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 Līṅga (c. 1st cent. B.C.) in the Guḍimallam temple (near Renigunța in District Chittoor) as well as the temple of Kapoteśvara at Čejarla (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 Pradesh. 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 evidence. 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 Godāvari-Kṛṣṇā basins; and (ii) those located in the Rāyalsimā and Telingāṇa regions which for the greater part border the Karnataca plateau and Mahārāṣṭra. Understandably, the latter represents an extension of Jainism that flourished in Karnataca and Mahārāṣṭra. However, there seems a concentration of Jaina sites in the Godāvari 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.; 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 thereabout. 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 Kāliṅga when the Mahāmeheghavāhana rulers like Khāravela, 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 Godāvari basin and it coincided with the conquest of the region by the Calukya monarch Pulakesī II, this was about A. D. 631. After annexing the area, he placed his brother Kubja Viśnuparāhāna as the king to rule the conquered territory. Kubja Viśnuparāhāna was the founder of the collateral branch of the Calukyas, known to the modern historians as Eastern Calukyas with their capital at Piḷḷāpur (Piḷḷāpuram). We know that, in the Calukyan kingdom in Karnatakā, Jainism had been in a flourishing state as evidenced by the Jaina cave-temple at Bādami (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-mentioned place. Jainism, by analogy, and there is in fact sufficient evidence, also began to flourish in the newly established Calukyan domains in Andhradeśa. Kubja Viśnuparāhāna’s consort Ayyāna Mahādevī, for example, extended support to Jainism as is evident from her gift, as recorded in an inscription, to a Jaina temple, the Nedumbi vasati at Bijavāda, of the village of Musinikunda. The place may be identified with the present Vijayavāḍa in District Krishnā, which has revealed the remains of a Jaina establishment as indicated by the presence of Jaina sculptures. It appears that the Neĉumbi vasati was built by the queen herself. The Vijayavāḍa Museum has a figure of standing caturmukha image which might have once graced the sanctum of a sarvatebhadra 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 establishment.

The Kṛṣṇā basin is as fertile as the Godāvari 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 Vijayavāḍa’s importance as the centre of Jainism: The Masulipatnam inscription of Ammarāja II, 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 Nāṭhasena 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 Nāṭhasena, 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 aṭṭa and the next higher order is muni or ācārya), and aṭṭakās or aṭṭikās (āryikās or nuns). Two Jaina temples (Jina-bhāvanas) were constructed at Vijayavāṭikā (Vijayavāḍa) for the benefit of this celebrated Jaina ācārya. The king Ammarāja granted the village
of Pedda-Gālidipāru 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 Viśṇuvardhana III, 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 Krṣṇā 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 Godāvari basin rather than in the Krṣṇā delta which of course had been a part of their kingdom. From Piṣṭapura, the seat of governance was transferred to the ancient city of Vēṇgī, this was prior to its next transfer to Rājamahendri (modern Rājamundry) founded by Amma II (A. D. 945-970). The Kalucumbāruru grant of Amma II registers the gift of the village Kalucumbāruru in the Attilināṇḍu province to a Jaina teacher named Arhanandi belonging to the Valahāri-gana and Addakali-gaccha for the purpose of providing for repairs to the charitable dinning hall of a Jaina temple called Sarvolakāśraya-Jīnabhavanā. Attilināṇḍu is modern Atili in Tanuka Taluka of the Godāvari delta. That the Godāvari 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 Āryāvatam, Atreyapuram, Biccavolu, Kākināḍa, Kajulūr, Peḍaminam, Pithāpuram, and a few other places. 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 Birudaṅkārāyaprolu 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, Guṇanapuram, Lakkavarapukota, Rāmatīrtham, etc. “An inscription at Rāmatīrtham near Vijayanagaram”, 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 Kannada inscription of the reign of king Vimalāditya states that Trikālayogin Siddhāntadevamuni, Ācārya of Desīgāṇa, 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”. 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-Bharakoḍa (Gurubhakta hill), about a kilometer away from Rāmatirtham 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 pedestal. It is said that Guṇaga Vijayāditya, the ruler of Veṅgi, was for some time a feudatory of the Rāṣṭraṅga 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 Pārvanātha with the snake-hood over the head, there are seated Tīrthaṅkaras images of Rṣabhanātha with bull as the insignia on the pedestal, next Padmaprabha and others. Most probably the Jaina establishment at Rāmatirtham 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 Amarāvatī, Guḍivāda, Bāptlā, Nāgārjunakoḍa, Tenāli, Dharmavaram, and so forth. On the Nāgārjunakoḍa hill there are two Jaina temples, 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 Medicoḍa in District Mehboonagar. U.P. Shah has published photographs of several of the metal images including those from Lingasoor (Liṅgasūr) in District Raichur. 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 Medicoḍa 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 Hānakonḍa (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 Sātyārāya (A. D. 997-1008), has an ancient Jaina temple now under the control of the Śvetāmbaras. On a hillock to the south of Ḥanamkoṇḍa stands the small temple of Pādemākṣī, which, unlike other buildings of the Kākatīya 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 Kadalalāya\textsuperscript{16}. 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. 820\textsuperscript{17}.

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 year\textsuperscript{18}. 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 gūḍhamañḍapa 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, Yaksīs, and seated caturmukha figure flanked on all the four sides by standing Yaksīs, vāhanas; it has a sculptured round base or paṇvattam bearing sculptured images like the four Lōkapālas, namely Kubera, Varuṇa, Iśāna, 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 pranāla held by a seated figure of a lion, and so on. Some of the sculptures of Tirthaṅkaras may be dated to the tenth century A. D.

Dānavulapāḍu has revealed a good number of inscriptions\textsuperscript{19}, of which majority are niśidhis 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 daṇḍaṇāyaka Śrīvijaya bearing cognomems like Arīvingoja, Anupamakavi, and perhaps Sarvavikramatunīga. 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 Sasri, while editing the inscription, writes\textsuperscript{20} : “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 daṇḍaṇāyaka Śrīvijaya.
And to judge from the characters, king Indra will have to be identified with the Rāṣṭrakūṭa Nityavārśa Indra III, for whom we have the dates A. D. 915 and 916-7 or with Indra IV, the grandson of Krśṇa 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 Rāṣṭrakūṭa king Nityavārśa in the Jaina ruins of Dānavulapādu, 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 epigrams belong to the beginning of the tenth century A. D.

This inscribed pillar surmounted by a kalaśa 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 Yakṣi 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 pāṇivattam is finely sculptured and bears an inscription the purport of which is that Nityavārśa (Indra III) caused this pīṭham for the bathing ceremony of Śāntinātha, the 16th Tīrthaṅkara. There are about half a dozen niśidhis here, each of which bears an inscription (Plates 13 and 14). One such memorial refers to Kanakakīrtideva, a preceptor of Ādiṣetī, while the other mentions one Ādi(seṭī), son of Ballavā Śirṅgīseṭī of Penugonde. Another pillar divided into two panels—lower one showing a worshipper and the upper seated Tīrthaṅkara—mentions the burial as of Maṅgava, daughter of Vijayānna, a vaṭṭya of Penumgonda. This Penumgonda or Penugonde is modern Penukonda in District Anantapur and was famous as one of the vidyāstānas or seat of leaning of the Digambara Jainas of Karnataka. These epigrams 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 Teliṅgana and Rāyalsimā regions. Impetus came not only from Karnataka but also from Maharashtra and Central India; the plastic tradition betrays virtually np influence of the Tamil 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 āsvāsa or chapter of the Jaina work *Dharmāṃrita* by Nayasena. Says Desai (p. 5): "Dharmāṃrita, the receptacle of this story, is a Kannada poetic work composed in the Champa style. Its author Nayasena hailed from Mulgupāḍa 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-kathaṅkosa* of Hariśena (A. D. 933). Desai has also tried to make use of the local kaśiyats 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.


6. The temple belonged to the Kavururi gaṇa and Saṅgha anvaya and the gift was bequeathed by the queen Ayyana Mahādevi to the Jaina teacher Kālibhadrācārya. *See* Desai, *Jainism*, p.19.

7. According to Gopalkrishna Murthy (cf. his p. 20), "The queen Āyanamhaḍevi of the first Eastern chaḷukyañ monarch donated a village Musinikona to a Jaina temple Nāḍumbi Vasadi of Vijayawada in A. D. 627. This Vasadi, the first dated Jaina establishment in Āndhra, was most probably on the Mallikarjuna hill."


9. The Musinikona Charter of A. D. 726, records the gift of a village to the same Jaina temple. It was issued by king Viśṇuvardhana III but was executed by the queen. Although Viśṇuvardhana 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.

11. For illustrations, see Gopalkrishna Murthy, *Jaina vestiges*.


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 mandapa. 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.

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


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


10. Dānavulapāḍu. Yaksi, 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.

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