

R̥ṢABHAPUTRA
BHARATA AND BHĀRATA

DR. PREM SAGAR JAIN



JAINA VIDYĀ SAMSTHĀNA
DIGAMBARA JAINA ATISĀYA KṢETRA ŚRĪ MAHĀVĪRAJĪ
RAJASTHAN

R̥ṢABHAPUTRA BHARATA AND BHĀRATA

DR. PREM SAGAR JAIN

Translated by
DHANYAKUMAR JAINI



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PRELUSIVE

We feel great pleasure in placing the book '**Bharata and Bhārata**' written by late Dr. Prem Sagar Jain in the hands of the readers. This book which was originally written in Hindi in fulfilment of the desire of Hon'ble Prime Minister of India Shri Atal Bihari Vajpayi in regard to the origin of the name of our country known as Bhārata, has now been translated in English by Shri Dhanyakumar Jaini under the Holy advice of Ācārya Vidyānanda Munirāja, a celebrated Digambara national saint.

It will not be out of place to point out that Jaina Vidyā Samsthāna (Institute of Jainology) established by Digambara Jaina Atiśaya Kṣetra Śrī Mahāvīrajī is actively engaged in presenting the multidimensional perspectives of Jaina Culture to the general public and scholars alike. In consonance with the spirit of the Atiśaya Kṣetra, the book, 'Bharata and Bhārata' is being published for imparting authentic information to the readers in regard to the origin of the name Bhārata.

It is of capital importance to note that the earliest epigraphical reference to Bhāratavarṣa is found in the famous Hāthīgumphā inscription of Khāravela. Besides, "all the main Puraṇas like the Viṣṇu, Agni, Markaṇḍeya, Brahmāṇḍa, Skanda, Liṅga Purāṇa, etc., unanimously record that India came to be styled as Bhārata after Bharata Cakravartī, a supreme ruler and great victor, the son and successor of the mighty and enlightened paramount monarch and the first Jaina Tīrthaṅkata Adinātha or Rṣabhanātha of the solar dynasty." The author has thus set

aside all the misgivings about the origin of the term, 'Bhārata' This proves beyond doubt that it is only with Bharata Cakravartī, the son of the first Tīrthanakara, that the origin of the name Bhārata can be linked.

We express our deep sense of gratitude to Ācārya Vidyānanda Munirāja who very kindly handed over the floppy of the book 'Bharata and Bhārata' to Jaina Vidyā Saṁsthāna, Śrī Mahāvīrajī for publication. Words are inadequate to express our gratefulness to Ācārya Śrī. We are thankful to Dr. Munish Chandra Joshi (Retd. Director General of the Archaeological Survey of India) for writing the foreword of this book.

We feel pride in dedicating this book to His Excellency, Shri Bhairo Singh Shekhawat, Vice-President, Republic of India.

We are thankful to Shri Dhanyakumar Jaini for translating this book in English. Our thanks are due to 'Shri Ramchandra Premchand Khinduka Charitable Trust' for giving financial assistance towards this publication, and also to Dr. Veer Sagar Jain for assisting us in preparing the press copy of this book.

We offer our thanks to the learned researchers of the Saṁsthāna (Institute) and to M/s. Jaipur Printers Pvt. Ltd. for organising the publication of the book.

N. K. Sethi

President

Narendra Patni

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Dr. Kamal Chand Sogani

Saṁyojaka

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4 November, 2002



Tīrthaṅkara Vardhamāna Mahāvīra
Digambara Jaina Atiśaya Kṣetra Śrī Mahāvīrajī
Rajasthan



॥ जयदु सुद-देवदा ॥

HOLY BLESSINGS
OF
ĀCĀRYA VIDYĀNANDA MUNIRĀJA
A CELEBRATED DIGAMBARA NATIONAL SAINT

DEDICATED

To

HIS EXCELLENCY

Shri Bhairo Singh Shekhawat

Vice President, Republic of India

Who is a National Leader with
far-seeing vision, a compassionate
social worker and master of generous
personality. People have faith in
his righteousness and excellence.

This work, having authentic records of
the nomination of Bhāratavarṣa
is being presented to such a
celebrated personality.

FOREWORD

In the early fifties, when I was a student of Lucknow University, I had occasion to attend a lecture on 'Antiquity and Modernity' by the well-know historian, late Prof. R.S. Tripathi in which he cited the famous verse from *Viṣṇupurāṇa*, a text datable to circa 3rd/4th century A.D. glorifying India.

गायन्ति देवाः किल गीतकानि, धन्यास्तु ते भारतभूमिभागे ।

स्वर्गापवर्गास्पदमार्गभूते, भवन्ति भूय पुरुषाः सुरत्वात् ।।

—(विष्णुपुराण, 2/6/24)

Prof. Tripathi, if I correctly remember, told during the course of his talk that whatever may be the concept of nationhood today, the author of *Viṣṇupurāṇa* treated India as a great nation whose glories were sung even by gods who desired to be born here, in this hallowed land, known for providing access to heaven (*Svarga*) and final liberation (*mokṣa*). The *Purāṇic* accounts are also clear about the location of the country, a vast mass of land, called Bhāratavarṣa consisting of nine *khaṇḍas* (regions), situated south of Himālaya and north of the seas:

उत्तरं यत् समुद्रस्य, हिमाद्रेश्चैव दक्षिणम् ।

वर्षं तद् भारतं नाम, भारती यत्र सन्ततिः ।।

The earliest epigraphical reference to Bhāratavarṣa is found in the famous Hāthīgumphā Inscription of Khāravela, inscribed by the powerful monarch of Kaliṅga (Orissa), to commemorate his conquest. This indicated that Bhārata, irrespective of its later boundaries, was already known as one single country before first century B.C.

The author of *Sūrya-Siddhānta*, an ancient text on astronomy, includes even Laṅkā (Śrīlaṅkā) situated at equator near India (... याम्यायां भारते वर्षे लङ्कातद्वन्महापुरी..... ।)

What is surprising is that even well educated Indians hardly know as to why our country came to be known or called as Bhārata and what

its origin is. Our present Hon'ble Prime Minister Shri Atal Bihari Vajpayi, was surprised at the ignorance of majority of our people on this issue and desired, during a function in Delhi, that some one should make a detailed investigation about the origin of the name Bhāratavarṣa for enlightening the general public. Dr. Prem Sagar Jain of Baraut (U.P.) took up the challenge and produced the present book '*Bharata and Bhārata*' after indepth study and considerable research of Brāhmanical, Jaina and other related ancient texts and tradition. This work, which was originally written in Hindi, clarifies the position and sets aside all the confusion about the origin of the term Bhārata. However, for the general knowledge of lay reader we have attempted to discuss varied opinions of historians on the subject, briefly, in the present context.

Late Dr. A.D. Pusalkar, a famous Indologist, held the view that India was named as Bhārata after the Vedic tribe (Jana) of Bharatas who are stated to have lived in the region of Sarasvatī (eastern Punjab – Harayāñā extending upto the western bank of Yamunā). The view cannot be accepted as it is neither supported by the Vedic or Purāṇic traditions nor by historical reasoning. Had the term Bhārata or Bhāratavarṣa originated from Bharatas, the area which was once occupied by them should have been known traditionally as Bharata-kṣetra, or Bharata-janapada or Bharata-bhūmi or simply Bhārata in some phase of our history, like Kuru, Madra, Pāñcāla or Matsya territories. As yet we do not know any such reference in which Sarasvatī region (Sārasvata-kṣetra) has been styled as Bharata-bhūmi or Kṣetra.

Certain scholars following a single reference available in some versions of the *Mahābhārata* feel that India was named as Bhārata, after Bharata, the son of Śakuntalā and Duṣyanta, as he was a strong paramount monarch, who is stated to have ruled for several years. Daṣyanti-Bharata belonged, according to the tradition, to lunar dynasty and was the nineteenth descendant from the founder of lineage. Traditions recorded in most of the Brāhmanical Purāṇas do not associate the terms Bhārata as a country with the son of Duṣyanta. In fact all the main Purāṇas like the *Viṣṇu*, *Agni*, *Mārkaṇḍeya*, *Brahmāṇḍa*, *Skanda*, *Liṅga Purāṇa*, etc., unanimously, record that India came to be styled as Bhārata after Bharata Cakravartī, a supreme ruler and a great victor, the son and successor of the mighty and enlightened paramount monarch and the first Jaina Tīrthaṅkara Ādinātha or Ṛṣabhanātha of the solar

dynasty. Keeping in view the Purāṇic chronologies, Bharata, who was sixth in line from Svāyambhuva Manu, the founder of the house (Sūryavamśa) seems to belong to an earlier age than Bharata-Dauṣyanti. According to ancient Indian traditions, the family of Bharata (son of Ṛṣabha) was a dynasty which produced Kulakaras, Prajāpatīs and upholders of Ṛta (Order) at a time when the natural way of life of the primitive man depending on forest produce. Resources had already deteriorated and were disturbed. These rulers, particularly Ṛṣabha, is stated to have established a new system and improved the lot of his people. It is on this account the Indian tradition preserve their memory as a sacred lore. Jina Ṛṣabha has been called in the Brāhmanical texts as an incarnation of god Viṣṇu, and Bharata, a Cakravartī and a Mahāyogī, who carried on his body the marks of Viṣṇu's attributes. Thus, the Purāṇic accounts clearly justify as to why Ajanābhavarṣa (i.e. older name of India after Bharata's grandfather) was renamed as Bhārata.

I am very happy to record that Dr. Jain has placed all the references, earlier and later, modern and ancient together in this work and proved beyond doubt that it was only with Bharata Cakravartī, the son of the first Tirthaṅkara, that the origin of the name Bhārata could be linked. I congratulate Dr. Prem Sagar Jain for such a venture. I am sure that the book *Bharata and Bhārata* will be useful for both the specialists in the field of history and culture and the general public.

New Delhi
3 September 2002

M.C. Joshi
Retd. Director General of
The Archaeological Department of India

Our gratefulness
to
Shri Ramchandra Premchand Khinduka
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for
giving financial assistance
towards the publication of
this book.

Ṛṣabhaputra

Bharata and Bhārata

Chapter-I

NĀBIKHAṆḌA : AJANĀBHAVARṢA

“वृषभोऽसि जगज्ज्येष्ठः पुरुः पुरुगुणोदयैः ।

नाभेयो नाभिसम्भूतेरिक्ष्वाकुकुलनन्दनः ॥”

—(भगवज्जिनसेनाचार्य, ‘आदिपुराण’, 25/75)

In the most ancient age, King Nābhi was ruling this Āryabhūmi. He was the last of the 14 Kulakaras.¹ In spite of his being the last Kulakara, he was blessed with long life, elevated body, unique form and beauty, immense power and valour. Owing to these abundant qualities he was the foremost of all.² In ‘Śri-mad-bhāgavata’ he is accepted to be the great grandson of Ādimanu ‘Svāyambhuva’, the grandson of Priyavrata, and the eldest of the nine sons of Agnīdhra.³ King Nābhi was called ‘Kulakara’ or ‘Manu’ on account of his tremendous knowledge, generosity and supreme glory and grandeur. It was he who, for the first time, gave the thorough knowledge of separating the umbilical cord of new-born babies by surgical operation.⁴ Probably, that must have been the secret of his name ‘Nābhi’. One cannot say how many ages have passed since he is gone.

1. प्रतिश्रुति, सन्मति, क्षेमंकर, क्षेमंधर, सीमंकर, सीमंधर, विमलवाहन, चक्षुष्मान्, यशस्वान्, अभिचंद्र, चंद्राभ, मरुदेव, प्रसेनजित् और नाभिराय । —(त्रिलोकसार, 792-93)
2. पूर्वोक्त-कुलकृत्वन्त्यो नाभिराजोऽग्निमोऽप्यभूत् ।
व्यावर्णितायुरुत्सेध-रूप-सौन्दर्य-विभ्रमः ॥ —(महापुराण, 12/9, पृ. 249)
3. प्रियव्रतो नाम सुतो मनोः स्वायम्भुवस्य यः ।
तस्याग्नीध्रस्ततो नाभिः ऋषभस्तत्सुतः स्मृतः ॥ —(भगवतपुराण, 11/2/15)
4. ‘तस्मिं काले होदि हु बालाणं नाभिनालमइदीहं ।
तक्कत्तणोवदेसं कहदि मणू ते पकुव्वंति ॥’ —(तिलोयपण्णत्ति, 4/49, 6)
‘नाभिश्च तन्नाभिनिर्कर्तनेन प्रजासमाश्वासनहेतुरासीत् ।’ —(महापुराण, 3/237)

His age was one of a transitional period. When he ascended the royal throne, it was Bhogabhūmi where Kalpavṛkṣas bore fruit. Criminality was unknown. All enjoyed mutual goodwill. Everyone got what he desired, from Kalpavṛkṣas. So the question of viciousness did not arise at all. But during his life-time itself 'Bhogabhūmi' came to an end. Kalpavṛkṣas were totally extinct, leading to the beginning of Karmabhūmi. There were new problems which needed new solutions. Nābhirāya solved them courageously. He, himself, became the saviour. He was called 'Kṣatriya'. The expression 'Kṣatriyastrāṇasahah' acquired a meaning in him. In course of time, the word 'Kṣatriya' became a conventional word in the sense of 'Nābhi'. The author of Amarakośa has written 'Kṣatriye Nābhih'.⁵ Ācārya Hemacandra also has written 'Nābhiśca Kṣatriye' in 'Abhidhāna Cintāmaṇi'.⁶ He with his prowess gave birth to 'Satayuga' (the golden age of perfection). The subjects became happy and they got all the facilities which they had while in Bhogabhūmi. King Nābhirāya himself became Kalpavṛkṣas. Ācārya Jinasena has written in 'Mahāpurāṇa' — "Like the moon, he was the supporter of many arts, like the sun he was brilliant, like Indra he was glorious, and like Kalpavṛkṣas he was the giver of desired fruit."⁷ He was a pioneer of an age. Today, even the thick layers of time could not erase his name out of existence. He remained engraved on the Chest of Time as if with the heated spoke, and kept glimmering like the dust of mica, particles—like the sun in directions and like the polar star in the sky. Nobody could efface him. He is alive not only among the Vaidikas but in the Muslims as well. 'Nabi' is an Arabic word, which means 'the messenger of God', 'Paigambara' and 'Raṣūla'.⁸ This is nothing but Arabic transformation of the Sanskrit word 'Nābhi' and the Prākṛta word 'Nābhi'. His name not only survived but also became more radiant in the form of the 'The Messenger of God'.

5. अमरकोश, 3/5/20।

6. अभिधान चिंतामणि, 1/36।

7. शशीव स कलाधारः तेजस्वी भानुमानिव।

प्रभुः शक्र इवाभीष्टफलदः कल्पशाखिवत्।। —(महापुराण, 12/11)

8. 'उर्दू-हिंदी कोष', रामचंद्र वर्मा द्वारा संपादित, हिंदी ग्रंथरत्नाकर कार्यालय, बंबई, चतुर्थ संस्करण, अगस्त 1953, पृष्ठ 224।

After his name itself Āryakhaṇḍa was also named as 'Nābhi-khaṇḍa' or 'Ajanābhavarṣa'. Nābhi was also called 'Ajanābha'. In 'Skandapurāṇa' we find the line 'हिमाद्रि-जलधेरन्तर्नाभिखंडमिति स्मृतम्'.⁹ While analysing this line Dr. Avadhbihari Lal Avasthi wrote in his famous book 'प्राचीन भारत का भौगोलिक स्वरूप': "Jambūdvīpa was the most famous territory in the earth having seven islands. The first Prajāpati Svāyambhuva's son Priyavrata was the father of ten princes. Three of them had become ascetics and the remaining seven acquired supremacy in seven mahādvīpas. The eldest son Agnīdhra became the king of Jambūdvīpa. Later his nine sons became the kings of Jambūdvīpa. Out of the nine vast tracts of land of Jambūdvīpa, the territory lying between the Himalayas and the sea was called 'Nābhikhaṇḍa' after 'Nābhi', the son of Agnīdhra."¹⁰ Nābhi was also called Ajanābha. That is why 'Nābhikhaṇḍa' was also called 'Ajanābhavarṣa'. Vāsudevaśaran Agrawal writes in one of the footnotes of the book 'Mārkaṇḍeya Purāṇa': "Svāyambhuva Manu's son was Priyavrata, Priyavrata's son was Nābhi, Nābhi's son was Ṛṣabha and Ṛṣabha had hundred sons, the eldest among whom was Bharata. This Nābhi was also called Ajanābha, who was very glorious and after whose name this country was called **Ajanābhavarṣa**."¹¹ In Śrī-mad-bhāgavata also, it is written : "अजनाभं नामैतद्वर्षं भारतमिति यत् आरभ्य व्यपदिशन्ति",¹² which means that in course of time Ajanābhavarṣa itself came to be known as 'Bhāratavarṣa'. Ācārya Jinasena has mentioned in Ādipurāṇa that "At the time of Kālasandhi in this Jambūdvīpa itself, Āryakhaṇḍa which was to the north of Vijayārdhaparvata was ruled by Nābhirāja after whose name this continent was called 'Nābhikhaṇḍa'".¹³

Many Ācāryas called King Nābhirāja as 'Udayādri' and Queen Marudevī as 'Prācīdiśa', because to them was born Tirthaṅkara

9. स्कन्दपुराण, 1 / 2 / 37 / 55 ।

10. 'प्राचीन भारत का भौगोलिक स्वरूप', डॉ. अवध बिहारीलाल अवस्थी, कैलाश प्रकाशन, लखनऊ, सन् 1964, पृष्ठ 123, परिशिष्ट 2 ।

11. 'मार्कण्डेयपुराणः सांस्कृतिक अध्ययन', डॉ. वासुदेवशरण अग्रवाल, पादटिप्पण संख्या-1, पृष्ठ 138 ।

12. श्रीमद्भागवत, 5 / 7 / 3 ।

13. महापुराण, 62 / 8 ।

Ṛṣabhadeva who was as bright as the sun. Ācārya Jinasena has written in Ādipurāṇa—

“यो नाभिराजः सत्यं त्वम् उदयाद्रिमहोदयः ।
देवी प्राच्येव यज्ज्योतिः युष्मत्तः परमुदबभौ ॥”¹⁴

It means that, "O Nābhirāja ! It is true that you are Udayācala and Marudevī is the East, and this supreme flame in the form of a son is born out of you only." At some other place Jinasena has written that, "Nābhirāja is the most righteous man and Marudevī is the most righteous woman in this universe, because an absolute son like Ṛṣabha will be born to them only."¹⁵ Ṛṣabhadeva was matchless and a mother like Marudevī alone could give birth to him. Only the East can bear the sun, none else. Ācārya Mānauṅga in his 'Bhaktāmara Stotra' has carved this picture in a poetic manner—

“स्त्रीणां शतानि शतशो जनयन्ति पुत्रान् ।
नान्या सुतं त्वदुपमं जननी प्रसूता ॥
सर्वा दिशो दधति भानि सहस्ररश्मिं ।
प्राच्यैव दिग्जनयति स्फुरदंशुजालम् ॥”¹⁶

In this couplet, the devotee-poet has scattered his flower-like veneration at the feet of Mother Marudevī. The parents who give birth to Tīrthaṅkaras are not less reverent. The world bows with reverence at the feet of those married couples whose sons bestow mundane as well as ultra-mundane happiness with their manliness and valour. Ṛṣabhadeva was born at the period of conjunction of two periods—the end of Bhogabhūmi and the beginning of Karmabhūmi. King Nābhirāja who was the last in Bhogabhūmi period or, in the viewpoint of Jayashankar Prasad, Devaśṛṣṭi (God's creation) solved the problems more or less, but new problems continued to arise. When he found that Ṛṣabhadeva was quite capable of solving them all, he began to refer his

14. आदिपुराण, 14/81 ।

15. स एव पुण्यवांल्लोके सैव पुण्यवती सती ।

ययोरयोनि जन्मासौ वृषभौ भवितात्मजः ॥ —(महापुराण, 12/67)

16. भक्तामरस्तोत्र, 22वां श्लोक ।

subjects to Ṛṣabhadeva for solutions.¹⁷

With the extinction of Kalpavṛkṣas livelihood posed insurmountable problems. Nobody knew how to produce food. For the first time, Ṛṣabhadeva taught them the use of sugarcane and how to extract juice from it. Sugarcane was Svayaṁprasūta (self-born). Its use was easy. Perhaps, owing to this only, he was called 'Ikṣvāku'. It is written in Mahāpurāṇa—

“आकानाच्च तदिक्षूणां रससंग्रहणे नृणाम् ।
इक्ष्वाकुरित्यभूद् देवो जगतामभिसम्मतः ॥”¹⁸

‘Āvaśyakacūrṇi’ says— ‘अकु भक्खणे’ ।¹⁹ Thus ‘इक्खु’ and ‘अकु’ come together and the Prākṛta word ‘इक्खागो’ and the Sanskṛta word ‘इक्ष्वाकु’ is formed. We find ‘सक्को वंसट्ठवणे इक्खु अगू तेण हुंति इक्खागो’ ।²⁰ written in Āvaśyaka Nirukti. Besides this, Ṛṣabhadeva provided technology of farming or cultivation,²¹ which solved the main problem of Āryans. Āryans began to be called Kṛṣi-jīvi (professional farmers). It made them rich and prosperous. The main means of cultivation was ‘Vṛṣabha’ (a bull). Its status was highly emphasised so much so that Ṛṣabhadeva considered his name ‘Vṛṣabhadeva’ as a matter of honour. In course of time the word ‘Vṛṣabha’ became synonymous with ‘Śreṣṭha’ (Superior). Well, even if according to Kalpasūtra, the original basis of the name ‘Ṛṣabhadeva’ of the Lord is Marudevī’s dreaming and the sign of Vṛṣabha marked amidst the hair in his thighs,²² I would

17. तत्प्रहाणान्मनोवृत्तिं दधाना व्याकुलीकृताम् ।

नाभिराजमुपासेदुः प्रजा जीवितकाम्यया ॥

नाभिराजाज्ञया स्रष्टुस्ततोऽन्तिकमुपाययुः ।

प्रजाः प्रणतमूर्धानो जीवितोपायलिप्सया ॥ —(महापुराण, 16/133-34, पृ. 358)

18. महापुराण, 16/264 ।

19. आवश्यकचूर्णि, पृ. 152 ।

20. आवश्यकनिर्युक्ति, गाथा 186 ।

21. ‘प्रजापतिर्यः प्रथमं जिजीविषुः ।

शशास कृष्यादिषु कर्मसु प्रजाः ॥’ —(स्वयंभूस्तोत्र, श्लोक 2)

22. पूर्वस्वप्नसमये वृषभस्य दर्शनात् पुत्रस्योभयोर्जङ्घयो रोम्णां आवर्तभ्रमणावलोकाद् वृषभस्याकारस्य लांछनाद् नाभिकुलकरेण ‘ऋषभ’ इति नाम दत्तम् ।’

—(कल्पसूत्र, व्याख्या कल्पद्रुमकलिका 7, पृ. 142)

like to credit this to his Kṛṣi-darśana (science of agriculture). Cultivation alone provided a means that accomplished 'Karmabhūmi'. Ṛṣabhadeva might have looked through the reality and realised its importance with his prudence and sagacity. In those days the only vehicle of farming was a bull (Vṛṣabha), respectable and gave it respectability, he named himself 'Vṛṣabhadeva'. Today, archeologists can identify the idols of Ṛṣabhadeva with the sign Vṛṣabha. And, till date, the prosperity of the country is traceable in cultivation only.

Bhagavajjināsenācārya has remembered Lord Ṛṣabhadeva using the word 'पुरुः पुरुगुणोदयैः ।' It means that he was called 'Puru' on account of his having more virtues. Actually, the name 'Puru' of Ṛṣabhadeva had meaning, as the virtues namely 'पालन' and 'पूरण' were combined in him.

He was the first pioneer of Kṣātradharmā (Martialling duty).²³ Protection of subjects is Kṣātradharmā. Both the two qualities, namely, protection from evil and providing subsistence through the device of livelihood were present in Prajāpati Ṛṣabhadeva.²⁴ This was the significance behind his name 'Purudeva'. He showed his subjects the way to prosperity by preaching the six types of device for livelihood, namely, असि, मसि, कृषि, विद्या, वाणिज्य, शिल्प.²⁵ He taught his two daughters – Brāhmī and Sundarī Akṣaravidyā and Ankavidyā.²⁶ Even today, Brāhmī script is considered to be most ancient one in the world. The similarity found in almost all the scripts in Bhārata (India) and the Asian

23. 'आद्येन वेधसा सृष्टः सर्गोऽयं क्षत्रपूर्वकः ।' —(महापुराण, 42/6)

'क्षेत्रो धर्मो ह्यादिदेवात् प्रवृत्तः पश्चादन्ये शेषभूताश्च धर्माः ।'

—(महाभारत, शांतिपर्व, 12/64/20)

24. 'ऋषभं पार्थिवश्रेष्ठं सर्वक्षत्रस्य पूर्वजम् ।' —(ब्रह्माण्डपुराण, 2/14)

25. (क) 'कृष्यादि कर्मषट्कं च स्रष्टा प्रागेव सृष्टवान् ।

कर्मभूमिरियं तस्मात् तदासीत्तदव्यवस्था ।।' —(आदिपुराण, 16/249)

(ख) 'असिर्मषिः कृषिर्विद्या वाणिज्यं शिल्पमेव च ।

कर्माणीमानि षोढा स्युः प्रजाजीवनहेतवः ।।' —(आ.पु. 16/179)

26. 'लेणं लिवीविहाणं जिणेण बंभीए दाहिनकरेण ।

गणियं संखाणं सुंदरीए वामेण उवइट्ठं ।।' —(अभिधान राजेन्द्र कोश, भाग 2, 'उसभ' प्रकरण, पृ. 1126)

continent have their roots in Brāhmī script.²⁷

Bharata was the eldest of all the hundred sons of Ṛṣabhadeva. He was also modest, generous and possessed the qualities of a Kṣatriya. According to Sṛī-mad-bhāgavata, he was Parama Bhāgavata (a devotee of God). Prajāpati Ṛṣabhadeva entrusted him with the responsibility of upbringing and nourishing the earth. Firm in the discipline of his father, he married 'Pāñcajanī' an unparalleled beautiful woman.²⁸ Bharata was the first Cakravartī. He conquered the earth having six khaṇḍas and became 'समुद्रपर्यन्तायाः पृथिव्याः एकराट् सम्राट्'. He always cared for his subjects. He did everything with a feeling of affection as his father and grandfather did. He was great, virile, conversant with the nature of religion, veridicious, firm in his vows, a scholar in military science and scriptures, capable in restraint and well-wisher of all living beings in the world. He remained detached from worldly pleasures even amidst magnificence and wealth. And, the moment he was initiated into Digambara munihood,²⁹ he attained Kevala-jñāna. He established such an ideal of Rāga (attachment) and Virāga (detachment), Bhoga (enjoyment) and Yoga (moral power derived through continuous meditation, concentration and contemplation), Saṃsāra (circuit of worldly existence) and Mokṣa (salvation) that no one else could do it again in this world. He was unique. This country derives its present name 'Bhāratavarṣa' in place of 'Ajanābhavarṣa' earlier, after Bharata's name.'

'Śataśṅga' the son of Bharata had eight sons and a daughter called 'Kumārikā'. According to 'Varāhapurāṇa', after the names of these nine progenies, Bhārata had nine divisions, which are also called 'Navadvīpa'. The ninth island itself was 'Kumārīdvīpa' of 'Kumārikākhaṇḍa', which was also called Bhārata according to the

27. देखिए, 'कन्नड़ साहित्य का इतिहास' सिद्ध गोपाल काव्यतीर्थ, पृ. 6।

28. 'भरतस्तु महाभागवतो यदा भगवतावनितल-परिपालनाय सच्चिन्तितस्तदनुशासनपरः पाञ्चजनीं विश्वरूपदुहितरमुपयेमे।'

According to Jaina-śāstras the name of Bharata's principal queen was 'Subhadra'. —(*Bhāgavata*, 5/7/1)

29. 'षट्खंडाधिपतिश्चक्री परित्यज्य वसुन्धराम्।

तृणवत् सर्वभोगांश्च दीक्षा दैगम्बरी स्थितः।।' —(*आचार्य कुलभद्र, सारसमुच्चय*, 136)

book 'प्राचीन भारत का भौगोलिक स्वरूप'.³⁰ It thus appears that 'Bhāratavarṣa' was a greater Bhārata and Kumārīdvīpa or the present Bhārata was only a territory of it. Scholars have been reflecting on the question of the number of countries included in this territory. The inescapable truth, however is that 'Bhāratavarṣa' from 'Ajanābhavarṣa' and 'Bhārata' from 'Bhāratavarṣa' as the names of this country, are all based on the names of glorious descendants of King Nābhīrāya.

30. 'भारत का भौगोलिक स्वरूप', डॉ. अवध बिहारीलाल अवस्थी, कैलाश प्रकाशन, लखनऊ, 1964, परिशिष्ट 2, पृष्ठ 123-124।

Chapter-II

BHARATA AND BHĀRATA

When this country became independent in 1947, two names for it were famous among its people : 'India' and 'Hindustāna'. When the Greeks invaded Bhārata in 376 B.C., because of their specific accent, they called the river in Punjab 'Indus', instead of its original name 'Sindhu'. Sindhu was also called Hindū and those living on the bank were Hindūs; their country Hindustāna. On this very basis, the country's name came to be known as India and this name was adopted during the British rule. The name 'Hindustāna' also prevailed everywhere and is prevalent even today.

Muslim invaders who came later also referred to this country as Hindustāna. During their rule, this very name earned respect so much so that the followers of Vedic and Paurāṇic religions began to call themselves 'Hindūs'. The words 'Hindū' and 'Hindustāna' were assimilated in the soil of this country. But the framers of the constitution in its meeting held on 18th September, 1949 did not accept either of these two names, as they were given by foreigners and were associated with the history of slavery of the country. Its ancient name 'Bhārata', therefore, came to be adopted.

Bhārata is from Bharata, and Varṣa means the land. 'Bhāratavarṣa' thus means the land of Bharata. Which Bharata? This, indeed, is a difficult question to be answered. Scholars are still struggling to find out which one he was. There were three famous Bharatas. One of them was Rṣabhadeva's son Bharata, the second one was Duṣyanta's son Bharata, and the third one was Rāma's brother Bharata. Rāma's brother Bharata never ascended the royal throne, so the question of naming this country after him does not arise at all. Some scholars have associated the name of Bharata with the son of Duṣyanta. It was but natural. The

world-wide fame of Kalidasa's 'Śākuntalam' established Bharata, Duṣyanta's son, in people's mind. People took it for granted as the key person of the name 'Bharata' of this country. Even Dr. Vāsudevaśarana Agrawal, the authority and scholar of the history of literature, has identified the same Bharata in his book, 'भारत की मौलिक एकता'.³¹ Sāyaṇa in his commentary on 'R̥gvedasamhitā' had committed this mistake long before him. He had identified 'Bharata, the son of Duṣyanta'.³² And Dr. Vāsudevasarana Agrawal took it from him. But the ancient literatures do not stand witness to it. According to them, Bharata, the eldest son of R̥ṣabhadeva, was the basis for the name 'Bhārata'.

'Agnipurāṇa' is an ancient work. It is called 'an encyclopaedia of Indian studies'. It covers various topics in the 383 chapters it contains. We find therein topics like religion, astrology, politics, ayurveda, figures of speech, metre, grammar, yoga, vedanta and others. No topic is left out. The statement in this connection, namely, 'आग्नेये हि पुराणेऽस्मिन् सर्वा विद्याः प्रदर्शिताः'।

Meaning— 'In this Agnipurāṇa all the (above mentioned) sciences are explained', is a complete truth. This work contains a few lines in connection with Bharata and Bhārata—

‘जरामृत्युभयं नास्ति धर्माधर्मौ युगादिकम् ।
नाधमं मध्यमं तुल्या हिमादेशात्तु नाभितः ।।
ऋषभो मरुदेव्यां च ऋषभाद् भरतोऽभवत् ।
ऋषभो दत्तश्रीः पुत्रे शाल्यग्रामे हरिं गतः ।
भरताद् भारतं वर्षं भरतात् सुमतिस्त्वभूत् ।।

—(अग्निपुराण, 107/10-11)

Meaning— In that Himavat Pradeśa (formerly, Bhārataavarṣa was known as Himavat Pradeśa), there was no fear of old age and death, there was no righteousness or unrighteousness. There was moderate

31. भारत की मौलिक एकता, पृ. 22-24 ।

32. देखिये, ऋग्वेद 6/16/4 का सायणाचार्यकृत भाष्य

‘हे अग्नेय ! त्वां भरतो दौष्यन्तिरेतत्संज्ञको राजा वाजिभिर्वाजो हविर्लक्षणमन्ने तद्वदभिः ऋत्विग्भिः सह द्विता-इष्टाप्राप्त्यनिष्ट-परिहार-द्विविधरूपेण शुनं सुखमुद्दिश्य ईडे स्तुतवान् ।’ —(पूना संस्करण, भाग 3)

equanimity in all. There Ṛṣabha was born to Marudevī from Nābhirāja. Bharata was born of Ṛṣabha. Ṛṣabha renounced the kingdom in favour of Bharata and became an ascetic. 'Bhāratavarṣa', the name of this country, was named after Bharata. The name of Bharata's son was 'Sumati'.

References about Bhārata are also available in 'Mārkaṇḍeya Purāṇa.' The sage Mārkaṇḍeya composed it. In his 'Vedāntasūtra-bhāṣya', Śaṅkarācārya has given quotations of two couplets from this Purāṇa. It is thus clear that this work belongs to the period prior to the 8th century. Even the Western scholars consider it to be quite ancient. Mr. Pargiter had translated it into English. Its earlier chapters are available translated into German also. This Purāṇa became very popular. A part of it is known as 'Durgāsaptasatī'. It contains 138 chapters and 9000 couplets. It mentions that—

‘आग्नीध्रसूनोर्नभिस्तु ऋषभोऽभूत् सुतो द्विजः ।
 ऋषभाद् भरतो जज्ञे वीरः पुत्रशताद् वरः ॥
 सोऽभिषिच्यर्षभः पुत्रं महाप्राव्राज्यमास्थितः ।
 तपस्तेपे महाभागः पुलहाश्रम संश्रयः ॥
 हिमाह्वं दक्षिणं वर्षं भरताय पिता ददौ ।
 तस्मात्तु भारतं वर्षं तस्य नाम्ना महात्मनः ॥

—(मार्कण्डेयपुराण, 50/39-42)

Meaning— Ṛṣabha was born of Nābhi, the son of Āgnīghra. Of him was born Bharata who was the eldest among his 100 brothers. Ṛṣabha installed Bharata on the royal throne and became an ascetic. He performed penance in the hermitage called 'Pulaha'. Ṛṣabha had given Bharata the southern region called 'Himavat' to rule. Thus it is after the name of this saintly person Bharata, that the country came to be called 'Bhāratavarṣa'.

Brahmāṇḍa Purāṇa is an important work from the viewpoint of geography. It contains interesting description of islands like Jambūdvīpa, rivers, mountains, stars etc. As Vāyudeva had preached this Purāṇa to Vyāsa, it is also called 'Vāyavīya subrahmāṇḍa Purāṇa'. In the 5th century A.D., brahmins had taken this purāṇa to Jāvā Dvīpa where its translation in ancient language of Jāvā is available. This proves its antiquity. In its third chapter, the description of famous Kṣatriya lineage

of Bhāratavarṣa is given. At one place in the Purāṇa, it says with respect to Bharata and Bhārata—

“नाभिस्त्वजनयत् पुत्रं मरुदेव्यां महाद्युतिम् ।
 ऋषभं पार्थिवश्रेष्ठं सर्वक्षत्रस्य पूर्वजम् ॥ 60 ॥
 ऋषभाद् भरतो जज्ञे वीरः पुत्रशताग्रजः ।
 सोऽभिषिच्यर्षभः पुत्रं महाप्रव्रज्यया स्थितः ॥ 61 ॥
 हिमाहवं दक्षिणं वर्षं भरताय न्यवेदयत् ।
 तस्मात्तु भारतं वर्षं तस्य नाम्ना विदुर्बुधाः ॥ 62 ॥”

—(ब्रह्माण्डपुराण, पूर्व. 2/14)

Meaning— Nābhi gave birth to a brilliant son called ‘Rṣabha’ through Marudevī. Rṣabhadeva was ‘a Great King’ and ‘the ancestor of all Kṣatriyas.’ Bharata was the eldest and the bravest among his hundred sons. Rṣabha installed him to the royal throne and became an ascetic. He bestowed upon Bharata the southern territory called ‘Himavat’ to rule, and that territory came to be known as Bhāratavarṣa in course of time.

An exactly similar mention is found in the first half (30/50-53) of Vāyupurāṇa. In Nārada-purāṇa also, Bharata is said to be the son of Rṣabhadeva, after whose name this country is called ‘Bhāratavarṣa.’ Here Nārada-purāṇa means ‘Bṛhadnāradiya Purāṇa’. Though Dr. Wilson considers it to belong to the 16th century, Vallālasena (12th Century) has cited the couplets of this Purāṇa in his work ‘Dānasāgara.’ Alberuni (11th century) has also mentioned it in his ‘travel records’. So it is more ancient than these two. This Purāṇa is the main work on Viṣṇu-bhakti (Viṣṇu-worship). The following is a citation from this Purāṇa (Scripture) :—

‘आसीत् पुरा मुनिश्रेष्ठः भरतो नाम भूपतिः ।
 आर्षभो यस्य नाम्नेदं भारतं खंडमुच्यते ॥ 5 ॥
 स राजा प्राप्तराज्यस्तु पितृपैतामहं क्रमात् ।
 पालयामास धर्मेण पितृवद्रजयन् प्रजाः ॥ 6 ॥

—(नारदपुराण, पूर्वखंड, अध्याय 48)

Meaning— In the ancient days there was a king named Bharata. He was the son of Rṣabhadeva, and after his name only, this country is

called 'Bhāratavarṣa'. Having attained the kingdom, that King Bharata, like his father and grandfather, nourished and nurtured his subjects righteously.

'Liṅgapurāṇa' is an important work from the point of profound reflection on Śivatattva. It contains 163 chapters and 11000 couplets. It describes 38 incarnations of Lord Śaṅkara. Śaivavratas and Śivatīrthas are also elaborately discussed in it. With respect to Bharata and Bhārata, the following couplets are written in this Purāṇa.

“नाभिस्त्वजनयत् पुत्रं मरुदेव्यां महामतिः ।
 ऋषभं पार्थिवश्रेष्ठं सर्वक्षत्र-सुपूजितम् ॥
 ऋषभाद् भरतो जज्ञे वीरः पुत्रशताग्रजः ।
 सोऽभिषिञ्च्याथ ऋषभो भरतं पुत्रवत्सलः ॥
 ज्ञानवैराग्यमाश्रित्य जित्वेन्द्रिय-महोरगान् ।
 सर्वात्मनात्मनि स्थाप्य परमात्मानमीश्वरम् ॥
 नग्नोजटी निराहारोऽवीवरो ध्वान्तगतो हि सः ।
 निराशस्त्यक्तसंदेहः शैवमाप परं पदम् ॥
 हिमाद्रेर्दक्षिणं वर्षं भरताय न्यवेदयत् ।
 तस्मात्तु भारतं वर्षं तस्य नाम्ना विदुर्बुधाः ॥

—(लिङ्गपुराण, 47/19-23)

Meaning— A son named R̥ṣabha was born to noble Nābhi from his wife Marudevī. That R̥ṣabha was the supreme among the kings and was worshipped by all kṣatriyas. Bharata who was the eldest of all his hundred brothers was born to R̥ṣabha. An affectionate father, R̥ṣabhadeva installed Bharata on the royal throne, and he, himself, renounced his life. He resorted to penance, having had the great knowledge of renunciation, having conquered the great serpent-like evil of the senses, established the knowledge that his own soul is the Supreme soul. He was nude as per his vows – not to own anything, even a single piece of cloth. His hair was removed by himself. He went without food into penance. He had renounced all desires. He had attained the supreme serenity having abandoned doubts. He gave the southern part of Himavān to Bharata. It is after the name of Bharata, that scholars call the country Bhāratavarṣa.

Skāṇḍapurāṇa is a large-sized volume. There are 81,000 couplets in its six texts. At one place of this Purāṇa, the temple of Jagannātha is also described. Admitting this as the basis, some western scholars take it for granted that it was composed around the 13th century. But an ancient manuscript of this Purāṇa (1008 A.D.) is found in Kolakatā. A more ancient copy of this Purāṇa written in the 7th century exists in the State Library of Nepal. Dr. Haraprasad Shastri has mentioned this in its catalogue. Mention of the name of Bhāratavarṣa has been made in this book—

“नाभेः पुत्रश्च ऋषभः ऋषभाद् भरतोऽभवत् ।
तस्य नाम्ना त्विदं वर्षं भारतं चेति कीर्त्यते ॥”

—(स्कन्दपुराण, माहेश्वर-खंडस्थ कौमारखंड, 37/57)

Meaning—Nābhi's son was Ṛṣabha and to him was born Bharata. After him is this country called 'Bhārata'.

Śrīmadbhāgavata is an unending source of devotion. Śrī Vallabhācāryaji calls Bhāgavata as the Samādhībhāṣā speech based on (knowledge attained during deep meditation) of Mahārṣi Vyāsadeva. It means Vyāsaji had described the principles of Bhāgavata, having experienced them in intense meditation. Śrīmadbhāgavata had an extensive impact. The fundamental basis of devotion—spiritual endeavour of Rāmānujācārya, Vallabhācārya, Madhvācārya, Nimbarkācārya, Caitanya Māhāprabhu etc. was Bhāgavata only. The statement 'तत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतम्' (to get into deep meditation after giving up knowledge, prayers, devotion, as well as doing any activity) amply proves valid in case of Bhāgavata. The complete geneology of Bharata is given in this majestic work and the fundamental basis of the naming of this country is also narrated in it—

“येषां खलु महायोगी भरतो ज्येष्ठः श्रेष्ठगुणा आसीत् ।
येनेदं वर्षं भारतमिति व्यपदिशन्ति ॥”

—(श्रीमद्भागवत, 5/4/9)

Meaning—Mahāyogī (great saint) Bharata, the repository of superior qualities, was the eldest among his 100 brothers. After his name itself, this country is called 'Bhāratavarṣa'. In this very context, it will not be out of place to quote the statement of—'Sartha Ekanāthī Bhāgavata'—

“ऐसा तो रिषभाचा पुत्र। जयासी नांव भरत। ज्याच्या नामाची कीर्ति विचित्र। परमपवित्र जगामाजी॥ तो भरतु राहिला भूमिकेसी। म्हणोन भरतवर्ष म्हणती यासी। सकल कर्मारंभी करितां संकल्पासी। ज्याच्या नामासी स्मरतासी॥” —(सार्थ एकनाथी भागवत, 2/44/45)

Meaning— Bharata, Rṣabhadeva's son, was one whose fame had surprisingly spread all over the world. Bharata is revered by all. Bharata's name is remembered at the time of beginning a work.

Thus after the name of Bharata, this country was called 'Bhāratavarṣa'.

Sūrdāsa was a famous Hindi poet. He had composed 'Sūrasāgara'. All scholars have accepted 'Śrīmadbhāgavata's impact on it. 'Rṣabhāvatāra' is described in its 5th Skandha, (chapter) which mentions about 'Bharata and Bharatakhaṇḍa' :

“बहुरो रिषभ बडे जब भये, नाभि राज दे वन को गये।
रिषभ-राज परजा सुख पायो, जस ताको सब जग में छायो॥
रिषभदेव जब बन को गये, नवसुत नवौ-खण्ड-नृप भये।
भरत सो भरत-खण्ड को राव, करे सदा ही धर्म अरु न्याव॥”

—(सूरसागर, पंचम स्कन्ध, पृ. 150/51)

Meaning— When Rṣabha grew up, Nābhi went to the jungle (to meditate). Rṣabha looked after his people and kingdom and became well-known in the world. When Rṣabha went into jungle for penance, his 9 sons became the kings of nine kingdoms. Bharata because the king of Bharata kingdom and ruled with religion and justice.

Important accreditations related to 'Śaṅkara' have been established in 'Śivapurāṇa', e.g., was he Ārya or Anārya? Through the plots of wives of sages the 10th Samhitā (chapter treatise) throw enough light on this. This Purāṇa contains 24,000 couplets and Śaiva philosophy is very well explained in it. In between, at intervals, stories related to Śiva and Pārvatī are cited. There is a spot related to Bharata in this book—

“नाभेः पुत्रश्च वृषभो वृषभात् भरतोऽभवत्।
तस्य नाम्ना त्विदं वर्षं भारतं चेति कीर्त्यते॥”

—(शिवपुराण, 37/57)

Meaning— Nābhi had a son called 'Vṛṣabha' and Vṛṣabha had a

son called Bharata. After his name, this varṣa (country) is called 'Bhāratavarṣa'.

Mahāpurāṇa also has a number of citations related to 'Vṛṣabha' and 'Bharata'. Mahāpurāṇa is a well-known work written by Bhagavajjinasenācārya. It was composed in the 9th century A.D. Now this book is already published by Bharatiya Jñānapīṭha alongwith the Hindi-translation. At one place in it, it is written—

“ततोऽभिषिच्य साम्राज्ये भरतं सूनुमग्रिमम्।

भगवान् भारतं वर्षं तत्सनाथं व्यधादिदम्॥”—(महापुराण 17/76)

After this, Lord Vṛṣabhanātha annointed his eldest son and installed him on the Royal throne and declared, "May the territory ruled by Bharata be Bhāratavarṣa."

At another place in this very Mahāpurāṇa, significance of both the names, Bharata and Bhārata, is narrated :—

“प्रमोदभरतः प्रेमनिर्भरा बन्धुता तदा।

तमाहवत भरतं भावि समस्तभरताधिपम्॥

तन्नाम्ना भारतं वर्षमितिहासीज्जनास्पदम्।

हिमाद्रेरासमुद्राच्च क्षेत्रं चक्रभृतामिदम्॥

—(महापुराण, 15/158-159)

Meaning— The Kinsmen who loved the future king of entire Bharataḥṣetra with deep affection, addressed him as 'Bharata'. This territory of the Cakravartīs (conquerors of the world) which spread from the Himālayas to the south-seas, became well-known as Bhāratvarṣa.

Matsyapurāṇa is an elaborate work. It has 291 chapters containing 15,000 couplets. In the beginning of this work, Manu and Mānvantara are discussed in detail. The list of contents of the entire purāṇas is given in the 53rd chapter. That is why this Purāṇa is specifically important. In addition to this, the speciality of this work is assessed because of the description of clans of ṛṣis, (sages) theoretical discussion of royal duty and iconography. This is such a Purāṇa which agrees that 'Bhārata came to be because of Bharata', but does not accept Bharata as the son of Ṛṣabhadeva. According to it, 'Manu', the primitive procreator of human beings, himself was called Bharata because of nourishing and protection of subjects :—

भरणात् प्रजानाञ्चैव मनुर्भरत उच्यते ।
निरुक्ति-वचनैश्चैव वर्षं तद् भारतं स्मृतम् ।।

—(मत्स्यपुराण, 114/5-6)

While considering this statement, Dr. Baladeva Upādhyāya has written in his book 'Purāṇa Vimarśa': 'It seems that this is a charge of etymology of some secondary age against the ancient etymology. According to the ancient etymology, Svāyambhuva Manu's son was Priyavrata, whose son was Nābhi. Nābhi's son was Vṛṣabha, whose eldest son of all the hundred sons Bharata got his father's royal throne. From this very Bharata, the name of the country changed from 'Ajanābha' to 'Bhāratavarṣa'. Those who consider the name to be after Duṣyanta's son Bharata, are invalid and against tradition."³³ This proves that the present etymology of Matsyapurāṇa is not the genuine etymology. According to the ancient etymology, Ṛṣabhadeva's son Bharata himself was called Bharata because of the good reign over his subjects. The statement of 'Mahāpurāṇa' as seen earlier also authenticates the same.

In this context, a quotation from 'Śrīmadbhāgavata' is very important. It says that Lord Ṛṣabhadeva has said, "Sons ! you are all my dear sons. After I have gone, you all brothers shall honour your eldest brother Bharata heartily and serve him with simple-heartedness. This eldest son of mine will be famous by the name 'Bharata' because of his service in the form of nourishing and nurturing of the subjects." The couplet narrating this meaning is as follows

“तस्माद् भवन्तो हृदयेन जाताः ।
सर्वे महीयांसममुं सनाथम् ।।
अक्लिष्टबुद्ध्या भरतं भजध्वं ।

शुश्रूषणं तद्भरणं प्रजानाम् ।।” —(भागवत, 5 /5 /20)

Meaning—Dr. Vāsudevasarana Agrawal, the well-known scholar, had stated that this country came to be known as Bhārata after Bharata, the son of Duṣyanta. Rectifying this earlier error of his, he wrote in 'मार्कण्डेय पुराणः सांस्कृतिक अध्ययन', "I had committed a mistake by stating in my book 'भारत की मौलिक एकता (पृष्ठ 22-24) that this country came

33. आचार्य बलदेव उपाध्याय, 'पुराण विमर्श', सप्तम परिच्छेद, प्रकाशक— चौखम्भा विद्याभवन, वाराणसी 1995 ई.।

to be known as Bhārata after Bharata, the son of Duṣyanta, but some of my friends drew my attention towards this and now I must rectify it."³⁴ He justified his revised view in the introduction to "जैन साहित्य का इतिहास". Therein he wrote, "Priyavrata was the son of Svāyambhuva Manu, Nābhi was the son of Priyavrata, Ṛṣabha was the son of Nābhi. Ṛṣabhadeva had hundred sons, among whom Bharata was the eldest. This very Nābhi was also called Ajanābha, who possessed overwhelming glory and after whose name this country began to be called as 'Ajanābhavarṣa'.

This very 'Ajanābhakhaṇḍa' was later called 'Bharatakhaṇḍa'. Nābhi's grandson Bharata was a more glorious cakravartī (conqueror of the world) than his grandfather. This most precious historic statement is somehow well preserved in the Purāṇas."³⁵

"Purudeva Campu" is an elegant poetry of Jaina literature. It is popular among the Jaina readers. The biography of Purudeva (Ṛṣabhadeva) is presented in it in literary mould. In the context of Purudeva itself, Bharata and Bhārata are also mentioned in it.

**“तन्नाम्ना भारतं वर्षमितीहासीज्जनास्पदम् ।
हिमाद्रेरासमुद्राच्च क्षेत्रं चक्रभृतामिदम् ॥”**

—(पुरुदेवचम्पू, 6/32)

Meaning— That this country is known as Bhāratavarṣa after his Bharata's name is now history. The territory ranging between the Himavāna Kulācala (snow clad mountains) and Lavaṇa Samudra (salty sea) is called the territory of Cakravartins.'

'Vasudevahinḍī' is a famous Jaina work in Prākṛta. Dharmasenagaṇi, the author of this work, was a great thinker. In it, he has written 'Vasudevacarita' (the life of Vasudeva). It was to some degree, Śrutanibaddha, (based on scriptures) and, to some degree, traditional. Sanghadāsa Vācaka, in the first part of 'Vasudevahinḍī' has stated that Sudharmasvāmi was informed by Jambū about the Prathamānuyoga (one end of the Jaina Scriptures) in which the stories of Tirthaṅkaras, Cakravartīs (world conquerors), family of the Yādavas are (lineage)

34. 'मार्कण्डेयपुराण : सांस्कृतिक अध्ययन', पृ. 138, पादटिप्पण— सं. 1।

35. जैन साहित्य का इतिहास : पूर्वपीठिका, भूमिका, पृ. 8।

stated. The biography of वसुदेव is also given. At one place in it, it is mentioned that after the name of Bharata, the son of Lord Ṛṣabha, Bhāratavarṣa became famous—

‘इहं सुरासुरिदविदवन्दिय-चलणारविंदो उसभो नाम पद्मो राया
जगप्पियामहो आसी। तस्स पुत्तसयं। दुवे पहाणा भरहो बाहुबली य।
उसभसिरी पुत्तसयस्स पुरसयं च दाऊण पब्बइयो। तत्थ भरहो
भरहवासचूडामणि, तस्सेव णामेण इहं भारतवासं ति पवुच्चंति।’

—(वसुदेवहिण्डी, प्र.खं, पृ. 186)

Meaning— Ṛṣabhadeva, father of the universe, became the first King. The Indras of both suras and asuras worshipped his feet which were formed like the lotus. He (Ṛṣabha) had a hundred sons. Two of them Bhrata and Bāhubali were famous. Ṛṣabhadeva bestowed the Kingdom upon the eldest of the hundred sons (Bharat) and became an ascetic. Bharata became the Cūdāmaṇi (a jewel in the crown) of Bhāratavarṣa. After his name itself, this country is called ‘Bhāratavarṣa’.

‘Jambūdvīpa-paṇṇatti’ is a famous Jaina work. An authentic explanantion of Jambūdvīpa (geography of the central part of the universe) is given in it. In one of its chapters, called ‘Bharataḥṣetrādhikāra’, (chapter on the territory of Bhārata) the following verse appears in connection with the naming of Bhāratavarṣa :

“भरहे अइत्थदेवे णहिडिढए महज्जुए जावपलि ओवमढिइए परिवसइ।
से एएणट्ठेणं गोयमा, एवं वुच्चइ भरहेवासं।।”

It means— Here, in this territory, there is the residence of a Mahardhika celestial being called Bharata, who is radiant and is having the life-span of a Palya. After his name, the name of this territory came to be known as ‘Bhāratavarṣa’. At yet another place in the same chapter, it is written that ‘भरतनाम्नश्चक्रिणो देवाच्च ‘भारत’ नाम प्रवृत्तं भारतवर्षाच्च तयोर्नाम’, which means that, after the name of Bharata Cakravartī and the deva (celestial being), ‘Bhāratavarṣa’ was named, and they have direct relation with Bhāratavarṣa. It is clear from this that Bharata Cakravartī himself was देव (the celestial being). It was his magnified impression only. As from the beginning, it was the context of Bharata, the son of Ṛṣabhadeva, it will be proper to take Bharata as Bharata, the

son of Ṛṣabha. It was after his name only that the name of this country became 'Bhāratavarṣa'.

Besides this, all the Jaina Purāṇas agree with the fact that the name of Bharata, the son of Ṛṣabha itself is the principal basis of the name of the country as 'Bhāratavarṣa'. There is no confusion nor any two opinions about it. It is thus proved that the Vedic tradition also admits it.

Several Kings had glorious rules, and were celebrated, but it is quite unlikely that such a big country could have been named after any of them. This country which was formerly called 'Ajanābha' or 'Haimavata' came to be known as 'Bhāratavarṣa' after Bharata and still continues to be so. This proves that 'Bharata' was an Indramāṇi (the main pearl like the Lord Indra) in a string of pearls of the Indian emperors. The sole reason for this was that he was both physically strong and possessed of spiritual powers as well. Bharata stood in between the two creating a co-ordination in them, as does the Mānastambha (a tall pillar with four Tīrthaṅkara at the top, facing each of the four directions in the courtyard of the temple). He was one in his mind, speech and action. He provided subsistence to the subjects heartily and led them to the summit of progress. The unique thing about him was that, in spite of his doing worldly activities, he remained indifferent and detached from them all. That is why he attained Kevalajñāna, (a state of the mind where only knowledge alone exists) instantly when he was initiated to asceticism and started meditation. In spite of being the husband of 96,000 queens, Bharata was called Vairāgī (a secluse). He appeared attached but his mind was towards Vītarāgatā (totally unattached). So in spite of his being rāgī (involved in worldly affairs), he was vītarāgī (detached). Ṛṣabhadeva had full confidence about this in his son. He had already said that Bharata would prove capable in leading and nurturing his subjects.

As Ṛṣabhadeva's confidence in Bharata was proved right as Bharata ruled with justice and with adherence to ethical laws. That is why it did not take him long to conquer the world. After conquering the six Kṣaṇḍas (continents) he inscribed his victories (Vijayalekhas) as was the practice then, on the famous Vṛṣabhācala (the great mountain), engraved on 'Vṛṣabhācala'. Gandharva maidens sang these Vijayalekhas that praised his qualities. In the dance and rhythm of celestial damsels performing in

the courts of Indra (a river), only these melodious tune dominated. On the banks of Vetravāsī, siddhanganas (Mokṣa described as a bride ready to win over as groom those who had attained Mokṣa) played those songs on their vīṇās. Throughout the world his fame and glory grew.

“मनुश्चक्रभृतामाद्यः षट्खण्डभरताधिपः ।
 राजराजोऽधिराट् सम्राडित्यस्योद्घोषितं यशः ॥
 नन्दनो वृषभेशस्य रतः शातमातुरः ।
 इत्यस्य रोदसी व्याप्य शुभ्रा कीर्तिरनश्वरी ॥”

—(महापुराण, 37/20-21)

Meaning— The fame and glory of Bharata was proclaimed in the universe as Manu, the first among the cakravartīs, the King of Ṣatkhaṇḍa Bharataḥsetra, the King of Kings, and the Emperor. Thus spotless and immortal fame of Bharata, the son of Vṛṣabha, the eldest among the hundred brothers and the protector of subjects began to pervade through the earth and heaven.

Not only glory, but also Lakṣmī (goddess of wealth) and Sarasvatī (goddess of knowledge) who are considered hostile to each other began to live with love and affection, having got as they became part of Bharata. Hemacandrācārya writes as follows—

“श्रीः वाग्देव्यै कुप्यति वाग्देवी द्वेष्टि संततं लक्ष्म्यै ।
 भरतमनुगम्य साम्प्रतमनयोरात्यन्तिकं प्रेम ॥”

—(त्रिषष्टिशलाकाचरित. हेमचन्द्राचार्य, 1/2/960)

Bharata's character had created unearthly sentiments in the hearts of people. The impression had taken root in their minds that by hearing or narrating the portrayal of the character of Bharata, desires are fulfilled on their own. They did not consider Bharata as an ordinary human being but considered him as superhuman. He was powerful too like a superhuman. Popular belief had lasted on some firm base. At one place, Bhāgavata mention's "O King! The character of princely sage Bharata who is devoted to the Lord, who possesses spotless qualities, and who is industrious, is propitious, giver of longevity, causing increase in wealth, giver of glory and is the cause of heaven and final beatitude. At another place, the same book says :

आर्षभस्येह राजर्षेर्मनसापि महात्मनः ।
 नानुवर्त्तार्हति नृपो मक्षिकेव गरुत्मनः ॥
 यो दुस्त्यजान् दारसुतान् सुहृद्राज्यं हृदिस्पृशः ।
 जहौ युवैव मलवदुत्तमश्लोकलालसः ॥

—(भागवत, 5/14/42-43)

Meaning— O King ! learned persons say about princely sage Bharata that just as a fly cannot vie with Garuḍa, similarly no other King can imitate the way of the noble soul Bharata, even mentally. That is, no one else can rule the way he did. That uttamaśloka (illustrious/ glorious) Bharata renounced the longings for wife, son, friends and kingdom which are difficult to abandon.

‘Pamparāmāyaṇa’ is a famous and popular Kannaḍa work. Even today, the people of Karnataka rever it just as the people in north India rever ‘Rāmacaritamānasa’. Pampa composed Rāmāyaṇa as well as Ādipurāṇa. Both were equally popular. Both were liked by the public. Pampa’s glory had pervaded everywhere during his life-time itself. He was called ‘Kavicaḥkravartī’. He was born 1000 years ago, but his works have become immortal, having crossed the limit of Time. His Ādipurāṇa gives the description of Bharata’s overwhelming influence, in the following verse :

“पुरुपरमेश्वरपुत्रं भरतेश्वरचक्रवर्तिबदिर्दत्त-
 धरणि निवासिगहुं व्यंतरामरर्
 बंदु काणुवुदवनतमकुदर ॥

—(कविचक्रवर्ती पम्प, आदिपुराण, 307)

Meaning— Bharata Cakravartī, the son of Puru Parameśvara Śrī Ādijineśvara, was revered by Vyantaradevas, Amarendras as well as all the crowned kings on the earth.

In the same treatise he refers to Bharata as ‘Caramaśarīrī’ and ‘Pratapavan’ (glorious) the same work says :

पुरुपरमेश्वरपुत्रं चरमांगं चक्रवर्तियंदोडे पेणल् ।
 दोरे पेणरार् भरतनोले ने कदगिदुदा गर्वपर्वतं मागधना ॥

—(आदिपुराण, 3/18)

Meaning— Cakravarti Bharata, the eldest son of Puru

Parameśvara Śrī Ādijineśvara was caramaśārīrī, before whose glory the pride of all Kings and rulers of Bharatakhanda got annihilated.

The term 'Caramaśārīrī' means that he attained salvation in the same birth. It did not take him long to renounce worldly glory, strength and power which he had earned. It was true that, in spite of living in the world, his mind was indifferent to it. He was a 'Rajaṛṣi' (a princely sage) in the true sense of the term. Detachment of the mind is all important. when this happens, the person becomes 'Mokṣagāmī' (on the way to Mokṣa). Bharata's mind turned, and, within a moment, he attained Kevalajñāna. Bhoga-vijaya of 'Bharateśaivaibhava' says :

“पुरुपरमेशन हिरियकुमारनु नरलोककोब्बने राय ।
मुरिदु कण्णिदुरे क्षणके मुक्ति कांब, भरतचक्रिय हेल्लवने ॥”

—(भरतेशवैभव, प्र.भा., भोगविजय, 20)

Meaning— Bharata, the eldest son of Puru Parameśvara Lord Ādinātha, was the sole cakravartī emperor of Naraloka. By just closing his eyes, he attained salvation. It is beyond my reach to describe him.

Bharata's mind was as one with the religion as it was with Digvijaya (conquest of the world). It was as one with Brahma as it was with Brahmāṇḍa (the creation). He conquered all the ten directions, but at the same time, he also constructed 72 beautiful temples on Mount Kailāśa. Not only the physical temple but he himself was an embodiment of mental peace. As a matter of fact, he did not perform religious rites for attaining success and glory once he attained Digvijaya (conquest of the world). A light had illuminated in the soul and construction of temples was its effect. Dharmāmṛta, a Kannaḍa work, says :

भरतेश्वरनष्टापद-गिरियोळ् लेसागि सभेद चैत्यावलियं ।
तरलाक्षिगे बण्णिसुतं पुरुपरमेश्वरन चरितेयं केळिसुतं ॥

—(धर्मामृत 10, आश्वास 26)

Meaning— Just as the very beautiful 72 temples constructed on Mount Kailāśa by Bharata Cakravartī looked graceful, the mind of the Dhanaśrī (whose mind is wealth itself), Shine with the glory and peace of the temples.

Similar discussion is found in Guṇabhadraṭṭhācārya's 'Uttarapurāṇa'. Bharata was the first cakravartī, still his mind was all the while detached

from the world. That is why he attained Kevalajñāna within a muhūrta (a short period of time). According to 'Uttarapurāṇa' :

आदितीर्थकृतो ज्येष्ठपुत्रो राजसु षोडशः ।
ज्यायांश्चक्री मुहूर्तेन मुक्तोऽयं कैस्तुलां ब्रजेत् ॥

—(उत्तरपुराण, 47/49, पृ. 446)

Meaning— That Bharata was the eldest son of Lord Ādinātha. He was the 16th Manu and the first Cakravartī, and within a muhūrta, he attained salvation (he became a Kevalajñānī). So, with whom could he be compared? With none. He was matchless in every way.

It is true that Bharata's mind turned away from the world, but he did not fail in discharging his worldly duties. That is why he is called matchless. He nourished and nurtured the entire universe from the core of his heart, and his name will remain alive for ages. And owing to this alone, he is called 'the 16th Manu.' Though Nābhirāya was the last Kulakara and the last Manu as well, Ṛṣabha, and thereafter Bharata also, completed the same task with genius, firmness and single mindedness as a Manu and Kulakara. So he is also called 'Manu'. Bhagavat Jinasenācārya (9th Century A.D.) writes in Mahāpurāṇa :

“नाभिश्च तन्नाभि-निकर्तनेन प्रजा-समाश्वासन-हेतुरासीत् ।
सोऽजीजनत्तं वृषभं महात्मा, सोऽप्यग्रसूनुं मनुमादिराजम् ॥

—(महापुराण, 3/237)

Meaning— Nābhirāya taught the art of cutting the umbilical cord from the naval at the time of the birth of a baby and therefore became the surgeon of his subjects. He himself gave birth to a great soul like Ṛṣabha, and Ādirāja Bharata, the eldest son of Ṛṣabha, who became Manu.

The same thing is stated at another place by the composer of Mahāpurāṇa as “वृषभो भरतेश्च तीर्थचक्रभृतौ मनुः” (3/232). It means that Ṛṣabhadeva was both Manu and Tīrthaṅkara and Bharateśvara was designated as 'Cakravartī' and 'Manu'.

Tulsīdāsa has called that person equal to Bharata who duly 'nourishes and nurtures' the world. So says he in 'Rāmacaritamānasa' :

“विस्व भरत पोषण कर जोई।

ताकर नाम भरत अस होई ॥” —(रामचरितमानस, 1/197/7)

Jinasenācārya has made it clear in Mahāpurāṇa that Bharata not only nourished and fed the subjects but also made them experts in the manner of ‘Kuladharmā’ and the ‘Worship of Arhanta’ etc.

“कुलधर्मोऽयमित्येषामर्हत्-पूजादिवर्णनम्।

तदा भरतराजर्षिरन्ववोचदनुक्रमात् ॥”

—(महापुराण, 38/25)

Meaning— Princely saint Bharata told the subjects step by step, "This is Kuladharmā (a family-custom) and this is the manner of worshipping Arhanta (Tīrthaṅkars) etc."

Statesmen have said, "A victorious person becomes intoxicated with his victory". But the grand victory over all the ten directions could not make Bharata arrogant, and he did not forget the worshipping of Jinendra. He performed the worship of Jinendra, took the cakṛa with him and conquered the world. But on his way back, he could not forget to pay his obeisance to Jinendra on the Kailāśa Mountain. The discussion of both the experiences is found in ‘Pratiṣṭhāsāroddhāra’.—

“जिने यज्ञं करिष्याम इत्यधिवसिताः किल।

जित्वा दिशो जिनानिष्ट्वा निर्वृत्ता भरतादयः ॥”

—(प्रतिष्ठासारोद्धार, 7)

Ādiśvara Prabhu-Vṛṣabhadeva had attained Nirvāṇa (salvation) from the Kailāśa Mountain, therefore it had become a sacred place. Bharata got many golden Jaina temples constructed wherein images made of precious gems were installed. Dyānatārāya, a great medieval poet, has described it beautifully in ‘Dyānatavilāsa’—

फूली बसंत जहँ आदीसुर शिवपुर गये।

भरत भूप बहत्तर जिनगृह कनकमयी सब निरमये॥

तीन चौबीस रतनमय प्रतिमा अंगरंग जे भये।

सिद्ध समान शीष सम सबके अद्भुत शोभा निरमये॥

‘द्यानत’ सो कैलास नमों हौं गुन का पै जान बरनये॥

—(द्यानत-विलास, 57)

Meaning— On Kailāśa, where Lord Ādinātha reached Śivapurī (attained salvation), spring is blooming, gardens are emitting fragrance. Bharata Cakravartī got 72 Jina-temples constructed of gold. 72 images made of gems are graciously seated in those caityālayas (temples), and their physical postures are naturally attractive. The heads of all those images that are with unearthly grace are in a countenance of Lord Siddha. Dyānatarāya, the poet, says "Salutation to that Kailāśa where Prabhu attained salvation. Who can chant praises of it?"

Once Bharata Cakravartī was informed of three things at one and the same time. They were: That he had attained the Cakraratna, that he himself was blessed with the birth of a son, and that his father Ṛṣabhadeva had attained Kevalajñāna, (all pervasive knowledge). For every good happening one performs worship. Bharata had heard of three at one time. Which one to consider and pray for first? He thought that with the boon of Dharma itself, one gets all the auspicious wealth. He, therefore, worshipped Jina first. Then he celebrated 'the festival of Cakraratna-prāpti' (the attainment of Cakraratna), and lastly performed the 'putra-janma' (birth of son) ritual. Dyānatarāya, the poet, has portrayed this scene in 'Jainapada saṁgraha' thus :

“एक समय ‘भरतेश्वर’ स्वामी, तीन बात सुनी तुरत फुरत ।
चक्ररत्न, प्रभुज्ञान, जनम-सुत, पहले कीजे कौन किरत ॥
धर्म-प्रसाद सबै शुभ-सम्पत्ति, जिन पूजे सब दुरत दुरत ।
चक्र-कछाह कियो सुत मंगल, ‘द्यानत’ पायो ज्ञान तुरत ॥”

—(जैन पदसंग्रह, च.भा., 297)

Meaning— Once Bharata Cakravartī got three reports almost simultaneously. He received three good news from different directions. He had acquired Cakraratna, Ṛṣabhadeva had attained Kevalajñāna at Purimatāla (Prayāga) and his queen had given birth to their first son. The correspondents and the maids from the palace reported all these three news to him. Cakravartī thought which of the three things should be given first preference to. Because accomplishment of all auspicious wealth is due to the good grace of Dharma, and due to the worship of Jinendra, all the sins are destroyed. Having thought so, he worshipped Jinendra and then celebrated the function of the achievement of Cakraratna and then the birth of the son.

Only a supernatural character can co-ordinate the worldly and spiritual things. Only by hearing and narrating such extra-ordinary characters, desires are fulfilled. Śrīmadbhāgavata had full confidence in the uniqueness of Bharata. Śrīmadbhāgavata says : 'O King ! the pure qualities and acts of Bharata are praised by devotees also. His character is very propitious, causing longevity and causing increase in wealth and eventually causing the attainment of salvation. He who listens to it or narrates it and congratulates it, automatically gets all his desires fulfilled. He has to ask for nothing from others.' The citation is as follows—

“य इदं भागवतसमाजितावदातगुणकर्मणो राजर्षेर्भरतस्यानुचरितं
स्वस्त्ययनमायुष्यं धन्यं यशस्यं स्वर्ग्यापवर्ग्यं वानुशृणोत्याख्यानमभिनन्दति
च सर्वा एवाशिष आत्मन आशास्ते न कांचन परत इति।”

—(भागवत, 5/14/46)

It was the result of his dutifulness that the land of Bhārata became more pleasure-giving and charming than heaven itself. Viṣṇupurāṇa is an important ancient work and it is counted second after 'Bhāgavata'. It is the original base of Vaiṣṇava darśana. Rāmānujācārya has given many citations of it in his work 'Śrībhāṣya'. Consistency of knowledge and devotion is done in a nice manner in it. I consider that in spite of dominance of Viṣṇu, there is no parochialism. There in 'Viṣṇupurāṇa' we find the discussion of the beauty of the land of Bhārata which was nourished and nurtured by Bharata. At one place in it says :

“गायन्ति देवाः किल गीतकानि धन्यास्तु ते भारत-भूमिभागे।
स्वर्गापवर्गास्पदमार्गभूते भवन्ति भूयः पुरुषाः सुरत्वात्॥”

—(विष्णुपुराण, 2/6/24)

Meaning— Even the celestial beings sing in praise that the people born in the land of Bhārata are fortunate. Even the celestial beings wish to abandon their godhood and be born as human beings in this country which is equal to Svarga (heaven) and Apavarga (final beatitude).

There in 'Śrīmadbhāgavata' is a portrayal of celestial beings who are jealous of the fortune of the residents of Bhārata. The divine community thinks that the Lord pleased with the residents of Bhārata as caused their birth in Bhāratavarṣa. They wish, "How we wish we

too were born there !" The couplet reads as follows—

“अहो अमीषां किमकारिशोभनं,
प्रसन्न एषां स्विदुत स्वयं हरिः ।
यैर्जन्म लब्धुं नृषु भारताजिरे,
मुकुन्द सैवोपायिक स्पृहा हि नः ॥”

Meaning— Envyng the fortune of the people of Bhārata, the celestial beings say, "Oh ! one does not know what virtuous deeds these people did as a result of which they could be born so easily in the courtyard of Bhāratabhūmi. It seems the Lord himself was pleased with them. We too wish to have the birth worthy to the service of the Lord."

Whatever Bharata could become was the gift of his father, and grandfather. His grandfather Nābhirāya was the 'last Kulakara' of the 14 Kulakaras. He who finds out the right solution to the new problems in the life of his subjects, is called a Kulakara. When Karmabhūmi began after the age of Kalpavṛkṣas, there were new problems, and guidance to the subjects became necessary. When the navel-cord began to be seen in the navel of a baby at the time of birth, he taught the people the method of cutting the navel cord (umbilical cord). That is why he was called Nābhirāya. According to 'Śāśvatakośa' "Just as the navel is main among the limbs of a living being, similarly Nābhirāya was main among all the Kings."³⁶ 'Medinīkośa' puts it the other way— "Just as Nābhi (an axis) is main in the centre of a wheel, similarly Nābhirāya was main among all the Kṣatriya Kings."³⁷ The purport of this is that Nābhirāya was a famous Kulakara. This country was called 'Ajanābhavarṣa' after his name. Thereafter it was called 'Bhāratavarṣa'. Bharata was the grandson of this very Nābhirāya. He had received overwhelming influence by inheritance, and if he had become more famous than his grandfather, it was befitting this tradition only.

The personality of Emperor Ṛṣabhadeva, father of Bharata, was unrestricted and pervasive and is safe in the mention of different

36. "प्राण्यंगे क्षत्रिये नाभिः प्रधाननृपतावपि ।" —(शाश्वतकोश, 508)

37. "नाभिमुख्यनृपे चक्रमध्ये क्षत्रियो पुमान् ।" —(मेदिनीकोश, भ. वर्ग, 5)

scriptures of India even today. Here the purport of the word 'different' is that it is safe not only in Jaina scriptures but in Ṛgveda, Purāṇas and Bhāgavata, etc. as well. At one place in 'Ṛgveda', it is written that Ṛṣabhadeva was valiant and he was unconquerable in wars. Indra had presented him war-materials and chariots.

“त्वं रथं प्रभसे योधमृष्यभावो युध्यन्तं वृषभं दशद्युम् ।
त्वं तुग्रं वेतसवे स चाहन्त्वं तुर्जि गुणन्तमिन्द्र ! तू तो ॥”

—(ऋग्वेद, 4 / 6 / 26 / 4)

Indra had not presented war-materials and chariots but he was compelled to do so. Indra's envy is already known to everyone. He was burning with envy due to Ṛṣabhadeva's valour also. Once he had not showered rain over his kingdom. Then laughing at Indra's folly Ṛṣabhadeva showered heavy rains with his yogamāya (knowledge of art of yoga). The ऋचा of this import is found in Atharvaveda—

“अतिसृष्टो अपां वृषभोऽतिसृष्टा अग्नयो दिव्याः ।”

—(अथर्ववेद, 16वां कांड, प्रजापतिसूक्त)

Sūrdāsa has presented this incident in an interesting manner in Sūrasāgar as follows—

“इन्द्र देखि ईरषा मन लायो । करिके क्रोध न जल बरसायो ॥
रिषभदेव तब ही यह जानी । कह्यो इन्द्र यह कहा मन आनी ॥
निजबल—जोग नीर बरसायो । प्रजा लोग अति ही सुख पायो ॥”

—(सूरसागर, पृ. 150-51)

The tradition of Ṛgveda-Atharvaveda shows that Indra was jealous of the prowess and popularity of Ṛṣabhadeva. But when he became helpless, he became fully devoted in the service of Ṛṣabhadeva. From the very beginning, the Jaina tradition considers Indra as Supreme among the devotees of Ṛṣabhadeva. Whatever it may be, he 'became' or 'was' the devotee of Ṛṣabhadeva, it is enough that he was a devotee. This is accepted by both.

'Mahābhārata' has considered Ṛṣabhadeva as the 'first ever pioneer of Kṣātradharmā' (the duties of a Kṣatriya). It is stated in 'Śāntiparva' (12/64/20) of 'Mahābhārata' that all other dharmas (duties) prevailed after this—

“क्षात्रो धर्मो ह्यादिदेवात् प्रवृत्तः ।
पश्चादन्ये शेषभूताश्च धर्माः ॥”

Rṣabhadeva was supreme among all the kings and was the ancestor of all the Kṣatriyas. This has been agreed even by Brahmanḍa Purāṇa, which says :

‘ऋषभं पार्थिवश्रेष्ठं सर्वक्षत्रस्य पूर्वजम् ।’ —(2 / 14 / 60, पृ. 30)

In Vāyupurāṇa, Rṣabhadeva has been called as excellent among the great brilliant kings as well as the ancestor of all Kṣatriyas.³⁸ That is why the regime of Lord Rṣabhadeva was the period of utmost happiness for the subjects. None of the subjects under his protection would face the want of anything. Nobody begged one another. If at all they had to beg, they only wished to have the grace of their King.³⁹ His name ‘Rṣabhadeva’ had significance. His father had named him ‘Rṣabha’ because of his qualities. He was handsome and had a well-built body, abundant renown, splendour, strength, glory and grandeur, success, valiance, bravery etc. According to Bhāgavata, “तस्य हि वा इत्थं वर्ष्मणा वरीयसा बृहच्छ्लोकेन चौजसा बलेन श्रिया यशसा वीर्य-शौर्याभ्यां च पिता ‘ऋषभ’ इति नाम चकार ।” —(भागवत 5/4/2)

Rṣabhadeva was the pioneer of his age. The period of Kalpavṛkṣas had come to an end leading to the beginning of the period of Karmabhūmi. He gave his subjects the sacred formula of cultivation. He was the first to teach the art of farming. Therefore, Ācārya Samantabhadra has written in the beginning of ‘Svayambhūstotra’ :

“प्रजापतिर्यः प्रथमं जिजीविषुः ।

शशास कृष्यादिषु कर्मसु प्रजाः ॥” —(1 / 2)

Meaning— He who as the first Prajāpati, having known the principles of space, time and condition of the subjects well, educated his subjects who wished to know the way for subsistence, cultivation etc..

Thus he taught farming and how to grow food from it and how to prepare meals from food. Grains of barley and wheat are even found in the excavations of Indus Valley, which goes to prove that cultivation

38. वायुपुराण, पूर्वार्ध, 33/50-51 ।

39. श्रीमद्भागवत, पूर्वस्कन्ध, 4/14 ।

had already begun in that age. Descriptions of this are found in 'Śatapatha Brāhmaṇa' also (1/6/1/3). Being the pioneer of the art of cultivation itself, Ṛṣabhadeva had fixed Vṛṣabha (bull) as his mark. This proves that Ṛṣabhadeva propagated agriculture extensively and settled the big problems of meals. Dr. P.C. Roy Chaudhari is of the opinion that "Lord Ṛṣabhadeva propagated Jaina religion in Magadha by the end of stone age and in the beginning of the age of agriculture."⁴⁰ May be Dr. Chaudhari did not know the fact that the inventor of agriculture was Ṛṣabhadeva himself.

Another important task of Ṛṣabhadeva was the education of script and mathematics. He imparted the knowledge of language and script to his daughter 'Brāhmī'. After her name itself, the ancient script of Bhārata is called Brāhmī.⁴¹ Philologists state that the 'Brāhmī' script was perfect and sarvagrāhya (acceptable by all). In course of time, several other scripts were developed from this script. Ṛṣabhadeva imparted the knowledge of numbers to his second daughter 'Sundarī'. The origin of mathematics is traceable in it.

The first instructor of 'Gāndharvavidyā' was Ṛṣabhadeva himself. Ācārya Jinaseṇa has written in Ādipurāṇa that Vṛṣabhadeva instructed Vṛṣabhasena 'Gandharvavidyā' which was in the form of songs, musical instruments and artha-saṅgraha. This 'Gandharva-vidyā' contains more than 100 chapters.

"विभुर्वृषभसेनाय गीत-वाद्यार्थसंग्रहम् ।
गन्धर्वशास्त्रमाचख्यौ यत्राध्यायः परः शतम् ।"

—(आचार्य जिनसेन, आदिपुराण, 16/120)

Ṛṣabhadeva disciplined the subjects in a well-planned and well-organised manner. He classified the society on the basis of occupation. He became the leading man (सूत्रधार) of Cāturvarṇa-vyavasthā (the four caste-system as practised in the Indian tradition). The Cāturvarṇa-vyavasthā which has been emphasised more and more in Cāṇakya's 'Arthaśāstra' was already started by Ṛṣabhadeva. The Cāturvarṇa vyavasthā described in Somadeva's 'Nītivākyaṃṛta' was not influenced

40. Dr. P.C. Roy Chaudhary, Jainism in Bihar, P. 7, L.P.

41. 'भरतस्यानुजा ब्राह्मी' —(आचार्य जिनसेन, महापुराण, 42/175)

by Cāṇakya's 'economics' but by its own previous tradition i.e. by Ṛṣabhadeva's system. Some aspirants for research establish misleading accreditations in this connection. They need to pay proper attention to the above mentioned fact.

In the beginning of 'Karmabhūmi' after the end of 'Bhogabhūmi', the ways were evolved by Ṛṣabhadeva for satisfying the needs of the earth and the people residing on it. He was also the pioneer of Ātmavidyā (spiritual knowledge). He is known as 'the first ever pioneer of 'Śramaṇadhārā'. The term 'श्रम' (activity) in the word 'श्रमण' made him prominent in both the mundane as well as ultra-mundane fields. The relish with which he enjoyed 'सागर-वारि-वासस-वसुधा वधू' (Sea, water, earth, wife) was the same in renouncing them within no time. He was Mokṣagāmī (destined to go to Moksha). He became Ātmavān (involved in his soul). He suffered hunger and thirst and did not swerve from vows and canons. There is a couplet in 'Svayambhūstotra' to say :

“विहाय यः सागर-वारि-वाससं,
वधूमिवेमां वसुधा-वधूं सतीम् ।
मुमुक्षुरिक्ष्वाकु-कुलादिरात्मवान्
प्रभुः प्रवव्राज सहिष्णुरच्युतः ॥” —(स्वयंभूस्तोत्र, 1 / 3)

Meaning— He who was Mumukṣu (desirous of attaining salvation), he who was Ātmavān and Prabhu (all powerful), he who was the first ever man of Ikṣvākukula (of the Ikṣvāku lineage), renounced satīvadhū (a loyal woman devoted to her husband i.e. wife) and this sāgara-vāri-vasanā vasudhā vadhū also who was satī suśīlā (virtuous and good-tempered) and was initiated to munihood. He remained tolerant and firm.

A few lines which support the above are contained in Śrīmadbhagāvatā which say : "In spite of his being absolutely independent, Ṛṣabhadeva was always free from all types of calamities and was, by nature, full of experiences of bliss and he was god in person. He practised dharma (religion) according to the demands of the time. He educated people who did not know the principles of religion. In addition, he regulated the people in gṛhasthāśrama (the order of householder) which was to be with equanimity, being equal, peaceful, friendly, compassionate and experiencing dharma, yaśa, artha, santāna (progeny), sexual pleasure and the bliss of salvation.:—

भगवान् ऋषभसंज्ञः आत्मतंत्रः स्वयं नित्य निवृत्तानर्थपरम्परः
केवलानन्दानुभवः ईश्वर एव विपरीतवत् कर्माण्यारम्भमाणः कालेनानुगतं
धर्ममाचारेणोपशिक्षयन्नतद्विदां सम उपशान्तो मैत्रः कारुणिको धर्मार्थयशः
प्रजानन्दामृतावारोधेन गृहेषु लोकं नियमयत् ।' —(भागवत, 5/4/4)

We find several citations about Ṛṣabhadeva in Bhāgavata. At one place, Parīkṣita said, "O Ṛṣabhadeva, the knower of the principles of Dharma ! You are preaching Dharma. Indeed, you, yourself, are Dharma in the form of Vṛṣabha. Those who are engaged in sinful acts go to hell. The same is suffered by those who criticize you."

"धर्मं वृवीषि धर्मज्ञ ! धर्मोऽसि हि वृषरूपधृक् ।

यदधर्मकृतः स्थानं सूचकस्यापि तद् भवेत् ॥"

—(भागवत, 1/17/22)

In 'Śrīmadbhāgavata' also there is a statement purportedly by Ṛṣabhadeva, which narrates the propriety of the noun 'Ṛṣabha'. "This body of mine is Durvibhāvya i.e., my physical actions of conduct are not within the reach of everybody's comprehension. The quality of purity and goodness lies in my heart, and therein, itself, is the position of Dharma. Being religious-minded, I have pushed back sinful acts. That is why I am called Ṛṣabha by men of noble character."

"इदं शरीरं मम दुर्विभाव्यं सत्त्वं हि मे हृदयं यत्र धर्मः ।

पृष्ठे कृतो मे यदधर्ममाराधतो हि मां ऋषभं प्राहुरार्याः ॥"

—(भागवत, 5/5/19)

In Bhāgavata again, Ṛṣabhadeva is adorned with the noun 'Kaivalyapati' engaged in many yoga-practices— "इति नानायोगचर्याचरणो भगवान् कैवल्यपतिः ऋषभः ।" —(5/6/24). In Jaina treatises, he is called 'Yogirāt' (the most outstanding of Yogis) at every step. In spite of the word 'Yogi' being used synonymously, the word 'Muni' is used for Ṛṣabhadeva only, not for any other 'Ṛṣi'. Muni and Ṛṣi were two traditions, two currents which were basically different. They can be called as Ṛṣi tradition and Muni tradition also. In the beginning both of them were complementary to each other for some time, but, in due course of time, the difference between them became wider. The tendency towards the body of religious ceremonies grew in Ṛṣi paramparā, and in Muni-paramparā (Śramaṇadhārā); non-violence and ideological

tolerance went on increasing. But these were all later matters. In the beginning, there was co-ordination between them. In Gītā, there appears a couplet in the praise of ‘muni’ :

“दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥”

—(भगवद्गीता, 2/56)

Not only in Gītā, but in Ṛgveda as well, mention is found of many basic principles of Munidharma. Formerly, both the currents were coordinated and complementary. Ṛṣabhadeva was the symbol of the coordination. In this connection, a statement by Dr. Mangaladeva Shastri is worth taking note of.

"In one of the Sūktas of Ṛgveda (10/136), a novel description of munis is found. They are called Vātaraśanā-Digambara (those Digambara Munis who live on Oxygen during fast) Piśangā vasate matā (whose body is covered with grey coloured clay) prakīrṇakeśa (those who pluck their hair with own hands). This description is very much identical with that of Ṛṣabhadeva, the first Tīrthaṅkara of the Jains, given in ‘Śrīmadbhāgavata’ (fifth section). There it is categorically stated that Ṛṣabhadeva had become incarnate with the desire of revealing the religions of the Śramaṇa Munis.⁴²

Bharata had received such a Śramaṇa tradition. He enjoyed the magnificence of a Cakravartī and then attained Nirvāṇa also (won over Mokṣa-vadhū also). Ṛṣabhadeva is called ‘Pitāmaha’ (paternal grandfather) by people on account of Bharata only. All the living beings of Bharatakhanda were the subjects of Bharata and Bharata was Ṛṣabhadeva’s son, so people addressed Ṛṣabhadeva as ‘Pitāmaha’.

Banārasīdasa, the well-known poet of the 17th century, writes as follows—

“भरतखंड के प्राणी जेतें। प्रजा भरत-राजा की तेतें।

भरत-नरेश ऋषभ की शाखा। तातैं लोग ‘पितामह’ भाखा ॥”

—(बनारसी विलास, वेदनिर्णयपंचासिका, 38)

The character of both Bharata and Ṛṣabhadeva had a peculiarity.

42. भारतीय संस्कृति का इतिहास : औपनिषद् धारा, पृ. 180 ।

Their life was public, recognised by all, indivisible and unrestricted. That is why they are incontrovertly remembered in the works of all religions like Jaina, Vedic, Vaiṣṇava etc. Jaina tradition accepts Ṛṣabhadeva as its first Tīrthaṅkara. Vedas, Purāṇas, Upaniṣads of Vedic tradition consider him as their Lord and incarnation. Their life was full of events and efficacious in both the traditions and one finds similarity of those events also to some extent.

‘Śrīmadbhāgavata’ and other purāṇas, clearly testify that Mahāyogī Bharata was the eldest of Ṛṣabhadeva’s hundred sons, and it is after him alone that only this country is called Bhāratavarṣa. Besides this, one more astonishing fact is found in Bhāgavata, that is,

“तेषां वै भरतो ज्येष्ठो नारायण-परायणः।⁴³
विख्यातं वर्षमेतद् यन्नाम्ना भारतमद्भुतम्॥”

—(भागवत, 11/2/17)

Meaning— Bharat was also a supreme Bhāgavata and a devotee of Ṛṣabhadeva. That is why he occupied a very respectable position in Jaina religion, and people belonging to Bhāgavata cult also consider him as their adored deity. The family relation of both Ṛṣabha and Bharata was with that Svāyambhuva Manu, because of whom the lineage of more and more ṛṣis and the tradition of princely sages became famous.

It seems that due to the universal personality of Ṛṣabhadeva and Bharata, people of all cults hold them in high esteem. However, in the later period, various sects and cults came into being, taking things one by one from the yoga-practices and the way to salvation accepted by them. Gradually, they forgot the actual form with their original source and ideals. If we think at least a little about that original form, we will find the seeds of unity lying in diversity of religions too. Ṛṣabhadeva and Bharata can become a link of unity in diversity also. The scattered pearls of cults and sects can be woven into a string of variegated gems by needling the threads of Ṛṣabha and Bharata. What is needed is to give up any prejudice and accept the theory of Anekānta—(Theory of multiple dimensions)



43. ॐ ‘नमो भगवते उपशमशीलायोपरतानात्म्याय नमोऽकिंचनविन्ताय ऋषि-ऋषभाय
द्यनर-नारायणाय परमहंस-परमगुरुवे आत्मारामाधिपतये नमो नम इति॥’

—(श्रीमद्भागवत, 5/19/11)

श्रीऋषभदेवस्य शतपुत्राणां नामानि

1. भरतः, 2. बाहुबली, 3. शंखः, 4. विश्वकर्मा, 5. विमलः, 6. सुभक्षणः,
7. अमलः, 8. चित्रांग, 9. ख्यातकीर्तिः, 10. वरदत्तः, 11. सागरः, 12. यशोधरः,
13. अमरः, 14. रथवरः, 15. कामदेवः, 16. ध्रुवः, 17. वच्छः, 18. नन्दः, 19. सुरः,
20. सुनन्दः, 21. कुरुः, 22. अंगः, 23. वंगः, 24. कौशलः, 25. वीरः, 26. कलिंगः,
27. मागधः, 28. विदेहः, 29. संगमः, 30. दशार्णः, 31. गम्भीरः, 32. वसुचर्मा,
33. सुवर्मा, 34. राष्ट्रः, 35. सुराष्ट्रः, 36. बुद्धिकरः, 37. विविधकरः, 38. सुयशः,
39. यशस्कीर्तिः, 40. यशस्करः, 41. कीर्तिकरः, 42. सूरणः, 43. ब्रह्मसेनः,
44. विक्रान्तः, 45. नरोत्तमः, 46. पुरुषोत्तमः, 47. चन्द्रसेनः, 48. महासेनः,
49. नभःसेनः, 50. भानुः, 51. सुकान्तः, 52. पुष्पयुतः, 53. श्रीधरः, 54. दुर्धर्षः,
55. सुसुमारः, 56. दुर्जयः, 57. अजेयमानः, 58. सुधर्मा, 59. धर्मसेनः,
60. आनन्दनः, 61. आनन्दः, 62. नन्दः, 63. अपराजितः, 64. विश्वसेनः,
65. हरिषेणः, 66. जयः, 67. विजयः, 68. विजयन्तः, 69. प्रभाकरः,
70. अरिदमनः, 71. मानः, 72. महाबाहुः, 73. दीर्घबाहुः, 74. मेघः, 75. सुघोषः,
76. विश्वः, 77. वराहः, 78. सुसेनः, 79. सेनापतिः, 80. कपिलः, 81. शैलविचारी,
82. अरिञ्जयः, 83. कुञ्जरबलः, 84. जयदेवः, 85. नागदत्तः, 86. काश्यपः,
87. बलः, 88. धीरः, 89. शुभमतिः, 90. सुमतिः, 91. पद्मनाभः, 92. सिंहः,
93. सुजातिः, 94. संजयः, 95. सुनाभः, 96. नरदेवः, 97. चित्तहरः, 98. सुरवरः,
99. दृढरथः, 100. प्रभञ्जनः ।

—इति

—(अभिधानराजेन्द्रकोशः, द्वितीय भागः 'उत्सव' प्रकरण, पृष्ठ 1157)

श्रीऋषभदेवस्य शतपुत्रनामानि

श्रीमद्भागवते श्रीऋषभदेवस्योपनिषत्पुत्राणां नामोल्लेखः

‘आत्मजानामात्मसमानानां शतं जनयामास । येषां खलु महायोगी भरतो ज्येष्ठः.....तमनु कुशावर्त इलावर्तौ ब्रह्मावर्तौ मलयः केतुर्भद्रसेनः इन्द्रस्पृग्विदर्भः कीकट इति नवनवति प्रधानाः । कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः । आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः ।’ इति भागवतधर्मदर्शना नवमहाभाग-वताः..... यवीयांस एकाशीतिर्जायन्तेयाः (जयन्त्यामुत्पन्नाः) इति ।

—श्रीमद्भागवत 5/4/8-13

1. भरतः, 2. कुशावर्तः, 3. इलावर्तः, 4. ब्रह्मावर्तः, 5. मलयः, 6. केतुः, 7. भद्रसेनः, 8. इन्द्रस्पृक्, 9. विदर्भः, 10. कीकटः, 11. कविः, 12. हरिः, 13. अन्तरिक्षः, 14. प्रबुद्धः, 15. पिप्पलायनः, 16. आविर्होत्रः, 17. द्रुमिलः, 18. चमसः, 19. करभाजनः ।

भगवज्जिनसेनाचार्यस्य महापुराणे वर्णितानि श्रीऋषभदेवसुतानां कानिचिन्नामानि—

1. भरतः, 2. वृषभसेनः, 3. अनन्तविजयः, 4. अनन्तवीर्यः, 5. अच्युतः, 6. वीरः, 7. वरवीरः ।

—16/1/4



The seal from Mohenjo-daro represents Ādīnātha or Ṛṣabhanātha in standing (Kāyotsarga) meditative posture after adopting nudity. Along with him is seen Cakravartī Bharata bowing with folded - hands in devotion to Ṛṣabha. In the back of Bharata there is 'bull', the symbol of Ṛṣabhanātha, the first Jaina Tīrathaṅkara. This seal thus indicates the antiquity of Ṛṣabhanātha and his son Bharata. No doubt any historian will now be unreservedly inclined to accept this seal along with other evidences already discussed in the book for calling our country as Bhārata.