

GLIMPSES OF JAINA VESTIGES IN ĀNDHRADEŚA

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Much has been written about the contribution of Āndhradeśa to the development of the Buddhist thought as well as art and Architecture from about the third century B.C. onwards. The coming to light of the foundations of over a score of Brahminical temples at Nāgārjunakoṇḍa (District Guntur), datable to c. the third century A. D., apart from the famous Liṅga (c. 1st cent. B.C.) in the Guḍimallam temple (near Renigunṭa in District Chittoor) as well as the temple of Kapoteśvara at Cejjarla (District Guntur), offered indubitable proof of the rise of Brahminical cults here during the early centuries of the Christian era. On the other hand, little is known about the growth and spread of Jainism here because of the lack of any systematic study of the scattered remains of this faith in Andhra Pradesh¹. In this paper an attempt is therefore made to show, on the basis of a brief survey of Jaina vestiges in this region, that this religion, too, had gained a foothold here alongside the other cults and faiths.

In point of fact, archaeological vestiges of Jaina images and buildings have been discovered practically from all parts of Āndhradeśa. Gopalkrishna Murthy has listed over 80 sites which have yielded images of Tīrthaṅkaras or some related material as evidence². For the sake of convenience, these sites may be divided into two geographical units: (i) those situated along the fertile coastal tracts mainly covering the Godāvarī-Kṛṣṇā basins; and (ii) those located in the Rāyalsīmā and Teliṅgāṇa regions which for the greater part border the Karnataka plateau and Maharashtra. Understandably, the latter represents an extension of Jainism that flourished in Karnataka and Maharashtra. However, there seems a concentration of Jaina sites in the Godāvarī basin. But how to justify the existence of a nucleus here ?

On the basis of the literary traditions, scholars say that Jainism penetrated into Āndhradeśa in the fourth and third century B.C.³; but one has to assess critically all literary, epigraphical, and archeological data before admitting this as an established fact. Archaeological vestiges and epigraphical data in the present stage of research do not seem to take back the history of Jainism in Āndhradeśa to such remoter past as there is nothing very specific to date a flourishing phase for Jainism before the seventh century A. D. or thereabout⁴. At the same time, one must not assume that Jainism was not there at all before the seventh century, for theoretically speaking, one cannot rule out the possibility of its spread from Kalinga when the Mahāmēghavāhana rulers like Khāravēla, who were champions of Jainism, had been holding sway over parts of what is now the northern Andhra Pradesh. Further, some movement of the Jaina missionaries may have taken place in the pre-Christian times as can be postulated from the occurrence of innumerable rock-shelters for Jaina monks all along the Coromondal coast from Nellore southwards,

some of the rock-shelters in Tamilnadu arguably dating back to the third-second century B.C.

The seventh century, then, may be looked upon as the resurgence of Jainism in the Godāvarī basin and it coincided with the conquest of the region by the Calukya monarch Pulakeśi II, this was about A. D. 631. After annexing the area, he placed his brother Kubja Viṣṇuvardhana as the king to rule the conquered territory⁵. Kubja Viṣṇuvardhana was the founder of the collateral branch of the Calukyas, known to the modern historians as Eastern Calukyas with their capital at Piṣṭapura (Piṭhāpuram). We know that, in the Calukyan kingdom in Karnataka, Jainism had been in a flourishing state as evidenced by the Jaina cave-temple at Bādāmi (Cave IV) and at aihole (Mīnā basadi) (both c. late 6th cent. A. D.) as well as the Meguti temple (A. D. 634) at the last-noted place. Jainism, by analogy, and there is in fact sufficient evidence, also began to flourish in the newly established Calukyan domains in Āndhradeśa. Kubja Viṣṇuvardhana's consort Ayyaṇa Mahādevī, for example, extended support to Jainism as is evident from her gift, as recorded in an inscription, to a Jaina temple, the Neḍumbi vasatī at Bijavāḍa, of the village of Musinikuṇḍa. The place may be identified with the present Vijayavāḍā in District Krishna, which has revealed the remains of a Jaina establishment as indicated by the presence of Jaina sculptures. It appears that the Neḍumbi vasatī was built by the queen herself⁶. The Vijayavāḍā Museum has a figure of standing *caturmukha* image which might have once graced the sanctum of a *sarvatobhadra* shrine. Stylistically, the sculpture may be dated to the ninth century A. D. (plate 1). However nothing is known about the actual location of this Jaina establishment⁷.

The Kṛṣṇā basin is as fertile as the Godāvarī delta where Veṅgī is situated and it is, therefore, no wonder that the Jaina settlements would come up all along the coastal belt. There is one other epigraph indicating Vijayvāḍā's importance as the centre of Jainism: The Masulipatnam inscription of Ammarāja II⁸, which opens with the invocation to the god Viṣṇu, records a charity to the Jaina religion. A Jaina pontiff (*ācārya*) is referred to as the preceptor of the two noblemen, Bhīma and Naravāhana II. This *ācārya* was the renowned Jayasena, bearing the surname Nāthasena and was the disciple of Candrasena. The record mentions that Jayasena was a master of all the *śāstras* and was well-versed in the *Siddhānta* (i.e. Jaina doctrine). He is said to have "attained proficiency in *para-samaya*" or the dogmas of other religious sects. The inscription also records the fact that *ācārya* Jayasena, bearing the surname Nāthasena, was honoured by *śrāvakas* (Jaina lay followers), *kṣapaṇakas* (Jaina ascetics or *yatis* according to the Digambaras), *Kṣullakas* (*śrāvakas* of a high order belonging to the ninth degree, the 11th being *ailaka* and the next higher order is *muni* or *ācārya*), and *ajjakās* or *ajjikās* (*āryikās* or nuns). Two Jaina temples (*Jina-bhavanas*) were constructed at Vijayavāṭikā (Vijayavāḍā) for the benefit of this celebrated Jaina *ācārya*. The king Ammarāja granted the village

of Pedda-Gālidipaṛṛu and made it a *deva-bhoga* exempting it from all kinds of encumbrances and taxes. In this connection mention may be made of the renewal of the gift by Viṣṇuvardhana III⁹, a later member of the Eastern Calukyan line of rulers, to the establishment set up or patronized by Ayyaṇa Mahādevī. These facts clearly show that Jainism had a firm foothold in the Vijayavādā region in the Kṛṣṇā delta during the seventh and eighth century A. D. On the basis of the aforementioned sculpture in the Vijayawada Museum, we may extend the date to at least up to the ninth century A. D. (plate 1). Yet another sculpture of the Jaina Tīrthaṅkara from the same area may be dated still later perhaps to the 12th century (Plate 2).

The Eastern Calukyas had their real power centre in the Godāvārī basin rather than in the Kṛṣṇā delta which of course had been a part of their kingdom. From Piṣṭapura, the seat of governance was transferred to the ancient city of Veṅgī, this was prior to its next transfer to Rājamahendri (modern Rajamundry) founded by Amma II (A. D. 945-970). The Kalucumbāṛṛu grant of Amma II¹⁰ registers the gift of the village Kalacumbāṛṛu in the Attilināṇḍu province to a Jaina teacher named Arhanandi belonging to the Valahāri-gaṇa and Aḍḍakali-gaccha for the purpose of providing for repairs to the charitable dinning hall of a Jaina temple called *Sarvolokāśraya-Jinabhavana*. Attilināṇḍu is modern Attili in Tanuka Taluka of the Godāvārī delta. That the Godāvārī basin was an important centre of Jainism may easily be surmised from a good number of places which had yielded Jaina images. They come, to cite a few instances, from Āryāvataṁ, Atreyapuram, Biccavolu, Kākināḍa, Kajulūr, Peḍaminam, Pīthāpuram, and a few other places¹¹. These images date from the 11th to the 14th century on stylistic grounds, one of these will be noticed here. The seated image of Tīrthaṅkara from Biccavolu (Plate 3), now in the Government Museum, Madras, is ascribable to the 11th century. It is well known that Biccavolu or Birudaṅkarāyaprolu has two important groups of temples of the times of the Eastern Calukyas and they date from the beginning of the ninth to the first half of the 11th century. Of these, the earlier series which includes a Jaina temple (Plate 4), on the outskirts of the village, came into existence during the rule of Guṇaga Vijayāditya (848-892).

There are also several sites in the District Visakhapatnam with remains of Jaina establishment. For example, Jaina images have been noticed at Bhogapuram, Guṇanupuram, Lakkavarapukoṭa, Rāmatīrtham, etc. "An inscription at Rāmatīrtham near Vijianagaram", says Pusalkar, "indicates that Jainism continued to flourish till the beginning of the eleventh century, and that the Rāmatīrtham hill was regarded as a place of pilgrimage by the Jains since early days. A Kannaḍa inscription of the reign of king Vimalāditya states that Trikālayogin Siddhāntadevamuni, Ācārya of Deśīgaṇa, who was a guru of the king, paid respects to the Rāmatīrtham hill. With the reign of Rājarājanarendra, son and successor of Vimalāditya, Jainism lost royal patronage and sympathy".¹² Rāmatīrtham was an important Buddhist centre

also, and here one finds rock shelters of the type common in the Coromondal coastal area. On the Guru-Bhatakoṇḍa (Gurubhakta hill), about a kilometer away from Rāmatīrtham proper, a large boulder of overhanging rock forms a natural cave. A seated figure of Tīrthaṅkara is carved on a slab, now broken into two pieces. Rea identifies it as the ninth Tīrthaṅkara Suvidhinātha or Puṣpadanta, because of the presence of *makara* carved on the pedestal¹³. It is said that Guṇaga Vijayāditya, the ruler of Veṅgī, was for some time a feudatory of the Rāṣtrakūṭa monarch Amoghavarṣa (814-878) and Jainism had received a strong fillip under his patronage. He treated all creeds with equal respect and he imbibed in himself what was best in Brahmanism and Jainism. Be that as may have been, apart from Jina figures standing in the *kāyotsarga* pose, one of them being Pārśvanātha with the snake-hood over the head, there are seated Tīrthaṅkara images of Rṣabhanātha with bull as the insignia on the pedestal, next Padmaprabha and others. Most probably the Jaina establishment at Rāmatīrtham originally had the figures of all the 24 Tīrthaṅkaras.

Many Jaina sites in the coastal tracts were situated close to the deserted Buddhist establishments. Mutilated or discarded figures of Tīrthaṅkaras have been seen at Amarāvātī, Guḍivāḍa, Bāptlā, Nāgārjunakoṇḍa, Tenāli, Dharmavaram, and so forth. On the Nāgārjunakoṇḍa hill there are two Jaina temples¹⁴, the superstructures of which are now lost. Built of dry stone masonry they may be dated to *circa* the 14th century. Two mutilated figures of Tīrthaṅkaras in black stone are also ascribable to the same period. One of the temples has a pedestal bearing the figures of two stylized lions, flanking a leonine figure; perhaps the pedestal belonged to Vardhamāna.

Simultaneously, with the introduction of stone sculptures and Jaina shrines, one finds the use of metal sculptures as is attested by the discovery of hoards at Bāptlā, in District Guntur, and Medicoṇḍa in District Mehboonagar. U.P. Shah has published photographs of several of the metal images including those from Lingasoor (Līṅgasūr) in District Raichur¹⁵. One of the bronzes from Lingasoor (no. 16 of Shah), has been dated by him to the sixth century; however, it will be safer to date it to the ninth on stylistic considerations. Shah dates some of the Bāptlā images (his nos. 17-19) to the seventh or eighth century though they may in reality be ascribed to the tenth. Most of the Medicoṇḍa images (nos. 23, 31-32, 45, 47-51 of Shah) are ascribable to the 12th century. The image from Buddhapāda, also published by Shah (his no. 62), is an example of the tenth or the 11th century. An interesting feature of these bronzes is their affinity with a strain of the northern tradition.

One notices the same northern features in the rock carvings (Plate 5 and 6) from Hanamkoṇḍa (Anamkoṇḍa) in District Warangal. These rock-cut Tīrthaṅkara figures may be dated to the 11th century and may have come into existence during the Later Cālukyan rule over the Warangal area. Kulpāk, ancient Kollipākkai, which

was taken through a conquest by Rājendra Cola from Cālukya Satyāśraya (A. D. 997-1008), has an ancient Jaina temple now under the control of the Śvetāmbaras. On a hillock to the south of Hanamkoṇḍa stands the small temple of Padmākṣī, which, unlike other buildings of the Kākatiya times, is devoid of any architectural pretensions. The rock, close to which the temple stands, bears sculptures of Jaina images seated in a row. In front of the temple is implanted an inscribed pillar with a relief of a Jina figure on the top of each face. It seems, from this inscription, of Prola (dated to A. D. 1117), that originally the temple was dedicated to the Jaina goddess Kadalālāya¹⁶. Incidentally, the Jaina rock carvings are also noticed in the Vallimalai Hills in District Chittoor. It is said that Rācamalla, a western Gaṅga prince, founded a Jaina establishment here in A. D. 820¹⁷.

Chittoor, in point of truth, is a part of Rāyalsīmā which is contiguous to Karnataka. Besides Vallimalai, there is another important site at Dānavulapāḍa which laid bare a Jaina settlement. It is located in the Jammalamadugu Taluk of the District Cuddapah and was excavated by Rea in 1904-1905; the report was published in the subsequent year¹⁸. Situated on the left bank of the river Pennār, the Dānavulapāḍu (the village of dānavas or rākṣasas) stood on a high and extensive mound. As a result of excavations, an extensive paved courtyard, a square brick-built shrine, with a tall but mutilated Jaina image (9' 7.5"ht.), fronted by antechamber and two stone built temples with *antarāla* and *gūḍhamandapa* besides a portico, came to light. It seems that the brick-built shrine was earlier in date than the other (Plate 7) two. Among the sculptures (Plates 8, 9 and 10), made of imported limestone, mention may be made of a standing image of Pārśvanātha, Yakṣis, and seated *caturmukha* figure flanked on all the four sides by standing Yakṣis, *vāhanas*; it has a sculptured round base or *paṇvaṭṭam* bearing sculptured images like the four Lōkapālas, namely Kubera, Varuṇa, Īśāna, Yama, and a few others. Other material includes several plain and moulded stones, a number of sculptured and inscribed panels, a torso of a female figure, a *praṇāla* held by a seated figure of a lion, and so on. Some of the sculptures of Tīrthaṅkaras may be dated to the tenth century A. D.

Dānavulapāḍu has revealed a good number of inscriptions¹⁹, of which majority are *nīśidhis* or memorials. Of these, the most important is the inscription engraved on the three faces of the sculptured pillar, now in the Government Museum, Madras. It records the military prowess of the *daṇḍanāyaka* Śrīvijaya bearing cognomens like *Ariviṅgoja*, *Anupamakavi*, and perhaps *Sarvavikramatuṅga*. One of the faces of the inscription opens with an invocatory clause which proclaims glory to the prosperous doctrine of Jina. On the whole, Śrīvijaya has been described both as a great warrior as well as a matchless poet. H. Krishna Sastri, while editing the inscription, writes²⁰ : "It thus appears from an examination of the contents that the only name in the record which may be of historical interest is that king Indra (or Narendra) whose subordinate was the *daṇḍanāyaka* Śrīvijaya.

And to judge from the characters, king Indra will have to be identified with the Rāṣṭrakūṭa Nityavarṣa Indra III, for whom we have the dates A. D. 915 and 916-7 or with Indra IV, the grandson of Kṛṣṇa III who died in A. D. 982. Before attempting to decide which of the two kings could be intended here, it may be useful to mention the existence of a record of the Rastrakūṭa king Nityavarṣa in the Jaina ruins of Dānavulapāḍu, quite close to where the subjoined pillar was dug. It is engraved round the rim of a stone pedestal and consists of a single Sanskrit verse....” Sastri is inclined to identify the king with Indra III; in other words, both the epigraphs belong to the beginning of the tenth century A. D.

This inscribed pillar surmounted by a *kalāśa* appears to be a *niśidhi* and bears three bas-reliefs (Plate 11); the lowest has a horse with a rider together with an umbrella-bearer standing behind; the central one shows a kneeling worshipper; and the upper panel bears a seated Tīrthaṅkara with a Yakṣa and Yakṣī on each side, besides three lions. The stone pedestal referred to in the quotation above is a fine piece of *caturmukha* sculpture (Plate 12). The circular base or *pañivattam* is finely sculptured and bears an inscription the purport of which is that Nityavarṣa (Indra III) caused this *pīṭham* for the bathing ceremony of Śāntinātha, the 16th Tīrthaṅkara. There are about half a dozen *niśidhis* here²¹, each of which bears an inscription (Plates 13 and 14). One such memorial refers to Kanakakīrtideva, a preceptor of Ādisēṭṭi, while the other mentions one Ādi(ēṭṭi), son of Ballava Sīṅgiseṭṭi of Penugōṇḍa. Another pillar divided into two panels—lower one showing a worshipper and the upper seated Tīrthaṅkara—mentions the burial as of Maṅgava, daughter of Vijayaṇṇa, a *vaiśya* of Penumgōṇḍa. This Penumgōṇḍa or Penugōṇḍa is modern Penukōṇḍa in District Anantapur and was famous as one of the *vidyāsthānas* or seat of learning of the Digambara Jainas of Karnataka. These epigraphs may belong to the 14th century.

It is thus evident from the foregoing discussion that Jainism flourished in Āndhradeśa from the seventh to about the 14th century. There were Jaina settlements all over the coastal areas and in Teliṅgāṇa and Rāyalsīmā regions. Impetus came not only from Karnataka but also from Maharashtra and Central India; the plastic tradition betrays virtually no influence of the Tamiḷ country.

ANNOTATIONS :

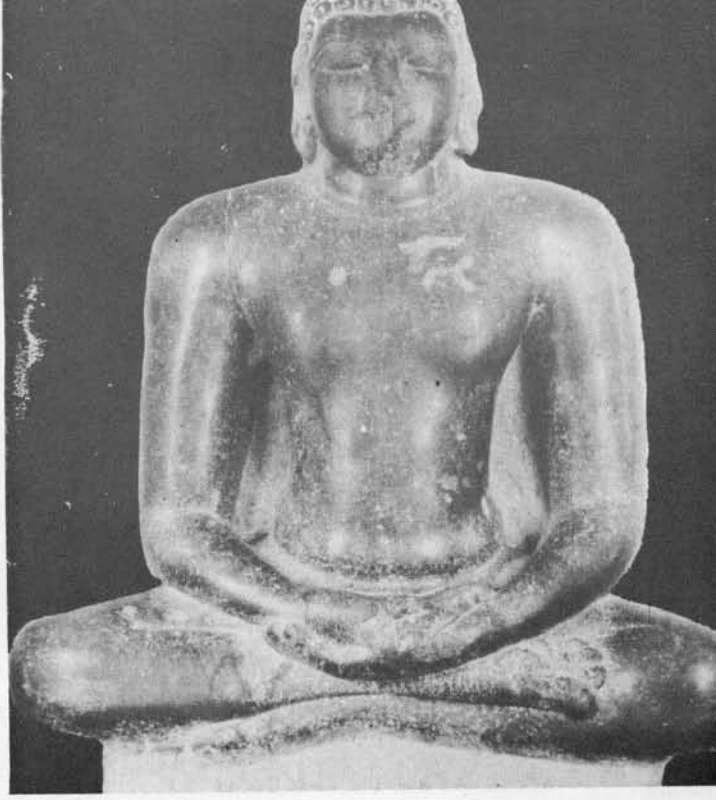
1. There is no separate chapter or sub-section on Jaina art and architecture in Āndhradeśa in the two major publications : *Jaina Art and Architecture* in three volumes, ed. A. Ghosh, New Delhi 1974; and *Aspects of Jaina Art and Architecture*, eds. U.P. Shah and M.A. Dhaky, Ahmedabad 1975, the last-noted volume was the result of the seminar convened in Ahmedabad during the 2500th Anniversary of Bhagavān Mahāvīra Nirvāṇa.
2. S. Gopalkrishna Murthy, *Jaina Vestiges in Andhra*, Hyderabad 1963, pp.ii and iii at the end of the text. (Places like Bhubaneswar, Hampi, Hyderabad, Madras, etc. have been, in the context of this paper, excluded from his list.)
3. P. B. Desai, *Jainism in South India and Some Jaina Epigraphs*, Sholapur 1957, pp. 3-15. Here he analyzes the tradition recorded in the 11th āśvāsa or chapter of the Jaina work *Dharmāmṛita* by Nayasena. Says Desai (p. 5) : "Dharmāmṛita, the receptacle of this story, is a Kannada poetic work composed in the Champu style. Its author Nayasena hailed from Mulgunḍa in the Dharwar District of the Bombay State. He was a distinguished scholar and a reputed teacher of the Jaina faith. He wrote this book in A. D. 1112." Another version of Nayasena's narrative is met with in an earlier Jaina work, the *Brhat-kathākośa* of Hariṣeṇa (A. D. 933). Desai has also tried to make use of the local *kaifiyats* or village chronicles to deduce therefrom some historical elements.
4. The *Stūpa* excavated in recent years at Vaddhamāna has been claimed to be of Jaina affiliation. Though it is not unlikely, this is to be so proven beyond doubt and hence left out of consideration here.
5. *The classical Age*, R.C. Majumdar et al, (eds.), Volume III, Bharatiya Vidya Bhavan Series, Bombay 1970, pp. 250-251. The date A. D. 624 is taken by many scholars as the beginning of the rule of Kubja-Viṣṇuwardhana in Āndhradeśa.
6. The temple belonged to the Kavururi *gaṇa* and Saiṅgha *anvaya* and the gift was bequeathed by the queen Ayyaṇa Mahādevī to the Jaina teacher Kālibhadrācārya. See Desai, *Jainism.*, p.19.
7. According to Gopalkrishna Murthy (cf. his p. 20), "The queen Āyanamhādevī of the first Eastern chalukyan monarch donated a village Musinikoṇḍa to a Jaina temple Naḍumbi Vasadi of Vijayawada in A. D. 627. This Vasadi, the first dated Jaina establishment in Āndhra, was most probably on the Mallikarjuna hill."
8. B.V. Krishna Rao, "Masulipatam Plates of Ammarāja II," *Epigraphia Indica* XXIV, pp. 286 ff.
9. The Musinikoṇḍa Charter of A. D. 726, records the gift of a village to the same Jaina temple. It was issued by king Viṣṇuwardhana III but was executed by the queen. Although Viṣṇuwardhana III abdicated the throne in about A. D. 746, he probably lived up to A. D. 762. It is quite likely that the grant was issued by his successor.
10. J.F. Fleet, "Kaluchumbarru, Grant of Vijayaditya II," *Epigraphia Indica*, VII (1902-03), p.

179.

11. For illustrations, see Gopalkrishna Murthy, *Jaina vestiges*.
12. A. D. Pusalkar in *The Age of Imperial Kanauj*, R.C. Majumdar et al (eds.), Bharatiya Bhavan Series, volume IV, Bombay 1955, p. 290.
13. A. Rea, "Buddhist Monasteries on the Guru Bhatakkonda and Durgakonda Hills at Ramatirtham," *Annual Report of the Archaeological Survey of India 1910-11*, Calcutta 1914, pp. 78-87. See there plates XLIII, 3 to 8.
14. H. Sarkar & B.N. Misra, *Nāgārjunakoṇḍa*, New Delhi 1980, p. 53.
15. U.P. Shah, "Jaina Bronzes—a brief survey" in *Aspects of Jaina Art and Architecture*, eds. U.P. Shah and M.A. Dhaky, Ahmedabad 1975, pp. 269-298.
16. Gopalkrishna Murthy, *Jaina vestiges*, p. 24.
17. H. Krishna Sastri, "Anmakonda Inscription of Prolu," *Epigraphia Indica*, IX, pp. 256-267.
18. A. Rea "Buried Jaina Remains at Danavulapad," *Annual Report of the Archaeological Survey of India 1905-06*, Calcutta 1909, pp. 120-127.
19. *Annual Report on South Indian Epigraphy 1905*, nos 330-338.
20. H. Krishna Sastri, "Danavulapadu Pillar Inscription of Srivijaya," *Epigraphia Indica*, X, 1909-1910, pp. 147-153. Identification of Śrīvijaya is rather uncertain.
21. *Niśidhi* is a memorial either in the form of an independent tablet or a portion of a shrine, or a pillar or a doorway or even a maṇḍapa. For its meaning see A.N. Upadhye, "Niśidhi — Its Meaning", *Memorial Stones*, eds. S. Settar and Gunther D. Sontheimer, Dharwar 1982, pp. 45-46. This volume also contains other articles dealing with the subject of Niśidhi.



1. Caturmaukha Jina image. Vijayvādā, Andhra Pradesh, c. 9th Cent. A. D., Vijayawada Museum. (Courtesy, Archaeological Survey of India.)



2. Jina, seated. Andhra Pradesh, 12th century; Vijayawada Museum. (Courtesy Archaeological Survey of India.)

3. Jina, seated. Biccavolu, Andhra Pradesh, 11th cent. A. D. Government Museum, Madras.





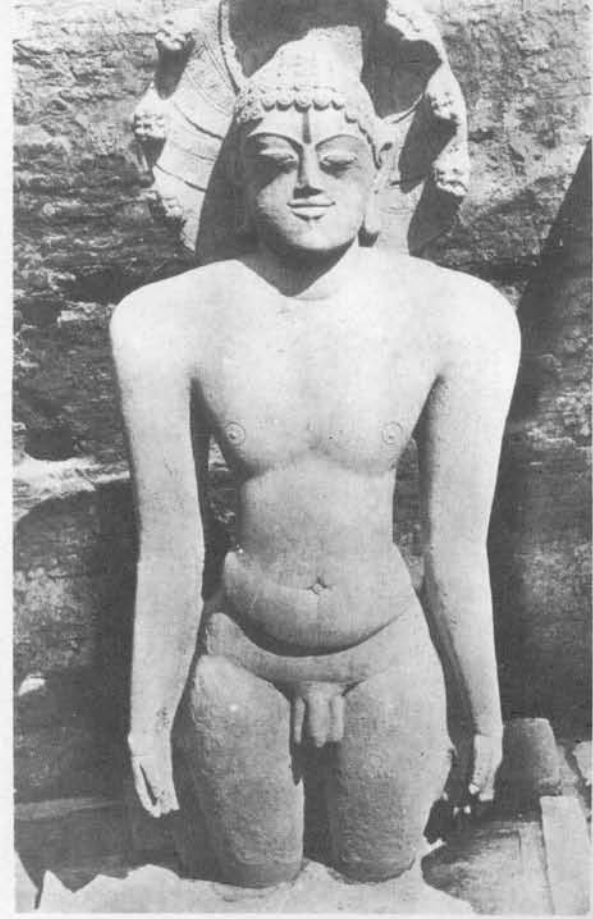
4. Biccavolu, Andhra Pradesh. Jaina temple. c. 9th cent. A. D. (Courtesy Archaeological survey of India).

5. Hanamkōṇḍa, Andhra Pradesh. Rock-cut Jina and associated figures, c. 11th cent. A. D. (Courtesy Archaeological survey of India.)





6. Hanamkōṇḍa, Andhra Pradesh. Rock-cut figure of Pārśvanātha. c. 11th cent. A. D. (Courtesy, Archaeological Survey of India.)

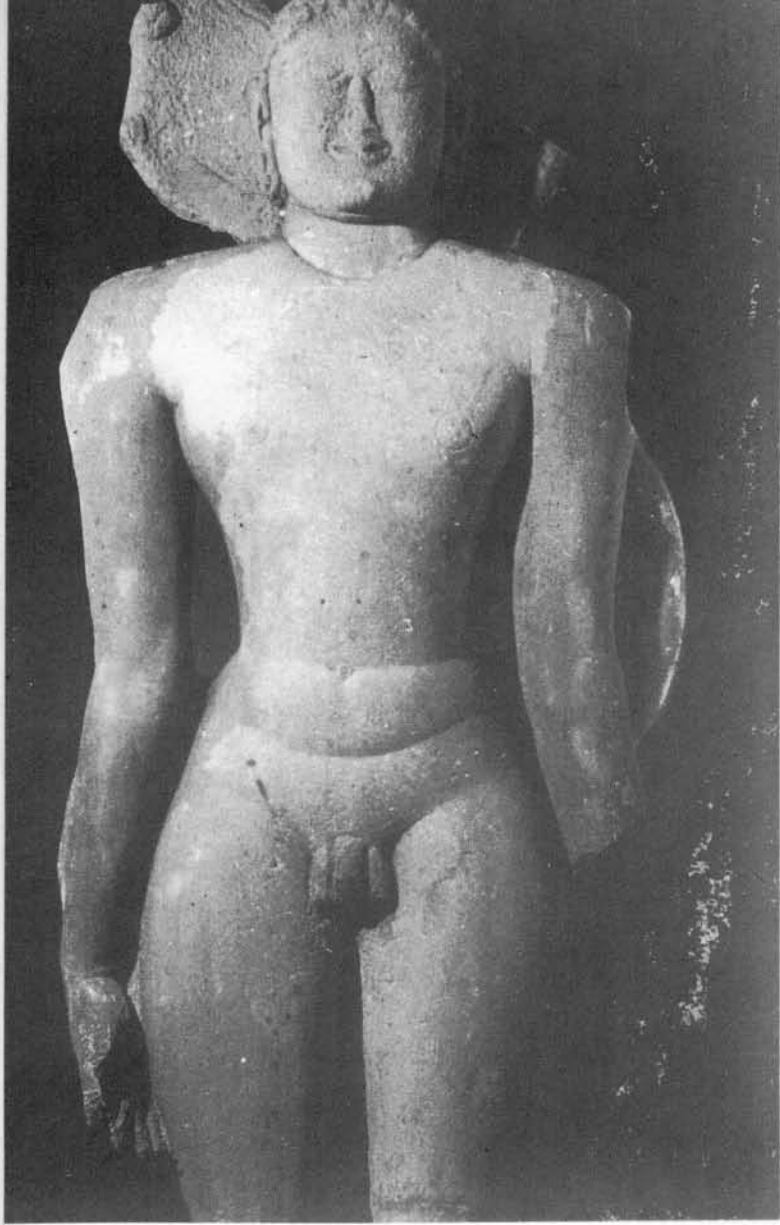


8. Dānavulapāḍu. Jina Pārśvanātha. c. 10th cent. A. D. (Courtesy, Archaeological Survey of India.)



7. Dānavulapāḍu, Andhra Pradesh. Excavated remains. (Courtesy, Archaeological Survey of India.)

9. Dānavulapāḍu. Jina Pārśvanātha. c. 10th cent. A. D.



10. Dānavulapāḍu. Yaksī, c. 10th cent. A. D.



11. Dānavulapāḍu. Carved pillar, c. 10th cent. A. D.



12. Dānavulapāḍu. Supārśvanātha in Caumukha, inscribed, c. 10th cent. A. D.



13. Dānavulapāḍu, sculptured epitaph. c. 14th cent. A. D.



4. Dānavulapāḍu, another sculptured epitaph. c. 14th cent. A. D.