JAIN INSCRIPTIONS OF RAJASTHAN

R. V. SOMANI

RAJASTHAN
PRAKRIT BHARATI SANSTHAN
JAIPUR
JAIN INSCRIPTIONS OF RAJASTHAN

BY
Ram Vallabhar Somani

PUBLISHER
RAJASTHAN PRAKRIT BHARATI SANSTHAN
JAIPUR
Publisher:

DEVENDRA RAJ MEHTA
Secretary
Rajasthan Prakrit Bharati Sansthan
Yati Shyamlalji-ka-Upashray
3826, Moti Singh Bhomiyon-ka-Rasta
JAIPUR-302003

© Rajasthan Prakrit Bharati Sansthan

☐ First edition 1982

☐ Price: 70.00

☐ Printed by: Popular Printers
Tripolia Bazar
Jaipur-2
Publisher’s Note

Inscriptions constitute an important source of historical knowledge. Since Rajasthan is replete with inscriptions, a book on inscriptions might be useful in projecting the various aspects of its history. Consequently, we approached Shri R.V. Somani, a renowned scholar in the field of inscriptions, for taking up this work. He made laudable effort in identifying and interpreting inscriptions, particularly the jain ones. We are, indeed, grateful to him for this. Our hope is that readers, specially in the academic world, may find this book useful in having a better understanding of our heritage.

Shri M. Vinay Sagarji, Joint Secretary of our society, made special efforts for its printing which was undertaken by Popular Printers. We express our gratitude to them also.

D.R. MEHTA
Secretary,
Rajasthan Prakrit Bharati Sansthan.

25th Oct. 1982
Abbreviations

Abu-II — Arbudachala Jain Lekh Sandoh
by Jayant Vijay

Abu-V — Arbudachala Pradiksana Jain Lekh Sandoh
by Jayant Vijay


ARRMA — Annual Report on the Rajputana Museum Ajmer

Bikaner — Bikaner Jain Lekh Sangraha
by Nahataji

Daulat Singh — Jain Pratima Lekh Sangraha
by Daulat Singh Lodha

E. I. — Epigraphia Indica

I. A. — Indian Antiquary

JBBRAS — Journal, Bombay Branch of Royal Asiatic Society

Jin Vijay — Prachin Jain Lekh Sangrah Vol. II
by Jin Vijay

Nahar — Jain Lekh Sangraha Vol. I to III
by Nahar

Vinay Sagar — Pratistha Lekh Sangraha
by Vinay Sagar Vol. I (Printed)
—do—Vol. II (MS)
# CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter I</td>
<td>Classification of Jain Inscriptions</td>
<td>1</td>
</tr>
<tr>
<td>Chapter II</td>
<td>Historical Importance of Jain Inscriptions</td>
<td>13</td>
</tr>
<tr>
<td>Chapter III</td>
<td>Polity and Administration</td>
<td>35</td>
</tr>
<tr>
<td>Chapter IV</td>
<td>Socio-economic condition</td>
<td>55</td>
</tr>
<tr>
<td>Chapter V</td>
<td>Art and Architecture</td>
<td>93</td>
</tr>
<tr>
<td>Chapter VI</td>
<td>Jain Sects, Schools and Celebrations</td>
<td>193</td>
</tr>
<tr>
<td>Chapter VII</td>
<td>Important Jain Families</td>
<td>209</td>
</tr>
<tr>
<td>Appendix I</td>
<td>Early Jain Inscriptions from Rajasthan</td>
<td>246</td>
</tr>
<tr>
<td>Appendix II</td>
<td>Date of Construction of Jain Kirtistambh at Chittor</td>
<td>253</td>
</tr>
<tr>
<td>Appendix III</td>
<td>Rock Inscriptions of Bijoliya</td>
<td>257</td>
</tr>
<tr>
<td>Index</td>
<td></td>
<td>259</td>
</tr>
<tr>
<td>Bibliography</td>
<td></td>
<td>268</td>
</tr>
<tr>
<td>Errata</td>
<td></td>
<td>271</td>
</tr>
<tr>
<td>Original text</td>
<td>Jain Inscriptions</td>
<td>1–68</td>
</tr>
</tbody>
</table>
CHAPTER-I

Classification of Jain Inscriptions

Preamble

Jainism has been a popular religion in Rajasthan since an early age. Literary sources throw sufficient light on this fact. Moreover, Mathura, Ujjain and Vallabhi, famous ancient Jain sites, are contiguous to this state. Itinerant Jain monks from these towns must have visited this state in their wanderings. Mathura is also important for its ancient Jain epigraphs. Unlike Mathura, Rajasthan has a few early fragmentary Jain inscriptions\(^1\); their Jain identity itself being doubtful. But it has a vast amount of Jain epigraphical material from the 10th century A.D. to 17th century A.D. The corpus of inscriptions is very important for studying the socio-economic and political history of medieval Rajasthan. My aim, in the present work, is to highlight these medieval epigraphs, though the earlier ones have been dealt with. The paucity of earlier Jain epigraphs is both conspicuous and surprising because Jainism had become well entrenched in Rajasthan much before the 10th century A.D. with important centres all over the state. It seems that the Chaitya-vasi Sadhus, who were then influential, did not care to inscribe the details of their manifold activities on stone. Literary and architectural evidences, however, reveal the existence of several Jain shrines in Rajasthan during the post Gupta period. The colophon of the Kuvalayamala\(^2\). written in 778 A.D., speaks of a Jain temple at Jalore, which was a massive structure with a notable lofty Shikhar. The Mahavir temple of Osia, too is quite old. Again the colophon

---

1. See Appendix T for inscriptions antedating the 7th century A.D.
2. The Kuvalayamala (SJGM) (Bombay, 1959) p. 282 line 21,
of the *Dharmopadesh mala*³, composed in V.E. 915 at Nagaur, records that the region contained a large number of beautiful Jain temples. Chittor is another old site. When Haribhadra Suri visited it in the 8th century A. D., it had several Jain shrines belonging to the *Chaitya-Vasis*⁴. The Digambar⁵ Jain sources from Deccan record the visit of their *Acharyas* to the fort of Chittor for studying Jain philosophy and other disciplines.

The followers of the Jain religion belong mostly to the *Vaishya*-community. Due to their wealth and multifarious philanthropic activities they enjoyed a high status in society. During the pre-medieval times when the business activities increased the Jain merchants also amassed immense riches. Their entrepreneurship, long experience and innate sense of business helped them succeed. They had a deep reverence for their monk preceptors and spent lavish sums on religious and benevolent activities to honour the wishes of these monks. Several Jain temples were thus built by them. Among these, the temples of Osia, Abu, Ranakpur, Jaisalmer, Chittor and other such sites are the works of great importance from the epigraphical and architectural point of view.

During drought many benevolent activities were undertaken by the Jains and timely endowments were made. These activities were sometimes recorded on stone in the shape of inscriptions. Thus most of the Jain inscriptions are private un-official records the main aim being to perpetuate the memory of benevolent activities undertaken by individuals. For this reason, the details furnished by these inscriptions are quite valuable especially for the study of socio-economic and cultural history of Rajasthan. These details being devoid of hyperbolic expressions are quite useful for political history also.

³  “नुस्खेताए नागवरासु जिण्मोदिराषि जायणि तेनानि।”


⁴  In the *Sambodhi-Prakarana* (verse 61) Haribhadra Suri speaks critically of the ways of the *Chaitya-Vasi Sadhus*.

⁵  The *Shrutavatār* by Indranandi verses 176-177/*Vir Bhumi Chittor* by the Author PP. 153-154/*Anekant* vol. XVI No. 2 p. 72
(B) Categories of the inscriptions:

The Jain inscriptions of Rajasthan provide a rich and valuable source for study of history. They may be classified into the following categories:

(i) Inscriptions pertaining to construction and renovation of temples including consecration of the icons.

(ii) Grants made for maintenance of temples together with arrangements of certain celebrations.

(iii) Historical Jain inscriptions.

(iv) Inscriptions pertaining to pilgrimages (Sangha yatra) etc.

(v) Others.

Inscriptions pertaining to construction of temples:

The Jain inscriptions throw interesting light on the history of various architectural sites. Sometimes temples were badly destroyed by the invading forces of the Muslim Sultans causing renovation of old statues and installation of new icons in the temples necessary. Muhammad Ghori, who invaded western Rajasthan in V. E. 1234 (1178 A.D.) and Sapadalaksa in V. E. 1248 (1192 A. D.), destroyed several temples. Alauddin Khilji’s forces brutally devastated the Jain temples of Mungathala, Jiravala,

6. The inscriptions of the temples of Osia (V. E. 1234, 1235 and 1336) Kiradu (V. E. 1235) Sanderao (V. E. 1236) Kayandara (V. E. 1234) etc. mention of the renovations of the temples. The Vividh-Tirth-Kalpa (SJGM) states that Phalodi-Parshwanath-temple was invaded by the forces of the Ghori (The Uthasika-Sodh-Sangratha by the Author, pp. 195)

7. The Kanyanayaniya-Mahavira-Pratima-Kalpa (Vividh Tirth Kalpa (SJGM P. 46/Author’s paper ‘Prithviraj Chauhan-ke Antima Din’ Published in the Maru-Bharati Vol. XXVII No. 1. P. 53.


9. The Jiravala-Parshwanath Stavana (verse 7) specifically mentions that the Jain temple of Jiravala was demolished by the forces of Alauddin in V.E. 1368.
Abu\textsuperscript{10}, Chittor\textsuperscript{11}, Ranathambhor, Jalore\textsuperscript{12} etc. Some temples were completely demolished. Their details can only be known from the epigraphical fragments and dismembered parts that survive. At Chittor, several inscribed stones were found studded in the Gambhiri-river bridge built by the viceroy of sultan Alauddin Khilji. Many inscribed stones are lying in the State Museums, Udaipur and Chittor and in the office of Archaeological Survey of India, Chittor. Inscriptions from the Jain temples of Jalore, which are now fixed in the walls of Topakhana mosque of that place, have also survived and are only the remnants of massive temples. The Mughal forces devastated several temples of Godawar. Sirohi, Mewar etc. The inscriptions of Ranakpur\textsuperscript{13}, Nadlai\textsuperscript{14}, Barakana\textsuperscript{15}, etc. evince that the temples were renovated and new icons were installed after settlement was reached between the rulers of Mewar and the Mughal Emperor in 1615 A. D. The Mughal forces also carried out depredations in the Sirohi area taking away with them more than 1000 Jain bronzes. These were later handed over to Maharaja of Bikaner and are now preserved in the Chintamani temple of Bikaner.

\textsuperscript{10} The \textit{Arbuda-Kalpa (Vividh-Tirth-Kalpa, SJGM)} P. 15. A good number of inscriptions from V.E. 1378 to 1395 of Abu mention that the renovation of Vimal Vasati was undertaken by several families of Mandor.

\textsuperscript{11} Several inscribed stones of the 13th century AD are noticed from Chittor. For details see History of Mewar by the Author pp. 89-92/\textit{Vir-Bhumi-Chittor} by the Author pp. 209-231/\textit{Varada} Vol. IX No. I pp. 59-60/The Journal of the Royal Asiatic Society of Bengal Vol. LV Pt. I PP. 40-47.

\textsuperscript{12} Jin Vijay No. 351, 352, 353, 360, 361, 362, 363./E. I. Vol. XI PP. 52 to 56.

\textsuperscript{13} The inscriptions of Ranakpur temple throw light on destruction carried out there. In V.E. 1611 (1554 AD) \textit{Meghanada Mandapa} was built. It was renovated only after 36 years in V.E. 1647 (1591 AD) by the same family of Usmanpur. This shows that during Akbar's reign large scale plundering raids were undertaken. Again in V.E.1678(6121 AD) renovation was effected by \textit{Shresthi} Viradha etc. In 1611 AD after a fight at Ranakpur between the forces of Mewar and the Mughals, some parts of the temple might have been destroyed. (Jin Vijay No. 308 and 309)

\textsuperscript{14} ibid No. 337 and 341.

\textsuperscript{15} Author's paper published in the \textit{Sambodhi (Ahmedabad) Vol. IX and Maru Bharati Vol. XXVI No. II}
In the earlier times, the plan of a Jain temple was quite simple. However, after the 10th century A. D. additional structures: the Trika-Mandap, Ranga-Mandap, Devakulikas etc. were also added to Shvetambar Jain temples. It also became a fashion to decorate the temple elaborately through fine architectural designs and attractive tracery works. Thus the temples had become too ambitious for a single financer to be able to bear the cost of construction and maintenance (e.g. Ranakpur). The works of renovations, additions to the temple, construction of Devakulikas, Mandaps, Stambhas, Chatuskikas etc. were therefore, shared by several persons.

It is interesting to note that there was no uniform way of recording these details in the inscriptions. Some times the big Prashastis were composed to record the minor works undertaken by individuals. Major renovation and additions to the Vimla-Vasati were carried out in V. E. 1206 by Prithvipal. But he had recorded his deeds in a fragmentary inscription having a single verse. Similarly the major renovation of Lunig Vasati done by Pethadkumar is also mentioned in a small epigraph. In this way, we can say that no standard draft recording the renovations and additions to temples etc. was popular.

**Inscriptions of the icons:**

The inscriptions engraved on the pedestals of the icons Shilapattas etc. mostly have the following points in the draft.

( i ) The inscription is opened by giving some religious marks like Shri or Hrim.

( ii ) The date is generally recorded either in the beginning or at the end.

---

16. अब्ब तीर्थसमुदाराः स्वरूपिनां धर्ममहत्त्वमदवेदवृहद्विजारिः श्रीमता श्रीमदरामदपुद्धे ग श्रीपृथ्वीपालमंडिताः।।
Abu II No. 72

17. अध्यादेशकं नदरविष संवादीवः श्रीमानूः पेवः संबुधः
शीर्षाः फ्रांकर वसुपालस्य चैले तेने येनेहार्दु दानी स्वतारः।। ibid No. 382.
(iii) The name of the ruling prince is generally not recorded. But there are cases also when these names have been mentioned.

(iv) Details regarding the families of the Jain Shresthis, who had the icon installed, are given.

(v) The names of Jain ascetics, under whose instructions the icon was set up and who consecrated it are also recorded.

(vi) Some times the names of the Sutradhar, who had carved the icon, are also given.

On bronzes, the inscriptions are mostly found on the reverse side. Due to lack of space, abbreviations have sometimes been used for common words like Shresthi, Vyavahari, Vastavya, Upakesh, Gachchha etc.

Inscriptions pertaining to grants and endowments:

Grants and donations were made for maintenance of Jain shrines and for performance of certain religious rites and celebrations, not only by Jain Shresthis, but also by ruling families and other officials. These grants can be broadly divided into two classes (i) Lengthy-Prashastis and (ii) fragmentary records mentioning a grant. The grants made by a ruling family were generally termed “Surah”. The word “Surah” is derived from “Surabhi” (the divine cow that grants desires), which became a distinctive emblem of the royal charitable grants engraved on stone. The figures of Sun and Moon are carved on its top and cow and calf at its end. These were the emblems of religious endowments, which were supposed to have been made for all times to come till the Sun and Moon shines in the sky. The draft of the Surah or grants generally contained the following items:

(i) The date and year of the grant, which was either given in the beginning or recorded at the end of the inscription.

(ii) The name and antecedents of the granter. In case he was not the ruling prince, the name of the latter was also mentioned.
(iii) Purpose of endowment was always specifically recorded. In medieval Jain inscriptions we find following common purposes for donations:—

(a) Management and maintenance of temple including the supply of material for daily worship of the deity.

(b) *Rathayatra*\(^\text{19}\)

(c) Other celebrations like *Asthanika, Kalyanika-parva. Annual celebrations (Varsha-Granthi)* etc.

(d) Minor-works-like supply of oil for lamps, incense etc.

(e) Exemption on levy of taxes from pilgrims coming to visit the religious shrines (Abu etc.).

(iv) Details of beneficiaries are also given. The grant being a legal draft the stress was always laid on recording due details with exactness in order to minimise ambiguity.

(v) The inscription ends with a record of the names of witnesses and the usual customary verses in praise of endowments in general. A hope is expressed that no one would transgress the grant.

Endowments were made both in cash and in kind. Sometimes the donor also desired to spare a part of his income payable from the royal *Mandapika* etc. Among these the *Selahathabhavya* and *Talarabhavya* were the important items from which such share was mostly desired. Similarly, donation was also given out of the income derived in shape of tax to be levied from import and export of animals and other merchandise. Besides, the donor also

---

18. Separate grants for maintenance of temples and worship of deity were given (Jin-Vijay No. 318/ E.I, Vol X p. 10) Vijaydharma Suri-Devakula *Pataka* (Bhavanagar) pp. 32-34.


22. Abu II N. 240, 241, 242, 244 and 245.
paid a lump\textsuperscript{23} sum, the interest of which was required to be utilised for specific purposes.

**Historical inscriptions:**

As already stated, Jain epigraphs never aimed to give an account of historical events. But due to some conventions observed in their drafting a certain amount of incidental historical information does become available from them. Inscriptions important for this purpose can be further classified into two groups i.e. (i) big *prashastis* having detailed genealogy of the ruling families together with antecedents of the Jain *Shresthis* and (ii) the inscriptions having casual historical informations. The big *prashastis* may contain the following:

(i) Invocatory verses in the beginning cognizing the Tirthankaras, Shasanadevata, Sarasvati etc. Very few Jain inscriptions contain verses in praise of the divinities of other sects in their invocatory parts. The Vimal Vasati inscription\textsuperscript{24} of V. E. 1378 (1321 A. D.), which has verses in praise of Lord Shiv in its beginning, can be said to be an exception.

(ii) After the invocatory verses, a few verses are generally found concerning the history of the royal family ruling in the region. This section of the inscription is expressed by the words; the *Rajavalli* or *Rajavamsa Varnana*\textsuperscript{25}. In the Chittor inscription\textsuperscript{26} of V.E. 1495 (1438 A.D.), the Shatrunjay inscription\textsuperscript{27} of the family of Karma Shah of Chittor, the Abu inscription\textsuperscript{28} of V.E. 1378 (1321 A.D.) etc. a geographical account of the surrounding region

\textsuperscript{23} ibid No. 277/\textit{Jin Vijay No. 319, 320, 353, and 363.}

\textsuperscript{24} Abu II No. 1.

\textsuperscript{25} Sometimes a separate heading is given about *Rajavalli*. In the Uparganva inscription of V.E. 1461(1404 A.D.) the word *Rajvamsa-Varnana* is used. But generally the description is found without any distinctive heading.

\textsuperscript{26} Maharana Kumbha by the Author p. 383/J.B.B.R.A.S. Vol. XXIII P. 50.

\textsuperscript{27} \textit{Jin Vijay} No. 1 to 3/E.I. Vol. II. pp. 43-47/The \textit{Shatrunjaya Tirthoddhar Prabandh} (Edited by \textit{Jin Vijay}) also contains the account of the family of Karma Shah.

\textsuperscript{28} Abu II No. I.
is also furnished as a prelude to the details pertaining to the ruling family. In the Sadari\textsuperscript{29} inscription of V.E. 1557 (1500 A.D.) an account of Jain preceptors immediately follow the invocatory part. But generally it is the description of the ruling families, which follows the invocatory verses. There are, however, certain Prashastis, which do not contain the Raiavalli or Raj-Vamsha-Varnana.

(iii) The chronology, tradition of Jain preceptors and the antecedents of the Jain Shresthi, at whose behest the Prashasti was inscribed, come after the Raiavalli. While describing the Jain Sadhus the name of the Gachchha, details of his preceptors, ancestors and honorific or descriptive epithets, if any, used for him are also given. This practice is found in the inscriptions of both Shvetambar and Digambar Sects. While describing the Jain Shresthis, details concerning clan, namely whether he was an Oswal, Palliwal, Porawal, Dharkat, Bagherawal, Khandelwal or such like together with other such biographical information as the name of his home town etc. were also given. Sometimes manifold details of the benevolent deeds performed by his family were appended to such details.

(iv) After this nature of the endowments is recorded.

(v) Sometimes the name of the person, who has drafted the inscription together with the name of the engraver (Sutradhar) is also given. The Mahavira\textsuperscript{30} Prashad Prasasti of Chittor V.E. 1495 mentions Sanvega-Yati as the scribe, who had written the letters on stone. The Nadol inscription\textsuperscript{31} of Chauhan Alhan contains the information that Naigam Kayasth Shridhar, who possessed a good knowledge of ancient literature had drafted the grant and written for getting the same inscribed it on stone. The persons, who composed the inscriptions, evidently had a good knowledge of the chronicles. Jain inscriptions are famous for their beauti-

\textsuperscript{29} Jin Vijay No. 336/The Bhavanagar inscriptions, pp. 117–123.

\textsuperscript{30} J.B.B.R.A.S. Vol. XXIII p. 50 verse 102/Maharana Kumbha by the Author. p. 383

\textsuperscript{31} E.I. Vol, IX p. 65-66
fully engraved script; the study of their palaeographical details, therefore, is all the more interesting.

(vi) The inscription ends by recording the date or its execution. Pre-medieval inscriptions, generally do not record the month and day or their execution; only the year is available in them. But in the later inscriptions these are also specifically mentioned. In cases, where date is not recorded, it has to be roughly worked out on the basis of palaeographic details and other historical data.

The word "Chha" ("स") or Iti-Subham etc. are found at the very end of the record. The earliest known use of the syllable "Chha" is from the Hatundhi Jain temple inscription of V.E. 1053 (996 A.D.).

Sangh-Yatras:

Like other religious people the Jains were fond of pilgrimages visiting various holy sites connected with the life of the Tirthankaras or temples famous for their art and antiquity. We have several epigraphic and literary evidence regarding large congregations of pilgrims that used to collect at various shrines in Rajasthan. Sometimes no separate epigraph was recorded about the journey but it is included in the achievements of the family. In the Chittor inscription or V.E. 1495 (1438 A.D.), Jaisalmer inscriptions of the Patavas, such description is given in detail. There are also several small inscriptions bearing the record of individual persons visiting a shrine. In Abu, we have several such small inscriptions from the 15th century A.D. to 19th century A.D. Most of these inscriptions are in the local dialects. These inscriptions also contain the names of several persons who accompanied a Sangh. From these epigraphs, we can infer the period over which the place where such inscriptions are noticed remained in worship.

31A. For details see Author's paper published in Maru-Bharati. Vol XXVIII No. 1 p. 36
34. Abu II Nos. 174 to 183, 379 to 406.
Miscellaneous inscriptions:

Kirti Stambhas or the Mana Stambhas were generally erected in front of Jain temples. The earliest epigraphical reference of V.E. 918 (861 A.D.) to such erections is from Mandor and Rehinskup (Distt. Jodhpur). Jain Kirti Stambh of Chittor is one of the most imposing Jain monuments of Rajasthan. It was erected by the family of Bagherawal35 Jija and his son Punyasingh.

Another important class of monuments are the Nishedhikas.36 These were built on the reliefs of the Digambar Jain ascetics, and serve as Memorials. Inscriptions recorded in these Nishedhikas generally contain details concerning to the Sadhus in whose memories these were built. In Rajasthan, we have such inscriptions dating from as early the 10th century A.D.

Sati and Jujhar inscriptions are comparatively uncommon among the Jains. Few inscriptions37 ranging from 10th to 17th century A.D. are noticed from Nenawa and Bikaner.

(C) Places of the findings:

Jain inscriptions of the period we are studying are generally to be found in the precinct of Jain temples. The big Prashastis are separately engraved on the stone slabs and preserved in the temple. The inscriptions pertaining to the construction and repair of the Devakulikas are generally engraved on the Devakulikas themselves. The donations and endowments given for the Jain temples are either recorded on the pillars of temples or in the shape of Surah inscriptions. The inscriptions pertaining to pilgrimages are generally engraved on the pillars or walls of the temples. The inscriptions in the Nishedhikas are recorded on the pillars of the Samadhis, From Gangrar38, three sculpted figures of Digambar Jain Sadhus carrying inscriptions dated V. E. 1374 and V. E. 1375 have also been noticed by this author. The inscriptions

35. Edited by the Author in the Anekant (April, 1969).
36. Early Nishedhika inscriptions are noticed from Rupangarh (V. E. 1076, and 1236) Jhalarapatam (V. E. 1066, 1180, 1289 etc.) Gangrar (1375 and 1376) Nenawa 10th to 13th century A.D
37. Varada Vol. XIV No. 4 pp. 11-14 (Bikaner-Introduction).
38. Edited by the Author in the Sodh-Patrika Vol. XXVII No. 4 pp. 41-42
on icons are mostly engraved on their pedestals. In case of bronzes, these are generally recorded on the back side of the image.

(D) Eras used:

Jain inscriptions of Rajasthan mostly used the Vikram Era. The Bhattach-Era, which remained very popular in Jaisalmer, was used in some earlier epigraphs of that area. From the 14th century A.D., use of the Vikrama-Era together with the Bhattacha Era is generally seen. However later on the Vikrama-Era alone remained in use. Except the Chittor inscription of Paramar, Nar-varma, no important Jain epigraph contains the date in Saka-Era. The Sinha year, which remained popular in Gujrat was also used in a few inscriptions. The Nadlai inscription of year Sinha-Era 31 is quite famous. Some earlier inscriptions do not mention any specific era. The date of Badali inscription remains quite contraversial. I have discussed this point separately.

40. Vir-Bhumi-Chittor—by the Author p. 219-220
41. Jin-Vijay No. 324.
CHAPTER II

Historical Importance of Jain inscriptions

It is obviously not the primary objective of the Jains to provide us with chronological history through their inscriptions. But in speaking of their ancestors, the Jain Shresthis, sometimes, also described details regarding the ruling family of the area to which they belonged. Such information is, moreover, devoid of hyperbolic expressions and unnecessary bardic details and is consequently very valuable for historians. These inscriptions furnish us with a wealth of details helpful in understanding the cultural and political history of medieval Rajasthan.

Compared with Brahmin pandits the Jains had sounder tradition of recording chronological history furnishing greater\(^1\) and more authentic details. This fact emerges readily if we make a comparative study of the inscriptions composed by Brahmin Pandits and Jain Acharyas. In Mewar, for example, we have Ved Sharma,\(^2\) a Brahmin Pandit, who was contemporary of Ratnaprabh suri of Chaitragachchha.\(^2A\) Both of them have drafted several inscriptions, yet inspite of the fact that Ved Sharma worked for the State under royal patronage his drafts lack details concerning the genealogy of the ruling family and other important events. The Ghaghasa\(^3\) inscription of V.E. 1322 (1265 A.D.) belonging to a Maheshwari family and the Chirawa,\(^3A\) inscription of V.E. 1330 (1273 A.D.) of the Talaraksa family were drafted by Ratnaprabha Suri. Though these families

---

1. G. H. Ojha also held the similar views. (Udaipur Rajya ka Itihas Vol. I p. 175).
2. Ved Sharma was the son of Priyapatu of Nagar caste. He had drafted the inscriptions of Chittor dated V. E. 1331, Achaleshvar dated V. E. 1342 and Chakrasvami temple of Chittor (now demolished).
2A. Ratnaprabh Suri was the disciple of Bhuvansingh Suri of Chaitragachchha
3. ARRMA 1927 No. 6/G.H. Ojha-op. cit. P. 170
were non-Jain families, yet the work of drafting was given to Ratnaprabh Suri because of his skill in drafting epigraphs and his knowledge of royal genealogies. From his drafts, it is obvious that he had valuable information about Padmasingh, Jaitrasingh and Tejsingh rulers of Mewar. Ved Sharma, on the other hand, exerted his dexterity in imaginary and purely poetic descriptions of the concerned rulers in the drafts of his inscriptions dated V.E. 1331 (1274 A.D.) of Chittor and V.E. 1342 (1285 A.D.) of Abu. The Sundah inscription of the Maharawal Chachigdeva was also drafted by a disciple of Ramchandra of Brihadagachchha. It contains many details about the Sonagaras of Jalore and is the only notable inscription containing genealogical details of that branch of Chauhans.

Important historical inscriptions:

Very few early Jain inscriptions are extant. A detailed note regarding the Badali (Ajmer Museum) and other early inscriptions is given in Appendix A. Recently two fragmentary records datable to the second century B.C. have been discovered from Dara (District Kota). The name of a Shramana is mentioned in one of them. These inscriptions could be either Jain or Buddhist. From Noh (Distt. Bharatpur) a fragmentary inscribed piece bearing the word “Nirgranth” was unearthed. Its inspiration is Jain. No other early Jain inscription of any consequence has so far been found in Rajasthan.

Pratihars:

With the 7th century A.D. Rajasthan witnessed an immense increase in prosperity. The Pratihars came to power in Western Rajasthan and soon extended their sway over large territories.

7. Varada Vol. XXI No. 4 PP. 3-4.
8. Indian Archaeology-A review year, 1965-66 P. 67
They were great patrons of art and literature, and their catholic attitude encouraged the development of various religions. During their rule, several Jain temples were constructed at Jalore, Osia, Nagaur, Mandor, Rajoragarh etc. The Osia inscription\(^9\) of V.E. 1013 (956 A.D.), recorded on the Jain temple in the town, states that the temple was originally built there during the reign of the Pratihar king Vatsaraja. The Ghatiyala inscription\(^10\) of V.E. 918 (861 A.D.) composed in Prakrit is highly prized for its detailed genealogy of the Pratihars of Mandor. It records that the Pratihar king Kakkuka erected two Jain pillars, one at Mandor and another at Ghatiyala. The Rajoragarh inscription\(^11\) of V.E. 979 (922 A.D.) of the reign of the Gurjar Pratihar king Savat speaks of the installation of a colossal image of Tirthankar Shantinath, locally known as the Navagaja. The name of Savat\(^12\) is also mentioned in other inscription dated 1016 (959 A.D.) incised in the Shiv-temple of Rajoragarh and belonging to the reign of his son Mathanadeva.

Rastrakutas of Hatundi:

After the downfall of the Pratihars, several Rajput kingdoms sprang up in Northern India. The Rastrakutas of Hatundi, Dhanop and Vagada were related to the Rastrakutas of Deccan and Gujrat. Inscriptions from the Jain temple\(^13\) of Hatundi of the dates V.E. 973 (916 A.D.) 996 (939 A.D.) and V.E. 1053 (996 A.D.) furnish the names of the rulers of a local dynasty of the Rastrakutas: Harivarma, Vidagdharaj (V. E. 973) Mammat (V.E. 996) Dhaval and Balaprasada (V.E.1053). The inscriptions also throw interesting light on the political events of the reign of Dhaval\(^14\), noting that when Paramar Munja of Malawa invaded Ahar (Mewar) its ruler fled in distress and took refuge with

---

The Rajasthan through the Ages (Bikaner 1966) P. 574.
Dhaval of Hatundi. The latter also provided a much needed shelter for Chauhan Mahendra of Nadol, when the Chalukya Durlabhraj of Gujarlat invaded his Kingdom. Dhavanivaraha of Abu, on being attacked by Chalukya Mularaj of Gujarlat, also took refuge with him.

These events are not recorded with due detail in other contemporary inscriptions and the Hatundi inscriptions are, therefore, of great historical value for reconstructing the events of the period to which they belong.

**The Chauhans of Ajmer:**

The Chauhans of Ajmer were a powerful dynasty. We know from literary sources that they had patronised the Jains, especially after Prithvi raj I came to the throne. Several Jain temples were built at this time in Ajmer, Maroth, Baghera, Bikampur, Phalodi and other places of Sapadalaksa and Nagaur and Uparmal. Many inscribed icons too were installed. The Shvetambars of Kharata-ragachchha and Dharmaghoshagachchha were quite influential. From Uparamal two Bijoliya inscriptions are the only important Jain epigraphs belonging to the Chauhan period. One contains a text from a Jain Purana named “Unmat-Sikhar”. The other dated V.E. 1226 (1170 A.D.) is of immense historical importance for it records the genealogy of the rulers of Ajmer in verses ten to twenty eight; a genealogy, which tallies with the account preserved in the *Prithviraj Vijay*. This inscription has led some scholars to declare the *Prithviraj-Raso* to be spurious work. Some details regarding Arnoraj and Vigharaharaj, two important Chauhan Kings, which are given in verses 14 to 24 of this inscription, are found nowhere else including the *Prithviraj Vijay* and thus present unique testimony.

---

The Chauhans of Nadol:

The Chauhans of Nadol and Jalore remained powerful for about 300 years from the 11th to 14th centuries A.D. The Jain epigraphs furnish very useful information for the study of their history. The religious fervour aroused by Shvetambar Jains in Gujrat and Abu had greatly affected Godawar, Bhinmal, Jalore and Sanchor areas too. Indeed, most of the important Jain families of Gujrat claim to have migrated from Western Rajasthan. Laxman, who was the founder of Nadol and Jalore branch of the Chauhans, probably flourished in the last quarter of the 10th century A.D. The Nadlai Jain temple inscription of V.E. 1557 (1500 A.D.) states that Bhandhari Oswals are his descendants. From the time of Asvaraj (1110 to 1115 A.D.) we have records of multifarious projects under-taken by the Jains. They found a favourable atmosphere for propagating their teachings in Godawar. Various grants for the maintenance of the Jain temples were given by the rulers, their ministers and other Government officers.

On Sivaratri, Asvaraj’s son21 Katukraj, who was then enjoying the Bhukti (Jagir) of Samipati (Sewadi) gave away eight Drammas for the worship of the Jain temple there. Evidently, he was well disposed towards Jains. The Nadlai inscription of Rayapal22 dated V.E. 1189, 1195, 1200 and 1202 record benefactions granted to the Jains during his reign. Some interesting details of his family tree are also known from these records. After Asvaraj, his nephew Ratnapal came to the throne. He was extremely hostile to the ruler of Gujrat. The Sewadi23 Jain temple inscription of Simha year 31 (V.E. 1200) of Katukraj reveals that the reign of Rayapal has a gap of about two years. He was removed by Katukraj. Perhaps, the Gujrat King Chalukya Kumarpal actively assisted Katukraj against Rayapal in recovering his kingdom. During a battle fought in V.E. 1202 between Kumarpal and Arnoraj, Rayapal recaptured his patrimony. His son Sahajpal succeeded

23. Ibid No. 324.
him from whose reign a fragmentary\textsuperscript{24} inscription from Mandor has been discovered. He was removed\textsuperscript{24A} from power between V.E. 1203 to 1205 (1146 to 1148 A.D.) by Kumarpal, who seems to have installed Alhan in his place. Alhan and his successors apparently supported Jainism actively. For some years, while he was ruling at Kiradu\textsuperscript{25}, he promulgated an order forbidding the slaughter of living beings on certain days of a month. A good number of grants made by the rulers, officer, local residents etc. for benefaction of the Jain temples are also noticed. A perusal of these inscriptions proves that these officers took profound interest in the worship ceremonies conducted in Jain temples and religious festivities like Rathayatra etc. The Jain inscriptions also furnish valuable information about the extension of his power. From Mandor, Jhanwar, Pal, Osia, Ghanghani (all in District Jodhpur) several inscriptions of the feudatories of the Chauhan-rulers of Nadol have been found. Inspite of the extension of power Alhan himself had to remain a subordinate ruler of the Chaulukyas of Gujrat. The location of inscriptions belonging to the Chaluikyas of Gujrat in Godawar territory proves that the kingdom of Nadol, which remained a strong power during the 11th century A.D. lost its former glory in the 12th century A.O. during the reign of Kumarpal, who perhaps, even removed Chauhan ruler Alhan from Godawar and appointed him as a vassal at Kiradu during 1151 A.D. (circa). Several grants, ranging from a period between V.E. 1210 to 1216 (1153 to 1159 A.D.), contain the name of Vaijaldeva and Pratapsingh as the Dandanayakas of Nadol.

After Alhan, his son Kelhan succeeded him in 1163 A.D. His mother Analdevi was a staunch Jain. She made pious donations for the Mahavir\textsuperscript{26} temple of Sanderao in V.E. 1221 (1164 A.D.).

\textsuperscript{24} Annual Report of Archaeological Survey 1909-10 Pt. II pp. 102.

\textsuperscript{24A} The last known inscription of Rayapal is dated V.E. 1203. Alhan's earliest grant is dated V.E. 1205 of Tripurushdeva temple of Nadol now preserved in Rajputana Museum. (Ojha grant No. 3).

\textsuperscript{25} Jin Vijay No. 346.

\textsuperscript{26} ibid No. 349/E.I. XI pp. 46-47
Mandor and Osia formed part of Kelhan's territories as, is evident from numerous inscriptions found in these regions. His son Jayatsingh also made several grants to Jain temples. Samant singh succeeded Jayatsingh in about 1200 A.D. His inscriptions have been found at Uthaman and Bamnera. He should be distinguished from another king, the Guhilot Samantsingh of Mewar.

Chauhans of Jalore:

The Chahman kingdom of Jalore was founded by Chauhan Alhan's son Kitu, who was a very ambitious man. The first place he tried to capture was Chittor. But the local chiefs of Mewar successfully drove him out. Thereafter, he marched against Jalore and captured it. He made regular donations to Jain temples even before he came to the throne. Two of his celebrated grants: the Nadol grant of 29 V. E. 1218 and Lalrai grants of V. E. 1233 bear this fact. The Nadol grant specifically records that he not only worshipped Hindu deities such as Surya and Mahadeva, but also made donations to the Jain temple of Mahavir. The Lalrai inscriptions of V. E. 1233 state that Kirtipal's sons Lakhanpal and Abhaypal made the grants conjointly with the queen Mahibaldevi in presence of Panchkula for celebrating the Rathayatra.

Kitu's son Samar singh30 succeeded him in V.E.1239 (1182 A.D.). The Jain temple inscription of V. E. 1239 (1182 A.D.) speaks of his success against disturbances created by the tashkaras (robber-bands) of Pilhivika-Mandal. Another important inscription belongs

27. The Jhanwar inscription of V.E. 1219 speaks of Maha Rajputra, Gajasingh, the younger brother of Kelhan as administrator of Mandor. This place was given to Chamundraj, as is apparent from the inscription of Jhanwar dated V.E. 1227 (Bhandarkar No. 403). Sinhavikram, son of Kelhan, remained incharge of this place, as is evident from the Osia inscription of V.E. 1236 (Nahar I No. 198). Sodhdeva succeeded him. His name appears in the inscription of V.E. 1241 from Ghanghana. Few more inscriptions of V.E. 1250 are also noticed from that place. (The Proceedings of Royal Asiatic Society Bengal (NS) Vol. XII P. 102).
28. The History of Mewar by the Author P. 76-77
30. ibid XI P. 53-54/Jin Vijay No. 351.
to Kumar\textsuperscript{31} Vihar Chaitya and is dated V.E. 1242 (1185 A.D.). This Chaitya or temple was originally built in V.E. 1221 (1164 A.D.) by Kumarpal. A large part of this temple was badly damaged, perhaps due to an attack of the Turushkas. Under orders from the local ruler, it was renovated by the Shresthi Yashovir. This was the period when Jalore became the centre of the Jain religious movements known as Vidhi-Chaityas movement initiated by Jinvallabh Suri of the Kharatargachchha. The Sundah\textsuperscript{32} inscription of V.E. 1319 credits Samar singh for the erection of extensive ramparts around Jalore fort and equipping it with military machines of various kinds as well as building the store houses and battlements of the Vidhyadhari\textsuperscript{32A} type.

His son Uday singh was another important ruler. The Sundah inscription records that his possession extended over Nadol, Jalore, Mandor\textsuperscript{33}, Badmer, Surchand, Khed, Ramseniya, Bhinmal, Ratnapur, Sanchor and other towns. He thus had a sizeable kingdom. His minister Yashovir was a staunch Jain. More than six inscriptions recording. his meritorious activities have been discovered from Abu and Jalore areas. He was a great patron of literature. The epithet "Kavindra–Bandhu" was adopted by him. The Kharatargachchha Pattavali consists several references\textsuperscript{34} about the Pratistha, Diksa Mahotsavas etc. celebrated at Jalore and in other adjoining towns. A good number of manuscripts were copied in this town during this time. Thus, in the beginning of the 13th century A.D., Jalore became an important centre of Jainism.

\textsuperscript{31} Ibid P. 55/Jin Vijay No. 352.
\textsuperscript{32} The Sundah inscription verses 38-40 (E.I. IX, p. 73).
\textsuperscript{32A} The Vidhyadharies were constructed between the Kosthakas in a rampart (Raj vallabh Mandan (Varanasi 1947) IV-15-16). This shows that Jalore was well equipped. Hasan Nizami, the author of Taj-ul-Ma-asir calls Jalore exceedingly strong. (Elliot and Dowson II p. 238).
\textsuperscript{33} The Sundah inscription verse 8. (E I. IX p 73).
\textsuperscript{34} Jin Vijay No. 108, 109/Abu II 150, 151 359 and 361. Yashovir continued on the post up to VE 1300 (The Puratan Prabandh Sangrah (SJGM) p. 50 The Prabandh Kosh (also in the Vastupal Prabandh) contains many details about him and calls him a minister like Yogandharayan (Prabandh Kosh (Ahmad. 1932) pp. 246-247).
Udai singh was succeeded by his son Chachigdeva. The new movement among the Shvetambar Jains continued during his reign with great fervour. He made a grant to the Jain temple of Kareda situated in Mewar. Some inscriptions\textsuperscript{35} of the reign of Samant singh (Jalore inscription V.E. 1353, Chohatan inscription etc.) report that he carried out administration conjointly with his son named Kanhadadeva.

**Eastern Rajasthan :**

During the 12th century A.D. Tribhuvangiri and Bayana were ruled by a local dynasty, not otherwise renowned in history. Jindatt Suri and other Acharyas of the Kharatargachchha were frequent visitors to this region. Kama also remained a centre of Jainism and a separate gachchha known as the Kamyaka-gachchha was initiated from this town. The Bayana inscription\textsuperscript{36} of V.E. 1100 (1043 A.D.) records the names of Vishnu Suri and Maheshwar Suri of this distinct gachchha and mentions the name of ruler, Vijaypal, during whose reign Maheshwar Suri passed away. No notable Jain inscription of the time of the Chauhans of Ranathambhor has been noticed. Some inscriptions of the Tomar kings of Gwalior have been noticed at Khandhar, Alwar etc. A local dynasty of the Avadhí Muslims ruled over Bayana and Lalsot during the 15th century A.D. The fort of Ranathambhor remained a bone of contention\textsuperscript{36A} between the Sultan of Malwa and the ruler of Mewar during the reign of Maharana Kumbha Several colophons of Jain MSS and inscriptions mentioning the name of Alauddin, the local ruler of the place, have been noticed from Ranathambhor Nenawa etc. Dhanaraj Jain was his minister. The Ravan—Parshavanath inscription of Alwar has attracted great attention. It furnishes valuable information dating from the reign of Emperor Jahangir.

**Abu :**

Abu, famous for its splendid Jain temples, remained under the possession of the Paramars and Devaras for a long period. Several

\textsuperscript{35} E.I. Vol. XI pp. 60-61/Jin Vijay No./also Agarchand Nahata-Abhinandan Granth Vol. II P.

\textsuperscript{36} I.A. Vol, XXI P. 57/PRASWC 1920-21 P. 116.

\textsuperscript{36A} The History of Mewar by the Author pp. 127-138
Jain inscriptions bearing testimony to their rule have been found from this area. With the construction of the Vimal Vasati in V.E. 1088 (1031 A.D.) this town became a stronghold of the Jains. King Dharavarsh and his son Somsingh actively assisted the Jains in their undertakings. Major renovations of the Vimal Vasati and construction of Lunig Vasati took place during this period. The Lunig Vasati inscription of V.E. 1287 (1230 A.D.) furnishes much information about Viradhavala and his ancestors. The Vimal Vasati inscription of V.E. 1379 (1322 A.D.) is valuable for dynastic information about the Chauhans and Devaras of Abu.

After the death of Som Singh, (V.E. 1294 circa) the political history of Abu becomes obscure and can only be glimpsed through Jain inscriptions. The Abu inscription of V.E. 1350 mentions the name of Visaladeva, who was ruling there between V.E. 1344 to 1350. Our knowledge of local Devara Chiefs of Abu from Chunda to Dungar Singh is derived solely from the Jain inscriptions of Delawara and Mungathala.

Maharana Kumbha’s possession over Mount Abu is repeatedly mentioned in the Vimal Vasati, Kharatara Vasahi and Achalgarh temple inscriptions.

Mewar:

Mewar was another important state which played a decisive role in the history of Rajasthan. From the time of Maharawal Allat the Jain received royal patronage from its rulers. On the basis of information supplied by the Ahada inscription (10th century A.D.), edited by the Author, Allat had killed the Pratihari king

---

37. The Vividh Tirth Kalpa, (SJGM) P. 16 Ves. 40.
38. E.I. Vol. VIII P./Abu II No. 250/Jin Vijay No. 64.
39. Abu II No. 1
40. ibid No. 2
41. maharana Kumbha by the Author pp. 79-82
Devpal. It was the period when power of the Pratihars was curtailed. Allat succeeded to capture eastern Mewar including the fort of Chittor after wrestling power from the Pratihars. This invaluable information is available nowhere else. We also have references about religious discussions held in the court of Allat and Naravahan. The Ekling temple inscription of V.E. 1028 (971 A.D.) records that the Shaiv ascetics of Eklingji held discussions on religious issues with the Jains and the Buddhists. Similar information may be had from the Gurveda of the Lat-Bagad of the Digambar Sect. However, Naravahan’s successors has to face a great set back at the hands of the Paramars. The Hatundi Jain temple inscription proclaims the victory of Paramar Munj over Mewar.

A Jain temple inscription of the time of Paramar Naravarman from Chittor records the construction of a Vidhi-Chaitya in the fort. This fact is corroborated also from the Khartargachchha patta vali, which mentions the donation of two Paruttha Drammas for the maintenance of the said temple. Later on, eastern Mewar was captured by the Chalukyds of Gujrat. The Samiddheswar temple inscription of Chittor of Kumarpal Chalukya dated V. E. 1207 (1150 A.D.) was drafted by Ramkirti of Digambar Sect. It has a specific reference to the defeat of Arnoraj at the hands of Kumarpal. During the reign of Chalukya Bhimdeva, Chittor, together with eastern Mewar, was recaptured by Guhilot Jaitrasingh. A Dimgambar Jain inscription of the reign of Jaitrasingh from Chittor speaks of Acharya Subhchandra, a Jain monk, who was much respected by the Chuhans Paramars.

42A. The Ghotarshi (Pratapgarh) inscription of V.E. 1003 mentions Mahendrapal II as a ruling prince, But Siyadoni inscription of V.E. 1005 states the name of Deva pal. The Bayana inscription of V.E. 1012 and Rajor inscription V.E. 1016 refer to Mahipal and Vijay pal respectively. This shows that disintegration took place.

43. The History of Mewar by the Author pp. 55-56.
45. The History of Mewar by the Author pp. 63-64/The Kharatargachchha Patta vali (SJGM) PP.
47. An report on Indian Epigraphy year 62-63, No. B-836,
and Gurjars. The Digambar Jain Kirti Stambh inscriptions from Chittor, edited\(^{48}\) by the Author, reveal that Digambar Jain ascetics were venerated by Hamir Chauhan as well as many rulers of Deccan. The period falling between Jaitra Singh and Samar Singh (13th century A.D.) was glorious period for Chittor when several beautiful Jain temples were constructed and many festivities were arranged. Regular patronage was extended for the purpose of building these temples by rulers and the members of the royal family. Many inscriptions testify to this fact, which is corroborated by literary references too. During the 14th and 15th century A.D. Maharana Kheta, Lakha, Mokal and Kumbha made several donations to Jain temples. They believed in religious tolerance and patronising all religions. The Chittor inscription of V.E. 1495 (1438 A.D.) and the Ranakpur inscription\(^{49}\) of V.E. 1496 (1439 A.D.) provide crucial data for study of the history of Mewar. The genealogy of the rulers of Mewar given in the Ranakpur inscription provides authentic information and remains the main source for studying the achievements of Kumbha during the early years of his reign. Likewise, the Nadlai inscription\(^{50}\) of V.E. 1557 (1500 A.D.) of the time of Maharana Raymal, the Sadari inscription\(^{51}\) of V.E. 1654 (1595 A.D.) and the Shatrunjaya inscription\(^{52}\) of V.E. 1587 (1530 A.D.) containing the genealogy of the rulers of Mewar also furnish valuable details concerning the medieval history of Mewar. On the basis of the Sadari inscription\(^{53}\) of V.E. 1654 (1595 A.D.), belonging to the family of Bhama Shah, when read along with the colophons of the MSS. of *Gora Badal*

---

48. Edited by the Author in the Anekan Vol. XXII No. I/Joharapurakar-


50. Jin Vijay No. 336. The year 1597 (150AD) given in the text is incorrect. The correct date of it is V. E. 1557 (1500 A. D.).

51. The *Etihasika Sodh Sangrah* by the Author pp. 69-71/The Bhavanagar inscriptions pp. 144.


53. For details-see Author’s paper on Bhama Shah published in the *Murudhar Kesari Abhinandan-Granth* pp. 173-177.
Chaupai and several contemporary copper plates, reveals that Maharana Pratap had achieved success in recapturing a considerable territory of Mewar, Godawar etc. before that date. After the settlement of 1615 A.D. between the Mughal Emperor and the ruler of Mewar, several Jain temples were built at Udaipur both by Shvetambars and Digambars. The Digambar Jain temple inscription\textsuperscript{54} dated V.E. 1726 (1669 A.D.) of Udaipur (un-published) furnishes details concerning several battles fought by Maharana Rajsingh.

Vagad:

The territory of Vagad was dominated by Digambar Jains. On the basis of epigraphical evidence, Dungarpur Galiyakot, Sagawara, Naugama etc. were the important centres of Digambar Jains. But the Shvetambars had also built several temples in the region and the \textit{Vagada-Pravasa-Geetika} (1370 A.D.) contains references to them. The Uparaganva inscription\textsuperscript{55} dated V.E. 1461 (1404 A.D.) (un-published) of Dungarpur records a detailed genealogy of the rulers of Vagad. It helps us in clearing a confusion which other mediaval inscriptions of Dungarpur have created: namely that Samantsingh was the progenitor of the ruling families of Dungarpur and Banswara. G.H. Ojha and Dashrath Sharma\textsuperscript{56} also followed these misleading interpretations in arriving at their conclusions. It seems that the Uparaganva inscription, somehow, escaped their notice. The medieval epigraphs of Dungarpur enumerate the names of Jayatsingh and Sihad after Samantsingh. But on the basis of epigraphical evidence, Samantsingh ruled in Vagad between V.E. 1236-1242 (1179-1185 A.D.). Thereafter he was removed by Guhilot Amritpal of Bhattripatta branch with the help of Chalukya Bhimdeva of Gujarat. Thus, Samantsingh remained no more in power after V.E. 1242. His exact relations with Sihad's

\textsuperscript{54} For this information, I am obliged to Shri Bhanwar Lal Chittora of Udaipur.

\textsuperscript{55} History of Mewar by the Author p. 83

father Jayatsingh are not fully described in the above\textsuperscript{57} epigraphs. The Uparaganva inscription, on the other hand, declares that Sihad, the ancestor of the ruling families of Dungarpur and Banswara, was the son of Jaitrasingh of Mewar. It also adds that Jaitrasingh captured the territory of Vagad, which was given to his son Sihad. This information is quite crucial, for it furnished us with the earliest evidence dealing with the genealogy of the rulers of Vagad.

After Maharawal Pata (V.E. 1461), his son Gajpal succeeded him. Jainism continued to prosper during his reign. Several Jain MSS. were copied during his\textsuperscript{58} kingdom. His successor was Somdas, whose minister Salha built a massive Jain temple at Antri,\textsuperscript{59} as is evident from its inscription dated V.E. 1526 (1469 A.D.). This inscription contains a detailed account of the periods of Gajpal and Somdas. During this period Dungarpur developed as an important centre for the manufacture of large bronze images. Some of these are preserved in the temples of Abu, Dungarpur Sagawara and other major towns of Vagad.

\textbf{Jaisalmer}:

Jaisalmer is another important town for the study of the development of Jainism in Rajasthan. Soon after the foundation of the town, Jainism found a stronghold there. The \textit{Kharatargaschacha Pattavali}\textsuperscript{60} contains several references to various activities of the Jains in the town. The Jain inscriptions of the Parshvanath\textsuperscript{61} temple dated V.E. 1473 (1416 A.D.), the Sambhavanath\textsuperscript{62} temple dated

\begin{itemize}
\item \textsuperscript{57} The Baneshvar temple inscription of V. E. 1617 of Maharawal Ashakarna and Goverdannath inscription of V. E. 1679 of Maharawal Punja contain above information.
\item \textsuperscript{58} The following colophons are worth quoting (1) MS. \textit{Panch Prasthan} (V. E. 1480 (2 and 3) \textit{Dvayashraya Vriti} (V. E. 1485 and V. E. 1486) (4—5) \textit{Uttaradhyyan Sutra} (V. E. 1486 and 1489). (6) \textit{Kathakosh Prakarana} (V. E. 1487) (7) \textit{Dash Vaikalika} (1489) etc. The \textit{Etihasika-Sodh-Sangraha} by the Author pp. 43-46.
\item \textsuperscript{59} ARRMA 1926 p. 2.
\item \textsuperscript{60} The \textit{Kharatargaschacha-Pattavali (S.J.G.M.)} pp. 34.
\item \textsuperscript{61} Nahar III No. 2112.
\item \textsuperscript{62} ibid No, 2139.
\end{itemize}
V. E. 1497 (1440 A. D.), the Shantinath temple dated 63 V. E. 1583 (1526 A. D.) together with other small inscriptions from this area provide useful data for the historian. They furnish genealogical details about the early rulers of Jaisalmer. In the Parshvanath temple inscription, the genealogy begins from Jaitrasingh. It speaks of Muldeva, and Ratnasingh, who righteously protected the earth just as Ram and Laxman had in remote times. This inscription does not record the name of Rawal Duda after Ratnasingh. But the Sambhavanath temple inscription unequivocally lists the name of Duda between Ratnasingh and Ghatasingh. Recently, some memorial inscriptions 63A have also been noticed which throw light on the battles fought by the Bhaties, against Muslim rulers. Jaisalmer was invaded by the Muslim armies of Alauddin Khilji 64 in V.E. 1371. These temple inscriptions clearly record the recapture of the Jaisalmer fort by Bhati chiefs and furnish very valuable details of this nature.

Marwar

We have already spoken of the Pratihar and Chauhan inscriptions discovered in the territory of Marwar. The region of Nagaur was ruled by a local Khanzada dynasty. Several inscriptions recorded on Jain icons as well as colophons of Jain MSS are also available from this area. A careful study of this material reveals that the Sultans of Nagaur 64A were tolerant towards other faiths. A good number of Jain icons were installed. The place later on remained in the possession of the Rathors, during whose reign, Jains had powerful hold in Marwar. The Kekind 65 inscription (dated V. E. 1666) of the time of Sursingh contains a genealogy of the Rathors of Marwar. The inscriptions of V. E. 1689 of Muhnot

63. ibid No. 2154.


64A. Author’s paper “Nagaur-ke-Sultan” published in the Varada Vol. XX No. 3-4 pp. 24-35.

Jain Education International

Jaimal record\textsuperscript{65A} the name of the local ruler as Gajisingh with Amarsingh as his Yuvaraj. This information is very valuable for it proves that upto that year Rathor Amarsingh had not been exiled from Marwar. The inscriptions from the Khed and the Malani regions furnish valuable information about the local rulers of this tract.

**Hadoti:**

The Hadoti area was another prominent centre of Digambar Jains. Several colossal Jain images datable to the Paramar period (10th to 13th centuries A. D.) were installed at Shergarh, Jhalrapatan, Kesoraipatan, Atru etc. Some inscriptions found from Atru have been edited by the Author. The fragmentary Jain inscriptions of Jhalrapatan, Shergarh, Nainawa and of some other\textsuperscript{66} places have been published from time to time. But no detailed Jain epigraph has so far been discovered from this area. During medieval times, when this area was under the Sultans of Malwa, several Hindu and Jain shrines were demolished and now most of the old Jain temples of the area are in a dilapidated condition. Some extant Jain\textsuperscript{67} inscriptions and colophons of MSS furnish valuable information about Sultan Gayasuddin Khilji of Malwa, a Sultan concerning whose career Persian sources do not provide much information. He had his sway over Amer, Harshnath, (Sikar), Chatsu, Ajmer etc. The Jain temple of Amer also has some inscriptions incised on the pedestals of the icons belonging to his reign. During Aurangzeb's reign, when Hindu shrines were being brutally destroyed a new Jain temple was built at Chand Khedi (Khanpur).

\textsuperscript{65A} Author's paper on the inscriptions of the family of Muhnot Nenasi published in the Varada Vol. XII No. 3.

\textsuperscript{66} The copies of several inscriptions of this area were made available to me by Mahopadhyaya Shri Vinay Sagar.

\textsuperscript{67} For details see the following papers of the Author:

(i) The Solankies of Toda published in the Samboadi, Ahmedabad Vol.III No. 4 pp. 75-78)/Etihasika-Sodh-Sangrah by the Author pp. 32-42.

This was indeed a daring step in view of the prevailing hostile conditions.

To conclude, most of the available Digambar Jain inscriptions have been found from Vagad, Dhundhar, Ladnu, Tonk, Toda, Mewar, Hadoti and Mewat areas. During the Chauhan period Ladnu, Narena Ajmer, Baghera and Tonk were important centres of this sect. The Solankies ruled over Uparamal territory. All we know of their history can only be discovered from Jain inscriptions and colophons of Jain Manuscripts. The Awan Jain temple\textsuperscript{68} inscription of V. E. 1597 (1540 A. D.) furnishes an informative record of the above dynasty. The Amer Museum inscription\textsuperscript{69} of V. E. 1704, edited by the Author, has a brief account of the Kachhava rulers of Amer.

**Important Events:**

Important political events, such as invasions by Muslim armies, are sometimes noted incidentally in the inscriptions and literary sources. Dhanpal in his *Satyapuriya-Mahavir Utsaha*\textsuperscript{70} mentions that several temples of Western India, excepting the Mahavir temple of Sanchoresh, were destroyed by the forces of Mahmud Ghazni. Muhammad Ghor also demolished several icons during his invasion of V. E. 1234 (1178 A. D.). No details of the route followed by his invading army are known. The Jain inscriptions and literary sources furnish valuable information in this regard. The Mulanayak icon\textsuperscript{71} of Phalodi Parshvanath was demolished by the Ghori. After carrying out plundering raids, he also sent a diplomatic mission to the court of Chauhan Prithviraj. The *Prithviraj-Vijay* reports that the Sultan sent an emissary to the court of Prithviraj asking him to embrace Islam and accept his overlordship. But Prithviraj refused the same. Major renovations took place

\textsuperscript{68} *Anekant* Vol. XVI p. 212.

\textsuperscript{69} Edited by the Author in the Researcher Vol. XII and XIII (1972-73) pp. 53-58.

\textsuperscript{70} It was first edited in the *Jain Sahitya-Samshedhaka* by Jin Vijay ji. Later on, Sri Nahataji and Dr. Mahavir Singh Gahlot have also reedited it.

\textsuperscript{71} *Vividh-Tirth-Kalpa* (SJGM) p. 10.
in the Jain temple of Osia between\textsuperscript{72} the years V. E. 1234–1237 (1178-80 A. D.), leading us to surmise that the invading forces had passed through this town demolishing several icons. The Kiradu inscription of V. E. 1235 (1178 A. D.) specifically records that an icon\textsuperscript{73} was demolished by the Turushkas. The Jain temple inscriptions of Sanderao, Kasindara, Jalore etc. furnish similar information of the renovation of the temples. The Achalgarh Jain icons brought from Sanchore have inscriptions\textsuperscript{74} of V. E. 1236 which report that due to the demolition of the temple (Prasada-Bhagne), the icons installed in V. E. 1134 were reinstated and the temple was also renovated in V. E. 1236 (1179 A. D.)

A reference to Alauddin Khilji's invasion on Jaisalmer, a fact not properly reported in the Persian chronicles, is found in the Jain inscriptions of V. E. 1473 (1416 A. D.) and V.E. 1497 (1440 A. D.) Ghatasingh son of Ratnasingh is said to have recovered the fort after defeating the forces\textsuperscript{75} of the Mlechchhas. Similarly the inscription of V. E. 1497 (1440 A.D.) describes Rawal Duda between Ratnasingh and Ghatasingh. He seems to have recovered Jaisalmer immediately after the invasion of Alauddin. From the data noted above, we learn of two invasions of the Muslim armies on Jaisalmer, facts not known from other sources.

Guhilot Hamir's battle against Muslim armies is known from some Jain epigraphs alone. The Kareda Jain temple inscription\textsuperscript{76} of V. E. 1392 (1335 A. D.) reports that Chittor was then under the Sonagara Banvir. A memorial of one Silahadar Mahmud, an officer of the Muslim army, was built there, who seems to have lost his life in the battle against Hamir. The Mahavir Prasad Prashasti of V. E. 1495 (1438 A. D.) from Chittor refers to Guhilot

\textsuperscript{72} The Saradar Museum Report year 1949 p. 10/Nahar I No. 793, 794, 804, 805.
\textsuperscript{73} I. A. Vol. LXII p. 42.
\textsuperscript{74} Abu II No. 465, 466.
\textsuperscript{75} I. H. Q. XI p. 149/Nerasi (Dugar) Vol. II p. 288/Nahar III No. 2112 and 2139.
\textsuperscript{76} History of Mewar by the Author p. 107.
Hamir's battle against the Muslim armies. Massive destruction of Hindu and Jain shrines was mercilessly conducted by the forces of Alauddin as can be gathered from fragments of inscriptions, now studded in the Gambhirī river bridge, built by his son Khizra Khan, who was posted at Chittor. The Digambar Jain Kirti-stambh and the temple situated near it were also affected by this invasion. This temple was later repaired by the family of Gunaraj during the reign of Maharana Kumbha. The Jain temple of Rishabhdeva (Dhuleva) was damaged by some Muslim forces. It was renovated in V. E. 1431 (1374 A. D.), as is evident from an inscription.78

Alauddin had also laid a siege to Abu demolishing parts of Vimal Vasati, Lunig Vasati and Achaleshvar temple. The Persian sources do not refer to these events. However, the Vividh-Tirth-Kalpa, of Jinprabha Suri79 has a pointed reference to the destruction of Jain temples at Abu, wrought by Mlechchhas. Alauddin's activities are also described at length in a contemporary Jain work entitled Nabhinandana-Jinoddhar Prabandh. A good number of the Jain inscriptions too furnish information regarding the renovation of Abu temples named Vimal-Vasati, Lunig-Vasati, etc. The renovation of Vimal-Vasati was undertaken by several80 Jain families of Mandor between V. E. 1378 (1321 A. D.) to 1395 (1338 A. D.). The phrase “destruction of temple” appears in the inscription dated V. E. 1378 (1321 A.D.) of Vimal-Vasati's Dehari No. 52. A Jain merchant named Sanghapati Pethad undertook massive81 repairs of the temple of Lunig-Vasati. Achaleshvar temple was renovated contemporaneously in V. E. 1378 (1321 A. D.) by Maharawal Lumbha. In Vimal-Vasati, most of the Devakulikaśas, the Sikhar, the Mandovar of the main temple, Garbh-Griha etc. were destroyed

77. ibid/JBBRAS Vol. XXIII p. 50.
78. Edited by R. C. Agrawal in the Maru-Bharati.
81. Abu II No. 382.
during Alauddin’s invasion. These were obviously renovated between V. E. 1378 (1321 A. D.) to 1395 (1338 A. D.).

The armies of the Sultans of Malwa and Gujarat carried out similar demolition of temples in Southern Rajasthan, including Mewar, during the 15th and 16th centuries A. D. as reported in the Persian chronicles. The temples of Devakulapataki, Nagada, Sirohi, Abu, Jawar, Hadoti etc. suffered damages. There are numerous epigraphical references to their renovation.

The inscription from the Chintamani temple, Bikaner dated V. E. 1592 (1535 A. D.) records that when Mughal forces under Kamaran invaded Bikaner; they sacked the temple and demolished the 82 Parikar of the icon. A contemporary work called “Chhand Rao Jaitasi” also speaks of the Mughal attack on Bikaner, but it only describes the defeat of the forces of Kamaran at the hands of Rao Jaitasi of Bikaner and is silent concerning the demolition of temples. It is only the temple epigraph that reveals to us Kamaran’s destructive activities.

The eastern gate (Pratoli) of the Jain temple of Ranakpur was also demolished by the Mughal army. It was rebuilt at the expense of 48 gold coins by the Pragavat Jain family of Usmanpur, Ahmedabad in V. E. 1647 (1590 A. D.). This eastern gate together with Meghanad Mandap etc. were added to the Ranakpur temple by the above family in V. E. 1611 (1554) as is evinced by an inscription engraved there. The Sadari inscription of the family of Tarachand Kavadia dated V. E. 1654, Baisakh Sudi 2, (of which we have spoken earlier) read with the colophon of Gora Badal Chaupai dated V. E. 1648 (1591 A. D.) reveals that Maharana Pratap84 was keenly interested in arranging for the rehabilitation of people, who had lost their homes and in the renovation of religious shrines destroyed during the Mughal invasions. Again during the reign of Maharana Amarsingh, when a Mughal army

82. Bikaner No. 2.
83. Jin Vijay No. 308 and 309.
84. The Ethasik Sodh Sangrah by the Author pp. 69-71.
under Gazani Khan Jalori invaded Godawar, a part of the Ranakpur temple was demolished by it. It was renovated during the reign of Maharana Karnasingh as is recorded in an inscription dating V. E. 1678 (1621 A. D.). During Akbar’s invasion against Sirohi in V. E. 1633 (1576 A. D.) no less than a thousand and fifty Jain bronzes were captured by Mughal commanders. They were later on handed over to Raisingh of Bikaner by Akbar. This big hoard of inscribed bronzes is very valuable for the students of the history of pre-medieval Rajasthan.

Some Maratha chiefs also attempted to carry plundering raids in the famous temples of Rishabhdeva (Dhuleva) of Udaipur, Nathdwara and Kankroli in the first decade of the 19th century A. D. The aboriginal Bhils, who are ardent worshippers of Rishabhdeva jai took arms against the Marathas. During the last quarter of the 19th century A. D., when the Bhils adopted a seditious attitude against the census operations etc. the Mewar army took action against them. Two big inscriptions lying outside the Rishabhdeva temple are witnesses to the above valiant resistance of the Bhils. They were ordered to desist from such seditious activities.

Ancient Geographical Data:

The Ghatiyala inscription\textsuperscript{87} of V. E. 918 (861 A. D.) gives place names such as Valla, Maru, Mada, Tavani, Gurjaratra, etc. The Kuvalayamala\textsuperscript{88} contains the names Gurjaratra and Maru. The Dharmopadeshamala\textsuperscript{89} of Jaisingh Suri composed at Nagaur in V. E. 915 (858 A. D.) refers to a tract in the vicinity of Nagaur as Gurjaratra. This is corroborated by the Mangalana plate and other epigraphic records. The word \textit{"Ashtadash-Shata-Mandal\textsuperscript{86} is used for the Arbud country in the inscriptions of V. E. 1350 (1293 A.D.), 1378 (1321 A. D.) of Vimal Vasati. In later inscriptions, the word \textit{"Gokarna Giri\textquoteleft\textquoteleft is also used. A description of Medapat country

\begin{footnotes}
\footnote{85}{Bikaner-introduction.}
\footnote{86}{These Surah inscriptions were drafted by Kaviraja Shyamaldas.}
\footnote{87}{JRAS 1895 pp. 513-520.}
\footnote{88}{The Kuvalayamala (SJGM) pp. 282-283.}
\footnote{89}{The Dharmopadeshamala (SJGM) Colophon’s verses 11, 14, 28, 29 & 31.}
\end{footnotes}
is found in the Chittor inscription\textsuperscript{91} of V. E. 1495 (1438 A. D.) and the Satrunjaya\textsuperscript{92} inscription of V. E. 1587 (1530 A. D.). The well known name ‘‘Sapadalaksha’’ referred not only to Ajmer and Sambhar regions but was also used for the Uparamal area. We find its use in the colophon of the works of Ashadhar of Mandalgarh, Prithviraj Chauhan’s inscription\textsuperscript{93} of V. E. 1244 (1187 A. D.), the Bijoliya inscription\textsuperscript{94} of 1226 (1170 A. D.) etc. The word ‘‘Uparamal’’ seems to have been current simultaneously and is used for example in the Dhod\textsuperscript{95} inscription of V. E. 1225 (1169 A. D.). The Ranakpur\textsuperscript{96} inscription of V. E. 1496 (1439 A. D.) of Maharana Kumbha, contains names of the many towns, which were conquered by him. Vagad is used for the territory of Dungarpur as well as for the area around Fatehpur-Shekhawati. We have several medieval Jain epigraphs which also contain this name. In earlier medieval epigraphs of Hadoti, the word Malwa is used for this area. The Amer Museum\textsuperscript{97} inscription of V. E. 1704, which speaks of Mohandas Mantri, uses the word Dhundhar, the name even today current for Jaipur region. The words Mewat and Kuru Jangal are used in the inscriptions of Alwar and some parts of Northern Rajasthan. In later inscriptions the words Jodhpur, Bikaner, Jaisalmer, Sirohi, Kota, Bundi and Udaipur are used for referring to political units.

\begin{itemize}
\item 91. JBBRAS Vol. XXIII p. 50/Maharana Kumbha by the Author pp. 375-384.
\item 93. An-report A. S. I. Vol. VI plate.
\item 94. E. I. Vol. XXVI P. 102.
\item 95. Edited by R. C. Agarwala in the Varada Vol. VIII pp. 1-10.
\item 96. Jin Vijay No. 307/Maharana Kumbha by the Author pp. 384-386
\item 97. Researcher XII-XIII 1972-73 pp. 53-58.
\end{itemize}
CHAPTER-III

Polity and Administration

After the seventh century A. D. various ruling classes of the Rajputs settled in Rajasthan. The Pratihars had established at Mandor. Later on a branch known as imperial Pratihars\(^1\) sprang up and ruled over the extensive territories of Northern India, for a considerable period. The Guhilots of Mewar, the Paramars of Malwa, the Chalukyas of Gujarat, the Chandels of Jejabhukti, the Chauhans of Ajmer and other Rajput clans served as the subordinate\(^2\) vassals of the Pratihars during the period of their imperial dominance. After the disruption of their empire, the Chauhans of Ajmer, the Chalukyas of Gujarat, the Paramars of Malwa and other hitherto subordinate clans became independent rulers. In western India, the Chauhans of Ajmer, the Paramars of Malwa and the Chalukyas of Gujarat played an important\(^3\) role from the 10th century A. D. to 12th century A. D. The local Chauhan rulers of Nadol and Jalore, the Paramars of Abu, Kiradu and Bhinmal and other rulers of South-western Rajasthan owed their allegiance to Chalukyas of Gujarat. The territory of Hadoti and Chhaparan formed part of the kingdom of Malwa. The Paramars of Malwa also held eastern Mewar, including the fort of Chittor. When Chalukya Siddharaj Jaisingh captured Malwa, this territory was automatically transferred to Gujarat. After the discomfiture of Prithviraj Chauhan III in 1192 A. D. most of Northern Rajasthan,

---


Sapadlaksha, Uparamal etc. came in the possession of the Sultans of Delhi. Several important families migrated from Ajmer, Bikanpur, Nagaur etc. to Mewar, Malwa, Jalore, Jaisalmer etc. Alauddin Khilji's invasion again affected many changes, and excepting the rulers of Mewar, Jaisalmer and a few Chauhan rulers, no other rulers of Rajasthan were able to regain their kingdoms.

Several new powers sprang up in the 15th and 16th centuries A.D. Among these, the Guhilots of Mewar, the Rathors of Marwar and Bikaner, the Bhatis of Jaisalmer, the Devaras of Sirohi, the Hadas of Bundi, the Khinchis of Gagron, the Khanzadas of Nagaur etc. were of major importance. Practically these Rajput states had a static structure lacking dynamic growth. These were very similar to each other in the political constitution and administrative structure, and were based on the feudal system with feudal chiefs playing an important role.

Epithets of the rulers:

       The earliest notable Jain inscription of Ghatiyala\(^4\) dated V. E. 918 (861 A. D.) of the time of Pratihar king Kakkuka does not contain any epithet for the Pratihar rulers of Mandor branch. The Hatundi inscription\(^5\) of Balaprasad of V. E. 1053 simply uses unadorned word "Nrip" to indicate the king without adding any hyperbolic expression. The Chauhan rulers of Nadol and Jalore branch used the title "Maharajadhiraip" only. In an inscription from Jhanwar\(^6\) (District Jodhpur) the Chauhan king Kelhan is described as "Maharajadhiraip Parameshvar". He too was somewhat reticent not having used the imperial titles like "Param Bhattacharik". The rulers of Abu mostly bore the simple title "Mandalika" or "Mandaleshvar", which also indicates their subordinate position for most of them remained the vassals of the Chalukya as\(^7\) of Gujarat.

---

5. ibid Vol. X pp. 10-17.
7. Abu II No. 1, 2 and 250.
The Chauhans of Ajmer were another line of powerful kings. Beginning with Prithviraj I, they generally styled themselves as “Param Bhattaraka MaharajadhiraJa Parameshvar. We have a very few Jain inscriptions of the Chauhan kings from Sapadlaksha and Uparamal area. These Chauhan rulers from the time of Vigraraharaj IV to Prithviraj III had extensive territories under them.

From the 15th century A. D., the rulers of Mewar began to dominate the political scene in Rajasthan. Several Jain inscriptions of Mewar, Godawar etc. contain valuable details about them. The Ranakpur8 inscription of V. E. 1496 (1439 A. D.) has several hyperbolic epithets for Maharana Kumbha. He has been compared with Lord Ram. Such comparison had been common with medieval Rajput rulers. In the later epigraphs of Mewar the epithet “MaharajadhiraJ Maharana” was generally used9 for its rulers. Likewise, the simple epithet “MaharajadhiraJ” or “Maharaja” was used for the rulers of Marwar, Jaisalmer, Sirohi, Bikaner, Dhundhar, Hadoti and other regions of Rajasthan. Obviously from the 17th century A. D. use of pompous expressions for Rajput rulers, became out of fashion and perhaps they were not allowed by the paramount Mughal Emperors, to adopt such titles and epithets.

Nature of Kingship:

In Rajasthan the ancient republican form of government ceased to exist from the remote past and revived only after 1948 A. D. The intervening period knew only the monarchical form of government; with king as supreme authority. He was the pivot of the entire ruling machinery. All were required to pay respect to him. Disloyalty towards him was a great sin. He was even considered to be a God on earth and was in principle allowed unlimited despotic

9. The Nadlai inscription of V. E. 1686 (1629 A. D.) mentions the word “Maharana”. Sometimes the word “Rana” was also used. We find similar use in the inscriptions dated V. E. 1709 and 1735 of the Bafna temples, Udaipur, and in the Ajitinath temple (Digambar) inscription of V. E. 1726 of the said place Udaipur. The title “RajaRajeshwar” was used in the Lakhadavas Jain temple inscription of V. E. 1877 for Maharana Bhimsinh.
powers. Yet a number of checks and balances prevented him to subvert established laws. Sometimes, the cabinet too had some influence on him. The concept of a king was very lofty. He was supposed to serve the country for the benefit of the public. The Ghatiyala Jain inscription\(^9\text{A}\) of V. E. 918 (861 A. D.) thus describes the Pratihar king Kakkuka in these terms: “Like a mother he kept his people, whether poor or prosperous, low born or higher, in constant comfort. He never departed from what was right through favour, affection, envy or greed and was not known to discriminate unfairly between two parties in any transaction. Acting on the advice of the best of the twice born (\textit{Dvijā}) he succeeded in making everybody happy.” The same inscription\(^9\text{B}\) describes the person and character of Kakkuka in these glowing terms. “His smile is like a slightly open flower bud; his speech is sweet, his glance benign, his temper meek without being timid, his friendship firm and anger wild. He never speaks or smiles or acts or looks or remembers or does something or moves or even remains still without his acts benefiting mankind. To children, he is like a father, to young man like a friend and to the old like a son; by his good appropriate conduct he constantly fosters goodwill in all.” Such was the picture of an ideal king. Similar praise was also bestowed upon other kings in epigraphs or in literary descriptions.

\textbf{Yuvaraj:}

The Yuvaraj was in most cases, but not always, the king’s eldest son and held an important position in administrative set up. Many Jain inscriptions of Godawar, Jaisalmer, Jalore etc. mention the name of Yuvaraj along with the ruler. The Nadol plate\(^\text{10}\) of V. E. 1218 mentions that Yuvaraj Kelhan acted as an associate of his father in granting and confirming the Jagirs. The Sewadi inscription of V. E. 1167 of Asvaraj includes the name of Yuvaraj Katukaraj as a donor in the grant made to the Jain temple of Dharmanath.

\textit{\textsuperscript{9}A.} Verses 9 to 11 of Ghatiyala Inscriptiion of V. E. 918 (as per footnote 4 above) For text see inscription No. 2 of this book.

\textit{\textsuperscript{9}B.} Ibid, verses 7 to 8.

\textit{\textsuperscript{10}.} E. I. IX p. 66.
Another inscription dated Sinha-year 31 (V. E. 1200) from the same area associates the name of Yuvaraj Jayatsingh with king Katukaraj. The Chauhan prince of Nadol held Mandor in their possession. The Jain inscriptions of Osia, Ghanghani, Ghanghana and other inscriptions of Jhanwar, Pal etc. mention the names of several princes, who were made in-charge of administration at Mandor. Sewadi remained as a Bhukti (Jagir) of Yuvaraj, who at his own accord, made benefactions to the Jain temples. The Chauhan inscriptions of Jalore furnish interesting data about carrying out administration by the ruler jointly with Yuvaraj. The Nadlai Jain temple inscription of V. E. 1557 (1500 A. D.) speaks of prince Prithviraj (Guhilot), who was then ruling over Godawar. This proves that Maharana Rayamal, the ruler of Mewar, controlled Godawar through Yuvaraj Prithviraj. The Jaisalmer inscription of V. E. 1581 (1524 A. D.) records the name of Yuvaraj Lunakarna alongwith that of the ruler Jayatsingh. The inscriptions of V. E. 1686 of Jalore and V. E. 1689 of Phalodi mention the name of Rathor Amarsingh as Yuvaraj alongwith his father Gajasingh. Amarsingh Rathor was later on exiled from Marwar. Therefore, these inscriptions are very helpful in determining certain dates about him.

Queens:

No details regarding the management of the royal household emerge from the Jain epigraphs. The Haram was considered the most important part of the palace, where queens with several inmates lived. The names of queens, in most instances are recorded in connection with charitable grants and donations. There are, however, a few instances where queens seem to have been actively associated with rulers in the exercise of power. Thus the Chauhan Ajayraj of Ajmer struck the coins of his realm in the name of

11. ibid XI p. 33/Jin Vijay No. 326.
12. ibid XI p. 33/Jin Vijay No. 325
15. The Prithviraj-Vijay V-90.
his queen Somaldevi also. Perhaps, she was also allowed to wield some power. The Sanderao inscription of V. E. 1221 records the donations made by Annaldevi, the mother of Kelhan for Mahavir temple. The queens of Dharavarsh Paramar of Abu were faithful followers of Jainism. The Jharoli inscription of V. E. 1255 (1198 A. D.) records the donation of an orchard by that queen to a Jain temple. A few queens of the rulers of Mewar were devout Jains. Jayattaldevi, the queen of Maharawal Tejsingh of Mewar, constructed a Jain temple named Shyam-Parshvanath at Chittor. For its maintenance donations were granted through the Mandapika of Chittor, Khohar and Sajjanpur.

Other members of Royal family:

Princes were generally referred to as the Rajputras, Kumar, Nripatiputras, Maharajakumar etc. The Lalrai inscriptions of V. E. 1233 names the Rajputras Lakhanpal and Abhayapal, who made pious donations to the Jain temple. Sometimes the names of princes were recorded without specifically calling them Rajputras. The Nadlai inscription of V. E. 1189 thus names Rudrapal and Amritpal. It is also noticed that separate Jagirs were bestowed to Rajputras and queens for their maintenance. According to the Sanderao inscription of V. E. 1221 the queen mother held the separate Jagir, out of which she made personal donations. The Nadol plate of V. E. 1218 names the ten villages held by Rajputra Kirtipal Chauhan in his Jagir. Similar Jagirs for maintenance of the families of Rajputras were also given nearly in all the erstwhile Rajput states. They were allowed to grant petty Jagir or Mauфи, from the estate held by them. Prior permission of the ruler, for such benefaction was generally not necessary. The Harsh

16. E. I. XI pp. 46-47
17. Abu V. No. 311
20. E. I. Vol. IX p. 69
temple inscription\textsuperscript{22} of V. E. 1030 (973 A. D.) records that Sinhraj's two sons namely Chandraraj and Govindraj and his brother Vatsaraj made grants out of their own estates (\textit{Sva-Bhag-Apta}) through deeds duly signed by them (\textit{Sva-Hasta-Ankita-Shashanam}).

\textbf{Feudal Chiefs :}

Most Rajput rulers had several feudatory chiefs under them. This feudal set up existed at least from the time of the Pratihars and perhaps even earlier. The Devagarh\textsuperscript{23} inscription of Bhoj Pratihar dated V. E. 919 (862 A. D.) records that this overlord owns a host of \textit{Samantas}. The \textit{Kharataragachchha}\textsuperscript{24}-\textit{Pattavali} speaks of the presence of several \textit{Samantas} in the court of Chauhan Prithviraj III. These \textit{Samantas} obviously had their own states which were ruled autonomously by them. However, they were not free in the management of external affairs. These \textit{Samantas} may be classified into two categories viz. (i) \textit{Samantas} of imperial rulers and (ii) \textit{Samantas} of petty rulers. The Jain inscriptions of Rajasthan record the names of several \textit{Samantas} who made donations to Jain temples from time to time.

\textbf{The King's Cabinet :}

For successful government every king needed good ministers. Among the \textit{Sapta-Anga}\textsuperscript{25} or seven constituent parts of the state, spoken of by ancient political theorists, Amatya, Mantri or Diwan held an eminent position. He used to assist the king in the matters concerning state-craft and administration. It is said that even a most intelligent king can not know everything himself. He was therefore, advised to seek assistance of competent ministers. The cabinet of such ministers was known as the \textit{Mantri-Parishad} or \textit{Mantri-Mandal}. In the Jain inscriptions, the minister is also called as the \textit{Mahamatiya} or \textit{Sachiva} or \textit{Raj-Mantri}. The actual strength of the cabinet main-

\textsuperscript{22} E. I. Vol. II p. 102
\textsuperscript{24} The \textit{Kharataragachchha-Pattavali} pp. 25-33.
\textsuperscript{25} ibid pp. 25-32./Prithviraj Chauhan and His Times by the Author p. 86.
tained by the Rajasthan kings is not exactly known. The Jain inscriptions are silent on this point. However, Somadeva in the Niti-Vakyamrita, a Jain treatise, speaks, of cabinets consisting of three, five or seven ministers. Such cabinets must have exercised immense influence over Kings. It can, therefore, be surmised that though endowed with sovereign powers, the kings of medieval times were yet swayed in their judgement by their cabinet of ministers. The Senapati, Sandhi-Vigrahaka and Purohit were some of the members of cabinet. Some details concerning these are as under.

Mahamatya:

The Mahamatya was given charge of the royal seal. He virtually exercised overall supervision of all administrative departments. The inscriptions in speaking of him use the descriptive phrase “Shrikarana-Mudra-Vyapara Paripanthayati” The Kharataragachchha-Pattavali mentions Prithviraj Chauhan’s minister Kaimash as Sarvadhikari and Mandaleshvar with one thousand equistrian Rajputras always following him. But such supreme power and status was rarely held by other ministers. The Rata-Mahavir inscription26 of V. E. 1345 (1288 A. D.) records the name of Samant singh and his minister Lalan, who was the incharge of the royal seal and department named “Shri karna”. The Abu inscription of V. E. 1350 mentions the name of Mahamatya27 Badhayu.

The Pali inscription28 of V. E. 1201, the Abu inscriptions of V. E. 1201, V. E. 1245 and a few others record the details concerning29 the family of Vimal Shah, a renowned minister of Gujarat. Likewise, several inscriptions ranging between V. E. 1288 to V. E. 1298 of the family30 of Vastupal and Tejpal and the family

27. Abu II No. 2.
30. ibid No. 250-251, 256, 260-62, 265, 269.
of other important minister of Gujarat, have also been known from Abu, Nagaur and other places. Yashovir Mantri of Jalore is also referred to in the inscriptions of Abu, Madari (Jalore) and other places. The Prabandh-Chintamani also commends his knowledge of architecture. He is said to have brought to notice certain flaws during the construction work of the Lunig-Vasahi. He began serving the Sonagaras of Jalore as early as V. E. 1245 and was at the helm of the state affairs upto V. E. 1278, when an alliance between Viradhaval Baghela and Sonagara Udayasingh was made against Sultan Ilutmish. If the Puratan-Prabandh-Sangraha is believed he must have occupied this post even in V. E. 1300. Somdeva in the Kirti-Kaumudi speaks of him as a great poet surpassing in poetic excellence even Magh and Kalidas. Some inscriptions of V. E. 1245 and 1251 from Abu speak of him as Kavindra-Bandhu.

Sometimes the epithet “Rajya-mantri Dhuradhauraya” was also appended alongwith that of Mahamatya. Ramdeva Navalakha, who was the chief minister during the reigns of Maharana Kheta, Lakha, and Mokal of Mewar was honoured with this title. His son Sahanapal Navalakha also used this title with his name. The Nadol inscription of V. E. 1686 (1629 A. D.) and the Jalore inscriptions of V. E. 1681, 1683, 1684 and a few others from Marwar speak of Muhanot Jayamal and his son Nenasi-both well known ministers. The above Nadol inscription also has a specific reference to the epithet “Sakal-Rajya Vyaparadhikaran” i.e. incharge of the department looking after all administrative activities. The Amer inscription of V. E. 1714 names a Mohandas, who was a devoted and faithful servant of the ruler of Amer.


32. Maharana Kumbha p. 158 by the Author.


33A. Researcher Vol. XII and XIII pp. 53-58.
The Jain inscriptions of Rajasthan do not list the duties of ministers. But obviously they assisted rulers in conducting the business of state in various ways. The Oswal, a powerful Jain clan, filled the posts of ministers in many erstwhile states of Rajasthan, i.e. Marwar, Mewar, Sirohi, Kota, Bundi and others. In Jaipur, Digambar Jain Khandelwals, also famous as Saravagies, held the post of the Diwan for a considerable time.

Senapati:

The Senapati also called the Mahabaladhikrita or Dandanayak was next in importance to the Mahamatya. Under him were several sub-ordinate officers such Sadhanika, Dussadhya, Baladhipa and others. During pre-medieval times, the cavalry formed an important section of the army. Therefore, proper care was taken for its maintenance. The Sadhanika or Dussadhya was perhaps officer incharge of the cavalry. The Baladhipa was the incharge of the troops posted at out-stations. The Sewadi34 inscription of V. E. 1172 names a Baladhipa Yashovir, who was greatly respected both by the ruler and the Mahajan-Sabha. One more35 inscription dated V. E. 1167 from the above place of the reign of Ashvaraj, mentions Mahasadhanika Pauvi’s grandson Uttamraj’s son Upalaraj, who made certain donation to Dharmanath temple of the place. The entire department of defence and warfare known as Baladhikarana (Defence department) was head-quartered at the capital. The Senapati was its controlling officer. The Jain inscriptions of Rajasthan do not throw much light on various activities of Senapati and his department. As already stated, the followers of Jainism were mostly from the Vaishya community, whowere not actively partakers in the martial-activities. The Kharataragachchha-Pattavali, giving a hint to this point mentions that the Vaishya-community would be venerated by their business36 activities and not by fighting in the battles.

34. E. I, XI p. 31/Jin Vijay No. /Nahar I No. 843,
35. ibid p. 28-30/Nahar I No. 875,
36. The Prithviraj Chauhan and His Times by the Author p. 105.
Sandhi-Vigrahaka:

The Sandhi-Vigrahaka was an important officer, whose main function was to draft royal charters and despatches. The Kiradu inscription of Alhandeva37 dated V. E. 1209 records the name of the Sandhi-Vigrahaka Kheladitya, who is said to have drafted the charter banning the slaughter of livestock on certain days in a month. Likewise, the Ratanpur38 plate having similar edict, was addressed to several officers of the state including the Sandhi-Vigrahaka. A perusal of various grants proves that these charters were very carefully drafted by them with lesser chances of ambiguity.

There were several officers of a more sub-ordinate rank, who actively helped the rulers in administrative matters. On the basis of epigraphical evidence, a long list of such officers can be prepared. Among these, the names of Dutak, Bhandhari, Pratihar and others are worth quoting.

District Administration:

Every State was divided into various administrative units viz. Visay, Bhukti etc. The officer incharge of every such unit was made responsible for collecting revenue and maintaining law and order. In the inscriptions of the Chauhans of Nadol the term Bhukti is also used to indicate a personal Jagir of various members of royal family. The Lalrai inscription39 of V. E. 1233 speaks of Maharajaputra Lakhanpal and Abhayapal as possessing the Bhukti of Siwana. Chauhan Kelhan’s queen Alhandevi also owned the Bhukti of Sanderao as is apparent from Sanderao inscriptions of V. E. 1236. The word Pratigana40 has appeared in Bijoliya inscription of V. E. 1226, the Rewasa inscription of V. E. 1243 and many other inscriptions and literary sources. It was used for a

small unit resembling modern Tehsil. Likewise, the term Paragana was also constantly used from the 15th century A. D. for a small administrative unit. The Ajahari copper plate of V. E. 1494 issued from Ranakpur by Maharana Kumbha also refers to the above unit. The heads of some villages, who made benefactions to the Jain temple of Bijoliya, are also referred to in the inscription of V. E. 1226. We have several references of the groups of the villages. The word “Chaurasi” appears in several medieval records.

Selahath and Talar:

The Selahath was an important government officer. He had to perform multifarious duties. The Kanhadade-Prabandh speaks of this officer as “Nagar Talar-Desh-Selahuth”. This reveals that a Talar was posted in a town while another officer, the Selahath, was perhaps given charge of a particular territory as a whole. He was also consulted by the ruler of Jalore, while making preparations for the fight against Alauddin Khilji (Selahath-Sikhamana-Hui). Sometimes he was also selected a member of Panchakula, a local self institution. It can be testified from the Bhinmai inscription of Chachigdeva Sonagara, which refers to “Shri-Karaniya-Panch-Selahathada. The Abu inscription of V.E. 1350 refers repeatedly to the Selahath and Talaraksh. It gives an idea that every donor in granting a gift was required to refer the grant to the Selahath and the Talar. The Sanchore inscription of V. E. 1345 also mentions the Selahath. This interesting inscription records a donation of eight drammas by Mehar Prabha, Padma and others. The Selahath was required to arrange for one and half Kalasas of Moong at the time of Rathayatra celebration, out of the interest from the sum bequested by them. The Delawara inscription of

41. Edited by the Author in Maru Bharait Vol. XVI, No. II, p. 53.
43. Abu II No. 2.
45. The Maharana Kumbha by the Author p. 370.
V. E. 1491 records that an order for the levy of 14 Tankas for the worship of the Jain temple was promulgated through Selahath. On the basis of some literary references he also performed the duties of revenue-collector in some regions.

The Talaraksh or Talar was an equally important officer. His duties were quite similar to that of the present police-officers. According to the Yoga-shastra-Balavabodh composed by Som sundar Suri, the services of a Talar were mainly utilised for detecting and recovering the stolen properties and to protect the town from notorious and bad elements. The Chirawa inscription of V. E. 1330 drafted by Ratnaprabh Suri of Chaitra-gachchha praises and speaks in detail of a Talaraksh family of Nagada, who actively served the rulers of Mewar from Maharawal Mathansingh to Samarsingh.

It seems that Talaraksh and Selahath were having their share in the taxes levied, through Mandapikas, which was perhaps in lieu of their emoluments. These terms were known as the Talaraka-Bhavya and Selahath-Bhavya. These terms are repeatedly referred in the Jain inscriptions of Godawar and other parts of Western Rajasthan.

Local self Institutions:

The Medieval Jain epigraphs throw interesting light on the functioning of local self governing institutions. On the basis of these records, we can say that in a village or a group of villages and towns, which were either directly under the ruler or a feudal chief, considerable power vested in the hands of the local people themselves, as is evinced through institutions known as the Mahajan-Sabha and the Panch-kula. The Chauhan and Paramar inscriptions in particular contain various details about them. Sometimes so powerful was the Mahajan-Sabha that it was empowered to sanction new imposts to be levied in the area, where it was

46. ibid pp. 269-70.
instituted. The Samoli inscription\(^48\) of V. E. 703 (646 A.D.) from
the reign of Siladitya of Mewar records that approval of the local
Mahajan-Sabha was sought before constructing the temple of mother
goddess, which contains the inscription. The Sewadi inscription of
of V. E. 1172 names a Yashodeva Baladhipa, who was duly
honoured by the Mahajan-Sabha\(^49\) perhaps for some valorous
action. The Nadlai inscription\(^50\) of V. E. 1200 of the time of
Chauhan Rayapal records that the local Mahajan-Sabha had
unanimously granted Rajdeva, the local chief of Nadlai, the
power to collect certain cesses for the sake of the Mahavir temple
which carries the inscription. The Mahajan-Sabha also gave its
consent for cesses to be utilised for religious and charitable
purposes. Another inscription of V. E. 1200 from the same place
informs us that a donation of two Pallikas of oil was made by
the afore-mentioned Rajadeva, out of his share from the tax for
the Rathayatra festival. This grant was made in presence of the
members of the Mahajan-Sabha and the Panch kula (Gramina-
Janapada). Another inscription of V. E. 1202 also from Nadlai\(^51\)
records that certain Banjaras, generally a nomadic people
working as carriers or travelling merchants also agreed to give
certain donations for the maintenance of Mahavir temple of Nadlai.
The Juna Badmer inscription of V. E. 1352 (1295 A. D.) belonging
to the reign of Samantsingh\(^52\) refers to certain imposts introduced
to collect funds for the worship of a Ksetrapal and other images
installed in the temple of Adinath. These were duly ratified by the
Mahajan-Sabha.

Panchakula:

The Panchakula was another institution which had played an
important role in local administration. Generally it had five

\(^48\) The Nagari-Pracharini Patrika (NS) I pp. 311-324.
\(^49\) Jin Vijay No. 323.
\(^50\) ibid 342.
\(^51\) ibid 333.
\(^52\) ibid No. 334.
members\textsuperscript{53} : (1) Adayaka (2) Nibandhaka (3) Pratibandhaka (4) Vinigrahaka and (5) Rajadhyaksa. These members were also called the "Karanikas". Some scholars argue that the words "Panchakula-Pratipatau" appended with the names of the chief ministers in the inscriptions were indicative of those Panchakulas appointed by the state government, wherein the chief minister was the active member. But this assumption does not seem to be correct. From Hatundi two inscriptions\textsuperscript{54} of V. E. 1335 and 1345 contain the above phrase "Panchakula Pratipatau" in connection with the grant made to the Jain temple. The inscription of V. E. 1335, however, does not have the name of any minister in this context, while the other inscription of V. E. 1345 contains the name of chief minister also. Therefore, the above assumption does not seem to be correct. It is obvious that these Panchakulas were controlled by rulers. There are cases, when all its members were appointed by the respective governments. The Bhinmal\textsuperscript{55} inscriptions of V. E. 1306 and 1336 give an idea that the members of Panchakula were nominated by the state.

Similar fact is also gleaned from the Moha-Parajaya (Drama) which mentions that Chalukya Kumarpal appointed the members of Panchakula to enquire into the property of a deceased richman.

No detailed information about the functioning of these Panchakulas is known. It seems that it was a body responsible not only for investigating a crime, reprehending criminals and maintaining law and order but for making all other local arrangements including collection of some taxes. There are some references in the Samaraichchakaha\textsuperscript{56} which provides us with details concerning the functions of these Panchakulas. The detailed enquiries were conducted by this body in pilferage and in other matters. On receiving a report of theft wide publicity was made by beating

\textsuperscript{53} Etihasika-Sodh-Sangraha by the Author p. 107.
\textsuperscript{54} Jin Vijay No. 318-320.
\textsuperscript{55} The Bhinmal inscriptions No. 10 and 11
\textsuperscript{56} Hermann Jacobi—The Samaraichcha Kaha (Cal. 1926) p. 222.
drums (*Dundi*). A written report containing details of the material stolen was obtained. When the stolen property was detected, a comparison was made by the members of *Panchakula*, with that of the written complaint lodged. Another important function of the *Panchakula* was to undertake the small scale works of public utility and to control the activities of the *Mandapikas* (to be described later on). When any donation was made with an idea of its interest being used for some long term purpose, the amount was deposited in the *Mandapika* under the orders of the *Panchakula*. It was later on defrayed as bequeathed by the depositor.

**Sources of Revenue:**

Revenue was the most important source of income of state. On the basis of Jain epigraphs the revenue can be divided under the following heads—

(i) Land Revenue

(ii) Taxes to be levied from the market (*Hatak-kar*)

(iii) Taxes on imports and exports.

(iv) Taxes imposed for some specific objects including religious purposes.

(v) Other taxes.

Land Revenue was realised both in cash and kind (*Bhog*). The Jain inscriptions of Rajasthan do not speak of exact portion of the produce which was levied as tax. Perhaps it varied from place to place. The Phalodi inscription of V. E. 123667 of Prithviraj Chauhan, a medieval non Jain epigraph, states that one sixth part of produce was levied as tax. This shows that the *Bhog* was taken at its ratio. The Sanderao Jain temple inscription68 of V. E. 1221 records the donation of one Hayal of Jawar collected in shape of *Bhog* from a certain village. ‘*Bhog*’ was also locally known as the *Lata*, a very old term used as early as in the Sarneshvar

57. [Journal Royal Asiatic Society of Bengal (NS) Vol. XIII](#)

58. [Jin-Vijay No. 320.](#)
inscription of V. E. 1010 from Udaipur. The *Talarabhavya, Selahathabhavya, Baladhipabhavya* etc. were the other taxes, realised from the cultivators for the expenditure of Talar, Selahath and Baladhip respectively. The Sanderao inscription of V. E. 1221 refers to the grant made by Talaraksh Pata, Kelhan and others amounting to one *dramma* out of the income collected as *Talarabhavya*. Similar information may be gathered from the Mangrol inscription of V. E. 1202.

The taxes levied from the market were another major source of revenue. The Sarneshvar inscription of V. E. 1010 (953 A. D.) refers to the levy of such taxes. The Delawara inscription\(^6^0\) of V. E. 1491 of the regin of Maharana Kumbha records the levy of the following market taxes.

(1) From Kharivata—(Salt-market)—2 *Tankas*

(2) From Patta sutriya (cloth-market) 1 *Tanka*

(3) From Manahedavata—2 *Tankas*. This term is not clear. The word ‘Heda’ was used for those who conducted business of horses.

Some times, gamblers too were required to pay tax. Instead of cash, taxes were also collected in kind from the market. Thus we find a mention of oil being collected as tax. The Nadlai inscriptions\(^6^1\) of V. E. 1189 (1132 A. D.), 1200 and a few others refer to donation of certain quantity of oil to Jain temple out of tax levied. Betel leaves were sometimes taken as tax from the Tambolies (Betel-leaf-sellers).

A number of details concerning the tax on merchandise can be gleaned from Jain temple inscriptions. The *Hatundi* inscription

---


60. The Maharana Kumbha by the Author pp. 330-332.

61. Jn Vijay No. 331.

62 ibid No. 333.
of V. E. 973 (926 A. D.) refers to the levy of the taxes on oil, betel leaves and on other merchandise. Rates too have been mentioned, which were as under:

1. Rupee one for each twenty loads carried for sale.
2. Rupee one for each cart-load, brought into the village or taken out from it.
3. One Karsh per ‘Ghat’ (pitcher) at oil-mills.
4. For betel-leaves (perhaps for 100 bunches) 13 Chollikas (or Bundle).
5. One Adhaka (a specific quantity) of wheat and barley from each Arghata (well). It indicates the levy from irrigated land. This is different from the similar tax referred to at no. 9 below.
6. Five Palas from a Pedd (a measurement)
7. One Vimshopaka coin for each ‘Bhara’.
8. Ten Palas from each Bhara of costly material such as cotton, copper, saffron, gum and other such articles.
9. One ‘Man’ (measure) for each ‘Drona’ of wheat, barley, Moong, salt and other such objects which can be measured in terms of ‘Drona’.
10. The gamblers were required to pay some fixed amount known as ‘Pellaka-Pellaka’.

The Mangrol inscription of V. E. 1202 also contains similar information.

Another important tax was the one levied on incoming and outgoing merchandise. The Banrajas, a tribe of professional carriers, were the chief payers of such taxes, as is clear, for example, from the Nadlai inscription of V. E. 1202, which report that the local

63. ibid No. 3 (EI Vol. X pp. 10-17)
64. ibid.
Banjaras together with the Banjaras recently arrived from other place (Abhinava-puriya) and from a place named Badari conjointly agreed to pay as tax a certain amount of money for the benefit of the ‘Yatris’ (pilgrims) to the Pujari (priest) of the Mahavir temple. A tax was also levied on the export of animals. The Nadlai inscription of V. E. 1195 and 1200 make specific references to it.

We have evidence extending over a long period of the realisation of a toll tax in Abu, from the persons coming into the town. There are also references of its remission in the inscriptions of the Vimal-Vasati dated V. E. 1371 and 1372, of Devara Lumbha and V.E. 1506 of Maharana Kumbha. The inscription of V.E. 1506 is also significant in other ways. It records the payment of a Fadiya coin to the Achaleshvar temple and four Dugani coins to the Vashishtashram temple of Abu. It proves that he remitted the tax to be levied in shape of toll tax only.

No reference to forced labour is to be found in the Jain inscriptions of Rajasthan; but the prevalence of this system is known from other sources.

Mandapika:

The Mandapika also known as the “Sulka-Mandapika” was an institution for the collection of taxes. It was different from the custom house, which was known as the “Mapa”. The Devakulpatak inscription of V. E. 1491 records the levy of separate taxes through the “Maudapika” and “Mapa”. The Nisith-Churni speaks of a “Sulka-Thana” where taxes were collected. The Sanchore inscription of V. E. 1345 of Samantsinghe mentions a Mahasthan, a place for collecting taxes. The Mandapikas referred to the Jain and other inscriptions seem to be akin to these. It appears to have been a kind of check post where goods were carefully inspected and tax levied on them. The Nisith-Churni records that merchants, who

66. Maharana Kumbha by the Author pp. 392-393.
67. ibid p. 310
68. E. I. Vol. XI p. 59,
attempted to avoid the payment of such a tax were seriously punished. Escorts, too, if necessary, were arranged at Mandapika. The name of "Baladhipa" was generally found to be associated with Mandapika. The Jhanwar (Mandor) inscription\textsuperscript{69} of V. E. 1219 of the reign of Kelhan and the Lekh-Paddhati record that the Baladhipa was the incharge of the Mandapika.

It also appears from available data that a detailed account of the entire income was maintained with "Mandapika". It was also an institution through which religious donations were made. There are several references to donations being given through it for arranging celebrations such as the Rath-Yatra, the Panch-Kalyan and the like.

There is also evidence for the fact that certain donors deposited sums with the Mandapika on which it earned interest. This interest was utilised for arranging daily worship in specified temple, for providing Nechaka (perhaps flowers) and arranging other religious celebrations. Chachigdeva Sonagara made certain donations from the Mandapika of Nadol for the Jain temple of Kareda in Mewar. This shows that donations were also arranged outside the state through the Mandapika. Apparently the income of each village was separately recorded. The Nadol plate\textsuperscript{70} of V. E. 1218 of Kirtipal Chauhan mentions the grant of two dranmas from each village under his Jagir for the worship of a Mahavir-Temple. According to the Nadol plate of Alhandeva\textsuperscript{71} dated V. E. 1218, a payment of five dranmas was required to be made from the Nadol Mandapika to the same Mahavir temple. The Delawara inscription of V. E. 1491 also records the payment of five dranmas through the Mandapikas.

This shows that the Jain inscriptions of Rajasthan furnish valuable details about administrative setup.

\textsuperscript{69} Journal of Royal Asiatic Society of Bengal (N. S.) XII/The Lekh-Paddhati (GOS) p. 14-104.
\textsuperscript{70} E. I. Vol, IX p. 68
\textsuperscript{71} ibid IX p. 63
CHAPTER IV
Socio-Economic Condition

The formation of various castes amongst the Jains is linked with the settlement of Rajputs in Rajasthan as many distinct groups of the Jains are believed to have descended from them. On the basis of literary and epigraphical evidence, it can be said that most of the present Rajput clans settled in Rajasthan between the 6th and 13th centuries A.D. This was a period of great prosperity for Rajasthan. Several important towns namely Osia, Mandor, Kiradu, Bhinmal, Jalore, Ahad, Chittor, Vasantgarh, Dhod, Chandravati, Bayana, Nagar, Shergarh, Atru, Sambhai, Chatsu, Ladnu, Nagaur, Didwana, Medta etc. grew in wealth and importance. Trade and commerce flourished. The Samaraichcha Kaha of Haribhadra Suri (8th century A.D.) the Kusulayamala (778 A.D.) of Udhyotan Suri and other Jain tales of the period contain stories of venturing businessmen, travelling to distant lands in order to acquire wealth. Several Jain Acharyas, attracted, no doubt, by peace and prosperity, visited the State to propagate their doctrine. The Kusulayamala (788 A.D.) speaks of the visit of certain Jain Acharyas from Punjab to Bhinmal and Jalore. The Digambar Jain sources record that Jinasenacharya visited Khandel and succeeded in converting several powerful families to Digambar Jain faith. The sources also speak of the frequent visits made by Digambar Jain Sadhus from Deccan to Chittor.

1. The Colophon of the Kusulayamala (S.J.G.M.) verses 5 to 8.
2. Dr. Kailash Chandra-Ancient Cities and Towns of Rajasthan (Delhi 1972) p. 262,
3. The Shrmatavar by Indranandi verse 176/ The Vir Bhumi Chittor p. 154 by the Author.
After the eighth century A.D., the activities of Jains record a significant increase in the State.

Oswals:

The inscriptions of Rajasthan refer to the Oswals as “Upakesh” or its derivation such as Uves, Uveswal, Upakesh Vamsh, Uswal Oswal etc. Very often the words Vamsh, Nyati and Jati, signifying a clan or cast, are also found appended to “Upakesh” or its derivations. On the basis of literary sources the origin of this caste is believed to have taken place in the remote past, in Veer Samvat 70 when Ratnaprabha Suri of the Upakeshgachchha converted them to Jainism. Some bardic sources link the origin of this caste with the foundation of the town of Osia in Samvat 222. But these stories do not seem to be convincing. No epigraphical sources concerning the Oswal anterier to the 10th century A.D. is so far known. Apparently this caste has a close connection with town Osia, which is situated in Jodhpur district. Osia is famous site, with several ancient temples belonging to the 8th and 9th centuries A.D. Recently, several inscriptions ranging from 6th to 10th centuries A.D., have also been discovered at this site, a fact which shows that it was an important town during this period. It was repeatedly invaded by the Muslim invaders during the Pratiha period and fell into desolation. Drastic famines added to its ruin and compelled its residents to migrate to other places. The Nabhi-Nandun-Jinoddhar-Prabandh tells us that this site was deserted and re-occupied several times. As happens very often in India, the residents, who had left Osia, became known as Oswals. After a detailed study of Jain inscriptions, Purnachandra Nahar concluded that the Oswals originated around the 10th century A.D. Indeed considering the fact that a large number of inscriptions

3A. Sukh Sampatiraj Bhandari—History of the Oswals (Bhanpura) pp. 32-33.
4A. Indian Archaeology—A Review year 72-73 p. 34.
issued by this caste belongs to the 11th century A. D., it would be reasonable to assume its origin between 8th and 10th centuries A.D.

The following epigraphical and literary evidence could be quoted in support of our statement:

(1) Karmashah of Chittor renovated the temple of Shatrunjaya and had an inscription dated V. E. 1587 (1530 A. D.) engraved there. This inscription records that Bappabhatta Suri (8th century A. D.), who propagated his religious doctrines during the rule of the Pratihars, made Ammaraj, his disciple. This Ammaraj had a queen, who belonged to the Mahajan (Vaishya) caste, whose descendants, later on, came to be known as Kothari (Oswals).

(2) The Nadlai inscription of V. E. 1557 (1500 A.D.) similarly records that Chauhan Lakhan (10th century A.D.) of Nadol had a queen of the Mahajan (Vaishya) caste, whose off-springs, later on became known as the Bhandaris. The Puratan-Prabandh Sangraha, which was composed between the 13th and the 15th centuries A.D., contains a similar account concerning the origin of the Bhandaris.

The Jain-Acharyas of the Kharaturagachchha were busy from the 12th to 14th centuries A.D. converting many powerful and influential families to Jainism. These came to be known as Oswals. The names of Vardhaman Suri, Jineshvar Suri, Abhayadeva Suri, Jinvallabh Suri, Jindatta-Suri, Jinchandra Suri, Jinpati Suri, Jinkushal Suri, Jinhadra Suri etc. are noteworthy in this connection. A good number of were gatras formed by these Acharyas. We find references of converting several Maheshwari families to Jainism. Early history and other details of individual gotras of Oswals are not fully known as literary and epigraphical records concerning these gotras are fragmentary and imperfect. But it is

10. The Kharaturagachchha-Pattavali p. 24/The Prithviraj Chauhan and His Times p. 159 by the Author.
true that several other castes of Jains like Porwal (Pragavat), Dharkat, Shrimal, and many others which were having distinct identities, were later on merged into Oswals.

We find epigraphical references which prove that steps were taken not to develop social degradation in the caste. The Oswal community strictly avoided the system of "Nata" and remarriage of widows. They modelled their society strictly keeping at par with other Vaishya-communities, like Maheshwari, Khandelwal and Agrawal.

Dharkat:

The Dharkat is another ancient caste, though most families belonging to this caste have now been absorbed into other castes. It appears that like Malawas and Gurjars this caste also once had a distinct identity and large population. Among Dharkatas, there were followers of both Vaishnavism and Jainism. The Nagar\textsuperscript{11} inscription of V.E. 1043 (986 A.D.) contains an account of meritorious deeds of an illustrious family which built several temples to various Gods including Vishnu, Shankar, Narayan and Surya and also a number of tanks. Dr. Ramchandra Ray\textsuperscript{12} had noticed some inscriptions of the 10th century A.D. in district Sawai Madhopur engraved by the Dharkat families who were followers of Digambars. Harisena, the famous poet, who composed\textsuperscript{13} the "Dhamma-Parikkha" in V.E. 1044 at Chittor, was a Dharkat and a follower of Digambar Jain faith. The Dharkat families, living in western Rajasthan were largely Shvetambar Jains, as several epigraphs evince. The Mandor Museum inscription of the 10th century A.D. (un-published) names a Shvetambar Dharkat Jain family from Marwar. The family of shresthi\textsuperscript{13A} Gollak of Marukota, was a

\begin{footnotes}
\item[11.] E. I. XXXIV No. 2.
\item[12.] Varada Vol. XIV No. 2 p. 56.
\item[13.] The colophon of *Dhamma-Parikkha* (MS. Mahavir Bhavan, Jaipur), quoted also by K. C. Kashaliwala in the *Prashasti-Sangraha*.
\item[13A.] The colophon of MS. *Hema-Anekant-Kosh* dated V. E. 1285 of Jaisalmer Bhandar (For details, see the Prithviraj Chauhan and His Times by the Author pp. 160.)
\end{footnotes}
Shvetambar Jain. He was contemporary to Someshvar and Prithviraj Chauhan III and Johiya Sinhabal. The Abu inscription\(^4\) of V.E. 1245 (1188 A.D.) of Vimal-Vasati speaks of a Dharkat Shvetambar Jain family living in Abu (*Arbuda-Vastavya-Dharkat Vamsha-Udbhava*). Another inscription of the same year refers to Yashovir-Mantri of Jalore\(^5\), a Dharkat of great fame. The Lunig-Vasati-inscription of V.E. 1288 (1231 A.D.) speaks of a Shvetambar Jain Dharkat family living at Gundoch (Distt. Pali). (*Gunda-Ucha-Mahasthan-Vastavya-Dharkat-Vamshiya*). Though presently this caste has been completely assimilated in other castes, a large corpus of inscriptions issued by them testifies to their independent status and power during earlier times.

Khandelwals:

The Khandelwal caste of Jains is more popularly known as Sarawagis. As among Agrawals, there are both Jains and Vaishnavas among them; the Jains being Digambers. It is believed that this caste was created by the Jain teacher Jinsenacharya, who visited Khandela and succeeded in converting many to his faith. Khandela was a very prosperous city during the reign of Pratihar kings. Like other Jain castes, this caste also seems to have come into existence after the 8th century A.D. No epigraph connected with them dates before the 10th century A.D. The earliest known inscriptions where we find a mention of Khandelwals are the Shergarh\(^6\) inscription of V.E. 1162 (1105 A.D.), and the Jain temple inscription of Sanganer dated V.E. 1230 (1173 A.D.). Shergarh is quite distant from Khandela. It must have taken some time by Khandelwals to move from the original home to that place. The birth of caste thus can be reasonably dated between 8th and 10th centuries A.D. This caste is known today to have eighty four gotras; out of which nearly forty find mention in medieval inscriptions.

14. Abu II No. 55, 57, 125, 150.
15. ibid No. 251 and 277.
16. E.I. Vol. XXXI p. 89/The inscriptions of Sanganer were edited in *Vira-Vani* Jaipur.
Shrimals:

The Shrimals are associated with the town Bhimnal, which was, in ancient times, a very prosperous site. The Kuvalayamala (8th century A.D.) and the Upamiti-Bhava-Prapanch-Katha (9th century A.D.) composed in that region do not speak of a Shrimal caste of Jains, although they speak at quite length about the manifold activities of business communities, termed as “Vanikas”. A series of migration has scattered the enterprising Shrimals over different parts of the country and there are several distinct branches of this caste. Their names suggest their association with different ancient provinces. Thus there are the Tak-Shrimals, the Haryana-Shrimals, the Sonagariya-Shrimals etc. The Jain inscriptions of Rajasthan speak of a number of gotras of the Shrimals, namely Tambi-Shrimals, Dhandhiya-Shrimals, Kumkumalot-Shrimals, Dhor-Shrimals, Barahudiya-Shrimals etc.

Pragavats:

Pragavat was an ancient territory, the exact location of which is not known. The Karanbel inscription of 1155 A.D. speaks of the rulers of Mewar, as holding sway over the Pragavat country. Some literary references lead us to infer that the territory around Abu and Godawar was perhaps known as Pragavat. The colophon of M.S. Mahavir-Charita dated V.E. 1236 states that this word is derived from the word “Prachi-Vatta”. Some scholars believe that the Pragavat, as a caste was created by Haribhadra Suri, who converted a number of families to Jainism at Chittor. Most inscriptions belonging to this caste have been found in

18. Vinay-Sagar No. 982, 454, 364, 177, 433 and 720. Several other ramifications are also known about the Shrimals. From the Jain inscriptions of Bikaner the names of Tambi Shrimals, Dhandniya, Shrimals and Kumkumalot Shrimals are also known (Bikaner 1628, 2736, 1696, 2218, 1609 etc.)
western Rajasthan and northern Gujarat. Therefore, it seems more plausible that their early settlements were situated in the western part of Rajasthan. Several important Jain families celebrated for their meritorious deeds in Gujarat, Abu and Marwar, belong to this caste. Some of them also claim to have migrated from Bhimmal. Vimal Shah constructed the Vimal-Vasati etc. in the 11th century. A. D. Vastupal and Tejpal constructed many splendid temples including the Lunig-Vasati of Abu, Dharana-Shah built the temple of Ranakpur. They all belong to this caste.

This caste is older than the others, as we have hinted. It was formed before the 8th century A. D. Some names of the gotras seem to have derived from some famous ancestors. For example the word "Sahil-Samtaniya" (descendants of Sahil) indicates similar fact.

The Palliwal, Bagherwal, Chittora, Nagada, Narsinghpuria, etc. are other important castes of the Jains, who are definitely associated with the towns named Pali, Baghera, Chittor, Nagada and Narsinghpur, respectively. Agrawals are both Digambars and Vaishnavas, "Agrotakanvaya", Agrawal etc. are names that occur in old records for this caste. Several Jain inscriptions of Digambar Jain Agrawals have been found in Udaipur, Jaipur, Alwar, Bharatpur and Bikaner areas.

(f) Other Jain communities:

Among other Jain castes the Modhs, Gurjars, Bhavasars, Nagars, etc. are mostly found in Gujarat. A few inscriptions issued

22. The Kasindra inscription of V. E. 1091 (1034 A. D.) refers to movement of the family of Shresthi Golanchhi from Bhimmal (Jin Vijay No. 427/Abu V. No. 621).

23. Abu II No. 243

24. Dolat Singh Lodha refers to 52 gotras of the Palliwals (Palliwal Jain Itihas p. 27).
by Gurjars are known from Rajasthan too. Four inscriptions dated V. E. 1357 (1300 A. D.), 1406 (1349 A.D.), 1484 (1427 A. D.) and 1457 (1400 A. D.) are found engraved on bronzes of the Chintamani Parshvanath temple of Bikaner. These bronzes were brought from Sirohi. One inscription dated V. E. 1526 (1469 A. D.) is found on a pillar of the Jain temple of Arasana near Abu. In Vimal Vasati there is an inscription of V. E. 1603 (1546 A. D) which describes in detail the journey of a Sangh from Palanpur. A Gurjar Jain family had accompanied this Sangh. Three inscriptions of this caste dated V. E. 1340 (1283 A. D.) (Panchayati temple Jaipur) V. E. 1520 (1463 A. D.) (Padamaprabha temple Ghat, Jaipur) and V. E. 1539 (1482 A. D.) (Mahavir temple Sanganer) have been noticed by Mahopadhyaya Vinay Sagar. Some inscriptions on icons donated by persons of the Modh, Bhavsar, Shrивamsh and Veervamsh castes have also been found.

(1) Bhojaks (Sewags)

The Bhojaks or Mag Brahmins were greatly esteemed by Jains and employed as priests and in other capacities. The Osia inscription of V. E. 1236 (1179 A. D.) speaks of the Bhojaks who were employed in the temple. They also accompanied the Jain Shreshthis in their long Sangh Yatra pilgrimages as is evident from the Abu inscription of V. E. 1617 (1560 A. D.). The Jaisalmer inscription of V. E. 1891 (1834 A. D.) records the payment of Rs. 21 per head to 500 Sewags, who accompanied a Sangh. Several copper plates from Marwar record grants made to Bhojaks. The following are worth quoting:

(i) A copper plate dated V. E. 1753 (1696 A. D.) of Maharaja Ajitsingh, issued from his camp at Lotana and contains the

27. Vinay Sagar No. 92, 420, 820.
29. The copies of the text of these plates were made available to me by Shri Prakash Bafna.
signature of Rathor Durgadas, records a land grant to Sewas Hirdaram, Gopinath etc.

(ii) A copper plate of V. E. 1761 (1704 A. D.) issued again from the camp at Lotana to Sewas Uderam, Rikhabdev etc. recording a land grant and several tax concessions.

(iii) A grant issued on Jyesth Sudi 14 V. E. 1729 (1672 A. D.) by Maharaja Jasawantsingh to the Bhojaks Mahidas, Sivdas Basato and Kishor.

These Bhojaks had close associations with the Oswals serving them as priests during marriages and other occasions.

(ii) Mahatma:

The Mathen or Mahatma is another important caste closely associated with Jains. It is not clear when and how this caste came into being. The Mathens were excellent scribes. Several MSS copied by them are preserved in the Jain Bhandars of Bikaner and other towns. Some inscriptions pertaining to persons of this caste, available in Jain temples and cenotaphs are as under:

(i) The Chintamani temple of Bikaner has preserved two inscriptions, dated V. E. 1684 (1627 A. D.) and V. E. 1778 (1721 A. D.). The first inscription, which is engraved in the circumambulatory passage mentions the name of Sadarang Mathena. The other inscription, which is inscribed on a pillar, records the names of the Mathen Bhau and Bholadeva. A Mathen family of Jonapur had visited Abu in V. E. 1483 (1426 A. D.) as is apparent from the inscriptions of Vimal Vasati. This record also uses the word “Thakur” for Mathen Mohan’s son Viranath. This indicates that he was enjoying a respectable position. The epithet “Thakur” was perhaps given by some ruling family.

30. Bikaner No. 24/25
31. Abu II No. 176.
(ii) In the cenotaphs of Bikaner\textsuperscript{32} there are two inscriptions dated V. E. 1760 (1703 A. D.), which refer to Mathen Samidas. He had his cenotaph constructed while he was still living. The inscriptions record that Samidas was a lay-follower of the Kharataraga-chchha of Shevatambar Jains. Sutradhar (architect) Ramchandra had built the above cenotaphs.

**Dassa and Bissa:**

These are two distinct social groups into which the entire Jain community is divided. It seems that hypergamous unions of upper class Jain males with out of the caste or lower class females, resulted in the bifurcation of the Jain community into Bissa and Dassa fractions. As already stated one was required to marry within one’s own caste. Those who went against this rule were excommunicated. A group of such persons, apparently, formed a new social group, which became known as Dassa. (Half Jains). Dassa Jains were not permitted to dine with and marry among the Bissa Jains; who considered themselves full and unsullied Jains. Despite caste-stigma some Dassa Jains were rich and powerful citizens. The earliest known record of a division among the Oswals is known from an inscription dated V. E. 1200 (1143 A. D.) discovered\textsuperscript{33} at Poshina (Sirohi). This inscription speaks of a “Brihada-Shakha” (large branch) of the Oswals. The words “Brihada-Sajjaniya” or “Brihada-Shakha” and Laghu-Sajjaniya or “Laghu-Shakha” are repeatedly used in the inscriptions for the two Jain fractions among the Oswals. These terms are now popular as “Bada Sajan” “Loda-Sajan”. The Bamnera\textsuperscript{34} inscription, dated V. E. 1579 (1522 A. D.) the Brahmanvad\textsuperscript{35} inscription of V. E. 1552 (1495 A. D.) and many other inscriptions also use the term Brihada-Shakha. Similarly there are numerous inscriptions that speak of the “Laghu-Sakha”.

\textsuperscript{32} Bikaner No. 1973 and 1974.

\textsuperscript{33} Referred to by Shri Dolatsingh in the introduction of his book the Pragvat Ithias. Also see The Prithviraj Chauhan and His Times p. 105 fn. 20. by the Author.

\textsuperscript{34} Abu V No. 182.

\textsuperscript{35} ibid No. 234.
The division was not limited to the Oswals\textsuperscript{36}, but was apparently found in other castes too. The words "Vrihada-Pragvat-Jati" or "Pragvat-Vrihada-Sakha" are found in the inscriptions\textsuperscript{37} of Madar dated V. E. 1624 (1567 A. D.) and Satasena\textsuperscript{38} dated 1721 (1664 A. D.). Similarly the phrase "Pragvat-Laghu-Sakha" is used in the Tharad\textsuperscript{39} inscription of V. E. 1537 (1480 A. D.). A similar division is also known among the Shrimals. The words Vrihada-Sakha are used in Tharad inscription\textsuperscript{40} of V. E. 1854 (1797 A. D.) and many others. The phrase Laghu-Samtaniya or Laghu-Sakha appear in the inscriptions of Tharad\textsuperscript{41} dated V. E. 1519 (1462 A. D.) and Bikaner dated V. E. 1903 (1846 A. D.) and many others.

\textbf{Ramifications of the castes:}

Every Jain caste contained yet smaller groups namely the gotras. These were formed on the following grounds:

(i) Some gotras indicate close association with specific towns providing long sojourn of a group or branch there. On their migration to a new place the name of the old place was sometimes appended to their caste in order to give them a more specific mark of identification. The Mandovara, Sonagara, Pipada, Mithadiya, Gundecha, Jojarecha etc. gotras of the Oswals are clearly connected with the particular towns. Among Shrimals some gotras reveal the association of groups with ancient provinces or tracts. Thus the Tank-Shrimal, Hariyana Shrimal, Svarnagiriya-Shrimal, Gurjar Shrimal etc. show that families bearing these gotras had at sometimes migrated from a particular area.

\textsuperscript{36} Some families of Laghu-Sakha remained quite prosperous.
\textsuperscript{37} Abu V No. 91
\textsuperscript{38} ibid No. 109.
\textsuperscript{39} Daulat Singh Lodha No. 167.
\textsuperscript{40} ibid No. 80/Bikaner No. 1588 and 1827.
\textsuperscript{41} ibid No. 88
(ii) We gather from numerous inscriptions that certain families were known by the name of some illustrious ancestor, who was a man of notable honour or fame. The inscriptions of Barahudiya family of Nagaur \(^{42}\) dated V. E. 1293 (1236 A. D.) from the Lunig-Vasati of Abu, Biramdeva Samtaniya \(^{43}\) (Achalgarh temple inscription of V. E. 1134 (1077 A. D.) etc. can be cited in this connection. Evidently some gotras have been formed on patriarchal basis too. This was a practice, which continued upto later medieval times. The Muhanot, Bachchhawat and many other gotras are named after individuals.

(iii) Some gotras have been formed on the basis of the traditional occupation of a family or a group. The Soni (dealing in gold) Kothari (store keeper) Bohara (doing money lending business), Gandhi (dealing in perfumery) and many others are among such gotras. Descendants of government officials, who performed specific duties came to be known hereditarily on the basis of their posts. Bhandari, Kothari, Patwari and Kanoongo are among such gotras.

(iv) Important honorific titles received either from the State or from religious teachers also became the basis of the new gotras. Mehta and Singhavi are among such gotras.

A careful study of the inscriptions reveals some further interesting facts concerning the gotras.

(i) If new gotras could be created by a historical process indicated above, old gotras could dwindle on becoming extinct. We thus have names of gotras, which are no longer found or have a very few members left. Such are gotras like Dhor, Chand, Bikadiya, Bharatara, Gundaliya and Bhura of the Oswals. Similar examples are also known from other Jain castes.

---

42. Abu II No. 352/M. A. Dhaky's paper published in the "Svadhyaya" (Gujarati) Vol.

43. ibid II No. 465-466.
(ii) We also find that the names of some gotras have changed in course of time. Inscriptions were issued mostly by prosperous families and counting the number of inscriptions belonging to particular gotras, we can arrive at a rough estimate of their opulence sources. Among the more opulent gotras of the Oswals known from the inscriptions of Rajasthan were the Surana, Kankariya, Jamad, Tateda, Varadiya, Nahar, Bafna, Ranka, Chandaliya, Navalakha, Dangi, Nahata, Sancheti, Kataria, Pamecha, Lodha, Dangi, Bahura, Chopada, Bachchawat, Bohithara, Sethiya, Muhanot, Singhvi, Soni and Bhandari.

Other Varnas:

The ancient social division of varnas still continued. Jain inscriptions, however, supply scanty information about non-Jain varnas.

The Brahmins, highest in the hierarchy of varnas, were generally respected by the others. But the Jains did not accord them much veneration. Considered members of a different faith, they were, sometimes, even held in contempt. It can be shown on the basis of literary evidence that the Jains made an effort to tarnish the image of the Brahmins, in order to eulogize their own faiths. Very few Jain inscriptions record the activities of Brahmins. The Abu inscriptions$^{45}$ of V. E. 1287 (1230 A. D.) speaks of the Brahmins of Delwara, who were present at the occasion of the consecration ceremony of the temple. The inscriptions$^{46}$ of V. E. 1533 (1476 A.D.) and 1766 (1709 A. D.) speak of the visit of certain Brahmins to the Jain temples of Abu. The inscription incised on an icon installed in the Chintamani Parshvanath temple of Bikaner$^{47}$ dated V. E. 1482 (1425 A. D.) records the name of an Ajmera Brahmin, Garga,

44. The Dhuratkhyan of Haribhadra (8th Century A. D.), Dharmapariksha of Harisen etc. contain many such stories.
45. Abu II No. 250-51.
46. Abu II No. 394
47. Bikaner No.
who had donated the Neminath icon. The Jaisalmer\textsuperscript{48} inscription of V. E. 1536 (1479 A. D.) and Himataram temple inscription speak of the donations made to the Brahmins of six \textit{Nyatas Shata-Darshan} which includes Dahima, Gurjargaur, Sukhwal, Gaur, Brahmins etc. by the Jains. But \textit{Brahmahatyaa} (killing a Brahmin) was considered a heinous crime. The Sewadi inscription\textsuperscript{49} of V. E. 1172 (1115 A. D.) of Katukraj, Nadlai inscription\textsuperscript{50} of V. E. 1189 (1132 A. D.) 1200 (1143 A. D.) and 1201 (1144 A. D.); of Raypal etc. exhort that whoever transgresses the grants recorded in the inscriptions would be guilty of a crime equal to \textit{Brahma-Hatya}. But these words could be just pieces of the conventional jargon used in all Surah inscriptions. Too much significance should not be given to them.

\textbf{Kshatriyas:}

The Kshatriyas were next in order. In the period, with which we are dealing, they held high positions of power. Several inscriptions of Mewar, Jaisalmer, Jalore, Bhinmal, Godawar, Abu etc. testify to the large endowments made to Jain temples by Rajput chiefs. The Hatundi (Distt. Pali) inscription of V. E. 1053 (996 A. D.) of Rathore Balaprasad\textsuperscript{51} and several other inscriptions of the Chauhans and the Rathors from Nadlai, Sewadi, Sande Rao, Nadol etc. can be quoted as examples. Several families of the Rajputs, observed non-violence and gave up alcohol, becoming converts to Jainism. Many Oswal families claim their descent from Rajputs. Jain \textit{Shresthis} or merchants, maintained amicable relations with the Rajput community, who were the rulers. Whenever any Jain Sadhu visited a town, either the Thakur or the ruler of the place or an eminent representative went in person to receive him. There are several references to this fact in the Jain inscriptions of Jaisalmer, Mewar, Abu and other places. The Lunig-Vasati inscrip-

\textsuperscript{48} Nahar III No. 2139.

\textsuperscript{49} Jin Vijay No. 323

\textsuperscript{50} Jin Vijay No. 331

\textsuperscript{51} E. I. X p. 10/Jin Vijay No. 318.
tion\(^52\) of V. E. 1287 (1230 A. D.) records that ruler Somsingh of Abu attended in person the opening ceremony of the celebrated Jain temple.

**Kayasthas:**

The Jain inscriptions speak of Nigam, Gaur and Mathur Kayasthas. The Nadol grant\(^53\) dated V. E. 1198 of Rajpal Chauhan mentions a Gaur Kayastha, Thakur Pethad son of Vadig. He was the man, who had very carefully drafted the inscribed charter. The Kayasthas evidently had grounding in legal language. The Narahad grant of V. E. 1215 speaks\(^54\) of the Naigam Thakur Talhan son of Vilhan and grandson of Shrichand. Another grant dated V. E. 1218 from Nadol names\(^55\) Naigam Shridhar. Naigam Chhitdar is referred to in the Bijoliya inscription\(^56\) of V. E. 1226. These references go to prove that the Kayasthas held an important official position as a class during the reign of the Chauhans of Nadol and Ajmer. Their functioning as legal draftsmen has amply been testified in the drafts composed by them. Some Bhinmal inscriptions refer to Mathur Kayasthas. Later on, these Mathur Kayasthas seem to be holding positions of power and influence in Jodhpur State. In Mewar, the Bhatnagar Pancholis, another Kayastha clan, had the privilege of marking Sahi (an emblem of the state) on the royal grants.

**Sutradhars:**

Several interesting references to Sutradhars are also found. The Sutradhars worked as architects, as masons, engravers, sculptors and the like. The earliest known mention of a Sutradhar in a Jain inscription is available in the Vasantgarh\(^57\) inscription of the year

---

52. Abu No. II No. 250-251.
54. Prithviraj Chauhan and His Times by the Author. p. 172.
56. ibid XXVI pp. 101.
57. Abu V No. 365.
744 (687 A. D.) wherein installation of an icon is referred. The Sutradsar Sivanag is here compared with Brahma. Similar praise of a Sutradsar where he is again compared with Brahma, the creator of the universe, is also found in the Nagar inscription of year 741 and in the Kuvalayamala, composed in 788 A. D.

Sometimes, however, even the most skilled of the Sutradsars remain unrecorded and unsung. Sobhandevo, the great Architect of the temple of Lunig-Vasati is nowhere mentioned in the inscriptions of the temple, although other facts are recorded in detail. He is only referred to only in a fragmentary record and that too merely as a witness to a charitable grant given by a rich shresthi Bhayal of Gundoch58 (Pali) in V. E. 1288. Stories recorded in Jain chronicles such as the Prabandh-Chintamani and other literary works reveal that Sobhandevo was a very competent architect. Sutradsar59 Deepa built the temple of Ranakpur. His descendant Haradas60 constructed the temple of Achalgahr. The Meghanand61 Mandap with a tall pillared hall added to Ranakpur temple in V. E. 1611 (1554 A. D.) was perhaps built by a Sutradsar from Ahmedabad, who was accomplished in the style of architecture then prevalent in Gujarat. The beautiful temples of Jaisalmer named, Parshvnnath, Sambhavanath61A and Shantinath with their fine tracery works, were also built by Sutradsars Hapa, Shivdeva Kheta and many others, whose names have been recorded in epigraphs. We find names of several Sutradsars in the inscriptions of Jalore, Medata, Pali, Nagar, Jasol, Khed etc. A list of the names of the Sutradsars available in the Jain inscriptions of Rajasthan is given in Appendix B. Some Sutradsars were even followers of Jainism and constructed Jain temples of their own accord. Some Sutradsar families from Chittor, Delawara, Nagada,

---

58. ibid II No. 277.
60. Abu II No. 473, 474, 471, 482, 483, 484.
61A. Nahar III No. 2154, 2139, 2113.
Kumbhalgarh etc. are recorded in the inscriptions found in these places. Sutraddhar Jaita and Mandan, flourishing in the reign of Maharana Kumbha, were very famous. The Shatrunjay inscription of V. E. 1587 (1530 A. D.) of Karma Shah of Chittor records names of several Sutraddhars from Chittor, who were sent to Shatrunjay for construction work. We find references to Sutraddhars also in connection with the following works:

(i) Engraving the letters on stone slabs.
(ii) Wood works.
(iii) Working in bronze, specially at Dungarpur, Sirohi etc.

Silawats:

The Silawats, were apparently different from Sutraddhars and were skilled in construction work. From several inscriptions of Jaisalmer and Abu, names of certain Silawats are available. The nature of their construction work is generally referred to as "Kamatha". It seems that in Jaisalmer the Silawats were generally from Sind and Marwar. The Jaisalmer\textsuperscript{63} inscriptions of V. E. 1663, records the name of Jaisa. The names of Jaisa and his son Sivdas, and Viram are recorded in the inscriptions\textsuperscript{64} of V. E. 1843 and 1945. In Abu several Silawats and Karigars of Sirohi were employed from time to time for minor works. The inscriptions of V. E. 1766 and V. E. 1821 refer to these craftsmen. The word Gajadhar\textsuperscript{65} and Ustas are also used for Silawats. Thus Abu inscription of V. E. 1893 refers to a Gajadhar. The Ustas were mostly Muslim masons from Bikaner. Most of them were also accomplished in the art of painting. The Jaisalmer inscriptions of V. E. 1840 (1783 A. D.) refers to Usta Kamu Bikaneri.

Maheshwaris:

Jindatt Suri had succeeded in converting several Maheshwari

\textsuperscript{62} Jin Vijay No. 1-2.
\textsuperscript{63} Nahar III No. 2505.
\textsuperscript{64} ibid No. 2510.
families to Jainism. Therefore a number of Maheshwari gotras are identical with the Oswals. Some references to Maheshwaris are to be found in the inscriptions, we are studying. The Suparshvanath temple inscription of Jaisalmer of V. E. 1869 (1812 A. D.) records the name of Sarup Singh Maheshwari as the Prime Minister of the State. Bafna Himatram’s temple inscription from Jaisalmer recorded by Patawas, which contains much information regarding a community pilgrimage of the Jains (Sangh) of the town, speaks of a Maheshwari Saligram, who had accompanied the Sangh. The Lunig-Vasati inscriptions dated V. E. 1287 (1230 A. D.) and V. E. 1360 (1303 A. D.) contain the names of certain Rathis, who were Maheshwaris and perhaps residents of Mount Abu. In V. E. 1360 (1303 A. D.) when Padihar Sihad etc. gave away 400 drammas to the temple, Rathi Pata was also associated with the grant.

**Mehar or Mer:**

Mehars or Mers belonging to an important tribe are spoken of in several Jain inscriptions of both Rajasthan and Gujarat. In Ghanghani (Jodhpur) certain Jain temple inscriptions of V. E. 1250 (1193 A.D.) from the reign of Sodhaldeva speak of the Mehars together with the Ksatriyas and Baniks. It seems that the caste was quite populous. Though some people so surmise, it is not clear whether they had any connection with the ancient caste known as Mayuraka. The Jodhpur inscription of the Pratihar king Bauk refers to his battle with a Mayur king who perhaps belonged to this caste. This caste also had relations with the Jains. The Sanchoire inscription of V. E. 1345 mentions the grant of 8 Vishalpriya drammas for a Rathayatra made by Mehar Prabha, Aspal and Kalu. Similarly some of individuals of the Mer caste

65. Nahar III 2585.
66. ibid III No. 2175.
68. Journal, Royal Asiatic Society of Bengal (NS), Vol. XIII.
69. E. I. Vol. XI p. 56
of Toda (Distt. Tonk) visited the Jain temple of Abu in V. E. 1551 (1494 A. D.) as is reported in an inscription of Vimal Vasati of that year. This reveals that some of them had reverence for Jainism. This is also evident from an inscription on the Jain icon of Gorakhamandhi (Siyalakhed Kathiawad) where the name of a Mehar is engraved as the donor. From Timana (Bhavanagar) a copper plate grant dated V. E. 1264 (1207 A. D.) of Mehar king Jagamal has been reported and another similar plate dated V. E. 1380 (1323 A. D.) is noticed from Hathasani. The evidence of these inscriptions also shows that these Mehars ruled as subordinate chiefs. They wielded powerful influence in western Rajasthan and northern Gujarat. They may be associated with the Mew or Mer of Rajasthan, who were jointly converted to Islam in A. H. 859 (1455 A. D.) in the Ajmer region. A medieval inscription from Gujarat also associates mehars with the tambolis.

Migration of Families:

The migration of many families from one place to other is repeatedly reported in Jain inscriptions. The Kasindara Jain temple inscription of V. E. 1091 (1034 A. D.) records that the ancestors of Vaman had migrated to that place from Bhinmal. The families of Vimal Shah, Vastupal Tejpal, Uda Mehta, etc. had similarly migrated from Bhinmal to Patan. The Nabhi-Nandan-Jinoddhar Prabandh (V. E. 1392) of Kark Suri tells us that several families had moved from Osia to Kiradu due to severe drought. When Kiradu was destroyed due to repeated invasions from Sind, many of its wealthy families moved to other places. During the 15th century A. D. when Mewar was comparatively safe and peaceful, a good number of families moved there from Gujarat and Idar. Thus Ramdeva Navalakh’s son-in-law Visal, who belonged to the well-known family of Shresthi Govind of Idar settled at Delwara on

70. Abu II No. 392.
71. The Historical Inscriptions of Gujarat Vol. III pp. 61-64.
74. The Nabhi Nandan Jinoddhar Prabandh Chapter I
the persuasion of Ramdeva and Maharana Lakha. The Machind Jain temple inscription\textsuperscript{75} of V. E. 1494 recently published by the author, belongs to this family. Several colophons of MSS, \textit{Som-Saubhagya-Kavya} and many other literary sources furnish valuable details about it. The Chittor inscription of V. E. 1495 (1438 A. D.) speaks of the family of Gunaraj of Chittor, which was doing business at Ahmedabad.\textsuperscript{76} Shresthi Dharana and Ratna Pragvat, who were the residents of Nadiya (Pindawara) later moved to other places. Dharana settled at Ranakpur where he built the famous temple known as the Chaturmukh Vihar.\textsuperscript{77} Ratna moved to Malwa. His descendant Sahasa, later on, built the Jain temple at Achalgarh. The inscriptions\textsuperscript{78} of Pindawara dated V. E. 1469 and 1465 Ranakpur of V. E. 1496 (1439 A D.) and Achalgarh of V. E. 1566 (1510 A. D.) provide detailed information regarding this family. The Bachchawat family of Udaipur was also quite affluent for a long period. Several inscriptions of this family are known from Bikaner, Mandalgarh, Udaipur and other towns of Rajasthan. It had originally moved from Mewar to Marwar. When Bika founded a separate state at Bikaner, several families including the Bachchawats moved to this Jangal (semi-desert) tract. Later on the ruler of Bikaner became angry with them and the Bachchawats were cruelly massacred. The survivors settled in Mewar state. The Bafnas originally\textsuperscript{79} belonged to Jaisalmer, from where they moved to different places. In erstwhile Jaisalmer, Udaipur, Kota, Ratlam, Indore States etc., they held good positions. During the 18th century A. D., several Marwari families, including the Jains moved to the Deccan. In the 19th century A. D., when the East India Company became powerful, a good number of Jain families moved towards Bengal, Bihar, Bombay and Madras. This process still continues.

\textsuperscript{75} Edited by the Author in \textit{Sodh Patrika}.

\textsuperscript{76} Journal, Bombay Branch of Royal Asiatic Society Vol. XXII p. 50/Maharana Kumbha by the Author p. 306-307.

\textsuperscript{77} Maharana Kumbha pp. 291-292/History of Mewar p. 144.

\textsuperscript{78} Abu V No. 374 Jin Vijay No. 307/Abu II No. 464.

\textsuperscript{79} Nahar III No. 2530, 2531
Conversion of Families to Jainism:

The Kharatargachchha Pattavali records that Jindatt Suri, converted several Maheshwari families of Bikampur to Jainism. Similarly several Rajputs, who were wooed to non-violence propagated by the Jains, became followers of Jainism. Thus the Sisodiyas, Sonagaras etc. have a close association with the Jains. The Nadlai inscription\textsuperscript{80} of V. E. 1557 (1500 A. D.) speaks of the relation of the Bhandari Jains with the Chauhans of Nadol. The Mandowara, Devapura, Mantri, Khatod, Porawal etc. were in earlier times Jains, several of whose inscriptions have been found on Jain icons of the medieval times. Later on, these gotras jointly embraced Shaivism and became Maheshwari.

Names of individuals:

The medieval Jain inscriptions (especially those engraved on icons) furnish very interesting details about names of individuals. Often instead of the full Sanskritised name only its short colloquial form, was recorded in epigraphs. From the 12th century A. D. onwards, such names became very common. Thus for Mulasingh the short form given is Mula, or Muliya. It seems that the influence of the Deshi Bhasha or Apabhramsh, was beginning to dominate even written language. Names\textsuperscript{81} like Jalhan, Malhan, Jhanjhan, Chahad, Kelhan, Visal, Kadua, Behad, Lunag, Rajad, Abad, Deda, Goga, Ujoana, Tahan, Gosal, Dahad etc. definitely have their roots in Apabhramsh etc.

Women also had similar colloquial names. The etymology of some names is not clear. For example some names like Amaku, Jhamaku, Machaku, Kadu, Sakhu, etc. seem to have been derived purely from local dialects.

It was common practice for a woman to adopt her husband’s name in some form after her marriage. Following are the few examples from inscriptions ranging from V. E. 1501 to 1510.\textsuperscript{82}

\textsuperscript{80} Jin Vijay No. 336/Bhavanagar inscriptions pp. 141-44.
\textsuperscript{81} Vasudev Sharan Agarwal’s introduction to the Pratishtha-Lekh edited by M. Vinay Sagar.
\textsuperscript{82} Vinay Sagar No. 356, 404, 381, 379, 358, 413 and 456.
<table>
<thead>
<tr>
<th>Place name</th>
<th>Year of inscription</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Chandra Prabh temple, Kota</td>
<td>V. E. 1501 (1444 A. D.)</td>
<td>Mandutra Heeru and his wife Heeradevi</td>
</tr>
<tr>
<td>(b) Rishabdeva temple, Malpura</td>
<td>V. E. 1506 (1450 A. D.)</td>
<td>Samakath Karama and his wife Karamadevi</td>
</tr>
<tr>
<td>(c) Parashvachandra Gachchhiya Upashraya, Jaipur.</td>
<td>V. E. 1504 (1448 A. D.)</td>
<td>Telahara Luna and his wife Lunadevi</td>
</tr>
<tr>
<td>(d) Panchayati Mandir Jaipur.</td>
<td>V. E. 1504 (1447 A. D.)</td>
<td>Surana Lakhana and his wife Lakhanshri</td>
</tr>
<tr>
<td>(e) Chandra Prabh temple Ajmer.</td>
<td>V. E. 1502 (1445 A. D.)</td>
<td>Pragyat Lakha and his wife Lakhandevi</td>
</tr>
<tr>
<td>(f) Chandra Prabh temple, Amer.</td>
<td>V. E. 1507 (1450 A. D.)</td>
<td>Lodha Guna and his wife Gunashri</td>
</tr>
<tr>
<td>(g) Nagaur Bada Mandir.</td>
<td>V. E. 1510 (1453 A. D.)</td>
<td>Shrimal Palha and his wife Palhi</td>
</tr>
</tbody>
</table>

Sometimes the name given by parents is also mentioned along-with the changed name. On a colophon of V. E. 1328 (1271 A. D.) of a Manuscript we are told that Viramati wife of Biramdev originally bore the name Mohli, a name given by her parents.

Use of the suffix “Singh” with the names of some Jain Shresthis is also found. Generally such nomenclature was current only among Rajputs. But from the 13th century A. D. onwards, we find some Jain families also using this suffix with their names. Several such inscriptions can be quoted where the names of parents do not have the suffix Singh but their descendants later on, used it. For
example the Arasana\textsuperscript{82A} inscription of the 13th century A. D. mentions the names of Karmat and Virdeva, whose descendants used the names Khimsingh, Arisingh etc.

**Joint Family System:**

The joint family system was quite prevalent. The family being the nucleus of all social activities of the individual, stress was laid on maintaining the traditional form and values. Existence of joint families is reflected in the fact that several icons were installed for the benediction of uncles, aunts and their sons. There were joint families in which the father, grandfather, uncles and their sons etc. of an individual lived together under the same roof. Several inscriptions testify to this fact. The joint family system helped in keeping an individual under the control of the senior members of the family. Attachment to religious activities was common and helped in keeping an individual away from vices like gambling, drinking, adultery etc. Most of the Jain inscriptions contain the words "from the own earnings of the righteous\textsuperscript{83} means" proving that due value was attached to religious sentiment. Such religious sentiments were responsible for the creation of works of art and public benefit, such as the construction of temples, copying of the manuscripts, installation of icons etc.

**Position of Women:**

Jain inscriptions also throw light about various benevolent activities done by the women. Inclination towards religious activities is generally seen more in women than in men. Several Devakulikas (Small shrines attached to large ones) were installed by them. Many icons were also dedicated at their instance. Important religious scriptures were copied through their donations.

\textsuperscript{82A.} Abu V No. 11  
\textsuperscript{83.} Vinay Sagar-Introduction.
Polygamy seems to have been common among Rajputs and names of several queens are recorded for every king and even poorer Rajputs had many wives. But among Jains, it was found only in rich families. Kavadiya Tarachand had four wives, all of whom committed Sati on his death. Several other inscriptions also contain the names of more than one wives. The Kharadi inscription of V. E. 1528 (1471 A.D.) mentions the names of two wives of an individual. The Devakulapatak and Nagada inscriptions of V.E. 1491 (1434 A.D.) and V.E. 1494 (1437 A.D.) respectively read with many other inscriptions and colophons concerning the Navalakha family mention the names of two wives of Ramdeva Navalakha. On the basis of epigraphic and literary sources, we can say that during the 18th and 19th centuries A.D. polygamy seems to have been more common specially in those families, which are attached with the rulers and other chiefs. It was apparently due to the influence of the feudal set up.

The Jain inscriptions reveal some fascinating details concerning women. Generally the name of a woman’s father and family gotra is not furnished. But there are cases when these are specifically mentioned. The Sirohi inscription of V. E. 1659 (1602 A.D.) mentions of Teeybai, daughter of Singhavi Mehajal; Amuli daughter of Tejsi and Api daughter of Singhavi Siddha, who had the icon of Hiravijay Suri installed in the temple of Ajtnath. The names of their husbands are conspicuously absent. The Hamargarh inscription of V. E. 1552 (1495 A.D.) records the name of Nathi daughter of Shrimati Karmi and grand daughter of Themani. It is interesting to note that the names of father and grand father are

---

84. In stories composed by the Jain Sadhus during the medieval times marriage of a king or chief with several wives is mentioned (Muni Jin-Vijay-Gujarati Gadya Sandarbh pp. 69, 73 and 83). These stories seem to have based on the traditions prevalent in the society. The Goth-Manglod (Nagaur) inscription of V. E. 1249 mentions of 8 wives of a Dahima Chief. (See-Prithviraj Chauhan and His Times by the Author p. 79 and 181)

85. Abu V No. 251. The family of Mehajal remained quite prosperous.

86. ibid No. 234.
absent, replaced by mother and grand mother. Such cases are a few. It is likely for example, that in cases where only father is mentioned and not husband, the women perhaps was a widow living in her father’s house. Sometimes, the name of father together with husband is also mentioned in the inscriptions. The Mandowar inscription of V. E. 1505 (1448 A. D.) refers to the installation of Anantnath\textsuperscript{87} icon by Dugar Sohil, whose wife Puni is mentioned as the daughter of Suchinti Shresthi Sarang. But such cases are rare.

The words Bharya, Kalatra, Patni etc. are generally used for wife. In the inscriptions recorded on the icons the word ‘Bharya’ is most common. The word ‘Kalatra’ is of rare occurrence. This word is unusual; as its use is found in neutral gender and has no feminine form. The Arasana inscription of V. E. 1206 (1149 A. D.) is one of the few which uses this word. The word ‘Thakur’ is also sometimes associated with ladies. The Lunig Vasati inscription\textsuperscript{88} of V. E. 1293 (1236 A. D.) contains the word Thakur for Ratnadevi, the daughter of Shodhdeva and Mau.

**Sati System**

As among other castes, Sati was current among the Jains too. Several Sati inscriptions belonging to 8th to 10th centuries have been found from Osiya, Deedwana, Chhoti Khatu, Pali etc. Due to regular contacts with the other castes,\textsuperscript{89} who considered Sati to be a righteous act, some Jain families also adopted the custom. The event was then usually commemorated with the erection of a small shrine (*Devali*), containing an inscription and some sculptures. Sometimes the *Devali* was built even after 15 years of the event. On the death of Sarupchand Chhajed at Hyderabad (Deccan) in V. E. 1860 (1803 A. D.), his wife Ganga committed Sati at

\textsuperscript{87} Vinay Sagar No. 394.

\textsuperscript{88} Abu II No. 279, 287, 289, 307.

\textsuperscript{89} No detailed survey of the Sati and Jhujhar inscriptions has so far been done. Only the inscriptions of Bikaner have been edited by Shri Nahata (Bikaner: Introduction pp. 98-99) and, therefore, my study is also limited to that work.
Bikaner. But the Devali recording the event was built in V. E. 1875 (1818 A. D.). Sometimes it took a period of two to three years for the construction of a Devali.

Twenty eight inscriptions of Satis were noted by Shri Nahata at Bikaner. A careful study of these inscriptions show that in some cases, on hearing of the death of her husband at a distant place, his wife or wives committed Sati alongwith the turban of her husband. Veerdevi Nahta immolated herself as Sati in V. E. 1724 (1667 A.D.) at Bikaner on receiving the news of her husband's death at Narayana. Sobhagadevi Bohara committed Sati in V. E. 1725 (1668 A. D.) at Bikaner, on receiving the news of the death of her husband at Auwa. Similarly on Kavadiya Tarachand's death at Sadari (Distt. Pali) his wives together with concubines committed Sati. During Jehangir's reign Lodha Rupchand died at Ahmedabad, his three wives followed him committing Sati.

**Goverdhan and Jhujhar inscriptions**

From Western Rajasthan, a good number of Goverdhan inscriptions from the 11th to the 13th centuries A. D. have been noted. These inscriptions were erected in order to commemorate the heroic deeds of warriors, who gave away their lives fighting against an enemy. After the 15th century A. D. the Goverdhan inscriptions are mostly replaced by Jhujhar inscriptions. Like Goverdhans, Jujhar inscriptions were engraved in order to commemorate those, who had died on the battlefield. Jujhar inscriptions in memory of Jains are also to be found. Such inscriptions noticed from Bikaner are as under:

(i) V. E. 1684 (1627 A. D.)

(ii) V. E. 1747 (1690 A. D.)

On Urjan Kochar's death a Jujhar memorial was erected. It was later on renovated in V. E. 1996.

Abirchand Mukim (Bothara) who is known as the Bhomiya has a

---

90. Nahar I No. 719.
91. Supra fn. 89.
similar inscription commemo-
rating him.

(iii) V. E. 1804 (1747 A. D.) Some Baid Shresthi, whose name
is lost, was also celebrated as
"Ujjhar".

Marriage Ceremony:

On the basis of paternal names of some women noted on cer-
tain inscriptions, it can be said that marriages were mostly arranged
within the same caste. The Laghu Santaniya and Brihad Santaniya
division, which was found in all Jain castes, was specially
important when it came to marriage. The two did not intermarry.
The aim of keeping one's family pure from any ad-mixture with
those from another caste or a lower starta of society was quite
commanding, not only among Jains but in almost all important
castes of Rajasthan.

Food and Drinks:

We find references to various kinds of food grains. Barley,
wheat, rice, Jowar, Bajara etc. seemed to have remained the staple
food of the people. The Chauhan inscriptions of Godawar mention
food grains like wheat and Jowar, which were donated for cus-
tomary celebrations in Jain temples. The Sanderao inscription\(^\text{92}\) of
V. E. 1221 (1164 A. D.) of Kelhan records that for the celebration
of Kalyanik Parva of Mahavir, one Halyal Jowar was donated by
the queen mother and similar quantity was donated by some other
residents. Pulses were widely eaten by all the classes. Sweets of
various kinds were commonly prepared. Mention of the distribution
of specific sweet meats (laddoo) among people is found in several
Jain inscriptions from Jaisalmer. The Shantinath temple inscription
of V. E. 1536 (1479 A. D.) records that on a certain occasion
Kheta of the Sankhwal family distributed laddoo covered with
silver foils (Rupanana)\(^\text{93}\) among the populace of Marwar, Jaisalmer

\(^{92}\) Jia Vijay No. 349-350.

\(^{93}\) Nahar III No. 2154, 2530.
etc. Patwa Himatram temple’s inscription, which contains details concerning a Sangh-Yatra, (Community-pilgrimage) speaks of 4 big dinners (Jimans) hosted for the entire “Nyat”. After the dinner a coconut was also given to every guest as an auspicious present. Wherever this Sangh went, similar Jimans were hosted in their honour. Besides Laddu, distribution of sugar, Gur, Ghee etc. on some religious occasions in shape of Lahana etc. was also common, as is revealed by several references in inscriptions. For distribution of Lahana a local word “Benchana” was also used. We find its use in the Jaisalmer inscriptions.

Cattle raising was everywhere prevalent. Apart from cows milk, the milk of buffalows, sheep, goats and camels was also widely consumed. Ghee and oils were the chief edible oils. References to donations of oil for lamps in Jain temples are available in several inscriptions. Non-vegetarian diet was not current among Jains as they generally abstained from taking meat and wine.

Costumes and Ornaments:

Literary sources speak of a variety of colourful attire current among the people of this age. Apabhramsh paintings graphically record for us the beautifully printed and variegated clothes that were commonly used. References to donation of clothes is found in the Abu inscription also of V. E. 1350 (1294 A. D.). Reference is made here to a gift amounting to 16 drammas to the Vimal Vasati and 8 drammas to the Lunig Vasati by Oswal Hemachandra etc. of Chandravati for making clothes. But no details regarding what these clothes were like are available. The Jain inscriptions of

94. Arrangement of large scale Jimans was quite common during 18th and 19th centuries in Rajasthan nearly in all castes.

95. Sometimes when arrangement of large scale Jiman was not found feasible sugar, ghee etc. were distributed among the people (Nahar III No. 2175, 2154, 2531).

96. Abu II No. 2.
Jaisalmer contain information pertaining to the *Paharawani*\(^{97}\) ritual during marriage and some other occasion in which clothes are given as gift arranged by various *Shresthis*. The gift of *Siropava* (robe of honour or turban) was also considered to be meritorious. Several inscriptions speak of it. The inscription of Himatram’s temple Jaisalmer records that wherever pilgrims of Jain Sangh travelled, local residents displayed respect towards them by arranging large scale dinners and offering *Siropavas* to them. The manuscript *Kapada Kutuhal* composed at Udaipur during the 18th century A. D. contains details of various kinds of clothes and dresses.

Jain inscriptions supply very little information about ornaments. Two inscriptions\(^{98}\) of the Vimal Vasati, Abu, both dated V. E. 1308 (1251 A. D.) report that the ornaments of the *Mulana-yaka* icon was repaired by two Jain *Shresthis* from Ahad (Udaipur) and Jalore. The Jaisalmer inscriptions record the presentation of ornaments like *kundal, keyur* etc. for decorating icons.

**Language and Literature:**

Sanskrit, which remained an important language had lost its touch with common speech. It was still the language of learning and the Pandits and Jain monks used it for drafting their inscriptions. The Hatundi inscriptions of V. E. 973, 996 and 1053, the Ranakpur inscription of V. E. 1496, the Abu inscriptions of V. E. 1287, 1350 and 1378, the Jaisalmer inscriptions of V. E 1473 and 1494, the Bijoliya inscription of V. E. 1226, the Chittor inscription of V. E. 1495 the Kekind inscription of V. E. 1666 etc. are some of the notable epigraphs composed in good Sanskrit. As already stated, the name of poet or author who composed them is given at the end of each record. But there are certain cases where no name is mentioned. It is curious that several excellent literary works

---

97. Arrangement of the "*Paharawani*" was quite popular. In various literary sources, detailed description of it is also available. (*Som-Saubhagya-Kavya*).

98. Abu II No. 184-185.
composed in Sanskrit during the period, an example being the *Upamiti Bhava-Prapanch-Katha* etc. do not find place in inscriptions. Only some inscriptions while speaking of some particular Jain Sadhu mention the commentaries on scriptures such as *Navanga* etc. written\(^{99}\) by them as well as their learning. The Abu inscription of V.E. 1287 and the Arasana inscription name Abhayadeva Suri as a commentator of the *Navanga*. Some epithets like well versed in Panini are also given (Nadol Plate of V.E. 1218).

Prakrit was assiduously cultivated by Jains. They wrote several narratives and religious works with some famous works like *Kuvalayamala* (778 AD) *Samaraichchakaha* (8th century A.D.) *Dharmopadeshmala* (V.E. 915), *Sursundarichariya* (11th century A.D.) etc. Prakrit was, however, not used for drafting the inscriptions. The Ghatiyala inscription of V.E. 918 and the Chittor inscription of the 15th century A.D. are the only Prakrit inscriptions known in Rajasthan. The Sanskrit of the inscriptions too after the 10th century A.D. shows a marked use of Apabhransh and Deshi words. Linguistically, Apabhransh occupies a position mid-way between Prakrit and early Rajasthani, Gujarati and other Indian languages. The tendency of assimilation of consonant clusters, elision of inter vocal consonants, weakening of final vowels nasalisation etc. available in the Apabhransh also developed in these languages.

Jain inscriptions from Godawar, Sirohi, Abu, Mewar and other parts of western Rajasthan contain many words of Apabhransh and Deshi. The Sewadi inscription of V.E. 1167, the Nadlai inscription of V.E. 1200 the Khed inscription of V.E. 1210 etc. have several such words.

From the 15th century A.D., onwards we find regular use of Mewari, old Gujarati, Marwari and other dialects of Rajasthani in inscriptions. The Delwara (Mewar) inscription of V.E. 1491, the Pitalhar temple (Abu), inscriptions of V.E. 1494 and 1497, the Digambar Jain temple (Abu) inscription of V.E. 1494, the Kumari

---

99. Abu No. 287.
Kanya inscription (Abu) of V.E. 1498 the Delwara Surah inscription of V.E. 1506, Jaisalmer inscription of V.E. 1581 etc. are examples of the new trend towards the vernacular. Jain inscriptions in Hindi are comparatively few.

**Coins:**

Jain inscriptions of Rajasthan refer to the following coins and their denominations. (i) Dramma (ii) Vimshopaka (iii) Rupaka (iv) Tanka (v) Nanak (vi) Mohamadi (vii) Paruttha (viii) Dinnar and others.

*Drumma* was a much used coin. It was minted both from gold and silver. But silver *drummas* were minted in larger number. Scholar believe that *Tanka, Rupaka, Vimshopaka* etc. were different denominations of *drumma*\(^{100}\). The *Ganita sar* gives us the following values:

- \(5\) Kodis = \(1\) Pavisa
- \(4\) Pavisa = \(1\) Bisa
- \(5\) Bisa = \(1\) Lohadiya
- \(4\) Lohadiya = \(1\) Rupaka
- \(5\) Rupaka = \(1\) Dramma.

B. J. Sandesara opines that *bisa* of the *Ganitasar* was identical with *Vimshopaka* of inscriptions. D. R. Bhandarkar and Dashrath Sharma gave an other explanation\(^{101}\). According to them the value of *Lohadiya* was the same as that of *Vimshopaka*. Thakar Pheru equates one *Vimshopaka* with \(1/20\) of a *drumma*. No satisfactory explanation can, at present, be given about the comparative value of different denominations of a *drumma* referred to in the *Ganitasar*. A conjecture may be hazarded that *rupaka* and *drumma* of *Ganitasar* were identical with silver and gold *drummas* respectively.

---

100. Journal of Numismatic Society of India Vol. XXII Pt. II P. 73 fn. 2.
The ratio between the prices of gold and silver was 1 : 14 during the Rastrakuta period; which perhaps had changed only slightly.

Inscriptional evidence testifies that *vimshopaka* was a denomination smaller than *dramma*. It was perhaps a unit of it. The Nana inscription of V. E. 1257 (1200 A.D.) records a donation of 3 *drammas* and 6 *vimshopakas* for the benefit of Kapila-cows.

However in some inscriptions *vimshopakas* are referred to separately without mentioning *drammas*. The Sonapur inscription of V.E. 1333 records a gift of 36 *vimshopakas* instead of one *dramma* and 16 *vimshopakas* as we would expect if 20 *vimshopakas* constituted a *dramma*. We may, however, explain this discrepancy as a manner of writing. Perhaps *vimshopaka* was the more popular coin. Therefore instead of writing the comparative values in *drammas*, the donor, who bequeathed 36 *vimshopakus*, preferred to recount the original amount of donation in the better-known *vimshopakas*.

We find certain *drammas* attached with the adjectives, *Bhimpriya*, *Ajaypriya*, *Visalpriya* etc. These were obviously *dramma* coins named after the rulers who issued them. *Bhimpriya* coin was struck by Chalukya Bhimdeva II of Gujarat, who ruled Gujarat from V.E. 1235 to 1298. This coin is also referred to in the *Pratama-Prabandh-Sangraha*, *Prabandh-Chintamani Dravya-Pariksha* and many epigraphical and other literary sources. The Juna Badmer Jain temple inscription of V.E. 1352 records a grant made by Samantsingh Chauhan of ten *Bhimpriya-Vimshopaka*. Evidently *Vimshhopakas* like *drammas* were also named after kings such as *Bhimpriya*. Another important *dramma* was *Visalpriya*. This is generally supposed to have been issued by Vishaldeva Baghela of

102. P.R.A.S.W.C.
Gujarat who ascended the throne in V.E. 1302. The Lekh-Paddhati tend to undermine this supposition, because it mentions Visalpriya and Irnna Visalpriya drammas in the drafts dated V.E. 1288. This is a collection of model drafts of many documents, which bear the date V.E. 1288. It mentions “Shri Shri Maiya-Kharatankashalahata Trih Parikshita Hatta-Vyaraharamana Irnna Vishvanalla Priya Dramma” etc. This proves that in V.E. 1288 Irnna Visalpriya Drammas were restamped thrice in the mint of Bhinmal. However the evidence of Lekh-Paddhati can not be made a basis for dating the coins. This is, in fact, a compilation of model drafts, which were strung togetha much later. The compiler who also added new drafts of his own perhaps dated them to V.E. 1288, the date of other drafts, in order to impart uniformity to his work. Several inscriptions like the Ratanpur inscriptions of V.E. 1343, 1348, the Sanchine inscription of V.E. 1345 the Arasana inscription of V.E. 1344 etc. also refer to this coin.

Except a few coins minted by Siddhraj Jaisingh, no coin issued by the Chalukya rulers of Gujarat has been discovered so far.

Ajaypriya-Dramma was issued by Ajay deva Chauhan of Ajmer. We have a definite reference to this fact in the Prithviraj Vijay, which states that Ajaydeva filled the earth with silver rupakam. His queen Somaldevi also issued new coins regularly. Hoards of more than 20,000 copper coins were unearthed from the villages Baranala and Parasoli. These bear the figure of a horseman with the words Ajaydeva and Somaldevi

105. ibid.
106. R. C. Agrawal’s paper published in Jain Siddhant Bhaskar 1954.
107. Nahar I No. 936/II No. 1706/Abu V No. 34.
109. Prithviraj-Vijay V-87-88/Varada Vol. VIII No. 4 pp 1-10/I. A. Vol. XLI (1912) pp 209-10/Prithviraj Chauhan and His Times by the Author P. 120.
inscribed on them. The Menal inscription of V. E. 1225 and the Dhod inscription of V.E. 1228 also make unmistakable references to these coins.

The Varah coin was another popular issue. It was issued by Bhoj Pratihar I, who bore the title Adi-Varah. Some coins bearing the legend “Shrimad–Adivaraha” with representation of Varah (the divine boar) have been discovered. The Shergarh\textsuperscript{110} inscription of V. E. 1084 (928 A. D.) refers to the donation of two Varah coins by Thakur Devasvami on the occasion of Samkranti. The Pratihar inscriptions refer also to Panchiyaka-dramma, Vigrahapala-dramma etc.

A Vrishabh coin, evidently different from the above Varaha coin, is also referred to in the Shergarh inscription of V. E. 1075, which records a donation of five Vrishabh coins by Kapitaka–Varanga\textsuperscript{111} a local officer.

The Hatundi\textsuperscript{112} inscriptions of 1335, 1336 and 1345, the Abu inscriptions of V. E. 1350, 1360 and 1372, the Dantani inscriptions of V. E. 1345 etc. are only a few of the numerous records attesting to the continuous use of dramma upto the 13th century A. D.

Rupak was a silver coin.\textsuperscript{113} The Khed inscription of V. E. 1210, the Nadlai inscriptions of V. E. 1202 and 1195 testify to its use. However, it was only after the 14th century A. D. that this coin became really popular.

Another important coin prevalent at that time was the Paruttha coin. The Chittor inscription of Paramar Naravarma and the Kharatargachchha-Pattavali mention the regular donation of two Paruttha-drammas to a Jain temple of Chittor. The Lekh-

\textsuperscript{110} E. I. Vol. XXIII PP. 133-134.
\textsuperscript{111} ibid.
\textsuperscript{112} Jn Vijay No. 319 and 320/Abu II No. 2. 240-241, Abu V No. 55.
\textsuperscript{113} Jn Vijay No. 332, 334, 423.
paddhati states that silver Bhillamaliya-parutthha drammas were also minted at Bhinmal. If the Puratan-Prabandh-Sangraha is to be believed one Paruttha dramma was equal to eight drammas.

Tankas formed a major currency. The inscriptions evince the use of gold, silver and copper tankas. Use of the words Hematanka and Rajat tanka, which were obviously different from the ordinary tankas minted from copper testifies the above fact. From the inscriptions, we find the constant use of old tankas (Jirna-tankas), Navina-tanka\textsuperscript{114} etc. It seems that there was some difference in their exchange value. The Delwaras inscription of V.E. 1491, the Chittor inscription of 14th century A.D. the Kanhadade-Prabandh (V.E. 1509) contain manifold details about the use of Tanka. There are references of the use of a Jethal coin.

Kodi, Kanhata, Fadiya etc. were the smallest denominations. kodi is referred to in the Shergarh\textsuperscript{115} inscription of V.E. 1084. Kanhata\textsuperscript{116} is mentioned in the Abu inscription of V.E. 1350. Fadiya and Dugani are referred to in the Abu inscription of V.E. 1506 of Maharana Kumbha.

There are references that the coins were carefully examined. The words “current in market and having good sound” have also appeared in the inscriptions of Dhod and Bhinmal.

**Rate of Interest:**

Interestingly, the medieval inscriptions of Abu, Bhinmal, Jalore and Godawar provide us with certain details regarding rates of interest which could be of great interest to economic historians. The Abu inscription of V.E. 1287 records the donation\textsuperscript{117} of 16 drammas by one Dharkat Bhayal, the monthly interest from which amounting to 8 Vinshopakas, was required to be utilised in special

---

114. Maharana Kumbha by the Author pp. 369-370.
116. Abu II No. 2.
117. Abu II No. 317-318.
worship of two Mulanayak icons of the main temple (Lunig-Vasati) and of Dehari No. 8. This clearly shows that the monthly rate of interest was 2½%. This seems to have been the standard rate in the area in which this inscription was issued. We find this confirmed from the following inscriptions.

(i) The Bhinmal inscription\textsuperscript{118} of V. E. 1262 tells us that on 40 drammas an annual interest amounting to 12 drammas was earned.

(ii) The Arasana inscription\textsuperscript{119} of V. E. 1344 mentions that the monthly interest on 120 drammas was 3 drammas.

However, in Jalore, the rate of interest was much lower. The Jalore inscription of V. E. 1323 from the reign of Chachig deval\textsuperscript{120} Sonagara records a donation of 50 drammas, the interest of this sum amounting to 1/2 drammas was required to be utilised for regularly providing Nechakas(flower garlands) to the Chandan Vihar temple. The rate of interest in this case amounts to only 12% per annum. Similar testimony is provided by another inscription dated V. E. 1320 from the same place. This inscription records that Bhattaraka Laxmidhar made a donation 100 drammas. The interest of this amounting to 10 drammas was to be utilised for annual celebration of Ashtanika going\textsuperscript{121} to be arranged in the month of Asoj.

Weights and measures:

The terms Karsh, Pala, Adhaka, Mana, Sei, Drona, Mudi etc. were constantly used in the medieval\textsuperscript{122} epigraphs of Rajasthan. A standard pitcher was used for measuring corn and liquid like

\begin{itemize}
  \item \textit{118.} Bombay Gazetteer Vol. I Pt. I Appendix (Inscription No. 9)
  \item \textit{119.} Abu V No. 34.
  \item \textit{120.} Jin Vijay No. 363.
  \item \textit{121.} ibid No. 362.
  \item \textit{122.} Dr. Kailash Chandra—Ancient Towns and Cities of Rajasthan (Delhi 1972) pp. 507–509.
\end{itemize}
milk, ghee etc. Oil was measured by _Pala_ (Palika) and ghee in terms of _Karsh_.

For measurement of land, our information is meagre. The Siyarodi inscription refers to the _Parameshvariya-Hasta_, a standard the size of which, however, is not clear. Mandan, the court architect of Maharana Kumbha, who compiled _Raj-Vallabh Mandan_, gives many details about measurement of length and space. There is a line drawing of a _Gaz_ (measuring rod) available in the Kirti-Stambh of Chittor, which conforms to the size given by Mandan. The terms _Drona_, _Hayal_, or _Halavaha_, _Nivartana_, _Bigha_, _Biswa_ etc. which occur in medieval inscriptions denote different measures of land.

_Wages:_

The Osia inscription of V. E. 1236 mentions that Bhojakas employed in the temple were required to be paid 1/2 _Man_ of Moong and one _Karsh_ of ghee daily. It was also insisted that such employee should be more than 12 years of age. But no exact rates of Moong and ghee being available, the information concerning remuneration cannot be worked out in terms of money. Merutunga in his _Prabandh-Chintamani_ narrates that the lowest wage was 5 _Vimshopoka_ a day. The Cintra-Prashasti, a Shaivite inscription from Gujarat, records that a monk named Tripurantaka fixed the monthly remuneration of a novitiate Vatuka as nine _drammas_ a month along with a share of the daily _Naivedya_ (food offerings). In this way the average wage amounted to more than 6 _Vimshopakas_ a day.

_Rates of Commodities:_

Rates of various commodities have not been specifically given in the inscriptions. For arranging garlands 24 _drammas_ were

123. Maharana Kumbha by the Author p. 352.
124. Nahar I No. 804.
126. Nahar I No. 940 and II N 1706.
deposited in the Mahavir temple of Kotar and 20 drammas in the temple of Ratnapur, as evinced from the inscriptions of V. E. 1335 and 1343 respectively. Calculating the interest from these sums we find that one day’s expense for the garlands was between one Vimshopaka to 1½ Vimshopakas. The Bhinmal inscription\textsuperscript{127} of V. E. 1306 records that interest to be levied on 40 drammas which was about 12 drammas per annum was sufficient to meet the expenses of offerings of the deity having the quantity of 2 seis of wheat one mana of Moong, two Pailis of rice and 8½ pitchers of ghee and other articles worth seven drammas. This shows that the value of two seis of wheat one Mana of Moong two pailis of rice 8½ pitchers of ghee were equal to 5 Drammas. This record further mentions that interest on 15 drammas, which was about 4.50 Drammas per annum, was sufficient to meet the cost of the following commodities: 25 pailis of wheat, 2 pailis of rice, 3 pailis of Moong and other offerings costing 2 drammas. But on the basis of above data, no exact rates of various commodities can be specified.

House Rent:

The Sanderao inscriptions\textsuperscript{128} of V.E. 1236 and 1266 record that Shresthi Raiha donated his houses to the Parshvanath temple. It is also mentioned that persons dwelling in the said house were required to pay a fixed sum amounting to 4 drammas a year in the shape of rent. Thus the monthly rent comes nearly to 6 vimshopakas.

CHAPTER V

Art and Architecture

Our inscriptions use the words, *Griha, Vihar, Chaitya, Bhawan, Devakula, Vasati, Tirth, Mandir* etc. for Jain temples. References to secular architecture are few. The following information may be gathered from these inscriptions regarding construction of temples and other matters of architectural interest.

(i) Installation of the icons of Tirthankars, *Shashanadevatas Acharyas* etc. and also footprints of *Acharyas* inscribed on stone.

(ii) Installation of *Pattas* inscribed with representations of celebrated religious shrines like Shatrunjaya, Girnar etc. and other religious motifs like *Siddh Chakra, Samavasharan, Ashtapad* etc.

(iii) Construction of temples, *Devakulikas, Kirtistambhas* etc., renovation as well as additions and alterations in their structures.

(iv) Construction of *Hastishala* (elephant-stables) Stepwells, *Nishedhikas* etc.

A careful study of inscriptions alongwith literary sources shows that the plan of Jain temples was originally quite simple in conception. But, later on, the Shvetambar Jain temples became more and more elaborate with the annexation of additional structures such as the *Trika-Mandap, Ranaga-Mandap, Devakulikas* etc. In time, finely carved *Mandaps* and ceilings with *Padma Shila,*
Ukshipta or Kshipta Lumbikas and similar other decorative elements became the chief characteristics of Shvetambar Jain temple architecture.

A large number of Jain temples were built in Rajasthan. Additions and alterations to these continued to be made by devotees. As already stated in Chapter I sometimes Devakulikas were added to a temple by different persons. A good number of inscriptions are also available concerning minor constructions like pillars, Chatuskika (Chowki), Ranga-Mandap etc. In the Vimal Vasati the Ranga-1Mandap was added in V.E. 1206 (1149 A.D.). Similarly the Meghnad-Mandap in the Ranakpur temple\(^2\) was built by a family from Usmanpur (Gujarat) in V.E. 1611 (1554 A.D.) much after the temple itself.

Installation of Pattas was also popular. Originally these were prepared on canvas with line drawings or colour paints. There are a number of literary texts which support this. But paintings on canvas were short lived and had to be replaced every few years. Therefore canvases were replaced by stone and similar scenes and motifs were engraved on this more lasting medium. Many Jain inscriptions from nearly all parts of Rajasthan concern installation of idols. Besides images of the Tirthankaras, Shashandevatas, and Acharyas, sculptures with a secular theme were also carved. Among these, sculptural portraits of the royal family of Vastupal and Tejpal installed in the Lunig Vasati of Abu and of Shresthi Lalig and Bijad of Mandor available in the Vimal Vasati are noteworthy. We give below a brief account of the major Jain temples of Rajasthan.

Western Rajasthan:

It is believed that the regular intrusion of various tribes from north-western India brought with them the influence of the Gandhar school, which left its impress on the local art. This trend is

1. Abu II p. 72
2. Jin Vijay No. 312
specifically visible in the terracottas of Ganganagar area. Elaborately carved figures on the Toranas of Mandor, the Vishnu icons of Pali and Bhinmal etc. also evince this influence to some extent. However, after the seventh century A.D., with the rise of Pratihars, indigenous art developed in Rajasthan and a number of masterpieces were executed with seductive charm and passionate fervour. Lama Taranath remarks that king Shil of Maru country, who can be identified with king Shilluck of Mandor, gave patronage to an artist Shringdhar, who was responsible for introducing a distinct individual style of art.

Several names of the Sutradhars (master architects) are noticed from an early period. The Nagar (Distt. Tonk) inscription of V.E. 743 (686 A.D.) names four Sutradhars all of whom came from Bhinmal. The Vasantgarh inscription of V.E. 744 records the name of Sutradhar Shivnag, who had carved a bronze image of the Tirthankar. The Kuvalayamala speaks of massive Jain temples at Bhinmal and Jalore. The Jain temples of Nagaur are mentioned in the Dharmopadesh Mala.

Ghatiyala:

The village of Ghatiyala is situated at a distance of 35 kms. north-west of Jodhpur. On the basis of Prakrit inscription dated V.E. 918 (861 A.D.) five Sanskrit inscriptions of the same date and a recently discovered inscription of Kakkuka dated V.E. 939

4. In my History of Mewār, I have tried to identify Shil mentioned by Taranath with Siladitya of Mewar. But in fact the rulers of Mewar did not rule directly over Maru country. Therefore, it would be more reasonable to identify Silluck of Mandor with Shil.
7. The colophon of the Kuvalaya-mala (SJGM) verses 5 to 20. The colophon of the Dharmopadesh mala (SJGM) verse 14.
it can be said that this was the site of a prosperous town. Kakkuka, a good poet in Sanskrit patronised the Jain among other religious groups. A Jain temple was built by him in V.E. 918 (861 A.D.) the ruins of which are now locally known as Mataji-Ki-Shal. The inscription mentions that the above temple was entrusted to the Jain community under the leadership of Jain ascetics named Jambava and Ambak of the Dhaneshvar-Gachchha. It is also recorded that Kakkuka erected two Kirtistambhas one at Mandor and the other at Ghatiyala. A pillar still standing in Ghatiyala is locally known as Khakhu-Devala. A figure of Ganesh and a finely carved icon of Parvati seated on a lion have been recovered from this place. This town was repeatedly invaded by the Abhirs and other hostile armies. The evidence of several inscriptions (edited by the Author), reveals that the local rulers put up a valiant resistance against attacking forces. Few memorials were also noticed from the place which were edited by the Author.

Osia:

Also situated about 35 kms. from Jodhpur, this site is now well-known for its richly carved ancient temples. According to the Upakesh-gachchha Pattavali this town was founded by a prince from Bhinmal. We have no other source to corroborate this account. But on the basis of several memorials having the dates VE 803 (746 AD) VE 885 (826 AD) VE 1010 etc. recently noticed at the site, it can be said that this town is quite old. There are two Jain temples of Mahavir and Sachchika. The Mahavir temple was originally built during the reign of the Pratihar king Vatsaraj (783-92 A.D.). It is situated on a Jagati (plinth) and consists of Garbh-Griha, Gudh Mandap, Trika-Mandap, Toran,

9. Edited by the Author in Varada.
10A—Indian Archaeology—A Review 72-73 p. 34 Twenty eight fascimiles of recently discovered epigraphs were supplied to me by Shri Prakash Bafna.
Bhramantika and other structural parts. What survives of the original is only the sanctum, which appears to have been built at the end of the 8th century A.D. and is quite similar\textsuperscript{11} to the one in the temple of Hari Har nearby. Other parts of this temple bear obvious signs of later renovations. There was a column (\textit{Man stambhi}) with an inscription dating V.E. 952 (895 A.D.) but is now broken. The temple\textsuperscript{12} was renovated in V.E. 1013 (957 A.D.) by Shresthi Jindak. He perhaps added the \textit{Mandap} to the temple. The \textit{Toran} was\textsuperscript{13} built in the last quarter of 10th century A.D. (V.E. 1035). A bronze image bearing an inscription of V.E. 1011 (954 A.D.) was unearthed during the construction of a Dharmashala near the temple. A broken part of an image bearing an inscription dated V.E. 1100 was also discovered. According to the inscription dated 1011, an icon of Shantinath was installed in the \textit{Upakeshiya Chaitya} by Devadatt, pupil of Karkacharya. Several inscriptions bearing\textsuperscript{14} the dates V.E. 1088, 1231, 1234, 1259 1438, 1492, 1512, 1534, 1549, 1612, 1683, 1758 etc. have been discovered from this site, showing that this temple has remained a much revered holy site of the Shvetambar Jains over the centuries. The \textit{Nabhinandan-Jinoddhar},\textsuperscript{15} written by Karka Suri contains a vivid description of Osia and Kiradu, another ancient town. It refers to the temples, step well and other landmarks of Osia. It speaks also of an annual celebration of \textit{Rath-yatra}, which was regularly


\textsuperscript{13} सं 1035 आपात गुरु 10 आदित्य वारे स्वाति नक्षत्रे श्री तौराण प्रतिस्वभापिति।

ibid No. 789.

\textsuperscript{13A}—ibid No. 803.


\textsuperscript{15} The \textit{Nabhi-Nandan-Jinoddhar Prabandh II} verses 185-187.
performed here. Two inscriptions\textsuperscript{16} of V.E. 1245 refer to the grant of a house by Yashodhar's wife Palhiya to serve as a garage for a chariot of Mahavir.

The Sachchika Devi temple is an important Jain shrine in Rajasthan. The \textit{Upakesh-Gachchha Pattavali} relates that in Veer-Samvat 70, Ratna prabha Suri converted the Hindu goddess Mahishasur-Mardini into Sachchika. This legend seems to have become very popular among Jains and is mentioned in several literary works as well as in an inscription dating\textsuperscript{17} V.E. 1655 (1598 A.D.) It has, of course, no historical value. On the pedestal of an icon in this temple, we find an inscription of V.E. 1234 (1178 A.D.), which\textsuperscript{18} mentions the installation of the icons of Chandika, Shitala, Sachchika, Ksemankari, Ksetrapala, etc. Another inscription\textsuperscript{180} dated 1236 (1179 A.D.) records the payment of certain sums to Bhojakas, who were posted there as priests. Worship of Sachchika was also popular in other parts of Western-Rajasthan. An inscription of V.E. 1237 (1180 A.D.) incised on a broken image of Sachchika, (Jodhpur Museum) commemorates its installation and dedication. The Parshvanath temple of Lordrava\textsuperscript{19} has an inscription dated V.E. 1337 (1280 A.D.) on a pedestal of an icon of Ganesh which records the setting up of an image of Sachchika at Ajmer by Padmachandra. The two temples of Mahavir and Sachchika have made this site a Jain Tirth. As already stated, the Oswal, claim their origin from this place.

**Mandor:**

Mandor is one of the most ancient sites of Marwar. The

\textsuperscript{16} Nahar I No. 806-807.
\textsuperscript{17} Maru-Bharati Vol. III No. 2 PP. 2-5/Kailash Chand Jain op. cit. pp. 180-184.
\textsuperscript{18} Nahar No. I 805.
\textsuperscript{18A} ibid No. 804.
\textsuperscript{19} ibid III No. 2565. स० 1337 फै. 2—श्री देवगृहस्थान्य श्रीवेण समस्त सोमभिकबनने वै दुमचत्रेष्ठ अनजमेर दुर्गार द्वियंसावात्त जिन विख्याति सन्तिकादिबि सदितिनि कारिनि।
Ghatiyala inscription of V.E. 918 (861 A.D.) refers to the construction of two *Kirtistambhas* one at Ghatiyala and other at Mandor. Evidently it was a prosperous site during the 9th century A.D.

Two unpublished\(^{19A}\) inscriptions name Sachidevi and Bhojdeva. An unpublished inscription\(^{19B}\) of V.E. 1152 Kartik Budi 12, (Sept. 28, 1095 A.D.) found near Mandor and now preserved in the State Museum records the names of some Jain Dharkat family, who constructed the temples etc. In the 14th century inscriptions, we find the names of several affluent families living in the town. The inscription of\(^{20}\) V.E. 1380 (1323 A.D.) on the *Mulanayak* icon from the Chintamani-temple Bikaner names of Navalakha Nemichandra, who had an icon called the *Mandovara Mulanayak* installed in some Jain temple of Mandor. It was later on removed to Bikaner. Another important mention of the Jain families of Mandor is available in the inscriptions of Abu. The inscription from Vimal Vasati\(^{21}\) ranging between V.E. 1378 (1321 A.D.) to 1395 (1338 A.D.) name of the family of Bijad and others who had arranged for the renovation to the Vasati. We find reference to the visit of Jinbhadra Suri, a celebrated Acharya of *Kharatargachchha*\(^{22}\) at Mandor in the Jaisalmer inscription of V.E. 1497. During the 15th century A.D., when the activities of Jain Acharyas developed in Western Rajasthan several festivities were also arranged at Mandor. In V.E. 1527-28 and 1534, big celebrations were held at Mandor and Jodhpur. Nahata Sajja along with his sons, (a Jain family of Mandor) had a *Nandishvar-Patta* installed in the Jain temple of Parshvanath (Jaisalmer) in VE 1518.

During the 15th century A.D. two important events i.e. foundation of Jodhpur and migration of several families to Jangaldesh

\(^{19A}\) Indian Archaeology a Review 1966-67 No. 243-244.

\(^{19B}\) ibid year 1956-57 No. 485. This inscription is beautifully engraved.

\(^{20}\) Bikaner No. 1.

\(^{21}\) Abu No. 3.

\(^{22}\) Nahar III No. 2130.
took place which caused a tremendous loss to Mandor. At present there are 3 Jain temples of Rikhadeva, Parshvanath and Shantinath. In V.E. 1722 (1665 A.D.) Bhandhari Bhan’s grand son and Narayan’s son Tarachand installed the icon of Parshvanath there. This family is quite famous for constructing a temple named Swayambhu-Parshvanath at Kaparada in the year V.E. 1678. A branch of Kharatargachchha was also developed from Mandor.

Ghanghani:

Ghanghani and Ghghananak are the two old Jain sites of Marwar. An Adinath icon discovered at Ghghanani has an inscription dating V.E. 937 (880 A.D.), which records that it was consecrated by Vachhahaladeva, a pupil of Udyotan Suri. It is one of the important Jain icons of Rajasthan.

Ghanghania or Ghanghana is another site having Chauhan monuments. It has yielded several inscriptions. An inscription of V.E. 1241 (1184 A.D.) commemorates donation of half a dramma monthly from the Mandapika of Mandor by Bhandari Gunadhar and others to bear the expenses of the Granthi (Varsha-Granthis) celebration of Mahavir. Other inscriptions dating V.E. 1249 record certain donations to the Jain temples.

Kaparada:

Kaparada is a famous site situated on the main road leading from Jodhpur to Bilara. The massive structure of the ancient temple here is visible from distant places. It was built by Bhandhari Bhana in V.E. 1678 (1621 A.D.) and the icon known as Swayambhu-Parshvanath was installed in the temple. Its Parikar was however added in V.E. 1688 (1631 A.D.) when it was consecrated by Jin Chandra Suri of Kharatargachchha.

23. Nahar II No. 1709.
Pali:

Pali or Pallika has long been a centre of business. It is believed that the merchant clan of Paliwals originated from this place. Yasobhadra Suri, who was very influential in Godawar and Mewar, received his Acharyapada at this town in V.E. 965 (908 A.D.). The Navalakha temple here is old, and contains a Garbh-Griha, Goodh-Mandap, Ranga-Mandap, Devakulikas and other usual structural sections. Several inscriptions have been discovered here, which throw light on the history of this temple. Thus the Devakulikas were added to the temple in the 11th and 12th centuries A.D. as is recorded in the inscriptions\textsuperscript{27} of V.E. 1144, 1151, 1178 and 1201. The last inscription belongs to the family of Mahamatya Anand and Prithvipal of Patan, who were descendants of Vimal Shah. It seems that when Kumarpal marched against Arnoraj of Ajmer in V.E. 1201 (1144 A.D.) he passed through Pali. An interesting reference to Kumarpal’s second invasion on Pali is available in the colophon of M.S. Panchashaka-Prakarana-Vriti\textsuperscript{28} (Jaisalmer Bhandar) dated V.E. 1207, which records that when the enemy forces reached Pali, Sthirchandra, the scribe left his work incomplete and ran away to Ajmer. An inscription of Kumarpal dated V.E. 1209 is to be seen in a Shiv temple here. It seems that during the 17th century A.D., some part of the Jain temple was demolished by Muslim\textsuperscript{29} forces. It was then almost completely renovated in V.E. 1688 (1631 A.D.) by a Shrimal family of Shah Dungar and Bhakhar who spent Rs. Five thousand for this purpose. Several icons were installed by other Shresthis too. The Mulanayak icon was also set up at this time. M.A. Dhaky\textsuperscript{30} believes that the Garbh-Griha of this temple is quite old. It is similar to that of the

\textsuperscript{27} Jin Vijay No. 381, 382, 383, 396, 397.

\textsuperscript{28} Jayant Vijay—A Catalogue of Sanskrit and Prakrit Manuscripts—Jaisalmer collections (Ahmedabad) p. 73

\textsuperscript{29} Jin Vijay No. 398.

Mahavir temple of Ghanerao, the Ambika temple of Jagat and Lankeshwar temple of Karkot (Tonk).

Ghanerao:

The Mahavir temple here is quite old. It has a Garbh-Griha a Goodh-Mandap a Trika-Mandap, a Ranga-Mandap a Patta-Salika and twenty four Devakulikas. This temple is also properly known as Muchhala-Mahavir. In the ceiling of the Trika Mandap, the Padma-shilas are depicted with their outer faces. Some ceilings, known as Samatal-Vitan, consist of several human figures arranged in floral and geometrical designs. On the basis of inscriptions and architectural style, this site certainly appears ancient and the temple can be assigned to the 10th century A.D. The oldest inscription is of V.E. 1033 (976 A.D.) and is incised on the ceiling of the Goodh-Mandap. Another inscription is dated V.E. 1214 (1157 A.D.) which contains the name of Shresthi Sohan who had commissioned a new icon. In Ghanerao town, there are two Jain temples known as Kunthnath and Godi-Parshvanath. They were constructed in the years V.E. 1872 and 1814 respectively.

Mahavir Temple: Sewadi:

This is an old temple and is much celebrated among the ancient Jain shrines of Godawar. Several inscriptions from the twelfth to the fourteenth centuries have been found here pertaining to religious endowments made by different donors. The main temple is constructed on the usual plan. The pillars of Trika-Mandap are beautifully carved. The Ranga-Mandap seems to have been added in the 15th century. The temple is evidently quite old and may reasonably be placed in the 10th century A.D. An inscription of V.E. 1172 (1115 A.D.) tells us that Thallak’s grandfather Yasodeva constructed the Shantinath Khattak in the temple. This shows that in the third quarter of the 11th century

31. ibid P. 314.
32. Dolat Singh Lodha No. 323 and 324.
33. Yatindra-Vihar II P. 63.
the temple was already in existence. Some sculptures of the Goodh-Mandap are in the style of the 10th century A.D. An icon of Acharya Gunaratna Suri of the Sanderakagachchha was installed in V.E. 1244. In V.E. 1251 some donations were made for the worship of the icon of Shalibhadra Suri. The inscriptions\textsuperscript{35} of V.E. 1167, 1212, 1297 and Sinha year 31 record the gift of certain grants. The inscription of V.E. 1198 contains interesting details concerning an order given by the Sangh for the construction of the wall and the gates of the small shrines of Aristnemi and other deities. This Mahavir temple of Sewadi was recently renovated as is apparent from the inscriptions of V.E. 1982 and 1998.

**Nadrai temples:**

Nadrai is justly famous for its ancient Jain temples, most of which were constructed during the Chauhan period. Among these, the temples of Adinath, Neminath, Suparshvanath and Adinath (Jekala) are the most noteworthy. All of these contain several epigraphs. The Adinath temple, situated outside the western gate of the city, has the usual plan of Shvetambar Jain temples. Its Devakulikas and Ranga Mandap seem to have been added later on. According to an inscription in the Ranga Mandap dating V.E. 1557 (1500 A.D.) from the time of Maharana Raymal of Mewar,\textsuperscript{36} this temple was originally built in V.E. 964 (907 A.D.). It was repeatedly renovated and what remains of the original is only the sanctum, which is datable to the 10th century A.D. This temple was initially dedicated to Adinath. Later on the icons of Mahavir and Muni Suvrita Svami were also added as Mulanayaks. This Mahavir temple is also mentioned in an inscription of V.E. 1202 (1145 A.D.) of Raypal. Subsequently, during the course of a renovation in V.E. 1674 (1617 A.D.) an icon of Adinath\textsuperscript{37} was

\textsuperscript{35} Jin Vijay No. 323 to 329.

\textsuperscript{36} श्री नंदकुलिवर्या गुणों सं॰ 964 श्रीयशोभदश्रीसम्राज्यविनायकविनायां... (Jin Vijay No. 336)

\textsuperscript{37} Gazani Khan Jalori, the commandant of the Mughal forces demolished several temples of Godawar, the renovation of which took place after the settlement of 1615 (History of Mewar by the Author P. 260).
again installed here. There is a legend associated with this temple, according to which it was magically brought here from Khed (Badmer) by Yashobhadra Suri, who was an expert in occult arts. This legend was, apparently, very popular. It is also repeated in an inscription of V.E. 1557 (1500 A.D.). The close association of Yashobhadra Suri of Sanderakagachchha with this place is related in several Tirthmalas and other Jain works. In the southern part of the town there is an ancient Chabutara, with a sculptured portrait of Yashobhadra Suri. Many letters of this inscription have been obliterated but the words “Yasobhadracharyadi” are still legible. The hill fort known as Jakham contains a Jain temple, dedicated to Adinath. It was renovated by Nadlai Jain Sangh in V.E. 1686. At the foot of this hill, there is a group of Jain temples, of which the temple of Suparshvanath bears an important inscription of V.E. 1721 from the reign of Thakur Abhayraj Medatiya. The icon of Suparshvanath was installed there in V.E. 1669 Jyesth Sudi 5 during the reign of Rana Amarsingh by Pragvat Jain Rana Tusa and others of Nadol. To the south east of the town, there is a hill crowned with a Jain temple of Neminath. Architecturally, it is not worthy of notice. But the pillars of the Sabha-Mandap, have two inscriptions of V.E. 1195 and 1443 respectively. The earlier record commemorates a gift made by Guhilot Rajdeva. The other records a grant made by the Sonagara branch and informs us that the temple was renovated under the instructions of Vijaychandra Suri of Brihad-gachchha

Nana:

Nana is famous for having a temple of Jiwant-Svami in the remote past. Presently, there is a Mahavir temple, which according to an inscription on its right hand side was built before


39. सं १६६९ वि १ प्र ५ गुरू राणा श्रीबमसिंहरावरूपे श्रीनारदपुरीसेने—
श्री सुपार्वराज विभेड कारित;।
(un-published).

40. Abu V No. 341.
V.E. 1017 (960 A.D.). The Toran was added in V.E. 1168 (1111 A.D.) by Shresthi Mahaditya, as is recorded in another inscription. In V.E. 1203 (1146 A.D.) two Kayotsarga images of Shantinath and Neminath were consecrated by Mahendra Suri. In the same year 10 drammas were donated for the expenses on flowers (Nechaks) used during service. This temple is built on a distinct unique plan. The Garbh-Griha is surrounded by three other smaller shrines. According to an inscription this portion was completed during the reign of Maharana Kumbha in V.E. 1505 (1448 A.D.). An icon was set up in that year, which was consecrated by Shanti Suri of Nanakiya gachchha. The Parikar of this icon is noteworthy and has an inscription dated V.E. 1506. During the reign of Maharana Amarsingh of Mewar, Mehta Narayan made some donations to the temple in V.E. 1659 (1602 A.D.).

Rata Mahavir temple:

The ‘Rata-Mahavir’ temple is situated at a distance of one mile from Hatundi. At present the site of the temple is desolate with no habitation near by. This temple site is marked off by a boundary wall. The design of the temple is quite simple and unassuming. Its importance lies in its antiquity. Looking to the large number of dismembered architectural pieces lying on the spot, it can be surmised that there were once a number of temples standing on the site. The temple mentioned in the inscriptions of V.E. 972, 996 and 1053 was perhaps destroyed by some invading forces. It is believed that its renovation was undertaken in 1299 (1242 A.D.), when the Shikhar, Alak etc. were repaired under the instructions of Purnachandra. Probably the icon known as the ‘Rata-Mahavir’ was also installed at that time. If this assumption is correct,

41. ibid No. 342, 343, 344.
42. Yatindra Vihar II p. 34–35.
43. Abu V No. 362.
44A. Lavanya–Samay in the Tirthmala states that this temple was got constructed by Bal bhadra Suri (Yatindra Vihar II p. 38).
we may say that the ancient Hatundi temple and Rata Mahavir temple are one and the same. The inscription\textsuperscript{45} of V.E. 1335 records the name \textit{Rata Mahavir} for this temple, whereas the inscription of V.E. 1345 from the same temple calls it the Hatundi Mahavir temple. During the 13th and 14th centuries A.D. the \textit{Rata Mahavir} temple was constantly in worship. The inscriptions\textsuperscript{46} of V.E. 1335, 1336 and 1345, 1346 etc. record various donations made to the shrine.

\textbf{Barakana :}

Barakana is one of the \textit{Panch-Tirthas} (five sacred sites) of Godawar. The Barkana Jain temple is old, but repeatedly renovated, so much so that except for an inscription of the Chauhan period, no early vestiges remain. The temple is dedicated to Parshvanath. In the \textit{Anand Sundar granth}\textsuperscript{47} (V.E. 1549) Sarvaraj Gani mentions “\textit{Barakana-Parshva Prasano Bhuva}.” This shows that it was a much revered popular shrine. There are two inscriptions\textsuperscript{48} from the reign of Maharana Jagatsingh I and Jagat singh II of Mewar, which I was the first to decipher and publish. According to the first inscription dated V.E. 1686, the Maharana granted remission in custom duties from persons coming to attend the fair held there in Posh Budi 8 to 11. The temple was again renovated by the Jain \textit{Shresthis} of Bijova, 80 years ago.

\textbf{Nadol :}

Nadol is 11 Kms. north east of Nadlai. It is also included among the \textit{Panch-Tirthas} of Godawar. It was the capital of the Chauhan kings for a long time. Two earlier inscriptions\textsuperscript{49} dated V.E. 1024 and 1039 were discovered from this place proving its antiquity. There is a famous Jain temple here dedicated to \textit{Padma}

\textsuperscript{45} Jin Vijay No. 319 and 320.
\textsuperscript{46} ibid No. 320 to 322.
\textsuperscript{48} Edited by the Author in Maru Bharati Vol XXVI and Sambodhi Vol. VIII PP. 82–83.
\textsuperscript{49} Edited by the Author in Varada Vol XVI No. 1-3 p. 19
Prabh. It faces north and its plan is similar to that of other Jain temples. Its Goodh-Mandap has two standing figures of Neminath and Shantinath both bearing inscriptions dated V.E. 1215. These had been brought here from the Mahavir temple, Bisada. In the main shrine, there are three icons installed in V.E. 1686, by Muhnot Jaimal (father of Nenasi) of Jodhpur. The inscription also records the name of the temple as "Ray-Vihar". There is a small shrine dedicated to Anantnath situated in the compound of this temple. It has an inscription dated V.E. 1893. The inscriptions of V.E. 1209 of Kiradu and of Nagar record the names of the sons of Shresthi Laxmidhar of Nadol at whose request a charter banning the slaughter of animals was promulgated. This proves that several important Jain families were dwelling at Nadol.

Ranakpur Temple:

The Ranakpur temple is situated about 4 miles from Sadari (Godawar). The earliest reference to this place is found in a copper plate of V.E. 1494 (Rajputana Museum, Ajmer), which was issued by Kumbha from camp Ranakpur. This is a huge temple and appears beyond the means of a single financier. But it was built by Shresthi Dharana who began its construction in V.E. 1494 (1437 A.D.). Its consecration ceremony was held in V.E. 1496 (1439 A.D.) when a part of its structure was completed. Its construction continued for several more years. On the basis of epigraphical evidence, the Mulanayak icons of Adinath were installed as under:

51. ibid No. 366, 367.
52. Yatindra Vihar II P, 77.
53. Edited by the Author in the Maru Bharti Vol. XVI No. 2 and in the Journal, Rajasthan Institute of Historical Research Vol. VII
54. Maharana Kumbha by the Author PP. 267-268
<table>
<thead>
<tr>
<th>Year</th>
<th>Name of the Acharya who consecrated the image</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>i)</td>
<td>V.E. 1498 Somsundar Suri</td>
<td>All the sides of the ground floor.</td>
</tr>
<tr>
<td>ii)</td>
<td>V.E. 1507 Ratnashekhar Suri</td>
<td>Western side of the first storey.</td>
</tr>
<tr>
<td>iii)</td>
<td>V.E. 1508 —do—</td>
<td>Northern side of the first storey.</td>
</tr>
<tr>
<td>iv)</td>
<td>V.E. 1509 —do—</td>
<td>Eastern side of the first storey.</td>
</tr>
<tr>
<td>v)</td>
<td>V.E. 1509 —do—</td>
<td>All the sides of the second storey.</td>
</tr>
</tbody>
</table>

The *Som Saubhagya Kavya* contains a detailed account of the festivities arranged at the time of the consecration ceremony. It seems that the consecration celebrations were prematurely held before completion of the temple because Somsundar Suri, who was to consecrate the temple, was getting very old. The poet Meh, who composed the *Ranakpur-Stavan* in V.E. 1499, has provided us with many details of the temples of this place.

The temple faces all the four quarters. It is surrounded by *Devakulikas* all around and has four corner temples. The corner temples were completed in V.E. 1508, 1507, 1511 and 1516 as is apparent from the inscriptions incised on their *Mulanayak* icons. In front of sanctum doors, there are beautiful *Mandaps* known as *Ranga Mandap, Meghnad Mandap* and *Nal Mandap*. The western *Meghnad Mandap* is markedly superior to other *Mandaps*. According to an inscription of V.E. 1611 (1554 A.D.), the eastern gate and the *Meghnad Mandap* were added to the temple by the Pragvat family of Kheta and a Nayak of Usmanpur (Ahmedabad).

56. Jin Vijay No. 308/In Jain Satya Prakash Vol. XVIII pp. 92-93 and *Yatindra Vihar* II p. 56, the date of this inscription was given as V.E. 1651. But this date does not seem to be correct.
In V.E. 1647 (1590 A.D.) the above family repaired the eastern gate at an expense of 48 gold coins. Although the inscription does not speak of the reason which necessitated the repairs, it seems that the temple suffered destruction at the hands of the Mughal army after it had occupied Kumbhalgarh (1578 A.D.) Ranakpur is almost at the foot of the Kumbhalgarh, Parsuram and Gogunda hill ranges. Maharana Pratap succeeded in recapturing Godawar within a few years. A perusal of the colophon of the *Gora Badal Chaupai*\(^{58}\) composed at Sadari (Godawar) in V.E. 1645 (1588 A.D.) reveals that Godawar was then in Pratap’s hands. During the reign of Maharana Amarsingh I, the Mughal army captured Godawar again and appointed Ghazani Khan Jalori as its Governor as is apparent from an inscription\(^{59}\) of V.E. 1663 (1606 A.D.) from Nadol. A fierce battle was later fought near Ranakpur in 1611 A.D. between Abdullah Khan and the Mewar army in which the latter emerged victorious. Most temples of Godawar suffered damages. A great number of them including the Ranakpur temple were renovated after the treaty of 1615 A.D. when peace at last prevailed. The inscription of V.E. 1678 (1621 A.D.) records that a Pragyat Jain named Baradha alongwith others renovated the temple under the instructions of Vijay deva Suri. An icon\(^{59A}\) of Adinath was installed in V.E. 1679, which was consecrated by Pandit Kela, Jaivijay etc.

This temple is famous for its fine reliefs and architectural designs. Being a centre of *Tapagachchha*, it attracts several families from Gujarat who visit it constantly. Some *Devakulikas*\(^{60}\) were added to the main structure in V.E. 1535, 1551, 1552, 1553, 1556 etc. by some families of Khambhat, Patan etc. The Satrunjay and Girnar *Pattas* were built in V.E. 1507 (1450 A.D.). It is curious that after having built the main shrine the family of

\(^{57}\) ibid No. 309.

\(^{58}\) History of Mewar by the Author pp. 237-238.

\(^{59}\) ibid P. 248.

\(^{59A}\) *Yatindra vihar* II p. 56.

\(^{60}\) Jain Vijay No. 310 to 314.
Dharana and Ratna Shah did not contribute to building any further parts in it. Ratna’s descendants profusely spent money in constructing the temple of Achalgarh but they did not show any interest in Ranakpur. The descendants of Vimal Shah took great interest in Vimal Vasati at Abu and the temple was enlarged by them during the 12th century A.D. by adding the Mandap, Hastishala, Devakulikas etc.

Jalore:

Jalore is also known as Swarnagiri, Nandi Vardhan Giri etc. The Chauhans became known as Sonagiras because they had lived here for long. It is one of the most important Jain sites of Rajasthan. The Prabandh-Chintamani, the Puratan-Prabandh-Sangrah and other Jain chronicles record that the Pratihar king Nagabha I, also known as Nahadray, built the Yaksa-Vasati (Jain temple) in the Jalore, fort. During the reign of Pratihar king Vatsaraj, there stood a big Jain temple dedicated to Rishabhdeva, Udhyotan Suri composed his famous work, the Kuvalayamala in 778 A.D. in this temple. Shresthi Yashovir added a Mandap to this temple in the 12th century A.D. The inscriptions of V.E. 1239 (1182 A.D.) adds that this Mandap which was intricately carved in the most beautiful manner was a marvellous specimen of art. The town also had a Mahavir temple. It is referred to in an inscription of V.E. 1294 (1237 A.D.). In an inscription dated V.E. 1175 (1118 A.D.) incised on a pedestal of an icon lying near the Sandelay Tank, the word Jabalipuriya Chaitya is mentioned, whereas in the above inscription of V.E. 1294 (1237 A.D.) the name occurs as Jabalipuriya-Mahavir Chaitya. Evidently both epigraphs point

62. The Kuvalayamala (SJGM) colophon, verses 18 to 20.
63. Jn Vijay No. 351 verses 4 and 5.
64. ibid No. 361.
65. ibid No. 360. This inscription mentions that a Khatak of Suvidhideva was added to the temple.
at one and the same temple. According to an inscription of V.E. 1320 (1263 A.D.) Bhattarak Laxmidhar, donated a hundred drammas to a temple called Nanakiyagachchiya Chandan-vihar. Another contribution of 50 drammas was made to this temple by Oswal Narapati in V.E. 1323 (1266 A.D.). The Kharatargachchha Pattavali records many details about the activities of the Jains of this period. It seems that the movement of Vidhichaitya initiated by Jin vallabh Suri achieved great popular support in this area. Many ceremonies were held and a good number of icons were consecrated in Jain temples. It is reported that when Jineshvar Suri visited Jalore in V.E. 1368 (1310 A.D.), grand festivities were held in the above Mahavir temple.

Another famous temple was the Kumar Vihar temple. It was built by the orders of king Kumarpal in V.E. 1221 (1164 A.D.) as is recorded in an inscription from the site. This temple needed renovation 21 years after it was built. We can surmise that the invasion of Muhammad Gohri dated V.E. 1234 (1178 A.D.), was responsible for the devastation of this temple. It was renovated in V.E. 1242 (1185 A.D.) under orders from Chauhan Samar singh. The inscription of V.E. 1265 (1208 A.D.) records that a Svarnakalasa was installed with due ceremony and hoisting of the Dhvaja. The construction work was continued further and a Preksha-Mandapa was built in V.E. 1268 (1210 A.D.). The inscription also states that Pratistha festivities were conducted by Ram chandracharya. The Abu inscription of V.E. 1296 (1239 A.D.) records that the Nagpuriya Barahudiya family had installed an icon of Adinath in the Parshwanath temple at Jalore. The Nana inscription of V.E. 1274 (1217 A.D.) commemorates the installation of another icon of Parshwanath at Jalore by the family of

66. ibid No. 362.
67. ibid No. 363.
68. The Kharatargachchha Pattavali (SJGM) p. 55, 57, 58, 63, 65, 78, 80
70. ibid.
71. Abu II No. 352.
72. ibid V No. 347.
Dhandeva and others. Most of the temples which had the inscriptions discussed above were demolished by Alauddin Khilji. Fortunately some inscriptions and other dismembered parts of the temples are still to be seen in the Topkhana of Jalore. Some of the remaining temples were later repaired by Muhnot Jaymal (father of Nanasi) of Jodhpur\textsuperscript{73} and Pamecha Swamidas of Merta between V.E 1681 to 1686. The Jalore-Chaitya-Paripati\textsuperscript{74} enumerates five Jain temples of the town during the 16th century A.D. This evinces that after the fall of Jalore, several new Jain temples were constructed during the 15th and 16th centuries A.D. The Gaudi\textsuperscript{74A} Parshwanath temple was constructed in the year V.E. 1863 (1807 A.D.) by Baid Mutha Laxmichand. It was consecrated by Jinarash Suri of Kharatargachchha. In V.E. 1933, renovation was done under the instructions of Vijay-Rajendra Suri. The icon of Rishabhnath was also installed in it.

Sanchor:

This town is situated on the border of Gujarat. During Solanki rule in Gujarat, it was under their possession for a long time as is evident from inscriptions of V.E. 1050 (933 A.D.) of Mulraj I and 1242 (1185 A.D.) of Bhim II. It is a famous Jain town. The Satya-Puriya Mahavira-Utsah\textsuperscript{75} composed by Dhanpal, states that the invading Yavan forces could not demolish Mahavir temple of Sanchor, despite the fact that they had already destroyed the temples of Shrimal, Chandravati, Somnath, etc. This temple continued in worship till it was demolished by the forces of Alauddin. Several references to this town are found in Jain literature. The inscription\textsuperscript{76} of V.E. 1242 (1185 A.D.) informs us that the Chatushrika of the temple was repaired by a certain Bhandari family. It was again renovated in V.E. 1322 (1265 A.D.) by Bhandari Chhaghak. An icon of Parshwanath was set up by

\textsuperscript{73} Jin Vijay No. 354, 355, 356, 358, 360.
\textsuperscript{74} Jain Satya Prakash Vol. X No. 6 and XI No. 2.
\textsuperscript{74A} Yatindra Vihar IV P. 175 to 183.
\textsuperscript{75} Jain Sahitya-Samshodhak—Vol. III No. I.
\textsuperscript{76} Historical inscriptions of Gujarat NoI. III No.
Alahada, a minister of Ajaypal. Two inscriptions\(^77\) of V.E. 1236 (1179 A.D.), report that the Mahavir temple of Sanchor was destroyed by the Muslim invaders. It was later renovated under instructions of Pradhyumna Suri of Brahmanagachchha. These icons are now preserved in the Achalgarh temple.

**Bhinmal:**

Bhinmal, also known as Shrimal, is famous as ancient capital of Gurjaratra. It is also associated with the Jains; as the Shrimal caste of the Jain is said to have come into prominence after this town. If Jain tradition is believed lord Mahavir also visited the place during his life time. In the colophon of *Kuvalayamala*\(^78\) (778 A.D.) Udhyotan Suri mentions that his ancestor Shivchandra Gani came from Punjab to Bhinmal in order to propagate his teachings. It was also a principal seat of Sun-worship and a famous temple of Sun named Jagat swami existed here. Development of Jainism in the area definitely took place during the Pratihar period. References to the following Jain temples\(^79\) are available in various literary and epigraphical sources.

(i) Mahavir temple: It was quite old as Dhanpal in his *Satya puriya-Mahavir-Utsaha* refers to it. A *toran* having finely carved tracery is also visible here. According an inscription\(^80\) dated V.E. 1333 of the time of Chachigdeva Sonagara his minister donated 13 *drammas* and 7 *vimshopakas* for this temple. It was renovated in V.E. 1873 (1817 A. D.) by the Jain Sangh of the place and the *Mulanayak* of Mahavir was consecrated by Vijay-Jinendra Suri of Tapagachchha.

(ii) Shantinath: It was also an old temple. According to an inscription\(^81\) dated V.E. 1212, available in the *Sabha Mandap* one hundred gold *drammas* were deposited in the *bhandar* of temple.

\(^{77}\) Abu II No. 465 and 466. The words "Prasad-Bhagne" are quite curious, and prove the fact.

\(^{78}\) Colophon of *Kuvalayamala* verses 5 and 6.

\(^{79}\) *Yatindra-Vihar* Vol. I p. 198.

\(^{80}\) Annual Report of Sardar Museum, Jodhpur 1922 P. No. 20.

\(^{81}\) *Yatindra Vihar* Vol. I p. 198.
the interest of which was to be utilised for arranging Rath-Yatra. During the 16th century Shresthi Toda, is said to be its one of the Gosthikas.

(iii) Shantinath: It was built during Akbar's reign. An icon of Parswanath was installed in V.E. 1683 (1626 A.D.) by Shresthis Pema. Khema and others which was consecrated by Vijaydeva Suri.

(iv) Parswanath: This temple is famous as several miraculous events are associated with it. According to the Tirth-Mala composed by Punyakalash and the Tirth-Mala-Stavan (V.E. 1746) of Shilavijay, when Ghazani Khan Jalori wanted to demolish the temple and to remove the icon, he suffered from severe pain and had to shun this ignominous act. Therefore, he handed over this icon\(^\text{82}\) to Virachand Mutha, a resident of Bhinmal, who renovated the temple in V.E. 1671.

(v) A small shrine of Gauri-Parswanath is situated in the western side of the town.

Ratnapur:

Ratnapur is famous for its Parswanath temple. An inscription\(^\text{83}\) (circa V.E. 1209) banning the slaughter of animals etc. was noticed from this place. Renovation of Parswanath temple\(^\text{84}\) was done in V.E. 1238, when its pillars were got constructed by Udharan's wife Utama and Dhaval's wife Santosh. According\(^\text{85}\) to an inscription of V.E. 1338, Shresthi Dungarsingh set up an icon in the temple. The following inscriptions of the temple record various donations given from time to time.

(ii) In V.E. 1333, when the place was under\(^\text{86}\) Chachig deva two shops were donated, for managing Posh-Kalyanika-yatra.

\(^\text{82}\) ibid p. 199.

\(^\text{83}\) Jin Vijay No, 345

\(^\text{84}\) Nahar I No. 933, 934

\(^\text{85}\) ibid II No. 1708.

\(^\text{86}\) ibid I No. 935
(ii) In V.E. 1348 two shops were further\(^{87}\) donated by 
Shresthes Mandalik Mahan and others for arranging nechaks
(flower garland) in the temple.

(iii) In V. E. 1343, Oswal\(^{87}\) Mahinal’s wife Mahanadevi
donated twenty Vishalpriya drammas for managing nechakas to
Adinath Devakulika erected by the above family.

(iv) In V. E. 1346 thirty drammas\(^{89}\) were donated, the inter-
est of which was to be utilised for the Kalyanika festivities.

Some more ancient sites in western Rajasthan have been
reported having several Jain inscriptions. A detailed note on the
inscriptions of Jaisalmer and Nakoda is being givenseparately.

Nagaur:

Nagaur also called Nagpur and Ahichhatrapur, was an impor-
tant centre of Jainism, with many temples of both Digambars and
Shvetambars. The colophon of the Dharma\(^{90}\) of V. E.
915 (858 A. D.) refers to a Jain temple named Narayan-Vasati of
Nagaur, where the work was completed. It speaks of a large
number of Jain temples in the area. An inscription dating V. E.
1066 records that a Shravaka\(^{91}\) (Jain householder) named Hari had
an icon of Parshwanath installed there. During the Chauhan period,
several Jain Acharyas visited this place to propogate their
teachings. Initially it was a centre of the Chaitya-Vasi Jains. But
due to the influence of Jinvallabh Suri and Jindatt Suri, it also
became a centre of the activities of the Kharatargachchha. A Jain
temple was built here under the instructions of Jinvallabh Suri
carrying an inscription to record the event. This inscription is now
lost but it is referred to in an inscription of Chittor. After

\(^{87}\) ibid I No. 936  
\(^{88}\) ibid II No. 1706.  
\(^{89}\) ibid II No. 1707.  
\(^{90}\) The colophon of Dharma verse 14/ Jain Satya Prakash XII 
p. 102.  
\(^{91}\) Vinay Sagar No. 2.
Prithviraj’s defeat at the hands of Muhammad Ghori in 1192 A. D. when this site came in the possession of Sultans of the Delhi, it became a centre of Islam. Several temples were brutally demolished by the Muslim-invaders. The Khanzadas came to power in the beginning of the 15th century A. D. These rulers were quite tolerant towards other sects. Several Jain MSS were copied here during this period. Numerous Jain inscriptions of the 15th and 16th centuries A. D. have also been discovered at Nagaur. Similarly several icons were also installed there. A sculpture of Chandra Prabh was commissioned by Oswal Jagat\textsuperscript{92} and others of Nagaur in V. E. 1522. The Shitalnath\textsuperscript{93} panch-tirthi (Bada-Mandir, Nagaur) was installed in V. E. 1524 at Nagaur by Oswal Sansarchandra and others. The sculpture of Dharmanath\textsuperscript{94} (Heera Vadi Adinath temple) was set up in V. E. 1532 by Devadatt and others. The Digambar Jain temple in the town was renovated\textsuperscript{95} in V. E. 1663.

In the Adinath temple (Hira Vadi) there is an inscription of V. E. 1596 (1530 A. D.) mentioning\textsuperscript{96} a family of Shrimals, who erected some religious buildings consecrated by Ratnakirti Suri. A big Pratistha Mahotsava\textsuperscript{97} was celebrated at Nagaur in V. E. 1674. Most of the icons installed during this festival are now preserved in Chausitya and Bada-Mandir of Nagaur The Nagaur\textsuperscript{98} Chaitiya-Paripati (V. E. 1663) and Nagaur-Jin-Mandir Stavan (V.E. 1678) respectively mention 7 and 9 Jain temples existing in the town.

Phalodi (Merta-Road)

Phalodi is a famous Jain Tirth, where several Jain monks are said to have attained Moksa. The \textit{Vividh-Tirth-Kalpa}\textsuperscript{99} describes

\textsuperscript{92} ibid No. 623.
\textsuperscript{93} ibid No. 650.
\textsuperscript{94} ibid No. 751.
\textsuperscript{95} Vir-vani Vol. 5 No. 11–12. pp. 202.
\textsuperscript{96} Vinay Sagar 994.
\textsuperscript{97} ibid No. 1114, 1115, 1118 to 1124.
\textsuperscript{98} Jain Satya Prakash Vol. 12 No. 4 and Vol. 21 No. 3.
\textsuperscript{99} The \textit{Vividh-Tirth-Kalpa} (SJGM) p. 106.
this town, as a Tirth of Parshwanath. Dharmaghosh Suri had a temple built there. But he could not retain his influence for long. Soon afterwards the town became a centre of the Khartargachchha Padma-prabha, a powerful Chaitya-vasi saint of the town was defeated in religious discussions by Jin pati Suri of Khartarga-chchha held in the court of Prithviraj Chauhan at Narena in V. E. 1239. The temples built there during the Chauhan period were mostly demolished. On the basis of fragments of inscriptions dated V. E. 1221, we learn that a Chitrakuta-sila-patta was installed there. The Mulanayak icon of Parshwanath was demolished by Muhammad Ghori in 1178 A.D. It was later on repaired during the 15th century A. D. Hemraj Surana had to repair it again. The inscription engraved by him has been lost, but it has been edited by Vinay Sagar on the basis of a Ms. copy. The temple of Brahmani Mata here is also quite old. An inscription of the 10th century A. D. discovered from this town was edited by Shri Nahta.

Merta:

Merta is called Medantakpur in early inscriptions. Most of its early temples have been demolished. Some early inscribed Digambar Jain icons have been found here. The name of Abhayadeva Suri, is associated with this place. He had converted several families to Shvetambar Jainism. It seems that it was a centre of both the Digambers and the Shvetambers. Rao Jodha granted this town in Jagir to his son Duda. His descendants later on became known as the Medatiyas The famous Mira bai belonged to the Medatiya ruling family. During the 16th to the 18th centuries A.D. several Jain icons were installed in Merta.

Two Pratistha Mahotsavas were held in VE 1677 and 1686, wherein a good number of icons were consecrated by the Acharyas of Tapagachchha. Ashakaran Chopara was an ardent follower of Khara-targachchha, who also consecrated several icons there.

100. Jin Vijay No. 444/Vinay Sagar No. 29 and 30.
101. Rajasthan Bharati Vol. IX No. 4 pp. 19-42
102. Vinay Sagar No. 1126 to 1155/Jin Vijay No. 434, 435, 436, 438 to 442.
Ladnu:

Ladnu is famous for its Digambar Jain Temple. A good number of sculptures carved during 12th century A.D. have been discovered. Elaborately carved icons of Saraswati and Upasika bearing the dates V.E. 1219 and 1226 respectively\(^{103}\) are worthy of notice. An inscription records that the icon of Saraswati was set up under the instructions of Anant Kirti of Mathur Sangh by Ashadevi wife of Shresthi Bahusudeva. The Mulanayak icon has an inscription of V.E. 1136, Asad Sudi 8, and records the name of Acharya Guna Kirti of the Mathur Sangh. The town has a temple of Shantinath. According to an inscription of V.E. 1352 it housed the icons of Shantinath and Parshwanath.

Ladnu was a very prosperous Jain site. Several inscribed Jain icons were discovered here during excavations for laying foundations of houses and other buildings. Perhaps during times of trouble, these icons were hidden under the sand-dunes.

Marot:

Marot was under the sway of Dahiya Rajputs. During the Chauhan period it was a prosperous centre of Jainism. The Kharatargachchha Pattvali contains several references to the festivities arranged here. There are four Digambar Jain temples.\(^{104}\) The Godhon ka Mandir was constructed by Beniram Ajmera in V.E. 1385. There is an old icon bearing an inscription of V.E. 1235. The Chandra Prabha Chaityalaya was completed in V.E. 1794. An inscription of V.E. 1411 is to be seen in the temple of Chaudhariyan. Shah Ramsingh organised the Pratistha of the temple of Sanvan (सन्वं) This town was also associated with the Bhattarakas of the Mula Sangh, who made constant visits here.

Harasor and Deedwana are two other Jain centres of the Nagaur area. These are repeatedly referred to in Tirth-malas and

---

103. Devendra Handa and Govind Agrawal edited the inscription of Saraswati image.

104. Dr. Kailash Chandra had edited these inscription in Vir-vani–Vol. VII p. 32
other texts but no important Jain inscriptions have been reported from here.

Kekind:

Kekind is an ancient site, situated about 24 kms. from Merta. It has an ancient Jain temple. In an inscription of V.E. 1230, the name of the temple is given as Kishkindha-Vidhi-Chaitiya. This shows that during the Chauhan period this town was of some importance. On the basis of various inscriptions of the 12th century A.D., engraved in the Shiv temple here, we learn that it was ruled by Chauhan Rudra, Ranaka Pipalraja, Sudanpal etc. The Jain temple seems to have been demolished by a marauding Muslim army. It was renovated in 1666 (1609 A.D.) by Oswal Napa. He added the Chatusika on the two sides of the temple and installed the Mulanayak icon. The inscription in the temple contains valuable information about the history of the Rathors of Marwar.

In this way we can say that, Jainism remained quite popular in western Rajasthan.

Mewar:

Mewar too is an important centre of Jainism. There were several Jain temples here at Chittor, Kareda, Ahad, Devakulapatak, Dhuleva, Badnor, Bijoliya, Kumbhalgarh and other towns. These towns were mainly centres of the Kharatargachchha. The Pipalika branch of this gachchha flourished in Mewar. The Tapagachchha is also associated with Mewar, as an epithet ‘Tapa’ (hard-ascetic) was bestowed by the ruler of Mewar in V. E. 1286 upon Jag chandra Suri.

Chittor:

The Chittor fort contains many monuments devoted to Jainism. The Phalodi (Merta Road) Jain temple inscription of

105. Jin Vijay No. 378./Nabar I No. 872-873
106. PRASWC 1911 p. 35/M.A. Dhaky’s paper on the Shiv temple of Kekind published in Journal of oriental Institute Baroda
V. E. 1221 (1164 A. D.) records that a *Shilapatta* showing the monuments of Chittor was installed (*Shri Chitra Kutiya-Silaphata-Sahitam Pradahata*) in the Jain temple there. This evinces that Chittor was considered a holy place by Jains living elsewhere, Literary testimony reveals that Haribhadra Suri composed several works here. His preachings against the *Chaitya-Vasis* found good response here. Digambar Jain Acharyas also visited the place from time to time. Several inscriptions from Deccan speak of Jain monks who were styled, “*Chitrakuta-Amnaya*” have been noticed. From Balagambe (Karnatak) an inscription of the 11th century A. D. records the names of Munichandra, Anantkirti and Kesavadeva, who were monks of the sects called *Mulasangh* and *Balatkaragana*. They are described as belonging to Chittor. The *Surasthagana* branch of the *Mulasangh* was also connected with Chittor. From Soratur Hangud (Karnatak) some inscriptions recording the names of certain Jain monks have been discovered with the word “*Chitrakuta Amnaya*” attached to their names. Evidently the Digamber Jains of Chittor had close association with Deccan. This fact is also supported by the testimony of literary sources. Indranandi in his *Shrutavatar* records that one Ellacharya was residing at Chittor. He was an able and erudite monk. Several scholars came from Deccan to pursue their studies under him. A *Kannad* inscription is also noticed from Chittor, which I have edited with the help of Shri Bhujbaliji Shastri. This also corroborates the above statement.

During the reign of Maharawal Allat royal patronage was extended to the Jains. The Ekling temple inscription of V. E. 1028 (971 A. D.) reports that religious discussion was held between the Shaivas, the Jains and the Buddhists. The name of Shri-Kirti, a

1. Jin Vijay No. 444.
2. The *Sambodh–Prakarana* (by Haribhadra Suri) verses 46, 49, 57, 61, 63, 68, 81, 162, 163 and 176.
2B. Indranandi Shrutavatar verses. 176-177
2C. *Vir–Bhumi–Chittor* by the Author p. 154
Digambar Acharya is associated with Chittor. This is also recorded in the Gurvavali of the Lat-Bagad branch of Digambars. Jinvallabh Suri initiated his Vidhi-Chaitya movement at Chittor. A long inscription of 78 verses was engraved here, the original stone slab of which is now lost. However, a copy thereof is still preserved in the Jain Bhandars. It records that a royal grant was made by Paramar Naravarma for the maintenance of a Jain temple. The Samidheshvar temple inscription of V. E. 1207 (1150 A. D.), was composed by Ramkirti of Digambar sect. In V. E. 1229 (1172 A. D.) several icons were installed by the Digambar Acharyas. During the reign of Maharawals Jaitrasingh, Tejsingh and Samarsingh, Chittor was full of beautiful temples. Several Jain temples were also constructed.

The monks of the Kharatargachchha visited this site several times. In V. E. 1288 (1231 A. D.) Shresthi Ralha and Laxmidhar arranged for many festivities. The ministers of Tejsingh named Jalhan, Simandhar and Kanga were ardent followers of Jainism. Simandhar was very influential. His name is found in the copper plate of V. E. 1316 (1260 A. D.), the Ghasa inscription of V. E. 1317 (1260 A. D.) the colophon of the Shravaka Pratikraman Sutra Churni of V. E. 1317 (1261 A. D.) and in the Chittor inscription of V. E. 1323 (1266 A. D.) His sister-in-law Dhandhi got a MS Dasha-Vaikalika-Sutra Churni copied at Chittor in V. E. 1352 (1295 A. D.). Maharawal Tejsingh’s queen Jayattal Devi was a staunch follower of Jainism. At the instance of Pradhyumna Suri

4. History of Mewar by the Author. p. 63/ Vir-Bhumi-Chittor by the Author pp. 26-27. It is also noticed in the introduction of the Apabhransh-Kavya-Trayi (G.O.S.),
5. E.I.II p. 52.
6. History of Mewar by the Author p. 85/Author’s Paper published in Varada Vol. IX No. 3 pp. 5-6 and Dr. Dashrath Sharma’s comments on it in Varada Vol. IX No. 4.
of Bhartripuriya-gachchha, she had a Jain temple named Shyam Parshwanath constructed in Chittor to which she made several donations in V. E. 1335 (1278 A. D.) from the Mandapika of Khohar Chittor and Sajjanpur. Ratnaprabh Suri of the Chaitragachchha was a very famous Acharya. He composed several inscriptions for non-Jain families residing here. The Ghagasha inscription of V. E. 1322 (1265 A. D.) and the Chirawa inscription of V. E. 1330 (1273 A. D.) were composed by him.

Numerous inscriptions, colophons and other literary references throw interesting light on the activities of Jains during the 13th century A. D. in Chittor. When Jinprabodh Suri of the Kharatargachchha visited Chittor in 1334 (1277 A. D.), Shresthi Dhandhal spent great sums for installation of several icons here. He also had several MSS copies prepared. Among these the Chandra Duta-Abhidhan, and the Nighantu Shesh etc. are notable. Two inscriptions of V. E. 1334 (1277 A. D.), now fixed in Banvir’s wall tell of the construction of Devakulikas in the Shantinath temple, by Shresthi Prahladan’s son Ratnasingh, who was the follower of the Brihadagachchha. As may be gathered from the fragmentary inscription incised on the door jamb of the western gate of the Shringar-Chanwari temple, dated V. E. 1356 (1300 A. D.), this temple with its lovely carvings was completed during the 13th century A.D. Another monument executed at that time was the Jain Kirtistambh of Chittor. Several inscriptions and fragments were collected by G. H. Ojha from the heaps of stones lying in the precincts of the Jain Kirtistambh. Most of these are from the 13th century A. D. A careful study of these inscriptions proves that the Kirtistambh (Manstambh) was built in V. E. 1357 (1301 A. D.) by Shresthi Jija and Punyasingh of the Bagherawal clan. This author has published these inscriptions in the Journal

11. The Kharatargachchha Pattavali (SJGM) p. 56.
12. History of Mewar by the Author p. 91.
13. ibid.
Anekant (Delhi). The family of Punyasingh, lateron, moved to Central India, from where a few inscriptions have also been noticed.

When Alauddin Khilji captured Chittor his forces seriously damaged all important shrines. A careful study of the inscriptions of 13th century A. D., now part of the Gambhiri river bridge in Chittor, give an idea of the brutal destruction wrought by his forces. After re-occupation of Chittor by the Guhilots many temples were renovated. The “Satabis Jain Devari” temples of Chittor were renovated during the reign of Kumbha and Raimal. The Mahavir temple and Shringar-Chanwari were repaired by Gunraj and Bhandari Bela in V. E. 1495 and 1505 respectively. Shresthi Gunraj undertook Sangh-yatra, in which many Jain Shresthis including Dharana of Ranakpur took part. Four icons in the Sabha-Mandap of Shringar-Chanwari were installed in V. E. 1512 and in V. E. 1513. By the side of the Satabis-Devari, a temple was built by a Bhandari family during the reign of Maharana Raimal. A part of the inscription commemorating the project is now preserved in the Udaipur Museum. Several names of monks of the Kharatargachchha are mentioned in the Ram Pole inscription of V. E. 1545. During the reign of Maharana Sanga, Chittor had several Jain temples. Karmashah of Chittor was a good businessman. During the reign of Maharana Ratan singh he also worked as the prime minister of the state. In V. E. 1587 (1530 A. D.), he had the temple of Shatrunjay in Gujarat renovated.

15. JBBRAS Vol. XXIII pp. 41-42. Few fragments of this inscription were recently discovered. I have edited one of these in the Varada.
17. Edited by the author in the Shodh-patrika Vol. XXI No. 3 pp. 25 to 28.
18. Vir-Bhumí Chittor by the Author P. 178.
From the village Sainawa situated near Chittor a Jain inscription\textsuperscript{21} of V.E. 1389 (1342 A.D.) was recovered from the \textit{Nishedhika}. It speaks of Narasendeva. From village Gangrar (Distt. Chittorgarh) three inscriptions\textsuperscript{22} of V.E. 1374 (1317 A.D.) and 1375 (1318 A.D.) were discovered from the \textit{Nishedhikas} of certain Digambar Jain Acharyas. The much acclaimed engraved line drawings of Jain Sadhus were also found in these monuments, revealing that an art of indigenous painting was cultivated here. These \textit{Nishedhika} inscriptions are quite interesting. We know Chittor and its neighbouring areas were captured by Alauddin Khilji in V.E. 1360 (1303 A.D.). During this invasion several families migrated from Mewar to other places. But many Jain Acharyas continued to reside here, which can be testified by the above inscriptions and a few colophons\textsuperscript{22A} of manuscripts.

\textbf{Kareda-Parshwanath :}

Kareda Parshwanath is among the most important Jain temples of Mewar. It is a massive structure. Its plan is noticeably different from that of other Shvetambar Jain temples, as it does not have \textit{Trika-Mandap}, \textit{Ranga-Mandap}, etc. It consists of a \textit{Garbh Griha}, a \textit{Gudh-Mandap}, two small shrines on each side of the main structures each with a small porch, \textit{Sabhamandap}, as well as a circumambulatory passage. This large marble temple is very attractive. The original structure dates before the 10th century A.D. An inscription\textsuperscript{23} dateable to 7th century A.D. was also seen on a bronze image once housed here, but it is now untraceable. There is an inscription of V.E. 1039 (982 A.D.) on the icon of Shyam Parshwanath\textsuperscript{24}, which records that this icon was

\textsuperscript{21} History of Mewar by the Author, p. 103. \textit{Vir-Bhumi-Chittor} by the Author pp. 268-269.

\textsuperscript{22} ibid p. 103.

\textsuperscript{22A} The colophons of MS \textit{Kalikacharya Katha} dated VE 1365 and 1378 copied at village Bauna (Mewar) prove the fact that in spite of occupation by the Muslims, the Jain monks continued their works (For details see History of Mewar by the Author pp. 103-104).

\textsuperscript{23} Nahar II No. 1905.

\textsuperscript{24} Nahar II No. 1948.
consecrated by Shyamacharya, the pupil of Yasobhadra of the Sunderakgachchha. It also seems likely that the temple was originally a Digambar temple. But after the 12th century A.D., the Shvetambars were in possession of it. Recently during repairs, when the superimposed layers of the white wash were cleared, some nude figures engraved on the lintel of the side temples were discovered.\textsuperscript{25} In V. E. 1431 (1374 A.D.) a grand celebration\textsuperscript{25A} was arranged under the supervision of the Kharatargachchha in the temple of Kareda. An inscription of V. E. 1326 (1269 A.D.) found at Sewadi\textsuperscript{26} records that a certain sum was donated from the Mandipika of Nadol for the maintenance of this temple. According to the Guravali,\textsuperscript{27} one Pethad Kumar constructed a temple in this town. His son Jhanjhan began to renovate an old temple with the intention of raising its height to seven storeys. But only three storeys could be completed. Its Gudh-Mandap houses an image of Parshwanath made of black marble with an inscription of V. E. 1656 (1599 A.D.) which informs us that the temple was renovated again in that year. During the reign of Maharana Sarupsingh massive repairs were undertaken once more. Renovation had to be repeated again in 1977–78.

**Devakulapatak:**

Devakulapatak is situated about 18 miles from Udaipur. It was an important site during medieval times. There are, presently, 4 important Jain temples. One is situated outside the town and is quite interesting. Its plan is a little different from the usual Shvetambar Jain temples. The other temples are quite plain. Several inscriptions ranging from V. E. 1460 (1403 A.D.) to 1510 (1453 A.D.) have been found in this town. It seems that during the period ranging from the reigns of Maharana Kheta to Sanga, a number of Jain Shresthis made the place their home. A temple\textsuperscript{28}

---

\textsuperscript{25} Author's note published in the Vir-vani Jaipur.


\textsuperscript{26} Jin-Vijay No. 330—History of Mewar by the author p. 86.

\textsuperscript{27} \textit{Jain Tirth Sarva Sangrah} Vol. II p. 344.

\textsuperscript{28} Vijaydharma Suri—\textit{Devakulapatak}. (Bhavnagar 1935).
of Rishabhdeva was built by a Jain Sangh consisting of Shresthis Megh, Visal Kelha, Nimba, Bhim, Katuk etc. Kelha’s son Suri got the icon of Kunthnath installed in V.E. 1489 (1432 A.D.), which is now preserved in the Shitalnath temple Udaipur. An affluent family that lived here was that of Ramdeva Navalakha. Ramdeva and his son Sahanpal both served as ministers of the rulers of Mewar. The earliest reference to Ramdeva is found in a Vijnapti Lekh of V.E. 1431 (1374 A.D.) from Kareda Jain temple, as a devotee of the Kharatargachchha. In V.E. 1469 (1412 A.D.) the icons of Jinaraj Suri and Merunandan Upadhyaya were set up at Devakulapatak by Meladevi, the wife of Ramdeva. Later she consecrated the icon of Jinvardhan Suri in V.E. 1486. A MS of the Sandeh Dolawali Vriti was copied here in V.E. 1486 under her orders. Sahanpal installed several icons in V.E. 1491 (1434 A.D.), 1494 (1437 A.D.) etc. A patta of Satrunjaya with the scene of the “Mor-Nag-Kurika” was set up by him in V.E. 1491 (1434 A.D.). The family of Jain Picholiyas too was a powerful. Several icons were installed by its members in the year V.E. 1494 (1437 A.D.) and also in 1504 (1447 A.D.). The most important inscription pertaining to the management of the Jain temples of the place is dated V.E. 1491 (1434 A.D.). It mentions that 14 Tankas were to be levied for the worship of the icon of Dharma Chintamani housed in this Jain temple.

_Nagada:_

Nagada is now a totally depopulated town. But there are still several Jain temples standing on the site. It was originally a centre of Digambar Jains. The temple situated on the top of the nearby hill belongs to the Digambar sect, perhaps built in

32. ibid p. 333.
33. Vijayadharma Suri—Devakulapatak (Bhavnagar 1935) inscription No. 9.
34. ibid No. 13.
the 10th century A.D. It was named the Aloka-Parshwanath temple as we learn from a Bijeliya inscription of V.E. 1226 (1169 A.D.). It was renovated several times. Inside the temple on a raised platform, there are three small shrines which now have no icon. Apparently the temple was dedicated to Parshwanath. There are two inscriptions dated V.E. 1356 (1299 A.D.) and 1361 (1304 A.D.) both engraved by Digambar Jains. During the reign of Maharana Kumbha an icon was set up here by Shvetambaras of the Kharatar-gachchha. Obviously the Shvetambars occupied it by this time. Indeed the Tapagachchha Pattavali claims that Samudra Suri had freed the Nagada Parshwanath temple from Digambar Jains. Munisundar composed a stotra to Parshwanath where this temple is mentioned and is said to be quite ancient. “It was,” Muni sundar says, “built by Samprati the famous Mauryan ruler”. The Ekling temple inscription of V.E. 1028 (971 A.D.) reports that a religious discussion was held in the court of Naravahian. The Gurvavali of Lat-Bagad of Digambar sect, also reports a similar event and claims that victory went to the Jains.

The Adbhutaji’s temple is another important Jain shrine here. The temple itself is plain but it has a colossal image of Shantinath, which was installed in V. E. 1494 (1437 A. D.) by Sarang Navalakha, son of Ramdeva of Devkulapatak. Two other large sculptures of Kunthnath and Abhinandanath bearing inscriptions of V.E. 1495 (1438 A. D.) on their pedestals during the reign of Maharana Kumbha are also installed in this temple. Close to this temple is another Jain temple, now in a dilapidated condition. From inscriptions, we learn that it was built in V. E. 1429 (1373 A. D.) and dedicated to Parshwanath. Several fragment-

37. PRASWC, 1905 p. 38. Tapagachha Gurvavali of Muni Sundar (Bhavanhagar) p. 4.
39. The Stotra-Sangrah Vol. XI (Bhavnagar) p. 158.
40. JBBRAS Vol. XXII p. 166.
41. History of Mewar by the author p. 55.
ary inscriptions of the 15th century A. D. record the names of
visitors to this shrine. An inscription\textsuperscript{43} dated V. E. 1488 (1431
A. D.) from the reign of Maharana Mokal informs us that
constructional work in the temple continued up to that time.

Ahar and Udaipur:

Ahar was an important site during ancient times. A group of
the Jain temples were built here from the dismembered archi-
lectual pieces of the older temples. Several loose sculptures of
Hindu divinities are studded in the walls of these Jain temples. An
inscription\textsuperscript{44} of the 10th century A. D. from the reign of Allat in
a Jain temple was edited by the author. It records that Allat had
killed Pratihar Devapal. There are several other valuable inscrip-
tions also to be seen in the temples. In V. E. 1583 (1527 A. D) a
Shantinath icon was installed\textsuperscript{45} here, but is now preserved in the
\textit{Vijayagachchha Upasara} of Bhilwara. During the reigns of
Maharana Jagatsingh I and Rajsingh I, several Shvetambar and
Digambar Jain temples were constructed. The Bafana family
constructed a temple in Udaipur, where icons bearing inscrip-
tions of V. E. 1709 (1653 A. D.) and V. E. 1735 (1678 A. D.) are
installed. In the reign of Maharana Arisingh the Jain temple of
Chogan (Udaipur) was constructed by the descendants of
Navalakha Sahanpal and his kin. The Shitalnath temple of
Humbads was built in V. E 1781 (1724 A. D.) during the reign of
Maharana Sangramsingh II. It has a lengthy inscription concerning
Acharyas of \textit{Brihad-Tapagachchha} and the ancestors of Dhanraj
Gandhi, a resident of Udaipur.

Several Digambar Jain icons are also installed there. In V. E.
1585 (1528 A. D.) grand festivities were held at Ahar by Digam-
bars. In the reign of Maharana Rajsingh I, the Ajitnath temple
was built in V. E. 1726 (1669 A. D.) by the Narasinghpura

\textsuperscript{43} Noted by the Author in \textit{Shodh-Patrika} also History of Mewar by the
Author p. 120.

\textsuperscript{44} Edited by the Author in \textit{Varada} XIV No. 1, pp. 1-3 and Indian Epigraphy

\textsuperscript{45} History of Mewar by the author p. 296.
Sawadiya Jain family. A big slab carrying the inscription is preserved in the Sabha Mandap of the temple. The Sethiya Parshwanath temple was constructed in V. E. 1756 (1700, A. D.) during the reign of Maharana Amarsingh II, as is evident from an inscription incised in the temple. The Sambhavnath temple situated in Bada Bazar, Udaipur was completed in V. E. 1773 (1717 A. D.) during the reign of Maharana Sangramsingh II. Several inscribed Digambar icons are also preserved in this temple. The icons of Vasupujya (V. E. 1713) and Sambhavnath (V. E. 1717) were consecrated by the monk Devendrakirti. The icons of Parshwanath (V. E. 1730) Adinath (V. E. 1732) and Vimalnath (1733) etc. were installed under instructions from Ksemkirti by certain Humbad families. The inscriptions contain much information concerning the activities of these Jain families. Several MSS. were also copied in Ahad during the 13th and 14th centuries A. D., and at Udaipur during the 17th to 19th centuries A. D.

Dhuleva:

Dhuleva is well known for its ancient Jain temple of Rikhabdevaji. No inscription anterior to 14th century A.D. is known from this place. It seems that the forces of Alauddin Khilji which had passed through Ahad, Rikhabdeva and Modasa while on their way to Gujarat had demolished this temple too. Its renovation was effected in V. E. 1431 by Bija’s son Naradev under instructions from Dharmakirti of Kastha Sangh. Jayanand in his Vagad Pravasa-Gitika, composed in V. E. 1427 refers to Dhuleva as an important Jain site. The Mandap and Nauchoki of the temple were built in V. E. 1572 by Kadiya Foya under instructions from Jasakirti. An icon of Sarasvati installed here contains an

45. Copies of these inscriptions were made available to me by Dr. Kastur Chand Kasaliwal from the collections of the Sahitya-Shodh-Vibhag of Mahavir Bhawan.

45A. Vir-Vani. Vol. XIV. p. 84

45B. Nahar I No. 636/History of Mewar by the Author p. 90

46. ibid I No. 637 The published text is incomplete
inscription dated V.E. 1676. The statue of Marudevi seated on an elephant was added to the temple in V.E. 1711 by some Digambar family. Two more inscriptions dated V.E. 1734 and 1746 also belong to Digambaras. Indeed most of the earlier inscriptions found here belong to Digambaras.

After settlement between and the rulers of Mewar the Mughal Emperor in 1615 A.D. several Jain temples of Mewar, Godawar etc. were renovated. This temple was also renovated at that time. The Sikhar was renovated in V.E. 1685 (1628 A.D.). The names of Sutradhar Bhagavan and Ladha are engraved as the supervising architects. Evidently a part of the temple was demolished during the invasions of the Mughal army and it was renovated during peaceful period following the settlement of 1615 A.D. A later inscription of V.E. 1801 is also quite noteworthy. It is the first important Shvetambar inscription found in the shrine and proves that the Shvetambras had also begun to make additions to the temple at this period. The temple had a boundary wall on all its four sides, as is reported in contemporary literary sources. Kothari Doulat ram and Rishabdas of Udaipur installed several icons which were consecrated by Vijay Jinendra Suri of the Tapagachchha. During the reign of Maharana Jawansingh a “Dhwajadand” (flag staff) was erected by a Bafna family. Engraved foot prints of several Acharyas of Kharatargachchha were installed in V.E. 1912, and were consecrated by Mohanchandra, who belonged to the tradition of Ksemakirti. Two big unpublished inscriptions of the time of Maharana Sajjansingh throw light on the uprising of Bhils as has been discussed earlier.

47. ibid No. 639.
48. ibid No. 640.
49. ibid No. 641–42.
50. Chandmal Nagauri—Kessariya ji ka Itihas Ins. No. 3.
51. Nahar I 644.
52. Sodh-Patrika Volume XIV No. 1 and XVI No. 2
53. Nahar I 645.
54. Nahar I No. 646.
Jawar:

Jawar is known for its mines. According to various literary sources the zinc and silver mines of this place were being marked during medieval period. In the reign of Maharana Lakha, the town also became a centre of Jainism. According to an inscription dated V.E. 1478 (1421 A.D.) the Shantinath temple was erected here by Pragvat Nana. It was consecrated by Somsundar Suri of the Tapagachchha. Several senior Jain monks were present on this occasion. A long list of these monks is available in an inscription revealing that the Pratistha-Mahotsava was arranged at a lavish level. The inscription adds that Pragvat Nana and his son Ratna had performed pilgrimages to Chittor, Satrunjaya, Girinar, Arbud, Jirawala etc. In V.E. 1489 (1433 A.D.) Devakulika was added to the temple. The architect was Sahadeva and the donor Shresthi Kanha. The name of Jinsagar Suri of the Kharatargachchha is recorded in another inscription of the same date. In V.E. 1492 on Phalgun Vadi 4 (1436 A.D.) a number of Jain teachers named Ksamamurti, Vivekahansa, Udayasil Gani, Merukunjar and others visited the place, a visit recorded in a fragmentary inscription. Similarly, Harikalash of Dharmagoshgachchha, Padmasekhar Suri and other notable monks visited the place in V.E. 1495 on Jyesth Sudi 4. In V.E. 1497, on Jyesth Sudi 15, Ratnachandra Suri with his disciples also went there to pay homage to the deities enshrined here. Jawar thus developed into an important centre of Jain pilgrimage. In V.E. 1508, when a Pratistha ceremony was arranged at Delawara, an icon was also sent to Jawar. The “Vir-Vihar” was constructed by Shresthi Kanha under the instructions of Jinchandra Suri of the Kharatargachchha. The name of the Sutrakhar (architect) was Limba.

56. Vijaydharma Suri No. 143.
58. ibid B. 522.
During the reign of Maharana Raimal, this place was part of the Jagir of his sister Rama Bai, (the daughter of Maharana Kumbha), as is reported in an inscription of V.E. 1554 (1497 A.D.). In V.E. 1572 (1515 A.D.) Oswal Sura’s sons who resided in Jawar had installed an icon of Parshwanath at Nana (Godawar). There are a few inscriptions from the time of Maharana Raimal, Sanga, Banvir etc. bearing the dates V.E. 1554, 1582, 1597 etc. The temple of Shantinath was renovated in V.E. 1694 (1637 A.D.) by Pancholi Virasen, Chaudhary Mohan and other persons. In V.E. 1728 (1671 A.D.) a Jain Pandit Chaturaji of Madahad-gachchha, who was living in Jawar, made a pilgrimage to Abu and had an inscription engraved there.

Dungarpur:

The town is also known as Giripur. It has three Shvetambar and three Digambar Jain temples. The Mulanayak icons of the Shvetambar temples are not old. However, in the temple built by Salha Shah there is an icon dated V.E. 1312, which was perhaps brought from elsewhere. Other icons are dated V.E. 1889 and 1904. The second Shvetambar temple consists of an inscription dated V.E. 1480, which states that Laxmi chandra Suri, a pupil of Hemchandra Suri of the Purnima–gachchha had this temple built. The third temple was built by Humbad Sanwaldas in V.E. 1526. This temple is large and impressive with 52 Devakulikas. Its Parikar has an inscription dated V.E. 1529 and is quite elegantly designed. A Pratistha-Mahotsava was arranged there on a large scale in V.E. 1889.

This town is quite famous for its Digambar Jain temples. The ‘Ghati ka Mandir’ was constructed during the 14th century A. D. The Mulanayak icon was originally set up in V.E. 1454 by

61. Abu V No. 358.
62. ARRMA 1925 No. 12.
63. Abu II No. 294.
64. Yatindra Vijay—Yatindra-Vihar-Digdarshan (1937) IV pp. 79-81.
65. ibid
66. All the inscriptions were copied from the collection of Mahavir Bhavan Jaipur
Narasinghpura Rajada and his associates. In V. E. 1530, when Sultan Ghyasuddin of Malwa invaded\(^7\) and destroyed several temples of the area, this temple was also affected. Therefore it was renovated in V. E. 1532 by Narasinghpura Jaita and Humbad Singhavi Pahuta. Later, the temple was again repaired in V. E. 1890 by all the "Panchas" of Humbad caste (Brihad-Shakha). There are several icons dated V. E. 1461, which were brought here from the temple of Uparganva situated near Dungarpur. The Unda Mandir is another important Jain temple. Its Mulanayak Shantinath was set up in V. E. 1492 by Humbad Narsingh’s son Kanha and others under instructions of Sakalkirti. Another Mulanayak icon of Neminath in the temple has an inscription dated V. E. 1552, which records that it was set up under instructions of Jnana-Bhusan. This temple is also famous for its bronzes bearing the dates V. E. 1335, 1490, 1480, 1527, 1637 etc. Apparently, many big bronzes were moulded in the town. Some of them\(^8\) with inscriptions of V. E. 1518 are now preserved in the Achalgarh temple, Abu also.

The inscriptions of Jain temples of Antari (near Dungarpur) of V. E. 1525 and Uparganva dated V. E. 1461 contain manifold details of the activities of the Jains.

Some Jain families set up Vaishnava icons also in V. E. 1503 and 1529 at Dungarpur. This proves that some Jain Shresthis favoured Vaishnavism. Two Jain icons dated V. E. 1505 and V. E. 1516 consecrated in Dungarpur are now available in the Jain temples of Bhinai and Ghat (Jaipur). During the reign of Maharawal Gayappa and Somdas, several MSS were copied out here.

Baroda:

It is also known as Vatpatra. The Ajmer Museum plate of Bhoj Paramar dated V. E. 1077 (1020 A.D.) mentions the name

---

67. ARRMA 1930 pp. 3-4/Ojha-Dungarpur Rajya ka Itihas p. 64.
68. Abu II No. 469, 472, 475.
of Vatapadrak. It remained a capital of the local Guhilotas, as is apparent from the inscriptions, and copper plates of Bhattripatta branch of the Guhilotas. There were several Jain temples, among them was a massive Jain temple\textsuperscript{69} of Parshwanath. It was an old temple, which was recently renovated. Its Mulanayak icon was set up in V. E. 1904 by Devendra Suri. Its seat (Vedi) has an inscription of V. E. 1573. Three big Jain icons were recently salvaged from the old ruins. Two of them have the inscriptions of V. E. 1359 and 1364. It is believed that the present icon of Kesariyaji (Dhuleva) was brought from this place. Vinay prabh\textsuperscript{70} Suri in his \textit{Tirthyatra Stavan} refers to an old temple of Adinath of this place.

\textbf{Galiyakot:}

This town is famous for its shrine of the Boharas. There are several Jain temples of both Shvetambar and Digambar sects. The Juna Dehara and Naya Mandir of Digambars are quite famous. The Adinath temple (Digambar)\textsuperscript{71} was constructed in V.E. 1632. It contains a record with the names of Bhattrak Gunakirti and Shravak Doshi Soma etc. The activities of the Acharyas of the Lat-Bagad-branch of this area are known from various epigraphical and literary sources. In Gewadi, there is an inscription of V.E. 1624 (1568 A.D.) which speaks of the construction of a Jain temple by Mehta Shantidas, under the instructions of Bhattrak Sumati kirti. Another inscription dated V.E. 1637 in the Vasupujya temple\textsuperscript{72} (Digambar) records that Nagada Biram’s son Kika constructed the temple, which was consecrated by Sumati kirti, during the reign of Maharawal Sahasmal. In V.E. 1635 an icon was set\textsuperscript{73} up by Humbad Sanga and his sons Singhraj, Devaraj and others. In V.E. 1637 three \textit{Devakulikas} were constructed\textsuperscript{74} in

\textsuperscript{69} \textit{Yatindra Vihar}—op. cit pp. 82-83.

\textsuperscript{70} For details see Agar Chand Nahta’s paper published in the Maharawal Rajat Jayanti Volume (Dungarpur) p. 356.

\textsuperscript{71} Edited by the Author in \textit{Mahavir—Jayanti—Smarika} year 1973. pp. 9-12

\textsuperscript{72} ibid

\textsuperscript{73} Vinay Sagar No. 1031.

\textsuperscript{74} ibid No. 1032 to 1034.
the Sambhavanath temple (Shvetambar) by Humbad families. These were consecrated by Devaratna75 Suri of Brihad-Tapagachchha. Some Digambar Jain inscriptions dated V.E. 1698 Jyestha Vadi 10 (June, 11, 1642 A.D.) V.E. 1710 Shravan Sudi 5 (July 9, 1653 A.D.), V.E. 1759 and 1773 (1716) have also been discovered here. It is mentioned as Kot-Nagar or Kirti-Durga in the inscriptions.

Sagwara:

Sagwara is another important town of the Vagad area. It has a number of Jain shrines belonging to both the sects. The Chintamani Parshwanath temple76 contains the inscriptions of V.E. 1622 (1567 A.D.) and V.E. 1635 (1579 A.D.). The Chandra Prabh Chaityalaya is another important temple. Its consecration was celebrated in V.E. 1654 by Vijaysena Suri, a disciple of Hirvijay Suri. Khima Pamecha arranged for the festivities77 at a befitting large scale. The details of these festivities are recorded in lines 6 and 7 of the inscription. An icon of the above date78 is preserved in the Ajmer Museum. It was set up by Dungarnath.

Aspur:

The Parshwanath Shvetamber Jain temple79 here is notable. It was built in V.E. 1694. Its present Mulanayak icon was installed in V.E. 1902. There are also several icons of V.E. 1784. Nearby Thana is another important place having an old Jain temple. It has an inscription of V.E. 1668 (1612 A.D.).

Arthuna:

Arthuna is an important Shaivite site situated in District. Banswara. Several inscribed Jain icons were salvaged from this place. Two inscriptions 80 of V.E. 1159 (1102 A.D.) and V.E. 1166 (1109

75. Ojha—Dungarpur Rajya ka Itihas pp. 99, 100, 111-112.
76. Ibid pp. 99-100.
77. As above 71.
78. Vinay Sagar No. 1067.
A.D.) are worthy of attention. The inscription of V.E. 1166 speaks of one Bhusan of the Nagar family, who constructed a Jain temple under the instructions of a teacher named Chhatrasena of the Mathur gana. The inscription praises Chhatrasena for his immense knowledge and preachings. The temples of this place were later demolished and only ruins remained. Few more inscriptions have recently been noticed.

Kalinjar:

Situated at 24 kms. from Banswara, this town has an old Digambar Jain temple dedicated to Rishabhdeva. The temple faces the east, and was built in V.E. 1578 Phalgun Sudi 5 (Feb. 1, 1522 A.D.). Later, it was renovated several times. The present Mulanayak icon has an inscription of V.E. 1861 Baisakh Sudi 3 (May 12, 1804 A.D.). Its Parikar was set up in V.E. 1617 Magh Budi 2 (Feb. 2, 1561 A.D.). A Kayotsarga icon of Parshwanath bears an inscription of V.E. 1578. In its plan this temple resembles other Shvetambar temples. It has the normal Devakulis as well as four side temples. The Sabha-Mandap has several inscribed icons and bronze images with inscriptions dated 1660, 1757, 1775, 1792 and so on.

Devaliya:

Situated about 8 kms. to the west of Pratapgarh, Devaliya was the old capital of the Pratapgarh state. It is also called Devadurg, Devalpatan, Devagiri, Devagarh etc. It has been a famous centre of Digambars and several old icons dated V.E. 1393, 1394, 1459, 1479, 1509, 1518, 1521, 1522, 1524 etc. may be seen here. The Bada Digambar Mandir here was constructed by Varsha Shah. But he died before its completion and its Pratistha was arranged by his son Vardhan and grandson Dayal in the year V.E. 1774 (1718 A.D.). The inscription dated Magh Sudi 13 V.E. 1774 (Feb. 2, 1718 A.D.) records the installation of the icon of Mallinath.

81. Ojha-Banswara Rajya ka Itihas pp. 20–21.
Jain Lekh Sangrah III (Manak Chand—Granthmala) No. 305.
83. ARRMA 1922 p. 3-4.
as *Mulanayak*. The *Chhota Mandir* was also completed in the above year. It was constructed by Humbad Rahiya and his son Jiwaraj. Some inscriptions outside certain temples are also interesting. An inscription dated V.E. 1774 Magh Sudi 14, reports that during the days of the *Paryusan* festival of the two Jain sects the manufacturing and consumption of liquor was banned. There is a Surah inscription dated V.E. 1753 Shravan Sudi 2 (July 21, 1696) near the Kotawali of Devaliya which records that slaughter of animals was prohibited on the Chaturdashi, the fourteenth day of every fortnight.

**Sirohi and Abu:**

The territory of Abu and Sirohi has long been a prominent centre of Jainism. Nearly all important towns and villages in this region have Jain temples with inscribed sculptures. Jainism found a strong foothold in this area due to its close contact with Gujarat. Several *gachchhas* of Shvetambar Jains flourished here. This area is rich in epigraphical sources, and quite important for the study of Jainism. The Abu hill is an isolated mountain at the south west extremity of the Aravali ranges. The Jain temples of Abu situated in this hill are quite famous for minutely carved ceilings with their graceful ornamental details, pillars, doorways, panels niches etc. A short description of these temples, with special reference to the epigraphs they contain, is given below:

**Vimal Vasati:**

The Vimal Vasati of Delawara (Abu) is rightly famous for its architectural wealth and iconographic repertory. According to the Abu inscription¹ of V.E. 1378 (1321) A.D.), Dhandhuk the Paramar chief of Abu, displeased with the ruler of Gujarat, took shelter

---

86. ibid pp. 210-211.
87. ibid p. 193.
1. Abu II No. 1.
with Paramar Bhoj, who was then at Chittor. Vimal Shah went to Chittor and brought back Dhandhuk to Abu with the aim of effecting a reconciliation between him and the ruler of Gujarat. The Vividh-Tirth Kalpa adds that immediately after his return from Chittor in V.E. 1088 (1031 A.D.) Vimal Shah had the Vimal-Vasati constructed. It seems that the main temple was originally in black stone. Its Sabha-Mandap, Devakulikas etc., which are in white marble, do not appear to be coeval with the main structure. The temple was extended by a descendant of Vimal Shah’s brother Nedh named Prithvipal, between² V.E. 1200 and 1206. He had the splendid³ Sabha Mandap and some Devakulikas built. The construction of the Hastishala was undertaken by him in V.E. 1204, when seven elephants of his ancestors were completed. The remaining two elephants were built in V.E. 1237. This Hastishala is⁴ referred to in an inscription of Shresthi Dhandhuk dated V.E. 1212. Prithvipal’s son Dhanpal and some other members⁵ of the family completed the remaining Devakulikas in V.E. 1245. Thus it was during the reign of Dharavarsh Paramar that most of the Vimal-Vasati was completed. Some other Jains had Devakulikas No. 33 and 34 constructed. Pratihar Purna⁶ chandra and Yasovir Mantri of Jalore built Devakulikas No. 35 and 45 respectively.

The armies of Alauddin Khilji invaded western⁷ Rajasthan in V.E. 1368 (1311 A.D.) After sacking and destroying several towns Khilji’s forces moved towards Gujarat, laying a siege to Abu and demolishing the temples of Vimal Vasati, Lunig Vasati, Achaleshwar etc. on his way. Although the Persian sources are silent on this point, a contemporary Jain work, the Vividh Tirth Kalpa, makes a pointed reference to this event. The inscription of Dehari No 52

---

2. Abu II No. 61, 53, 24, 28, 34, 40, 45.
3. ibid No. 72.
4. ibid No. 229.
6. Abu II 150-151.
7. For details regarding Alauddin’s invasion on Abu see the Author’s paper published in the Varada.
of the Vimal Vasati informs that renovation was undertaken on a large scale, after the destruction. It seems that the Vimal Vasati, the most splendid temple in Abu, was put to the most brutal destruction. Nearly all its Devakulikas, the Garbha Griha, outside walls of the shrines, etc. were demolished. In V.E. 1371, Abu and Chandravati were recaptured by Chauhan Lumbha, as is evident from the Surah inscriptions of the Vimal-Vasati. The renovation of the Vimal Vasati was undertaken between V.E. 1378 to 1396 (1321 to 1338 A.D.) by the family of Shresthis Lolig and Bijad of Mandor and many other families as is evident from various inscriptions and literary records. But their reconstruction of the Garbha-Griha, Gudha-Mandap and some Devakulikas is definitely a work of inferior quality.

There is a covered Mandap between the main temple and Hastishala. When Hir vijay Suri visited Abu in V.E. 1639 (1582 A.D.), there was no such structure in front of the Vimal Vasati. He entered into the temple over some stairs. Obviously, this Mandap was added after that date. There are a few Surah inscriptions dated V.E. 1371, 1372, 1373, 1489, 1505, 1509 etc. The inscriptions of V.E. 1371 to 1373, refer to the concessions granted by Rao Lumbha. The inscriptions of V.E. 1506, also make a mention of the remissions granted by Maharana Kumbha.

There are in Abu two loose but beautifully inscribed small stone pillars of the 12th century A.D. The one dated V.E. 1226 (1169 A.D.) refers to Mantri Kavadi who had the portraits of his parents carved. The other pillar was built by Shravaka Shripal's brother Sobhit, as is apparent from the inscription dated V.E. 1212. It seems that these small pillars were part of the

9. ibid No. 1, 3, 4, 20, 21, 54, 77, 78, 107, 138./The Vividh-Tirth-Kalpa (Arbud-Kalpa) verses 48 and 49.
10. Abu III p. 104.
10A.—Abu II No. 241-243
11. ibid No. 236.
12. ibid No. 237.
Saba-Mandap of the main temple but were removed during repairs.

Outside Vimal Vasati, there is a small shrine dedicated to lord Mahavir. The Hira-Saubhagya-Mahakavya which contains a detailed account of the temples of Abu does not mention this temple. There are certain names of Sutradhars engraved in the above temple with the date V.E. 1821 (1764 A.D.). It seems thus that this temple was built sometime between V.E. 1639 (1582 A.D.) and 1821 (1764 A.D.).

Lunig Vasati:

The Lunig Vasati is another important Jain temple in Abu. Its architect was Shobhandev. It is curious that his name does not appear in any of the numerous inscriptions of the temple except in one dated V.E. 1288 (1231 A.D.) engraved by the family of Shresthi Bhabhu of Gundoj (District Pali). Here too his name appears as a witness to a grant. The Vividh\textsuperscript{14A}-Tirth Kalpa, however, refers to his manifold qualities and skill. A similar report is found in the Prabandh-Chintamani. It is believed that Yasovir Mantri of Jallore, whose name is also recorded in several inscriptions of Abu, Barlut etc. pointed out certain flaws in the above temple architecture. Varasa was another Sutradhhar who might have assisted Shobhan. His name is mentioned in the inscriptions engraved on the pedestals of the statues portraying Vastupal, Tejpal etc. The construction of the temple was started during the reign of Dharavarsh Paramar. But it was completed during the reign of Somsingh. It was consecrated with great festivities in V.E. 1287 (1230 A.D.). Two big inscriptions were engraved at that time. One contains a detailed genealogy of the rulers of Abu alongwith many details concerning the family of Vastupal Tejpal. The other inscription speaks of the arrangements

\textsuperscript{13} The \textit{Vividh-Tirth-Kalpa (Arbud-Kalpa) verses 46.}

\textsuperscript{14} The \textit{Vividh-Tirth-Kalpa (Arbud-Kalpa) verses 46.}

\textsuperscript{15} The \textit{Vividh-Tirth-Kalpa (Arbud-Kalpa) verses 46.}

\textsuperscript{14A} The \textit{Vividh-Tirth-Kalpa (Arbud-Kalpa) verses 46.}

14. ibid No. 277.

13. ibid No. 238, 239.

15. Abu II No. 250, 251.
for the Asthanika celebrations to be performed in the temple. Although the above inscription of V.E. 1287 (1230 A.D.) reports the completion of all the Devakulikas, Hastishala, etc. but on the basis of the epigraphical evidence, we know that construction work continued up to V.E. 1293 (1236 A.D.). Tejpal dedicated some of these Devakulikas in the name of some other members of his family, so that religious merit might accrue to them. Several other Jain families also shared in the construction work. Among them, the names of Yasovir Mantri of Jalore, the Nagpuriya Barahudiya family, a few Pragvat families of Chandravati etc. are noteworthy. They had several icons installed and built Devakulikas too.

As already stated, Sultan Alauddin's forces demolished some part of this temple also in V.E. 1368 (1311 A.D.). Its renovation was done by Pethad Kumar. The inscription engraved by him does not have any date. But it seems that the work was undertaken in the last quarter of the 14th century A.D.

The Hastishala of this temple was built alongwith the main temple by Tejpal himself. It seems that every stone elephant had three figures as riders. These were of actual personages and names were also engraved on the sculptures. But most of these figures seem to have been destroyed during the invasion of Sultan Alauddin. Only the names of Lavanyasingh and Suhadsingh have survived. Other important sculptures of the Hastishala are the carefully carved icons of Jain Sadhus named Udaiprabh and Vijay sena (the preceptors of Vastupal and Tejpal.)

Pitalahar temple:

The Pitalahar temple is situated in front of Vimal Vasati. It is also known as Bhim-Chaitiya, as stated in the inscriptions

16. The Devakulikas No. 17, 18, 20, 21, 22, 23 etc. were built after V.E. 1287 (1230 A.D.)
18. ibid No. 382.
19. ibid No. 319 & 320.
19A. ibid No. 408, 410, 411.
of V.E. 1525. The exact date of its construction is not precisely known. But it seems to have been built between V.E. 1373 (1318 A.D.) and 1489 (1432 A.D.). The *Surah* inscriptions of Rao Lumbha dated V.E. 1371, 1372 and 1373 mention only two Jain temples named Vimal Vasati and Lunig Vasati. However, Devara Chunda’s inscription of V.E. 1489 (1432 A.D.) of Delawara, has a reference to these three temples. Somsundar Suri of *Tapagachchha* (died in V.E. 1498 at Ranakpur) reports that this temple was being renovated. According to an inscription of V.E. 1494 (1437 A.D.), the *Mandap Trikdwara, Navachatushika* etc. were completely restored under the instructions of Somsundar Suri of *Tapa–Gachehha*. The renovation was completed by V.E. 1525 (1468 A.D.). The *Mulanayaka* bronze is quite heavy weighing nearly of 108 maunds. It was installed by Mantri Sundar and his son Gada. It appears that some heavy bronzes of this temple were later on removed to Achalgarh temple in V.E. 1566.

The temple of Shantinath, also known as Suvidhinath, has some icons which were installed in the year V.E. 1540. These were originally installed in the *Bhim-Chaitya* and were removed later to this temple.

**Kharataragachchha Vasati:**

This temple was built by Darada Oswal Mandlik in V.E. 1515 (1458 A.D.) under orders of Maharana Kumbha. This family was from Mahuva. One of Mandlik’s brothers became a *Sadhu* and was named Jay sagar Suri. An illustrated MS, *Vishvas-hvasyaka Bhasya* (V.E. 1480) was commissioned by this family. The

21. ibid No. 248.
22. *Arbuda Giri Kalpa* of Som Sundar Suri.
23. Abu No. 430.
24. ibid No. 418.
24A. ibid No. 432, 434, 435.
25. *Maharana Kumbha* by the Author/A Catalogue of Sanskrit and Prakrit MSS (Muniji Shri Punya Vijayji Collection, Ahmedabad) MS No. 863 p. 112/Vijay Dharma Suri No. 142/Abu II 441 to 458.
Kharataragachchha Vasati is a magnificent temple with beautiful carvings. During the reign of Maharana Kumbha the followers of the Kharataragachchha were powerful people. Thus the inscriptions of this temple have decided historical value. These inscriptions prove that in spite of repeated invasions of the Sultan of Gujarat, Maharana Kumbha never lost possession of Abu. The account preserved in the Persian chronicles, about the victory of Gujarat forces, is altogether incorrect.

Digambar Jain temple:

It was built by Singhavi Nripal, Doshi Govind etc. in V.E. 1494 (1437 A.D.) under the orders of Devada Chunda. The temple is simple in design and has no fine carvings. Its inscription has been badly muted in some parts which records the accounts of grants and concessions etc. It shows the fury of religious intolerance among Jain. On the basis of this inscription, having the name of Devara chief it is clear that Maharana Kumbha had not been able to capture Abu at that time, although he had his possession over the eastern part of Sirohi.

Achalgarh:

The Chaumukha temple of Achalgarh built in V.E. 1566 (1509 A.D.) by Shresthi Sahasa, a descendant of Ratna brother of Dharana is notable for its big heavy bronze sculptures. Some of these bronzes were brought from Sanchor, Dungarpur and Kumbhalgarh. Maharana Kumbha was so much venerated as a hero that a portrait icon in bronze to commemorate him was made in V.E. 1566 (1509 A.D.). The temple is simple in architectural details. In its Sabha Mandap there are five stone sculptures installed by the family of Shah Ganga Porwal of Sirohi in V.E. 1698 (1641 A.D.). Achalgarh temple is therefore, famous for its beautiful bronzes.

26. The inscription No. 462 of Abu II is not fully printed. Some of its text, although available on stone has not been reproduced. I have re-edited it in the Mahavir Jayanti Smarika.

27. Abu II No. 469, 472, 475.
Pindawara:

It is one of the oldest towns of Sirohi district. It has an old temple of Sun God now locally known as the temple of Laxminarayan. The inscriptions, one dated V. E. 1234 (1177 A.D.) now lying in a Jain temple, and the other of V. E. 1274 (1217 A. D.), were discovered from this site. The Mahavir Jain temple is also old. It was renovated in V. E. 1465 (1408 A. D.) by Kumarpal, the father of Dharana Shah of Ranakpur. There is a sculpture to the right of the Rang Mandap which according to its inscription dated V. E. 1469 (1412 A. D.) was set up by Ratna and Dharana.

There is a stone slab in the Sabha-Mandap, which records the installation of the icon of Vardhaman in V. E. 1465. The layout of the temple is truely impressive. It is an imposing, massive structure. In a village called Siwara near Pindawara, there is another old Jain temple dedicated to Shantinath erected in V. E. 1109 (1052 A. D.), as is evident from its inscription. This temple has a noteworthy sculpture of Parshwanath. There are a few more inscriptions dated V. E. 1198 (1141 A.D.) to 1224 (1167 A. D.) on several other icons in the temple.

Vasantgarh:

Vasantgarh is another ancient town. An old inscription dated V. E. 682 (625 A.D.) was recovered from here, which reported the construction of a temple to the mother goddess during the reign of Varmalat. The oldest known Jain bronze sculpture dated V.E. 744 (687 A. D.) bearing the name of its sculptor Shivanag was also found here. Its discovery created quite a stir in the art-world. Many other bronzes were unearthed with it at the time of the excavation at this place.

29. ibid No. 375.
30. PRASWC 1905-6 Para 51.
32. Abu V No. 365.
During the reign of Maharana Kumbha, a Jain temple was built here in V. E. 1507 (1451 A. D.) within the fort, which guards the town. The temple is now in a dilapidated condition Originally it was an elaborate structure consisting of Garbha-Griha Gudh Mandap, Trik Mandap, Ranga Mandap, Ballanaka, Deva-kulikas etc. It continued in worship for a long time. An inscription dated V. E. 1660 (1604 A. D.) Posh Budi 13 incised on pillar of the temple records names of holy visitors: Jnan Kushal, Jay Kushal etc. Another record informs us that in V. E. 1675 (1618 A. D.) Amrita Vijay, Nem Vijay, Kanak Vijay and other Jain monks passed the rainy season there.

Nandia:

Nandia lies at about 6 miles from Sajjanpur Road railway station. The present name is a distortion of the earlier name which appears in old manuscripts and other literary sources as Nandigram, as well as Nandipur and Nandivardhanpur. The village is surrounded by high ranges of the hills. There is a big Jain temple dedicated to Mahavir in the northern side of the village containing an inscription dated V. E. 1130 (1073 A.D.). It records the construction of a step well near the Nandiyaka-chaitya by a man called Shivgana. This clearly implies that the temple was built before that date. There are other inscriptions in the temple; one of them is dated V. E. 1201 (1144 A.D.) incised on a pillar of the Sabha Mandap, and records the construction of the pillar by Shresthi Nimba and Bhepa. The temple was in worship from the 11th century A D. The Parshwanath-Charita composed in V. E. 1436 (1379 A. D.) reports that the Mahavir temple of Nandia, consisted of a highly elevated plan. In another temple dedicated to Shantinath, there is an icon of Parshwanath

33. ibid V No. 446.
34. ibid V No. 447.
35. ibid No. 452.
36. ibid No. 453.
37. Jain Tirth-Sarva Sangrah Vol. I Pt. II.
dated V. E. 1210 (1154 A. D.), which was brought from Dhanera. There are several\textsuperscript{38} inscriptions dated V. E. 1253, 1493, 1521, 1528, 1529, 1545 etc. in the two temples of Mahavir and Shantinath.

Kasindra.

Kasindra is situated at about 4 miles form Kiwarali railway station (near Abu Road). It was an important Jain site giving birth to a distinct gachchha known as the Kasindra-gachchha, a prominent branch. It is another ancient site. Its Jain temple dedicated to Shantinath was built by Shresthi Vaman\textsuperscript{39} in V. E. 1091 (1034 A. D.). The main icon is now installed in a Devakulika. It appears that during the invasion of Sultan Muhammad Ghori parts of this temple were demolished. Its renovation\textsuperscript{40} was done in V. E. 1234 (1178 A. D.) by Pragvat Ambad. The temple consists\textsuperscript{41} of Garbh Griha, Gudh Mandap, Trika-Mandap, Ranga Mandap, Devakulikas etc.

There are several old sites near Kasindra. Kiwarali, one of these, has an old Parshwanath temple\textsuperscript{42} bearing an inscription of V. E. 1132 (1076 A. D.) on the Mulanayak icon. The temple does not have Devakulikas. It was later renovated in V. E. 1180 (1123 A. D.). In Bharaj and Amathara there are Jain temples\textsuperscript{43} bearing inscriptions of the 15th century A. D. (V. E. 1500, 1502 and 1525).

Mungathala:

It is an important ancient site. According\textsuperscript{44} to an inscription of V. E. 894 (837 A. D.) a land grant was made for the maintenance

\begin{itemize}
\item \textsuperscript{38} Abu V No. 455 to 469.
\item \textsuperscript{39} ibid No, 621/Yatindra-Vihar II p. 26-27.
\item \textsuperscript{40} ibid No. 622.
\item \textsuperscript{41} PRASWC 1907 p. 24-25.
\item \textsuperscript{42} Abu V No. 626.
\item \textsuperscript{43} ibid No. 615, 616, 618.
\end{itemize}
of its Shiv temple. Jains believe that Lord Mahavir had visited the place, a belief also recorded in an inscription of V. E. 1426 (1369 A. D.) of this place. This belief, however, is not supported by ancient Jain canon. The Lunig Vasati inscription of V. E. 1287 (1230 A. D.) mentions that the residents of Mungasthal Mahatirth were allowed to share in the Asthanika celebrations. The Jain temple here was built in the 10th century A. D. It has 4 inscriptions dated V. E. 1216 (1159 A. D.) concerning the construction of the pillars. When Sultan Alauddin invaded Abu, this Jain temple was also destroyed by his army. It was then renovated by the family of Shresthi Dhandhal in V. E. 1408 (1351 A. D.). Two inscriptions of V. E. 1426 (1369 A. D.) also speak about the renovation of the temple. One inscription dated V. E. 1442 (1385 A. D.) of the reign of Devada Visal records that certain land grants were made to the temple. During the 15th century A. D. the temple was enlarged. Several Devakulikas were added to it in the years V. E. 1501, 1503, 1516, 1519 etc. as is evident from the inscriptions incised on the pedestals of the Mulanayak icons.

Sirohi:

Sirohi has more than 18 Jain shrines. The Adinath, temple, which is perhaps the oldest, is referred to by Poet Meha in his Tirth Mala dated V.E. 1499 (1442 A.D.). This town seems to have been the centre of the Tappa-gachchha sect of Shvetambaras. Hir Vijay-Suri visited the place several times. He was honoured as the Acharya in a ceremony arranged here on Magasar Sudi 10 V. E. 1610 (1554 A. D.). Curiously, Sirohi has no notable inscription pre-dating V. E. 1500 (1443 A.D.). The Mughal army had rampaged the town carrying away with them about 1000 bronze images from the temples of this town and its vicinity. The icons were, however, later on handed over to Karma chand Bachhawat of

45. Abu II No. 251.
46. Abu V No. 44, 45, 46, & 47.
47. Abu II No. 10 and 11.
48. Abu V No. 50 and 51.
49. Edited by the Author in the Varada Vol. XVI No. 2 pp 30-34
Bikaner. In the Anchalgachchha temple of this town, there are three inscriptions dated V.E. 1463 (1406 A.D.) 1483 (1425 A.D.) and 1487 (1430 A.D.) incised on the icons which seem to have been brought here from another place. The Neminath temple has a Mulanayak, with an inscription dated V.E. 1683 (1626 A.D.) The Sambhavanath temple, also has a Mulanayak icon with an inscription of V.E. 1534 (1477 A.D.). On a platform there is an inscription bearing the date V.E. 1708 (1651 A.D.) The temple of Ajitnath, was consecrated in V.E. 1644 (1587 A.D.). The Chintamani Parshwanath temple is an old temple, completed in V.E. 1520 (1463 A.D.). It was consecrated by Harbhadra Suri, whose icon was also set up in this temple\(^50\) in V.E. 1659 (1602 A.D.). Similarly the icons of Jindatt Suri and Jin kushal Suri of the Kharatargachchha were installed in the Chaumukha temple in the year V.E. 1661 (1604 A.D.). More than seventy inscriptions of the family of Shr-esthi Sipa\(^51\) are noticed from the Chaturmukha Jinalaya (Adinath) here. These are dated mostly to Phagun Budi 13 V.E. 1644 (1588 A.D.) and Jyesth Sudi 3, V.E. 1721 (1664 A.D.). The temple could not be completed in the earlier centuries and its work continued upto V.E. 1996 (1939 A.D.).

**Jirawala:**

Jirawala is among the more famous Jain shrines of the Abu area. The Devakulapatak\(^52\) inscription of V.E. 1491 (1434 A.D.) records a mantra “Om-Namo-Jirawalaya”. Obviously during the 15th century A.D. it was a much venerated shrine. In the Jain temple of Bhiladi (Marwar) there is a fragmentary inscription containing the words “Shri Jiraulaji.”\(^53\)

According to literary sources, this temple \(^53A\) was built in V.E. 1191 (1134 A.D.). However in V.E. 1368 (1311 A.D.)

---


51. PRASWC 1905-6 Para No. 44/Daulat Singh Lodha—Pragvat Itihas p.

52. Maharana Kumbha by the Author p. 370


53A. Shri Agarchand Nahta in his paper Jirawala Parshwanath Tirth-Sthapana-nano-samay published in the Jain Satya-Prakash Vol. XIX P. 16 has given the date as V.E. 1109 but Lal Chand Gandhi (J.S.P. 190-192) had categorically rejected the same.
the forces of Alauddin\textsuperscript{54} Khilji demolished the shrine, which was later on renovated. During the 15th century A. D. the Parshwanath temple of this place was greatly referred. Inscriptions tell us that four Acharyas of different Gachchhas\textsuperscript{55} spent rainy season together here in V.E. 1483 (1426 A.D.). Instances of such harmony are a few. The Acharyas were Bhuvan chandra Suri of Tappa-gachchha (Inscriptions of Devakulika No. 8, 9, 10, 11, 12, 13, 14, 15, 19, 23 and 51). Jaisingh Suri of Krishnarishi gachchha (Inscription of Devakulika No. 18) Vijay chandra Suri of Dharmaghosh gachchha (Inscription of Devakulika No. 20) and Vidhyasagar Suri of Malladhari-gachchha (Inscription of Devakulika No. 22). The oldest inscription from this place is dated V.E. 1263 (1206 A.D.) and is to be found in Devakulika No. 46. It seems that the temple was extensively repaired after V.E. 1400 (1343 A.D.). Inscriptions of V.E. 1411 (1354 A.D.), 1412 (1355 A.D.) and 1413 (1356 A.D.) are recorded on Devakulikas No. 49, 50 and 58. This site remained long in worship and several Yatra Sanghas (congregate pilgrimages) visited it from the places named Visal Nagar (V.E. 1483) Pungal (V.E. 1487), Patan (V.E. 1487) Kulvarga (V.E. 1483), Mandalgarh (V.E. 1534) Jawar (V.E. 1483) Khambhat (V.E. 1483) etc. A Mandap was added to this temple during the 15th century A.D. by Sonagira Shrimai Jahanjhan’s sons etc. During Akbar’s invasion this temple was badly damaged. Its renovation, according to an inscription was done in V.E. 1851 (1794 A.D.), by spending Rs. 30,211/-. 

Other places;

Muni Jayant Vijayji has published inscriptions from more than 70 ancient sites of the Sirohi area. Most of these inscriptions are from the 12th to the 15th centuries A.D. In Mirpur, there is an old Jain temple of Gaudi Parshwanath, surrounded on all sides by hills. Most inscriptions from Brahmanvad, belong to the 15th century A.D. In V.E. 1519, several Devakulikas were constructed there, and consecrated by Laxmi-Sagar of Tapa-gachchha. Jhadoli, which is 20 Kms. to the east of Sirohi contains a Jain temple dedicated to

\textsuperscript{54} Jain Tirth Sarva Sangrah Vol. I Pt. II./Supra No.7 p. 3

\textsuperscript{55} Daulat Singh Lodha No. 273 to 300.
Shantinath. It contains a large slab with an inscription dated V.E. 1255 Asoj Sudi 7 (Sept., 9, 1198 A.D.). It seems that this temple was originally dedicated to Mahavir and not to Shantinath. The inscription also refers to the grant of an orchard to the temple by Shringar devi, queen of Paramar Dharavarsh. Ajari is about 5 Kms. south of Pindawara. Ruins of Hindu and Jain temples prove that this was once a prominent city. The Jain temple has inscriptions ranging from V.E. 1018 to 1454. Diyana is an equally old site. Its Shantinath temple has an icon of Mahavir dated V.E. 1024. It has remained in constant worship and several Acharyas have passed the rainy seasons here. Lotana, which is also referred to as Lotipur-Pattan is also a very ancient Jain site. The Rishabhdeva temple here has several inscribed old icons dated V.E. 1130, 1144 and onwards.

Hadoti:

The valley of Hadoti is celebrated for its lush vegetation, high mountain ranges, parennial rivers and other bonanzas of nature. It has been a centre of various cultural activities from remote past. Recently two inscriptions datable¹ to the 2nd century B.C. were discovered in this area from Darah (Distt. Kota). One of these speaks of a Shramana Silpisena, who was a resident of Awara (Distt. Mandsaur). The other records the name of Kalavida Apabhasena. Evidently a group of Shramanas were already living here in the second century B.C. But the definite inscriptional existence of Jainism and Buddhism in the Hadoti area is proved by a much the later epigraph, the Sheragarh² inscription of V. E. 847 (790 A.D.) and the Dhamnar and Kolavi caves. Several ancient Jain temples have been reported from this tract. The Jain temples of Atru, Baran, Sheragarh, Jhalara Patan, Rangapatan, Kasoraya Patan, Bhimgarh Kankoni Kelawara etc. are worth noting. But these temples carry very few inscriptions. A study of available epigraphical material of this area is as under:—

1. Varada Vol. XXI No. 4 pp. 3-4
2. I. A. Vol. XIV p. 45
Atru:

In Atru, which is situated on Kota-Bina Railway line, there were two massive Jain temples belonging to the 10th century A.D. Both of these temples have been destroyed. One broken temple situated near the railway line, contains the Kayotsarga icon still standing on its base half of it is covered by debris. Looking to its plan and foundation, it can be surmised that it was a big temple. The other temple was dedicated to Parshwanath. A good number of icons were salvaged from this place, and are now lying in the state museum Kota. Two icons bear inscriptions from the reign of Paramar Nararvarma. These have been edited by the Author. The first inscription, which is dated V.E. 1165 (1108 A.D.) records that Shresthi Sahadeva installed the Chatura-Vimshati-Patta under the instructions of Lokanandi’s pupil Subhankar. The other icon was set up by Agarwal Jinapal’s son Yamadeva. An icon of Parshwanath (Kota-Museum) has a fragmentary inscription datable to the 10th century A.D. recording the names of “Sri Sarvanandhyacharya” and “Sarvakanandivihar.” Thus the existence of these temples in 10th century A.D. is proved by these epigraphical evidence.

Bhimagarh Kankoni:

Bhimagarh Kankoni is another important Jain site, situated on the border of Tehsil Atru. The ancient Jain temple here is in complete ruins and only a few fragments of icons are available. One icon bears an inscription of V.E. 1227 (1170 A.D.) recording the name of Acharya Vrisahesena under whose instructions the two Dharkat Shresthis Dalu and Bilhu, who were sons of Posad, installed the above icon.

Sheragarh:

Sheragarh is situated in Tehsil Atru. It was a prosperous town during the early medieval period. It also had a key fort

4. Author’s paper published in the Varada Vol. XVI No. 2 p. 34
5. ibid
6. Shri Jagatnarayan Shrivastava of Kota supplied me photo-copy of this inscription.
owing to its strategic position. The Buddhist monastery\(^7\) inscription of V.E. 847 (790 A.D.) and Paramar inscriptions from a Siva temple\(^8\) prove that the town was a centre of diverse cultural activities from the 8th to 12th centuries A.D. It was also a centre of Jainism. There were once several ancient Jain temples. But these are now broken by the invaders and a few fragments of the architectural pieces and icons are all that remain. Some of them are studded in walls constructed during the 18th century A.D. According to an inscription\(^9\) of V.E. 1191 (1134 A.D.) Khandelawala, Shresthi Sant's sons had the icons of Shantinath, Kunthnath and Aristhanemi installed here. In another inscription occur the names of Vira sena\(^10\) and Sagara sena, showing that it was also a centre of the Digambar Jain sect. The temples of this town seem to have been demolished under Shershah Suri who wrought great devastation here. At Chanda Khedi (Khanapur), a place close to this town, a grand Pratistha-Mahotsava\(^11\) was celebrated in V.E. 1746 (1690 A.D.). Several icons, Yantras and other sacred objects were consecrated during this ceremony and were despatched to several Jain centres of Rajasthan M.P. etc. But no icon was sent to Sheragarh. The reason evidently was that no Jain temple stood in this place having fallen prey to Islamic intolerance.

**Jhalarapatan:**

Jhalarapatan is famous for its richly carved monuments and sculptures. The Shantinath temple was built during the 11th century A.D. by Saha Pipa, whose death took place at Jhalarapatan\(^12\) in 1109 A.D. Several inscriptions from Nishedhikas dated V.E. 1066 (1010 A.D.), 1180 (1123 A.D.) 1009 (952 A.D.), 1289 (1232 A.D.) 1299 (1242 A.D.) etc. are worthy of notice. It is evident that

---

10. An rep on Indian Epigraphy 1952-43 No. B-431 p. 70
several Digambar Acharyas were active here. Shrimantdeva pupil of Bhanudeva died here in 1010 A.D. His portrait is engraved on the upper part of inscribed slab. The town was sacked by Muslim armies during the 14th century A.D. and the Shantinath temple was destroyed. Later, during the reign of Maharao Umedsingh of Kota, when this temple was renovated, several loose sculptures of Shaiwite deities were also affixed on its outer walls. Dr. Kailash Chand has noticed some inscriptions dated V.E. 1490, 1492, 1504 etc. of Sakal Kirti. These icons seem to have been brought from Vagad or Mewar. The town has also some Jain temples of a comparatively later period.

In V.E. 1872 (1815 A.D.) Maharao of Kota granted permission to construct a temple of Mahavir in Umedpur Chhavani, now known as Jhalawar. The name of Jhala Zalim singh is also recorded in it.

**Bundi:**

Bundi known for its miniature paintings in a distinct style is also a house of Jainism. Shvetambars and Digambarsh have had a close association with this place. Several MSS. of Digambarsh were copied here between the 16th and the 19th centuries A.D. But no detailed study of the inscriptions has been made.

There are two notable Shvetambar Jain temples known as Parshwanath temple and Sethji ka Mandir. The Parshwanath temple was built by Osaval Chopara Ramlal in V.E. 1733 (1677 A.D.) as is recorded in an inscription within the temple. An additional icon of *Parshwanath-Panchatirthi* was installed here in V.E. 1744 (1687 A.D.). Several old icons, brought from other sites have been preserved in the temple. The oldest of these is dated V.E. 1331 (1274 A.D.). The Sethi ka Mandir, (Rishabhdev temple) was constructed by the Bafana family of Kota in V.E. 1920 (1863 A.D.).

13. Vinay Sagar II. 438.
14. ibid II No. 316.
In Nenawa (Bundi) there\textsuperscript{15} are six Digambar Jain temples and one Nashiya. On Navalsagar and Chhota talab, there are several memorial inscriptions. The inscriptions of V.E. 1084 and 1184 refer to some Dharkat families. Digambar Bhattarak\textsuperscript{15A} Pratapdeva is referred to in the inscriptions of V.E. 1351. Some pupil of Padmanandi is mentioned in a memorial slab inscription dated V.E. 1333. At Dabalana and Indragarh there are Chaityalayas one in each town. Several MSS were also copied at Khatakar.

**Khanpur:**

Khanpur is situated in District Jhalawar. One Bagherwal family organised a grand Pratishtha Mahotsava in V.E. 1746 (1690 A.D.). This was the period of Aurangzeb, when Hindu and Jain temples were being razed to the ground. Thus the construction of a new temple was certainly a courageous step. Its Pratishtha was celebrated on a very large scale under the leadership of Bhattarak Jagatkirti. The icons and Yantras consecrated during this Pratishtha are to be found in nearly all important temples of Rajasthan.

From Ramgarh several inscriptions of the 12th centuries have been noticed which prove that a big Jain temple existed there.

**Ajmer and Eastern Rajasthan**

The region Ajmer and eastern Rajasthan was a prosperous centre of Jainism. It made a marked progress during pre-medieval times, when this territory was under the Chauhans. From Rajorgarh (Alwar) an\textsuperscript{1} inscription dated V.E. 979 (923 A.D.) of the reign of Pratihar king Savat was found, recording the construction of a Jain temple and the installation of an image of Shantinath by Dharkat Sarvadeva. This temple has a life size icon in red stone, thirteen feet nine inches high with a canopy overhead. Ajmer, Baghera, Narena, Amer, Sanganer and other towns in eastern Rajasthan were important Jain centres during the Chauhan period.

\textsuperscript{15} \textit{Vir Vani}-XII p. 304

\textsuperscript{15A} \textit{Varada} Vol XIV No. 4 pp. 22 to 25

\textsuperscript{1} An Rep. on Indian Epigraphy year 61-62 No. B128
A brief account of these places based mainly on epigraphical evidence is given below:—

Ajmer

Ajmer was founded by Chauhan Ajayraj before V.E. 1170 (1113 A.D.). The Prithviraj-Vijay\(^1\) narrates that its Pratishtha took place sometime before the death of Ajayaraj, which occurred in V.E. 1189 (1132 A.D.). It seems that older habitations named Prithvipura or Puger, existed here as is apparent from the colophon of MS Avasyaka-Niryukti\(^2\) copied during the reign of Arnoraj in V.E. 1198 (1141 A.D.). Poet Palha, who completed\(^3\) his work in V.E. 1170 (1113 A.D.) gives an account of the construction of Parshwanath temple at Ajmer. An inscription\(^4\) of V.E. 1175 (1118 A.D.) incised on the pedestal of an icon (now in the Jain temple of Bikaner) records the name of the town as Ajayapur. Both Shvetambar and Digambaras had close association with the place. Among Shvetambars, the Khartaragachchha and Dharmaghoshgachchha had their influence in the royal circles. Jinadatta Suri of Kharatargachchha\(^5\) breathed his last in Ajmer. His foot prints were installed on stone in the stup known as “Dadawari.” It is said that Dharmaghosh Suri obtained “Jayapatra” after defeating the Digambaras in a public debate. A temple of Mahavir was also built at Ajmer,\(^6\) as is reported in an inscription dated V.E. 1221 of the Jain temple of Phalodi (Medta-Road). A religious discussion was held in the court of Chauhan Prithviraj III at Narena in 1239 (1182 A.D.) between Jinapatti Suri of Kharatar-gachchha and Padma-Prabha of Chaityavasi at the instance of Shresthi Ramdeva of Ajmer. A Jain temple inscription dated V.E. 1237 (1180 A.D.) of Hastinapur speaks of a Khandelwal\(^7\)

---

\(^1\) Prithviraj Vijay- Chapter V-192
\(^2\) A Catalogue of MSS in the Jain Bhandars of Patan (GOS) p. 129
\(^3\) Apabhransa-Kavya-Trayi (GOS) pp. 110-112.
\(^4\) Prithviraj Chauhan by the Author pp. 16-17.
\(^5\) Kharatargachchha-Pattavali pp. 25 to 33.
\(^6\) Jin Vijay No. 444.
\(^7\) Jain Lekh Sangraha Vol. V. No. 109.
(Digambar) Jain family of Ajmer who had that icon installed at Delhi.

After the downfall of the Chauhans, when Islamic intolerance became comparatively less severe, religious activities by the Jains were resumed again. As stated in the inscription dated V.E. 1337 (1280 A.D.) found at Lodrava an icon of Sachchika was ritually installed\(^8\) at Ajmer by Padma Chandra. H. B. Sarda opines that the cenotaphs of Santipura, Ajmer were old structures. But Dr. Kailash Chandra, on the basis of epigraphical evidence, puts them\(^9\) after the 17th century A. D. According to him, these cenotaphs actually belong to Digambar \textit{Bhattarakas} belonging to the line of Ratnakirti, who established himself at Ajmer after 1690 A.D. During the reign of Daulat Rao Sindhia Singhvi Dharmadas arranged a big \textit{Pratishtha-Mahotsava}\(^10\) in V.E. 1852 (1795 A.D.) at Ajmer when several icons were consecrated. The Sambhavanath temple, Dadawari, and Gaudi Parshwanath temples are the old Shvetambar Jain temples of this town. Most of the sculptures of Gaudi-Parshwanath\(^11\) bear the date V.E. 1893 (1836 A.D.). Some sculptures of Sambhavanath are dated V.E. 1905 (1848 A.D.).

Narena:

Narena was another important town of ancient Sapadalaksa. This word is derived from the word "Narayana." In Persian chronicles, Narayanpur\(^12\) mentioned as the capital of Gujarat can be identified with this town. This is also corroborated by epigraphical evidence. The towns named Mangalana (Tehsil Parabatsar) and Didwana, which are not very far away from Narena have been mentioned as part of Gurjar country.

The Jains had a close association with Narena. At present there are two old Jain temples, which have several old icons. The

\begin{itemize}
  \item \textbf{8.} Nahar III. 2565.
  \item \textbf{9.} \textit{Vir-vani} VII pp. 41-42.
  \item \textbf{10.} Ibid.
  \item \textbf{11.} Vinay Sagar II No. 492.
  \item \textbf{12.} Elliot and Dowson-\textit{History of India as told by its Historians} (1967) vol. I, pp. 380-393.
\end{itemize}
Sakala-Tirth-Stotra includes Narena among the old sacred sites of the Jains. Mahmud Ghazni laid a siege to this town in 1009 A.D. and demolished several Hindu and Jain temples. However, these were later renovated. The Bijoliya inscription of V.E. 1226 mentions that Shresthi Lolak’s ancestors constructed a temple at Narena. Dr. Kailash Chandra noticed several inscriptions on Jain icons from this place. According to him, the standing image of Parshwanath bears an inscription dated V.E. 1009. The footprints of Acharya Gunabhadra were set up in stone here in V.E. 1083 (1027 A.D.). The celebrated icon of Goddess Saraswati, a fine piece of Jain Art, discovered from this place contains an inscription of V.E. 1102 on its pedestal. The inscription of V.E. 1135 speaks of Pragvat Sajan’s son Mathan, who had installed the icon of Bahubali in this town. The Kharatargachchha-Pattavali relates that during the reign of Prithviraj Chauhan, religious discussions were held there in V.E. 1239, between Jain monks belonging to Chaitya-Vasis and the Kharatargachchha. After the downfall of the Chauhans, this site fell in the hands of the Muslims. It seems that several Jain icons were hidden under sand dunes in order to save them from the fury of religious intolerance of the invaders. A few of them bearing the dates of the 14th century have recently been unearthed.

Amer:

Situated at a distance of 9 Kms. from Jaipur, Amer remained a capital of the Kachhawa rulers for a long time. After the foundation of Jaipur, it gradually became depopulated. Looking at its ancient monuments it can be said that the place was a prosperous site during the medieval times. The beautiful Jain icons with fragmentary inscriptions of 11th and 12th centuries A.D. now in worship in a Jain temple on the Delhi road corroborate the above. Epigraphic evidence tells us that there was a Chandra Prabh-

15. Dr. Kailash Chandra-op. cit. p. 317 Appendices 24 and 25.
Chaityalaya, in the precincts of Galataji. The inscriptions\textsuperscript{16} of 12th century A.D. were noticed by the Author from an ancient temple situated on a hillock near the Balaji temple new Ghat (Jaipur). These were obviously removed from some ancient shrines. One bearing the date V.E. 1212, records the names of Sagar sena, Brahma sena, Chhatrasena and Ambar sena. The other inscription contains the names of Amrita sena, Sanyam sena Brahma sena, Yoga sena, etc. In Sanwalaji temple of Amer there are several ancient icons and \textit{Yantras}. A bronze dated V.E.\textsuperscript{17} 1234 was carved under orders of Bhattarak Bhuvan Kirti. On a bronze Chaubisi, there is an inscription of V.E. 1469 of \textit{Kastha Sangh}. Several \textit{Yantras} bearing the inscriptions of V.E. 1548, 1573, 1593, 1651 etc. have also been noticed. These were brought from Chatsu. The inscription of V.E. 1548 relates that during the reign of Sultan Gayasuddin of Malwa over Chatsu, a \textit{Yantra} was consecrated. Other inscriptions refer to the reigns of Maharana Sanga and the Solankies of Toda. Thus these inscriptions give us a glimpse into the political up-heavals in the area.

The Kachhawas rose to power during Akbar’s reign. Digambar Jains strove hard to propogate their religious thoughts. The fervour they created in the Delhi area for copying old religious MSS. permeated also in Dhundhar\textsuperscript{18} area. Bhonsa Mohandas, a trusted minister of Mirza Raja Jaisingh constructed a Vimalnath Jain temple at Amer in V.E. 1716. This temple is now famous as Jhuntharam’s temple. One of the inscriptions\textsuperscript{19} of this temple bears the dates V.E. 1714 and 1716 and is the only detailed Jain inscription known from Amer:

Among Shvetambar temples\textsuperscript{20}, the Chandra Prabh temple contain several ancient sculptures bearing inscriptions of V.E. 1411, 1437, 1484, 1493, 1501, 1502, 1505, 1507, 1510, 1515, 1519, 1522 etc.

\textsuperscript{16} Edited by the Author in the Mahavir-Jayanti-Smarika 1972 Anekant XIV No. 1 p. 3.
\textsuperscript{17} Anekant XVI No. 5 pp. 202-211.
\textsuperscript{18} \textit{Vir-Vani} Vol. VII p. 74.
From Jai-Singhpura Khor an inscription of V. E. 1780 (1723 A. D.) from the reign of Sawai Jaisingh has been noticed, which records the construction of a temple by Godha Nathu’s descendant Kunwarpal under the instructions of Bhattarak Devendra Kirti.

Jaipur was founded by Sawai Jaisingh. It has several Jain temples of both the Jain sects. The temple of Sirmoriya (Digambar) has an interesting inscription of V.E. 1813 (1756 A.D.) recording the visit of Maharaja Sawai Madhosingh in person during the foundation ceremony of the temple and donation of Rs. 2000/- by him towards its construction.

Sanganer :

Situated at 13 Kms. to the south of Jaipur, Sanganer is an ancient site. The Digambar Jain temple known as Singhi ji ka Mandir bears several old inscriptions. The temple appears to be a structure of later medieval times. But its pillars have beautiful carvings and inscriptions of the 11th and 12th centuries A.D. An inscription dated V. E. 1011 records the name of Pandit Teja the disciple of Purna Chandra. An icon of Shantinath contains an inscription of V. E. 1185, which was set up by Karpadi son of Bahudeva. Several other icons bearing the dates V. E. 1202–1224 etc. have also been found at this place. In V.E. 1535 Agarwal Nenasi had a Pratishta ceremony celebrated there. Similarly the Mahavir temple (Shvetambar) contains several icons with the dates V.E. 1120, 1219, 1223, 1242, 1283, 1319, 1335, 1351 etc. During Akbar’s reign, the town was a prosperous centre of the Jains. Brahma Rayamal Khusal Chandra and Jodhraj Godika composed some of their works there. Sundar das, a follower of Dadu Dayal, lived here for some years. Several Jain MSS. were

21. On the basis of information supplied by Dr. Kasliwal.
copied out there. Most of them are of Digambar faith. Some Shvetambar MSS. copied here are also noticed by Shri Nahataji. There are seven Digambar and a few Shvetambar Jain temples and a Nashiya in the town.

Chatsu:

Chatsu is called Champavati in the Jain literature. During earlier times it was ruled by the Guhilots: as is apparent from the Nagar inscription24 of 743, the Amer Museum25 inscription of 10th century A. D., the Dhod inscription of the26 year 701 (644 A. D.) etc. No early Jain inscription is known from this27 place. D. R. Bhandarkar believes that there was a Jain temple attributable to the 8th century A. D. on the Shiv Dungari28, which is now converted into a Shiv temple. Several MSS were copied here. Two interesting Pattavali inscriptions29 have recently been noticed from Chatsu. One is dated V. E. 1661 (1604 A. D.) and other is of V. E. 1706 (1649 A. D.). Both these Pattavali pillars have been removed from Chatsu and are at present lying in the Amer-Museum. I have edited those inscriptions29. These pillars contain the effigies of several Acharyas of the Digambar Jain Sect. The first inscription was erected during the reign30 of Mansingh under the instructions of Bhattarak Chandrakirti. Another inscription31 of V. E. 1706 (1649 A.D.) was engraved by Bhattarak Narendra kirti. On the basis of these literary and epigraphical sources, it can be said that the town was a prosperous centre of Digambar31 Jains. Adinath Shvetambar temple of the place32 has some icons, the oldest of which is dated V. E. 1199.

26. ibid XX p. 123/Bhandharkar list No. 1371.
27. The Nagar inscription of V. E. 1043 (986 A. D.) mentions the name Lok-anripa (EI XXXV p. 100).
28. PRASWC 1910 p. 50.
30. ARRMA 1928 p. 4.
31. Ibid.
32. E.I. XII pp. 11-12
Khoh (Nagauriyani):

Situated near Jaipur city. Khoh was a prosperous site during the pre-medieval times. There was a 10th century inscription engraved on a stepwell, which has now been fully defaced and only a few letters are visible. There are old Shvetambar Jain temples of Shantinath and Chandra Prabh. An icon was installed there in V.E. 1521 (1464 A.D.) by Bhandari Oswal. It was consecrated by Hema chandra Suri of Vrihatagachchha. An inscription of V.E. 1557 (1500 A.D.) is engraved by Pragvat Khimsi and Sahsa on the pedestal of an image of Neminath. The temples have remained in constant worship, as is evident from the icons of V.E. 1785 (1725 A.D.) installed in the Chandra Prabh temple of this place. This place is different from Banskho, where a big Pratishta ceremony was arranged in V.E. 1783 by Dip Chand son of Sanghvi Vijayraj.

Malpura:

Malpura is a famous ancient site situated 90 Kms. away from Jaipur. There are two Shvetambar and a few Digambar Jain temples. Dadawadi of the place is also famous. Muni Suvrita Swami's massive temple was constructed in V.E. 1672 by Malpura Sangha under the instructions of Bhanuchandra and Siddhi chandra. The inscription of the temple dated V.E. 1672 records that Bhanuchandra and Siddhichandra were venerated by Akbar, who bestowed the title of Upadhyaya upon Bhanuchandra (Patisaha Shri Akbar-Pradapit-Upadhyaya Pada-Dharaka) and some other title upon Siddhichandra. Originally this temple was dedicated to Chandraprabha. Its Sutrardhar was Parasa. In V.E. 1691 the temple was renovated by some Shrimal Jain Shresthi and an icon of Muni Suvrita was installed as a Mulanayak. The inscription of V.E. 1672 has the words "Prasada-Karita. Similarly the inscription of 1691 mentions" Jin-Bhavan-Saha-Shri Muni-Suvrita Bimbam-Karita". This shows that the temple was renovated only

33. Vinay Sagar No. 1107.
34. ibid 1187/also edited in Jain Satya Prakash No. 58 Vir-Vani Vol, X p. 163 and 174.
after 19 years. The earlier structure was damaged either due to a natural calamity, or by religious intolerance.

The temple has got a beautiful Ranga-Mandap. Vijay deva suri of Tapagachchha is referred to in an inscription\textsuperscript{35} of V. E. 1678. He also consecrated the icon of Hir Vijay Suri in V. E. 1690. Six foot prints in stone of Adinath, Chandra Prabha, Shantinath, Neminath, Parshwanath and Mahavir were installed in V. E. 1695 by Singhvi Rai-singh etc. The Adinath temple is another important shrine. In V. E. 1672 an icon of Adinath was installed there by Shrimal Godidas’s son Sahimall. Malpura also remained a centre of Digambar Jains. In V. E. 1710, when this place was under the rule of Arjun Gaur a Dash-Laxan-Yantra was prepared by Patani Khanu etc., and consecrated by Narendra kirti. Several Digambar MSS were also copied out here.

**Toda Rai Singh:**

Toda Rai Singh is famous for its ancient monuments. It was a capital of the Solankies\textsuperscript{36} from 15th to 16th centuries A. D. The Bijoliya inscription\textsuperscript{37} of V. E. 1226 records its name as Tak-sakagarh, where a Jain temple was built by the ancestors of Shresthi Lolak. During the Solanki period, a good number of Jain MSS were copied here. During the reign of Shahjehan, it was granted as a jagir to Rai singh son of Bhim Sisodia. He patronised\textsuperscript{38} all religious faiths. There are 3 Nesidhikas bearing the inscriptions of V. E. 1274, 1649 and 1589.

Anwa is another important town, situated near Toda Rai Singh. Several icons having inscriptions dated V. E. 1221, 1223 and 1248 were noticed here. A big prashasti dated\textsuperscript{39} V. E. 1594 found from this place contains a detailed genealogy of the Solankies of Toda, Similarly Duni and Raj Mahal are two important towns having several Jain icons.

\textsuperscript{35} Jain Satya Prakash No. 58 pp. 358-362.

\textsuperscript{36} For details see Author's paper published in Sambodhi (Ahmedabad vol. IV).

\textsuperscript{37} E. I. Vol. XXVI pp. 89-102.

\textsuperscript{38} Vir-Vani Vol. X p. 164.

\textsuperscript{39} ibid p. 126 and 238.
Baghera:

Baghera is an important centre of Chauhan-Art. Several Jain Shaiv and Vaishnava icons were salvaged from this place. It was a prolific centre of sculptures. Several Jain icons having inscriptions of V. E. 1195, 1196, 1201, 1203, 1209, 1221, 1245, 1215, 1250 etc. have been discovered here. A good number of Jain sculptures now preserved in Ajmer Museum, and in the Jain temples of Tonk, Anwa, Kekadi, Jahazpur etc. were brought from this place. It was the centre of Digambar Jains. The Bagherwals (Digambar Jains) claim their descent from this place.

Ranathambhor:

According to literary sources there was in this fortress town a Jain temple of the 11th century A.D., the flagstaff of which was hoisted by Prithviraj Chauhan I. During Akbar’s reign when this place was within the Jagir of Jagannath Kachhawa his minister Khima shah constructed a Jain temple and a step well. Details of manifold activities of Khimashah are available in the Khim-Shaubhagya Kayya. In V. E. 1687, Jayaswal Singhvi Thakurasi had a Rishi Mandal yantra set up at Ranthambhor (Shri Ranasthanbhor Idam Patron Nirmapitam). When this fort was handed over to Sawai Madho singh by the Mughal Emperor he renovated the fort. Gyan chand Kasliwal and Likhamichand Khinduka were its Kiledar and Mutsadi respectively in the year V. E. 1864, when the large wooden doors of the gate were replaced, as is apparent from an inscription at the site.

Sawai-Madhopur town was founded by Sawai Madho singh in the vicinity of Ranathambhor. There are 10 Digambars and a few Shvetambar temples here. The Bade Diwanji temple was

41. The Catalogue of MSS of Patan Bhandar p. 312-316.
42. On the basis of information supplied by Dr. Kasliwal (Mahavir Bhawan), Jaipur.
43. On the basis of information supplied by Dr. Kasliwal (Mahavir Bhawan) Jaipur.
constructed in V. E. 1826 by Godha Anoop Chand’s son Nandlal. The Digambar temple known as Sawalanji and Panchayati and Vimalnath Shvetambar temple have several ancient sculptures brought from other sites.

Khandhar:

It is a famous ancient Jain site with several colossal Jain icons, bearing inscriptions of V. E. 1230, 1568, 1594 etc. The inscription of V. E. 1230 contains the name Sagar sena, and Chhatrasena. The name of Chhatrasena also appears in the inscription of Ghat (Jaipur), showing that these Jain monks had a widespread influence in Dhundhar. The inscriptions of V. E. 1568 and 1594 refer to the reign of Silahadi of Malwa and Vikramaditya Tomar of Gwalior. This reveals that the place passed in the hands of Silahadi, Maharana Sanga and Vikramaditya Tomar. In the Bisapanthi temple of Khandhar, there is an icon of Adinath installed in V. E. 1841.

Bayana:

Bayana is also an ancient town. During the Gupta period it was ruled by a republic of the Varika tribe. Some Maharaj Mahasenapat, who was respected even by the Yaudheyas was ruling here, as is apparent from a fragmentary inscription. A Pundarika sacrifice was arranged here by Vishnu Vardhan, in 372 A. D. A hoard of the Gupta gold coins was also noticed from this place. Later this territory came in the possession of the Surasena dynasty, who held it for a long time. Kama and Bayana both were centres of this dynasty. The ancient name of Bayana was Shripath. The Chitralekha inscription of 955 A. D. speaks of a grant for a Vishnu temple. It was also a centre of the Jainism. Some Jain images, were noticed from this place. Most of them are now in the Bharatpur Museum. An icon was installed in 994.

44. Anekan. XXIV No. 2 p. 83./Mahavir Jayanti Simarika (1972)
45. Edited by Dr. Ram Chandra Rai in Researcher. Vol. XI
47. ibid p. 252.
49. I. X pp. 34-36.
50. E. I, XXII P. 121.
A.D. by Simhaka, Yasoraj and Nonaika, under the instructions of Surasena of Vagada-Sangh, apparently a Digambar Saint. The Shvetambars, also had influence here. The Ajmer Museum inscription of V.E. 1100 (1043 A.D.) is important, as it records the name of a King Vijaypal during whose reign Maheshwar Suri of Kamyaka-gachchha breathed his last. During the 12th century A.D., it remained a centre of the Kharatargachchha, when Jindatt Suri etc. visited this area. In the beginning of the 15th century A.D., the place was ruled by the Awadhis, who also showed religious tolerance. During their reign several MSS were copied out. Dr. Kailash Chandra has noticed inscriptions of V.E. 1460 (1403 A.D.) 1496 (1439), 1505 (1448 A D.), 1513 (1456) etc. from this place. One of the inscriptions contains the name of Shresthi Dhanaraj, who might have been an Osawal from Ranathambhor. Agarchand Nahata published several colophons of MSS commissioned by him. In V.E. 1678 (1621 A.D.) Shresthi Sahajpal, Pokarmal, Bhimdas etc. constructed a part of the temple (Khadagat) of Adinath.

Dausa:

Dausa is situated 50 Kms. to the east of Jaipur. It has two Digambar Jain temples namely Panchayati Bis Panthi and Terapanthi. The Bis Panthi temple, according to its inscription dated V.E. 1785 was constructed under instructions of Narendra Kirti. This inscription is important, as it contains the names of the architect and the painters employed. The Terapanthi temple was built in V.E. 1766 by Chhabada Manrup etc. This temple contains 21 bronzes and 14 old icons. Some of these bronze inscriptions are of V.E. 1191, 1325 etc.

Basawa:

Basawa is famous for its monuments and rich historical traditions. There are four Digambar Jain temples. Out of these, the

52. PRASWC 1910 p. 59.
53. Dr. Kailash Chandra-op. cit pp. 154.
56. ibid.
Panchayati temple is old, imposing and beautiful. It contains several inscribed sculptures. The Mulanayak bears an\textsuperscript{57} inscription of V.E. 1272. Some other icons have inscriptions of V.E. 1114, 1152, 1156, 1272 etc. The Padmaprabh icon with an inscription of V.E. 1114 is beautifully carved.

Alwar:

Alwar is famous for its Ravan-Parshwanath temple. It was constructed by Shresthi Hiranand of Agra, during the reign of Jahangir. Several Tirthmalas refer to this temple, which shows that the town was sacred as a Tirth and several persons visited it frequently. Hiranand also led a Jain Sangh to Sammet Sikhar in V.E. 1688.

Other Sites:

Ajabgarh, Naugama, Tijara, Sudana, Kheda Mojpur and a few other sites of Mewat are famous for their Jain temples. The earliest inscription from Ajabgarh is dated V.E. 1170, which records the installation of a Jain icon (Digambar) by Shravak Anantpal. A few more inscriptions dated V.E. 1519, 1559 and 1826 belonging to the Digamber Sect have been noticed from that site. During Akbar’s reign a ban was imposed on killing of animals in the town, as is apparent from an inscription dated V.E. 1654 (1597 A.D.). Ratnaprabh suri of Tapagachchha installed an icon here in V.E. 1493.

From Naugama town, inscriptions dated V.E. 1175, 1195, 1509, 1545 etc. have been reported. The icons of Anantnath and Mahavir were set up by Narendra Kirti, pupil of Vijay Kirti and Guna Chandra in V.E. 1175 and 1195 respectively. The inscription of V.E. 1509 mentions the names of Ksema Kirti, Hem Kirti, Kamal Kirti etc. Two more inscriptions of V.E. 1545 and V.E. 1548 from the town name Jin Chandra of Mula Sangh, who consecrated Jain icons.

\textsuperscript{57} ibid Vol. VII p. 189-92.
From Jogina (Distt. Bharatpur) a standing Sarvatobhadra icon of Nemi nath belonging to the Gupta period and another icon of Parshwanath of 11th century A.D. (Bharatpur Museum) have been salvaged. From Bachena and Bhusawar icons with inscriptions of V.E. 1077 and 1110 respectively have been noticed.

Bairath was a prosperous site during Akbar’s reign. A Jain temple was built by Indraraj son of Bharamal of Shrimal caste; who was a governor of the place. The temple was consecrated by Hir Vijay’s disciple Kalyan-Vijay. The town also had another temple of Parshwanath.

From Rupangarh some early inscriptions of 10th to 12th centuries have been noticed belonging to Nishedhikas.

**Bikaner:**

Bikaner state was founded by Rao Bika. Soon after the foundation of the town, the Jain began constructing of temples in the town, copying of MSS, and engaging in other religious activities; Bohithara Vachharaj was among the notable men, who had accompanied Rao Bika from Marwar. The MS. Saptapadarthi Vriti was copied here in V.E. 1543 (1486 A.D.), when the construction of the fort was in progress. The inscriptions from the following temples are worthy of note.

**The Chintamani Parshwanath:**

The Chintamani Parshwanath is among the earliest temples of Bikaner. It was completed in V.E. 1561 (1504 A.D.). The Mulanayak icon was originally installed by Navalakha Nemi Chandra at Mandor in V.E. 1380 (1323 A.D.), which was consecrated by Jinkushal Suri of the Kharataragachchha. It was brought to Bikaner by the Jain Sangh. The temple is known as “Chausatiya” as the Mulanayak icon is in shape of a Chaturavimshati icon.

A few years after the completion of the temple in V.E. 1591 (1534 A. D.) Bikaner was invaded by Kamaran from Lahore.

---

1. Bikaner No. I.
2. ibid.
The inscription of this temple records that the Parikar of the Mulanayak icon, was destroyed and was later on renovated by Bohithara Vachharaj in V. E. 1592 (1535 A. D.). The icon was again consecrated by Jinmanikya Suri of the Kharatargachhha.

This temple contains three more inscriptions dated V.E. 1534 (1477 A. D.), 1566 (1509 A. D.) and 1595 (1538 A.D.). These were also installed by the family of Bohithara Vachharaj. The inscription of V. E. 1534 (1477 A. D.) is a significant inscription. If the account in the Karma Chandra Mantri Vamshot-Kirtan-Kavyam is to be believed, Bika left Mandor during the life time of his father, Jodha. According to the colophon of MSS Bhartrihari Sataka’s commentary copied at Jodhpur in V. E. 1535 (1478 A.D.) Rao Jodha’s son Satal, was then ruling there. This shows that Jodha had died before that date. Thus Bika’s march for Jangala Pradesh took place before V. E. 1535 (1478 A.D.). Thus this inscription is of great historical importance and it corroborates the fact that before the foundation of Bikaner some icons were installed by the Bachchhawat family at some other place, which were later on removed here. Shvetambars continued to instal their icons. A Jina Matrika Patta dated V. E. 1606 (1550 A. D.) has been noticed, which was set up by Jin Manikya Suri.

This temple contains 1050 bronzes brought from the Mughal court in V. E. 1639 (1582 A. D.) by Maharaja Rai Singh of Bikaner. These actually belong to the temples of the Sirohi area, which were collected during the Mughal campaign there in V. E. 1633 (1576 A. D.). A grand celebration by Bachhawat Karma Chandra took place in Bikaner, when these icons were brought here.

**Bhandasar:**

The Sumatinath temple is a massive structure situated near the Laxminarayan temple. According to an inscription of V.E. 1571 (1515 A. D.), it was built by Shah Bhanda of the Sankhewal gotra.

---

4. Bikaner No. 2.  
5. ibid No. 3, 4 and 5.  
7. Bikaner No. 18.  
8. ibid Introduction.
The boundary wall of this temple is 177 ft. to 190 ft. in length and 109 ft. to 144 ft. in width. It has three storeys, a feature perhaps modelled on Ranakpur. Its architect was Goda, who carved beautiful figures and tried to continue the grand tradition of the older medieval Jain temples of Jaisalmer Ranakpur etc. The Mulanayak icon of the ground floor was consecrated in V.E. 1579 (1522 A.D.). Similarly the Mulanayak icon of the second storey has an inscription of V.E. 1619 (1562 A.D.).

The Neminath temple situated near the Bhandasar temple was completed in V.E. 1570 (1513 A.D.) by Karma Singh. The Mulanayak icon was set up in V. E. 1593 (1537 A. D.). The Simandhar Swami temple was completed in V. E. 1887 (1830 A. D.).

Rishabdeva Temple (Nahaton ki Guwad).

This temple was built in V. E. 1662 (1605 A.D.) during the reign of Maharaja Rai Singh. The inscription engraved on the Mulanayak furnishes a great deal of information. Sumati Kallola a Jain writer calls this temple the Shatrunjaya-Avatar. Nearly 40 icons were consecrated here during the time of the Pratishthta by Jinchandra Suri of Kharatargachchha. The inscriptions on other icons are also quite informative. One inscription records that Jehangir, who had abolished taxes levied on several Jain temples including Shatrunjaya received religious instruction from Jinchandra Suri of Kharatargachchha. The icon of Jinchandra was set up by Chopada Jayasoma in V.E. 1686 (1630 A. D.). The Pandava-Dehari was built in V.E. 1713 (1656 A. D.) and in it the icons of Yudhishthir, Bhim, Arjun, Nakul and Sahadeva were installed. There are very few icons of the Pandavas in existence. The Harsh temple.

9. Bikaner No. 1165 the details of this family are being given separately.
10. ibid introduction,
11. ibid No. 1166.
12. ibid No. 1193.
14. ibid No. 1405.
15. The name of Bhim preceeded Arjun, which is against the tradition.
inscription of V.E. 1030 (973 A.D.) is one of the very rare reports regarding the construction of colossal icons of the Pandavas. The foot prints of Upadhaya Dhanraj were set up here in V. E. 1662 (1606 A. D.).

The Parshwanath temple built within the boundary of this temple came up in V. E. 1829 (1772 A. D.). The Mulanayak icon bearing an inscription dated V.E. 1545 (1488 A.D.), seems to have been installed in some other temple, from which it was removed to Bikaner. Among the bronzes, an inscribed bronze speaks of Shresthi Ratna (brother of Dharana Shah of Ranakpur temple). Among the other temples of Bikaner those of Mahavir Swami (Bedon ka Chowk), Ajtnath (Kocharon ki Guwad), Mahavir, the Digambar Jain temple etc. are relatively old. The stupas of Reladadaji, and Pai Chand Suri were built in the 17th century A. D.

Bhinasar:

It is situated about 3 miles away from Bikaner. It was built by the Kochar family in 19th century A. D. The Mulanayak icon is quite old bearing an inscription of V. E. 1181 (1125 A. D.), and was consecrated by Jindatt Suri of Kharataragachchha. This icon is important, as a very few icons consecrated by this famous Acharya, have been known. Other icons of this temple however are modern with the inscriptions dating as later as V.E. 1916 (1859 A. D.).

Jangalu:

Jangalu is a very ancient site. It is about 15 Kms. from Deshnok. From an inscription dated V.E. 1176 incised on the pedestal of Mahavir icon now lying in the temple of Mahavir (Dagon ki Guwad) Bikaner, we gather that there was an ancient temple in the fort of Jangalkup. This icon was installed by Nadhak’s son Tilhak. At present there are no ancient Jain temples

17. Bikaner No. 1489 and 1490.
18. ibid No. 1502.
19. ibid No, 1543.
here. The Parshwanath, temple is very modern\textsuperscript{20} with several icons dated V. E. 1887 (1830 A. D.). The foot prints of Jinkusal Suri were also installed on stone in same year.

\textbf{Jajhu :}

Jajhu, which is situated near Kolayat has two Jain temples. These do not have any important relic except a bronze, which contains an inscription dated V. E. 1021 and names this temple "\textit{Klipta Kup Chaitya."} Evidently, the ancient name of Jajhu was Klipta Kup.

\textbf{Napasar :}

Napasar is situated about 17 miles from Bikaner. It has an ancient temple dedicated to Shantinath, which was built in the year V. E. 1737 (1681 A. D.) by Sethia Achaldas, who died before its completion. The foot prints of Jindatt\textsuperscript{21} Suri, Jin Kushal Suri and Seth Achaldas were also installed here in V. E. 1737. Originally icons of Ajitnath and Shantinath were also installed here as reported in the \textit{Dharam Sena Chaupai}, a work written in V.E. 1740 (1683 A.D.) by Yasolabh. Raghupati who gave an account of this temple in V. E. 1802 (1745 A. D.) mentions only an icon of Ajit Nath. At present, the icon of Shantinath is the Mulanayak. It is an old icon bearing an illegible inscription of V. E. 1575 (1519 A. D.) which seems\textsuperscript{22} to have been brought from another site.

\textbf{Deshnok :}

It is famous for its Karnimata temple. It also has Jain temples\textsuperscript{23} of Shambhavnath and Shantinath built in the years V. E. 1861 (1805 A. D.) and 1891 (1834 A. D.) respectively. The stone slab inscription of the Shambhavanath temple records that the shrine was built by the Jain Sangh during the reign of Maharaja Surat

\textsuperscript{20} ibid No. 2213.
\textsuperscript{21} Bikaner No. 2331 and 2332.
\textsuperscript{22} The renovation of this temple was done in V. E. 1956 (1899 A. D.) by the Bikaner Sangh, as is apparent from an inscription on the stone slab available on the main gate of the temple.
\textsuperscript{23} Bikaner 2212 and 2230.
Singh. The *Mulanayak* icon has an inscription\textsuperscript{24} of V. E. 1860 (1803 A. D.) of the family of Bafna Godidas’s son Paramanand. It was consecrated by Jinhars Suri of the *Khurataragachchha*.

**Rajagarh:**

Rajagarh is situated about 50 Kms. from Churu. It is an important town. In the temple of Suparshwanath which was completed during the 18th Century A. D., there are three icons bearing inscriptions dated V. E. 1155 (1098 A. D.). But the inscriptions are largely illegible and furnish no further information. On the foot prints of Dada Jinkushal Suri, there is an inscription of V. E. 1867 (1810 A. D.), which reveals that the temple was built before this date. There is a big stone slab with an inscription of V. E. 1920 (1863 A. D.), which gives us an account of a reception accorded to Jinharsa Suri and arrangements made for a *Diksa Mahotsava*. The inscription also narrates how the State authorities helped in making arrangements for these festivities.

**Rini Taranagar:**

Rini Taranagar is an old site. The Shital nath temple here is regarded as one of the most ancient Jain temples of Bikaner area. According to old records, it was constructed in V. E. 999 (943 A.D.) by Lakha Kheta etc. Some icons of this temple are quite old, a fact which corroborates these records. The *Mulanayak* icon\textsuperscript{25} has an inscription of V. E. 1058 (1001 A.D.). Similarly the icon of Padmavati was consecrated in V. E. 1065 (1008 A. D.). Several icons of the 15th and 16th centuries are also to be seen in this temple. On the basis of the inscriptions on these, it can be said that this temple has continued in constant worship. Recently the temple has been fully renovated. Some foot prints of Acharyas on stone have also been installed. The foot prints of Jinkushal Suri, Hemdharma Gani Sukhlabh Gani\textsuperscript{26} and Jinsukh Suri were installed

\textsuperscript{24} ibid No. 2428.
\textsuperscript{25} ibid No. 2439 and 2458.
\textsuperscript{26} ibid No. 2460 and 2461 and 2462.
in the years V. E. 1652 (1595 A. D.) 1672 (1615 A. D.), 1776 (1719 A. D.), and 1780 (1723 A. D.) respectively.

Nohar:

The Parshwanath temple at Nohar is old. It has a fragmentary\textsuperscript{30} inscription of V. E. 1084 (1028 A. D.) recording that Bahad and Samyathu completed it. The Sutradhar was Balaich’s son Gohar. There are also several bronzes bearing inscriptions of the 15th century A. D., which seem to have been brought from the Sirohi\textsuperscript{31} or Gujarat area.

Bhadara, which is about 25 miles away from Nohar, is also an old site. The Jain temple here has an inscription of V. E. 1130 (1073 A. D.) incised on the icon of Parshwanath. But the present temple seems to have been completed in V. E. 1757 (1700 A. D.). The older icon was brought from another temple, the location of which remains unknown.

Bhataner:

Bhataner is also known as Hanumangarh. During the 15th century A. D., several important Jain shresthis were residing here. A grand Sanghayatra was arranged by Jains of the town. In the Shantinath temple the older Mulanayak icon was dated V. E. 1489 (1432 A. D.). It broke and is now lying in the Upasara. Three icons dated V. E. 1501 (1444 A. D.) of Mahavir,\textsuperscript{32} Shambhavanath and Ajitnath were consecrated by Mahendra Suri of the Brihadagachchha. On the icon of Mahavir, the word Bhattanagar is specifically mentioned. The Adinath icon dated V. E. 1566 (1509 A. D.) is in worship as the Mulanayak in the Shantinath temple. There are also several bronzes of the 15th century A. D. in the temple.

\textsuperscript{30} ibid No. 2468.

\textsuperscript{31} This assumption is based on the fact that most of the inscriptions belong to Tapagachchha etc., whose wide spread activities in Bikaner area, at that time is doubtful.

\textsuperscript{32} Bikaner No. 2152 to 2154.
Amarsar:

Amarsar is situated at about 100 Kms. from Bikaner. An old lady chanced upon 14 bronzes and 2 stone Jain icons here. These are quite significant for a study of the development of Jainism. On a Panchtirthi, having the figures of Ambika, Navagraha, Yaksa etc. there is an inscription of V. E. 1063 (1006 A. D.) recording the name of Alha. Other inscriptions are dated V. E. 1104 (1047 A. D.) V. E. 1127 (1071 A. D.) V. E. 1136 (1079 A. D.), VE 1160 (1103 A. D.) V. E. 1112 (1055 A. D.), V. E. 1232. It seems that there was an old Jain temple here. Perhaps following a standard Jain practice, these icons were concealed under sand dunes after the defeat of Prithviraj Chauhan at the hands of Muhammad Ghor.

Bikampur:

Bikampur was an important town during Chauhan rule. It was a great business centre. Jain Acharyas of the Kharatargachchha visited this place several times. The Ganadhar—Sardhi—Satak Vritti composed in V. E. 1295 (1238 A. D.) contains many references to conversion of several Maheshwari families of Bikampur to Jainism. Jinapati Suri, who was born at Bikampur, was a celebrated Acharya of the Kharatar-gachchha. On the basis of literary sources Diksa-Mahotsavas were arranged here several times. According to a copper plate the Kharatargachchha Vihar was founded here in V. E. 1476 (1419 A. D.). In V. E. 1524 (1467 A. D.) when this place was under Bhati Ranamal, Shresthi Dhaupati installed a Jain icon here. This icon is now in worship at Amarsagar (near Jaisalmer).

Mora Khana:

Mora Khana is famous for its temple of Sushanimata. There is an inscription of V. E. 1228 in the temple, which calls

33. ibid No. 2889 to 2896
34. Agarchand Nahata-Rajasthan ka Ek Prachin Nagar Bikampur—Jain Bharati.
the temple *Sushani-Chaitya.* This temple was renovated in V.E. 1573 (1516 A.D.) by the family of Surana Hemraj of Nagaur. The name of Hemraj is also available in a Jain temple inscription of Nagada (Udaipur) and Phalodi Mata inscription of V.E. 1555 (1498 A.D.). This family was obviously important. The Sushani Mata has remained a family deity of the Surana-clan of Oswals. Therefore, their families carried out extensive repairs of the temple. The inscription gives the genealogy of Hemraj's family from Gosal. The Phalodi inscription also contains more detailed information about this family.

**Jaisalmer:**

Jaisalmer is famous for its ancient Jain temples and other architectural repositories. The literary sources reveal that a Jain temple of Parshwanath was erected there in V.E. 1260 by Bohithara Ksemendhar's son Jagaddhar. Several festivities were arranged at Jaisalmer in V.E. 1321, 1326, 1340, 1356, 1383 etc. under the auspices of the monks of *Kharatargachchha.* A *Vidhi-Chaitya* of Parshwanath was also constructed there by Upakesh Jindeva, as is evinced from the Khambat inscription of V.E. 1356. Thus it can be said that when Alauddin Khilji invaded, there were several Jain temples in Jaisalmer. All of them were demolished during the course of invasion. At present there are following Jain temples deserving special mention.

**Chintamani-Parshwanath:**

Situated in the fort, the Chintamani-Parshwanath temple also known an "Laxman-Vihar" is celebrated among the important Jain shrines of Rajasthan. The construction of the temple was

---

1. *Kharatargachchh-Pattawali* p. 44
2. ibid pp. 58-80
3. Jin-vijay No.447
started in V.E. 1450 by the Kharatar-gachchha-Sangh under the instructions of Jinraj Suri. An old icon of Parshwanath, salvaged from some other shrine, was set up in the temple. On its completion in V.E. 1473, a grand festivity was arranged under the auspices of Jinvardhan Suri of Kharatar-gachchha, who is famous for undertaking Sangh-Yatras towards Jonpur (U.P.) and other parts of eastern India and remained a controversial figure.

There are two important inscriptions of V.E. 1473 recording the activities concerning to construction work with genealogical details of the Bhati rulers, from Jaitra Singh to Laxman and also of the Ranka family responsible for erecting the shrine. Jaitra Singh’s son Mulraj and Ratan Singh are said to have righteously protected the town against the invasion of Alauddin. Ratansingh’s son Ghat Singh recaptured the same acting “like a lion teared up the elephants in the shape of Mlechchhas.” Mulraj’s grand son was Kehar, whose son Laxman was then a reigning prince. Manifold details of the Ranka family about undertaking pilgrimages5 and performance of other religious rites, during the years V.E. 1425, 1427, 1436, 1449, 1473, etc. have been recorded. It is curious that after the completion of the temple in V.E. 1473 we do not find any mention of this prosperous family except a fragmentary inscription of V.E. 1513, which tends us to believe that some misfortune fell upon it.

The temple looks quite simple from outside, but on beholding its inner part, a fascinating and charming scene appears. It is planned, quite resembling to other coeval Shvetambar temples having a Toran, Garbh-Griha, Ranga-Mandap, Navachauki, Mukh-Chatushkika, Bhramati, Balanak, Devakulikas etc. It is decorated with many nicely executed figures and other charming ornamentation. The pillars of Mandaps, and other inner parts of temple have been exquisitely chiselled with rich carving, thick tracery and deep inlaid. By looking this prestigious work of art, together with other temples of Jaisalmer and Ranakpur we may say that the western Indian art tradition was still surviving.

5. Ibid Nahar III No. 2113
Some more inscriptions recording installation of the Nandi-shvara-pattas\(^6\) in V.E. 1518 have been noticed from this temple. These inscribed-Pattas depict various scenes. Some icons were added to the temple by the families of Ganadhar-Chopara and Bida Sankhwal in V.E. 1536.

Sambhavanath Temple:

It is adjacent to the Chintamani temple and can be reached through the Ranga-Mandap of the said temple. It is also famous for its rich carving and other magnificent architectural details. The famous Jnana-Bhandar having a large number of palm-leaves and illustrated MSS. is in its underground cell. The structural unit of this temple is also similar to the Chintamani temple. It was constructed by the Ganadhar Chopara family, famous for many meritorious deeds. Its foundation\(^7\) was laid in V.E. 1493 and on its completion in V.E. 1497, a large scale Pratishtha-Mahotsava was arranged when more than 300 sculptures were consecrated by Jinbhadra Suri.

The inscription of V.E. 1497 of this temple records the historical data of the Bhati rulers of Jaisalmer, manifold details of Ganadhar-Chopara family and of the monks of Kharatar-gachchha. In verse 4 of the inscription, the fort of Jaisalmer is praised for its invincibility. A genealogical record of the rulers of Jaisalmer from Jaitrasingh to Bairisingh have been given with the name of Rawal Duda, which was omitted in the Chintamani inscription of V.E. 1473. The name of Jinvardhan Suri, who consecrated the Chintamani temple is omitted in the inscription for obvious reasons as the Jain Sangh had removed him from Acharyaship and installed Jin bhadra Suri, in his place on whose behest this temple was erected. Ganadhar-Chopara family undertook Sanghyatra to Satrunjaya and Revantak in the year V.E. 1487. A large Tapa-Pattika\(^8\) was set up by Shravika Geli, who was the sister of Shivraj Chopara and mother of Sankhwal Kheta.

---

6. ibid No. 2116 to 2119
7. ibid No. 2139
8. ibid No. 2144
(two conspicuous families of Jaisalmer), giving dates of various Kalyans of the Tirthankaras. Such description of dates is rare on stone and no such inscription is available in Rajasthan, except in Abu.

Shantinath:

The twin temples of Shantinath and Kunthnath have been described as marvellous pieces of art. Beautifully engraved with sculptural exuberance these temples prove to be jewels among the Jain temples of Jaisalmer. The lower part of the temple has been dedicated to Kunthnath and its pattern is based on Asthapada. It was erected jointly by the Chopara and Sankhwal families. The temple\(^9\) has a large inscription dated V.E. 1583, which was engraved at the time of the completion of the upper part of the shrine known as Shantinath. The inscription furnishes manifold details about Khetasi, together with his 13 pilgrimages to Shatrunjay undertaken between the years V.E.1514 to 1524.

The three storeyed temple of Chandra prabh\(^10\), a replica of Ranakpur, has no inscription. But it is believed that it was completed in V.E. 1509. The temple of Rishabh deva, quite adjacent to Chandra prabh temple also has no epigraph. Architecturally also it is not a good work. Except a Suparshwanath temple situated inside the city, which is of Tappa gachchha, all other temples belong to the Kharatargachchha.

Architectural activities continued in Jaisalmer incessantly, but we find a sharp contrast between the latter and medieval temple architectures. The temples of Amar Sagar constructed by Himat ram Bafna and others are not embellished with exquisitely chiselled pillared Rangamandap, Mukh Chatuskika etc. The entire plan has been changed. More stress seems to have been laid on stone-carving and lattice works.

Lodrava:

Lodrava remained an ancient capital of the Bhati rulers. On its destruction by the forces of Muhammad Ghori in V.E. 1234

---

9. R. P. Agrawala-op. cit. p. 41
10. ibid pp. 41-42
(1178 A.D.), the Bhatis constructed a new fort at Jaisalmer, where they shifted their capital. Some sculptures salvaged from the ancient ruins of Lodrava were later on placed in the temples of Jaisalmer. Thiru Shah Bhansali\(^{11}\) renovated a Parshwanath temple in V.E. 1675 at Lodrva. The four corner\(^{12}\) temples as mentioned below have also been constructed in it by various members the above family.

- South eastern Corner — Adinath.
- Southern Corner — Ajitnath.
- North western Corner — Shambhavanath.
- North eastern Corner — Chintamani Parshwanath.

The Torans were added\(^{13}\) to these temples in V.E. 1693. These temples, Torans and other architectural remains were consecrated by Jinraj Suri. The Dadawadi inscription of V.E. 1678, also corroborates\(^{14}\) the same.

The Shatadal yantra inscription is peculiar, as its text having 100 lines has been engraved in such a style which makes the entire epigraph look like a Yantra. Such a style of writing, although popular in manuscripts, is quite rare in stone epigraphs.

**Malani:**

The territory of Malani is famous for its Jain shrines. The temple complex of Khed, Nokoda, Birampur, Mahoba, Meva Nagar etc. remained in constant worship. At present Nakoda Parshwanath and Nakoda Bhairava are among the notable Jain shrines of western India.

Khed or Lavan Khetak, remained a rich salt source. There were several Jain temples, during the pre-medieval times. It is said that the Jain temple of Nadlai was brought there from Khed through occult powers by Yashobhadra Suri of Sanderakgachchha.

---

11. Nahar III No. 2544
12. ibid No. 2566, 2568, 2570, 2572
13. ibid No. 2567, 2569, 2571, 2573
14. ibid No. 2498
Although this may only be heresy but it indirectly proves the existence of several temples at this site. The Kharatargachchha Acharyas visited this site several times. On the basis of literary sources, it can be said that the temple of Shatinath was erected here by Uddharan Shah. The inscription\textsuperscript{15} of V.E. 1210 records some grants, made by Vijay Singh, the ruler of the place for a Jain temple. The other\textsuperscript{16} inscription of V.E. 1237, now incised in the Parshwanath temple mentions that a temple named "Khetiya-Mahavir" was built by Sahadeva's son Sonig.

Mahoba, remained an important site during the 16th century A.D. The inscription\textsuperscript{17} of V.E. 1504 has the word "Khed-Bhumiyam Shri Mahoba-Sthane". Later when Birampur was founded several rich families settled there. We have many references to this town in the Jain inscriptions. The Kirti ratna\textsuperscript{18} Suri Stup inscription of V.E. 1525 has a specific mention that this town was founded by Rawal Bida Rathor. Although Birampur was a prosperous site, it remained in the Paragana of Mahoba, as is evident from the inscriptions of V.E. 1910. The word "Mewa-Nagar" appearing in several inscriptions of V.E. 1661 seemsto have been derived from the word "Mahuwa-Nagar."

Birampur remained a prosperous site. According to epigraphs, this area also has the following temples:

(i) Mahavir temple (ii) Parshwanath temple and (iii) Vimalnath temple.

The inscriptions\textsuperscript{19} of V.E. 1667, 1678, 1681, 1682 and 1864 refer to erection of the temples of Mahavir and Parshwanath together with further additions therein. Originally the temples of Mahavir and Parshwanath were built in V.E. 1667 by Jain Sangh under the instructions of Yashodeva Suri of Palliwal-gachchha. The construction work continued as is evident from

\textsuperscript{15} Jin Vijay No. 423
\textsuperscript{16} ibid 422
\textsuperscript{17} Mahopadhyaya-Vinaya-Sagar. \textit{Nakoda-Tirth-ka Itihas} Ins. No. 10
\textsuperscript{18} ibid No. 49, 50, 51
\textsuperscript{19} ibid Ny. 90, 91, 95, 97 and 98
the inscriptions of V.E. 1678, 1681 and 1682, which refer to the addition of Chauki, Jharokha, and Nali-Mandap in the Mahavir temple. The icon of Mahavir was originally set up by a Chhajed family. Its Parikar was added by a Barahudiya Shresthi in V.E. 1518. Therefore, it seems that the icon of Mahavir and its Parikar were old which were again consecrated in the temple erected in the year V.E. 1667.

The icon of Parshwanath carved in V.E. 1504 at Mahoba by a Kuntapal was later brought to Birampur in V.E. 1518.

The Vimal nath temple was erected in V.E. 1524 by Champa, a Lingagotri, under the instructions of Laxmi sagar Suri of Tapagachchha. It seems that Hemvimal Suri took a keen interest in its enlargement. The Navachauki and Ranga Mandap were added to it in V.E. 1562 and 1568 respectively. Its renovation was done under the instructions of Hir-Viay Suri. The inscription of V.E. 1647 is quite interesting, as it refers to the construction of Ranga Mandap having good murals. It is a positive evidence that the art of painting was fairly executed in the area.

The Nakoda Parshwanath is an important shrine, built during the 16th century A.D. It is believed that the present Mulanyak icon is old and was kept hidden under sand dunes or water in order to protect it from the wrath of Muslim invaders. Kirtiratna Suri installed it in some temple at Birampur in V.E. 1518. The earliest reference to the Nakoda temple is available in the inscription of V.E. 1678. Samay Sundar, a famous Jain monk, who flourished between V.E. 1641–1709, composed a Stuti on Nakoda temple. This shows that by that time it had gained a wide spread popularity. The shrine of Bhairava is quite famous. It was constructed in V.E. 1864 under the instructions of Jin harsh Suri of Kharatargachchha. In Nakoda, there are following other temples also.

(i) Adinath temple (ii) Shantinath temple (iii) Kirtiratna Suri Stup. etc.

20. ibid No. 60 and 62
21. ibid Chapter 1V
The Adinath temple is said to have been built by a lady named Lanchha, who was the sister of Sankhwal Mala Shah. But there is no inscription in the temple. The Shantinath temple was built by Mala Shah in V.E. 1518. It was again renovated in V.E. 1690, when new icons of Shantinath, Chandra Prabh and Suparshwanath were installed. There are some inscriptions dated V.E. 1586, 1614, 1638, and 1666, which refer to certain construction works in the temple. Kirtiratna Suri, who was a famous Jain monk, (belonging to the above Sankhwal family) expired at Birampur, whose Stupa was constructed there. It has a detailed inscription of V.E. 1525.

The Adinath temples of Juna Badmer, with the 22 inscriptions of V.E. 1352, and 1356 remained in constant worship for a long time. Certain cesses were imposed in V.E. 1352, for the worship of Ksetrapal, Chaundraj etc. with the consent of the Mahajan-Sabha. Shresthis Nagpal, Salakhan and others added a chatuskika to the temple in V.E. 1356. According to a fragmentary inscription dated V.E. 1693, some Jain monks of the Kharatargachchha visited the temple.

22. Jinvijay No. 371
Chapter VI

Jain Sects, Schools and Celebrations:

Owing to differences on a number of issues, which still subsist, the Jains were divided into Shvetambar and Digambhar. The inscriptions of Rajasthan are silent about the cause and history of this rift. These sects were further divided into various sub-sects termed as Gana, Kula, Shakha etc. Generally, the names of Sangh and Gana are mainly used by Digambars, while the words Gana, Kula Shakha and Gachchha are popularly appended with Shvetambar group of monks. The term Gana seems to be older but was replaced among the Shvetambars by Gachchha. It seems that in the earlier records, the names of Acharyas were generally not bracketed with their names, for example, the Rupangarh inscriptions of V.E. 1018, 1076, the Jamadoli inscriptions of V.E. 1212 and the other of an 12th century A.D. (edited by the Author), the Jhalarapatan inscription of V.E. 1066, the Naugama inscription of V.E. 1175 and 1195 have only the names of Jain monks without any appendage of Gana or Gachchha to which they belonged.

Digambars:

Digambar Jains generally have four main sects, or Sanghas named Mula, Kastha Dravid and Mathur Sanghas. The Yapaniya Sangh referred to in several medieval literary and epigraphical sources of Deccan as a separate sect made little mark in Rajasthan. The Mulasangh was the oldest Sangha. The more well known of its branches are Balatkaragana, Desiyagana Senagana, Nandiyagana, and Surasthagana. The etymology and significance of the name “Balatkaragana” is not clear. But the Jain monks associated with this “Gana” were active in Rajasthan for a long time. Some Jain monks of Chitrakuta-Amnaya.”
(the Chittor group) associated with Balatkargana visited Shravana-Belagola in 1075 A. D. The Surasthagana, which had its source in Deccan, also included many Jain monks of Chitrakuta-Amnaya. Evidently, Chittor, which was an important centre of Jainism had cultural relations with Deccan. The southern Jain monks indeed, of Balatkaragana, visited the place from time to time. From Rajasthan, we have some inscriptions, colophons, and other data pertaining to branches of the Balatkaragana namely (i) Delhi Jaipur branch (ii) Nagaur branch (iii) Idar branch and (v) Bhanpur branch.

According to the Pattavali, Vasant kirti was the first historical Jain Acharya, whose disciples spread into northern India. Shrutasagar, in his commentary on Shata-Prabhrita, (16th century A.D) reports that Vasant kirti, encouraged Digambar Jain monks living at Mandap-durga to wear clothes, in order to save themselves from the widespread and anti-religious activities of the Mlechchhas. Vasant kirti lived in the beginning of the 13th century A.D., when Mandap durga was under the Paramars, who were favourable to Jains. Therefore, much reliance cannot be placed on this literary report. However, it is beyond doubt that Vasant kirti and his followers propogated new ideas and therefore Vasant kirti has been termed as a progenitor of the Jain Bhattarakas (monk preceptors) of the northern Indian Balatkaragana. The Bijoliya inscription of V.E. 1483 (1427 A.D.) names the Jain monks as: Vasant kirti, Visal kirti, Subh kirti, Dharamachandra, Ratna kirti, Prabhachandra, and Padmanandi. Their dates can not be determined correctly as the main literary sources concerning them, the Gurvavali, Pattavali etc. antedate them. But on the basis of epigraphical and other literary sources, we may arrive at the following dates.

1. Devasena in his Darshan-sar (V. E. 990) criticised the religious activities of the Kastha-and Dravid Sanghas. This shows that difference of opinion existed between these units.
3. PRASWC 1905-6 p. 58.
According to an inscription\(^4\) of V.E. 1380 (1324 A.D.) a pupil of Subh kirti, whose name is lost, consecrated an icon. Subhkirti was a contemporary of Hamir Chauhan of Ranathambhor. Thus we may tentatively fix the dates of his two earlier Acharyas named Vasantkirti and Vishal kirti between 1250 to 1300 A.D. After Subh kirti, Dharmachandra became the Bhattaraka. He is said to have been venerated by one Hamir. The term ‘Hamir’ is ambiguous being also used for Muslim Sultans (Amir — Hamir). We may, however, identify this Hamir, with Guhilot Hamir of Mewar, who ruled between 1335 to 1363 A.D.

Ratnachandra was the successor of Dharmachandra. Prabha chandra succeeded Ratnachandra. His pupil Nathuram copied a MS. Archana Paujika\(^5\) in V.E. 1418 (1361 A.D.) at Delhi, when the city, according to Nathuram, was under Firoz Shah. After Prabha chandra, Padmanand became the Acharya. He consecrated an icon in V.E. 1450 (1393 A.D.).

Padmanand’s pupils, Subhchandra, Sakal kirti and Devendra-kirti, were very influential monks. They initiated separate branches of their sect as (i) Delhi Jaipur branch (ii) the Idar branch and (iii) the Surat branch respectively. This schism took place in circa 1400 A.D. The Bijoliya inscription of V. E. 1465 (1409 A.D.) names Subh chandra\(^6\) with due reverence. Another inscription\(^7\) of that place dated V.E. 1483 (1427 A.D.) calls him Bhattaraka and Yatishwar. This shows that Padmanand had died before 1409 A.D. and his pupil Subhchandra was holding the Gaddi.

**Delhi-Jaipur Branch:**

As already stated, this branch began with Subhchandra, whose activities were widely spread over Mewar, Dhundhar, Nagarchal, Mewat, Delhi etc. have been reported in many inscriptions and literary works. This branch was centred at Delhi, which then became a great seat of Digambar Jains. Subhchandra’s last known date is V.E. 1497 (1440 A.D.), found in a colophon of the

---

5. ibid No. 235,
6. PRASWC 1905-6 p. 58.
7. ibedp. 58.
Pravachan-Sar copied at Toda. He was succeeded by Jinchandra before V.E. 1502 (1445 A.D.) under whose instructions some icons were installed by Shresthi Rajadeva. Jinchandra remained Bhattarak for a long time. A number of inscriptions and colophons from Gwalior, Toda, Hisar, Jhunjhnu and other places speak of his many religious activities. Papadiwala Jiwagaj arranged a large scale Pratishtha ceremony at Modasa in V.E. 1548 (1491 A.D.), wherein Jinchandra consecrated many icons. It was the biggest Pratishtha celebrated in the 15th century A.D. All important Digambar Jain temples of northern India contain icons consecrated during this celebration.

Prabhachandra was his successor. He became a Bhattarak in V.E. 1571 and was celebrated for his eloquent preaching. He shifted his seat from Delhi to Chittor. Mewar was then ruled by Maharana Sanga, who was a powerful ruler. The inscriptions of V.E. 1571, 1573, 1578 and 1583 of Dash-Lakshan Yantras and Chaubhisis bear testimony to the activities of Prabhachandra. Similarly, colophons of the Jasahar-Chariu dated V.E. 1575, the Sidhachakra Katha dated 1579, (copied at Tonk) the Ratnakarand dated V.E. 1582 and many other manuscripts copied right upto V.E. 1613, are a witness to his influence. At Anwa (Distt. Tonk) his pupil Dharmachandra consecrated a beautiful icon of Shantinath in V.E. 1593 when a detailed inscription was also engraved there.

After Prabhachandra, Chandra kirti and Devendra kirti became Bhattarakas the one following the other. When Mewar became entangled in a war with the Mughals, these Bhattarakas shifted their seat to Amer. Narendra kirti was an important Bhattarak of Amer. He established the Amer Shastra Bhandar. A big Pratishtha was performed by him at Malpura in V.E. 1710. The Amer inscription (Singhvi Jhuntharam’s temple inscription) records his name as Pratishthapaka Bhattarak, which proves that

9. ibid pp 183-6.
10. ibid p. 184-185.
he had consecrated several icons. Surendra kirti succeeded him, who also got several MSS copied for Amer Shastra Bhandar. On his death in V.E. 1733, Jagatkirti became Bhattachar. Some icons were consecrated by him at Toda in V.E. 1741. The most celebrated Pratishtha performed by him was at Chand Khedi in V.E. 1746, where he consecrated thousands of icons and\(^{12}\) Yantras. After Jagat kirti, Devendra kirti succeeded as Bhattachar. The famous Pratishtha of Banskhoha (Distt. Jaipur) arranged in V.E. 1783, was performed by him. The names of his successors\(^{13}\) are: Mahendra kirti, Kshemendra kirti, Surendra kirti, Sukhendra kirti, Narendra kirti, Devendra kirti, Mahendra kirti, Charu kirti etc.

**Nagaur Branch:**

This branch was bifurcated from Amer-Delhi branch of Balatkara gana under Ratna kirti a pupil of Jinchandra in V.E. 1571. Several names of its Bhattacharakas are recorded in inscriptions. According to a Pattavali, the names of the Bhattacharakas of this branch are Ratna kirti, Bhuvan kirti., Dharma kirti, Vishal kirti, Laxmicandra, Sahasra kirti, Nemichandra, Yash kirti, Surendra kirti, Ratna kirti, Vidhyanandi, Mahendrakirti, Anantkirti, Bhavanbhusan Vijay kirti and others.

**Idar and Vagad Branch:**

Idar and Vagad branch started by Sakal kirti is known for its keen interest in literary pursuits. In V.E. 1494, the Jain temple of Abu was constructed under Sakal kirti’s instructions. He had the Adinath temple of Sagawada built in V.E. 1499. He was a very influential saint who preached with great effect. Several literary works are said\(^{14}\) to have been composed by him. He was succeeded by Bhuvan kirti. Brahma Jindas, another of his pupils, composed more than 40 literary\(^{15}\) works. After Bhuvan kirti, Jnana Bhusan

\(^{12}\) A Vir-Vani Vol.
\(^{13}\) Joharapurkar op. cit. pp. 112-113.
\(^{14}\) Dr. Kasliwal op. cit p. 1-21.
\(^{15}\) ibid pp. 22-39.
became Bhattarak. He consecrated a Sahashra Kuta Chaityalaya in Dungarpur in V.E. 1531. A few icons and Yantras bearing inscriptions of V.E. 1534, 1535, 1540, 1542, 1543, 1544, 1545, 1552, etc. were consecrated by him. He wrote Tatva-Tarangini besides eight other works. Jnana kirti a pupil of Bhuvan kirti, founded a separate branch of the sect at Bhanpur.

Jnanabhusan was succeeded by Vijay kirti. The icons and Yantras consecrated by him bear inscriptions of V.E. 1557, 1560, 1561, 1568 etc. He was installed as Bhattarak in V.E. 1557. After Vijay kirti, Subhchandra was appointed Bhattarak. Some icons bearing the dates 1581, 1607, etc. consecrated by him have been noticed. A large scale Pratishtha-Mahotsava was arranged by him in the year V.E. 1581 at Sagawara. He took interest in literary pursuits, and has written 30 works. After Subhchandra, Sumati kirti and Guna kirti, succeeded as Bhattarakas one after the other. Vadibhusan, who became Bhattarak after Guna kirti, was an important personality. Several icons have been consecrated by him. We find the names of the successors of Vadibhusan as Ram kirti, Padmanandi, Devendra kirti, Kshema kirti, Narendra kirti, Vijay kirti, Nemichandra Chandra kirti, Ram kirti, Yash kirti etc. whose activities were mostly confined to Vagad and Mewar areas.

Bhanpura Branch:

As already stated this branch was founded by Jnana kirti, a pupil of Bhuvan kirti. After him Ratna kirti became Bhattarak. Sixty three of his pupils went to Deccan and settled there. After Ratna kirti, Yash kirti, Sinhanandi and Guna chandra became Bhattarakas one after the other. We find references to their activities

16. In V.E. 1530, Sultan Gayasuddin of Malwa invaded Dungarpur and ravaged the place. Some temples were also demolished by him. The Rampole inscription of Dungarpur contains a reference to this invasion [History of Mewar by the Author p. 148 f.n. 8]
19. Joharapurkar op. cit. pp. 159
through various inscriptions and other literary sources noticed from Sagawada\(^{20}\) and other towns of Vagad. After Guna chandra, the names of Jin chandra, Sakal chandra, Ratna chandra, Harshchandra, Subh chandra, Amar chandra. Ratna chandra and Devachandra have been known.

**Kastha-Sangh:**

Reference to Kastha-Sangh is found in the *Darshan-sar* (dated V.E. 990). It is also referred to in an inscription of V.E. 1152. In the Gwalior inscriptions of V.E. 1497 and\(^{21}\) 1510 the name "Kanchi-Sangh" occurs instead of Kastha Sangh.

This gachchha had a great influence in Rajasthan from the 11th to 14th centuries. Of its branches, Mathur gachchha, Vagadagachchha and Lat-Vagada-gachchha apparently had close associations with Rajasthan.

**Mathur gachchha:**

The earliest known reference to this gachchha from Rajasthan is in the Arthuna inscription\(^{22}\) of V.E. 1166 where Chhatrasena of this gachchha is reported to have had a temple constructed to Rishabhdeva. The Sanganer\(^{22}\) inscription of V.E. 1224 names Yash kirti of this *gachchha*. Sakal kirti of the same branch consecrated a Jain icon at Maroth in V.E. 1232. Several other names of *Acharyas* are reported. The inscription\(^{23}\) of V.E. 1226 names Guna kirti, at whose instructions the beautiful temple of Bijoliya was built. Although in several inscriptions the word "Kastha-Sangha" is not specified and appended with Mathur gachchha, but in the latter records, the words Kastha-Sangh Mathur-gachchha, Pushkargana etc. are given together in a single record. This proves that the Mathur gachchha formed part of Kastha-Sangha. During medieval times, this gachchha was

\(^{20}\) ibid

\(^{21}\) Jain Lekh Sangraha Vol. IV p.

\(^{22}\) *Vir-Vani* Vol. V P. 31

\(^{23}\) E.I. Vol. XXVI p. 82 to 116.
quite active in Gwalior and eastern Rajasthan. The famous Digambar Jain Pandit Raidhu was associated with this gachchha.

The Lat Vagada and Vagada gachchhas were also popular in Mewar and southern Rajasthan.

Shvetambars:

With the expansion of Shvetambar Jains several *gachchhas* sprang up within the sect. It seems that these were not developed due to differences on doctrinal issues. Except in a few cases their differences were not big. The personal ambition of important *Acharyas*, who preferred a separate unit of their own often caused such severance.

There are several factors which have gone into the nomenclature of these *gachchhas*. Sometimes the names are based on the place names or the names of the monks, who found them or shaped them. Most of the *gachchhas*, which sprang up in Western Rajasthan or northern Gujarat have close association with the ancient towns of the region. For examples, the Sanderak gachchha, Paliwal gachchha, Ramseniya gachchha etc. are those, which began in the towns after which they are named. Some *gachchhas* took their names from the *Acharyas*, who had found them. The Maladhari gachchha, Krishnarshi-gachchha etc. can be quoted as examples. The Kharatar gachchha and Tappa gachchha, are named after celebrated titles granted to the *Acharyas*. Some *gachchhas* were distinct because they followed a particular form of ritual. The followers of Anchalgachchha did not believe in keeping the usual piece of cloth before their mouth, while doing worship. They used instead the end of the dhoti, *Anchal*, they wore for the purpose.

The earliest reference from Rajasthan is the Dhaneshwar gachchha, named in the Ghatiyanla inscription\(^{24}\) of V.E. 918. But it does not occur in many other epigraphs or later literary records. During the 10th century A.D., the Nagendragachchha, Rajakul-

\(^{24}\) ibid XVIII
gachchha and Sanderak-gachchha were quite influential. The following few gachchhas remained quite noteworthy during the medieval times in Rajasthan.

**Kharataragachchha**:

The title "Kharatar" was bestowed upon Jineshwar Suri by the Chalukya king Durlabhraj, after the former’s victory over the Chaitya-vasis, in the religious discussions held in his court. Jineshwar Suri was the follower of Vardhman Suri,¹ who consecrated Vimal Vasati in V.E. 1088. Jineshwar’s followers later on formed a separate gachchha named “Kharatar gachchha” in between VE 1066-1078. It was an offspring of the “Chandra gachchha” Abhayadeva Jin vallabh, Jindatt, Jin chandra Jinpati Jineshwar, Jin prabodh, Jin chandra, etc. spearheaded the activities of this gachchha making it extremely influential. But only a few inscriptions of their times are known. Jindatt Suri has been regarded as “Dadaguru” and his foot prints on stones have been engraved in nearly all the “Dadawadi’s” and other shrines. According to literary sources, Jin vallabh Suri, got two big inscriptions engraved² at Chittor and Nagaur. But these are now untraceable. The text of the Chittor inscription is known on the basis of a MS. The centre of activities of these Acharyas was mainly north western Rajasthan and Chittor, later brutally devastated by the Muslim armies. Consequently, the temples and the icons installed by these Acharyas were demolished. A detailed account of the activities of these Acharyas is available in the Kharataragachchha Pattavali, a perusal of which proves that they upheld their faith with fervour engaging in many religious activities.

Jin kusal Suri, became Acharya in V.E. 1376. He is also famous as “Dada Guru”. The icons “Mandovar³-Mulanayak” consecrated by him are preserved in the Chintamani temple of Bikaner. His foot prints were engraved on stone at several places.

---

². Vir-Bhumi Chittor by the Author p.
³. Bikaner No. 1 and 2.
He died in V.E. 1389. Jinpadmas Jinlabdhi Jinchandra, Jinodaya and Jinraj followed him, one after the other. Jinraj died at Devalwar (Mewar) in V.E. 1461 and he was followed by Jinvardhan Suri. On a suspicion that he had violated the fourth vrata (celibacy), he was removed and Jin bhadra Suri was put in his place. Jinbhadra became a powerful and able Acharya, establishing several Granth-Bhandars at Jaisalmer, Jalore, Devagiri, Nagaur, Chittor etc. Several inscriptions bearing his name have been noticed. He visited Chittor, Mandor, Jawar etc. The Sambhavananath temple of Jaisalmer was consecrated by him. He is quite famous for getting the copies of several MSS prepared. After his death at Kumbhalgarh, in V.E. 1514, Jin chandra Suri was appointed as Acharya. Several pratishthas were performed by him at Jaisalmer, Kumbhalgarh, Abu etc. He expired in V.E. 1530 at Jaisalmer. He was succeeded by Jin-samudra, Jinhamsa Jinmanikya and Jin chandra one after the other. Several literary and epigraphical sources attest that Jin chandra was a very competent teacher. He was installed as Acharya in V.E. 1612 at Jaisalmer. On receiving invitation from Akbar, he went to Lahore in V.E. 1648. When the title "Yuga-Pradhan" was bestowed upon him in V.E. 1649. Karmachand Bachchhawat celebrated the same by lavishly spending money. Jehangir also venerated Jinchandra. The Bikaner inscriptions mention that on his instructions Jehangir gave several concessions to the Jain-pilgrims and also promulgated orders not to slaughter animals on certain days. Somji Sivaji of Ahmedabad was also an ardent follower of Jin chandra. On the death of Jin chandra at Bilara in V.E. 1670 Jinsingh Suri succeeded. But he died after a short while. He was succeeded by Jin raj Suri. He also is very famous. In the Kharatar-Vasati of Shatrunjaya constructed by Somji Sivaji of Ahmedabad he consecrated more than 700 icons in V.E. 1675.

4. Mahopadhaya Vinay Sagar-Kharaatgarachchiha ka Itihas (Ajmer )pp. 188-189/ Nahar III.
5. Nahar III No. 2139
6. ibid No. 2534, 2578, 2475, 2120, 2126, 2154, 2163, 2197-99, 2357-58, 2396
8. ibid p. 193.
9. ibed p. 196.
led a Sangh organised by Thiru Shah of Jaisalmer. In V.E. 1677, the temple\textsuperscript{10} constructed by Asakaran Chopara at Medta was consecrated by him. He died in V.E. 1699 at Patan. Jin ratna Suri succeeded him. He widely travelled in Gujarat, Jaisalmer Barmer, Agra etc. He spent 3 years (1704–1707) in Jaisalmer. He died at Agra in V.E. 1711. After him Jin chandra Suri Jinsukh Suri. Jinbhakhti Suri, Jinlabh Suri, Jinchandra Suri and Jin harsha Suri, succeeded\textsuperscript{11} one after the other. Jinharsa Suri, became Acharya in V.E. 1856 (1799 A.D.) at Surat. In V.E. 1860 (1803 A.D.) he consecrated 150 icons at Devikot (Jaisalmer). He also led the Sangh started by Rajaram Luniya and Shah Tilok chand. He widely travelled in Bengal, Deccan, Gujarat, Jaisalmer and Mewar. He died at Mandowar in 1892 (1835 A.D.). Jinsobhagya Suri, Jin hamsa Suri, Jin chandra Suri, Jin kirti Suri, Jincharitra Suri, Jin Vijayendra Suri, etc. became the Acharyas one after the other.

Branches of the Kharatargachchha:

(1) Madhukar-Kharatar

It is said\textsuperscript{12} to have been established during the time of Jinvallabh Suri. But the name of the Acharya who founded it is not known. Several names of Sadhus of this branch, namely Dhanprabh Suri, Muniprabh Suri, Shri Suri, Charitrprabh Suri, Gunaprabh Suri etc. are known. No further information concerning this branch is available. It laid stress on 

"Chaturdasipaksa".

(2) Rudrapalliya-Kharatar:

It was initiated by Jinshekhar\textsuperscript{13} Suri in V.E. 1204. After Jinsekhar Suri, we find the names of following Acharyas; Jinpingadma Suri, Vijaychandra Suri, Abhaydeva Suri, Devabhadra Suri, Prabhanand Suri, Shranchandra Suri, Jinbhadra Suri, Jagatilak Suri Gunachandra Suri, Abhayadeva Suri, Jayanand Suri, Vardhaman Suri, Jinhamsa Suri, Jinraj Suri, Jinodaya Suri, Jin chandra Suri,

\textsuperscript{10} Vinay Sagar No. 1143.
\textsuperscript{11} Mahopadhyaya Vinay Sagar-op. cit pp. 198-200.
\textsuperscript{12} ibid p. 217.
\textsuperscript{13} E. I. Vol. I. p. 119.
Devasundar Suri, Jindeva Suri etc. A separate branch of the disciples of Prabhachandra also cut loose wherein the names of Vimalchandra Suri, Gunasekhar Suri, Sanghtilak Suri, Somtilak Suri etc. have been known. However, this Rudrapalliya\textsuperscript{14} branch diminished out now, except for a few families of Kulaguru-Matheran, as is evident from the colophons of several manuscripts of the 19th century A.D.

(3) Laghu Kharatar :

During the time of Jineshwar Suri, Jinsingh\textsuperscript{15} Suri went towards Bhinmal and established a Laghu-Kharatar branch. Jinprabh Suri was his successor, who was very competent teacher. Sultan Mahmud Tughluq-Firoz Tughluq etc. venerated him very much. His successors were Jindeva Suri, Jinmeru Suri, Jinhit Suri, Jinsarva Suri, Jinchandra Suri, Jinsamudra Suri, Jintilak Suri, Jinraj Suri, Jinchandra Suri, Jinhadra Suri, Jinmeru Suri and Jinhbanu Suri.

(4) Begad Kharatar :

It was started by Dharma\textsuperscript{16}-vallabh also known as Jineshwar Suri in V.E. 1412. His successors\textsuperscript{17} were Jinsekhar Suri, Jindharma Suri, Jinchandra Suri, Jinmeru, Jinguna prabh Suri, Jineshwar Suri, Jinchandra Suri II, Jinsamudra Suri. Jinsundar Suri, Jinoday Suri, Jinchandra Suri III, Jineshwar Suri, Jinkshemachandra Suri, Jinchandra Suri IV, etc. During the Acharyaship of Jinchandra Suri Deva bhadra copied out Katatra-Vyakaran in V.E. 1588. Several literary works of this branch are available. A number of inscriptions of the Acharya of Begad branch have been noticed from Jaisalmer, Bikaner, Gujarat areas.

(5) Pipalika-Shakha :

It was started by Jinvardhan Suri\textsuperscript{18} in V.E. 1469. The main activities of this branch were limited to Mewar and Gujarat. After

\begin{itemize}
\item \textsuperscript{14} Mahopadhyaya-Vinay Sagar op. cit. p. 218
\item \textsuperscript{15} ibid p. 120.
\item \textsuperscript{16} Mohanlal Dali chand Desai-op. cit P. 692.
\item \textsuperscript{17} Mahopadhyaya Vinay Sagar-op. cit pp. 221 to 226.
\item \textsuperscript{18} Devakulpatak pp. 17-21.
\end{itemize}
Jinvardhan Suri, Jinchandra succeeded him in V.E. 1486 at Delawara. A Nandi Mahotsava on this occasion was arranged by Navalakha Sahanpal the details of whose family are being given separately On Jinchandra’s death in V.E. 1490 (1423 A.D.) Jinsagar succeeded Shah Palha, Dungar, Bhakhar, Parvat etc. did ‘Nandi Mahotsava at Delawara. Several inscriptions19 (Nagada, V.E. 1494, Jawar 1489 Kareda 1496. Delawara etc.) of his time have been noticed. On his death Jinsundar became the Acharya. The Nandi Mahotsava was held at Chittor by Shah Palha, Dungar etc. He was succeeded by Jinho Harsh Suri in V.E. 1517. After him Jinchandra Suri, Jinshila Suri, Jinkirti Suri, Jinsingh Suri, Jinchandra Suri, Jinratna Suri, Jinvardhaman Suri, Jindharma Suri and Jinchandra Suri (Shivchandra Suri) succeeded one after the other. After Jinchandra Suri’s death in Khambhat in V.E., 1794, this branch became gradually extinct and no account is known of its later history.

(6) Adhya-Paksiya-Shakha:

It is an20 off spring of Pipalika shakha. Jindeva Suri initiated it in V.E. 1566. After him Jinsingh Suri and Jinchandra Suri (Panchayana Bhattarak) succeeded him one after the other. The famous temple of Kaparada was consecrated by Jinchandra Suri. After him Jinharkhar Suri, Jinlabdhi Suri, Jinmanikya Suri, Jinchandra Suri, Jinoday Suri, Jinsambhava Suri etc. became the Acharyas.

(7) Bhavaharshiya-Shakha:

It was initiated by Bhavaharsha21 Suri in V.E. 1616 or 1621. Among the Acharyas of this branch the names of Jintilak (V.E. 1628 to 1676) Jinodaya and Jinchandra (died at Jetaran in V.E. 1733) are well known.

20 ibid pp. 231 to 233
(8) Acharya-Shakha :

It was started\(^{22}\) by Jinsagar Suri, pupil of Jinraj Suri in V.E. 1686. He died at Ahmedabad (V.E. 1719). After him Jindharma Suri, Jinchandra Suri, Jin vijay Suri, Jinkirti Suri, Jinchandra Suri, Jinodaya Suri, Jinhem Suri, Jinsiddhi Suri and Jinchandra Suri, Jinsagar Suri etc. became Acharyas one after the other.

(9) Jinrang Suri Sakha :

It was started by Jinrang Suri\(^{23}\) in V.E. 1701. He performed a big pratishtha at Udaipur. It is said that the title "Yug Pradhan" was bestowed upon him by the Mughal Emperor. After him Jinchandra Suri and Jin vimal Suri succeeded one after the other. Maharana Jagat Singh II accorded great honour to Jin vimal Suri. After him Jinlalit Suri, Jinaksaya Suri Jinchandra Suri Jinnandivardhan Suri, Jin Jayashekhar Suri, Jinkalyan Suri, Jinchandra Suri, Jinratna Suri etc. became the Acharyas one after the other.

(10) Mandovar-Kkaratar :

After the death of Jinharsh Suri, with the choice of successor a group separated and appointed Jin mahendra Suri, as their Acharya. As this Sakha broke away in Mandor\(^{24}\) in V.E. 1892 it became known as Mandovar-sakha. After Jin Mahendra Jin mukti Suri, Jinchandra Suri and Jindharanendra Suri became the Acharyas one after the other.

(11) Kirtiratna Suri Sakha :

Tapagachchha :

This gachchha was \(^{25}\) established by Jagchandra Suri, who was a good scholar, preacher and a great ascetic. Because of his practice of difficult penances, Maharaval Jaitrasingh bestowed upon him the title "Tapa" in V.E. 1285. It is interesting to note

\(^{22}\) ibid p. 237.
\(^{23}\) ibid p. 241.
\(^{24}\) ibid p. 252.
that this *gachchha* was born at Ahar in Mewar but grew in strength in Gujarat. Devendra chandra\textsuperscript{26} and Som sundar spearheaded the activities of the *gachchha*. Som sundar was very famous. He travelled in Gujarat, Godawar, Sirohi and Mewar. Several *Pratisthhas* and *Sanghyatras* were arranged under his orders. The famous temples of Jawar and Ranakpur were consecrated by him in V.E. 1478 and 1498 respectively. The details of his life are available in the *Som-Saubhagya kavya*\textsuperscript{27} composed by Pratishtha Som. Inscriptions ranging from V.E. 1475 to 1498 have been known from Rajasthan mentioning his name as *Pratishthapak Acharya*. Muni Sundar succeeded him. He was present at Jawar when Somsundar Suri consecrated the temple in V.E. 1478. He died in V.E. 1503. After him Ratna sekhar succeeded. He bore an epithet "*Bal-Sarasvati*". The icons of second and third storeys of Ranakpur\textsuperscript{28} temple were consecrated in V.E. 1507 and 1509 by him. Several inscriptions ranging from 1503 to 1517 have been known in a large number. He died in V.E. 1517. Laxmi sagar succeeded him. In a celebration arranged by *Shresthi Mahadeva* he was honoured as *Acharya*. The icons of Kumbhalgarh and Dungarpur (V.E. 1518) were consecrated by him. In Mandu too he consecrated several icons. After him Hem vimal, Vijaydan and Hir Vijay\textsuperscript{29} succeeded. Hir Vijay was a very famous *Acharya*. On invitation from Akbar he visited his court in V.E. 1639 (1582 A.D.) at Fatehpur Sikari. Several icons bearing inscriptions from V.E. 1611 to 1652 have been known. Vijay sena succeeded him. He was also honoured by Akbar. On his death in V.E. 1671 at Kambhat, Vijay deva succeeded him. Jehangir bestowed upon him the epithet "Mahatapa". A good number of icons were consecrated by him ranging between V.E. 1658 to 1705. Vijaysingh died earlier than Vijay deva. He was also a competent *Acharya*. Vijay prabha, Vijay ratna, Vijayksama Suri, Vijaydaya Suri, Vijay dharma Suri Vijay jinendra Suri, Vijay devendra Suri (honoured by Maharana Bhimsingh and

\textsuperscript{26} Mohanlal Dali chand Desai-op. cit pp. 717 to 719.
\textsuperscript{27} Darshan Vijay—*Pattavali Samuchchaya* Vol I P. 65.
\textsuperscript{28} Maharana Kumbha by the Author (Appendix)
\textsuperscript{29} Mohanlal Dalichand Desai op. cit p. 722 to 724
Jawansingh of Mewar) Vijay dharanendra Suri, Vijayraj Suri and Muni chandra Suri succeeded one after the other.

Several branches of Tapa-gachchha are known. Among these (1) Brihad-Poshal (2) Laghu-Poshal, (3) Sagar gachchha, (4) Kutub pur gachchha (5) Brahmi Tapa Sakha (6) Vijayendra Suri Tapa Sakha (7) Agamiya Tapa Sakha (8) Ratnakar gachchha-Tapasakha (9) Vimal Sakha and (10) Sodharma-Brihad-Tapa of Vijayrajendra Suri.

The activities of most of these acharyas were limited in Gujarat and south-western Rajasthan.

Celebrations:—

The Pratishtha-Mahotsava is one of the most important celebrations arranged at a lavish scale. The Abu inscription\(^1\) of V.E. 1287, Jaisalmer and Ranakpur inscriptions contain vivid descriptions of festivities arranged at the time of Pratisthas of the temples and of large congregations from distant places including dignitaries attended the same. In a massive structure like Ranakpur, festivities were done at various stages of construction, addition, repairs etc. The Panch-Kalyan of icons were done generally with similar grand celebrations. The Digambar inscriptions record that consecrations of icons at a very large scale were done at Modasa, Sawai Madhopur, Jaipur, Mojamabad, Banskho, Ajmer, Chandkhedi and some other places. Sometimes on removing\(^2\) icons from one place to other or replacing of Parikar these were again consecrated. But it was not strictly followed.\(^3\)

Other celebrations can be grouped as (i) festivities concerning Jain-monks and (ii) usual celebrations done in temples. Main celebrations about Jain monks are Diksa-Mahotsava, and Prave-shotsava, Varsh-granthi, Nandi-Mahotsava and ranking as Vachak-

1. Abu II No. 250-251 Nahar III No. 2139/Jin Vijay No. 307
2. Bikaner No. 2/Abu V No. 49, 50-51.
3. In Achalgargh temple, which was erected in VE. 1566, several bronzes bearing the inscriptions of different dates were installed there without adding any new inscription.
Upadhyaya Acharya etc. These were held by their followers. The Tuladan (Weighing-ceremony) of Jain monk Hariji, as recorded in the Sirohi inscription of V.E. 1706 is an isolated example. Usual celebrations done in Jain temples have been described in detail in epigraphical as well as in literary sources. The Chittor inscription of Junvalabhadh Suri, lays stress not to perform drama, dance, Rasa etc. in Jain temples, so that liturgical activities could go on in peaceful atmosphere. This proves that upto that time dramas on the lives of Chakravartis and Laguda dances were arranged in temples.

Casual references of Kalyanika-Rath-yatra, Shantisnatra and Asthanika-celebrations are available in Jain epigraphs. For celebrating Kalyan-Traya, Shresthi Shridhars’ son Gangadev donated 120 Vishal-Priya-Drammas as is apparent from the Jain temple inscription of V.E. 1344 of Arasana. The Sanderao inscription of V.E. 1221 records some donations for arranging Janma-Kalyan of Mahavir. This record is important, as grants were made by Analdevi, the queen-mother, Rathors Patu, Kelhan, Utamsingh and others holding the posts of the Talars and Rathkars, Dhanpal Surpal and others, who were apparently non-Jains.

The dates of Kalayns are also described in inscriptions. The Satasena inscription dated V.E. 1244 furnishes the dates of “Panch Kalyans” of Mahavir. The Kalyanik Putta of Vimal Vasati Abu and “Tappa pattika” of the Shambhavanath temple, Jaisalmer dated V.E. 1505 contain the dates of Panch-Kalyans of different Tirthankars.

The Rath yatra or Yatrotsava was another important festival wherein the icon of the Tirthankar was moved in a procession known as “Rayawari.” Such celebrations being common in Hindu temples, Jains seem to have followed them. As evinced from

5. Abu V. No. 256.
7. Abu V No. 108.
8. Nahar III No. 2144/Abu II No. 22.
early medieval records no unanimous date of such celebration was fixed at a particular place and perhaps different temples celebrated it on different dates. The Sadari and Nadol inscriptions of V.E. 1147 of Chauhan Jojaldeva contain details concerning the arrangement to be made on such occasions. The staff of musicians, “Sulpanis” and others employed in any temple of the place were required to attend the procession of other temples also. The Nadai inscription of V.E. 1200 mentions that Rajdeva, the local chief, came in person to attend the function. We have several references of depositing money for utilising its interest for celebrating such festivities. Not only Jain Shresthis but sometimes members of the royal families also donated as is evinced from the Lalrai inscriptions of V.E. 1233 which record the donation made by the Rajputras Lakhanpal and Abhayapal, and queen Mahibaldevi. The other inscription dated V.E. 1233 of the same place mentions festival concerning “Gurjari yatra”, which seems to be a celebration followed on the pattern of Gujarat.

The Asthanika celebrations are regularly arranged in Jain temples for a continuous period of 8 days. From inscriptions, we gather informations mainly of two types viz. (i) donations given for its celebration and (ii) names of persons responsible for arranging the same together with the dates. Manifold details about donations given for celebrations of Asthanika are available in epigraphs. For example the Jalore inscription dated V.E. 1320 names a Laxmidhar, who donated 100 drammas, the interest of which was to be utilised for arranging above celebration in the Chandan Vihar temple. The Lunig Vasati inscription of V.E. 1287 records a long list of persons who were made responsible for arranging such celebrations on different days. Donations were also given for celebrating “Satar-Bheda Puja” and “Panchami-Bali”.

11. ibid No. 347.
12. ibid, No. 362.
15. ibid No. 353.
Arrangement for regular worship:

We have references of making donations to temples in order to cope with the expenses not only of daily worship but for arranging flowers, oil and other material required for liturgical activities. Such donations were mainly arranged in two ways: (i) Imposition of direct taxes by rulers and (ii) deposits or donations received in cash or kind from devotees. Details of such taxes as mentioned in the Hatundi\(^{16}\) inscriptions of V.E. 973 and 996, the Nadlai inscriptions of V.E. 1195 and 1202, the Juna Barmer inscription of V.E. 1352 and many others have already been described previously. Large sums were also bequeathed to the *Bhandars* of the temples and sometimes in *Mandapikas* too for specific objects.

The flowers, which were termed as "*Nechaks*"\(^{17}\) in the medieval epigraphs like the Nana inscription of V.E. 1203, the Hatundi inscriptions of V.E. 1335, the Sewadi inscription of V.E. 1213, the Jalore inscription of V.E. 1323 and many others were an essential item of worship, regular arrangement of which was necessary. Therefore, donations were given for making its arrangements. The Jhadoli inscription\(^{18}\) of V.E. 1255 of the reign of Dharavarsh Paramar mentions a grant of an orchard for supplying garlands etc. regularly. Arrangement of oil\(^{19}\) for lamps in the temple was another important item. We have references about the payment of a fixed quantity of oil from every oil mill. The Nadlai\(^{20}\) inscription of V.E. 1200 and many others contain such information. The local officers also donated from collections received in the form of tax (kind) from the local oil mills. Sometimes the quantity of oil was fixed basing on each oil mill. The rate of such tax was varied from place to place. The Nadol plate of V.E. 1218 states that a sum of 5 *Drammas* were paid monthly for meeting expenses of incense in the Mahavir temple\(^{21}\) of Nadol.

\(^{16}\) ibid No. 318, 322, 334, 342, 371.
\(^{17}\) ibid. No. 319-320-321, 363.
\(^{18}\) ibid No. 430.
\(^{19}\) Ibid No. 343.
\(^{20}\) Jin Vijay No. 333.
\(^{21}\) Nahar No. 839.
Other Religious matters:

Several inscriptions recording installation of Vaishnava icons by Jains have been noticed. The inscriptions dated V.E. 1503, 1504 and 1521 found from Dungarpur mention that icons of Trivikram and Narayan were set up by some Humbad Jain family. The Jaisalmer inscription of V.E. 1581 states that the Sankhwal family installed the icons of Dasavatara and Laxminarayan in Jain temple. Shrimal Jiwaraj follower of Kharatara-gachchha, whose ancestors moved from Jawar to Ahmedabad renovated the Vishnu temple of Abu, in V.E. 1525.

Non-Violence:

Jains always prefer activities fostering non-violence. They stress on its observance like a religions obligation. The inscriptions of Kiradu dated V.E. 1209 and Ratnapur (Circa 1209) mention that on the request of Jain Shresthi Subhankar's sons Saling and Puting a ban was imposed on killing of living beings. (Prani-matra) on certain days in a month, and on its violation a provision of imposing fine was made. The Mungathala inscription of V.E. 1686 mentions that 11th day of each fortnight and Amavasya in a month were to be strictly observed as a "non-working day" by all Rajputs, Mahajans, Sutradhars, Luhars, farmers and other working classes. During the reign of Maharawal Samarsingh, arrangements for enforcing non-violence were made in Mewar. The Devalya (Pratapgarh) inscriptions contain some details about these activities.

22. Edited by the Author in the "Mahavir-Jayanti Smarika" (Jaipur)
23. Nahar III 2154.
24. This inscription is engraved in a temple situated behind the temple of "Mata" at Delawara of Abu. It was cited in Jain Satya Prakash Vol XVIII pp. 46-47.
26. ibid 346.
27. Abu V. No. 52.
29. Ojha-Pratapgarh Rajya ka Ithias p. 209
Worship of Minor Deities:

The epigraphical evidences reveal that several icons of the Shashan-devatas Sachika, Ksetrapal, Sarasvati, Jin-matrikas etc. were carved. Among the Shashan Devatas, independent icons of Ambika and Chakreshwari were got prepared in large number. At Anadra (Sirohi) there is a beautiful Jin-Matrika patta having 24 figures with their names engraved under each. The icon of Ksetrapal was generally installed on Mandovar part of Jain temples. The Barmer inscription\(^{30}\) of V.E. 1352 mentions that the taxes were imposed for the worship of Ksetrapal. Sarasvati, the Goddess of learning was not only invoked in various epigraphs but independent icons were also carved. Some inscribed Jain Sarasvati icons have been noticed from Ladnu, Narena etc.

Sangh-Yatras:

The Jain inscriptions furnish details about the performance of Sangh-yatras. The religious scriptures made it a mandatory duty of rich families to spent lavishly on visiting the religious shrines with a large Sangha. The invitation cards were distributed to all important towns for joining such community pilgrimage. In V.E. 1244 when a large sangh went from Sapadlaksha to Gujarat\(^{31}\) under the leadership of Jinpati Suri several persons from Jaisalmer, Ajmer, Marot, Phalodi, Nagaur, Medta and a few other places accompanied. Detailed description of Jain Sanghs started by Vastupal Tejpal is available in various literary works and in the Abu inscriptions of V.E. 1287. During the 15th century A.D. a good number of inscriptions furnish details of such Sangh-yatras, which were mostly undertaken to Satrunjay, Girnar and Abu. Besides these, Chittor Dhuleva, Nakoda, Jirapalli Jaisalmer Mahavirji and a few other places have also been termed as holy sites, where pilgrims frequently visited. Ratna Shekhar Suri in Shradh-Vidhi\(^{32}\) (V.E. 1506) mentions that a Sanghadhip (the person, who arranged the Sangh-yatra) has to observe certain traditions i.e. taking of

31. The Khatrargachhha Pattavali p. 34.
meal once a day, undertaking journey on foot, sleeping on earth etc. Similar fact is also reported in the *Upadesh-Tarangani*.

During the medieval times, a *farman* (permission letter) from the Sultan of Gujarat was imperative to undertake journeys to Shatrunjaya, Girnar etc. The Chittor inscription of V.E. 1495, Ranakpur inscription of V.E. 1496. *Som-Saubhagya Kavya* and many other works, which record the details of the *Sangh-yatra* of Gunaraj of Chittor mention that he solicited such "farman" from Sultan Ahmad Shah, of Gujarat. This *Sangh-yatra* was undertaken under the guidance of Somsundar Suri of *Tappa-gachchha*. A Rath carrying the icon of Tirthankar was tastefully decorated by good drapery and golden "Kalash". Gunaraj was following it on foot. Other pilgrims sitting on *Sukhasans* and other mode of transportation followed him.

The *Sangha-yatra* undertaken by the third Patawa (Bafna) family of Jaisalmer has been described in detail in the Jaisalmer inscription of V.E. 1891. According to this the invitation cards were simultaneously sent from Udaipur, Kota and Jaisalmer by various members of this family. All the persons intending to accompany this *Sangha* assembled at Pali where four big Jimans (Community dinners) were arranged to honour it. Proper arrangement of escort and enforcement was made by engaging the following military personnel.

1. From Udaipur. state 4000 infantry, 150 cavalry, with 4 cannons.
2. From Kota, 100 cavalry.
3. From Jodhpur 50 cavalry.
4. From Jaisalmer 100 infantry.
5. From Tonk 200 cavalry.
6. From other places 600 cavalry.

33. *JBBRAS* Vol. XXII p. 50/Jin Vijay No. 309/Som Saubhagya, VIII
The inscriptions further state that 400 carts 1500 camels, 51 chariots, 4 Majnas (small chariots) 7 Palakies, 4 elephants and others formed its main sources of transport. From Pali, this Sangh at first proceeded towards Godawar and visited its important shrines. Proceeding thence the Sangh then visited Bambhanvada, Jirawala, Abu, Taranga, Sankhesar, Panchasar, Giranar and other places of Gujarat. Several community dinners and donations were arranged at various places.

In Abu, Jirawala, Dhuleva Nadlai etc. there are several inscriptions mentioning the visit of several pilgrims. The inscriptions of Abu, which are mostly fragmentary and engraved on pillars, have the account of Sanghs coming from Chanderi, Mandu, Jonapur, Sitamau, Mandsaur, Ahmedabad, Ratlam, Nimuch etc. Several Sanghs visited Jirapalli in V.E. 1483., In the beginning of 16th century A.D, the sanghas of Champaner, Ahmedabad, Devagiri etc. visited Nadlai as is evident from the inscriptions.

Gosthikas:

For the management of the temples, a few members were selected as the Gosthikas. The term Gosthika is wide and also used for the members of Panchakula and other local bodies. The earliest reference to this institution is available in the Ghatiyala inscription of V.E. 918, where the management of the Jain temple constructed by Kakukka was entrusted to Gosthikas. The Osia inscription of V.E. 1081 names Jinadutt as Gosthika, who perhaps renovated the temple. Sometimes a group of Gosthikas formed an institution known as Bhattaka. The Ratnapur inscription of V.E. 1348 mentions that a Bhattaka was constituted by the four Gosthikas (Chaturbhir - Gosthikai - Sammilitai-Bhutva-Bhattaka-Sanstha-Karaniya). The Jalore inscription of V.E. 1353 states that the Bhattak institution would pay the fixed amount accrued

35. Abu II No. 174 to 228
36. Inscription No. 2 of the Appendix of this book.
37. Nahar I No. 788.
38. ibid No. 936.
39. ibid No. 903.
from the interest for celebration of Panchami-Bali of Parshwanath temple. The store house of the temple was under the control of the Gosthikas. The Osia inscription of V.E. 1239 states that the Bhojakas employed in the temple used to receive payment of a certain quantity of Moonga as remuneration from Gosthikas. The Osia inscriptions of V.E. 1245 verify that the donation of a house for storing the Rath of Mahavir was made by making witnesses to the Gosthikas of the temple. The Jalore inscriptions of V.E. 1320 and 1323 contain the words “Mathapati-Gosthikaischa.” This shows that “Mathapati” was some important officer connected with the management of the store house of the temple. The Sewadi inscription of V.E. 1198 states that all the Gosthikas took a decision not to construct the wall etc. in the temple. We do not have any information as to how the members were selected and what were their qualifications. Perhaps wealthy members of the society were selected as the Gosthikas.

Sculptures:

A good number of Jain inscriptions have been noticed from pedestals of Jain icons. As already stated most of these inscriptions have uniform drafts, having the names of Jain Shresthis, his preceptors along with the year of installation. The purpose of installation of icon in most cases is specifically recorded. As per inscriptions, most of icons were carved for own spiritual welfare (Sva-Shreyase or Atma Shreyase) of individual who got icons installed. Some of them were set up for the welfare of father, mother, other members of family etc. In some cases, specific purpose is mentioned in the inscriptions. The Parshwanath-Panchatirthi Nagaur’s inscription of V.E. 1066 states that Shravaka Hari got the above icon carved for daily worship.

40. ibid No. 804.
41. ibid No. 901, 902.
42. ibid No. 877/Jin Vijay No. 329
43. Daulatsingh Lodha-Introduction P 8-9
44. Vinay sagar No. 2.
Few inscriptions furnish some interesting details. The Shantinath\textsuperscript{45} temple inscription of Jhadoli (Sirohi) of V.E. 1145 mentions that the icon of Adinath was installed by Pragvat Yakshadeva for the benefit of some Shivsharma, whose other details and antecedents are not given.

**Icons of Tirthankars:**

The icons of Tirthankars in *Padmasana* and *Kayotsarga* postures were mostly carved. Some specific marks showing ornaments and clothes are generally drawn on Shvetambar icons. But Digambar icons are completely nude. The names of the parents of the Tirthankars, mentioned in Jain epics have also been recorded in the inscriptions from Tharad, and some other places of western Rajasthan.

The icons of Tirthankars are having a *Parikar* around it. Sometimes these *Parikars* were added at a later date. In V.E. 1591, when Bikaner\textsuperscript{46} was invaded by the Mughal forces under the command of Kamaran the *Parikar* of the icon of *Mulanayak* was broken by turbulent activities of the invader. Later it was replaced. The inscriptions\textsuperscript{47} of V.E. 1506 of Nana (Godawar) and V.E. 1664 of Medta mention that the *Parikars* were added to the Jain icons at a later date.

Different forms of the icons of Tirthankars named *Ektirthi, Panchtirthi, Chaturvimshati, Jina-yugma* and others are generally carved. We find several references of *Jin-Yugma* icons being set up in *Kayotsarga* postures. They are installed on a single seat. In *Chaturvimshati patta* miniature figures of Jin are generally drawn. Sometimes the main icon of the Tirthankar is carved in a bigger size whereas the other 23 figures are given in miniature size. The Nana\textsuperscript{48} inscription of V.E. 1512 mentions the setting of a *patta* having Dharmanath as the main deity with 23

\textsuperscript{45} Abu V No. 307
\textsuperscript{46} Bikaner No. 3.
\textsuperscript{47} Abu V No. 351
\textsuperscript{48} Abu V No. 353
figures of other Tirthankars (Trayovimshati Jin-Sahita-Shri Dharmanath Karitam). In a Marol inscription of the 15th century A.D. the words "Adinath Chaturvimsati patta Karita" have been given.

Jivantsvami:

Several icons of Jivantsvami have been installed. It is remarkable that not only the icons of Mahavir but of other Tirthankars in shape of Jivantsvami, were also carved. The Pamera\(^50\) (Sirohi) inscription of V.E. 1516 mentions of setting up an icon of Suvidhinath as Jivantsvami by Shrimal Kanha at the instance of Rajtilak Suri of Purnimagachchha. Two inscriptions\(^51\) of V.E. 1501 and 1506 having the account of the installation of the icons of Shantinath and Sumatinath as Jivantsvamis have been noticed from Tharad. A beautiful bronze of Mahavir in the shape of Jivantsvami belonging to Sirohi area is also noticed by U.P. Shah. Recently two life size inscribed icons of Jivantswami in sand stone (12th century A.D.) were salvaged from Osia and other ancient sites of Jodhpur Distt. These are now preserved in the Jodhpur Museum.

Icons of Acharyas:

There are several references of installing icons of the Acharyus. From Sanderao an inscription of V.E. 1149 mentions the setting of the statue of preceptor Devanag. During the 15th century A.D. more than five such icons\(^52\) of the Kharatargachchha Acharyas and others were installed in Delawara (Mewar). The icons of Hir Vijay Suri, Jin Chandra Suri, Jin Kushal Suri etc. are available at several places.

\(^{49}\) ibid 59.
\(^{50}\) ibid 217.
\(^{51}\) Daulat Singh Lodha No. 96, 77
\(^{52}\) Nahar II No. 1963-1965, 1988-1989
Chapter VII

Important Jain Families

Jain inscriptions and colophons recorded in Jain MSS furnish a great wealth of detail regarding many prominent Jain families, which spent generously and lavishly on religious and benevolent activities as well as outstanding works of art and architecture. Several Jain ministers were also known for their service to the state. Below we discuss a few Jain families of whom we know from inscriptions.

Early Inscriptions:

Early Jain inscriptions do not furnish much details regarding individual families. Most of these inscriptions are concerned only with the installation of icons and the construction of temples etc. by individuals, whose antecedents are not fully recorded. Thus these early inscriptions are not very useful in reconstructing the history of Jain families or communities. The information gleaned from these early inscriptions is also fragmentary. The Ghatiyala inscription\(^1\) of V.E. 918 (861 A.D.) narrates the names of some Jain Shresthis, who were included among the Goshthikas of the temple. The Rajorgarh\(^2\) inscription of V.E. 979 (922 A.D.) speaks of the family of Dharkat Sarvadeva and Pulind, who had a temple of Shantinath built there. The Hastikundi inscription of 1053 (996 A.D.) contains the names\(^3\) of some Jain Shresthis, who acted as the Goshthikas of the temple. The Mandor museum inscription of the 10th century A.D. reports minor details regarding a Dharkat family who had constructed a Jain temple. The Pindawara\(^4\) inscription of V.E. 1088 (931 A.D.) pre-

---

1. J.R.A.S. 1895 p. 413-521
serves for us the names of Mehta Shyamnag’s sons Chachcha and Sajjan. The Kasindara\(^5\) inscription of V.E. 1091 (1034 A.D.) gives a few negligible details concerning the family of Shresthi Vaman, whose ancestor Golanchi is reported to have migrated from Bhinmal. Several Digambar inscriptions from eastern Rajasthan and Shvetambar inscriptions from the western part of the state and belonging to the same period show a similar range of information. So, upto the 11th century A.D. few details of individual Jain families can be collected from epigraphic sources.

Twelfth Century A.D. :

After the disruption of the mighty empire of the Pratiharas Rajasthan became divided among the Chauhans, Chalukyas, Paramars, Guhilot, Bhati and a host of other Rajput clans. The Chauhans controlled the largest territory. These Rajput rulers of Rajasthan were quite tolerant in matters of religion and Jain-communities of both the sects had flourished under them, undertaking notable construction works and other philanthropic activities. We shall discuss some families from among these.

(a) Families of Nadol :

Pragvat Subhankar was the resident of Nadol. He had two sons named Putig and Salig. The most outstanding achievement of this family was to obtain state orders from a number of rulers banning the slaughter of all living-beings “*(Prani-Matra)*. Two inscriptions,\(^6\) one from Ratanpur and another from Kiradu (V.E. 1209) bear details about this matter. According to these Putig and Salig had attempted to secure legislation aiming at the protection of animals against cruel tortures. No further details of this family are known. But evidently it occupied an important position in contemporary affairs. The two inscriptions noted above specifically state that orders banning slaughter were issued at the request of these individuals, Putig and Salig, implying that

---

5. ibid No. 621/Jin Vijay No. 427.
these brothers wielded great personal influence with those in power.

Another family of Nadol was that of Pragvat Sukarma. He was the minister of Chauhan Alhandeva at whose request the Charter of V.E. 1218 for the Mahavir⁷ temple belonging to the Sanderaka-Gachchha was issued. This family was very prominent.

(b) Family of Shresthi Lola of Bijoliya:

The Bijoliya inscription⁸ of V.E. 1226 (1170 A.D.) furnishes details about another Pragvat family: that of Shresthi Lola, who was a contemporary of the Chauhan rulers named Visaldeva, Prithviraj II, Someshwar and Prithviraj III. Much information regarding the ancestors of Lola are not available. The inscription reports that the family came to prominence by the meritorious deeds of Vaishravana, an ancestor of Lola. He built Jain temples at Toda Raisingh, and Baghera. No details of his son Chanchal and grandson Subhankar are known. His great grandson Jaisat’s son Punyarashi built a temple at Narena. From his two wives Jaisat had four sons named Ambat, Padmat, Laxmat and Dessal. No information about first three brothers is furnished in the inscription. Dessal constructed a Jain temple at Narawar. He had six sons, of whom, Siyak built a temple at Mandalgarh. He had two wives named Nagashri and Mammata from whom he had five sons including Lollak. The Jain temple of Bijoliya was constructed by Lollak. He also had two big inscriptions dated V.E. 1226 engraved on rocks, one containing the genealogy of the Chauhans and other having the text of the “Uttam-Sikhar-Puran”.

(c) Other Jain families:

Baghera was an important Chauhan city. Several Jain, Vaishnava and Shaiv icons, dating 10th to 12th centuries A.D., have been salvaged from this site. In view of the large number

---

⁸ E. I. Vol. XXVI pp. 86-120.
of the inscribed Jain sculptures found here, it is evident that the
town had a prosperous Jain population. Names of several
Shresthis are engraved on pedestals of icons which they had
dedicated to temples. The inscription⁹ of V.E. 1201 on a Kunth-
nath icon (R.M. Ajmer) records the names of Palhu, Dhanapati
Vilhan, Lakhan, Harischandra and others. The names of
Darsha and his sons Palu and Bharat are mentioned in an inscrip-
tion dated V.E. 1203. Similarly Sodha's son Delha is referred to
in an inscription of V.E. 1231.

Many Jain icons of the same¹⁰ period have been reported from
Narena, Amer, Sanganer, Maroth etc. A Shantinath icon, now
preserved in the Hastinapur (U.P.) Jain temple, contains¹¹ an
inscription dated V.E. 1237 commissioned by a Khandelwal family
of Ajmer. It tells us that Nemichandra, the grand son of Devapal
of Ajmer had settled in Delhi. This happened during the reign
of Prithviraj Chauhan III when Delhi was also under the Chau-
hans. Therefore, the business transaction between these towns
increased.

The family of Ashadhar of Mandalgadh, which moved to
Malwa, after the fall of Prithviraj Chauhan, was another family
of note.

The Kharatargachchha Pattavali contains several references to
the activities of the Jain-Acharyas in the Sapadalaksha-area. The
names of Shresthi Ramdeva of Ajmer, Bohithara-Ksemendhar,
Dharkat Gollak, Rusal etc. are important in the history of Khara-
targachchha for they were active in propagating its ideal of Vidhi
Chaitya. Their names are also repeatedly noted in several colo-
phones¹² of old MSS and other literary sources including that of the
Kharatargachchha Pattavali. The Vividh-Tirth Kalpa records that

---

12. The Kharatargachchha-Pattavali (SJGM) pp. 20-38/The Catalogue of Prakrit
    Jin Vijay No. 351.
Ramdeva from Ajmer warned Jains to conceal their icons under sand dunes so as to save them from the fury of religious intolerance. Several old sites of the Sapadlaks area still have many inscribed icons, attributable to the Chauhan period.

The Abu inscription of V.E. 1187 (1130 A.D.) speaks of a Shresthi, Ambdeva of Paladi, who constructed a Devakulika in the Vimal Vasati. The Jalore inscription of V.E. 1239 (1182 A.D.) records that the three sons Yashovir, Yashoraj and Jagadhar of a Shrimali Shresthi Yashodeva constructed the beautiful Mandap of the temple. The Kumar Vihar temple of Jalore has inscriptions dated V.E. 1221, 1242, 1256 and 1268. They are rich in information and tell us that this temple was renovated in V.E. 1242 by Bhandhari Pansu’s son Yashovir. From Mungathala, Marol, Gohali, Nana, Ajari, Nandia (all in district Sirohi) Nagaur, Medta, Ladnu, Phalodi, Kekind etc. several inscribed sculptures of the 12th century A.D. have been discovered. The inscriptions on them are fragmentary and do not reveal full names of the families which had the idols installed.

(d) Inscriptions of the family of Vimal Shah.

The Vimal Vasati, the famous Jain temple of Delawara (Abu) was constructed by Pragvat Vimal Shah in V.E. 1088. The Vividh-Tirth Kalpa records that the Paramar chief Dhandhuka of Abu, being displeased with Bhimdeva Chalukya I of Gujarat went to Chittor where Paramar Bhoj was residing. Vimal Shah went there and brought Dhandhuka back to Abu. On his return he constructed a Jain temple named Vimal Vasati at Abu. The Vimal Vasati inscription of V.E. 1378 (1321 A.D.) mentions V.E. 1088 as the date of construction of the temple. According to a Jaisalmer inscription of V.E. 1497, construction was undertaken at the instance of Vardhaman Suri. It is believed that at the time of its consecration, 4 Acharyas of various gachchhas were present. Details of the descendants of Vimal Shah are not fully known. In the inscription of V.E. 1394 of Vimal Vasati Abhay singh is

13. Jin Vijay No. 351
14. ibid No. 352
14-A. Abu II No. 1
15. Nahar III No. 2139.
16. Abu II No. 92.
mentioned as a descendant of Vimal Shah (Vimalanvaye.) But this inscription does not furnish the full details concerning the ancestors of Abhay singh. Mahamatya Nedh was the elder brother of Vimal Shah. He had two sons named Dhawal and Lalig. Details regarding the descendants of these brothers are given below.

Dhawal had a son named Anand.\textsuperscript{17} He was a minister in the court of Siddhraj Jaisingh. From his two wives named Padmavati and Saluna, he had two sons Prithvimal and Nana respectively. Prithvimal became famous as the most trusted minister of Jai singh and Kumarpal. In the Navalakha temple of Pali, he installed two\textsuperscript{18} icons of Anant Nath and Vimal Nath in V.E. 1201. The renovation of the Vimal Vasati was undertaken by him between the years V.E. 1200 to V.E. 1206. The temple was enlarged with several new structures including the Mandap and the Devakulikas. Inscription No. 72 of the Vimal Vasati dated V.E. 1206 (1149 A.D.) hints at this fact. It reports that Prithvimal undertook a journey to Abu with Silabhadra Suri’s Pupil Chandra Suri and arranged for the renovation\textsuperscript{19} of the temple. The Hastishala situated in front of Vimal Vasati was also added by him in V.E. 1204, when seven stone elephants of the ancestors\textsuperscript{20} of Prithvimal were completed. The remaining two elephants were later on added by Prithvimal’s son Dhanpal in V.E. 1237. Prithvimal also constructed temples at Anhilpur\textsuperscript{21} Patan, Panchasar, and at many places in Gujarat. His wife Namal devi bore him two sons named Jagdev and Dhanpal. Like his father, Dhanpal took great interest in building projects. He undertook a Sangh Yatra to Abu under instruction from Singh Suri of Kasahrdgachchha in V.E. 1245 (1188 A.D.) and renovated the Devakulikas No. 23, 24, 25 and 26 of the Vimal Vasati.\textsuperscript{22} Other members of his family took interest

\textsuperscript{17} The Descriptive Catalogue of MSS. of Patan Bhandar (G.O.S.) P. 255.
18. Nahar I No, 814-15
19. Abu II No. 72.
21. The colophon of the Chandra Prabha Charita (The Descriptive Catalogue of the Mss of the Patan Bhandar p. 255.)
22. Abu II No. 95 to 108.
in the installation of there icons. His wife, named Rupani (Pinai) and his brother Jagdev renovated *Devakulikas* No. 28, 29 and 30 of the Vimal Vasati\(^{22A}\) in V.E. 1245 (1188 A.D.).

Anand's other son Nana married\(^{23}\) Tribhuvan devi. He had two sons named Nagarjun and Nagpal. Nagarjun seems to have died early. Nana renovated *Devakulika* No. 53 for the welfare of his son Nagarjun. Nagpal, his elder son, repaired *Devakulika* No. 47 in V.E. 1245 (1188 A.D.).

Nedh’s another son was Lalig, whose son Mahindu had two sons named Hemarath and Dashrath. Perhaps Hemrath died earlier. For his welfare his younger brother Dashrath under took renovation of *Devakulika* No. 10 of the Vimal\(^{23A}\) Vasati in V.E. 1201 (1144 A.D.). He also installed a *Patta* bearing the figures of Nanna, Lahar, Veer, Nedh, Vimal, Lalig, and Hemarath including his own likeness. Further details of this family are not known.

(e) Vastupal Tejpal's inscriptions from Rajasthan:

Vastupal and Tejpal are extremely venerated by Jains. They spent lavishly on religious, philanthropic and literary activities. The famous temple named Lunig Vasati of Abu was constructed by this family. A few of their inscriptions are also found in Nagar, etc. The progenitor of this family was Chandap, who was contemporary to Chalukya Bhim and Karna. His son Chand prasad functioned as a Minister in the court of Chalukya Karna. Asvaraj, the grandson of Chanda prasad was a brave and powerful minister. He has four sons named Lunig, Malladeva, Vastupal and Tejpal and seven daughters. When Vastupal was appointed in Dholaka, the status of the family greatly increased. He amassed unlimited wealth and also spent it lavishly on religious and cultural activities. Work on Lunig–Vasati had begun during the reign of Dhara Varsh Paramar, who died in V.E. 1277 (1220 A.D.). This temple was constructed by Tejpal and was named after Lunig. Several

\(^{22A}\) ibid No. 109, 105-6
\(^{23}\) ibid No. 153, 169.
Devakulikas of this temple are reported to have been built for the spiritual welfare of other members of the family. The Lunig Vasati inscriptions furnish some details. The Devakulika24 No. 1 to 8 and 48 were built for the spiritual welfare of Asvaraj's son Malladev and his descendants; Devakulikas25 No. 42 to 47 in the spiritual welfare of Vastupal his wives and his descendants: Devakulikas26 No. 17 to 21 for spiritual welfare of Tejpal, his wives and his descendants; Devakulikas27 No. 26 to 31 and 35 for the spiritual welfare of the sisters of Tejpal and Devakulika28 No. 34 for Tejpal's maternal uncle Punyapal and his wife Punyadevi. The Nagar inscriptions of V.E. 1292 state that Vastupal installed the icons of Rajaldevi and Ratnadevi.

Nagpuriya Barahudiya family:

The Nagpuriya family was another prosperous family. Several Jain temples and Manuscripts were commissioned by its members. The progenitor of this family was Varadeva, who had two sons named Asadeva and Laxmidhar. Asadeva had four sons named Nemad, Abhat, Manik, and Salakhan. Laxmidhar also had four sons. Most of the inscriptions belong to the descendants of Nemad. A detailed description of the religious29 works undertaken by them are narrated in the Abu inscription dated V.E. 1296. According to it they had constructed certain buildings such as Devakulika, Khatak etc. in the temples of Satrunjay, Sanchore, Ujjayant, Abu, Tarangarh, Anihilwad patan, Bijapur, Latapalli, Prahaladanpur, Jalore etc. Several colophons of MSS also throw light on their various activities. They undertook to complete two Devakulikas No. 38 and 39 in the Lunig-Vasati. It seems that this family was on good terms with the family of Vastupal and Tejpal. The detailed inscription of V.E. 1296 referred to above reveals that

26. ibid No. 295, 296, 298, 302, 309.
27. ibid No. 325, 326, 327, 328, 330, 331 and 337/Nahar II No. 1713-14
28. ibid No. 335.
wherever Vastupal and Tejpal constructed temples the Barahudiya family added *Devakulikas* or *Khataka* to them.

Some families of Chandravati (13th Century A.D.):

Chandravati was the capital of Arbuda-Mandal which was ruled by the Paramars in the 13th century. Several medieval inscriptions throw interesting light on various families of this place.

The family of Dharanig, the father of Tejpal's wife Anupama was one of the most important and prosperous. The members of this family bore the title of Thakur. The progenitor of this family was Savadeva. He had Salig, Sagar and Ganga as his son grandson and great grandson respectively. Ganga had 5 sons named Dharnig, Ranig, Lila, Jagsingh and Ratna singh. Dharnig's wife Tihun devi was a very religious woman. She had a daughter Anupama and three sons named Khimbsingh, AmbSingh and Udala. Among the *Gostikas* of Lunig-Vasati the names of Ranig, Lila, Jagsingh, Ratnasingh Lila's son Lunasingh and Dharnig's sons Khimbsingh, AmbSingh and Udala were included. This shows that Dharnig had died before V.E. 1289. The word "Mantri" was appended with the names of Ranig, Lunasingh, Jagsingh and Ratnasingh revealing perhaps that they held respectable posts under the Paramars of Abu.

Some families form Chandravati were also granted a share in the construction work of the Lunig Vasati. These families must have been quite prosperous. Among them the families of *Shresthi* Sajan Kumar, Abhaysingh, Golan, Samuddhar, Palhan, Thakur Somsingh, *Shresthi* Udaipal *Shravika* Ratnadevi etc. are noteworthy. The inscription of V.E. 1350 furnish details about Oswal Hemchandra and others.

**Mantri Yashovir of Jalore:**

Mantri Yashovir is also famous as "*Kavindra-Bandhu*". He was the minister of the Chauhan king Udaipal Singh. Several of his

30. *ibid* No. 250 verses 50 to 53.
31. *ibid* No. 251.
inscriptions ranging between V.E. 1245 and 1291 have been found. His parents were Udai Singh and Udai Shri. The Vimal Vasati inscriptions dated V.E. 1245 of Devakulika No. 45 informs us that he was a follower of Yasobhadra suri of Sanderakagachchha. A similar information is preserved in the inscription from Madari dated V.E. 1288 and the Lunig–Vasati inscription of V.E. 1291. A few of his inscriptions are also noticed from the Jalore area. The Prabandh-Chintamani has an anecdote about him according to which he had pointed out certain flaws in the architectural details of the Lunig Vasati. He was on good terms with Vastupal and was responsible for an alliance between Udai Singh and Viradhaval Baghela. Someshwar in his Kirti-Kaumudi, describes him as a great poet, surpassing even Abhinand, Magh and Kalidas in poetic excellence, If we believe the Puratan–Prabandh Sangrah, he remained on his ministerial post upto V.E. 1300.

Bagherawal Jija and Punya Singh of Chittor:

The Jain Kirti Stambh of Chittor was constructed by the family of Bagherawal Jija and Punya Singh. An inscription pertaining to the Stambh, edited by the Author, contains a detailed account of this family. The progenitor of this family was Dinak, who had a son named Nay. He constructed several temples. His son Jija was renowned personage. He built the temples at Chittor and Khohar (near Chittor). The construction of Jain Kirti Stambh was begun by him. But he died before he could complete it. His son Punya Singh completed the structure which was consecrated by Dharma Chandra of the tradition of Kundakundacharya. A good number of inscriptions engraved at Chittor, reveal that this family took great interest in religious activities. It seems that Alauddin's invasion on Chittor, forced this family to move to central India. Some inscriptions of the descendants of Punya Singh dated V.E. 1541 have been noticed there.

33. ibid No. 150, 151, 359 and 361.
35. Edited by Author in the Anekant April, 1968.
Other families from Chittor:

From the time of Maharawal Jaitra Singh to Samar Singh, Mewar witnessed a great increase in affluence. Several names of Jain Shresthis are referred to in the epigraphical and literary sources Shresthi Ralha performed several Sangh-Yatras. A Diksa-Mahotsava was arranged in V.E. 1288. In V.E. 1295 (1238 A.D.) he went to Nalakachhpur, where he had a MS of Karma-Vipaka written. Maharawal Tej Singh’s minister Simandhar was also an influential Jain, whose name is found mentioned in the copper plate of V.E. 1316, the Ghasa inscription of V.E. 1317, the colophon of Shravak Pratikramana-Sutra-Churni (illustrated in V.E. 1317) and in the Chittor inscription of V.E. 1317. One of his sister-in-laws namely Dhandhi had a MS of the Dash-Vaikalika-Sutra-Churni copied at Chittor in V.E. 1352. During the reign of Samar Singh, several important religious works were undertaken. Shresthi Dhandhal spent lavishly on the installation of several icons, in V.E. 1334. A few MSS were got copied by him in V.E. 1343. Shresthi Ratna constructed a Shantinath Chaitya at Chittor before V.E. 1334. A Devakulika in the above temple was added by Kumarila daughter of Mahan.

Family of Bijad from Mandor:

The Mandor Museum inscription of the 10th century A.D. was salvaged from an ancient site near Arna–Jharana. It reveals that several Jain families were then residing at Mandor and its outskirts. Unfortunately no other early epigraphic Jain sources have been found in Mandor. But during the 13th century A.D. several prosperous families were residing there. The renovation of Vimal Vasati, after its destruction, at the hands of Alauddin was undertaken mainly by the family of Mahan Singh of Mandor. Nearly 40 inscriptions dating between V.E. 1378 and 1398 of this family have been found in Abu. The progenitor of the family was Jelha, who had a son Velha and grandson Paras. The latter

36. History of Mewar by the Author pp. 85, 86 and 91.
37. Abu II pp. 1 to 79.
had four sons named Sohi, Dega, Dessal, and Kuladhar. During the 12th and 13th centuries A.D. when business activities escalated in western Rajasthan this family also became wealthy. Dessal took part in Sangh-yatras several times. He also installed icons of the Tirthankars at Siddhachal, Girinar, Khambhat and Sanchor. His descendants continued to be prosperous. Dessal had three sons named Gosal, Gajapati and Bhim from Demati and two sons Mohan and Soha from Mai. It seems that Gosal’s grandson Bijad and Bhim’s grandson Lolig were responsible for undertaking the repairs of Vimal Vasati. It also seems that Kuladhar’s descendants and Dessal’s great grandson Lakham did not actively participate in this activity and renovated only a Devakulika each. In order to commemorate the event, the icons of Gosal, Suhag devi Guna devi, Mahan singh, Minal devi etc. were set up in the Gudh Mandap, of Vimal Vasati in V. E. 1398.

Other families of Mandor :

In V.E. 1380 Navalakha Rasal’s grandson and Rajpal’s son Nemi chandra installed the icons of the Chatur-Vimshati-Patta known as Mandovar-Mulanayak and the icon of Adinath. These were consecrated by Dada Jin kushal Suri of Kharatargachchha. Some other Jain families were also residing at Mandor. Nahata Samara’s descendants, Sodha, Rana, Jawad, Bhavad etc. of Mandor installed a Nandishvar patta38A at Jaisalmer in V.E. 1518. The Kharatargachchha-Pattavali mentions that a grand celebration was arranged at Mandor in V.E. 1528 and 1534. Several names of Jain Shresthis are recorded in the above Pattavali.

Inscriptions of Pethad Kumar :

Pragvat Pethad Kumar was a resident of Sanderak. Many details about his ancestors are recorded in colophons of MSS and inscriptions. Later on, this family moved to Bijapur. Pethad had six brothers. His name is often recorded in connection with religious and generous activities. He renovated several Jain temples of Rajasthan, which had become the prey of Islamic intolerance.

38. Bikaner No. 1 and 2.
38A. Nahar III No. 2116.
The Lunig Vasati was renovated\(^3\) by him (circa V.E. 1380). The Kareda Jain temple of Mewar was repaired by him. His descendants Parvat and Dungar were noteworthy. Dungar had a *Kalpa Sutra* illustrated at the instance of Jayanand Suri of *Agamgachchha*. We have the references to this family upto V.E. 1578. Although this family belonged to Gujarat, its members took interest in building or renovating temples in Rajasthan also.

**Dhanpal of Jawar:**

Several colophons of MSS and inscriptions show that Jawar was a prosperous site during the 15th and 16th centuries A.D. A M.S. written in Jawar during the reign of Maharana Lakha in V.E. 1462 records that the mines at Jawar were then in operation. This proves that this town was developing. Dhanpal was the son of Ratna chandra. He performed several *Sangh-yatras*, to Shatrunjaya, Giranar, Abu, Jirapalli, and Chittor. He constructed a massive Jain temple at Jawar,\(^4\) which was consecrated by Som sundar Suri of *Tapagachchha* in V.E. 1478. To celebrate the occasion Dhanpal spent lavishly. A good number of learned monks had assembled for the purpose showing that the ceremony was arranged at a large scale. A long list of their names is available in the inscription of V.E. 1478. No further details about the descendants of Dhanpal are known.

**Jain families of Delawara:**

During the 15th and the 16th centuries A.D. Delawara (Mewar) was a prosperous town. According to various epigraphic sources, the families of *Shresthi* Ramdeva,\(^5\) Nimba, Kelha, Megh, Bhim, Katuk, Laxman Singh, Hisa, Dharma etc. conducted successful business here. A description of the family of Ramdeva has been given separately. Pandit Laxman Singh was an erudite scholar of the age and was known as *Pandit-Pravar*. He had several copies

---

39. Abu II No. 382/*The colophons of MSS Bhagawati Sutra* and illustrated *Kalpasutra* (VE 1565) also contain similar information.
40. Vijaydharma Suri No. 118/Vir Vinod I appendix.
41. Maharana Kumbha by the Author pp. 334-336.
of religious scriptures prepared, and installed an icon of Parshwanath in V.E. 1493. A Pichholiya family of Delawara was also quite renowned. Its progenitor was one Devapal. His grandson Karna had seven sons, of whom, the details of Dharma and Hisa alone are known from epigraphic source. Hisa installed a Pattika with twenty seven Kayotsarga figures, in the year V.E. 1494. It was consecrated by Som sunder Suri. Festivities at a large scale were arranged for this occasion. Dharma had 5 sons. A Jin-pattika containing miniature figures of 96 Jins was installed by him in V.E. 1503. It was consecrated by Jai chandra Suri of Tapa-gachchha. In V.E. 1511 Shreshtis Parvat and Sarang of Delawara, constructed a Devakulika in the Ranakpur Jain temple.

Other families of the 15th Century A.D. :

During the 15th century A.D., most of the temples demolished by the forces of Alauddin were rebuilt. The Mahavir temple of Mungathala, which lies on the route leading to Abu was rebuilt by Shresthi Mahipal’s son Shripal in V.E. 1426. All the Devakulikas were also renovated and new icons were installed. Shresthi Sahadeva constructed a Jain temple at village Kotara (Sirohi) in V.E. 1464. The Mulanayak icon of Mahavir which was already consecrated in V.E. 1208 by Pipalgachchhiya Vijay Singh Suri at village Dindoli was brought there and installed it ritually in the above temple. Shresthi Palha constructed a Jain temple at Biravada (Sirohi) in V.E. 1475. having the icon of Adinath installed there. Its Mandap was built in the year V.E. 1476.

Family of Dharana Shah Ranakpur :

The ancestors of Dharana Shah were residents of Nandia (Sirohi). This family became prominent after V.E. 1465. Dharana accompanied the Sangh led by Shresthi Gunaraj of Chittor in V.E. 1477. His father Kurapal undertook repairs of some temples including Pindawara and constructed Jain temples at Ajari and Salera. It is believed that Ratna and Dharana had advanced some money to prince Gazani Khan, the son of Hoshang

42. Abu V. No. 49-50
Shah of Malwa. When Gazani Khan came to the throne, under the name of Muhammad Shah Ghori, he repaid the entire money with good interest. The family of Ratna Shah settled in Malwa. But Dharana Shah came to Mewar. With the permission of Maharana Kumbha, he settled at Madari and constructed the temple of Ranakpur. The construction work started before V.E. 1494, as evinced from the earliest reference to Ranakpur available in the copper plate of Maharana Kumbha dated V.E. 1494, edited by the Author. In V.E. 1496, when the ground floor was completed, an opening ceremony was celebrated at the hands of Som sundar Suri of Tapagachchha. In the Tirthamalas Dharana Shah is said to have undertaken 4 works namely (1) construction of Danashala (2) Dharmanashala (3) Jinalaya and (4) Mahalaya. These were completed in V.E. 1498 except the temple, a part of which was only constructed till that time. A grand ceremony was arranged. The Som Saubhagya-Kavya contains a vivid description of the festivities. The construction work of the temple continued upto V.E. 1515, when the corner temples were completed. The second and third storeys of the temple were built in V.E. 1507 and 1508 respectively.

Dharana's brother Ratna's descendants continued to remain in Malwa. In V.E. 1495, Ratna dedicated a bronze image, which is now in a Jain temple of Bikaner. Its inscription does not have any details concerning the family of Dharana Shah. This is a clear hint that they were living separately. Most of the descendants of Dharana Shah are now residing at Ghanerao, and no outstanding achievement by any of his progeny is known. Ratna's descendant Sahasa constructed the temple of Achalagarh in V.E. 1566.


44. Edited by the Author in Maru Bharati Vol. XVI No. 2 p. 53 and in the Journal of Rajasthan Institute of Historical Studies. Also the Author's paper published in Sambodhi Vol IX


46. Maharana Kumbha by the Author pp, 267-268.

47. Bikaner No. 1502
Other families of Ranakpur:

Several Jain Shresthis set up icons in the Ranakpur temple. Some of them also constructed Devakulikas and corner temples. Singhavi Sajan's brother Champa constructed the Mahadhar Devakulika. Sajjan had three sons Laxman, Sarang and Bhim. Bhim became famous by installing the icons of Ajitnath, Simandhar and Mahavir in V.E. 1507. Two Jain families of Sanghapati Kita and Dharma of Ranakpur are referred to in the inscriptions of V.E. 1516 and 1536. A Devakulika was added to the Ranakpur temple by Kita in V.E. 1516. The family of Kheta Singh and Nayak singh of Usmanpur (Gujarat), spent lavishly 48 in the construction of the Mandaps in V.E. 1611 and in renovating the temple of Ranakpur in V.E. 1647.

Shresthi Gunaraj of Chittor:

Shresthi Gunaraj was a resident of Chittor. According to an account preserved in the Mahavir-Prasad-Prashasti, members of this family were conducting business at Ahmedabad and were the followers of Tapagachchha sect. Gunaraj's ancestor Visal went to Karnavati 49 in the 14th century A.D. for conducting business. Sanga, Goda, Somara, and Chacha were the sons of Visal. Of these, Chacha constructed a Jain temple at Ahmedabad. He had seven sons including Ambaka and Gunaraj. Ambak became a Jain monk. Gunaraj 50 was a renowned personage. He arranged for Sangh-yatras in V.E. 1457 (1400 A.D.), 1462 (1405 A.D.) to Shatrunjay and Rewantak, respectively. During the famine of V.E. 1468 (1411 A.D.) he spent large sums to provide relief for afflicted persons. Under the guidance of Som sunder Suri he led another Sangh-yatra 51 in V.E. 1477 (1420 A.D.) after obtaining the necessary permission from the Sultan of Gujarat. The detailed account of this journey is available in the Som-Saubhagya Kavya.

49. Maharana Kumbha by the Author pp 337-339.
Dharana Shah of Ranakpur temple accompanied Gunaraj during this journey. Gunaraj's most important undertaking was the renovation of the Mahavir temple of Chittor, which situated near the Jain Kirti-Stambh.

**Darada Mandalik:**

Oswal Darada Mandalik was the resident of Mahuva. His family was very affluent. Its progenator\(^{52}\) was said to be Haripal, whose son Asaraj had 6 sons 1. Palha, 2. Delha 3 Anta, 4. Mandalik, 5. Malah and 6. Mahipati. Delha became a Sadhu and was given the name of Jay sagaropadhyaya. Darada's family was a follower of the Kharatargachchha. In the Pitalahar temple of Abu they set up an icon in the year V.E. 1495. The Kharatar Vasahi of Abu was constructed during the reign of Maharana Kumbha in V.E. 1515. The details of this family are also available in a manuscript dated V.E. 1511 Chaitra Sudi 5, now preserved in the collection of Shri Agarchand ji Nahata.

**Family of Ramdeva Navalakha:**

Navalakha Ramdeva was a resident of Delawara (Mewar). He acted as the prime minister of Mewar during the reigns of Maharana Kheta, Lakha and Mokal, His sons Sahana and Sarang were also men of renown. Sahana was the prime minister of Mewar during the reigns of Maharana Mokal and Kumbha. The earliest reference of this family is to be found in the Vignapti-Lekh of V.E. 1431. Ramdeva arranged a big Diska Mahotsava\(^{53}\) in a temple of Kareda during V.E. 1431. The atmosphere of peace and order that prevailed in Mewar during the 15th century A.D. helped the state to develop economically with an enriched trade and commerce. Delawara, also known as Devakulapatak, came into prominence. Many merchants migrating from other parts of Rajasthan and Gujarat settled there. According to Jain sources\(^{54}\)

---

52. Maharana Kumbha by the Author pp. 350-51.
53. The *Vignapti-Lekh-Sangraha* (SJGM) pp. 6 to 9
54. The *Tapagachchha-Gurvavali* quoted from the Devakulapatak by Vijay Dharma Suri p. 13.
Shresthis Ramdeva, Nimba, Visal Megh, Kelha, Bhim, Katuka etc. had successful business there. Maharana Lakha indeed encouraged businessmen to come and settle in Mewar.

There are many inscriptions set up by the family of Ramdeva in Dalawara and Nagada. The Som-Saubhagya Kavya mentions that in V.E. 1450, when Som sundar Suri visited Delawara Maharana Lakha, together with his son Chunda and his minister Ramdeva went to receive him. Ramdeva seems to have died during the reign of Maharana Mokal. He had two wives, Meladevi and Malhandevi. From a colophon of V.E. 1486 recorded in a MS. of the Sandeha-Dolawati Varti, we gather Meladevi still living till that date. This family spent lavishly on installation of several icons. A copy of the Ms. Vignapti-Lekh of Kareda temple dated V.E. 1431 was made by Meru-nandan-Upadhyaaya, at Kelawara. Its colophon records the names of Ramdeva and Meladevi. On Merunand’s death, his icon was installed in Delawara in V.E. 1469 by Meladevi. It was consecrated by Jinvardhan Suri. In V.E. 1486, Meladevi commissioned icons of Jinvardhan Suri and Dronacharya, which were consecrated by Jinchandra Suri. We do not have any reference to Meladevi, thereafter. The son in-law of Ramdeva was Visal, who was belonging to the illustrious family of Shresthi Vatsaraj of Idar. An account of one of his brothers, Govind is given in detail in the Som Saughagya Kavya. Visal’s wife Khimai and sons Dhir and Champaka are mentioned in the inscriptions of the Jain temple of Machind dated V.E. 1494. These inscriptions have been recently published by the Author. A big temple, named Manorath-Kalpadrum was built in Chittor by this family. A detailed account of the celebrations that took place during its Pratistha-Mahotsava is

55. The Som-Saubhagya-Kavya (Gujarati Trans) V-104-107.
57. The Vignapti-Lekh-Sangraha (SJGM) p. 7-10
58. Vijaydharama Suri-op. cit. inscription No. 17.
59. ibid inscription No. 11.
60. ibid inscription No. 10.
61. The Sodh-Patrika Vol. XXIX No. 2 p. 56
available in the *Som-Saubhagya-Kavya* and *Guru-Guna-Ratnakar Kavya*. A.M.S. of *Adinath-Stavana* and the Delawara inscription of V.E. 1491 contain specific references to Sahana. He got a *Satrunjaya patta* and some icons installed in Delawara in V.E. 1491. An account of his younger brother Sarang is found in an inscription of V.E. 1494 on the icon of Adbhutaji of Nagada. Some members of this family constructed the Jain temple of Chaugan Udaipur during the reign of Maharana Ari singh. But full detail of the later genealogy of this family is not available.

**Ranka family of Jaisalmer:**

This family which traces its origin to Jakhdeva, undertook several religious works. Jakhdeva’s descendant was Naya, whose three sons named Amba, Jind and Mulraj were men of renown. In V.E. 1425 they went on a *Sangh-yatra* and a big *Pratistha* was arranged in V.E. 1427 under the instructions of Jinoday Suri of *Kharatar-gachchha*. *Shresthi* Amba undertook a *Sangh yatra* to Shatrunjay etc. in V.E. 1436. Kihat one of the members of this family went on a *Sangh-yatra* to Shatrunjay in V.E. 1449 under the guidance of Jinraj Suri of *Kharatargachchha*. In V.E. 1473 *Shresthi* Dhana, Jay singh and Har singh of this family constructed the famous temple of Parshwanath in the fort of Jaisalmer. It was consecrated by Jin-vardhan Suri, who was later on removed from the Acharyaship. It seems that in this family sons of different brothers continued to live together in a more than usual close-knit joint family manner. A long genealogy is available in the inscription according to which three persons responsible for the construction of the temple named Laxman-Vihar (Parshwanath) were the sons of different brothers.

**Chopara family of Jaisalmer:**

The Oswal Chopara family of Jaisalmer was another prominent family. The famous temple of Sambhavanath was

---

63. Nahar III No. 2112 and 2113.
64. ibid No, 2139, 2145, 2146.
constructed by it. The progenitor of this family was Hemraj. He had a son named Puna, and grandson Deeta. The latter had six sons including Pancha. The Shambhavanath temple inscription of V.E. 1497 then mentions the names Shivraj, Maharaj, Lola and Lakhan the four sons of Pancha. They undertook a Sangh-yatra to Santrunjaya in V.E' 1487 and performed PanchamUddhyapan in V.E. 1490. The construction of Shambhavanath temple was started in the year V.E. 1494 under the instructions of Jin-bhadra Suri of Khara-ratara gachchha. It was completed in V.E. 1497, when festivities at a large scale were arranged. More than 300 icons were consecrated. Several pattas were also installed by this family in V.E. 1518. These inscriptions of the stone slabs dated V.E. 1518 mention the names of Shiva’s son Thira, Maharaja’s sons Sada, Sahasa and Sajan etc. They also undertook Sangh-yatras, as the word “Sangha-pati” is added to their names in the inscriptions of V.E. 1518.

Panchu’s daughter named “Geli” was married to Shankhwal Ashraj. She undertook Sangh-yatras to Girnar Abu etc. and set up a Tapa-Pattika (V.E. 1505) in Jaisalmer.

Other families of Jaisalmer:

The Chhajed family of Jaisalmer was another prosperous family. The progenitor of this family was Kuladhar. His descendant Mantri Kalu had an icon of Adinath installed in V.E. 1536 in the Rishabhdeva temple. He had many sons named Radhey, Chhahad, Nayana, Sonu, Noda etc., who had an icon of Sumatinath set up in V.E. 1581. In the Begadgachchha Upasara of Jaisalmer, there is an inscription V.E. 1673, which gives some account of the family of Chhajed Mantri Begad etc. This Begad was also another descendant of Kuladhar.

Some families of Golacha, Kankaria, Parikh, Luniya etc. were also living in Jaisalmer. Their names are found inscribed on several icons.

65. ibid No. 2142, 2143.
65A. ibid No. 2144 and 2154 (line No. 11 and 12).
65B. ibid 2368, 2447.
Sankhawal families of Jaisalmer Bikaner etc.

Kirti-ratna-Suri of *Kharatargachchha*, who had composed some inscriptions\(^\text{66}\) the *Neminath Mahakavya* along with other works belonged to the Sankhawal family. The Jaisalmer *Tapa-Pattika* inscription of V.E. 1505, Kirti ratna Suri Stupa inscription of V.E. 1525 and Shantinath temple inscription of V.E. 1583, etc. are the main epigraphic sources dealing with the history of this family. The progenitor of this family was Amba, who had a son named Kochar. Kochar shifted his family from Korantak (Godawar) to Sankhawali, where he constructed a Jain temple and undertook *Sangh-yatras*. He became a follower of the *Khartargachchha*. He had a son Mula and grandsons Raula and Heera. Raula had two sons namely Apamall and Depamall. Apamalla’s descendant Asraj became a man of renown. He undertook *Sangh-yatra* to Shatrunjay. Giranar Abu etc. and installed several *pattas* bearing scenes of Shatrunjaya (Tirth-Pattika) etc. His sons were Kheta and Pata. Of these Kheta undertook *Sangh-yatras* every year from V.E. 1511 to V.E. 1524. A Jain temple named Asthapada was built by him with the association of the Chopara family of Shivraj, Mahiraj etc. in V.E. 1536. Kheta distributed sweetmeat (Ladus) in Marwar in order to celebrate the consecration of temple and had several copies of *Kalpa-sutra* made. He had sons named Bida and Noda. Bida’s sons were Sahasamall, Karna and Dharana. The inscription of V.E. 1583 of Jaisalmer, contains detailed information regarding activities of Bida. He went to Santrunjay, Giranar, Abu, Ranakpur etc. and distributed “*Lahana*”. In V.E. 1581, some additions were made by him in the temple of Asthapada. He arranged for festivities at large scale.

Bhanda Shah, who constructed the Bhandasar temple in V.E. 1571 at Bikaner was also a descendant of this family. As already stated, Depamall had 4 sons, named Lakha, Bhada, Kelha and Delha. Later on these brothers left Korant and settled at different places. Bhada moved to Visalpur, while other brothers settled at Mahuva.

\(^{66}\) ibid No. 2144, 2154/Mahopadhyaya Vinay Sagar—Nakoda Parshvanath (MS) Appendix/*Neminath Mahakavya* composed by Kirti ratna Suri.
From there Lakha went to Jaisalmer. Kelha had 7 sons named Dhanna, Manna, Mala, Jagga, Dungar, Gora and Shesha. Of these, Mala is said to have built a Jain temple at Mahuva. He had 4 sons named Sanda Bhanda, Nonda and Chunda. Bhanda Shah settled at Bikaner, where he constructed the famous temple named Bhandasar in V.E. 1571.

As already stated, Kirti-ratna Suri was the son of Depamall, otherwise known as Delha. He became a Jain monk on the 11th day of dark half of Asadh V.E. 1463, and took Diksa from Jin-vardhan Suri. He was honoured as “Vachak” in V.E. 1470 by Jin-vardhan Suri in a ceremony performed at Patan (Gujarat). When Jin-vardhan Suri was removed from Acharyship, he became a disciple of Jinbhadra Suri. The latter also honoured him in V.E. 1480 by bestowing upon him the title “Upadhyaya”, Kelha Shah, his elder brother, spent lavishly on the festivities to celebrate this occasion. Kirti-ratna suri composed several good works in Sanskrit. Among these, the Laxman-Vihar Prashasti (Jaisalmar inscription of V.E. 1473), Ajit nath Jayamala (V.E. 1476) Neminath Charita (V.E. 1465) etc. are quite of significance. He led the Sangh in V.E. 1514 organised by his brother Kelha, etc. to Santrunjaya. He died at Birampur on the 5th day of dark half of Besakh V.E, 1525.

Salha Shah of Dungarpur:

The Antari Jain temple inscription of V.E. 1525 (1468 A.D.) refers to the family of Salha or Sabha. During the time of Maharawal Gajpal, the Jain temple of Shantinath was constructed by Sabha at Antari and a Satragar was also established to feed destitutes, during the great famine of V.E. 1495 No. details concerning his father Bhumbhava are known. Sabha’s wife was Karma, from whom he had two sons named Malha and Salha. The latter became the Chief Minister of Maharawal Somdas. He was an able

67. Vinay Sagar—Nakoda Parshwanath (MS) pp. 54-60.
minister and assisted in chastising Bhils at Chundawara, who had caused great trouble in the area of “Katara”. During the famine of V.E. 1521, he fed two thousand people daily. He repaired the Parshwanath temple of Dungarpur. He had three wives named Shri, Kodam and Anupama, from whom he had three sons and a daughter A Devakulika and a Mandap were added to the Shantinath temple of Antari by him and were consecrated by Somvijay Suri in V.E. 1525.

Hemraj Surana of Nagaur:

Hemraj Surana of Nagaur renovated the temples of Phalavardhidevi of Phalodi69 (Medta road) and Morakhana70. Several literary and epigraphic sources are available about this family. The progenitor of the family was Paramar Madhu deva, whose son Sur was ruling in Dahal Country. He was a chief subordinate to Prithviraj Chauhan. The inscription of Phalodi dated 1555 (1498 A.D.) relates that he went to Ghazni to collect tribute on behalf of Prithviraj and gave away his life there along with 74 adherents. This may be an exaggeration, but it is possible that he gave away his life with his followers in an encounter held between Prithviraj and Muhammad Ghori. His grand-son was Mallan, who became a Jain under the influence of Dharmaghosh Suri. Vandeva the son of Mallan remained a minister of Salhan, a local chief of Sakambhari, who ruled in association with two other chiefs. The Abu inscription furnishes some names of Suranas who might also be related to the above family. During the 14th century A.D., this family became renowned. Sivaraj the father of Hemraj undertook several religious and charitable deeds. During the famine of V.E. 1495 and 1496, he established a Satragar at Ajmer. His son was Hemraj. He lived in Malwa for some years. From there he went to Delhi and performed Lahani, distributing cash among Jains of Delhi and Mewat. He was respected by Sultan Firoz of Nagaur. His name also appears

in a Nagada inscription of the 15th century A.D. After taking necessary permission from Rathor Duda, he started the repairs, of the Phalodi temple which was completed in V.E. 1555. This fact is referred to in the Parshwanath-Rasa\textsuperscript{72} composed in the year V.E. 1552, which says that the renovation of Parshwanath temple was done in the above year by Hemraj himself. But this fact is not reported to in the above inscription of V.E. 1555. Hemraj had 5 son named Dhaja Punraj, Kaja, Nala and Naradeva. He was alive in V.E. 1559, as we know from the inscription of a Jain bronze. The Susanimata\textsuperscript{73} temple of Morakhana was renovated by Punraj's son Chahad in V.E. 1573. In V.E. 1576 Devadatta\textsuperscript{74} son of Naradeva, set up some icons of Adinath and Vasupujya. The Morakhana inscription of V.E. 1573, furnishes more details about the other members of this family. According to it Hemraj's son Punraj had two wives named Pratapde and Patamde. He had 4 sons named Chahad, Ranadhir, Nathu, and Deva.

**Karma Shah of Chittor:**

A detailed account of the family of Karma Shah of Chittor is available in the Satrunjay\textsuperscript{75} inscription of V.E. 1587 and the Satrunjay-Tirthoddhar-Prabandh. This family claims its origin from Amraj, the famous ruler of Gwaliar, who had a wife belonging to the Vaishya-community. The inscription furnishes the names of Sarandeva, Ramdeva Laxmansingh, Bhuvanpal, Bhojraj, Thakur singh, Kheta, Nar singh and Tola Shah. The Satrunjaya-Tirthoddhar-Prabandh mentions that Tola Shah was very prosperous and was conducting business in cloth. He had six sons namen Ratna, Poma, Gana, Dashrath, Bhoja and Karma. Of these Karma Shah became well known. He advanced Rs. one lakh to Shahjada Bahadur Khan, when the latter was at Chittor,

71. Abu II No. 27, 31, 32, 35 and 36.
73. Vinay Sagar I No 904.
74. ibid No. 958, 959.
on condition that when he would become the Sultan of Gujarat, the permission to renovate the temple of Shatrunjay be given. After the death of Sultan Muzaffar Shah in 1531 A.D. his son Sikandar Shah succeeded to the throne of Gujarat. His other brothers including Bahadur Khah rebelled. After a few days Bahadur Shah became the Sultan. Karma Shah appeared before him and received a Firman for undertaking renovation. In spite of the opposition of the local officers, this work was completed in V.E. 1587 when festivities were arranged at large scale. Several Jain Sanghis from Gujarat and Rajasthan attended. Karma Shah had two wives from whom he had a son Bhikham and four daughters. The words Rajya-Vyapar-Bhar-Dhoraya used for Karma Shah, prove that he held a good position in the court of Maharana Ratna Singh of Mewar.

Bhama Shah:

Bhama Shah the faithful Pradhan of Maharana Pratap is remembered throughout the country with great reverence and affection for his act of munificence and bravery. He was the son of Bharmal Kavadiya of Alwar. The Lunka-gachchha Pattavali (belating to the tradition of Nagaur), of the 17th century A.D. throws some light on the achievements of his family known as Kavadia. Bharmal was a Kiladar of Ranathambhor during the time of Sanga and moved to Chittor on its fall at the hands of Sher Shah Sur. He had 2 sons named Bhama-Shah and Tara-Chand. The author of the above Pattavali pronounces a fulsom eulogy of their generosity and gallantry. Maharana Pratap recognising their ability and administrative capabilities, appointed Bhama Shah as his Pradhan and Tara Chand as an officer incharge of Godawar. Both these brothers performed deeds of great bravery and valour during the battle of Haldighati. After 1580 A.D. when Pratap left Mewar, Bhama Shah appeared before him at village Chuliya and presented all his accumulated wealth for the cause of his country. It is said that this amount was sufficient

for the maintenance of 5000 men for 12 years. This magnificent offer enabled Pratap to replenish and mobilize his army again. Tara Chand the younger brother of Bhama Shah, was a great patron of art, music and learning.

The Sadari inscription of V.E. 1654 also throws light on the Kavadia family. It includes a brief account of Bharmal and his wife Karpur devi. A step well and orchard were constructed at Sadari. This family remained very prominent in Mewar. After Bhama Shah his son Jiwa Shah became Pradhan of Mewar, but later on this family declined its influence. In spite of this they were held in high esteem among the Oswal community. A quarrel ensued in the Oswal community of Udaipur about the giving priority in ritual marking of Tilak between the Nagar Seth Bafanas and Kavadiyas. Maharana Swaroop singh after hearing both the parties, decided that the Kavadiyas had the right to be given the highest esteem among the Jains.

The Bachhawat family :

This family too was influential. Its progenitor was Sagar, whose son was Bohithar, who fought in the battle of Chittor. His son was Shri Karna, who is said to have served in the fort of Matsendra (Mahor in Mewar). Vachharaj was his descendant who assisted the Rathors in occupying Marwar. Later he assisted Bika to get him settled in Bikaner. He also moved to his court and installed several icons there. He served as the minister during the time of Bika. His son was Karma singh, who was very powerful. He served as the minister of Lunkarna and constructed a temple of Neminath in Bikaner. His younger brother Bara singh and the latter's son Nagraj served as the ministers of Jaitra singh. Nagraj actively assisted Jaitra singh's son Kalyanmal in regaining Bikaner from Maldeva. His son Sangram and grandson Karma chand served as the ministers of Kalyanmal and Rai singh. During the last days of Rai singh, Karma chand is reported to have hatched a plot against him. But it

77. **Karma Chand-Mantri-Vamshot-Kirtan-Kavyam/Bikaner** pp. 84-85 (Intro)/ Ojha-Bikaner Rajya ka Itihas pp. 140-143
failed. He went to Delhi and remained there. The Satrunjay\textsuperscript{77A} Inscription of V.E. 1675 mentions that a \textit{Nandi mahotsava} was arranged by him for Jinchandra of \textit{Kharatar-gachchha}. After his death his sons Sobhag chand and Laxmi chand were recalled from Delhi to Bikaner by Sur singh. They were put to death mercilessly in 1613 A.D. and the whole of their family was put to sword. Only one of his descendant, who was then in Mewar, remained alive. Mehta Agarji was his descendant, who enjoyed the post of the \textit{Kiledar} of Mandalgarh. His name is found mentioned in several Surah inscriptions of the place. He fought in many battles during the time of Maharana Ari singh, Hamir II and Bhim singh II, and died in 1800 A.D. Mehta Devi chand was his descendant who continued on the post of the \textit{Kiledar} of Mandalgarh. When Jhala Zalim singh obtained the \textit{patta} of Mandalgarh, from Maharana Bhim singh Devi chand did not allow Zalim singh to take this fort. Col. Tod made him the \textit{Pradhan} after the settlement of 1818 A.D. His grandson, was Sher singh who served as the \textit{Pradhan} of the state for a long time. Mehta Gokul chand, a descendant of Agarji, also remained on the post of the \textit{Pradhan} during the time of Swaroop singh. Mehta Pannalal\textsuperscript{78}, was another descendant of Agarji. He served as the \textit{Pradhan} of the state for several years. He was the most powerful minister of Mewar of 19th century A.D. He had to suffer the wrath of the rulers of Mewar several times. At last Maharana Fateh singh removed him from the office.

\textbf{Thiru Shah Bhansali:}

Bhansali Thiru Shah's ancestors were residents of Lodrava. The famous temple of Lodrava is believed to have been built by\textsuperscript{79} his ancestors named Shridhar and Rajadhar. This family was a follower of the \textit{Kharatar-gachchha}. Shridhar had 5 sons of whom Khetasi was the eldest. Thiru Shah was his descendant. Apparently the family came into prominence only with Thiru and no


\textsuperscript{78} G. H. Ojha-Udaipur Rajya ka Itihas Vol. II p. 1001 to 1018.

\textsuperscript{79} Nahar III No. 2543.
details of his ancestors are known from either literary or epigraphical sources. Only two inscriptions dated V.E. 1509 and 1536 are known regarding these Bhansalis, from Jaisalmer. The Kharatargachchha sources mention the name of Nala Shah Bhandashalik, who spent lavishly on the Patotsava - celebration of Jin-bhadra Suri. But we can not associate these earlier families with Thiru Shah. His father’s name was Shrimal, and mother’s name Champal devi. During Akbar’s reign, Jaisalmer had close contacts with other parts of country, especially with Sind, Multan as well as Iran and Afghanistan. Therefore, business was good and lucrative. The main activities of Thiru Shah, as mentioned in inscriptions are as under:—

(i) Renovation of the Chintamani Parshwanath temple at Lodrava, was done in V.E. 1675. Construction work in fact, continued for several more years. The Toran was added in 1693. And a few more icons were set up in that year.

(ii) The Sangh-yatra to Shatrunjay etc. was performed in V.E. 1682 under the instructions of Jinraj Suri of Kharatargachchha. At Shatrunjay, the footprints of 24 Tirthankars and 1452 Ganadhars were installed.

A Granthalaya was established by him at Jaisalmer, which still has a good collection of the manuscripts.

Thiru Shah had two wives named Kanakdevi and Suhag devi from whom, he had a daughter named Veera and sons named Harraj, Meghraj, Bhojraj and Sukhmal.

Family of Muhnot Nenasi:

Muhnot Nenasi is quite famous as an important historian of Rajasthan. The progenitor of this family was Mohanji, who according to G.H. Ojha was the son of Raypal Rathor of Marwar. The

80. ibid No. 2328 and 2427.
81. ibid No. 2543, 2544, 2562, 2566, 2567, 2568-2573.
Mahajan-Vamsh-Muktavali associates this family with Jin-manikya-Suri of Kharatargachchha who flourished in the 16th century A.D. Achalaji was an important member of this family, who served Maharaja Chandrasena, assisting him during his days of troubles. His son was Jaisa, who married Jaiwant devi, from whom he had two sons named Jayraj and Jaimal. Jayraj was married to Manorath devi from whom he had 4 sons named Sada, Subha, Samal and Suratan. Jaimal had two wives Suhagde and Sarupde from whom he had sons named Nenasi, Sundarsi, Asakaran, Narasinghdas and Jagamal, During the great famine of V.E. 1687 (1630 A.D.) Jaimal spent large sum on benevolent activities. This family was a follower of the Tapa-gachchha and performed several Sangh-yatras. They had renovated the temples at Jalore, Sanchore and Nadol etc. and built temples at Jodhpur and Shatrunjay. At Jalore the Jain temple named Kumar-Vihar was renovated in V.E. 1681 and the icons of Mahavir and Dharmnath were installed there in the years V.E. 1681 and 1682 respectively. In the Chaumukha Jain temple, of Jalore the icon of Adinath was set up in 1681. These icons were consecrated by Jai sagar, a pupil of Pandit Sahaj sagar. The icon of Padma-prabha set up in the Jain temple Nadol in V.E. 1686 was originally consecrated at Jalore. It was later removed to the temple known as Ray-Vihar of Nadol. The icon of Shantinath was also installed there during that year, though inscription of this icon does expressly state that it was originally consecrated at Jalore. The Phalodi temple inscription of V.E. 1689 refers to Jaimal as a minister. Nenasi was the eldest son of Jaimal. His date of birth as found in some records was Nov., 9, 1610 A.D. He remained a minister of Maharaja Jasawant singh of Marwar for a long period. He is said to have worked on various posts as under:

(1) In V.E. 1689 (1632 A.D.) Nenasi was deputed to suppress a rebellion of the Mers.


(2) In 1694 he was posted as the Hakim of Phalodi. While stationed there he displayed valour against the Bilochs. He also had a temple of Kalyanray renovated in V.E. 1696.

(3) In V.E. 1700 (1643 A.D.) when Mahesh das Rakhecha stirred into rebellion Nenasi was deputed to suppress his refractory activities. It was a turning point. He successfully repulsed the disturbance.

(4) Nenasi also successfully carried his arms to Jaisalmer. The Maharawal of the said place was defeated by him more than once.

However in V.E. 1724 (1667 A.D.) when Nenasi was with Maharaja Jasawant singh in Deccan, the latter became indignant against Nenasi and his brother Sundarasi. Charging them with sedition Jaswant singh put the two brothers in prison. He demanded a heavy penalty from them if they wanted to be freed but they boldly declined to pay even a single copper coin. At last, when they were returning to Jodhpur from Deccan in captivity, they committed suicide. Nenasi celebrated for his Khyat, a comprehensive dynastic history of medieval Rajasthan. He also compiled a detailed Gazetteer of the Paraganas of Marwar which are very useful for the study of local history. He has been termed the Abul Fazl of Rajasthan.

Nenasi had three sons named Karmasi Vairasi and Samarsri. When the news of the death of Nenasi and Sundarasi reached Jodhpur, the surviving members of this family took refuge at Nagaur, which was then under Maharaja Ray singh. In V.E. 1732 (1675 A.D.) Maharaja Ray singh died a sudden death in Deccan. Suspecting that it was a plot engineered by Karamsi he was put to death. The members of his family living at Nagaur were badly fortunate and oppressed. Karmasi’s son Sangram singh lived in Kishangarh for a long time. Later on during the time of Ajit singh, he was called back to Jodhpur. In the days of Abhay singh, in 1725 A.D. 160 bighas land was granted to him in Meda, the estate being still known as the "Muhanoton-ka-Bagh. Sangram Singh’s grandson
Surat Ram, also continued on various important posts in the Jodhpur state. His eldest son Gyanmal served as Diwan.

Singhvi Dayal Shah:

Singhvi Dayal Shah, who constructed a temple named Dayal-Shah ka Devara at Raj Nagar was of the Sisodiya caste of Oswals. The names of his ancestors were Teja, Ganju and Raju. The latter had four sons of whom one was Dayal Shah. Earlier this family was not very prominent. Dayal Shah served under a Purohit. One of the queens of Raj Singh wanted to put his son Saradar Singh on the throne. For this purpose, she succeeded in having Sultan Singh, the eldest son of Maharana, murdered. The Purohit under whom Dayal Shah was serving was a party to this plot. When the matter came to the notice of Dayal Shah, he immediately unmasked the plot to the Maharana Rajsingh. His fidelity earned him a good post in the state administration. The queen and the Purohit were put to death by the Maharana. Kanwar Sardar Singh committed suicide. This event took place in V.E. 1728. During the battles between Aurangzeb and the rulers of Mewar, Dayal Shah displayed conspicuous valour. He constructed a massive Chaturmukh temple of Adinath at Rajsamand in V.E. 1732. He also built a temple at Chhani (Gujarat). His son was Sanwaidas who, however was not given the status of his father in the royal court.

Mohandas of Amer:

Mohandas belonged to the Bhonsa (Khandelwal) caste. The progenitor of his family was Uda, a resident of Mojamabad. A number of inscriptions and colophons concerning this family have been discovered, proving its prosperity. The name of Uda is referred to in the inscriptions of Vijay Yantra dated V.E. 1664 and in the colophon of Karakanducharaiu. His son was Mala, who had

86. The memorials of Kr. Sultan Singh and Sardar Singh are situated in the Shambhhu Niwas palace and Sarab-Ritu-Vilas garden at Udaipur respectively.
87. For details see History of Mewar by the Author.
five sons named Dalu, Chaturbhuja, Khetasi, Rai singh and Benidas, from two wives. It seems that Mala was alive in V.E. 1664, as is clear from the colophon and inscription mentined above. He is also said to have led some Sanghs. (Sangh-Bhar-Dhurandhar). Dalu also had several icons installed. He constructed the Jain temples at Dudu, Arain and Mojamabad. There is an icon of Parshwanath in the Neminath temple Amer, consecrated in the year V.E. 1658 by him. The inscription contains the names of his wife, Durga and a son Karma chand. The Amer Museum inscription dated V.E. 1714 gives the name of only one son, Asakaran. Khetasi had three sons named Mohandas, Narayan das and Raj singh. The colophon of MS Samay-asar dated V.E. 1697 reports that the work was copied by Joshi Aliraj for the study of Mohandas at Amer, during the reign of Mirza Raja Jai singh. Mohandas constructed a temple of Vimalnath in Amer, which is now known as Sanghi Jhuntharam’s temple; It was completed between V.E. 1714 and V.E. 1716, and was consecrated by Narendra Kirti. Mohandas had three sons named Kalyan das, Bimal das and Ajit das. Sanghi Jhuntharam was a descendant of Mohandas. He was a powerful minister and later became a victim of a rival groups at the Kachhawa Court of Jaipur.

Sipa of Sirohi:

*Shresthi* Sipa and the members of his family constructed the famous temple named Chaturmukh Adinath Jinalaya of Sirohi between V.E. 1634 to 1731. The ancestors of Sipa were the residents of Vasanpur. The progenitor of this family was Sada; who had five sons named Jayavant, Shrivant, Soma, Surtan and Sipa. In V.E. 1644 three icons of Adinath installed in the three sides of the ground floor were consecrated by Hir-Vijay Suri. Other portion of the temple was enlarged later in V.E. 1721. Suratan had a son Yadava and a grandson Karma chand. The grandsons of Karma chand named Dhara, Jagga, Anand and Meghraj became renowned.

89. Edited by the Author in the Researcher Vol. XII-XIII pp. 53 to 58.
Suratan’s brother Sipa had three sons Asapal, Virapal and Sachvira. The Adinath temple of Sirohi was got completed in V.E. 1634 by Aspal son of Sipa. Virpal’s son Mehajal a notable members of this family was very famous. His sons were Gunaraj and Karmaraj who enlarged the temple in V.E. 1721. More than 70 inscriptions of the above date on icons have been noticed from this temple. Mehajal also undertook Sangh-yatra to Satrunjaya in V.E. 1690.

In Kolar, the icon of Vasupujya was installed by Mehajal in V.E. 1652. His daughter Amuli and Tejasi’s daughter Api, conjointly installed the icon of Hir-Vijay Suri in V.E. 1659. In this way on the basis of affluent epigraphical sources of this family it can be regarded as very prosperous family.

Other families of Sirohi:

The Jain temple of Pindawara\(^{91}\) contains some inscriptions of V.E. 1603 and 1612, which mention some families and their religious activities. Kothari Chhachha’s grandsons named Tejpal, Rajpal, Ratnasingh, Ramdas and Sahasa kiran. built two Devakulikas in the Pindawara temple in V.E. 1603. Again after nine years, a Devakulika was added to the said temple by some members of the above family.

*Shresthi* Govind of Sirohi is also referred in the Pindawara inscriptions. His grandson Jiwaraj after observing forty day’s fast died (*Samadhiman*) in V.E. 1602. A Devakulika in the above temple was added for his welfare in 1603. One more Devakulika was constructed by *Shresthi* Thantha of Sirohi in V.E. 1603. All these Devakulikas were consecrated by Vijay dan Suri of Tapagachchha.

Chopara Asha karan’s family:

Several inscriptions of this family are known from Medta. Ashakaran was the descendant of Ganadhar\(^{92}\) Chopara Naga, who had a son Sangram. Sangram’s great grandson Amarsi has three sons.

---

91. Abu V No. 379 to 384.
Ashakaran, Amipal and Kapurchand. Ashakaran had two sons named Rishabh das and Surdas, Amipal had a son Garibdas. Ashakaran undertook a Sangh-yatra to Shatrunjaya and Abu and performed a Nandi-Mahotsava\textsuperscript{93} in V.E. 1674 when the title of Acharya was bestowed upon Jin singh Suri of Kharatargachchha. The temple of Shantinath was constructed by him, which was consecrated by Jin chandra Suri of the Kharatargachchha in V.E. 1677. The inscription of V.E. 1677 also states that Ashakaran had set up an icon of Adinath at Shatrunjay.

Medta\textsuperscript{94} was an important centre of Jainism during this time. In V.E. 1672 and 1674 big Pratisthas were arranged in the town. On V.E. 1677 Besakh Sudi 3, and V.E. 1687 Jyesth Sudi 13 several icons were also consecrated by Vijay dev Suri and Vijay singh Suri of Tapagachchha. These were setup by different Jain families.

Family of Hiranand :

Shresthi Hiranand’s ancestors\textsuperscript{95} were residents of Delhi. Later they moved to Agra. Hiranand led a Sangha in V.E. 1688 to Sammet Sikhar. He constructed a Jain temple known as “Ravan-Parshwanath” at Alwar in V.E. 1645. There were two Hiranands in Agra, who were almost contemporaries, one was Hiranand Choradiya, different from Hiranand of whom we are speaking here.

Bafna families :

The Bafna family of Jaisalmer was well known and respected for its meritorious deeds. No early history of this family is known. The Jaisalmer inscription of Himat ram temple dated V.E. 1891 the Dhuleva inscription of V.E. 1889 etc. mention Devaraj as the progenitor of this family. His son was Guman chand, who had five sons-named (i) Bahadurmal (ii) Sawai-ram (iii) Magani-ram (iv) Zorawormal and (v) Pratapchand. These brothers settled at

\textsuperscript{93} The Kharatargachchha Pattavali by Ksama Kalyan Gani.
\textsuperscript{94} Vinay Sagar No. 1069, 1105, 1110, 1113, 1127 to 1145, 1183 to 1185.
\textsuperscript{95} Shri Agar Chand Nahta’s paper on Ravan Parshwanath Jain Satya Prakash and Vir Vani-V pp. 8-11.
different places namely Kota, Jhalrapatan, Ratlam, Udaipur and Jaisalmer respectively.

(i) Bahadur mal had a son named Danmal. He had no son and therefore adopted Bhabhut singh’s son Hamir mal. This Hamirmal had a son Rajmal and grandson Kesari singh.

(ii) Sawairam had two sons named Shyam singh and Manak chand. Shyam singh had a son Ratanlal, who had two sons Pannalal and Surajmal. They had no male issue and therefore adopted Akhay singh, who had a son named Vijay singh.

(iii) Magani-ram had a son Bhabhut singh and three grandsons named Punam chand, Deep chand and Hamirmal. Hamirmal was adopted as a son by Danmal of Kota. Punamchand and Deep chand too had no son and therefore, Hamirmal’s grand son Kesari singh of Kota also became the owner of this house.

(iv) Zorawarmal had two sons named Sultanmal and Chandmal. Sultan mal’s sons were Gambhir mal and Indarmal. Gambhirmal had a son Sardarmal. Both Indermal and Sardarmal had no son and therefore they adopted Kundanmal and Samirmal respectively. Zorawar mal’s second son’ later moved to Indore. Sir Siremal Bafna was his descendant.

(v) Pratap chand had 5 sons named Himatram, Jethmal, Nathmal, Sagarmal and Umedmal. Himat ram’s sons were Jiwanlal Rishabhidas, Chintamanidas and Bhagavandas. Two sons named Kanhaiyalal and Dhanpat lal were born to Chintamanidas. Pratap chand’s second son Jeth mal had two sons Mul chand and Sagatmal. Nathmal’s son was Kasari mal and grandsons were Lunakarna and Khem karna. Sagarmal has two sons Baghmal and Sanghidasa. Umedmal had no son and adopted Sangidas.

This family performed several meritorious deeds. The Sangh yatra initiated in V.E. 1891 by this family under guidance of

96. Nahar III Intro, pp. 30-32.
97. ibid No. 2531, 2460, 2524, 2530, 2459 and many other unpublished inscriptions,
Jin mahendra Suri of *Kharatar gachchha* is very famous for this community pilgrimage. A sum of Rs. thirteen lakhs were spent on it during this community pilgrimage. No such large scale *Sanghyatra* is now feasible. A Jain temple was built at Amarsagar (Jaisalmer) by this family in V.E. 1928. A *Dhwaj-Dand* was installed in the Kesariyaji temple in V.E. 1889 (1832 A.D.) by Zorawarmal. The "*Athai*" festivities were also arranged there. In the Dadawari of Udaipur, the foot prints on stone of Dada Jin datt Suri and Jin kushal Suri were installed in V.E. 1886. These were consecrated by Rishi Hamsa of the line of Kirtiratna Suri. In Bundi, the temple of Sethji was constructed in V.E. 1920. Similar details of many other religious and benevolent deeds are known from Ratlam. Jaisalmer and other places.

**Shresthi Varsha of Pratapgarh:**

Varsha was a Humbad by caste. He served as minister during the time of Maharawat Hari singh. He was very powerful man. On his advice Maharawat invited several families of Humuds from Sagawada to his capital. An inscription dated V.E. 1774 Magh Sudi 13 (Feb. 2, 1718 A.D.) of Digambar Bada Mandir of Deve-liya, furnishes information concerning this family. It tells us that Vardhan and his younger brother Udaibhan, became ministers of Maharawat Pratap singh and performed several religious deeds.

**Diwan Ram chandra Chhabada:**

It is said that ancestors of Ramchandra Chhabada had close association with the rulers of Amer. Ramchandra's grand father Balluji was in active service of Mirza Raja Jai singh. Chhabada Ram chandra was a powerful minister of Sawai Jai singh. During the battles of Amer and Sambhar (1709 A.D.) he displayed great valour. Several letters and other contemporary accounts provide information about him. He constructed a Jain temple at Sahiwara (near Ramgarh) which contains a fragmentary inscription of V.E.

---

98. G. H. Ojha-Pratapgarh Rajya ka Itihas p. 383. 208-209.
99. Vir-vani I pp. 67-83/History of Mewar by the Author p.319-21/Vir Vinod II p.780
1747. His son was Kishan chand, who remained in the services of Sawai Madho singh.

Diwan Balchandra Chhabada:

Balchandra Chhabada was appointed as a Diwan of Jaipur in the year V.E. 1820 Kati Sudi 5. It is said that the Jain temples molested during the period of Madho singh, under the influence of Shyamram Tiwari were renovated by him. A big Pratishtha was arranged in V.E. 1826 at Madhopur. His son Raychand Chhabada displayed much bravery during the battles between Jaipur and Jodhpur. He had several icons installed and a big Pratishtha was arranged by him at Jaipur in the year V.E. 1861. He also had a temple constructed in Bakshi ji ka Chauk Jaipur.

Other Diwans of Jaipur:

Several Digambar Jain families served as Diwans in Jaipur state. The names of Bijeram Totuka, Jagram Pandya, Kriparam Pandya, Ratan chand Shah, Arataram Khinduka, Amar chand Khinduka Kesari singh Kasaliwal, Bakhtaram and many others were quite noteworthy. An inscription of V.E. 1813 (1756 A.D.) of the temple of Sir-Moriyan Jaipur informs us that Baktaram had built the temple. He served as a Diwan in the time of Maharaja Madho singh I. Diwan Bakhtaram constructed the Shantinath temple at Khoh. His ancestor Sanghi Vijayraj performed a Pratistha-mahotsava at Bansakho in V.E. 1783. Bakhtaram constructed a Bawadi in V.E. 1864 as its inscription records. Diwan Kriparam constructed a Jain temple at Jaipur in the Chaksu ka Chauk.

Jodhpur was also an important centre of Jainism. Bhandhari Bhanji constructed the temple of Bilada. His son erected a Jain temple in Mandor. The meritorious deeds of other families of Marwar have been known from other records.

100. Vir-Vani I p. 293/II p. 132-134/
Appendix I

Early Jain Inscriptions from Rajasthan

(a) Badali Inscription

The Badali inscription is one of the important\textsuperscript{1} lithic records of the northern India. It is in Brahmi script. In 1912 A. D. when G.H. Ojha was touring in the district of Ajmer, he noticed\textsuperscript{1} this fragment on the mandap of the Bheruji, which stands in the field about a mile from the village Badali near Bijayanagar, district Ajmer. This stone was used for grinding tobacco by the Bhopa (temple priest). From there, G.H. Ojha brought it to Ajmer and got it preserved in the Rajputana Museum.

It is a part of a hexagonal pillar, which was split in twain. The inscription is engraved on one side of the split portion. It covers 13"X10\frac{1}{4}" space. The letters of the middle and left side are well preserved and clearly incised. But the letters of the right hand side have mostly become blurred.

This inscription is one of the much debated epigraphs of the northern India. A group of scholars named G. H. Ojha, K. P. Jayasawal, R. B. Pandey, etc., regard it as pre-Mauryan record. G. H. Ojha's reading of the first two lines of this inscription is \textit{Viraya Bhagavate} 80(4) \textit{Chaturasiti Va (se)} which means that it was engraved after 84 years of the death of Lord Mahavir. K.P. Jayasawal did not agree with the above conclusion.\textsuperscript{2} He thinks it of the Nanda era counted from 458 B. C. But his arguments about Nanda era were generally not accepted by the scholars. R. B. Pandey


endorsed the views of G.H. Ojha. Among the scholars, who do not take this inscription as pre-Mauryan record, the name of D. C. Sircar stands quite notable. The arguments of these scholars are as under:

(i) No early record contains the use of Mahavir Nirvana era. Its use in Rajasthan specially within a century of Mahavira’s death, is extremely doubtful.

(ii) Practice of recording specific eras was actually started at much later date.

(iii) The word “chaturasiti” is perhaps used to indicate certain geographical limits.

(iv) The inscription belongs to Sunga period and pertains to the reign of king Bhagavata.

(v) No genuine epigraph anterior to Asok is known from any part of India. Therefore, it seems that the origin of the Brahmi script took place in the early period of the Mauryan kingdom.

In this way the date of Badali inscription comes at much later date than ascribed by Ojha.

The moot point about this inscription pertains to the reading of its first letter. G. H. Ojha takes it as “vi” and suggests that the medial sign attached to this letter is a style of long medial “i”, which was according to him prevalent in pre-Asokan era. K. P. Jayasawal also takes the letter as “Vakara” but denied the mark as a sign for long medial “i”. According to him the loop on the

top of "va" is evidently a vowel mark and has much affiliation with similar marks in the Kalsi inscription. Thus according to him it is "vi" and not long "vi". D.C. Sircar on the other hand takes this letter with its upper vertical stroke as a compound letter "dva" or "dvam"8 which according to him is a shortened form of the siddham. The suggestions of D.C. Sircar were categorically rejected by several scholars like Dani, T.P. Varma, C.S. Upasaka, etc. They all unanimously maintained that the form of "da" opening on the right is not seen in the early period. However, Dani and T.P. Varma could not suggest any definite reading.9 C.S. Upasaka had other view. He says that the medial sign of "i" seems to have been attached wrongly as no such use is seen in other records. He thus considers the long medial "i" attached with the letter "va" as a scribal mistake.10 But this view cannot be accepted. This inscription contains a few letters quite short in comparison to other letters. The shortening of length of a letter owing to the presence of vowel mark is also visible in other letters of this inscription. It may be retaining some earlier forms of writing or it may be some provincial variations. It is also present in the Anwaleshwar inscription of 2nd century B.C. recently noticed from Rajasthan. Thus, we cannot rule out these possibilities simply by saying a scribal mistake. The letter apparently seems to be long "vi". In this way the reading comes as :

<table>
<thead>
<tr>
<th>line</th>
<th>left</th>
<th>middle</th>
<th>right</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>vi</td>
<td>raya bhagava</td>
<td>(te)</td>
</tr>
<tr>
<td>(2)</td>
<td>80 (4)</td>
<td>chaturasiti-va</td>
<td>(se)</td>
</tr>
<tr>
<td>(3)</td>
<td>na ye</td>
<td>sali malini</td>
<td>(ye)</td>
</tr>
<tr>
<td>(4)</td>
<td>ram ni (va)</td>
<td>the majhimika</td>
<td>(ye)</td>
</tr>
</tbody>
</table>

The purport of this inscription is not clear. Sali Malini, appearing in the third line, seems to be a proper name of a lady, who had some relation with Madhyamika, a town situated near Chittor.

As succeeding letters of this inscription are missing no correct meaning can be traced out. From the first two lines it is clear that in the year 84, of some era, this inscription was got engraved. It perhaps refers to the construction of Jain structure by Sali Malini. D.C. Sircar suggests its date as 1st century B.C., basing on the date of Sunga Bhagavata’s inscription of Bhilsa. C.S. Upasaka takes it not earlier than second century B.C. G.H. Ojha ascribes it to 443 B.C., while K.P. Jayasawal gives its date as 374-373 B.C. In this way the following problems are still connected with this inscription.

(i) Whether this inscription is connected with Jainism?

(ii) Whether it is a Pre-Mauryan record?

The word “Vira” is apparently connected with Lord Mahavir. Therefore, the inscription relates to Jainism. Recently from Darah (Dist. Kota) inscriptions datable to 2nd century B.C. mentioning the names of some Sramanas are noticed. This also indicates that the Jaina were having close relations with the southern Rajasthan. No other meaning of first letter can be taken.

It is very difficult to conclude about specific date of this inscription. According to our present state of knowledge no such definite inference can be taken. A good number of scholars take the Mahasthan stone plaques inscription, the Sahayaura copper plate, the Piparaha Buddhist vase inscription, the Taxila coin Brahmi legend and the Bhatti-prollu rock casket inscription including this Badali stone inscription as the Pre-Mauryan records. Their main arguments are based on palaeographical details and its variations. They believe that the Brahmi script of the time of Asoka was consciously improved from some earlier Brahmi scripts. Therefore, whole problem is to be studied without any preconceived ideas. The theory that the Brahmi script was invented during the reign of Asoka was ably challenged by

11. This inscription was recently noticed by Giriraj Kumar. He has now revised its reading.
numerous scholars who, on the basis of vast literary evidence proved that the Brahmı script existed even earlier than Chandragupta Maurya. Another important point connected with the date of this inscription is the use of the words “chaturasiti-va (se)” The suggestion of some scholars that this word is indicative of some geographical area is untenable. This date is recorded both in numericals and syllables. Such system was obviously apparent for recording the dates only. G.H. Ojha has suggested that this date pertains to the Mahavir Nirvana era, which remained quite popular for ecclesiastical reckoning among the Jains. D. C. Sircar and others have objected that this era is not yet known from any early records. But I think, no much credence ought to be given on negative evidence. From southern Rajasthan use of some unknown eras is noticed as under:

(i) From Devani-Mori situated near the southern borders of Rajasthan an inscription datable to 3rd century A.D. mentioning some Kathika era was noticed. This is the solitary evidence about the use of this era. Before its finding no one had the knowledge of this era.

(ii) From Kalyanpur (near Rikhabdevji, Udaipur) several records datable to 8th century A.D. in some unknown era are noticed. So far no definite clue about the beginning of this era is known.

Therefore, we cannot rule out the possibility of the use of Mahavir Nirvana era in this inscription, simply on the plea that its use was unknown in earlier records. Apparently the Jains have repeatedly used this era in literary sources from

---

13. It is clear that the word “chaunasi” is still popular for a group of the villages in the area round about Badali. But the use of numericals and syllables together for recording the dates proves that it was used for mentioning the years. Such system was quite popular in ancient India.

14. G.H. Ojha, pp.2-3 fn,

the earlier times.\textsuperscript{16} It can also be argued that the date of the inscription may pertain to some unknown era. We cannot say definitely on this point, so long no definite historical data are known. D.C. Sircar's suggestion that the territory round about Badali was ruled by the Sungas is also not corroborated from any sources.\textsuperscript{17} From Ahara (Udaipur) two seals bearing the legends "Palitasa" (3rd century B.C.) and "Vihitamvisa (ya)" (2nd century B.C.) were noticed.\textsuperscript{18} The battle of the Sunga king against the Yavana king as mentioned in the Malavikagnimitram took place on the right bank of the Sindhu river (perhaps Kali Sindhu flowing in the northern Malwa and Hadoti). It has little concern with the area near Badali. In this way inference taken by D.C. Sircar requires further evidence.\textsuperscript{19} Thus we may conclude that:

(i) The Badali inscription is a Jain record. It perhaps mentions the construction of some structure for worship of Jain Tirthankar Mahavir by Sali Malini, who might be the resident of Madhyamika.

(ii) The era used in this inscription is not clear. It may refer to the Mahavir Nirvana era or some other unknown era. As we have mostly to depend upon the palaeographic details, no definite fact can be adduced.

(b) Other-Inscriptions

(i) From Noh, a broken bowl was discovered during the excavations\textsuperscript{20} in 1964–65. It contains some writing on its base in Brahmni attributable to the 2nd century B.C. The purport of the writing is not clear. Perhaps it records the name of a person with the expressions "Panchastavatiku" and "Negata". It seems that Negata stands for Nigatu or Nirgranth, a term very popular among Jains. Noh is in close proximity of

\textsuperscript{16} History of Mewar by the Author, pp. 71-72.
\textsuperscript{19} History of Mewar by the Author, pp. 19–29.
\textsuperscript{20} Indian Archaeology-a review 1965-66 P. 67.
Mathura, therefore influence of Jainism might have remained there.

(ii) From Nagari, an inscribed\textsuperscript{21} fragment has been noticed having some letters, the purport of which stands as "for the welfare of all living beings." Generally it is attributed to Buddhism. Nagari also had a close relation with Jainism and looking to stress on the feelings of compassion in it. we may also consider this inscription as a Jain record.

(iii) From Darah (Distt. Kota) some\textsuperscript{22} inscriptions datable to 2nd century B. C. have been noticed by Vijay Kumar. He at first gave the reading as "Sipisen Samano" resident of Awara. However, he later revised its reading. No serious attempt has been made to decipher these early writings. The word "Samana" has a definite link with Jainism.

Besides these no other early records attributable to Jainism have been noticed. As already stated, purport of these records too are conjectural and no definite evidence about their Jain identity can be given.

\textsuperscript{21} Ojha-Udaipur Rajya Ka Itihas p. 26.
\textsuperscript{22} Varada XXI No. 4 pp. 3-4/ The Cultural Contours of India (Delhi 1981) pp. 283-285.
Appendix II

Date of construction of the
Jain Kirtistambha at Chittor

The tradition of erecting Kirtistambhas was quite old. The Ghatiyala inscription\(^1\) of V.E. 918 (861 A.D.) speaks of two Jain pillars one at Mandor and other at Ghatiyala (Rohinskupa). It is the earliest reference of having Jain-stambhas built in Rajasthan.

The Jain Kirtistambha of Chittor is an important piece of Jain art. Col. Tod saw an inscription of V. E. 952 (895 A. D.) near the said pillar, containing the names of 24 Jineshvaras, Surya, Ganesa, Navadurga etc. But we can hardly connect it with the above Kirtistambha.

It seems that this Kirtistambha was erected in shape of Sarvatobhadra Manastambh in front of Chandra-Prabh-Chaityalaya (now known as Mahavir temple). This pillar is situated on an elevated platform. Its height from the ground is 76 feet. It is 30 feet wide at its base while 15 feet at the top. There are several seated figures of Tirthankaras. In the middle of the pillar, there are big standing figures of Tirthankar in Digambar pose in all its four sides.

Scholars have given different dates between the 11th to 13th centuries of its construction. Their arguments are mainly based on the architectural data. We want to examine available epigraphical evidence, which will help much in determining the date of its construction.

---

2. Tod-Annals and Antiquities of Rajasthan (Crook’s edition) I p. 525.
G. H. Ojha had collected a few pieces of the inscriptions from the heaps of stones lying at the foot of Jain Kirtistambha Chittor. All of these are now preserved in the Pratap Museum Udaipur. Among these, two fragmentary inscriptions pertain to the Jain Kirtistambha, a summary of these is given below:

1. One inscription containing 8 lines, has a reference at its end that the Kirtistambha was constructed by Shresthi Bagherawal Jija, who was the son of Naya.

2. A fragment of another inscription consists of parts of the verses of Nirvana Kand and at its end the name of Bagherawal Jija is available.

3. Besides these two fragmentary inscriptions stated above, a stone-slab containing verses 21 to 45, was found on a square platform near the temple of Nila-Kanth at Chittor. This has now been fully mitigated. Fortunately its copy, prepared at the time of writing the history “Vir Vinod” by Kaviraja Syamaladas is now available. I have edited and published this inscription on the basis of the above text in Anekanta Delhi (April, 1969). It contains very valuable information about Shresthi Jija and his son Punyasingh together with their manifold religious activities. According to this, Shresthi Jija constructed a number of temples at Chittor, Khohar, Sajjanpur etc. The construction of Kirtistambha at Chittor was actually started by him. But he failed to complete it, due to his death. His son Punyasingh later completed it. The verses 40 to 44 give information about Jain-muni Visal kirti, Subha kirti and Dharma chandra. The inscription also narrates that the consecration ceremony of this Stambha was performed by Muni Dharma chandra.

4. An inscription of V.E. 1357 (1300 A.D.) recently noticed by the department of Archaeological Survey of India from Chittor.

---

3. Edited by the Author in the Anekant (Delhi) April, 1969.
mentions a detailed account of the Digambar Jain Acharyas of Mulasangha Balatkargana of the tradition of Kunda-Kundacharya. It mentions the names of Keshavachandra, Abhaya kirti, Vasanta kirti, Vishal kirti, Subha kirti and Dharmachandra. It consists of the account of the erection of Manastambha (Kirtistambha) at Chittor. The name of Punya singh is also available in it. It consists 25 lines and 29 verses.

5. The Mahavir Prasad Prashasti⁸ of Chittor dated V.E.1495 mentions that some Shresthi Kumarapal constructed the Jain Kirti Stambha at Chittor. It seems that originally the construction was done by Digambar Shresthi Jija and Punyasingh but its renovation was done by Shvetambar Shresthi Kumarapal in 15th century A.D. During the invasion of Alauddin Khilji in 1303 A.D., when a good number of temples of Chittor, namely Kumbhashyam, Samiddheshvar, Nilakantha, Kalikamata, Shringara-Chanvari and others were demolished, a conjecture can be hazarded that some part of this Kirtistambha was also demolished during the above invasion. It was, therefore, subsequently repaired.

6. Muni Kantisagar⁷ had published an inscription of Nandaganva (Maharastra State) of V.E. 1541 (1484 A.D.) incised on a pedestal of an image. On the basis of this inscription he attempted to prove that the Kirtistambha of Chittor was completed during the 15th century. But the inscription does not contain such information. It mentions that Punya singh constructed the Kirtistambha and one of his descendants, later installed the said image. A similar⁸ inscription,

6. Journal Bombay Branch Royal Asiatic Society Vol. XXIII p. 41/D. R. Bhandarkar published this inscription on the basis of a manuscript copied in VE 1508 (1451 A.D.) at Dolatabad. He could not collect any fragment of this inscription. Fortunately a big fragment of it lying in the Nilakanth temple at Chittor, was noticed by the Author in Varada. One more fragment was also collected by the Archaeological Survey of India recently.


from another Jain icon, of the same year was also published by Nemi-chand Dhanusa Jain who had correctly refuted the above statement of Muni Kantisagar.

7. In assigning this date of the Kirtistambha, other inscriptions mentioning the names of the Jain Acharyas can also help. The Devagari inscription of 13th century A.D. consists of the names of Keshavchandra, Abhaykirti, Vasantkirti, Vishalkirti, Subhkirti and Dharmchandra. According to another inscription found from Chittor, Subhkirti was contemporary Maharawal Jaitrasingh (1213-1250 A. D.) of Mewar. In this way Subhkirti and his people Dharmachandra remained active during this period. The inscription No. 3 referred to above, mentions the names of the rulers Narasingh and Hamir. It seems that Narsingh was some south Indian ruler and Hamir was the famous Guhilot ruler of Mewaru. These rulers also extended their veneration to Dharmachandra. Thus, Dharmachandra who consecrated the Jain-Kirtistambha definitely flourished in the last quarter of the 13th century A.D. The paleographic evidence also corroborates the above fact. The script of the inscriptions No. 1,2,3, and 4 stated above is quite coeval and analogous to the script of other inscriptions of Mewar belonging to the 13th century A.D.

In this way, we may say that the Jain Kirtistambha of Chittor was constructed during last quarter of the 13th century A.D.

10. ibid year 1962-63 Appendix ‘B’ 636.
Appendix III

Bijoliya Rock inscriptions:

Situated in Uparamal area of Mewar, Bijoliya is an important Jain sacred site relating to Lord Parshwanath. Two big rock Jain inscriptions dated V. E. 1226 have been noticed from this place. There are several Shaiva and Jain temples. Col. Tod was¹ the first antiquarian, who visited the site and gave a brief description of the temples and the rock inscriptions. Carlleyle,² of Archaeological Survey visited the site but did not describe the details of the Jain epigraphs. Kaviraja Shyamaldas³ published in 1886 A.D. one of the rock inscriptions having the genealogy of the Chauhan rulers for supporting his arguments against the authenticity of the Prithviraj-Raso⁴. It was reedited by Akshaya⁵ kirti Vyas of Udaipur.

These inscriptions have been engraved on the flat undulating rocks; one is situated inside the boundary wall of the temple while the other outside on a flat rock. Both are having encircled walls around them. These are relating to Lord Parshwanath. The details of these two inscriptions are as under :

(1) Inscription of V. E. 1226 has a detailed genealogy of the Chauhans of Ajmer.

(2) “Uttam–Shikhar Puran” has been engraved fully in second epigraph.

The first inscription is engraved in 30 lines. It has 92 verses with some prose text. It opens with a salutation to “Veetarag” in a small prose sentence. Such obeisance to various Tirthankars and other divinities continued upto verse 9. Then

² Archaeological Survey of India Vol. VI pp. 234-252.
⁴ E. I. Vol. XXVI pp. 84-112.
begins the genealogical portion (*Raja Vamsha Varnana*) in verses 10–28; which is the most important portion of the epigraph. The description tallies with the *Prithviraj Vijay*, the Harsh inscription of V.E. 1030 and other authentic Chauhan records. From verse 29, the details of *Shresthi Lolak* have been given. It is said that the holy serpent of Parshwanath (V. 56) appeared in dream to Shresthi Lolark's wife Lalita and instructed to get a temple of Parshwanath erected there, as it is the place, where foolish Kamath tried to obstruct the penances of Parshwanath (V. 60). The details of several shrines both of Shaivism and Vaishnavism and hill ranges of the area have also been given. It was composed by Gunabhadra of Mathur Sangh.

The *Uttam Sikhar Purana* is an interesting Jain epic composed by Siddh Suri dealing with the life of Lord Parshwanath. It has 5 cantos with the verses as under:

1st Canto—verses 1 to 32.

2nd Canto verses 33 to 73.

3rd Canto ,, 74 to 159.

4th Canto ,, 161 to 261.

5th Canto ,, 262 to 294.

The first canto is mostly introductory. In the second canto description of Bijoliya is given. The description of *Utsarga* of Kamath, well known mythological story of Jains, is given in 3rd canto. In the 4th and 5th cantos, details of various places adjoining to Bijoliya have been recorded. This has not so far been edited.

Both these inscriptions are unique as no such large Jain epigraphs have been noticed from Rajasthan. Few more inscriptions of 15th century A.D. have also been noticed from here recording the names of Jain monks (V.E. 1465 and V.E. 1483.)
Index

Abhaydeva Suri—84, 117.
Abhaypal Chauhan—40, 45, 200.
Abu—2, 3, 4, 20, 21, 22, 26, 31, 32, 36, 43, 53, 63, 67, 68, 71, 72, 73, 83, 84, 89, 99, 110, 131, 132, 133, 137 to 143, 147, 199, 213 to 217, 222.
Achalgarh—30, 70, 74, 110, 113, 133, 143, 223.
Ahad—15, 22, 55, 83, 119, 129.
Ahmedabad—70, 74, 80, 224.
Ajabgarh—166, 167.
Ajari—150, 213.
Ajayraj Chauhan—87, 155.
Ajit Singh Rathor—62.
Akbar—33, 114, 158, 161.
Alauddin Khilji—3, 27, 30, 31, 36, 46, 111, 123, 124, 138, 141, 147, 149, 175, 176, 222.
Alhan Chauhan—9, 18, 45, 128, 166, 167, 168, 211.
Alhan Devi—18.
Allat—22, 23, 120, 128.
Alwar—21, 34, 166, 242.
Amarsar—174.
Amar Singh—
Amar Singh Rathor—28, 203.
Amer—28, 29, 154, 157, 186, 239.
Amritapal Chauhan—40.
Anand (Minister)—101.
Annaldevi queen—40, 54.
Antari—133.
Arnoraj—
Arisingh (Maharana)—128.
Arthuna—135.
Asadhar (Poet)—34.
Aspur—135.
Aswaraj (Chauhan)—38.
Atru—28, 57, 150, 151.
Auwa—80.
Awan—29, 162, 163, 186.
Bachena—167.
Badali—14, 246, 251.
Badhayu-minister—42.
Badmer—20, 48, 182.
Baghera—16, 29, 61, 154, 163, 211.
Bairat—167.
Bala Prasad—15, 36, 68.
(Rastra).
Banskho—161, 198.
Banswara—26.
Bappadatti Suri—57.
Barakana 4, 106.
Baroda—133, 134.
Basawa—165, 166.
Bauk Pratihar—72.
Bhamu Shah—229, 233, 234.
Bhand Shah—168, 229.
Bhan Bhandari—100.
Bhanu Chandra—161.
Bharaj—146.
Bhatner—173.
Bhayal of Gundoj—70, 89.
Bhinganj
Kankoni—150, 151.
Bhimdeva—23, 86, 213.
Bhinmal—17, 20, 46, 55, 60,
61, 68, 73, 87, 89,
90, 92, 95, 96,
Bhoj Paramar—138, 213.
Bhoj Pratihar—41.
Bijad
(Minister)—99, 139, 219, 220.
Bijoliya—16, 45, 119, 127,
157, 162, 211, 257, 258.
Bika Rathor—74, 168.
Bikampur—4, 106, 36.
Bikaner—4, 32, 34, 37, 67,
71, 74, 80, 99, 167,
168, 170, 172, 174,
191, 194, 205, 229,
230, 234.
Brahmanavad—149, 205.
Brahma Rimal—159.
Bundi—34, 36, 153.
Chachigdeva
Chauhan—14, 46, 54, 113.
Chaksu—28, 55, 160.
Chandkhedi—28, 152, 154,
187, 198.
Chandra Kirti—160.
Chandravati—55, 82, 112,
141, 217.
Chhoti Khatu—79.
Chirawa—12, 47.
Chittor—2, 4, 8, 9, 10, 19,
23, 24, 30, 31, 34,
35, 40, 55, 58, 60,
61, 70, 71, 83, 84,
119 to 124, 131,
138, 183, 184, 186,
191, 192, 193, 195,
203, 204, 218, 219,
221, 224, to 226
232 to 234, 239.
Chunda
Devara—22, 142 143.
Dabalana—154.
Darah—151.
Dayal Shah—239.
Dausa—165.
Deepa—70.
Delhi—185, 186.
Desanok—171.
Delwara—
(Abu)—33, 119, 129, 203, 205.
Devakul
Patak—32, 46, 51, 53, 54, 70, 73, 78, 84, 119, 125, 126, 131, 208, 221, 225 to 227.
Devaliya-(Pratapgarh)—136.
Devpal
Pratihar—23, 128.
Dhanera—146.
Dhanpal
(Poet)—29, 112, 113,
Dhanpal (Jawar)—221.
Dhanpal (Minister)—214.
Dharma gosh Suri—117.
Dharana — 61, 74, 107, 110, 123, 143, 144, 170, 197, 222, 223, 225.
Dhod—55.
Dhuleva—33, 119, 123, 203, 205.
Didawana—55, 79, 118, 156.
Diyana—150.
Duda Bhati—27, 30.
Dungarpur—25, 26, 34, 71, 132, 197, 230, 231.
Duni—162.
Eklingji—23, 120, 127.
Ellacharya—120.
Gagron—36.
Gajpal—26.
Gaj singh Rathor—28.
Galiyakot—25, 134, 135.
Ganghana—19, 72, 100.
Ganadhar
Chopara—177, 178.
Gangrar—11, 124.
Gatiyala—15, 36, 38, 84, 95, 96, 99.
Gayasuddin Khilji—28, 133.
Gewadi—134.
Gazani Khan—
Jalori—33, 109, 114.
Ghanerao—102, 223.
Girinar—131.
Giripur—131.
Govindraj—41.
Gunaraj
(Shresthi)—74, 123, 204, 224.
Hamir Chauhan—24.
Hamir Guhilot—30, 31.
Hardas—70.
Hari bhadra
Suri—2, 60, 68, 120.
Harisen Dharkat—58.
Hari varma—15.
Harshanath—28.
Hemraj Surana—117, 175, 231.
Himat Ram—
Bafana—72, 82, 83.
Hiranand—166, 242.
Hir Vijay
Suri—78, 139, 147, 162, 181, 197, 208.
Idar—73, 187.
Iltutmish—43.
Indragarh—154.
Indranandi—2, 120.
Jadoli—149.
Jagat Kirti—187.
Jagat singh
(Maharana) I—106, 128.
Jagat singh
(Maharana) II—106, 128.
Jagaddhar—175.
Jahazpur—163.
Jaimal—
Muhnot—28, 43, 107, 112, 237, 238.
Jaipur.—158, 159.
Jaitra singh—
(Bhati)—27, 39.
Jai singh
pura Khurd—159.
Jaisalmer—2, 26, 27, 30, 34, 36, 38, 68, 72, 74, 81, 83 to 85, 99, 169, 175 to 179, 191 to 194, 198, 199, 203, 204, 227 to 230, 236, 242.
Jai singh—
Siddharaj—35, 214.
Jaitasi—32.
Jaita Sutradhar—71.
Jajju—171.
Jalore—1, 4, 15, 17, 19 to 21, 30, 36, 38, 39, 55, 68, 70, 83, 89, 90, 110, 111, 205, 206, 216, to 218, 238.
Jawar—3, 12, 131, 132, 149, 192, 202, 221.
Jayat singh (Chauhan)—19.
Jayat singh (Guhil)—25.
Jayatalidevi—121.
Jhalarapatan—28, 183, 152, 153.
Jhanwar—18, 39.
Jija—122, 218.
Jin bhadra
Suri—57, 99, 228, 191, 192.
Jin Chandra Suri
(Kha)—57, 191, 209, 169.
Jin Chandra Suri (Di)—186.
Jin Datt
Jineshwar Suri—57, 111, 191.
Jinkusal
Suri—57, 148, 172, 191, 208, 220.
Jin pati
Suri—53, 155, 174, 191, 203.
Jin Prabodh—122.
Jin senacharya—59.
Jin Vallabh
Suri—57, 111, 115, 121, 191, 199.
Jin vardhan
Suri—126, 176, 177, 226.
Jirawala—3, 131, 148, 149, 203, 205, 221.
Jiwaraj Papadiwala—186.
Jodhpur—34, 99, 168, 204, 237, 238.
Jodha Rathor—117.
Jonpur—63, 205.
Jyan Bhusan—133.
Kaimash—42.
Kakkuka—36, 38, 95, 96, 205.
Kama—21, 164.
Kamaran—32, 167, 207.
Kanga Minister—121.
Kalinar—(Vagad)—136.
Kaparada—100.
Kareda—21, 30, 54, 119, 124, 125, 225.
Kark Suri—73, 97.
Karma chand-
Bachhawat—147, 168, 192, 234.
Karma Shah—8, 57, 71, 123, 232, 233.
Karna singh (Mah)—33.
Katukraj—17, 38.
Kayandra—3, 30, 73, 146.
Kekind—27, 83.
Kelhan—18, 19, 36, 38, 91.
Khanpur—152, 154.
Khandhar—21, 164.
Khatak—154.
Kheda—28, 30, 70, 84, 104, 179, 180.
Kheta—24, 43, 125, 225.
Khima Shah—163.
Khizrakhan—31.
Khoh—161.
Kiradu—3, 18, 30, 55, 73, 97, 107, 210.
Kirawali—146.
Kirtiratna Suri—181, 229, 230.
Kota—34, 74, 205.
Kumbha
Ksemendra—175, 213.
Ksema Kirti—129.
Ladanu—29, 55, 118.
Lakha Chauhan—57.
Lakha—(M)—24, 43, 74, 131, 225, 226.
Lakhanpal—19, 40, 45, 200.
Lalig—94, 139.
Lalrai—7, 19, 40, 45.
Lalso—21.
Laxman Bhati—176.
Laxmi Chandra Gani
(Purnimagachchha)—132.
Laxmidhar Nadol—107.
Laxmi Sagar Suri—181, 197.
Lodrava—98, 178, 235, 236.
Lollark—157, 211.
Lotana—62, 63, 150.
Lumbha Devara—31, 53, 139, 142.
Lunakarna—39.
(Bhati).
Mahendra (Chauh)—16.
Mahendra pal (Prati)—23.
Maheshwar Suri—21, 165.
Mahoba—179, 180, 181, 252.
Mala Shah—182.
Malpura—161, 186.
Mammat (Rathor)—15.
Mandalgarh—74, 149, 211, 235.
Mandalik—(Darada)142, 225
Mandan—
Sutradhar—71, 91.
Mandor—4, 11, 15, 18, 19, 31, 36, 38, 55, 95, 96, 98 to 100, 167, 192, 196, 209, 219, 220.
Mandu—184.
Mangalan—156.
Maroth—16, 118, 189, 203.
Mathandev—15.
Mathura 1
Mehajal—78, 241.
Mela Devi—126, 226
Menal—88.
Merunand—126, 226.
Mirabai—117.
Mirpur—149.
Mohandas—43, 158, 240.
Mokal
(Maharan)—24, 43, 128, 226, 226.
Morakhana—174, 234.
Mozamabad—198.
Muhammad
Mularaj Bhati—176.
Muni Sundar—127, 131, 142.
Nadlai—4, 12, 17, 24, 48, 68, 84, 103, 106.
Nadol—9, 17, 18, 19, 36, 45, 106, 125, 201.
Nagada—32, 47, 70, 78, 126, 127, 175, 195.
Nagar—55, 58, 107.
Nagar Jasol—70.
Nakoda—179, 180, 181, 203
Nandiya—74, 145.
Nana Beda—86, 104, 111, 132.
Napasar—171.
Nara—vahan Guhilot—23.
Naravarma—
(Para) 23, 121, 127.
Narena—11, 21, 28, 154, 155.
Narendra
Kirti—160, 162, 186.
Naugama—165, 183.
Nemi Chandra—166.
Nenasi
(Muh)—43, 236 to 238.
Nenawa—11, 21, 28, 154, 155.
Noh—14.
Nohar—173.
Osia—1, 2, 3, 15, 18, 19, 30, 38, 55, 56, 79, 96, 97, 205, 206.
Padma Nandi—184.
Padma Prabha—117.
Palha—(Poet)—155.
Pali—61, 70, 79, 95, 205.
Pata (Maharawal)—26.
Pethad—5, 31, 125, 220.
Pethad Kayastha—69.
Phalodi—16.
Phalodi
Parshwanath—3, 29, 116
to 119, 175, 203.
Pindawara—144, 150, 222.
Prabhachandra—185, 186, 187.
Pratap (Maharana)—25, 32.
Prithviraj
Chauhan I—39.
   III—29, 35, 37, 41,
       42, 50, 59, 116,
       117, 157, 174,
       211, 231.
Prithvipal
Minister—5, 101, 138, 139,
       214.
Raimal (Mah)—103, 123. 132.
Rai Singh
(Bikaner)—33, 168, 169.
Rajdeva (Nadlai)—48.
Rajgarh—172.
Raj Mahal—162.
Rajorgarh—15, 154, 205.
Raj Singh (Mah) 25, 128, 139.
Ralha—121.
Ramdeva (Delawara)
Navalakha—43, 73, 74, 78,
       126, 127, 225, 226.
Ram Kirti—14, 23, 121.
Ram Seniya—20.
Ranakpur—2, 4, 5, 24, 32, 46,
       61, 70, 74, 83,
       94, 107, 109, 123,
       142, 169, 176,
       178, 197 198,
       204, 222, 223,
       224
Ranathambhor—4, 21, 163,
       165, 223.
Ratanpur—20, 87, 114, 220.
Ratna Prabha
(Chaitragachchha)—13, 14,
       47, 122.
Ratna (brother of
Dharana)—74, 110, 143, 170,
       197, 222, 223.
Rini Taranagar—172.
Rupangarh—183.
Rudrapal Chauhan—40.
Sadari—9, 24, 32, 109, 234.
Sagawara—25, 26, 135, 187.
Sahajpal Chauhana—17.
Sahanpal
Navalakha—43, 126, 128.
Sahasa
(Achalgahr)—74, 143, 223.
Sakal Kirti—133, 153, 185, 187.
Salha Shah—132, 230, 231.
Samant Singh
Chauhan—21, 48.
Samant Singh Guh.—25, 121.
Samar Singh
Chauhan—19, 111.
Sambhar—55.
Sancho—17, 29, 36, 87, 112,
       113, 143, 216.
Sanderao—18, 30, 40, 45, 68,
       81.
Sanga (Maharana)—123, 125,
       132, 158, 186.
Sanganer—154, 159, 160, 188.
Sangram Singh (Maharana) II—128.
Sarang (Nav.)—127.
Sarup Singh Maheshwari—72.
Savat (Pratihar)—15, 154.
Sawai Madhopur—58, 163, 198.
Sewadi—39, 68, 84, 102, 125.
Shatrunjay—8, 24, 32, 123, 126, 169, 192, 203, 216, 224, 233.
Shergarh—28 55, 59, 88, 89, 150, 151.
Siddhi Chandra—161.
Sihad (Guh.)—25.
Siladitya (Guhilot)—48.
Simandhar—121.
Sinhraj Chauhan—41.
Sipa—148, 240.
Siroli—4, 32, 34, 36, 37, 71, 84, 137, 147, 149, 240, 241.
Sobhandaeva
Architect—70, 140.
Sodh deva Chauhan—19.
Somal devi—40.
Somdas Guhilot—26.
Somdeva (poet) Deccan—42.
Somdeva (poet) Gujarat—48.
Someshwar Chauhan—59, 211.
Som Singh—22.
Som Singh Paramar—69.
Som Sunder Suri—108, 131, 142, 199, 222, 226.
Sonig (Mandor)—94.
Subh Chandra—23, 185.
Subh Kirti—185.
Sudana—166.
Sunda—20.
Surat Singh Bikaner—171, 172.
Sur Chand—20.
Swamidas Pamecha—112.
Tarachand
Kavadia—32, 78, 80, 233, 234.
Tejpal (Minister)—42, 61, 73, 94, 140, 141, 215, 216, 217.
Tej Singh
(Maharawal)—14, 40, 121.
Tharad—65.
Thiru Shah—178, 193, 235, 236.
Tijara—166.
Toda—29, 162, 186, 187, 211.
Toda Raisingh—162.
Tonk—29, 163, 104.
Tribhuvangiri—21
Udai Singh Chauhan—20, 21, 43, 217, 218.
Udaipur—25, 34, 74, 83, 125, 126, 128, 129, 130, 204, 234.
Uda Mehta—73.
Udyotan
Suri—100, 110, 113.
Ujjain—1.
Upalraja (Sewadi)—44.
Usmanpur—4, 32, 94, 108.
Vaijal—deva 18.
Vallabhi—1.
Vaman
(Kasindara)—73, 147.
Vardhaman Suri—57.
Vasantgarh—55, 69, 144.
Vasant Kirti—184, 185.
Vatsaraj (Prat.) 96, 110.
Vastupal
(Minister)—42, 61, 73, 94, 140, 215, 216.
Ved Sharma—13, 14.
Vidagdharaj—15, 16.
Vigrahraj IV—37.
Vijaypal—21, 165.
Viradhaval—22, 43, 218.
Visal—(Devakul patak) 73.
Visal deva—22, 86.
Visal Devara—147.
Visal Kirti—184.
Yasobhadra
Suri—(Sandera ka-Gachcha).
101, 104, 125, 218.
Yasovir Baladhip—44, 48.
Yasovir.
Minister—20, 43, 140, 141, 213, 217, 218.
Yasovir Shresthi—20, 110, 213.
Bibliography

(a) Epigraphy :

1. Epigraphia Indica,
2. Indian Antiquary.
3. Historical Inscriptions of Gujarat (Forbes Gujarati Sabha) Vol. I to IV.
8. Arbuda Jain Lekh Sandoh (by Jayant Vijay).
15. Sardar Museum Reports.
16. Lekh Paddhati (GOS).

(b) History (I) Political—

2. Vir Vinod by Kaviraja Shyamaldas.
5. Bansawara Rajya Ka Itihas by G. H. Ojha.
8. Marwar Ka Itihas by V.N. Reu Vol. I and II.
12. Early Chauhan Dynasties by Dashrath Sharma.
13. Rajasthan through the Ages by Dashrath Sharma.
15. The Paramars by Pratipal Bhatiya.
17. Prithviraj Chauhan and His Times by R. V. Somani.

History (II) Cultural:

2. Kharatargachchha Ka Itihas by Vinay Sagar.
3. Vallabh Bharati by Vinay Sagar.
7. Abu—I, III and IV by Jayant Vijay.
8. Ancient cities and towns of Rajasthan by Kailash Chandra.
10. Temples of Northern India—by Krishnadeva.
16. ,, by Bhatanagar.
18. Jain Parampara no Itihas by Triputi Maharaj Vol. I to III.
20. Rajasthan Ke Jain Sant by Kasturchand Kasaliwal.
23. Palliwal Jati Ka Itihas by Daulatsingh Lodha.
24. Vir Bhumi Chittor by R V. Somani.
27. Progress Report of Archaeological Survey of Western India.
28 Annual Reports of Archaeological Survey of India.

(c) Literary Sources :

1. Kuvalayamala (SJGM) by Udyotan Suri.
2. Samaraichchakaha (Calcutta 1926) by Hari bhadra Suri.
3. Dhurtakhyan (SJGM) by Hari bhadra Suri.
5. Dharmopadeshmala (SJGM) by Jaisingh Suri.
6. Kharatargachchha Brihad Gurvavali (Kharatargachchha pattavali (SJGM).
10. Nabhi Nandan Jinoddhar Prabandh (Gujarati trans.).
11. Shatunjaya Tirthoddhar Prabandh (Edited by Muni. Jinvijay.)
12. Som Saubhagya Kavya by Pratistha Som (Gujarati trans).
15. Prashasti Sangraha by K C. Kasaliwal.
18. Pattavali Samuchchaya (Bhavanagar).
19. Puratan prabandh Sangraha (SJGM).
20. Vividh Tirth Kalpa (SJGM).
21. Prabandh Chintamani (SJGM).

(D) Journals :

2. Sambodhi, Indian Historical Quarterly.
## Errata

<table>
<thead>
<tr>
<th>Page No.</th>
<th>Line No.</th>
<th>Incorrect</th>
<th>Correct</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>2</td>
<td>Sadri</td>
<td>Nadlai</td>
</tr>
<tr>
<td>70</td>
<td>4</td>
<td>741</td>
<td>743</td>
</tr>
<tr>
<td>70</td>
<td>10</td>
<td>only</td>
<td>deleted</td>
</tr>
<tr>
<td>83</td>
<td>14</td>
<td>was</td>
<td>were</td>
</tr>
<tr>
<td>112</td>
<td>18</td>
<td>983</td>
<td>993</td>
</tr>
<tr>
<td>225</td>
<td>24</td>
<td>Diska</td>
<td>Diksa</td>
</tr>
<tr>
<td>249</td>
<td>17</td>
<td>Jaina</td>
<td>Jains</td>
</tr>
<tr>
<td>253</td>
<td>24</td>
<td>exmine</td>
<td>examine</td>
</tr>
<tr>
<td>256</td>
<td>9</td>
<td>contemporary</td>
<td>contemporary to</td>
</tr>
<tr>
<td>956</td>
<td>15</td>
<td>Mewaru</td>
<td>Mewar</td>
</tr>
</tbody>
</table>
No. 1
Vasantgarh Bronze Inscription
V. E. 744

ॐ [नोराग] त्वादिभावेन सर्वंज्ञतविभावकम्।
जातवा भगवता रूपं जिनानामेव पावनम्।
श्रो (भा) वक्यशोदेव देव...........................
...........................रदे क्षोभे जैनं कारितं युगमुन्तमम्।
भवशट्परमपरार्जितसुरक्षकम्वर—पित
दर्शनाय शुद्धसज्जनानां चरणालाभाय॥
संवत्स 744
साक्षात्पितामहेनेव सर्वायुपविधायिना।
शिल्पिना शिवनागेन कृतमेतज्जनवहं॥

No. 2
The Ghatiyala Inscription of V.E. 918

समापवर्गमम्। पढं। सयस्वार्थकारणं देवै।
गोसिसुरि श्रीकं संसर्गसं सागरं जित्याहाः॥1॥
रहुलक्षमो पद्धारो ग्रासी सिरिलक्षशो ति रामसस।
तेः सिरिलक्षवंसो समुप्पाणेइ एथस सम्पत्तो॥2॥
विप्पो सिरि हरिब्रह्मो भज्जा भ्रास्वी ति खतिश्रा भत्रा।
तासु। मुश्रो। उपप्पशो। वीस्रो। सिरि। रजिजलो। एतस।॥3॥
श्रसस वि गरबड़गमामो जायो। सिरिलह्डो ति एमसस।
श्रसस वि ताश्रो। ताश्रो। तसस वि जसबड्रशो। जायो।॥4॥
श्रसस वि बुंधुर्गमामो उपप्पशो। सिलुश्रो। वि एमसस।
भादृो। ति। तसस। ताश्रो। श्रसस वि सिरि। भिलुश्रो। चाई।॥5॥
सिरि। भिलुश्रसस। ताश्रो। सिरिलक्षि। गुस्सुगृहि। गारिच्छो।
श्रसस वि ककुशङग्रामो डुल्लहद्वीतेइ। उपप्पशो।॥6॥
ईसवित्तां हृसिष्य महर्षि विघ्नां पलीप्रां सोम।
ए यदश जसस ए दीपं रोशी थेब्रो थिरा मेटी। 11।
ए जम्पिंय ए हृसिष्यं ए कंदं ए पलीप्रां ए सम्मितिः।
ए थिःिं ए पिरेममिः जेयए जसं किज परिहीं। 11।
मुल्या दुह्या वि पया श्रह्मा तद उर्मा वि सोकेयः।
जेयएमचेत् जेयए धर्मं विविः पिलेब्रम्थले सम्भव। 11।
उग्र रोसराम मच्छर लोणेहि मिराय विज्ञां जेयः।
ए कन्हो दोष्ट हवसेवीव वबहारे को वि मरणम्पि। 10।
दित्रवरसीरागुवृः जेयए जसं रजिज्ञां सयल्लम्मि।
सिम्मच्छरेयः जेयएम दुह्याण वि दष्टिरागुवृः। 11।
धल्यारिद्वसमिद्वा वि पुरायाणं विम्मकरस्त्र श्रव्यंहि।
स्मं सयं च सरीसत्तान च तह जेयए दिप्ताई। 12।
एक्कोवगुरृःथ्रस्तावः विहरिषा गुणवागुरृःक्ने।
जेयएमथ्रसिज्जमलं ये जेयए जसं गोय सच्चरिः। 13।
वराया गुरुलत्रवाणं तस हसी शक्तिः तसालो ब्रह्म।
इय सुचिरादेहि विविः जेयए जसं वलिम्नः सम्भवो। 14।
जेयए गमिते या सम्माणं गुणायुं गुणातिः।
जम्पिते या लोण्यं दिश्यं परिप्रेण धरारिषावर्भं। 15।
महामोक्तवर्लमणी-परिध्यंक्रणं ब्रह्म गुणवर्तस्तासु।
जेयएम्नो जेयए जसांत वण्णर्वाणुयाहती हि ध्रुवायः। 16।
गििित्य गोहणाई सिरिम्म जलात्वाणो पलीत्रो।
जेयएम्नो जेयए विसे वद्गाणवायम्नले यथाधाः। 17।
शीतुकलदलंध्या रम्मामा मायांमहृंविव्रेहि।
वर्हक्कुस्प्रक्कण्या एसा खूष्मिका जेय। 18।
विरिईिियु स्र एशुतुः आटदासमपलुः वितल्लम।
गुर्रसि वि ऊ हर्वे हुह्वारे धवलवीव्राहेः। 19।
सिरिककुक्कणा हहं महाज्ञानं विप्पसियवर्गिवबुल्ल।
रोहिषकूङ्गामे विबेंसिम्यं विनुदिविदीए। 20।
महुःश्रुतम्म एको वीको रोहिषकूङ्गाम्मम।
जेयए जससस वा पुजामा एए धम्मा समुसथविर्माः। 21।
No. 3

The Shantinath temple Inscription of Diyana (Sirohi)
V. E. 1024 (967 AD)

No. 4

The Abu Inscription of V. E. 1201
तत्त्वाचो[५]तितिवेक्तायामसूयमी मौनीद्रधम्मः......प्रत्येकादृशमिः प्रतिलोकः जीवाजोविविक्षार्थिनिपुणः चारिष्ट्रिसेवतः।
पवानृष्टिभूत्तिरासुः (थि) जगन्नद्योऽहकः सर्वदा सारासारिवेचिन्तितिनिपुणः प्रजावाददाताशयः।
गम्यीरः सरः कष्मी दग्धयो दाक्षिण्यपाठोनिधिः
धीमानः धार्मिकसम्मतः प्रतिदिन सद्भक्तमानः।
The Hastishala Inscriptions of Vimal Vasati
V. E. 1204 and 1237

(i) संवत् 1204 फागुणम सुदिर 10 शनी दिने महामात्र्य श्री नीनुकस्य

(ii) संवत् 1204 फागुणम सुदिर 10 सन दिने महामात्र्यश्रीलहरकस्य

(iii) संवत् 1204 फागुणसुदिर 10 सन महामात्र्य श्रीव(वी)रकस्य

(iv) संवत् 1204 फागुणसुदिर 10 शनी महामात्र्य श्रीनेदकस्य

(v) [संवत् 1204 फागुणसुदिर 10 शनी] दिने महामात्र्य श्रीधवलकस्य

(vi) संवत् 1204 फागुण सुदिर 10 शनी दिने महामात्र्य श्री ध्वान्दकस्य
No. 6

The Abu Inscription of V. E. 1206

सं १२०६

श्रीशीलब्रह्मसूरीणां शिष्ये: श्रीचन्द्रसूरिरिभि:।
विमलादिसुरंबेन्युरैतीर्थिंसिदं स्तुतम्॥

अर्थं तीर्थस्मुद्ररोजमुद्रामुद्राकारिधीमता
श्रीमदान्नदपुरंग्रन्धीपालमाचिंणा

No. 7

Inscription of Vimal Vasati of Poet Shripal’s Brother Shobhit


No. 8

Memorial Inscription Dated V. E. 1226 from Vimal Vasati

ईं००४।। संवत् १२२६ वर्षं वैशाष्प शुद्धि २ सोमे श्रीमदबुंदे महातीर्थं
महामात्य श्रीकविदिना स्वकीयपितृ ३० श्री ग्रामपसा तथा स्वकीय-
No. 9

Inscriptions of Mantri Yashoveer

V. E. 1245

संवत् 1245 वर्ष वैशाख वद 5 गुरी श्रीयशोदेवसूरि-
शिष्ये: श्रीनिमाध्यप्रतिमा श्रीदेवचन्द्रसूरिमि: प्रतिष्ठिता।
श्रीषुंडरकरव्ये दुसारा श्री उदयसिंहपुनेर्गा मन्त्री श्रीयशोबीरेरा
मातृ दूरो उदयशीर्षेक्षोर्ष्यं प्रतिमा सतोरणा सदृवकुलिका
कारिता श्री मदरकोठवे।

9A

है। सं 1245 वर्ष।
श्रीषुंडरकरव्ये महति यशोभद्रस्मताने।
श्रीशान्तिसूरिमस्ते तर्पादसरोजगुम्बूँग:।
वितीषण्डनसंच: क्षत्रियपक्षलक्षणस्य:
कुरुसूरहं रवितप्रमुखतीमध्यात्रोत्सव।
द्वधत क्षतिर्पृता मुदे विशदो: स दु:साधना-
ममूतुड्रसंज्ञाया विविधविरूँदामिना:।

tदंगजन्मावति कविन्द्रवन्सृत्य यशोवीर इति प्रसिद्ध:।
व्राह्मणस्मायं युगपद्धतसूत्विरेश्वरशास्त्रविनितमवास्तितो यः।
तेन सुमृतिना जितनमतन्नुपुण्यात् कारिता स्वपुण्याय।
श्रेष्ठनिमित्तविद्धिनितमथ्य रसेवकुलिकयः।

शुभं भवन्तु।

No. 10

The Vimal Vasati Inscription of V. E. 1350

(1) है। संवत् 1350 वर्ष माघसुदि 1 भीमेश्वर हीमदेवहिलल-
पाटकाधितित(णित)त परमेश्वर-परस्मभट्टारक-उमापति-
वरलख्यायितावा(पा) कांतिदी——
(2) कुचूर्मा (वा) लक्ष्मापालमालेश्वरि (व) रघु (वि) नीगजधाताकुश्मलविद्यारण्यपंचानन-समत (स्त) राजावलीसमलकुत-प्रशिनि सिद्धराजमहारा—

(3) जागिरज्ञीमीलांगेष्वरकल्याणविज्यराज्ये तलापधोपजीव (वि) नि महामात्राज्ञीवर्हूसे जीकरणादिसमस्तमुद्राव्यापारां परि—

(4) पत्रयति सतीत्वेव (वं) काले प्रवत्त(तुः) माने अर्थसैव परमप्रभो [:] प्रसादपत्तलां भुज्यमान अष्टादशावतमण्डले महाराजकुल-श्रीवीरलेख[:] शा—

(5) सनपर्व प्रयणचुति यथा। स एष महाराजकुल-श्रीवीरलेखः संवतः १३५० वर्षं म (मा) घमुंदि १ भौमेहें श्रीचन्द्ररण्यां श्रीसागरजातीय सा—

(6) धृश्वीरवदेशुमुख-सायुभीमेहनचवद्रेष्ठा तथा महां भीमा महां सिरधर श्रेण जगसीह श्रेण शिराल श्रेण गोहन श्रेण वस्ता महं विरपाल प्रभुति स—

(7) मस्तमहाज्ञेन भक्त याराष्य विज्ञेतेन श्रीगुरु-दस्योपरि संतिष्ठमानवरसहिताये निश्चलमणांतरकरं मुक्तवा उद्ध कृतकर्षण शासनपर्व

(8) प्रयणचुति यथा ॥ यत्त्व श्रीविष्णुवरसहितायां श्रीगुरुदिनाथ- देवेन श्रीमातादेवाया[:] सतक तलापा कत्याय उद्ध देव द्र २८ अष्टां (शांति) शतिह्यममा: तथा श्रीगुरुः—

(9) त्यं ठकुर-सेलहुः-तलारप्रभृतीनां कापडां प्रत्येकं उद्ध देव- द्र १६ पोड्धश द्रम्मा: तथा कल्याणके अभ्रीणां दिनः दिनं प्रतिदेव कपहुतः 1० दश दा—

(10) तथ्यानि। तथा महूः श्रीतेजपालवरसहितायां श्रीनेनिनाथ- देवेन श्री मातादेवाया[:] सतक वर्षं प्रतिदेत द्र १४ जनुदेश द्रम्मा[:] तथा दिनअंकन कपहुतां

(11) देव १० दश तथा श्रीअरुंदेत्य ठकुर सेलहुः-तलार प्रभृतीनां कापडां प्रत्यय देव द्र ८ अष्टो द्रम्मा तथा प्रमदाकुलसतकनामां ६ एक्ष्म नामं वर्ति
(12) मल प्रत्ययं द 5 पंच द्रम्मा व रूढ़ वर्ष प्रति दात्व्यः[:]
तथा वस्हिकाये पूजार्कान्तः पार्श्वात् निसृत्यमाणकरी
मुक्तो भणिता श्रीगृहु देवत्य ठ-(
(13) कुरेगा सेलख्य-तलारगृहुत्व: किमपि न याचनीयं न
गृहीत्वम् च। श्रद्धां दिनपुर वस्हिकायपारङ्गातः उपरिलिखि-
तविधे उर्वर श्रीगृहु दे-
(13A) त्य ठकुरेगा सेलख्य-तलारगृहुत्व: तथा चन्द्रावत्या[:]
श्रीमुन्ता (भ्रा) जकुलें महस्तक-सेलख्य-तलार-डोकरा-
प्रभृतिभिष्न (च्च) किमपि न याचनीयं न
(14) गृहीत्वम् च। अन्या परितिविधिना प्रतिपर्व किस्मिको-
द्रवर्षात्तित्त्रापित्स ग्रामकुकुरमृहुत्विभिस (गृ) ह्रामान्। (गृ) कल्याणकर-
प्रभृतिमहीनसैविनु समाया-
(15) त-समस्तसंघस्य प्रहरक-तलारकप्रभृतिकं धुध्य (हूयं)
सर्वं करणीयं। कारपणी (गो) यं च। उपरिचितितउत्तर्यमान (च) समस्तसंघसम्यकः पयः कस्यापि कः-
(16) चतुः गच्छति तत्समं श्रीगृहु देवत्य ठकुरेगा लोहम्यं धूयमा
समार्थ्यानी (मर्य्यप्रेमयम्)। अगस्मत् (द्व) बल्जररिपि अर्येष्वच
भाव (निपुलभि (भी) राजभिर (वे) सहिकाये उ-
(17) ब्रकुक्तकरोयं अराचन्द्राक्ष यात्रु (द्व) अर्थ्य (धिप) तथा[:]
पालनिवश्च। उच्चं च भगवता व्यासेन। बुधविःसुया भुक्ता
राजभिः सगारादित्विः। यस्य यस्य यदा
(18) द्वृमिस्तस्य तर्य तदाऽसम्। विन्द्याविश्ववियतौयासु गुणकोटर-
वाचिनः। कःगःपरम् भजायनते देवदायापथारिः। न विषः
विनिमित्याः
(19) देवस्वं विधमृत्यते। विपक्काणिनं सूति देवस्वं पुत्रपीड़कम्।
आतानि स्मृतिवन्यनिति प्रवलोक्य अर्शमुत् (समद्) वंशः। अन्य-
वंशीरपि भाविभो-
(20) कःभिः अर्शमक्तलय(स्य) उधकरस्याय अर्निः कविदर्भ न
करणीयः[:]
 न कारपणी (गो) यश्च। यथा दत्ता च
इदमुक्तवान्। महंश्या अर्न्यवश्या वा ये भ-
(21) विख्यति पाथिवा[: ] तेषामहु वरण्योपिम भम दर्षि न लुक्यतामुः। ठौ जयरसिहु सुत पारि० पेथाकेन लिखितमुः। हर्नाखर प्रमाणमिति।
(22) महाराजकुल-श्रीवीसलदेव दूः मह० सागण। श्रवण साक्षियः। श्रीशर्चलेखरदेविय राध० नन्द श्रीशिरसंहदेविय तपोध-
(23) न……………अभ्यादेवेत्रास्त्रक श्रवो नीलकण्ठ:। प्रमाणाश्रमीय पद्या(र) राजाप्रभूतिसमस्तपद्यार।। सूत्र नर……………

No. 11
The Surahi inscription of Rao Lundha V. E. 1373

(1) संवत् 1373 वर्षें चैत्रविषुद्ध 1 (? ) रवौंवंद्र श्री ग्रवूंद्र-गिरिय म-
(2) हाराजकुल-श्रीलुण्डाकल्याणविजयराज्ये तत्तक सुवंकु ल श्रीक-
(3) रघु मह०। पूणसी (सि) हाइदिवंकुलप्रतिपत्ती धर्मशासन-मभिलि-
(4) स्थते यथा।। श्रीग्रवूंद्र गिरी श्रीमुगावादनाध्य-श्रीनेमिनाध्य-
(5) कारकं प्रतिकर द्रम्मा 24 देवलवादवास्तव्य गामी: पाता-
(6) गामी लींबा गामी० सींहा मह० छाड़ा गामी करमुं गामी० भी-
(7) रमप्रभृति-ग्रामसमुदायें द्रम्मा 24 मुक्त:। शुभं भवतु
(8) बढ़खर्च्छुथुं मुकता राजभि: सगरादिभि:। वस्य वस्य य-
(9) दा भूमिस्तवेय तस्य तथा फलं। लामनी भर्डा भवूत सीहरी हुस***
(10) री सुरही 1 संवत् 1397 वर्षें पोष (पौष) मुदी 15 सोमे।। से (शै) से-(श्रुतार्ग)

No. 12
The Surahi Inscriptions of Rao Lundha V. E. 1373

(1) संवत् 1372 ज्वेष्ट (ष्ठ) शुदि 2 सोमेद्वे ह श्रीग्रवूंद्र गिरी महारा-
(2) जकुल-श्रीलूण्डाक्षुबंधविजयराज्ये तत्कालिन श्रीश्री-करण्ये म-

(3) हं श्री पूजनीयादि पंचकुलप्रतिपत्ती धर्मशासनमभिलाशणै-

(4) ते यथा।। श्रीश्रीबुद्धगिरी.........................महारा-

(5) जकुल-श्रीलूण्डाक्षुबंधविजयराज्ये धृतवा विम-

(6) लवसहित्यायानि देवश्रीध्राग्राहिनाथनमिनाथयो: पाश्चात्यतु-

(7) तु किंचितु काशु द्राम्म क्षेत्रसुखु क्षितलकवलप्रसूति

(8) (?) श्री च-

(9) महदीयण्डुके(रः)कुमरशच लभते तत्सरवं महाराजकुल-

(10) श्रीलूण्डाक्षुबंधवि राजश्री बीजज्वाई-श्रीनामलदेवयो: श्रेयोथं

(11) प्राचीनावक्यायानि शासनं पद्यं। बहुभि: वसुधा मुक्ता राज-

(12) भिम: सगराविभि:। यथा यथा यदा भूमि(ः) तस्य तस्य तदा फलं अभिमं-

(13) न वंशो भ्र(श्यो)न्यवंशो(श्यो) वा श्रस्यो राजा भविष्यति

(14) तस्य तस्य दल्ल प्रतिपालयेत्।। 

(15) सु(ः) नो याति(ते याति) सु(शुष्क) कोट-

(16) ब्रह्मविधातवी।। वं(वि) न वि-

(17) र्वासिणः। कृष्ण सर्पः।। प्रजान्यते देवदायो(या)पहा-

(18) रिणः।। न वि-

(19) पं विषमित्याद्वित्वम् विषमुच्यते। विषमेकाकिनं हन्ति देव-

(20) हत्यम् (स्वं)

(21) पुत्रपीतकम्।। लिङ्गित लांपा मातृ।। सलपासीहिन्

(22) होनाधरे।।

(23) कुंवर खूंगर(सिः)सिः।। सेल: लूणसी: चाहिरि राजाल

(24) श्राल्पाः:

(25) (स) उच्च सूतुः सोर राम।।

No. 13

(1) हं। संवत 1372 वर्षं चेत्र वदि 8 बुधे०हृं श्री(प्र)

(2) बुंदाय
No. 14

The Vimal Vasati Inscription of V. E. 1378

(2) श्रीमहाराजकुल-श्रीलुण्डकपथ कथ्यांकविजयरा-

(3) ज्ये शासनपत्रमसिद्धित्यते यथा ॥ यतु पठारी कहूया

(4) सुतु लुण्डमाकेन देवश्रीप्रसादिनाथ-नेमिनाथ-देवह्रयः

(5) सेलहतां—कापडा ५ देवी [प्रत्ययं देय] द्र. २४ कराहतां

(लंचित एवं श्रपूर्ण)

निबब्दमूले: फलभि: सप्तै-द्रु (द्रु) मेंरे-देवी श्रुतमात्र:।

पादप्राणप्रदृढ़वाक्षरिनम: श्रीसुतु दो नन्दुतु शीलराज:।

अहिस्तनु विशिष्टा (विशिष्ट) तन्कुण्डज्ञामा
क्ष (क्ष) तिखलिनागापर: पुरासीतु।

प्रत्यथिर्वार्तमात्रन [तु] कुताणी (थं) क्षिताविश्व श्रीपरमारानामा।।

तदन्येकान्तुर्ददेव-वीर: पुरा विरासीव (तु) प्रदल्प्रताप:।

चिरं नवार्तं विद्वान यस्य (वमुक्त) कराम्बुजे सर्वजनगज्ञश्री:।।

तत्कुलकमलमाराजः काल [:] प्रत्यथिर्मण्डलिकाना[मू]।

चन्द्रावलीपुरोश: समजनि वेरायगङ्गै (थं) धु:।।

श्रोभीमेदोस्व नूपस (स्व) सेवा-ममन्यमान: किल धन्यराजः।

नरेशरापाच्छ ततो मन्भी (स्वी) धाराधिप भोजनृप प्रवेदेद:।।

प्रायावतंशाब्रजं बचूव
रतं प्रथानं थि (थि) मलाभिधान:।

यस्ते (ते) जसा दुस (स्द) मयाल्यकार-
मनोदिप धम्म: सहसा विरासीत (तु)।।

12
तव(त) श्रवः भीमेन नराधिपेन स प्रतापभूमि(मि)विमलो महामति ।
कृतोब(अबु)ः दे दण्डपति: सतां प्रयः प्रयमबो नन्दलु जैनशासने ॥8॥
श्रीशवकपाना पारिपलवा समुलसकसकसरखण(सि)हवाहना ।
शिशुद्धालकुलविन्याहा सति सतां क्रियाविन्यासविनायभभिका ॥9॥
श्रवान्यदा तं निशि दण्डनायकं समादिदेश प्रयत्त किलामिका ।
इहाचि (च) ले तव कुर सच मुनर्दर्य युगादिभुखु निरपायसश्रणयः ॥10॥
श्रीविक्रमाधित्यापादुः व्यतीते-
उपाश्रीतियाते(युक्तः) शरदा सह्ये(से) ।
श्रीश्रीदेवं शिखरे(स)ः बुः दसय
नित्वेसिः(सि)ः तः श्रीरि वि)मेलेन बन्दे ॥11॥
विधनाचि-व्यवहारहर्षी या मातेव प्रगङ्गातिगुः 
श्रीपुरजारतनया श्रीमाता भवतां धिये ॥12॥
श्रवलेख-विशिष्ट(विशिष्टा)ललतिनिम-मन्दाकिनी-विमललिभा(नि)
पुष्पानि यस्य शृं(श्रृं)ने(श्रृं)जयवि(ति) विविधानि तोर्ठानि ॥13॥

॥ श्रव राजावली ॥

ैविरवर्तमाने गततदवशादुवामुक्लकरवचनः ।
यो नद्दलवसकस सरेश श्रासराज ऐति वीरवरोभ्यउ ॥14॥
प्रवलवैरवानवारिदः समरसिद्ध ऐति प्रवित्तसतः ।
महर्षिसिंहमतः: सुभाषाग्रसः: वृष्णुशाश्व ग्रजनिष्ट तदंगजः ॥15॥
प्रतापमलसलदनु प्रतापी बशुव भूपालसदसु भास्यः ।
वीरावतसोजसनि बीजडो(स)स्य महस्तलीवण्डलभूमिभर्ताः ॥16॥

श्रासनः वृहस्ततनया नयाहः
मूर्ति: पुमोः द्व भागभो(भोगभा) जः ।
श्रान्ति घरित्रीपितारक्षातः:
ह्यातः शिलातो(तो)लुरियानमाधेयः (:) ॥17॥

व्याधमार्गशिरीमहुभासः: कालवक्तः(तकः) वलयवर्तिनजः ।
मण्डलीकरपदोमापवलयलुं इत्यभिसत्या धियां निधिः ॥18॥
विपश्चारीनयवमुलुपूर्वकम्य यः कीतित्तां सप्तशामिः ।
बशुव भूमिपितलधर्मानो लुम्भाभिधानो जगदेकवीरः ॥19॥

13
संहरूय शत्रुन मनलानु(त)बलेन श्रीग्नव(दु)ें प्राप्य नगादिराजमृ ।
भुक्तवा स भूमण्डलराजयुग्वः स्वलोकोकाधिकपितंभूम ॥20॥
लूणिघरय तनुजो जाणमजयी वेजिन्हि इति तेजसा निदिः ।
यत्रप्रतापदपपतराकिरं वैरिवर्गविद्यं (पुि)वन (ि)हुि सम ॥21॥
करारान्गः [ि] कर्कशालण्ड-लण्डीकुंतलाशिविरोधिगं ।
पृथ्वीं (त्र्यां) प्रसिद्धतिवतुः शानकामाम शीरारंतः स चिरायुरसु ॥22॥
श्रीमल्लुभकामां समन्तितवेजितहिः-तिगु(दु)ाग्रम्मयः ।
श्रवु(दु)ः दगुरीशराज्यं न्यायिनि (धिः) पालयामास ॥23॥
[मंडोर]ुरवासी सुगृहोर्यमसूरिपदवकः ।
सर्वशासनसरं स जयति जेहासिंहः श्रीघो (घो) ॥24॥
तत्तनयः सुनो [ि] भूषि वे [लहा] कः सकलभिः [तलहृतः] ।
तत्तलुः सुचरितः पुण्यिनिधि वरस साधुः ॥25॥
सोही-देगा-देसाल-कुचधरनाम्ना तद्वर्गः जाता ।
चतवारः कुलस्थिरसुदृढवस्तमाभिरामासते ॥26॥
श्रीदेसालः मुक्तपेशालविक्षिप्तकोटिस्वच्छचचतुर्दशजमर्जनितावदाटः ।
श्रवुणजयप्रमुखविष्णुसप्ततीर्थ्यात्राशचचतुर्दश चकर महामहेन ॥27॥
देमति-माई नामः श्रीहुदेससनस्य शायः हें ।
निम्नलिङ्गोमुगणान्ये दयाकशे जनवर्षसंय ॥28॥
देमतिकुक्षिक्रमवा गोसल-गयपाल-श्रीमानमानां ।
माईकुक्षिकी मोहणू-मो(सो) हामिधी पुत्री ॥29॥
जनवासनकमलवरिः साधुः श्रीगोसलो विशादकीति ।
गुणरतिरहुषागरा गुणादीवी प्रियतम तस्य ॥30॥
सद्महम्मक्षिनिविदबुज्विदस्तंगजः श्रीधनसिहसाधुः ।
भाया तदीया तद्वद्वादशा (न्या) माणवा सातः
वान्नेलदेविनिशांजः ॥31॥
साधोमि (भूं) मस्य सुतो हासलेकुक्षिकसम्भवः श्रीमानः ।
महिमानिधिमहोताः महामुहाम्मसिहसाधुः ॥32॥
व-मयाअैलदेवीवयंकुक्षिशुक्तिस्य-मुक्ताश्चयस्तत्तत्वः जयति ।
व्येष्टो (घो) जगद्यापिवश-प्रकाशः साधवसुगीला (लिं)
लिङ्गसाधुराजः ॥33॥
श्राखिनेयाविव श्रेष्ठी कनिष्ठी गुणशालिनी।
सीता-लालायाकियो धर्मध्यानप्रवर्षान्तसी। 134।
षुद्वु मुता धर्मसियव मृति [इव] पद्मवं।
विभ-विभिवपकारायावतीप्रज्ञा: पृथ्वी(पिथी)तले। 135।
तेषामाचार: साधुकृ(वी)जड़ इति विमलम(त)रायः:ःप्रसः।
युगेणार: विबधर: सजः(जज) नमाच्यः समरसिंहः। 136।
राजसमाजःकेठो विभयातो(तः) साधुविजपालः।
निपुणामतिर्नपालः सुकुरतो वीरधवलाश्यः। 137।
स्वप्रित्रेत्य से जीर्णदारां ऋषभमन्निरे।
कार्यामासतुर्लल्ल-वीजड़ी साधुसत्तमो (मी)। 138।
वाहित्थन्द्रु-गुणांचन्द्रविजेता भ्रुपतित्रथिसिवविधाता।
धर्मसूत्रितिनाम पुरासीत (दृ) विभविभविधितो।
मुनिराजः। 139।
मूलप्रकरमे तस्य धर्मधोषगारायमा।
भस्मु: शमसम्बुन्त्रां प्रमोभस्मु:। 140।
तत्वुपुरुषाथर्याधर्मशी:ःसिद्धान्तसिन्धुपरिशीलनविभप्लुलः।
श्रीजानचन्द्र इति नन्दनु सूरिराजः।
पुष्पोष्टेश्वराविभविधितसमाजः। 141।
वसु-मुनि-तु(गु) गा-शसि(धिः)वर्त(वेः)
ज्ञेष्टेसितिनर[व]मि सोमयुतदिवशे।
श्रीजानचन्द्रपुरुषा प्रतिष्ठ(मिठ)तोषुःदिगरो ऋषभः। 142।
1378 ज्ञेष्ट(खु) मु(व)दि 9 सोमे।

No. 15

Lunig-Vasati Inscription V. E. 1287

बन्दे सरस्वतीं देवीं याति या कविमानासमृ।
नीयमाना निजेनेव यानमानसवासिना।।11।

यः [क्ष]ास्तिमान्यह् [गा: ] प्रकोष्ठे शास्तोपि दीप्त: स्मरनिग्रहयः।
निमोलिताक्षोि समग्रद्वि स व: शिवायास्तु शिवायतूः।।12।

15
श्रीमहिमपुरयमस्यत्सवस्तिपारं प्रजाना—
मजरज्ज [दूर] रघुतुल्ले: पाल्यमानं चूलक्ष्ये।
वरमति रघुसीनां ग्रज [ब्रह्म] न्दु [मन्दी]
कृत इव सितपक्षप्रक्ष्यंद्वन्धकारः। ।।13।।
तज्ञ ग्रामवाटान्वयमुक्तं कुटजप्रसूननविशंदक्या।
दानविनिर्गितकल्पदृश्यमय [ख] दशचण्डय: समभूतः। ।।14।।
चण्डप्रसादसंख्यं: स्वकुलप्रासादेमददंडोज्यः।
प्रसारकीर्तिपताकः पुष्पविकांकेन सूत्रिभूतः। ।।15।।
श्रीमयुरे: क्रियामौरित सोमो नोमोदगं सतां कुबर्वेन्।
उदगादगाधमध्ययदुधोधोधविवात्वंस्मात्। ।।16।।
एतस्मादजनि जिनाधिनाधिभर्ति बिभागा: स्वमनसि शक्तिदृश्यानजः।
तस्यासीर्दृश्यिततमा कुमारदेवी देवीव तिपुररिपोः कुमारमाता। ।।17।।
तयोः प्रथमपुनोभुमस्ती लुप्तिगंसंज्ञाया।
देवदाराव बाऽचिपि सालोयवे वासवेन सः। ।।18।।
पूव्वमेव सनिवः स कोविदे भग्न्ये रस गुणावलतं लुप्तिगः।
यस्य सिस्तुमपमेते मनोया विधकरते विषणे धारणी। ।।19।।
श्रीमल्लदेवः श्रीमल्लदेवस्य सतस्यानुजो मन्त्रिमल्लिकांभूतुः।
बच्चो यस्यायाधंनांग सुवशा न बुद्धः शमलबधमुः। ।।20।।
धम्मविधाने मुखं चित्रीक्ष्यानेव विभिन्नसङ्ख्याने।
सूष्टिक्रता न हि सृष्ट: प्रतिमल्लो मल्लदेवसय। ।।21।।
नीलोददनधम्मकुमुदक्षमके तुकर पराभुर्वं ग्रामणः।
मल्लदेवसयस्वा गलहस्तो विस्तिमल्लदशनांशुपु दत्तः। ।।22।।
तस्यानुजो विजयते विजुजितविद्रियसय।
सारसवतामृतकृतादभुमहर्षयः।
श्रीवस्तिपालयः इति भालतलस्वितानि
दीर्घयाकराणि सुकुतो कृतिना वितुम्पनः। ।।23।।
विरचयति वस्तुपालस्वनुक्तिविचाविस्मितुपु च प्रवर्।
न कदाचिदंद्वहरुणे श्रीयशो काश्यकरणस् वा। ।।24।।
तेजः पाल: पालितवामि तेजः पुन्नजः सोयं राजसे मन्त्रिराजः।
दुःखततां शक्तनाथ: कन्यायनसं भान्ति विश्वनिश्चार्कीर्ति। ।।25।।

तेजः पालस्य विश्वासः कः स्वरूपं निरःपूयेत् ।
स्थितं जगतःत्रिभुवं यदीयोदरकंदरः ॥ १६॥

जालू-माङ-तां-दनदेवी-सोहता-वयुजुकास्या ।
पदमलदेवी वैणा क्रमादिमा सत्सोर्दयः ॥ १७॥

एतेःधराजपुत्रा दशरथपुत्रास्त एव चतवारः ।
प्राण्ता किल पुनःपञानेकोदरवालोमेन ॥ १८॥

श्रुतनुमना समेतस्तेजःपालेन वस्तुपालोष्यम् ।
मदयति कर्म न दूर्दयं मधुमसी माथ्वेनेव ॥ १९॥

पञ्चाननःके न कदापि गच्छे-दिति समृतिप्रोक्तमिव समरस्ति ।
सहोदरी दुःसर्वोमोचारौ सम्मूह धर्ममध्वनि तो प्रवृत्तौ ॥ २०॥

इदं सदा सोदरयोहस्ते गुणं युग्यवयात्तदोप्युण्यगति ।
गुणे चतुर्वर्ण्यज्ञेन येन कृतं कृतर्यागमनं युग्यस्य ॥ २१॥

मुक्तामयं शरीरं सोदरयोः सुचिरेत्योरस्तु ।
मुक्तामयं किल महीवलयपिं भाति यत्कोष्ठयः ॥ २२॥

एकोश्चतिनिनिनिति यथापि पाणी तयोस्तथास्येकः ।
वायोभुवनसंतु सोदरयोः कोपापि दश्यायोः ॥ २३॥

धर्मस्थानाइकठांतास्ववः सर्वंतः कुर्वतास्युमा ।
दतः पाणो वलाद्र्युयुग्नेन कलेगलेन ॥ २४॥

इतस्वीलक्ष्यारागां वंशे शाखाविशेषः ।
अग्निराजे इति घयातो जातस्तेजोमयः पुराणः ॥ २५॥

तस्मादनन्तरमनन्तरितप्रतापः
प्राप्क्षिति धतरिपुरस्ववविषयकः ।
स्वर्गांपीगाजलवलक्षितशृंगशुश्रा
बभाम यस्य लवसाबधिमतीय कीर्तिः ॥ २६॥

सुतस्तसमादसीदशारथकुकुस्थप्रतिकृः
प्रतिशमापलानां कर्मित्वतलो चीरवचः ।
यशोपूरे यस्य प्रसरति वर्तिकान्तकंसा ।
मसाधीनां महंतंभिसर्कलायं कुशलता ॥ २७॥
चौलुक्य: सुकृती स वीरव्यक्त: कर्णजपानां जयं
य: कर्णोऽनि च कार न प्रलयतामुत्दिष्य यो मन्त्राग्नि।
श्राम्याम्युद्यायातिरेकहरिं राजय स्वभं भु: कृतं
वाहाना निधि हा घटा: करिनां बदाश्च सौधांगरे। 1128।।
तेन मित्रद्वेषयां जाने जानुपर्वतित्व।
विभुमृज्जहयेनेव सुखमाशिलिप्यति धिम्मू। 1129।।

इत्यत्र।

गौरीरवश्रयसुरभृवरसम्भवोः
मस्तयर्वृः कुकुदम्निद्रकदम्बकस्य।
मन्दाकिनीं घनज्ञे दधुतुमागे
य: श्यालक: शाशिमृोत्तमिनयं करोति। 1130।।
बज्ज्विविह विहरन्तीक्षिमारास्य रामा:
प्रसरति रतत्रास्माकदानांकास्तोघियः
बज्ज्वन मुनिनिरस्त्रीं पर्वतस्तीविर्वीरीं
भवति भवविरला धीर्धीरामनोपि। 1131।।

श्री: कृत्वविश्वासित्राहमुहत्तुकुकुर्णान्त्वङ्गाराजः
प्रवोतातिविदेशहीरिविविषितह: कोप्याविरासीन्त।
तं मत्वा परमार्गे करित्वा स व्याज्ञार श्रुते--
राधाः परमार इत्यजित तत्त्वमाय तस्यान्वयः। 1132।।
श्रीद्विग्रहः प्रथमण बभूव सूर्यासवस्त्र नरेन्द्रवशे।
भूमी (मि) सूतो य: कृत्वानविज्ञान मक्कहनायशे वेदनासु। 1133।।
वस्तुकुश्रु बस्तदयस्तरस्ते रिपुद्रिपिष्टाजितोत्तथावत्।
यत्कुलेज्जिनि पुमान्मयोरमो रामदेव इति कामदेवजितू। 1134।।

रोद: कन्दरवत्कीकितिलहरिलिप्तमातामुच्हृते-
रघुसम्वर्यो यशोधरवल इत्यसितमृजज्ञस्त:।
वश्चौलुक्यकुमारपालशृंगतिप्रवस्तिमिरागतं
मत्वा सत्वरमेव ठारपपति बल्लालमारस्वानु। 1135।।

शाश्वेत्त्रेगलिबदलनोज्जिनिर्विश्वासिरारः
धारावर्ष: समजिनि सुतस्तस्य विश्वप्रश्नस्य।
कोणाकान्तप्रधनसुपुस्तिश्चले यत्र जाता--
श्योत्तन्त्वेत्रोपितपलजलक्षेण: कौंक्राण्तिशपत्यः। 1136।।
देवी सरोजासनसम्भव कि कामप्रदा कि सुरसीरभेदी।
प्रहृदावनाबारधरा भराया—मायातवत्येष न निष्क्रियो मे।
धारार्यसुलोचयं जयति श्रीसोमसिंहदेवो यः।
पितृत: शौर्य विभाद पितृव्यकाठानुभयतो जगुहै।
मुक्तवा विप्रकरानरातिनिकराचितज्ञतः तत्किंचन
प्राप्तसंप्रति सोमसिंहसूपति: सोप्रकाराश्रययः।
येनेवबधलघुजववं रचयतान्युताम्यतामीत्येशा
वर्षेना (ष)सीम विद्विषां न हि गुरामालिन्यमुमूलितम्।
वसुदेवस्येव मुतः कृप्या: कृप्याराजावेदोऽस्य।
मानाचिकनधाराय यशोद्यास्थितो जयति।

इतिशः
श्रव्येन विन्येन विचया विक्रमेण सुकृतकमेण च।
कवापि कोजपि न पुमानुपति मे वसुदेवसनदृशो दृशोः: पर्विः।

दिविता ललितादेवी तनयमवीतन्यमाप सचिवेनद्रात्।
नाम्ना जयतसिंहह जयतमिन्द्रातुलोमुनीव।
यः शैशवेन विनयवेदिरिण बोधबन्धुवे धते नयं च विनयं च गुणोदयं च।
सोज्यं मनोभवराभजागरण-रूपो न कं मनसि चुम्बवति
जैत्रासिहः।

श्रीवसुदेवपुत्र: कल्यायुर्यं ज्ञयतसिंहोहस्तु।
कामादिधिकं रूपं निरूपत्ये यस्य दानं च।

सै श्रीतेजःपाल: सचिवशिवरकालमस्तु तेजस्वी।
येन जना निषिद्वान्तशिवनामामितेव नन्दति।
इतरः

महानो श्रीतःपालसय पत्न्यः श्रीनुपमदेवेयः पितृवृतवर्गानम् ।

श्रीग्रामायणमण्डलकृमकुकुटः श्रीसार्दद्रचार्तवीः-

वासः स्वर्गोंकोपिलहरिश्चालितक्षमतालः।

श्रीग्रामाभिधयः सुधीरजनः वहृतातिरागादभूतः

को नाप्तायमिदौ न दोलितिशिरा नीद्वृत्तरोमो पुमान्।

श्रीनुपसजनसरसरित्यरिगानामा भवुच ।

स्वप्रभु हुःक्ये सुमित्रान हारेरेव सिन्धु ये।

निम्बुनदेवी तस्य निम्बुनविविधायशीलसमप्रता

द्वितात्मा नवनयायोः पुनरं नृणा मनस्तबेकम्।

श्रीनुपमदेवी देवी साक्षात्कान्ताश्रीव शीलेन

तदुद्वितिता सहिता श्रीतःपालेन पत्न्यावभूतः।

इयमनुपमदेवी दिव्यवृज्ञप्रसूनः भ्रातिरजनः तेजःपालम् श्रीशापती।

नायिनियविवेकौचितिदाणिकाननानाश्रीवन।

प्रमुखगुणागर्भायोऽधौति श्रीवनाश्रीवन।

लाब्धायसहस्रस्त्यज्ञयोरवर्यः जयकलिखनिन्द्रयुक्तवाणिमः

लम्बवापि मोन्दव्यजगलं वयः प्रयाति चम्ककलिखितायांसवन।

श्रीतःपालस्तयासुग्रामुमध्यः श्रीलूकासिद्धकुटिनः करित न स्तुब्धति।

श्रीवनाध्योऽद्भुततरः रपि सैः समन्तः

दुहामला निम्नालि नित्यते स्म कीर्ते।

गुणाध्यनिधानकलशः प्रकटोऽमविपिरितशः खलस्यः।

उपचारवयते सतं सुमनुपजोष्मयानोऽपि।
पूर्णेश्वर इति श्रीलक्षणः

तत्सत्य नन्दिति सुतोदयमन्धुरा देवी (भो)भू: सुकुटवेशम पेष्डः ॥ १५८॥

श्रमूत्रतुष्णम पती तेजः पालस्य मनोरणः ॥

लावण्यसिद्धानामायमायुष्मानेत्योः सुतः ॥ १५९॥

तेजः पाल युधशर्यति तयोः पुत्रकलन्यायः ॥

हर्ष्यः श्रीनेनिनाथस्य तेने तेनेदमबुधे ॥ १६०॥

तेजः पाल इति क्षितोऽनुसचिवः संख्या च व्यवहारायः शिलास्य\- श्रेणीभिः स्फुरसिद्धकुश्चिरः नेमिनायोऽन्तरम् ॥

उच्चर्मसंधपयति जिनवरावासीविपचितः च सत्यार्थवार्त च पुर्तो निश्चयायामासिवानाः ॥ १६१॥

श्रीमच्छण्डसमभवः समभवच्छण्डप्रसादस्ततः

सोमस्ततमभवोश्वराजः इति तत्पुरः प्रविभायः ॥

श्रीमल्लौकिगमल्लदेवसचिवः श्रीवस्तुपालः

तेजः पालसम्भविता जिनमतारामोन्मचीरदा ॥ १६२॥

श्रीमस्त्रीश्वरवस्तुपालस्य नायः श्रीसिद्धार्श्वरः

किदा विद्याग्रुव् विभृतमत्तिल्वाजन्योपगामियः ॥

एतत्र दशमूर्तिः करिधृशस्कालाधिकृतां चिरः

राजन्ति जिनदर्शार्थं घटासि दिग्नायाकानामिव ॥ १६३॥

मूर्तिवामिहु पृथततः करिधृशस्कालाधिकृतां

तमूर्तिवविष्णुस्वयमकतां कात्यायामेता दश ॥

तोलुव्यसिद्धिपाल-वृक्षवल्वस्त्रायुद्वतन्त्रः सुधी-

तेजः पाल इति ब्याहायमेव श्रीवस्तुपालानुजः ॥ १६४॥

तेजः पाल: सकलजोपजिव्वर्म वस्तुपालस्य

सविल्धव विभावति सपलः सरोवरस्येव सहकारः ॥ १६५॥

तेन भ्रातुज्यैव ऽश्च प्रतिपुरश्वामकाव्यालस्तः

वामीपुर्णानिपानकाननसरः प्रासादास्त्राविकः ॥

धर्मस्थानपरस्मरस्य नवलरा चक्रक्ष जीर्गोऽद्व ता

तत्संविधापि न वुध्यते यदि पर परे द्विदिनेन मेदिनी ॥ १६६॥

शम्भो श्रास्त्रगताग्निनि गयेरेद्यः समतिर्योक्तवा

नेत्रोन्मोलनमोलनानि कल्याण्मार्क्षपुष्णान्ति युने ॥
संख्यातुंसचिवाद्यां विरचितामैतामेतापरां
व्यापारः सुधूरातकोत्तरति सोयुजाह्तिे यदि । 1167।।
सर्वत्र वर्त्ता कृतिरक्षवराजस्य शास्त्रवती।
सुधूरां मुक्तकलुं व जानीते यस्य सत्ता। । 1168।।
आरामंचण्डपमण्डलािानायुगुरहग्रिम्गगच्छतिः
श्लोकारतमयमातस्हिमास्मि सूर्यमहेन्द्राद्रिः।
तस्माहिमणाधिनायचार्चितं: स्त्रीशातिसूरिः (स्त्र) तो-
प्राणदामरसुरियुगमुदय्यचन्द्राक्षीव्रति। । 1169।।
स्त्रीजैनशासनवनीवनीरवाहः स्त्रीमांसतोपयथहरू हृषिभद्वैरः।
वित्यामदोन्मदगदेानवव्यवस्था: स्थातस्तो।
विजयस्यमुनीश्वरोधयम् । । 170।।
गुरोः (स्त) स्वाभिः पार्श्र सूरिरस्वयुदयप्रमः।
मीतिकानीव सुकानि भानि यत्प्रतिमामभुहे। । 171।।
एतदमम्यां धर्मस्थानस्य चास्य यः कर्ताः।
तावद्यमदमुदयादयययमम्यमवृं दो शाबां । । 172।।
श्रीसोमेश्वरो देवश्चुलकुयनरदेवसेविताहियुः
रचयावचकार सूचिराः धर्मस्थानाप्रशस्तिस्मिमान्। । 173।।
श्री नेमेश्वरबाबाः प्रासादादबुं दाचे।
वस्तुपालान्वयस्वास्तु प्रशस्तिः: वस्तिशालिनी। । 174।।
सुत्रों केलाहासुत धातुल पुनेश्वर चचेन्द्रबरेगा प्रशस्तितिरस्वयुम्भृतियां
श्री विक्रम संवतं 1287 वशं (फाल्गु) ए वदि 3 रवी श्री (नागेन्द्र) गच्छे
श्रीविजयस्यसूरिः प्रतिष्ठा कुता।

No. 16
Lunig-Vasati Inscription of V. E. 1287

(1) हृं। ध् नमः:सत्र्वतं 1287 वशं लोकिक फाल्गु बदरी 3
रवी ग्रंथें श्रीमदरापादपके चलुक्यकुलकमलराजसमस्तत-
राजावलीसमलक्तमहाराजाधीराजश्रीभो (मदेव)

(2) विजयराघवे:सतः (स्त) कुण्डायजता (नायी),
शिलोद्भुत-श्रीमद मराजेवंकुलोत्पलाम्मच्छ्वलेश्वर-राजकुल-
श्रीसोमसिंहदेवबिजयिराज्ये तस्येव महाराजाधिराज्याधिश्रीमेदवस्यप्रसा (दादू भुजप्रभान)****

(3) राजामण्डले श्रीचोलुकस्यकुलोपस्य महामण्डलेश्वर-रायाक-श्रीलक्षणप्रसाददेवसुन्त-महामण्डलेश्वर-रायाक-श्रीविरधवलदेव-सतकसमस्त-मुद्रायापारिता श्रीमदगहिलपुरवासवत्वभ्रमणश्रीप्रागवाटजातीय ठौ श्रीचण्ड (प्रसाद)****

(4) चण्डप्रसाददातमज महं० श्रीसोमतनुज  ठौ आरामराज भायरा  ठौ श्रीकुमारदेवरूपे: पुनः महं० श्रीमललदेव संघपति महं० श्रीवस्तु-पालयोरुनुजसहरद्वारात महं० श्री तेजःपालेन स्वकीयभायरा महं० श्रीमन्तुपमदेवास्ततुकुळकिसं (भूतप)

(5) वित्रपुत्र महं० श्रीलुकसिंहस्य च पुण्यवशोभिवृं द्वये श्रीमदबुद्धदाच्छोपिते देवलबाणार्ये समस्तदेवकुलकालिका विनियम-हस्तिशालोपशोभिमित श्रीलुकसिंहसहिष्काकाभिधान श्रीनेमिनाथ-देवएतायम्यंद कारित  II छा।।

(6) प्रतिष्ठित (ठठ)त श्रीनेमिनाथचे श्रीमदेनूसुपरिरस्ताने श्रीशालसिंहसिधिधभ्रमण-श्रीलक्षणसूरिर-श्रीगणरचन्द्रसूपिरपुष्टांक-रणप्रभु-श्री०हिंदूसुपरिरिलिय० श्रीप्रवेशसनसुरिरिमित: II छ।। भ्रजः च धर्मस्थाने कुलशास्त्रकौशिकानां नामा****

(7) नि यथा ।। महं० मलिकदेव महं० वस्तुपाल महं० श्रीतेजःपाल-प्रभृतिश्राहात्रवस्तनात्मकरमपरया तथा महं० श्रीमललसिन्हसमस्त मातुकुलपक्ष श्रीचन्द्रवतीवासवत्वभ्रमणश्रीप्रागवाटजातीय ठौ सावदेव-सुत महं० शालिकातनुज  ठौ

(8) श्रीशालसिंहरतनाय ठौ श्रीगणपुत्र ठौ श्रीधरसूरिमातृ महं० राजिण महं० श्रीलीला तथा  ठौ  श्रीधरसूरिभायरा  ठौ  श्रीतिहुणेवेदीब (बी) कुकिसम्भूत महं० श्रीमन्तुपमदेवसहरद्वारात  ठौ  श्रीमलसिंह  ठौ  श्रीमन्तुपमदेव  ठौ  श्रीउद्धव

(9) तथा महं० लीलामुत्र महं० श्रीलुकसिंह तथा भ्रातू  ठौ  जगसिंह  ठौ  रत्नसिंहानां समस्तकुद्बम्बेन एतदीयस्तन-परमपरया  च
एतस्मिन् धर्मार्थाने सकलमणि स्नपन्यूजासारादिकं सदेव करणीयं निर्वाहिः पीयं च।।

(10) श्रीचन्द्रवत्या: सतक समस्तमहाजनसकलजिनचैत्यगोपि-कप्रमृत्तिधावकसमुदाय:।। तथा उवरी कोसरउली ग्रामिय प्रावाटजाता श्रेणी रासल उठ आसधर तथा श्रावण मार्गधर उठ श्रेणी आल्हुणा तथा श्रावण श्रेणी देहुणा उठाबिशीः-

(11) ह थरकर्षाताया श्रेणी नेहा उठ सादेव तथा जाता घडलिग उठ आसधर तथा जाता श्रेणी बहुदेव उठ सोम प्रावाटजाता श्रेणी साबु उठ श्रीपाल तथा जाता श्रेणी जीदा उठ पाल्हुणा थरकर्षा जाता श्रेणी पासु उठ सादा प्रावाटजातीय पुणा उठ सा-

(12) त्या तथा श्रीमाल्हुणा श्रेणी पूणा उठ सादेव-प्रभृतिगोपि (छिद)-कारा।। श्रीमिषा: श्रीनेत्रीप्रदेशप्रभृतिस्वरूपः-वपुष्याद्ययात्राणि-हिलकालयं देवकीय वैविषयविद्या 3 तृतीयानि न स्नपन्यूजासृतस्व: कार्यः।। तथा काशकुद्रामी उएसवाळाजः-

(13) तीय श्रेणी सोहि उठ पाल्हुणा तथा जाता श्रेणी सलपणा उठ वालण प्रावाटजाता श्रेणी सादेव उठ देहुणा तथा जाता श्रेणी गोसल उठ आल्हुणा तथा जाता श्रेणी कोल्हा उठ आम्बा तथा जाता श्रेणी पासचंद उठ पूणचंद तथा जाता श्रेणी जनवरी उठ ज-

(14) गा तथा जाता बहुदेव उठ रात्रिहा श्रीमाल्हुणा कदुयारा उठ कुलदरप्रभृतिगोपि (छिद) कारा।। श्रीमिष्टथा ४ चतुर्थीदिने श्रीनेत्रीप्रदेशप्रभृति द्वितीयाणि-हिलकास्मी होतस्व: कार्यः।। तथा ब्रह्माद्यास्वत्वत्य प्रावाटजातीयमहाविजि

(15) ब्राह्मिंग उठ पूनढ़ उएसवाळाजः महाता घांधा उठ सागर तथा जाता महाक शादा उठ वरदेव प्रावाटजाता महाक पाल्हुणा उठ उदयपाल ग्रोइसवाळाजः महाता आबोधन उठ जनसीह श्रीमाल्हुणा महाक वीसल उठ पासदेव प्राक्षण्

(16) प्रावाटजाता महाक बहुदेव उठ श्रसीह तथा जाता श्रेणी थ्रार्शनु उठ रामचंद्रप्रभृतिगोष्टिः (छिद) कारा।। श्रीमिष्टथा ५ पाठ्य दिने श्रीनेत्रीप्रदेशप्रभृति तृतीयाणि-हिलकास्मी होतस्व: कार्यः।।

तथा घडलीग्रामीय प्रावाटजातीय श्रेणी सा-

24
(17) जगा उो पासवीर तथा जाो शें बोहिदी उो पूना तथा जाो शें जसड़य उो जेगा तथा जातीय शें साजगा उो मोला तथा जाो पासिल उो पूना तथा जाो शें रजय उो सावदेव तथा जाो जूगसरण उो साहवीय बोइसवाल

(18) जाो शें सलखा उो महं जोगा तथा जाो शें देवकुंय यार उो ग्रामदेवप्रभूतिगोष्ठी (छठ) का: । श्रमिभिस्तथा 6 पश्चिमदिने श्रीनेमिनाथदेवस्य चतुर्थांगिकामस्त्रव: कार्यः । तथा मुद्गसरणहारीयवास्तव ग्रामवाञ्जालीय

(19) शें संधीरण उो गुणाचंद्र पाल्या तथा यो सोहिया उो बाह्य-सर तथा शें जेजा उो लंक्षण तथा फौलिया ग्रामवास्तव श्रीमालमा वापल-गाजेग्रामप्रभूतिगोष्ठी (छठ) का: । श्रमिभिस्तथा 7 सप्तमदिने श्रीनेमिनाथदेवस्य चतुर्थांगिकामस्त्रव:-

(20) होस्व: कार्यः ।। तथा हृदाउदग्राम-डावगी ग्रामवास्तव श्रीमालमातीय शें ब्राह्मण उो जसरा तथा जाो शें लघु-मण उो ग्रामुर्द तथा जाो शें ग्राम उो जघंदेव तथा जाो शें मुहिस उो धरणेव तथा जाो शें जिगदेव उो जाला

(21) ग्रामवाञ्जाली शें ग्रामसल उो सावा श्रीमालमा शें देवा उो बीसल तथा जाो शें ग्रामसर उो ग्रामसल तथा जाो शें बिरदेव उो वीसल तथा जाो शें गुणचंद्र उो देवधर तथा जाो शें हरिया उो हेमा ग्रामवाञ्जाली शें लघुमणा ।

(22) उो कडुयांग्रामभूतगोष्ठी (छठ) का: । श्रमिभिस्तथा 8 ग्रामविने श्रीनेमिनाथदेवस्य पष्टय (छठ) हिकामस्त्रव: कार्यः । तथा महादुहुवास्तव ग्रामवाञ्जालीय शें ग्रामसल उो बहा सरण तथा जाो जतकर उो शें धरिया तथा जाो शें ।

(23) देवहुण उो ग्रामला तथा जाो शें वाला उो पच्चीख तथा जाो शें ब्राह्मण उो बोहिदी तथा जाो शें बोसीर उो पून-देव तथा जाो शें सीव उो साजगा तथा जाो शें पाहुण उो जिगदेवप्रभूतिगोष्ठी (छठ) का: । श्रमिभिस्तथा 9 नव्यदिने श्रीनेमिनाथदेवस्य सप्तमांगिकामस्त्रव: कार्यः । तथा साहिलवादवास्तव श्रीवस्वालमातीय शें देवहुण उो ग्रामला शें नागदेव उो ब्राह्मबदेव शें कालहुण उो ग्रामसल शें बोहिदी उो लापण शें जसदेव उो बाहिड शें ।
(25) सीलारा ४० देह्युः श्रे० बहुवरा श्रे० महुः ४० धारापाल श्रे० पूतिन उ० बाठा श्रे० गोसेल उ० बहुदाप्रमुहृत्तिणित(ष्ठि)काः। श्रीमानस्था १० दशर्मिदने श्रीनेमिनाथके श्रवणग्रहणप्रमुहृत्तिकामहलःकाः काः।। तथा श्रीमृदेवीदीपिका देवली—
(26) वादावस्तुक्त समस्त्रावर्गः श्रीनेमिनाथके पञ्चाचर्य पञ्चाचर्य कल्याणिकाः यथाधिक प्रतिझ्ञ नाट्रिण। ऐंवेश्या व्यवस्था श्रीचन्द्रात्त्वात्तिपितरजुकुरश्रीसोमसिंहिदेवेन तथा तज्जुः राजश्रीकान्तेदेवप्रमुहृत्तिम (मा) रै। समस्तराजलोकांस्तरी—
(27) या श्रीचन्द्रात्त्वात्तिक्षुपप्रमुहृत्तिकस्वात्त्रत्वभासराष्ट्री— तथा गुलार ग्राह्याया समस्तमहाजानगोणितकृत्तिवर्ग तथा श्रीबुद्धचन्द्रपरी च श्रीचन्द्रेश्वरश्रीचन्द्रिङ्ग तथा संस्कारसीतारा देवलालाग्राम श्री श्रीमाता महबुबारा ग्राम—गोंडीग्राम— तीर्थ प्राप्त—
(28) तत्त्वर छ ग्राम सिहराग्राम, सालग्राम, हेंदौंसीग्राम श्रीहाग्राम श्रीहाग्रामलालारायकोटडियान्त्रिकीन्त्र—द्राह्य ग्राम-पुस्तिका संस्कारसीतारा भारतीय समस्तलोकाः श्री—
(29) रवि—सवर्जन प्रमुहृत्तिकामकृत्तिवर्ग आंतरिकन्त्री—स्वर्यान्त्री श्रीनेमिनाथके मण्डपे समुपविश्योपविश्य महाराज श्रीरत्नालालपांविन्
स्वीर्यान्त्री मण्डपे धार्मिक श्रीलुष्किहास्तिकामधार्मिक समस्तग्रामस्थानयास्त्रेष्य धर्मस्थानस्त्रेष्य स्वाक्षरी रक्षाप्रकाः स्वीकृत्तः। तदेदादा—
(30) तत्त्वस्वरूप प्रसागिकुंजबिमि (ष्ठि) रै। सवर्जनरी तथा तत्त्वस्वरूप सन्तानपरम्पराया च धर्मस्थानसामान्यमृचिन्द्राकेन वायुः परिरक्षणरीयाः।। यति।। किमृह कपालमण्डलनुभकलसितरकपत्रजानपदपति:।। त्रस्तिमुद्गुज्जलानुभकमृस्वतमस्याः प्रतिप्रस्वाज्ञवह्याः।।
(31) तथा महाराजकुल—श्रीसोमसिंहिदेवेन प्रस्याः श्रीलुष्किहास्तिकायाः श्रीनेमिनाथवर्ष कृपां बाहिरह्याः डवासी
ग्रामः शासन भ्रमन महाराजपिनिं रावणाधारनम्त्रं अथ (पर) च श्रीसोमसिंहिदेवाभ्यानन्तराः प्र—
(32) सिद्धि—हेमसिंहिति प्रसिद्धमहिमाः श्रीपुण्डरिको गिरि: श्रीमद्वरैवतकपिं विश्वविदित्ति क्षेत्रं विन्यक्ति।। नूतने स्त्रेष्यमिनि
द्वयोरपि तथोः श्रीमृदेवीदीपिका प्रस्याः कथमयः समामिनि श्रीयादितेमी स्वयं।।।। संसारस्वर्गस्मितः भूत्वः स—
(33) व्यष्टव्यष्ट मिनेशहुप्तेः।
विलोक्यमाने भवने तवारिमतं पूर्वं परं च तवम् द्विष्टिपायं।
श्रीकृष्णपर्यन्तनयं-द्रमुकुलिका। सं। सर्वं पुत्र सं।
सिक्कराज साधु साज्रा सं। सहसा साज्रे पुत्री सुनधव
प्रणमति। शुभे। छु।।

No. 17
The Lunig Vasati Inscription of V.E. 1296

(1) चं। स्वस्तिः स।[वर्तम्] 1296 वर्षं भेःशक मुदि 3 श्री शतु-
न्द्रजयम्。

(2) हातीयें महामात्-श्रीतेजपालेन कारित नन्दीस(शव)र
वर [चैत्ये]।

(3) पश्चिममण्डे श्रीमाण्डिनाथबिम्ब-देवकुलिका दण्डक।

(4) लंसा(शा)दिशाहिता तथा हैव तीर्थं महं श्रीकरुपपालका-

(5) रित श्रीसत्यपुरीय महावीरे बिम्बं लक्तकं च। इहीं (हे)व
तीर्थं शेलमयबिम्ब द्वितीय-देवकुलिकामध्ये लक्तक।

(7) ह्रद्राह केशभादिनि। तथा गुड़मण्डपपूण्वंद्रा-

(8) रम्यं लक्तकं मृत्युमं तहुपरि श्रीमाण्डिनाथबिम्बं श्री-

(9) उजजयले श्रीमेमाण्डिनाथपालकामण्डे श्रीमेमाण्डिनाथवि-

(10) मृंब-लक्तकं । इहैव तीर्थं महं श्रीकरुपपाल-कारित श्री-

(11) ग्राणाधिकारयात्त (तो) मण्डपे श्रीमेमाण्डिनाथबिम्बं लक्तकं ।

(12) श्रीमार्गम दाचले श्रीमेमाण्डिनाथचैत्यजगतं देवकुलि-

(13) का-ह्रद्राह वट (हुं) बिम्बसहितानि। श्रीजावलिपुरे श्रीपा-

(14) श्रव्वार्तचैत्यजगत्यं श्रीमाण्डिनाथबिम्बं देवकुलिका।

(15) श्री तारसुगंगे श्रीमाण्डिनाथ-गूढ़मण्डपे श्रीग्राम-

(16) दिनाधिकं लक्तकं । श्रीमाण्डिनाथपुरे हंधिया वापी

(17) प्रत्यासं (ससे) श्रीमुनिकान्तनाथबिम्बं तचैत्यजोगियोंधारं ।

(18) श्रीजापुरे देवकुलिकाहं श्रीमेमाण्डिनाथबिम्बं श्रीपा-

(19) श्रव्वार्तबिम्बं । श्री [मू।]लंपारादे कवली-लक्तक-ह्रद्राह

(20) श्रीमाण्डिनाथ-श्रीमेमाण्डिनाथसमाजं बिम्बं । लाठप-

(21) ह्यं श्रीकुमारविहारप्रीयोंधारे श्रीपार्षदसमाजं

(22) ता (तो) मण्डपे श्रीपार्षदसमाजं लक्तकं । श्रीप्राणादनपुर-
(23) रे श्रीपाल्लुभाविहारे श्रीचन्द्रप्रमस्वामिमण्डपे खळक- 
(24) हयं च। इहैव जगत्यां श्रीनेमिनास्यस्याम्रटो मण्डपे 
(25) श्रीमहावीरबिम्बं च। एतसवं कारितमंडित श्रीनाग- 
(26) पुरीय बरहुड़ीया साहु ० नेमड सुत साहो राहुद 
(27) भ्रान्त जयदेव भ्रान्त साहो सहदेव तत्पुत्र संघ साहो । 
(28) झेडा भ्रान्त गोसल साहो जयदेव सुत साहो नीरदे- 
(29) व देवकुमार हालूय साहो राहुद सुत साहो जिमणचन्द्र 
(30) धरोंवर श्रीभयकुमार ताहुभ्रात् साहो लाह्हैन 
(31) निजकुट्यम्बसमदायेन इदं कारितं। प्रतिष्ठितं। 
(32) श्रीनागे। द्रगच्छे। श्रीमददार्श्य-विजयङिनुसुरिंमि:। 
(33) श्रीजाबालिपुरे श्रीसौरांगिरी श्रीपांश्यनाथजगत्यां 
(34) अष्टांेतमध्येन खळक-हयं च। लालपत्यां श्रीकुमार- 
(35) विहारजगत्यां श्रीभ्रात्तस्वामिमवं देवकुलि- 
(36) का दण्डकलस (व) सहित। इहैव चैत्ये जि- 
(37) नयुगानं श्रीभ्रात्तनाथ-श्रीभ्रात्तस्वामि 
(38) एततु संव चारापित्। 
(39) श्रीग्रामविलुपुर-प्रत्यास्य-चारोपे 
(40) श्रीग्रामदिनाथबिम्बप्रासादे गृहमण्ड- 
(41) प छ चुकिया सहित साहो राहुद 
(42) सुत साहो जिमणचन्द्र भार्य साहो चाहि- 
(43) एकुक्किसभूतेन संघ साहो दे- 
(44) वचन्देया पिता-माता भार्यभेषयो- 
(45) यं क (का) रापितमु। 

No. 18

The Delawara Inscription of Maharana Kumbha V.E. 1506

(1) श्री ग्रामवासः।। सही 
(2) संबत्र १५०६ वर्ष भाषाद सुदि २ 
(3) महाराजा-श्रीकुम्भकर्णविज- 
(4) यराघये श्रीग्रामुँ दाचे देलवास्यामे वि- 
(5) मलसही श्रीग्रामदिनाथ तेजलबसही श्रीनेमिनाथ 
(6) तथा बीजे भावक देहरे दायमण्डकं बलावी रखवाली 

28
No. 19
The Inscriptions of Pittalahar temple, Abu

(1) संवत् 1525 वर्षं फाठसू 07 शानि रोहिण्यां ब्रह्मु दूसरी देवडा श्रीरायधर सायर देवडा श्रीडू गर्देशुरार्जेशु गुजर
(2) साह श्रीगणपती गुजरजातीए श्री ज्ञान मं 0 मण्डन भायी लोपुकत राजाधिराज-रामदास समाय मं 0 सुंद्र वुलं मत्री—
(3) श्वर गदा भायांया साह हिरा भायी यदी पुष्या श्राविका ग्रासू नाम्या पुत्र श्रीराम-बाबादिप्रवारपरिवृत्तया पितलम—
(4) य 41 श्रीमुल्ल्याण—प्रथमतीक्ष्ण—मूलनानकपरिवर्ते श्रीबावसु-पूज्यविष्मु कारित प्रतिशिठत त्यागाचन्द्रनायक—
(5) श्रीसुद्धारम्दसुरेंद्रसुर्ध्वें श्रीमुद्दारसुरें श्रीजयचन्द्रसुरि तलद्वी श्रीतनशेशसुररिष्ट—प्रभासकर-घण्ठाधिराज-श्री श्री
(6) श्रीलक्ष्मीसागरसुरिविष्मु श्रीमुहान्द्रसुरि श्रीसोमजयसुरि महो-पाठ्याय श्रीजिनिसोमणगिः प्रमुख[परिवार]परिवृः
(7) महिसारणा वास्तव्य सुत्रत्वार देबा धर्मितमु
No. 20 A
Inscription of Pittaluhar temple, Abu

1) सं 1494 वर्षं पितलमय जीवज्ठश्रीभमतासादे विहारे मण्डलपो
नवचतुर्थिक (का) च तपाश्रीसंबन्धे तकितो तपाश्रीसोमसुन्दर-
सूरीशामुप्यदेशे श्री।। सूत्र हीर नामु।

No. 20 B
[सं 1495 वर्षं] ऊकेशबंशे दर्दागोष्ठीय मण्डलिक माला
महिपति विवेके जीवनस्वराममूर्ति (ति:) कारिता धीरजर-
तरगच्छ।

No. 21
(Circa 15th century AD)
मेवाराणाती सूत्रधार मिलिया भारो नागल सुत सूत्रधार देवा
भारो करमी सूरो हला गदा हापा नाना हाना कला सह (हि)-
तस्य (उ) पाद्यता:

No. 22
The Inscription of Hastikundi

..............................................
बिरके (?) ""...पजे (?) [रक्षासंस्था (?) जवस्तवः।
परिशासतु नामस्थलपरा [रक्षा (?)]ना जिना: 1.1.1।
ते व: पात्तु [जिना] विनामसमबे [पत्ता] दप्तरोमुख-
प्रेक्षासंस्थयमुख [शे] वर्तमानश्रेष्ठीविवो [विवो] दयान।
प्रावेदकादशश्रिविभ व दशशती लक्ष्मण शुभभूष शा,
कस्य हयादू गुणकारको न यदि वा स्वच्छतामत्तम: सजः: 2.1।
"......." कीर्ती नातकरो लो[प] शोभित।
सुि से (शे) [खर] ""..." लो मूर्दिधन रूढः महीभूतायु। 3.1।
श्रीविभवि (च्वि) प्रदुधि च वादलां सावित्रि [चतु] रा [०] ने।
हरिवर्मम् व (ब) भूवाच्च भूविभूमुवि [बनाधिक]: 1.4।
सकलतोकविलोक (च) नपकसुफुरदनम्मुद्रबालदिबाकर।
रिपुवश्वदनन्दुरुत्तदृति: समुद्रपादि विदम्भनूपः [स्ततः] ।। 5 ।।
स्वाच्छायार्यें सचिरवच [ैवा] सुदेरभाविनाये--
वो (यो) नीतो दिनकरकर्तहँज्ञात्मकरो वः।
पूजन जेन निजभिव ययो [कारयद] स्तुतकुण्डांचा
रघुषं हर्ष्यं गुरुखिमगिरे: श्रुतसं (श्यं) गारहारि ।। 6 ।।
दानेन तुलितब (व) लिना तुलासिनसः येन देवाय।
भाग [द्रव्यं] व्यतीयंत भागशाला [चार्यव] यया। ।। 7।।
तस्मादभू [च्छुद] तत्व (त्वो) सम्मतायः महोपति।
समुद्रविजयः श्राध्यतरवारः: सूर्यम (मिति) कः: ।। 8।।
तस्मादसमः समजन [समस्त] जनजातिलोचनानन्दः।
ध [व] जो वसुधायायी चन्द्रादिव चन्द्रकान्तिकर। ।। 9।।
भक्तेऽधार घटाभि: प्रकटितव मवं मेदपाटे महतानां
जन्ये राजन्यजन्ये जनयति जनताजं राजा मुखजराजे।
[श्री] माये [प्र] गद्वे हृदिक इव भिया गुरूकुशे विनवदे
तस्सैतानां स (श) रणयो हृदिरव शरणे यः सुराराणं
व (व) भूव इ।। 10।।
श्रीसुदुरिलभराजबसुमुनि भुजेन्द्रजयभंगां भुवं
दधागुणानोत्तरचंद्रभुमष्ठस्याभिमूर्तं विभूः।
यो दैवित्ती तारकप्रवृतिभि: श्रीमान [म] हे है पुरा
स्नेतीर्थिनितियपरोपयनेपीतू परां निस्वर्तिमु!।। 11।।
यं मूलादृतरूकितः कार्येऽवविष्णुपः हिर्यं (दृष्टिः) प: पादसु।
श्रायात्म भुवि कान्दिशोकमसिको यस्ते शरणोदर्धे
दंड्रवयामविव शमुद्वठमहिमा कोलो महोमण्डलम्।। 12।।
इत्य पृथ्वीभूताभिनियमाने सातमुस्स्वतेतारायथटो यः।
पाथोनाथो वा विपक्षास्तव [क्ष] रि (र) शाकांशे
रक्षणे वदक्रकः!।। 13।।
दिवाकरस्यज्ञे करे: कठोरे: करालतासुपकदम्ब (व) कश्य।
श्रिष्टिः तापहृतोहस्तापं मुदररतं पादवलिनोधः।। 14।।

31
धनुर्द्वरशिरोमणेरसलय्यमस्मयस्यतोऽगाम जलयेरुपं हरसुध्य पारसुपस्म।
समीयुर्द्वि समुखा: सुमुखमारगाना सगाया: सतां चरितमदबुहुं सकलमेव लोकोतरमस।।।
याभासु गरवय वियदौषणीगुद्विजिश्वादुस्
वल्गतंत्रांगुरुक्रातमहीद्ररजसः।
वेतेरिभ्रमणजतमनेन विनिभ्रमितवादु।
भासावसु विलिजजत इवाततयस तिरोभुदु।।।
न कामनां सनो धीमानु ध ललान दयो।
अनंतोव्यस्तकार्यभारव्यूहार्यतोस्योपि यः।।।
यस्तेजोभिरहस्कर: कहः या शौक्तीदिन: शुद्धा भीमो वधुनविनिवेतन वचसा धरमण धर्ममातमः।
प्राणेन प्रलयानितो नलभिदा मन्त्रेण मन्त्री प्ररो
हृष्णुष प्रमदाप्रियेण मननो दानेन क[पर्यो] भवतु।।।

मुनयतनय राज्येः बालप्रस्तादसत्तिचिपुतु
परिसातवया निःसंगो यो बभूव सुधी: स्वयम्।
कुटुंबकंत पुत्रं कुटं कुटतासत्चमु(स)खती–
रक्तत मुक्तिनो कालुध्य करोति कलिः सताम।।।
कारते कलावपि किलामलमेतदीय
लोका बिलोक्य कलनातिगतं गुणोम।
[पार्थि]दुपारतिव [गुणा]वृ गणयान् तु सरया–
नेकं क्रमादु गुणानिद्ध विकृतीव बेदः।।।
गोचरणि न वाचो यज्ञरितं चन्द्रचन्द्रकारचिरम्।
वाचस्पतेवंचस्त्री को वाण्यो वर्ण्येवत्सुण्यः।।।
राजधानी मुखा भसुस्तरस्यस्त हृतिकुणिका।
प्रलयं धनव्रदेवं धनायुजनसेविता।।।
नीहराहरहरहास [हिमां] शुहारि–
[भा] तका[र] कारि [भु?] वि राजविनिज्जराणा।
वास्तव्य भव्यजनविनिचितसम [स] मलाधु
सत्ताः सम्पदपहारः परेशाम्।।।
धीतकलधीतकलशामिकरामातना इव न यस्याम।
सत्तपरेश्यपहारः सदा सदाचारजनतयाम्।।।
समदमदना लीलालाप्रा: परे नाकुला।
कुलवयुद्धां संवृषयन्ते दृश्यस्तरला: परम्।
मलिनिमिलखा यथोद्वृत्ता: परं कठिना: कुचा।
निविदरचना नी[वौ] कस्थाः: परं कुटिला: कुचा। 1125।
गाढोत्तुज्ञानि सादृश्य शुचिकुचकलक्ष: कामिनीनां मनोज्ञी-
विस्तीर्णानि प्रकाशं सह घनज्ञयानेवतामन्त्रिवराणु।
आज्जन्तेदब्रजशुभा[व्] तिशयसुभाण्ड नेत्रपास्त्रे: पविचे:
सत्र चिण्डारि प्रात्रीजनहृतहुद्वचिण्डभामेयं चत्रमू। 1126।
मधुरा घनपर्वतयो हुद्गृहा रसाधिकाः।
यथ्रकेलो लोकेयो नालिकात्वाणुविलमिलाः। 1127।
श्रव्यम् सूरिः सुराणां गुर्जरि गु[ह] भिगाौरवाहों गुरुवैकृती-
पुं पालांव त्रिलोकविवचारस्यात्मविन्यात्मकेन।
नामना श्रीसार्वात्मोवेशवंभवितुं भास[स] नायसमाना
काम काम सम (धै) जनितजनम: सम्मदा यस्य मृति:। 1128।
मन्येमुनि मुनीश्रेष्ठः [स] नोभूषणपिनितः।
सवनेपः न सक्षमेपः समसारान्तिलोकस्य। 1129।
प्रोगस्त्राकरस्य प्रकटित्विकटस्तराजः (भा) वस्य सूरे:
सूयंशोवामृतांशु स्फुरितुशुभरच वासुदेवाभिवर्य।
श्रव्यस्य पद्ध्यां यममविश्वासस्यात्मनादीको लोको
लोकालोकावलोकं सकलमचकलकेवलं सम्भवीति। 1130।
धर्ममायसरस्तानाय वनमयो नरुषाय। गुरुसंग्रहः।
श्रममायशेष्वरस्य विचय निविदारवाच्छ(ह) ता (ना)। 1131।
कमपि सर्वोपसङ्गवतं जनं विचिरियं विद्धाति न दु:विध।
इति कल्लुच्छनिराकारं स्वः यमकृत कुलादिलसः गुणामु। 1132।
तदीयवचारनिधीं धर्मकलाौप्राचिकं
विलोक्य सकलं चलन दलयमवाचिलादो [लि] तम्।
गरिष्ठगुणागोष्ठः समुदवीररोही—
हद्वारस्मिनलूसूंदरं प्रत्येकस्यायस्यकुलविद्रम्य। 1133।
[रक्तभाषा] वा रस्मास्य गणितारवराजितम्।
ईदं मुलमवाभाति भासमानवरालकम्। 1134।
चतुरस्य [पगु?] नवा [हु] निकं
शुभायुक्तकरोटकस्यकृतिः।

33
No. 23

The Ranakpur Inscription of V. E. 1496

(1) (स्वस्तिः) श्रीचन्द्रसुंभोजनसादीश्वराय नमः।
(2) [श्रीमद्] कन्त: 1496 संवतःश्रीमेधपाटराजाचि—
(3) रा[ङ्] श्रीवर्प्प 1 श्रीगुहित 2 भोज 3 शील 4 कालभोज
(4) 5 भृत्त: भट 6 सिङ्ग 7 सह्याक 8 राजसोमुखरससुव—
(5) पथुवालातोलक श्रीलखमण 9 श्रीमदललट 10 नरवाह—

34
(6) न 11 शक्तिकुमार 12 शुचिवर्म 13 कीपिवर्म 14 योगराज
(7) 15 वैर 16 वंशपाल 17 वैरीसिय 18 वीरिसिह 19 श्री वरिसिह 20 चोडिसिह 21 विक्रमिसिह 22 रणिसिह 23 कश्मिरिसिह
(8) 24 सामन्तिसिह 25 कुमारिसिह 26 मथनिसिह 27 पयसिह
(9) 28 जेविसिह 29 तेजसिविसिह 30 समरिसिह 31 चाहुः
(10) मान्यकितुकनंप श्रीप्रलावंडीनसुरात्राराजेन्द्र-वप्प-।
(11) वंश्य श्रीभुवनिसिह 32 भूत श्रीजयिसिह 33 मालवेश-।
(12) गोगादेवजेत्रीविलसिह 34 पुत्र श्रीग्रजिसिह
(13) 35 भातु श्रीप्ररिसिह 36 श्रीहम्मीर 37 श्रीचेतिसिह 38
(14) श्रीलक्ष्माहृत्यजेन्द्र 39 नन्दनतुलादिनादिरुपय-।
(15) परोपकारदिसरारुपुर्ण दुर्मिध्रामनदन्त-श्रीमांकल-।
(16) महोपति 40 कुलकालकवण्डानसय । विषमतमाभज्ञारजक-।
(17) पुर-नागपुर-नागरण-नराकारजयमेश-मण्डोरमण्डलकर-बौद्धदि
(18) खाटू-चाटसू-जानादेनामहादुर्गलीलामात्र ग्रंहणप्रमाण-।
(19) तज्जातिविद्वासिनामसय । निजभुवनिजसुपपाठात्मनक-।
(20) द्रगजेन्द्रसय। मंजुमहीपादवलयाल चकवालविदलनविहृत्तम-।
(21) नदुसय। प्रचण्डकेर्क्क्रिणा भिनविभिन्नानादेशनरेशभालमा-।
(22) लालालितपदार्थविन्दसय। प्रस्तुतिलितलक्ष्मीबिला-।
(23) समग्रविन्दसय। कुष्ठहनदवानलायमानप्रताप्या-।
(24) पप्पलायमानसकलबलप्रौक्तकूलक्षमापववादवृत्तसय।
(25) प्रबलपराक्रमातितदिलीमंडलगुजरेंगतात्प-।
(26) वनस्थित्तिहुसुरत्रणाविद्वसय सुवण्यसंवनागर्षय पुज्द्वर-।
(27) नधर्माधारसय चतुरज्ञ वाहिनीपारावारसय कीर्तिधार्मप्र-।
(28) जायलनसत्वादिपुरुषिकत्मायश्रीरामबुधिरितारिदनेश्वरालुका-।
(29) रसय राजारीकुम्भकण्णसबौविबिवितिस्वभौमसय 41 विजय-।
(30) मानार्जे तसय प्रसादपत्रेण विनयविवेकायजयोद्योगशुभक-।
(31) निम्नलंशीलायदुनुकुमारियमयामरणभासुरगाणेश्रीदशस-।
(32) सुरुस्वयंदतपुरुसादुश्रीगुपा राजमंगलपतिसाहीचर्यकलाश-।
(33) यंकाेनिवालयादम्बरपुर-भरसुध्द्रुजयादित्यायणेश्रीण-।
(34) हरी-पिंडरवाटक-सालेरादिबहुत्षानन्दीजैनविहारीजीवोदर-।
(35) पद्मापत्ना-विसेमसमस्त्यागार-नानाप्रकारपरोपकार-श्रीजुस-।
(36) लक्षणब्याप्तुपुर्ण महाधर्मगुणावेकपूर्वमात्रभव्यवांतराशक-।
(37) मनुष्यजन्मयानपत्रेण प्रागवारंबशवंतसंसों कुरं-।
(38)
(39) पार भाव हा कामलदेव पुत्र परमाङ्क सं हरिश्राकेन व्येष्ठानात् सं रत्ना भावो
(40) रत्नादेव पुत्र सं लाभा-मजा-सोना-सालिक स्वभावो सं दारलदेव पुत्र जाजा (जा) --
(41) जावदा दिशावन्द वास्मनं नयं रायूरनगर रायकुम्भकरण्यां --
(42) नरेन्द्रेन्द्र र्वनामना निविष्ट (ते) तदीय सुप्रसाददेशस्वतः लोक्यदीपकः--
(43) भिवान: श्रीचतुमुखं लायुगादीशवर्विहार: कारित: प्रतिष्ठितः
(44) श्रीबृहत्तपागच्छे श्रीजगचन्द्र(सू)रि-श्रीदे [बेन्द्रसूरिस्ताने-श्रीमुत्]
(45) [श्रीदेवसुन्दर] सूरि- [पट्टप्रभा] कर-परमगुहु-सुरविहितपुरन्द- [राजस्व] वि--
(46) राजश्रीसो(म) सुन्दरसूरि[भि: ] [कुः] भिंदे च सूवार्धार देवकस्य
(47) ग्रामं च श्री [चतुमुखप्रासाद ग्राचन्द्रार्क] न्यू (ता) त्
   [[श्रीमुख भवतु]]

No. 24
The Sewadi Inscription of Chauban Ashvaraj V. E. 1167

(1) श्रीमुं 1167 चैत सु १ महाराजाधिवेशराजस्वराज- राज्ये। श्रीकुमारायुद्यारा-[ज्वे] समीपादीयचेत्े जगति (ल्यां) श्री[घ]मर्म्नावलद्वसं [स्व] नित्यपूजार्थ (१) महाराज- 
  साहिरियोपपृष्टीपौरेल्या [शा] उत्तर महापुरन उपपिरकैन (१) मांग श्रावल (१)

(2) वि ० सलपाराजगरारे कुटुम्बसम (१) पाद्राका गा[से] [१]
  तथा क्ष्य=दिया-नदवदीया मे (१) (श्र) रहुं धर्मरूं प्रति द: त: जवारकः (१) एकः (१) यः कोपि लोष [मिष] श्राब्धि (१) सरोन्त्रीवे[हा] राजविग्राहपेनात्मा [मं]

(3) एतत् ये (१) प्रतिपालि [स्यम] तित (१) तेमानादिवम्म [भ]१--
  स्यः सदा भविष्यन्ति (१) इति मतवा प्रतिपालनीयम् (१) यस्य यस्य

36
यदा भूमिस्तं तस्य तदा फलम्। बहुमिर्वसुदा [मु] का
राजभि: सगरादिभि: ॥ ॥ ॥

No. 25
The Nadlai Inscription of Rayapal V.E. 1189

(1) त्रेषाः संवत् 1189 माससुधि पञ्चम्यां श्रीचाङमासान्वयि—
श्रीमहाराजाधिराज [रायपा] ल—

(2) देव [व:] तस्य पुत्री हृद्वाल-अमृतपा[लौ] ताभ्यां माता
श्रीराजी मा[न] लब्धरी तथा [नु] ल [डा] मिका—

(3) यां सतां परजीवां [रा] जकुमपल[म] ध्यायु पलिकादयं
घाराः[क] प्रतिधमविय प्रदत्त [तं]। । । । भं० नागसि—

(4) व प्रमुखसमस्तप्राम्येरक रा० तिमटा वि० सिरिया वणिक पो-
सरि लक्षण एते सा—

(5) खि (एतानु साक्षिण:) कुत्ता दत्ता लोपकस्य यहु(तु) पापं
गोहत्यासहस्रण। भ्रमं (हा) हत्या स (श) तेन पापेन
लिप्यते स: ॥ ॥ ॥ श्री॥

No. 26
The Nadlai Inscription of Rayapal V.E. 1195

(1) श्रो नमः स्वर्ज्ञाय।। संवत् 11
(2) 95 त्रासउज वदिः 15 कुजे।।
(3) श्रेष्ठ श्री न(हु) लडाखिया कायां महा—
(4) राजाधिराज श्रीराम (पा) लदेवे। बिज—
(5) यो (यि) राज्य कृत्वात्तीत्तीतिसन्न कलि श्री—
(6) मदुजितशीर्ष: (श) श्री (ने) मिनाधेवस्य
(7) दोपधुपनेवेश(श) पुपि तुजाद्बशे पु—
(8) हिलायायः राज० ऊधरी सुनु—
(9) ना मोक्षार (?) ठ० राजदेवैन स्वपु—
(10) ययायें स्वर्ज्ञाद्वत्मध्याद माग्ये ग—

37

Jain Education International For Private & Personal Use Only www.jainelibrary.org
No. 27
The Nadlai Inscription of Rayapal V.E. 1200

(1) अङ्र संव(०) 1200 जेठ(अंवेष्ट) (सू)दि 5 गुरी श्री महा-
राजाधिराज-श्रीरायपालदेवराजवे...हँस... 

(2) समग (ये) रथयात्रायां राङ्गलेन राजा राजदेव-श्रीपालमाधयाता-
ल (सबर सावत्पुर) विसो- (शो)-

(3) पको दतः।। अम्रातीयाठाकतेलव (प) [ल] मध्यातु।
माता (नृ) निमित्त पलिकाहिंग (१) पली २ दतः (तृ)।। म- 

(4) हाज़नग्र (श्री) सीरा जनपदसमक्षाय (श्र)। धर्मार्य निमित्त 
विसो (शो) पको पलिकाहिंग दतः।। गोह- 

(5) र्थारां सहक्रे श्रीहँसवा स(श) तेन च। श्रीहँसवा भूगँह्या 
च (श्यां) जतु (यतु) पांप तेन पापेन लिप्ये ते। 

No. 28
The Parshvanath Temple Inscription Jaisalmer

(1) नाम: श्रीपालमाधयाय सर्वकल्याणकारिणो। ग्रहन्ते जिन-
रागाय सब्जाय महास्यने।।1।। विज्ञानूर्दतेन निवेदिताया
मुक्तयंगनाया विरहदाविवात्र। राजिदिवं यो विगतप्रमी—
(2) लो विद्यनाय नोदं स तनोतु पार्श्वः।।12।। समस्ति शस्त्रं परम-
ढ़ीपात्रं परं पुरं जेसलमेल्नाम। यदाह वर्षस्विमिव क्षमाया:
कुलांगनाया इव सीव कार्ते।।13।। त्रापूवद्विवधण्डा यदुकुल—
(3) कमलेल्लासमातंग्णचण्डा — दोरेण्डा कान्तचण्डाहितनरपतयः
पुष्कला भूमिपाला।। वेदायार्यं लोके। कृत्वतितिपुटके। पीयते
श्लोक्यूपस्तपुष्पणं विश्वभाषणं कुनुकसिमहं यतो जा—
(4) यते नेव रिततम्।।14।। तत्र कमादभवदुन्मस्थातेरा। श्रीजैजसिः
नरराज इति प्रतितः।। चिच्छद्व शात्रवनपूना निवासायम् यो
वज्रं गण शैलनवहानिव वज्ञापणं।।15।। यस्य प्रश्यवो तन—
(5) याव्यूहंशं श्रीमूलदेववोध च रतनसिः।। न्यायेन भुक्तं सम तथा
भूवं यो यथा पुरा लक्षमण-रामदेवी।।16।। श्रीरत्नसिः हस्वयं
धवस्य वशू हुए प्रेरं घटसिधुनामा।। यः
(6) सिद्धवं म्लेच्छागानु विदार्य्य बलालदाहप्रदर्शिः।।17।।
सुनदनवहिवद्वादू तत्तवाद गोरक्षाणाचू श्रीसमाभित्वात्।।
श्रीमूलरावक्षितिपालसूनुसेराव्याधारं—
(7) नामाजनि देवराजः।।18।। तद्भजो निर्मित्यवित्तं: परेर-
गृह्यप्रगुणातुवृत्तं।। पराक्षमाक्षं परंहिपेन्द्रः श्रीकेशीर्ति: केसारी
णसं मोहभृत।।19।। यस्यां भूतु:—
(8) स्वंगृहार्नून:।। श्रीलक्षमरात्य:। क्षितिपालमृहयः।। राजापि
यस्यांति विसाराते तेजपिच्चो न्यायां सत्रचिबिविस्मितलक्ष्मीम्।।10।।
शातुवहस्तधरं सन्नपि लक्ष्मणोपि राष्ट्र—
(9) मामिधान जिनमक्तिकरायणोपि। एतत् कुतुहलमहो मनसाय
सो यत्नपीड्यसिविवद्पुष्पजनान् कदाचित्तः।।11।। यथा
सुमित्रागतनददायो न दोषनथे निर्त्तो—
(10) तीर्णाः।। पुनः प्रजां पालितं किलायं श्रीलक्षमो। लक्षमणदेव
एव।।12।। यद्वगुणे भिन्नता मति नवन्तीयं यश्वतिः।। व्याप्तोरेकापि
वद्विवश न मालिन्यं कदाच्य—
(11) धातु ॥13॥ गाम्भीर्यवत्सलप्रयोगस्वादगुण्यानुवादन या: सागरचन्द्रलस्मीमू। युक्तं स भेजे तदिन्द्र भुजास्मू नरोधवरान् सागरचन्द्र-पादानु ॥14॥ प्रासादस्वादवालय-मर्मशाला-मठादमयें सुकुलापय-दं न ॥। साधृं कुलनोद्धतमार्थले कैंय श्रवणि शासित भूमि-पाले ॥15॥ इतवच। चान्ने कुले यतीन्द्र: श्रीमाजिननदतस्विरा-रायण्य:। तस्यान्वयश्च गार: समजने जिनकुलालगुणसा——

(12) र: ॥16॥ जिनपचसूरी-जिनलब्धसूरी-जिनचन्द्रसूरीयो जाताः। समुद्रयशरिरं गच्छे जिनोदया मोदया गुरवः ॥17॥ तदासानन्दस्वरूपाराजस:। श्रीसामुलोकाल्पनिरूपातस:। तम—

(13) स्तम्भोत्तमार्थसहंसो भव्यव मूर्तिजनराजराजः ॥18॥ कृपा-प्रह्लारकांत: सदा सर्वकलामिवितः। नवीनरजन्नीनाथो नालीकस्य प्रकाशकः। ॥19॥ तस्य श्रीजिनराजसूरसुरुरो——

(14) रावेण्यश: सर्वातो, राज्ये लक्ष्मणाधुरूतेवविजयिनि प्राणप्रतिष्ठोते॥ श्रीहर्षमेहरुक्षः खर्तार:। श्रीसज्ज्वालाराकः। प्रासादं जिनपुंग-वस्य विशं प्राणधवानु प्रेमथम् ॥20॥

(15) नवेषुपवाहिन्दुमतेनवर्ण निदेशत: श्रीजिनराजसूरे:। ग्रन्थायणम् गम्यमुहद्धितम बिंबं मुनिवर्याः। सागरचन्द्रसारः ॥21॥ ये चक्षुमृणानि विद्वारसमलं श्रीपूर्वदेशे पुरा, ये—

(16) गच्छ च समुद्रताँ हार्तरं सम्प्राप्यन्त सर्वतः। मिथ्यावाद-वदावददिपकुले वै। सिंहलीलायितं, वेषां चंद्रकालिकानु गुण-गणान्तः स्वोतुं क्षमः कोस्वरा ॥22॥ तेषां श्रीजिनव——

(17) वर्धनाभिभगणाधोशं समादेशत:। श्रीसंघो गृहमक्तियुक्तिनवलीलम्मरालोपम:। संपूर्णां वृक्षशास्त्रं खर्तरः प्रासादचुडामिणि, विख्रोपमुद्ध्यियामिनीपति——

(18) मिते सम्बतसरे विक्रमाठु ॥23॥ ग्रंज्ञ्ञोपि संबत्तु १४७३। वर्णं तत्परं जिनेशभवन् यात्मदावलोकते, स श्लाध्य: क्रितिनां महीमपितिरिद्य राज्ये य——

(19) दीयजीन। येनेंद्र निरामयि सौविभवर्धन्य: स संघः शिती, ते-भ्यो ग्रंज्ञ्ञयंतरस्तु ते सुकुलापत पश्यन्ति येद:। सवा ॥24॥ श्रीलक्ष्मणविहारोयमिः——
(21) 
ति स्वातो जिनालयः। श्रीनन्दीवर्धमानश्च वास्तुविद्यानु-सारतः।
एवाद्व गणवशुगारो सूर्यचन्द्री विराजतः।
तावदापूर्णयमानोऽय प्रासादो न—

(22) 
न्दतात्त्विचरम्।
प्रशस्तिविहिता चेयं कीर्तिराजेन साधुना।
धन्याकेन समुक्रिप्याँ सूत्रवारेण सा मुदा।
शोधितां वा। जयसागर गणिना श्रीः।

No. 29

The Parashvanath Temple of Jaisalmer

(1) 
जगद्भितविहारणविहिना निवर्तिणुगुणो यथा च।
यः पूर्विविश्वासः स कोपि भवावः—

(2) 
नृत्यो जयति।
मनोभोज्यसंधिक्षरं कृतमम्यनमस्वति:।
प्रशिष्टिमथ वश्येवं प्रतिच्छलामहः—

(3) 
कृतास्तम्।
उकेशवंशेव विशदप्रांशे रंकानवै श्रेणिकुलप्रदीपी।
श्रीजापेते: पुनरासदेवसत्त्वजाप—

(4) 
देवोभूव-भामब्बोक्षुभूमं।
विशवक्रयो विश्व-तनामध्येयस्त-द्रजो भास्चुलपानाधे:।
ततोपि च द्वी तनया—

(5) 
भूता: (तां) गजूस्तथात्यः किल भीमसिंहः।
मुसौ गजूजो गणदेव-मोहदेवी च तत्र प्रथमस्य जाता:।

(6) 
मेघस्थार जेल-मोहगी च वेदूरीमे तनया नयाधा:।
तनमधे जेलस्यासानु विशिष्टा:।

(7) 
सुनवस्त्रयः।
आभ्रम: प्राच्छोपरो जीवद्वे मुलराजस्वृतियकः।
तत्र श्रीजिनोदयसूरि-प्रवरादेशसमिलिशरके—

(8) 
श: संवत्सा 1425 वर्षं श्रीदेवराजपर्सस्वतिस्विस्तरीयाङ्गोस्त-वस्त्वानं संवत्सा 1427 वर्षं श्री जिनोदयसूरि—
Jain Education International

For Private & Personal Use Only

www.jainelibrary.org


The Inscription of The Shambhavanath Temple

(1) श्रेष्ठ धना-जयसिंह-नरसिंहधामः समुदायकारितप्राप्ताद्रिप्रतिष्ठाया सह जिनविभ्वप्रतिष्ठां कारितवः

(2) नंत इति । वादो जयसागरगणिविरचिताप्रशस्तिरियसुकीर्तिः सुद्धार हापाकैतिन नन्दतात्

No. 30

(3) तमाविष्कृतां स्फुरद्धुति:। यस्य प्रतापादशिवकपाश्ये पुष्प-प्रकाशः। प्रसादार सर्वं:। । 2।। कल्याणकल्याणमेहमूढः। सम-लतोल्लसनवारिवाहः। प्रभावरत्नावलिरोहणान्गः। श्री-।

(4) समभेष: शिवतातिरस्तु। 3।। प्रासादानंतरे नत्वा मूलनाथयं मुदा। रत्नाबलिबीजाध्यक्ष श्रेष्ठसन रत्नयाहमूढः। 4।। यद्राकारवरे विलेक्य बलिनो मलेश्वरनीपा अर्जिस्। प्रथाशैलसहकरुष्ट्रहेमिं गेहं हि

(5) गोस्तामिन:। भगोपायवला नदर्त इति ते मुद्धचन्ति मानं निजं तच्छीजीसलेमहमाननमरे जीवाज्जनन्त्रायकम्। 5।। वंशो यशदुनाल्यकर्घवरे:। श्रीनमिकुण्डाणिदिविर्जन्मन प्रवरावदाति-करौरत्य-।

(6) द्रमुताबायस्तः।। तेनासौ लभते गुणं त्रिभुवन सभाद्यो रत्नयेतू को वा हृद तमानि तो न भवति श्वासापरं सर्वं:।। 6।। श्रीनमि-
नारायणरौढ़स्या दुःखत्यात् ज्ञातुमिव श्रीश्लोकम्। यथोदिताः ।
श्रीपु- 

(7) हथोत्तमास्ते स वर्ष्यनीयो यदुराजवंशः ॥ ॥ तदस्मन् श्रीयादव- 
वंशे । राजल श्रीजेलसिंह-मूलराज-रतनसिंह राजलश्रीदूराराज- 
राजलश्रीचटसिंह-मूलराजपुन्नेरविवरणानानो राजाणोभूवन्तः 

(8) तोस्बूकेशराजा केशरीव पराम् । वैरिवरणसंहारं यश- 
कारसंबंधः ॥ ॥ श्रीमकेशराजसुतूरभवः श्रीलक्ष्मणोऽ 
भूपतिविवृलक्षमणलक्षतोषण-शरच्चोभीलक्षमणसेजसा । दाना- 

(9) शाय कर्णश्च तत्रक्षा लोकं व्यधालक्ष्मणं यो किमेऽमुगल- 
क्षमगोपि यशसा सीवाभिधानम् न्यवात् ॥ ॥ तदेवीसृहस्तन- 
पूर्वोज्यसिद्धोत्युत्त्वग्रहं ग्रहं ॥ ॥ श्रीवैरसिद्धिसिद्धिसिद्धिभवः 
भासते । वैरिवमो निर्रस्यन् ॥ ॥ इति म ॥ चतुर्कुले श्रीकर्तर- 
विधिपरे ॥ श्रीवर्धिमातासिद्धवृजराजो जाता: कम्पिर्युदय- 
तापे ॥ मन्नीवर्धनश्रीविमलाभिधानम्: प्राचीकरच्चनन्ने 
जैत्यम् ॥ ॥ ॥ 

(10) 

(11) शलिलपाटकपुरे यद्वृलभराजपर्चन विवादे । प्रांतं खरतरवि- 
हदं जनेरवारसोरयो जजु: ॥ ॥ तत: कम्पेष श्रीजिनचन्द्रसुर- 
वांगीवृत्तकार-श्रीस्तम्भनपर्श्चर्मकटकार-श्रीभय- 

(12) देवसुरूर-श्रीपिण्डविशुद्धधाराप्रकरणकार-श्रीजिनवल्लभसुरूर-श्री- 
श्रमिकादेवताप्रकाशित्युप्रदानपद-श्रीजिनदत्तसुरू-श्रीजन- 
चन्द्रसुरूर-श्रीजिनपतिसुरू-श्रीजिनेशवरसुरू-श्रीजिनप्रभो- 

(13) धशुरूर-श्रीजिनचन्द्रसुरू-श्रीजिनकुशलसुरू-श्रीजिनपदसुरू-श्री- 
जिनलिंधसुरू-श्रीजिनचन्द्रसुर: । श्रीजिनशासनप्रभासित- 
वन्त: । तत: । श्रीमछुलक्ष्मीभरणे जिनोदया: प्रकाशित: 

(14) प्रासमाजिनोदया: । कल्याणावादों दशवाजिनोदया: पाथो- 
जहसा श्रवणज्ञो जिनोदया: ॥ ॥ जिनराजसुरिराज: कलहसा 
इव बभुजनमताबे । समन्तसहितगत्व: सदा । 

(15) राथोभिता विमला: ॥ ॥ तत्परः ॥ ये सिद्धान्तविचारसार- 
चुरा यानाथ्रयव पृण्डातः सत्यं शोलगुणयतितुकत: श्रीस्वरू- 
भ्रो मुनि: । येंयं: शं वित्तमाति शासन्सुरा श्रीसंपदीपित्यः 

44
(16) तो येवा सार्वजनिनामात्तत्वाच्य येष्वा भूमात् सौभग्यम् । ॥ ॥ श्री-
उज्जयन्ताला-स्रिष्टिकृत-माण्डलव्युज्यीदिरुपुष्यकेषु । स्थानेऽये येषा-
मुपदेशवक्याभिमानिताः ब्राह्मचरीविहाराः ॥ ॥
(17) पाटकपुरमसुखस्थायेनु यैरकार्यान्त । श्रीज्ञानरत्नकोशा विभिन्नश्च-
आदश्चेषु ॥ ॥ मण्डपुरहरु-प्रतिहादनपुर-तलपाटकादित्वग्ये ।
यौजनवरविक्रमानां विद्वित्राधिष्ठाः क्रियते र्मस ॥ ॥
(18) जबुद्रचानकान्तजयपलाकादित्वाएः । पाठचन्तन् ज विशेषावर-
यक्षमुख्या म्रोप मुनिनामः । ॥ ॥ कर्मक्रृतस्मृष्टियाँयायिनचार-
सारकथनेन । परप्रभुसुनिनामापि वैत्यत्वमंकूतः क्रिया--
(19) ते ॥ ॥ ज्ञानधरवैरिरिख्य-स्मृष्टिकादास-ध्वनिश्रीमाहिपाले। येषां
चरणज्वलं प्रसम्यते भक्तिपूर्वे ॥ ॥ शम्भदसंस्थदत्तश्रीणामः ।
श्रीज्ञानभजितीन्द्रा विजयन्ते ते
(20) गाराधीशा: ॥ ॥ इति गुप्तमृणांगांशम् । इत्यतच । श्रीमान्-
केशवशोय वर्ष्टार्न सरलाश्रयः । नरसुक्तातैव यत्र जायते जन-
मण्डनम् । ॥ ॥ तस्मान श्रीउकेशवशे चोपडागोत्रे सारो हे--
(21) मराजः तदिनः सारो पुनाकश्वदासमजः सारो विद्वार्तस्तत्पुष्टः सारो
सोहदः-कर्ममाणे-गौपाठेव-महिया सारो पाब्बा सारो ठाकुर-
सिंहनामानः पद् । तत्र सारो पाब्बा भायाः रूपादे तत्पुरा
हरे ये--
(22) था ॥ शिवराज-मह्नीराज-लोला-लापणानामकः । चतवारः
श्रीचन्दुवर्मासत्वा: संति पाप्चयः ॥ ॥ एतेषां भगिनि
आतिका गोली । तत्र सारो शिवा भायाः सूहव्यादे तयोः पुत्र
विराख्यः पुत्री गीर्माई
(23) महिरा भायाः महेंद्रदे तयोरज्ञा: सादा सहसा साजगाभ्या:
सुते नाराज्जै-वल्हीनाम्याः। लोलाभायाः लोलादे पुत्री सहस-
pाल्पेलाको पुत्री लप्ताई । लापण भायाः लर्पादे तदात्मजः:
(24) शिखरा-समरा-मालाभायः। इत्यादि परिवारेभां संयुक्ता: भावकाः
इम्ये । कुर्विन्ति धर्मकार्याम्यः शासनाविविष्टिन् ॥ ॥ विन्मनार्च-
चतुदासापूर्वार्तीस्य विनिमये यथा। शामुख्ययाबिवंगिरितोथं
संधा--
(25) स्मितेरिमि: । । । पञ्चमयुज्ञानं चचे वतसैः नवतौ पुनः । चतुर्भर्वग्रन्थवैरेण्मिच्छनुतुर्वा वर्मकारके: । । । घाय संवत् १४९४ । वर्ष श्रीबैरिसिहराउलराज्ये श्रीजीनभद्रसुरीरागामुपदेशे नवीनः । प्रासा—

(26) द: कारित: । तत: संवत् १४९७ वर्षे कुमकपत्रिकाभिः सर्वदेश- । वास्तवपर: सहस्रावकानामस्त: प्रतिष्ठामहोत्सवः सारो । शिवायैः कारित: । तत्र च महृदी श्रीजीनभद्रसुरिरिमिः श्रीसम्भव- । नाथग्रन्थः—

(27) खबिम्बानि ३०० प्रतिनिधितवानि प्रासादशच ध्वजशेखरः: प्रतिनिधित: । तत्र श्रीसम्भवनाथो मूलनायकत्वेन स्थापित: । तत्र । चार्यसरे सा० शिवा-महिरा-लोला-लापणाहारः: दिन ७ साध- । मकवालत्यें कृति राउ—

(28) ल श्रीबैरिसिहें साकं श्रीसंधो विविधवस्त्रैः परिवारित: । राउल । श्रीबैरिसिहेंनाठि चर्यासते बान्धवः: स्वाभाविकववधस्वालकारा- । दिदानें सम्भानिता इति: । घाय जनपतियावशो राजात् यत्र— । सादात् सकलसुक्तकार्य सिद्धांति ध्यायकानाम् । जिनकुशल- । मुनीद्वारस्ते जीवनसु तिलियां खतराबिकोषके तन्वते ये सुखाणि: । । । । सरस्वामिव रोदस्यं पुष्पदन्तौ विरारिज्ञि: । हंसवश—

(29) न्वतात्तावतू प्रासादः: सम्भवेशितुः: । । । । प्रासादकारकारां । प्रासादविधिप्रतिनिधितविकाराणां । सुरीवाणा भाद्रानं दिने दिने । बद्धांता सम्पत्त: । । । देवाय चिकितज्जनानां, जिनपतियं च श्रुज्ज- । मूते सिरता

(30) दण्डव्यज्ञानमृतस्यां मुपुर्याः: श्रामंत्रयन्ति धृष्टां वम्प्रेधोलद्वेशवज- । पारिश्यो राज्याद्वादशानिनाठि । ततृ प्रासादाविक तिलियां बद्धे मुदाह्सु चित्रा: । । । प्रासादाविक तिलियां नन् वारां । तिलिकीतल—

(31) मण्डनम् । चिकित्सन चित्रा शुद्धाः बद्धतं चिकितज्जने: । । । सोभाय-शर्मा शास्त्रियो मम विद्यादाय: । कविज्ञेन्द्र: । श्रीजय- । सागरपुरुवो विज्ञान्य वाचकगरिष्ट: । । । तच्चुक्षितो वा—

(33) चन्द्राचायां वर्त्ते सोमकुम्जर: । प्रशस्तिवैविस्तृता तेन वाचनीया
विचारणं:।।१७।। श्री:।। श्री:।। श्री:।। लिखिता च पं०भानु-
प्रभगितना।। सर्व संख्यां व कवित्वानि ३३।। शुभम्भवतु
संघर्षयः।।

(३४) ॥८॥ जिनसेनगतिष्ठात्र चैत्येरकारीहृद बहुवचनः। सूत्रभृत्व शिव-
देवेन प्रथमिष्ठकारी च।।।। प्रासादे क्रियमार्गेयं बहुविधनो-
पशान्त्ये। विज्ञानं रचयामास जिनसेनो

(३५) महामुनि:।।२॥।। शुभम्

No. 31

Shantinath temple Inscription of Jaisalmer

(१) अः॥ स्वस्ति।। श्रीपार्वतिनाथस्य जिनेश्वरस्य प्रसादत: सन्तु
समीहितानि। श्रीपार्वतिनाथस्य प-

(२) द्र्रासाददिव्यनानि निध्वंसु भवेच्छ शास्ति:।।।।।। संवत् १५८३
वर्षं मागसिर सुदि

(३) ॥ दिने श्री जेसलमेह महासुरेण राजाल श्री चाविसेव खुटी
राजाल श्री देवकण्ण

(४) पठौ महाराजाधिराज राजाल श्री जयरसिन वर्जीय राजये
कुमार श्री लुणकर्णयुव

(५) राजये श्री उकेकंषेण महास्वाल गोवे स० श्राम्बा पुत्र स० कोचर
हुया। जिणी कोरण्ड

(६) नगर श्राव संस्कारली गामी उत्तम तोरण जैन प्रसाद
करावया। ग्राबू जिराउलाय श्री संधि-

(७) सु यात्रा कोषी। जिणी श्रापणी उदार। गुणान्ग श्रापण घरनउ
सर्व धन लोकनां देई कोरण्ड करण

(८) नामते लोभी। स० कोचर पुत्र स० मूला तत्पुत्र स० रुडला
स० हीरा। स० रुडला भार्या स० माणिक्येदः
(9) पुत्र सं ० नापमल्ल सं ० देयमल्ल। सं ० नापमल्ल मायां कमलादेपुत्र सं ० पेशा सं ० शीमा सं ० जेठा सं ० पेशा

(10) मायाम पूनादे पुत्र सं ० आसराज सं ० मूंघराज पुष्करा स्याणी। सं ० आसराजसं ही शत्रुजय महातीर्थीर।

(11) ही संव सहित यात्रा करी आप्या वित सफल कीथा। सं ० आसराज मायां चो ० सं ० पांचा पुत्री गेली

(12) जिक्र ही शत्रुजय गिरनार आबू तीथें यात्रा कीथी। ही शत्रुजयादी तीथीवतार पाठी तराची सतोर।

(13) ए सर्पकर ही नेमिनाथनां बिम्ब भरवावी ही संमवानाथसं देहरां मंडवाया। समस्त कल्याणकाडी।

(14) कंतपनी शैलमय करावी। सं ० आसराज पुत्र सं ० पेटा सं ० पाता। सं ० पेटां संवत १५५। ही शत्रुजय गिर।

(15) नार तीथं ही संच सहित यात्रा कीथी। इम वरसं० २ तीथं यात्रा करता संवत १५२४ तेरमी यात्रा करी ही शत्रुजय।

(16) य उपरि छु भरी पावता ही आदित्याष प्रमुख तीथकरती पूजा करता छट्टः तप करी वि लाख नवकार गुणी चुतुविन्।

(17) ध संधनी भक्ति करी आप्या वित सफल कीथा। वली चोपडा पांचा पुत्र सं ० सिवराज सं ० महराज सं ० लोला सं।

(18) चवी लापणा पुष्करा सं ० गेली। सं ० लापणा पुत्र सं ० सिपरा सं ० समा सं ० माला सं ० महणा सं ० सहणा सं ० कुं।

(19) रं प्रमुख परिवार सहित चो ० सं ० लापणा संखवाल आसराज पुत्र सं ० पेटा ए बिंदु मिली ही जेसलमेह नगरं ग।

(20) हृ उपरि विभूतिमक ही ग्रहापद महातीर्थ आसाद ललाय। सं ० १५३६ वर्ष फागुण सुदी ३ दिने पावल ही देवकण्ण राज्ये।

(21) समस्त देवसं चं भोली ही जिनवध्वसुरी ही जिनसमुद्रसुरी कन्हुल प्रतिष्ठा करावी ही कुल्नाथ ही आदित्याष मूलना।

(22) यक थपाव्या। चवीवसतीथकरती ग्रन्थक प्रतिमा भरवावी। सं ०
(23) अभिनव अनुमति नाम के समस्त बालक रूपां नामा सहित समकित लाहू
लाहू। सोनाने ग्राहके श्री कल्पिस्वान्तनां पोथां लिखावान्
श्रीजिनसमुद्रसूरि कहना श्रीभाष्ट्रिसागरसूरि आशायनी प—
(24) द स्थापना करावी। श्री अष्टापद तीर्थं बिहु भूमिकाए जगति
करावी, बिमब भंदार्यण। स० षेता भार्या स० सरसति पुनः
(25) स० बीदा स० नोदा पुष्करिका धानु बीजू। स० नोदा भार्या स०
नायकादे स० पुलो। स० बीदा भार्या स० अष्टरदे स० विमला—
(26) दे स० विमलादे पुनः स० सहसमल स० करणा स० धरण।
पुष्करिका हरणु सलू हसी। स० स० सहसमल भार्या स०
(27) कुंरी पुत्र भीला स० सवीरी पुत्र बाहा स० करणा स० कनकादे
पुनः बीदा। पुष्करिका लाला स० धरणा भार्या धरणाएदे पू—
(28) त्रिका वाल्ही। इत्वादि परिवार सहित स० बीदाः श्री शालुव्यजय
गिरिनार आरू तीर्थं यात्रा कीधी। समकित मो—
(29) दक पृव ढांड साकरी नाहिणि कीधी। श्रीजिनहसूरि गच्छः
नायकनी वर्षःश्रनि महोघव करी अरली घर घर प्रति
(30) लाही। पांचमिनां उजमणा कीधा। पांच सोनइवा प्रमुख अनेक
वसु ऊजमणइ मांडी। श्री कल्पिस्वान्त पुस्तक घणी
(31) बार बचावा। पांच बार लाप नवकार मुण चारसा जोडी
अरलीनी नाहिणि कीधी। स० सहससमल श्री शालु—
(32) जय तीर्थं यात्रा करी जुनइगड़ि राणपुर बीरगाम पाटण
पारकरि ढांड अरली लाहिणि करी घरे उत्क्षया
(33) पछि स० बीदाः घर घर प्रति इस २ सेर पृव लाहचा। अष्टपद
प्रातापद बिरणु भूमिकाए जगतिना बारणा
(34) नी चउंकी करावी। पउडसाण जाली १४ सुहणा डेह्रा उपरि
कांगुरा अष्टपदइ करावा। काउसमीवा
(35) श्री पार्वनाथनां बि करावा। बिहु वाहिथए स० षेता स०
सरसतिनी मृति करावी। संवत् १५८१ वर्षं मागसिर व—

49
(36) दि 10 रविवारे महाराजाधिराज राजाल भी जयतसिंह तथा कुमर भी लूणकण्ण वचनात् भी पाश्वनाथ

(37) प्रश्नापद विचालइ सं० बीदी सेरी छावी। कुलना वड बन्धाय। बारणा पडडसाण कराय। वेजबंध छुज्जा।

(38) वलि करावी। कोहर एक करावय। गाई सहस० जोड़ी घृत श्रर गुल सत रणी बार पढ़ दरसण ब्रह्मणा।

(39) दिकनां दीघा। भी जेलमेर गढ़नी दक्षण दिसइ घाघरा बंधाय। देहरानी सेरी नई घाघरा बेड० भी जय।

(40) जसमंध राजावन भादेसइ सं० बीदी कराव्य। साउर करावी। दस प्रवातार सहित लष्करीरायणी मू।

(41) तिंत गउसइ संडावी। जिनो दशावतारोप्यवताररहितस्य तु। भीषोदशशिङ्खय समायय परिबंप।

(42) वे ॥ ॥। शुद्हसमक्षतव्यार्थाभिवतबिधुर्भवंकपतुः। स लक्ष्मीक। समायातो जिनो दातुमिच घ्रिमम् ॥ ॥। मण्डपा।

(43) दिकनी कमठा सं० सहसस्यल सं० करणा सं० धरणा करावि। इत्येषा प्रशिस्तां भी बृहत्तरतरगच्छेदी भ्रोजी।

(44) नहसूरिप्लांकार-भीनमाणिक्षयसूरि-विजयराज्ये भीदेव-तिलकपाथ्यायः लिखिता चिरे नन्दतु।

(45) सुत्रधार मसुसुप पुत्र सुत्रधार पेताकेत सुदकारी प्रशिस्तिरेश्या कोरीतु।।।। भीष्मवं पु।

No. 32

Lodrava Inscription of the Family of Thaharushah Bhanasali

(1) श्री लोदरवनगरे श्रीबृहत्तरतरगच्छाधीशः:

(2) सं० 1675 मार्गशीर्ष सुदि १२ गुरू भाण्डशालिक श्रीमल्ल भार्या चाम्पलेदे पुत्ररतन
(3) शाहस्केन भार्या कनकादे पुत्र हुराराज भेघराजाधि युतेन
श्री विन्मारणिपावर्णाथ

'4) विम्ब कार प्रौढ़ मो युगप्रथान श्रीजिनसिंहसूरिर-पट्टालंकार भो
श्रीजिनराजसूरिरिभिः प्रतिष्ठितं ॥

No. 33

Himatram's Temple Inscription of
Jaisalmer

(1) अः नमः ॥ दूहा ॥ कुष्णार्दिक चौभीर जिन पुण्डरीक गणधार ॥
मन वच काया एक कर प्रणमू वारंवार ॥॥ बिखन हरण
सम्—

(2) तिकरण श्री जिनदत्सुरिरिंद । कुसल करण कुसलेस गुरुं बंहूं
गतर इलंद ॥॥ जाके नाम प्रसावत्र प्रगटी जय जय—

(3) कार । सानवकारी परम गुरुं रहै सदा निरधार ॥।
वौं० १८९१ रा मिति आपाठ सुदि ५ दिने श्री जेसलमेर नगरे
महारा—

(4) जाधिराज महारावलजी श्री १०८ श्री गजसिंहजी राणावतजी
श्री रूपजी बापजी विजयराजे बृहत्त्वर्तर भट्टारक

(5) गच्छे जंगम युगप्रथान भट्टारक श्रीजिनहर्षुरिभिः: २
पट्टप्रभासकर जं०। यु०। भो। श्री १०८ श्रीजिनमहेंद्रसूरिभिः: २
उपदेशा—

(6) तौ श्री वाक्षण गोत्रे सारो श्री देवराजजी तत्पुत्र गुमानचन्द्रजी
भार्या जेता तत्पुत्र ५ बहादुरमल्लजी भार्या चतुरा । सवाईराम—

(7) जो भार्या जीवां, मगनीरामजी भार्या परतां, जोराबर्मल्लजी
भार्या चौथां, परतापचंदजी भार्या मानां एवं बहादुरमल्लजी त—
(8) तप्त दानमल्लजी सवाईरामजी तत्पुत्र सामसिघजी माणकचंद।
सामसिघ पुत्र रतनलाल। भगनीरामजी तत्पुत्र भभूतसिघ
tatpūtra 2.

(9) पूनमचंद दीपचंद। जोरावरमल्लजी तत्पुत्र 2 सुलतानमल्ल,
चंगामल्ल। सुलतानमल्ल पुत्र 2 गँभीरचंद हक्शचंद। प्रताप-
चंदजी पुत्र 3 हिमतरा—

(10) म जेठमल नथमल। हिमतराम पुत्र जीवरा। जेठमल पुत्र मूलो,
गुमानचंदजी पुत्रां 2 श्बू बीजू, सवाईरामजी पूज्यां 3 सिरदारी
सिँगारी नानूदी,

(11) भगनीरामजी तत्पुज्यां 2 हरकवर हस्तू सपरिवार सहित:
सिद्धालजीरो संघ कठायो जिगारी विगाद—जेसलमेह उदयपुर-
कोटे सुं कुंकुमपथ्यां सर्व दे—

(12) सबरां में दीवी। च्वार 2 जीमण कीया नालेर दीया पढ़े संघ
pाली भेलो हुवो उठः जेमण 4 कीया संघ तिलकरा संघतिलक
मिति माह सुद 13 दिने

(13) भू। श्री जिनमेहेंद्रसुरिजी श्री चुतुविध संघ समके दीयो पढ़े
संघ प्रयाण कीयो मार्ग में देसना सुणतां पूजा पादकमगादिक
kरतां साते

(14) क्षेत्रां में दृष्य लगावतां जयगण 2 जामेलो हुटां रथजात्रा प्रमुख
महासस करतां श्री पंचतीर्थजी बंभणवाड़जी आबूजी जिराव-
लोजी तारं—

(15) गोजी संबेसरोजी पंचासरोजी गिर्नारजी तथा मार्ग में
सहरां रा गांवं रा सर्व देहरा जुड़रहया इण भांत सर्व ठिकांगो
मंदिर 2 दीठ चढाओ कीयो

(16) मुकूट कुंडल हार कठी मूजबंध कड़ा श्रीफल नागदी चंद्रवा
पुलथया इमादिक मोटा तीष्म सम्ये चढायतो घनो हुवो, गहसो
सर्व जडाऊ हो, सर्व

(17) ठिकांगो लाहण जीमण कीया। सहसावनरा पनध्या कराया
उठः सूं सात कोस ठरे गांव सूं श्री सिद्धगिरीजी मोल्यां सूं
वधायने पालीताणौ बड़ा हुंगाम

52
(18) सूं गाजा बाजाता तलेटी रो मंदिर जूहार डेरां दाखल हुवा। दूजे दिन मिति वैशाख सुदि 14 दिने शांतिक पुष्टिक हूला श्री सिद्धार्थजी पवित्र पर चढ़ा।

(19) श्री मूलनाथ चौमुखोजी खरतरबसीरा तथा दूजी वस्यां सर्व जूहारी। मास 1 रहा उठै चढापी घणो हुवो ब्रह्माई लाख जात्री भेलो हुवो। पू—

(20) रव मारवाड़ मेवाड़ गुजराट डुंभाड़ हाड़ोती कल्युंज मालबो दक्षा सिध पंजाब प्रमुख देसारा उठै लहण 1) सेर एक मिश्री घर दीठ दीवी जीम—

(21) गा 5 संघव्यां मोटा कीया। जीमण 1 बाई बीजू कीयी और जीमण पिण घणा हुवा। श्री चौमुखाजी रै बारंगो ग्राला में गोरुमुखक्ष चक्रेश्व—

(22) री री प्रतिष्ठा करायने पथराई चौमुखलेजी रो सिखर सुधरायो।

1 नवो मंदिर करावण वस्ते नीवं भराई। जूना मंदिरां रा जीणांदार कराया जन्म

(23) सफल कीयो। प्रथम गृहमतित इसु मुजब कीयी—11 श्रीपूजंजी हा 2100 साधु साध्व्यां प्रमुख चौरासी मन्दिरधिकारी ल्यां प्रथम स्वगच्छ—

(24) रा श्रीपूजंजी री भक्ति सांजवी हृजार पांच रो नकद माल दीयो हूजो लखर भर दीयो अनुश्रुमे सारा हृजा श्रीपूजां री साधु साध्व्यां री भक्तित

(25) सांजवी आहार पाणी गाड़ियां रो भाडो तम्बू चीवरो ठणे

दीठ 4 घणा दीया नगद हुसाला बालां नें हुसाला दीया

सेवा 500 हा जिणां नें जणे दीठ

(26) 21) इकको रोट्यां लखर न्यायो मोजा पहरूण रा ग्रोषध्व लखरी साहेघणा चाहीज्यां जिणां दीया पछे भू। श्री जिनमेंद्र—

सूरिजो पासे सिघ—

(27) बियां 21 संघमाला पहरी जिणमें माला 2 गृहास्त सालग-राम मंड़ेसरो नै पहराई पछे बड़ा प्राडाबर सूं तलेटी रो मंदिर जूहार डेरां दाखल हुवा।
(28) जाचकां ने दांन दीयो पछं जीमण कीयो साध्यां ने सिरपाव दीया राज डेेरे आयो जिणांने सिरपाव हाथी दीया दूजां सारं में राजवी न—

(29) बाब प्रमुख आया डेेरे जिणांने राज मुजब सिरपाव दीया। श्री मूलनायकजी रे बंडार रे ताला 3 गुजरातियां रा हा सो चौथे तालो संच्यां आ—

(30) परी दीयो सदाबरत सह देई जेखा 2 मोटा काम करचा पछं संघ कुसल क्षेम सुं ग्रन्थकरे राधनपुर आयो उठे रंगरे ये गोडी—

(31) जी रा दरसण करण ने आयो उठे पांची नही ये ग्राबाजुन नदी नीसरी श्री गोडीजी ने हाथी रे होदे बिराजमान कर संघ ने दरसण दिो 7

(32) दकलग करायो चढापे रा सादा तीन लाख रुपया आया सवा महीनो ग्रहण चंगा हुवा श्री गोडीजी बिराजन ने बडो चोतरी

(33) पक्को करायो ऊपर छतरी बणाई वणो द्रव्य खरच्यो बडो जस आयो अक्षात नाम कीयो। सारे गुमास्तो महेसरी सालगारां हो जिणां जे—

(34) न रा शिव रा सर्व तीर्थ कराया। पछं ग्रन्थकरे संघ पाली आयो जीमण 1 करने दानमल्ल कोटे गयो भाई 4 जेसलमेर आया डेेरा दरवाजे

(35) बाहि री बीरा पछं सातीनो बडा थाट सुं हुवो श्री रावलजी सांग पधारचा हाथी रे होदे संस्कर्यां नं श्री रावलजी आपरे पूडे बसाणा ने

(36) सारा सहर में हुम देहरा जुहार उपासरे आय हुवेल्यां दाखल हुवा पछं सर्व महेसरी बंगाते छतीस पौन ने लुगाण जमेत पांच पक्वान

(37) सू जीमणो ब्राह्मणा नं जणं दीठ एक रुपयो दिष्टुं रो दीयो पछं श्री रावलजी जनाने जमेत संस्कर्या री हुवेली पधारचा हुवां सूं चांतरो

54
(38) क्रीयो सिरपेच मोत्यां री कठी कड़ा मोती दुसाला नगदी हाथी पोड़ा पालकी नीजर कीया पाखा। श्री रावलजी इण मुजब होज सिर।

(39) पाव दीयो एक लुदबो जी ताँबां पत्रां पट्टे दीयो इतः इजाफो कीयो। अग्रे पिण इणारी हवेली उदेपुर राणोजी कोटे रा महा। राज्जी

(40) बीकानेर रा फ्यसनगढ रा बूंदी रा राजाजी इंदोर रा हुलकरजी प्रमुख सर्व देसारा राजवी जनाने समेत इणां रै घरे पदारत्या देणो।

(41) लेणो हजारां रो कीयो। दिललीं रे पातसां री अब्रजेण्यं रै पातसां री दीयोडी सेठ पदवी है मुविश्यात हीज है पछ्छ संबरी लाहण न्याय मे।

(42) दीवी पुतली 1 हेमरी थाली 1 मीशी सेर 1 घरदीढ़। पछ्छ बहादरमल्लजी लारे लाहण कीयी इणया 5) थाली 1 मिशी सेर।

(43) 1 घर दीढ दीवी जीमण कीयो पछ्छ सहर मे ठावां 2 ने सिरपाव दीया पछ्छ गठ माहला मंदिरां लुदबे उपासरे बडे चढापा कीयो इण।

(44) मुजब हीज उदेपुर कोटे देणो लेणो कीयो। हिवै संच मे देरासर रो रथ हो जिणरा 5100 लागा वणडो सोवा रुपैरा 2।

(45) जिणरां 10,000 लागा मंदिर रा सुनेरी हूपैरी बासणां रा 15,000 लागा। दूजा फुटकर सरंजाम ने लाख एक रुपयां।

(46) लागा। हम् संघ मे जाबतो हो तिणरी विगत। तोपां 4 पल-टण रा लोक 4000 अस्वार 150 नगरे निसाण समेत, उदेपुर रा रा–

(47) शं जी रा अस्वार 500 नगारे निसाण समेत, कोटेरा महाराजजी रा अस्वार 100 नगारे निसाण समेत, जोधपुर रै राजा जी रा

(48) अस्वार 50 नगारे निसाण समेत। पाला 100 जेसलमेर रा रावलजी रा अस्वार 200, टूकरे नवाब रा अस्वार 400,
(49) पुजार श्रस्वार 200 घर और ऋग्रेजी जाबलो चपरासी
तिलंगा सोनेरी छूनेरी घोरे वाला जायगा 2 परवाना बोला—

(50) वा । एक पालख्या 7 हाथी 4 म्याना 51 रथ 100 गाडियां 400
ऊंठ 1500 इतालो संघ्यां रा घर, संघ री गाडियां ऊंठ
प्रमुख य्वरा

(51) सर्व खरच रा तेरे लाख रुपया लागा । इति संघ री संक्षेप पणे
प्रशस्त ॥ और पिण ठिकाने 2 घर्म रा काम करवा सो संक्षेप

(52) लिखिये छै—श्री धुलेवाजी रे मंदिर बारणे नोबत खानो करायो
गहणे चढ़यो लाख एक लागा । मगसीजी रे मंदिर री
जीण्वार क—

(53) रायो । उद्देशुर में मंदिर 2 दादा साहिब री छुटरी धर्मशाला
कराई । कोला में मंदिर 2 धर्मशाला दादा साहिब री छुटरी
कराई ।

(54) जेसलमेह में ग्रमरसागर में बाग करायो जिसमें मंदिर करायो
जयवंता रो उपासरो करायो । लुदवेजी में धर्मशा—

(55) ला कराई । गढ माये जमी मंदिरा वास्ते लीवी । बीकानेर में
दादा साहिब री छुटरी कराई इत्यादिक ठिकाने 2 घर्मरा ग्रा—

(56) होठाण कराया श्रीपूज्यजी रा चोमासा जायगा 2 कराया
पुस्तकां रा भंडार कराया भगवतीजी प्रमुख सुन्या प्र—

(57) शन दीठ 2 मोती धरयो । कोटी में दोय लाख रुपया देने बंदी-
खानो लडायो । बीज पांचम प्राठम इम्यारस चउदसर रा

(58) उजमणा कीया इत्यादिक काम धर्म रा कीया । फेर ठिकाने
ठिकाने धर्म रा काम कराय रहूता है इश मजब हीज

(59) सबैयो 31 सो ॥ सोमनीक जैसाणे में बाफणा गुमानचंद ताके
सुत पांच पांच पांडव समान है । संपदा में ब्रध—

(60) ल बुध में प्रबल राश राणा ही मानें जाकी कांठ है । देव गुरु
धरम रागी पुष्प्वंत बड़भागी जगत सहु बात जानैं

56
(61) प्रमान है। देसहूँ विदेश मांह कीरत प्रकाश कीनो सेठ सहु हेठ 
कवि करत बखान है। दूहा। प्रठारसे छिछः

(62) नूंवे जेठ मास सुदि दोय। लेख लिख्यो ग्रंटि चूंप सूं भवियण 
बोचो जोय। ॥१॥ सकल सूरि सिर मुग्धमणि

(63) श्री जिनम्मेंद्रसूरिद। चरण कमल तिनके सदा सेवे भवियण 
वृंद। ॥२॥ कीनो ग्रंटि श्राग्रह घकी जेस।

(64) लमेह चोमास। संघ सहू भक्ति करै चढते चित उलास। ॥३॥
ताकी श्राजा पाय करि घरि दिल में श्राणं

(65) ज्युं की त्युं रचना रची मुनि केसरीचंद। ॥४॥ भूलो जो परमाद 
में गंधर घाट ही बाध। लिख्यत पोट गा।

(66) ई हुवै सो षमीयो ग्रापराध। ॥५॥ इति श्री। ॥ श्री।

No. 34

Jalore inscription

(1) संवतं 1175 वैशाख बद । शनी श्रीजाबालिपूरिय चैत्ये थां 
(?) गतशाखकेन वीरकपुत्रेण उजोकं-पुत्र गुणमंकर पेहडारायं 
(?) सहितेन च

(2) ततुपु देवंग देवधर स्यां (?) पूर्वेण तथा जिनमति-भार्या 
प्रोच्छा (लसा) हितेन श्री सुविधेदवस्य खत्ते द्वारं कारितं 
धर्मंधिंमिति। ॥ मंगल महाश्री।

No. 35

Jalore inscription

(1) """"(साक्षा) त्वतोक्षयलक्षीविपुलकुलगृहं धर्मवृक्षालवालं श्रीमनना- 
मेयनाथकमकलयूगं मंजल वस्तनोतु। मन्ये माङ्गुल्यमाला

57
प्रणति भव्मूर्ती सिद्धिसोधप्रेषेष यस्य सकन्धप्रेषेष विलसति गवर्तकाला कुवलाली ।।।। श्रीचाद्रामणकुलाम्बरमृगाधिकारी- महाराज अम्बिलाक्ष्णेश्वर-श्रीमहाराजश्रीतालम्बूः

(2) यांदीलीदीलिदििरिपुरुषमहाराजकंितिपाददेवहृ-
दयानन्दनरतनमहाराजश्रीसमरसिपुरुषकत्यानविजयराज्ये-
तपादपकोपजीविन निजप्रभूमित्तेकिरकहतकसकरपिलवा-
हिकामुदल [सक]रथविकरे राज्यारके जोजलराजपुरे
दिवेंद्र शाले (ले) प्रवर्तमाने

(3) (फ)पुकुलकमलेन्दुः पुष्यलावण्यपात्र नयनविनयिधान्त पाँचालीस्रीकर्तरिकायाः । घरणिक्षण नारीलोचनानात्तकारी जयति
समरसिपुरुषकत्याः । दिवेंद्रसुपुष्य निर्माणमण्डलोपारिकायाः । यन्मातुले
समवेत्तू मिल जोजलाल्होः

(4) (दोंद्र?) खण्डदुर्जातिविश्वलक्ष्य: ।।।। श्रीचाद्रामणकुलाम्बरमृगाधिकारी-
गच्छसिद्धकमलेन्दुः पुष्यलावण्यपात्र नयनविनयिधान्त पाँचालीस्रीकर्तरिकायाः । घरणिक्षण नारीलोचनानात्तकारी जयति
समरसिपुरुषकत्याः । दिवेंद्रसुपुष्य निर्माणमण्डलोपारिकायाः । यन्मातुले
समवेत्तू मिल जोजलाल्होः

(5) (भ्र) तू-यशोराज-जगधरबिद्वीयमाननिविलमनोरयेन
श्रेष्ठद्र (ठठ) यज्ञोवररथनात्वकेन संवत् 1239 वैशाख सुदी
5 गुरी सकललिनुकेताला भोगब्रमणप्रिथ्वं [व] कमालविदाई-
सिनीविदाधमविलमनोरयेन एक्य मण्डपो निर्मिति: ।।।।
तथाहि ।।
नानादेशसमागतेनवेनः स्त्रीपुत सवर्गमुः [ङ्घ] वस्-स्वयः

(6) वार्तलोकनपरेन तुष्टितरासाधते । समार समारमथो यदी- रच गैविष्ठविश्वपुरुजितं तेक: वस्थानगतेन प्रतिदिन सोकण- मायण्यते ।।।।
वि [अं] महरवर्कुटिलक किमेलविलाल- विदमय कि तुहितुः पयोधे । दत्त सुररासुरकृष्टमिदं किमत्र
यस्यावलोकनविधो विविधा विकल्प: ।।।।
गतपूर्वेण पातालं

(7) (कितारे?) [कु] महीतलः तुज्जवलन नभो येन
व्याख्ये भूववनयमयः ।।।।
किच ।। स्फूजविभोमसारः समीन- मकरं कन्यालिक्ष्मा [कु] ले
मेवाचं सकलोरस्रमित्युः

58
शीवद्वालंकृतम्। ताराकर्षिवमिदिकां सद्राजहसांस्पद
यावतावदिहादिनाथभवने नन्यादसौ मण्डपः।। ७।। कृतिरियः
श्रीपूर्णभद्रसूरीणाम्।। मद्रसत्।। श्रीसंग्राम्।।

No. 36

Jalore inscription

श्रीसंवत १२९४ वर्षे (षृ) श्रीमालीकृते १ बीसवर्षूणां नागदेशस्त-
र्योता देन्था सलक्षण भांपाल्यः। भांपापुत्रों भीचाक्षतनेन
देवडसहितेन विपुल भां[पा] श्रेयोर्यः श्री जायः लिपुर्यः
श्रीमहावीरजिन्यः करोदः कारिता। शुभं मद्रसत।।

No. 37

Jalore inscription

(1) संवत् १३२० वर्षं माघ सु-
(2) दिन १ सोमे श्रीनारायणायं-
(3) चछ्मत्रतिबद्धजिनाल्यं महां-
(4) राजश्रीचत्वरतिविहारं श्रीं
(5) श्रीबराजेश्वर स्थाना(न)प-
(6) तिना भूतारकरा [व]ल ल-
(7) कृमीधरण देवश्रीम[हा]-
(8) श्रीराय श्रासौजमसे।।
(9) श्रीगतान्त्रिकापदे द्रमाणां
(10) १०० शतमेंक प्रदत्तं।। तदृष्ट व्या।
(11) जमधंयात (तू) मठपतिना गौरिण्य–
(12) कैश्च सम 10 दशकं वेचनी–
(13) यं पूजावधाने देवस्थ्रीमहाधीरसय।।

No. 38
Jalore inscription

(1) ওং সংবৎ 1221 শ্রীজাবালিপুরীকাল্পন্নয়া 
রংগঠল স্যোপরি প্রেমুঃশ্রীমূর্তিপ্রবোধিতশ্রীগুরুঃরাধ্রাধীশতরমাধীনত– 
চৌল্লুক্য–
(2) মহারাজাপিরাজশ্রী [কু] মারপালদেবকারিতে শ্রীপার্বত্রাজবিহারভিধানে 
নাথকরমু ল বিব _ (বিব) সহিত শ্রীকুবরবিহারভিধানে 
জনবস্যে। ডবালিত্রাজ[ল্ট] যায বু (বু) হেব চাঁদ্রীরব্য–
(3) দীপক্ষরাজদেবাচার্যেণ পঞ্চে মার্গন্ত্রাক্ষর সমষ্টিতী। সঋ 1242 
বর্ষ এতেস[সা] বিষ্ণুমহামালকলতিকমহারাজশ্রীসমারস্থে–
দেবাদেশেন ভাং ১০ পাসু ২৬ ভাং ৩০ যশো–
(4) বীরেন স[সূর্য] ঢালে শ্রীমহাগৃহকদেশেন শ্রীদে[ও]চার্য– 
শিষ্য্য: শ্রী পুষ্পরাজাচার্যে।। সঋ 1256 বর্ষ মজেধ সো ১১ 
শ্রীদায়কনাথদেবে তোরণাদানিত প্রতিষ্ঠাকার্য হুীতে। 
মূলষ্ঠক–
(5) রে ব(চ) কনকময়মজণ্ডবস্য ধ্বজারোপশ্রীপ্রতিষ্ঠায় কৃতায়।। 
সঋ 1268 বর্ষ দীপলতারিয়নে অভিনবনিশ্চার্যশ্রীমতমণ্ডলে 
শ্রীপূণ্যেদবিষ্ণুশিষ্যে: শ্রীরামচন্দ্রাচার্য [ঃ] শুন্যরামকল 
সারোপশ্রীপ্রতিষ্ঠা হুীত সু (সূর্য) ভে ভাং বর্ষ ছ ০।।

No. 39
Jalore inscription

(1) দেৃ ১১।। সংবৎ 1323 বর্ষ মার্গসু–
(2) দি ৫ বুধে মহারাজশ্রীচাচ–

60
(3) चिन्गदेवकल्याणविजय्
(4) राज्येः तर्मुखतः झूः राजिणा
(5) महामहाय मोहसदेवे
(6) मोहसदेवे महामहर्षिणा
(7) महाराजो तर्मुखः दत्तविहारे
(8) दत्तविहारे मिदुः दत्तेश्वरे
(9) दत्तेश्वरे मुरूः तेलगृहोऽग्रोऽधृक्
(10) धृतैत महायो नरपतिना स्वयं
(11) कारित जिनुगल पूजा
(12) निमित्तं मध्यतिमोक्षितं (ठिठ) के
(13) समक्षं महामहावीरदेवे
(14) भण्डागरे इम्माणशता
(15) इम्माणशता तद्वियः तद्वियः
(16) इम्माणशते नेत्रकं मासं
(17) प्रति करणीयं शुभं भवतु

No. 40

Jalore inscription

(1) श्रीं | सं | [वष्णु] | 1353 | [वष्णु]
(2) वेश | [श्री] | व ब्रह्म 5 | [सोमेश] | श्री
(3) मुख्यविराग | थाचेह महाः
(4) राजकुलश्रीसामा | तस्तिः
(5) कल्याण | (ण) विजयराज्रेत्
(6) त्यादपवीष्टिविनी
(7) [रा] | ज-श्रीकान्हदेववा
(8) ज्ञ्यधुराः | [सु] | इम्माणाः ईहेः
(9) व वास्तव्य संघपति-गुणध्
(10) र ठकुर ग्रामविराग | व (ठ) कुर
(11) जसपु | [अ] | सोनी महारणसीह्
(12) भारवा मालध्नि | [सोनी] | रत्
No. 41

Jain-temple Jalore Fort Inscription

(1) ॥६० ॥ संवत् १६८१ वर्ष प्रथम चैत्र विषं ५ गुरो अप्रेतं
श्रीराजावंशे श्रीसुरसिंहपट्टे श्रीमहाराज श्रीगौरसिंहजी

(2) विजयराज्ये मुहुःशोतगोणे वृद्ध उसवाल जातिय साहे
जार्या जयबंधदी तुच थान साहे जयराज भार्या मनोरथदे पुत्र साहे
सादा सुभा सामल सुरताण प्रमुख परिवारपुण्यार्थ श्रीस्वरणं
गिरिगुणं (ढ) हुः

(3) गोपरिस्थित श्रीमकुमरविहारे श्रीमति महावीरचैत्ये साहे
जार्या जयबंधदे पुत्र साहे जयमलजी वृद्धभार्या सहस्दे पुत्र साहे
नहणसी सुन्दरदास आसकरण लघुभार्या सोहागदे पुत्र साठू जगमालादि पुत्रपौत्रादिश्य यसे

(4) साठू जयमलजी नाम्ना श्रीमहाबीरबिण्ण प्रतिष्ठामहोत्सवमध्ये कारित प्रतिष्ठित च श्रीतपागंभिके सुबिहितचारकरक शिविलाचारम्[निवा]रक साधुकियोद्धारकरक श्रीमाणविमलसुरिप्रवर्तक श्रीविजयदानसूरि-

(5) पत्रम्माराहरसरमहामलेखाचित्रपतिपत्रांशि श्रीश्रीकर्प्रतिबोध-कतद्वृत्तजगद्दुशिविहद्धारक-श्रीश्रीतुम्बुर्ज्यादितीयभृजीजीवांदिकर-मोचाक तद्वित्तमासाण्मारस्मिरिप्रवर्तक भट्टारक श्री ६ हीरविजय- सूरि-पत्रम्मुकुटायमाण भू।

(6) श्री ६ विजयमूर्तिप्रवर्तक सम्प्रतिविजयमान राज्यसुरिकाहितशिर- सेरहरायमाण भट्टारक श्री ६ विजयदेवसूरीश्वरायामादिशि महोपाध्याय श्रीविद्यासागरसूरिकागिर्य पण्डित श्रीसहजसागर गगणिशिविष्य पूंजो जयसागरगणिना श्री यसे कारकस्य

No. 42
Jain temple Jalore Fort Inscription

श्री मद्येवतकामिगे शिखरिणि श्रीसागरायोर व यह- द्विबाले मुखि नरमध्यवर्तनिगी सांगनिके भूधरे। रसे श्रीकलिलाचलस्य शिखरे श्रीनाथपाद्धर्य भूमान्त्यहमेव, देव। भवतोऽभ्राणात्म श्रे यसे।

No. 43
Jain temple Jalore Fort Inscription

(1) संवत् १६८३ वर्षं। आषाढ़वदि ४ गुरौ सुरचधार उद्धरण तत्पुरुष तोहरा ईसर।

(2) ठाहा ढूहा हीरकेन कारापिते प्रतिष्ठितं तपागच्छे, भू। विजयदेवसूरिमिः
No. 44

The Navalakha Jain temple Inscription Pali

(1) श्रों।। श्रीपर्वतीकीये प्रथोत्तनाचार्यगच्छे श्रृ(वृ)ढी मादामादाकौ तयोः श्रेरोर लिखमलासुत देशलेन रिख—

(2) भनायततिमा श्रीविनायकमहाचैत्ये देवकुलिकायां कारिता संवत् 1151 ाषाठ मुदि ८ गुरी।

No. 45

The Navalakha Jain temple Inscription Pali

(1) श्रों।। संवत् 1201 ज्येष्ठ विश ६ रवी श्रीपर्वतीकायां श्रीमहावीरचैत्ये

(2) महामातर्य श्रीधान्तदसुत महामात्य श्रीपृथ्वीपालनात्मायोऽयं

(3) जिनयुगं प्रदत्त। श्री ग्रन्थनाथ देवस्य॥

No. 46

The Navalakha Jain temple Inscription Pali

(1) श्रों।। 1178 फाल्गुन मुदि ११ शनो श्रीपर्वतीकादश्रीवीरनाथ- महाचैत्ये श्रीमुदानवतनाचार्यमहेश्वराचार्यम्बना। येये। देवाचार- यं गच्छे साहारसुत पारसवणते तयोंमें च्ये ध—

(2) [ण] देवसुत देववन्द्र पारससुत हरिच्छल्लायं देववन्द्रसायं वसुचरितस्या निमित्त। श्रीश्रिवेनायकप्रथमतीथम्वर्जितम्बं कारितं॥ गोकर्ष्यं च मंगलं महावीरं।।
No. 47

The Navalakha Jain temple Inscription Pali

II हैः श्रीनामः श्रीपातिसह गुणसाह (?) विजयराज्ये संवत् 1686 वर्षं वैशाखसिताष्ट्रमी शनिवासरे महाराजाधिराज महाराजा श्रीगर्गसिहजोविजयराज्ये श्रीपातिकागारे सोनिगरा श्रीजगन्नाथजीराज्ये उपकेशजातीय श्रीजीमाल चण्डालिचागोत्रे साते मोटिलाहार्य सोभागरे पुत्र साते हृः गर भावते साते भावर नामाभ्यं हृः गरभार्य नाथले पुत्रुः पुत्रसिध रतना भावरभार्या भावले पुरां ईसर बटोले हृभा पुत्र टोला युरेते राजकारण्ये श्रीशानित्यनाथबिम्रे कारारित्य प्रतिष्ठिते श्रीचेतनगुण-शाहुः शाकायते राजगुणवान्ये भाते श्रीमानचन्द्रसूरीतपटुके श्रीरतनचन्द्रसूरी वासे तिलकचन्द्र मुःहरचन्द्रकले प्रतिष्ठातुके स्वश्रेयोऽथे श्रीपातिकागारे श्रीनवलप्राणासै जीर्णादारकारारित्य श्रीपार्श्वनाथमुखचुन्विशतिजितानां बिम् [१ नि] प्रतिष्ठापिता च मुव्वा गूढळकलादेशैः रूढ़ष् सहस्र ५ द्रव्यव्यायुक्तेनात्र बहुपण्यपुजारितं अन्यत्र प्रतिष्ठातुल्लर्जरंदेशोऽध्यं श्रीपार्श्ववृंगोत्रेदेवीश्रीश्रमिकाप्रसादात् सर्वकुटुम्बवृद्धभूर्यात्।

No. 48

Inscription from Shantinath temple Medta

(I) संवतः 1677 ज्येष्ठ वर्षे 5 गुरुवारे पातिसाहिं श्रीजहांगीर-विजयराज्ये साहिष्यादि साहिष्जहां राज्ये श्रीस्वाजातीय गणधरजोपडागोत्रीय सं १० नगा भार्य नवणादे

(II) पुत्र संग्राम भारो तोली पुरो माल्हारा भारो माल्हारेदुः पुरो देवा भारो देवले पुरो कचरा भारो काव्याला चतुरंगेरे पुरो ग्रामसरी भारो ग्रामरादी पुनर्नस सम्प्राप्तश्रीश्रमुः दाँवलिचलाचल—
(III) संघपतितिलककारियांग्राह श्रीजीनाथसुरिपुट्रप्रभाकरभट्टारक श्रीजिनराजसुरिपुट्रनिमहोतसबविविधधर्मकर्त्तव्यविधायक सं० आसकरणे पितृभ् चाम्प्सी भ्रातृ ग्रामीपाल

(IV) कपरचन्द स्वभायू ग्राजाबर्दे पृ० ऋषीदास गुरातृथ गरीबदासाधिसारपरिवारण श्रूंयोथ स्वर्णकारित मम्माणिये–

(V) वच्छन्नपरमपरेयांनात्रेक्षाधिपणन्यजीनमद्वृतसन्तानीयप्रतिबौधितसाहि श्रीमदकबरप्रदत्तयुगप्रधानपदबीधर श्रीजिनचन्द्रसुरिविष्ठकनकाशीसरविहारसिन्दूरग्रज्ञणादि–

(IV) ग्राजार्थमारिप्रवर्तक जहांगीरसाहिप्रदत्तयुगप्रधानपदचारक श्रीजीनसहसुरिपुट्रींसतसलथ श्रीमंतवकारप्रतिष्ठित–

(VII) युग्मस्थ्राभावा–योहित्व्याःसंप्रदान थरमसी–चारलदे–नन्दन–भट्टा

शक्तवकऱ्कर्त्त्वश्रीजिनराजसुरिप्रिदिनकरै।। ग्राजार्थश्रीजिनसागरसुरिप्रृतियतिराजे।। सृजधार सुजा।।

No. 49

Juna Badmer Jain temple Inscription

(1) प्रों।। संवत 1352 वेषाख सुदि ४ श्रीवा(बा)हड्मेरी महारा–

(2) [ज]कुलश्रीसामसांतसुरिपुट्रकल्याणविज्ञराजये तननि–

(3) (यु)क्त श्री २ करणे [मं] चीरासेलवेलाउल भा० f [मं]न- [ल प्रभृत्]यो
(4) धरणे प्रमुखति(मन्त्र) यथा श्रीग्रादिनार[थ] मध्ये साती—

(5) छटमानश्रीहि[धन] मद्देनकोपालश्रीचउण्ड—देवराजेय (ऽ)

(6) उभयमागी(श्री) य समायात सार्थउष्ट्र 10 वृष 20 उभयादिपि उद् (ऊद्दवी)

(7) सार्थ प्रति द्वयोऽक्षयो: पाला पक्षे [भीम] प्रय दश विशो-पक [१०]

(8) प्रदो (ऍऊऊ) द्वन श्रीहीत्वया:। श्रीसी लागो महाजनेन मानित (तः) यथोक्तं—

(9) व(ब) हुमि [ब्र] मुखा यु (भु) क्ता राजभि: सभारादिभि: यस्य यस्य यदा भू—

(10) मी तस्य तस्य तस्य तदाफलं।।।।। छ।।

No. 50
Jasol Shantinath temple
Inscription

(1) संवत् १२१० ज्यवण वदि
(2) ७ श्रीविजयसिद्धेन वा—
(3) लिङ सासरां प्रदत्तं
(4) बेडिजु राणो होइ सु—
(5) जुको वालिगु लेई
(6) कुदालु लेई तहि के
(7) रिय गदहु चडहु
No. 51

Jasola temple inscription

(1) संवत् 1246 वर्ष काल तितिक वदि 2 श्रीमान्
(2) देवाचार्यगच्छे श्रीखेट्राय श्रीमहाबीरमूलचत्ये
(3) श्रे० सहदेवसुतेन सोनिगेन श्रात्मके योर्ष सं-
(4) (भ) [वजूग प्र]दत्त ।।2।।

No. 52

Virampur inscription

(1) [संव]तृ 1568 वर्ष वैशाख शुदिद 7 दिने गुरुपूर्वयोगे राहुल-श्रीकुम्भकर्णविजय [राज्ये]
(2) श्रीविमलनाथप्रसादे श्रीतपागच्छ्नायकभट्टारकश्रीहेमविमल- सुरिश्चिठ्ठ प० चारित्रसाधुगाणी—
(3) नामुपदेशेन श्रीवीरमपुरवाससकलश्रीसंवेन कारापितो रज्ज- मंडपः। सूत्रधार हेलाकेन कुः। चिरं नन्दतु। श्रीरस्तु।।

No. 53

Virampur inscription

(1) ।।देव।। संवत् 1637 वर्ष शाके 1502 प्रवर्त[माने] वैशाख- मुदिद 3 दिनः। गृहवारे रोहिणिगोनकचे (राजल) श्रीमेघराजजी- विजयराज्ये श्रीविमलनाथप्रसादे
(2) श्रीतपागच्छे काच्च्नायिपतिप्रभु श्रीपरमभट्टारकश्रीहीरकजयसूरि विजयराज्ये आचार्यश्रीविजयसेनसूरि। उपाध्याय श्रीधरसागर ग[शीनामुदेशेन (?)]
(3) श्रीसंवेन कारापितं। श्रीरस्तु। कल्याणमस्तु सूत्रधार घडसी पुत्र सूत्रधार राजउँ
<table>
<thead>
<tr>
<th>सुदर्शन्यानिक किताबेंखालीम</th>
<th>सम्पूर्णता, राजस्थानिक संस्थान, जयपुर</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. कल्पसूत्र सूची</strong></td>
<td>(सूल, हिंदी एवं सांगती अनुवाद तथा 36 बहुरंगी चिट्ठियाँ सहित)</td>
</tr>
<tr>
<td>सम्पादक एवं हिंदी अनुवादक: महोपाध्याय सनातन गुरुबनुवाद: दौं मुंकुल लाठ</td>
<td></td>
</tr>
<tr>
<td><strong>2. राजस्थान का जैन साहित्य</strong></td>
<td>(राजस्थानी विद्वानों द्वारा रचित प्राकृत, संस्कृत, भ्रमण, राजस्थानी, हिंदी भाषा के ग्रंथों पर विविध विद्वानों के वैश्वित्र्य-पूर्ण एवं सामग्री-संग्रह 36 लेखों का संग्रह)</td>
</tr>
<tr>
<td><strong>3. प्राकृत स्वरूप शिक्षक</strong></td>
<td>दौं प्रेमसुमन जैन</td>
</tr>
<tr>
<td><strong>4. आगमतीर्थ</strong></td>
<td>(आगमिक प्राकृत गाथाओं का हिंदी पहुंचनवाद)</td>
</tr>
<tr>
<td>अनुवाद: दौं हरिराम प्राभार्य</td>
<td></td>
</tr>
<tr>
<td><strong>5. स्मरण कला</strong></td>
<td>(प्रवचन कला सम्बन्धित पं. भीरोज-पाल दौं शाह लिखित मुजराती पुस्तक का हिंदी अनुवाद)</td>
</tr>
<tr>
<td>अनुवाद: मोहन मुनि शाहूल</td>
<td></td>
</tr>
<tr>
<td><strong>6. जैनागम दिव्यस्वरूप</strong></td>
<td>(45 जैनागमों का संक्षिप्त परिचय) सजिला</td>
</tr>
<tr>
<td>लेख: दौं मुनि श्री नগराजेश्वरी</td>
<td>सामान्य: 16.00</td>
</tr>
<tr>
<td><strong>7. जैन कहानियाँ</strong></td>
<td>लेख: उपाध्याय महेन्द्र मुनि</td>
</tr>
<tr>
<td><strong>8. जाति स्मरण ज्ञान</strong></td>
<td>लेख: उपाध्याय महेन्द्र मुनि</td>
</tr>
<tr>
<td><strong>9. हाफ ए टेल (अर्थकथानक)</strong></td>
<td>(कवि बनारससिद्धार्थ रचित स्वातंत्र्यकथा)</td>
</tr>
<tr>
<td>अर्थकथानक का अंग्रेजी भाषा में अनुवाद, अलोचनात्मक अर्थयोग एवं रेखा चित्रों सहित</td>
<td>सम्पादक एवं अनुवादक: दौं मुंकुल लाठ</td>
</tr>
</tbody>
</table>
1. एक हजार सप्ताह से प्रचुर प्रकाशन खरीदने पर 40% कमीशन और संस्थान के प्रकाशनों का पूरा सेट खरीदने पर 30% दिया जाता है।

2. डाक-व्यवहार एवं पैकिंग व्यवस्था पृथ्वी से होगा।

प्राप्ति स्थान:
राजस्थान ग्रांटक भारती संस्थान
विश्व विश्वविद्यालय का उपासना,
मोति हस्तों भोमियों का रास्ता,
जयपुर-302 003