

# AMAR UPADHYAYJI



Before entering Kashi, Sadhana of Maa Sharda on the banks of Ganga

**Author: P. Acharyadev Shrimad Vijay Purnachandrasurishwarji Maharaj**  
**Compiler & Editor: P. Panyas S. Nirvaanbhooshan V. Gani M.**



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## Author's Note

### *The Flag of Fame*

A human being does not die just because the bud of his body withers. But if the bud of fame withers, then even a living human being is like a dead person. Where is the power of providing immortality in the body? The fame earned by the body has a paintbrush which paints foreverness in the eyes of immortality.

In this sense Upadhyayji is immortal even today. Perhaps so immortal that he would not have got as much immortality even when he was 'present' in the eighteenth century.

Who gave this immortality to Upadhyayji? What miracle did he show in his life that even after 250-300 years, the flag of his fame could never be lowered. In the eighteenth century, so many kings, emperors, cities, metropolises, kingdoms and empires must have risen and perished, history cannot even keep count of them all. On the contrary, a small village like Kanoda situated on the banks of the Rupen river still stands proudly in the pages of history with its unique identity. Even today history becomes happy at the mention of the name of a child playing in the dust. What is the reason for this?

As soon as we enter the building of history, we come to know the reason. You should enter the building of history. In the history of the eighteenth century, we will get the holy glimpse of a young sage. Move a little ahead. You will find many pages singing the praise of this sage. These will be the pages of Upadhyayji's biography! In these pages, you will see the holy glimpse of the confluence of saintliness and Saraswati. As soon as you get the holy glimpse of this 'man of light', who came forward piercing the darkness spread all around, you will understand the foundation of Upadhyayji's immortality.

The night (second half) of the seventeenth century and the dawn (first half) of the eighteenth century seemed a bit dull in Jain history, but as soon as Upadhyayji arrived, this night and dawn shone with a unique aura – the man of tradition says this with pride. This lion-man bore a huge burden on his head. Upadhyayji was one of the ideal heroes who passed the fire test of conduct for his own and came out safely after passing the tough test of raising a sky-high ideal of brightness for the world.

Listen to these things from the history of that period:

The ascetic institution was gradually spreading its wings and the sun of organization had set. The gurgling stream of literary creation was drying up and from the platforms of *Chaityavas* there was a challenge and a call against the character idols. After the departure of the Jagadguru, who had shone with his magnificent brilliance in the

recent past, even the light that had remained till now seemed like darkness. To destroy the prosperity of the Jain world, the '*Murtiropak*' were roaming from village to village and openly propagating their anti-Jainism beliefs. This 'generation' that had ruined the deity element and reduced the glory of the scriptures to ashes, and had created a mess in the Guru element, had the nomination of Lord Shri Mahavir Dev himself, so the moment had come for him to make an even louder call.

This is a good word sketch of the Jain world of the eighteenth century. On this occasion, in the latter half of the seventeenth century, that small village named Kanoda was fortunate to become the birthplace of a history-making man.

By being born, Jaswant honoured the womb of his mother Saubhagde. Even before the adornments of infancy had come off his body, he expressed his wish for a life of renunciation, a life of a saint. With the influence of the chisel and hammer of a unique religious sculptor like Shri Nayavijayji Maharaj, the radiance and talent of Shri Yashovijayji, hidden in the stone of Jaswant's emotions, emerged.

Shri Yashovijayji must have been a Gyan Yogi from his many previous birth. He lit an eternal fire of knowledge. As soon as the water in the wells of knowledge across Gujarat was finished, he prepared himself to set foot on the path of faraway Kashi (Varanasi) and after coming to Kashi, he received the blessing of Goddess Saraswati, the presiding deity of knowledge. This Gyan Yogi again sanctified Agra. In the actual four years of his stay here, he reached the level of *Navaya-Nyaya*. Three years in Kashi and four years in Agra: After this seven-year long journey of knowledge, this traveller himself became a pilgrimage destination for many.

Now the Gyan Yogi took up the pen. The number of creations reached more than three hundred. The subject on which he wrote, shone with the miracle of consciousness. He wrote on the land of knowledge in many fields like *Nyaya* (justice or law), *Vyakaran* (Grammar), *Kavya* (poetry), *Sahitya* (literature), *Prakaran* and *Stutistavan* and created a huge crop of books.

His vast literary creation clearly tells that Upadhyayji must have lived the life of a Gyan Yogi till the twilight of his life. By forming an organisation to destroy the clouds of laxity hovering over saintliness in some corner, he kept the flag of 'Kriyoddhar' flying high and made the ideal that was getting destroyed from history immortal.

This sun of knowledge which shone brightly in the sky of the Jain world with all its glory in the latter half of the seventeenth century and the first half of the eighteenth century, set in the city of Dabhoi.

This life is of just 250 years ago. Still why is there no systematic history of it? How many works were created by him and how many works are available now? How few? We are completely unaware of so many exciting stories that happened during this life! Alas! There is a situation of '*Munde-Munde Matirbhinna*' with respect to the years of this life! There is no unanimity even with respect to his birthplace! Historians

and writers are silent with respect to the important events of Upadhyayji's life. Inscriptions and scripture articles (praises) do not tell much about the systematic history of his life. In this way, when this traditional man of history is almost completely asleep, then only '*Sujasveli Bhas*' is heard speaking something slowly in a semi-awakened state. Today, '*Sujas-veli*' can be said to be the only basic work to understand Upadhyayji's life. This work is written by his contemporary poet Munishri Kantivijay. The years mentioned in it shed light on the erroneous time-determinations on one hand and also raise many new controversies. Despite this, only this can be counted as a reliable work.

How much has Upadhyayji's storehouse of knowledge, his literature and his life stories become disorganized in just two and a half centuries? The answer to this question is found while taking an overview of Upadhyayji's subsequent historical situation.

Upadhyayji fought against the laxity of that time. Its clear form was reflected in his works. Therefore, it is undoubtedly a fact that it must have become inevitable for him to become a part of the hatred of a class. History tells that after Upadhyayji's death, this class became strong again. Its prevalence increased, publicity increased and the situation took such a turn that this class became all-powerful. Now it was not impossible that there would be obstacles in protecting, rewriting and preserving the storehouse of knowledge of Upadhyayji. How reasonable is it for this class to expect such honesty that it would reveal its own evils through the spread of this literature?

Secondly, Upadhyayji's creations were a storehouse of irrefutable arguments and arguments! How could these common people have the power to chew iron grains with wax teeth? And then Upadhyayji had an ocean of study and acquired knowledge, this is what historical currents say.

In the situation of ebb after the tide, scholarship gradually became limited to *Ras* and *Chaupai* only. Then who would read Upadhyayji's serious books? And how would there be expansion without reading?

Many of Upadhyayji's works are found for which it is assumed that only one manuscript was made. From this it can be said that after his death, no one showed interest in collecting his creations and publishing them in a refined form. Otherwise why would there be so much incompleteness in his works?

It can be known from the web of so many legends that are found around Upadhyayji's radiant personality, as an attempt to tarnish his grandeur, that a group of hooting owls had gathered in front of his sun-like radiant personality. This is the eternal nature of the world. But the sun is the sun after all. His personality that shines even today is proof of this truth.

So many calamities befell Upadhyayji's life and work, yet the amount of his life-poem that is available to us in its powerful form is enough to keep the Jain world proud.

Today, the largest number of handwritten manuscripts written by any author with his own hands are of Upadhyayji. According to the latest research, the number of such handwritten copies is more than thirty. Even the sight of the handwriting of great men is virtuous.

The various other reasons that prevented the clear darshan of Upadhyayji, standing on the banks of the ocean of time just 250 years ago, cannot be denied.

Everyone is unanimously in agreement that the immortal Upadhyayji, whose palace of fame still stands proudly today despite of strong efforts to demolish it, died in Dabhoi, no one has opposed it. The Dabhoi city of that time was different! Since Upadhyayji died here, it became a 'pilgrim place'. There are some reasons behind this too. In the words of 'Suhas Veli'-

*"Te Mahinthe Dhvani Nyayani, Pragate Nij Divasi Paduro Re!"* During the lifetime of *Raskarta*, the sound of justice used to come out of this *Samadhi Stupa* every year on the death anniversary of Upadhyayji!

The time has come to renovate this Samadhi Stupa! In Vikram Samvat 2009, by renovating the Gurupadukas and Guru temple at the Samadhi Sthal (memorial site) of Upadhyayji, Dabhoi Sangh became partially debt free!

With the sight of immortal Upadhyayji seated in this beautiful and delightful Guru temple decorated with 'marble', it seems as if a grand past comes alive again in front of our eyes and as if a voice is heard slowly from the mouth of this Guru idol:

"I have travelled as much as possible on the vast and the grand land of knowledge. The power and desire to move forward has vanished from my body and I am sitting here at dusk, lighting a 'path lamp' from the experiences and knowledge gained in this life of five-six decades, with the hope that the desire to come on the right path may awaken in the mind of any misguided person!"

If one wants to sip the immortality of such immortal idol Upadhyayji, whose towers of fame are immortal even today, then one must visit that Samadhi temple of Dabhoi once!

There is a story behind this biography. The memory of the morning of the month of Paush, about two years ago, is still fresh in my mind.

We were going from Surendranagar to Patan. On the morning of 29 December 1972, we were in Jainabad. During our conversation, Munishri Jaichandravijayji Maharaj, a disciple of the famous preacher Pujya Munipravar Shri Chandrashekhar Vijayji Maharaj, who is a great devotee of religion, put forward a proposal to me- "Will you write Upadhyayji's biography? I have a great debt on my head. You will have to help me in getting rid of this debt."

At that time, I had refused. It was true that Munishri had a debt on his head. Dabhoi was his worldly residence. He used to take part in the Samadhi temple's ceremony

with great enthusiasm. But I used to consider myself a dwarf in front of the height of responsibility of this work.

Days passed by! We forgot about it! But the Chaturmas at Patan was about to end when 'Munishri's letter came'. Munishri had written – “What happened regarding writing Upadhyayji's biography?”

Those were Diwali days. The responsibility of this work seemed very heavy to me! But how can I refuse it outright? That is why I wrote – “Now the Chaturmas is about to end! After this, I have to go on 'Vihaar' immediately! It is the time of stay in Rajasthan- Vankali for *Upadhan-Tap*. Therefore, I will try in this matter after going there!”

The letter reached. Munishri wrote a letter to Mumbai and I received the vast literature of 'Shri Yashovijayji Smriti Granth' and 'Yashodohan' from Pujya Munipravar Shri Yashovijayji Maharaj.

When 'work' is inevitable, then how the work and cause get connected to each other is worth seeing.

We were about to enter Rajasthan and Munishri had to come from Rajasthan to Gujarat. Coincidentally, I met him in Vankali. It was decided that he will be there till *Upadhan*. His repeated inspirations gave momentum to my pen. This is how the biography of 'Amar Upadhyayji' was made in the form of a book!!

The seed sown in Jainabad on that morning of the month of Paush has grown and blossomed. The joy of that cannot remain without expressing it.

On seeing 'Sujasveli Bhas', which was the only basis to understand the complete life of Upadhyayji, I came to the decision that first I will put into words the life-story described in 'Bhas' and then give place to the collection of legends available in the second part.

In this way, I started the first part with 'Bhas' as the basis.

On seeing the legends and fables, I had to select them very carefully. There were many legends related to Upadhyayji's life for which there was no basis or book of evidence. Many of those stories made his personality more radiant, while some other legends were also seen which seemed to be an obstacle in his luminous life. I have accepted these stories after careful consideration. This second part of these nine stories has been named 'Luminous Life'. The story behind the stories is something like this!

In every moment of this pious effort, the Gujarati speaking people, who are unfamiliar with Prakrit and the rituals of Sanskrit, have always been in front of my eyes. For scholars, not just one book of Upadhyayji, but even one or two of its chapters or one or two lines of that chapter are enough. The emotions filled in each of these lines make Upadhyayji's impressive personality shine in front of scholars in



such a way that the eyes get dazzled. Ah! What an impressive life! What a talented book-writing!!

In this building of 'Amar Upadhyayji', I have only done the work of arranging the bricks in an orderly manner. I have also obtained these bricks from 'Shri Yashovijayji Smriti Granth'. If the Smriti Granth had not been in front of me, this biography could never have been presented in this manner.

If I do not remember its learned editor, Sahityakalaratna Pujya Munipravar Shri Yashovijayji Maharaj, for the abundant use of 'Smriti-Granth', the burden of debt will remain on my head. He has made me grateful by examining the manuscript of 'Amar Upadhyayji' initially and suggesting revisions and corrections. It is not possible to mention the various scholars who wrote and created the 'Smriti-Granth' in its entirety, but it would be appropriate to indicate that 'they have given me the plot'.

It is my duty to remember the kindness of Vyakhyan-Vachaspati Pujya Acharyadev Shrimad Vijayramachandra Surishwarji Maharaj's learned disciple, fearless preacher Pragurudev Acharya Shrimad Vijaymuktichandra Surishwarji Maharaj and his disciple, my Gurudev, Pujya Muniraj Shri Jaykunjarvijayji Maharaj.

In the context of the life of Amar Upadhyay, it is only fair to say that this book will be the only one that will shed enough light.

– **Purnachandra Vijay**

Margashirsha Shukla 3, V.S. 2029

Shree Amar Jain Shala, Khambhat

※※※

It is a pleasure to note that this publication, 'Amar Upadhyayji', is today famous as the sixth edition and is contributing to the comprehensiveness of the life of Nyayacharya Shri Yashovijayji Ganivarya. Little did I imagine that this biography would gain such popularity by being published in three editions in Gujarati, two in Hindi and one in English also. I wish that, by reading this book, the sound of the song "Vani Vachak Jas Tani Koi Naye Na Adhuri" will become widespread!

– **Acharya Vijay Purnachandrasuri**  
Shankheshwar Pravchan Shrut Tirth

On the first day of Ashadh V.S.2081

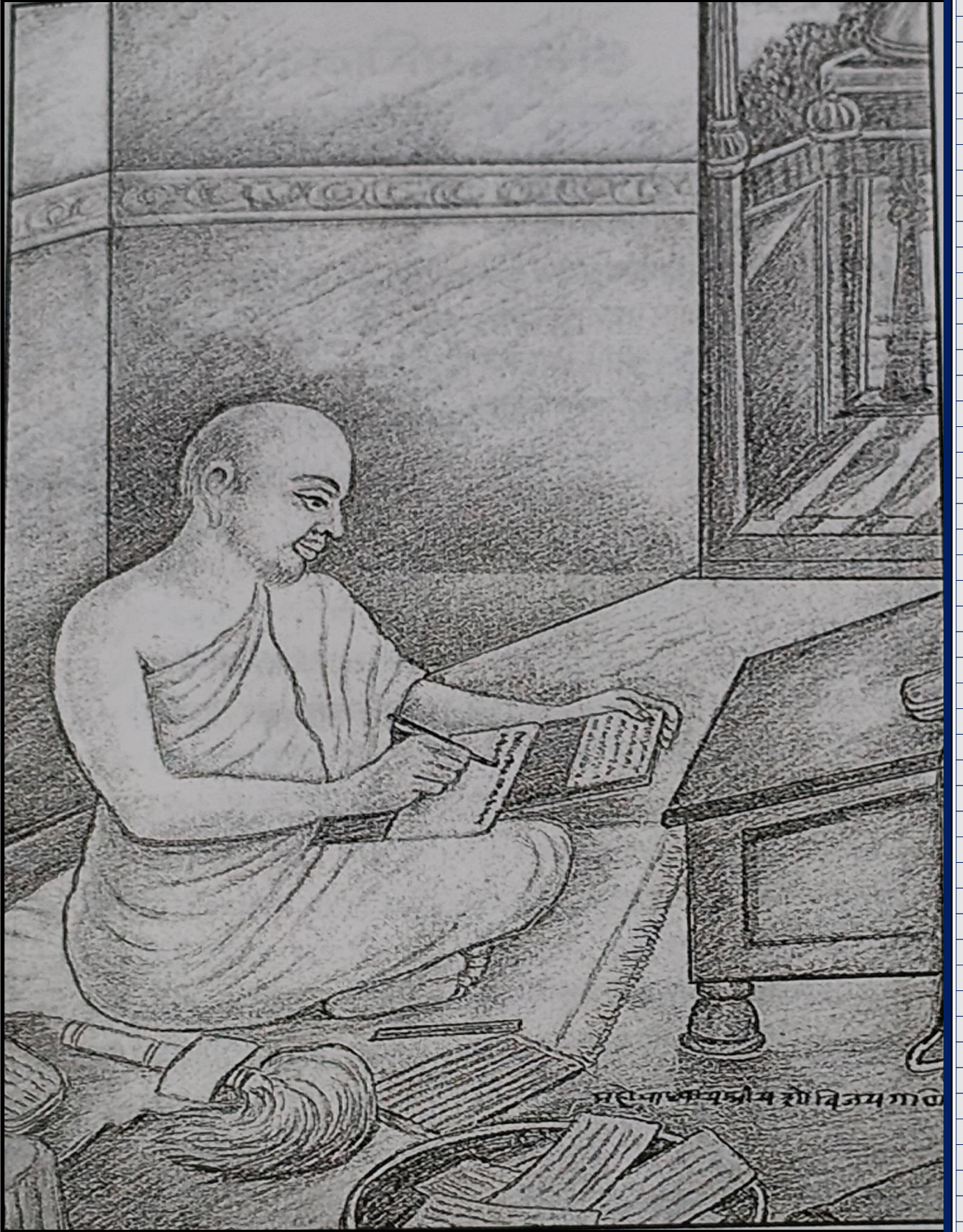


**Nyayacharya Nyayavishard Mahamahopadhyay Bhagwant**

**Shrimad Yashovijayji Ganivar**

**Life Timeline**

World Name:	Jaswant
Father:	Narayan
Mother :	Saubhagde
Elder Brother:	Padmsinh (Muni Padmvijay)
Homeland:	Kanoda (Dist. Mahesana)
Year of Birth:	V.S. 1680 (approximately)
Place of Birth:	Kanoda (Dist. Mahesana)
Gurudev :	P. Munishri Nayvijayji M.
Year of Initiation:	V.S. 1689
Place of Initiation:	Patan (Upashraya of Poliya)
Diksha-Vadidiksha Giver	P.A. Shrivijaydevsuriji M.
Year of Upadhyaya Post:	V.S. 1718
Place of Upadhyaya Post:	Ahmedabad
Upadhyaya Post Giver:	P.A. Shrivijayprabhsuriji M.
Kaldharma Year:	V.S. 1743
Kaldharma Place:	Dabhoi
No. of Disciples:	19 (approx.)
Initiation period:	55 Years
Upadhyaya position period:	25 Years
Life period:	63 Years
Taparadhana:	Vissthanak tap, etc.



**Mahamahopadhyay Shri Yshovijayji Ganivar**

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## ‘Golden Blessings for Nirvaan’

**Maynasundari/ Jain Ramayana/Bhadrabahu – a living library/ Pradyumna & Shamba**

Publisher: Smritimandir Prakashan Trust, Ghanshyam Park, Anandnagar, Bhatta-Paldi, Ahmedabad-7

Mobile: Dineshbhai – 9426382003/ Ketanbhai – 9820012570/ Devangbhai - 9825031523

Page-44 / 112/ 16. Price Rs. 25 / Rs. 250 / Rs. 25.

Since P. Muniraj Shri Nirvaanbhooshan Vijayji has a good command over English language, even before this book, the English books written by him have been welcomed. In the same style and words, Mayanasundari's life events have been illustrated in English language. The pictures are stunning. English speaking readers will find such English publications useful. The most popular talks of Jain Ramayana are included with exclusive pictures. ‘Bhadrabahu’ is also too good. Pradyumna & Shamba with exclusive pictures is also best.

(Kalyan Magazine – Top magazine of Jainism) Yr.- 79/81. Volume -12/12

Guide: H.H.P.A.D.S.V. Purnachandra S.M.

This is the experience of years that the children learning in English medium don't have full understanding of Gujarati language. Gujarati discourses pass over their heads; even they feel Gujarati books boring. This is the condition of whole new generation. The age of cultivating moral values is being wasted in education and entertainment. This is the great matter of concern for the well-wishers of Shri Jain Sangh. All of them are concerned about how to make children virtuous, cultured, pious and afraid of sin.

Among many solutions, one solution, perhaps most simple and successful, is : tell the children the stories of Tirthankars, ascetics, great men and great women of virtue. All like stories; children like the most. In addition, it is a matter of experience that an inspiring life-character is more effective example than an inspiring preaching. The horrible results of sins and the sweet fruits of *dharma* can be explained in a simple way through stories.

The learned Muniraj Shri Nirvaanbhooshan Vijay understood this thing years ago and started right efforts in this direction. As a result, today 16 books compiled by him have been published. As these stories of Jain history is reaching to people, their demand is ever increasing. New editions of many books are being published.

It is a matter of delight that Munishri is making his contributions in this great *yagna* for familiarizing lakhs of children of Jain families with the best conduct, thinking, philosophy and history of Jain religion. May Munipravarshri continue to get more and more success in this challenging task – this is my heartfelt greetings!

Vijay Mokshrati Suri

V.S.2081 Mahasud 10, Akota, Vadodara



**Thanks for Appreciable Letters / Opinions/ Guidance**  
**which will give us the most potent force.**

• H.H.P.A.D.S.V Latitshekhar S.M.	• H.H.P.A.D.S.V Punyapaal S.M.
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• Ashapuran library (Babubhai)	• Wadala Jain Sangh
• Bijapur Jain Sangh (Karnataka)	• Mantung S.M. Jain library
• Prem S.M Jain library (Disha)	• Shrut Ratnakar (Jitendrabhai)
• Aadishwar Jain Sangh (Mandapeshwar)	• Devkaran Mulji library (Malad- E)
• Umra Jain Sangh (Surat)	• Bhushan Tirth (Vapi)
• Dansuri Jain library (Surendranagar)	• B.J. Institute of Learning & Research Ashram Rd – (Ahmd) (Preeti P.)
• Vav Jain Sangh	• Verawala Sangh
• Tapovan Sanskardham (Navsari)	• Vasantkunj- Ratnatrayi Jain library (Ahmd)
• Gun Parshwanath Sangh (Kach)	• Godhra (Gujarat)
• H.H.P.A.D.S.V Abhay – dev S.M	• Anand Jain Sangh
• Chaani Jain Sangh	• Yashovijay Jain Pathshala – Mehsana
• Shantibhava Jain Sangh (Kaushikbhai)	• Shrut Anand Trust
• Bhavnagar Jain Sangh	• Muktabhai Jain Sangh library

• Yashovijay Jain library (Radhanpur)	• Yashodev S.M Jain library
• Bhujpur Jain library	• Munisavrat Jain library (Pune)
• Vakaner Jain library	• Vardhman Nagar Jain library (Mulund- west)
• Botad Jain library	• Muni suvrat Jain library (Kandivali)
• V. Ramchandra S. Jain library (Halol)	• Chandraprabh Jain library (Nipani)
• Karad Jain library (Mh)	• Bavaliya Jain library
• Sidhi – Megh Jain library	• Shrut devi Jain library (Porbandar)
• Nemi Suri Jain library (Bhavik)	• Atulbhai Shah (C.A.) International Orator
• Bhushan Shah (Ahmedabad)	• D. R. Doshi (Delhi)
• Sagar Gach Sangh (Sanand)	• Balasinor Jain Library
• Motisha Jain Charities	• Shripalnagar Jain library
• Chandanbala Jain library	• Dabhoi Jain Sangh
• Jinshashan Aradhna Trust (Ambavadi)	• Nemi S. Jain library
• Charan V. Jain library (Malad)	• Siddhi Megh Jain library (Ahmd)
• Aagam Mandir Jain library	• Mahavirswami M.T.J. Trust (Wadala)
• Zaver rd Jain Sangh	• Tapagach Amar Jain Sangh (Khambhat)
• Kalapurna Sani Trust	• Naginbhai Paushadshala- library (Patan)
• Rishala Jain library (New Disha)	• Hemchandra S. Jain library (Chandrakant)
• Shahibaug Jain library (Girdharnagar)	• Simandhar Swami Jain library (Andheri –E)
• Shahapur Jain library (Rajesh)	• Surendra S. Jain library (Vasna)
• Githarth Ganga Jain library	• Kanpur Jain library (U.P)
• Oswal Jain library	• Jegol Jain library
• Suryoday S. Jain library	• Sawarkundla Jain library
• A. Chandanbala Jain library (Malegoan)	• Divya darshan Jain library
• Jitmrugank S.M Jain library (Surat)	• Kuvala Jain library
• Kasturdham Jain library (Palitana)	• Dholera Jain library
• Gujri Jain library Kolhapur	• Laxmipuri Jain library
• Basweshwar Jain library (Bangalore)	• Punya- Pavitra Jain library- Kolhapur
• Ashok gram Jain library (Kandivali-E)	• Damodarvadi Jain library (Kandivali-E)
• Satara Jain library (Mh)	• Nadiad Jain library
• Pindwada Jain library (Raj)	• Dahisar Jain library (L.T. rd)
• Atmanand Jain library (Juni Sheri)	• Karelbaug Swe. Jain library (Vadodara)
• Motisha Rel . Jain library (Byeulla )	• Parshwa Chandra Jain library (Dhangadra)
• Sirohi Jain library (Raj)	• Shree Chandra Jain library (Girivihar)
• Bhavnagar Swe. Jain library	• Purushadaniya Jain library (Naranpura)
• Haribhadra suri Jain library (Surat)	• Halari Visha Oswal Jain library (Jamnagar)
• Nemi- Suri Jain library (Mahoovaa)	• Bhupendrabhai Patel (C.M. of Gujarat State)

We have published names of few Jain Acharyas – Monks – Sanghs & libraries. We are thankful to other well - wishers also. We will publish their names in future.

### Abroad

• California's Jain Centre	• Dubai's Jain Centre
• Chicago's Jain Centre	• New- York's Jain Centre
• London's Jain Centre	• Hong- Kong's Jain Centre
• Singapore's Jain Centre	• New - Zealand's Jain Centre
• Australia's Jain Centre	• South Africa's Jain Centre
• Canada's Jain Centre	• Japan's Jain Centre

• Nepal's Jain Centre	• New Jersey's Jain Centre
• Belgium's Jain Centre	• San- Francisco's Jain Centre
• Los Angeles' Jain Centre	• Campala (S.A) 's Jain Centre
• Atlanta's Jain Centre	• Berlin's Jain Centre
• Auckland's Jain Centre	• Birmingham's Jain Centre
• Bangkok's Jain Centre	• Boston's Jain Centre
• Egypt's Jain Centre	• Toronto's Jain Centre
• Cape town's Jain Centre	• Cambridge's Jain Centre
• Dallas' Jain Centre	• Denmark's Jain Centre
• Scotland's Jain Centre	• Tanzania's Jain Centre
• Hamburg's Jain Centre	• Italy's Jain Centre
• Spain's Jain Centre	• Cuba's Jain Centre
• Houston's Jain Centre	• Turkey's Jain Centre
• Indonesia's Jain Centre	• Israel's Jain Centre
• Johannesburg's Jain Centre	• Kobe's Jain Centre
• Malaysia's Jain Centre	• Nigeria's Jain Centre
• Melbourne's Jain Centre	• Mexico's Jain Centre
• Moscow's Jain Centre	• Nairobi's Jain Centre
• Oxford's Jain Centre	• Paris's Jain Centre
• Beijing's Jain Centre	• Myanmar's Jain Centre
• Saudi Arabia's Jain Centre	• Zimbabwe's Jain Centre
• Shanghai's Jain Centre	• Poland's Jain Centre
• Wellington's Jain Centre	• Sweden's Jain Centre
• Tokyo's Jain Centre	• N. Korea's Jain Centre
• S. Korea's Jain Centre	• Sydney 's Jain Centre
• Brazil's Jain Centre	

## **Illuminating the Jain Shasan!**

### **Context- 1**

That morning of about three hundred years ago was scintillating the sandy banks of the Rupen river flowing with a sweet sound. The birds had already woken up. The footpaths and lonely highways that had been deserted at night had once again become vocal with the footsteps of travellers. The destination of many of those travellers was 'Kanoda', the city shining with its unique identity on the banks of Rupen.

The name of Kanoda was famous among the villages and towns situated on the banks of the Rupen river. This city had seen many summers and winters. This city had been standing tall with the world famous 'Smarana Devi' temple on its land since the twelfth-thirteenth century. This temple was considered to be an ideal example of Chalukya era architecture. The fame of Kanoda had spread to every corner with the construction of this temple. Every day many travellers used to cross the sandy banks of Rupen to visit Kanoda.

Initially this structure spread laughter of joy, but a few years ago a storm of destruction came upon this temple. This temple which once spread sound of joy was now shedding tears. Its history is very thrilling.

A few years ago the land around Kanoda was drenched in blood. The newly appointed Subedar (governor) of Delhi, Jhafar Khan, had made a fierce attack on the Subedar of Gujarat, Rasti Khan. The army of Gujarat initially fought bravely against the army of Delhi, but in the end the victory flag started waving in favour of Jhafar Khan. That's it! The whole game is over. Rasti Khan lost his courage in the battlefield. Jhafar Khan fought a fierce battle. Rasti Khan turned his back on the battlefield and fled. Delhi's flag started flying on Gujarat and it was as if night has descended on Gujarat. Jhafar Khan heaved a sigh of relief only after destroying the 'Smaranadevi' temple and he marched towards Delhi.

Even though swords ran over the temple, the night was still bright. There was still a lot to see in this temple which had turned into ruins and on seeing this 'sight', this painful history of destruction would come in front of the eyes of the travellers and tears would start flowing from the eyes of many travellers!

The intoxicated water of Rupen was flowing unhindered, the sun had risen high in the sky. In a short while, a boat docked at the shore. Some travellers who had come from far off places started dancing on seeing Kanoda! They were overwhelmed with joy!! These travellers started moving towards Kanoda town. The boatman stood on the shore. His eyes were wandering all around. Seeing a group of white-robed monks from a distance, he started thinking that this seems to be a Sangh of Jain monks. Yes, the Chaturmas has just ended. Perhaps these monks are coming from Kumargiri (Kungher).

Crossing the silver sand of Rupen, this group of monks was coming towards the trails going towards Kanoda town. The boatman was watching the same scene. But his curiosity remained unfulfilled. Even before the group of monks came near, his boat got filled with returning travellers and he had to row his boat by pulling the anchor. The boatman's guess was correct.



This group of monks was coming from Kumargiri-Kungher. They had spent the Chaturmas there. The group of monks was very impressive. There were five-six monks in it. Their leader was walking in the front. *Brahmatej* (divine energy) was visible on his broad forehead. The confluence of Sanyam (restraint) and Saraswati (knowledge) was as if turning their lives into a pilgrimage.

This group of monks reached Kanoda. The entire Jain Sangh was feeling blessed. They felt that their fortune had opened up. This was Panditpravar Shri Nayvijayji Maharaj who had filled every corner of Kumargiri with the fragrance of his restraint and knowledge! At that time, the star of the Jain Sangh was very high in Kanoda. This was the era of the rule of the *mahajans* (moneylenders), so the Jains were dominant in every field.

Shri Nayvijayji Maharaj had a very extraordinary influence then. Everyone considered themselves blessed just by hearing his name. He had just come to Kanoda after spending the Chaturmas at the nearby Kumargiri. So everyone was getting the opportunity to take advantage of his learnedness. Days passed in an atmosphere full of joy and happiness.

A firefly cannot provide light by sitting at one place. It can spread light only when it flies. After staying in Kanoda for a few days and giving the benefit of his learnedness to the people there, Shri Nayvijayji Maharaj left for Patan.

Nobody knew that when this group of monks from Kumargiri entered Kanoda, the planets wishing their well-being were creating an auspicious combination in the courtyard of the sky. Even Nayvijayji Maharaj was unaware of this incident. But when Shri Nayvijayji Maharaj left Kanoda, only then everyone understood the significance of this auspicious moment. At that time, a promising child also left Kanoda with him. The name of that child was Jaswant.

Jaswant was the intelligent son of Saubhagde. The adornment of childhood had not yet faded from his body and the aura of his talent and intelligence had spread all over Kanoda. The entire Kanoda town looked at Jaswant with love, but today he was ready to belong not to 'one' but to the 'people'. At the time of his departure many eyes were filled with tears, there was no surprise in this. But there was joy in the eyes of mother Saubhagde. She was making a grand dedication at the feet of the Shasan, and she was determined not to make this dedication inauspicious by shedding tears.

The border of Kanoda came. Everyone returned after getting the benefit of religion from the mouth of the group of sages. This promising boy who was going to illuminate the Shasan had settled in everyone's hearts.

Jaswant came to mother. Falling at the feet of mother, he asked for blessings. Mother said: 'Son! illuminate the Shasan!!'

After receiving the blessings of mother, Jaswant started towards Patan with the group of sages.

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## Life at the Feet of the Guru

### Context - 2

This is the life story of an idol of knowledge who lit up the sky of the eighteenth century with his unique light of knowledge.

The city of Kanoda became immortal by being honoured as the birthplace of this idol of knowledge. Actually, this city was settled in the tenth century. During the rule of Chalukya Karndev, this city was a part of Gambhuta Gambhu Pathak. Mulraj – the king of Anahilpur Patan, a historical city of Gujarat, had gifted this village as a donation. At one time, it was also known by the names 'Kanoda' or 'Kankavati'. But in the eighteenth century, its traditional name was Kanoda, which is still the same today.

A Seth (businessman) named 'Narayan', who had prospered from the waterflow of the Rupen river, lived in Kanoda. His wife was Saubhagde. The worldly garden of this couple was spreading happiness with the blooming of two flowers. The flowers of this garden were Jaswant and Padmsinh!

Saubhagde's ambition was not only to remain a mother, she also wanted to achieve the pride of becoming 'Dharma-Mata'. Indeed, both Jaswant and Padmsinh had fulfilled this wish of their mother. Just like the Chatak (a bird) pounces on the first drop of rain after the scorching heat and drinks it, in the same way both these children had drunk the nectar of values given by Saubhagde.

There was a unique glow on Jaswant's grand forehead. This child, who pleases the onlooker, was perhaps born to become a traveller of some unknown path. There is no dearth of travellers on this earth who walk on the established traditional path. But only a few possess the power to become the leader of a new path. Some farsighted person could see such a power on Jaswant's forehead.

Jaswant was only 9-10 years old. But does age have anything to do with renunciation? Jaswant saw Shri Nayvijayji Maharaj and it is unknown that from where the age-old devotion for his Guru arose in his mind.

Something similar happened for Shri Nayvijayji Maharaj. He saw Jaswant and saw the dreams he had seen about the Shasan coming true in him. The Guru thought, this 'stone' is delicate, flexible: capable of bearing grand imaginations. He started carving this stone with the chisel of preaching. The stone kept changing and after a little labour, the 'stone' assumed the grand form of a 'statue'. Child Jaswant was ready to light the lamp of renunciation. This stone which was getting transformed into a statue was not far from Saubhagde's sight. Jaswant was her beloved son. He was four steps ahead of the elder Padmsinh in looks, intelligence and strength.

Saubhagde had great affection for Jaswant, yet with her bright eyes she dreamt of dedicating the best wealth at the feet of the Shasan. Rather than seeing her son as a light in the life of a

single person, she had a strong desire to see him as a bright lamppost showing the path to the world.

And one day that golden day came! Bowing at the feet of the benevolent mother, Jaswant asked for permission to get dressed up in the garb of self-control and become a monk. Beloved Jaswant bowed his head and the mother placed her hand on his head and blessed him. The 'Dharmamata' thought: "This son of mine is the light of knowledge. If I keep it locked in my house, it will only light up my house, at the most it will light up Kanoda, but if I dedicate this light to the Shasan, it will become a lighthouse in this vast and terrible ocean of life and will provide light, guidance and inspiration to many travellers of life." Thinking this, the hundred-petalled lotus of her heart blossomed. Smilingly, Saubhagde blessed Jaswant and made his path to salvation auspicious.

When Jaswant left, Padmsinh was standing there. He had become serious at the time of separation from his dear brother. In his heart, he too was fond of renunciation, but it was still some time before his feeling of renunciation became mature.

Anahilpur Patan was the capital of Gujarat as well as the capital of Jains at that time. The grand temples, priceless storehouse of scriptures, the heritage of unique culture here were not only grand but also unique.

Shri Nayvijayji Maharaj found the holy land of Patan suitable for Jaswant's *Pravrajya* (renunciation). He put this matter before the Sangh and the Sangh gladly accepted it. An auspicious time was seen for Jaswant's renunciation. The whole of Patan became musical with the sound of *Dhaval Mangal*.

When her beloved son is embracing the *Mahabhinishkraman* (the great renunciation) for liberation, can the heart of a mother stay away from him? Saubhagde was present with *kumkum* and rice grains to bid a valiant farewell to Jaswant who had adopted the path of self-restraint. Padmsinh had also reached Patan with her.

The day of *Diksha* (initiation) came. The whole of Patan was filled with joy and happiness. That holy moment also came when Jaswant renounced the world and became a monk. The *Naam Sanskar* was also done. Now Jaswant became 'Muni Yashovijayji'.

The mother's happiness had no limits. This moment was a new turn in her life. Such a turn that if it is remembered even at the dreadful time of death, then there will be no limit to the happiness.

The crowd dispersed. But the permanent colour of this incident coloured the heart of Padmsinh. It was as if this incident worked like spring season in making the forest of his renunciation bloom. He said to his mother: "Mother, the path of brother is my path too. In worldly life we were brothers, then the pair of we brothers will still remain. Put a *tilak* on my forehead, put rice grains on it and send me off!" Saying this, Padmsinh fell on the feet of his mother.

Saubhagde was probably a devotee from birth. Without the slightest hesitation, she patted the back of Padmsinh who had fallen on her feet. The heart of that mother swinging between

affection and detachment said, "O son, may your path also be auspicious. I have achieved the goal of life by offering renunciant children like you at the feet of the Shasan! Son, take this Shrifal (coconut)!"

Saubhagde did not worry about her future at all. One son had already been dedicated to the Shasan. While dedicating the second son to the Guru, she said- "Gurudev, I dedicate this Padmsinh to you as well. The shape of the lives of both of them is now in your hands. The prosperity of their lives is at the feet of the Guru!"

Saubhagde's joy could not be contained in her heart. By offering this invaluable asset of her life at the feet of the Guru, her life became blessed.

The newly initiated Munishri Yashovijayji Maharaj was 9-10 years old at that time. Padmsinh was a little older than him. The Guru tested this 'stone' too. The Guru saw that it also had the power to become a magnificent sculpture. After few days, Padmsinh was also initiated. He was named Munishri Padmvijayji Maharaj! Shri Nayvijayji Maharaj became the 'religious father' of both the brothers!

The initiation ground 'Patan' and the year of V.S.1689, both became blessed for these two boys who became great *Jyotirdhars* (light-bearers) in the future.

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## **Unprecedented Worship of Knowledge**

### **Context - 3**

The vast sky of Jain rule in the seventeenth century of Vikram Samvat (V.S) was clean, clear and beautiful; the latter half of that century could not remain so bright. Internal conflicts that destroyed the garden of Jain Shasan, which Jagadguru Shri Heersurishvarji Maharaj had watered with his blood, were visible everywhere then. On one hand, *Ekdili* was becoming more and more expensive, on the other hand, the idol-breaking Lumpak sect was continuously attacking with the aim of establishing its base of evil; on the third hand, many sects were spreading their claws.

After the *Mahanirvaan* of Shri Heersurishvarji Maharaj, who had fascinated with his austerity the throne of Delhi considered as the supreme power of India, and who had awakened the love for non-violence and peace in the heart of a strong supporter of violence like Akbar, his huge group of monks was getting divided into two parts due to internal conflicts.

Now the reins of Jagadguru fell on the shoulders of Shri Sensurishwarji. He was also a '*Sawai Hirla*'. Though during his reign the group of monks was not openly divided into two parts, still the internal differences were deepening. This fire burning inside did not burst, his immense influence was the reason behind it. But after the death of Shri Sensurishwarji, Shri Vijaydevsuriji took his place and after a short time the huge group of monks of Jagadguru



openly got divided into two parts. Vijaydevsuriji accepted the leadership of one part and Shri Vijayanandsuriji became the leader of the other part!

As if a river flowing along both the banks with its youthful ecstasy got divided into two parts and started flowing. As soon as it got divided, its tremendous gurgling sound and its full body of water, all of this came to an end and scattered! This disintegration of a large group of monks was a big blow to the Jain Shasan. After Sensuriji's death, the leadership of his Sangh did not remain intact. A large group of monks started accepting the leadership of Shri Vijaydevsuriji. His follower *shravaks* and *shravikas* were in lakhs.

Shri Vijaydevsuriji's influence was enormous. He had the blessings of Shri Sensuriji. He had become the *Gitarth* by receiving six lakh thirty-six thousand verses of scriptures from Gurudev. Along with such scholarship, he had a rule of sacrificing five *Vigai* and consuming at least one meal per day limited to eleven substances. Such was his penance and renunciation. Impressed by this renunciation, Emperor Jahangir gave him the title of '*Mahatapa*'.

The life of Shri Vijaydevsuriji attracted even kings. Rana Jagat Singh of Udaipur Mewar and Rana Lakha Jam of Jamnagar were his exclusive devotees. The reputation of Shri Vijaydevsuriji was spread in all the places then. The consecration of hundreds of temples and the '*Anjanvidhi*' of thousands of Jin idols were done under his pious guidance. His disciple class was huge. He himself was the Guru of two hundred disciples. The generous hearted wealthy people who showed '*Swamivatsalya*' to one lakh fifty-nine thousand co-religion followers were his devotees. It was said that Yakshdev lived in his proximity.

Shri Nayvijayji Maharaj was also under the guidance of Vijaydevsuriji. He had stayed at Patan to impart *Yogodvahan* to two brilliant Kumarshramans. Shri Vijaydevsuriji was wandering in the direction of Patan. Shri Nayvijayji Maharaj decided to get the *badi diksha* (higher initiation) of Munishri Yashovijayji and Munishri Padmavijayji done through the effective hands of his Guru.

On one hand *Yogodvahan* was completed, on the other hand Patan started dancing with joy with the holy arrival of Shri Vijaydevsuriji. In the year 1689 itself, the *badi diksha* of both the Balshramans was completed.

Shri Vijaydevsuriji Maharaj, after a short acquaintance, recognized Shri Yashovijayji as a promising saint. This rising power had a deep wisdom that tried to reach the root of the knowledge by grasping it with seriousness. He recognized such supernatural powers present in Munishri Yashovijayji in a few days. One day he said to Shri Nayvijayji: "I feel in Yashovijayji, a radiant power that can eliminate the darkness of ignorance spread in some places in the Shasan. This will give light to the dark sky. Therefore, make efforts to form his life sanskars full of education and initiation. The great character of the future depends on this!"

Shri Nayvijayji Maharaj prepared himself to fulfil this wish of the Gachchadhipati. Now he neither saw the day nor the night, neither counted the body nor the pain. The Guru then started imparting all the knowledge to the disciple. For this worship of knowledge, he wished

to go to a faraway place of learning like Kashi, enduring terrible hardships. But in those days, a trip to Kashi was no child's play.

He had just taken initiation in 1689 and in 1699, Munishri Yashovijayji became an expert in many scriptures available in Gujarat. Kumarshraman Shri Yashovijayji Maharaj had spent only a few years after initiation, when his childhood was overshadowed by his knowledgeable personality. He was just 20-22 years old, but in front of the seriousness acquired by the extraordinary worship of knowledge, no one could even remember his adolescence. Gurudev's support in this worship of knowledge was extraordinary. He was waiting for his long-cherished dream to come true through this hopeful person. One day, the glitter of the extraordinary amount of knowledge acquired within ten-eleven years spread in Rajnagar as well. When the unique worshipper of knowledge Shri Yashovijayji Maharaj came and stood in the courtyard of Rajnagar, everyone saw a powerful scholar in him. Rajnagar was astonished to see the unique gestures and rhythm of Saraswati dancing as if in the courtyard of Kumarshraman's wisdom.

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## **Towards Kashi – The Abode of Learning**

### **Context - 4**

The cuckoo was singing *alap* in the fifth note, announcing the arrival of youth on the tree branch of the body. Shri Yashovijayji's adolescence had bloomed. He was only 21-22 years old. His life as a monk was just ten years old. But the knowledge he had acquired in this short span of time was extraordinary. His all-round, truthful wisdom had travelled to various fields of knowledge. And the success he achieved in measuring its depth would astonish and delight the onlookers.

Ahmedabad, known as 'Jainpuri', was dazzled by the light of this Kumarshraman's knowledge.

Among the arts that choose itself the master of sharp wisdom, '*Avdhan Kala*' (attention / memory skills) holds the first place. Shri Yashovijayji had acquired this art in a very short effort. The fascination of his art had spread all over Rajnagar. And now it seemed as if any thirsty person could easily find a drinking water facility everywhere.

The public expressed their curiosity to Shri Yashovijayji Maharaj: "Gurudev! We want to bathe in the light of the knowledge of this Kumarshraman of yours. We want to hear '*Avdhan*' from his mouth."

Seeing Jainpuri's curiosity, Gurudev granted permission. The news of '*Avdhan-Prayog*' spread with windspeed everywhere in Rajnagar.

The next day the discourse section was jam packed. In front of the huge crowd, Shri Yashovijayji Maharaj appeared as if incarnated as Saraswati in human form.

Brilliant scholars were standing as the questioners. They were free to recite a verse from any field, be it poetry or literature, logic or grammar. This 'Avdhan' was not limited to just memorizing the thing said and then reciting it sequentially, rather one line of an incomplete verse of Sanskrit was recited and it was like witnessing the power of completing the next three lines instantly.

The experiment began. As the experiment progressed, the public started praising this child of Saraswati (goddess of knowledge and wisdom). The scholars also saw the veena-playing Saraswati in this new Shraman. This Avdhan experiment, which was like a fire test of memory, was completed. The people of Jainpuri were stunned to hear not one but eight great Avdhans.

Big merchants and businessmen of Jainpuri were present in this experiment. Dhanji-Sura was also one of those keen listeners and spectators. Everyone was fascinated by the sight of this power. But Dhanji Sura's sharp vision was lost in some new thought process. Seeing this Kumarshraman, a huge storehouse of power, great dreams of the future started dancing in front of his eyes. He was thinking:

"It seems that in the talent and wisdom of this child power, there is an all-round creator like Shri Hemchandracharya and an irrefutable logic like Shri Haribhadracharya. If that creative power is awakened, then the entire glory of the present Shasan will change."

The experiment ended. Everyone left. But this human incarnation of Sharda (Saraswati) did not go away from Dhanji Sura's eyes. All night his eyes kept seeing the holy visions of Shri Haribhadracharya and Hemchandracharya in this Kumarshraman.

Dhanji Sura came and stood in front of Shri Nayvijayji Maharaj. His heartstrings tingled: "Gurudev, yesterday's Avdhan exercise has put a different effect on me. I feel that Shri Yashovijayji should be made to do specific study and then if he starts writing, new irrefutable and universal scriptures like that of Shri Haribhadracharya and Shri Hemchandracharya will be created."

Shri Nayvijayji Maharaj felt that Dhanji Sura's arrival and request was the prelude to his own dream that he had seen for years. Therefore, being very happy, he said - "Dhanji Sura, what you are saying is correct. But when the gold found in the mine gets the opportunity and support, only then it can dazzle the eyes of the world with its brilliance. "

Dhanji Sura's had the vision of a Chakor bird. So, understanding Gurudev's thoughts, he said, "Gurudev, that is why I am ready. All night long, a magnificent dream world was appearing in front of my eyes. That is why I am standing in front of you now. My cooperation and your addition!! Siddhi of the whole world!!! You should travel towards Vidyadham (the abode of learning) Kashi, without worrying about wealth! Without thinking about time! When you will get Siddhi, then the wealth and time spent for it will not only be successful but will also seem trivial.

There was truth in Dhanji Sura's words, there was intimacy. Shri Nayvijayji Maharaj had seen 'Ammapiyro' in Dhanji Sura. Now there was no obstacle in opening the doors of the heart. That is why a voice came from his heart:

"Yashovijay has almost completed the study of the knowledge available in Gujarat. The facility to study the remaining knowledge is rare anywhere except Kashi. I am not worried that Kashi is far away. I am happy that my body can participate in the service of the Shasan through this journey to Kashi. I do not care about the time, even if I have to spend two-three years in Kashi. This was my desire, but you have come to fulfil the role, so now it will be realized. Financial worries used to keep my feet tied till now, but since you are ready, my feet are also free now. Gachchhnayak will also definitely bless this Gyan Yatra (knowledge trip). He has seen a great future in Yashovijay."

Dhanji Sura became happy with the words of Shri Nayvijayji Maharaj. Never had he imagined that success would come so soon. He was not only a businessman, but he was also a knowledge-lover who could test the merits of learnedness. Laughing and smiling, his heart said- "You must go to Kashi. If Shri Yasovijayji Maharaj gets the knowledge of *Shaddarshan* (six philosophies) to the fullest, then such a river Ganga of knowledge of self and other's welfare will start flowing that there will be no limits to it. Then, understanding the omniscience of Jain philosophy from the words that will come out of his mouth, thousands of hearts will offer their tears at the feet of 'Jin'. With the things written by his pen, many boats of life that are hitting the hypocritical rocks of other faiths will be able to achieve their goal by finding the right path.

Shri Nayvijayji Maharaj became happy. Now there was no worry. This vessel of knowledge had the depth of the ocean, it will absorb and digest as much as you give and then there is no question of spilling anything from it.

Dhanji Sura was a shining star in the sky of Rajnagar. His generosity, love of knowledge and ability were unmatched. Even his ancestors had done many thrilling virtuous deeds.

Sura and Ratan, both belonging to the Oswal clan, were real brothers. They had obliterated the famine of 1687 by running a charity house in an uninterrupted manner. In their lives, they had taken out the Sangh of Shri Shatrunjay eighteen times. their fame was established not only in Rajnagar but in the whole of Gujarat at that time. Out of these two brothers, Dhanji was the son of Sura and Panji was the son of Ratan. Both of them together had taken out the walking Sangh of Shri Sammetshikharji Mahatirth. They had become 'Sanghvi' by spending one lakh eighty thousand rupees for it!

This entire grand history of Dhanji Sura had come alive in front of the eyes of Shri Nayvijayji Maharaj. The saying of such a king of religion became the motivating force for him to take forward the journey of knowledge towards Vidyadham Kashi. These words of the journey of knowledge created a commotion in the knowledge-loving heart of Yashovijayji Maharaj.

Waiting for an auspicious moment began. After a few days, that auspicious moment arrived. The planets had gathered at auspicious places in the sky.



Shri Nayvijayji Maharaj made all the arrangements knowing the distant destination. The huge Sangh of Rajnagar had gathered to bid farewell to these idols of knowledge. Dhanji Sura was overwhelmed with joy. It was as if every pore of his body was saying - "O idol of knowledge, may your path of knowledge be safe and auspicious."

Taking the good wishes of the huge Jain Sangh, that journey of knowledge proceeded towards Vidyadham Kashi. The entire Jain Sangh returned.

The eyes of Sanghvi Dhanji Sura kept looking at them for a long time. He came back only after the view of the idols of knowledge was over. Tears of joy dropped from the corner of his eyes!

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## **To Protect the Fame of Kashi**

### **Context - 5**

The river 'Varana' was flowing with a gurgling sound. Its bed was very wide. Its gurgling sound was very sweet. The beauty of its movement, which gave life to many villages and towns, seemed as if it was a living song.

On one side was the flow of Varana and on the other side was the river 'Asi' which made people forget their hearts with its calm and peaceful flow. Where Varana and Asi, which initially flowed in two different flows, merge and spread a unique beauty, the city of Vidyadham Kashi is settled at that confluence. Perhaps this city has stolen its name 'Varanasi' from the confluence of the two rivers.

The beauty of this river-confluence seemed to have cast a spell on Saraswati as well. Saraswati, who earlier resided in Kashmir, has now made Kashi her temple. As soon as Saraswati's throne was established in Kashi, it gained the fame of being a pilgrimage *ghat* of the people! After the establishment of Saraswati, the city of Kashi gradually became famous as the precious centre of learning in India. There were scholars here, there were students who impressed the scholars and there was also the splendour of learning that kept the students captivated. Hundreds of students kept the centres of learning alive here.

There was no other centre of learning in the country that could compete with Kashi for the in-depth study of the six philosophies of *Sankhya*, *Yoga*, *Vaisheshika*, *Nyaya*, *Buddhism* and *Vedanta*.

The bank at the confluence of the rivers Varuna and Asi remained very scenic in the morning. At this time, hundreds of Brahmin boys standing here used to sing the hymns of the *Vedas*, chant the *Gayatri Mantra* and offer prayers to the Sun.

The group of sages who had set out from Rajnagar for the purpose of worshipping knowledge, kept seeing the sight of the centre of learning, Kashi. Their journey of knowledge was moving forward. Where is Rajnagar and where is Varanasi? Both were not at a normal

distance from each other. The path was full of difficulties. The travel was very long and wide. But was the passion for knowledge that astonished both of these any less intense? Difficulties continued to be faced. What seemed '*Virat*' (enormous) became '*Vaman*' (dwarf) and one day the abode of learning, Kashi, stood before the eyes of the sages.

When the group of sages, crossing the waterless confluence of the Varana and the Asi, entered Kashi, their joy knew no bounds! After covering a very long distance, they had reached their destination. They did not rest or pause for many days to receive the blessings of the Saraswati here!

When Shri Yashovijayji Maharaj stood in front of the great logician and Brahmin scholar Bhattacharya, who was considered to be the head of the Vidyadham of Kashi, he was very surprised! Hundreds of students had come to Bhattacharya for study and were still studying, but he had never seen such a face, attire and dedication till now. This was the first time he saw a traveller who had undertaken a long grand journey from Rajnagar to Kashi for acquiring knowledge, and that too bare-headed and bare-footed. Seeing the radiant forehead of Kumarshraman, the youth shining in his body and the seriousness on his face, Bhattacharya completely forgot the animosity he had for Jain Shramans for a moment. The entire Vidyadham was astonished at the arrival of this new student: the arrival of a Jain Shraman in Kashi for studies was an unprecedented event for them.

The studies began at an auspicious time. Within a few days, all the students started looking pale in front of the miracle of intelligence of Shri Yashovijayji Maharaj. Seven hundred students had been studying with Bhattacharya for years, but this new traveller of knowledge left everyone behind and moved ahead.

As he kept getting the water of knowledge, Shri Yashovijayji Maharaj's thirst for knowledge kept increasing. Bhattacharya used to teach him with full dedication because Sanghvi Dhanji Sura's *hundi* had come and Bhattacharya was going to get two thousand dinars in cash as donation.

In a short span of time, Shri Yashovijayji Maharaj completed his study of Poorva Mimansa, Uttar Mimansa, Jaimini, Vaisheshik Darshan and Buddhist scriptures.

There was no dearth of students who got tired of drinking a few shallow springs of knowledge from Bhattacharyaji, but Shri Yashovijayji Maharaj had borrowed the thirst for knowledge from Sage Agastya, for the quenching of which even oceans of water would not seem enough. In a few months, Shri Yashovijayji Maharaj also mastered the ancient *Nyaya Shastra*. Even after drinking and digesting the ancient *Nyaya* (logic /reasoning /judgment), his thirst for knowledge could not be satiated. Now his eyes turned towards *Navya* (new) *Nyaya*.

Shri Siddhsen Diwakar, Shri Haribhadrasureji and Shri Mallavadisuri and other eminent philosophers had filled their books with ancient logic, but after these philosophers, a big revolution had taken place in the field of logic from around the tenth century.

The world will always be indebted to *Maithil* logicians like Udayan and Gangesh, because they had given a priceless gift of 'Navyanyaya' after doing a lot of analysis! Udayan and Gangesh had nurtured this revolutionary seed with great effort. This seed, which kept developing gradually, had now taken the form of a tree. This '*Navya-nyaya*' was the priceless gift of *Maithil* logicians. With its development, *Vedic* philosophy had turned in a subtle and analytical direction. There is no surprise in the fact that the form of '*Navyanyaya*' is not found in Buddhist philosophy because after approximately 12th-13th century, the tradition of Buddhist scholars did not even exist in name in India.

But the lack of entry of 'Navyanyaya' in Jain philosophy was surprising. Because after Gangesh and even after the development of 'Navyanyaya', many brilliant philosophical texts and philosophers had shone in Jain literature. Yet, 'Navyanyaya' was not mentioned in any of them.

Shri Yashovijayji Maharaj was fully aware of this flaw in Jain literature. He now entered the world of Navyanyaya to analyse the elements of Jain philosophy in the analytical ideology of Navyanyaya. He had the power to understand Udayan and Gangesh completely. Bhattacharya also now presented Udayan and Gangesh in front of him in their true form. It was not an easy task to understand these Maithili logicians in their true form. Still, Bhattacharya was stunned to see the wisdom of Shri Yashovijayji Maharaj, who was successful in solving the logical complexities of Navyanyaya. He could see a great future lying dormant in this Jain Shraman.

This idol of knowledge had also tightened his belt to acquire knowledge. He did not expect to merely understand Navyanyaya and imbibe it in his heart. He had to bring Navyanyaya from his heart to his lips and from his lips to his hands and compile it into a book. It was his dream to write a book that would live forever.

In a short span of time, Shri Yashovijayji Maharaj reached the bottom of Navyanyaya and came up. He studied a lot of literature written in this field. On one hand, he had imbibed in his heart the book '*Tattvachintamani*', which is considered to be the best book of Nyaya, and on the other hand, the father and founder of Navyanyaya, Udayan and Gangesh, had completely settled in his mind. Now he had completely internalized the field of 'Nyaya'.

At the time of completion of this study, such a unique event happened in Kashi that Shri Yashovijayji Maharaj's name started resonating in every corner of Kashi. At this time a prominent Pandit (scholar) challenged the knowledge centre of Kashi to either defeat him in a debate and keep the flag of the knowledge centre of Kashi flying high or cut it down and throw away. This challenge caused a stir in the entire Vidyadham of Kashi. The scholars dancing in the house were silenced. It was not easy to defeat this ascetic in *Shastrarth* (debate). He had also destroyed the pride of Gujarat in *Shastrarth*. The Marathas of Maharashtra could not even raise their heads in front of him and he had thrown away Karnataka's flag of fame in one blow. Now how to keep the flag of Kashi flying? If the fort of fame of Kashi collapses, then the whole game is over. Is the water of the India's centre of learning so much shallow?

To protect the fame of Kashi, Bhattacharya accepted the challenge of that Pandit, but who will enter the arena of discussion with arms raised? Bhattacharya looked at all his scholars, but no one was ready to contest with the ascetic.

Understanding Bhattacharya's concern, Shri Yashovijayji Maharaj thumped his chest and said, "Guruji, I am not less indebted to Kashi, the abode of learning, I will fight to protect its fame. Please allow me to take up this challenge."

Bhattacharya's joy knew no bounds. But if this Jain Shraman is defeated in the field today, will the fort of fame of Kashi collapse? This was also a concern.

Finally, the ascetic's challenge was accepted. The gathering of the scholars woke up with his footsteps. Seeing a young and experienced Jain Shraman as his opponent, the ascetic started laughing. From its echo, everyone felt for a moment that now the flag of fame of Kashi has fallen. But the Jain Shraman was unperturbed.

The ascetic first presented his side. He believed that the one who strikes first never loses. But when the newly risen Jain Shraman gave a befitting reply to his question, the ascetic was stunned to hear it. Now he carefully presented his side and in a moment there was a roar from the other side and all his arguments and logic were rendered futile.

Now the ascetic became angry. He said all sorts of nonsense and argued loudly, but the immense wisdom of Jain Shraman Shri Yashovijayji Maharaj did not tremble even a bit. The ascetic was about to lose now. Now it was not only difficult for him to win but also impossible because Shri Yashovijayji Maharaj had entered the battlefield like a talented man wearing the steel armour of 'Syadvaad'. He had the shield of 'Anekantvaad' in his hand which made the swords of empty statements ineffective and weak.

Finally the ascetic lost. By honouring the Vidyaveer (hero of knowledge) who fought to protect the prestige of Kashi, Kashi established a new record. The strings of Bhattacharya's heart started resonating. He started thinking: - "Today if this Jain Shraman had not entered the field, every stone of Kashi's fort would have been destroyed. Maybe 'Mata Sharda' would have become angry and ended her existence here!!" Blessed is this Jain monk who became the captain of the boat of the fame of Kashi which was badly stuck in the middle of the sea and brought it safely to the shore. He must be given a special honour."

All the scholars of Kashi gathered and unanimously honoured the fame-keeper of Kashi, Shri Yashovijayji Maharaj with the title of 'Nyayavisharad' (an expert in logic).

This honour being given to a Jain Shraman by the scholars of opposing philosophies was a wonderful thing. Now the fame of this Jain Shraman started spreading everywhere as 'Tarkik Shiromani' (the best logician).

The stay of 'Nyayavisharad' Shri Yashovijayji Maharaj in Kashi was about to end. Almost three years were about to be completed while offering *Samidha* (sacred fuel or wood) in the *Gyan Yagya* going on in Kashi. The studies going on in Kashi were now complete.



Two thousand Dinars were presented at the feet of Bhattacharya as *Dakshina* (donation) for the detailed study of 'Shaddarshan' and 'Navyanyaya'. Now the 'Nyayavisharad' took leave from his Guru. Bhattacharya was overwhelmed bidding farewell to such a brilliant student.

After completing his studies, he did twenty-one days of *Saraswati Sadhna* and after a stay with Nyayavisharad Shri Yashovijayji Maharaj, he left for Agra.

Bhattacharya could not forget this radiant embodiment of knowledge for many days. The bountiful centre of learning seemed deserted to him after the departure of the hero of knowledge. Can thousands of lamps light up and match the sun?

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## **Boycott of Banarasidas**

### **Context - 6**

Banarasidas's '*Nishchayavad*' (determinism) was one of the wrong views spread in the seventeenth century. This view was based on '*Nishchayanay*' by eliminating the practice completely.

Banarasidas was a 'Jain poet' of Hindi. He was a resident of Agra. From the very beginning, he was a lover of knowledge. He had acquired a lot of knowledge from Shri Bhanuchandra Upadhyay. Till Samvat 1664, he was as much a lover of practice as he was a lover of *nishchaya* (determination). Till that time, his eyes, which considered both the values essential, were not veiled by prejudice. But after this, he came in contact with a dry spiritualist named Arthmalji and now a veil fell on his vision. Slowly and gradually, he became a supporter of the group of the followers of *Nishchayavad*.

Making the saying of 'hitting the falling one with a stick' true, Arthmalji gave the book 'Samay-Saar' to Banarasidas. 'Samay-Saar' was mainly a treatise on the principles of *Nishchayanay*. After reading this treatise, Banarasidas uprooted the love for *Vyavaharnay* that was still present in his heart to some extent and threw it into the dustbin and now he became a complete and obstinate supporter of *Nishchayanay*.

In a few years, Banarasidas presented his ideology in the form of a view. If there is someone to make the world bow down, then how long does it take for the world to bow down? A group of its supporters also emerged. Who would not like such a view? - There is no special restriction on roaming around in it, there is no restriction on food and drink either. Just keep talking about the 'soul'. The main goal is to get detailed information about faraway goals! If one has to take wrong steps to achieve this, then there are no special rules and prohibitions for it. This view, which is founded on such a weak foundation, also got some followers. Seeing the inclination of people towards this view, the Jain Sangh of Agra was worried.

In such a situation, as if to pierce the darkness, Shri Nayvijayji Maharaj entered Agra in the form of light. The Jain Sangh was overjoyed by this incident. Everyone started looking with hope towards Nyayavisharad Shri Yashovijayji Maharaj, who had attained extraordinary knowledge in Kashi.

Nyayavisharad Shri Yashovijayji Maharaj soon recognized the horror of Banarasidasji's ideology of utter *Nishchayavad* (determinism). He felt a heat in his blood and decided in his mind to strongly oppose this faith. He started thinking, "If someone has wick, oil and a lamp and still does not light it to show compassion to those drowning in darkness, then he is a criminal. By the grace of Guru, I have attained knowledge and I have also got the power to impart knowledge. The crowd flowing towards the dark abyss of *Nishchayavad* is right in front of my eyes. How can I remain silent in such a situation?"

The stream of scripture creation had come out of Nyayavisharad's pen long back. But on hearing the ideology of the wrong view of utter determinism, every part of his body got a shock and keeping the pen away, he started challenging Banarasidas in fiery words.

On hearing the footsteps of the challenge, Banarasidas became alert. He thought, who is this visitor who has come to fight with a lion? He looks young. In comparison to him, I have seen more summers and winters. Thinking that I will defeat him easily, he accepted the challenge of Shri Yashovijayji Maharaj.

The discussion began. Banarasidas did not know that he was facing a mighty. He did not know that Saraswati was dancing in the heart of this young man. If Banarasidas had known the fact that this is the human incarnation of Saraswati, one who kept the flag of fame of Kashi intact and received the title of 'Nyayavisharad' even from the opposing scholars, then he would not have been in a hurry to accept the challenge.

Banarasidas only presented the side of 'Nishchayavad'. This side, Nyayavisharad came forward, opened his mouth and the fort made of sand collapsed. Banarasidas felt his roots were hollow. But a defeated gambler plays double the bet.

Shri Yashovijayji Maharaj attacked on Banarasidas with harsh words. After listening to his words that proved the relativity of *vyavhar* (practice) and *nishchay* (determination), Banarasidas' helpless silence told which path was right for his followers.

The light lit by Nyayavisharad really drove away the darkness. The whole city of Agra started singing praises of his scholarship. One day the leaders of the Sangh came to Gurudev and requested him, "Gurudev, we also have study facilities here. You have done a great favour to our Sangh. Please stay here and give us the benefit of 'Gyan-Bhakti'. If not a flower, then at least as a petal of the flower, the Sangh wishes to do 'Gyan-Bhakti'. New creation is going on here, we want to take advantage of the financial help required for its transcription, for the protection of ancient works and for buying new books. What would have happened if you had not come here and you had not challenged Banarasidas? It is difficult to imagine this. Banarasidas's wrong view could not be sustained again, therefore it is very important for you to stay here.

Gurudev Shri Nayvijayji Maharaj could not deny this desire of Agra's Gyan-Bhakti and the 'Gyan Yagya' (collecting and sharing knowledge) started again. His stay in Agra was beneficial in many ways. The main aim was to ensure that the weak Banarasidas's wrong view does not get a chance to rise again, also the environment here was very good for studies. There were scholars and education here.

The Adhyayan Yagya (doing studies) began with full vigour. Shri Nyayavisharad now started writing. His stay in Agra proved very fruitful both in terms of studies and creation.

Nyayavisharad put his irrefutable arguments that refuted the wrong view of Banarasidas into words in two books named 'Adhyatm Mat Khandan' and 'Adhyatm Pariksha'.

Nyayavisharad did not even remember when the sun rose, when it set and when it again appeared to rise on the eastern horizon. He had filled the atmosphere here with *Gyanadwait* (knowledge and non-duality). He, his paper, his pen and book – that was all! He did not care about anything else!

The wheel of time kept turning. Days turned into months and months into years.

The fragrance of knowledge of Nyayavisharad was now making Gujarat fragrant as well. With the help of these two wings, the title received in Kashi and boycott of Banarasidas, his bird of fame were flying in all directions and crowds of scholars gathered in front of its sweet voice at various places.

One day Agra was thrilled to hear about the travel of this Vidyaveer (hero of knowledge) who was moving forward his steps in the fields of new creations, copy making and studies.

After spending three years in Kashi and four years in Agra, thus completing the long journey of knowledge of seven years, one day Shri Nayvijayji Maharaj along with his group of monks set out for Jainpuri Ahmedabad!

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## **May the Jain Shasan Triumph**

### **Context - 7**

At that time Aurangzeb was the enthroned emperor of Delhi. Gujarat was a part of his empire at that time. Mohabbat Khan was appointed as the *Subedar* (governor) of Gujarat.

Mohabbat Khan was a man who was full of love. He was a Muslim, but the fire of intolerance towards other religions did not burn in his mind. When Mohabbat Khan heard about the fame of this Vidyaveer who was coming to Ahmedabad after completing a journey of knowledge for seven years, he was waiting for an opportunity to sit at the feet of this idol of knowledge and drink knowledge.

Mohabbat Khan used to maintain contact with the Jain leaders who were leading the state from his province. He had a strong desire to see this idol of knowledge. Every week he used to enquire about the arrival time of Nyayavisharad with great curiosity. But he had not yet received full details about his arrival. The news that these idols of knowledge have set out from Agra towards Rajnagar had become quite old.

Sanghvi Dhanji Sura was extremely happy. He used to get thrilled on hearing the fame of Nyayavisharad. The reality of his daydreams was now taking a visible form.

Then the reign of Shri Vijaydevsuriji was shining in the vast empire of Tapagachchh. Two great Acharyas capable of shouldering the burden of his Gachchh were ready, one was Shri Vijaysinhsurishwarji Maharaj and the other was Shri Vijayprabhsurishwarji Maharaj!

Leaving his responsibilities of the Gachchh on the able shoulders of Shri Vijaysinhsurishwarji Maharaj at a sacred moment, Shri Vijaydevsuriji Maharaj entered a life of complete spiritual practice. The fire of conflict that had flared up after Shri Vijaysensuriji Maharaj was now slowly calming down!

Nayvijayji Maharaj, who was coming from Agra to Ahmedabad, was travelling slowly forward. The water of the creative river of Nyayavisharad was flowing with a gurgling sound.

Meanwhile, an incident occurred which hindered the self-cultivation of Shri Vijaydevsuriji. In his presence, Shri Sinhsuriji Maharaj passed away on the day of Ashadh Krishna Dwitiya of Samvat 1709.

Shri Vijaydevsuriji, who was leading a life of spiritual practice, had to bear the responsibility of the Gachchh again due to this incident. He again took the reins of power of the Sadhu Sangh in his hands.

Now months had passed since he left Agra. One day these idols of knowledge visited Rajnagar. Thousands of people were present to honour these scholars who had returned after a long journey in search of knowledge. Sanghvi Dhanji Sura had gone mad with joy. Mohabbat Khan too was overjoyed to see his dream come true.

It seemed as if Rajnagar had stood up after leaving its slumber. Sweet melodies were spreading till the sky. The victory cries of the scholars were crossing the sky and going up. Tears of joy started flowing from the eyes of Sanghvi Dhanji Sura after seeing Shri Nayvijayji Maharaj. Gurudev said to Sura, “Your dedication is the root cause of this incident that has made the whole of Ahmedabad go mad.”

The grand Jain Sangh kept looking at Shri Yashovijayji Maharaj. It seemed to the people as if Shri Haribhadracharyaji and Shri Hemchandracharyaji have incarnated and come today in the form of Shri Yashovijayji, opening the doors of the building of history.

The beauty was waving on the forehead of Shri Yashovijayji Maharaj, and the temple of Mata Sharda was standing on his mouth. Everyone was waiting very eagerly for the temple of his mouth to open and we get to see the knowledge of the Veena Vadini Saraswati seated inside.

The conch of the Gyan Yatra was blown. The people on the highways of Rajnagar were thrilled to see the human incarnation of Saraswati. His Gyan Yatra went around the city and gathered in the form of a meeting in Nagpuriya Sarai (Nagori Shala) of Ahmedabad. There was silence all around in the meeting. Everyone had the eagerness in their hearts to take a bath in the knowledge river of the Nyayavisharad.

Finally the temple of the mouth opened and as soon as Saraswati was seen, the people started cheering! In this context of giving bath and drink to the huge crowd, Shri Yashovijayji Maharaj showed the amazing magic of his scholarship. Due to the effect of this magic, the people were left speechless.

After taking a holy dip in the waves of the rare Ganga of knowledge, everyone started dispersing. This was such an achievement that Dhanji Sura was feeling proud of his dedication. Now a plan to make 'Jain Shasan' 'victorious' was brewing in his eyes. That very day, in the afternoon, he opened the doors of his heart to Gurudev and said -

"Gurudev, Mohabbat Khan also loves this idol of knowledge. He wants to see the *Avdhan* art of Nyayavisharad. Please accept this opportunity which will add to the glory and prestige of Shasan. Now, a demand that Jain Shasan should become victorious should come from Mohabbat Khan in a short time."

Seeing the grand future in front of his eyes, Sanghvi Dhanji Sura took leave from Gurudev and left. All over Ahmedabad, songs in praise of Nyayavisharad were being sung. There were festoons of his fame at many places.

Mohabbat Khan's thirst for knowledge was no longer willing to tolerate even a moment's delay. The very next day he sent a royal invitation to Nyayavisharad.

Shri Yashovijayji Maharaj had to spread the Ganga of knowledge. For this, if there was an effective meeting place that '*Jainam Jayati Shasan* is realized', then what was the need to think about it? He accepted the royal invitation.

Mohabbat Khan was very impressed by the mere darshan of Shri Yashovijayji Maharaj. The face shining with the brilliance of talent, the temple of mouth adorned with the fragrance of Saraswati, despite having knowledge as high as a mountain and deep as the ocean, the modesty shining in the eyes and glowing in the body! The restraint of Nyayavisharad and the personality full of Saraswati were successful in making an impact of thousands of conversations on Mohabbat Khan in the first darshan itself.

Gyan Moorti (the idol of knowledge) told him 'Dharmlabh'! This darshan was unprecedented for Mohabbat Khan, he also came to know about the amount of knowledge in his heart that created a stir. But his thirst was unique. His eyes got tired of seeing the dream of seeing the power of memory. He prayed-

Gyan Moorti! I wish to see the vigour of your intellect and the fame of your memory. When will you give introduction to your '*Avdhan Kala*' (attention / memory skills)?"



For Nyayavisharad, the art of Avdhan was as easy as children's play of building sand castles on the seashore. For him, it was too easy. Therefore, the experiment of the 'Avdhan Kala' was scheduled on the very next day. The news of this dance of knowledge that was to be held on the next day in the royal court spread all over the city.

The next day, there was no place to even put a foot in the royal court. When Shri Yashovijayji Maharaj, who was seated as a revered idol among thousands of members, entered the royal court, it was as if a blanket of peace spread all around. Some moments of silence also passed when it seemed as if no one was present there.

A number of Pandits (scholars) were present there to test the fame that Shri Yashovijayji Maharaj had achieved in Kashi. A flurry of questions started.

Many scholars who had asked for the verses of Padpurti and the new composition got up and then sat down.

After all the matters of curiosity were asked in the form of questions, the time for answers began. The door of the mouth temple opened and as soon as everyone saw the beauty of Saraswati seated inside, they all said, "Wow! Wow! What's the matter?"

Nyayavisharad mesmerized everyone by answering the questions, by doing Padpurti and by composing the verses. The fragrance of literature was wafting in every verse of the Padpurti. The creation of the verses was so elaborate that one has to strain one's forehead.

When this experiment of eighteen Avdhans, which rivalled many Avdhans of today, was completed, only one slogan came out of everyone's mouth-

*"Jainam jayati shasanam" 'Jain shasan ki jai ho !jai ho!!' !* (May the Jain Shasan Triumph).

And Nyayavisharad saw that it had become impossible for Mohabbat Khan to remain silent, the sound of praise for Jain rule was echoing in his mouth too.

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## **Obvious Truths Need No Proof**

### **Context - 8**

It was as if clouds of gold were raining in the courtyard of Ahmedabad. The joy of the whole of Ahmedabad could not be contained in the mind after seeing Shri Vijaydevsuriji Maharaj. If the Sun is arriving in the sky of the Jain world, then why would there be a shortage in showering and flying *Abir* and *Gulal* of joy?

After a glorious journey of decades, this Suri Sun was now setting towards the west. His first Pattprabhavak Shri Sinhsuriji Maharaj had already passed away. Hence, at this time the responsibility of the Gachchh was on his own shoulders. Shri Vijayprabhsurishwarji Maharaj was capable of handling the responsibility of the Gachchh.

Sanghvi Dhanji Sura was a Shravak of the Shasan. He wanted to take advantage of this incident. His inner desire was that Vijayprabhsuriji should get the responsibilities Gachchh and he himself should get the opportunity to celebrate this '*Gananugya*' festival in a grand manner.

The Guru and his disciples were accorded a grand welcome and the impressive words of preaching kept flowing. At this time, Shri Vijaydevsuriji was staying in Ahmedabad for a few days.

For some time, the past of the Jagadguru was repeatedly coming in front of Dhanji Sura's eyes. In the meantime, after the arrival of Shri Vijaydevsuriji, many times while roaming in the ideological world, he used to think -

"How impressive was the beauty and capability of this river flowing in one flow. But neither the Sangh is fortunate enough, nor the organization of the society is such that the flow of the river remains uninterrupted. The river could not flow with the same flow. On one hand, many tributaries were formed out of one flow and on the other hand the beauty and capability of the river was destroyed."

This history that was coming in front of his eyes brought tears in his eyes many times. Dhanji Sura sometimes used to think about the present situation: "Yes, but today is a good opportunity. When darkness is spread, but lightning is flashing in between, then one should not waste time in stringing pearls on a thread. Today both the Gachchhnayaks Shri Vijaydevsuriji and Shri Anandsuriji are present in Ahmedabad itself. Doesn't this union indicate satisfaction?"

When Dhanji Sura used to think about the present in this way, the imagination of a hopeful future used to make him happy.

After contemplating for a long time, one day Dhanji Sura reached Shri Vijaydevsuriji. Knowing the solitude, his voice started flowing: "Gurudev! Now you both the Gachchhnayaks should think about the future carefully, it seems very beneficial."

Speaking to Gurudev with devotion and without hesitation, Sura further said – "The past is worth forgetting. Thinking about the present does not hold much meaning, because this time is just a door for the Kaal Purush (person of time) to go from the vast part of future to the vast part of the past. That is why Gurudev, you should think about the future."

Acharyadev's feelings were strengthened by these words of Dhanji Sura. The dream of the organization was haunting him for many days. There were differences of opinion, but they were not so deep that they could cause a difference of mind.

One day both the Gachchhnayaks sat down to think about the future. The atmosphere of the need for unity had been created for the past several months, so it did not take long for the dream of the organization to become a reality. Shri Vijaydevsuriji, while handing over the entire problem to Shri Anandsuriji, said -

"Choose a Gachchhnayak whom you find suitable, the entire Sangh of the Jagadguru will continue its freedom march under his banner."

Shri Vijayanandsuriji was astonished to see this greatness of mind. At that moment he said, "Please give 'Gananugya' to Vijayprabhsuriji, I agree with this."

Both the Gachchhnayaks were delighted. The entire Sadhu Sangha unanimously supported this election of the future Gachchhpati. Dhanjisura's dream came true. He gathered the Sangh of Rajnagar and after taking permission from the Sangh, started celebrating the festival of 'Gananugya'. The temples were filled with the sound of bells, the alms bowls of the beggars started overflowing, there was an atmosphere of joy and auspiciousness everywhere.

And at an auspicious moment, the unity of the Sangh of Jagadguru was declared. Both the Gachchhnayaks gave 'Gananugya' to Shri Vijayprabhsuriji and handed over the responsibility of the Gachchh to him. The whole of Ahmedabad was delighted. This incident took place in Vikram Samvat 1711! Days passed by, but the joy of unity did not fade. Dhanjisura had spent his wealth generously on this festival. He had made his wealth worthwhile by spending eight thousand *mahamudras* (a type of currency). When the rivers flowing as two tributaries met, the power and beauty of this great river increased even more.

Dhanji Sura was Dhanji Sura after all. After a few days, a new dream started appearing in front of his eyes. Now he wanted to see Shri Yashovijayji Maharaj as 'Upadhyay'. He had got the true and complete test of the eligibility of this never-setting light of knowledge.

When Shri Yashovijayji Maharaj was rising and standing, Dhanji Sura had the vision to see Shri Haribhadrashuriji and Shri Hemchandrasuriji in him. Today everyone realized that his farsightedness was true! Because today the words flowing from his pen and coming down on paper were creating wonderful scriptures.

Sanghvi Dhanji Sura expressed this sentiment to the Sangh. And one day the Sangh of Ahmedabad stood with folded hands in front of Shri Vijaydevsuriji. Sanghvi Sura was representing the Sangh. He came forward and prayed on behalf of the Sangh-

"Acharya Dev! Nyayavisharad Shri Yashovijayji Maharaj is fully eligible for the post of Upadhyay. The one who received the title of Nyayavisharad from the Pandits of Kashi, defeated Banarasidas and also received the love of a Gurjar King like Mohabbat Khan, the final decision of his eligibility depends on you. After this request of mine, you should also hear the voice of the whole of Ahmedabad. But I only say this much that "Why do you need a mirror for a bangle in the hand?" (obvious truths need no proof)

Shri Vijaydevsuriji Maharaj had again become engrossed in solitary meditation. After an interruption of two and a half years, he was able to complete that meditation again. Therefore, he recommended to Vijayprabhsuriji, -

"Get Yashovijayji start the practice of yoga! What other qualification is there to be found in his personality? Neither do we need to search for light in the sun, nor water in the clouds. Yashovijayji means the living incarnation of qualification!"

Dhanji Sura's smile made everyone happy. Everyone was filled with enthusiasm on this recommendation. Happiness was spreading in every atom, but there was no happiness on the face of a Sadhak (seeker of spiritual goal) sitting in the service of Saraswati with a pen and book in a corner.

That Sadhak shed tears secretly and a long sigh came out from his heart. He started thinking, "What is my qualification? Let me do my sadhana! How will I fulfil such a big responsibility?"

The Sadhak stood up and tried very hard to prove his ineligibility. But this proved his eligibility even more. Who was this Sadhak? Is it necessary to say this?

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## **Anointment of Upadhyay Post**

### **Context - 9**

The dark clouds of Ashadh were gathering in the sky. like the clouds that carry the vow of life to make the earth full of water, fruits and greenery, many Shramans, who had taken the aim of making the world cultured and virtuous, were also present in Una at that time. The days were of rainy season and the Ashadh month of Samvat 1713 was going on.

Acharya Vijaydevsuriji Maharaj, like a shining star of the Jain world, was present in Una to spend Chaturmas with his huge family. Gachchadhipati Shri Vijayprabhsuriji was also with him.

The boat of the body was now preparing to reach the other side of the ocean of life. Signs of old age were now clearly visible on the body of Vijaydevsuriji Maharaj. Still, he was engrossed in his sadhana. With the organization of the community of Jagadguru, he was feeling satisfaction. Now there was no worry of any kind. Even if death came at this moment, he was fully prepared to respect it.

Whose life is full of sadhana, whose sadhana has chosen the goal of Siddhashila, why should he fear death? Shri Vijaydevsuriji did not trust his worn-out body. It could not be said when that body would fall.

When the ascetic captain of this boat that had come to the shore of the ocean of life would sometimes turn the pages of his life book, he would feel like this, - "O death! You are welcome. I have served the Shasan as much as possible throughout my life. In this terrible *Kaliyug*, I met the great benefactor Shri Sensurishvarji. Due to his glorious power, I was able to do some sadhana and my efforts to bring some grandeur to the Jain world did not go in vain either."

When the grandeur of the future appeared before his eyes, the Sadhak (seeker of spiritual goal) used to smile and think, "Oh, the future seems very grand. The work of Shri

Yashovijayji, who has destroyed the terrible darkness with the eternal light of knowledge, is really going to make the regime prosperous. Indeed, the community of Jagatguru is fortunate. The lamp of this consciousness lit by the Jagatguru seems to be eternal. People who push up its wick and pour oil in it keep coming from time to time. But the brightness that this light will spread after getting the touch of Yashovijayji will perhaps be unprecedented!"

Thinking like this, the beautiful evening of Shri Vijaysuriji Maharaj's life was setting. Now the Chaturmas had begun. The thick clouds of Ashadh would sometimes drizzle and maintain and increase the blessings of nature in the atmosphere. But the Jain Sangh of Una was finding this Ashadh month's rain unpleasant and it was making them unwell. Shri Vijaydev Suri's health had deteriorated in the last few days. His body was now unable to bear the burden of sadhana. It was not the strength of the body, but the firmness of the mind that was driving his chariot of sadhana forward.

On the day of Ashadh Shukla Ashtami, the storm in the ocean of Suriraj's life intensified. But the captain of this boat of his body, 'Surisukani', was cautious even in this storm. He recognized the footsteps of the messenger of death! He told many important things to his Gachchhdhar Shri Vijayprabhsuriji for the radiant life of Yashovijayji, the bearer of a hopeful future. Now, having hidden the whole world from his eyes, he sat cross-legged. In his heart, taking a vow of '*Chauvihar Attham*' three waterless fasting, he offered water to Atmadev.

Everyone was surprised to see this caution of Suridev. Three fasts in this old age! That too without water!! And that too in sick condition! Two days of fasting were completed. Two fasts also depleted the remaining strength of the body. Still the firmness of the mind increased manifold.

The sun of the third day brought some new message but its script was such that no one could understand what was written in that script. Health deteriorated a lot. The whole day was spent in staying awake. As soon as evening came, the entire Sangh prayed, 'Suridev, today '*Attham*' is over. Tomorrow you should do '*Parna*' of the fast. But Suridev was adamant. On the day of Ekadashi (11<sup>th</sup> day of the month), he extended one more fast. The Sangh was stunned. Now this was the fourth fast.

All the monks and a huge Sangh was standing around this Sadhak lying on the last bed. The sound of Sadhana was flowing from all sides. It was midday. But at this time, that Suri Sun, who had been travelling brilliantly for decades in the sky of Jainism, was setting. Shri Vijaydevsuriji was already cautious. He invited the whole world under the pavilion of friendship. Apologies were exchanged.

It was as if there was a competition between the two suns. Here the sun was running towards the horizon at a fast pace. But finally 'Suri-Sun' won. Even before the rays of the sun sank behind the horizon, the 'life-sun' of Suridev sank behind the horizon of life.

The whole of Una wept. The memory of this bright light that kept gleaming even in the storm of disease was making the eyes of the sages also shed tears.



On the day of Ashadh Shukla Ekadashi, the bright star of 'Tapagachchh' fell! From this very land, the Jagadguru had also departed for heaven. Una became famous in the whole country as the land where two great luminaries went to heaven.

Everyone was deeply shocked by the death of Shri Vijaydevsuri. With his death, Tapagachchh not only lost Tapomoorti, Gyanmoorti and Prabhavmoorti (the idols of penance, knowledge and influence) but the loss of all three together was such that it cannot be compensated.

Days passed by and Chaturmas ended. In the month of Kartik, the group of sages travelled from Una. Now there was double burden on the shoulders of Shri Vijayprabhsuri. He was not only the overall director of the Gachhdhura, but along with this he was also the one responsible for the hope expressed by Gurudev about Shri Yashovijayji Maharaj.

The creative river of Nyayavisharad was now flowing vigorously. He was putting into words the vast knowledge he had acquired in seven years. The storehouse of knowledge was so big that even after many years had passed, he felt that how much of the water from the ocean of knowledge that created a stir in his heart could be extracted with the help of pen and how much could be placed on paper?

How big and vast is the sky! How big is its east direction! And even in that a small corner! What is the significance of that corner in such a vast sky? Still everyone knows it, because the first step of the Lord of Light falls there and then its influence illuminates the whole world.

How vast is this Bharatvarsh! What is the significance of Gujarat in a corner of it? And then what is the importance of a small Kanoda in it! But now everyone recognizes it too, because a child who grew up playing in the mud there, used to play with big scholars today and the flock of scholars used to hover around him to drink the fragrant knowledge pollen on his tongue.

That moment of that day in some month of Samvat 1718 must have been very fortunate when Shri Vijayprabhsuri Maharaj would have conferred the title of Upadhyay on the head of Nyayavisharad Shri Yashovijayji Maharaj.

Shri Vijayprabhsuri felt satisfied after anointing the post of Upadhyay on the head of Nyayavisharad. Today he had fulfilled a great wish of his Gurudev. That moment of anointment must have been really very sacred, because at that time probably no one would have even imagined that even after many years in the future, the popular name of this idol of knowledge will remain 'Upadhyayji'!

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The Sun of Knowledge that rose in the sky of Jain Shasan in the latter half of the seventeenth century, reaching the mid-sky in the beginning of the eighteenth century, had blossomed in full bloom in the first half of the eighteenth century.

In the history of the eighteenth century, such powers that can be written in golden letters had blossomed in almost every religion. In Maharashtra, Ramdas Swami had hoisted the flag of protecting culture. On his one call, Chhatrapati Shivaji was roaming everywhere surrendering everything to him. On one hand, Ramdas Swami had made this zeal of protecting culture known to the world, while on the other hand, Tukaram's '*Abhang*' was making the culture radiant by giving music to many strings and *tamburas* (tanpuras).

In Gujarat, poet Premanand was making efforts to bring mythological characters alive in folk songs and for this, many Maanbhatts and artists used to roam around making the mornings and evenings of village life devotional. In far north India, Saint Tulsidas was inspired by the aim of presenting Ramayan in the vernacular language. This was also the time of Sikh Guru Teg Bahadur and Guru Govind Singh. At the same time, the all-round radiant personality of Amar Upadhyayji Shri Yashovijayji Maharaj was making the Jain world proud.

Upadhyayji had a great wish. Doesn't a blooming flower wither one day? If not today, then tomorrow I will leave this earth. But knowledge should remain immortal. That is why he had readied his pen. He was ready to surrender everything for the spirit of imparting knowledge.

This dream seen during the days of stay in Kashi was now inspiring Upadhyayji. He was single-handedly trying to bring the Maithili philosophers' vision of '*Navyanyaya*' into the Jain world.

The movement launched by Lumpaks against idol worship made Upadhyayji angry. He did a unique job of protecting the Shasan by writing books like '*Pratima-Shatak*' and '*Pratimapujan Nyaya*'. Upadhyayji's thoughts were presented in poetic form in '*Gyansaar*' and '*Adhyatmsaar*'. Just look at Upadhyayji's life according to a thought that came in a context in the poetry '*Gyansaar*'. In '*Gyansaar*', he challenged: We accept Jain *Agamas*. The reason behind this acceptance is not just love. We reject other principles. The reason for this is not just hatred towards them. But we accept those whose words seem logical and propound the truth to us and reject the words of others. How can this acceptance and rejection be considered based on love and hatred?

Upadhyayji, who presented such thoughts, on one hand wrote a critical treatise like '*Adhyatm Matpariksha*' against the Digambar sect and on the other hand also wrote a description on the '*Ashtsahastri*' of the able Digambar scholar Samantbhadra. In his works, on one hand he severely criticized the non-Jain principles and on the other hand he also wrote on the Yoga

treatise 'Patanjal' written by the non-Jain Maharshi Patanjali and presented his quotations while addressing Patanjali as 'Maharshi' in his works.

While writing commentaries on 'Nyayasiddhant Manjari' by the non-Jain writer Jankinath Sharma and 'Kavya Prakash' by Mammat, Upadhyayji introduced the quality of Jain Shramans to appreciate the qualities of others. In his books like 'Ashtsahastri', 'Syadvad Kalpalata Tika' written on 'Shastravarta-Samuchchaya', 'Nayopadesh', 'Nayamrit Tarangini', 'Vadmala', 'Anekant-Vyavastha', 'Nyayakhandan Khadya', 'Gyanarnava', 'Gyanbindu' etc., Upadhyayji presented Navyanyaya in such a clear form as if Udayan and Gangesh were speaking! Upadhyayji has shown his excellence in presenting the power of philosophical coordination. He has quoted Patanjali at some places and has given evidence of Bhagavad Gita at many places.

By remembering his predecessor authors, Upadhyaya has left no stone unturned in showing his devotion towards them. In his works, by quoting Shri Haribhadracharya and Shri Hemchandracharya at some places and Siddhsen-Diwakar, Shri Jinbhadragani Kshamashraman and Vachak Shri Umaswatiji at other places, he has praised those writers. Upadhyayji has shown the magic of his pen in the creation of texts that give evidence of detailed study of Shad-Darshan (six ancient philosophies). While presenting the aspects of other philosophies, Upadhyayji is seen standing as the founder of that philosophy.

When Upadhyayji presents the opposing arguments of Buddhists, then Vasubandhu, Dingnag and Dharmakirti are reflected in him. While presenting the views of the Mimansa scholars before doing their 'Mimansa', the images of Kumaril Bhatt and Prabhakar reflect in Upadhyayji. When he writes on Vedanta, a glimpse of the science of a capable Vedantacharya is seen in him.

After the Yogacharyas Shri Haribhadrasuriji and Shri Hemchandracharya, Upadhyayji also started an unprecedented campaign in the field of Yoga. In the works, 'Adhyatmsaar', 'Adhyatmopanishad', 'Yogavinshika', 'Shodashak Tika', he provided the cream of Yoga. The quotations from non-Jain texts like 'Yogavasishtha', 'Bhagwadgita', 'Patanjalsutra', 'Taitriyopanishad', etc., mentioned in these works are a testimony to Upadhyayji's all-round literary vision.

Upadhyayji also had reach to the field of 'Prakaran'. He also wrote a large commentary on the book 'Kammpayadi' which is considered to be the most difficult in the field of 'Prakaran'.

The master of all the *sanskars*, the unmatched Grammarian Sri Hemchandrasurishvarji Maharaj, who blew the conch of pride of Gujarat, described Mallavadisuriji as the 'leader of logicians' in his book 'Siddhahaim'. Giving a new life to the vast and detailed work 'Nyayachakra' of that logician, Upadhyayji presented many evidences in support of it.

In this way, the literary field of Jain world became green with the continuously flowing water of the Upadhyayji's creativity,. He composed almost two lakh verses on 'Nyaya' alone. He wrote not only in Sanskrit, but also in Prakrit, Gujarati , Hindi and Rajasthani.

Upadhyayji's pen kept moving in many fields of literature. With the water of his river of creation, he spread the laughter of greenery at various places in all the fields of knowledge like Nyaya, Grammar, Alankar, Poetry, Aagam, Prakaran etc. All the literary works were such that they pleased the scholars. These works cannot be pleasing to the common people. Was Upadhyaya not trying for their interest?

Upadhyaya must have thought that now I should weave the grand sentiments of the principles in the folk language and the journey of his pen started in Gujarati. Upadhyaya's contribution to story-literature is - 'Jambuswami Raas' and 'Shripal Raas Uttarardh'. He entered the public by creating an entertaining work like 'Samudravahan Samvad'. Apart from these, he also composed many 'padas' and 'chaupais'.

The field of devotion also became grand due to Upadhyayji's precious gift. The effect of 'Vachak Jas' can be seen in many Chaubisiyan Hymns, Padas, Stutis and Chaityavandans.

His work which is respected as the best book of Gurjar literature is 'Dravyagunparyayano' Raas. In this, one gets a glimpse of Upadhyayji's immense erudition and his deep knowledge of *dravya*, *guna* and *paryaya*. Till date, to understand a Gujarati book this is the only book that is discussed in Sanskrit. Digambari poet Shri Bhojrajaji wrote a commentary on it in Sanskrit, named 'Dravyanuyog Tarkana'. This is the historical proof of the importance and excellence of this Raas.

Not only in Sanskrit and Prakrit, but also in his compositions written in Gujarati, Shri Upadhyayji introduced the truthfulness of his Aagamik and Prakarnik knowledge. In the history of thousands of years, it is difficult to find such a 'leader of the pen' whose pen has enriched Gurjar literature along with rapid creation in Prakrit and Sanskrit. On one hand, the dance of knowledge of sharp logicians like Udayan and Gangesh can be seen on his pen, while on the other hand, the same pen is seen echoing in the mouth of the old grandmother of the house through compositions like 'Jagjivan Jagwal Ho'.

The phase of eighteenth century was moving forward. But ink was still flowing from the pen of 'the leader of the pen' Upadhyayji. He had a firm resolve. I will write at least a hundred texts with mysterious endings! The scope of his pen was very vast.

If Upadhyayji saw any lax character anywhere, he would immediately attack it. He never trembled while raising his voice against the anti-scripture activities. Sometimes, when his heart was hurt, he would sing the song of sorrow created by that inspiration in a painful voice in front of Shri Simandhar Swami.

At that time, Upadhyayji's seat and rule were immortal in the courtyard of the sky of Jain Shasan. His personality, situated on the banks of the triveni (confluence) of knowledge, philosophy and character, had become a 'lighthouse' for many misguided people.

Hearing the tinkling of the seven notes in Upadhyayji's compositions, the listener of 'Yashovani' would spontaneously say - '*Vani vachak jas tani, koi naye na adhoori re?*'

Upadhyayji was such a capable philosophical scholar, but he remembered his Gurudev Shri Nayvijayji Maharaj in almost all his works. Be it a great book in Sanskrit, Prakrit or any

small or big Gujarati creation, he has mentioned himself as the 'servant at the feet of Shri Nayvijayji' almost everywhere in each of them.

Upadhyayji's vision never got distracted from the origin of his river of creation. He started his every work with '*Aim Namah*' as the remembrance of Saraswati. Upadhyayji showed interest not only in creation but also in research. Excellent books like '*Dharma Sangrah*' and '*Updesh Mala*' could get a lot of public respect after getting published with his writings and amendments.

In his literary creation, Upadhyayji was not satisfied with just supporting the true religion, but he also tightened his waist to make this true religion a reality. To support the truth, Upadhyayji also established an organization of truthful monks. In this, getting the strength of the unshakable devotion of great men like Pannayas Shri Satyavijayji Ganivar, Upadhyayji took the lead in hoisting the flag of '*Kriyoddhar*' through this organization. As a result of this activity, he had to face many difficulties. But he was a supporter of truth, he was a supernatural scholar who gained strength even from opposition and found strength in his steel chest from storms.

The history of the eighteenth century thus became glorious with the arrival of Upadhyayji. If Upadhyayji had not been born, the status and respect of 'Kanoda' today would have been destroyed like the waves rising on water. And like millions of other ordinary men and women who are born in this world and go towards the door of Yamraj, today 'Narayan' and 'Saubhagde' would also have gone into oblivion without getting a place in history.

But today, on hearing the name of 'Kanoda', the glorious pages of history are remembered. On remembering the names of Narayan and Saubhagde, a feeling of respect arises in the mind and the reason for this is only one '*Vaani Vachak Jas Tani...!*'

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## **The Departure of Vidyaveer**

### **Context - 11**

The famous Darbhavati or Dabhoi city has its own unique, exciting and vivid history.

When the Lat country had an independent existence in the geographical area of India, this Darbhavati city had the pride of being the famous city of that country. The city which is known by the name 'Dabhoi' today was known as Darbhavati at that time. This Darbhavati city gave the Jain world the gift of Shri Munichandra Surishwarji, who attracted everyone's attention with his unique personality in the Jain Shraman tradition. Minister Pethadshah and Vastupal, Tejpal, whose names are chanted like mantras in the Jain world, had once built huge Jain temples in this Darbhavati city.



During the reign of Mantrishwar (minister) Vastupal, Darbhavati was a city standing at the border entrance. This city used to act as a shield to stop the invaders coming from the south. By building a steel fort here, Mantrishwar had not only made Lat but the whole of Gujarat free from worry. Later, this tall fort made Darbhavati very famous. Its artistic architecture was unique among the architectures of the whole of Gujarat. The 'Heerabhagol' of this fort was very unique in itself.

The thrilling love story of 'Heera Kadia' was witnessed by the eyes of this 'Bhagol'. To get 'Tena', Heera Kadia did not even worry about death. He died alive after being sealed in the wall of the fort. Time passed, but the story remained. This Bhagol of the fort was named 'Heera'. This fort does not have that strength today. Today the grandeur of Darbhavati has ended and become history. But this 'Heerabhagol' is alive even today. This love story of Heera Kadia is immortal even today. There is a grand Jain idol here which makes Darbhavati a 'Tirthghat' (pilgrimage site), which is enough to introduce the antiquity of Dabhoi.

Ahaha! How attractive is this idol! The posture of *Ardhapadmasana*, the deep black colour and the captivating facial expression that radiates the splendour of renunciation, which attracts the mind!!

One morning about two hundred to three hundred years ago, this shining idol of Lodhan Parshwanathji had drawn the immortal Upadhyayji Shri Yashovijayji Ganivarya to Darbhavati.

Whom the author of 'Dharmasangraha' Upadhyay Shri Manvijayji Ganivar called 'Smarit Shrutkevali', whom Jain poet Shri Gyanvilmsuriji had described as 'Vachakraj'; the author of 'Suvasveli' poet Kantivijayji had honoured whom by describing his works as 'Upanishads' and 'Aagamgranth' of Vedas after getting the grand darshan of 'Kurchaali Sharada' and 'Laghuharibhadra'; Amar Upadhyayji, who received respect from many such contemporary saints, had come to Darbhavati today after spending several decades as a saint. The radiant glow and hypnotic power of his body had diminished a little, but even today Saraswati kept flowing from his pen with a calm and peaceful flow.

The heart inside the body that looked old from outside was still that of a youth. The feet of his wisdom were still determined to walk on new paths. A radiant forehead, a gift of a life of strict discipline spent continuously for decades! A voice which was a declaration of the mature virtues acquired from the work of protecting the Shasan for years!!

When Upadhyayji came to Darbhavati to spend Chaturmas, his body had crossed sixty-three spring. The clouds of Ashadh rained down, the drizzling rains of Shravan came and went, the scorching sun of Bhado also started burning; the full moon of Ashwin also passed. As soon as this Chaturmas of the year 1743 was over, Upadhyayji's body became sick. The disease kept increasing and due to this Upadhyayji had to helplessly put a full stop to his pen one day. The body was lying on the bed, but Upadhyayji was completely healthy at heart. His yogi heart was not unaware of what would be the result of this disease. It was as if a voice came from within that the shore is now calling your life-boat. When the shore of the ocean of life is

respectfully calling this boat that was sailing through the fierce midstream and the waves that were threatening life, then be careful, take hold of the rudder, take hold of the sail.

The greenery of awakening was already blooming, spring arrived in it. Now what could be the lack in blooming. The forest blossomed even more. No one had imagined that Upadhyayji would make Darbhavati divine by the touch of his holy feet at the end of his life. Everyone thought that the shore was still far away. But Upadhyayji was seeing the boat of his body moving ahead every day. He had held both the sail of *Samadhi* and the rudder of equanimity so that this boat would not sink on reaching the shore. What all would the captain of this boat, which was moving ahead from the middle of the ocean of life towards the shore, have done in this time? Just imagine.

Upadhyayji must have dipped his pen in ink for the last time and written the message coming out of his life. Wouldn't the essence of five decades of knowledge-filled, ascetic and character-filled life have been reflected in it? Sometimes, while taking a sigh of satisfaction after seeing his huge creation, Upadhyayji must have said in his mind – “Lord! I served your Shasan as much as possible according to my ability. I apologize for the fact that I may have neglected the glory of your Shasan in the creation of literature. I apologize for the fact that the feet of this child of logic may have twisted the neck of the faith and gone too far.”

“O warrior of the Shasan! While performing ‘Kriyoddhar’ or even while spreading the truths of the rule, I had not kept any particular person in front of my eyes, yet if I may have hurt anyone's feelings, I apologize for that.”

“Prabhu, may I get your Shasan. May I get 'Nirgranth' Guru like Shri Nayvijayji Maharaj. If he had not held the rudder of my life's boat, my whole life would have been wasted! Even after coming close to Manasarovar, I would have remained thirsty. Forget about becoming a lighthouse and shining in the darkness, I would have been falling in the darkness myself, getting cut on thorns and pebbles and would have remained a pitiable human being living with bleeding limbs.”

"But oh! What a magnificent picture! The benevolent Gurudev held my hand and led me on the path of self-restraint. To educate me, he undertook a pilgrimage to Kashi and instilled in me a unique strength for the service of the 'Nirgranth' Guru."

"Lord, I can now clearly see the footsteps of Yamraj's messengers. Your principles and saintliness have put a steel sword in my hand. With its power, I will defeat the demons of fear that emerge around death. Will I be afraid of death? No, no, I will go smiling to meet it! Death is my friend who keeps my sadhna alert, awakens detachment in love. Why should we fear such a friend?"

Now the shore was not far. Now the end was about to happen. Now the anchor will fall and the 'Atmadev' (soul) will get off this boat of the body. A storm of illness had raged around Upadhyayji. But his gaze was on the light of Samadhi, lest this light should be extinguished. The messengers of Yamraj started playing the Damru and Dafli. But Upadhyayji was determined. The literary creation of a lifetime was filling him with strength. The devotees

were standing all around. Continuous requests for treatment were being made, but this was a prodigious sage, the stamp of defeating death was visible on his face.

Upadhyayji was lost in the blissful waves of self-happiness. In front of his eyes was the glorious Acharya. He had the mantra-shiromani 'Namaskar' on his lips and it was as if the auspicious souls of Arihantas, Siddhas, Acharyas, Upadhyayas and Monks were standing as guests in the courtyard of his eyes. He took the vow of fasting. He exchanged forgiveness by extending a friendly hand towards the whole world.

The messengers of Yamraj had now reached very close. There was silence, pain, imperceptible sobs, weeping all around, but the fragrance and beauty of millions of red roses of happiness was visible on Upadhyayji's body and mind. It was as if Anandghanji was giving a brave challenge from his heart - 'Now I am immortal.'

*Kaal* (death) took a leap, with its sound the door of the body opened and the soul swan sitting inside flew away flapping its wings! The shore came, the anchor was cast, the boat stopped and the traveller got out of it and walked away. The body of Amar Upadhyayji, who had made the sky of the eighteenth century bright for about five decades, went behind the horizon of death. The body may have faded into Darbhavati, but the whole of Bharatvarsh (now India) shared the pain of the departure of this Vidyaveer (hero of knowledge). This news spread everywhere like lightning and Gujarat was covered with grief. Saurashtra started sobbing, Maharashtra wilted, Mewar felt a mortal blow, Rajasthan wept, Karnataka trembled, oh India has lost its grandeur!

Darbhavati became a holy place by becoming the farewell land of a Vidyaveer who roamed in the greenery of knowledge. A stupa was later built at the place where Amar Upadhyayji's last rites were performed. Memorials of immortals are also unique and powerful. For years, on the day of Amar Upadhyaya's death anniversary the sound of 'Nyaya' kept coming from his stupa all day. There used to be a fair like gathering to hear this divine sound.

It is said that this 'Nyaya' sound kept coming till the time of poet Shri Kantivijayaji Maharaj, the creator of 'Suvasveli Bhas', the only work which presents the complete glimpse of Upadhyayji's life. This life was of just about 250-300 years ago. In his short life, its master gave a great legacy of scripture- disciples to the Jain world by creating such literature that can remain immortal for ages. To destroy the darkness of ignorance, he roamed around as Jyotirdhar (light bearer) and he gave such a gift to the world, for which the whole world can remain forever indebted to him.

The position which Upadhyay ji achieved as a unique logician and incomparable philosopher after his intoxicating journey in the field of philosophy in the eighteenth century will certainly be considered immortal and final until some uniquely talented person in the future is able to surpass it by his efforts.

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## Immortal Upadhyayji

### Context - 12

This thousand-petalled lotus, which provided beauty and fragrance to the world-lake, has finally withered. How unique was its beauty! How unique was its fragrance!!

About two hundred and fifty to three hundred years have passed since this lotus, but its fragrance, piercing this vast and formidable forest of time, is still making the world fragrant and drenching it.

This fragrance still has youth, happiness, and a unique charm that attracts the swarm of bees! Upadhyayji is still immortal!

Like a flower, this life opened in the latter half of the seventeenth century! It bloomed completely in the eighteenth century and withered after spreading its fragrance for about five decades!

The visualization of Upadhyayji's life also stirs the mind. Seeing the epochal works that he did in his short life; the heart becomes happy and waves of churning arise in the ocean of the mind. How would Upadhyayji have accomplished such great things in such a short time? When would he have studied? When would he have churned the churner? When would he have put his thoughts into words? How would he have rebelled against the invaders who had shattered the Shasan? How great was the task and how short was the life he got for it! How would Upadhyayji have done 'vihars' in such a short life? Was his intelligence such that he did not have to spend deep moments of churning even for logical creation, from which, without any copying or thinking, as soon as he picked up the pen, the flow of thoughts in notes would have started at a fast pace and it would have become written on paper today.

There are many handwritten copies in which one can see Upadhyaya's quick creative power. Many handwritten copies written by Upadhyayji are available even today, such as 'Bhasha Rahasya', 'Swadvadrahasya', 'Vairagya Kalpalata', etc. Looking at these copies, it seems that Upadhyayji must have prepared these copies directly as his first writings. 'First writing' is clearly mentioned in them. Words like 'Kharda-Copy- Second Copy ' are also found written on them.

Upadhyayji created a wide variety of literature, that is why his immortality became so beautiful. If he had gifted to the world only compositions on the subject of *Nyaya*, even that would have been enough to make him immortal!

Let us get a brief glimpse of Amar Upadhyayji's knowledge, philosophy, character and ascetic personality which sheds light on his life and shows us his many important works –

- At the age of 9-10 years, Upadhyayji accepted the life of restraint. At the age of 22 years, he demonstrated the experiment of eight Avdhans in front of the Sangh of Ahmedabad, and after his stay in Kashi, he demonstrated the experiment of eighteen Avdhans in the royal court of Ahmedabad!

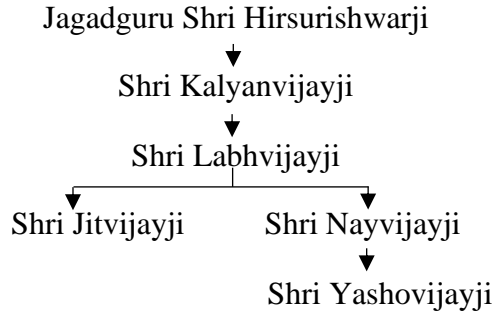
- Upadhyayji wrote hundred books on 'Nyaya'. Seeing this creative work of about two lakh verses, the Bhattarak of Kashi honoured him with the title of 'Nyayacharya'.
- Upadhyayji had pledged to write 108 books marked with the word 'Rahasya' (mystery). Today, at least three-four of his works marked with the word 'Rahasya' are available.
- The handwriting of great men also gives the same pleasure as seeing them directly. Even today, about thirty copies are available which Upadhyayji himself wrote in the form of the 'first copy' of their creation.
- In that era of handwriting, one had to copy the necessary books himself. Six copies of the books written by Upadhyayji for his own study are available today.
- Upadhyayji had his own storehouse of knowledge, but today it seems to be in disarray, because the copies that indicate the purpose of keeping it in the storehouse are still available.
- As much as Upadhyayji was humble and devoted to his Guru, his Gurudev was equally devoted to knowledge and shone with the beauty of brevity. He used to feel proud while copying the books of his disciple like Upadhyayji. Shri Nayvijayji Maharaj had made pure and readable copies of the numbered works of his disciple, which are available even today. Similarly, many works written for the study of Shri Yashovijayji Maharaj are still available in the handwriting of Shri Nayvijayji Maharaj.
- According to history, no 'non-Jain' scholar has written a commentary or analysis on Jain scriptures. But Upadhyayji has put his thoughts into words on 'non-Jain' books like Patanjalyoga, Kavyaprakash, etc. Explaining the purpose of this activity, he writes:  

"Drishtivaad, the twelfth Shashtraang (branch of scriptures), is a jumping and leaping ocean! The water of this jumping ocean has gone into small rivers. The ocean is the root of everything. Then, how can I remain deprived of praising this nectar of truth, which has reached the omniscient scriptures, wherever it is? I am a true devotee. This devotion cannot make divisions like gross-subtle, dwarf-enormous. Whether this truth of Drishtivaad is in Sankhya, Gita or Ashtasahastri, what obstacle can there be in thinking about it?"
- Till now, no one has written a Sanskrit analysis on the Gujarati scriptures to explain it. But a Gurjar work written by Upadhyayji has shown a new prowess in history. By writing a Sanskrit commentary on his Gurjar work 'Dravyagunpariyayano Raas', this work got unprecedented respect in Gurjar literature.
- One specialty of Upadhyayji's presentation power was that when he would represent something said somewhere else, it would seem new. The water was the same, but the colour of the cup was different!
- Upadhyayji was the first commentator of the Yoga path developed by Shri Haribhadrashuriji.
- Upadhyayji had left behind him a small tradition of disciples and trainees. The number of his disciple family must have been around nine, it seems so from the eulogy written at the end



of the copy of 'Yogdrishti Sajjhay' written in 1997 by Gurumala of 'Pattavali Samuchchaya' and Shri Devavijayji Ganivar, who was in his disciple tradition.

Shri Upadhyayji has given the instructions of his Guru tradition in Shripalraas, which is as follows:



The above-mentioned Shri Kalyanvijayji Maharaj was an Upadhyay and a logical scholar, this is evident from many of Upadhyayji's praises. He has mentioned Shri Kalyanvijayji Maharaj with the words '*tarkik* (logical or rational)', '*shabdik* (literal)', '*saidhdhantik shiromani* (theoretical leader)', '*suvihit parampara pradhan* (well-specified tradition head)' and '*Upadhyay*'.

- Shri Labhvijayji, disciple of Upadhyay Shri Kalyanvijayji Gani Maharaj was also a great grammarian and scholar, this is stated in the praise of Upadhyayji on 'Dravyagunpariyayano Raas' and the praise (*stavan*) of three hundred and fifty Gatha. In this, Shri Labhvijayji is mentioned as '*Mahan Pandit* (great scholar) engaged in grammar and other texts and a reflection of Shri Hemchandrasuriji in *shabdantu-shasan* (the discipline of words)'.

- The number of works of Upadhyayji is large. Today, about forty-seven books written by him in Sanskrit-Prakrit are available. His creative scope was much beyond this. As his works become available, his references to his own works in them reveal that the number of his unobtainable works is large. About 23 books, 19 commentaries on Haribhadriya 19 Vinshikas, and many works marked with the term 'Rahasya', these books are definitely unobtainable and unavailable.

- The number of commentaries written by Upadhyayji on Sanskrit-Prakrit texts written by previous Acharyas is about thirteen. One of these commentaries is on the Digambar's work 'Ashtasahastri', three commentaries are on the works of non-Jains. All the other commentaries are on the works of Svetambar authors.

- Two books revised by Upadhyayji – 'Dharmasangrah' and 'Updesh -Mala - Balavbodh' are available. One book edited by him – 'Dwadashar Naychakroddhar Tika' is available.

- It seems from the Ashtpadi written by Upadhyaya in praise of Anandaghanaji that Anandaghanaji had met Upadhyayji. This work is available even today. After this, he also wrote the book 'Gurjar Balavbodh' on Anandaghanaji's 'Bavisi', but this book is unavailable today.

- Out of the works written in Sanskrit-Prakrit, 15 books of Upadhyayji are still unpublished. These works are of some or the other type like Mahakavya, Vyakaran, Nyaya, Alankar, Patra, Kosh, Updesh and Agamik Sahitya.

- About eight works written by Upadhyayji in Gujarati language related to Adhyatm (spirituality), Updesh (preaching), Tattva (element), Svadhyaya (study of self), Achar (conduct), Sangrah (collection), etc., are still unpublished.

Upadhyayji's river of composition is quite vast. He had created about 90 works in Sanskrit, Prakrit, Hindi, Gujarati and mixed language. Out of these, 100 books were only on 'Nyaya'. Out of his 60-65 Sanskrit- Prakrit books available, 47 books have been published. Out of his 15 commentaries on the books of other authors, 12 have been published so far. In addition, out of 51 works written in Gujarati, Hindi and mixed language, 41 have been published.

- This fragrance emerging from the creative river is the thrilling history of Upadhyayji's Shrut-worship and unbroken literary creation.

- In his life of about six decades, Upadhyayji created such a history of era that history could not bring such shine in the 'Prakarans' written after him, which could give a glimpse of Upadhyayji's immortal brilliance and fame.

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Close your eyes. Turn the pages of history. The eighteenth century will be visible in front of your eyes. What will you see in it?

On the last step of the development of Jain Nyaya, you will see Upadhyayji's idol of knowledge. There is a pen in the hand. The fast flow of knowledge coming from the heart is coming down on the paper and giving it a value of lakhs.

Keep your eyes closed. Go a little deeper, what a magnificent sight it is! This is the four-faced stage of literature, which has four squares - Sanskrit, Prakrit, Gurjar, Mishra (mixed)!

A skilled painter is engaged alone in providing beauty to these four borders with great dedication. In one moment his pen shows a glimpse of Sanskrit and in another moment it starts blowing colours from the cup of Prakrit. Sometimes it gives pride to the Gurjar language and sometimes mixed language goes near it and attains sweetness and beauty.

Do you ask, who is this painter? Have you not become familiar yet? Open your eyes a little more, look closely, you will be able to see Upadhyayji Shri Yashovijayji Maharaj clearly in this skilled painter!

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This section of the building of history is very worth seeing. Come here, and see how many idols of knowledge are seated here. You have seen these capable powers from Shri Siddhsen Divakarsuriji and Acharya Samantbhadra to Shri Vaadidevsuriji and Gujarat's Sanskarswami Shri Hemchandrasuriji Maharaj, right?

Are you upset seeing silence on everyone's face? Raise your eyes towards these creations which praise their brilliant writing and all-round literary creation! You will get an introduction to all the silent idols from them. Every pore of your body will be perfumed by the fragrance of this introduction, such are these idols of knowledge!

This 'Nyayavtar'! This 'Shastravarta', this Tattvarth! Here is 'Syadvad-Ratnakar'! Oh! And this is 'Sanmati-Tark' and 'Syadvad-Manjari'! Look at 'Anekant Jaypataka' and 'Ashtsahastri'! And did you recognize these two? These are 'Shodashak' and 'Shaddarshan Samuchchaya'!

Can't you hear the sound of 'Nyaya' in these? There is a kind of frantic dance of logic going on in them. Just pay attention to the power that arises from the arguments scattered here and there in these creations! This power is singing the praises of its creator. The influence of ancient 'Nyaya' is visible here at every step. You have seen that the readers would start saying 'Wow, wow' after seeing such creations, right?

Now move back a little, enough, enough.... now stand up! The eighteenth century has come! Now take a look at this world of literature.

Is silence visible all around? Can't you see any master of literature? No problem. Come here and see, in the very first corner a pen is seen running vigorously, isn't it? Its artist and helmsman is a Nyayavisharad, a Nyayacharya, he has lofty heights of thoughts, unfathomable depth of manners, so no one can surpass him. His pen has the brilliance of lightning and his voice has the roar of a lion. He is roaming alone in the literary field like a king of the forest. Ink is dripping from his pen! And did you see this pile of scriptures created from the dripping ink! How gigantic is this creation alone! Do I need to introduce their names?

'Anekant-Vyavastha' and 'Ashtsahastri'! 'Nyayopadesh' and 'Nyaykhandankhadya'. 'Gyanarnav'! 'Shastravarta, Syadvad Kalplata Tika', 'Vadamala' and 'Tattvartha'! How many names should be counted! This is such a huge pile that even the eyes cannot fathom it!

In all these compositions, can't we see the reflection of Nyaya developed from this single pen from Shri Siddhsensuriji to Shri Hemchandrasuriji? This is true, but apart from this, he has also painted many colourful pictures in this reflection by taking into account the subtle analysis of 'Navyanyaya', the subtlest clarity and the beauty of coordination.

Who is the helmsman of this pen? Now you will have to ask such a question, right. Take your eyes off the pen and focus on the body. Why? Did you recognize this great personality? This is 'Amar Upadhyayji'!

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King Bhagirath brought Ganga to earth and the flow of the ocean changed with the dedication of sixty thousand children of Sagar and 'Ashtapadtirtha' got protection. You are asking whether Upadhyayji did such a Bhagirath work or not? The answer to this is not 'no', but 'yes'! But if you keep your eyes open, it will not work. Close your eyes! Can you hear anything now?

Do not panic on hearing this gurgling sound. How wide is this river bed! And how fast is this flow? The number of people who get satisfaction by coming to its bank is also no less!

Don't forget! Now you are standing in the eighteenth century. The origin of this river can be found in the tenth century. It neither had such speed nor such youth at the place of origin. But with the passage of time the river bed and its flow kept on increasing. It kept on increasing! Today this river is in its full bloom! This is the river of 'Navyanyaya'! Maithil logicians like Udayan and Gangesh brought it to the earth. Vedic philosophies diverted its flow towards their respective lands of knowledge and a huge and invaluable crop of rationality was produced!

Now look ahead, can you see anything? He is standing with a spade of pen. He is trying alone to pull the fast-flowing river of Navyanyaya towards Jain literature with his single pen!

What are you asking? Where is that river and where is this Jain world. But look, he diverted the water Oh! Look here, a flow of river started to irrigate the literary field of the Jain world!

He alone has become happy. As soon as water came, he started ploughing. Sowing was done and after this, the crop stood here in huge quantity. Seeing this, not only he himself but the whole world laughed. How beautiful it was! How great was its charm! What a creation and what a rationality it was!

Oh! Here the helmsman of this lonely pen is standing smiling with satisfaction. Now you must have recognized him. This is Amar Upadhyayji, who has turned the river of Navyanyaya towards Jain literature and has produced a crop of countless books.

Let us pay our respects to Amar Upadhyayji, on whom Saraswati was pleased, on whose head Kashi has crowned the glory, who by becoming Bhagirath brought the Ganga of Navyanyaya to the Jain world and gave Jain literature a place in the first row in the creation of subtle analytical literature!

Amar Upadhyayji! Millions of salutations to you!!

Let us now look at many colourful incidents of his luminous life!

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## Part: 2

# The Luminous Life

### Building on a Brick

#### Context- 1

The sky was surrounded by dense clouds. The torrential rain clouds had filled everywhere with water. The rivers were flowing in flood. The water of the river 'Rupen' had entered 'Kanoda'. The highway was submerged under water. Three days passed in this condition. But the rain had not stopped yet. The sky had not become clear yet. In such a rainy season, a woman used to look out of the window again and again and seeing the sea of water spread all around, she used to say to herself-

"O Meghraj (Lord of the clouds)! Now stop! The boat of my promise is in your hands. Today three days have passed, I have not eaten or drunk anything."

Seeing the water spread all around, that woman would again get lost in her meditation. Her promise was as if a line on stone. Even after three days, that woman did not get disturbed. She spent the whole day in religious practice and accepting the favour of Meghraj, she used to say in her mind, "Oh Megh! It is a great favour of you. You have inspired my sadhana by raining like this."

Seven-eight-year-old Jaswant used to watch this cloud play the whole day. He used to pray to the sky, "Oh sky god! Keep sending clouds every day. How does my boat float in this water!" But poor Jaswant did not even know that the rain has become a hindrance for his own mother. For the last two-three days he had been noticing that his mother did not come to eat. But his mother's religious feelings did not allow him to think of anything else. He used to satisfy himself by thinking that it must be some fast or '*Pachchakkhan*' of his mother.

On the fourth day also, when he did not see his mother in the kitchen in the afternoon, his mind could not control itself. Leaving the served plate as it was, he ran to his mother and said to her in a choked voice, "Mother, why don't you eat? Today is the fourth day. I don't like food without you. Just like porridge without jaggery, this world seems empty to me without mother."

Saubhagde started laughing at this childish play of her son. She thought how would the poor child understand the obstacle rule? But out of love for her son, she agreed to open her heart to him. She said to Jaswant - "Son! Pledge comes first, stomach later! How would you know that I brush my teeth every day only after listening to 'Bhaktamar Stotra' from the mouth of Guru? It is my rule to eat food only after listening to Bhaktamar Stotra. Son, if you were educated and could recite Bhaktamar Stotra to me, then your mother would not have to fast today." Hearing mother Saubhagde's *Bhishma Pratigya* (extreme pledge), an idea flashed in the mind of the child Jaswant. Usually, he used to go to the temple and Upashraya every day



holding his mother's finger and used to sit quietly beside her till she would listen to 'Bhaktamar'. But today only he remembered that his mother would have taken such a pledge.

Jaswant became a little serious. God knows what he remembered after closing his eyes. Then sitting on his mother's lap he said- "You kept your promise hidden from me for so many days, didn't you? Go, I will not eat without you today. You have pledged to listen to Bhaktamar, right? So I will recite it to you."

The mother thought, how will this little child understand Bhaktamar? Caressing her son's back with love she said, "Look son, don't be so adamant. Go and eat! The food must have become cold. It is just a matter of time before the clouds disperse in the sky, then I will eat after listening to Bhaktamar from the Guru's mouth.

But Jaswant did not agree. He stubbornly said- "Mother, but I will recite Bhaktamar to you, then what is the problem in eating food? If you don't like me reciting Bhaktamar, then it is fine. Go, I will not eat food today." Saubhagde had to bow before the son. She muttered to herself, "Will he fulfil my pledge! Take the name of God! But this is childish stubbornness." So she said- "Son, come on, recite Bhaktamar to me! But if even one word is wrong, I will not eat."

"Yes, yes, I agree! Even if one letter is left out, you will not eat." Jaswant started dancing. Laughing, he sat in front of his mother. But his mother did not have faith in him. She thought: "How will this infant fulfil my promise?" But Jaswant had self-confidence that he would not make even a single letter mistake in his recitation of Bhaktamar. And the recitation of Bhaktamar began. One verse, two verses, three verses were completed. Mother was astonished. She started thinking, from where did my son become such a scholar? Not a single word mistake, not a single pronunciation error. As if a scholar is reciting it. When Jaswant completed the recitation of Bhaktamar without making a single mistake, the mother was astonished at her son's intelligence. Kissing his forehead she said-

"Son, you keep things hidden from me too, don't you?"

"Mother, why do you say like this?" Jaswant expressed surprise.

"I teach you every day by making you sit on my lap. You have not even progressed beyond two *Pratikramans* and how did you learn this 'Bhaktamar' by heart?" Seeing his mother's joy along with surprise, Jaswant started dancing. He said, "Mother, have you forgotten? I come to the Upashraya with you every day and then listen to Bhaktamar. This has helped me learn it by heart. Come on, now you will come to have food, right?" Jaswant pulled his mother's *aanchal*(decorative end of the sari). Saubhagde got up. Her pledge was now fulfilled.

The great building of the future really stands on a single brick. Even a river as big as the ocean is in the form of a small waterfall at its source. Truly, 'building on a brick', this truth was understood by Saubhagde today. This same Jaswant later became 'Upadhyay Yashovijayji Ganivar'.

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## The Smile of Saraswati

### Context- 2

The sandy bank of the river Ganga. Here two rivers were confluencing. There was a temple of Saraswati on the bank of this confluence. A Sadhak (seeker) was sitting cross-legged in this temple. He desired to receive the smile of Saraswati. The purpose of this desire was not self-fame but service to the Shasan. This Sadhak would look at the flowing Ganga making a gurgling sound and wonder when will such creative water flow from his pen? When will the laughter of greenery start rippling everywhere?

This Sadhak had started his sadhana with grand desires of serving the Shasan. His mantra was '*Aem Namah*'! The secret of the melody coming out of his heart-veena was- "O Saraswati who makes stones wise! Come to my heart! I am ready to surrender my everything for even a single melody of your Veena. The reason is that behind this melody there is not only beauty but also power. The union of beauty and strength means a steel fortress, who can conquer it? The one who hears this melody can withstand the fierce challenge of the scholars. So, O Sharda! Please come. It is not only me who is calling you, but thousands of others are calling you!"

After deep churning of the heart, Saraswati heard this call of the heart after twenty-one days had passed. To test the devotion of the Sadhak, she made him suffer in the fire of waiting, but the test has always lost in front of waiting. The Sadhak remained a Sadhak. His chanting of '*Aem Namah*' remained unbroken. Waiting won.

Finally, Saraswati had to smile. She came and stood in front of the Sadhak, playing the strings of her Veena. It was as if the motherly love of her heart burst out in the form of sound, "O son! Ask, I am ready to give. Bring forward your alms bowl. My hands are full." The Sadhak laughed. This laughter was not his alone. Thousands of lips were fluttering behind him. The Sadhak said while singing praises of Saraswati, "O Mother Sharda! I bow down to you, '*Aem Namah*'. Mother, I want to become a logician."

"O son! Come near me, I myself will put on you the crown of logic." It was as if the Sadhak bowed down his head. The words of his heart came out piercing the silence of the atmosphere, "Ma, will I get 'poetry' and 'fame'?"

"*Tathastu!* (So be it)! You will get such a skill of writing that the words will become decorated automatically as soon as they come to you."

The Sadhak felt contentment, but he was still unsatisfied.

"Mother, will my creative river get the two beautiful banks of *alankar* and *sahitya* (literature) or not?" This was the seeker's last demand. The echo of blessings was heard - "*Bhavatu!* It will be so!" The *alankars* will be adorned by you. Literature will get beauty only by you. Do you want anything else?"

The seeker was blessed by Saraswati's smile. Expressing satisfaction, he said- "Mother, now there is nothing left to ask for! My pen does not desire anything other than your blessings!" And the seeker bowed his head full of devotion at Saraswati's feet. Saraswati smiled again. That smile spread beauty on millions of waves of Ganga!

A moment later when Saraswati-Sadhak Yashovijayji Maharaj opened his eyes, there was no one in front of him. Only the sound of flowing Ganga could be heard nearby. Groups of birds were flying far away in the sky. The wind blowing after getting coolness from the waves of Ganga was making the atmosphere musical. The warble of the faint sounds of the bells from far away was creating a unique sound.

The Sadhak left the place of sadhana. When he took the step, it seemed to him as if Jain literature was calling him in the form of an invitation.

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## **A New life to Naychakra**

### **Context -3**

Once the most distinguished logician Acharya Shri Mallavadiśuri was seen in the flying pages of history. Those pages flew away after developing a passion for the great book 'Naychakra', which was like a reflection of his great personality. Then we got a copy of 'Siddhahem' grammar from somewhere. It was as if the voice of the heart of Shri Hemchandrasurishvarji Maharaj, who lived about six hundred years ago, was heard from it:-

“Shri Mallavadiśuri is the highest peak of the mountain of logic. Other logicians, measuring the height of this mountain, are still trying to slowly climb up it! But Mallavadiji is addressing everyone after reaching the peak!”

The desire to get the glimpse of Shri Mallavadiśuri's form and nature through his works became more intense from Hemvani and Nyayavisharad Yashovijayji Maharaj started darshan of Saraswati temples situated at various places. But as this passion became fiercer, the darshan started going farther and farther. After seeing many *Gyanmandirs* (temples of knowledge/ learning centres), Nyayavisharad was crossing the Saraswati river at Patan today. He had a firm belief in his heart that he would definitely meet Mallavadiśuri here. This is a holy land which keeps the priceless works of the Jain world safe. If the 'Naychakra' is not found here also, then it will not be found anywhere else. After reaching Patan, Nyayavisharad fulfilled his desire of seeing the Gyanmandir.

Truly, Patan was very fortunate. Perhaps the fate of seeing the achievement after a long wait was written on its forehead. The traveller of knowledge found a pilgrimage here. Shri Yashovijayji Maharaj performed the peacock dance in front of the groups of clouds showering the water of 'Naychakra'. Nyayavisharad was overjoyed on seeing about 18,000 verses of the commentary on 'Naychakra'.

It was rare to see Mallavadisuriji's 'Naychakra'. Only a fortunate person gets to see even a part of it. Even the 'Vritti' of Acharya Shri Sinhwadi Gani Kshamashraman, consisting of two and a half thousand verses on the original 'Naychakra' of Shri Mallavadiji was not seen. The Nyaya experts were stunned by the imagination of Shri Mallavadiji who composed a huge book like 'Naychakra' on just one verse and then it was as if they started seeing in front of their eyes this genius who composed a Vritti of eighteen thousand verses on one verse of Mallavadiji. Blessed is Shri Sinhwadi Gani Kshamashraman, if this 'Vritti' of yours had not been there, we would have been completely deprived of understanding the 'Naychakra'!

Nyayavisharad put down his pen for some time. He sat cross-legged in the proximity of Naychakra. In a few days, he had understood the 'Naychakra Vritti' of eighteen thousand verses. When Shri Sinhvadigani Kshamashraman has shown such a skill of logic in his Vritti, then what could Shri Mallavadisuriji have left unfinished in his original work? Even Nyayavisharad's imagination could not fathom the horizon of this logic. On completing the reading of this Vritti, he felt a pain: "It is our misfortune that Shri Mallavadiji's 'Naychakra' may have been burnt in the fire of time, it seems to have become unavailable. What is available is the 'Naychakra Vritti' composed by Acharya Shri Sinhvadigani Kshamashraman, in which he has decorated a single verse of Naychakra in the expansion of eighteen thousand verses."

Expressing his pain in front of the monks, Nyayavisharad said- "It is not our fortune to see the 'Naychakra'. But it is also not less that we got the fortune to see this 'Naychakra Vritti'. And then it is a matter of our experience that we have got this copy after such a long search. If we do not give it new life and keep it safe, then it is possible that, in the future, this book will only remain a grand glory of the past. So, come on, get ready and copy this Vritti. Through this devotion to knowledge, Naychakra will get new life. Only this single copy is original, that too dilapidated. Afterall, how long it will last?"

With this dedication of Nyayavisharad, a group of seven monks was prepared. All of them sat down equipped with pens. It was as if everyone had prepared themselves to give immortality to the papers. It was as if a collective *yagya* of devotion to knowledge had begun.

Now Naychakra started getting new life rapidly. In just fifteen days, a copy of 'Naychakra Vritti' of eighteen thousand verses was made! Shri Yashovijayji Maharaj himself made the copy of four thousand eight hundred verses in very beautiful handwriting.

With the help of these six monks, Shri Nayvijayji Maharaj, Shri Jaysom Pandit, Shri Labhvijayji Maharaj, Shri Kirtiratnagani, Shri Tattvavijayji Maharaj and Shri Ravivijayji Maharaj, Nyayavisharad completed the task of giving new life to Naychakra very quickly. Patan was stunned to see that devotion to knowledge. History from then till today tells us that if Shri Nyayavisharad had not shown this foresight to give new life to Naychakra at that time, then even its sight would have become rare today.

Later on, hundreds of copies of this copy were also prepared. And then a time came when even the sight of the copy made by Shri Yashovijayji Maharaj became rare. The copy of

Naychakravritti was available only as a copy of this copy. But some time ago, it seemed as if the good fortune of the world awakened and the Jain world got great prosperity.

In the handwritten repository located in Ahmedabad's Devsha's Para, a copy of Naychakravritti made by Shri Yashovijayji Maharaj with the help of six monks in Patan was found. We became blessed.

Do we ever get to see the handwriting of a prolific literary creator again and again?

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## **The Nectar of Aagam**

### **Context - 4**

Even 'sorrow' becomes '*prasad*' when it reaches the wise people! If *Ganadhar* Shri Gautam Swami had not shed tears on Lord Shri Mahavir Prabhu's salvation, then perhaps the dice of his life would not have turned, nor would he have attained *Kaivalyashree*!

If the gambler 'Siddh' had not been rebuked by his mother and had not been taunted by her, then perhaps he would not have reached the *Upashraya* while searching for the open door and his life would not have been transformed.

If the same Siddharishigani had not been thrilled by such sarcasm, which could inspire an unprecedented creation, then perhaps the world would have been deprived of getting an unmatched story like 'Upmiti Bhavprapancha', which is imaginary but proven by all experience.

And if Shri Yashovijayji Maharaj had not heard that taunt at that time of dusk, then perhaps the beauty of Gurjar literature that has been achieved from his pen today would not have been achieved! The dusk had passed!

These were the days when Shri Yashovijayji Maharaj had returned to Gujarat after completing his journey to Kashi and the echo of his fame had spread everywhere.

The group of monks were performing the necessary rituals in the presence of Shri Nayvijayji Maharaj. The echo of the hymns had subsided. Now '*Sajjhay*' was about to begin. Many Shravaks (Jain devotees) thought that they had not yet heard anything from this Gyanmoorti (embodiment or idol of knowledge) who had received praise from the Pandits (scholars) of Kashi. Therefore, we should pray to Gurudev that this Gyanmoorti be ordered to tell a *Sajjhay* (devotional song/ composition).

The disciples prayed. Shri Nayvijayji Maharaj said to Shri Yashovijayji Maharaj- "Yashovijay, it is the demand of the disciples that you recite a good *Sajjhay*." Shri Yashovijayji Maharaj accepted the order. The *Sajjhay* began. His voice was sweet. There was a charming beauty in his pronunciation. Everyone felt that the *Sajjhay* ended soon. One fool



could not remain silent. He said – “I did not expect to hear such a short *Sajjhay* from an idol of knowledge like you. If you had told a long *Sajjhay* then...!”

Shri Yashovijayji Maharaj was the embodiment of humility. He clarified, “Brother, I recited you what I knew. I do not know any long *Sajjhay*. Everyone was satisfied with his humility. But that fool could not hold himself. He said- “So did you just keep cutting grass for three years in Kashi? You do not know even a beautiful *Sajjhay*?” The image of humility was silent. Everyone turned up their noses at the arrogance of that fool, but that sharp and piercing voice challenged Shri Yashovijayji Maharaj with a sarcastic challenge.

The second day came. There was a turmoil of churning going on in the heart of Shri Yashovijayji Maharaj. Inspired by yesterday's satirical and humorous episode, he wanted to keep the nectar of *Aagam* alive by translating it into Gujarati language. After reaching to him, the sorrow was going to turn into ‘*Prasad*’.

Nyayavisharad's wish was not just to recite a long Gujarati *Sajjhay*, but he wanted to narrate something that would strengthen the foundation of the faith of the listeners. Listening to the vivid qualities of the amazing Jain philosophy in their own language, that vividness should keep resonating on their tongues too.

The colours of the colourful play of the evening also got covered in the blackness of darkness. *Pratikraman* started. No one even knew that they will get to hear the reflection of yesterday's episode today itself. Shri Yashovijayji Maharaj took the permission for *Sajjhay*. Everyone became alert and the *Sajjhay* started. A wonderful philosophical mystery was being reflected from *Sajjhay*. This unprecedented reflection astonished everyone. People started saying in their hearts- 'Wow wise man! Wow! You have really digested the holy milk of religious texts. This is the nectar of *Aagam*!' The knowledgeable people were swaying as if a snake was swaying hearing the melody of a flute. People who were engrossed in consuming the nectar of the scriptures did not even realize how much time had passed. The melody of *Sajjhay* was still reaching their ears.

The patience of that arrogant, foolish Shravak of yesterday ended. He spoiled the fun, “Sir, such a long *Sajjhay*? Do you know how much time has passed?”

Shri Yashovijayji Maharaj not only had erudition, but also the talent to make this erudition effective. Seeing the opportunity, he replied, “Brother! Why are you so anxious? It would take at least three hours to tie these bundles of grass that I had harvested in Kashi for three years. Be patient, brother, not even half an hour has passed yet!” This timely answer shut the mouth of that arrogant and foolish Shravak. This glimpse of the light of talent applied eyeliner to everyone's eyes. This nectar-like Yashovani is still shining with its unique style.

O wise man, your art is unique. You have turned sorrow into ‘*Prasad*’. Sarcasm - The rough stone of taunt and challenge also turned into a statue of inspiration spreading happiness after coming to you.

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## **Debt to Guru**

### **Context - 5**

The gardener of the lotus flower hidden in the bud cannot even imagine that this flower has the power to attract so many lustful bumblebees with its pollen. But when the bud turns into a lotus, and the entire atmosphere is filled with the sweet humming of the bumblebees, then the gardener's heart's happiness knows no bounds!

Today, exactly such an event was happening for Bhattarak of Kashi – the abode of knowledge. When the lotus of knowledge that had grown in the garden of the heart of Nyayavishard was in the form of a bud, then it had a gardener. But the power that he had imagined in this bud, seemed completely hollow and insignificant to him when he came to Gujarat.

Bhattarak came to Gujarat while wandering in his journey. He was stunned to hear the sound arising from the atmosphere of Gujarat. A Jain Shraman trained by him had made Kashi famous today. His disciple seemed much more popular than he had imagined. He thought that since he had to come to Gujarat, he should meet Shri Yashovijayji Maharaj once, as he would not come here again and again.

On asking, he came to know that Nyayavisharadji is currently present in Khambhat. Bhattacharya continued his journey. Passing through many villages and towns, he reached Khambhat one day.

It was morning . It was time for discourse. Hence, there was no need to look for the way to the Upashraya. The long queues of people showed him the way to the residence of Gyan Moorti.

Bhattacharya reached the Upashraya. The discourse had begun. The first row was full of the audience and Shravaks. He went a little ahead and stood there. Who would respect that Brahmin in such a crowd? Dirty clothes, a pot in his hand and a tuft on his head!

Bhattacharya stood there mesmerized. No one looked at him. All eyes and hearts were focused on the dance of knowledge going on in front of him.

But suddenly the fun was disrupted. Nyayavisharad's gaze reached far and wide. He did not take long to recognise Bhattacharya. Many memories started floating in Nyayavisharad's heart. He said, "Let that son of Saraswati come forward." Everyone was stunned. Everyone thought that were the eyes of this learned man being deceived in seeing Saraswati's child in that dirty man?

When the Nyayavishard made Bhattacharya sit in the front and looked at the audience, he saw the question arising in everyone's eyes due to his action. Then supporting his action, he said, "When we consider even the one who teaches us alphabets to be great and there is no other ungratefulness like forgetting his favours, then this Bhattacharyaji showed me the

unseen direction of Navyanyaya. How can I forget this Bhattacharyaji who took me towards the unimaginable land by holding my finger and opened the door and let me in? Had I not met this son of Saraswati who taught me the basic numbers of Navyanyaya and made me do the calculation of billions, I would probably never have been in the form in which I am sitting in front of you!”

The entire gathering was feeling joy and gratitude towards this debt to the Guru of Shri Yashovijayji Maharaj. A feeling of respect for this knowledge Guru of their Guru arose in everyone’s heart.

The discourse ended. A devotee of the Guru kept a gold ring in front of Bhattacharyaji and said, “Shastriji, please accept this. You are the Guru of our Guru also!” Soon this saying was followed. A pile of jewellery and money was piled up in front of Bhattacharya's feet. Bhattacharya had never experienced such a debt to Guru. His eyes bowed down in joy and gratitude while looking at this Jain Shraman.

It was as if a world of memories was colliding at the door of Shri Yashovijayji Maharaj's heart. That confluence of 'Varana' and 'Asi'! That Vidyadham (centre of learning) standing on the banks of this confluence! And those thrilling days spent in that centre of learning!

The memory of all this and the *Saad* (echo) arising from this memory made Nyayavisharad very happy. When this context of Gururin ( debt to Guru) echoed in the fort of Kashi, everyone was blessed by having the visualization of this Jain Shraman and Gujarat’s devotion to Guru.

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## **One Poetry and Two Pens**

### **Context 6**

Rander is situated on the bank of a river flowing speedily between two banks. It was as if the land here was calling Upadhyay Shri Vinayvijayji Gani.

It was the year 1738! Rander had become beautiful with the touch of the holy feet of Upadhyay Shri Vinayvijayji Ganivar and Upadhyay Shri Yashovijayji Ganivar.

Both were brave warriors who had travelled for ages in the field of influential literature. Both were shining stars of the Sangh of the great sage Jagadguru. One had travelled a lot in the field of grammar, while the other had explored the land of Nyaya literature to achieve his life's goal of introducing Navyanyaya in Jain literature.

No one had even imagined that this would be the last meeting of these brave scholars. Upadhyay Shri Vinayvijayji Ganivar was a Sanskrit writer as well as a Gurjar poet. Keeping in mind the heartfelt request of the Rander Sangh, he started composing Shripal Raas.

Those were the days of rainy season and Chaturmas. Upadhyay Shri Vinayvijayji Ganivar was skilled in the art of embellishing words and decorating literature with beauty. One day he picked up the pen, dipped it in ink, started writing and 'Shripal' and 'Mayna' of Sanskrit language started getting converted into Gurjar language. In a few days, three parts of Raas were completed and four '*Dhaals*' of the fourth part were also completed.

The pen was running fast towards completion. But the time and the pen of destiny wanted to write some other history. It wanted that the work taken in hand should remain incomplete. While writing the twentieth *Kadi* of the fifth *Dhaal* of the fourth section of Raas, Upadhyayji put down the pen, but could not lift it again! The work taken in hand remained incomplete.

The great poet's body was lying on the bed. The intensity of the disease was increasing. This bed became a deathbed. The poet's body became completely faint in two-three days. Monks had gathered around his bed. The Jain Sangh of Rander was also standing ready to fulfil every need. Every heart was feeling the inauspicious symptoms.

Upadhyay Vinayvijayji Ganivar was engrossed in meditation. But Upadhyay Yashovijayji Ganivar felt that something was stirring in Vinayvijayji Ganivar's heart. When he looked at him with a bird's eye, he felt that the eyes of Upadhyay poet fighting on the battlefield of death were fixed on his incomplete work 'Shripal Raas'. As if this thought was coming again and again in his heart that who will complete this incomplete work of mine?

Upadhyay Yashovijayji came forward. While promising Upadhyay-poet who was lying on his deathbed, he said: 'Upadhyayji! One poetry and two pens. You rest assured. Shripal Raas is not meant to remain incomplete. I will soon complete this incomplete work of yours.'

The poet's heart was filled with satisfaction. As soon as he got the promise of completing his incomplete work, his thoughts turned towards his core at a very fast pace. The atmosphere was filled with the fragrance of Sadhana. One day, the poet left his mortal body in such an atmosphere.

The departure of Shri Vinayvijayji Maharaj, who gave works soaked in spiritual essence like 'Shant Sudharas' and 'Punyaprakash', left not only Rander but many cities and Sanghs in mourning. One can still get the sight of this poet, who became physically invisible, in the form of a poetry at various places.

Upadhyayji was a man of his word. By completing Shripal Raas as per his promise to the poet, as if he paid tribute to the late poet.

One poetry was created by two pens! As soon as the Raas got the touch of knowledge from Upadhyaya Shri Yashovijayji Gani, a unique shine came to it. These *Dhaals* praising *Navpad* attained the status of 'worship' as per the chronology which is immortal even today.

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## **The Colour of Verbal Battle**

### **Context- 7**

At that time, the water of the sea was not as far away as it is today. It flowed close to the Stambhirth.

Khambat was famous as an international port at that time. The impact of the wind on the strings of the waves on the Sitar of the sea kept falling here day and night and the melodious music kept flowing in it!

Until Upadhyaya Shri Yashovijayji Ganivar had not come to Khambhat, this music of the sea was an attraction for many. But the melody of knowledge of Shri Yashovijayji was very unique. Saraswati kept flowing from his mouth too. When its flow flowed uninterrupted, a unique atmosphere of ecstasy was created.

Since Khambhat took bath in this Saraswati of knowledge, the people there started finding this music of the sea to be dull.

Just like there used to be a fair of humans on the sea shore during a pleasant evening, similarly, now a fair of humans started to be held on the shore of water in the form of Upadhyayji's speech. Scholars as well as ordinary people used to participate in it.

This continued for some days. But Upadhyayji felt that this fair of humans was hampering his work of creating literature. Hence, his heart became restless. And then one day, in solitude, Upadhyayji sat down with crossed legs to do his Saraswati Sadhna. It was as if he forgot the rest of the world except pen, book and himself. Another monk was ordered to give a lecture. This monk was a scholar. There was magic in his speech too. Hence, the fair of humans remained the same.

For some days the scholars behaved well. But after a few days they started putting obstacles and making interruptions. They started asking questions to break the flow of the speech that was going well. For a few days the new monk kept contesting with the scholars. But as the answers to the questions started coming, the tongues of the scholars started getting more and more free hand.

The scholars now started asking complex questions related to Nyaya, Grammar or Philosophy in the full assembly. The listeners present there started feeling uneasy. Were they scholars or sufferers? Who forbids asking, but when the flow of the discourse is towards the east, what is the justification in asking questions in the direction of the west?

The monk used to answer in a gentle manner. But how could his knowledge be at par with Upadhyayji? The scholars used to be adamant about the answers to their questions and the whole discourse would get spoiled.

This sequence continued for two-three days. The monk was still maintaining equanimity. But the listeners in the assembly could not tolerate it anymore. They went to Upadhyayji and complained – “Upadhyayji, now one day you should preach and shut the mouths of these



scholars by giving a befitting reply. These scholars have spoiled our fun of listening to the discourse for the last few days. Please stop this Ramayana of every day.”

Upadhyayji heard the complaint and also understood the mind of the preaching monk and the next day Upadhyayji himself got ready for the discourse. While leaving he instructed a monk, "Keep a bowl of vermilion ready."

All the listeners were delighted on seeing Upadhyayji on the seat of discourse. The assembly gathered and the scholars started asking questions. But Upadhyayji was a lion-man. He calmly said, "Scholars, if you all come forward then it will be fun to talk."

The assembly became happy. Everyone started saying in their hearts that the test of scholarship of the scholars will now begin.

The group of scholars moved forward. Upadhyayji gave a signal with his eyes and the bowl of vermilion also arrived. Everyone was surprised. Why this bowl would have been brought? Is there going to be a debate?

Upadhyayji took the bowl seriously, put his finger in it and then he pushed the bowl towards the scholars. The scholars could not understand anything. Upadhyayji said to the scholars:

“Scholars, today we will have a discussion. You can ask all your questions today. But before that listen to one condition of mine. The five letters P, F, B, Bh, and M should not be used in the conversation. Take this bowl of vermilion. Colour the lower lip with this vermilion. If the lips are used in the conversation, the upper lip will automatically become coloured and that person will be considered as breaking the condition. This condition is not only for you, but for me too!”

This challenge given by Upadhyayji in a calm voice created a great panic among the scholars. These scholars, who had somehow gained the courage to converse with the lion man, got frightened by this condition. One of them said-

"Such a condition is kept in Shastrarth (debate). Is a war of Shastrarth going to take place here? We have gathered here only to converse."

The retreat of the scholars in this manner exposed their scholarship. Upadhyayji thought: “A misunderstanding might spread that this condition has been kept to get rid of the Shastrarth. I have kept this condition not to show my scholarship, but to increase the prestige of the Jain world. This is a good opportunity to start a war of words, now this fun should not be disturbed today.” Therefore Upadhyayji immediately said- “Are you ready for the conversation?” The scholars replied in one voice, "Yes, yes, we are absolutely ready." Upadhyayji accepted their answer and said- "Okay, all of you are free from the condition, but I alone am bound! You can use any letter you want, but only I will not speak the labial letter."

The scholars were also stunned by the insistence of the condition and the truthfulness of the lion-man. And the next moment Upadhyayji's lower lip turned vermilion. After this the conversation started.

The question of the origin of the world was raised. But Upadhyayji raised a three-pronged front of logic against it and this question vanished. The very first question created the colour of war. Now the assembly was also taking an active part in the questionnaire of the scholars. Everyone's ears became alert. The subject of everyone's curiosity was whether the labial letter is produced or not?

The scholars kept trying to stop the flow of speech of Upadhyayji by a barrage of questions. But this was the child of Saraswati. By giving a befitting reply to each question alone, he completely defeated the scholars.

The colour of the verbal battle kept increasing. The eyes of the audience were repeatedly going towards Upadhyayji's lips. But his upper lip had not turned vermilion.

When the flag of Upadhyayji's victory continued flying high at the end of each question, the scholars finally accepted their defeat.

In these moments of logic, scriptures and arguments, the words coming from the heart to the lips can be controlled, but such mastery over the words of the conversation also left the listeners stunned. Everyone felt that this was not possible without the power of Sharda.

Even after the victory achieved in the moments of arguments, refutation and argument, not even a small line of pride was visible on Upadhyayji's face. He was calm till the end.

The gathering dispersed. Before leaving, Upadhyayji explained to the scholars, "Now if you wish to ask anything, come and ask me only. In intervening in the rest of the gathering, neither is your scholarship nor is it tested!"

The entire Khambhat was astonished to see such a unique dominance of scholarship and speech. That day a golden page of the Jain world's effort and vividness was written in history.

This incident is also found in another way. It is said that the Brahmin scholars accepted Upadhyayji's condition. Both the parties coloured their lower lips with vermilion from the bowl. The Brahmins started the debate, but where was Upadhyayji having blessing of Saraswati and where was those Brahmin? The condition was broken right in the beginning, both the lips of the Brahmins became vermilion-coloured. Upadhyayji gave logical answers. But when not even a single labial letter was used in his answer, his fiery victory was declared!

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## Anandghan Knows the State of Bliss!

### Context 8

Upadhyayji Shri Yashovijayji Ganivar had heard from somewhere the immortal voice of the joy of Avdhoot Anandghanji, the singer of '*Ab hum amar bhaye, na mareng*'?

In these immortal tunes, Upadhyayji had not only seen the plain of the ocean of Sadhna but also the bottomless depth of that ocean. When Upadhyayji saw not the illusory glitter of the oysters lying on the shore of the ocean but the everlasting glitter of the priceless gems in its depths in the immortal words of Anandghan, then the peacock of his mind kept singing:

' *Anand kou hum ko dikhlao!*

*Anand ki gati Anandghan jane* (Anandghan knows the state of bliss...)

*Anand kou hum ko dikhlao!*

While Anandghan's experienced words echoed in the mountain caves of Abu and Merta, Upadhyayji's fame was echoing in the whole of Gujarat like the tinkling of *Jhalaar*.

Upadhyayji once went for a walk in the faraway direction and country from where this immortal melody was coming. The voice that was echoing in his heart now came to his lips, '*Anand kou hum ko dikhlao!*'

Those dense caves of Abu. The frightening roars of the lions echoing in the atmosphere! Those mysterious sounds of death echoing every moment and that Mrityunjay (conqueror of death) Anandghanji standing in the middle of such a field of death and giving the challenge of immortality with rapture! As soon as he saw this imagination with his own eyes, these words would start resonating in his heart – *Anand ki gati Anandghan jane!*

After crossing Gujarat, Upadhyayji entered Marwar. This was the land of the great yogi Anandghan. Staying here, he had taken the first step to find that divine light. The sound of *Anahat* rising from his heart was passing through the mountainous region. The mountainous region between Abu and Medta was a witness to the sanctity of the feet of this self-yogi.

Upadhyayji entered Medta. Anandghanji was somewhere here. Still, Medta was also unfamiliar with his solitary life. No one could tell where this *Avdhoot* (an ascetic detached from worldly concerns) would be today. If he was seen in Medta today, then his sighting used to become rare for three-four days!

Medta had also heard about Upadhyayji's scholarship. The Sangh here requested Upadhyayji to stay at Medta. Upadhyayji agreed to stay. He had to find out the whereabouts of Anandghanji.

One day Upadhyayji made the *shloka* of yoga the subject of his discourse. This experience-filled words of the unreachable region of yoga was new to many. The scholarship of Upadhyayji, who showed the vast world hidden in a *shloka*, was a great experience for Medta.

The discourse was about to end. Upadhyayji looked around. A feeling of gratitude was visible on everyone's face. The Chaturvidh Sangh was present in the assembly. Everyone's eyes were brimming with the glow of satisfaction, but what is this? An old and experienced sage was sitting in the group of monks. There was no such joy in his eyes. The curiosity to know something new was not visible on his face.

Upadhyayji thought, "Can a baked pot take a new form? Perhaps he must have adopted a new character in old age. How will he understand the depth of yoga?" So he asked-

"*Sthavir sadhu!* Did you understand anything? This *shloka* was about yoga!"

The old sage replied- "Scholarship is a different thing and yoga is different! By studying one can become a scholar, but the knowledge of yoga and its effectiveness is only empirical. And this experience can be gained only by meditating in the heart."

On hearing these words from the old sage, everyone said, "Oh! This is Anandghanji. Who else can say this except him?"

Everyone's eyes were on Upadhyayji. No one even knew when and from where this *Avdhoot* came and sat among the sages!

On hearing Anandghanji's name, Upadhyayji immediately came down from his seat. The veena of his heart started playing, '*Anand ki gati Anandghanji jane!*'

Upadhyayji's joy had no limit. The result of this long and wide *vihar-yatra* (journey) had come to the fore unexpectedly. He was thrilled and prayed with a throat choked with emotion: "Anandghanji, the conqueror of death and one who has dived into the ocean of Yoga and obtained shining gems, now you please deliberate on this *shloka*!"

Anandghan also had a feeling of respect for Upadhyayji. He also had met Shri Upadhyayji for the first time. Such humility, completely interwoven with his knowledgeable personality, was something beyond his imagination. Then he thought why should Upadhyayji be hurt! At the same time, the Sangh also requested:

'Upadhyayji, so many years have passed, but we have never been able to hear this experienced voice of this *Avdhootji*. He will definitely accept your request!'

Anandghanji took the seat. Upadhyayji was also sitting with him. There was an unprecedented union of yoga and knowledge. This was a unique coincidence for Medita as well. The veena of Anandghanji's experienced words kept playing and many minds became intoxicated in its tunes.

"What is *Brahmarandhra*? What is the meaning of *Anahat Naad*? What is the meaning of *Chakrabhed* and how does the *Kundalini* rise? Which action is called *Pranayam* and what thrill is there at the moment of self-realization?" After getting to know such unfathomable elements from Anandghanji's experienced words, Upadhyayji felt that "My journey was only going on the external shore of the *shloka*, but this great yogi has dived into its depth and has come up with heaps of gems from there!"

Not a lecture, but a grand journey within the secrets of yoga was completed here and Anandghanji started towards some mountain cave! How can a yogi remain oblivious in a gathering for taking honour? Can the thirst of years be quenched in a moment? The thirsty person has got some water and instead of being quenched, the thirst has become even more intense.

The great yogi who had come suddenly like lightning had also disappeared like lightning. Upadhyayji was having a dilemma in his mind – “should I feel happy that I have attained the point or should I feel sad that I have missed the golden moment of attaining the whole ocean?

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## **Union of Yoga and Knowledge**

### **Context-9**

When the beloved Anandghan of the city of *Niranjans* (formless, pure supreme being) could not be found in the mountain caves of Medta despite many efforts, then the feet of the desirous Sadhak started towards Abu.

This Avdhoot left after showing a ray of the brilliant Yoga treasure that he had in Medta. This Avdhoot left but awakened an irresistible attraction towards spirituality and the unreachable in Upadhyayji. After some days, Upadhyayji searched a lot for this lord of spirituality in the mountain caves of Medta but Anandghanji's footprints could not be found anywhere.

There was a possibility that this great yogi had gone towards Abu, which is considered the land of yoga for the yogis. Therefore, Upadhyayji started wandering further towards Abu.

The hills of Abu, which is the favourite land of Mahayogi Anandghan, also came. The excellent background of non-violence that he had developed in himself had extinguished the flame of violence of the tigers, lions, etc. here and Anandghanji lived fearlessly even in the midst of them.

Upadhyayji started climbing the mountain. The tall Abu mountain talking to the clouds! Its dense forests! The deep trenches that dazzled the eyes and then the habitation of wild animals all around and roaming there!

There was coolness all around. There was an atmosphere that made the mind happy at every step. After crossing the difficult climbs, now he reached the open ground where the immense grandeur of Chief Minister Vastupal was standing in the form of series of temples. That grandeur was neither afraid of theft nor did it need armed guards!

After visiting the world-famous Jain temples, Upadhyayji started towards the mountain caves. After going some distance, he started towards a possible turn.



Dry rocks devoid of vegetation etc. were lying everywhere. On one side, a waterfall flowing with a gurgling sound was filling the atmosphere with background music and on the other side, the worn-out leaves were creating a fearful atmosphere with their rustling due to the blows of the wind. There was a cave in a deep thicket far away.

Upadhyayji proceeded towards this cave. He had not only hope but also full faith that he would definitely find his favourite idol here. There, a sweet sound was heard coming from those far away caves. When Upadhyayji moved a little ahead, he heard the sound more clearly,

*"Niranjan yaar mohe kaise milenge?"*

Upadhyayji stopped. What kind of a sound is this! How emotional! 'Oh my formless friend! How will I meet you?'

The same sound came out of Upadhyayji's mouth. He was imagining the singer of this sound, when he heard the same sound again which was full of the feeling of pain:-

*" Door dekhun main dariya dungar (Far away I see the river and hill),  
Unche baadal neeche jaminyou taley (Below the high clouds and low earth),  
Mere Niranjan yaar, tu to kaise mile" (My formless friend, how will I meet you?)*

Upadhyayji increased his speed of walking. He had the desire to listen to these words of heart while standing behind the door of the cave. But this painful song stopped him from moving ahead. The pain echoing from the song touched his heart - "O Niranjan, How can I meet you? If I look far and wide, I can see only tall mountains and waving oceans. If I look up and down, I can see blue sky above and desolate and deserted land below. You are not seen anywhere! O my master, how can I meet you?"

Upadhyay started thinking about the pain of this worshipper of divine love. While thinking about this, he could not hear the first verse of the stanza sung, the second verse was '*Agni sahu to meri dehi jale*' , which meant "O my omniscient, if you are hiding behind this fire, then my mind is ready to come there. But what can I do, I am helpless, my body refuses to come there. It says that my body will burn in the fire."

Upadhyay felt that this song of pain must be Anandghanji's. Apart from him, whose voice could it be with such a whimper (pain-desire) and tears?

Upadhyay could no longer control his mind. He started walking towards the cave entrance. The song "*Anandghan Kahe*" was still going on.

But Anandghanji stopped on seeing a sadhu entering the cave's entrance. Upadhyayji sat in front of Anandghan, a friend of the supreme being. Anandghanji completed the song..

*"Anandghan Kahe Jas Suno Baata  
Ye hi mile to mero fero taley."*

The meaning was - "Oh speaker of glory, listen to me. If I get Niranjan, my cycle of many lives will be over. I will be saved from the cycle of birth and death."

For a moment, the eyes of 'Yog' and 'Gyan' (knowledge) remained steady and lips silent. Upadhyayji kept looking at Anandghanji and kept looking. In a few moments, he achieved a lot. On seeing Anandghanji, the *Ashtpadi* of *Anandgeet* came out of his mouth....

*"Marag chalat chalat gaat,  
Anandghan pyare! Rahat anand bharpoor!"*

Oh Anandghanji, I have come here singing your name. I had heard - Full of joy, unique from all three worlds.... and a unique glow on the face, such is the form of Anandghanji.

*"Takosaroop bhoop trihun lok the nyaro barsat much par noor...!"*

The words of Vachakji continued...

*"Sumati sakhi ke sang nit-nit ho rat kabahu na hot hi dur!"*

Oh cloud of joy! You are always immersed in the proximity of the beautiful married woman named 'Sumati', day and night, never go away from her.

*"Jash Vijay kahe suno Anandghan..."*

Hey Anandghanji, Yashovijay says listen!

But catching this song of Upadhyayji and completing it, Anandghan said-

*"Tum hum mile hazoor!"*

We have met each other in person.

Today Upadhyayji's joy knew no bounds. At that very moment, an *Ashtpadi* praising Anandghanji came out of his mouth. 'Vachakjash' sang.....

"Hey Anandghan! Tell us where we will find bliss? My mind is searching for it in the market, river banks and roads. Where will we get happiness from?"

Anandghanji was silent. After a while, it was as if Vachakjash got a solution. The Guru's silence became a commentary for the disciple. He started singing.....

*"Jash kahe sohi Anandghan paavat  
Aantar-jyot jagave!"*

Upadhyayji kept looking at Anand's face. He started singing while silently cursing those who were finding faults in this Anandmoorti (embodiment of bliss)-

*"Kou Anandghan Chhidra hi Pekhat  
Anandghan anandras jheelat,  
Dekhat hi 'jas' gun gaaya."*

O Anandghan, even if someone in the world finds faults in you, but today I have seen you flowing in the continuous flow of bliss, that is why I am singing your praises. Seeing you has spread coolness in every pore of my body. Anandmoorti! Seeing you is like Parasmani, by touching which this iron has become gold.

Upadhyayji was satisfied, contented. Till now this idol of bliss was silent, now this silence was over. Finally Anandghanji said-

*"Suyash ras meghan ke hum mor!"*

O Vachakjash! I am a peacock in front of your cloud-like personality. I also had the same wish in my mind that 'When will I meet Vachak Jash? When will I meet Gyan(knowledge)?'

Ashtpadi was composed. There was an exciting union of yoga and knowledge. Both were waiting for each other. It is the misfortune of the world that the report of such a union was not written anywhere. What if it had been written...?

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# Books



## Bhadrabahu

(Multicolor Pictorial Story Book)

This book is a collection of pictorial stories on Acharya Bhadrabahu, to educate children on Jain values and practices for self-development and leading a better life.

No. of Pages: 16

Published: 2023



## Golden Path Towards Nirvaan

This booklet explains many key terms like 'Dharma', 'Atma', 'Sin', 'Samyak Darshan', 'god', 'guru' etc., and their significance from the point of view of Jain religion.

No. of Pages: 56

Published: 2023



## Jain Ramayan

(Multicolor Pictorial Story Book)

This book is a collection of small stories on different characters of the era of Lord Ram, from the perspective of Jainism. Reading this book will inculcate high moral and cultural values among the present generation.

No. of Pages: 200

Published: 2023



## Maynasundari

(Multicolor Pictorial Story Book)

This story book gives knowledge of Jain values to children through interesting pictorial stories on a famous Jain character Maynasundari. Reading this book will cultivate and develop high moral values among kids and teenagers.

No. of Pages: 25

Published: 2023



## Chicago Prashnottar

This book includes Questions and Answers on Jainism for the Parliament of Religions held at Chicago U.S.A. in 1893. It will help readers know the eternal truths of Jainism.

No. of Pages: 214

Published: 2018



## Our Great Persons

This book is a collection of small stories of great Jain persons in order to inspire new generation for adopting morality, human values, Jain religion and culture in their lives.

No. of Pages: 25

Published: 2023



## Life Changer

This book will change your life, how? To get this answer, read this book "Life Changer".

No. of Pages: 40

Published: 2023



## Aatma

This book gives you knowledge in order to attain moksha (liberation), a human being must acquire self-knowledge (Atma Gyaan or Brahmajnana).

No. of Pages: 120

Published: 2023



## Jain Mahabharat

This book is a collection of small stories on different characters Kaurava and Pandavas, from the perspective of Jainism. Reading this book will inculcate high moral and cultural influence for present generation.

No. of Pages: 165

Published: 2024



## Pradyumna & Samba

This book is all about Krishna's clever sons - Pradyumna & Samba. Read this book to know more.

No. of Pages: 20

Published: 2024

## About the Compiler

The compiler puja Panyas S. Nirvaanbhooshanvijayji Gani maharaja, before monkhood was studying in Jai-Hind college, (Mumbai), one of the top most college of India. Though staying in Walkeshwar, one of the richest areas of India, left all the comforts and luxuries, to achieve high level of spirituality. When he was a teenager boy, influenced by the western culture started hating, not only Indian cultures and traditions but Jain religion also. He often went to Jain upashray, just to listen and read Jain stories. This also helped him to give up his dream of going to abroad. Stories became a turning point in his life. After becoming monk, once he was suggested by his preacher, Guru **H.H.P.A.D. Shrimadvijay Hembhushansuriswaraji Maharaja**, to make his English powerful.

He was too obedient to follow each and every order of his Guru. Hence, he was given responsibility of giving 'pravachans' to children and teenagers, during sanskar-shreni in just one year after attaining monkhood. Due to the grace of Guru-Bhagawants, he achieved mastery in English also. He gave many 'pravachans' created several poems, etc., in English also. He became able of compiling books and translating pravachans in English. He also helped his Guru M. in translating case papers of Sammet-shikharji, Antarikshji, etc. He has a mastery of converting hearts of children, teenagers and young stars too. We have also experienced in our life. He brought us, near to Jainism.

We hope this story, which is written in simple and lucid language, would help children, teenagers, etc., to study Jainism, who are facing language barriers.

Ketanbhai (C.A.), Hemang (C.A.)  
Sagar (C.A.), Jinal (C.A.)  
Arham. Aarya, Vinaybhai  
Devangbhai







## Brief Introduction of the Pilgrim of Literary Pilgrimage

- **Birth Name:** Prakashkumar
- **Father's Name:** Babulal Shah
- **Mother's Name:** Shrimati Shataben
- **Birth:** V. S. 2001, Ashwin Krishna - 13, Nashik (Maharashtra)
- **Diksha (Initiation):** V. S. 2011, Vaishakh Shukla - 7, Dhasai (Murbad) (Maharashtra)
- **Diksha Age:** 9 years
- **Yogkshem Vahak:** Param P.A. Shri Ramchandra Surishwarji Maharaja
- **Jeevan Ghadvaiya:** Dadaguru P.A. Shri Muktichandra Surishwarji Maharaj
- **Gurudev:** P.A. Shri Jaykunjar Surishwarji Maharaja (Father Guru)
- **Laghu Bandhu:** Pujya Shri Muktiprabh Surishwarji Maharaj
- **Vadidiksha:** V. S. 2011, Jyeshtha Shukla - 5, Junnar (Maharashtra)
- **Ganipad:** V. S. 2041, Phalguna Shukla - 3, Hastagiri Teerth
- **Panyasapad:** V. S. 2044, Phalguna Krishna - 3, Shripalnagar (Mumbai)
- **Acharyapad:** V. S. 2047, Vaishakh Shukla - 6, Gopipura, Surat
- **Surimantra Sadhana:** V. S. 2056, Bhabhar Teerth (84 days)
- **Shishyadi Sampada:** 24
- **Literary Creation:**
  - More than 201 books on Historical life events, serial stories, inspiring philosophical compositions, essays, collection of good thoughts, etc.,
  - Scholarly guidance to the monthly 'Kalyan' magazine in Jain Sangh for 45 years,
  - Regular writing in renowned daily newspapers like Gujarat Samachar, Lokhsatta, Phulchhab, Sambhav, Rakhewal, etc., for many years.
  - Writing introductions for hundreds of books.

### Special Achievements:

- Source of inspiration for unparalleled Shrutmandir Shankheshwar of Shrutraksha
- The first historical Chaturmas at Jagjaywant Jeerawala Parshwaprabhu's shrine
- Pratisthacharya of Shree Poshali Parshwanath Teerth under 108 Parshwanath
- Sattavisha Sangh Pratibodhak



## About The Author (World's Best Author)

The author **H.H.P.A.D.S.V Purnachandra S.M.** accepted monkhood at the tender age of just nine with his dad-monk & brother-monk. He started to write big motivational essays, historical unknown stories, heart capturing novels, articles, etc., at the age of just eighteen. He thinks, writes and meditates for 10 hours a day from decades.

He is just like a living 'Dictionary' of Gujarati language. He has written more than 201 books, in a very simple, lucid and attractive style, which captures the mind of readers for whole life. He is compiling top-most magazine of Jainism from several years. He has written articles in many top-most newspapers of India on various topics.

When I was in English medium school, I hated to read books in Gujarati language due to the influence of western cultures. But his books didn't only bring me near the mother language but to Indian real history and tradition also. His books also helped me to give up my dream of going to abroad and in accepting monkhood also; So but obvious for me, he is 'The World's Best Author'.

I am too glad and happy because he showered grace on me to compile his ever first series of English edition books in ever since first navvanoo (99) yatra of Shankheshwar in his pious Nishra. With the help of his and my disciples and Punyam Academy Pvt. Ltd. , I am able to complete the task, which is almost impossible for me.

His pen is more effective than atom bomb because it destroys the bad feelings and increases 'sanskar', 'sadachar' and 'sadvichar'.

We hope that his spirituals journey continues for a very long period because best publishers have also published his books, which gives a strong aim to attain 'Nirvaan'.

**Head of the biggest sect of Jainism,  
Gachadhipati, H.H.P.A.D.S.V. Hembhoosan S.M's disciple Panyas  
S. Nirvaanbhoosan V. Gani**

