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ऋषभ [*r̥ṣabha*] [*r̥ṣabhá*] [m.](#) (fr. v 2. [*r̥s*] Lit. Uṇ. ii , 123) , a bull (as impregnating the flock ; cf. [*vr̥ṣabha*] and [*ukṣan*]) Lit. RV. Lit. AV. Lit. VS. Lit. ChUp. Lit. BhP.

<http://sanskrit.inria.fr/MW/46.html>

Rishabha

Rishabha, also known as **Adinatha**, is the traditional founder of Jainism. He was the first of the twenty-four **tīrthaṅkaras** or “ford-makers”, teachers who established the Jain teachings. According to legends, he belonged to the **Ikshvaku** dynasty of ancient Ayodhya.^[2] His son was believed to be the first **chakravartin**. Rishabha is also known as Rikhava and is sometimes called Rishabha of Kosala.

1 Historicity

Jains traditionally trace their history through a succession of twenty-four propagators of faith known as **tīrthaṅkara**. These **tīrthaṅkara** have legendary accounts of their life. **Parshvanatha**, is the earliest **tīrthaṅkara** who can be reliably dated; he lived in the 9th century BCE.^{[3][4]} Tradition says that **Mahāvīra**’s parents followed his teachings. However, the current knowledge about the history of India is not enough to say whether **Pārśva** decisively founded the Jain religion or not.^[5] In this regard, **Hermann Jacobi**, a noted indologist, writes:^[6]

There is nothing to prove that **Parshva** was the founder of Jainism. Jain tradition is unanimous in making **Rishabha**, the first **Tirthankara**, as its founder and there may be something historical in the tradition which makes him the first **Tirthankara**.

Some contemporary historians are of the opinion that there exists some link between **Rishabha** and the **Indus Valley Civilization**.^{[6][7][8]} However, these mentions of **Rishabha** in the Vedas have multiple interpretations. There is no conclusive evidence of him founding Jainism in Vedic literature. **Rishabha** was, however, worshiped as the first **tīrthaṅkara** and the founder of Jainism from the 4th or 3rd century BCE.^[9]

2 In Literature

There is mention of **Rishabha** in **Hindu** scriptures, including the **Purana**. The **Bhagavata Purana** states that

The eighth incarnation was King **Rishabha**, son of King **Nabhi** and his wife **Merudevi**. In this incarnation the Lord showed the path of perfection, which is followed by those who

have fully controlled their senses and who are honored by all orders of life.

—**Srimad Bhagavatam** 1.3.13

In the **Skanda Purana** (chapter 37) it is stated that “**Rishabha** was the son of **Nabhi**, and **Rishabha** had a son named **Bharata**, and after the name of this **Bharata**, this country is known as **Bharata-varsha**.”^[10]



Statue of R̥ṣabha at LACMA

Rishabha also finds mention in **Buddhist** literature. It speaks of several *jaina* tirthankara which includes **Rishabha** along with **Padmaprabha**, **Chandraprabha**, **Pushpadanta**, **Vimalnatha**, **Dharmanatha** and **Neminatha**. A **Buddhist** scripture named **Dharmottarapradipa** mentions **Rishabha** as an **Apta** (**Tirthankara**).^[11]

The *Ādi purāṇa*, a 10th-century **Kannada** language text by the poet **Adikavi Pampa** (fl. 941 CE), written in **Champu** style, a mix of prose and verse and spread over sixteen cantos, deals with the ten lives of **Rishabha** and his two sons.^{[12][13]} The life of **Rishabha** is also given in **Mahapurana** of **Jinasena**.^[14]

3 Legends

Rishabha was born to **Nabhi** Raja and **Marudevi** at **Ayodhya** before human civilization was much developed.^[15] People were primitive and illiterate and he taught them agriculture, tending of animals, cooking, poetry, painting, sculpture and similar arts.^{[2][16]} He introduced *karma-bhumi* (the age of action).^[17] The institution of marriage, ceremony of cremating the

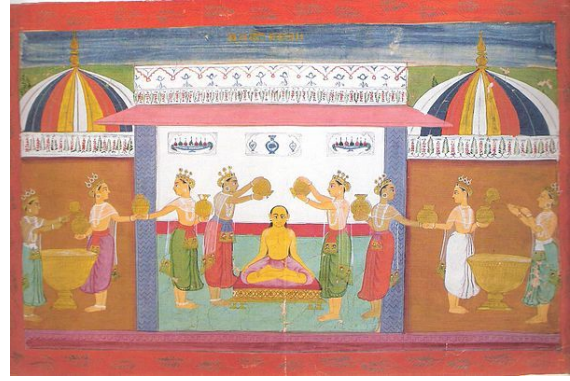
dead and festivals in honour of gods like Indra and Naga came into existence.^{[18][2]} He introduced a total of seventy-two sciences which includes arithmetic, the plastic and visual arts, the art of lovemaking, singing and dancing.^[18] He taught people how to extract sugarcane juice. The name for the Ikshvaku dynasty comes from the word *ikhsu* (sugarcane) because of this event.^[19] His kingdom was kind and gentle^[18] and he is credited with transforming a tribal society into an orderly one.^[20] Like any Tirthankara and other legendary figures of Indian history (who were great warriors), he too was a great warrior with great strength and body. However, he never needed to show his warrior aspect.^[18] Rishabha is known for advocating non-violence.^[18] He was one of the greatest initiators of human progress.^[2]

Rishabha had two wives. One of them was Sunanda and the other is given different names, Yasaswati, Nanda and Sumangala, in different texts. He had one hundred sons and two daughters.^[21] Among these, Sunanda was the mother of Bahubali and Sundari whereas Sumangala was the mother of Bharata and Brahmi.^[22] Bharata, Rishabha's eldest son, was a *chakravartin* who later attained moksha and hence is worshipped as a *siddha* by the Jains. India was named 'Bhāratavarsha' or Bhārata after him.^{[2][23]}

Rishabha gave his kingdom to his two sons Bharata and Bahubali. Bharata received the northern half of his kingdom with Ayodhya as the capital whereas Bahubali received the southern half with the city Podanapur.^[24] He then became an ascetic. His aim was to cause less harm to others and keep no possessions.^[20] Some of the scriptures mention that a nymph named Nilanjana was sent by Indra for the purpose of awakening Rishabha to renounce the world.^[25] Nilanjana was one of the favorite dancers of Rishabha. Indra staged the dancer's sudden death in order to awaken Rishabha and make him preach Jainism.^[26] The sudden fatal death of Nilanjana gave Rishabha a desire for renunciation.^[27] Rishabha was the first human to attain enlightenment. He traveled far and wide and preached Jainism.^[28] He had his first alms as an ascetic in the town of Hastinapur. Jains celebrate this event on the third day of bright fortnight of the month Vaishaka.^[29] While traveling, he came across a mountain named *Ashtapada*, which is famously known as mount Kailash. Gods created a divine preaching hall known as *samavasarana* at this mountain for Rishabha.^[28] He attained liberation on Mount Kailasa at the age of 84 lakh purva (5,927,040,000,000,000; where one purva equals 84*8,400,000).^[17] His preachings were recorded in fourteen scriptures known as Purva.^[30]

4 Iconography

Rishabha is usually depicted in lotus position or *kayotsarga*, a standing posture of meditation. The distinguishing mark of Rishabha is his long locks of hair which fall on his shoulders and an image of a bull in his



17th-century painting showing Rshabha's royal consecration from the *Pancakalyanaka* of Rshabha series

sculptures.^[31] His paintings usually depict various important events of his legend. Some of these include his marriage and the Hindu god Indra marking his forehead. He is shown presenting a bowl to his followers and teaching them the art of pottery, painting a house, weaving textile. The visit of his mother Marudevi is also shown extensively in painting.^[32]

5 Cook Islands

A commemorative coin of Adinath was recently released by the Cook Islands.^{[33][34]}

6 Notes

- [1] "To heaven and back - Times Of India". Articles.timesofindia.indiatimes.com. 2012-01-11. Retrieved 2012-03-07.
- [2] Jain 1991, p. 5.
- [3] Jain 1991, p. 12.
- [4] Charpentier 1922, p. 153
- [5] Glasenapp 1999, p. 24.
- [6] Sangave 2001, p. 131
- [7] Gupta 1999, p. 133
- [8] Rankin 2010, p. 44
- [9] Jain 1991, p. 6.
- [10] Sangave 2001, p. 106
- [11] Sangave 2001, p. 105
- [12] History of Kannada literature
- [13] *Students' Britannica India, Volumes 1-5*. Popular Prakashan. 2000. p. 78. ISBN 0-85229-760-2.
- [14] Gupta 1999, p. 133.

- [15] Jain 1929, p. 88
- [16] Jain 1929, p. 89
- [17] Sangave 2001, p. 103
- [18] Rankin 2010, p. 43.
- [19] Shah 2004, p. 15.
- [20] Rankin 2010, p. 44.
- [21] Sangave 2001, p. 105.
- [22] Shah 1987, p. 112
- [23] Jain 1929, p. 159
- [24] Titze 1998, p. 8
- [25] Cort 2010, p. 25
- [26] Titze 1998, p. 8.
- [27] Cort 2010, p. 25.
- [28] Cort 2010, p. 115.
- [29] Titze 1998, p. 138
- [30] Shah 1998, p. 12.
- [31] Shah 1987, p. 113
- [32] Jain & Fischer 1978, p. 16
- [33] <http://www.worldreligionnews.com/religion-news/commemorative-coin-issued-by-cook-islands-features-jain-lord>
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Rishabha (Hinduism)



From a series of Vishnu Avatars- Rishabha

In Hinduism, **Rishabha** is the eighth Avatar of Vishnu of the twenty-two incarnations listed in the *Bhagavata Purana*.^[1]

Rishabha Rishi is also mentioned in the *Markandeya*, *Vayu*, *Brahmanda*, *Skanda*, and *Vishnu Puranas*.

His most important lesson he taught mankind was that material possessions cause envy and unhappiness.

1 Birth

He appeared in the womb of **Marudevi**, the wife of King **Nabhi**. The King underwent many severe austerities and penance to please Vishnu to get a son like Vishnu. Vishnu accepted his plea and thus appeared as Rishabha, son of King Nabhi and Marudevi.

2 Children

He followed the orders of his guru and accepted a wife named **Jayanti**, who had been given to him by the king of heaven, **Indra**. He begot a hundred sons by **Jayanti**.

Of his hundred sons, the eldest was known as **Jadabharata**, who became a **Chakravartin**. Since his reign, the Indian subcontinent has been called *Bharatavarsa*. Rishabha's other sons were headed by **Kusavarta**, **Ilavarta**, **Brahmavarta**, **Malaya**, **Ketu**, **Bhadrasena**, **Indrasprk**, **Vidarbha** and **Kikata**. There were also other sons named **Kavi**, **Hari**, **Antariksha**, **Prabuddha**, **Pippalayan**, **Avirhotra**, **Drumil**, **Chamas** and **Karabhajan**. Instead of ruling the kingdom, these nine became mendicant preachers, following the religious precepts of the *Bhagavata Purana*. It is written that they were "Shramana vatarashana", or *Shramanas clothed in the wind*. Their characteristics and activities are described in the Eleventh Canto of the *Bhagavata Purana* during the talks between **Vasudeva** and **Narada** at **Kuruksetra**. To teach the general populace, Rishabha performed many sacrifices and taught his sons how to rule the citizens.^[2] Thus Rishabha was an ideal father, who gave apt instructions to his sons. The instructions of Rishabha to his sons are present in Canto 5, Chapter 5 of the *Bhagavata Purana*.

3 Relation to Shiva

Several scholars have connected Rishabha to **Lord Shiva**, especially through the Indus Valley Civilization's iconography such as the meditative pose of a yogin who is also called by many as the **Pasupati** form of **Lord Shiva**. **Lord Shiva** is also known as **Gopati-Rishabha**.

Many epithets that have been applied to **Lord Shiva** have also been applied to Rishabha; these include **Aghora**, **Ishana**, **Sadyojata**, and **Vamadeva**.^[3] The influence of **Lord Shiva** is clearly noticeable on the *Mahapurana*, in as much as the *Puranakara* has called **Lord Rishabha** as **tripurari**, **trilochana**, **trinetra**, **tryambaka**, and **tryakshna**.

In one legend, there is a Saint **Rishabh** who came to **Bhadrayuva** unexpectedly, and taught him a great mantra called the **Shivakavacha**.^[4]

In the "Brahmottara-candam" section of the *Brahma Purana*, the narrator **Suta** describes many matters relating to **Shaivism** and in the 16th portion, there is a story about **Bhadrabahu** receiving instructions in a mantra from **Rishabha yogi**.^[5]

The *Linga Purana* mentions that in every **kali yuga**, **Lord Shiva** has incarnated, and that in one **kali yuga** he was a **Yogeshwara** (one of His 28 incarnations) named **Rishabha**.^[6]

4 Relation to Vishnu

According to some Vaishnava scriptures, Rishabha is an avatara of Vishnu. The Bhagavata Purana is the first to make this claim.

This claim is also confirmed by Jain Acharya Jinasena who claims in his Adipurana that Rishabha is indeed Krishna and Vishnu.^[7] Jainism may have made the claim of Rishabha being Krishna and Vishnu before Vaishnavism, as the composition of the Bhagavata Purana is some time between the first part of the 6th century to the 9th century.^[8]

5 Relation to Jainism

Main article: Rishabha

Jains regards Rishabha as the first *Tirthankara*.

Jain are in conformity with the Vedas in reference to both the Vedas' and Jainism' acceptance of the 24 Tirthankaras. Of Rishabha, as a Tirthankara, is written:

But Risabha went on, unperturbed by anything till he became sin-free like a conch that takes no black dot, without obstruction ... which is the epithet of the First World-teacher, may become the destroyer of enemies
—Rig Veda, X.166

It claims that Rishabha was the first human to achieve Moksha in the present age, the release from rebirths. As per Jainism there is no beginning or end for souls. So Rishabha is the first Thirthankara for this cycle which ended with Mahavira. There were Thirthankaras before and will be after Rishabha.

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- [1] Matchett, Freda (2001). *Krishna, Lord or Avatara?: the relationship between Krishna and Vishnu*. 9780700712816. p. 152. ISBN 978-0-7007-1281-6.
- [2] Bhagvata Purana. Canto 5, Chapter 4 Summary
- [3] P. 119 *Proceedings of the Indian History Congress, Volume 54*, Indian History Congress
- [4] P. 99 *100 Stories: Stories from Indiann Mythology: Sri Ganapathy Sachchidananda* By Avadhoota Datta Peetham, Sri Ganapathy Sachchidananda Swamiji
- [5] P. 88, *Madras Journal of Literature and Science*, Volume 11 By Madras Literary Society and Auxiliary of the Royal Asiatic Society
- [6] P. 16 *Linga Purana* By Vinay. The list is in order is: Shweta, Sutara, Madana, Suhotra, Kanchana, Lokakshee, Jagishavya, Dadhivahana, Rishabha, Muni, Ugra, Atri, Vali, Gautama, Vedashrira, Gokarna, Guhavasi, Shikhandabhriti, Jatamali, Attahasa, Daruka, Langali, Mahakaya, Shuli, Mundishvara, Sahishnu, Somasharma, and Jagadguru.
- [7] Adipurana pt. i, ch. 14, v. 51, p. 309;P. 31 *Jainism In Early Medieval Karnataka* By Ram Bhushan Prasad Singh
- [8] Estimated dates given by some notable scholars include: R. C. Hazra – 6th century, Radhakamal Mukherjee – 9th–10th century, Farquhar – 10th century, Nilakanta Sastri – 10th century, S. N. Dasgupta – 10th century Kumar Das 2006, pp. 172–173

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