

Chapter-II

BHARATA AND BHARATA

When this country became independent in 1947, two names for it were famous among its people : ‘India’ and ‘Hindustana’. When the Greeks invaded Bharata 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 Hindu and those living on the bank were Hindus; their country Hindustana. 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 ‘Hindustana’ also prevailed everywhere and is prevalent even today.

Muslim invaders who came later also referred to this country as Hindustana. During their rule, this very name earned respect so much so that the followers of Vedic and Pauranic religions began to call themselves ‘Hindus’. The words ‘Hindu’ and ‘Hindustana’ 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 'Bharata', therefore, came to be adopted.

Bharata is from Bharata, and Varsa means the land. 'Bharatavarsa' 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 Rsabhadeva's son Bharata, the second one was Dusyanta's son Bharata, and the third one was Rama's brother Bharata. Rama'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 Dusyanta. It was but natural. The world-wide fame of Kalidasa's 'Sakuntalam' established Bharata, Dusyanta's son, in people's mind. People took it for granted as the key person of the name 'Bharata' of this country. Even Dr. Vasudevasarana Agrawal, the authority and scholar of the history of literature, has identified the same Bharata in his book, भारत की मौलिक एकता.³¹ Sayana in his commentary on 'Rgvedsamhita' had committed this mistake long before

him. He had identified ‘Bharata, the son of Dusyanta’.³² And Dr. Vasudevasarana Agrawal took it from him. But the ancient literatures do not stand witness to it. According to them, Bharata, the eldest son of Rsabhadeva, was the basis for the name ‘Bharata’.

‘Agnipurana’ 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 पुराणे ऽस्मिन् सर्वा विद्याः प्रदर्शिताः ।

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

जरामृत्युभयं नास्ति धर्माधर्मौ युगादिकम् ।
नाधमं मध्यमं तुल्या हिमाद्देशात्तु नाभितः ॥
ऋषभो मरुदेव्यां च ऋषभाद् भरतो ऽभवत् ।
ऋषभो दत्तश्रीः पुत्रो शाल्यग्रामे हरिं गतः ।
भरताद् भारतं वर्षं भरतात् सुमतिस्त्वभूत् ॥

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

1. भारत की मौलिक एकता, पृ. २२-२४ ।

2. देखिये, ऋग्वेद ६/१६/४ का सायणाचार्यकृत भाष्य

हे अग्नेय । त्वां भरतो दौष्यन्तिरेतत्संज्ञको राजा वाजिभिर्वाजो हविर्लक्षणमन्ने
तद्वद्भिः ऋत्विग्भिः सह द्विता-इष्टाप्राप्त्यनिष्ट-परिहार-द्विविधरपेण शुनं
सुखमुद्दिश्य ईडे स्तुतवान् ।

- (पूना संस्करण, भाग ३)

equanimity in all. There Rsabha was born to Marudevi from Nabhiraja. Bharata was born of Rsabha. Rsabha renounced the kingdom in favour of Bharata and became an ascetic. 'Bharatavarsa, the name of this country, was named after Bharata. The name of Bharata's son was 'Sumati'.

References about Bharata are also available in 'Markandeya Purana.' The sage Markandeya composed it. In his 'Vedantasutrabhasya', Sankaracarya has given

quotations of two couplets from this Purana. 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 Purana became very popular. A part of it is known as 'Durgasaptasati'. It contains 138 chapters and 9000 couplets. It mentions that—

आग्नीधसूनोर्नाभेस्तु 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, ५०/३९-४२)

Meaning- Rsabha was born of Nabhi, the son of Agnidhra. Of him was born Bharata who was the eldest among his 100 brothers. Rsabha installed Bharata on the royal throne and became an ascetic. He performed penance in the hermitage called 'Pulaha'. Rsabha 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 'Bharatvarsa'.

Brahmanda Purana is an important work from the viewpoint of geography. It contains interesting description of islands like Jambudvipa, rivers, mountains, stars etc. As Vayudeva had preached this Purana to Vyasa, it is also called 'Vayaviya subrahmanda Purana'. In the 5th century A.D., brahmins had taken this purana to Java Dvipa where its translation in ancient language of Java is available. This proves its antiquity. In its third chapter, the description of famous Ksatriya lineage of Bharatavarsa is given. At one place in the Purana, it says with respect to Bharata and Bharata—

नाभिस्त्वजनयत् पुत्रं मरुदेव्यां महाद्युतिम् ।
ऋषभं पार्थिवश्रेष्ठं सर्वक्षत्रस्य पूर्वजम् ॥ ६० ॥
ऋषभाद् भरतो जज्ञे वीरः पुत्रशताग्रजः ।
सोऽभिषिच्यर्षभः पुत्रं महाप्रव्रज्यया स्थितः ॥ ६१ ॥
हिमाह्वं दक्षिणं वर्षं भरताय न्यवेदयत् ।
तस्मात्तु भारतं वर्षं तस्य नाम्ना विदुर्बुधाः ॥ ६२ ॥

-(ब्रह्माण्डपुराण, पूर्व. २/१४)

Meaning- Nabhi gave birth to a brilliant son called 'Rsabha' through Marudevi. Rsabhadeva was 'a Great King' and 'the ancestor of all Ksatriyas.' Bharata was the eldest and the bravest among his hundred sons. Rsabha 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 Bharatavarsa in course of time.

An exactly similar mention is found in the first half (30/50-53) of Vayupurana. In Naradapurana also, Bharata is said to be the son of Rsabhadeva, after whose name this country is called 'Bharatavarsa.' Here Naradapurana means 'Brhadnaradiya Purana'. Though Dr. Wilson considers it to belong to the 16th century, Vallalasena (12th Century) has cited the couplets of this Purana in his work 'Danasagara.' Alberuni (11th century) has also mentioned it in his 'travel records'. So it is more ancient than these two. This Purana is the main work on Visnu-bhakti (Visnu-worship). The following is a citation from this Purana (Scripture) :—

आसीत् पुरा मुनिश्रेष्ठः भरतो नाम भूपतिः ।

आर्षभो यस्य नाम्नेदं भारतं खंडमुच्यते ॥ ५ ॥

स राजा प्राप्तराज्यस्तु पितृपैतामहं क्रमात् ।

पालयामास धर्मेण पितृवद्रंजयन् प्रजाः ॥ ६ ॥

-(नारदपुराण, पूर्वखंड, अध्याय ४८)

Meaning- In the ancient days there was a king named Bharata. He was the son of Rsabhadeva, and after his name only, this country is called 'Bharatavarsa'. Having attained the kingdom, that King Bharata, like his father and grandfather, nourished and nurtured his subjects righteously.

'Lingapurana' is an important work from the point of profound reflection on Sivatatva. It contains 163 chapters and 11000 couplets. It describes 38 incarnations of Lord Sankara. Saivavratas and Sivatirthas are also elaborately discussed in it. With respect to Bharata and Bharata, the following couplets are written in this Purana.

नाभिस्त्वजनयत् पुत्रं मरुदेव्यां महामतिः ।

ऋषभं पार्थिवश्रेष्ठं सर्वक्षत्र-सुपूजितम् ॥

ऋषभाद् भरतो जज्ञे वीरः पुत्रशताग्रजः ।

सोऽभिषिञ्च्याथ ऋषभो भरतं पुत्रवत्सलः ॥

ज्ञानवैराग्यमाश्रित्य जित्वेन्द्रिय-महोरगान् ।

सर्वात्मनात्मनि स्थाप्य परमात्मानमीश्वरम् ॥
नग्नोजटी निराहारोऽचीवरो ध्वान्तगतो हि सः ।
निराशस्त्यक्तसंदेहः शैवमाप परं पदम् ॥
हिमाद्रेर्दक्षिणं वर्षं भरताय न्यवेदयत् ।
तस्मात्तु भारतं वर्षं तस्य नाम्ना विदुर्बुधाः ॥

-(लिंगपुराण, ४७/१९-२३)

Meaning- A son named Rsabha was born to noble Nabhi from his wife Marudevi. That Rsabha was the supreme among the kings and was worshipped by all ksatriyas. Bharata who was the eldest of all his hundred brothers was born to Rsabha. An affectionate father, Rsabhadeva 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 Himavan to Bharata. It is after the name of Bharata, that scholars call the country Bharatavarsa.

Skandapurana is a large-sized volume. There are 81,000 couplets in its six texts. At one place of this Purana, the temple of Jagannatha 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 Purana (1008 A.D.) is found in Kolakata. A more ancient copy of this Purana 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 Bharatavarsa has been made in this book—

नाभेः पुत्रश्च ऋषभः ऋषभाद् भरतोऽभवत् ।

तस्य नाम्ना त्विदं वर्षे भारतं चेति कीर्त्यते ॥

-(स्कन्दपुराण, माहेश्वर-खंडस्थ कौमारखंड, ३७/५७)

Meaning- Nabhi's son was Rsabha and to him was born Bharata. After him is this country called 'Bharata'.

Srimadbhagavata is an unending source of devotion. Sri Vallabhacaryaji calls Bhagavata as the Samadhibhasa speech based on (knowledge attained during deep meditation) of Maharsi Vyasadeva. It means Vyasaji had

described the principles of Bhagavata, having experienced them in intense meditation. Srimadbhagavata had an extensive impact. The fundamental basis of devotion-spiritual endeavour of Ramanujacarya, Vallabhacarya, Madhvacarya, Nimbarkacarya, Caitanya Mahaprabhu etc. was Bhagavata only. The statement तत्र इ
पानविरागभक्तिसहितं नैष्कर्म्यमाविष्क तम् (to get into deep meditation after giving up knowledge, prayers, devotion, as well as doing any activity) amply proves valid in case of Bhagavata. 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, ५/४/९)

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

ऐसा तो रिषभाचा पुत्र । जयासी नांव भरत । ज्याच्या नामाची कीर्ति विचित्र ।
परमपवित्र जगामाजी ॥ तो भरतु राहिला भूमिकेसी । म्हणोनि भरतवर्ष म्हणती यासी ।
सकल कर्मारंभी करितां संकल्पासी । ज्याच्या नामासी स्मरतासी ॥ - (सार्थ
एकनाथी भागवत, २/४४/४५)

Meaning- Bharata, Rsabhadeva'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 'Bharatavarsa'.

Surdasa was a famous Hindi poet. He had composed 'Surasagara'. All scholars have accepted 'Srimadbhagavata's impact on it, 'Rsabhavatara' is described in its 5th Skandha, (chapter) which mentions about 'Bharata and Bharatakhanda' :

बहुरो रिषभ बडे जब भये, नाभि राज दे वन को गये ।
रिषभ-राज परजा सुख पायो, जस ताको सब जग मं छायो ॥
रिषभदेव जब वन को गये, नवसुत नवौ-खण्ड-पृष भये ।
भरत सो भरत-खण्ड को राव, करे दहा ही धर्म अरु न्याव ॥

Meaning- When Rsabha grew up, Nabhi went to the jungle (to meditate). Rsabha looked after his people and kingdom and became well-known in the world. When Rsabha went into jungle for penance, his 9 sons became the kings of nine kingdoms. Bharata became the king of Bharata kingdom and ruled with religion and justice. Important accreditations related to ‘Sankara’ have been established in ‘Sivapurana’, e.g., was he Arya or Anarya? Through the plots of wives of sages the 10th Samhita (chapter treatise) throw enough light on this. This Purana contains 24,000 couplets and Saiva philosophy is very well explained in it. In between, at intervals, stories related to Siva and Parvati 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, ३७/५७)

Meaning- Nabhi had a son called ‘Vrsabha’ and Vrsabha had a son called Bharata. After his name, this varsa (country) is called ‘Bharatavarsa’.

Mahapurana also has a number of citations related to ‘Vrsabha’ and ‘Bharata’. Mahapurana is a well-known work written by Bhagavajjinasenacarya. It was composed in the 9th century A.D. Now this book is already published by Bharatiya Jnanapitha alongwith the Hindi-translation. At one place in it, it is written—

ततोऽभिषिच्य साम्राज्ये भरतं सूनुमग्रिमम् ।

भगवान् भारतं वर्षं तत्सनाथं व्यधादिदम् ॥

- (महापुराण १७/७६)

After this, Lord Vrsabhanatha annointed his eldest son and installed him on the Royal throne and declared, “May the territory ruled by Bharata be Bharatavarsa.”

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

प्रमोदभरतः प्रेमनिर्भरा बन्धुता तदा ।

तमाहवत भरतं भावि समस्तभरताधिपतम् ॥

तन्नाम्ना भारतं वर्षमितिहासीज्जनास्पदम् ।

हिमाद्रेरासमुद्राच्च क्षेत्रं चक्रभृतामिदम् ॥

-(महापुराण, १५/१५८-१५९)

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

Matsyapurana is an elaborate work. It has 291 chapters containing 15,000 couplets. In the beginning of this work, Manu and Mdnvantara are discussed in detail. The list of contents of the entire puranas is given in the 53rd chapter. That is why this Purana is specifically important. In addition to this, the speciality of this work is assessed because of the description of clans of rsis, (sages) theoretical discussion of royal duty and iconography. This is such a Purana which agrees that 'Bharata came to be because of Bharata', but does not accept Bharata as the son of Rsabhadeva. 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, ११४/५-६)

While considering this statement, Dr. Baladeva Upadhyaya has written in his book ‘Purana Vimarsa’: ‘It seems that this is a charge of etymology of some secondary age against the ancient etymology. According to the ancient etymology, Svayambhuva Manu’s son was Priyavrata, whose son was Nabhi. Nabhi’s son was Vrsabha, 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 ‘Ajanabha’ to ‘Bharatavarsa’. Those who consider the name to be after Dusyanta’s son Bharata, are invalid and against tradition. “33 This proves that the present etymology of Matsyapurana is not the genuine etymology. According to the ancient etymology, Rsabhadeva’s son Bharata himself was called Bharata because of the good reign over his subjects. The statement of ‘Mahapurana’ as seen earlier also authenticates the same.

In this context, a quotation from ‘Srimadbhagavata’ is very important. It says that Lord Rsabhadeva 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, ५/५/२०)

Meaning- Dr. Vasudevasarana Agrawal, the well-known scholar, had stated that this country came to be known as Bharata after Bharata, the son of Dusyanta. 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 (पृष्ठ22-24) that this country came

३३. आचार्य बलदेव उपाध्याय, पुराण विमर्श, सप्तम परिच्छेद, प्रकाशक- चौखम्भा विद्याभवन, वाराणसी १९९५ ई. ।

to be known as Bharata after Bharata, the son of Dusyanta, but some of my friends drew my attention

towards this and now I must rectify it.”to be known as Bharata after Bharata, the son of Dusyanta, 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 Svayambhuva Manu, Nabhi was the son of Priyavrata, Rsabha was the son of Nabhi. Rsabhadeva had hundred sons, among whom Bharata was the eldest. This very Nabhi was also called Ajanabha, who possessed overwhelming glory and after whose name this country began to be called as ‘Ajanabhavarsa’.

This very ‘Ajanabhakhanda’ was later called ‘Bharatakhanda’. Nabhi’s grandson Bharata was a more glorious cakravarti (conquerer of the world) than his grandfather. This most precious historic statement is somehow well preserved in the Puranas.”³⁵

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

तन्नाम्ना भारतं वर्षमितीहासीज्जनास्पदम् ।

हिमाद्रेरासमुद्राच्च क्षेत्रं चक्रभृतामिदम् ॥

-(पुरुदेवचम्पू ६/३२)

Meaning- That this country is known as Bharatavarsa after his Bharata's name is now history. The territory ranging between the Himavana Kulacala (snow clad mountains) and Lavana Samudra (salty sea) is called the territory of Cakravartins.'

'Vasudevahindi' is a famous Jaina work in Prakrta. Dharmasenagani, the author of this work, was a great thinker. In it, he has written 'Vasudevacarita' (the life of Vasudeva). It was to some degree, Srutanibaddha, (based on scriptures) and, to some degree, traditional. Sanghadasa Vacaka, in the first part of 'Vasudevahindi' has stated that Sudharmasvami was informed by Jambu about the Prathamanyoga (one end of the Jaina Scriptures) in which the stories of Tirthankaras, Cakravartis (world conquerors), facility of the Yadavas are (lineage)

3. मार्कण्डेयपुराण : सांस्कृतिक अध्ययन, पृ. १३८, पादटिप्पण - सं. १ ।
4. जैन साहित्य का इतिहास : पूर्वपीठिका, भूमिका, पृ. ८ ।

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 Rsabha, Bharatavarsa became famous—

इहं सुरासुरिंदविंदविंदिय-चलणारविंदो उसभो नाम पढमो 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. १८६)

Meaning- Rsabhadeva, 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 (Rsabha) had a hundred sons. Two of them Bharata and Bahubali were famous. Rsabhadeva bestowed the Kingdom upon the eldest of the hundred sons (Bharata) and became an ascetic. Bharata became the Cudamani (a jewel in the crown) of Bharatavarsa. After his name itself, this country is called 'Bharatavarsa'.

‘Jambudvipa-pannatti’ is a famous Jaina work. An authentic explanation of Jambudvipa (geography of the central part of the universe) is given in it. In one of its chapters, called ‘Bharataksetradhikara’, (chapter on the territory of Bharata) the following verse appears in connection with the naming of Bharatavarsa :

भरहे अइत्थदेवे णहिद्धिए 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 ‘Bharatavarsa’. 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 Cakravarti and the deva (celestial being), ‘Bharatavarsa’ was named, and they have direct relation with Bharatavarsa. It is clear from this that Bharata Cakravarti 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 Rsabhadeva, it will be proper to take Bharata as Bharata, the son of Rsabha. It

was after his name only that the name of this country became 'Bharatavarsa'.

Besides this, all the Jaina Puranas agree with the fact that the name of Bharata, the son of Rsabha itself is the principal basis of the name of the country as 'Bharatavarsa'. 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 'Ajanabha' or 'Haimavata' came to be known as 'Bharatavarsa' after Bharata and still continues to be so. This proves that 'Bharata' was an Indramani (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 Manastambha (a tall pillar with four Tirthankara 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 Kevalajnana, (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 Vairagi (a secluse). He appeared attached but his mind was towards Vitaragata (totally unattached). So in spite of his being ragi (involved in worldly affairs), he was vitaragi (detatched). Rsabhadeva had full confidence about this in his son. He had already said that Bharata would prove capable in leading and nurturing his subjects.

Rsabhadeva'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 Khandas (continents) he inscribed his victories (Vijayalekhas) as was the practice then, on the famous Vrsabhacala (the great mountain), engraved on 'Vrsabhacala'. 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 Vetravasi siddhanganas (Moksa described as a bride ready to win over as groom those who had attained Moksa) played those songs on their vinas. Throughout the world his fame and glory grew.

मनुश्चक्रभृतामाद्यः षट्खंडभरताधिपः ।
राजराजोऽधिराट् सम्राडित्यस्योद्घोषितं यशः ॥
नन्दनो वृषभेशस्य भरतः शातमातुरः ।
इत्यस्य रोदसी व्याप्य शुभ्रा कीर्तिरनश्वरी ॥

-(महापुराण, ३७/२०-२१)

Meaning- The fame and glory of Bharata was proclaimed in the universe as Manu, the first among the Cakravartis, the King of Satkhanda Bharataksetra, the King of Kings, and the Emperor. Thus spotless and immortal fame of Bharata, the son of Vrsabha, the eldest among the hundred brothers and the protector of subjects began to pervade through the earth and heaven.

Not only glory, but also Laksmi (goddess of wealth) and Sarasvati (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. Hemacandracarya writes as follows—

श्रीः वाग्देव्यै कुप्यति वाग्देवी द्वेषित संततं लक्ष्म्यै ।

भरतमनुगम्य साम्प्रतमनयो रात्यन्तिकं प्रेम ॥

-(त्रिषष्टिशलाकाचरित हेमचन्द्राचार्य, १/२/१६०)

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, Bhagavata mentions "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 ।

नानुवर्त्मार्हति नृपो मक्षिकेव गरुत्मनः ॥
यो दुस्त्यजान् दारसुतान् सुहृद्राज्यं हृदिस्पृशः ।
जहौ युवैव मलवदुत्तमश्लोकलालसः ॥

- (भागवत, ५/१४/४२-४३)

Meaning- O King ! learned persons say about princely sage Bharata that just as a fly cannot vie with Garuda, 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 uttamasloka (illustrious/ glorious) Bharata renounced the longings for wife, son, friends and kingdom which are difficult to abandon.

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

पुरुपरमेश्वरपुत्रं भरते श्वरचक्रवर्तिबदिर्दत-

धरणि निवासिगहं व्यंतरामरर्

बंदु काणुवुदवनतमकुदर् ॥

-(कविचक्रवर्ती पम्प, आदिपुराण, ३०७)

Meaning- Bharata Cakravarti, the son of Puru Paramesvara Sri Adijinesvara, was revered by Vyantaradevas, Amarendras as well as all the crowned kings on the earth.

In the same treatise he refers to Bharata as 'Caramasariri' and 'Pratapavan' (glorious), The same work says :

पुरुपरमेश्वरपुत्रं चरमांगं चक्रवर्तियंदोडे पेणल् ।

दोरे पेणरार् भरतनोले ने कदगिदुदा गर्वपर्वतं मागधना ॥

-(आदिपुराण, ३/१८)

Meaning- Cakravarti Bharata, the eldest son of Puru Paramesvara Sri Adijinesvara was caramasariri, before whose glory the pride of all Kings and rulers of Bharatakhanda got annihilated. The term 'Caramasariri' 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 'Rajarsi' (a princely sage) in the true sense of the term. Detachment of the mind is all important. When this happens, the person becomes 'Moksagami' (on the way to Moksa). Bharata's mind turned, and, within a moment, he attained Kevalajnana. Bhoga-vijaya of 'Bharatesavaibhava' says :

पुरुपरमोऽन हि रियकु मारनु नरलोककोब्बने राय ।

मुरिदु कण्णिदुरे क्षणके मुक्ति कांब, भरतचक्रिय हेल्लवने ॥

-(भरतेश्वैभव, प्र.भा. भोगविजय, २०)

Meaning- Bharata, the eldest son of Puru Paramesvara Lord Adinatha, was the sole cakravarti 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 Brahmanda (the creation). He conquered all the ten directions, but at the same time, he also constructed 72 beautiful temples on Mount Kailasa. 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. Dharmamrta, a Kannada work, says :

भरतेश्वरनष्टापद-गिरियोळ् लेसागि सभेद चैत्यावलियं ।
तरलाक्षिगे बण्णिणसुतं पुरुपरमेवरन चरितेयं केळिसुतं ॥

-(धर्माढृत १०, आशुवास २६)

Meaning- Just as the very beautiful 72 temples constructed on Mount Kailasa by Bharata Cakravarti looked graceful, the mind of the Dhanasri (whose mind is wealth itself), Shines with the glory and peace of the temples.

Similar discussion is found in Gunabhadracarya's 'Uttarapurana'. Bharata was the first cakravarti, still his mind was all the while detached from the world. That is why he attained Kevalajnana within a muhurta (a short period of time). According to 'Uttarapurana' :

आदितीर्थकृतो ज्येष्ठपुत्रो राजसु षोडशः ।
ज्यायांशक्री मुहूर्तेन मुक्तोऽयं कैस्तुलां व्रजेत् ॥
-(उत्तरपुराण, ४७/४९, पृ. ४४६)

Meaning- Bharata was the eldest son of Lord Adinatha. He was the 16th Manu and the first Cakravarti, and within a muhurta, he attained salvation (he became a Kevalajnani). 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 Nabhiraya was the last Kulakara and the last Mann as well, Rsabha, and thereafter Bharata also, completed the same task with genius, firmness and single mindedness as a Mann and Kulakara. So he is also called 'Manu'. Bhagavat Jinasenacarya (9th Century A.D.) writes in Mahapurana :

नाभिश्च तन्नाभि-निकर्तनेन प्रजा-समाश्वासन-हेतुरासीत् ।

सोऽजीजनत्तं वृषभं महात्मा, सोऽप्यग्रसूनुं मनुमादिराजम् ॥

-(महापुराण, ३/२३७)

Meaning- Nabhiraya 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 Vrsabha, and Adiraja Bharata, the eldest son of Vrsabha, who became **Manu**.

The same thing is stated at another place by the composer of Mahapurana as वृषभो भरतेशश्च तीर्थचक्रभृत्तौ मनुः (3/232). It means that Vrsabhadeva was both Manu and Tirthankara and Bharatesvara was designated as 'Cakravarti' and 'Manu'.

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

विस्व भरत पोषण कर जोई ।

ताकर नाम भरत अस होई ॥ - (रामचरितमानस, १/१९७/७)

Jinasenacarya has made it clear in Mahapurana 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, ३८/२५)

Meaning- Princely saint Bharata told the subjects step by step, "This is Kuladharmā (a family-custom) and this is the manner of worshipping Arhanta (Tirthankars) 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 cakra with him and conquered the world. But on his way back, he could not forget to pay his obeisance to Jinendra on the Kailasa Mountain. The discussion of both the experiences is found in 'Pratisthasaroddhara'.—

जिने यज्ञं करिष्याम इत्यधिवसिताः किल ।

जित्वा दिशो जिनानिष्ट्वा निर्वृत्ता भरतादयः ॥

-(प्रतिष्ठासारोद्धार, ७)

Adisvara Prabhu-Vrsabhadeva had attained Nirvana (salvation) from the Kailasa Mountain, therefore it had become a sacred place. Bharata got many golden Jaina temples constructed wherein images made of precious gems were installed. Dyanataraya, a great medieval poet, has described it beautifully in ‘Dyanatavilasa’-

फूली बसंत जहँ आदीसुर शिवपुर गये ।

भरत भूप बहत्तर जिनगृह कनकमयी सब निरमये ॥

तीन चौबीस रतनमय प्रतिमा अंगरंग जे भये ।

सिध्द समान शीष सम सबके अद्भुत शोभा निरमये ॥

द्यानत सो कैलास नमों हों गुन का पै जान बरनये ॥

-(द्यानत-विलास, ५७)

Meaning- On Kailasa, where Lord Adinatha reached Sivapuri (attained salvation), spring is blooming, gardens are emitting fragrance. Bharata Cakravarti got 72 Jina-temples constructed of gold. 72 images made of gems are graciously seated in those caityalayas (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. Dyanataraya, the poet, says “Salutation to that Kailasa where Prabhu attained salvation. Who can chant praises of it?”

Once Bharata Cakravarti 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 Rsabhadeva had attained Kevalajnana, (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-prapti’ (the attainment of Cakraratna), and lastly performed the ‘putra-janma’ (birth of son) ritual. Dyanataraya, the poet, has portrayed this scene in ‘Jainapada samgraha’ 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 ।
चक्रकछाह कियो सुत मंगल, द्यानत पायो ज्ञान तुरत ॥

Meaning- Once Bharata Cakravarti got three reports almost simultaneously. He received three good news from different directions.. He had acquired Cakraratna, Rsabhadeva had attained Kevalajnana at Purimatala (Prayaga) 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. Cakravarti 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. Srimadbhagavata had full confidence in the uniqueness of Bharata. Srimadbhagavata 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 राजर्षे भरतस्यानुचरितं
स्वस्त्ययनमायुष्यं धन्यं यशस्यं स्वर्ग्यापवर्ग्यं वानुश्रुणोत्याख्यानमभिनन्दति च सर्वा
एवाशिष आत्मन आशास्ते न कांचन परत इति ।

-(भागवत, ५/१४/४६)

It was the result of his dutifulness that the land of Bharata became more pleasure-giving and charming than heaven itself. Visnupurana is an important ancient work and it is counted second after ‘Bhagavata’. It is the original base of Vaisnava darsana. Ramanujacarya has given many citations of it in his work ‘Sribhasya’. Consistency of knowledge and devotion is done in a nice manner in it. I consider that in spite of dominance of Visnu, there is no parochialism. There in ‘Visnupurana’ we find the discussion of the beauty of the land of Bharata which was nourished and nurtured by Bharata. At one place it says :

गायन्ति देवाः किल गीतकानि धन्यास्तु ते भारत-भूमिभागे ।

स्वर्गारपवर्गास्पन्नार्गभूते भवन्ति भूयः पुरषाः सुरत्वात् ॥

-(विष्णुपुराण, २/६/२४)

Meaning- Even the celestial beings sing in praise that the people born in the land of Bharata 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 ‘Srimadbhagavata’ is a portrayal of celestial beings who are jealous of the fortune of the residents of Bharata. The divine community thinks that the Lord pleased with the residents of Bharata as caused their birth in Bharatavarsa. They wish, “How we wish we too were born there !” The couplet reads as follows—

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

Meaning- Envyng the fortune of the people of Bharata, 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 Bharatabhumi. 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 Nabhiraya 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 Karmabhumi began after the age of Kalpavrksas, 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 Nabhiraya. According to ‘Sasvatakosa’ “Just as the navel is main among the limbs of a living being, similarly Nabhiraya was main among all the Kings. “36 ‘Medinikosa’ puts it the other way- “Just as Nabhi (an axis) is main in the center of a wheel, similarly Nabhiraya was main among all the Ksatriya Kings “37 The purport of this is that Nabhiraya was a famous Kulakara. This country was called ‘Ajanabhavarsa’ after his name. Thereafter it was called

‘Bharatavarsa’ . Bharata was the grandson of this very Nabhiraya. 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 Rsabhadeva, father of Bharata, was unrestricted and pervasive and is safe in the mention of different

३६. प्राण्यंगे क्षत्रिये नाभिः प्रधाननृपतावपि । - (शावतकोश, ५०८)

३७. नाभिमुख्यनृपे चक्रमध्ये क्षत्रियो पुमान् । - (मेदिनीकोश, भ. वर्ग, ५)

scriptures of India even today. Here the purport of the word ‘different’ is that it is safe not only in Jaina scriptures but in Rgveda, Puranas and Bhagavata, etc. as well. At one place in ‘Rgveda’, it is written that Rsabhadeva was valiant and he was unconquerable in wars. Indra had presented him war-materials and chariots.

त्वं रथं प्रभसे योधमृष्वभावो युध्यन्तं वृषभं दशद्युम् ।

त्वं तुग्रं वेतसवे स चाहन्त्वं तुर्जिं गुणन्तमिन्द्र । तू तो ॥

-(ऋग्वेद, ४/६/२६/४)

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 Rsabhadeva's valour also. Once he had not showered rain over his kingdom. Then laughing at Indra's folly Rsabhadeva showered heavy rains with his yogamaya (knowledge of art of yoga). The ऋचा of this import is found in Atharvaveda—

अतिसृष्टो अपां वृषभोऽतिसृष्टा अग्नयो दिव्याः ।

-(अथर्ववेद, १६ वां कांड, प्रजापतिसूक्त)

Surdasa has presented this incident in an interesting manner in Surasagar as follows—

इन्द्र देखि ईरषा मन लायो । करिके क्रोध न जल बरसायो ॥

रिषभदेव तब ही यह जानी । कह्यो इंद्र यह कहा मन आनी ॥

निजबल-जोग नीर बरसायो । प्रजा लोग अति ही सुख पायो ॥

- (सूरसागर, पृ. १५०-५१)

The tradition of Rgveda-Atharvaveda shows that Indra was jealous of the prowess and popularity of Rsabhadeva. But when he became helpless, he became

fully devoted in the service of Rsabhadeva. From the very beginning, the Jaina tradition considers Indra as Supreme among the devotees of Rsabhadeva. Whatever it may be, he 'became' or 'was' the devotee of Rsabhadeva, it is enough that he was a devotee. This is accepted by both.

'Mahabharata' has considered Rsabhadeva as the 'first ever pioneer of Ksatradharma' (the duties of a Ksatriya). It is stated in 'Santiparva' (12/64/20) of 'Mahabharata' that all other dharmas (duties) prevailed after this-

क्षात्रो धर्मो ह्यादिदेवात् प्रवृत्तः ।
पश्चादन्ये शेषभूताश्च धर्माः ॥

Rsabhadeva was supreme among all the kings and was the ancestor of all the Ksatriyas. This has been agreed even by Brahmanda Purana, which says :

ऋषभं पार्थिवश्रेष्ठं सर्वक्षात्रस्य पूर्वजम् । - (२/१४/६०. पृ.
३०)

In Vayupurana, Rsabhadeva has been called as excellent among the great brilliant kings as well as the

ancestor of all Ksatriyas.³⁸ That is why the regime of Lord Rsabhadeva 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 'Rsabhadeva' had significance. His father had named him 'Rsabha' 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 Bhagavata, तस्य हि वा इत्थं वर्ष्मणा वरीया बृहच्छलोकेन चौजसा बलेन श्रिया यशसा वीर्य-शौर्याभ्यां च पिता ऋषभ इति नाम चकार । - (भागवत ५/४/२)

Rsabhadeva was the pioneer of his age. The period of Kalpavrksas had come to an end leading to the beginning of the period of Karmabhumi. He gave his subjects the sacred formula of cultivation. He was the first to teach the art of farming. Therefore, Acarya Samantabhadra has written in the beginning of 'Svayambhustotra' :

प्रजापतिर्यः प्रथमं जिजीविषुः ।

शशास कृष्यादिषु कर्मसु प्रजाः ॥ - (१ /२)

Meaning- He who as the first Prajapati, 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

5. वायुपुराण, पूर्वार्ध, ३३/५०-५१ ।
6. श्रीमद्भागवत, पूर्वस्कन्ध, ४/१४ ।

had already begun in that age. Descriptions of this are found in ‘Satapatha Brahmana’ also (1/6/1/3). Being the pioneer of the art of cultivation itself, Rsabhadeva had fixed Vrsabha (bull) as his mark. This proves that Rsabhadeva propagated agriculture extensively and settled the big problems of meals. Dr. P.C. Roy Chaudhari is of the opinion that “Lord Rsabhadeva 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 Rsabhadeva himself.

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

The first instructor of 'Gandharvavidya' was Rsabhadeva himself. Acarya Jinasena has written in Adipurana that Vrsabhadeva instructed Vrsabhasena 'Gandharvavidya' which was in the form of songs, musical instruments and artha-sangraha. This 'Gandharva-vidya' contains more than 100 chapters.

विभुर्वृषभसेनाय गीत-वाद्यार्थसंग्रहम् ।

गन्धर्वशास्त्रमाचख्यौ यत्राध्यायः परः शतम् ॥

-(आचार्य जिनसेन, आदिपुराण, १६/१२०)

Rsabhadeva disciplined the subjects in a well-planned and wellorganised manner. He classified the society on the basis of occupation. He became the leading man (सूत्रधार) of Caturvarna-vyavastha (the four caste-system as practised in the Indian tradition). The Caturvarnavyavastha which has been emphasised more and more in Canakya's 'Arthasastra' was already started by Rsabhadeva. The Caturvarna vyavastha described in Somadeva's 'Nitivakyamrta' was not influenced

7. Dr. P.C. Roy Chaudhary, Jainism in Bihar, P.७, L.P.
8. भरतस्यानुजा ब्राह्मी - (आचार्य जिनसेन, महापुराण, ४२/१७५)

by Canakya's 'economics' but by its own previous tradition i.e. by Rsabhadeva'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 'Karmabhumi' after the end of 'Bhogabhumi', the ways were evolved by Rsabhadeva for satisfying the needs of the earth and the people residing on

it. He was also the pioneer of Atmavidya (spiritual knowledge). He is known as ‘the first ever pioneer of ‘Sramanadhara’. 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 Moksagami (destined to go to Moksha). He became Atmavan (involved in his soul). He suffered hunger and thirst and did not swerve from vows and canons. There is a couplet in ‘Svayambhustotra’ to say :

विहाय यः सागर-वारि-वाससं,
वधूमिवेमां वसुधा-वधूं सतीम् ।
मुमुक्षुरिक्ष्वाकु-कुलादिरात्मवान्
प्रभुः प्रवव्राज सहिष्णुरच्युतः ॥ - (स्वयंभूस्तोत्र, १ /३)

Meaning-He who was Mumuksu (desirous of attaining salvation), he who was Atmavan and Prabhu (all powerful), he who was the first ever man of Ikshvaku lineage (of the Ikshvaku lineage), renounced sativadhu (a loyal woman devoted to her husband i.e. wife) and this sagara-varivasana vasudha vadhu also who was sati susila

(virtuous and good-tempered) and was initiated to munihood. He remained tolerant and firm.

A few lines which support the above are contained in Srimadbhagavata which say: “In spite of his being absolutely independent, Rsabhadeva 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 grhasthasrama (the order of householder) which was to be with equanimity, being equal, peaceful, friendly, compassionate and experiencing dharma, yasa, artha, santana (progeny), sexual pleasure and the bliss of salvation.:—

भगवान् ऋषभसंज्ञः आत्मतंत्रः स्वयं नित्य निवृत्तानर्थपरम्परः केवलानन्दानुभवः ईश्वर एव विपरीतवत् कर्माण्यारभ्यमाणः कालेनानुगतं धर्ममाचारेणोपशिक्षयन्नतद्विदां सम उपशान्तो मैत्रः कारुणिको धर्मार्थयशः प्रजानन्दामृतावरोधेन गृहेषु लोकं नियमयत् । -
(भागवत, ५/४/४)

We find several citations about Risabhadeva in Bhagavata. At one place, Parikṣita said, “O Rsabhadeva,

the knower of the principles of Dharma ! You are preaching Dharma. Indeed, you, yourself, are Dharma in the form of Vrsabha. Those who are engaged in sinful acts go to hell. The same is suffered by those who criticize you.”

धर्मं वृषीषि धर्मज्ञ । धर्मो ऽसि हि वृषरूपधृक् ।

यदधर्मकृतः स्थानं सूचकस्यापि तद् भवेत् ॥

-(भागवत, १/१७/२२)

In ‘Srimadbhagavata’ also there is a statement purportedly by Rsabhadeva, which narrates the propriety of the noun ‘Rsabha’. “This body of mine is Durvibhavya 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 Rsabha by men of noble character.”

इदं शरीरं मम दुर्विभाव्यं सत्त्वं हि मे हृदयं यत्र धर्मः ।

पृष्ठे कृतो मे यद्धर्ममाराधतो हि मां ऋषभं प्राहुरार्याः ॥

-(भागवत, ५/५/१९)

In Bhagavata again, Rsabhadeva 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 ‘Yogirat’ (the most outstanding of Yogis) at every step. In spite of the word ‘Yogi’ being used synonymously, the word ‘Muni’ is used for Rsabhadeva only, not for any other ‘Rsi’. Muni and Rsi were two traditions, two currents which were basically different. They can be called as Rsi 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 Rsi parampara, and in Muni-parampara (Sramanadhara); non-violence and ideological tolerance went on increasing. But these were all later matters. In the beginning, there was co-ordination between them. In Gita, there appears a couplet in the praise of ‘muni :

दुःखेष्वनुद्विग्नमनः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितिर्यो मुनिरुच्यते ॥

-(भगवद्गीता, २/५६)

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

“In one of the Suktas of Rgveda (10/136), a novel description of munis is found. They are called Vatarasana-Digambara (those Digambara Munis who live on Oxygen during fast) Pisanga vasate mata (whose body is covered with grey coloured clay) prakirnakesa (those who pluck their hair with own hands). This description is very much identical with that of Rsabhadeva, the first Tirthankara of the Jainas, given in ‘Srimadbhagavata’ (fifth section). There it is categorically stated that Rsabhadeva had become incarnate with the desire of revealing the religions of the Sramana Munis.⁴²

Bharata had received such a Sramana tradition. He enjoyed the magnificence of a Cakravarti and then attained Nirvana also (won over Moksa-vadhu also). Rsabhadeva is called ‘Pitamaha’ (paternal grandfather) by people on account of Bharata only. All the living beings of

Bharatakhanda were the subjects of Bharata and Bharata was Rsabhadeva's son, so people addressed Rsabhadeva as 'Pitamaha'.

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

भरतखंड के प्राणी जेते । प्रजा भरत-राजा की तेते ।

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

-(बनारसी विलास, वेदनिर्णयपंचासिका,

३८)

The character of both Bharata and Rsabhadeva had a peculiarity. 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, Vaisnava etc. Jaina tradition accepts Rsabhadeva as its first Tirthankara. Vedas, Puranas, Upanisads 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.

‘Srimadbhagavata’ and other puranas, clearly testify that Mahayogi Bharata was the eldest of Rsabhadeva’s hundred sons, and it is after him alone that only this country is called Bharatavarsa. Besides this, one more astonishing fact is found in Bhagavata, that is,

तेषा वै भरतो ज्येष्ठो नारायण-परायणः । ४३

विख्यातं वर्षमेतद् यन्नाम्ना भारतमद्भुतम् ॥

-(भागवत, ११/२/१७)

Meaning- Bharat was also a supreme Bhagavata and a devotee of Rsabhadeva. That is why he occupied a very respectable position in Jaina religion, and people belonging to Bhagavata cult also consider him as their adored deity. The family relation of both Rsabha and Bharata was with that Svayambhuva Mann, because of whom the lineage of more and more rsis and the tradition of princely sages became famous.

It seems that due to the universal personality of Rsabhadeva 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. Rsabhadeva 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 Rsabha and Bharata. What is needed is to give up any prejudice and accept the theory of Anekanta-(Theory of multiple dimensions)

४३. (नमो भगवते उपशमशीलायोपरतानात्म्याय नमोऽकिञ्चनवित्ताय ऋषि-ऋषभाय द्यनर-
नारायणाय परमहंस-परमगुरवे आत्मारामाधिपतये नमो नम इति ॥

-(श्रीमद्भागवत, ५/१९/११)