CHAPTER V

JAINS AND THE MUGHALS

AKBAR AND JAINS:
TAPAGACCHA
Among Muslim rulers of India, the Mughal Emperor Akbar was perhaps the greatest ruler with marvellous qualities of head and heart. He made India his real home and wanted to establish a lasting empire instead of a military camp with its capital at Delhi. "One of the marvellous gifts of Akbar— which we find in no other great monarch in history— was the ability to rise above the partisan intrigues of the court; to outgrow the ideas and traditions of his time; and to keep his efforts bent on the goal of establishing a non-religious, non-communal centre of power based on a just balance of forces. As a result, with statesmanship impossible in the 16th century and rare at all times, this foreign conqueror began to lay the foundation of a national monarchy for India over a people alien in race, religion and culture." It is of interest: "How the Rajputs were won over; how they came to counter-weigh the powerful
Musliams at his court; how, out growing sectarianism, he brought proud Hindu princesses as members of his family and left them to follow their own religion; how he lifted the terrible pressure of persecution which the Sultans had exercised over the Hindus; how he developed a non-denominational outlook which made the religious leaders of the Hindus, Jains, Sikhs and Christians as honoured in his day as the religious leaders of Islam; how he frankly adopted non-Islamic ways whenever he found them militating against his cherished dream of a united Hindustan."

The general policy of Sultans of Delhi and even Mughals after them, was that of a militant nature towards Hindus. They extended no toleration to Hinduism, Hindu temples were demolished, Hindus were converted forcibly to Islam, they were forced to pay Jaziya and special pilgrimage tax, while visiting their holy places, was imposed on them. During the first few years of his reign the young Akbar too was under the influence of orthodox Mullas; but as soon as he became his own master, he reversed the policy of his predecessors."

The Ibadat Khana which was in the beginning set up for the discussion on religious matters by the different shades of Muslim theologians, was thrown open
to all other faiths and religions because the mutual accusations and bad behaviour of Muslim Ulama towards each other opened the inner eyes of Akbar and his mind was enlightened with the beams of truth. He was convinced that clear judgement and not conceit can help in achieving the true nature of divinity. "The king (Akbar) used openly to say in the presence of his officers, doctors and chiefs,- 'My sole object, O wise Mullas, is to ascertain Truth, to find out and disclose the principles of genuine religion, and to trace it to its divine origin." In the spheres of religion and spiritual belief Akbar's mind was outgrowing the boundaries of orthodox faith. Even Badaoni writes in his own way about him,"Thus a faith of a materialistic character became painted on the mirror of his (Akbar) mind and the store house of his imagination, and from the general impression this conviction took form, like an engraving upon a stone, that there were wisemen to be found and ready at hand in all religions, and men of asceticism, and recipients of revelation and workers of miracles among all nations and that the truth is an inhabitant of every place; and that consequently how could it be right to consider it as confined to one religion or creed, and that, one which had only recently made its
appearance and had not as yet endured thousand years! And why assert one thing and deny another and claim pre-eminence for that which is not essentially pre-eminent?" Under the expansion of his mental vision, unbiased attitude and truth seeking nature Akbar started meeting saints and scholars of all faiths and religions in the Ibadatkhana. "Sufis, doctors, preachers, lawyers, Sunnis, Shias, Brahmans, Jains, Buddhists, Charbaks, Christians, Jews, Zoroastrians and learned men of every belief, were gathered together in the royal Assembly and were filled with delight. Each one fearlessly brought forward his assertions and arguments, and disputations and contentions were long and heated." To adopt this liberal religious policy and to put it into practice throughout his realm could in no case be a mere showmanship on the part of Emperor Akbar. In those days and circumstances it required not only a broadmind and clear vision but also forbearance, keen intellect, real conviction and great courage on the part of the Muslim Emperor. Akbar had all these qualities. Even the christian missionaries, who were hostile to some extent could not but express their appreciation for the benevolent attitude of the great Emperor. He received all spiritual and learned men with
full respect, listened to them patiently and carefully, scanned their ideas intelligently but imbibed only those ideas which appealed to his reason and mind the most from whomsoever and whatever faith they might come.

With an Emperor of such a great and unbiased mind, it was but natural for the Jains, who had maintained very good relations with not so tolerant Muhammadan rulers in the past, to be attracted towards the great Mughal Emperor and to put a lasting impression of their pious ways on his mind and actions. We have recorded evidence— which will be discussed in the ensuing pages— to show that Jains in general and their religious leaders, Jain scholars and poets, all had praise for Emperor Akbar and commanded respect in the Mughal court and were honoured by the great Emperor in a very lavish manner.

The Akbarsahi šṛṅgāradarpana is a literary writing on Nayaka— Nayika bheda and Šṛṅgāra by Padma Sundar, a Jain saint of Nagpuriya Tapagaccha. This book was most probably written by Padma Sunder before the year 1560 A.D. when Akbar was quite young. We do not find any reference to Akbar's personal military achievements in the book, whereas the references to the
military achievements of Babur and Humayun, his grand father and father, are recorded in the book. Since Akbar ascended the throne in 1556 at the young age of thirteen and by the time he crossed his seventeen, he made himself a fully powerful ruler setting aside the powers of his regent, Bairam Khan. Only after this i.e. 1560, the military campaigns of Akbar could be described as his personal achievements. Moreover, it has been made clear in the introduction of the Akbarsahi Syngararpasa edited by Shri Madhava Krishan Sharma that the Devnagri manuscript available in the Anup Sanskrit library, Bikaner, on the basis of which the book was edited and got printed, dated V.S.1626 (A.D.1569). It is also evident that the manuscript is a contemporary work of Padma Sundar, the author who belongs to the same period. We can safely assume that the work might have been composed by the author by a decade ago or so.

We are further informed in the said introduction that, "after the date of Samvat 1626 (A.D.1569) a different hand in red ink writes that the manuscript was written at Agra by Vir, pupil of Cauhatha, for his own study on Tuesday, the 8th day of the dark fortnight of Asadha, in the reign of Akbar when Manakirti Suri was occupying Chandrakirti paṭṭa."
which means that 'a great god having four horns, three feet, two heads and seven hands, fastened in three ways, roars like a bull. (1). As victorious king Babur and similarly king Humayun honoured Anad Rai with a gladdened mind, similarly the winner of scholars' groups Pt. Padama Sundar became honourable by the crest jewel of kings, Emperor Akbar. (2). Having the moon's radiance, the lord of Jain saints, the moon of the lunar race, whose name is as bright
as the moon that lord Chandrakirti may give you joy till the Moon, the sun and the stars last. (3). The lord of Nagpurīya Tapogana Sh. Chandrakirti Sūri's disciple Harshakirti Sūri got it written for himself.(4).

Here it is clear from the above given 4th stanza that Harshakirti, the disciple of Chandrakirti Sūri, was the last owner of the manuscript. The first stanza is a symbolic description of the god of speech (Vāgdeva).

The 2nd stanza throws light on the fact that Padma Sundar, the author of Akbarsāhi Srngār darpana, was a great scholar, who defeated a number of scholars in debate and was under the patronage of Emperor Akbar. Another fact brought to light in this stanza is that Anand Rai (most probably a Jain scholar) was honoured by both Babur and Humayun. Babur's stay at Hindustan was short and Humayun's reign throughout his life was turbulent and shaky, therefore, no concrete and significant literary evidence has been available about their relations with the Jains, but if we are to rely on the information given in the manuscript of Akbarsāhi Srngār darpana, it can be said with confidence that the honour received by Anand Rai at the courts of Babur and Humayun, bespeaks of
the Jains' relations with the Muslim rulers even under the unsettled and not so favourable conditions.

*Akbarsahi Sṛṅgaṅ darpaṇa is divided into four chapters. In the four chapters the definitions of nine sentiments (Rasa), the definition of Svākīya Nayika (one's own married beloved) and their examples in the verses composed by the author himself; Parakīyā Nayika (another's wife taken as beloved), the meeting through direct contact, through pictures and through dreams etc. and other kinds of Nayikas; love lorn condition of the lover in bereavement etc.; and detailed definitions of sentiments, their styles, and literary defects which generally creep in and should be avoided by the poets, are given in detail.

This is something amazing and of interest to note that a Jain saint composed a literary work in verse dealing with the amorous plays, much against the Jain pattern of life and religious tenets. It was perhaps to please the youthful mind of the poet's patron (Akbar) for which whom he liberalized his pen inspite of the fact that he himself was totally aloof from such indulgences.

The first chapter starts with the benedictory stanza for the protection of the Emperor Akbar through
the divine light known as Rahman by whose refulgence this universe is well lit and in whom it is stringed like a jewel, and which stands beyond the darkness.

In the 2nd and 3rd stanzas, the well known Cagattā (Chagatai) lineage, king Babur who was born in it and who established his reign at Delhi, his son Humayun, who defeated by his valour rulers of Gujarat, Gaur and many kings upto the seashore, are extolled.

From 4th to seventh stanzas, the son of Humayun, Emperor Akbar, who is well versed in all arts, who defeating all his foes through his gallantry, ascended the throne, who takes full interest in scholars, musicians, poets and archers; who is playful with the maidens, a soldier in war, benign to the people, whose reputation is matchless, who fears to transgress the rule of law, who is ferocious in his huntings, who is terrible in the uprooting of his enemies and who is composed in his force, and thus he is made of many sentiments by the maker; in whose reign danda (Rod/punishment) is only in the canopy, bhanga (break) in the waves, bandha (binding) in garlands, fight in amorous play, intoxication only in the elephant force and nowhere else, 'beat' is spoken by the Myna birds only and not by the people; who is a matchless donor of wealth to the people stretched up to the shore of
the sea, whose policy like a swan distinguishes between water and milk, is extolled.

In the eighth stanza, the author tells us that considering the whole living world mortal, and making his body of eternally high, the emperor got this literary work composed which is full of different types of sentiments (Rasas).

In the post colophon we gather the following information—"If you have got interest in poetic works and different sentiments, then read with pure mind absorbing Śrīṅgar darpana composed by poet Padma Sundar."

Throughout in his work Jain saint-poet Padma Sundar, through many verses cited as examples to clarify the Nayika bheda and different sentiments (Rasas), brings to light the different aspects of his patron's character and qualities.

It is significant to note that apart from Akbar's theosophical connections with the Jain saints and scholars, there were poets and litterateurs among Jains who adorned the court of Emperor Akbar alongwith other poets and scholars.
AKBAR AND HIRAVIJAYA SURI—(HIRA SAUBHÄGYAM)

Hiravijaya Suri was a renowned and very prominent Jain saint, who was contemporary of Emperor Akbar. He came in contact with Akbar and influenced him much through his scholarship, piety and nobility of thoughts and action. It seems, this meeting of two great personalities, one mundane and the other spiritual, had inspired many a poet, especially the Jain devout, to knit this story in literary works in different styles. A fairly long Sanskrit epic 'Hirasaubhagyaṃ' is one of such very important poetical works, which tells us in detail—no doubt with literary embellishments and flavours—the meeting of Emperor Akbar and Hiravijaya Suri, the Jain saint. As the heading of the epic indicates, Hirasaubhagyaṃ is a literary Sanskrit work describing the life and noble deeds of the Jain saint. A great part, of course, is devoted to the meeting of the two souls and the pious influence left upon the emperor by the noble Jain saint.

Hirasaubhagyaṃ consists of seventeen cantos, having minimum eighty two to a maximum of three hundred and six stanzas, thus having varying sizes of cantos. The last stanza of every canto gives us a scanty information about the writer of this epic. We gather from these stanzas that the writer of Hirasaubhagyaṃ was Vimala
Devagani, who was the son of Siva Sadhu and Saubhagya Devi. He was the disciple of Siha Vimalaganj. He was most probably a Svetambar Jain. As the epic describes the life of Hiravijaya Suri, who died in V.S. 1652 (A.D. 1595), it might have been composed after 1600 A.D. or so.

After describing Prahaladapura, a city in Gujarat, the poet extols the Mohammadan ruler of Gujarat. There is the king named Mahamunda (Muhammad or Mahmud), who is valorous and the only brave of the land. Inspite of whose tax extractions the land produces more and more wealth as a newly wed lady radiates more beauty through embraces.

There is a reference to Akbar's visit to Gujarat before coming into contact with Hiravijaya Suri in the 9th Canto wherein the poet says; Emperor Akbar came to Gurjaradesa (Gujarat) outshining the sun; maintaining his refugence also in the West as in the East, accompanied by lakhs of horsemen, accepting presents offered by kings, hunting tigers by his valour.

With the emperor came certain businessmen of the East as planets came to the sky along with the moon.
They were also in the Jain order as the fish is in the water. Sthansingh was their leader and they were respected by the emperor as his ministers. (IX, 126).

The 10th canto of the epic gives the description of Delhi and Akbar's ancestral lineage in the following manner. There is a city known as Dilli which is never bereft of great wealth and justice (X, 8).

There was Hamaoon (Humayun) who was like the moon of the earth whose valour could defeat even Indra. The Sun, wishing to be equal to his status, went to Visnupada as if defeated by his glory (X, 10).

His son Akbar became the sun of the earth whose feet were touched by the crest jewels of the kings. He was like Krishna, the son of Vasudeva and in whose arm's cage rested the swan of victory of the land covered by the seas (X, 12). In this very Canto, the 10th one, the poet starts telling:

Once Emperor Akbar desirous of knowing the path of religion like a widely readman, put this question to the members of his religious assembly. Is there any such a saint who clarifies the clear path like the sun, who protects all the living beings like his own life,
who is full of piety and follows the righteous path; who
looks at all living beings like god in the same kindness,
who being of calm mind shuns attachment like bad company.
Who like a ship crosses the sea of this world and makes
others to cross it? (X,94-96).

He was told by the members that they have seen
only Hiravijaya Suri who is well versed in all philosophies
and who is like an acme amongst the theosophists as you
are among the kings on this land (X,98). The moon of
the earth (Akbar) was pleased to listen to all this became
eager to see the Jain saint like success-granting
sacrificial fire (X,129).

Then enemy defeating king called two of his
messengers who knew all the languages of the countries
stretched up to the seaborde (XI,2).

He ordered the messengers to bring the lion like
Jain saint who is an abode of all the well-being without
any discomfort to him, who is presently living as an
incarnation of saintly conduct, adorning the land by
his refugence, on the seashore in the city known as
Gandhār which is like a forehead mark of the Lāta region's
(Gujarat) beauty (XI,16-17). There is my obedient servant
Sahib Khan, who is the well wisher of the people of
Gurjar (Gujarat), you give him my this farman that tells all to be said. He is like my ownself simply having another body. He will do everything desirable. The messengers were pleased within themselves after the Emperor said this all (XI,18-19).

Calling the Jain devouts of the city to his presence—Khan (Shihabuddin Khan) asked the city Jain devouts to bring the Jain saint as the mornings bring the sun. They were all pleased to listen to this all and having received the honour at the court returned to their places (XI,44).

The Jain devouts, riding their respective means of transport, left for gandhar as the heavenly bodies might have come to the earth to bow before the Jina (Mahavira)(XI,49).

On his way to Fatehpur Sikri, near Agra, from Gandhar port in Gurjarat, the Jain Saint Hiravijaya Sūri is described to have adopted the following route:

He crossed great river Mahi (Māhi) which had been turned yellow by the blossoming golden lotus flowers' pollen and which looked like golden braided hair of the shore-land beauty.(XI,106).
Then he came to Vatadala (Vadadala) like a blackbee to the blossomed lotus where he was worshiped by the Jain Sangh of Stambhistirtha (Khambat) (XI, 109).

Sūri (The Jain saint) came to the vicinity of Akmipur (Ahmedabad) like a swan to the bank of heavenly river (Gāṅga) which was adorned by the feet of Jina (Mahāmrīkṣa) and where the white elephants roamed freely, and where the beloveds of Indra danced in ecstasy (XI, 114).

As a parrot reaches a mango tree after crossing neem, citron, rose apple and kadamb trees, similarly crossing the boundaries of so many villages and cities, he reached near Pattan (Patan) (XII, 4).

Leaving here all, he alone passed some days and then left for the Eastern side happily, followed by the devouts (XII, 26). Then near Vatapalli (Vadali) the son of Bhavaḍ came and worshipped the feet of Jinachandra's guru, as if he was worshipping a Caitya (XII, 27).

Then the lion like Jain saint came to Siddhapur which was girdled by Brahmaputri (Saraswati) river, having many red lotus flowers blossoming in it (XII, 28).

Then Hira Sūri came to Bhillapalli which looked like the city of serpents coming to the earth leaving aside...
its all horrible aspects because of reverence towards the saint (XII,31).

While the Jain saint started from Bhillapalli after having the permission of the ruler of Bhils, he saw before him Arbud mountain (Abu) as if Vindhyachal would have come to bow before him (XII,54).

The Jain Ācarya saw the town established by Vimal mantri like a sister of Dugdhasindhu (The ocean of milk) which was having white elephants and horses in it and was purified from within by the presence of Jina (XII,87).

Here the Jain Muni entered the Gaitya (Jain temple) erected by Vimal Mantri as the king of gods (Indra) enters the palace decorated by flags. (XII,93).

Worshipping the Gaitya of Chalukya, (the temple erected by Chalukya king Kumarpala) the Jain saint bowed before Nabhisuta (Rṣbhadeva) in a four door temple amidst the Achaldurg. (XII,127).

Starting from that city the Jain saint brought the glory near the city of Shivapur (Sirohi) as the bridegroom brings the glory to the waterlilies borne by him (XIII,4).
Reaching there with a devoted mind and leading his way having staff in his hand, the Suratrāṇa king (Rao Surthan of Sirohi) preceded by the songs sung by the ladies, of the city led the Sūri to the city (XIII,6).

Like a black bee leaving the blossomed flower, the Jain saint started from there and treading his path as if crossing the elephantine temple, reached Sadiri (XIII,10).

Traversing continually a long way Kalyāṇa Vijaya Upādhyaya worshipped the feet of the Jain saint here (XIII,12).

The Jain saint followed by Kalyāṇa Vijaya Upādhyaya Vāchaka reached Rānapur in the vicinity of Vindhyachala. Here he saw the Caitya of Dharma which looked as high as Vindhyachala (XIII,14).

In Àuṣapura Jain devout Tālhā, who was like another Jagadu, the ruler of Àuṣapura, led the Jain saint to the city by distributing Firoz Shahi golden coins among the people (XIII,24).

Traversing villages, hills and thick forests, the Jain saint came to Medinipur (Medta) as Rābhadeva had come to Takṣaśilā (Taxila) (XIII,26). Here the
Jain devouts of Vikramapur (Bikaner) and Nagapur (Nagaur) in the desert region came and paid their respects to the Jain Ācārya .... (XIII,27).

The Sultan of Madinipur, who was known as Sadima Sultan, paid his respects to the Jain Saint as the jewel of gods is respected everywhere because of its high qualities (XIII,28).

While the Jain Ācārya wishing to reach Fatehpur, the city of great wealths, went to Sanganagar (Sanganer). By that time Vimal harsa Upādhyaya followed by wisemen, like a commander by army, who was sent to the Emperor as a fore-runner, reached Fatehpur. (XIII,36-37).

Purifying the living beings on his way when he reached Abhirama Vāda nagar then he was immediately told by Vacskendra Vimalharsa Upādhyaya (XIII,44) that the Emperor was waiting for a meeting with him as a cuckoo awaits the spring season, listening to which the Jain saint went to the vicinity of Fatehpur (XIII,45).

Than Singh, Amipala and Manu, the heads of the Jain Sangha, presenting before the Emperor gold and costly silken fabrics, informed him of the arrival of the Jain saint. (XIII,47).
Wishing to go to Sirikari (Sikri), he was adorning Sakhapur in the suburb of Sikri (XIII, 93).

Then he reached Sirikari (Sikri) as the rays of the sun enter the disc of the moon (XIII, 118).

Well-versed in Islamic tenets, there is a Shaikh known by the name of Abul Faiz (Abul Fazl), who acts like a third eye of the son of Humayun (Akbar) (XIII, 120).

Than Singh went to the Shaikh (Shaikh Abul Fazl) and informed him of the arrival of the Jain Acarya (XIII, 121).

The Shaikh coming to the Emperor Akbar's Assembly, informed him of the arrival of Hira Vijaya Suri (XIII, 122).

The sun amongst the Shaikhs (Abul Fazl), bowing with devotion and respecting him much, wanted the Jain saint to be taken to his palace (XIII, 129).

Shaikh Abul Fazl put before Hira Vijaya Suri the views held by the followers of Islam as given in the holy Quran. He told him that the prophets say that all the Muhammadans after death will be kept as deposits under the earth. On the doomsday Khudā (god) would sit on the seat of justice, and all the buried persons would be raised from their graves and presented before Him.
He would look into their deeds and impart justice accordingly. Some of them will go to heaven and enjoy the fruit of their good deeds there, and some of them would be sent to the hell for their bad deeds, where they will face all sorts of tortures and punishments. Here the Shaikh stopped and asked the Jain Saint about his views whether it was all correct or just a belief.

The Jain saint expressing his views before the Shaikh said that a god which is spotless (Niranjana), without any blemish, formless and nothing but light, what form would he take, when he sits on the seat of justice and how would he be having malice and love for the creatures to throw them in the hell or send them to the heaven? It is only our good or bad deeds of the past that can give us either pleasure or pain, to assign other reasons for it are just imaginary.

The Jain saint further told the Shaikh that if the creator creates this world first and then annihilates it, then He is put to unique labour. In fact this wonderful world is neither created by any one nor it is destroyed by any one. It exists of its own but the very existence of it makes us think that there must be some creator of it.
Emperor Jalaldin (Jalal-ud-din Akbar) followed by his three sons went a few steps to receive the Jain saint with gleaming eyes.

The Jain saint had discussions with the Emperor on religious matters and explained him the views relating to the Jain faith. He also told the Emperor of the plight of important Jain places of pilgrimage. Once again Emperor Akbar received the saint along with his three sons, Shaikhuji (Salim), Pāti (Murad), and Daniyar (Daniyal).

Once the Emperor taking three steps towards a high ground requested the Jain saint to put his feet on the spread out carpet which the Jain saint politely refused by reasoning that there might be some ants underneath. The emperor assured the Jain saint that there could be no living creature under his palace-carpets. Even then the saint did not step upon the carpet saying that salvation-seeking people should put their feet after carefully examining the ground, and with these remarks as soon as he lifted a bit of the carpet, there appeared an ant. The emperor was very much impressed by the kindness of saint's heart. He was convinced of saint's matchless kindness towards the living beings.
and appreciated him for this again and again.

After having the emperor impressed by his piety, kindness and virtuous nature, the Jain saint Hira Vijaya Suri requested the emperor to release the captives in his prisons.

The Emperor Akbar issued a farman under his name for the non-killing of living beings for twelve days starting from the dark tenth to the bright 6th of the Sravana in the rainy season in his realm and stamping by his seal; gave six copies of it to the Jain saint. Out of these one was for Gurjar and Saurashtra mandala (Gujarat), the second for Fatehpur (the seat of empire) and Dilli (Delhi), third was for Ajmer, fourth for Malwa-mandala, the fifth for Lahore and Multan and the 6th one was for the personal possession of the Jain saint.

This version of the Hira Saubhāgyam is confirmed through the existence of this original farman with the head priest of the Jains of Ujjain by whom it was shown to Sir John Malcolm when he was stationed in Malwa as Political Officer in 1819-20.

The English translation of the farman by Sir John Malcolm is as follows:
"In the name of God, God is great."

"Firman of the Emperor Jalal-Deen Mahamad Akbar, Shah Padahah Ghazee."  

"Be it known to the Moottasuddies of Malwa, that as the whole of our desires consist in the performance of good actions, and our virtuous intentions are constantly directed to one object, that of delighting and gaining the hearts of our subjects."

"We on hearing mention made of persons of any religion or faith whatever who pass their lives in sanctity, employ their time in spiritual devotion and are alone intent on the contemplation of the Deity, shut our eyes on the external forms of their worship, and considering only the intention of their hearts, we feel a powerful inclination to admit them to our association, from a wish to do what may be acceptable to the Deity. On this account having heard of the extraordinary holiness and of the severe penances performed by Hira Vijaya Suri and his disciples, who reside in Gujarat, and are lately come from thence, we have ordered them to the presence, and they have been ennobled by having permission to kiss the abode of honour.....

"After having received their dismissal and leave to proceed to their own country, they made the following request;-- That if the king, protector of the poor, would issue orders that during the twelve days of the
month Bhadon, called Putchoosur (which are held by the Jains to be particularly holy), no cattle should be slaughtered in the cities where their tribe reside, they would thereby be exalted to the eyes of the world, the lives of a number of living animals would be spared, and the actions of his Majesty would be acceptable to god; and as the persons who made this request came from a distance, and their wishes were not at variance with the ordinances of our religion but on the contrary were similar in effect with these good works prescribed by the venerable and holy muslin, we consented and gave orders that during these twelve days called Putchoosur, no animal should be slaughtered.

"The present sunnud is to endure forever, and all are enjoined to obey it, and use their endeavours that no one is molested in the performance of his religious ceremonies.

Dated 7th Jumad-ul-sani, 992 Hejrh" (6th June, 1584 A.D.)

Once the emperor thought in his mind that before he (the jain saint) comes to him what should he (The Emperor) do for him and he declared Nauroz—
As the ruler of Aghata (Ahada) nagar gave the title of Tapa to Jagatchandra Suri for observing twelve years Acamla (a typical Jain penance) penances and as Dafar Khan of Stambhtirtha (Khabbat) gave the title of Vadigokula Sankta to Sunder Suri, similarly Emperor Akbar gave the title of 'Jagadguru' to Hira Vijaya Suri, who was like an ocean of good qualities.

He (Emperor) brought quite a big number of prisoners to the feet of Hira Vijaya Suri and released them there as one leaves his sins on a holy place.

On the re-entry of Hira Vijaya Suri in his palace, the emperor declared non-killing of all living beings in his empire.

As the ruler of Gurjar (Gujarat) Viradhavala conferred the title of Srikarana on Vastupala (the elder brother of Tejapala), similarly Hira Vijaya Suri conferred the title of Upadhyaya on Shantichandra at the request of Than Singh during a great ceremony. This Shantichandra Upadhyaya is the same Jain scholar who wrote his Karparsa Kosa in praise of Emperor Akbar.

Durjanamalla, who was formidable foe of the sinners and who was dear to Emperor Akbar because of
his high qualities, got the Jain Tirthankar's statue installed by the Jain saint. This Durjanamalla was a Jain devout, who was an expert jeweller and was in the good books of Emperor Akbar.

Leaving Santi Chandra Upadhyaya, like his minister with the emperor, the Jain saint, accompanied by Vijay Sen Sūri, the son of Sh.Kawma, stayed for four months at Nager on his way back to Gurjar (Gujarat). There at Nager. Mehajal, a prominent and wealthy Jain who was minister of ruler Jaganmalla (Jagmal), paid his respects to the Jain saint and arranged function in honour of the Jain saint. There also came Manḍana Kothāri (the incharge of granaries) of Jaiselmer alongwith the Jain sangha and gave in charity golden coins to honour the Jain saint.

On his arrival from Nagore at Pimpāḍhi he was respected by Talḥā (Talhashah).

Reaching at Ābu while Hira Vijaya Sūri was eager to goto Gujarat he was requested by the Suratranṭa (Surthan of Sirohi) ruler to visit Shivapuri with a promise that he would declare non-killing of animals at his arrival and order the removal of Jaziya. The Jain saint visited Shivapuri (Sirohi) in the rainy season.
Once Sānti Chandra Upādhyāyatold Emperor Akbar that if he may permit, he would go to see his guru Hira Vijaya Sūri leaving Bhanu Chandra at his court. Hearing this Emperor Akbar presented to Sānti Chandra Upādhyāya, who was an expert in reciting his own composition Kr̥parasakoṣa to Emperor Akbar as ordered by Hira Vijaya Sūri, a farman prohibiting killing of animals in his realm and removal of Jaziya tax at Gujarat. Sānti Chandra Upādhyāya coming to Hira Vijaya Sūri narrated the whole story of presenting of farman by Humayun's son Akbar with pleasure. Twelve days of Puruyuṣaṇa (Jain festival of rainy season), all sundays, days of sophiyana, even the Īd days and all the first days of Hindu months (Sāṃkrānti), the month of his own birth and the days of Mihar were declared the non-killing days both in his realm and in the states of Rajputs under him. The day of Nauroz and the birth days of his sons and the days of Razab month were also declared days of non-killing. Thus the non-killings' days declared by Emperor Akbar and added by his sons grew more than six months and six 82 days in all in a year.

This version of the book is confirmed through the Ain-i-Akbari's corroboration in this regard which says,
"In these days (991) new orders were given. The killing of animals on certain days was forbidden, as on Sundays, because this day is sacred to the sun; during the first eighteen days of the month of Farwardin; the whole month of Aban (the month in which His Majesty was born); and on several other days, to please the Hindus. This order was extended over the whole realm, and capital punishment was inflicted on everyone who acted against the command....

During the time of these fasts, His Majesty abstained altogether from meat, as a religious penance, gradually extending the several fasts during a year over six months and even more, with the view of eventually discontinuing the use of meat altogether."

Thus through the removal of the pilgrim tax Vimal Shail i.e. Satruñjaya Parvata tīrtha became a free pilgrimage place as in the old days and lacs of Jain devotees visited the Tīrtha with all their devotions.

The son of Kamma i.e. Vijaya Sen Sūri getting his esoteric knowledge and teachings from his guru, going by and by reached Labhapur (Lahore).

In the religious assembly of Emperor Akbar Vijaya Sen Sūri defeated his opponents Shaikh etc. (Abul Fazl)
as Sundar Suri had defeated his opponents. Emperor Akbar conferred the title of 'Swai Vijaya Sen' on Vijaya Sen Suri as he had conferred the title of 'Jagad Guru' on Hira Vijaya Suri. Hira Vijaya Suri was much pleased to hear the victory of Vijaya Sen Suri in religious discussions over his opponents.

On the night, Hira Vijaya Suri left for his heavenly abode, he informed Emperor Akbar in his dream at the end of the night of his departure from this world as if keeping his promised word towards a friend.

The Hira Saubhagyam, as the title indicates, is an epic depicting the life of Hira Vijaya Suri in a literary manner. The writer Shri Vimaladeva Gani is also a Jain scholar whose purpose to write an epic poem on the life of a great Jain saint, is to highlight the merits of Jain faith and a renowned Jain saint. It is, therefore, natural that all important events, which heighten the prestige of Jain Acarya Hira Vijaya Suri, are narrated in detail in the poem. We find embellished and exaggerated narrations to some extent in the Hira Saubhagyam, but the events, as they are narrated, are historically true. The meetings of Hira Vijaya Suri with Emperor Akbar, the Emperor's good impression about
Hīra Vijāya Sūri's personality and his learning, Akbar's granting of farmans of non-killing and removing Jaziya tax and handing over certain important Jain temples on the hillocks in Gujarat to Hīra Vijāya Sūri, are bare facts.

At the time Emperor Akbar heard of Hīra Vijāya Sūri's scholarship and saintliness, the Jain Ācārya was staying at Gāndhār port in Gujarat. The Jain saint being called to the court of Emperor Akbar at Fatehpur Sikri, travelled from Gujarat to Sikri. The narration of his travels brings in the descriptions a number of places and persons connected with Hīra Vijāya's route from Gāndhār to Sikri. The places and persons are picked up for the narration by the writer not from political point of view but as they stood important in relation to Jain faith and the Jain saint. The travelogue of Hīra Vijāya Sūri as contained in Hīra Saubhāgyam, bears importance from that very point of view. Thus this literary epic becomes a more reliable source about the historical events of Hīra Vijāya Sūri's times and Akbar's reign. Apart from it, we find that the truthfulness of these events is proved by other literary writings, biographies of Emperor Akbar and the farmans issued by him.
in favour of Jains and Jain saints. The very fact that a great part of the epic is devoted to the meetings of Jain saint and Emperor Akbar, bears testimony to the good relations between great Mughal ruler and the Jains.

AKBAR AND HĪRA VIJAYĀ SŪRI (JAGADGURU KĀVYAM)

Another epic on relations of Akbar, the Mughal Emperor and Hīra Vijaya Sūri, the Jain saint, was written with the same theme but a different style and minor variations according to the poet's personal learnings. This epic named as 'Jagadguru' is written by Sh. Padma Śagaragaṇi. The work is in Sanskrit language having a typical Jain style in which the life of Hīra Vijaya Sūri is described in 233 stanzas covering about 34 pages in its published form. As the title of the work indicates, the author describes how Hīra Vijaya Sūri, was honoured by the Mughal Emperor Akbar and how the Emperor impressed by his scholarship and piety bestowed upon him the title of 'Jagad guru'.

Though the theme of Jagadguru Kāvyam is similar to that of Hīra Saubhāgyam but the main stress of the first is on how the great Jain saint was honoured and received a title of 'Jagadguru' from the great Mughal
Emperor Akbar, whereas the latter is an epic dealing with the life history of Hira Vijaya Suri of which his relations with the Mughal Emperor and receiving a title at his hand and certain farmans issued in his favour for the maintenance of the Jain temples and declaration of non-killing days in his realm, are only a part of it. But certainly both these works are helpful to some extent to establish each other's authenticity in narrating the story of influence of Hira Vijaya Suri on Emperor Akbar and the real greatness of Emperor Akbar's personality in dealing with his subjects, at least from the religious point of view.

It is a contemporaneous work written in V.S.1646 (A.D.1590) in the bright eleventh day of Bhaḍrapad as is indicated at the end of the manuscript from which this book has been published.

The author at one place says that when once Hira Vijaya Suri was staying at Gandharāpurī in Gujarat observing his fasts etc. with a number of his disciples, was called by the Emperor of Delhi and honoured through declaration of non-killing of creatures, is being described in the coming stanzas by the poet.

The author before coming to the subject concerned gives a brief description of Emperor Humayun and his war
campaigns. He says, "There was a king Humayun who was like incarnation of demon for his enemies, who was a king of Mlechhas, who was victorious in wars like Vishnu, whose horses frightened the elephants and bisons on the Tops of the mountains." (43) Once when his son Akbar whose rise was sure, was only eight years old, he put the burden of his realm on his shoulders and started for the victory of the land of Delhi that was being protected by a numberless soldiers of the ruler of Delhi (44). The king Sur (Sikandar Sūr) was having nine lakh horses and foot soldiers, about eight thousand elephants, who had defeated Rashtrakūṭa king Shri Mall dev in the battle field and who was being supported by Marwar King of Jodhpur. (45) The Mughal ruler staying outside the city sent a messenger to the Sur ruler that he should bow before the feet of Humayun or be ready for the war (46).

Hearing the words of Shraddhi (some Jain devout lady), Emperor Akbar revered her much. Leaving his minister in his place, he enquired from Sthān Singh about the whereabouts of Hīra Vijāya Sūrī, about whom he has learnt much and had known before too (132).

The minister told the Emperor that the Acārya
does not stay anywhere permanently, he roams on foot with his retinue from place to place, and in the rainy season he is staying now for four months at Gandhar port. (133). King Akbar asked his men to go with a letter from him to the Acarya to bring him to his place. Following the orders of the Emperor the minister did accordingly. (134).

Starting from Gandhar port Hira Vijaya Suri reached Ahmadabad where the people of that city welcomed him through illuminations (137). The governor of Akbar at Ahmadabad Sahib Khan, following the orders of Akbar, welcomed the Acarya at his palace and offered him gold and jewels in a big plate but the Acarya being a Nirgrantha did not even touch it with his hand (138). Sahib Khan was surprised at it and he took the Acarya to be a real god's man. He appreciated him before the Mughal soldiers and with all the reverence and pomp and show, sent him to the ascetic's home from his own palace (139).

Accepting honours of the people on his way, the Acarya reached Sirohi where there were many Jain temples and followers of Jainism. There, the administrator of that place whose name was Sultan, declared that everybody in the city should decorate his house and shop, so as to welcome the Acarya, otherwise face punishment (150-51).
When the ruler of Delhi heard that the Acarya has reached the city of Sanganer, he sent all sorts of people to welcome him at Fatehpur and he himself reached the place with his sons and wives to bow before the Acarya (160).

Seeing the Acarya at the main gate of his palace, Emperor Akbar left the throne and along with his sons paid his regards to the Acarya in a very befitting manner (167).

The King (Akbar) stood before the Acarya and requested him to explain the Dharma Marga as the Acarya has learnt through his studies of scriptures and as it was being practised by the Jain monks and Jain laity (173).

I am very much pleased to listen to your ideas, your arguments, your personal qualities which are unequal, whatever is required of me, you may please let me know because with your coming, I feel, my desires have been fulfilled (181).

Emperor Akbar got it announced in public that there will be no killing of animals and catching of fish etc. during the rainy season throughout his empire, nobody should violate this order. Such a farman was also presented by the Emperor to Hīra Vijaya Suri, for the benefit of the Sangha (185-186).
The Emperor finding Acarya Hira Vijaya Suri pious and pure after all sorts of tests, declared in his council that Hira Vijaya Suri is the greatest among the ascetics, therefore, he should be called Jagadguru (197).

Apart from the descriptions given in the preceding stanzas of the Jagadguru Kavyam, this work of Sanskrit language contains a number of historical references pertaining to the Mughal Emperors, Humayun and his son Akbar the great. In it, we find very clear references to some of Humayun's war campaigns, his declaration as to making Akbar his heir-apparent, Humayun's death through falling from the stairs, Akbar's war with Rajputs, especially with Rana of Mewar and others. These are all very interesting and valuable references found in this epic which definitely prove the truthfulness of its narrations and descriptions and are, therefore, of an immense value for the scholars of history. Here, however, these references have been left out because they do not have any bearing upon the relations of Muhammadan rulers with the Jains, the subject of study.

AKBAR AND SANTI CHANDRA UPADHYAYA

Krparasa Kośa is a sort of panegyric on the merciful and pious deeds of Emperor Akbar through the persuasion
The epic poem is a small book written by Śānti Chandra Upadhyāya, a disciple of Hīra Vijāya Sūri, who lived with the scholars of great Emperor's court. The title of Upadhyāya was conferred upon him by Emperor Akbar as he had conferred the title of Jagadguru on his mentor, Ācārya Hīra Vijāya Sūri. This book is all the more interesting and important from the point of view that it is written by a contemporary Jain Muni of Emperor Akbar. It, therefore, retains the stamp of authenticity of good relations maintained by the Jains with Muslim rulers, who through their healthy influence upon the Emperor not only persuaded him successfully in prohibiting slaughtering of animals, birds and fish throughout his realm for a long period in a year but also drew a number of concessions for the Jains and Jain temples etc. It is significant to note that this book written in sanskrit language corroborates many facts narrated in other two similar epic poems, 'Hīra Saubhāgya- Maha- Kāvyam', and 'Jagadguru Kāvyam', thus establishing its authenticity, though it might have been mixed with literary embellishments and hyperbole, which is natural to all the literary works.

As we have already mentioned, Kṛparasa Koṣa means a treasure of mericful deeds (of Emperor Akbar).
The book starts with a vivid description of beauties of Khurasan province where it was difficult for a man to travel without treading upon the fallen fully ripened sweet dates. It was a country of wealth and comforts.

There is a brief description of Babur's reign. This Mughal ruler was having a good reputation as was known for his awe over his enemies.

There is also a brief reference to Humayun, the son of Babur and the father of Emperor Akbar. A jewel amongst men, known as Humayun, was born to his mother as a pearl is born in an Oyster.

Then follows a detailed description of conception of Akbar's mother, her feelings and noble behaviour during her pregnancy, and then Akbar's birth. On an auspicious day when all the stars were in powerful places, Akbar was born to his parents whose glory was apparent.

Thereafter the poet dwells upon the meritorious and benign reign of Emperor Akbar and his brave and intelligent character. The writer further tells us that Emperor Akbar took interest in listening to the great men of religions of his times and seeing them personally. In their company and discussing with them about religions
and religious thoughts Akbar was very much pleased. It was through the special persuasion by Hira Vijaya Suri that he announced prohibition of killing of animals throughout his realm, abolishment of Jaziya, redemption of Jain temples from the Mughals, release of prisoners and honouring of scholars and saints. The Emperor's reign was free from killing of animals about six months in a year and the cows became free from fear of killing in his reign. This book was also helpful in issuing orders by the Emperor Akbar.

Krparasa Kosha, though a small panegyric by a Jain saint on emperor's good deeds, gains importance from the historical point of view because of its significant contents and direct references bearing upon Akbar's reign and his relations with the Jains. Such works have hitherto been either unknown or neglected by the historians but the importance of which is undeniable and unchallengable. It goes to the credit of Jain saints that their narrations and factual descriptions bear the stamp of truth that is cemented by other historical sources. Many of the facts narrated in Krparasa Kosha are not confirmed only by the descriptions found in other contemporary Jain works like Jagadguru Kavyam and Hira
and Hirsa Saubhagî-Mahâ-Kâvyam etc. but also by Ain-i-Akbari
by Abul Fazl and also by Al-Badaoni, a court historian
of Emperor Akbar, who was a staunch Muslim in his outlook.
It is obvious from such eulogies bestowed upon Akbar by
Jain saints that Akbar was under a great influence of
Jains and especially in prohibiting slaughtering
of animals and birds etc. and himself trying to shun
meat eating for a number of days in a year, was simply
because of appreciative and understanding attitude towards
Jains and their religious tenets. It was not only the
Jains who benefitted from such good influence upon the
Emperor's mind but the whole Hindu community who enjoyed
an honourable lot and a fearless and unbiased behaviour
to a great extent from the Muslim ruler in his reign.
There is no doubt that there were many factors in moulding
the personality of Akbar the great who was benevolent and
benevolent towards all his subjects but the fact remains that
the influence of Jain monks and Jain officials at the court
of Akbar, went a long way to mould Akbar's personality
in religious tolerance and making him mild towards
communities other than Muslims.

AKBAR ANDHÎRA VIJAYA SûRI (VIJAYADEVA-MÂHÂTMYAM)

There is another sanskrit epic Vijayadeva Mâhâtmyam
written by Vallabha Upâdhyâya, a Jain Âcârya and disciple of
of Pathaka Sh. Gian Vimala of the Brihat Kharatra gaccha order, in which we find the description of relations of Akbar and his successor Jahangir, with Jain saint Hīra Vijaya Sūri and Vijayadeva Sūri respectively. It seems, the story of meeting Hīra Vijaya Sūri and Mughal Emperor Akbar and subsequent honour and favours shown to the Jain Saint and Jain community had been a very popular theme with the Jain sanskrit epic writers. Vallabha Upādhyāya, though himself a Jain saint of the Kharatragaccha order, finds interest in narrating the wonderful deeds of Hīra Vijaya Sūri, who was of the Tapāgaccha order.

The main theme, of course, of the Vijayadeva Mahatmyam, is to write about the glorious life of Vijayadeva Sūri, who was also a renowned Jain saint in order of Tapāgaccha and a contemporary of Jahangir. The epic is of 17 cantos and at the end of every canto we find a meagre information regarding the epic writer that he was a disciple of Gian Vimala of the order of Kharatra gaccha and in the lineage of Jina Raja Sūri.

In the 3rd canto of the work, the episode of Hīravijaya Sūri's meeting with Emperor Akbar is narrated in the following manner.

Once Emperor Akbar was amazed to listen to the
qualities and greatness of Hīra Vijaya Sūri and he wanted to see him and test him personally and then bow before him in reverence. The Emperor enquired the whereabouts of the guru for which he was told that Hīravijaya Sūri was staying at Gandhar bandar (in Gujarat) at that time. Learning this and eager to see the Jain scholar, Akbar wrote a firman, stamped by his seal to call the Jain ascetic to his court and sent the firman through his emissaries with all his respects. Those emissaries went to Gandhar bandar and handed to Emperor's firman to the Jain guru which he read before the Jain Sangha with a pleased mind. With the consent of the Sangha, Hīra Vijaya Sūri started for the Emperor's court with his retinue as a king starts on his victory campaign.

Moving like this he reached outside Fatehpur near Agra. Abul Fazl informed the Emperor that great Jain scholar whom he requested to come, had reached. The Emperor asked him to bring the Jain scholar immediately in the palace, where he was brought by Abul Fazl with all respect and both, the Emperor and the Jain ascetic, met each other with a great pleasure. Placing him in a respectable seat and bowing before him, the Emperor enquired of him about the glory of Dharma, the form of god and how to realise god by men like him.
Pleased with the guru's scholarship and having respect for Jain religion the Emperor asked the guru to accept village, elephants and wealth etc. which he was going to offer to him but the great guru declined it politely, telling him that it was not within their tenets to hoard such things, rather the ascetics of Jain religion believed in living by alms.

Thus having a sitting together for more than two-three hours and having discussed religious matters, both of them were pleased very much in each other's company. Then with the permission of the Emperor, the Jain guru returned to his resting place (Upasraya) with all the pomp and show, ordered by the Emperor.

Then again coming to the city of Fatehpur Sikri, the Jain guru met the Emperor. Talking to him on religious matters for about two-three hours, the Emperor said because he had accepted nothing offered by him, now he may please let him know what should he do for him, so that he may feel absolved of his debt. The Jain ascetic thought a while and then asked the Emperor to declare for eight days at the time of Paryuṣṇa Parva, the non-killing of all the creatures throughout his realm and asked him to order the release of the captives. Hearing which the Emperor felt astonished. He said that he will declare the non-
killing of creatures as asked by him for eight days plus another four days of his own accord. The guru was very much pleased and felt encouraged. The Emperor got issued six farmans duly stamped by his own seal for the non-killing of creatures for twelve days and handed over the same to the Jain guru. In these farmans, it was ordered that in the territories under the Emperor nobody would kill any living creatures from the 10th of the dark half of Sravana to the 6th of the bright half of Bhadrapada. These farmans were sent to Gujarat, Malwa, Ajmer, Delhi and Fatehpur, Lahore and Multan and the 6th one was given to the Jain guru to be kept in his safe custody. Thus through the meetings of the Emperor and Hīra Vijaya Sūri, many farmans were issued for the protection of Jain temples and resting places of the Jain saints (Upāsraya).

AKBAR AND HĪRA VIJAYA SŪRI, BHĀNU CHANDRA, VIJAYA SEÑA SŪRI AND SIDDHI CHANDRA

There is another very important Sanskrit epic on the subject which narrates the story of Emperor Akbar's meetings with Hīra Vijaya Sūri and having constant relations with his able disciple Bhānu Chandra and Siddhi Chandra, the disciple of Bhānu Chandra. This work is known as Bhānu Chandragaṇī Charitam. This poetical composition is written
by Upādhyāya Siddhi Chandra Gaṇi, a very able disciple of Bhānu Chandra. The book is divided into four chapters termed as 'Prakāsās'.

As is clear from the title of the book, the main purpose of the writer is to give in detail the life history of his great guru Bhānu Chandra but he also describes in brief the wonderful deeds of great Jain saint Hīra Vijaya Sūri in influencing the great Emperor and extracting from him many farmans in favour of non-killing of creatures throughout his realm and protection to the Jain temples and Jain community. Siddhi Chandra also gives a detailed account of his own life in the work. Thus the epic becomes sort of autobiography as well, which is a very very rare form in Sanskrit literature.

This epic is very important from another point and that is that it gives historical facts of his times in an unembellished manner without resorting to exaggerations or concealing the adverse facts. The assertion of the writer seems to be quite true when he says—

न चाफिक समयवेषां न च न्द्रूतं कतिपयां।
यथायामेव यथात्तत्त्वं प्रेमनिन्नते।

(Bhānu Chandra gaṇi Charitam,1,13)

(Neither I have exaggerated out of arrogance nor I have under estimated out of meakness. Whatever actually happened
Emperor Akbar ruled the country following such policies as the people did not remember the rule of Rama. There is no art, no knowledge, no fortitude, no valour in which the young Emperor had not made an attempt.

He tells us about the sons of Akbar, Shaikhjuji, Pahdi and Dana Shah (Salim, Murad and Daniyal). These were the three sons born to him who were quite valarous and well-known. About the scholarly and wise Shaikh Abul Fazl, the poet says—His brilliant counsellor Shaikh Abul Fazl was such a scholarly man who had drunk deep at the ocean of knowledge.

Thereafter we find the referende to Hira Vijaya Suri's meetings with Akbar. The jain poet starts narrating the episode. Once the Emperor was sitting amidst his courtiers when he enquired from the feudatories who had come from Gujarat if they had heard or seen there in Gujarat any ascetic who is desireless, self controlled, serene and who has mastered over his senses. Listening to these words, those feudatories told the Emperor that a man with such qualities was only Hira Suri and none else.

At the time of his meeting with Emperor Akbar Hira Vijaya Suri was in his old age as is clear from the
following verse—On whose head the grey hair look like
the rays of moon hidden there in the fear of Rāhu.

The Emperor sent a farman in the name of Sahib Khan,
the Subadar of Gujarat for calling Hīra Vijāya Sūrī
to his court.

Sahib Khan, on his part, after enquiring from
the devout Jains of the capital and the old ones amongst
them, invited Hīra Vijāya Sūrī from Gandhār port.
Learning about the royal invitation Hīra Vijāya Sūrī started
from Gandhār port and reached Ahmadabad. Then in the
morning Hīra Vijāya Sūrī held consultations with the Jain
Sangha of Ahmadabad and Sahib Khan. In spite of being
repeatedly requested for the acceptance of conveyance
and other materials by Sahib Khan, he did not accept anything
because of his ascetic nature. The devout Jains received
him with all respects in every village on his way and thus,
by and by, Hīra Vijāya Sūrī graced the city of Fatehpur.
The Jain Sangha of that place, led by Sthānsingha received
him with all pomp and show.

On that very day, Hīra Vijāya Sūrī met the Emperor
with pleasure through the minister Abul Fazl.

Welcoming the Jain Acārya, the Emperor asked about
Dharma to which Hīra Vijāya Sūrī replied that the best
basis of Dharma is compassion. Even being very fond of hunting the Emperor's mind softened after listening to these words of the Acarya.

Emperor Akbar requested Hīra Vijaya Sūri to demand from him whatever he wished and thus oblige him. The Jain Acarya demanded from the Emperor that for eight days at the Paryuṣaṇa Parvā, he should declare non-killing of all creatures throughout his realm. Pleased with his noble appearance and desireless mind, Emperor Akbar declared even four more days, i.e., twelve days as non-killing days.

Passing four rainy seasons in his territory and leaving behind Sānti Chandra Upādhyāya with the Emperor, the Jain Acarya left the place. Enlightening all the good people of the villages on his way back Hīra Vijaya Sūri returned to Gujarat. Awe striking all the directions, the valorous Emperor went to Lahore after his departure.

His (Hīra Vijaya Sūri's) learned disciple Bhānu Chandra, who defeated his rival scholars through his astonishing extempore verses, became one of the prominent confidants of the Emperor as Indra is among gods.

Overwhelmed by affection for him Hīra Vijaya Sūri himself conferred the title of 'Prajñā' (full of wisdom)
Hira Vijaya Suri considering the future progress of Jain sect through Bhanu Chandra, who was awesome for the enemies like the sun and serene like the moon for gentle people and whose name was true to its meaning, sent him to Emperor Akbar's court. The first rank ascetic, obeying the words of his mentor, went to Lahore as a parrot goes to a mango tree.

Then by and by wishing to promote the welfare of Jain Dharma, he (Bhanu Chandra) met Emperor Akbar through Shaikh Abul Fazl.

Emperor Akbar asked Bhānu Chandra to attend his religious meetings daily as the seven sages attend the court of Indra. Then Akbar called the warder himself and ordered him not to hinder the entry of Bhānu Chandra, whenever he came to meet him. Thereafter, he started going to the Emperor daily. Once desiring to learn all the six schools of philosophy Shaikh (Abul Fazl) called Bhānu Chandra respectfully and put his questions before him. Listening to his very satisfactory answers, the learned Shaikh told him that he would like to learn about all these philosophies from him. Then Shaikh started writing about it daily and thus both the scholars became very friendly
Then Shaikh (Abul Fazl) called Śanti Chandra and told him that he was allowed to move but Bhanu Chandra was asked to stay. Thus getting his permission through Shaikh, Śanti Chandra left for Gujarat and reached there.

Once Emperor Akbar wanted to learn Śūrya Sahasranāma (one thousand names of the sun) from Brahmans but he could not get it from any one. Through good fortune some scholar met Bhanu Chandra and gave him Śūrya Sahasranāma, which he presented to the Emperor. Looking at it gleefully, the Emperor asked him from which whom he should learn it. On being told by Bhanu Chandra that he should learn it from a man who was self-controlled, slept on the ground and was absorbed in Godhead, the Emperor replied that he was the only person who was gifted with such qualities, therefore, he should teach him daily in the morning.

For learning one thousand names of the rising sun, the Emperor Akbar called Bhanu Chandra, putting aside all other interests. With devoted mind and folded hands before his forehead, the Emperor stood before the sun and learnt the names from Bhanu Chandra.
At that very time, the information from Aziz Koka was received that Jam had been defeated in the war and all his men had been taken as prisoners. Listening to which Emperor was overwhelmed with joy, called Bhānu Chandra and asked him to accept whatever he desired. Bhānu Chandra finding it a proper occasion, requested the Emperor to oblige him by releasing all the prisoners taken in war of Sauraṣṭra.

Emperor Akbar at once issued a farman in favour of releasing the war prisoners and stamping it with his seal, gave it to Bhānu Chandra.

"Farman of the Emperor Jalal-uddin Muhammad Akbar ordering Ṭāzam Khan, the governor of Gujarat, to see that Hirā Vijaya Sūri and other jains be respected and their temples and religious places allowed to be repaired or re-erected dated the 6th of Azār in the Ilahi year 35, i.e. the 28th of Muharram Hijri year, 999 (1591 A.D.)."

'God is great
Farman of Jalal-ud-din Akbar Muhammad Akbar Gazi'.

"Be it known to Mubāriz-ud-din Ṭāzam Khan, having received royal favours and being exalted with the honour of getting more gifts, who is the supporter of the great
empire, loyal to the great kingdom, gifted with good temper and best virtues, strengthener of the invincible empire, trustworthy for the best empire and a typical model of Khans of high order, that in order that persons of different modes of conduct, adherents of particular and different faiths, civil and uncivil, small or great, prince or pauper, wise or unwise, persons of every order or type in this world, --- every individual where of is the place for the divine lustre to become manifest, and the real spot for the fate destined by the creator of the world to unfold itself, as well as the reserved site free full of wonders of the Mover of the creation,--- may remain firm in their respective best paths and enjoying physical and mental happiness may remain occupied in daily worship and ceremonials and in achieving all their objects, and may pray that we may have long life from the giver of excellent gifts, and that may be urged to do good acts,--- because the perfect wisdom in raising of one of mankind to the position of a king and clothing him with the garb of a leader lies in this way that he may keep before his eyes general kindness and great mercy which is the light of god’s perfect mercy, and if she cannot attain friendship with all, at least he lays the foundation of peace with all and walks on a road of grace, love and mercy of all the servants of the Adorable and directing his attention
on rendering help to all things created by god the highest, 
may assist them in fulfilling their objects and in carrying 
our their usages and practices, so that the strong may not 
be able to persecute the weak and every man may be pleased 
and happy.

Therefore, keeping in view of the genuineness of 
the yoga practices and search for god of Hira Vijaya Sūri 
Sevda (who is the best of those practising yoga) and of 
the followers of his faith, who have received the honour 
of presenting themselves before us, and who are real well- 
wishers of our court, it is ordered that no inhabitant of 
that city should interfere with them, nor should lodge in 
their temples and Upāśrayas (resting places) nor insult them. 
Besides, if any (of their temples or upāśrayas) has fallen 
down or become dilapidated, and if any one among those 
respecting and linking him or desirous of giving in charity, 
desired to repair it or rebuild it, there should not be any 
restraint by any having superfluous knowledge or fanaticism. 
And as those who do not know god, level against those 
humble god-knowing men accusations of rain-stopping and 
such other acts which are in god's power, under the belief 
due to foolishness and stupidity that those are the result 
of some magic, and put them under many hardships, such misdeeds 
should not be repeated during your administration and protection
as you are a man of good fortune and intellect. Besides, it is heard that Hazi Habibullah, who knows little of our quest for truth and realisation of god, has harmed this community, hence our pure mind, which manages the world, has been afflicted with pain; so you should remain so watchful over your riasat that none can persecute anyone. The guiding principle of the present and future Hakems, Nawabs, and Mutasaddis administering in full or in part the riasat on that side, is that they should consider the order of the king, which is another born form of god's farman as the means of bettering their position and should not act contrary to the same, and in doing so, they should find happiness of the faith and the world and genuine renown. This farman should be read and after keeping its copy be supplied to them, in order that the same may prove to be a sannad for them for-ever, and they may not feel concerned while doing their devotional ceremonies, and may be inclined to be devoted to the contemplation of god. This should be taken as duty and no infringement thereof should be allowed to occur. Written on Khurdad, the sixth day of the Month of Fzâr in the Ilahi year 35, corresponding to the 23th of the month Muharram in Hijri year 999 (1591 A.D.).
On the strength of the writing of Abul Fazl, the humblest of murids (followers) and the records of Ibrahim Husain.

Once Bhānu Chandra desireous of creating a shelter for the Jains in Lahore, which was not there before it, thought about a plan. He thought there were many Muhammadans and other prejudiced people who opposed the Jain faith, it was, therefore, not possible to create a shelter for Jains without some power. Having a plan about it in his mind, one day Bhānu Chandra went to Emperor Akbar quite late for teaching him. Finding him late in coming Akbar enquired about the reason of his being late. Bhānu Chandra told the Emperor that in spite of the fact that Lahore was a big city, he was living at a very far off and inadequate place and that too did not belong to him and the landlord was also not well disposed towards him. Because of all these worries he got late on that day. Hearing it all Emperor Akbar told him affectionately that there were many royal palaces which are beautifully white washed and well kept and he could get one of them which he liked for himself. Considering it not proper to accept to ask for a royal place, he requested the Emperor to allot a piece of land for the purpose. The Emperor accepted his request and granted a piece of land. The Jain Sangha started
erecting a Jain Upāsraya in the middle of the city.

In the middle of it Sānti Swāmi (Sānti Chandra Upādhyāya) got a Jain temple constructed which was decorated on the top by golden spiral and flags like the royal palaces.

Once it happened per chance that the Emperor's eldest son got a daughter in the mul constellation (which is considered to be inauspicious). The astrologers predicted some trouble to the father of the infant, wherefore the Emperor while in his assembly, called Bhanu Chandra and asked him to do something to remove the bad effect of the stars. Bhanu Chandra told the Emperor to perform one hundred and eight time bathings in the Jain temple with which all the bad effects would disappear as the darkness disappears before the sun. With a happy expression on his face, Emperor asked Jain Ācārya to hurry up with his plan because the delay was not desirable. He told him further that he wanted to see the bathing ceremony being performed himself for which he promised to reach the Jain Upāsraya along with Shaikhu Ji (Prince Salim). Considering Thānsingha efficient for the purpose, the Jain Ācārya assigned him the duty to carry on the orders of the Emperor in regard to the ritual.
For the observance of the ritual, Emperor Akbar also sent there Karma Chandra, a Jain devout of Kharatara gaccha, who was in good books of the Emperor.

Jain Ācārya Bhānu Chandra himself read out Bhaktāmara Mahā-Stotra (a religious prayer of Jains) to the Emperor who stood before the idol of the Jina along with Shaikhu, the Prince Salim.

Once Shaikh (Abul Fazl) got the title of Upādhyāya conferred upon Bhānu Chandra by the Emperor as desired by him (Akbar).

Coming to know of it that it was only Ācārya Hira Vijaya Sūri who could confer this title on Bhānu Chandra, Emperor Akbar sent a farman for the purpose to Hira Vijaya Sūri. It is narrated in the poetical work in the following manner:

Understanding the purport of the farman and keeping in mind the affection and request of the Emperor Akbar, Ācārya Hira Vijaya Sūri himself conferred the title of Upādhyāya on Bhānu Chandra through a letter along with a robe of honour.

The writer of the book tells us the story, how the tax on Siddhāchala was abolished by the orders of the
Once the door-keeper respectfully reported to the Emperor who had returned from Kashmir, that some one standing at the door, was waiting to see the Emperor.

Listening to it and especially encouraged by his Counsellor Shaikh (Abul Fazl), Emperor Akbar became eager to see him.

The Emperor started moving towards the northern direction on an auspicious occasion. Bhanu Chandra who was living near Shaikh (Abul Fazl) in a tent, provided by the Emperor, also accompanied the Emperor to the north on his insistence.

Trying to have Vimalachala Mahatirtha in their possession, the Jains of Kharatara gaccha manoeuvred secretly. Knowing it all, Bhanu Chandra informed Shaikh Abul Fazl that the Jains of Kharatara gaccha wanted to snatch away their famous temple known as Pundrika. All of a sudden the Emperor started from there, along with him Bhanu Chandra also started moving and he (Bhanu Chandra) stopped where the Emperor halted.

On Sunday, after teaching Sahasranama in the morning, Bhanu Chandra informed the Emperor about the subject. In
the Saurashtra Province, there is a Sātruṇḍāya temple and Hīra Vijaya Sūri wanted to undertake the pilgrimage to that tīrtha. The in-charge of that place levied tax on everyone who visited Sātruṇḍāya Tīrtha. The Jain saint requested the Emperor to get this tax abolished. Listening to these words of Bhānu Chandra, Emperor Akbar called Samasdina (Shams-ud-din), the eldest son of Khan Āzam, and told him that no tax should be charged from the Jains in future when Hīra Vijaya Sūri might come for pilgrimage. Along with his verbal orders, a written letter should be given to Bhānu Chandra for his father (Khan Āzam). After ordering this to him, the Emperor entered the harem and he gave a written letter to Bhānu Chandra which he forwarded to Hīra Vijaya Sūri.

After this, the followers of Kharatara gaccha, who were malice-smitten and could not tolerate it, implored the Emperor in a very humble tone that since they served him with full devotion and bestowed upon him all the blessings, he (Emperor) should, therefore, hand over the Sātruṇḍāya Tīrtha to them. When the Emperor asked where the Tīrtha was, then Shaikh informed the Emperor in a clumsy manner that due to heavy tax collections, the state benefitted a lot from it. Listening to it, the Emperor thought for a while and told him that...
from the Jain ascetics who go for a pilgrimage to that tīrtha, no tax should be charged from them. From that day onwards, to have possession of that tīrtha, Bhānu Chandra started adorning the Shaikh in a special way.

There was a lake about 50 kosa in area which was like another ocean and known as Jain Laṅkā.

All other soldiers went by the shore of that lake and the Emperor reached Jain Laṅkā within a day.

After teaching the names of the sun and sitting in the meeting of elders, finding an occasion Bhānu Chandra talked to the Emperor, keeping his goal in his mind that he had fulfilled all the desires of the people who came to him with a request, but he (Bhānu Chandra) was alone who had not any of his wish got fulfilled.

He (Bhānu Chandra) requested the king that he had no desire for worldly things because he lived by alms alone, the only thing he desired, was the removal of pilgrimage tax. When the Emperor informed him that there were heavy financial gains through that tax to the State, Bhānu Chandra replied that that was immaterial in the context of the whole state collections. Smiling a bit the
Emperor asked the Shaikh (Abul Fazl) that he should give Bhanu Chandra a letter regarding the removal of total pilgrimage tax of Satruñjaya tīrtha.

It was a great achievement of the Jain Ācārya, therefore, he got the letter written in the name of Hirā Vijaya Sūri.

He got the letter sent to Hirāvijaya Sūri through the royal messengers making thereby his fame everlasting till the moon and the sun shine. Being honoured through getting that farman, Hirā Vijaya Sūri made a pilgrimage to Satruñjaya Tīrtha along with Jain Sanghas belonging to different regions. Since then all Jains, who took pilgrimage to that Tīrtha, no taxes were charged from them.

Through continuous marches and making his orders being obeyed everywhere, Emperor Akbar returned to the city of Lahore.

Once sitting in his court, Emperor Akbar with a good idea called Jain devout Durjanshalya to the court and asked him about the person whom Hirā Vijaya Sūri might have declared his successor (Paṭṭadhar). He replied that Vijaya Sena Sūri was the Paṭṭadhar of Hirā Vijaya Sūri, who fulfilled all the great qualities of a Jain ascetic.
Listening to which with a delighted mind the Emperor got a farman written to call him (Vijaya Sema) to his court.

Thus getting desired benefits (meeting the Jain devouts and visiting the Jain tīrthas) on his way, Vijaya Sena Sūri reached the vicinity of Lahore. On the orders of Emperor Akbar, Bhanu Chandra along with Shaikh and royal soldiers brought him to Lahore. Vijaya Sena Sūri met the Emperor in a very happy mood and being pleased with the noble qualities of the Jain saint, the Emperor showed him the greatest honour.

One day Emperor Akbar called Vijaya Sena Sūri in a very affectionate manner and told him that honouring his word Hīra Vijaya Sūri conferred upon Bhanu Chandra the title of 'Upādhyāya'. Akbar requested him that he should confer the title of Upādhyāya on Nandi Vijaya, his (Vijaya Sena's) disciple. The Emperor specially asked Shaikh Abul Fazl to go to the Upāsraya and to get the ceremony performed.

Emperor Akbar honoured Hīra Vijaya Sūri through issuance of a farman in his favour forbidding the killing of cows and buffaloes etc. in his realm. Vijaya Sena Sūri left for Gurjar mandala (Suba of Gujarat) and Nandi Vijaya stayed at Lahore at the royal court.
Hīra Vijaya Sūri sent Bhavachandra and Siddhichandra to Lahore after initiating them into Jain monk-hood. Both of them were real brothers and were very young at that time. The elder one of them i.e. Bhavachandra was well-versed in the order of asceticism. The younger one was well-known for his serene and sobre nature and matchless handsomeness.

One day Emperor Akbar saw young monk Siddhichandra like cupid turning ascetic through the fear of mortal world.

He enquired from Bhanuchandra about the young monk who looked like a gold in the metals and nectar in the liquids. Bhanuchandra replied that humble in nature and attending to eight things at a time, he was his disciple Siddhichandra, who was given to asceticism, had come to him from Gujarat.

Seeing this wonderful art of Siddhichandra, Emperor Akbar was fascinated and conferred on him the title of 'Khush Faham'. Having a beaming face with joy, Emperor Akbar asked Siddhichandra again and again that he should always stay with his sons.

Informing the Emperor about his return, Nandi Vijaya went to Gurjara mandala to meet Hīra Vijaya Sūri.
There (in Gujarat) Hira Vijaya Suri bereaved his last, hearing which Emperor Akbar fell in deep sorrow.

To see the blossoming saffron flowers, Emperor once again started for Srinagar. With a joyous mood Emperor Akbar respectfully invited Bhānu Chandra along with Siddhi Chandra to accompany him.

On his way the Emperor crossed the mountains of Ratan Panjala and Pirpanjala etc. which were very high and were covered with snow and, therefore, very difficult to cross. Thus, by and by, reaching Kashmir and after seeing the flowering trees of Kashmir laden with blossoming flowers and being sucked by the bees and staying there for a few months to see the wonderful scene of Kashmir, he returned to Lahore.

Once when Emperor Akbar was engrossed in witnessing deer fight, he was wounded by the horn of an antelope and he became unconscious. Having excessive pain and getting treatment for the severe wound, Emperor Akbar was confined to his house for fifty days. Bhānu Chandra also accompanied by Siddhi Chandra, came along with Emperor as he was busy in teaching his sons. There Emperor Akbar developed a special and great affection for Siddhi Chandra, whom his grandchildren always wished to be with them though they
were brought in his lap. There (in Ugrasenapura) the Jain temple of Chintāmanī was being erected by his men which Emperor Akbar got stopped being wrongly guided by certain opponents of Jain faith. Siddhā Chandra got that re-erected through the Emperor’s orders very soon using his personal influence with the Emperor.

In the province of Saurāshṭra at Vimalāchala tīrtha, the devotees of Tapāgaccha sect started erecting their own Caitya because of which there arose a conflict between them and the followers of Kharatara gaccha. From now onwards no new Caitya would be erected on this Tīrtha, this was the farman which Bhānu Chandra got issued from the Emperor Akbar.

Once Bhānu Chandra while having religious discourse with the Emperor, persuaded earlier by the Jain Sangha of Burhanpur, talked to him that there were many beautiful palaces in that city and thousands of rich people lived there. There were also many temples and idols of the gods, but there was not a single Jain temple in that city. Listening to which emperor Akbar felt sad at heart and wishing to adorn that city with Jain temples, calling his state officials and the rich Jain devout of the city, he ordered them to construct Jain temples in Burhanpur.
Thus through the efforts and influence of Bhanu Chandra with the Emperor, many Jain buildings and Jain temples were constructed at Burhanpur.

Having Siddhi Chandra along with him, Emperor Akbar returned to Ugrasenapur (Agra).

Once the son of Aziz Koka, named Khurram, got demolished the Jain temple that stood at the foot hill of Vimala Chala and the temple at the top of the hill was covered on all sides with wood, and while that wicked minded fellow was going to get it burnt down, a messenger having a letter from Vijaya Sen Suri rushed to Siddhi Chandra, and handed over the letter to him. Learning all about that from the messenger and language of the letter, he got the orders issued from the Emperor and a letter to that effect. By sending that letter, Siddhi Chandra got stopped the destruction of the original temple of Satruñjaya mountains.

The eldest son of Akbar, Salim (Jahangir) was given the charge of Gujarat province where he sent his own officials to rule. Those officials did not follow the farmans issued by Emperor Akbar. Thus the good deeds like non-killing of creatures, were obstructed.
Hearing this Emperor Akbar gave a letter to Siddhi Chandra for the removal of taxes etc. From that time onwards through the removal of taxes all the people belonging to that province became trouble free.

Thus we find that Mughal Emperor Akbar came into contact with the Jains of Tapagaccha order just after ascending the throne. This is proved by Akbar's patronage to Padmasundar. No doubt the powerful impact of Jain religion on Akbar's personality started with his coming into contact with Hiravijaya Suri and a chain of his disciples at his court. It can easily be assumed that Hiravijaya Suri was a very important Jain saint who could influence and mould the personality of Akbar to a very great extent.
NOTES TO CHAPTER V

1. J.M. Shelat, Akbar, Foreword-VII.
4. Ibid., p.38.
10. अशीत्रसम्बन्धविदिता या स्वहुलीवामला।
नात्मपुस्तितल्पूर्णित परा जातिक्षत्ताभिता।
तस्या बाबूर पादवचिह्नविनिन्जन्य सत्तू बलूँ
हिदूलोकविद्यामें सकल मुपादेनितिहवें।

तद्युतः स्वपुस्तिकपितरस्य निष्ठण्यो गौरी
पुण्डरिकपुरस्वरस्मिनियन्त्रृतम पूर्णम गत।
तद्यासिद्धियमें च परतो जेयाधयायावधी
घूमापा: प्रणवज्ञम: समवन्नायुण बुज्जूनुप।

(अकबर साहि श्रीगार दफनाम, 1/2-3)


"वाराणसाये कृष्णपक्षे वर्षम्यां लिथि मीमांकाएवे पालिमि
वी बकबर राजवे बागा मधो मो वीचन्त्रीटि पटटे मो वी वी वी
मायीतित्वि विश्वामि। फ्यू वंधव-वीराधवेन विशिष्ट स्वाच्छन्नाय।
हृंगारपुत्रकमाः। (अकबर साहि श्रीगार दफनाम, हन्नदेशन, 
पू 19-20)

13. Akbar Sāhi Śrngārdarpaṇa, 1943, Introduction, 
p.xix-xx.

14. यदृ शाना खंगे विवाहति मुनि दुर्लभस्वरूपा
वचिन्नायोतविं हिं तु बणिवल्लस्य सदा शाब्जतेथ।
तत्परेतस्य: दिक्कह च रहमानित्याहूः तत्तथां
ज्योति: साहि शिशुप्रेमने बकबर त्वां सब्दवाक्यात।

(अकबर साहि 1/1)
15- वाशीदुर्गकेंद्रांशिविदिता या स्तुतीवाचमका
नानामृपितःमृतः परा जातिकःतामिवा।
तस्या बाबर पादशाहिरस्विनिश्चित्य श्रेयस कल्याणकड़ितैमण्डः सकल्पुपातिनिष्ठेषः व्यक्तः।।
तत्पुरुः स्वमुखविसंगमः निदित्यः यो गाँवः
पूर्वः गाइबाहुकुशः दस्थिष्ठ परिशापज्जनः पुर्णिमः गतः।।
तत्पराहिमः परिशंसः च परतो कैयाप्रभावः
हमाराः गुरुमण्डः समवनामः हुमाजुरः।।
(बकऱ्वर सहिं 1/2-3)

16- तत्पुरुः सेलाः तथा निपुणाथीस्याऽस्वर्णरायणी
जिवः दृश्यः नृपत्तिसमाहितः भाग्यः मानविकः।।
यो विक्रेष्टुः ब गाँवः धनिष्ठुः प्रीतिनिमित्याशायः
श्री साहित्यानलोकः कर्तः धराजुरामणिः।।
(बकऱ्वर सहिं 1/4)
शूरारी दुयौलिभे दुधि मद्दो लोकः कृपालः रंगतः
वत्सः कौलि्कविषाधारः दुमुखः विधानिमो।
भीमास्तशुः द्वारिष्ठने राजौरः शतकृपाविनिमी
श्रीसाहित्यानलोकः सुनाम्यायो नानाशैविनी।।
दुस्सुरश्च यथा भांगकारी, बन्धो हारे विग्रहः कामकारी।
मत्तत्वः वा हास्यकेकः नयान्नैर, यथार्थ्याःव्रतःसैत्यादि लोकः।।
वः सुल्तनः व्यतिरंगलः परिसा विष्टायैरुपणकः
स्कारारीयूतः जनाय कौशल्यः मर्तुः नयान्नैरुत्त्रदानाशितः नृपः।।
For the description of Mahmud Begarha, the ruler of Gujarat (A.D. 1458-1511), See E.C. Bayley, History of Gujarat, p.161;

21. For the conquest of Gujarat by Akbar (1372-73)

See Abul Fazl-Akbarnama, Eng.Trans. by H.Beveridge, vol.III, p.8;
V.A. Smith, Akbar the Great Mogul, p.79, 85;
R.C. Majumdar, The Mughal Empire, pp.126-128.
22- प्राच्यार्थिय विद्वान च महोदय्यः बांधवनामायतहुँ।
परे लघुनांशस्तरायतां गृह्यः राजा चिन्नः पुनः।
हिंदुस्तानीयः सर्कारी स्वाधीनः सूचना पुस्तिण्यः नियामः।
स गुप्तैऽप्रहारायणः साहितः। श्रीमद्भागः।
साहित्य सार्थकः प्राच्यः केसीह नामः।
श्वेती सार्वजनिन नमो मार्गे ग्रहः खः।
लोकायांसः जै जीनामीण लघुः खः।
स्थान विहारिनिम वाणिय अनात्य इत्य पुस्तः।
(हिंदी सूत्रामूलः, 9/123-126)

23- निरङ्गीति तत्र नगरी न गिरीरक्षितः साहितः।
कवितः विभिन्निहिताः रहितान नीत्यः।
(हिंदी सूत्रामूलः, 10/8)
तस्यं महाविद्वान्यः हमार्य नामः।
ज्ञेय धुरूरः विज्ञानिक्षेपः।
यस्यांकेव विस्तिरः पदः धुरूरः।
स्तत्तुल्यः सूढ़वासः सुमालयः।
(हिंदी सूत्रामूलः, 10/10)

24- गोविंदां गृह्यः प्रतिबिंबातिस्तृक्ष्यास्त्रः
हीनीयत तत्तत्त्वः कविकायवादः।
वर्ण-विशिष्ट परिस्थितिम चतुष्की च
सामाजिकाणुनि स्त्राक्षेत्रः।
मात्रानिविद्येक्षुपयाचारः
प्राणान्तिज्ञानानि सम्बन्धिम प्रकाशितः स्वरूपत्वाः।
वर्तमानी सूक्ष्ममिदः न सिद्धिमिव कविभवः
स्वरूपात्माश्चर्याया योञ्जान्वः।
(हिंदी सूत्रामूलः, 11/11)
विश्वासमुल्ल खलुलु परमेश्वर
रंग कृष्णाभि शान्तमाना जाहिरा।

य: पौराणिक वाक्यों पर राज
संक्षिप्ततिर्ति स्र कृष्णविद्वस्ति साधुः।।

(हीर लोक 10/34-36)

25-
वस्त्राच्छिन्नरूप्यतः क्षीणः क्रियेतुं
वैवेकः शेषर व्यावस्थ धार्मिकाणाम्।
खः स हीर विश्वासमिद्धूरिराजः
भागास्त्रस्त्रुते महानिव मृत्तिकेः।।

(हीर लोक 10/98)

26-
व्यावहारिना: प्रेमज्ञानिविवा
निष्ठाविभिन्ति लेखनयू गृंथाय।
रणारंजितेतत्त्वस यथा तत्त्विद्योः
कृषुजु व विज्ञाियभिष दर्शनाय।।

(हीर लोक 10/129)

27-
ततोऽक्रियाः दुःस्तुमिं विदुष्मिकाताराराविलिः
प्लूराशिवमित्तराज्यूभिप्रतिष्ठा भविष्यव युक्तं निःक्षेपः माषाः।।

(हीर लोक 11/2)

28-
पुरोक्षलेल्लामाथाने गृहीरेश्वरः किं तु गान्धारानि
प्रभासेवृं मात्य ततोऽक्रियाः शालस्यहृदृश्वास्ति।।
वातिन्य अरोपितो तन्त्रपायं यथावापिते नाशत्ता कृषुपनिः
शिवानाबिधिवं महाक्षेत्राय मवत्तातितः चृतिरिळः राजय।।

(हीर लोक 11/16-17)
"Lata roughly covered the present southern Gujarat from the Mahi to the Tapti and perhaps a little further south."


This Sahib Khan is Shihabuddin Ahmad Khan, who was the Viceroy of Gujarat in 1582 and to whom 'Akbar sent orders to send Hiravijaya Suri to his court.

Smith, Akbar, p. 166;
32- वधारान कालिन ते वाढ़ोका: पुरेरबिनियारागन्याराणीश।
प्रेम वर्दित्र वृतिमन्त्र: प्रेमदुर्विन्त सम्बन्धित व साविधिपुरुष।।
(हीर सौऽ 11/49)

33- महीयो नाम मही प्रकटी विन्दुमिहाराजुः पिंगामूः
वेणीभिन्त वाणिज्यस्रीः नदीशानोलिकायाः: प्रहुः लल्लेघ।।
(हीर सौऽ 11/106)

34- ग्रामदाता हु लयामोहे यृत स्वामित।
स्त्रायामपौर्य सीन तस्मिन प्रहुः वन्याः।।
(हीर सौऽ 11/109)

35- विभुवप्रसीयानुपन्नयुराराजकोः
जिनदाक्षायोः संचरक्षूत्वत्वति।
ततस्मिन वर्दित्रा वल्ल: स्वविक्षा
अकमिश्रा सरीरम मूखामास सूरी।।
(हीर सौऽ 11/114)

36- निवासिकीयबल्दुवक्त प्राप्तनामिकेरकुककः कीश्वत।
लयाला ग्रामविवाहोः स प्रमुः प्राप्तवायु प्लात्स्योक्षेपं ब्राह्माः।।
(हीर सौऽ 12/4)

37- वृष्टिकुष्ठ स्थान: सुधारात्मकवान्वारा ताकितान्तितनाहाय प्रमुः।।
साधुकृष्टतत्त्वमस्कृत: पुस्त्वायुक्त प्रति प्रितिमन प्रस्तित:।।
(हीर सौऽ 12/26)

सीम मृगः वटात्पतितस्वायत्ताः
मानवहस्तायमः सुविशिष्टिः।।
प्रत्यावृत्तिनन्याहोः
वासुकं सुप्रस्मृत्य स प्राणमय।।
(हीर सौऽ 12/27)
Siddhapur is a town on the Saraswati river, 64 miles north of Ahmedabad. Siddhapur which was formerly known as Sristhala, is a town of much religious importance and is frequented by great crowds of Hindu pilgrims.

- Imperial Gazetteer of India, vol. XXII, p. 358.
Rao Surthan, a contemporary of the emperors Akbar and Jahangir, is described as a valiant and reckless chief."


Sadiri is a town of the erstwhile Jodhpur State of Rajputana at about eighty miles south-east of Jodhpur city. Sadiri is an ancient town and possesses several handsome Hindu and Jain temples and a step-well (Bawari), which bear inscriptions ranging from the 11th to 16th centuries.

- Imperial Gazetteer of India, vol. XXI, p. 349.
Hiravijaya Sūrī, on whom Akbar conferred the title of Jagadguru, visited this place and was welcomed by Muslim governor Sadin.

फलेजुँ सागरमेलाया वस्त्रोक्षारोपित गन्धुमिच्छु:।
यावल्ल सागराय वर्त्तीकराइत वाच्यमक्कली।।
पूवः प्रक्षः प्रहितोऽध तावः वाचकेन्द्रे विमलादिदिश:।।
ैण्येन भैण्येश्व श्वातुपलातो विदग्धुनिदेश फतेजुँदेवः।।
(हीर सौ 13/36-37)

पवित्रकमलीये हवायबद्धे पुरौः निरामायितवादनाक्षः।।
याववस्तेद्य प्रमुख्य तावः हिम्माकेन्द्रेण नत् श तावः।।
पवोः पिंकीकान्त लौक युम्भुः समागमः कञ्चनोऽरुप्य मुनिकान्तः।।
नववज्ञेनेदुवदिताप्रतीन्द्रः फतेजुँरापालि बनाः।।
(हीर सौ 13/44-45)

उपायनीकृत्य नृपिनित्वान्महोऽनः कन्याक्षुकादि।।
तागमोऽमसाधया धनसिन्हामापालि वायुलक्षमः।।
(हीर सौ 13/47)

स श्रीकृष्ण गन्धुमहेश्वरः शालापुरः मूर्त्यति से चूरः।।
बालशेषशिवालय केवलपूर्वकः लौकिकिविविधत्वात् चाणिकाविवाहायाः।।
(हीर सौ 13/83)

स श्रीकृष्णैः कैलाविविधीकृतः: प्रायोगिक्षुमज्ञीनशुरृहः।।
धः: समुद्रार्कमभानवस्य विंयाविवेक्ष्मण्डलीवः।।
(हीर सौ 13/118)

समस्तेश्वद्वेषिणिकैः कामाः, तु दुः महाराजमुखिपामुखः।।
हापंशुनोः: चिन्तकितमानोः: वृक्षशस्त्रीमय दर्पसिद्धिन्तिः।।
(हीर सौ 13/120)
59 - सक्षरासम्मित लोगज्ञान संबंधित उद्देश्य संबंधित।
तत्त्वावलीः धृतिमात्री तैं स्थानांकिताः वदति रूस तहथे॥
(हीर सौ 13/121)

60 - स अर्णक्षामयवञ्जनसंग्राहित्वस्य श्रेष्ठोपि झमा संतत्व।
अकाद्यरूपीप्रमाणस्य सिंहारे विषमोगमनं क्षाद॥
(हीर सौ 13/122)

61 - महान्य नतान्य बुद्धपुर्वयः स्वमन्तिरं प्रकरणं यात॥
निर्मिती स्मारितेऽपि सत: तान्यतेतिन्नेत्तः कः ॥
(हीर सौ 13/123)

See V.A. Smith, Akbar the Great Mogul, p.119.

62 - वैभवः समयेण तीर्थ पुरानोप्यहि लक्ष्यस्त।
विद्वानं न्यासं हव चामायं स्मारितेऽपि स्मारितवचनस्य वर्णम॥
बुद्धपुर्वी दर्शनोप्यहिः स्मारितेऽपि स्मारितवचनस्य वर्णम॥
उत्तशास्त्रस्ता: परिकीृतः गन्ता सम्प्रेषति अनं पुरस्ताद॥
(हीर सौ 13/137-138)

बादेशायामिक पुत्रपत्रं संस्मर्तं संस्कृतनीयोप्याश्रयो।
विभाषते साधु सं संग्राहन्त न्यायं निरस्य स्मारितवचनस्य वर्णम॥
तिमुन्यविभायाण्यिता फलं स के भवायोत्ततवं तत्त्रोद्वरणम॥
मूलामात्माप्रकाशयास्त्रस्य स्मारितवचनस्य वर्णम॥
नानाविश्वमुः कुशपथवात्तुज्जाततं विद्वानं गतिता ब्रजने।
प्रभकृत्वा मोन्यामुद्युक्तं वर्णां श्रन्विन श्रवणं तत: सुकृतनि॥
इवेन: श्रवन्ता हि पीएक्ष: कुमाः कुलजैत्रिः पद्माणमा:
तुज्युपूर्विकछिनिनांक्य प्राप्तान्तित हुःक्षान्यपि तेन नीता॥

138
63- निर्मन: क्रमशः व्यापार घटनों: संबंधित: पुनःरक्षित।

64- केन्द्रण: पूर्वोद्धृण्ड मण्डलपुर्णा कार्यालयिक विचार।

65- विस्तारण: मैत्री मा स्वयं भूमिप्रकृति प्रागैतिहासिक।

66- संदर्भ: पश्चात् पवित्र स्तरार्थ वर्णित।

67 - व्रताचिन्हयोच्चैरं सहिष्णुतमा न्यायदीर्तु पृथ्वीपुरुषस्तः
दुःखालस्तस्तः क्रिष्णश्च: पुनः पृथ्वीमाधिकम् धुः
गुरुजैगार्दित् कर्त्तापि कौमित्रिका पवेश्चोऽधिश्चनि वह दमे ततः।

68 - करण्यशुष्कमाचिदं पित्तानिम्निजाल्क्ष्याप्राक्षामिश्राष्टमभिन्निपत्राय
सम्पन्नता दुःखात्मकप्रशो यूठ्यागमी विचरितति ब्रिन्दन्तः।

69 - For the order of non-killing of animals, see Badaoni, Muntakhabu'l-Awarikh, Eng. Trans. by W. H. Lowe, p. 331.

69 - प्रारम्भप्रकल्पनमोदकशं शमी यावनस्य बहुतेत्ति जित्रित्का स्थानौ।
तावचालन्तु सुकामग्नास्तिकोऽकी जीवाचले भववा कालेकीबुद्धिवार॥

(hor saio 14/6-19)

(hor saio 14/178)

(hor saio 14/91-92)
"The Suri who was granted the title of Jagadguru, or World Teacher, returned in 1584 to Gujarat by way of Agra and Allahabad."

-V.A. Smith, Akbar the Great Mogul, p. 119.
75- शीतलास्ताक्रामुकऽदीर्घाकृष्मवामसृजनानु: पादोपाते।
प्रणानकाः लोकोऽस्त्रो देहावः होऽक्षं स्वतः॥
(हीरा सौ 14/206)

76- प्राचैयः पुलिणास्या माहानामारिकिनिनायः।
पुराणिनिः त्वमामारिणवस्यां श्रीकुञ्जित्वाः॥
(हीरा सौ 14/212)

77- क्रियानवपाणि श्रीमदुपरमेश्वरस्वायत्वः चुन्करण:।
स्वप्रचन्दिक्तवाणिमहामारिष्टसमुहः।।
(हीरा सौ 14/247)

78- दुःखप्रकारों दुःखितः हृदयशुद्धिपरारथिनः॥
वस्तः प्रत्य-काल-किशोरमहिमा सुगीत-देवतं॥
(हीरा सौ 14/248)

79- मुख्यायत्वीयविवेचनायेवायुः सामान्यादिविश्वायिष्ट:।
काठस्य णिग्रहस्य विषये वचाऽकाणाय: स्वयम्।।
श्रीहम्नानादिपिङ्कः-प्रकाश्युर्वीरः
गच्छिनागः भस्म तिथिं सत्त मादिस्तिथिः स नागेनः॥॥
परिसमितानां महीनः मन्त्री महाजनमारिणविश्वाहः॥
भक्तिः ज्ञात: कृपामाहोष्टिते: पुत्रावस्तिकाः स्वाभिषेकः॥॥
सर्व श्रीरंजीवने नाववे राजानं ज्ञातयोऽहिः।।
कोऽपालिक भाषणेन्मुनिनिष्ठियाः सौपोषाः॥॥
सिद्धी स्वमापिवल्पुरायुः तृषायः श्रेष्ठो नृसिंहवर्गः
नानावकिष्ठोऽज्ञातं प्रकटां च कथा किरुः॥॥
(हीरा सौ 14/255-57)
80- पीपाणिनी स्वयं ग्रन्थप्रेषणमयो नागपुरादेशसु:।
तात्त्विक्यो वाक्यविधिताविकोट्स तत्वा प्रसीषच सुदान्तिभाषत॥

(हीर ली 14/260)

81- कारणदातैः हृदयरूपिणीनालं पुनः विदानः
प्रस्तावं प्रक्ष्ययम् महीपतिमुद्राप्रती मनवकरीः।
वाणीवाक्यमार्थिनिविकल्पयामुद्धरेङ्ग्रहस्य पथः
हृदये भूषणत्वांसतः स्विकरी वषाणिमे घुरिरात्॥

(हीर ली 14/268)

82- निदाश्चेतस्तिक्षयमथिभिं वाचिक वाचास्ति
पुण्यं तत्र व मायुर्यनिष्पालितोऽगुणां गिरा।
श्रीमाधववाक्यग्रन्थिनेत्यावधायिन साहे:पुरः।
शिष्टं स्त्राविधि व: प्राणिभ तदं नन्दु गुरूनुल्लः।
प्राचादेन ततो युपन्त्रि निजातप्रवासेवास्यायिका
मारीणां कुसमान्त्रीकारः सन्नवावावो वहनः।
श्रीमाधवविष्टलाङ्कां शासनकृपाकौशलानि आवानि
चेतः प्रृथिवीर गृहेण वाचाकः: नाट्याविंदन्त्राभिधः।
हर्षां बुनोः कुसुमस्तानापुरुषस्यामापावोः।
प्रीत्या भाषेत्याख्यत्र वाच्यार्थी मोकदयतुल्लित्तुल्लित्वर्षम्।
शीतलपुष्पपादिना रघुकिरः: स्थै धेमविभारः
तोमराकिणिना कपिलशिष्याः चार्यनिधानः: पुलः।
मारः स्त्रीवनेनिविद्यम्भिश्चिः स्थित्यमह्याभिभि मूसीन्द्रा
हिंदुनाथेन हारीः तेनं विषेत: काण्यप्रवणपणाः।
तेन नवरोज्जिवस्यात्तुल्लितुल्लित्तुल्लित्तुल्लित्वर्षम्।
विषेत: ब्रम्हार्मिणिहित: स्वप्नास्त्यवो बनेव।
गुरुवर्गीया गुरुदत्तार्थाय क्षणास्त्यमार्गिर्मवदिः।
तत्त्वांर्गिर्म दत्तार्थक्रिय इतितत्त्व स्वल्लभः।

(हीर ली 14/270-275)


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"In 1596 Hiravijaya Suri starved himself to death in the approved Jain fashion."

-V.A. Smith, Akbar the Great Mogul, p.120.


Also see the thesis's pages 130-131 for the english translation of the Farman issued by the Emperor Akbar in favour of Hiravijaya Suri.

91- दिलििं मंगलपुरे संवत् 1646 वर्ष महाप्रतिष्ठित 11 दिने। (जगद्गुरु काव्यम्)

92- बनायुद्धवि सूरिहीररिजया गन्धारस्यर्रु स्थिता: कृत्वाः कल्हमहिमांसनिवं साहुः प्रभावितः। दिलितोत्सव यथा बुजा: कृतिनिरूरितारिति: सत्कृता- जीवायारण वतनेरिति तथा सर्व प्राच्ये॥
(कादपुर काव्यम्, 40)

93- वापि त्वा हमार्म्मूर्पकिल्पित्यावतारोशिक्षक पेश्च्चानाविक: प्रतापलुमक्षीव सुदुः कनी। यस्मात् हव राजक्षेत गिरिस्यर: स्फातः प्रमुखानना- स्वाधे हस्तिवर्षणीव महिष्कामित्यं नवन्ति लक्षणात॥
(कादपुर काव्यम्, 43)
हैथ्युकातिक विश्लेषण: श्रीपुर्णयोग्यता:
दौड़शक्तिवादवादनमनारे मूदुमणे-अहंकार है?
शास्त्रीय निवारिते बननरे चौँ: प्रेमशेषायांके
कान्तारीशिप संत घोड़ास्थिक्याकारक त्वरितत्त्व किं संपुरा?
लालकी तथा साहित्यात्मनपति: श्रीपादित्या कब्जवरा-
केकिथा: सरस्वत्वरे गुरु स्वरूपानुकूली केजस्विनावः।
क्षणी ठीकितांश्च राजस्थानवार्ताविशारं न त-निन्जे-क्षाध्यायाणांकृत्व वः। स्तुन्तं करणाव्यहो?
इति निःस्वूक्तो पुरावा चतुरवरा: श्रीमत मुहारस्किणे
दृश्यान्वेंत्र न चौकाराः: ग्नितले दृष्टायशिक्षा: काँचिहुः।
एवं तेन संप्रवृत्ते पुरुस्त्रवं: सम्प्रेल संस्तं ध्यानस्तिवाय-वाचाहम्स्त पुरुव्ह निपुणातू औराम्ये प्रज्ञिताः।
(अद्वृत, 137-139) ;

Sahib Khan mentioned here is the same Governor
of Ahmedabad who has been referred to previously
at page No. 181.
97- पूर्व कालित्तमानसम हास्याधानाः विष्णुपोषता–
संभुतनाराध स्तुतिरिस्काराय विष्णुपोषता।
सीताभूमा तज्ज्ञातसुनविद्यतिश्वनराधमानां गता:
पुनः वामकोक स्वा सुमानन्द प्रदास्यामुः।
तर्क सीताश्वलानाम नृपति: सुद्वा तदीयंगामं
पुनः घोषणामिलुत्तरायं हठितु गृहे मन्दुन्म।
स्वे रमे यो न तर्क्यति प्रणयति: सीतामदुर्योऽरागे
लष्ट्रो मे महिता स सौभागवाचरस्तु तस्यागतः।
(आज्ञा गुरूः, 150–151)

98- संगानेश्वरणं यतिप्रेते: सुव कुत्व विकृतिः
श्रीफलदेवपुर समवानिकर्ष श्रामणाने प्रदक्षिणायोः।
वाटस्त्रित्र सुशान्तोत्तमानार्याधुसुराग्नाना–
पुक्क्षकारणार्षिन्द्रनते ताक्षतोऽव्रग्नातः।
(आज्ञा गुरूः, 160)

99- स्वकोश्चारी स्मारकादान यतिप्रेती दुष्टस्व तुपोहकारः
पुनः: क्षे: समेव सम्मकाशद्धाय विहारानां।
व्यागत्व नामम तेन विधिनां वेपे विकृत्तं
श्रावं: प्रावी ते बमु निन्दित्वाश्वकितं तानिकेः।
(आज्ञा गुरूः, 167)

100- तेषां मूलप्रति: पुरं सिद्ध वहति स्पष्टं जानी शुक्रोः–
क्षे मुक्तिकर्म वार्त्त भवन्त: सिद्धम वाक्यबुद्धा।
वायू वार्त्तसस्यन्तते त्रिकालीनाथे वन्दे श्रीमानोऽ
वायुर्मण्डलेण गृहिमिकेकरुतुऽधीथः।
(आज्ञा गुरूः, 1/3)
101- तुस्कोह भवता विचारनुतारा पुनस्ताति-क्रान्तिशालायुजितमनस्तव्य हृदृढ़वाणुगाविषित।।
माय श्री सूरियरायं तदिर्म पवनमत्तो भुज मानवोऽदृथ्यनु
दुम्युन्न्यत यदववारम्यूं पूमहरि श्री चक्रवर्मिः सावित्रः।।
(अद्गुरुत्र, 181)

102- मत्स्यायविनावच गतिवारणां सदृश्यस्य स
श्रीमद्धुर्जारामक्रृपाधियु श्रीपारातिक्षक्षम्बरः।
मृत्यूऽर्थपदम् पुरे किलक्षणान्य चालवायुऽदृथ्यनु
लेकल्ल निति लोपोऽंत्रार्थे भन्न भारानिशदः।।
(शज्जुरुव, 185)

पुर्वादत्त नृपतिः समागमपःपालण्यारितः
कार्ये पुनःदिग्यैविधियः स्विकितः दत्ते स्व संबाधः।।
यामु द्रादशाविषयार्थ महायुजे लालुऽ
तत्त्वात्र तदमेनि सक्र तत्त्वावः वरिष्ठे।।
(शज्जुरुव, 186)

103- भुवा स्वपश्रीरङ्गस्वरुपुरा जात्वेछि मूलंकपितः
संयोग्या पुरुतः स्वप्नश्रीदिगुणाद्वे श्रीसिद्धितात्।।
उक्तमा धार्मिकीतिहारिनाथायायामाणदाइ मनितः
स्वाधीतिहृदयं जागुरुहरितं स्पष्टं महः पुरुषः।।
(शज्जुरुव, 97)

104- देशःपेशकविनमः शत्रकिविवाचितः।
श्रीप्रताप दलायः पुनः।विषयायाते।
परिपारकान्तुऽति: स्वविरोधः चोऽः।।
संति दुस्तवरा यतन नगरोपासनमुक्तः।।
(कुपरप्रकाशः, 8-9)
For details see R.C. Majumdar, *The Mughal Empire*, pp. 40-41.

Ishwari Prasad, *The Mughal Empire*, pp. 130-143.

R.C. Majumdar, *The Mughal Empire*, pp. 133-140.


ذاكر بن واعظ، مختار عصره، ابن أباه، الفردوسية، vacat, p. 4.

(विजयदेव माहात्म्य, तृतीय संस्करण)
स्वीकारांकित सत्यमिति चित्ते व्यविनायक।
गृहस्त तत्त्व दिव्यं सकाशायु स्विनयोगिनः।
विषयाद्विकाराय विषयसं प्रेष्यायु प्रेष्यत्ततायु।
तेषां पाणी व दत्तवाणु रुति गन्धाराजनिवारसः।
कलाच तत्र ते गत्वा तत्वा तं भ्रमराशितम्।
विद्वुत्तकराम्योवे कुर्मां मनोहरम्।
तत्रेवत्तमनः: सुरीः कुर्मानवाचकः।
गन्धाराजनिव श्रीमत्वेश संध संप्रदायः।
तत्र संधं हुदानन्दसं हुद्या तलिकितं कमः।
प्रेष्योग्षेच ददम इध्वं वार्तिलं जीवितानिलृतम्।
बदोपिष्ठस्य तस्य वंकामुनक्षेक घोषकः।
सादुभि: ख्य सच्चेदस्तहुसदिर्पिलियः।

(विजय देव माहात्म्यः ۳/۵-۳۶)

113- विद्वृत्ते व इश्वेव जितवस्वदवासरः।
शाराणाराम्यवर्णा फलोपुपरे जहः।।

(विजयो3/38)

114- पातिधिपिन्हि तदवेशं वलवक जसोऽकादु:।
पातिधिप्रिथानां विशस्य खुशिररमणिः।।
य बालुकस्तवस्य वृहिः स सामान्यमेवतः।
पातिधिप्रिथिरिति शुच्या, क्रीति स्मेति तं मुदा।।
कल्लाराय तसं प्राकृत्यावन्देय महंतः।
सिद्धैव सत्वता स्मे पद्योऽस्मि मनोरः।।
बक़ेलः ‘जनायकः सूर्यायसात् सः दर्शताः।
पातिरः सः ‘ग्राहः तदार्ताश्च स्वामिन्।।
तदन्तः ‘प्रथमः १ विमलः प्रमुखः।।
सारः शहः ‘पुरः पातिरः सुदामिलः।।
वार्तः ‘प्रथमः प्रेक्षकः व्यापकः च तः ज्ञातः।।
प्रणः यात्रीमूलः सोऽन्नयुष्णविदितः स्तुपः।।
कीर्तः गारुः १ चारः २ स्तूः परार्थवारः ३।।
कः चः चापः ‘पुः प्रायः परार्थः।।
(विष्णु ३/४१-४६, ३/४८)

११५- 
कड़ुरः ‘विनः कः ‘प्रेक्षकः विशेषः कः।।
बल्लः ‘तदार्थः ‘श्रीगुः ‘पृथ्वीः।।
प्रामाणः गवारः ‘विश्वारः ‘प्रभुः हृदराघः।।
वदा‘प्रथमः तृत्यः ‘प्रभुः ‘चारः ‘सः।।
गुरुः तवः ‘पूः ‘स्तूः ‘कादः।।
मिहः ‘समानः ‘युक्तः ‘नेत्रः ‘द्वाः ‘पृथ्वीः।।
(विष्णु ३/७४-७६)

११६- 
‘शाविकः हरः ‘वादकः ‘अपरिप्रेयः कः।।
गोः ‘कः ‘जसः ‘लौकिकः ‘प्रकृतिः ‘प्रस्तुतः।।
‘श्रीशाविकः निश्चितः ‘सुः ‘प्रभुः।।
उपः यथोः यथोः ‘कः ‘प्रभुः ‘राजः।।
(विष्णु ३/६३-६४)

११७- 
ततः ‘पुरः ‘श्रीमद्ध ‘फल्पुरः ‘वरः।।
स्मार्तः ‘धन्यार्थः ‘प्रसिद्धः ‘सः ‘कः।।
तत्सः तवः ‘प्रकृतः ‘निश्चितः।।
वरः ‘वरः ‘विनः ‘श्रीशाविकः ‘प्रभुः।।
(विष्णु ३/७४-७६)
यन्वरौं प्रसंस्करण गृहिणी खिल प्रभोः।
मादकाशाच्यं तेन त्वं खुचिनिः प्राणायामुना॥
छैपाय्यं कृताञ्जलमेव मवानिव मवानिव व।
सवैष्णवाः न वृथा सूरे यत्स्वातः यथा तथा॥
ततः सूरीश्वरशिल्पे विचिनिश्व उमकवीरस॥
सवैष्णवसमर्पणेश्व क्षिरशुद्धांगिनियितमू॥
विष्णुमायां सवैः तत् देशेऽज देशाद।
श्रीमुल पश्चात् तपस्त्वस्थितकायं महीपस॥
प्रवाहसमायेन बधविह्रोक्षत्व मोचनम्।
विशेषतिः ततः साहित्यसिद्धे चक्षुषः॥
(विष्णु, १३.३-४४, १४.६-१००)

श्रीशाहिरान चतवारो दिव्यं वेदिकं मम।
उपरिषात् वृक्षधार्मं वदन्तु सुमन्तकन्ये॥
हृदं सिद्धं हंि प्रौढः बाहिरहुःहसुहरितः॥
धाराविकसामार्गं-पुरुषानामित चूँ चूँ।
कान्तरचन्तनुषुरं स्त्रीवानामार्गितानि च।
त्वरित त्वस्यस्वैव वृधं भूतमुखः करे॥
स्त्रीस्वादित्वा देशेऽजुः सवैः कुश्यांलैः।
श्रीवनविविस्वस्य ग्रामः ब्रह्मोदिनात्॥
आकाशभूततिः श्रीवनः कृपायो यावन करका।
जीवन्यापाणं कृपायदिति तेजः अवलयस्॥
पुष्यं व्यक्तं पुनःवें ध्वन्तनु भ्रीवकः भलामु॥
पूर्वं गुद्दवेशस्य, वदितीयं माळवस्य हि॥
न्तीयं मकरेश, गुणस्तान्त मनोहरस।
दितीयं वारुषाद्यः, देशस्य तु चुलक्रम।
लाहौरसुज्जतानास्तव्यख्य ठु पंचमू।
रतानि परकले, संप्‌त्र प्रेषणाय हि।।
देहस्पतियस्य न धु ते देहशालोकन।।
खाणे सुप्रिराज्य रतानाय विराय हि।।
(विजय, 3/02-110)

119- संव चाेनेश: श्रीमत साहेबललो गुरु।।
चैत्योपाध्य राजाय पुरस्तानान्यकायः॥
(विजय, 2/116)

120- तथा तदु पाठायामास शाहि: श्रीमदक्षरः।।
नीत्या यदस नाभां गंिुकांश्य जानेकिल॥
(भागु, 3/39)

121- न धो कााा न तद्दान न तदू वैद्य न तद्दान।।
शाहिना युवरजन यत्र नवोधयः कृत॥
(भागु 1/56)

122- सेतुजी-पाह्ती-दानशाहार्यः नत्त्वशाहिनः।।
अशिनामुनिनामा: सूक्तस्तवं बज्जिन॥
(भागु 1/61)

See for details Abul Fazl, *Ain-i-Akbari*,
English translation by H. Blochmann, p. 321;
V. A. Smith, *Akbar the Great Mogul*, p. 73.

123- वक्वाल्फः कल: शेख: सम्पूर्ण तक्षीलः।।
नि:शेषवाण्यवाम्योऽः पारस्तिा विदावः॥
(भागु 1/67)
124- 

वनेेः गुरुपरिपाल्य गणमृणमण्यः।
प्रमुख गुरुपरायतानव गणवानन्तरिति सावसु।।
तपस्विनि निःस्वः दानवः सृष्ट्यमृत्यूः किंविन्यः।।
युक्तमि साम्प्रतं तत्र कृत्यपि वृष्टः कुताः प्राणः।।
तन्निश्चयः ततः प्रौढः साम्प्रते ग्रामः पुरः।।
सतां तु कृत्ये तत्र हेर्षुर्लिने चापसः।।

(भादू, ॥ १७८-८०)

125- 

विपान्नित विच्चरोऽपि वैहृक्षबक्षः।।
राहुलिक्षेव वरणाणाता क्व शशिलिङ्गः।।

(भादू १/६०)

126- 

स्कुः राजाः ततः प्रेमीरेषापाहुः हितले।।
सृष्ट्यमृत्यूः सृष्ट्यमृत्यूः गुरूकेश्वर्य शाकिराट्टः।।

(भादू १/८६)

127- 

आदानव गुरूनकापपुक्तर राज्ञिनवामिन्।।
गुरुहानकुकत्ततिपि ततो गन्धारम्मिन्दारः।।
वाक्ध्यांकाण शादे प्रत्येके श्रीगुरुस्तः।।
जीविकः: हुबुः: सारुः: गुरुवितार्हः:।।
मामादामदावादुः सूर्ये श्रीमीदिवान।।
गमानीवर्धिनिम्या: प्रतीरे सुपूर्विक्वसः।।

(भादू १/८८-१००)

128- 

प्रात्तसङ्क्षेपिण गणप्रकृततरिप्रभुः।।
सम सारहितस्तेन गुलाबोऽक्षी व्यवहृतः।।
मृतसारमकालवनेति तेन यानादिवसेनुमि।।
तत्रादि नागाहीना किंतु निःस्वः पुणं वतः।।

(भादू, १/९३, १०४)
129- शासनः प्रतियोगितापूर्वक पराचिति।
श्रीहरि: पाँचों के कालिंग महात्मा फालेडुँ एक पृष्ठ।
ब्राह्मणनिवास परियोजित रीतितांगमुहः।।
श्रीसंघः स्थानिकीयः सदैः संयुक्तप्रथिवियाः।।
(भानु, 1/106-107)

130- तस्मिन्नेव दिनेन प्रतियुक्त शाहिनासमुः।
पूर्णाक सचिव द्वारा मलिनास्थे कालाः।।
(भानु, 1/111)

131- यद् पुरुषोधवताः स्वागतप्रसन्नसमुः।
शोभीकृष्णस्तत्र सेच दयमूल्य तमपिताः।।
वर्त्त्वात्मूल्यायेकमन्दिरस्य पार्वतीः।।
लोकात्मासंविल्लस्य कृपया श्रीमणनः।।
(भानु, 1/113-114)

132- पुनः प्रोचे पुरस्य यज्ञाविनिवृतितः।।
यद्वित्वं महतायेकं गृहदश्यामिः नः।।
प्रमुः परिष्कर्ते परमिविनमान्यामर्त्यं विचिक्षितः।।
कहिः संदेशाद्वारा यथाचे मूर्त्तितः।।
(भानु 1/121-22)
वतः प्रशान्तत्वस्वतितः स्वभावादिरिकः।।
ताप्यहानि वदै तस्मादस्य भ्रात्रदिकाः।।
(भानु, 1/123)

R.C. Majumdar, *Mughal Empire*, p. 137.
वषोऽशतस्यमेव देवेऽऽरविधायाः प्रविष्टैः।
शान्तिनिन्द्रयोगायां तत्र मुक्त्वाच शुभः॥
बोधवेद्याः प्रविष्टां मय्योऽकारः मूर्तिः॥
गुजर पावनाच्यः क्रमातुः श्री हिरण्यः॥

(भागु 1/125-126)
पुत्राधान्तरदिवक्रो मूलः सङ्कीर्णः।
क्रयात त्यमनांदस्या शान्तिनिन्द्रपुरः पुनः॥

(भागु 1/127)

विष्णुवात सङ्कीर्णः पवरि समो विनिमितः।
यः सुभीः पणिंत्यावर्तवान वादित्वमिलातुः।
मातुर्वात्सङ्कीर्णस्य शिष्यः वैसङ्कीर्णमयः।
बुद्धिजिद्वां मूलः स्वनाथः स्वर्गाभासः।

(भागु 2/21-22)

श्रीतिवापी च: पूरणः पुल्काणकितः।
बुदः प्राणायं तत्थ: श्री हीरसुवः स्वस्यः।

(भागु 2/26)

द्विपामातुर्वासः संता सौम्यस्य बन्दुवहः।
हस्ति सान्तकथापां मातुर्वातमिथः कुमुः।
शास्त्रनाविरितस्यां मात्रामन्त विमाल्यस्य त्वः।
श्रीविध्वंसऽन्तवासः श्रीविध्वंसः हीरसुवः।
प्रशीर्षकुमुः तावाच वाच्याविशिष्टस्याः।
बगलासः प्रशीर्ष वाच्यः पाजन्यः कीर्षातुः क्रमातुः।

(भागु 2/32-34)

ततो 5 हृद्यापनात् सुवः क्रमातुः।
श्रीजेल्वेधद्वाराकसिद्धमध्ये मुख्याविकृत्याः।

(भागु 2/36)
138- मृष्यन्तर मनवतो म स्मां समायस्माति:।
प्रत्येक विद्यामात्रमें सप्तानी पूरिव।।
स्वयंब समावृय प्रारंभ दौवारिकु नृप:।।
सते मल्लाधर्मायन्त्रिक्या वाणीं न जातुचित।।
(मानु, 2/64-65)

139- वन्येषु: प्रसन्यांतुकस्तानां श्राद्धु: श्रासारसः।
स्वयं व्युष्यधिन: शेषाः श्राद्धशुद्धिचर्चा।।
तदुक्तं सक्षोणेन तदू शुभ्या श्रीशेषसुभंगः।।
प्रोक्तेशुमन्नुसादेव सिद्धान्तीपिण्यं मया।।
प्रारंभे तत्लिपिक्षु: श्रीशेषेऽ: प्रत्येक ततः।।
तद्विद्यनायवल्लेषा प्रेरित: स्मृतिः सम्मत्वं चित:।।
(मानु, 2/58-60)

140- प्रोक्तेशुश्नित: सांतितच-श्रानाहू: शत्वमस:।
श्रीमातः चाणक्षापशु मातुजङ्करस्तु रघुराता।।
तत: शेषारुकाता: सांतितबन्ध: प्रसार्थे।।
क्रमेण गुरूं देश: प्राप्त: प्रशिक्षकीयः।।
(मानु, 2/64-65)

141- नाम्या सहर्ष्य-येवुव्विन्यात्मायोविवस्तः।
पूजुजा मार्मिकं मूढों न ग्राम: तेजस्व इच्छिन्दु:।।
माण्यामुक्ततेषां विष्णु: क्रोष्टि धौत्यन:।।
तेन पत्र तदा ततो: श्रीशेषे: प्राप्तिकस्तु।।
तद्विद्यनायवल्लेषा स्मृतिः सांतितम्यायास्थुः।।
क्रमालं मया क्रम: सन्नवयो सांतितकात्मः।।
(मानु, 2/67-69)
According to Badaoni's chronology, the Emperor's adoration of the sun was in operation as early as 1483 (H. 991), for he says that, in this year, "A second order was given that the sun should worshipped four times a day, in the morning and evening and at noon and midnight. His Majesty had also one thousand and one sanskrit names of the sun collected, and read them daily, devoutly turning towards the sun."


This English translation of the Farman is given by Mohan Lal D. Desai, the editor of Sh. Siddichandra-Upadhyaya's \textit{Bhanuchandra ganicharita}, from the Gujarati rendering as published in the Appendix.
148-

(Z) of Sūrēvara and Samrāt.
pp. 78-79.

149-

(मात्र, 2/122-130)

(मात्र, 2/135)
150-
बन्धुदामुक्तं बुलूक्तो गृहीनांहीनम्
बन्धुल्लस्य कृपासिम्बोलिता देवयोगतः
तत्र पिन्दं किंचिदादिष्टं कष्टं श्रीष्टेन्द्रतनातः
बादौ जी गुद्दू प्रोच बीजाहि: संवदि स्थितः
विश्वाश्चायके कविकृतं प्रतीकारोपितोपालः
प्रहस्तेऽपि लक्ष्यते प्रोचे ततस्त्व विहृतानवतः
बल्लोप्तसत्तवातः विधानाधीनमनंदिते
विध्वस्के सौ विकीर्णै तामश्चत्स्थापो दिवसी
क्षंद जातीतिवि ज्ञानान्: वासन वननस्ततः
तत्त्वेतां त्वद्विमानं विलम्बो नेव युव्यते
इत्याच्छादो महन्वात्सरकविधिः कुः दुर्बुधुगाः
बहस्यागमिष्यार्थ डेहु संहितः स्मृतः
तत्त्वत्कारणातः श्रीधरेऽ: गुरु भिन्सदतः
योगाः आर्मिति विज्ञाय धार्मिकस्य दापितः

(भाषा, 2/140-146)

151-
कंत: हरारकाद्वित्यायो मान्यत: मुनुभायुः
तत्त्वेतार करण्याौरधिश्रुतिः प्रेरितस्त: शाक्तिनिः

(भाषा, 2/152)

152-
लत: स्मारकस्य स्वर्णपत्राणि प्रीति पूर्वकः
निधाने नेत्रोऽयु: पर्वताः पश्यिनतः पुरो गुप्तः

(भाषा, 2/162)

153-
वेदेषु: सकृम्पेदीकृतविद्वेदवन्नविः
उपाध्यायपद तेजाश्च: सहितदायतः

(भाषा, 2/179)
154- वाक्याकृत प्रेर्णे तदुरूपनामान्तरस्थितस्यः।
प्राणविकृत्य सबलेन जीवाहिनेरुवाचनः॥
वार्ष प्रसिद्धित्वे प्रेम्य श्रीहीणगुरुः स्वस्यः।
लेखारात तत्स्तिवामुखाध्यायपदं वदुः॥।
(भादु, २/१८५-१८६)

155- यथे यक्षविद्या जीविद्वारे कश्मोचनः।
तपोभूते क्या न स्थायायाहै स्थिरोमुदायः॥।
(भादु, ३/१)

156- देहं सृष्ट ऋषि द्वा: ध्यद्वित प्रणयदन्त्यः॥
कस्यीरादागत्व ब्रह्माद्वा त्वरितत्व वारितः॥॥
(भादु, ३/७)

157- तन्निश्चित्त स तन्नेता जेष लम्भे तत्त्रानसुः॥
विशिष्टं श्रीमण्ड: श्यामुखाहसिं: पुनः॥॥
(भादु, ३/२०)

158- यथा प्रस्थानिक्रे लगे कृष्णद्वान मंगलः॥
चवाय द्विविपालिकुलतायाघुमाणशोभः॥॥
(भादु, ३/२१)

159- प्रभुदल्ल संवृद्धेष्व वसनत: शेखन्निहः॥
बल्यगृहक्षण शाहेगुरुवान्दरिफः प्रसिद्धिः॥॥
(भादु, ३/२८)

160- विमलाक्रिष्णहाराध्याभासान्तरस्थितस्यः॥
कुस्ता: लर्तास्त्राहार्या: प्रणवन्यूस्तित्वः॥॥
शाल्या युहस्मिरणीविष्कव: शेखन्निहः॥
बस्माकु पुंडरिकायं त्यः नेते च्यून्ताः॥॥(भादु/३२-३३)
For the identification of this Samasdina (Shams-ud-din) who was the son of Mirza Aziz Koka, through whom he governed the province of Gujarat, see M.S. Commissariat, *A History of Gujarat*, vol. II, p. 36; 
163-
बसो लादरावीयसिस्तलाक्ष-नुजादमःिः
किमुविजाययांछे दीमादनितिः स्वःः
युधस्तैविशिल्लानां नित्यामाि्यसियतिनाः
देव मुखयस्तीवे दीप्तामुनुस्मय नःिः
कुजारित वल्तवीसिरित्वेष्य सावत्ता द्रुपः.
श्रीशेषस्वावता क्रमादिल्याल्यदस्मावस्मिः
पुरुस्विकागाामात्तत्तुप्युतु ठामाइसिस् भुजामाः
तन्तनांमि विभुस्यान्तः कितिनित्याख तं गृहःिः
पुरुपानामात्तमिनां तत्र यागधीः
न ग्राह uneven शुकमित्युक्तता शाहिः शुद्धान्त्वीकथानाः
तल्लीभास्यामाख्ये प्रत्येक गुरुक्षतःि
प्रारंभिरे वर्णवयः श्रीशेषस्व विशेषतःि.

(भागु, 3/43-48)

164-
बच तल्लास्तिकासारः पारावर्त्य स्वायिः
के लिए कालिप: कलितु पंथावतःक्षोविस्तातःि

(भागु, 3/49)

165-
ब्रह्म: शैव-काल: सदैव प्राणाशिकल्लटावधायाः
रक्षेन दिवा शाहिइंकिल्लापुराईमहामु.

(भागु, 3/51)

For the identification of Jain Lanka and visit
to be by Akbar, see Abul Fazl, Akbarnama, eng.
trans. by H. Beveridge, vol. III, p. 1088;
Al-Badauni, Muntakhab-ul-Tawarikh, eng. trans.
166- प्राठ्यकः सूचित्सः सूर्यनामाध्यायनः परः। 
हुःसंधिसतः तः संग्रामः वाकः जः।। 
जनः सौरदिनः सुभाषितिः कृतः।। 
वह जबलमाद्यः मनः नामः विनिधिः हितः।। 
(मा०, 3/58,59)

167- सत्काशाक्ष्यस्यायाः मध्यमाजौपिनीविनामः। 
नाध्यः केनापि न: किल्लु शुक्ल तीर्थं सुक्लाः।। 
इत्योपधिविष्णुती जनेषुक्तवन्ति प्रमाः। 
विवेचनः गुरः स्त्राव्यः संजयः किल्लु।। 
विन्यस्यः तत्त्वः शेषोऽथ शान्तिराविश्वासः। 
पत्तं कृत्वा प्रायत्नाणां तत्त्ववेष्टरूपकित्वृत्तः।। 
(मा०, 3/63-65)

168- केनाध्यक्षः पूर्वः तन्नंहः कारः मृत्युः।। 
वतः श्रीहरसुदीर्घः नामवालेश्वरः स्वयः।। 
(मा०, 3/67)

169- तै: पुनःशास्त्रायाधिष्ठितः प्रेतिवर्गः। 
बाजनः चित्तायाः सृज्यं यथा: पूनः।। 
सुरः संग्रामः स्वाभिरामः स्वभिः: श्रीहरसुदृः। 
कल्याणः शेषोऽथ श्रीहरसुदृः विवेकः।। 
सौरदिनः जननाः तत्र यात्रासात्मीयः। 
तत्: पुरूषः सिद्धाः कर्मः किते: प्रवेदः।। 
(मा०, 3/69-71)
170-
बनिलेक्ष-ननुतायाणश्रव लक्ष्मणसं प्रवत्तिन्।
भरतु शाहिरहनुष्ठु पुरा लामपुरायिष्ट।।
(भाषा, 3/75)

171-
वधानैः समाशीनः कृतमान्यः सुमायः।।
आद दुर्भएष्ठवर्षम् सवाह्यक्षमवः।।
सवाहीण-गुणाग्राम मायावायक्ष्मानिना।।
शीशी सूरिणा पूजः सकीये स्वायत्तेषक्षितः।।
सोसवादीशु द्वारणा सैवधिविज्ञजितः।।
कामप्रदेशविनिमयः सथानायानुपालितः।।
वधानेश्वर परमः सलिलभियोऽयः।।
सूरिणविलेणायास्तन्त्रपूजः राजजेश दुहः।।
स्तत्तसुकमाकः हर्षौ लच्छितात्मानः।।
तदाहूतिकः शाहिः सुभानानकीलितः।।
(भाषा, 4/1-5)

172-
हर्षं सेधं ते लामजल्लितः परमसमाहः।।
श्रीलामपुरा वर्णां प्राप्तः बृहरतंत्ररः।।
हुराणे-रुतुशातः शेषी-क्ष्मवतः।।
वधानांसिरुः दूरशी भानु-व्रान्याकः।।
वृथा साहित्य सखः हर्षीक्षाकृतिमिन्तु।।
सुदुः राज्यसौण्डः सोसविन सत्यकिरतानरः।।
(भाषा, 4/13-15)

173-
वधानैः सनात्न श्रीतया दूरियुद्धराजः।।
श्रीमानकृतः रमायः सनातनवादवधिवः।।
प्रभाषीकृत्य पदवायः पूर्वं शीतीर्युद्धः।।
श्रीमानं भानु-राज्यानुपाध्यायं पदं वदः।।
वधानकात्यागाप्रायायायदेवनानं-पूजकः।।
निविद्यामिरिितं वन्धविविििवशः विवेकतृतु।
सक्षेपेऽपि ततः विशेषं ब्रह्माण्डवतं
युष्माधिनविश्वं कार्यस्य गत्वा प्रतिभा।

(पादू, 4/48-51)

174- गो महिष्यादिविष्यनः वक्त� शुभकृत्यामुंकम।
श्री श्राहना स्फु्रणामात् दल्ला संभान्त्यवेधम।
सूर्यः समुनातः वसमुश्रुण्यवेठे।
रक्षिता: सविशेषावेश श्रीनिविशेष:।

(पादू, 6/66-67)

175- वर्तन्विरी सुम्यशहस्त्रशयीति महिष्यादिकं
विवेंवाहं न वैवेद्या शामो शामुसुन्दरववण।
दीर्घं लल्ला तल्लौला ग्रिहस्तं श्रीसामुसुन्दरववण।
सहोदरी भाषणं निविशेषं नामभाषयं शिष्यं।
तारायणैः गुरुविशेषाकृत्यशिविशेषांविशां।
स्त्राध्यायामानोखितं सवैं महिष्यादिकवाण।
कानियास्तु तस्माती सुमयी सुष्मी विश्वविज्ञ।
वनं-व्यंग्यकृत्यं न्याय्यतं श्रीसुराक्षस्तु।

(पादू, 4/68-71)

176- वनसंहू: कालंशुलकं सिविशिक-व्यवनिश्च।
दुरं: स्वभावात्तसादिकत्वं युक्तंतु।

(पादू, 4/75)

177- हिरण्याधव लोकमं वैवेशिचीति सूचारसः।
मुख्यः सर्वसुपरें खोरैं मुनिकृत्या।
वतः श्रीवास्तवं न्याय्यतं विनयानिर्विवतः।
वष्ट्यावान् विज्ञानमल्लेिदाम महुः।
प्राकृतिक ढांचे दर्शात:।
साधूंगुण गृहिणियों मुल्लादीयाकरण:।
(भाटु, 4/80-82)

178- कुश्यं तत्स्वभं चेतं दशं दस्तं चमलक्षं।।
विश्वासं 'दुस्फाहं' हंसं तस्मी नाम ग्रजलजातं।।
तूयं मूर्तिमिश्याग्र प्रकाशित: प्राप्त:।
त्या मत्स्युभिः सादृ रथेयाचं नित्य।।
(भाटु, 4/85-86)

179- वरो महान्मानाध्य श्रीगान्धिकाः पुनः।।
श्रीप्रकृतीर्विरोपान्तः अनुश्रुतमध्यं।।
(भाटु, 4/92)

180- भस्माचार हरिपुरी-नर: ैवानी लोकपितितन्व।।
वनाधण्य तदाधण्येः पराधीशः शुचं व्यवाहः।।
(भाटु, 4/93)

181- धर: कस्मीर कह्लहुकुमपुरायुर्मदितितया।
प्रहस्य प्राकृतिनाथः पुनः श्रीनारे प्रति।।
वनस्थानं दस्मूःश्च: शाही: दल्लूल्लूकानाः।
साक्षाकायायामात सिद्धिन्दुमविचारः।।
(भाटु, 4/92-93)

182- पुष्टानु रतनपंशान-मीरपंजाबकानितानु।
विमांशेनकुलरुग्रानुवत्तुस्य दुप्पानु।।
अन्वेषत्वाकाशीमुखचः कांसीरमुखानु।
प्रकुं लक्षुमापीपादरोदोक्षूड्य चुम्बितानु।।
सिद्धव्या च गुरूविवाहस्यकारश्च विद्रोहया।
प्रक्ष्यावश्यं पुनर्ममपुरः साहिरं मूर्तियो।।
(भाटु, 4/96-98)
For the incident, refer to Abul Fazl, Akbarnama, English translation by H.Beveridge, vol. III, pp. 1061-62.
187 - 
कृष्ण कन्द शोभन जनार्दनपुराणस्तराय।
पुष्य तत्र रसिन फुल्लन गुरवो वहन।।
श्रीकालपुर्य हुरिमुरिमिष्टितारमित।।
वत्तोल राज्यहीन फिराल खससक।।
सैद्धांतिकोवाने रैकेशबुकाराणि च।
प्रासादः किंतु जनातकस्पनालोगिपि विचारी।।
(भादुः, 4/134-136)

188 - 
तत्त्वान्तश्यामकण्तपुस्तक विषयमालकवितः॥
विधिकृष्णस्तरु जनार्दनपुर्य हुरिमिष्टित।।
स्वीकारितार्किकदेशा शास्त्राचार्य मूर्तिः॥
तत्त्वान्तकेशरदेश प्रानातकमुसान्॥
(भादुः, 4/138-139)

189 - 
हर्षं की पाठक प्रस्तुतेदात्त्व िजिै।
प्रासादोपाध्यायदेविन कृत्याय-वेड़कः॥
(भादुः, 4/146)

190 - 
संयोद्धालं चक्षु स्थाय लक्ष्मीं पारिवः प्रमुद्दुः।
उग्रशेषपुरं ग्राप कौरोकोलार्केरवः॥
(भादुः, 4/149)

191 - For the identification of Khurram, the son of Mirza Aziz Koka, see Abul Fazi, Ain-i-Akbari, eng. translation by H. Blochmann, vol.I, p.346; 
२- शास्त्राध्यायकोका आचार्यरूप: अनुपातितः
उपाल्यासत्संताय सिमालाप्रेषपातसयः
अविश्वासामुलकाय ज्ञात्मकस्तथा कर्तवः
इत्यादिविहिनसात्कालं यथादयन्तादृश्ये वोः
श्रीमद्विद्वय सैतालक्ष्मुरीणा भेदासः
गायत्री चित्रिन्द्रणां तावले ग्रंदत्वादः
तद्वद्धतिभिः तं वं वृद्धान्तस्यवहुः
गत्वा कृत्वा च विशिष्टं शाहे: पञ्चकार्यसूः
तत्प्रेमज्ञानादेव चित्रिन्द्राधिनैमिनीमे
संहारं निरौदः चैत्योऽभवावरणम्
(मानु, ४/१५२-१५६)

३- बधो शास्त्रिषहेवन्य शाहि ज्ञेयाणायगन्तः
देशोमुद्गुणस्तत्र सामान्याः प्राधिनोऽच्छः
वे चाकामङ्गमुलतः स्फुर्तैः न मेयेरे।
वा रारिन्द्रमृतिकाश्च कृत्य विस्तस्तोऽवस्थौः
(मानु, ४/१६८-१६९)

४- तत्त्वमाबवद्वमुदातु विज्ञानहृदयः त्रपाः
तत्त्ववृत्तिभि तेनस्यः पञ्चकार्यद्वा वत्वादः
(मानु, ४/१७२)

लत: प्रमृतिव वात्रु शुक्लादीनाः क्लितवादः
वददेष्यमवः लोकः सैविश निपुणतिः
(मानु, ४/१७३)