeal letters written by the laity to the monks of this tradition as they used the word Jinamatī before or after the name of that particular monk. Lokāśāha giving the name 'Jinamatī' to the four-fold order established by Śramaṇa Mahāvīra to achieve universal welfare and beneficence appears quite appropriate.

Two ancient letters which throw light on certain controversial matters about the life of Lokāśāha that were written 55-56 years ago were found by Monk Kṛṣṇajī, the disciple of Maṅgalajī Swāmī of Līm̐badī Motā monastery tradition. Kṛṣṇajī got these letters from Śrī Gorajī Sundarajī, the Yati of Nānī Pakṣa of the gaccha. Those two letters were attached at the end of an ancient copy of Kalpasūtra, which belonged to the period of first phase of Vikram 17th century. Those two letters were written by Kāntivijaya, the disciple of Tapā gacchīya Yati Nāyaka Vijaya in Pāṭaṇa on Basanta Paṃcamī in 1636. This was mentioned by the scribe himself at the end of the two letters. Obtaining the permission from Yati Sundarajī, Śrī Kṛṣṇajī Swāmī made copies of those two letters and kept them with him.

After sometime Śrī Kṛṣṇajī sent the duplicate copies of letters to Monk Maṅḷilājī, the author of 'Jain Dharma no Prācīna Saṃkṣipta Itihāsa' (A Brief ancient history of Jainism). The author printed these letters as they were in his abovementioned treatise. Monk Maṅḷilājī was the disciple of revered Mohanalājī Swāmī of Līm̐badī Congregation Monastic tradition.

These two letters which bring out unique and significant facts in the life of Lokāśāha are given below:

The life of Lokāśāha

This great soul was born in Arahaṭavāḍa to oswal lineage chaudhary Aṭakanā Śetha Hemābhāi and pious wife Gaṃgābāi in sāka 1482

(Vikram 1472) on full moon night of the month of Kārtika. Probably at the age of 15, in 1497 (Vikram 1487) in the month of Māgha, his parents got him married to a girl named Sudarśanā, who was the daughter of Śāha Odhava of Śīrohī town. They both had a son named Pūnamacanda. Lokāśāha was an honest and principled person without any vices. He used to obey the commands of his parents even if they were very difficult. He was a voracious reader, and read many books on philosophy, renunciation, etc. Every day he used to meditate for hours and was keen on performing religious rites and rituals. Even after his marriage, sometimes he used to sit alone and contemplate - O Dear Man! All the things in the world are mortal. Every minute they keep changing their forms. O Consciousness! Time and again you are witnessing the change in the forms of birds, animals, human beings etc. Whom are you associated with from among these? Who belongs to you? What is your existence? What will accompany you? Just contemplate on all these questions. Now, a doctrine exists promulgated by an omniscient who won victory over the bodily passions to save the soul burning in the fumes of passion. Lokāśāha was very devout person both in mind and body. His writing was extremely beautiful. He migrated to Ahmadabad from his native place and started a small business there. Meanwhile he was acquainted with Bādaśāha Mahaṃmada Śāha and the later realised that Lokāśāha was an objective and impartial person. So he appointed Lokāśāha as the treasurer in Pāṭaṇa. Bādaśāha used to treat him like a friend. Hence he once again called him back to Ahmadabad posting him the treasurer of Ahmadabad in Vikram 1501. He commanded respect in the Royal court. In Vikram 1507, a frightened Mahaṃmada Śāha resolved to flee to Diu harbour. When his son Jamāla Khāna came to know about this, he killed his father by poisoning him and ascended the throne, changing his name to Kutubādīna Śāha. This incident deepened the feeling of aversion towards the world, in the heart of Lokāśāha. He felt that everything was of transient nature in the world. On the outside, everything appears very beautiful, it is only superfluous; but the deeper you involve, the more inflicting it is. Being bound by the delusive love and attachment towards one's son, daughter or wife is ignorance. Contemplating thus he took the permission of his kith and kin and went to Pāṭaṇa in Vikram 1509. At an auspicious time, star and yoga on Friday, the bright 11th day in Śrāvaṇa month, between 8-30 and 10-00 A.M (Second Caughadiyā of first Prahara), he took Yati initiation from Yati Śrī Sumativijaya Mahārāja. In spite of his preceptor bestowing upon

him the ascetic name ‘Śrī Lakṣmīvijaya’, the people continued to call him as Lokāśāha only. At a particular time Lokāśāha found that the customs of the Yatis were against the scriptures. He observed that Śrī Sumativijaya Jī used to go to all the places, enjoying all the luxurious comforts - sitting in the palanquin with staff, canopy and cāmara (yak tail fan). He used to visit the houses of laity and got his footprints made there. He performed even Navāṃgī pūjā in their houses and accepted money from them. He entertained feudatories and kings with his knowledge of astrology, medicine and occultism and accepted gifts from them. He visited royal courts frequently and accepted the money offered by the courtiers. He got a lodging constructed after his name and started living in it permanently. After becoming Yati, Lokāśāha started reading the doctrines thoroughly. He obtained profound erudition in Sūtras. His unblemished and pious mind could grasp the sacred ideals of Jina in depth. With this, the third eye opened and realised that there was heaven and hell difference between the methods of asceticism followed by the Yatis and those propounded by Śrī Bhagavāna Mahāvīra. Yatis preached false doctrines contrary to scriptures. The idols of Mahāvīra installed by Digambaras were totally different from that of Śvetāmbara traditions. On the pretext of following Mahāvīra, the Jain congregation was going entirely in the opposite direction. Lokāśāha felt compassionate and pity towards the people (as they were misled) and the light of strong inspiration kindled in his heart. Thereupon he openly and fearlessly started explaining the original tenets of Jainism. The truth always has a miraculous attractive power. So the number of his devotees attracted by him increased day by day. He travelled many places like Siddhapura, Pāṭaṇa, etc. and elevated millions of souls. Once in Vikram 1531 a certain group of Yatis halted at Jhaverīvāda in Ahmadabad for the monsoon. Influenced by his preaching, a certain Yati wanted to become an ascetic of scripture based Jain order. Even Lokāśāha too started realising the different attributes of an ascetic and that of a householder. This was written by Kāntivijaya, disciple of Yati nāyaka Vijaya of Tapā gaccha, Pāṭaṇa, 1636 on Vasanta Paṃcamī. I copied exactly whatever was written in them.

From the voluminous text ‘Lumpaka Vṛddha Huṇḍī’ written by the scholar Rāmākarṇavedhī to oppose the doctrine of Lokāśāha and from the extraction of Paṭṭāvalīs of contemporary gachchas like ‘Halābola Dhūṃḍhaka Thayo’ - meaning wherever you see, you will find only the followers of Lokāśāha-, it can be inferred that Lokāśāha was a great

orator and had a magic spell in the presentation of truth which attracted the people towards pure form of religion and pure code of conduct. With a view to totally and permanently eradicate any type of violence in any form caused either by Jain congregation, by the rituals and activities, or by the austerities, Lokāśāha in his sermons, cited examples from Ācārāṅga and explained their meaning to the people in simple language. Thus he made it very clear that Jain religion never allows nor gives scope for any type of harm to any being out of Śaḍjīva Nikāya. The doctrine gave topmost priority to protection of life, non-violence and compassion. Omniscient and omnipercipient Lord Mahāvīra during the time of inception of Holy Path preached the same – “One should not inflict pain to any Śaḍjīva Nikāya beings even for protecting his own life, or for attaining liberation, or for liberation from transmigration, oldness or diseases. The person who does such an inflicting act would undergo the cycle of transmigration for infinite times with inexplicable pain and agony”. The truth and the sermons enunciated by Lord Mahāvīra to the people while establishing the four-fold order do not require any testimony. The Temple dwellers following the lines like ‘Vedikī Himṣā, Himṣā Na Bhavati’ (violence or the use of force to uphold the righteousness cannot be considered as violence.) expressed that ‘Dhārmika Himṣā, Himṣā Na Bhavati’ [(himṣā in miniature like violence against subtle beings by using conscious water, flowers etc during worship etc); spiritual violence cannot be termed as violence]. Lokāśāha protested and fought against such non-scriptural debase rites throughout his life and endeavoured to make the people understand the eternal truth through examples, narrations and evidences.

Giving away all their wealth and possessions, three Ācāryas Ānanda Vimāla Sūri etc. embarked on a counter campaign against Lokāśāha. They adopted 4 types of policies - Sāma-Dāma-Bheda and Daṇḍa to put an end to Lokāśāha’s movement. Treacherously the enemies of Lokāśāha took initiation into Lokā gaccha, so as to make it hollow from within, by creating internal strife. Claiming themselves as the followers of Lokāśāha they started performing activities like idol worship etc., exactly opposite to the doctrine of Lokā gaccha and started proving that Lokā gaccha was in favour of idol worship.

This was the greatest victory of the opponents of Lokāśāha They heaved a sigh of relief patting their own backs in praise as ‘at last’. But in spite

of this unscrupulous treachery, the divine torch lighted by Lokāśāha continued to glow, emitting radiance. As an answer to their perfidious manoeuvrings, Uttarārdha Lokā gaccha was originated. The great personalities like Lavajī etc. started preaching and spreading the message of Lokāśāha - scripture based pure path with renewed vigour and enthusiasm in every nook and corner of the country.

The great fact is that Lokāśāha neither started a new tradition nor preached a new gospel. He humbly preached the gospel propounded by the omniscient in its true form and asked the people to analyse and judge the preaching of Mahāvīra with an unbiased discernment. He did not force or lure the people to accept the great commandments of Mahāvīra, but only advised them to analyse and then decide the line of action. Presenting a Sūtra from Ācārāṅga Sūtra, 4th chapter and 1st Uddeśaka, which is considered as the pillar stone of Jain religion, in one of his 58 dictums he asked not kill any being out of the six kinds of life forms for reasons what so ever, and not inflict any type pain to any one. I (Śramaṇa Lord Mahāvīra) am proclaiming this truth. All the Tīrthaṅkaras of the past, present and future, do preach the same. This doctrine of ahiṃsā is immaculate, immutable and eternal truth. Lokāśāha did not add a single word of his own to it.

Pārśvacandra Sūri, who lived 56 years after Lokāśāha, was a great scholar in scriptures and wrote Tabbas (literal translation into the local language of Gujarat) on scriptures. He not only described the above mentioned Sūtra in his 'Utsūtra Tiraskāra Nāmā - Vicāra Paṭaḥ a' text, he went a step ahead to Lokāśāha and even wrote -

*Buddham jajjara theram, jo ghāyai jamala muṭṭhiṇā Taruṇo |
Jārisī tassa veyanā, Egimā Samghaṭṭaṇe Tārisī ||*

i.e. - If a sturdy and robust youth hits with all his might on the chest of a feeble, decrepit old man, the old man experiences unbearable, inexplicable pain. The single-sense being undergoes the same terrible pain when it gets stamped or even when it is just touched.

The type of infliction the single-senseorgan living beings experience, when they are being tortured is clearly mentioned in the scriptures as - when a dumb, deaf, lame, disabled person by birth cannot speak out (express), yell or flee when he was pierced by the sharp edge of a spear, but experiences similar severe pain that a healthy man with all organs

intact experiences when pierced. A single-senseorgan living being undergoes similar type of infliction when being meddled. In a verse in the first aṅga - Ācārāṅga of 12 Aṅgas, in the context of prohibiting violence, it is mentioned '*Buddham jajjara theram*', the meaning of this verse is - just by mere touch, the immobile single-senseorgan being experiences excruciating pain. Hence even the immobile single senseorgan beings also should not be inflicted for any purpose, even for attaining heaven and salvation, and even others should be discouraged from such acts; one should not consent to do so and should not approve it as a good deed.

Here the point of contemplation for a neutral reader or person is - in any tyrannical country, even a hypocritical person, who makes a law, feels that certain points need some exceptions. He makes a counter-provision for that particular point providing exception. Similarly if hurting a single-senseorgan living being is essential to perform idol worship, that exception would have been a special mention in Ācārāṅga.

If while making law, even if a hypocrite, the law maker takes full care and ensures that no error is omitted in that law. When this is the case with a normal human being, attributing negligence to omniscient Tirthaṅkara, Lord Mahāvīra, and saying that he might have ignored or forgotten to mention those exceptions while revealing the nature of Dharma to the people during his first preaching at the commencement of Holy Path, is illogical. Only vicious and mendacious persons can utter such things.

Śramaṇ Lord Mahāvīra said that inflicting pain to six kinds of life forms, i.e. earth, water, fire, air and vegetative beings is ignorance and evil and becomes a cause of appalling transmigration cycle.

If there is even a remote chance of attaining salvation for an observer or non-observer of vows, by inflicting pain to or killing any of these six kinds of life forms, then Lord Mahāvīra, who had commenced the path of liberation to relieve the human beings who were crushed under the infinite sorrows of mundane world, would have in his first sermon, mentioned the exception that immobile 5 nikāya beings may be injured or killed for attaining liberation and that in such context, they will neither acquire any sin, nor is it a fault. According to the sacred statement

‘*Savva Jaga - Jīva - Rakkhaṇa - Dayaṭṭhayāe Bhagavayā Pāvayaṇaṃ sukahiyaṃ*’ Praśna Vyākaraṇa Sūtra, 2nd part, 1st *Samvara dwāra*, during the inauguration of Holy Path, Lord Mahāvīra did not mention any such type of exception. Instead, he proclaimed in clear words that earth-bodied etc, five immobile single sense organisms should not be killed for any purpose, even for attaining liberation, as violence causes great sin which in turn makes the person wander through the transmigration cycle, which is full of agonies – birth, old age, death, diseases, ailments, etc.

Pārśvacandra Sūri moved two steps ahead of Lokāśāha and wrote after the abovementioned extract in Ācārāṅga Sūtra, 1st chapter, 5th Uddeśaka in clear words:

“*Sūtra Matiṃ Utsarge Nāi vyavahāri nathī dīsati*”

i.e. no exception and no omission is found - in the meaning of the verse.

Thus Lokāśāha threw light on the eternal truths of Jineśwara compiled in scriptures. Pārśvacandra Sūri also presented the same scriptural facts to the ācāryas of Śrī Congregation of Pāṭaṇa, ācāryas of other gacchas and to the Jain world. He even going a step further of Lokāśāha, wrote those faults of the then Śramaṇas which completely destroy the first vow of non-violence, 4th vow of absolute celibacy and 5th vow of absolute non-attachment, out of the 5 great vows and presented the paper to the four-fold congregation. But the strange thing is, in Lokāśāha’s case, all the gacchas came close and unitedly confronted Lokāśāha, apart from spreading false rumours about him. Whereas in the case of Pārśvacandra Sūri, in spite of his preaching and actions against lax-monks, they have not reacted even one-hundredth of how they did to Lokāśāha. The then ācāryas, their successors and further generations spread venomous rumours and false tidings against Lokāśāha.

In Lokā gaccha, no Yati existed with the name Bhānucandra, but yet the lax-monks published a book with his name, in which all false things, which do not make any sense at all were written against Lokāśāha that he did not believe Sūtras, etc, that he protested against the practice of ‘periodic contemplation of the self’ (Sāmāyika): vow to spend a day and night without food or water (Pauṣadha) and charity. The scholars of other

gacchas of that period also did not lag behind. They contributed their share by writing books like ‘Caupā’.

If the narrator has no brains, at least the listener should have some discerning ability. If any debased person or a person deluded by the traditional illusions, says without thinking about pros and cons, that Lokāśāha never had belief in scriptures, that he was against periodic self-contemplation (Sāmāyika), Pauṣadha and charity, then at least the reader or the listener should think that ‘does anything worth mentioning remain as Dharma, when periodic self-contemplation (Sāmāyika), Pauṣadha, vows, pratyākhyāna (formal renunciation of certain activities), regulations, study of scriptures and charity, renunciations of certain foods are proscribed from it? A big no! Then what did a person who denied all the spiritual matters mentioned above preach the hordes of people who flocked to listen to his sermons and on the basis of which religious text or theology did he substantiate his preaching when he himself did not have any faith on the scriptures?’

As far as the question of believing or not believing the scriptures is concerned Lokāśāha’s 58 dictums, 13 questions, 34 dictums and 54 questions related to traditions undisputedly indicate that Lokāśāha had immense faith in scriptures, more than all the members and monks of all the gacchas of his times. After reading scriptures, Niryuktis, Cūrṇis, Vṛttis and Bhāṣyas of scriptures and after acquiring profound knowledge in them, he felt totally sure that most of the matters found in other books, were in total contrast to the scriptures. Then he firmly believed that the scriptures, propounded by omniscient Mahāvīra and compiled by his Gaṇadharas, and ‘Niryūḍha Āgamas’ extracted from Dwaddaśāṃgī and prior canons by Knowers of 14 and 10 prior canons as authentic, while declaring that the Niryuktis, Cūrṇis, Vṛttis and Bhāṣyas, which were written after the loss of prior canons or after the demise of Devārdhigaṇi Kṣamāśramaṇa, i.e. - post millennium period of V.N. as invalid and unauthentic.

If ancient works of both Śvetāmbara and Digambara traditions are viewed objectively the scriptures written by Gaṇadharas, Knowers of fourteen or atleast ten prior canons on the basis of preaching and sermons delivered by Tīrthaṅkara can be termed as Aṃgas. Amongst the scriptures, the ‘Gaṇipīṭaka’ is called as ‘Dwādaśāṃgī’. To call the works authored by the ācāryas, thousand years after Vīra Nirvāṇa as Aṃgas,

giving them the same status and significance of scriptures and mixing them with scriptures and naming them as Paṃcāṃgī is an offence tantamount to insulting the scriptures propounded by the omniscient. Material offering based traditions to establish authenticity to the customs were introduced and incorporated into the original Jain doctrines by them and a word Paṃcāṃgī was created, and they themselves proclaimed it to be having an equal status to Niryuktis, Cūrṇis, Vṛttis and Bhāṣyas to that of scriptures. The words Dwādaśāṃgī and Ekādaśāṃgī were mentioned in the scriptures, but the word ‘Paṃcāṃgī’ is nowhere to be seen.

Lokāśāha apart from condemning the four Niryuktis etc. even declared that the very word “Paṃcāṃgī” is invalid and spurious. The very existences of material based religious rituals are based on Paṃcāṃgī. Hence they were very much fond of Niryuktis etc. than scriptures. And as Lokāśāha touched their weak and sensitive point, they intentionally circulated false rumours that Lokāśāha never believed scriptures.

With regard to charity or giving alms – material based religious rituals was done with an evil intention of exhibiting their grandiose by distributing gold and Raupyas Rupee coins to the people on the eve of celebrations of oath ceremony etc. Yes, Lokāśāha undoubtedly opposed this type of pretentious alms.

Next are the issues of Sāmāyika and Pauṣadha. Lokāśāha never either opposed or forbade them. An event was described in the Paṭṭāvalī of Kaḍuvāḍ sect, which says that Kaduvāshah, approximately the contemporary of Lokāśāha, defeated Ācārya Sage Bhāṇā of Lokā accha, follower of Lokāśāha in a spiritual discourse in Vikram 1539 in ‘Nāilā’ (Nāḍolāī) city, and proved that idols are authentic as per scriptures and converted him to his sect. Kaḍuvāśāha was a staunch supporter of Pauṣadh and practitioner of periodic self-contemplation (*Sāmāyika*). Had Lokāśāha opposed Pauṣadha and Sāmāyika even a little, Kaḍuvāśāha would have discoursed about this with Sage Bhāṇā and it would have been mentioned in his Paṭṭāvalī too.

A scholar disciple of Kaḍuvāśāha, Rāmākarṇavedhī wrote ‘Luṃpaka Vṛddha Huṇḍī’, a volumetric text consisting of 329 leaves (657 pages). In it he elaborately discussed about the belief of Lokāśāha regarding idol worship. But in the entire text, not even a single word is found which

indicates that Lokāśāha was against the sacred rituals of periodic self-contemplation and ritualised confession (Sāmāyika - Pratikramaṇa) and Pauṣadha.

In the Paṭṭāvalīs of Tapā gaccha and other gacchas it is mentioned that ‘*Tadānīm ca Luṃkākhyāllekhakāt vi. Aṣṭādhika Paṃcadaśaśat 1508 varṣe Jina Pratimotthāpana param Luṃkāmatam pravṛttam*’ (‘Thereupon, by an author called Luṃkā, opinion about idol installation has been expressed in Vikram 1508’). This quotation also clearly points out that Lokāśāha never opposed Sāmāyika, Pratikramaṇa, Pauṣadha and charity. Agitated by the growing popularity of Lokāśāha, the capricious authors wrote this type of false and baseless statements to mar the image of the religious lover Lokāśāha in the hearts of loyal spiritual aspirants.

In spite of conspiracies, rumours against Lokāśāha - the great religious reformer and progenitor of modern revolution, he continued his work with zeal and marched forward cleansing the varied deformities cumulated over in religious congregation proving the adage ‘the Sun never hides for long behind the clouds’ appropriate. The true followers of Jain religion will remain indebted forever for his services.

Life of Lokāśāha (Spiritual life)

Lokāśāha launched the peaceful (non-violent) religious revolution in Vikram 1508 with only one intention - total obliteration of the degenerative principles and methods that crept in the original Jain doctrine in the post millennia period of V.N., and the pompous and high profile rituals performed by the four-fold congregation in the name of religion, which gave a death blow to the very fundamental principle ‘Ahimsā’ (non - violence) - causing pain to the earth, water, fire, wind and vegetation bodied single sense organisms. The number of his followers grew to millions; even then he did not establish any gaccha or sect. He strongly believed that the peaceful revolution would definitely change the hearts of four-fold order, which in turn unshackles them from the fetters of delusive attachment towards gaccha and they would certainly once again embrace the pure form as propounded by Śramaṇa Lord Mahāvīra. Conforming to his faith, a great scholar monk holding the post of ‘Panyāsa’ Harṣa Kīrti, many Śramaṇas (whose names were

unknown) and millions of laity joined Lokāśāha leaving behind their blemished, faulty conduct as well as gacchas. Setting up a new gaccha or new sub-congregation would only increase the number of already existing big gacchas and aggravate the differences in Congregation. So when people enquired him in this direction, he affirmed himself as Jain or Jinamatī. As Dravya Paramparā received a great setback, both in popularity and income, out of despisal and envy they called the Jinamatī and his followers as Luṃpaka gaccha or Luṃkā gaccha.

The Jains who had immense faith in the great principle of Jainism, in Jineśwara and in the Right Path propounded by him, and in the universal beneficent doctrines preached by him and compiled by his Gaṇadhara welcomed whole heartedly Lokāśāha and his peaceful revolution, which was initiated for a solemn cause. The six kind of life forms, especially the five immobile ones, which had been killed indiscriminately for centuries in the name of Dharma showered their blessings and deep-felt gratitude on Lokāśāha rejoicing silently, as he showed genuine concern for them, by pioneering the revolution to permanently put an end to their slaughter. On the contrary the Śramaṇas who were mired neck-deep in the muck of slack conduct and strong avariciousness, could not tolerate the abatement in their luxuries and comforts, and accused Lokāśāha using offensive language till they got exhausted (both in words and in strength) and many a times plotted against him. But Lokāśāha was least perturbed. As described in the śloka of Gītā, he remained withdrawn, unattached like a true Karmayogī – ‘to perform action renouncing the desire for its fruit, and continued his work’- creating awareness and enlightening the people of the original scripture based right path till the end of his life.

The flesh and blood and every cell of Lokāśāha, the perfect epitome of universal beneficent Jainisms, was filled with the saintly saying ‘*Mittī me savva Bhūesu, veram majjham na keṇai*’ - all living beings are my friends, I do not have any animosity towards any living being.

He even preached and encouraged his followers to strictly adhere to this virtuous saying without nurturing any animosity towards anyone. The seed of ‘universal brotherhood’ sown by Lokāśāha in the hearts of his followers was well cherished by them. 95 years after his death, his follower Devajī provided shelter to Hīravijaya Sūri, 58th head of Tapā gaccha, a great propagator of Jina order in Vikram 1636 and protected

him from the Mugalas. This proves the fact that the followers strictly adhered to the noble path of his preceptor.

All these facts suggest that Lokāśāha led a profound and serene spiritual life. He occupies the first place in the list of reformers of post Devarddhigaṇi Kṣamāśramaṇa period. Even in the most calamitous situation, he never compromised on his principles and never made alliance with the untruthful opponents. Lokāśāha with his zeal, honesty and truthfulness left Ācārya Kuvalaya Prabha, a great reformer of yesteryears far behind.

In ancient Huṇḍāvasarpiṇī times there lived a very sincere diligent Ācārya called Kuvalayaprabha. Narration about him is found in 'Mahānīśītha'. During his times, because of the influence of non-restraint worship (asaṃyata pūjā), the 10th Āścarya (extraordinary event), everywhere the lax monks swerved away from the Holy Path. They were Śramaṇas only donned in monastic garb. However, their conduct and austerities were totally contrary to scriptures. They believed that building of temples, worshipping with materials, pompous and high profile rituals is the real Dharma which bestows liberation. They did not believe in mental / psychic veneration. They stayed permanently and regularly in temples, consumed ādhākarmī food (food prepared specially for them) and kept money with them.

Wandering continuously through many regions Kuvalayaprabha halted in the middle of Temple dwellers. The Temple dwellers were captivated by his serenity and divinity as a result of severe penance, and his analytical explanation about the absolute truth. They pleaded him, "O Best of Ācāryas! Please have mercy on us and make this place as your layover for rainy seasons halt. With your impressive sermons, towering temples will be constructed in every part and every street of our city."

As he knew that their conduct was against that propounded in scriptures, he uttered this with courage, "*Bho bho piyaṃvae! Jāi vi Jiṇālae Tahāvi Sāvajjamaṇaṃ ṇāhaṃ vāyāmitteṇaṃ pi Eyaṃ Āyarijjā*".

From then on, the Temple dwellers started calling him scornfully 'Sāvadyācārya' and this disrespectful name became popular everywhere.

In course of time, when Temple dwellers faced with a problem whether ‘renovation work can be undertaken by sādhus or not’, they invited Kuvalayaprabha, the Sāvadyācārya to the city to resolve the problem. When he reached the city, the Temple dweller Śramaṇas and Śramaṇīs went to welcome him. One Śramaṇī amongst them who was beside herself with joy at the glimpse of the majestic personality of Kuvalayaprabha, kindred of a Tīrthaṃkara, fell at his feet with her forehead touching his feet. Everyone, including Kuvalayaprabha was stupefied. No one could utter a single word.

On a certain day Ācārya Kuvalayaprabha started explaining Mahā Nīśītha. While explaining he recited this verse:

*Jatthitthikarapharisam, aṃtariyaṃkāraṇe vi uppanne|
Arahā vi karejja sayam, taṃ gaccham mūlaguṇa mukkam|*

Reciting this, the ācārya fell into a dilemma. The Temple dwellers guessed his problem and forced him to comment on the verse. Left with no option, Kuvalayaprabha explained the meaning of it. Listening to it, they started denigrating him, “Do you not remember? What happened to your basic attribute when on that day the Śramaṇī touched you? Where was it?”

Ācārya Kuvalayaprabha thought, “When the first time I came here, I was given the insulting name of ‘Sāvadyācārya’. I don’t know what type of disrespectful treatment I will be meted out with this time”. As he had no other way to protect himself, he accepted both the exception and ‘Utsarga’ (going against scriptures) and declared: “*ussaggāvavāhehiṃ āgame ṭhio tujjheṇa yāṇaha| egaṃte micchattha, jiṇāṇamāṇā aṇegantā |*”.

The Temple dwellers who were treading on the path of vice, actually wanted Kuvalayaprabha to say the general as well as the exceptional rule, so that they could prove their lax rules as authentic and valid. With overwhelming happiness they started laughing loudly. But the exposition against the scriptures pushed Kuvalayaprabha into transmigration cycle for a long time.

Predominant influence of lax monks, wide use of unrighteous methods in the guise of religion, false obstinate pride, mutual jealousy and giving equal authenticity to the works of ācāryas who did not have any knowledge of prior canons with that of the scriptures by naming them as Paṃcāṃgī resembling the name ‘Ekādaśāṃgī’, attributing the validity of ‘Aṃgas’ to them as the name suggests - all such unruly situations encountered by Kuvalayaprabha, were also faced even by Lokāśāha.

Ācārya Kuvalaya Prabha was shaken badly by the name ‘Sāvadyācārya’ scornfully given by the vicious Temple dweller monks and finally fearing them and their unscrupulous behaviour, he yielded to them by sacrificing the doctrine of eternal truth on the altar of falsehood and heresy, where as Lokāśāha with unswerving peerless spiritual faith, practicing the principle of ‘equanimity’ (sthita prajñatā) preached by Lord Mahāvīra in letter and in spirit did not get perturbed by the epithets like ‘Lumpaka’ Lopaka, Luṃgā (bandit, dacoit, thief etc) honoured upon him by his opponents, or their other plots and policies to drag him out from the Holy Path. All these had zero effect on him and he carried out his mission steadfastly.

Nevertheless, Lokāśāha led such an ideal and inspiring spiritual life. Had he not initiated the peaceful revolution out of fear or sense of insecurity, or had he left the mission midway out of embarrassment, then the deformities, perversions, fake rituals that prowled into the four-fold order would have soared higher crossing the pinnacle. What would have happened then? Well, one can imagine. We would not have been aware of the spiritual tenets (rituals, austerities, conduct) and methods promulgated in scriptures and would not have been blessed with the diligent serene ascetics with halo and aura as a result of their severe penance and selflessness. Whatever virtues found in the four-fold order today like - the pure scriptural conduct and practices, self-restraint, renunciation and meditations, compassion and amity towards all beings in the universe etc., the main tenets and the vital force of Jain religion - are the boon of Lokāśāha, who rekindled all these virtues in the hearts of each and every Jain through his peaceful spiritual revolution. Prior to his religious reform the situation was as follows:

1. Before an inauguration ceremony which was to be conducted by a ācārya, a married woman (whose husband is alive) gave bath to the ācārya as per the methods prescribed in ‘Nirvāṇa Kalikā’

[applying and massaging the body with turmeric, oil and ground green gram paste] and dressed him up with expensive and exquisite clothes and a gold ring.

2. During the inaugural or extramural ceremony celebrated in commemoration of ideal, unparalleled penance of Sati Candanabālā, the devotees used to offer the followers of five great vows, golden lentils' cuffs placed in a golden sieve, delicious khīra (semi-solid sweet prepared with milk) garnished with dry fruits like almond, pistachio nuts, dry grapes etc., decorating the thick cream spread on the surface of the khīra with silver or gold foils, etc., assuming that this type of so-called auspicious offering to a virtuous person would bless them with emancipation. And the Gurus on their part, out of lenity and being moved by the dedication of devotees used to accept those alms, declaring aloud “Generous Alms! Liberal Charity!”
3. The followers of five great vows - ācāryas used to retain with them, the heavy idols made of pure gold and silver and precious pearls gifted in abundance in alms.
4. Those five-vowed great ācāryas used to maintain piles of registers under the name ‘Bahī-Baṭa’ in their temple lodgings. These registers contained the details of all their devotees - (spread in every nook and corner) - their names and the names of their family members, the amount payable (as if it were a birth right) on a sacred or joyful occasion with date, time and particulars etc. If any one of those devotees gets their family ceremonies or other religious rituals done by any other gurus or ācāryas, these gurus would make hue and cry.

Personal and Family Life of Lokāśāha

Śrī Sundarajī (Gorajī), Yati of small (Nānī) Kaccha sect had the copy of KalpaSūtra of 16th century. These two letters⁴ were attached to that copy. They throw ample light on the life of Lokāśāha. The disciple of Śrī Maṅgalajī Swāmī of Līm̐baḍ tradition, Śrī Kṛṣṇajī scribed it and sent its duplicate copy to Monk Śrī Maṅḍilājī. Based on this copy Śrī Maṅḍilājī included the life history of Lokāśāha in his work called “Ancient history”. It is as follows:

⁴ The copies of these letters were given.

In a city called Araḥaṭavāḍā in the Sirohī kingdom lived a couple - Śrī Hemābhāī of Osawāla caste who held the honourable post of Chaudhari and his virtuous and chaste wife Śrīmatī Gaṃgābāī. After long years of married life, they had a child on full moon day in the month of Kārtika in Vikram 1482 (assiduous study of historical facts pushes the date back to Vikram 1472). Their happiness knew no bounds. Gaṃgābāī, who regularly practiced spiritual austerities like periodic self-contemplation (Sāmāyika), ritualised confession, and resolutions not to commit faults (pratyākhyāna), Pauṣadha etc., had increased the time of her practice after begetting a son. When the boy was 5 years old, they sent him to school in Araḥaṭavāḍā. Pespicious Lokacandra started learning with fondness. His fondness and interest grew with the age, and at the age of 15, he completed studies at the local school.

Lokacandra inherited spiritual and moral virtues from his parents. He used to go to behold sages and saints and listen to their sermons along with his mother when he was a child, and with his devout father when he became an adolescent. Even when he was a boy he learnt by heart, self-contemplation (Sāmāyika), Pratikramaṇa, devotional Stavanas, Stotras etc. He had good writing skills from childhood itself. He was such a staunch piety that at regular times, on a daily basis, he used to practice Sāmāyika and during 'Pākṣika Parva' he used to be the first for evening ritualised confession. Whenever he found time he used to help his father in his business. During 'Sāmāyika' practice, the time he spent on studying the scriptures increased gradually.

Chaudhari (merchant) Śrī Hemābhāī was a distinguished wealthy merchant of Araḥaṭavāḍā. They had cows, buffaloes in their courtyard. Milk, curd, ghee, everything was in plenty. The word 'scarcity' was unknown to that wealthy family.

At the age of 15, as the radiant Lokacandra, with his heavy built body used to appear like a young man. Many alliances for marriage started pouring in from many merchants. By that time Hemābhāī had entrusted the written work of his business to his son, as his writing was very beautiful and the alphabets looked like pearls. Often Hemābhāī had to go to Sirohī on some business related work. Initially he used to take his son along with him and introduce him to different merchants. When

Hemābhāi realised that his son was able to run his business, to maintain amiable relations with co-merchants in Sirohī and to win the hearts of the people with his firm but soft spoken words, he handed over the complete responsibility of the business in Sirohī to his son. So Lokacandra had to go to Sirohī alone, several times. As a matter of fact he had the yearning to learning the secrets of all trades, but somehow he was fascinated by the business in pearls. Whenever he went to Sirohī, he used to spend sometime with the jewellers, discussing about how to find out the quality of pearls and tried to learn it. Gradually he mastered the art.

One day while Lokacandra was examining the pearls in a certain jeweller's shop, a merchant of Sirohī of Oswal caste, called odhavajī saw Lokāśāha who was engrossed in testing the quality of pearls. Somehow the merchant felt attracted towards him. He decided something in his heart of hearts, when he saw Lokacandra sorting out and keeping the very precious pearls one side and the normal ones on the other. When Lokacandra left the shop, odhavajī enquired his details - name, village, caste, parents, business etc. from the jeweller. Giving all the details the jeweller added, "The boy is very intelligent".

After gathering full information about Lokacandra, odhavajī told his wife that he had seen a very handsome and worthy groom for their daughter Sudarśanā. After listening about Lokacandra, she too was delighted. Both of them decided to go to Arahaṭavāḍā and fix the alliance next day.

The next day, odhavajī with a firm belief that his auspicious desire would be fulfilled, reached Arahaṭavāḍā and went to Hemābhāi's house with a Śrīphala (a full coconut without removing the external fibre) and one rupee (both coconut and one rupee are considered as auspicious for commencing any good work) next day. As the merchants already knew each other, the parents of Lokacandra accepted the proposal of odhavajī without any hesitation. Odhavajī applied vermilion kuṃkuma (auspicious fruit) with few grains of rice on the forehead of Lokacandra and placed Śrīphala and one rupee in his hands. Both the families were happy and the marriage took place in Vikram 1487 in the month of Māgha. Lokāśāha started leading his family life with his virtuous wife. His spiritual activities and study of scriptures also kept going smoothly. He enthusiastically participated in religious activities too. With the study of religious scriptures and regular meditation and contemplation, he soon

realised the illusionary and ephemeral nature of familial bonds. The seed of renunciation and detachment had sown in his heart at that young age itself. But so as to fulfil his responsibilities, he carefully struck a balance between the spiritual practices, profession and family. When he was 18 years old, he became father of a son. The grandparents felt ecstatic happiness and named the boy 'Pūrṇacandra'. Lokāśāha lost his mother when he was 23 years old. The next year his father Hemābhāi also breathed his last.

Lokāśāha's important work involved transactions with farmers. When the crops of the farmers were destroyed due to famine, his conscience used to prick him while collecting the loaned money from them. Compassionate Lokacandra, confronted by this dilemma while collecting the money lent to the farmers, wanted to wind up these transactions with the farmers and settle down in a city as a jeweller. In those days the Sirohī king had strained relations with the king of Candrāvātī, near Abu. Due to sudden attacks by the enemy, anarchy, plundering, looting, massacring became a routine. Finding it difficult to continue his spiritual practices peacefully, and to carry out business in such unruly and unpleasant environment, Lokāśāha decided to migrate to some other place.

After his parents' death, he started winding up transactions with the farmers. With whatever amount he could collect, he migrated to Ahmadabad with his wife and son when he was 25 years old (in Vikram 1497). They took a house with all amenities and he started his jewellery business. A few days later, Mohammada Śāha ascended the throne of Ahmadabad (Gujarat) in 1497 Vikram. As he wanted to buy new ornaments, he summoned all the jewellers to his court. So, Lokāśāha too went to the court along with other stalwart jewellers. All of them placing their precious gems before the king explained their significance and novelty. The king liked two big quality pearls from among them, shown by a jeweller of Surat. The merchant told the price of those two berry-sized pearls as 172000 each. Mohammada Śāha asked the rest of the jewellers to check their quality and fix the rate. After testing them every one of them declared, – 'These two pearls are of best quality and the price is reasonable'.

An ironical smile appeared on the face of Lokāśāha with the thought 'Had these jewellers gone blind?' Mohammada Śāha observed it and felt that something was fishy. He kept both the pearls into Lokāśāha's hands and ordered him to evaluate them.

Lokāśāha placing one pearl in the king's hand said - "This is perfect and best one. But the other is a defective; it has the mark of fish. So it is useless". Immediately a microscope was brought and the pearl was examined. Mohammada Śāha was astonished to see the fish mark in it. The Bādaśāha ordered the other jewellers to examine it. All of them saw the fish mark clearly in it and every one praised the neophyte jeweller and his skill in testing the gems.

Mohammada Śāha developed an instant fondness towards Lokāśāha. He bought the jewellery taking the advice of Lokāśāha. He sent away all the jewellers except Lokāśāha, and having come to know all the details about Lokāśāha, appointed him as the Royal Treasurer of Pāṭaṇa.

Lokāśāha shifted to Pāṭaṇa with his wife and son. He carried out his duties honestly and sincerely. Impressed by his honesty and workmanship, Mohammada Śāha within a short time summoned him back to Ahmadabad and appointed him as his personal officer. In spite of holding a distinguished rank Lokāśāha never behaved arrogantly. He always tried to help the distressed and endeavoured to see that justice is rendered to them. His benevolence and generosity continued to increase. His spiritual practices like periodic contemplation, study of scriptures and self analysis etc. continued unhindered.

Thus he served under Mohammada Śāha for 10 years in Gujarat. Śrī Rāma Nīlakaṇṭha in his text "Gujarāta no Saṃkṣipta Itihāsa" (Brief history of Gujarat) mentioned that - nearly in Vikram 1507 Mohammada Śāha attacked Gaṃgādāsa of Cāpānera and besieged Pāvāgaḍha from all four sides. On being informed, the Sultāna of Mālawa marched towards Pāvāgaḍha with a mighty army to help Gaṃgādāsa. Hearing this news, a frightened Mohammada Śāha retreated from Pāvāgaḍha with his army. Enraged by his cowardice, some of his officers killed him giving poison. His son Kutubaśāha succeeded him to the throne of Ahmadabad.

Lokāśāha was moved and distressed by this type of treacherous politics. The detachment and aversion which was in a dormant state manifested itself in a mammoth form with this inhumane incident. He resigned from his post with a firm resolution to endeavour towards self-realisation and emancipation. In spite of reiterated enticements by the newly-crowned Bādaśāha and his efforts to retain him by increasing his salary and promoting him to a higher post, Lokāśāha resigned and shifted to Pāṭaṇa with his wife and son and settled there. Every cell of his body, mind and soul was filled with detachment and yearned for renunciation. He persuaded his wife and son and took initiation into Yati Dharma from Monk Sumati Vijaya in Vikram 1509 in Pāṭaṇa. His Dīkṣā Guru named him as Lakṣmī Vijaya. He studied scriptures from his Guru. While involved in the study of scriptures, he became cognizant of the fundamental pure form of Jain doctrine and religion. So he left Sumati Vijaya and started expounding the fundamental Dharma as propounded in scriptures to the people. Wandering through many places - villages, cities, Ahmadabad, Pāṭaṇa etc., he propagated the original tenets of Śramaṇa Bhagawāna. People enlightened by his explanations, followed him giving their support for the noble cause. Many yatis also became his followers and started living with him. Lakṣmī Vijaya Lokāśāha propagated the pure Jain doctrine for many years.

Once in Vikram 1530-31 the monks of Arahaṭavādā, Pāṭaṇa and Surat Congregations who set out on a pilgrimage, fortuitously met in Ahmadabad. Because of rains and some other disturbances on the way, the monks of these Congregations stayed back in Ahmadabad. When they were informed that Lokāśāha explains the original pure form of Jain doctrine, they all went to the venue along with their respective Congregations to listen to him. Listening to his commentary, and explication of the pure tenets, they got enlightened on the very first day itself. They could appraise the gross difference between the original and the one they were practising – on one side was the nature of scripture based pure code of conduct of Śramaṇas that should be observed with a lofty pursuit of attaining the salvation, and on the other was the distorted form of asceticism, blemished entirely by the heretic practices, material possessions of titular yatis. Thus they got perturbed and disconcerted immensely on the very first day itself. They continued to go to listen to the explanations of Lokāśāha regularly.

Their loyalty and fondness towards the pure scriptural Jain doctrine and tenets increased in multitude and they became the ardent followers of Lokāśāha.

The Life History of Lokāśāha described in Potiyābandha Paṭṭāvalī

In Kharanṭiyā, a city in the desert region (Rajasthan), Mehatā Kāmadāra, working as Bīsā Oswala of Jāgīradāra Durjana Siṃha of Jodhā dynasty had two sons. The elder son was Mehatā Jīva Rāja and the younger Mehatā Lakhamasī. The two brothers owned immense wealth and riches, and were followers of Kharatara gaccha, and well conversant in Jain doctrines like Jīvājīva etc. Due to some reason Durjana Siṃha, son of Ratana Siṃha and grand son of Rāva Jodhā became angry with both the brothers and confiscated their property. The brothers wandering through many places to establish business reached Pāṭaṇa. There in the lodgings, both of them saw Khemacandra, the disciple of Ācārya Ānanda Vimala Sūri of Pūnamiyā gaccha, writing Daśavaikālika Sūtra. The younger brother Lakhamasī took some papers and Sūtras from Monk Khemasī and wrote some verses like ‘Dhammo Maṅgala Mukkiṭṭhaṃ’ etc. Monk Khemasī was so delighted with the beautiful handwriting of the stranger. At once he went to his guru and showed the paper written by Lakhamasī. Impressed and surprised at the beauty of the letters, the preceptor asked, “Who has written this?”

Monk Khemacandra brought both the brothers to his Guru and signalling at Lakhamasī said, “Lord! This is Lakhamasī, who wrote those verses.”

With the auspicious commencement of Vikram 1531 the amoral consequences of Bhasmagraha (asterism of ashes) had disappeared. Ācārya Śrī assigned the work of copying the Sūtras to Jīvarāja and Mehatā Lakhamasī. While copying the Sūtras, Lakhamasī came to know that the real form of asceticism described in the scriptures was extremely pure and non-transgression. He realised that the current (of his times) Śramaṇas completely deviated from the pure path and were performing many pompous external rituals which involve violence in the name of Dharma. With an object to collect the treasure of scriptures, Mehatā Lakhamasī met the businessman ‘Rūpasī’ and requested for financial assistance for copying the scriptures. He copied and got 32 scriptures copied by other scribes. Thereupon Rūpasī and Lakhamasī studied the

scriptures under Ānanda Vimāla Sūri. After becoming a great scholar in scriptures Lakhamasī (Lokāsāha) gave sermons at Tripoliyā in Pāṭaṇa and started showing the real portrait of Dharma.

Awakened and enlightened by the preaching of Lakhamasī (Lokāsāha) 45 detached souls like Rūpasī, Śāha Bhāmā, Śāha Bhāramala and others, took initiation into monkhood on Thursday, the bright 11th day of Vaiśākha month in Vikram 1531 and established Lokā gaccha. Rūpasī was appointed as the first pontiff successor; Bhāramala and Bhujarāja (Bhojarāja or Bhāmājī) were ordained as Sthaviras. Lokā gaccha gained momentum.

It appears that Monk Rāyacandra (Vikram 1726), the author of Pātariya gaccha Paṭṭāvalī alone was the victim of total inauspicious effects of (bad planetary conditions) Bhasmagraha. Or else why had he penned such baseless things? There is nothing worthy to be considered in this Paṭṭāvalī, except one new thing, i.e. Lokāsāha belonged to Mārawāḍa, Kharaṃṭiyā or Virāṃṭiyā village and was of Bisa Oswala caste. In Mārawāḍa, persons engaged in estate business were called as ‘Mehatā’; however it cannot be ascertained that Lakhamasī belonged to Mehatā family.

Political conditions from Vikram 1357 to 1382

During the regime of Khilajī dynasty in Delhi, Allāuddīna Khilajī wanted to establish his authority over Rājapūtānā. As a first step towards this direction he invaded on Raṇathambhaura in Vikram 1357. King Hamīra of Raṇathambhaura opposed audaciously. However, after a fierce battle, Allāuddīna Khilajī defeated and captured Raṇathambhaura. Thus the Cauhāna kingdom established by Govindarāja, the son of Pṛthvirāja Cauhāna in Vikram 1250 came to an end in Vikram 1357.

3 years after establishing authority over Raṇathambhaura, Allāuddīna Khilajī invaded Cittaūḍa with a huge army in Vikram 1360. Rāwala Ratanasīmha of Mewāḍa, with amazing valour and undaunted courage, waged war against the Khilajī army continuously for 6 months. Ultimately Rāwala Ratanasīmha, along with his sons, grandsons, kith and kin - Saradāras and Rājapūta warriors - donning of saffron robes opened the gates of Cittaūḍa and fiercely attacked the enemy, prepared to stake

their lives for their motherland. Fighting valiantly till the last breath, Rāwala Ratanasiṃha along with his sons, grandsons and warriors et al sacrificed his life protecting his motherland. When Padminī Devī, wife of Rāwala Ratanasiṃha was informed that her husband along with his warriors embraced heroic death slaughtering the enemy's force, she too with thousands of Rājapūta women performed self-immolation and saved the pride and honour of Rājapūtas. Allāuddīna established his authority over a necropolis-like Cittaūḍa and appointed his son Khijara Khāna as its ruler.

After invading and annexing Cittaūḍa, Allāuddīna besieged the fort of Sivāṇā in Vikram 1365. The King Śītala Deva Cauhāna, defending his fort died in the battlefield. Thus Allāuddīna occupied this territory too. Next he attacked Jālaura in Vikram 1368. King Kānhaḍa Deva and Prince Vīramadeva fought bravely devastating the enemy force, but both died in the battlefield defending their fort. Allāuddīna annexed and established his authority over Jālaura. Thus the great Rājapūta kingdoms Raṇathaṃbhaura, Sivāṇā and Jālaura came to an end.

Mahārāṇā Hamīra defeating the Muslims established his authority over Cittaūḍa in Vikram 1382.

The subsequent political events like riots, invasions by Muslims, fall of Hindu kingdoms, origin of new Hindu dynasties, glory and decline, forcible religious conversions at sword point, plunder, loot, confiscation, holocaust etc. are filled with multiplicity of such events that even if only 5 lines are written on each event, it forms a a separate historical text in itself.

The size of the present series has grown so large that we stop here and bid farewell to the readers at this juncture and humbly request the readers to read the subsequent Jain and India history and events in the concerned texts.

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Legendary Personality Ācārya Hastī Mala Jī

A great Indian thinker of the era, Śrī Hastī Mala Jī Mahārāja has remained as a bright star in the family of Nirgrantha (passionless) Mokṣa. He was born in the city of Pipad, in Jodhpur district in Rajasthan on 13th January 1911, i.e., Vikram 1967 Pauṣa Śuklā Caturdaśī. Two months before his birth, his father Śrī Kevala Candajī of Osawāla lineage, died due to plague. This was a big jolt like a thunderbolt in a cloudless sky to his virtuous mother Rūpākamvara (Rūpā Devī). Due to this incident, she got aversion towards the world. She brought up her son with a feeling of detachment and taught him the values of righteousness. Within a few years, Hastī's paternal grandparents also passed away.

The aforesaid incidents strengthened the feelings of aversion in Hastī, who was already a born ascetic.

At a tender age of 10 years and 18 days, ascetic Hastī Mala accepted monastic life from Ācārya Śrī Śobhācandrajī on Māgha Śuklā Dvītiyā Vikram 1977 (10th February 1921). Along with him, his mother Rūpā Devī, and two more people who were aspirants of liberation, took refuge in Jainism. Immediately after joining the Order, Hastī Mala started studying the Jain scriptures, oriental languages, philosophy and literature. At the tender age of 15 ½ years, the child-monk Hastī Mala, who was bestowed with distinct abilities and talent was chosen as the leader of the Jain Order.

In a short span of time, he acquired unparalleled knowledge, coupled with meditation. In Vikram 1987 Vaiśākha Śuklā (Akṣaya Tṛītiyā) at a mere age of 19 years, he was appointed as the seventh Head of Sthanakvāsī tradition of Ratna Congregation in Jodhpur. He was the only person in Jain history who was made ācārya at an age of less than 20 years, probably after the omniscient Ācārya Hemacandra of Kaliyuga.

Ācārya Hastī Mala was a persona full of spiritual energy and a multi-faceted genius. With the regular practice of self-contemplation (Sāmāyika), he spread the message of equanimity. He also inspired lakhs of people for the study of the scriptures and spread a new enlightenment of amity and knowledge in the society. With indefatigable zeal, he strived hard to eliminate profligacy and to root out the evil deeds among

mankind, and to encourage women education. Thus he established his name as a social reformer.

An ocean of compassion, Ācārya Hastī Mala, protected and saved all living beings, including poisonous snakes. He not only implemented non-violence, forgiveness, equanimity personally, but also demonstrated that the values of life like non-violence, etc preached by Lord Mahāvīra are fully capable of solving the existing problems in society.

Ācārya Hastī Mala Jī, who was an expertise in ancient language and script, was a legend during his life time itself. With untiring hard work and plenty of substantial evidences, he wrote a book named '*Jain Dharma Kā Maulika Itihāsa*' (Original History of Jain Religion), which consists of 3500 pages and is divided into four volumes. This book is an everlasting blessing to Jain religion in particular, and to the Indian society in general. In addition, he even edited and translated the Jain scriptures both in prose and poetry. He wrote poems inspired by the profound feelings of religion, culture and spirituality. He was a skilled and influential religious expounder. His inspirational religious discourses were compiled and published into a book of seven parts, by name 'Gajendra Vyākhyānamālā'.

Ācārya Hastī Mala Jī travelled to many states like Rajasthan, Delhi, Haryana, Uttar Pradesh, Madhya Pradesh, Gujarat, Mahārashtra, Karnataka, Andhra Pradesh, Tamil Nadu, etc and observed altogether 70 rainy season halts (four month during monsoon) and initiated 85 aspirants of liberation /salvation into ascetic life. On 21st April 1991, i.e. Vikram 2049 Vaiśākha (Prathama) Śūklā Aṣṭamī, he left his mortal body at 8:21 PM, after observing a fast unto death for 13 days and attained accession to heavenly abode. Just like his birth and life, even his final journey too became a legend. His biography was published under the title 'Namo Purisavaragandhahathinam' which consists of approximately 900 pages. Now his able disciple, Ācārya Śrī Hīracandrajī adorns the rank of the eighth successor of Ratna Congregation.

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