

The cowherds turned to Vriddhavadi and asked—

Old man ! Now you speak.  
But do not chatter like the pundit.

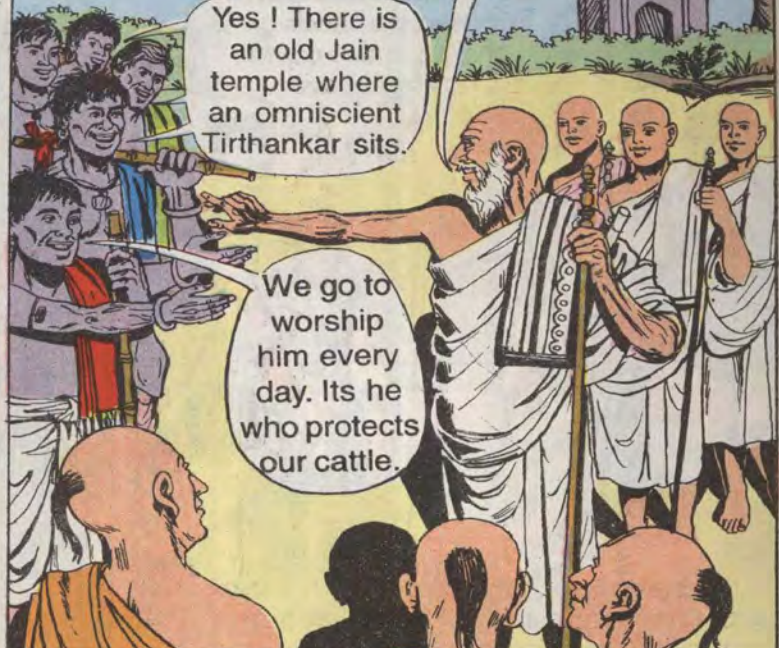


Vriddhavadi smiled and asked the cowherds—

Children ! Is there some omniscient in your village ?

Yes ! There is an old Jain temple where an omniscient Tirthankar sits.

We go to worship him every day. Its he who protects our cattle.



Astonished Kumud Chandra thought—

All my arguments against omniscience have gone worthless.



Vriddhavadi asked the cowherds—

Children ! Do you know the path to heaven ?

No ! Please tell us old man.



In dancing posture and gesturing with hands and eyes, Vriddhavadi sang—

He who does not kill and steal, does not sleep with other's woman. With his own hands gives charity, In due course reaches heaven.

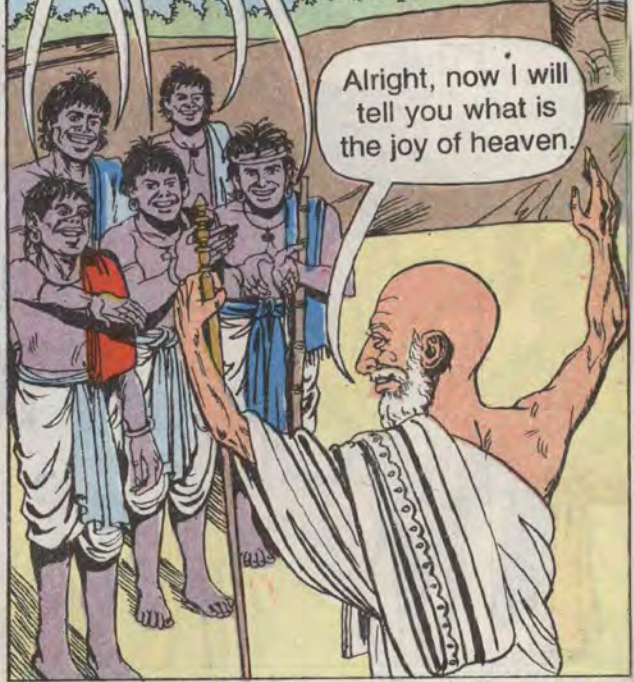


Vriddhavadi recited this verse in Prakrit, the common man's language of that period. The cowherds understood every word.

The cowherds clapped—

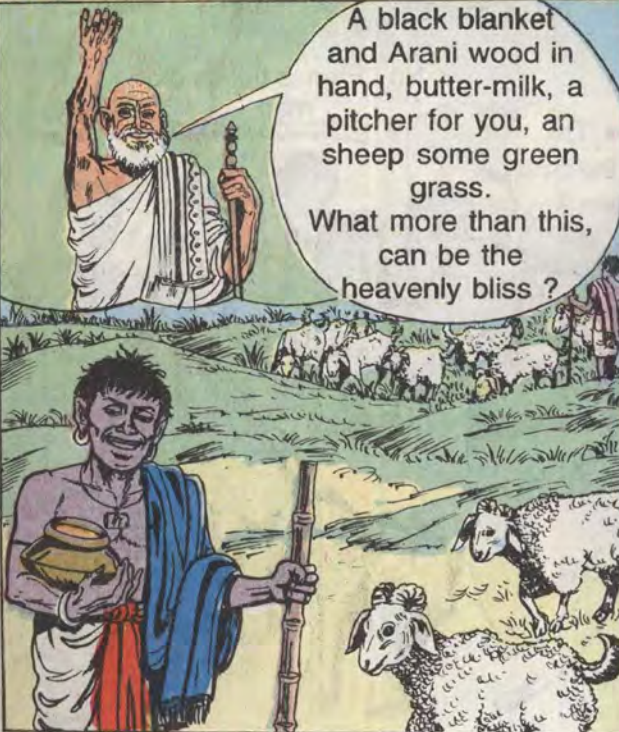
Great ! We enjoyed it, old man ! What you say is correct. Please recite some more...

Alright, now I will tell you what is the joy of heaven.



Vriddhavadi recited another verse—

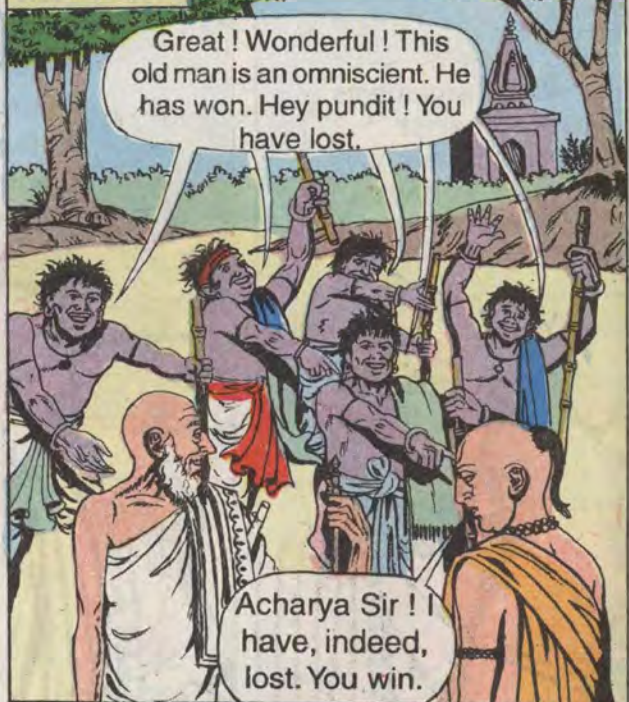
A black blanket and Arani wood in hand, butter-milk, a pitcher for you, an sheep some green grass. What more than this, can be the heavenly bliss ?



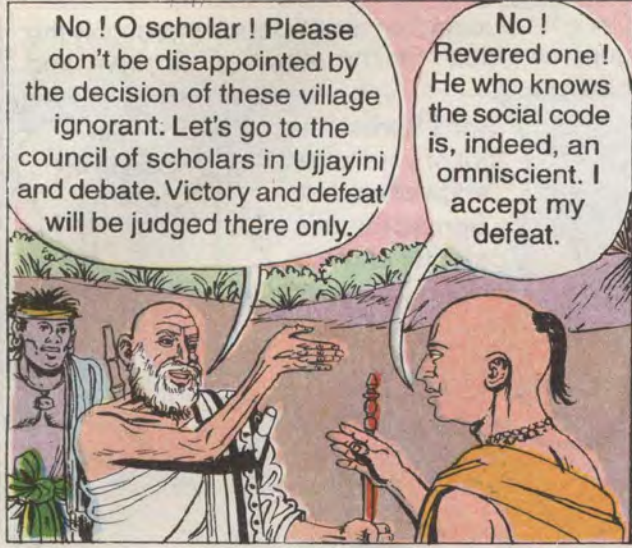
The cowherd—

Great ! Wonderful ! This old man is an omniscient. He has won. Hey pundit ! You have lost.

Acharya Sir ! I have, indeed, lost. You win.

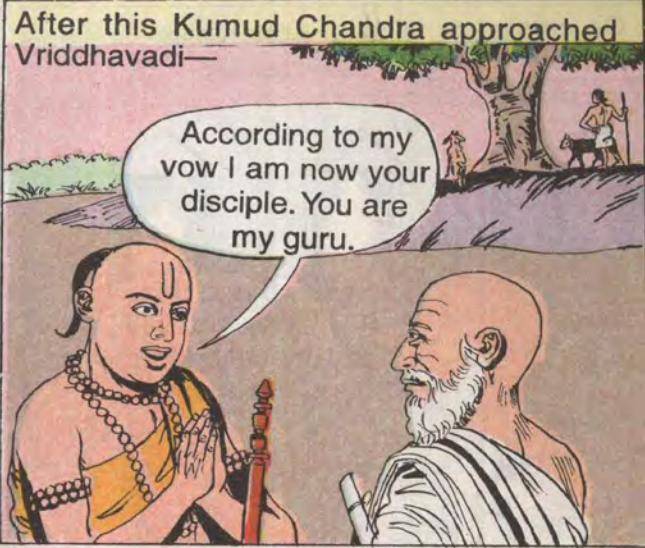


Kumud Chandra stood looking down.



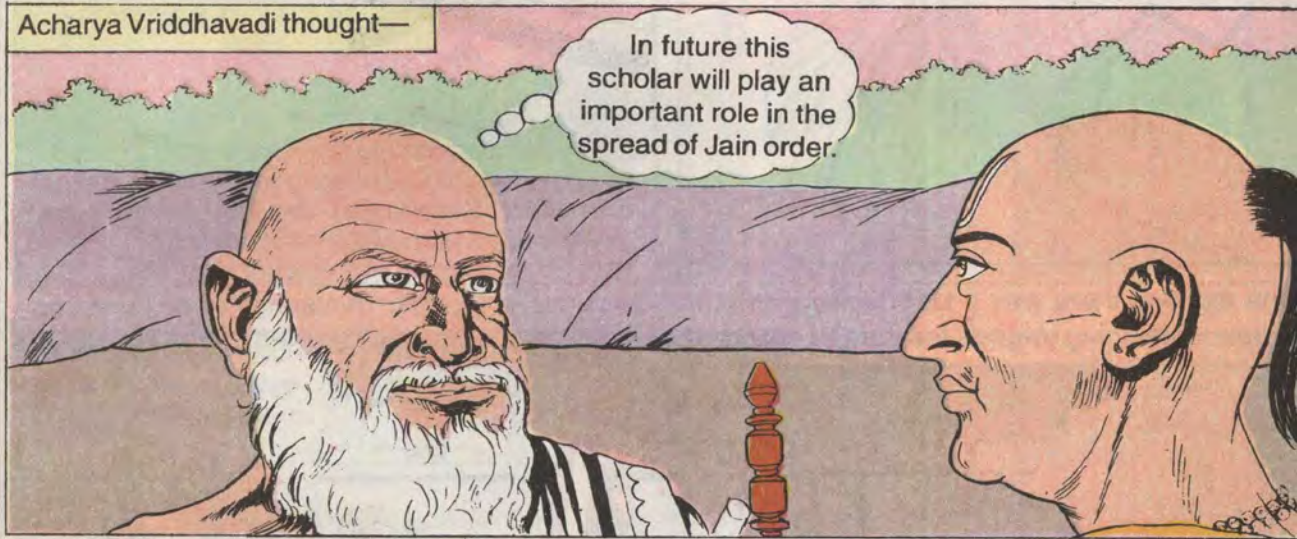
No ! O scholar ! Please don't be disappointed by the decision of these village ignorant. Let's go to the council of scholars in Ujjayini and debate. Victory and defeat will be judged there only.

No ! Revered one ! He who knows the social code is, indeed, an omniscient. I accept my defeat.



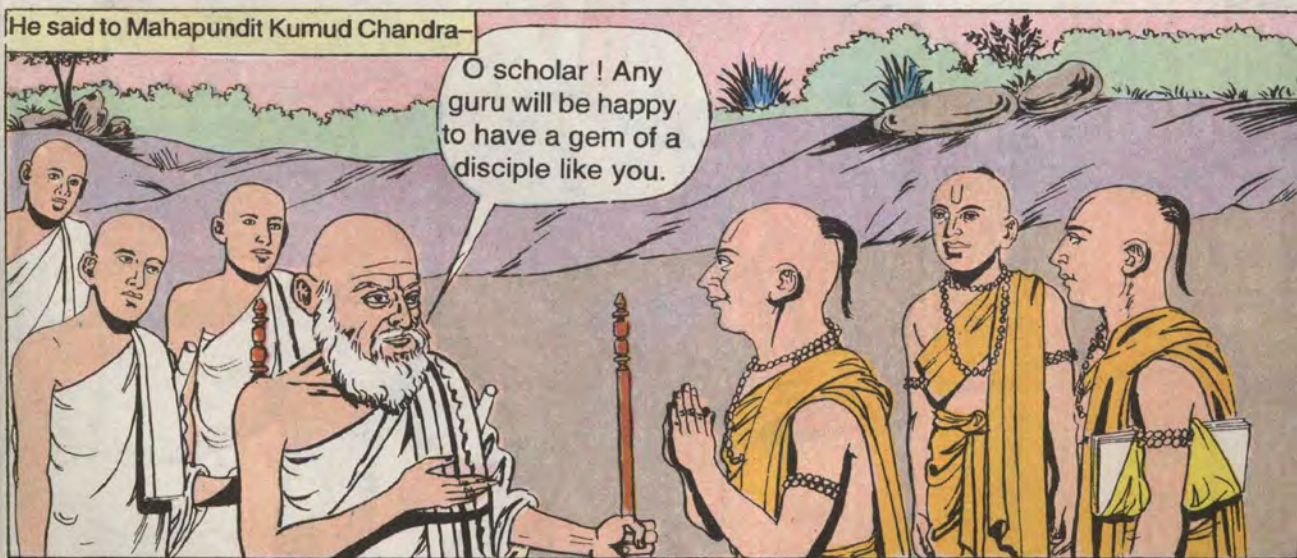
After this Kumud Chandra approached Vriddhavadi—

According to my vow I am now your disciple. You are my guru.



Acharya Vriddhavadi thought—

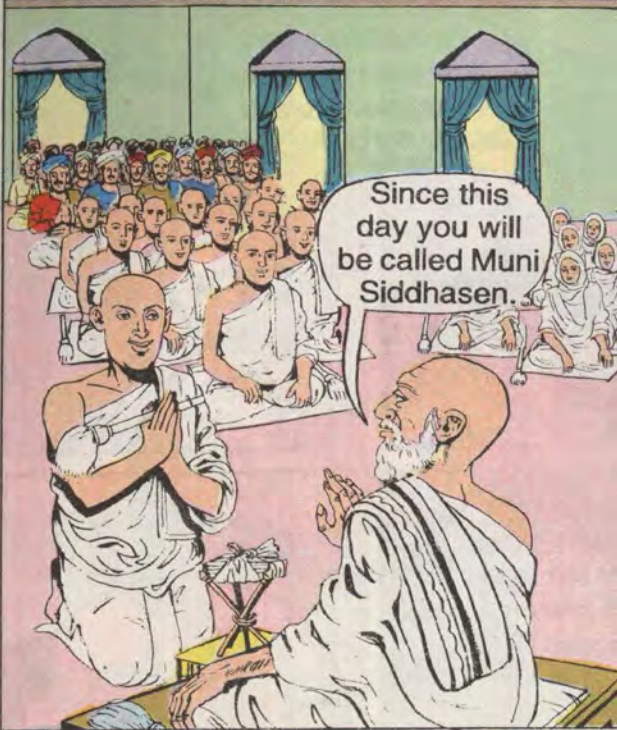
In future this scholar will play an important role in the spread of Jain order.



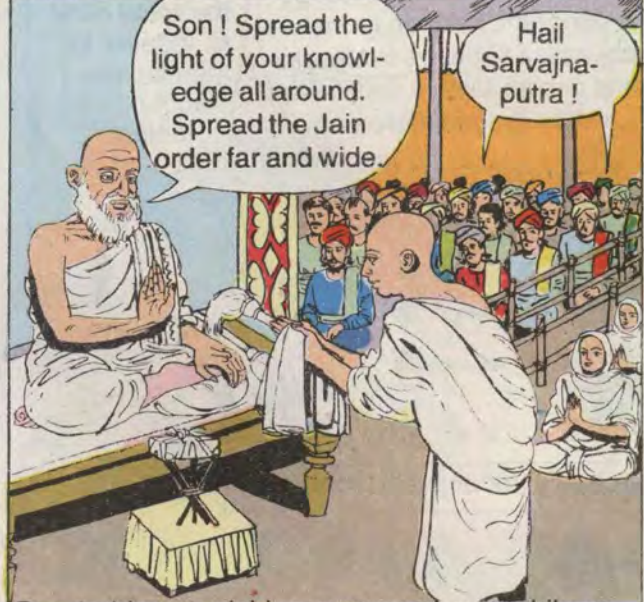
He said to Mahapundit Kumud Chandra—

O scholar ! Any guru will be happy to have a gem of a disciple like you.

On coming to Ujjayini Acharyashri initiated Kumud Chandra as a Jain ascetic—



Once he studied Jain ascetic-code thoroughly the guru awarded him the status of Acharya and said—



Due to his astonishing command over philosophy, logic, astrology, augury and other subjects soon Muni Siddhasen became famous as Sarvajnaputra [son of the omniscient].

One morning there was a lot of activity on street crossings in Ujjayini. Thousands of well dressed people were going towards the garden outside the city.



The mahout said—



Sire ! Today Jain Acharya Siddhasen Sarvajnaputra is arriving in Ujjayini. This is his procession.

The king silently paid homage to the Acharya.



He is Sarvajnaputra. Does he know what goes on in someone's mind ? Let me test.

When he came near, the Acharya raised his hand in blessing and said loudly—



O king ! Dharmalaabh !

The king at once got down from the elephant, paid homage to the ascetic and asked—



O sage ! Who did you bless even without his paying you homage ?

O king ! In your thoughts you paid homage to me. My blessings were in response to that.

O sage ! Other gurus give blessings for wealth, state and other such things. Why did you say—may you avail religiosity ?

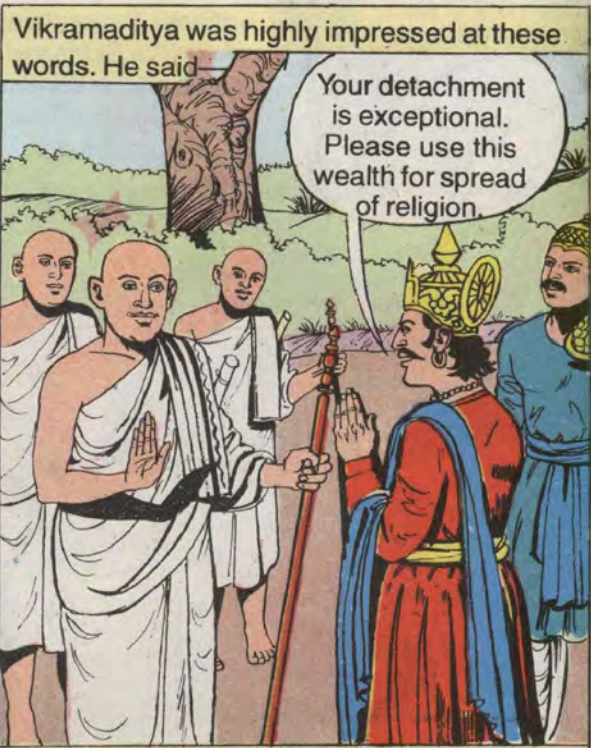
O king ! Wealth, good fortune and happiness all are fruits of the wish fulfilling tree of religion. If the roots are watered fruits will grow naturally.





To felicitate your arrival in Ujjayini I submit a gift of ten million gold coins at your feet.

O king! We Nirgranth Shramans completely renounce all mundane things including wealth. What we expect is devotion not wealth.

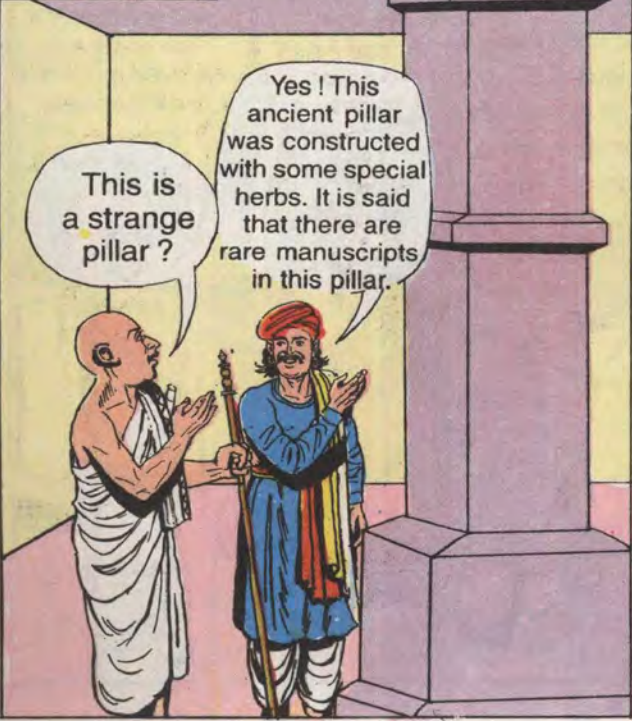


Vikramaditya was highly impressed at these words. He said—

Your detachment is exceptional. Please use this wealth for spread of religion.

After discussing religion for some time Vikramaditya rode the elephant and left.

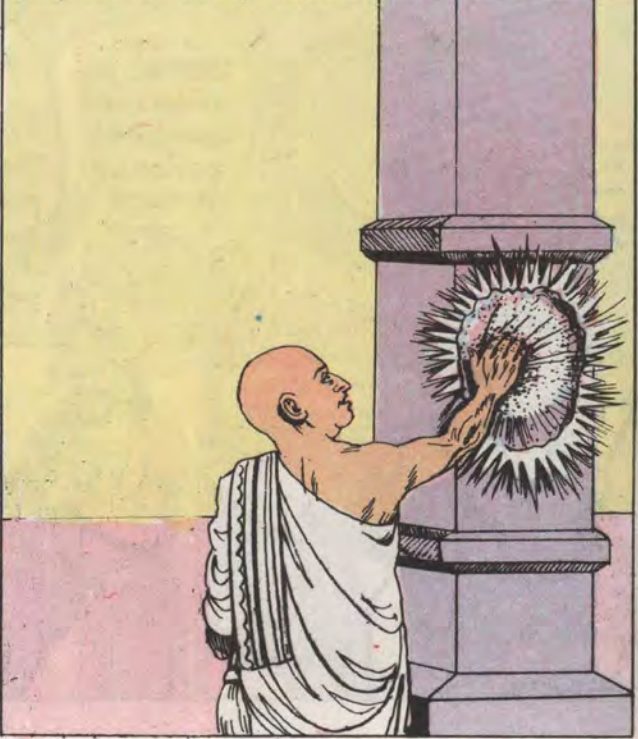
From Ujjayini Acharya Siddhasen proceeded to Chitrakoot. When he saw an ancient pillar in a hall, he said—



This is a strange pillar?

Yes! This ancient pillar was constructed with some special herbs. It is said that there are rare manuscripts in this pillar.

Acharyashri was an expert of mantra and tantra. He made a special powder and applied it on the pillar with chanting of some mantra.



He chanted the mantra again and there was a manuscript in his hands.

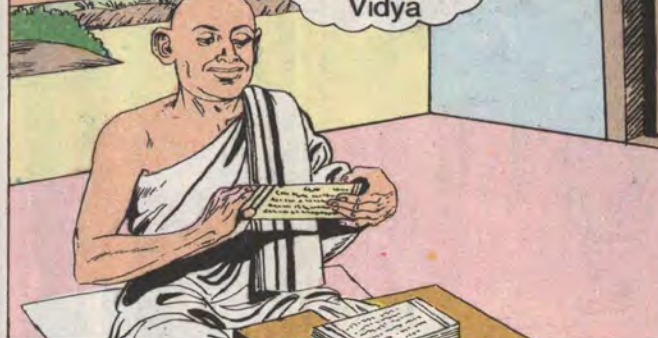


The hole closed automatically.

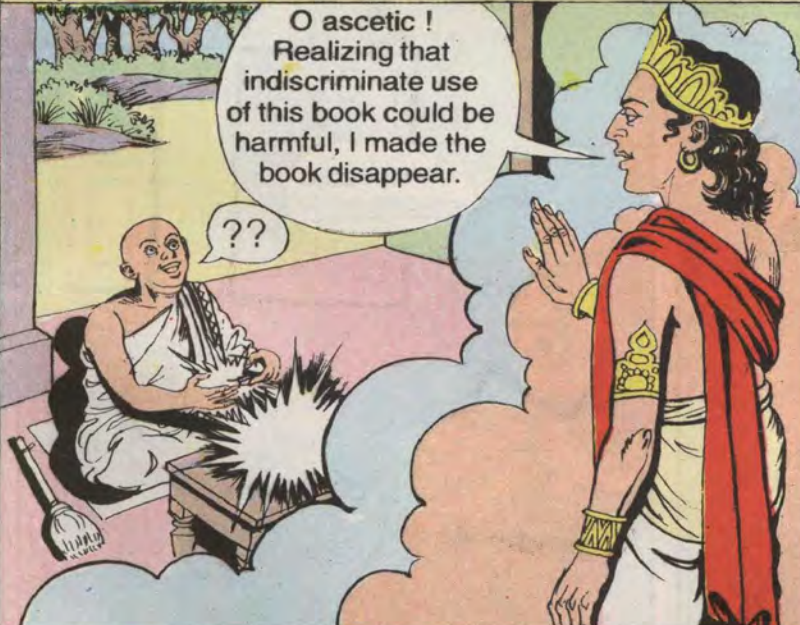
Acharyashri sat in solitude and started reading the palm-leave manuscript.



He read further—

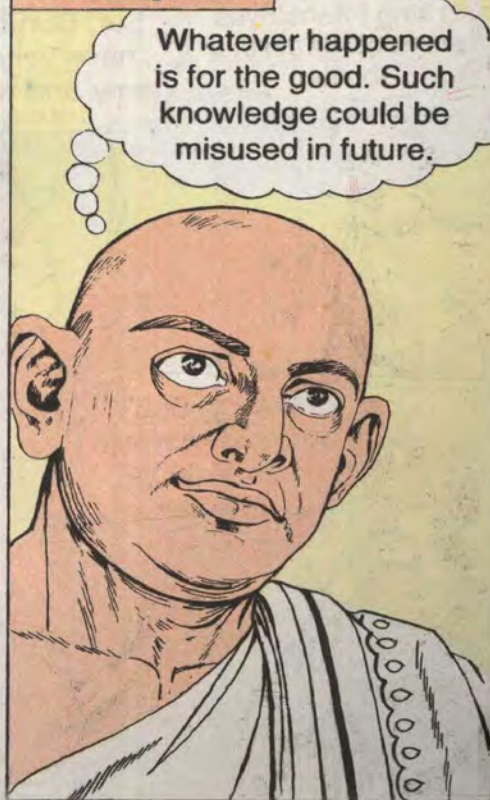


He then meditated for some time and proceeded to turn the leaves of the book. But the book had disappeared. He looked up in surprise and heard the pronouncement of the guardian deity—



O ascetic !  
Realizing that indiscriminate use of this book could be harmful, I made the book disappear.

He thought—



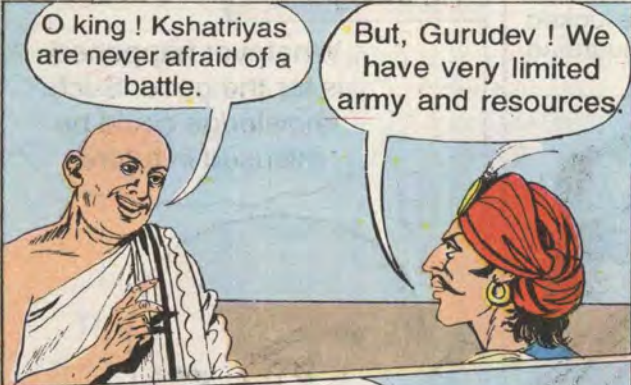
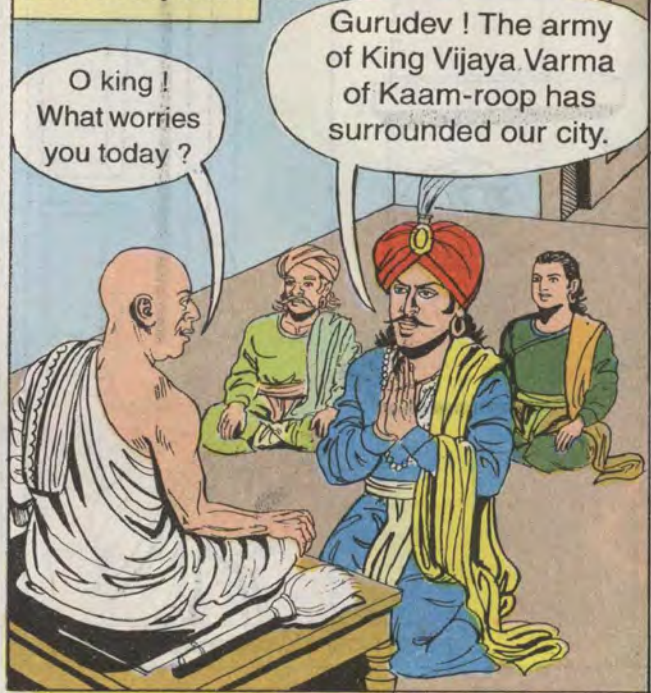
But Acharyashri had gained the knowledge of the two said subjects during the little time he got with the book.

# A specific magical power.

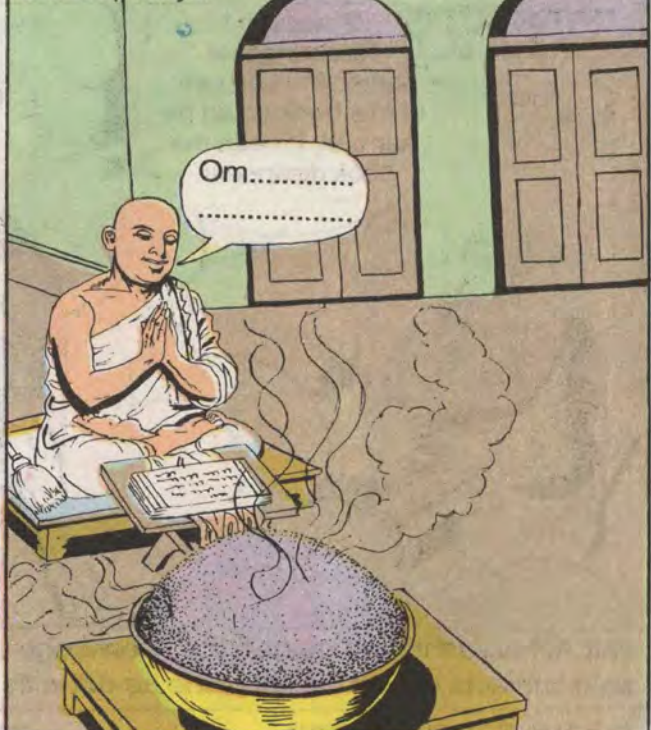
The fame of Acharya Siddhasen reached far and wide due to these miraculous powers. Thousands of people followed him wherever he went. One day he arrived in Kurmar city in Bengal. The ruler of the city came to pay him homage—



The radiant face and commanding speech of Acharyashri made the king his devotee. One day King Devpal came to Acharyashri. Finding him sad, Acharyashri asked—



During the night Acharyashri placed a plate full of sesame seeds and chanted mantras of Sarshap Vidya.





All the sesame seeds in the plate turned to soldiers on horse back. Acharyashri instructed—



Go and protect King Devpal's kingdom.

The soldiers at once rode towards the battle field.

When Vijaya Varma saw thousands of soldiers joining the opposing army he got nervous. He asked his commander—



From where so many soldiers have suddenly appeared? It appears that the king has a very large secret army.

Sire! Our army will not be able to face this attack. It is advisable to retreat and save ourselves.

During the night itself the army of Vijaya Varma retreated.

In the morning Devpal came and paid homage to Acharyashri—



Gurudev! You have favoured me by performing a miracle.

O king! Now make necessary arrangements for a strong army.

Gurudev! This would require a lot of money. The treasury of the state is already in a poor state due to war.



Once again Acharyashri solved the problem of his devotee by giving large quantity of gold made through his Svarna siddhi Vidya.



Take it and make all necessary arrangements for the security of your people.

Expressing his gratitude for the favour, Devpal said—

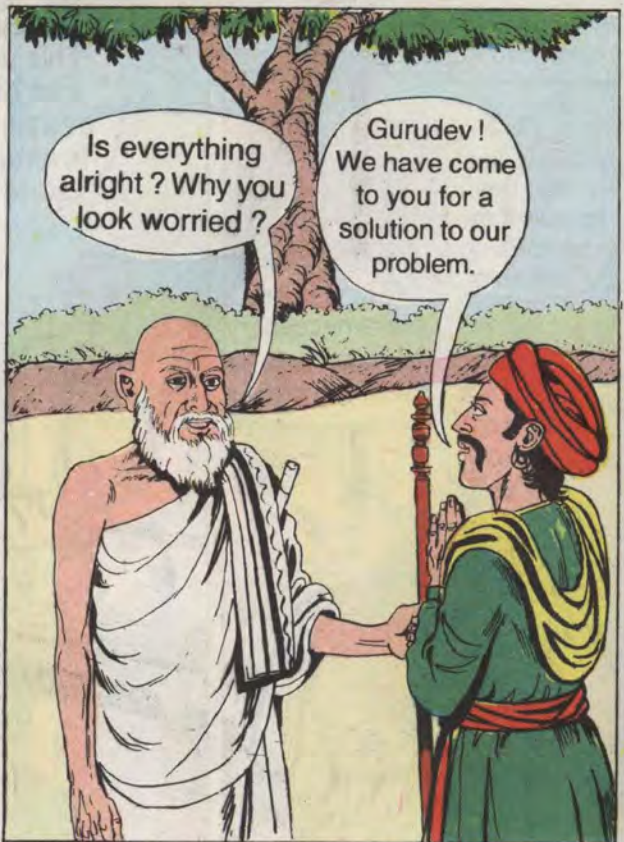
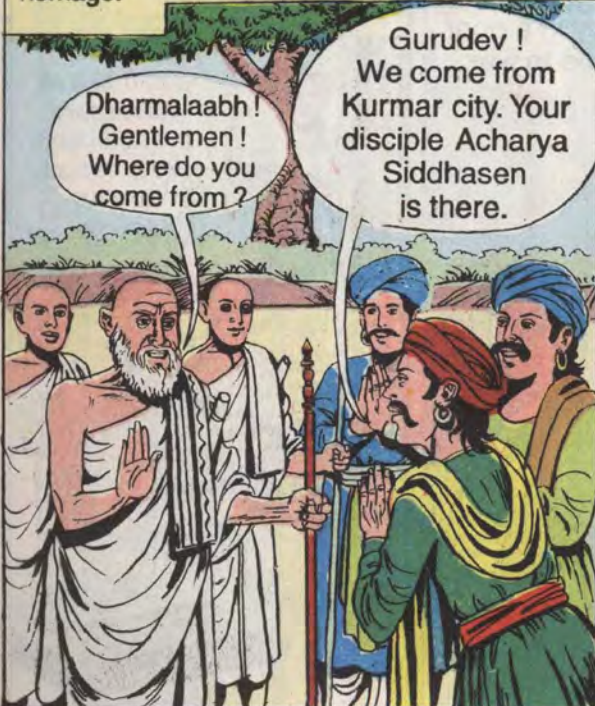


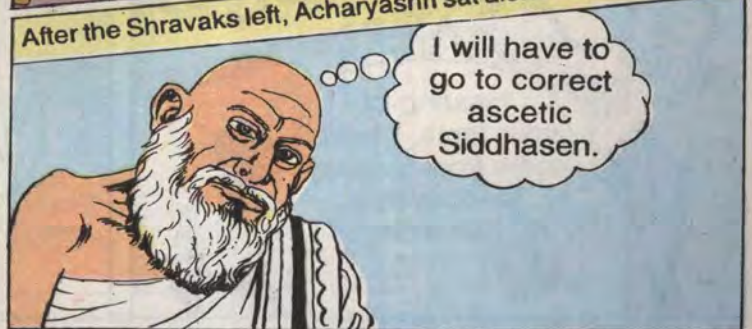
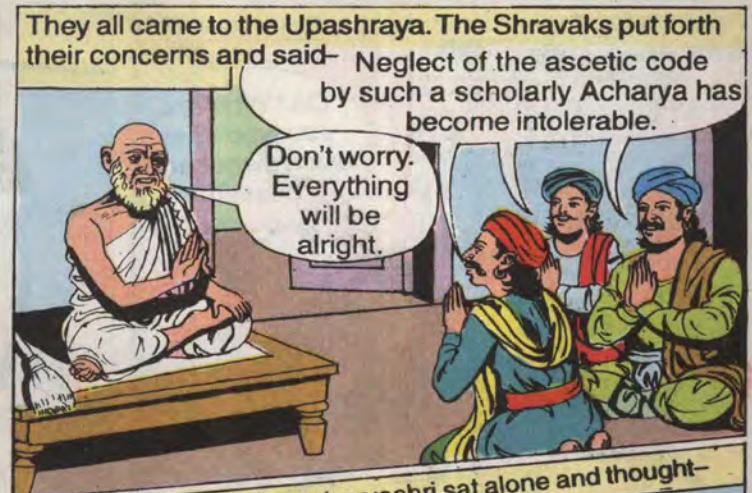
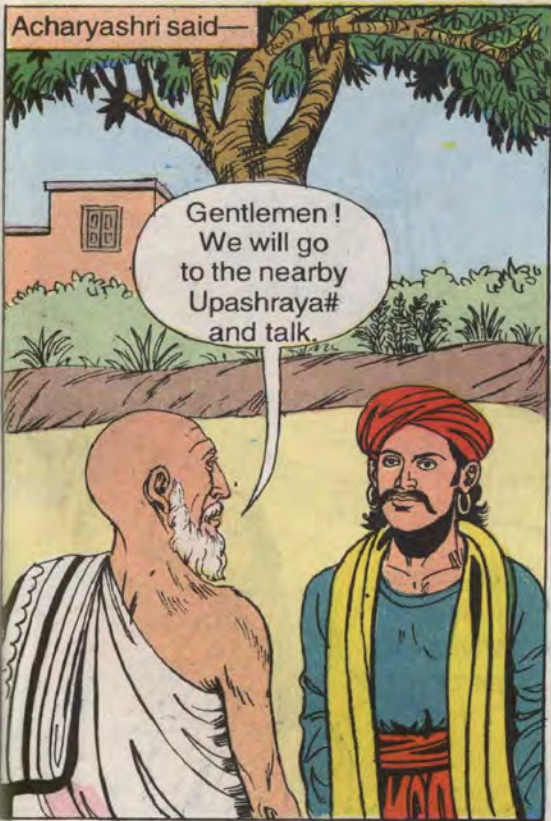
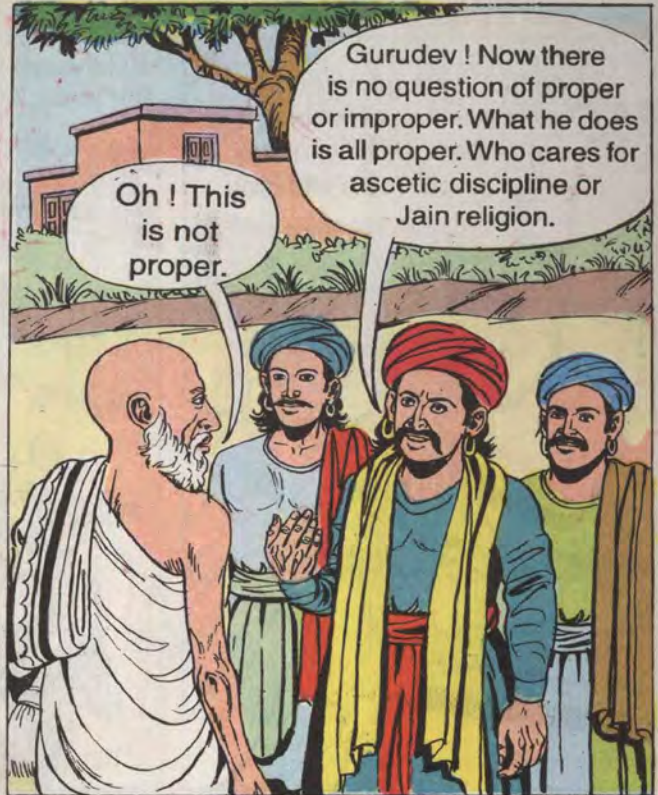
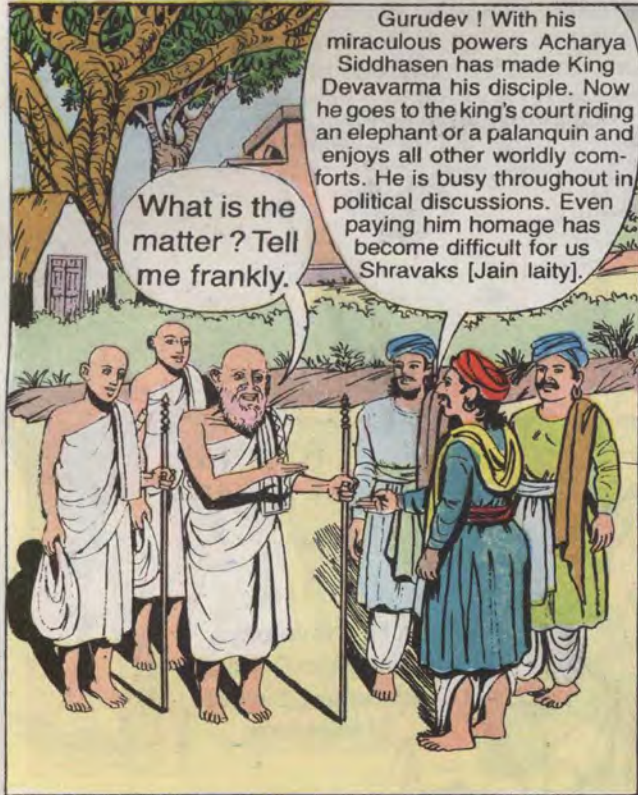
When the king conferred the title of Divakar on Acharya Siddhasen the ministers hailed with joy—



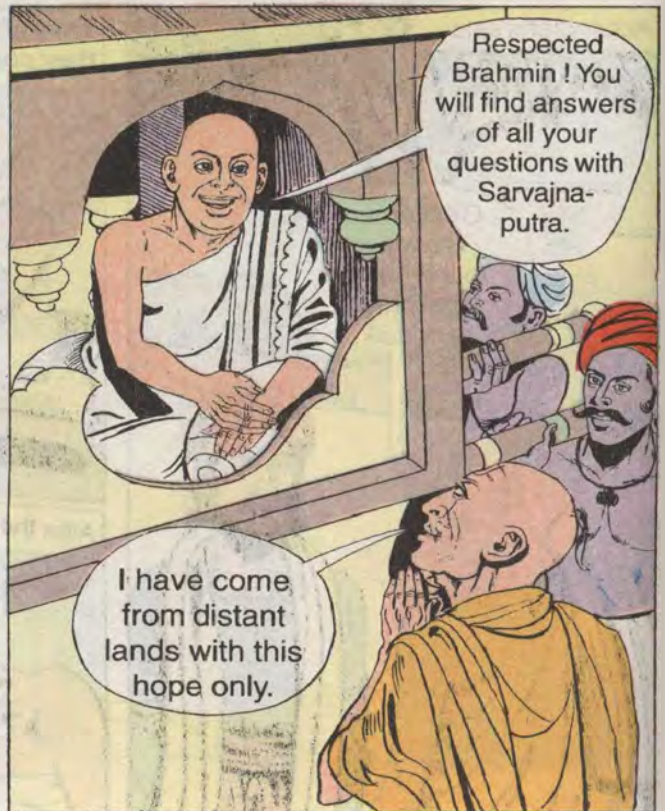
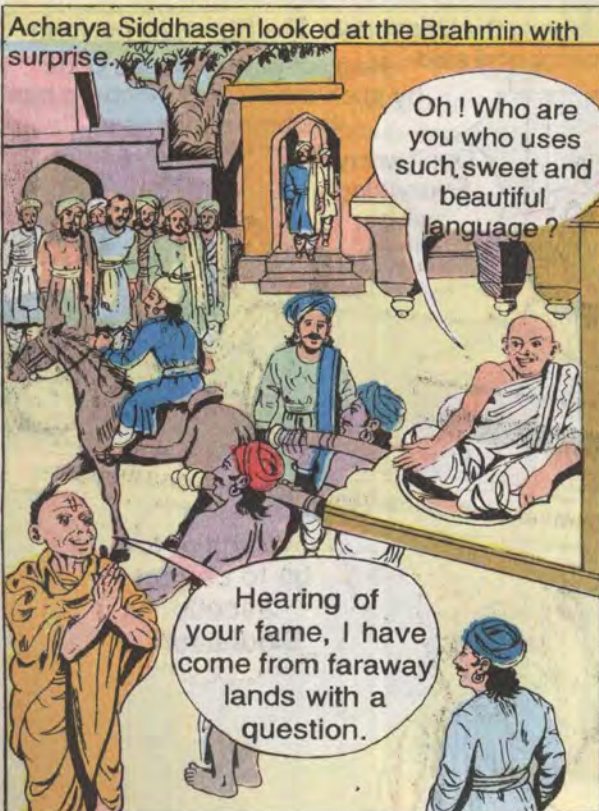
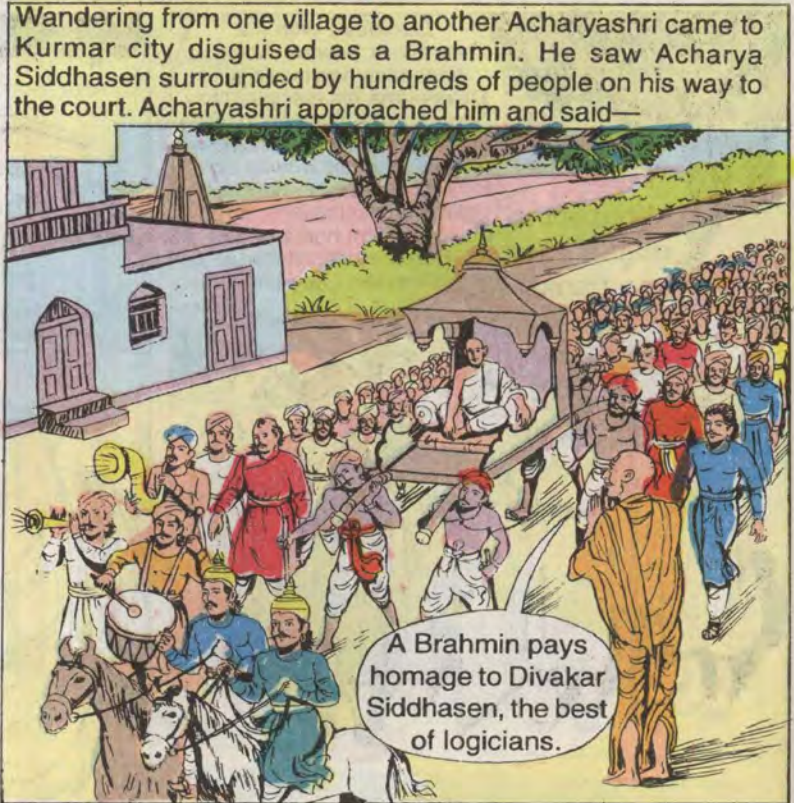
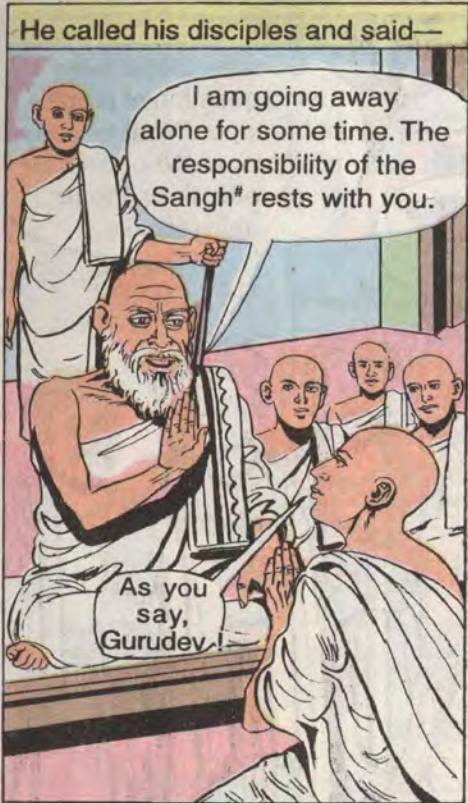
Since that day he became popular as Siddhasen Divakar.

Acharya Vriddhavadi was in Malav those days. One morning when he was returning after the morning visit to temple, some visitors paid homage.





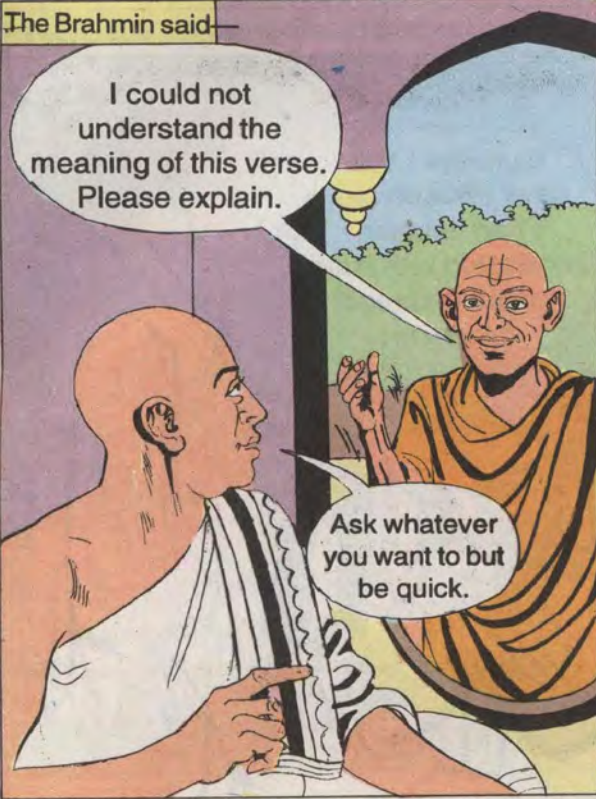
# Staying place for Jain ascetics.



The Brahmin said—

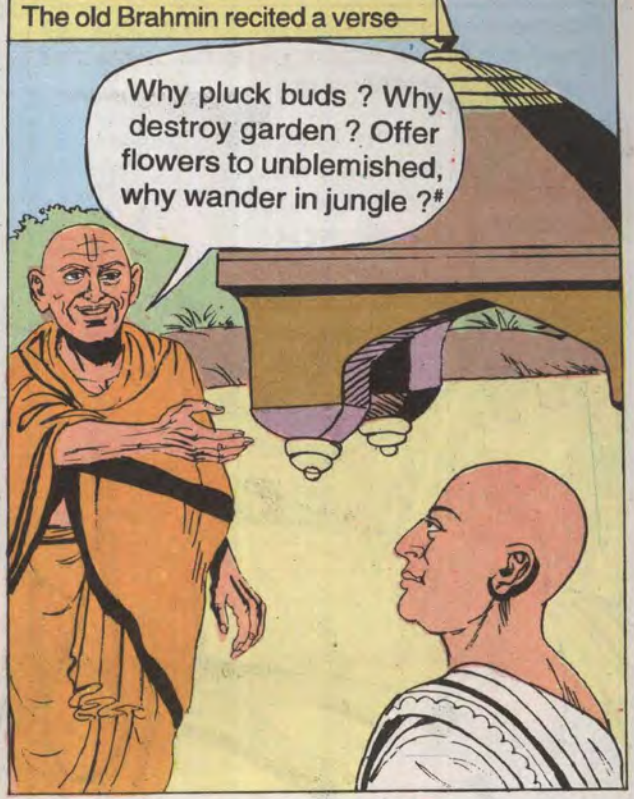
I could not understand the meaning of this verse. Please explain.

Ask whatever you want to but be quick.



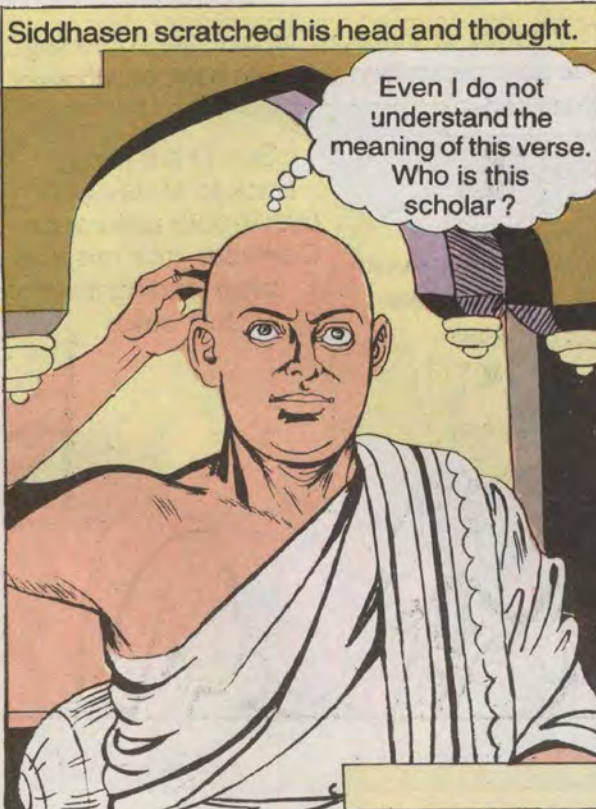
The old Brahmin recited a verse—

Why pluck buds ? Why destroy garden ? Offer flowers to unblemished, why wander in jungle ?#



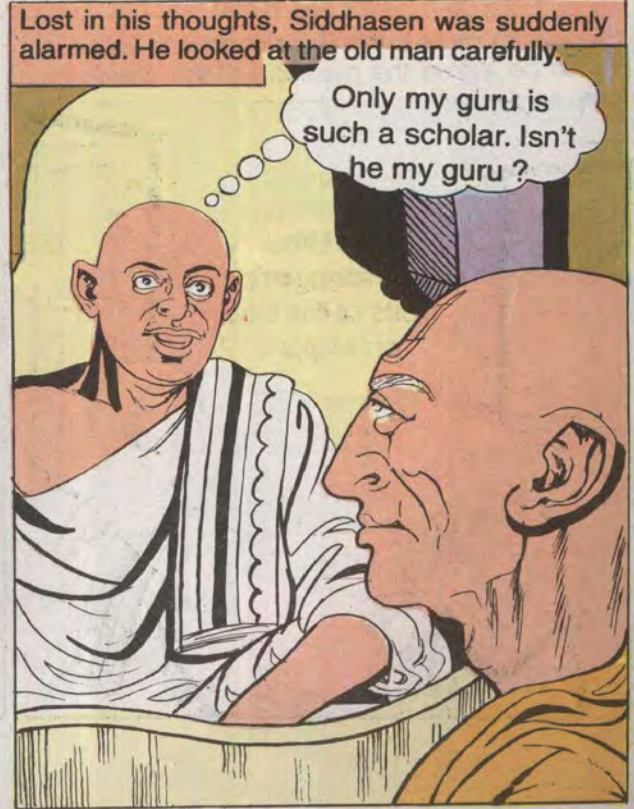
Siddhasen scratched his head and thought.

Even I do not understand the meaning of this verse. Who is this scholar ?



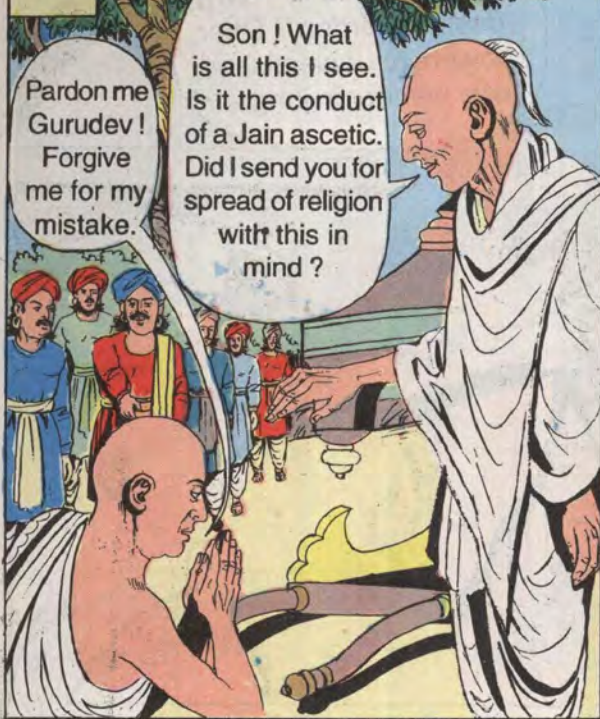
Lost in his thoughts, Siddhasen was suddenly alarmed. He looked at the old man carefully.

Only my guru is such a scholar. Isn't he my guru ?

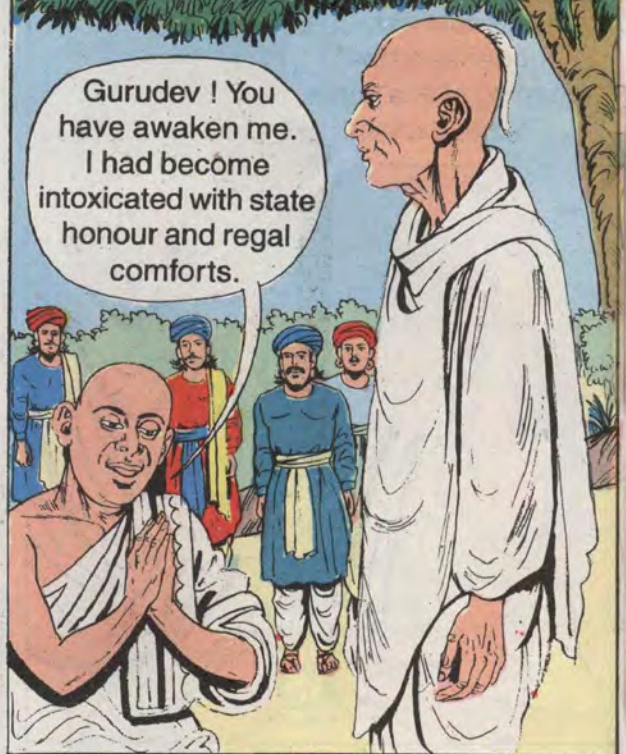


# This human life is a creeper with delicate flowers. Why destroy it by plucking buds of mundane comforts ? Over indulgence in the mundane destroys the spiritual garden. Offer the flowers of virtues to the unblemished Jina, why wander in the jungle of rebirths ?

Siddhasen recognized his guru. He at once got down from the palanquin, joined his palms and bowed at the feet of his guru—



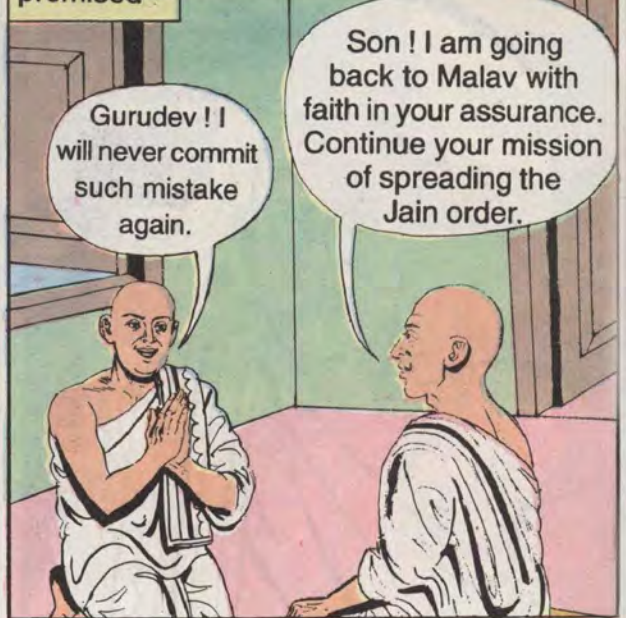
Siddhasen touched the feet of his guru and sought forgiveness—



Siddhasen came to the Upashraya with his guru. When he asked the meaning of the verse the guru said—



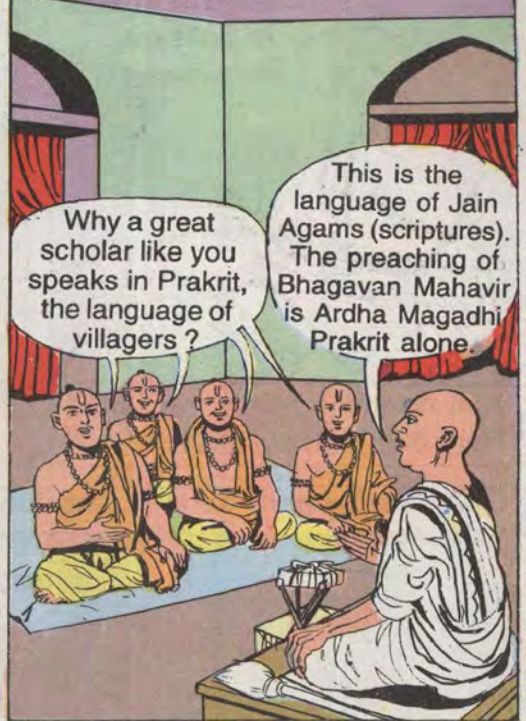
The words of the guru hit him like lightning. The guru prescribed an atonement. Siddhasen promised—



Acharyashri Siddhasen is giving a discourse on scriptures in the large Upashraya in Pratihthanapur. In the large gathering four scholar Brahmins are also sitting.



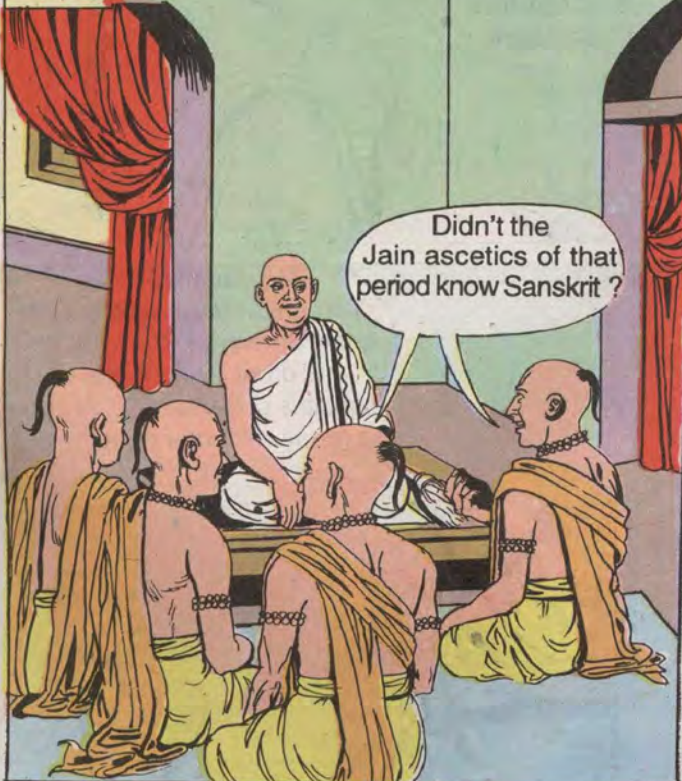
After the discourse the Brahmin scholars said—



Why a great scholar like you speaks in Prakrit, the language of villagers ?

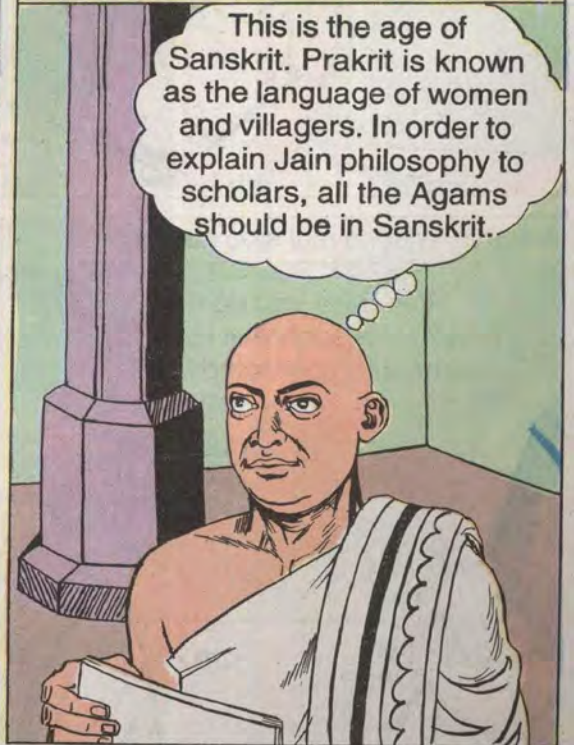
This is the language of Jain Agams (scriptures). The preaching of Bhagavan Mahavir is Ardha Magadhi Prakrit alone.

The pundits—



Didn't the Jain ascetics of that period know Sanskrit ?

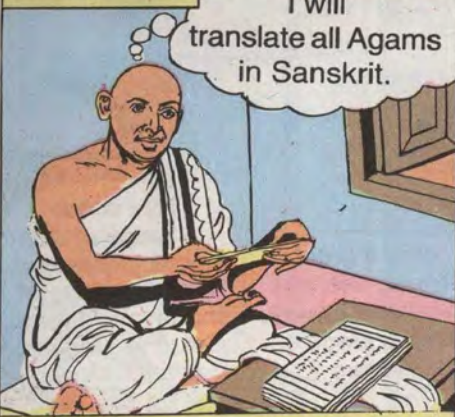
Acharyashri convincingly answered the scholars but later he thought—



This is the age of Sanskrit. Prakrit is known as the language of women and villagers. In order to explain Jain philosophy to scholars, all the Agams should be in Sanskrit.

He thought further—

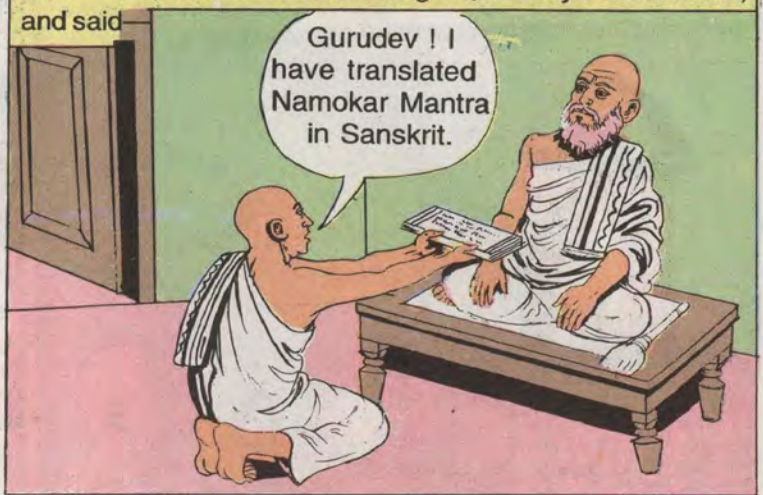
I will translate all Agams in Sanskrit.



And he immediately translated Namokar Mantra in Sanskrit.

After some time he went to his guru, Acharya Vriddhavadi, and said—

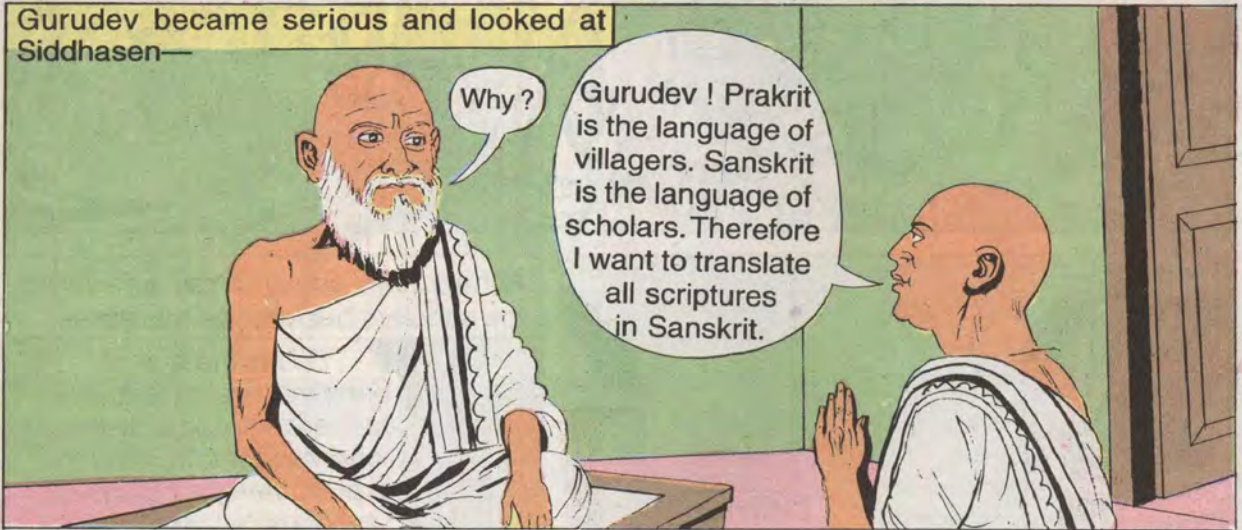
Gurudev ! I have translated Namokar Mantra in Sanskrit.



Gurudev became serious and looked at Siddhasen—

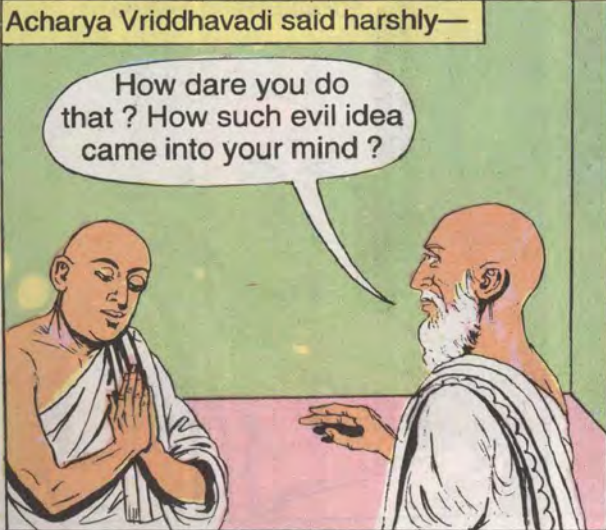
Why ?

Gurudev ! Prakrit is the language of villagers. Sanskrit is the language of scholars. Therefore I want to translate all scriptures in Sanskrit.

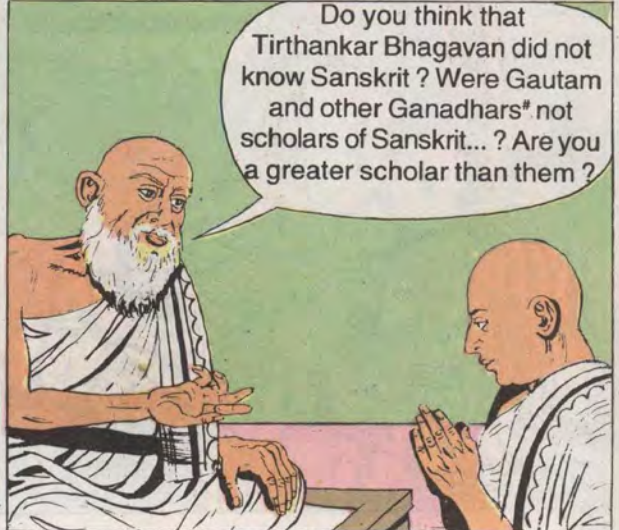


Acharya Vriddhavadi said harshly—

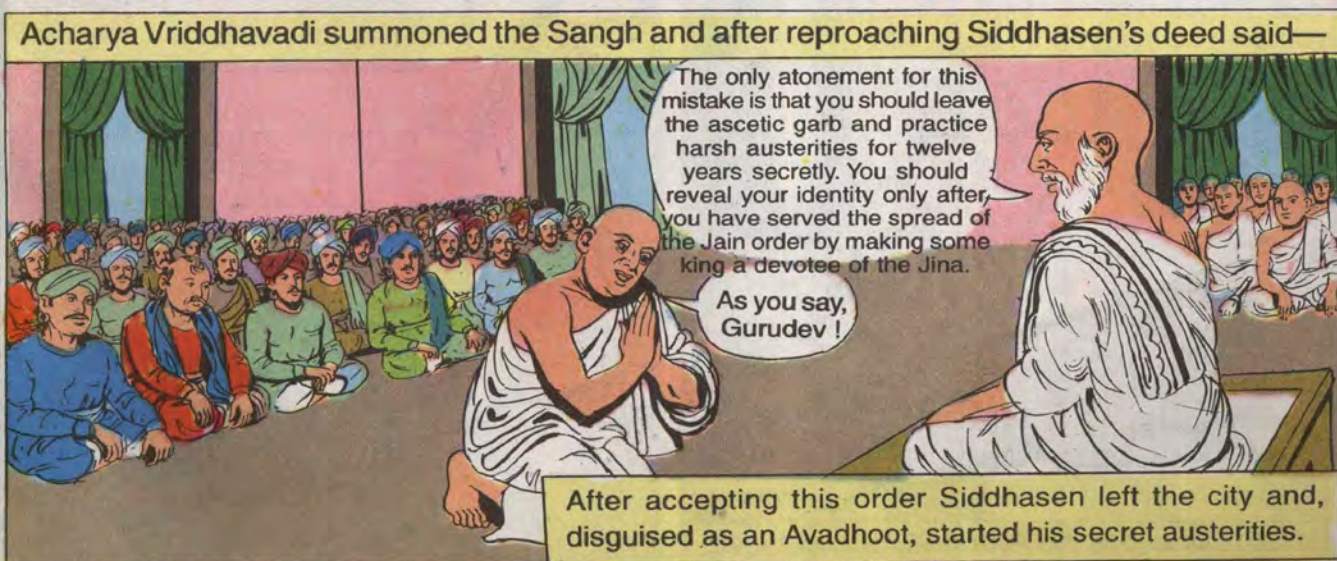
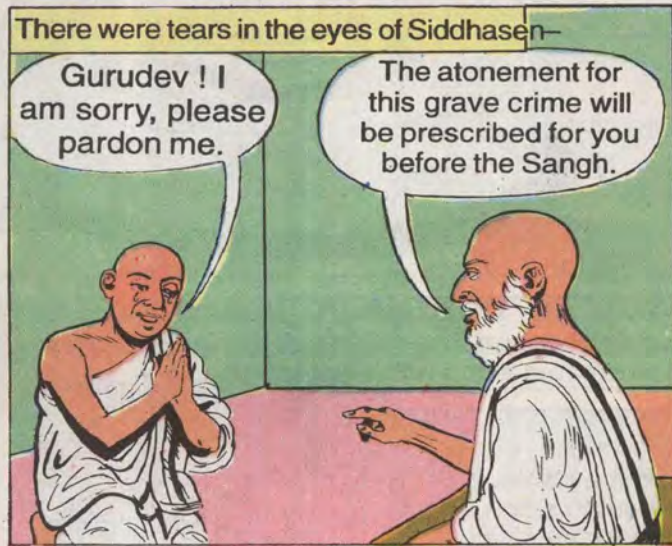
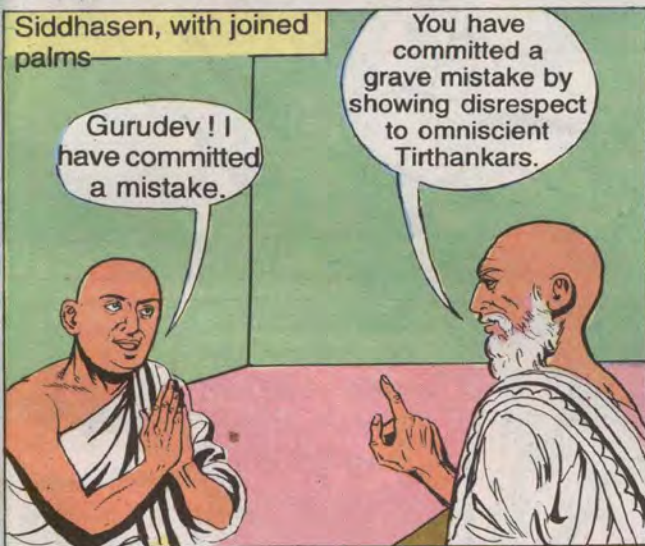
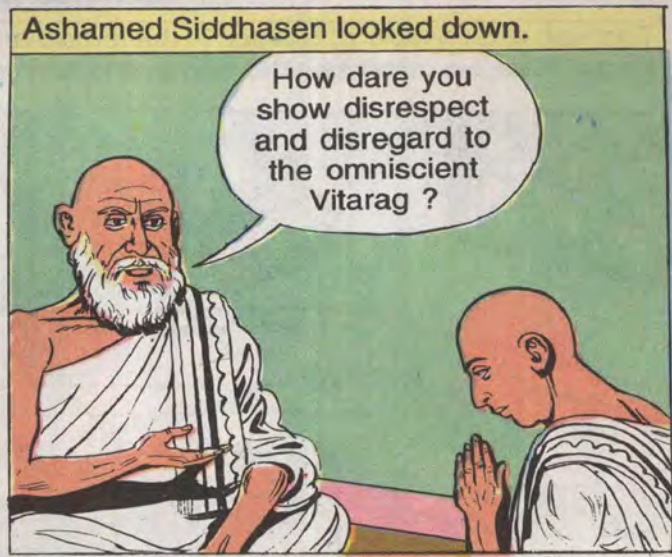
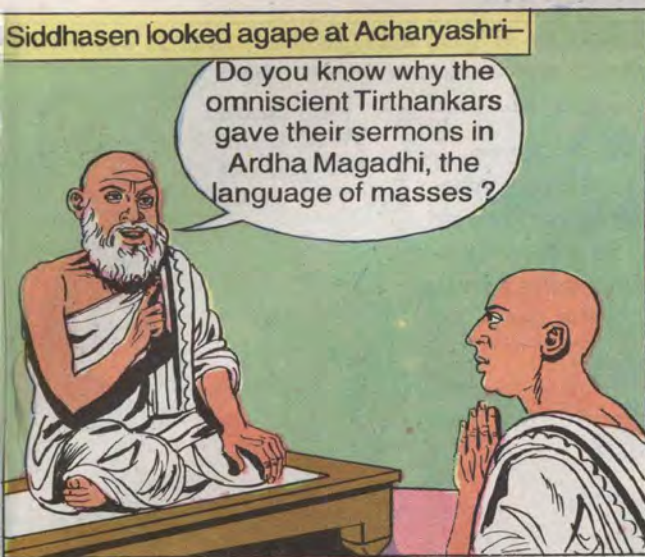
How dare you do that ? How such evil idea came into your mind ?



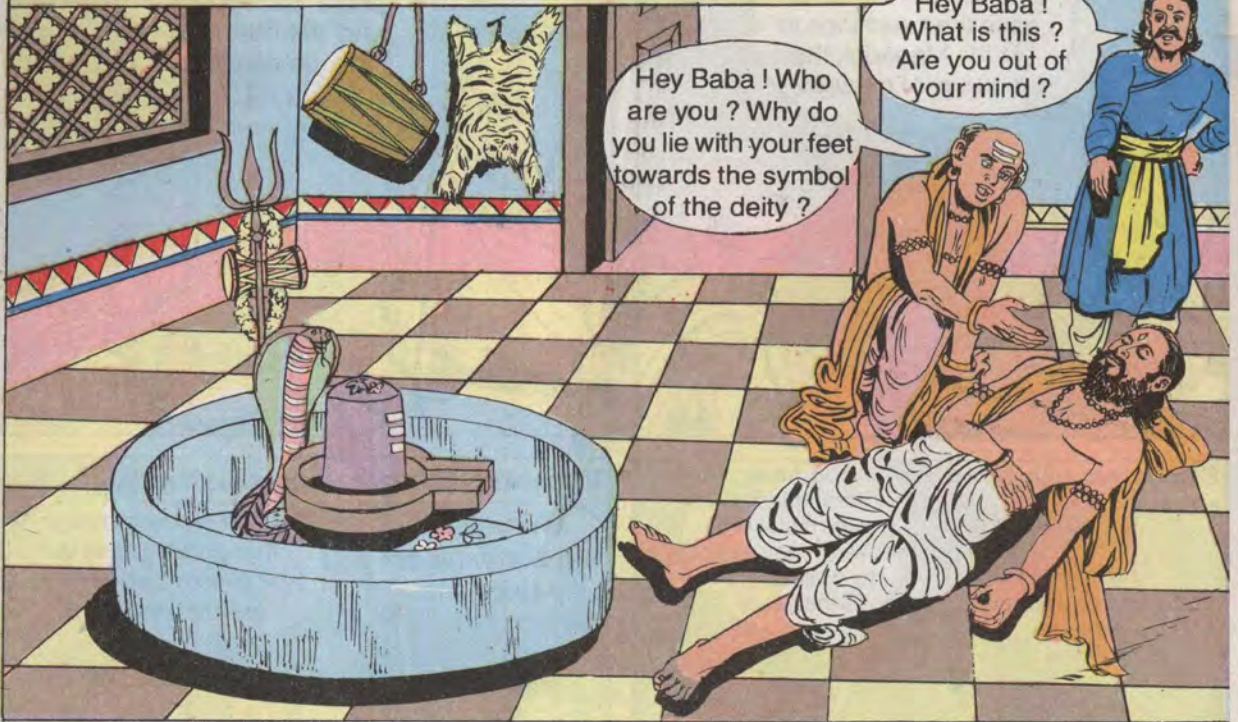
Do you think that Tirthankar Bhagavan did not know Sanskrit ? Were Gautam and other Ganadhars\* not scholars of Sanskrit... ? Are you a greater scholar than them ?







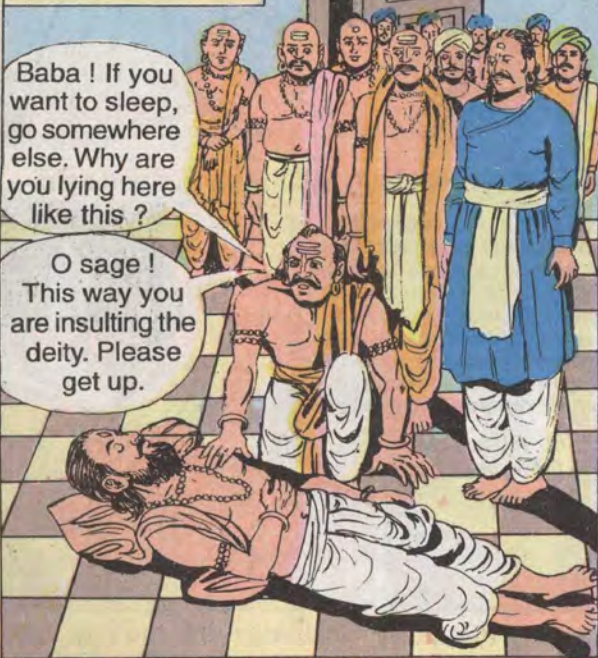
The Mahakaal temple of Ujjayini. In the temple an Avadhoot is lying with his feet towards the Shiva Linga. When the priest saw this he came to the Avadhoot and tried to wake him up—



Hey Baba ! Who are you ? Why do you lie with your feet towards the symbol of the deity ?

Hey Baba ! What is this ? Are you out of your mind ?

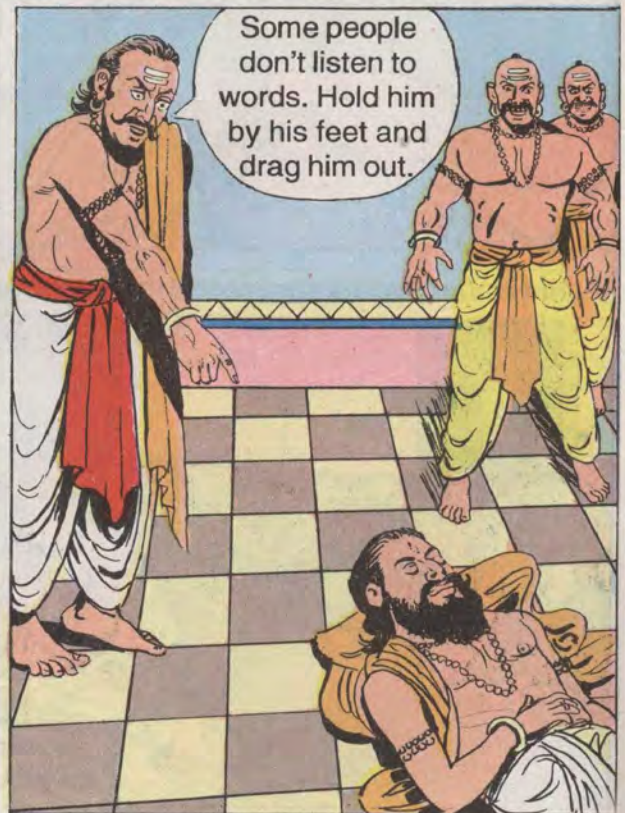
Even after shouting many times the Avadhoot did not get up. The priest called the head priest, who came along with eight-ten people—



Baba ! If you want to sleep, go somewhere else. Why are you lying here like this ?

O sage ! This way you are insulting the deity. Please get up.

In spite of all this the Avadhoot did not move.



Some people don't listen to words. Hold him by his feet and drag him out.

Two persons caught his feet and tried to drag—



Hey ! His leg is very heavy. I can't even move it.

Use all your strength, drag him and throw him out.

Four five persons tried again. Even their combined strength could not move the Avadhoot even an inch.



Revered one ! We are sweating but fail to move him.

He seems to be an Aghori Baba. # Go and inform King Vikramaditya.

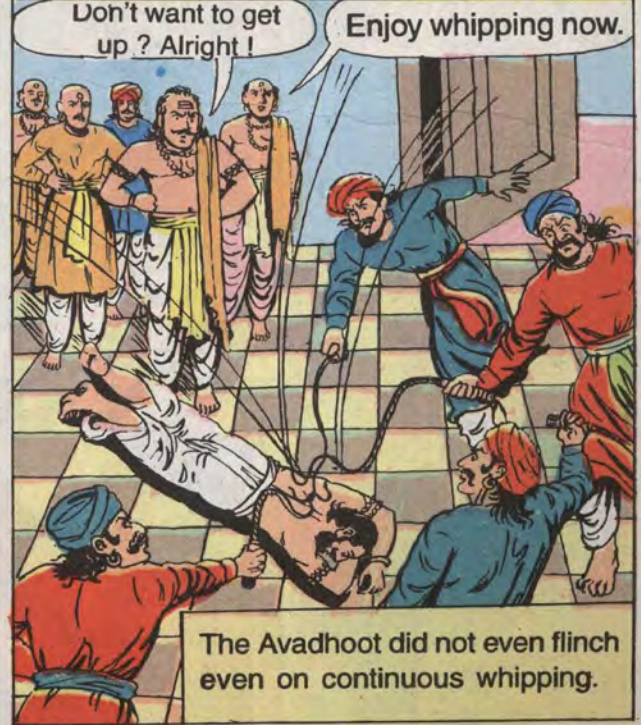
Two guards came and informed King Vikramaditya—

Sire ! Some Aghori Baba is sleeping with his feet in the direction of the mage of Mahakaaleshvar. In spite of all efforts he is not getting up.

Who is that cunning impostor ? Wake him up by whipping. Arrest him and present before me.



The guards returned to the temple and started whipping the Avadhoot who turned to show his back.



Don't want to get up ? Alright !

Enjoy whipping now.

The Avadhoot did not even flinch even on continuous whipping.

# Shaivite mendicants having evil magical powers.

All of a sudden loud wailing and moaning sounded from King Vikramaditya's palace. The queen shouted—

Oh ! Some one is beating me. Lashing my back with a whip.

My lady ! There is no one here !

The maids were alarmed. They rushed to the king and informed—

Sire ! The palace is filled with sounds of wailing and moaning. Some evil ghost or magician is lashing the queen's back.

Sire ! There are red bruises on the queens skin. We don't know who is this invisible ghost.

Vikramaditya scratched his head and thought over for a moment—

Isn't it a spell by that Avadhoot ?

He at once rushed to the Mahakaal temple.

Stop it ! Wait ! Don't hit the Avadhoot.

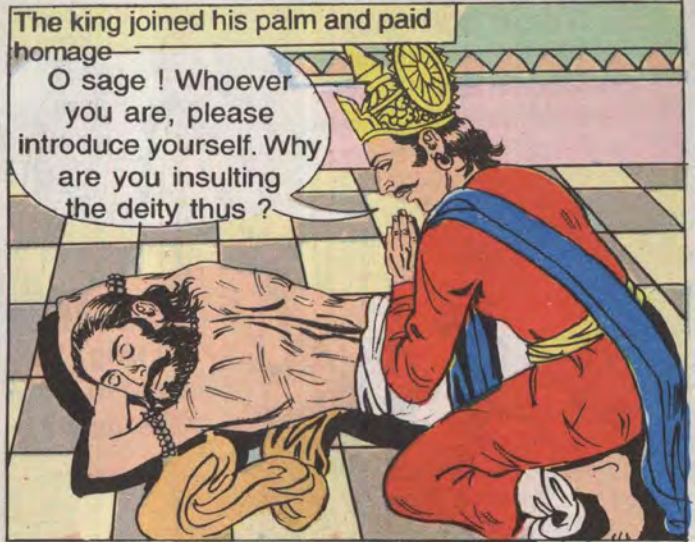
The king went near and looked

He appears to be some accomplished yogi disguised as an Avadhoot.



The king joined his palm and paid homage—

O sage ! Whoever you are, please introduce yourself. Why are you insulting the deity thus ?

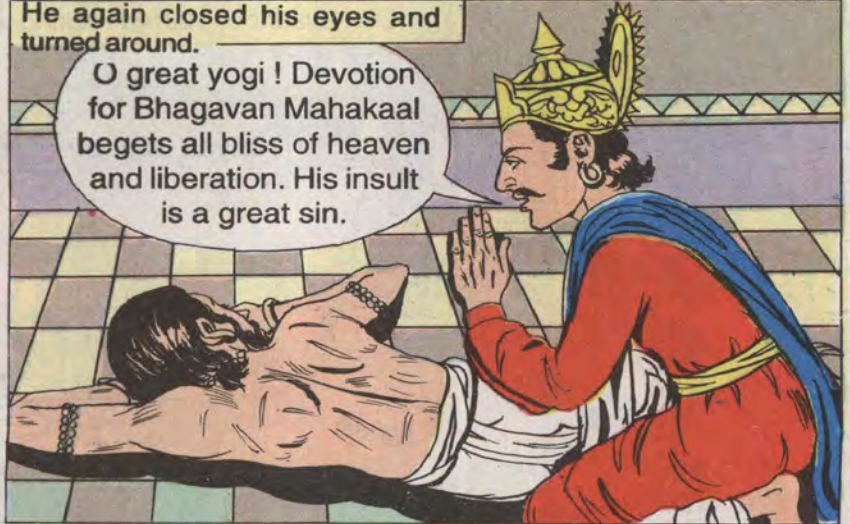


The Avadhoot opened his eyes and looked at the king.



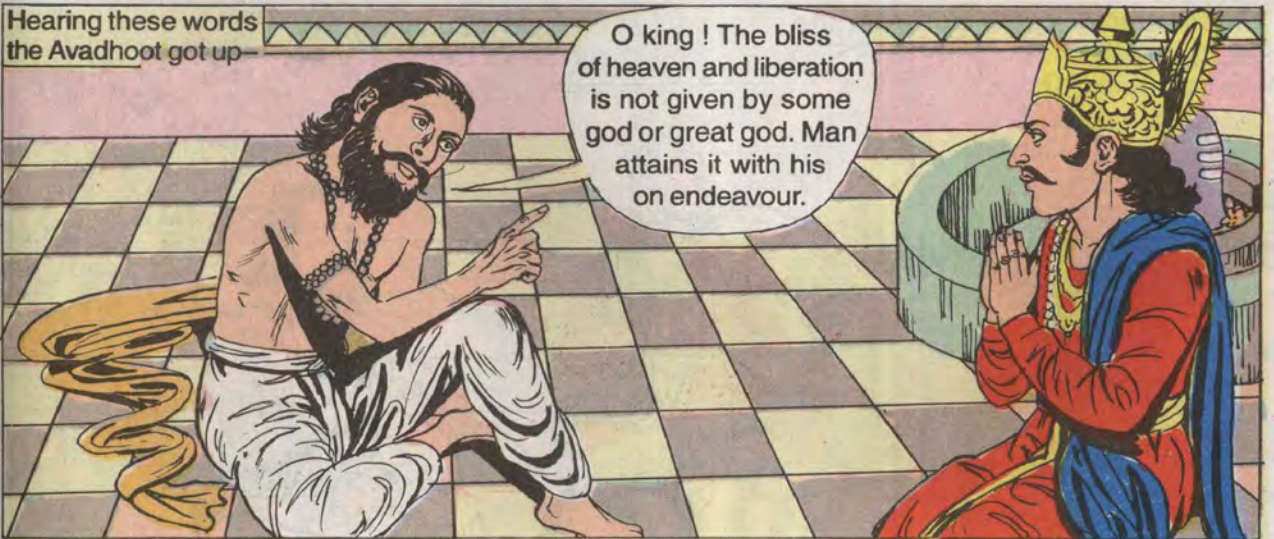
He again closed his eyes and turned around.

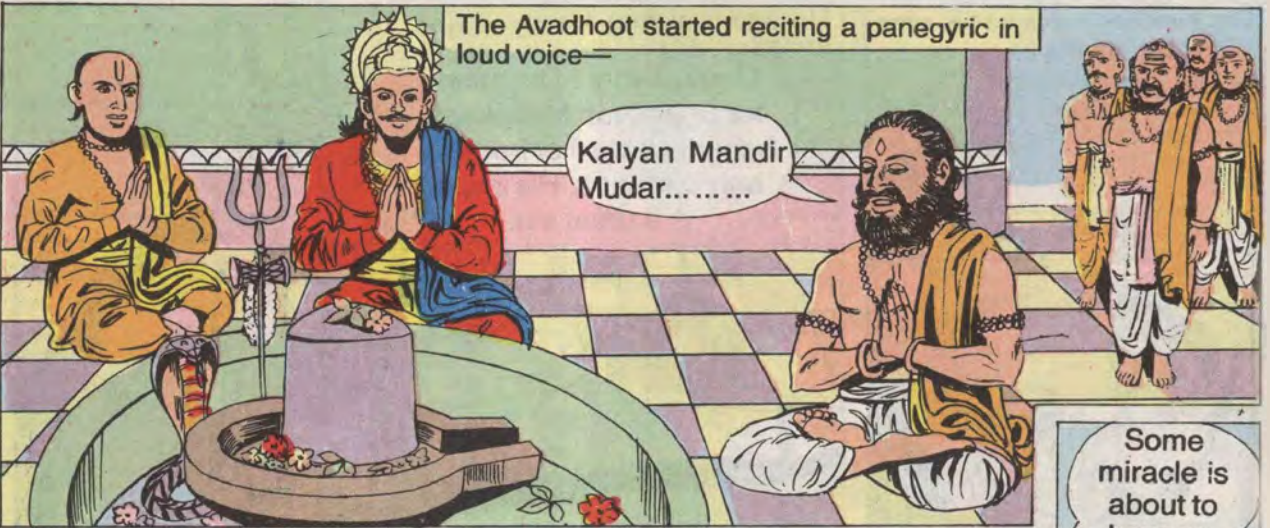
O great yogi ! Devotion for Bhagavan Mahakaal begets all bliss of heaven and liberation. His insult is a great sin.



Hearing these words the Avadhoot got up—

O king ! The bliss of heaven and liberation is not given by some god or great god. Man attains it with his on endeavour.





Some time later a divine image emerged from the Shiva Linga. Everyone looked agape. The king also witnessed the scene with astonishment—



O king ! Don't you see ? This is the image of Vitarag Bhagavan Parshvanath. Both Shiva and Parshva are symbols of beatitude. Whoever has conquered fondness and is detached is worth worship.

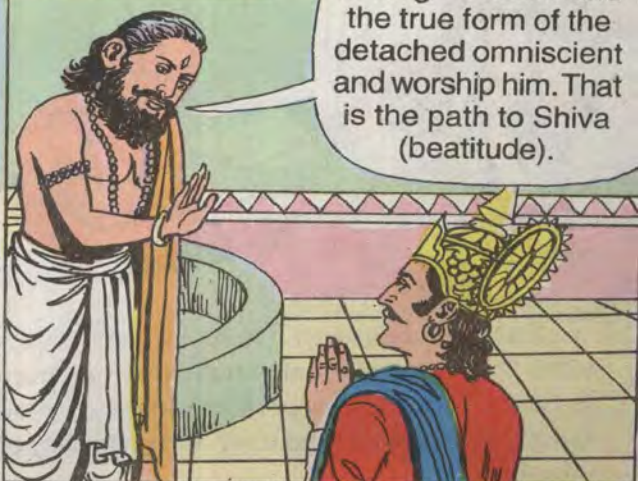
Vikramaditya paid homage to the Avadhoot—

O great yogi ! Please give your introduction. Why did you perform this miracle ?



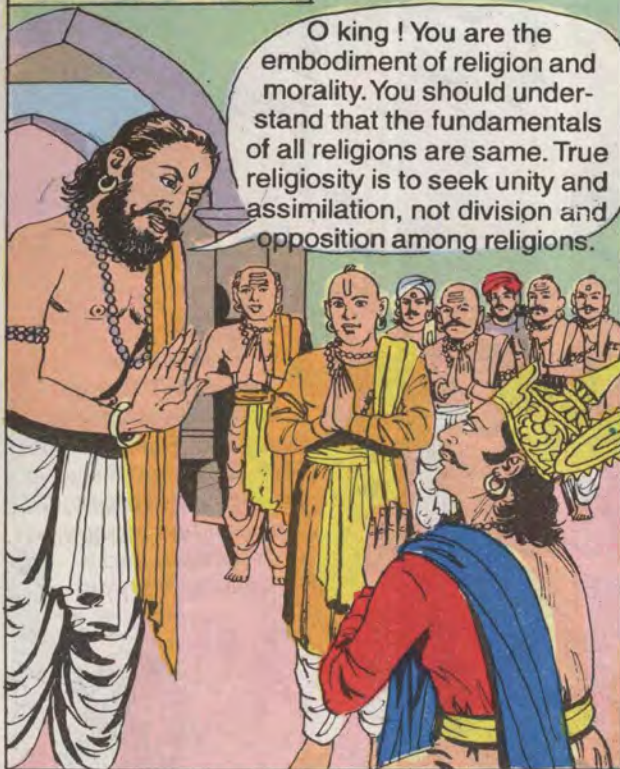
Acharya Siddhasen introduced himself. Overwhelmed with devotion Vikramaditya bowed at his feet.

O king ! Understand the true form of the detached omniscient and worship him. That is the path to Shiva (beatitude).



The Acharya then added—

O king ! You are the embodiment of religion and morality. You should understand that the fundamentals of all religions are same. True religiosity is to seek unity and assimilation, not division and opposition among religions.



Acharyashri's preaching made King Vikramaditya tilt towards Jainism and he started respecting Jain Shramans. He gave a position of honour to Acharya Siddhasen in his council of scholars.



At that time Acharya Vriddhavadi was stationed at Bhrigukachha. One day prominent members of the Sangh came and informed—

Gurudev ! You have become very weak due to old age. Have you thought about the future management of the Sangh ?

Acharya Siddhasen is capable of taking over the Sangh management but five years still remain in his allotted atonement period.



Looking at his services towards the spread of the Jain order, can't his atonement period be reduced ?

I am also on the same track. Now we should invite Siddhasen with due honour.



It is said that the panegyric Acharya Siddhasen recited became popularly known as Kalyan Mandir Stotra. The image of Parshvanath emerged from Shiva Linga at the conclusion of eleventh verse of this Stotra. That image is presently installed as Avanti Parshvanath in the Jain temple in Ujjayini. This incident informs about the unity and uniformity of Shiva and Parshvanath and inspires towards unity in diversity.



On getting permission from guru Vriddhavadi, the prominent Shravaks went to Ujjayini and requested Siddhasen—

Gurudev and the Sangh are happy with your contribution towards spread of the order. The Sangh is very grateful to you

What instructions Gurudev sends for me ?



You should again grace the position of the Acharya of the Sangh. This is the wish of Gurudev and the Sangh.

It is my duty to accept the order of Gurudev and the advise of the Sangh



Acharya Siddhasen was re-installed as the Acharya of the Sangh with due ceremony on an auspicious day. King Vikramaditya attended this ceremony and honoured Acharyashri with the shawl of honour.

Acharyashri we are indebted to you for bringing the river of religion to Ujjayini.

O king ! To tread the path of religion is the greatest service to the guru.



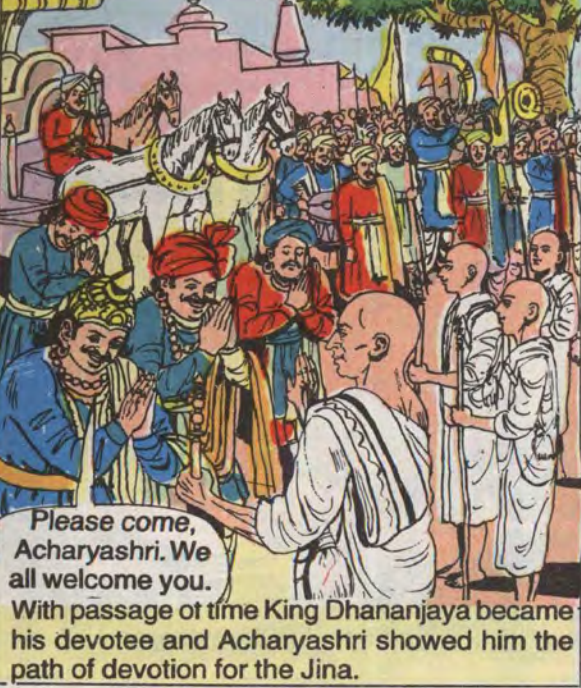
A few days later Siddhasen left for Bhrigukachha to see his guru. On the way he got the sad news.

Acharyashri ! Gurudev has left for his heavenly abode.

Oh ! I could not even get the last glimpse of my guru.



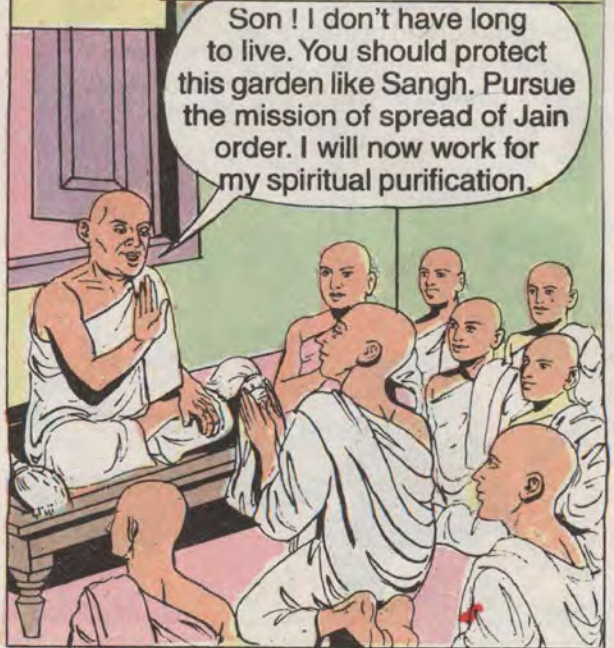
Acharya Siddhasen reached Bhṛigukachhā. The whole Sangh warmly greeted him. King Dhananjaya of Bhṛigukachha came to receive him



Please come, Acharyashri. We all welcome you.

With passage of time King Dhananjaya became his devotee and Acharyashri showed him the path of devotion for the Jina.

After some time Acharyashri came to Pratiṣṭhanapur. By now he was also quite old. One day he had a premonition during his meditation. He summoned his disciples and said pointing at a senior and able disciple—



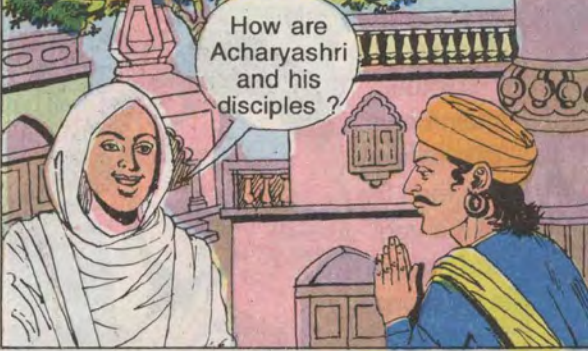
Son ! I don't have long to live. You should protect this garden like Sangh. Pursue the mission of spread of Jain order. I will now work for my spiritual purification.

He then took the ultimate vow (Santhara) and, engrossed in the thoughts of Arihant Siddha Bhagavan, embraced meditational death. Thousands of Shravaks joined his last rites:



# The all conquering perfected liberated souls. 94

Some days later a bard from Pratihthanapur came to Vishaala city. There he met Sadvhi Siddhashri, the sister of Acharya Siddhasen. The Sadvhi (female ascetic) asked—



Tears brimmed in his eyes. He said in choked voice—



The Sadvhi became sad and asked—



Tears started flowing from the bard's eyes.



On getting the news Sadvhi Siddhashri also took the ultimate vow and embraced meditational death.





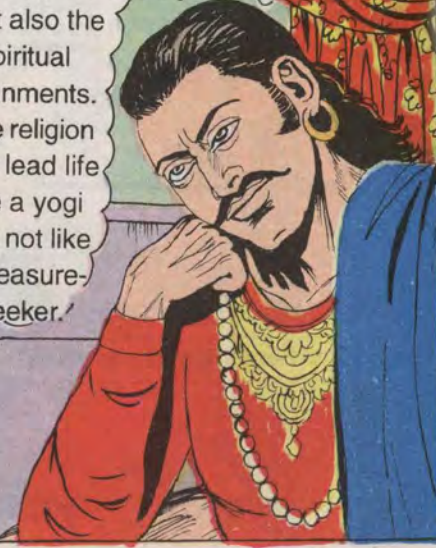
King Vikramaditya also got the news—

In Pratihthanapur Acharya Siddhaser Suri has left for his heavenly abode.

Today the sun of south has, indeed, set.

King Vikramaditya also got detached from the worldly pleasures.

Yoga is the source of not only the worldly but also the spiritual attainments. True religion is to lead life like a yogi and not like a pleasure-seeker.



He then handed over his kingdom to his valourous son Vikramcharitra.



During his life time King Vikramaditya started many charitable institutions, organized many groups pilgrimages and helped the spread of Jain order many other ways. He attained immortality in the history of mankind through his bravery, valour, self-confidence, statesmanship and many other virtues. In the fiftieth year of his life he ended the Shaka rule from India and got the title 'Shakari'. In memory of that victory he also started the Vikram calendar.

**THE END**

**Source books :** Jain Dharma Ke Prabhavak Acharya by Sadhvi Sanghamitra, pp. 356-373; Prabhavak Charitra and Prabandh Kosha.

## AJIVA GUNA PRAMAAN

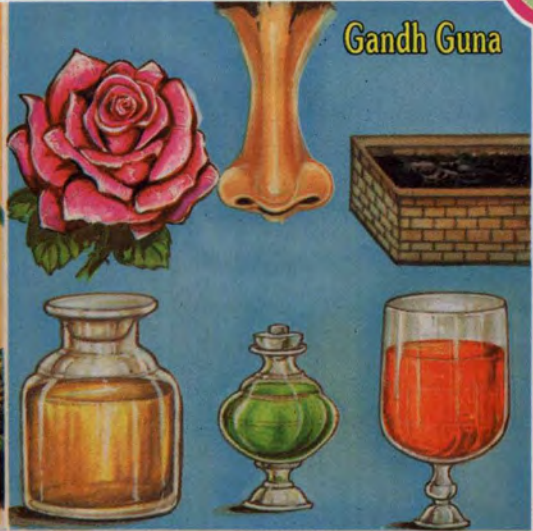
- (1) **Varna Guna Pramaan (Standard of Validation by Appearance or Colour-attributes)**—Information acquired through eyes—the five colour attributes black, blue, red, yellow and white.
- (2) **Gandh Guna Pramaan Standard of Validation by Smell-attributes)**—Information acquired through nose—good smell and bad smell attributes.
- (3) **Rasa Guna Pramaan (Standard of Validation by Taste-attributes)**—Information acquired through tongue—the five taste attributes—bitter, pungent, astringent, sour and sweet.
- (4) **Sparsh Guna Pramaan (Standard of Validation by Touch-attributes)**—Information acquired through body—the eight attributes of touch—abrasive or hard, soft, heavy, light, cold, hot, smooth and coarse or dry.
- (5) **Samsthan Guna Pramaan (Standard of Validation by Structure-attributes)**—Five kinds including *Parimandal Samsthan Guna Pramaan* (circular-plate structure).

—Aphorisms 429-434, pp. 270-273





Varna Guna



Gandh Guna



Rasa Guna



Sparsh Guna



Samsthan Guna

# AJIVA GUNA PRAMAAN

(See Details Overleaf)

Picture taken from Illstrated Anuyog-dvar Sutra, Editor: Shri Amar Muni