

1.7 The religious leaders of *Jains* and their ladder or leadership.

Lord Mahavir, in this time span became the 24th Tirthankara and he died 430 BC. His first Gandhara Shri *Gaurtam* Swami attained the ultimate knowledge (*Kevalgyana*) on the very next day and the fifth Gandhara *Shri Sudharma Swami* was entrusted responsibility of the order. (Training, maintenance, Development etc). Therefore the great *Sudharmacharya* became the leader of the whole monk community as well the whole *Jain* order.

At present also the great *Acharya Sudharma Swami* is considered to be pioneer and leader of all the sects, *Gana* (the Command), *Gachha* (the division) and all the monk community and community of nuns.

In this ladder of leadership of the whole *Jain* order, several knowledgeable great personalities, the versatile saints, the *Acharyas*, the *Upadhyayas* and a number of most impressive and bright persons from among *Jain* monks order have accepted the leadership, and thus, ever since *Lord Mahavir Swami* till today, this ladder of great leadership has remained in fact, like the branches of the great old tree in India. They have given grace to Jainism and its system of *Acharas*, as well as its tradition of Scripture. We remember their holly names, we are remained of the protectors of Jainism and the great tradition of *Jain* monks who are jwelves of Jainism.

The Ladder of Leadership after Lord Mahavir

All the monks belonging to Lord Mahavir belonged to the Nirgantha Gachha.

Sr. No.	Name	Year after Lord Mahavir.
1.	Fifth <i>Gandhara</i> <i>Shri Sudharma Swami</i>	20
2.	The last Kevalgyana holder <i>Jambu Swami</i>	64

	3.	The First <i>Varsatile</i> knowledgeable <i>Shri Prabhav Swami</i>	75
	4.	The learned <i>Pandit</i> of 14 <i>Vidhyas</i> <i>Shri Shayyambhu Surijee</i>	95
	5.	The learned <i>Prandit</i> of 14 <i>Purvi</i> scriptures <i>Shri Yashobhadra Surishwarjee</i>	145
	6.	The most knowledgeable <i>Shri Sambhooti Surishwarjee</i>	156
B.		<i>Pujya Shri Bhadrabahoo Swamijee</i>	
	7.	The Compositor of <i>Agamas</i> and one who thoroughly knew about <i>Drishtivad Shri Sthulibhadrajee</i>	215
B.		<i>Shri Vishakh Muni</i> (Who initiated <i>Digambar</i> sects)	
	8.	<i>Arya Shri Maha Giriji or</i> <i>Arya Shri Sutlasti Surijee</i> (Who gave sermons to king <i>Samparti</i>)	245 291
	9.	<i>Arya Susthit Surijee</i> (Who initiated <i>Kotik Gachh</i>)	339
	10.	<i>Shri Indra Dinna Surijee</i> (Master of virtues)	378
	11.	<i>Sthavir Shri Dihna Shrijee</i> (Most impressive personality of <i>Jainism</i>)	458
	12.	Most knowledgeable <i>Sthavir Shri Sinh Giri Surijee</i>	523
	13.	<i>Labdhi Prabhavak</i> <i>Sthavir Shri Vraj Swamijee</i>	584
	14.	<i>Dharm Prabhavak</i> <i>Sthavir Shri Vrajsen Surijee</i>	620
CHANDRA GACHHA			
	15	The founder of <i>Chandra Gachha</i> .	643

		<i>Sthavir Shri Chandra Shrijee.</i>	
<i>(In Virsamvat 609, Pujya Shri Shivbhootijee started Digambar Sect)</i>			
VANVASI GACHHA			
	16.	<i>Acharya Shri Samant Bhadra Surijee (Samant Bhadracharya)</i>	653
	17.	<i>Acharya Shri Vrudhdev Surijee</i>	693
	18.	<i>Acharya Shri Pradhyotam Surijee</i>	698
	19.	<i>Acharya Shri Mandev Surijee (1)</i> <i>(Who composed Shri Laghushanti Sutra)</i>	731
	20.	<i>Acharya Shri Mantung Surijee</i> <i>(Who composed Bhaktamar Stotra)</i>	758
	21.	<i>Acharya Shri Virsen Surijee</i>	793
	22.	<i>Acharya Shri Jaydev Surijee</i>	833
	23.	<i>Acharya Shri Devanand Surijee</i>	900
	24.	<i>Acharya Shri Vikram Surijee</i>	955
	25.	<i>Acharya Shri Narsinh Surijee</i>	1005
	26.	<i>Acharya Shri Samudra Surijee</i>	1032
	27.	<i>Acharya Shri Manev Surijee (2)</i>	1080
	28.	<i>Acharya Shri Vibudhprabh Surijee</i>	1130
	29.	<i>Acharya Shri Jayanand Surijee</i>	1169
	30.	<i>Acharya Shri Ravi prabh Surijee</i>	1245
	31.	<i>Acharya Shri Yashodev Surijee</i>	1320
	32.	<i>Acharya Shri Pradhyumn Surijee</i>	1344
	33.	<i>Acharya Shri Mandev Surijee (3)</i>	1365
	34.	<i>Acharya Shri Vimal Chandra Surijee</i>	1410
	35.	<i>Acharya Shri Udyotam Surijee</i>	1465
<i>(In V. S. 1980 , Pujya Jineshwar Surijee established Kharatar Gachha That ladder a separate)</i>			
VAD GACCHA			
	36.	<i>Acharya Shri Sarvadev Surijee</i>	1525
	37.	<i>Acharya Shri Dev Surijee</i>	1595

38.	<i>Acharya Shri Sarvadev Surijee (2)</i>	1607
39.	<i>Acharya Shri Yasho Bhadra Surijee (2)</i>	1618
40.	<i>Acharya Shri Munichandra Surijee</i>	1648
41.	<i>Acharya Shri Ajit Chandra (dev) Surijee</i>	1665
42.	<i>Acharya Shri Sinh Surijee</i>	1678
43.	<i>Acharya Shri Somprabh Surijee (1)</i> <i>And Acharya Shri ManiRatna Surijee</i>	1711
TAPA GUCHHA		
44.	<i>Acharya Shri Jagadchandra Surijee</i>	1750
45.	<i>Acharya Shri Devendra Surijee</i> Who composed <i>Karmagranth</i>	1797
46.	<i>Acharya Shri Dharm Ghosh Surijee</i>	1827
(in V.S. 1169, Acharya Shri Rakshit Surijee of Achal Gachha established a Vidhi Paksha. His ladder of leadership was then separated.		
47.	<i>Acharya Shri Somprabh Surijee</i> He learnt by heart the 11 Angas)	1843
48.	<i>Acharya Shri Somtilak Surijee</i>	1894
49.	<i>Acharya Shri Dev Sunder Surijee</i> (He was knowing <i>Manta – Tantra</i> and Astrology)	1938
50.	<i>Acharya Shri Somsunder Surijee</i> (He made ' <i>Pratistha</i> ' at Ranakpur)	1969
51.	<i>Acharya Shri Munisunder Surijee</i> (He composed <i>Samtikaran Sutra</i>)	1973
52.	<i>Acharya Shri Rathasekhar Surijee</i> (He composed <i>Balsaraswati</i> and <i>Shraddhvidhi</i>)	1987
V.S. 1531, <i>Virsamvat Lokashah</i> established <i>Lokagachha Sthanakvasi</i> sect.		
53.	<i>Acharya Shri Laxmisagar Surijee</i>	2007
54.	<i>Acharya Shri Sumati (Sagar) Surijee</i>	2029
55.	<i>Acharya Shri Hemvimal Surijee</i>	2053
56.	<i>Acharya Shri Anandvimal Surijee</i>	2066

The <i>Vimalshakha</i> is branch of <i>Tapa Gachha</i> and it was started after 56 th ladder, when on 57 th ladder <i>Riddhivimaljee</i> took over the charge)		
57.	<i>Acharya Shri Dan Surijee</i>	2092
58.	<i>Acharya Shri Hir Vijayjee (Jagat Guru)</i>	2112
From <i>Tapa Gachha Vijay Shakha</i> , a new <i>Sagar</i> branch was initiated by <i>Upadhyaya Shri Sahaj Sagarjee</i> in 1755)		
59.	<i>Acharya Shri Vijaysen Surijee</i>	2142
60.	<i>Acharya Shri Vijaydev surijee</i>	2173
61.	<i>Acharya Shri Sinhdev Surijee</i>	2179
Acharya Shri Sinhsagar Surijee expired in 1708. Thereafter for long 235 years there was no Acharya. 235 years i.e. 1708 to 1943.		
62.	<i>Panyas Shri Satya Vijayjee Gani</i>	2226
63.	<i>Panyas Shri Karpur Vijayjee Gani</i>	2245
64.	<i>Panyas Shri Kshama Vijayjee Gani</i>	2256
65.	<i>Panyas Shri Jin Vijayjee Gani</i>	2269
66.	<i>Panyas Shri Uttam Vijayjee Gani</i>	2297
67.	<i>Panyas Shri Padma Vijayjee Gani</i>	2332
68.	<i>Panyas Shri Rup Vijayjee Gani</i>	2375
69.	<i>Panyas Shri Kirti Vijayjee Gani</i>	2385
70.	<i>Panyas Shri Ami Vijayjee Gani</i>	
A.	<i>Pujya Shri Kastur Vijayjee Gani</i>	2390
71.	<i>Pujya Shri Mani Vijayjee Gani</i>	2405
72.	<i>Pujya Shri Buddhi Vijayjee Gani</i>	2408
73.	<i>Pujya Shri Vruddhi Vijayjee Gani</i>	2419
74.	<i>Sasan Samrat Vijay Nemi Surijee</i>	2475

In last 235 years, he became first Acharya after acquiring Knowledge and with customary process.

Shri Bhadrabahu Swami

Shri *Bhadrabahu Swami* was the 7th in the leadership of the Lord *Mahavir*. He gave successful leadership to *Jain* order and gifted the *Jainism* with invaluable wealth and scripture knowledge. He was disciple of famous *Acharya Yashobhadra* and was in know of 14 *Poorvas*. He was born in V.S. 94 (*Vikram Samvat 94*)(after the 94 years of demise of Lord *Mahavir*). He renunciated the world at the age of 45 and he became *Acharya* in *Vikram Samvat 156* after *Acharya Sambhootivijayjee*. He discharged his duty as a principal person-in charge of the entire *Jain* governance excellently well. The great knowledgeable *Acharya Bhadrabahu Swami* left this mortal world in *Vikram Samvat 17* at the age of 76 years. As such, it was a divorce between *Acharya Bhadrabahu Swami* and the most Knowledgeable Personality.

Shri Bhadrabahu Swami was born in *Pratisthapur* city. Both *Bhadrabahu* and his brother *Varahmihir* were expert scholars in four *Vedas* and fourteen *Vidhyas*, While they happened to meet the versatile learned personality *Yashobhadra Surijee*, both of them renunciated the world. Shri *Yashobhadra Surijee* found *Bhadrabahu Swami* more suitable because of his knowledge of 14 *Vidhyas* and his suitability for the position, made him *Acharya* and his direct successor. This made *Varahmihir* very angry, and he threw up his monk hood. At this time, there was a birth of prince in the king palace and *Varahmihir* predicted that he will have a long life of 100 years. *Bhadrabahu Swami* was a leader of *Jain* order at that time. He did not come to palace to give his blessings to the new born prince. *Varahmihir* took up this opportunity and made both the king and his people think against *Bhadrabahu Swami*. Knowing this *Bhadrabahu Swami* conveyed that the prince was going to die on the Seventh day from today, and he will go to console the king at that time. He mentioned that the prince will die because of the cat. Thought the king had great faith in what *Varahmihir* had predicted, as a measure of precaution he drove away all the cats to jungle. The young prince was guarded well to be protected from the cat. However on the seventh day some article with a sign of a cat fell on the prince, and prince suddenly died. Knowing this *Bhadrabahu Swami* came personally to console the king. And the king greeted him with great respect. *Varahmihir's* plan thus failed and this made him more furious, and after his death, he became a *Vyantar Dev*. He, in the life of *Vyantar Dev* could know about his previous life. He was jealous to *Jainism* and made the

whole *Jain* order, his target of great anger. He spread the disease of *Cholera* among the follower of *Jainism*. A number of people suddenly died of *Cholera*. The *Jains* came to *Shri Bhadrabahu Swami* about such happening. Being versatile knowledgeable person he could realize through his knowledge, the real cause of such epidemic. In order to save the *Jains* from such epidemic situation, he composed “*Uvasaggaharam Stotra*.” The *Uvasaggaharam Stotra* was so power full that it unlied the power of *Vyantar Dev*. Besides, *Bhadrabahu Swami* also composed the most famous and impressive Stotra called “*Kalpa Sutra*” which is read during holy *Paryusana* festival days. It is said that he had also made commentary on about 10 Scriptures. Thus *Acharya Bhadrabahu Swami* was responsible for the impressive development of both *Jainism* and *Jain Knowledge*.

Bhadrabahu Swami is known for composing commentary on ten scripture like *Acharang Sutra*, *Krutang*, *Avashyak*, *Dash Vaikalik*, *Uttaradhyayan*, *Dasha Shrut Skandh*, *Kalp*, *Vyavahr*, *Surya Pragnapti* and *Rishibhashit*. *Acharya Bhadrabahu* also composed *Bhadrabahu Sanhita* and also *Vasudev Charit* which contains 1,25,000 words. He had great knowledge of 14 *Poorvas*, which he passed on to *Acharya Sthul Bhadra* and thus, the legacy of great literature could survive. *Acharya Bhadrabahu* has a record of entering into *Yoga Meditation of Mahapran Yoga*. For twelve years continuously. *Acharya Bhadrabahu* moved all over India and made profound development of *Jainism* and its spreading all over. He is respectfully remembered as first and last *SHRUT KEVALI* (most versatile knowledgeable personality) both in *Swetamber* and *Digamber* sets.

Shri Vajra Swami

He was as if a born *Yogi*. His life was a triple meeting point of keeping of glorious monk hood, devotion and recognition of religion. The great thing about him was, immediately where he was born, he knew what he was in his previous birth. From the very first day of his life, he was a loof from the worldly matters and he remained a pure monk for long 80 years. *Sunanda* was married to *Dhangiri* of *Tumvan* city of *Avantidesh*. *Sunanda* was very well aware of her husband’s earnest desire for only self development on spiritual front. When *Sunanda* saw the dreams indicating the birth of a great soul, *Dhangiri* told her that now she is going to gave a worthy son, he should be allowed to walk on the path of renunciation. *Sunanda* also like an ideal *Arya* wife, allowed the

husband to go on that path. In *Vikram Samvat* 496, *Sunanda* gave birth to a child. The birth of child was celebrated with great joy by *Sunanda* and the family. Somebody at that time commented that had *Dhangiri* not renounced the world, he would have been here to celebrate the birth of his son, and that would have been a great event.

The new born child heard this sentence. He realised it and immediately he was remind of his past life. He started crying endlessly lest the mother would with him by her motherly love and affection. He carried for six months day and night continuously and the mother was very much perturbed. She was so upset that one day she gave away the child to the monk *Dhangiri*. The child, immediately with the father became very quiet after 6 months continuous weeping. The monk *Dhangiri* came along with the child to his Guru *Arya Sinhgiri*. The guru saw that the bag of the alms looked very heavy and spoke that oh, the bag is very heavy like a *Vajra*. *Guru* then opened the bad and saw that there was a child inside. *Guru* gave him the name “*Vajra*” and he was looked after by the monks and the nuns, and the householder.

After 3 years, *Sunanda* remember her Son, and wanted it back. The mother was referred to the King’s court. It was then decided that the child should be handed over to one, to whom the child gets himself attracted. *Sunanda* brought with her attractive toys, tasteful sweets etc. and with great love moved towards the child showing great affection to him. But the child did not move an inch from his place. Then the monk *Dhangiri* took his *Rajoharan* (an instrument of *Jayna* and essential for the *Jain* Monks), and held it to the child and said, “If you know the real substance of life, if you are willing to renunciate the world, then please hold this *Rajoharan* to wipe off your *Karmas*.” Even when he had not completed his sentence, the child moved to him, went to him sat in his lap and took the ‘*Rajoharan*’ and moved it like fen. The entire court of the king was stunned. *Sunanda* was in deep thought. Her husband, brother and a son now had renunciated the world. Now she also decided to follow the suit.

Balmuni, the child monk, *Vajra Swami* was moving in a jungle. The Gods, thought of providing hid food by some mysterious act. But the child monk *Vajra Swami* realised this mystery and refused to take the food. The gods, then as a token of their appreciation, provided him with two great *Vidhyas* - *Vaikriya Labdhi* and *Aksh Gamini* (to move in the sky). Once when there was an acute famine in North India, *Muni Vajra*

Swami took the whole ‘*Sangh*’ to *Maheswari Puri* with the help of this *Vidhyas*. Once when flowers were not available here, *Vajra Swami*, through the help of this *Vidhyas* brought twenty lakhs of flowers in aircraft.

Acharya Vajra Swami was a holy symbol of monk hood and strength. He died in *Vikram Samvat 584*. The Tenth *Poorva* and forty *Sanhanan* now got separated from us, with his sad demise. After his death, he is now remembered by the branch in his name *Vajjishakha*.

Shri Haribhadra Suri

A great *Jain* Scholar, who composed a number of great scholarly works, and a greatly impressive *Acharya Haribhadra Suri* has at his credit the creation of huge literature both in *Sanskrit* and *Prakrit Language*. He holds a distinguished position in the whole of Indian literature for the whole of Indian literature for his versatile intelligence, unparalleled knowledge, equal treatment to all, non-prejudicial criticism and an excellent command over the languages. He composed as many as 1444 great master works on *Jain* religion which is a most precious wealth of *Jainism*. He was the first critique of *Agama* scriptures and he carved a new way in the field of *Yoga* through his master works.

He was a Priest (*Purohit*) of the king of *Chitor*. He had an excellent knowledge about *Vedas*, philosophy and such other 14 *Vidhyas*.

No body could stand him, in whole of India at that time in the discussion on religious matters. Discussion on religious matters. He was very proud of his knowledge. It was so said about him that he always carry the following items with him.

- A Golden belt on his waist
- An Axe in his hand
- A net at his side and
- A ladder on his shoulder.

There were very significant. He believed himself to be most knowledgeable person and that no body can challenge him with the great knowledge that he possesses, lest his waist does not break, therefore he wore the golden belt on his waist. With an axe in his hand, he gives a challenge that if there is somebody who wishes to win over him,

he will dig him out even from the within of the earth. With a net, he signifies that if he is hiding himself in the sea, he would trap him in the net. If he is hiding himself in the sky, he would bring him down with the help of a ladder. And thus, I will win over him and place him down on the earth. He had made an open challenge that he is all-knowledgable in this earth, and if somebody feels that I cannot solve his puzzle, I will become his disciple.

Once the learned *Pandit Haribhadra* was moving out sitting in '*Palkhi*' then he heard very sweetly recited a verse from nun. *Pandit Haribhadra* tried to understand the meaning of the verse; but he could not. *Haribhadra* the most knowledgeable *Pandit* on the earth of that era, himself known for his knowledge of 4 *Vedas*, all *Upanishad*, 18 *Puranas*, and all other *Vidhyas* – now his knowledge seemed to be sinking. He got out of the *Palkhi* and very modestly went to that *Jain* nun, and requested her to explain the meaning of the verse.

The nun, *Sadhvi Mahattara Yakini* told him that in order to know the meaning of the verse, as per their way of life, he should come to the *Acharya* next day, who will explain the meaning to him. Next day, *Acharya Jin Dutta Suri* explained him the meaning of the verse. *Haribhadra* became his disciple and in course of time, he become *Acharya Haribhadra Suri* in *Jain* order. *Sadhvi Mahattara Yakinin* who had obliged him with the new dimensions of knowledge and devotion was considered to be his mother. He no longer was any way proud of his knowledge, and did not like the titles like '*Kalikkal Sarvagna*' for him. More and more he knew about scriptures, less he thought of himself and considered himself to be "Less knowledgeable." In all the new scriptures that he composed he identified himself as a religious son of *Sadhvi Yakini Mahattara*, thus, gracefully remembering her (*Yakini Mahattara Dharmasu*).

See the change, see the contrast. Once upon a time, because of rivalry and jealousy to Jainism, *Haribhadra* used to say, "I would prefer to be crushed under the leg of an elephant, but would never go to a *Jain* Temple." The same *Haribhadra* had to take a shelter in a *Jain* temple to protect himself from a mad elephant. At that time he had made fun of the idol of God, that his body is a witness of his tasteful eating. Because, a tree (body) cannot remain green (health) when there is a fire(hunger) in the stomach. What an irony. In course of time, he was convinced of the greatness of Jainism and Jain

temple. There changed his ideas, his mind. He used to compose the scripture late at night in the light of self-brightening jewel given to him by *Lallig Sheth*. His period is considered to be between *Veer Nirvana Samvat* 1227 to 1297 (i.e. *Vikram Samvat* 757. to 827.)

Shri Hirvijay Suri

Once the emperor *Akbar* was sitting in a terrace of his royal palace of *fatehpursikri* and was looking at the royal road. Then he saw a procession, wherein the baniya woman *Champa* was sitting in a *Palkhi* in good beautiful dress. The emperor *Akbar* inquired about everything and he came to know that *Champaben* had continuous six month's total fast, just only taking boiled water through six months and too only during day time. That means she has not taken any food items throughout all six months. The king *Akbar* was greatly surprised. He asked her how was this possible to live without food, for whole six months? She very simply and politely relied that it was with the grace of her *Guru Hirvijay Surijee*.

The king *Akbar* had now a desire to see the *Guru Hirvijayjee Suri*. Since he was in *Gujarat* at that time, he ordered the *Subedar* (his representative) *Suahbuddin Ahmadkhan*. Both the *Subedar* as well as the *Jain* householders of *Ahmedabad* requested *Guru Hirvijay Surijee M. S.* to accept this invitation and take this opportunity to bring fame to Jainism through this visit.

Acharya Hirvijayjee M.S. started his historical March from *Gandhara* port of *Gujarat* on 7th day of the month *Magshirh* of *Vikram Samvat* 1938 to *Delhi*. On his way in the village *Sarotar*, he gave impressive sermons to a great out-law named *Arjun Thakor* and the out law gave up all his evil addictions. On 13th day of the dark half of the month of *Jeth* iof *Vikram Samvat* 1939 , *Shri Hirvijay Surijee* reached *Fatehpur Sikri* and the king *Pranam* him with respect and reverence. He got out of his royal seat, came down, and bowed down to him. All the three princes – *Shaikh Salim*, *Murad* and *Dhaniyal* all bowed down to him. At that time, there were precious carpets on the floor of the *Palace*. *Surijee* refused to walk on it. King was surprised. But *Acharya Hirvijay Surijee* explained that it is prohibited for *Jain Monks* to walk on covered grounds, lest there are ants or such other insects under the carpets. At that point of time king *Akbar* ordered to remove the carpet, and everybody saw that there were lot of ants moving there. Again

when *Akbar* came to know that *Surijee* has walked on foot all along from Gandhara (Gujarat) to *Fatehpur Sikri*, the king was greatly surprised.

The *Akbar* asked the *Surijee* about his own horoscope and his future. *Surijee* said that he is a Jain monk, and as a Jain monk he would not tell him his future only the householders can tell such things. He can only deal with the issues related to salvation, and way to achieve it. King *Akbar* offered to give some silver-gold as a token of his respect. The *Surijee* however said that he cannot accept any of such things. He also told the king that if at all he wants to give something to him, let the birds and beasts from the cages be freed. Let the fishery in the vast 12 Kosh wide pond be brought to an end. Let the total non-violence prevail in his region for eight days of *Paryusana*. The emperor *Akbar* accepted all that *Surijee* said, and he, on his own, added 4 more days for total non-violence in his region and in *Paryusana*, instead of 8 days, he ordered total non-violence for 12 days. He issued his orders to *Gujarat, Malwa, Ajmer, Delhi, Fatehpur, Lahor and Mulkan* also. He also issued order that not a single act of violence be performed in the religious pilgrim places and around of *Girnar, Taranga, Shatrunjay, Kesariyajee, Rajgrihi, Abu, Sammetshikharjee* etc. V.S. 1640 *Acharya Hirvijayjee* was given a title of *JAGATGURU*. *Acharya Hirvijayjee* moved around *Agra, Gwalior* and other places and brought a good name to Jainism. thousands of *Hindus* and *Muslims* took vows to give up eating meats and taking liquor / wine.

Acharya Hirvijay Surijee was born in *Palanpur* in a Jain family in 1583 V.S. He became 'Acharya' in 1610. he gave sermons to emperor *Akbar* and moved on foot for miles together at the age of 60. At that time, for a pilgrimage to *Shatrunjay*, each person was supposed to pay tax. Many a times, even after paying a golden coin, they were not able to pay their devotion as per their desire. On *Acharya Hirvijay Surijee's* appeal, the emperor *Akbar* got this tax withdrawn.

Acharya Hirvijay Surijee died on the twelfth day of dark fortnight of *Bhadrapad* month of V.S. 1652, in *Una* of *Saurashtra*. King *Akbar* donated 100 *Bighas* of land for his Funeral. All the mango trees on that very day, though out of season, produced mangoes in a night time.

Shasan Samrat Shri Vijay Nemi Surijee.

Acharya Vijay Nemi Surijee was considered to be the ablest *Suri Chakravarti* of 20th Century. He was sincerest person of celibacy, his penance-strength was great, he was versatile genius of nature gifted intelligence and his impressive personality was sober. This *Acharya* has made an era in Jainism. his life-goals were decided as early as his renunciation of the world. The main/first/prime life goal of expansion/extension of knowledge. This included renunciation of knowledge, protection religious scriptures, writing of new works and their publication as well as maintenance of ole libraries of scriptures, for which he provided guidance. Under his guidance and inspiration for the first time in *Jain* society, the auspicious beginning of publication of Jain literature was made.

His second life goal was to prepare a team of Knowledgeable, qualitative and bright disciples. That is how, he could provide scores of most versatile, learned *Acharyas* and monks to the *Jain* order. He moved thousands of miles on foot and without taking care of his own life, he gave sermons to violent-natured fishermen and other antisocial humans to bring change in their lives. Once, greatly impressed by his sermons, the fishermen of village *Datha* (Dist. *Bhavnagar*) burnt all their fishing nets worthe thousands of rupees and forthwith gave up fishing for life. He also was responsible for stopping the sacrifice of innocent animals offered to Gods and Goddesses. He was also responsible for boosting the activities of *Panjara Pole* i.e. Shelter house, for animals. In V.S. 1983, there was great flood in Gujarat causing troubles to thousands of people, he appealed to rich Jains and collected big funds for helping the poor and distressed in the floods. He had a great capacity to motivate people to donate generously for funds to help the distressed on the occasions of famines flood or diseases. As well as for renewing and renovating the fields for the *Jain* followers (*Shravakas*) or for donation of food or even secret donations.

His another goal of life was to renovate and restructure the old pilgrim places like *Matar*, *Ranakpur*, *Khambhat* (*Sthambh Tirth*) etc. as well as a no. of small temples in villages, which he did quite well. There was a judicial matter going on in the court

regarding *Junagadh (Girnar) Tirth* against the *Nawab of Junagadh* himself. And he took keen interest and a deep pains in this case. Besides, he provided excellent guidance to the *Jain* community to use their discretionary power, show utmost wisdom, and if necessary to show their strength too, particularly in the very complex issues pertaining to the pilgrim places like *Shri Sammetshikharjee Tirth*, *Shri Taranga Tirth* and *Shri Antarikhshjee Tirth*.

It is very interesting to remember what *Sir Prabha Shankar Pattani*, a great diplomat and the chief minister of *Bhavnagar* State to his son and also a successor on his position, *Shri Anantrai Pattani*: “When you find that the work you have taken up is rather very complex and also difficult, you should go to my *Gurujee* of *Kadamgiri*, the beardwala saint and take his blessings.”

Who was this beardwala saint of *Kadambgiri*? Of course he referred to the great *Nemisurijee M.S.* He was respected alike both by Jains and Non Jains for his deep and profound knowledge impressive sermons then the medium of *Vyakhyan* – Speech, strict following of religious discipline and living vision. The great political leader and the great *Pandit Madan Mohan Malviyajee* was also considered himself gratified just, sitting besides him and discussing religious matter. The kings, emperors and the great treaders were highly impressed by his impressive style of addressing the audience in *Vyakhyan* and by his giant personality. Despite within he was totally unassuming and was learned to himself only.

Acharya Nemisurijee M.S. was born in *Mahuwa (Saurashtra)* on first day of first month (*Kartik*) of V.S. 1929. Incidentally, when he was died, in the same place- *Mahuwa* on the same day, first day of first month (*Kartik*) of V.S. 2006. (after 77 years) Again both days- his birth day and the day of his sad demise were same – Saturday! At the time *The Ghadi* and *Pal* were also the same! In his life span of 77 years he has done such note-worthy deeds, that his time is rightly known as *Shasan Samrat Nemi* Era.

He was known as lion in the *Jain* community. All eight of his main disciples were also known for their profound knowledge in various branches and disciplines. They were recognized learned *Acharyas* of the *Sangh Acharya Nemisurijee* occupies the prime position in front row for his service to Jainism to Indian culture and Indian society, and for re-establishment of ethical and Spiritual values in the society.